

THREE BOOKS
OF
Occult Philosophy,
WRITTEN BY
Henry Cornelius Agrippa,
OF
NETTESHEIM,
Counsellor to CHARLES the Fifth,
EMPEROR of Germany:
AND
Iudge of the Prerogative Court.

Translated out of the Latin into the
English tongue, By *J.F.*



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BOOK TWO - CELESTIAL MAGIC

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To the Most Honorable Lord, Most Illustrious Prince, *Hermannus* of *Wyda*, Prince Elector, Duke of *Westphalia*, and *Augaria*, Lord and Arch-prelate of *Colonia*, and *Paderbornia*, by his most gracious Master, *Henry Cornelius Agrippa* of *Nettes-heyem* wisheth health.

Behold now (most illustrious Prince, and most honorable Prelate!) the rest of the books of Occult Philosophy, or Magick, which I promised Your Worthiness that I would put forth when I published the first of them: but the suddain, and almost unexpected death of holy Margaret of Austria my Princess coming upon it, hindred me then from the endavoring to put it forth. Then the wickedness of some Pulpit-sycophants, and of some School-Sophisters incessantly raging against me for a declamation I put forth concerning the Vanity of things, and the excellency of the word of God, and contending against me continually with bitter hatred, envy, malice, and calumnies, hindered me from putting of it forth; whereof some very proudly, with a full mouth, and loud voice aspersed me with impiety in the Temple amongst a promiscuous people. Others with corner-whisperings from house to house, street by street, did fill the ears of the ignorant with my infamy: others in publicke, and private assemblies did instigate Prelates, Princes, and Caesar himself against me. Hence I began to be at a stand, whether I should put forth the rest of the book or no, whilst I did doubt that I should by this means expose my self to greater calumnies, and as it were cast my self out of the smoke into the fire, a certain rude fear seised [seized] upon me, least by putting them forth I should seem more offensive then officious to you, and expose your highness to the envy of malicious Carpers, and tongues of detractors. Whilst these things troubled me with a various desparation, the quickness of your understanding, exact discretion, uprightness of Judgement, Religion without superstition, and other most known vertues in you, your authority, and integrity beyond exception, which can easily check, and bridle the tongues of slanderers, removed my doubting, and inforced me to set upon that again more boldly, which I had almost left off by reaon of despaire. Therefore (most Illustrious Prince) take in good part this second book of Occult Philosophy, in which we shew the mysteries of the Celestiall Magick, all things being opened, and manifested, which experienced antiquity makes relation of, and which came to my knowledge, that the secrets of Celestiall Magick (hitherto neglected, and not fully apprehended by men of latter times) may with your protection be by me, after the shewing of natural vertues, proposed to them that are studious, and curious of these secrets: by which let him that shall be profited and receive benefit, give you the thanks, who have been the occasion of this Edition, and setting of it at liberty to be seen abroad.

Farewell.



The Second Book of Occult Philosophy, or Magick; written by *Henry Cornelius Agrippa.*

BOOK II.

Chapter i. Of the necessity of Mathematicall learning, and of the many wonderfull works which are done by Mathematicall Arts only.

The Doctrines of Mathematicks are so necessary to, and have such an affinity with Magick, that they that do profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior naturall vertues, are all done, and governed by number, weight, measure, harmony, motion, and light. And all things which we see in these inferiours, have root, and foundation in them: yet nevertheless without naturall vertues, of Mathematicall Doctrines only works like to naturals can be produced, as *Plato* saith, a thing not partaking of truth or divinity, but certain Images kin to them, as bodies going, or speaking, which yet want the Animall faculty, such as were those which amongst the Ancients were called *Dedalus* his Images, and automata, of which *Aristotle* makes mention, viz. the threefooted Images of *Vulcan*, and *Dedalus*, moving themselves, which *Homer* saith came out of their own accord to exercise, and which we read, moved themselves at the feast of *Hiarba* the Philosophicall Exerciser: As also that golden Statues performed the offices of Cup bearers, and Carvers to the guests. Also we read of the Statues of *Mercury*, which did speak, and the wooden Dove of *Arthita*, which did fly, and the miracles of *Boethius*, which *Cassiodorus* made mention of, viz. *Diomedes* in Brass, sounding a Trumpet, and a brazen Snake hissing, and pictures of birds singing most sweetly. Of this kind are those miracles of Images which proceed from Geometry, and Opticks, of which we made some mention in the first book, where we spoke of the Element of Aire, So there are made glasses, some Concave, others of the form of a Columne, making the representations of things in the Aire seem like shadows at a distance: of which sort *Apoilonius*, and *Vitellius* in their Books *De Perspectiva*, and *Speculis*, taught the making, and the use. And we read that *Magnus Pompeius* brought a certain glass amongst the spoils from the East, to *Rome*, in which were seen Armies of Armed men. And there are made certain transparent glasses, which being dipped in some certain juices of Hearbs [herbs], and irradiated with an artificiall light, fill the whole Aire round about with visions. And I know how to make reciprocall glasses, in which the Sun shining, all things which were illustrated by the raies [rays] thereof are apparently seen many miles off. Hence a Magician, expert in naturall Philosophy, and Mathematicks, and knowing the middle sciences consisting of both these, Arithmatick, Musick, Geometry, Opticks, Astronomie [astronomy], and such sciences that are of weights, measures, proportions, articles, and joynts, knowing also Mechanicall Arts resulting from these, may without any wonder, if he excell other men in Art, and wit, do many wonderfull things, which the most prudent, and wise men may much admire. Are there not some reliques

extant of the Ancients works, viz. *Hercules*, and *Alexanders* pillars, the gate of *Caspia* made of brass, and shut with Iron beams, that it could by no Wit or Art, be broken? And the Pyramis of *Julius Caesar* erected at Rome neer the hill Vaticanus, and Mountains built by Art in the middle of the Sea, and Towers, and heaps of Stones, such as I saw in *England* put together by an incredible Art. And we read in faithfull Historians, that in former times Rocks have been cut off, and Vallies [valleys] made, and Mountains made into a Plain, Rocks have been digged through, Promontories have been opened in the Sea, the bowels of the Earth made hollow, Rivers divided, Seas joynd to Seas, the Seas restrained, the bottome of the Sea been searched, Pools exhausted, Fens dryed up, new Islands made, and again restored to the continent, all which, although they my seem to be against nature, yet we read have been done, and we see some reliques of them remaining till this day, which the vulgar say were the works of the divell [Devil], seeing the Arts, and Artificers thereof have been dead out of all memory, neither are there any that care to understand, or search into them. Therefore they seeing any wonderfull sight, do impute it to the divell, as his work, or think it is a miracle, which indeed is a work of naturall, or Mathematicall Philosophy. As if anyone should be ignorant of the vertue of the Loadstone, and should see heavy Iron drawn upwards, or hanged in the Aire (as we read the Iron Image of *Mercury* did long since at *Treveris* hang up in the middle of the Temple by Loadstones, this verse attesting the same.

The Iron white rod-bearer flies i'th' Aire.

The like to which we read was done concerning the image of the Sun at Rome, in the Temple of *Serapis*) would not such an ignorant man, I say, presently say it is the work of the divell? But if he shall know the vertue of the Loadstone to the Iron, and shall make triall of it, he presently ceaseth to wonder, and doth no more scruple it to be the work of nature. But here it is convenient that you know, that as by naturall vertues we collect naturall vertues, so by abstracted, mathematicall, and celestiall, we receive celestiall vertues, as motion, life, sense, speech, southsaying [soothsaying], and divination, even in matter less disposed, as that which is not made by nature, but only by art. And so images that speak, and foretell things to come, are said to be made, as *William* of *Paris* relates of a brazen head made under the rising of *Saturn*, which they say spake with a mans voice. But he that will choose a disposed matter, and most fit to receive, and a most powerfull agent, shall undoubtedly produce more powerfull effects. For it is a generall opinion of the Pythagoreans, that as Mathematicall things are more formall then Naturall, so also they are more efficacious: as they have less dependence in their being, so also in their operation. But amongst all Mathematicall things, numbers, as they have more of form in them, so also are more efficacious, to which not only Heathen Philosophers, but also Hebrew, and Christian Divines do attribute vertue, and efficacy, as well to effect what is good, as what is bad.

Chapter ii. Of Numbers, and of their power, and vertue.

Severinus Boethius saith, that all things which were first made by the nature of things in its first Age, seem to be formed by the proportion of numbers, for this was the principall pattern in the mind of the Creator. Hence is borrowed the number of the Elements, hence the courses of times, hence the motion of the Stars, and the revolution of the heaven, and the state of all things subsist by the uniting together of numbers. Numbers therefore are endowed with great and sublime vertues. For it is no wonder, seeing there are so many, and so great occult vertues in naturall things, although of manifest openations, that there should be in numbers much greater, and more occult, and also more wonderfull, and efficacious, for as much as they are more formall, more perfect, and naturally in the celestialls, not mixt with separated substances; and lastly, having the greatest, and most simple commixtion with the Idea's in the mind of God, from which they receive their proper, and most efficacious vertues: wherefore also they are of more force, and conduce most to the obtaining of spirituall, and divine gifts, as in naturall things, elementary qualities are powerfull in the transmuting of any elementary thing. Again, all things that are, and are made, subsist by, and receive their vertue from numbers. For time consists of number, and all motion, and action, and all things which are subject to time, and motion.

Harmony also, and voices have their power by, and consist of numbers, and their proportions, and the proportions arising from numbers, do by lines, and points make Characters, and figures: And these are proper to Magicall operations, the middle which is betwixt both being appropriated by declining to the extreames, as in the use of letters. And lastly, all species of naturall things, and of those things which are above nature, are joynd together by certain numbers: which *Pythagoras* seeing, saith, that number is that by which all things consist, and distributes each vertue to each number. And *Proclus* saith, Number hath alwaies a being: Yet there is one in voyce, another in the proportion of them, another in the soul, and reason, and another in divine things. But *Themistius*, and *Boethius*, and *Averrois* the *Babilonian* [Babylonian], together with *Plato*, do so extoll numbers, that they think no man can be a true Philosopher without them. Now they speak of a rationall, and formall number, not of a materiall, sensible, or vocall, the number of Merchants buying, and selling, of which the *Pythagoreans*, and *Platonists*, and our *Austin* [Augustine] make no reckoning, but apply it to the proportion resulting from it, which number they call naturall, rationall, and formall, from which great mysteries flow, as well in naturall, as divine, and heavenly things. By it is there a way made for the searching out, and understanding of all things knowable. By it the next access to naturall prophesying is had: and the *Abbot Joachim* proceeded no other way in his Prophecies, but by formall numbers.

Chapter iii. How great vertues Numbers have, as well in Naturall things, as in Supernaturall.

That there lyes [lies] wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only most eminent Philosophers do unanimously teach, but also Catholike [Catholic] Doctors, and especially *Hierom, Austin [Augustine], Origen, Ambrose, Gregory of Nazianzen, Athanasius, Basilius, Hilarius, Rubanus, Bede*, and many more confirm. Hence *Hilarius* in his Commentaries upon the Psalms, testifies that the seventy Elders, according to the efficacy of numbers, brought the Psalms into order. *Rabanus* also, a famous Doctor, composed an excellent book of the vertues of numbers: But now how great vertues numbers have in nature, is manifest in the hearb [herb] which is called Cinquefoil, *i.e.* five leaved Grass; for this resists poysons [poisons] by vertue of the number of five; also drives away divells [devils], conduceth to expiation; and one leafe of it taken twice in a day in wine, cures the Feaver [fever] of one day: three the tertian Feaver: foure the quartane. In like manner four grains of the seed of Turnisole being drunk, cures the quartane, but three the tertian. In like manner *Vervin* is said to cure Feavers, being drunk in wine, if in tertians it be cut from the third joynt [joint], in quartans from the fourth. A Serpent, if he be once struck with a Spear, dieth, if twice, recovers strength. These and many such as these are read, and testified in divers Authors. We must know now whence these are done, which certainly have a cause, which is a various proportion of various numbers amongst themselves. There is also a wonderfull experiment of the number of seven, that every seventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word. Also every seventh daughter that is born, is said wonderfully to help forward the birth of children: neither is the naturall number here considered, but the formall consideration that is in the number. And let that which we spake before, be alwaies kept in mind, *viz.* that these powers are not in vocall, or numbers of merchants buying, and selling, but in rationall, formall, and naturall; These are distinct mysteries of God, and nature. But he that knows how to joyn [join] together the vocall numbers, and naturall with divine, and order them into the same harmony, shall be able to work and know wonderfull things by numbers; the Pythagorians profess that they can prognosticate many things by the numbers of names, in which truly, unless there did ly [lie] a great mysterie [mystery], *John* had not said in the Revelation, He which hath understanding, let him compute the number of the name of the beast, which is the number of a man, and this is the most famous manner of computing amongst the Hebrews, and Cabalists, as we shall shew afterwards. But this you must know, that simple numbers signifie Divine things: numbers of ten; Celestiall numbers of an hundred; terrestriall numbers of a thousand; those things that shall be in a future age. Besides, seeing the parts of the mind are according to an Arithmetically Mediocrity, by reason of the identity, or equality of excess, coupled together. But the body, whose parts differ in their greatness, is according to a Geometrically mediocrity, compounded: But an animall consists of both, *viz.* soul and body, according to that mediocrity, which is sutable [suitable] to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animall.

Chapter iv. Of unity, and the Scale thereof.

Now let us treat particularly of numbers themselves: and because number is nothing els [else] but a repetition of Unity, let us first consider Unity it self. For Unity doth most simply go through every number, and is the common measure, fountain, and originall of all numbers, contains every number joyned [joined] together in it self intirely, the beginner of every multitude, alwayes the same, and unchangable: whence also being multiplyed into it self, produceth nothing but it self: it is indivisible, void of all parts: But if it seem at any time to be divided, it is not cut, but indeed Multiplied into Unities: yet none of these Unities is greater or lesser then the whole Unity, as a part is less than the whole: It is not therefore Multiplied into parts, but into it self: Therefore some called it concord, some piety, and some friendship, which is so knit, that it cannot be cut into parts. But *Martianus*, according to the opinion of *Aristotle* saith, it is named *Cupid*, because it is made one alone, and will alwaies bewail it self, and beyond it self it hath nothing, but being void of all haughtiness, or coupling, turns its proper heats into it self. It is therefore the one beginning, and end of all things, neither hath it any beginning, or end it self: Nothing is before one, nothing is after one, and beyond it is nothing, and all things which are, desire that one, because all things proceeded from one, and that all things may be the same, it is necessary that they partake of that one: And as all things proceeded of one into many things, so all things endeavour to return to that one, from which they proceeded; it is necessary that they should put off multitude. One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself. There is therefore one God, one world of the one God, one Sun of the one world, also one Phoenix in the World, one King [queen] amongst Bees, one Leader amongst Flocks of Catel [cattle], one Ruler amongst heards [herds] of Beasts, & Cranes follow one, and many other Animalls honour Unity; Amongst the Members of the body there is one Principal by which all the rest are guided, whether it be the head, or (as some will) the heart. There is one Element overcoming, and penetrating all things, viz. Fire. There is one thing created of God, the subject of all wondring [wondering], which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minerall, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie [alchemy], nor Naturall Magick, can attain to their compleat end, or perfection. From one man, *Adam*, all men proceed, from that one all become mortall, from that one *Jesus Christ* they are regenerated: and as saith *Paul*, one Lord, one Faith, one Baptism, one God, and Father of all, one mediator betwixt God and man, one most high Creator, who is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him: one Lord *Jesus Christ*, by whom all, and we by him: one God Holy Ghost, into whom all, and we into him.

The Scale of Unity

In the exemplary world.	‛ Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elemental world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.
In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

Chapter v. Of the Number of Two, and the Scale thereof.

The first Number is of two, because it is the first Multitude, it can be measured by no number besides unity alone, the common measure of all Numbers: It is not compounded of Numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded: The Number of three is called the first Number uncompounded: But the Number of two is the first branch of unity, and the first procreation: Hence it is called generation, and *Juno*, and an imaginable Corporation, the proof of the first motion, the first form of parity: the number of the first equality, extremity, and distance betwixt, and therefore of peculiar equity, and the proper act thereof, because it consists of two equally poysed: and it is called the Number of Science, and Memory, and of light, and the number of man, who is called another, and the lesser World: it is also called the number of charity, and mutuall love, of marriage, and society, as it is said by the Lord, Two shall be one flesh. And *Solomon* saith: It is better that two be together then one, for they have a benefit by their mutuall society: If one shall fall, he shall be supported by the other. Wo [woe] to him that is alone, because when he falls he hath not another to help him: and if two sleep together, they shall warm one the other; how shall one be hot alone? And if any prevaile against him, two resist him. And it is called the number of Wedlock and Sex; for there are two sexes, Masculine, and Feminine: and two Dovess bring forth two Eggs, out of the first of which is hatched the Male, out of the second the Female. It is also called the midle [middle], that is capable, that is good, and bad, partaking, and the beginning of division, of Multitude, and distinction, and signifies matter. This is also sometimes the number of discord, and confusion, of misfortune, and uncleanness, whence Saint *Hierom* against *Jovianus* saith, that therefore it was not spoken in the second day of the creation of the world, and God said, That it was good, because the number of two is evill. Hence also it was, that God commanded that all unclean Animals should go into the Ark by couples: because as I said, the number of two, is a number of uncleanness, and it is most unhappy in their Soothsayings, especially if those things, from whence the Soothsaying is taken, be *Saturnall*, or *Martiall*, for these two are accounted by the Astrologers unfortunate. It is also reported, that the number of two doth cause apparitions of Ghosts, and fearfull Goblins, and bring mischiefs of evill spirits to them that travell by night. *Pythagoras* (as *Eusebius* reports) said, that Unity was God, and a good intellect; and that Duality was a Divell [devil], and an evill intellect, in which is a materiall multitude: wherefore the *Pythagoreans* say, that two is not a number, but a certain confusion of unities. And *Plutarke* [Plutarch] writes, that the *Pythagorians* [Pythagoreans] called unity *Apollo*, and two, strife, and boldness; and three, Justice, which is the highest perfection, and is not without many mysteries. Hence there were two Tables of the Law in *Sina*, two Cherubins looking to the Propitiatory in *Moses*, two Olives dropping oyle [oil], in *Zachariah*, two natures in Christ, Divine, and Humane; Hence *Moses* saw two appearances of God, *viz.* his face, and back-parts, also two Testaments, two commands of Love, two first dignities, two first people, two kinds of Spirits, good and bad, two intellectuall creatures, an Angell, and soul, two great lights, two Solstia [solstices], two equinoctials [equinoxes], two poles, two Elements, producing a living soul, *viz.* Earth, and Water.

The Scale of the Number of two.

In the exemplary world.	Iah אל El		The names of God expressed with two letters.
In the Intellectuall world.	An Angell.	The Soul.	Two intelligible substances.
In the Celestiall world.	The Sun.	The Moon	Two great lights.
In the Elementary world.	The Earth.	The Water.	Two Elements producing a living soul.
In the lesser world.	The Heart.	The Brain.	Two principall seats of the soul.
In the Infernall soul.	Beemeth Weeping.	Leviathan gnashing of teeth.	Two chief of the divels. Two things which Christ threatens to the damned.

Chapter vi. Of the Number of three, and the Scale thereof.

The number of three is an uncompounded number, a holy number, a number of perfection, a most powerfull number. For there are three persons in God, there are three Theologicall vertues in Religion. Hence it is that this number conduceth to the Ceremonies of God, and Religion, that by the solemnity of which, prayers, and sacrifices are thrice repeated. Whence *Virgil* sings,

Odd numbers to the God delightfull are.

And the *Pythagorians* use it in their sanctifications, and purifications, whence in *Virgil*,

*The same did cleanse, and wash with Water pure
Thrice his companions -----*

And it is most fit in bindings, or ligations, hence that of *Virgil*,

*----- I walk around
First with these threads, which three, and severall are,
'Bout th' Altar thrice I shall thy image bear.*

And a little after;

*Knots, Amaryllis, tye, of colours three,
Then say, these bonds I knit, for Venus be.*

And we read of *Medea*.

*She spake three words, which caus'd sweet sleep at will,
The troubled Sea, the raging Waves stand still.*

And in *Pliny* it was the cusome in every medicine to spit with three deprecations, and hence to be cured. The number of thee is perfected with three Augmentations, long, broad, and deep, beyond which there is no progression of dimension, whence the first number is called square. Hence it is said that to a body that hath three measures, and to a square number, nothing can be added. Wherefore *Aristotle* in the beginning of his speeches concerning Heaven, calls it as it were a Law, according to which all things are disposed. For Corporeall, and spirituall things consist of three things, *viz.* beginning, middle, and end. By three (as *Tresmegistus* [*Trismegistus*] saith) the world is perfected: Hemarmene {so the L}, necessity, and order (*i.e.*) concurrence of causes, which many call fate, and the execution of them to the fruit, or increase, and a due distribution of the increase. The whole measure of time is concluded in three, *viz.* Past, present, to come; All magnitude is contained in three; line, superficies, and body, every body consists of three Intervals, length, bredth [breadth], thickness. Harmony contains three consents in time, Diapason, Hemiolion, Diatessaron. There are three kinds of souls, Vegetative, sensitive, and intellectuall. And as saith the Prophet, God orders the world by number, weight, and measure, and the number of three is deputed to the Ideall forms thereof, as the number two is to the procreating matter, and unity to God the maker of it. Magicians do constitute three Princes of the world, *Oromasis, Mitris, Araminis* [*i.e.* Ohrmazd (Av. Ahura Mazda), Mithra, and Ahriman (Av. Anghra Mainyu). In Zoroastrian theology, these are the names for God, the highest angel, and the Devil respectively.] (*i.e.*) God, the Mind, and the Spirit. By the three square or solid, the three numbers of nine of things produced are distributed, *viz.* of the supercelestiall into nine orders of Intelligencies: of Celestiall into nine Orbs: of inferiours into nine kinds of generable, and corruptible things. Lastly in this ternall Orb, *viz.* twenty seven, all Musical proportions are included, as *Plato*,

and *Proclus*, do at large discourse. And the number of three hath in a harmony of five, the grace of the first voyce. Also in Intelligencies there are three Hierarchies of Angelicall spirits. There are three powers of Intellectual creatures, memory, mind, and will. There are three orders of the blessed, viz. of Martyrs, Confessors, and Innocents. There are three quaternions of Celestiall Signs, viz. Of fixt [fixed], moveable, and common, as also of houses, viz. centers, succeeding, and falling. There are also three faces, and heads in every Sign, and three Lords of each triplicity. There are three fortunes amongst the Planets. Three graces amongst the Goddesses. Three Ladies of destiny amongst the infernall crew. Three Judges. Three furies. Three-headed Cerberus. We read also of a thrice double Hecate. Three moneths [L: ora = mouths] of the virgin *Diana*. Three persons in the supersubstantiall Divinity. Three times, of Nature, Law, and Grace. Three Theologicall vertues, Faith, Hope, and Charity. *Jonas* was three days in the Whales belly; and so many was Christ in the grave.

The Scale of the Number of three.

In the Original world.	The Father	יְהוָה Sadai The Son.	The Holy Ghost	The name of God with three letters.
In the Intellectual world.	Supreme. Innocents.	Midle Martyrs.	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the blessed.
In the Celestiall world.	Moveable. Corners. Of the day.	Fixt Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houses. Three Lords of the Triplicities.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the lesser world.	The head, in which the Intellect grows, answering to the intellectuall world.	The breast, where is the heart, the seat of life, answering to the Celestiall world.	The belly, where the faculty of generation is, and the genitall members, answering the Elemental world.	Three parts, answering the three-fold world.
In the infernal world.	Alecto. Minos. Wicked.	Megera. Acacus. Apostates.	Ctesiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the damned.

Chapter vii. Of the Number of Four, and the Scale thereof.

The Pythagorians call the Number of four Tetractis, and prefer it before all the vertues of Numbers, because it is the foundation, and root of all other numbers; whence also all foundations, as well in artificiall things, as naturall, and divine, are four square, as we shall shew afterwards: and it signifies solidity, which also is demonstrated by a four square figure. For the number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, the latter of two to four, and it proceeds by a double procession and proportion, *viz.* of one to one, and of two to two, beginning at a unity, and ending at a quaternity: which proportions differ in this, that according to Arithmetick [arithmetic], they are unequal to one the other: but according to Geometry are equall. Therefore a four square is ascribed to God the Father, and also contains the mysterie [mystery] of the whole Trinity: for by its single proportion, *viz.* by the first of one to one, the unity of the paternall substance is signified, from which proceeds one Son, equall to him; by the next procession, also simple, *viz.* of two to two, is signified by the second procession the Holy Ghost from both, that the Son be equall to the Father by the first procession; and the Holy Ghost be equall to both by the second procession. Hence that superexcellent, and great name of the divine Trinity of God is written with four letters, *viz.* *Yod, He, and Vau; He*, where it is the aspiration *He*, signifies the proceeding of the spirit from both: for *He* being duplicated, terminates both syllables, and the whole name, but is pronounced *Jova*, as some will, whence that *Jovis* of the heathen, which the Ancients did picture with four ears, whence the number four is the fountain, and head of the whole divinity. And the Pythagorians [Pythagoreans] call it the perpetuall fountain of nature: for there are four degrees in the Scale of nature, *viz.* to be, to live, to be sensible, to understand. There are four motions in nature, *viz.* ascendent, descendent, going forward, circular. There are four Corners in the heaven, *viz.* rising, falling, the middle [middle] of the heaven, and the bottome of it. There are four Elements under Heaven, *viz.* Fire, Aire, Water, and Earth; according to these there are four triplicities in Heaven: There are four first qualities under the Heaven, *viz.* Cold, Heat, Driness [dryness], and Moystness [moistness], from these are the four Humours, Blood, Flegm [phlegm], Choller [choler], Melancholy. Also the year is divided into four parts, which are Spring, Summer, Autumn, and Winter; also the wind is divided into Eastern, Western, Northern, and Southern. There are also four rivers of Paradise, and so many infernall. Also the number four makes up all knowledge: first it fills up every simple progress of numbers with four termes, *viz.* with one, two, three, and four, constituting the number ten. It fills up every difference of numbers, the first even, and containing the first odd in it. It hath in Musick Diatessaron, the grace of the fourth voice. Also it contains the instrument of four strings, and a Pythagorean Diagram, whereby are found out first of all musicall tunes, and all harmony of Musick. For Double, Treble, fourtimes double, one and halfe, one and a third part, a concord of all, a double concord of all, of five, of four, and all consonancy is limited within the bounds of the number four. It doth also contain the whole of Mathematicks in four terms, *viz.* point, line, superficies, and profundity. It comprehends all natute in four terms, *viz.* substance, quality, quantity, and motion. Also all naturall Phylosophy [philosophy], in which are the seminary vertues of nature, the naturall springing, the growing form, and the compositum. Also Metaphysick is comprehended in four bounds, *viz.* being, essence, vertue, and action. Morall Phylosophy is comprehended with four vertues, *viz.* prudence, justice, fortitude, temperence. It hath also the power of justice: hence a fourfold law: of providence from God; fatall, from the soul of the world: of nature from Heaven: of prudence, from man. There are also four judiciary powers in all things being, *viz.* the intellect, discipline, opinion, and sense. It hath also great power in all mysteries. Hence the Pythagoreans did ratifie [ratify] the number four with an oath, as if it were the cheifest [chiefest] ground whereon their faith was grounded, and their belief might be confirmed. Hence it was called the *Pythagorians* oath, which is expressed in these verses.

*I with pure minde by th' number four do swear
That's holy, and the fountain of nature
Eternall, parent of the mind -----*

Also there are four rivers of Paradise; four Gospels received from four Evangelists throughout the whole Church. The Hebrews received the cheifest [chiefest] name of God written with four letters. Also the *Egyptians, Arabians, Persians, Magicians, Mahumitans, Grecians, Tuscans, Latines*, write the name of God with only four letters, viz. thus, *Theut, Alla, Sire, Orsi, Abdi*, qeoz [theos], *Esar, Deus*. Hence the Lacedemonians were wont to paint *Jupiter* with four wings. Hence also in *Orpheus* his divinity, it is said that *Neptunes* Chariots are drawn with four horses. There are also four kinds of divine furies, proceeding from severall deities, viz. from the *Muses, Dionysius, Apollo, and Venus*. Also the Prophet *Ezekiel* saw four beasts by the river *Chobar*, and four Cherubims in four wheels. Also in *Daniel*, four great beasts did ascend from the Sea, and four winds did fight. And in the *Revelations* four beasts were full of eyes, before, and behind: standing round about the Throne of God, and four Angels, to whom was given power to hurt the Earth, and the Sea, did stand upon the four corners of the Earth, holding the four winds, that they should not blow upon the Earth, nor upon the Sea, nor upon any Tree.

The Scale of the Number four, answering the four Elements.

The name of God with four letters.	יהוה				In the Original world, whence the Law of providence.	
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innicens. Martyrs. Confessors.	In the Intellectual world, whence the fatal Law.	
Four Angels ruling over the corners of the world.	מיכאל Michael.	רפאל Raphael.	גבריאל Gabriel.	אוריאל Uriel.		
Four rulers of the Elements.	שרפ Seraph.	כרוב Cherub.	תרשיש Tharsis.	אריאל Ariel.		
Four consecrated Animals.	The Lion.	The Eagle.	Man.	A Calf.		
Four Triplicities of the tribes of Israel.	Dan. Asser. Nephtalim.	Jehuda. Isachar. Zabulum [Zabulon].	Manasse. Benjamin. Ephraim.	Reubin [Ruben]. Simeon [Simehon]. Gad.		
Four Triplicities of Apostles.	Mathias. Peter. Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger.	Thaddeus. Andrew. Thomas.		
Four Evangelists.	Mark.	John.	Mathew.	Luke.		
Four Triplicities of Signs.	Aries. Leo. Sagittarius.	Gemini. Libra. Aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.		In the Celestial world, where is the law of nature.
The Stars, and Planets, related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.		
Four qualities of the Celestial Elements.	Light.	Diaphanousness.	Agility.	Solidity.		
Four Elements.	אש Fire.	רוח Ayre [air].	מים Water.	עפר Earth.		
Four qualities.	Heat.	Moysture [moisture].	Cold.	Dryness.	In the Elementary, where the Law of generation, and corruption is.	
Four seasons.	Summer.	Spring.	Winter.	Autumne.		
Four corners	The East.	The West.	The North.	The South.		

of the World.					
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What answer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	In the lesser world, viz. man, from whom is the Law of prudence.
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quicksilver.	Lead, & Silver.	
What in stones.	Bright, and burning.	Light, and transparent.	Clear, and congealed.	Heavy, & dark.	
Four Elements of man.	The Mind.	The spirit.	The Soul.	The body.	
Four powers of the Soul.	The Intellect.	Reason.	Phantasy.	Sense.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Justice.	Temperance.	Prudence.	Fortitude.	
The senses answering to the Elements.	Sight.	Hearing.	Tast, and smel [taste and smell].	Touch.	
Four Elements of mans body.	Spirit.	Flesh.	Humours.	Bones.	
A four-fold spirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	
Four Manners of complexion.	Violence.	Nimbleness.	Dulness.	Slowness.	
Four Princes of divels, offensive in the Elements.	סמאל Samael.	עוזל Azazel.	עזאל Azael.	מהזאל Mahazael.	
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of spirits, upon the four angels [angles] of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

Chapter viii. Of the Number Five, and the Scale thereof.

The number five is of no small force, for it consists of the first even, and the first odd, as of a Female, and Male; For an odd number is the Male, and the even the Female. Whence *Arithmeticians* call that the Father, and this the Mother. Therefore the number five is of no small perfection, or vertue, which proceeds from the mixtion of these numbers: It is also the just middle [middle] of the universal number, *viz.* ten. For if you divide the number ten, there will be nine and one, or eight and two, or seven and three, or six and four, and every collection makes the number ten, and the exact middle [middle] alwaies is the number five, and its equidistant; and therefore it is called by the *Pythagoreans* the number of Wedlock, as also of justice, because it divides the number ten in an even Scale. There be five senses in man, sight, hearing, smelling, tasting, and feeling: five powers in the soul, Vegetative, Sensitive, Concupiscible, Irascible, Rationall: five fingers on the hand: five wandering Planets in the heavens, according to which there are five-fold terms in every sign. In Elements there are five kinds of mixt [mixed] bodies, *viz.* Stones, Metals, Plants, Plant-Animals, Animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And there are five kinds by which all things are made of God, *viz.* Essence, the same, another, sense, motion. The Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest, according to their age. Also this number hath great power in expiations: For in holy things it drives away Devils [devils]. In naturall things, it expels poysons [poisons]. It is also called the number of fortunateness, and favour, and it is the Seale of the Holy Ghost, and a bond that binds all things, and the number of the cross, yea eminent with the principall wounds of *Christ*, whereof he vouchsafed to keep the scars in his glorified body. The heathen *Philosophers* did dedicate it as sacred to *Mercury*, esteeming the vertue of it to be so much more excellent then the number four, by how much a living thing is more excellent then a thing without life. For in this number the Father *Noah* found favour with God, and was preserved in the floud [flood] of waters. In the vertue of this number *Abraham*, being an hundred years old, begat a Son of *Sarah*, being ninety years old, and a barren Woman, and past child bearing, and grew up to be a great people. Hence in time of grace the name of divine omnipotency is called upon with five letters. For in time of nature the name of God was called upon with three letters. **שדי** *Sadai*: in time of the Law, the ineffable name of God was expressed with four letters **יהוה** instead of which the *Hebrews* express **אדני** *Adonai*: in time of grace the ineffable name of God was with five letters **יהשוה** *Ihesu*, which is called upon with no less mysterie then that of three letters **ישו**.

The Scale of the Number of five.

The names of God with five Letters. The names of Christ with five Letters.		אליון אלהים יהשוה	Eloim [Elion]. Elohim. Jhesu.			In the exemplary world.
Five Intelligible substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligencies.	Spirits of the third Hierarchy, called Angels which are sent.	Souls of Celestiall bodies.	Heroes or blessed souls.	In the Intellectual world.
Five wandering Stars, Lords of the Teams.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	In the Celestiall world.
Five kinds of corruptible things.	Water.	Aire.	Fire.	Earth.	A mixed body.	In the Elementary world.
Five kinds of mixt bodies.	Animall.	Plant.	Metall.	Stone.	Plant-animal.	
Five senses. Tast [taste].	Hearing.	Seeing.	Touching.	Smelling.	In the lesser world.	
Five Corporeall torments.	Deadly Bitterness.	Horrible howling.	Terrible darkness.	Unquenchable Heat.	A piercing stink.	In the infernall world.

Chapter ix. Of the Number six, and the Scale thereof.

Six is the number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the collection of its parts it results the same, neither wanting, nor abounding. For if the parts thereof, *viz.* the middle [middle], the third, and sixth [sixth] part, which are three, two, one, be gathered together, they perfectly fill up the whole body of six, which perfection all the other numbers want: Hence by the *Pythagorians* it is said to be altogether applyed to generation, and Marriage, and is called the Scale of the world. For the world is made of the number six, neither doth it abound, or is defective. Hence that is, because the world was finished by God the sixth day. For the sixth day God saw all the things which he had made, and they were very good. Therefore the heaven, and the earth, and all the Host thereof were finished. It is also called the number of man, because the sixth day man was created: and it is also the number of our redemption, for the sixth day *Christ* suffered for our redemption: whence there is a great affinity betwixt the number six and the Cross, labour, and servitude: hence it is commanded in the Law, that in six days the work is to be done, six days *Manna* is to be gathered, six years the ground was to be sown, and that the *Hebrew* servant should serve his Master six years; six days the glory of the Lord appeared upon *Mount Sina* [Sinai], covering it with a cloud: the Cherubins had six wings, 6 circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctiall, & Eclipticall, six wandering [wandering] Planets, *Saturn, Jupiter, Mars, Venus, Mercury*, the *Moon*, running through the latitude of the *Zodiack*, on both sides the Ecliptick [ecliptic]. There are six substantificall qualities in the Elements, *viz.* Sharpness, Thinness, Motion, and the contrary to these, Dulness, Thickness, Rest. There are six differences of position, Upwards, Downwards, Before, Behind, on the right side, one the left side. There are six naturall offices, without which nothing can be, *viz.* Magnitude, Colour, Figure, Intervall, Standing, Motion. Also a solid Figure of any four square thing hath six superficies. There are six Tones of all harmony, *viz.* 5. Tones, & 2. half tones, which make one tone, which is the sixth.

The Scale of the Number six.

In the exemplary world.	אל גבור אלוהים						Names of the six Letters.
In the intelligible World.	Cherubin.	Thrones.	Dominations.	Powers.	Vertues.	Six orders of Angels, which are not sent to inferiours.	
In the Celestiall World.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	The Moon	Six planets wandring through the latitude of the Zodiack from the Ecliptick.
In the Elemental world.	Rest.	Thinness.	Sharpness.	Dulness.	Thickness.	Motion.	Six substantificall qualities of Elements.
In the lesser world.	The Intellect.	Memory.	Sense.	Motion.	Life.	Essence.	Six degrees of men.
In the infernall World.	Acteus.	Megalesius.	Ormenus.	Lycus.	Nicon.	Mimon.	Six divels [devils], the authors of all calamities.

Chapter x. Of the Number Seaven, and the Scale thereof.

The number seaven [seven] is of various, and manifold power, for it consists of one, and six, or of two, and five, or of three and four, and it hath a Unity, as it were the coupling together of two threes: whence if we consider the severall parts thereof, and the joyning together of them, without doubt we shall confess that it is as well by the joyning together of the parts thereof, as by its fullness apart, most full of all Majesty. And the *Pythagorians* call it the Vehiculum of mans life, which it doth not receive from its parts so, as it perfects by its proper right of its whole, for it contains body, and soul, for the body consists of four Elements, and is endowed with four qualities: Also the number three respects the soul, by reason of its threefold power, *viz.* rationally, irascible, and concupiscible. The number seaven therefore, because it consists of three, and four, joyns the soul to the body, and the vertue of this number relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist. For when the genitall seed is received in the womb of the woman, if it remain there seaven hours after the effusion of it, it is certain that it will abide there for good: Then the first seaven daye it is coagulated, and is fit to receive the shape of a man: then it produceth mature infants, which are called infants of the seaventh moneth [month], *i.e.* because they are born the seaventh moneth. After the birth, the seaventh hour tryes whether it will live or no: for that which shall bear the breath of the aire after that hour is conceived will live. After seaven dayes it casts off the reliques of the Navell.

After twice seaven dayes its sight begins to move after the light: in the third seaventh it turns its eyes, and whole face freely. After seaven moneths it breeds teeth: After the second seaventh moneth it sits without fear of falling: After the third seaventh moneth it begins to speak: After the fourth seaventh moneth it stands strongly, and walks: after the fifth seaventh moneth it begins to refrain sucking its Nurse: After seaven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected: After the second seaventh year boys wax ripe, and then is a beginning of generation: At the third seaventh year they grow to be men in stature, and begin to be hairy, and become able, and strong for generation: At the fourth seaventh year they begin to barnish, and cease to grow taller: In the fifth seaventh year they attain to the perfection of their strength: The sixth seaven year they keep their strength; The seaventh seaventh year they attain to their utmost discretion, and wisdome, and the perfect age of men. But when they come to the tenth seaventh year, where the number seaven is taken for a compleat number, then they come to the common term of life, the Prophet saying, Our age is seaventy years. The utmost hight [height] of mans body is seaven feet. There are also seaven degrees in the body, which compleat the dimension of its altitude from the bottome to the top, *viz.* marrow, bone, nerve, vein, artery, flesh, skin. There are seaven, which by the *Greeks* are called black members, the Tongue, the Heart, the Lunges, the Liver, the Spleen, and two Kidnies [kidneys]. There are also seaven principal parts of the body, the head, the breast, the hands, the feet, and the privy members. It is manifest concerning breath, and meat, that without drawing of the breath the life doth not endure above seaven hours: and they that are starved with famine, live not above seaven dayes. The Veins also, and arteries (as Physicians say) are moved by the seaventh number. Also judgements in diseases are made with greater manifestation upon the seaventh dayes, which Physitians [physicians] call critically, *i.e.* judiciall. Also of seaven portions God Creates the soul, as divine *Plato* witnesseth in *Timeus* [Timaeus]. The soul also receives the body by seaven degrees. All difference of voices proceeds to the seaventh degree, after which there is the same revolution. Again, there are seaven modulations of the voyces, Ditonus, Semiditonus, Diutessaron, Diapente with a tone [lat: semitone], Diapente with a half time [lat: semitone], and diapason. There is also in Celestials a most potent power of the number seven. For seeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a most full, and powerfull aspect, and consists of the number seven. For it is made from the seventh Sign, and makes a Cross, the most powerfull figure of all, of which we shall speak in its due place. But this you must not be ignorant of, that the number seven hath a great

Communion with the Cross. By the same radiation, and number the solstice is distant from Winter, and the Winter equinoctium from the Summer, all which are done by seven Signs. There are also seven Circles in the Heaven, according to the longitudes of the Axel-tree. There are seven Stars about the Articke [Arctic] Pole, greater, and lesser, called *Charls-Wain*, also seven Stars called the *Pleiades*, and seven Planets, according to those seven dayes, constituting a week. The Moon is the seventh of the Planets & next to us observing this number more then the rest, this number dispensing the mofion, and light thereof. For in twenty eight dayes it runs round the Compass of the whole *Zodiack*, which number of dayes, the number seven, with its seven tearms, *viz.* from one to seven, doth make, and fill up, as much as the several numbers, by adding to the Antecedents, and makes four times seven dayes, in which the Moon runs through, and about all the longitude, and latitude of the *Zodiack* by measuring, and measuring again: with the like seven of dayes it dispenseth its light, by changing it; For the first seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fils [fills] its whole Orb with light; the third by decreasing is again contracted into a divided Orb; but after the fourth seven dayes, it is renewed with the last diminuaifion of its light, and by the same seven of dayes it disposeth the increase, and decrease of the Sea, for in the first seven of the increase of the Moon, it is by little lessened; in the second by degrees increased: but the third is like the first, and the fourth doth the sure as the second. It is also applyed to *Saturn*, which ascending from the lower, is the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousandth, wherein (as *John* witnesseth) the Dragon, which is the Divell [Devil], and Satan, being bound, men shall be quiet, and lead a peaceable life. Moreover the *Phythagorians* [Pythagoreans] call seven the number of Virginitie, because the first is that which is neither generated, or generates, neither can it be divided into two equall parts, so as to be generated of another number repeated, or being doubled to bring forth any other number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of numbers, and therefore they dedicate the number seven to *Pallas*. It hath also in Religion most potent signs of its esteem, and it is called the number of an oath. Hence amongst the Hebrews to swear is called *Septenare* (*i.e.*) to protest by seven. So *Abraham*, when he made a covenant with *Abimelech*, appointed seven Ewe Lambs for a testimony. It is also called the number of blessedness, or of rest, whence that,

O thrice, and four times blessed!

viz. in soul, and body. The seventh day the Creator rested from his work, wherefore this day was by *Moses* called the Sabbath (*i.e.*) the day of rest; hence it was that Christ rested the seventh day in the grave. Also this number hath a great communion with the Cross, as is above shewed, as also with Christ. For in Christ is all our blessedness, rest, and felicity; besides, it is most convenient in purifications. whence *Apuleius* saith, and I put myself forthwith into the bath of the Sea, to be purified, and put my head seven times under the Waves. And the Leprous person that was to be cleansed, was sprinkled seven times with the blood of a Sparrow; and *Elisha* the Prophet, as it is written in the Second Book of the *Kings*, saith unto the Leprous person; Go, and wash thy self seven times in *Jordan*, and thy flesh shall be made whole, and thou shalt be cleansed, and it follows a little after, And he washed himself seven times in *Jordan*, according to the Prophets saying, and he was cleansed. Also it is a number of repentance, and remission: Hence was ordeined the seaventh years repentance for every sin, according to the opinion of the wise man, saying, And upon every sinner seaven fold: Also the seaventh year there were granted remissions, and after full seaven years there was giving a full remission, as is read in *Leviticus*. And *Christ* with seaven petitions finished his speech of our satisfaction: hence also it is called the number of liberty, because the seaventh year the *Hebrew* servant did challenge liberty for himself. It is also most sutable to divine praises. Whence the Prophet saith, Seaven times a day do I praise thee, because of thy righteous judgements. It is moreover called the number of revenge, as saith the Scripture, and *Cain* shall be revenged seaven fold. And the Psalmist saith, Render unto our Neighbours

seaven fold into their bosome, their reproach. Hence there are seaven wickednesses, as saith *Solomon*, and seaven wickeder spirits taken, are read of in the Gospel. It signifies also the time of the present circle, because it is finished in the space of seaven days. Also it is consecrated to the Holy Ghost, which the Prophet *Isaiah* describes to be seaven fold, according to his gifts, viz. the spirit of wisdom, and understanding, the spirit of counsell, and strength, the spirit of knowledge, and holiness, and the spirit of the fear of the Lord, which we read in *Zachariah* to be the seaven eyes of God. There are also seaven Angells, spirits standing in the presence of God, as is read in *Tobias*, and in the *Revelation*; seaven Kamps did burn before the Throne of God, and seaven golden Candlesticks, and in the midle thereof was one like to the son of man, and he had in his right hand seaven Stars. Also there were seaven spirits before the Throne of God, and seaven Angells stood before the Throne, and there were given to them seaven Trumpets. And he saw a Lamb having seaven horns, and seaven eyes, and he saw the book sealed with seaven Seales, and when the seaventh seal was opened, there was made silence in heaven. Now by all what hath been said, it is apparent that the number seaven, amongst the other numbers, may deservedly be said to be most full of all efficacy. Moreover, the number seaven hath great conformity with the number twelve; For as three, and four make seaven, so thrice four make twelve, which are the numbers of the celestially Planets, and signs, resulting from the same root, and by the number four of the nature of inferiour things. There is in sacred writ a very great observance of this number, before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear, that the number seaven doth signifie a certain fulness of sacred mysteries. For we read in *Genesis*, that the seaventh was the day of the rest of the Lord; & *Enoch*, a pious, holy man, was the seaventh from *Adam*, and that there was another seaventh man from *Adam*, a wicked man, by name *Lamech*, that had two wives; and that the sin of *Cain* should be abolished the seaventh generation: As it is written, *Cain* shall be punished seaven fold: and he that shall slay *Cain*, shall be revenged seaven fold, to which the Master of the History collects, that there were seaven sins of *Cain*. Also of all clean beasts seaven, and seaven were brought into the Ark, as also of Fowles: And after seaven days the Lord rained upon the Earth, and upon the seaventh day the fountains of the deep were broken up, and the waters covered the Earth. Also *Abraham* gave to *Abimelech* seaven Ewe Lambs: and *Jacob* served seaven years for *Leah*, and seaven more for *Rachael*: and seaven dayes the people of *Israel* bewailed the death of *Jacob*. Moreover, we read in the same place, of seaven Kine, and seaven Ears of Corn, seaven years of plenty, and seaven years of scarcity. And in *Exodus*, the Sabboth of Sabboth, the holy rest to the Lord, is commanded to be on the seaventh day. Also on the seaventh day *Moses* ceased to pray. On the seaventh day there shall be a solemnity of the Lord, the seaventh year the servant shall go out free: seaven dayes let the Calf, and the Lamb be with its damm; the seaventh year let the ground that hath been sown six years, be at rest: the seaventh day shall be a holy Sabboth, and a rest: the seaventh day, because it is the Sabboth, shall be called holy. In *Leviticus* the seaventh day also shall be more observed, and be more holy: and the first day of the seaventh moneth shall be a Sabboth of memoriall. Seaven dayes shall the sacrifices be offered to the Lord, seaven dayes shall the holy dayes of the Lord be celebrated, seaven dayes in a year everlastingly in the generations. In the seaventh moneth you shall celebrate feasts, and shall dwell in Tabernacles seaven dayes: seaven times he shall sprinkle himself before the Lord, that hath dipped his finger in blood: he that is cleansed from the Leprosy, shall dip seaven times in the blood of a sparrow: seaven days shall she be washed with running water, that is menstruous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins: In *Deuteronomy* seaven people possessed the Land of promise. There is also read of a seaventh year of remission, and seaven Candles set up on the South side of the Candlesticks. And in *Numbers* it is read, that the sons of *Israel* offered up seaven Ewe Lambs without spot, and that seaven dayes they did eat unleavened bread, and that sin was expiated with seaven Lambs, & a Goat, and that the seaventh day was celebrated, and holy, and the first day of the seaventh moneth was observed, and kept holy, and the seaventh moneth of the feast of Tabernacles, & seven Calves were offered on the seaventh day, and

Balam erected seaven Altars; seaven dayes *Mary* the sister of *Aaron* went forth leprous out of the Camp, seaven dayes he that touched a dead carkass [carcass] was unclean. And in *Joshua* seaven priests carried the Ark of the Covenant before the Host, and seaven dayes they went round the Cities, and seaven trumpets were carried by the seaven Priests, and on the seaventh day the seaven Priests sounded the Trumpets. And in the book of *Judges*, *Abessa* rained [reigned] in *Israel* seaven years, *Sampson* kept his nuptialls seaven dayes, and the seaventh day he put forth a Riddle to his wife, he was bound with seaven green [i.e. fresh] withs [nerviceis = sinews i.e. bowstrings, cf. *Judges* 16:8], seaven locks of his head were shaved off, seaven years were the children of *Israel* oppressed by the King of *Maden* [Madian] And in the books of the Kings, *Elias* prayed seaven times, and at the seaventh time, behold a little cloud! seaven dayes the children of *Israel* pitched over against the *Syrians*, and in the seaventh day the battell [battle] was joyned: seaven years famine was threatened to *David* for the peoples murmuring; and seaven times the child sneesed [sneezed], that was raised [resuscitated] by *Elisha*, [cf. *II Kings* 4:35] and seaven men were crucified together in the dayes of the first harvest. *Naaman* was made clean with seaven washings by *Elisha*, the seaventh moneth *Golias* was slain. And in *Hester* we read, that the King of *Persia* had three Eunuchs: and in *Tobias* seaven men were coupled [copulati] with *Sara* the daughter of *Raguel*: And in *Daniel Nebucadnezzars* Furnace was heated seaven times hotter then it was used to be, and seaven Lions were in the den, and the seaventh day came *Nebucadnezzar*. In the book of *Job* there is made mention of seaven sons of *Job*, and seaven dayes and nights *Jobs* friends sate with him on the Earth; and in the same place, In seaven troubles no evill shall touch thee. In *Ezra* we read of *Artaxerxes* his seaven counsellors: and in the same place the trumpet sounded: the seaventh moneth of the feast of tabernacles were in *Ezraes* time, whilst the children of *Israel* were in the Cities: and on the first day of the seaventh moneth *Esdras* read the Law to the people. And in the Psalmes *David* praised the Lord seaven times in a day: silver is tryed seaven times; and he renders to our neighbours seaven fold into their bosomes. And *Solomon* saith, that wisdom hath hewen her self seaven Pillars; seaven men that can render a reason, seaven abominations which the Lord abhors, seaven abominations in the heart of an enemy, seaven overseers, seaven eyes beholding. *Isaiah* numbers up seaven gifts of the Holy Ghost, and seaven women shall take hold on a man. And in *Jeremiah*, she that hath born seaven, languisheth, she hath given up the ghost. In *Ezekiel*, the Prophet continued sad for seaven dayes. In *Zechariah* seaven lamps, and seaven pipes to those seaven lamps, and seaven eyes running to and fro throughout the whole Earth, and seaven eyes upon one stone, and the fast of the seaventh day is turned into joy. And in *Micah*, seaven shepherds are raised against the Assyrians. Also in the Gospel we read of seaven blessednesses, and seaven vertues, to which seaven vices are opposed; seaven petitions of the Lords prayer, seaven words of *Christ* upon the cross, seaven words of the blessed *Virgin Mary*, seaven loaves distributed by the Lord, seaven baskets of fragments, seaven brothers having one wife, seaven disciples of the Lord that were fishers, seaven water pots in *Cana of Galile* [Galilee], seaven woes which the Lord threatens to the Hypocrites, seaven divels [devils] cast out of the unclean woman, and seaven wickeder divells [devils] taken in after that which was cast out. Also seaven years *Christ* was fled into *Egypt*; and the seaventh hour the Fevour [fever] left the Governors son. And in the Canonically Epistles, *James* describes seaven degrees of wisdom, and *Peter* seaven degrees of Vertues. And in the *Acts* are reckoned seaven Deacons, and seaven disciples chosen by the *Apostles*. Also in the *Revelations* there are many mysteries of this number: for there we read of seaven Candlesticks, seaven Stars, seaven Crowns, seaven Churches, seaven Spirits before the Throne, seaven Rivers of *Egypt*, seaven Seales, seaven Markes, seaven Horns, seaven Eyes, seaven Spirits of God, seaven Angels with seaven Trumpets, seaven horns of the Dragon, seaven heads of the Dragon, who had seaven Diadems: also seaven plagues, and seaven Vials, which were given to one of the seaven Angells, seaven heads of the scarlet Beast, seaven Mountains, and seaven Kings sitting upon them, and seaven thunders uttered their voyces. Moreover this number hath much power, as in natural, so in sacred, Ceremonially, and also in other things: therefore the seaven days are related hither, also the seaven Planets, the seaven, Stars called Pleiades, the seaven Ages of

the World, the seaven changes of man, the seaven liberall Arts, and so many mechanick, and so many forbidden, seaven Colours, seaven Metalls, seaven holes in the head of a man, seaven pair of nerves, seaven Mountains in the City of *Rome*, seaven *Romane* Kings, seaven Civill Wars, seaven wise men in the time of *Jeremiah* the *Prophet*, and seaven wise men of *Greece*. Also *Rome* did burn seaven days by *Nero*. By seaven Kings were slain ten thousand Martyrs. There were seaven sleepers, seaven principall Churches of *Rome*, and so many Monasteries did *Gregory* build: So many sons Saint *Felicity* brought forth: there were seaven Electors of the Empire appointed, and seaven solemn Acts in crowning the Emperour; the Laws in the Testament require seaven witnesses, there are seaven civill punishments, and seaven canonicall, and seaven canonicall hours, the priest makes seaven obeysances in the Mass; seaven Sacraments, and seaven orders of the Clergy, and a boy of seaven years may be ordained by the lesser, and may obtain a benefice *sine Cura*. There are seaven penitentiall Psalmes, and seaven commands of the second table, and seaven hours were *Adam*, and *Eve* in Paradise, and there were seaven men foretold by an Angell before they were born, viz. *Ismael*, *Isaack*, *Sampson*, *Jeremiah*, *John Baptist*, *James* the brother of the Lord, and *Christ Jesus*. Lastly, this number is most potent of all, as in good, so evill; of this *Livy*, the most ancient Poet sang,

*The seaventh light is come, and then all things
T'absolve the father of all light begins,
The seaventh's of all things originall,
The first seaventh, seaventh seaven we call
Perfect, with wandering Stars the heaven's volv'd,
And with as many circles is round roll'd.*

The Scale of the Number seven.

In the original world.	Ararita. אראריתא Asser Eheie אשר אהיה The name of God with seven letters.							
In the Intelligible world.	צפקיאל Zaphiel [Zaphkiel].	צדקיאל Zadkiel.	כמאל Camael.	רפאל Raphael.	האניאל Haniel.	מיכאל Michael.	גבריאל Gabriel.	Seven Angels which stand in the presence of God.
In the Celestial world.	שבתאי Saturn.	צדק Jupiter.	מאדים Mars.	שמש The Sun.	נוגה Venus.	כוכב Mercury.	לבנה The Moon.	Seven Planets.
In the Elementary world.	The Lapwing. The Cutlefish. The Mole. Lead. The Onyx.	The Eagle. The Dolphin. The Hart. Tin. The Saphir [Saphire].	The Vultur [vulture] The Pike. The Wolf. Iron. The Diamond.	The Swan. The Seacalf. The Lion. Gold. The Carbuncle.	The Dove. Thimallus. The Goat. Copper. The Emerald [emerald].	The Stork. The Mullet. The Ape. Quick-silver [mercury]. The Achates.	The Owle. The Seacat. Cat. Silver. Crystall.	Seven Birds of the Planets. Seven Fish of the Planets. Seven Animals of the Planets. Seven Metals of the Planets. Seven Stones of the Planets.
In the lesser world.	The right foot. The right ear.	The Head. The left ear.	The right hand. The right Nostrell.	The heart. The right eye.	The privy members. The left nostrill.	The left hand. The mouth.	The left foot. The left eye.	Seven integrall members distributed to the Planets. Seven holes of the head distributed to the Planets.
In the infernall world.	Hell. גיהנם	The gates of death. וצל מות	The shadow of death. שצרי מית	The pit of destruction. באר שחת	The clay of death. טיט היין	Perdition. אבדון	The depth of the Earth. שאול	Seven habitations of infernals, which Rabbi Joseph of Castilia the Cabalist describes in the Garden of Nuts.

Chapter xi. Of the number Eight, and the Scale thereof.

The *Pythagoreans* call eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, *viz.* into four, and that division is by the same reason made into twice two, *viz.* by twice two twice; and by reason of this equality of division, it took to it self the name of justice, but the other received the name, *viz.* of fulness, by reason of the contexture of the corporeall solidity, since the first makes a solid body. Hence that custome of *Orpheus*, swearing by eight dieties [deities], if at any time he would beseech divine justice, whose names are these. Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the Night. There are also only eight visible Spheres of the heavens: also by it the property of corporeall nature is signified, which *Orpheus* comprehends in eight of his Sea songs. This is also called the covenant of circumcision, which was commanded to be done by the *Jewes* the eight day.

There were also in the old Law eight ornaments of the Priest, *viz.* a breast-plate, a coat, a girdle, a myter [miter], a robe, an Ephod, a girdle of the Ephod, a golden plate; hither\ belongs the number to eternity, and the end of the world, because it follows the number seven, which is the mysterie [mystery] of time: hence also the number of blessedness; for Christ teacheth so many degrees of blessednesses, as you may see in *Matthew*: It is also called the number of safety, and conservation, for there were so many souls of the sons of *Jesse*, from which *David* was the eighth. Also *Zacharias*, the father of *John*, received his speech the eighth day. They say this number was dedicated to *Dionysius*, because he was born the eighth moneth, in everlasting memory whereof, *Naxos* the Iland [island] was dedicated to him, which obtained this prerogative, that only the women of *Naxos* should safely bring forth in the eighth moneth, and their children should live, whereas the children of the eighth moneth in other Nations dy [die], and their mothers then bringing forth are in manifest danger.

The Scale of the Number eight.

The name of God with eight letters.	Eloha Vadaath יהוה ודעת Eloha Vedaath, יהוה ודעת								In the Originall.
Eight rewards of the blessed.	Inheritance.	Incorruption.	Power.	Victory.	The vision of God.	Grace.	A Kingdom.	Joy.	In the Intelligible world.
Eight visible Heavens.	The Starry Heaven.	The Heaven if Saturn.	The Heaven of Jupiter.	The Heaven of Mars.	The Heaven of the Sun.	The Heaven of Venus.	The Heaven of Mercury.	The Heaven of the Moon.	In the Celestial world.
Eight particular qualities.	The dryness of the earth.	The coldness of the water.	The moisture of the aire.	The heat of the fire.	The heat of the aire.	The moisture of the water.	The dryness of the fire.	The coldness of the earth.	In the Elementary world.
Eight kinds of blessed men.	The peace makers.	That hunger and thirst after righteousness.	The meek.	They which are persecuted for righteousness sake.	Pure in heart.	Mercifull.	Poor in spirit.	Mourners.	In the lesser world.
Eight rewards of the damned.	Prison.	Death.	Judgement.	The wrath of God.	Darkness.	Indignation.	Tribulation.	Anguish.	In the infernall world.

Chapter xii. Of the Number Nine, and the Scale thereof.

The number nine is dedicated to the Muses, by the help of the order of the Celestiall Spheres, and divine spirits: Hence there are nine movable Spheres, and according to those there are nine Muses, *viz.* Calliope, Urania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe, Thalia, which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme Sphere, which they call *Primum mobile*, and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon, so, *viz.* Calliope is appropriated to the *Primum mobile*; Urania to the Starry Heaven, Polymnia to *Saturn*, Terpsichore, to *Jupiter*, Cleo to *Mars*, Melpomene to the *Sun*, Erato to *Venus*, Euterpe to *Mercury*, Thalia to the *Moon*.

There are also nine orders of blessed Angels, *viz.* Seraphim, Cherubim, Thrones, Dominations, Powers, Vertues, Principallities, Archangels, Angels, which *Ezekiel* figures out of nine Stones, which are the Saphir, Emerald [sapphire, emerald], Carbuncle, Berill [beryl], Onyx, Chrysolite, Jasper, Topaze, Sardis: This number hath also a great, and Occult mysterie of the Cross: For the ninth hour our Lord Jesus Christ breathed out his Spirit. And in nine dayes the Ancients buryed [buried] their dead, and in so many yeers [years] they say *Minea* received Laws from *Jupiter* in a Cave; whence this number was most especially taken notice of by *Homer*, when Laws were to be given, or answers were to be given, or the sword was like to rage. The Astrologers also take notice of the number nine in the Ages of men, no otherwise then they do of seven, which they call Climactericall years, which are eminent for some remarkable change. Yet sometimes it signifies imperfectness, and incompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as *Austin* [Augustine] interprets it out of the ten Leapers [leper]: Neither is the longitude of nine Cubits of *Og* King of Basan, who is a type of the divel [Devil], without a mysterie[mystery].

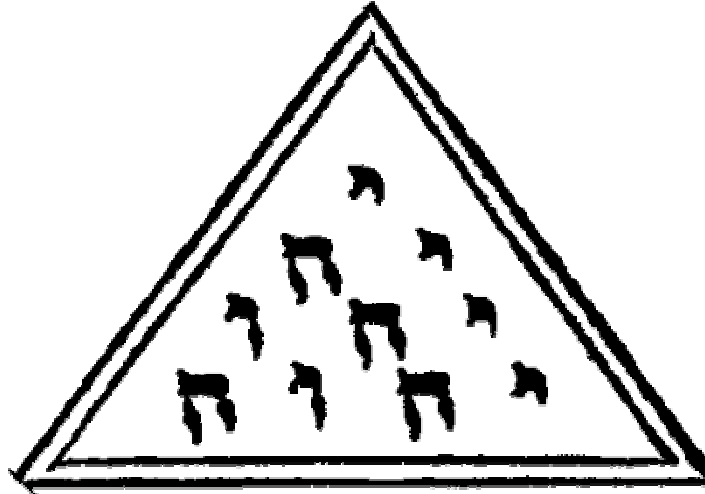
The Scale of the Number nine.

The names of God with nine letters.	Jehovah Sabaoth. יהוה צבאות Jehovah Zidkenu. יהוה צדקנו Elohim Gibor. אלהים גיבר									In the original world.
Nine Quires of Angels. Nine Angels ruling the Heavens.	Seraphim. Metatron [Metatron].	Cherubin. Ophaniel.	Thrones. Zaphkiel.	Dominations. Zadkiel.	Powers. Camael.	Vertue. Raphael.	Principalities. Haniel.	Archangels. Michael.	Angels. Gabriel.	In the intelligible world.
Nine moveable spheres.	The primum mobile.	The Starry Heaven.	The sphere of Saturn.	The sphere of Jupiter.	The sphere of Mars.	The sphere of the Sun.	The sphere of Venus.	The sphere of Mercury.	The sphere of the Moon.	In the Celestial world.
Nine stones representing the nine Quires of Angels.	Saphir [saphire]	Emerald [emerald].	Carbuncle.	Beril [beryl]	Onyx.	Chrysolite.	Jasper.	Topaze.	Sardis.	In the Elementary world.
Nine senses inward, and outward together.	Memory.	Cogitative.	Imaginative.	Common sense.	Hearing.	Seeing.	Smelling.	Tasting.	Touching.	In the lesser world.
Nine orders of divels [devils].	False spirits.	Spirits of lying.	Vessels of iniquity.	Avengers of wickedness.	Juglers.	Aiery powers.	Furies, sowing mischief.	Sisters or tryers.	Tempters or insnarers.	In the infernal world.

Chapter xiii. Of the Number Ten, and the Scale thereof.

The number ten is called every number, or an universall number, compleat, signifying the full course of life: for beyond that we cannot number, but by replication; and it either implies all numbers within it self, or explains them by it self, and its own, by multiplying them: wherefore it is accounted to be of a manifold Religion, and power, and is applied to the purging of souls. Hence the Ancients called Ceremonies Denary, because they that were to be expiated, and to offer sacrifices, were to abstain from some certain things for ten dayes. Whence amongst the Egyptians it was the custome for him that would sacrifice to *Io*, to fast ten dayes before, which *Apuleius* testifies of himself, saying, It was commanded that I should for the space of ten dayes refrain all meat, and be fasting. There are ten sanguine parts of man, the Menstrues, the Sperm, the Plasmatick spirit, the Mass, the Humours, the Organicall body, the vegetative part the sensitive part, reason, and the mind. There are also ten simple integrall parts constituting man, the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, skin. There are also ten parts of which a man consists intrinsecally; The spirit, the brain, the lungs, the heart, the liver, the gall, the spleen, the kidnies [kidneys], the testicles, the Matrix. There were ten Curtains in the Temple, ten strings in the Psaltery; ten musicall instruments with which Psalms were sang, the names whereof were, Neza, on which their Odes were sang, Nablum, the same as Organs, Mizmor, on which the Psalms, Sir, on which the Canticles; Tehila, on which Orations, Beracha, on which Benedictions, Halel, on which Praises: Hodaia, on which Thanks, Asre, on which the Felicity of any one, Hallelujah, on which the praises of God only, and Contemplations. There were also ten singers of Psalms, viz. *Adam, Abraham, Melchisedech, Moses, Asaph, David, Solomon*, and three sons of *Chora*, there are also ten commandments; And the tenth day after the ascension of Christ the Holy Ghost came down. This lastly is the number, in which *Jacob* wrestling with the Angel all night overcame, and at the rising of the Sun was blessed, and called by the name of *Israel*. In this number *Joshua* overcame thirty one Kings, and *David* overcame *Goliath*, and the Philistines, and *Daniel* escaped the danger of the Lions. This number also is as circular as unity, because being heaped together, returns into a unity, from whence it had its beginning, and it is the end, and perfection of all numbers, and the beginning of tens. As the number ten flows back into a unity, from whence it proceeded, so every thing that is flowing is returned back to that from which it had the beginning of its Flux. So water returns to the Sea, from whence it had its beginning, the body returns to the Earth, from whence it was taken; time returns into Eternity, from whence it flowed, the spirit shall return to God that gave it; and lastly, every creature returns to nothing, from whence it was created, neither is it supported but by the word of God, in whom all things are hid; and all things with the number ten, and by the number ten, make a round, as saith *Proclus*, taking their beginning from God, and ending in him. God therefore that first unity, or one thing, before he communicated himself to inferiours, diffused himself into the first of numbers, viz. The number three, then into the number ten, as into ten *Ideas*, and measures of making all numbers, and all things, which the Hebrews call ten Attributes, and account ten divine names; For which cause there cannot be a further number. Hence all tens have some divine thing in them, and in the Law are required of God as his own, together with the first fruits, as the originall of things, and beginning of numbers, and every tenth is as the end given to him, who is the beginning, and end of all things.

The Scale of the Number ten.



The Scale of the Number ten.

<i>In the originall</i>	יהוה יחויחו The name Jehova of ten letters collected.			
	אהיה Eheie. כתר Kether.	י יהוה Iod Jehovah. חכמה Hochmah.	יהוה אלהים Jehova Elohim. בינה Binah.	
<i>In the intelligible world.</i>	Seraphim. Haiioth ha-kados. Metatron.	Cherubim. Ophanim. Jophiel.	Thrones. Aralim. Zaphkiel.	
<i>In the Celestiall world.</i>	Reschith ha-gallalim. The Primum Mobile.	Masloth. The sphere of the Zodiake [zodiac].	Sabbathi. The Sphere of Saturn.	
<i>In the Elementary world.</i>	A Dove.	A Lizard	A Dragon.	
<i>In the lesser world.</i>	Spirit.	Brain.	Spleen.	
<i>In the infernall world.</i>	False Gods.	Lying spirits.	Vessels of iniquity.	
<i>In the originall</i>	יוד הא ואו הא The Name Jehovah of ten letters Extended.			
	אל El. הסד Hesed.	אלהים גיבר Elohim gibor. גבורה Geburah.	אלוה Eloha. תפארת Tiphereth.	יהוה צבאות Jehovah Sabaoth נצה Nezah.
<i>In the intelligible world.</i>	Dominations. Hasmallim. Zadkiel.	Powers. Seraphim. Camael.	Vertues. Malachim. Raphel [Raphael].	Principalities. Elohim. Haniel.
<i>In the Celestiall world.</i>	Zedeck. The sphere of Jupiter	Madim. The Sphere of Mars.	Schemes. The sphere of the Sun.	Noga. The sphere of Venus.
<i>In the Elementary world.</i>	An Eagle.	A Horse.	Lion.	Man.
<i>In the lesser world.</i>	Liver.	Gall.	Heart.	Kidneys.
<i>In the infernall world.</i>	Revengers of wickedness.	Juglers.	Aery powers.	Furies the seminaries of evil.

	אלהים צבאות The name Elohim Sabaoth.			The name of God with ten letters.
	אלהים צבאות Elohim Sabaoth. הוד Hod.	שדי Sadai. יסוד Iesod.	אדני Adonai melech. מלכות Malchuth.	Ten names of God. Ten Sephiroth.
<i>In the intelligible world.</i>	Archangels. Ben Elohim. Michael	Angels. Cherubim. Gabriel.	Blessed souls. Issim. The soul of Messiah.	Ten orders of the blessed according to Dionysius. Ten orders of the blessed according to the traditions of men. Ten Angels ruling.
<i>In the Celestiall world.</i>	Cochab. The sphere of Mercury	Levanah. The sphere of the Moon.	Holom. Jesodoth. The sphere of the Elements.	Ten spheres of the world.
<i>In the Elementary world.</i>	Genitals [sic. Serpent]	Bull.	Lamb.	Ten Animals consecrated to the Gods.
<i>In the lesser world.</i>	Lungs.	Genitals.	Matrix.	Ten parts intrinsecall of man.
<i>In the infernall world.</i>	Sifters or tryers	Tempters or ensnarers.	Wicked souls bear rule.	Ten orders of the damned.

Chapter xiiii. Of the Number eleven, and the number twelve; with a double Scale of the Number twelve Cabalisticall, and Orphicall.

The number eleven as it exceeds the number ten, which is the number of the commandements [commandments], so it falls short of the number twelve, which is of grace and perfection, therefore it is called the number of sins, and the penitent. Hence in the tabernacle there were commanded to be made eleven Coats of hair which is the habit of those that are penitent, and lament for their sins, whence this number hath no Communion with Divine or Celestiall things, nor any attraction, or scale tending to things above: neither hath it any reward; but yet sometimes it receives a gratuitous favor from God, as he which was called the eleventh hour to the vineyard of the Lord, received the same reward as those who had borne the burden, and heat of the day. Now the number twelve is divine, and that whereby the Celestials are measured; it is also the number of the Signs in the *Zodiack* over which there are twelve angels as chief, supported by the irrigation of the great name of God. In twelve years [years] also *Jupiter* perfects his course, and the Moon daily runs through twelve degrees. There are also twelve chief joints [joints] in the body of man, *viz.* in hands, elbows [elbows], shoulders, thighs, knees, and vertebrae of the feet. There is also a great power of the number twelve in divine mysteries. God chose twelve families of *Israel*, and set over them twelve Princes; so many stones were placed in the midst of *Jordan*, and God commanded that so many should be set on the breast of the Priest; twelve Lyons [lions] did bear the brazen Sea that was made by *Solomon*: there were so many fountains in *Helim*, and so many spies sent to the land of promise, and so many Apostles of Christ set over the twelve tribes, and twelve thousand people were set apart and chosen; the queen of Heaven crowned with twelve Stars, and in the Gospel twelve baskets of the fragments were taken up, and twelve Angels are set over the twelve gates of the City, and twelve stones of the heavenly Jerusalem. In inferior things many breeding things proceed after this number; so the Hare and Coney being most fruitfull, bring forth twelve times in the year [year], and the Cammel [camel] is so many months in breeding, and the Pea-cock [peacock] brings forth twelve Eggs.

The Scale of the Number twelve.

<i>The names of God with twelve letters</i>			הוא Holy	ברוך(ך) Blessed
<i>The great name returned back into twelve banners.</i>	יהוה	יההו	יוהה	הוהי
<i>Twelve orders of the blessed Spirits.</i>	Seraphim.	Cherubim.	Thrones.	Dominations.
<i>Twelve Angels ruling over the signs.</i>	Malchidiel.	Asmodel.	Ambriel.	Muriel.
<i>Twelve Tribes:</i>	Dan.	Ruben.	Judah.	Manasseh.
<i>Twelve Prophets.</i>	Malachi.	Haggai.	Zachary.	Amos.
<i>Twelve Apostles.</i>	Mathias.	Thadeus.	Simon.	John.
<i>Twelve signs of the Zodiack.</i>	Aries.	Taurus.	Gemini.	Cancer.
<i>Twelve Moneths [months].</i>	March.	April.	May.	June.
<i>Twelve Plants.</i>	SSang.	Upright Vervain.	Bending Vervain.	Comfrey.
<i>Twelve stones.</i>	Sardonius.	A Carneol.	Topaze	Calcedony.
<i>Twelve principall members.</i>	The head.	The neck.	The arms.	The brest [breast].
<i>Twelve degrees of the damned, and of Divels [devils].</i>	False gods	Lying spirits.	Vessels of iniquity.	Revengers of wickedness.

<i>The names of God with twelve letters</i>	הקדש He [Ipse]			
<i>The great name returned back into twelve banners.</i>	הויה	ההיו	והיה	יוהה
<i>Twelve orders of the blessed Spirits.</i>	Powers.	Vertues.	Principalities.	Archangels.
<i>Twelve Angels ruling over the signs.</i>	Verchiel.	Hamaliel.	Zuriel.	Barbiel.
<i>Twelve Tribes:</i>	Asher.	Simeon.	Issachar.	Benjamin.
<i>Twelve Prophets.</i>	Hosea.	Micha.	Jonah.	Obadiah.
<i>Twelve Apostles.</i>	Peters.	Andrew.	Bartholemew.	Philip.
<i>Twelve signs of the Zodiack.</i>	Leo.	Virgo.	Libra.	Scorpio.
<i>Twelve Moneths [months].</i>	July.	August.	September.	October.
<i>Twelve Plants.</i>	Lady's Seal.	Calamint.	Scorpion-grass.	Mugwort.
<i>Twelve stones.</i>	Jasper.	Emerald [emerald].	Berill.	Amethyst.
<i>Twelve principall members.</i>	The heart.	The belly.	The kidnies [kidneys].	Genitals.
<i>Twelve degrees of the damned, and of Divels [devils].</i>	Juglers.	Aery powers.	Furies the sowers of evils.	Sifters or Tryers.

<i>The names of God with twelve letters</i>	אב בן ורוח הקדש Father, Son, Holy Ghost.				In the originall world.
<i>The great name returned back into twelve banners.</i>	וההי	היהו	הייה	ההוי	
<i>Twelve orders of the blessed Spirits.</i>	Angels.	Innocents.	Martyrs.	Confessors.	In the Intelligible world.
<i>Twelve Angels ruling over the signs.</i>	Adnachiel.	Hanael.	Gabriel.	Barchiel.	
<i>Twelve Tribes:</i>	Naphtalin.	Gad.	Zabulon.	Ephraim.	
<i>Twelve Prophets.</i>	Zephaniah	Nahum.	Habakuk	Joel.	
<i>Twelve Apostles.</i>	James the elder	Thomas.	Matthew.	James the yonger.	
<i>Twelve signs of the Zodiack.</i>	Sagittarius.	Capricorn.	Aquarius.	Pisces.	In the Celestiall world.
<i>Twelve Moneths [months].</i>	Novemb.	December.	January.	February.	In the Elementall world.
<i>Twelve Plants.</i>	Pimpernel.	Dock.	Dragon-wort.	Aristolochy.	
<i>Twelve stones.</i>	Hyacinth.	Chrysoprasus.	Crystall.	Saphir.	
<i>Twelve principall members.</i>	The hams.	Knees.	Legs.	Feet.	In the Elementary world.
<i>Twelve degrees of the damned, and of Divels [devils].</i>	Tempters or ensnarers.	Witches.	Apostates.	Infidels.	In the infernall world.

The Orphical Scale of the Number twelve.

<i>Twelve Deities.</i>	Pallas.	Venus.	Phoebus.	Mercury.	Jupiter.	Ceres.	Vulcan.	Mars.	Diana.	Vesta.	Juno.	Neptune.	In the intelligible world.
<i>Twelve signs of the Zodiake.</i>	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.	Scorpio.	Sagittarius.	Capricorn.	Aquarius.	Pisces.	In the Celestial world.
<i>Twelve Moneths [months].</i>	March.	April.	May.	June.	July.	August.	September.	October.	Novemb.	December.	January.	February.	In the Elementall world.
<i>Twelve consecrated birds.</i>	The Owle.	Dove.	Cock.	Ibis.	Eagle.	Sparrow.	Goose.	Pie.	Daw.	Heron.	Peacock.	Swan.	
<i>Twelve consecrated beasts.</i>	Shee Goat.	He Goat.	Bull.	Dog.	Hart.	Sow.	Asse.	Wolf.	Hind.	Lyon [lion].	Sheep.	Horse.	
<i>Twelve consecrated trees.</i>	Olive-tree.	Myrtil-tree.	Laurell.	Hasle [hazel tree].	Aesculus.	Apple-tree.	Box-tree.	Dog tree.	Palm-tree.	Pine-tree.	Ram-thorn.	Elm-tree.	
<i>Twelve members of man distributed to the signs.</i>	The head.	The Neck.	The Armes.	The Brest [breast].	The Heart.	The Belly.	The kidnies [kidneys].	Genitals.	Hamnes.	Knees.	Leggs.	Feet.	In the lesser world.

Chapter xv. Of the Numbers which are above twelve, and of their powers and vertues.

The other numbers also which are above twelve, are endowed with many, and various effects, the vertues whereof you must understand by their originall, and parts, as they are made of a various gathering together of simple numbers, or maner of multiplication. Sometimes as their significations arise from the lessening, or exceeding going before, especially more perfect, so they contain of themselves the signs of certain divine mysteries. So you see the third number above ten, shews the mysteries of Christs appearing to the Gentiles, for the thirteenth day after his birth a Star was a guide to the wise men. The fourteenth day doth typifie Christ, who the fourteenth day of the first moneth [month] was sacrificed for us; upon which day the children of *Israel* were commanded by the Lord to celebrate the Passeover [Passover]. This number *Mathew* [Matthew] doth so carefully observe, that he passed over some generations, that he might every where observe this number in the generations of Christ. The fifteenth number is a token of spirituall ascensions, therefore the song of degrees is applyed to that in fifteen *Psalms*. Also fifteen yeers [years] were added to the life of King *Hezekiah*: and the fifteenth day of the seventh moneth [month] was observed, and kept holy. The number sixteen, the Pythagorians call the number of felicity. It also comprehends all the Prophets of the Old Testament, and the Apostles, and Evangelists of the new. The number eighteen, and twenty, Divines interpret to be unhappy, for in the former, *Israel* served *Eglon* King of *Moab*; and in the other *Jacob* served, and *Joseph* was sold. And lastly, amongst creatures that have many feet, there is none that hath above twenty feet. The twenty two signifies the fullness of wisdom, and so many are the Characters of the Hebrew letters, and so many Books doth the old Testament contain. To the number twenty eight, the favour of the Moon is designed, for the motion thereof is distant from the course of other Stars, & as it were alone is compleated the twenty eighth day, when it returns to the same point of the *Zodiake* [zodiac] from whence it came. Hence twenty eight Mansions of the Moon, having singular vertue, and influence, are numbered in the heavens. The number thirty is memorable for many mysteries, Our Lord Jesus Christ was baptized the thirtieth yeer [year] of his Age, and began to do miracles, and to teach the Kingdom of God. Also *John Baptist* was thirty yeers old when he began to preach in the wilderness, and to prepare the wayes of the Lord. Also *Ezekiel* at the same age began to prophecy; and *Joseph* was brought out of Prison on the thirtieth yeer of his Age, and received the government of Egypt from *Pharaoh*. The number thirty two, the Hebrew Doctors ascribe to wisdom, and so many paths of wisdom are described by *Abraham*. But the Pythagorians call this the number of Justice, because it is alwaies divisible into two parts, even unto a unity. The number forty [forty], the Ancients did honour with great observation, concerning which they did celebrate the feast Tassarosten: It is said that it doth conduce to the account of birth, for in so many daies the seed is fitted, and transformed in the womb, untill it be by its due, and harmoniacall proportions brought unto a perfect organicall body, being disposed to receive a rationall soul. And so many dayes they say women be, after they have brought forth, before all things are settled [settled] within them, and they purified, and so many dayes infants refrain from smiling, are infirme, and live with a great deal of hazard. This also is in Religion a number of expiation, and penitency, and signifying great mysteries. For in the time of the deluge the Lord rained forty daye, and nights upon the earth: The children of *Israel* lived forty yeers in the wilderness; forty dayes the destruction of *Nineveh* was put off. The same number was accounted as holy in the fasts of the Saints: For *Moses*, *Elias*, and Christ fasted forty dayes. Christ was carried forty weeks in the womb of a Virgin, Christ tarried forty dayes after his birth at *Bethelem* [Bethlehem] before he was presented in the Temple: He preached forty months publickly: He lay forty [forty] hours dead in the Sepulchre, the fortieth day after his resurrection he ascended into heaven, all which Divines say, were not done without some occult property, and mysterie of this number. The number fifty signifies remission of sins, of servitudes, and also liberty. According in the Law, on the fiftieth year they did remit debts, and every one did return to his own possessions. Hence by the yeer of *Jubilee*, and by the *Psalme* of repentance it shews a sign of indulgency, and repentance. The



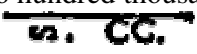

law also, and the holy Ghost are declared in the same: For the fiftieth day after *Israels* going forth out of Egypt, the Law was given to *Moses* in mount *Sinai*: The fiftieth day after the resurrection, the holy Ghost came down upon the Apostles in mount Sion; Whence also it is called the number of grace, and attributed to the Holy Ghost. The number sixty, was holy to the Egyptians, for it is proper to the Crocodile, that as she in sixty dayes brings forth sixty eggs, and so many dayes sits on them, so she is said also to live so many yeers, and to have so many teeth: and so many dayes every yeer to rest solitary without any meat. The number seventy hath also its mysteries, for so many yeers the fire of the sacrifice in the Babylonian Captivity lay under the water, and was alive: so many yeers *Jeremiah* foretold the destruction of the Temple, and so many yeers the Babylonian Captivity endured, and in so many yeers the desolation of Jerusalem was finished. Also there were seventy Palms in the place where the children of *Israel* pitched their Tents. The Fathers went down to Egypt with seventy souls. Also seventy Kings with their fingers, and toes cut off did gather meat under the table of *Adonibezeck* seventy sons came forth of the loins of *Joas*, seventy men, all sons of *Jero*, seventy weights of silver were given to *Abimelech*, and so many men *Abimelech* slew upon one stone: *Abdon* had seventy sons, and Nephews, who rod upon seventy Foals of Asses; *Solomon* had seventy thousand men which carried burdens. Seventy sons of King *Ahab* were beheaded in *Samaria*; seventy yeers, according to the *Psalmist*, are the Age of man. *Lamech* shall be avenged seventy seven fold; Thou shalt forgive thy brother if he offend against thee, seventy seven times. Also the number <seventy seven times. Also the number> seventy two was famous for so many languages, for so many Elders of the Synagogue, for so many interpreters of the old Testament, for so many Disciples of Christ: It hath also a great Communion with the number twelve; hence in the heavens, every sign being divided into six parts, there result seventy two fives, over which so many angels bear rule; and so many are the names of God; and every five is set over one Idiom with such efficacy, that the Astrologers, and Physiognomists can know from thence from what Idiom everyone ariseth. Answerable to these are so many manifest joynts in mans body, whereof in every finger and toe there are three, which together with the twelve Principal reckoned before in the number twelve make up seventy two. The number a hundred in which the sheep that was found, was placed, which also passeth from the left hand to the right, is found holy: and because it consists of tens it shews a complete perfection. But the Complement of all numbers is a thousand which is the four square measure of number ten, signifying a complete, and absolute perfection. There are also two numbers especially celebrated by *Plato* in his *Repub.* [Republic] and not disallowed by *Aristotle* in his *Politicks*, by which great mutations in Cities are foretold: These are the square of ten [*twelve], and the four square measure thereof, *viz.* the fourty four above a hundred, and seven hundred twenty eight above a thousand, which number is fatall: to which when any City, or Common Wealth hath attained, it shall afterward with a compleat four square measure decline: but in squares it undergoeth a change, but for the better, if it be governed with prudent discipline, and then it shall not with fate, but imprudency fall. And let thus much suffice for numbers in particular.







Chapter xvi. Of the notes of numbers, placed in certain gesturings.

I have often read in the books of Magicians, and their works, and experiments certain, wonderful, & as they seemed to me ridiculous gesturings, and I did think they were certain occult agreements of the divels, by reason of which I did reject them: but after I did more seriously examine the matter, then I did presently understand that they were not the compacts of divels [devils]; but that there lay in them the reason of numbers, by which the ancients did by the various bending forward, and backward, their hands, and fingers represent numbers, by whose gesturings the Magiciand did silently signifie words unknown by sound, various with numbers, yet of great vertue, by their fingers joynd together, and sometimes changed, and did with sacred silence worship the Gods that rule over the world. The rites whereof *Martianus* also makes mention of in his Arithmetick, saying, The fingers of the Virgin were moved all manner of wayes, who after she went in, did by expressing seven hundred and seventeen numbers with her bended fingers call upon *Jupiter*. But, that these things may be the better understood, I shall bring something out of the sayings of *Beda* who saith, When thou sayest one, bend in the litle [little] finger on thy left hand, and set it in the middle of the Palme; when thou sayest two, place the next finger to the litle finger in the same place; when three, the middle finger after the same manner; when four, thou shalt lift up thy little finger; when five, the next to it after the same manner; when six, the middle, that finger alone which is called the ring finger, being fixt on the middle of the Palme: when thou sayest seve, thou shaly put only thy little finger above the root of thy Palm, tthe rest in the mean time being lifted up; and by it when thou sayest eight, thy ring finger; when thou sayest nine, thou shalt set thy middle finger contrary to them; when thou sayest ten, thou shall set the naile of thy fore-finger, or the middle joynt [joint] of thy thumb. When thou sayest twenty, thou shalt put the top of thy middle finger close betwixt the joynts of thy thumb, and forefinger. When thou sayest thirty, thou shalt joyn the naile of thy thumb, and fore-finger lightly together. When thou sayest fourty [forty], thou shalt bring the inside of thy thumb to the outside of thy fore-finger, both being lifted up. When thou sayest fiftym thou shalt bend thy thumb with the outward joynt like to the Greek Gamma to the Palme. When thou sayest sixty, compass about thy thumb being bended as before, with thy fore-finger bowed over it. When thou sayest seventy, thou shalt supply thy fore-finger being bowed about as before, with thy thumb stretched at length, the naile thereof being lifted up before the middle joynt of thy fore-finger. When thou sayest eighty, thou shalt supply thy fore-finger bowed about as before, with thy thumb stretched forth at length, the naile thereof being set upon the middle joynt of the fore-finger. When thou sayest ninty, thou shall set the naile of thy fore-finger bent into the root of thy thumb stretched out. Thus much for the left hand. Now thou shalt make 100^o on thy right hand, as thou sisdt ten of thy left; and 200^o on thy right, as thou didst twenty on thy left; 2000^o on thy right, as thou didst two on thy left, and so to 9000. Moreover when thou sayest 10000^o thou shalt put thy left hand upward on thy brest, thy fingers only being lifted towards Heaven. When thou sayest 20000^o thou shalt put the same spread forth upon thy brest. When thou sayest 30000^o thou shalt put thy thumb on the same hand downwards, on the cartilage of the middle of thy brest. When thou sayest 40000^o thou shalt lay the same upright, and stretched forth on thy navell. When thou sayest 50000^o thou shalt lay thy thumb of the same hand downard [downward] on thy navell. When thou sayest 60000^o thou shalt hold thy left thigh with the same, being downwards [downwards]. When thou sayest 70000^o the same shalt put upon thy thumb upright. When thou sayest 80000^o thou shalt put the same downward on thy thigh. When thou sayest 90000^o thou shalt hold thy loyns [loins] with the same, thy thumb being turned downwards. But when thou sayest 100000^o or 200000^o and so unto 900000^o thou shalt in the same order as we have spoken, fill them up on the right part of thy body. But when thou sayest 1000000^o thou shall joyn thy hands together, and clasp thy fingers one within the other. Let these suffice which have been observed out of *Beda*; Thou shalt finde more of these in Brother *Luke* of Saint Sepulchers, in his great Arithmetick.

Chap. xvii. Of the various notes of numbers observed amongst the Romans.

The notes of numbers are made diverse ways in divers nations, The Romans did figure them by these following notes, which *Valerius Probus* ascribes concerning the ancient letters, and which are still in use, viz.

One.	Five.	Ten.	Fifty.	A hundred.	Two hundred.	Five hundred.
I.	V.	X.	L.	C.	CC.	D.
A thousand.				Five thousand.		
M. S. T. CXO.				IDD. ICC. V.		
Ten thousand.				Fifty thousand.		
CCDD. CMO. OMC. IMI. X.				IDDD. DDD. L.		
A hundred thousand.				Two hundred thousand.		
CCCIDDD.  .  . CM. C.						
Five hundred thousand.				A thousand thousand.		
DM.  . D.				CMO. CMO. M. S.		

There are also other notes of numbers now a dayes used amongst Arithmeticians, and Calculators, which according to the order of numbers are made after this manner. 1. 2. 3. 4. 5. 6. 7. 8. 9. to which is added a note of privation signed with the mark 0 which although it signifie no number, yet makes others to signifie, either tens, or hundreds, or thousands, as is well known to Arithmeticians. Also there are some that mark the number ten with a line downward, and another made cross it; and five by that line which toucheth the other, but doth not go cross it, and a unity by that which is put by it self, as you may see in this example,  signifies ten,  signifies ten and five,  signifies sixteen,  ten and seven; and the round ^o being put by it self signifies a hundred; but being joyned to others, signifies so many hundreds as the numbers are to which it is put, as thus, ^{oo} or thus II^o signifies two hundred, thus ooo or thus III^o three hundred  five hundred,  ten hundred or a thousand. And these notes are commonly seen added in Magicall Characters.

Chap. xviii. Of the notes or figures of the Græcians.

The *Græcians* [Greeks] use the Alphabeticall letters for their notes of numbers, and that three ways; first by every Element according to the series of the Alphabet signifying the number of its place. For in the order of which any number doth possess the place of the Alphabet, it represents the number thereof, as here you may see.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
a	b	g	d	e	z	h	q	i	k	l	m
13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.
n	x	o	p	r	s	t	u	f	c	y	w






And this is the first order of numbers amongst the Greeks. Secondly, the Greeks divide the whole Alphabet into three Classes, whereof the first beginning from Alpha, is of unites. The second beginning from Iota is of tens. The third beginning from Rho is of hundreds; and this order by the latter of the Greeks is instituted after the imitation of the Hebrews. Now because their Alphabet wants by that rule, three letters, it is necessary to add to them three figures and to interlace them with the letters, by which, *viz.* they explain the sixt, the ninetieth, and the nine hundreth, as is manifest in the following Classes.

1.	2.	3.	4.	5.	6.	7.	8.	9.
A	B	G	D	E	z	Z	H	Q
10.	20.	30.	40.	50.	60.	70.	80.	90.
I	K	L	M	N	X	O	P	Ϟ
100.	200.	300.	400.	500.	600.	700.	800.	900.
R	S	T	U	F	C	Y	W	Ϸ

Now if to any of these letters there be subscribed the stroke of an acute tone, then it signifies so many thousands, as in these examples.

1000.	10000.	100000.
⸀A	⸀I	⸀P

After the third manner, the Greeks use only six letters in signifying their numbers, *viz.* I, for an Unite, P r the number five, because it is the head of the word *pente* (*i.e.*) five. D for the number ten, from *deka*. H for a hundred from *ekaton*. X for a thousand from the word *cilia*, M for ten thousand from *muria*. From which six letters joyned in number after their manner unto four, or to other numbers, they make other numbers, besides P which is not multiplied, nor joyned to it self, but always aignifies the fives of others, as appears in the following examples.

1	2	3	4	5	6	7	8	9	
I	II	III	IIII	P	PII	PII	PIII	PIIII	
10	11	12	13	14	15	16	20	21	
D	DI	DII	DIII	DIIII	DP	DPI	DD	DDI	
50	60	100	200	500	1000	5000	10000	50000	
		D	H	HH		C		M	

Chap. xix. Of the notes of the Hebrews, and Caldeans [Chaldaeans], and certain other notes of Magicians.

The Hebrew letters also have marks of numbers, but far more excellently then in any other languages, since the greatest mysteries lie in Hebrew letters, as is handled concerning these in that part of *Cbaly* which they call Notariacon. Now the principall Hebrew letters are in number twenty two, whereof five have divers other figures in the end of a word, which therefore they call the five ending letters, which being added to them aforesaid make twenty seven, which being then divided into three degrees, signifie the unites, which are in the first degree; tens which are in the second, and hundreds which are in the third degree. Now every one of them if they be marked with a great Character signifies so many thousands, as here

3000. 2000. 1000.

א ב ג

Now the Classes of the Hebrew numbers are these,

9.	8.	7.	6.	5.	4.	3.	2.	1.
ט	ח	ז	ו	ה	ד	ג	ב	א
90.	80.	70.	60.	50.	40.	30.	20.	10.
צ	פ	ע	ס	נ	מ	ל	כ	י
900.	800.	700.	600.	500.	400.	300.	200.	100.
ף	ק	ר	ש	ת	ך	ם	ן	ו

Now there are some which do not use those finall letters, but instead of them write thus.

1000. 900. 800. 700. 600. 500.
קת רת שת תת קתת א

And by those simple figures by the joyning them together they describe all other compound numbers, as eleven, twelve, a hundred and ten, a hundred and eleven, by adding to the number ten, those which are of unites; and in like manner to the rest after their manner; yet they describe the fifteenth number not by ten, and five, but by nine, and six, viz. thus טו and that out of honor to the divine name יה which imports fifteen, lest it should happen that the sacred name should be abused to prophane things. Also the Egyptians, Æthiopians [Ethiopians], Caldeans [Chaldaeans], and Arabians, have their marks of numbers, which also often times happen amongst Magical Characters. He therefore that would know them, must seek them, of them that are skilful of these letters. For the Caldeans [Chaldaeans] mark the numbers with the letters of their Alphabet after the manner of the Hebrews. We have set down their Alphabet in the end of the first book. Moreover I found in two most ancient books of Astrologers, and Magicians, certain most elegant marks of numbers, which I thought good to set down in this place; Now they were in both Volums [volumes] such.

1.	2.	3.	4.	5.	6.	7.	8.	9.
┌	┆	┆	┆	┆	┆	┆	┆	┆

Now by these mark turned to the left hand are made tens, after this manner.

10.	20.	30.	40.	50.	60.	70.	80.	90.
┐	┆	┆	┆	┆	┆	┆	┆	┆

And by those markes which are turned downwards on the right hand, are made hundreds; on the left thousands, viz. thus.

100.	200.	300.	400.	500.	600.	700.	800.	900.
└	┆	┆	┆	┆	┆	┆	┆	┆
1000.	2000.	3000.	4000.	5000.	6000.	7000.	8000.	9000.
┘	┆	┆	┆	┆	┆	┆	┆	┆

And by the composition, and mixture of these markes other mixt and compounded numbers also are most elegantly made, as you may perceive by these few.

1510.	1511.	1471.	1486.	3421.
┐┆	┐┆	┆┆	┆┆	┆┆

According to the example of which we must proceed in other compound numbers; And so much suffice for the marks of numbers.

Chap. xx. What numbers are attributed to letters; and of divining by the same.

The Pythagorians [Pythagorians] say (*Aristotle*, and *Ptolemy* are of the same opinion) that the very Elements of letters have some certain divine numbers, by which collected from proper names of things, we may draw conjectures concerning occult things to come. Whence they call this kind of divination Arithmancy, because, *viz.* it is done by numbers, as *Terentianus* hath made mention of it in these verses.

*Names are, they say, made of but letters few
Unfortunate, of many, do foreshew
Success; so Hector did Patroclus slay,
So Hector to Achilles was a prey.*

Also *Pliny* saith, That there was added to what *Pythagoras* invented, an uneven number of vowels of imposed names, which did betoken lameness, or want of eyes, and such like misfortunes, if they be assigned to the right side parts; but an even number to them of the left. And *Alexandrinus* the Philosopher taught, How that by the number of letters we may find out the ruling Stars of any one that is born, and whether the husband or wife shall dye [die] first, and know the prosperous, or unhappy events of the rest of our works. His traditions which were not disallowed by *Ptolemy* the Astrologer we shall here add, and put under. But those numbers, which are deputed to each letter, we have above shewed in the Greek, and Hebrew letters, the Alphabet being divided into three Classes, whereof the first is of unites, the second of tens, the third of hundreds. And seeing in the Roman Alphabet there are wanting four to make up the number of twenty seven Characters, their places are supplied with I, and V single consonants, as in the names of *John*, and *Valentine*, and hi, and hu aspirate consonants as in *Hierom*, and *Huilhelme*, although the *Germans* for *hu* the asperate use a double vv; the true *Italians*, and *French* in their vulgar speech put G joymed with U instead thereof, writing thus, *Vuilhelmus*, and *Guilhelmus*.

1.	2.	3.	4.	5.	6.	7.	8.	9.
A.	B.	C.	D.	E.	F.	G.	H.	I.
10.	20.	30.	40.	50.	60.	70.	80.	90.
K.	L.	M.	N.	O.	P.	Q.	R.	S.
100.	200.	300.	400.	500.	600.	700.	800.	900.
T.	V.	X.	Y.	Z.	I.	V.	HI.	HV.

But if thou desirest to know the ruling Star of any one that is born, compute his name, and of both his parents, through each letter according to the number above written, and divide the sum of the whole being gathered together by nine, subtracting it as often as thou canst; and if there remaine a unity, or four, both signifie the *Sun*; if two or seven, both signifie the *Moon*; but three, *Jupiter*; five, *Mercury*; six, *Venus*; eight, *Saturne*; nine, *Mars*; and the reasons thereof are shewed else where. In like manner if thou desirest to know the horoscope of any one that is born, compute his name, and of his Mother, and Father, and divide the whole collected together by twelve, if there remain a unity, it signifies the *Lyon*; if *Junos* dewce, *Aquarius*; if the *Vestall* three, *Capricorn*; if four, *Sagittarius*; if five, *Cancer*; if *Venus* six, *Taurus*; if *Palladian* seven, *Aries*; if *Vulcans* eight, *Libra*; if *Mars* his nine, *Scorpio*; if ten, *Virgo*; if eleven, *Pisces*; if *Phoebus* twelve, they represent *Geminos*; and the reasons of them are given elsewhere. And let no man wonder that by the numbers of names many things may be Prognosticated, seeing (the Pythagorian Philosophers, and Hebrew Cabalists testifying the same) in those numbers lye [lie] certain occult mysteries understood by few: for the most High created all things by number, measure, and weight, from whence the truth of letters, and

names had its original, which were not instituted casually, but by a certain rule (although unknown to us.) Hence *John* in the Revelation saith, Let him which hath understanding compute the number of the name of the beast, which is the number of a man. Yet these are not to be understood of those names, which a disagreeing difference of Nations, and divers rites of Nations according to the causes of places, or education have put upon men; but those which were inspired into every one at his birth, by the very Heaven with the conjunction of Stars, and those which the Hebrew Mecubals, and wise men of *Egypt* long since taught to draw from the generation of every one.

Chap. xxi. What numbers are consecrated to the Gods, and which are ascribed, and to what Elements.

Moreover the Pythagorians have dedicated to the Element, and dieties [deities] of Heaven sacred numbers; for to the Aire they have assigned the number eight, and to fire five, to the earth six, to the water twelve. Besides, unity is ascribed to the Sun, which is the only King of the Stars, in which God put his Tabernacle; and that this also is of *Jupiter*, doth the Causative power of his ideal and intellectuall species testifie, who is the head, and the father of the Gods, as unity is the beginning, and parent of numbers: The number two is ascribed to the Moon, which is the second great light, and figures out the soul of the world, and is called *Juno*, because betwixt that and unity there is the first conjunction, and neer fellowship; it is also ascribed to *Saturn*, and *Mars*, two unfortunate Planets with the Astrologers; so the number three is ascribed to *Jupiter*, the *Sun*, and *Venus*, viz. three fortunate planets, and is deputed to *Vesta*, *Hecata*, and *Diana*; hence they say,

*Threefold is Hecate, three mouths Diana
The Virgin hath ----*

The number three therefore is dedicated to this Virgin whom they say to be powerfull in Heaven, and in Hell. The number four is of the Sun, which by that number constitutes the corners of the heavens, and distinguisheth seasons: it is also ascribed to *Cyllenius*, because he alone is called the four square God. The number five consisting of the first even, and the first odd, as of female, and male, both sexes, is assigned to *Mercury*; it is also attributed to the Celestiall world, which beyond the four Elements is it self under another form, the fist. The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagorians ascribed to generation, and marriage, and belongs to *Venus*, and *Juno*. The number seven is of rest, and belongs to *Saturn*; the same also doth dispence the motion, and light of the Moon, and therefore is called by the name of *Tritonia* the Virgin, because it begets nothing. It is assigned to *Minerva*, because it proceeds of nothing; also to *Pallas* the *Virago*, because it consists of numbers, as of males, and females. This also *Plutarck* ascribes to *Apollo*. The number eight, by reason it contains the mysterie of justice, is ascribed to *Jupiter*; it is also dedicated to *Vulcan*, for of the first motion, and the number two, which is *Juno* drawn twice into it self, it consists; It is also attributed to *Cybele* the mother of the Gods, to whom every four square is attributed. *Plutarck* assigns it to *Bacchus*, or *Dionysius*, who is said to be born the eighth moneth [month]: others, because Infants of the wight moneth do not live, have attributed it to *Saturn*, and the three Ladies of destiny. The number nine belongs to the *Moon*, the utmost receptacle of all Celestiall influences, and vertues, as also it is dedicated to the nine Muses, as also to *Mars*, from whom is the end of all things. The number ten is *Circular*, and belongs to the *Sun*, after the same manner as unity; also it is attributed to *Janus*, because it is the end of the first order, and from whence begins the second unity; it is also ascribed to the world. In like manner the number twelve, because the Sun going round twelve signes, distributes the yeer [year] into twelve moneths, is attributed to the world, the Heaven, and the Sun. The number eleven, because it is semicircular, is attributed to the Moon, and also deputed

to

Neptune.

Chap. xxii. Of the tables of the Planets, their vertues, forms, and what Divine names, Intelligencies, and Spirits are set over them.

It is affirmed by Magicians, that there are certain tables of numbers distributed to the seven planets, which they call the sacred tables of the planets, endowed with many, and very great vertues of the Heavens, in as much as they represent that divine order of Celestiall numbers, impressed upon Celestials by the *Idea's* of the divine mind, by means of the soul of the world, and the sweet harmony of those Celestiall rayes, signifying according to the proportion of effigies, supercelestiall Intelligencies, which can no other way be expressed, then by the marks of numbers, and Characters. For materiall numbers, and figures can do nothing in the mysteries of hid things, but representatively by formall numbers, and figures, as they are governed, and informed by intelligencies, and divine numerations, which unite the extreames of the matter, and spirit to the will of the elevated soul, receiving through great affection, by the Celestiall power of the operator, a power from God, applyed through the soul of the universe, and observations of Celestiall constellations, to a matter fit for a form, the mediums being disposed by the skill, and industry of Magicians; But let us hasten to explain the tables severally. The first of them is assigned to *Saturn*, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each Diameter making fifteen. Now the whole sum of numbers is forty five/ Over this are of Divine names set such names as fill up the numbers with an Intelligency to what is good, with a spirit to what is bad, and out of the same numbers is drawn the seal, or Character of *Saturn*, and of the spirits thereof, such as we shall beneath ascribe to its table. They say that this table being with a fortunate *Saturn* engraven on a plate of lead, doth help to bring forth, or birth, and to make a man safe, and powerfull, and to cause success of petitions with princes, and powers: but if it be done with an unfortunate *Saturn*, that it hinders buildings, plantings, and the like, and casts a man from honours, and dignities, and causes discords, and quarrellings, and disperses an Army. The second is called the table of *Jupiter*, which consists of a Quaternian drawn into it self [i.e. 4 times 4], containing sixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of *Jupiter*, and the spirits thereof. They say that if it be impressed upon a Silver plate with *Jupiter* being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engraven on a corall. The third table belongs to *Mars*, which is made of a square of four containing twenty five numbers, and of these in every side and Diameter five, which make sixty five, and the sum of all is 325. And there are over it Divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of *Mars*, and of his spirits. These with *Mars* being fortunate, being engraven on an Iron plate, or sword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious against them; and if engraven upon the Stone Correola, it stops blood, and the mestrues [menses]; but if it be engraven with *Mars* being unfortunate, on a plate of red Brass, it hinders buildings, casts down the powerfull from dignities, honors, and riches, and causeth discord, strife, and hatred of men, and beasts, chaseth away Bees, Pigeons, and Fish, and hinders Mills, and renders them unfortunate that go forth to hunting, or fighting, and causeth barrenness in men and women, and other Animals, and strikes a terror in all enemies, and compels them to submit. The fourth table is of the Sun, and is made of a square of six, and contains thirty six numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666. There are over it divine names with an Intelligency to what is good, with spirit to what is evil, and out of it is drawn Characters of the Sun, and the spirits thereof. This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in allhis works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatsoever he pleaseth: but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unsatisfiable, and to have an ill ending. The fifth table is of *Venus*, consisting of a square of seven drawn into it self, viz. of fourty nine

numbers, whereof seven on each side and Diameter make 175. and the sum of all is 1225. And there are over it divine names with an Intelligency to good, and spirit to evil; And there is drawn out of it the Character of *Venus*, and the spirits thereof. This being engraven on a Silver plate, *Venus* being fortunate, procureth concord, endeth strife, procureth the love of women, conduceth to conception, is good against barrenness, causeth ability for generation, dissolves enchantments, and causeth peace between man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-house, causeth an increase of Pigeons. It conduceth to the cure of all melancholy distempers, and causeth joyfulness; and being carryed about travellers make them fortunate. But if it be formed upon Brass with an unfortunate *Venus*, it causeth contrary things to all that hath bin above said. The sixth table is of *Mercury* resulting from the square of eight drawn into it self, containing sixty four numbers, whereof eight on every side and by both Diameters make 260. and the sum of all 2080. and over it are set divine names with an Intelligency to what is good, with a spirit to what is evil, and from it is drawn a Character of *Mercury*, and the spirits thereof; and if it be with *Mercury* being fortunate engraven upon Silver, or Tin, or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof gratefull, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams: and if it be an unfortunate *Mercury*, doth all things contrary to these. The seventh table is of the Moon, of a square of nine multiplied into it self, having eighty one numbers, in every side and Diameter nine, producing 369. and the sum of all 3321. And there are over it divine names with an Intelligency to what is good, and a spirit to what is bad. And of it are drawn the Characters of the Moon, and of the spirits thereof. This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, aimiable [amiable], pleasant, cheerfull, honored, removing all malice, and ill will. It causeth security in a ourney, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleaseth; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate, against which it shall be directly done, making him fly from his Country, and that place of his abode where it shall be buried, and it hinders Physitians [physicians], and Orators, and all men whatsoever in their office, against whom it shall be made. Now how the seals, and Characters of the Stars, and spirits are drawn from these tables, the wise searcher, and he which shall understand the verifying of these tables, shall easily find out.

Divine names answering to the numbers of Saturn.

3.	Ab.		אב
9.	Hod.		הד
15	Iah.		יה
15.	Hod.		הוד
45	Jehovah extended.		יוד הא ואו הא
45	Agiel	The Intelligence of <i>Saturn</i>	אגיאל
45	Zazel	The spirit of <i>Saturn</i>	זאזל

Divine names answering to the numbers of Jupiter.

4	Abab	אבא
16		הוה
16		אהי
34	El Ab	אלאב
136	Johphiel The Intelligence of <i>Jupiter</i>	יהפיאל
136	Hismael The spirit of <i>Jupiter</i>	הסמאל

Names answering to the numbers of Mars.

5	He the letter of the Holy Name	ה
25		יהי
65	Adonay	אדני
325	Graphiel The Intelligence of Mars.	גראפיאל
325	Barzabel The spirit of <i>Mars</i> .	ברצאבאל

Names answering to the numbers of the Sun.

6	Vau the letter of the Holy Name.	ו
6	He extended, the letter of the Holy Name.	הא
36	Eloh	אלה
111	Nachiel The Intelligence of the Sun.	נכיאל
666	Sorath The spirit of the <i>Sun</i>	סורת

Names answering to the numbers of Venus.

7		אהא
49	Hagiel The Intelligence of <i>Venus</i> .	הגיאל
157	Kedemel The spirit of <i>Venus</i> .	קדמאל
1252	Bne Seraphim The Intelligencies of <i>Venus</i> .	בני שרפים

Names answering to the numbers of Mercury.

8	Asboga, eight extended.	אזבגה
64	Din.	דין
64	Doni	דני
260	Tiriël.	טיריאל
2080	Taphtharath	תפתרת

Names answering to the numbers of the Moon.

9	Hod	הד
81	Elim	אלים
369	Hasmodai	השמודאי the spirit of the <i>Moon</i> .
3321	Schedbarschemoth Scharthathan,	שדברשהמעט שרתתן the spirit of the spirits of the <i>Moon</i> .
3321	Malcha betharsism hed beruah schehalim	מלכא בברשיסים עד ברוד שהקים The Intelligency of the Intelligence of the <i>Moon</i> .

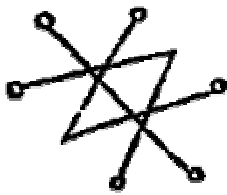
The Table of Saturn in his compass. In Hebrew notes.

4	9	2
3	5	7
8	1	6

7	10	3
2	11	8
12	4	1

The Seales or Characters.

Of Saturn. Of the Intelligence of Saturn. Of the Spirit of Saturn.



The Table of Jupiter in his compass.

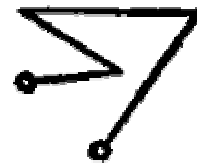
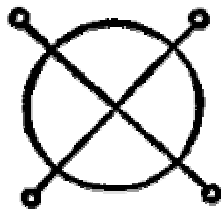
In Hebrew notes.

4	14	15	8
9	7	6	12
5	11	10	8
16	2	3	13

7	7	10	28
20	8	7	31
7	25	•	21
7	2	2	31

The Seales or Characters.

Of Jupiter. Of the Intelligence of Jupiter. Of the Spirit of Jupiter.



The Table of Mars in his compass.

In Hebrew notes.

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

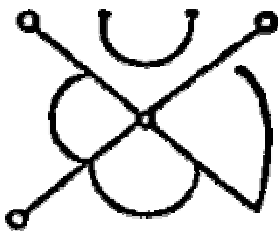
א	ב	ג	ד	ה
ו	ז	ח	ט	י
יא	יב	יג	יד	טו
טז	יז	יח	יט	כ
כא	כב	כג	כד	כה

The Seales or Characters.

Of Mars.

Of the Spirit of Mars.

Of the Intelligence of Mars.



The Table of the Sun in his compass.

In Hebrew notes.

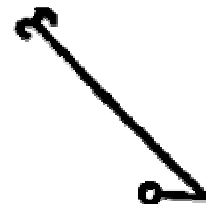
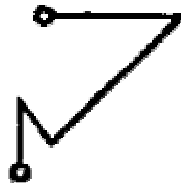
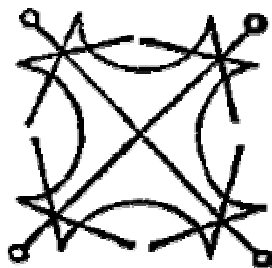
6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

ו	ל	ב	ד	ה	א
ז	א	כ	כ	ה	ל
ט	ד	ק	ק	כ	כ
י	כ	כ	א	י	י
כ	כ	•	ט	ט	י
ל	ה	ל	ד	ב	ל

The Seales or Characters.

Of the Sun.

Of the intelligence of the Sun. Of the Spirit of the Sun.



The Table of Venus in her Compass.

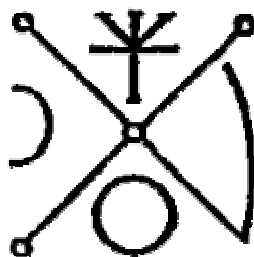
22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

The Table of Venus in Hebrew notes.

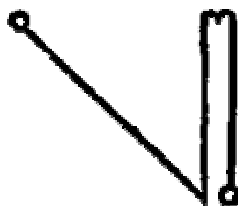
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ה	כג	סח	יז	סב	יא	בש
ל	ו	סד	בש	ית	לז	יב
יג	לא	ז	כת	סג	יט	לח
לה	ק	לב	א	סז	סד	כ
סא	לט	ח	לג	ב	סח	סח
סו	יה	ט	ט	לד	ג	כת

The Seals, or Characters.

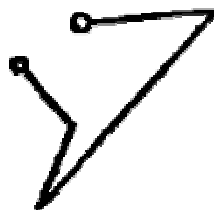
Of Venus.



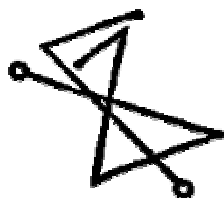
Of the Intelligence of Venus.



Of the Spirit of Venus.



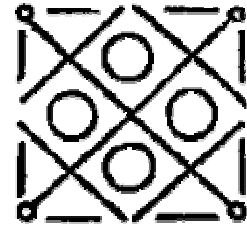
Of the Intelligences of Venus.



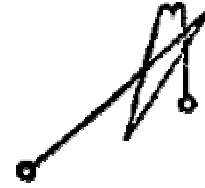
The Table of Mercury in his compass.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
52	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

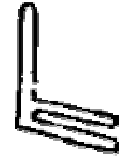
The Seals or Characters of Mercury.



Of the Intelligency Of Mercury.



Of the Spirit of Mercury.



The Table of Mercury in Hebrew notes.

ח	בז	בט	ה	ו	סב	סג	א
סט	יה	יר	בב	בג	יא	י	בו
סא	כג	כב	סד	סה	יש	יז	סז
לב	לד	לה	פט	כה	לה	לט	כה
ם	כו	כז	לז	לו	ל	לא	לג
יז	סז	סז	כ	כא	סג	סב	סד
ט	נה	נד	יב	יג	כא	ג	יז
סד	ב	ג	סא	ס	ו	ז	בז

The Table of the Moon in her Compass.

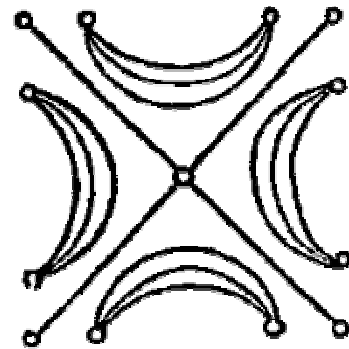
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6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	38	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
34	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The Table of the Moon in Hebrew notes.

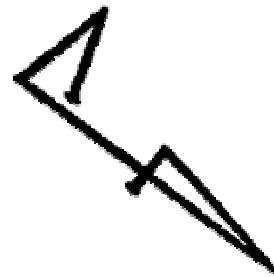
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ו	ה	ט	ל	ט	כ	ז	ז	ט
ז	ו	ה	ט	ל	ט	ז	ז	ה
ו	ב	ה	ט	ט	ז	ז	ז	ט
ז	ז	כ	ט	ט	ז	ז	ז	ז
ז	ז	ה	ז	ט	ז	ז	ז	ט
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The Seals or Characters

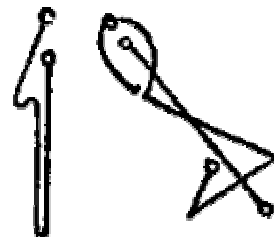
Of the Moon.



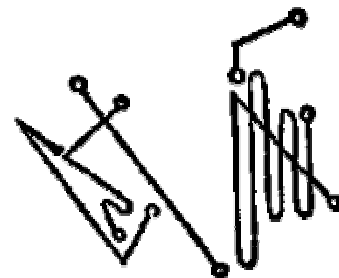
Of the Spirit of the Moon.



Of the Spirits of the spirits of the Moon.



Of the Intelligence of the Intelligences of the Moon.



Chap. xxiii. Of Geometrical Figures and Bodies, by what vertue they are powerful in Magick, and which are agreeable to each Element, and the Heaven.

Geometricall Figures also arising from numbers, are conceived to be of no less power. Of these first of all, a Circle doth answer to Unity, and the number ten; for Unity is the Center, and circumference of all things; and the number ten being heaped together retuens into a Unity from whence it had its beginning, being the end, and complements of all numbers. A circle is called an infinite line in which there is no *Terminus a quo*, nor *Terminus ad quem*, whose beginning and end is in every point, whence also a circular motion is called infinite, not according to time, but according to place; hence a circular being the largest and perfectest of all is judged to be the most fit for bindings and conjurations; Whence they who adjure evil spirits, are wont to environ themselves about with a circle. A Pentangle also, as with the vertue of the number five hath a very great command over evil spirits, so by its lineature, by which it hath within five obtuse angles, and without five acutes, five double triangles by which it is surrounded. The interior pentangle containes in it great mysteries, which also is so to be enquired after, and understood; of the other figures, *viz.* triangle, quadrangle, sexangle, septangle, octangle, and the rest, of which many, as they are made of many and divers insections [intersections], obtain divres significations and vertues according to the divers manner of draeing, and proportions of lines, and numbers. The *Egyptians*, and *Arabians* confirmed that the figure of the Cross hath very great power, and that is the most firm receptacle of all Celestial powers, and intelligencies, because it is the rightest figure of all, containing foure right angles, and it is the first description of the superficies, having longitude and latitude: And they said it is inspired with the fortitude of the Celestials, because their fortitude results by the straitness of angles and rayes: And stars are then most potent when they possess four corners in the figure of the heaven, and make a cross, by the projection of their rayes mutually. It hath moreover (as we shewed before) a very great correspondency with the numbers 5. 7. 9. most potent numbers. It was also reckoned by the *Egyptian* Priests, from the beginning of Religion amongst sacred letters, signifying amongst them allegorically the life of future salvation. It was also impressed on the Picture of *Serapis*, and was had in great veneration amongst the Greeks. But what here belongs to Religion we shall discuss elsewhere. This is to be observed, whatsoever wonderfull thing figures work when we write tham in Papers, Plates, or Images, they do not do it but by the vertue acquired from sublimer figures, by a certain affection which a natural apitude [aptitude] or resemblance procures, in as much as they are exactly configured to them; as from an opposite wall the Eccho is caused, and in a hollow glass the collection of the solarie rayes, which afterward reflecting upon an opposite body, either wood, or any combustible thing doth forthwith burne it: or as an Harpe causeth a resounding in an other Harpe, which is no otherwise but because a sutable and a like figure is set before it, or as two strings on a Harpe being touched with an equall distance of time, and modulated to the same intention, when one is touched the other shakes also: Also the figures, of which we have spoken, & what characters soever concern the vertues of the Celestial figures as they shall be opportunely impressed upon things, those ruling, or be rightly framed, as one figure is of affinity with, and doth express an other. And as these are spoken of figures, so also they are to be understood of Geometrical bodies, which are a Sphear [sphere], a Tetracedron, Hexacedron, Octocedron, Icocedron, Dodecacedron [tetrahedron, hexahedron, octohedron, icohedron, dodecahedron], and such like. Neither must we pass over what figures *Phythagoras* [Pythagoras] and his followers, *Timeus*, *Locrus*, and *Plato* assigned to the Elements and Heavens: for first of all they assigned to the earth a four square, and a square of eight solid angles, and of twenty four plains [planes], and six bases in form of a Dice to the fire, a Pryamis [pyramid] of a four triangular basis, and of so many solid angles, and of twelve plaines; to the aire Octocedron [octohedron], of eight triangular bases, and six solid angles, and ternnty four plains: and lastly, to Water they have assigned Icocedron [icohedron] twenty basesm twelve solid angles: To the Heaven they have assigned

Dodecacedron [dodecahedron] of twelve five cornered bases, and twenty solid angles, and sixty plaines. Now he which knows the powers, relations, and proprieties of these figures, and bodies, shall be able to work many wonderful things in Natural and Mathematical Magick, especially in Glasses. And I knew how to make by them wonderful things, in which any one might see whatsoever he pleased at a long distance.

Chap. xxiv. Of Musicall Harmony, of the force and power thereof.

Musical Harmony also is not destitute of the gifts of the Stars; for it is a most powerful imaginer of all things, which whilst it follows opportunely the Celestial bodies, doth wonderfully allure the Celestial influence, and doth change the affections, intentions, gestures, motions, actions and dispositions of all the hearers, and doth quietly allure them to its own properties, as to gladness, lamentation, to boldness, or rest, and the like; also it allures Beasts, Serpents, Birds, Dolphins to the hearing of its pleasant tunes. So Birds are allured with Pipes, and Harts are caught by the same. Fish in the lake of *Alexandria* are delighted with a noise. Musick hath caused friendship betwixt Men and Dolphins. The sound of the Harp doth lead up and down the Hyperborean Swans. Melodious voyces [voices] tame the *Indian* Elephants: and the very Elements delight in Musick. The *Hulesian* fountain otherwise calm, and quiet, if the Trumpet sound riseth up rejoycing [rejoicing], and swells over its banks. There are in *Lydia* those which they call the Nymphs Ilands [Islands], which at the sound of a Trumpet forthwith come into the middle of the sea, and turning round lead a dance, and then are returned to the shores; *M. Varro* testifies that he saw them. And there are more wonderful things then these. For in the shore of *Attica* the sea sounds like a Harpe. A certain stone of *Megar* makes a sound like a Harpe every time the string of a Harpe is struck; so great is the power of Musick, that it appeaseth the minde, raiseth the spirit, stirreth up souldiers [soldiers] to fight, and refresheth the weary, calls back them that are desperate, refresheth travellers. And the *Arabians* say, that Camels carrying burdens are refreshed by the singing of their leaders. In like manner, they that carry great burdens, sing, and are thereby strengthened and refreshed: for asinging causeth delight and strength, pacifieth the angry, cheareth [cheers] up those that are sad and heavy, pacifieth enemies, moderates the rage of mad men, chaseth away vain imaginations: Hence it is that *Democritus* and *Theophrastus* affirm that some diseases of the body, and minde may thus be cured, or caused. So we read that *Therpander*, and *Arion* of *Lesbos* cured the *Les*ians* [inhabitants of Lesbos], and *Ionians* by Musick; and *Ismenia* of *Thebes* cured divers of very great diseases by Musick; Moreover, *Orpheus*, *Amphion*, *David*, *Phythagoras* [Pythagoras], *Empedocles*, *Asclepiades*, *Timotheus*, were wont to do many wonderful things by sounds: Sometimes they did stir up dull spirits by familiar sounds; sometimess they did restrain wanton, furious, angry spirits by more grave tones. So *David* with a Harp moderated *Saul* in a rage. So *Phythagoras* [Pythagoras] recalled a luxurious yong [young] man from immoderate lust. So *Timotheus* stirred up King *Alexander* to a rage, amd again repressed him. *Saxo* the Grammarian, in his History of the *Danes*, tells of a certain Musician, who boasted that he could by his Musick make every one that heard it to be mad; and when he was constrained by the Kings command to perform the same, he endeavoured to work severall wayes upon the affections; and first, by a tone of Musicall gravity filled the hearers with a kinde of sadness and unsensibleness; then by a more lively sound he made them rejoyce [rejoice], and dance; and lastly, he by a more earnest Musick, reduced them to fury and madness. We read also, that they in *Apulia* that were touched with a kinde of dangerous Spider, were astonished untill they heard a certain sound, at the hearing of which every one riseth up and danceth. And it is believed (*Gellius* being witness) that they that are pained with the *Sciatica*, are eased at the sound of a Pipe. Also *Theophrastus* reports, that the sound of a Flute cures the biting of Spiders. And *Democritus* himself confesseth that the Consort of Pipers, hath been a cure for very many diseases.

Chap. xxv. Of Sound, and Harmony, and whence their wonderfulness in operation.

Moreover we shall not deny, that there is in Sounds a vertue to receive the heavenly gifts; if with *Pythagoras* and *Plato* we thought the heavens to consist by an Harmonial composition, and to rule and cause all things by Harmonial tones and motions: Singing can do more then the sound of an Instrument, in as much as it arising by an Harmonial consent, from the conceit of the minde, and imperious affection of the phantasie [phantasy] and heart, easily penetrateth by motion, with the refracted and well tempered Air, the aerious spirit of the hearer, which is the bond of soul and body; and transferring the affection and minde of the Singer with it, It moveth the affection of the hearer by his affection, and the hearers phantasie by his phantasie, and minde by his minde, and striketh the minde, and striketh the heart, and pierceth even to the inwards of the soul, and by little and little, infuseth even dispositions: moreover it moveth and stoppeth the members and the humors of the body. From hence in moving the affections harmony conferreth so much, that not onely natural, but also artificial and vocal Harmony doth yield a certain power both to the souls and bodies: but it is necessary that all Consorts proceed from fit foundations, both in stringed instruments, in pipes, and vocall singings, if you would have them agree well together: for no man can make the roaring of Lions, the lowing of Oxen, the neighing of Horses, the braying of Asses, the grunting of Hogs to be harmonious: neither can the strings made of Sheeps and Wolves gut, be brought to any agreement, because their foundations are dissonant; but the many and divers voyces [voices] of men agree together, because they have one nigh genus or kinde, and a resemblance from above; also artificiall instruments agree with natural voyces, because the similitude that is betwixt them, is either true and manifest, or hath a certain analogy. But every harmony is either of sounds or voyces. Sound is a breath, voyce is a sound and animate breath; Speech is a breath pronounced with sound, and a voyce signifying something: the spirit of which proceedeth out of the mouth with sound and voyce; *Chaludius* [Chalcidius] saith that a voyce is sent forth out of the inward cavity of the breast and heart, by the assistance of the spirit. By which, together with the tongue, forming, and striking the narrow passages of the mouth, and by the other vocall organs, are delivered forth articulate sounds; the elements of speech, by which Interpreter the secret motions of the minde are laid open: but *Lactantius* saith, that the nature of the voyce is very obscure, and cannot be comprehended how it is made, or what it is. To conclude, All Musick consisteth in voice, in sound, and hearing: sound without Air cannot be Audible, which though it be necessary for hearing, yet, as Aire, it is not of it self audible, nor to be perceived by any sense, unless by accident; for the Sight seeth it not, unless it be coloured, nor the Ears unless sounding, nor the Smell unless odoriferous, nor the Taste unless it be sapid [savory], nor the Touch unless it be cold or hot, and so forth: Therefore though sound cannot be made without Air, yet is not sound of the nature of Air, not air of the nature of sound, but air is the body of the life of our sensitive spirit, and is not of the nature of any sensible object, but of a more simple and higher vertue, but it is meet that the sensitive soul should vivifie the air joyned to it; and in the vivificated air, which is joyned to the spirit, perceive the species of objects put forth into act, and this is done in the living air, but in a subtile and Diaphanous the visible species, in an ordinary air the audible, in a more gross air the species of other senses are perceived.

Chap. xxvi. Concerning the agreement of them with the Celestial bodies, and what harmony and sound is correspondent of every Star.

But understanding now, that of the seven Planets, *Saturn*, *Mars*, and the *Moon* have more of the voice then of the Harmony. *Saturn* hath sad, hoarse, heavy, and slow words, and sounds, as it were pressed to the Center; but *Mars*, rough, sharp, threatning [threatening] great and wrathful words: the *Moon* observeth a mean betwixt these two; but *Jupiter*, *Sol*, *Venus* and *Mercury*, do possess Harmonies; yet *Jupiter* hath grave, constant, fixed, sweet, merry, and pleasant Consorts; *Sol* venerable, settled, pure and sweet, with a certain grace; but *Venus* lascivious, luxurious, delicate, voluptuous, dissolute and fluent: *Mercury* hath Harmonies more remiss, and various, merry and pleasant, with a certain boldness: but the Tone of particulars, and proportionated Consorts obeyeth the nine *Muses*. *Jupiter* hath the grace of the octave, and also the quinte, viz. the Diapason with the Diapente: *Sol* obtains the melody of the octave voice, viz. Diapason; in like manner by fifteen Tones, a Disdiapason; *Venus* keepeth the grace of the quinte or Diapente. *Mercury* hath diatessaron; viz. the grace of the quarte: Moreover the ancients being content with four strings, as with the number of Elements, accounted *Mercury* the Author of them, as *Nicomachus* reports, and by their Base strings would resemble the earth, by their Parhypas or middle the water; by their note *Diezeugmenon*, or Hyperoleon the fire; by the Paranete or Synemmenon, or treble, the Air; but afterwards *Terpander* the *Lesb*an* [inhabitant of Lesbos] finding out the seventh string, equalled them to the number of the Planets. Moreover, they that followed the number of the Elements, did affirm, that four humors, and did thin the *Dorian* musick to be consonant to the water and phlegm, the *Phrygian* to choler and fire, the *Lydian* to blood and air; the mixt *Lydian* [mixolydian] to melancholy and earth: Others respecting the number and vertue of the Heavens, have attributed the *Dorian* to the *Sun*, the *Phrygian* to *Mars*, the *Lydian* to *Jupiter*, the mixt *Lydian* [mixolydian] to *Saturn*, the *Hypophrygian* to *Mercury*, the *Hypolydian* to *Venus*, the *Hypodorian* to the *Moon*, the *Hypo* mixed *Lydian* [Hypomixolydian] to the mixed *Stars*: Moreover they refer these modes of Musick to the *Muses*, and the strings to the Heavens, but not in that order as we have declared concerning the nine *Muses*, amongst our numbers and celestial souls; for they say *Thalia* hath no Harmony, therefore ascribe her to Silence, and the Earth; but *Clio* with the *Moon* move after the *Hypodorian* manner; the string *Proslambanomenos* or Air. *Calliope* and *Mercury* possess the *Hypophrygian* maner, and the *Chord*, *Hypate-Hypaton*, or *B. Mi.* *Terpsichore* with *Venus* the *Hypolydian* manner, and *Parahypote*, *Hypaton*; and for *Melpomene* and the *Dorian* manner with *Licanos*, *Hypaton*, or *D. Sol. Re.* are applied to the *Sun*. *Erato* with *Mars* keep the *Phrygian* fashion, and the *Hypatemise*, or *E.la.mi.* *Euterpe*, and the *Lydian* Musick, and *Pachyparemeson* agree with *Jupiter*; *Polymnia* and *Saturn* keep the mixt *Lydian* [mixolydian] manner, and *Lichanos Meson D.Sol.Re.* To *Urania* and the fixt *Stars* the *Jypo* mixt *Lydian* [hypomixolydian] Musick, and the string *Mese*, or *A.le.mi.re* are ascribed, as we reade them expressed in these Verses.

*Silent Thalia we to th' Earth compare,
For she by Musick never doth ensnare,
After the Hypodorian Clio sings,
Persephone likewise doth strike the Base strings;
Calliope also doth Chord sedond touch,
Using the Phrygian; Mercury as much:
Terpsichore strikes the third, and that rare,
The Lydian Musick makes so Venus fair. Melpomene, and Titan do with a grace
The Dorian Musick use in the fourth place.
The fift ascribed is to Mars the god
Of War, and Erato after the rare mode
Of th' Phrygians, Euterpe doth also love
The Lydian, and sixt string; and so doth Jove.*

Saturn *the seventh doth use with Polymny,*
And causeth the mixt Lydian [mixolydian] melody.
Urania *also doth the eight create,*
And musick Hypo-Lydian [hypolydian] elevate.

Moreover there are some who find out the harmony of the Heavens by their distance one from another. For the space which is betwixt the Earth and the Moon, *viz.* an hundred and twenty six thousand *Italian Miles*, maketh the Intervall of a Tone; But from the Moon to Mercury being half that space, maketh half a Tone; And so much from Mercury to Venus maketh another half Tone; But from thence to the Sun, as it were a threefold Tone and a half; and makes *Diapente*; But from the Moon to the Sun, maketh a twofold *Diatessaron* with a half; Again from the Sun to *Mars* is the same space as from the Earth to the Moon, making a Tone; from thence to *Jupiter* half of the same making half a Tone; So much likewise from *Jupiter* to *Saturn*, constituting an half Tone, from whence to the starry firmament is also the space of an half Tone. Therefore there is from the Sun to the fixed Stars a *Diatessaron* distance of two tones and an half, but from the Earth a perfect *Diapason* of six perfect tones; moreover also from the proportion of the motions of the planets amongst themselves, and with the eight Sphere, resulteth the sweetest Harmony of all; for the proportion of the motions of *Saturn* to *Jupiters* motion, is two fold and an half; of *Jupiter* to *Mars*, a six fold proportion; of *Mars* to the Sun, *Venus* and *Mercury*, which in a manner finish their course in the same time, is a double proportion; but *Saturns* proportion to the starry Sphere is a thousand and two hundred, if it be true which *Ptolomy* saith, *viz.* that, that Heaven is moved contrary to the *primum mobile* in an hundred yeers, one degree. Therefore the proper motion of the Moon being more swift, maketh a more acute sound then the starry firmament, which is the slowest of all, and therefore causeth the most base sound; But by the violent motion of the *primum mobile*, is the most swift, and acute sound of all; but the violent motion of the Moon is most slow and heavy, which proportion and reciprocation of motions yeelds a most pleasant Harmony; from hence there are not any songs, sounds, or musicall instruments more powerfull in moving mans affections, or introducing magicall impressions, then those which are composed of numbers, measures, and proportions, after the example of the Heavens. Also the Harmony of the Elements is drawn forth from their Bases, and Angles, of which we have spoken before; for between Fire and Aire, there is a double proportion in the Bases, and one and an half in solid Angles; again in Planes, a double; there ariseth hence an Harmony of a double *Diapason*, and a *Diapente*. Betwixt the Aire and Water, the proportion in their Bases is double, and one and an half; hence *Dipason*, and *Diapente*; but in their Angles double; Hence again *Diapason*; but between Water and Earth the proportion in the Bases, is threefold and a third part more; from hence ariseth *Diapason*, *Diapente*, *Diatessaron*; but in the Angles one and an half, again constituting *Diapente*. To conclude, betwixt Earth and Fire, in the Bases the proportion is one and an half, making *Diapente*; but in the Angles, double, causing *Diapason*; but between Fire, and Water, Aire and Earth, there is scarce any consonancy, because they have a perfect contrariety in their qualities, but they are united by the imtermediate Element.

Chap. xxvii. Of the proportion, measure, and Harmony of mans body.

Seeing man is the most beautifull and perfectest work of God, and his Image, and also the lesser world; therefore he by a more perfect composition, and sweet Harmony, and more sublime dignity doth contain and maintain in himself all numbers, measures, weights, motions, Elements, and all other things which are of his composition; and in him as it were in the supreme workmanship, all things obtain a certain high condition, beyond the ordinary consonancy which they have in other compounds. From hence all the Ancients in time past did number by their fingers, and shewed all numbers by them; and they seem to prove that from the very joynts of mans body all numbers measures, proportions, and Harmonies were invented; Hence according to this measure of the body, they framed, and contrived their temples, pallaces [palaces], houses, Theaters; also their ships, engins [engines], and every kind of Artifice, and every part and member of their edifices, and buildings, as columnes, chapters of pillars, bases, buttresses, feet of pillars, and all of this kind. Moreover God himself taught *Noah* to build the Arke according to the measure of mans body, and he made the whole fabrick of the world proportionable to mans body; from whence it is called the great world [macrocosm], mans body the less [microcosm]; Therefore some who have written of the Microcosme or of man, measure the body by six feet, a foot by ten degrees, every degree by five minutes; from hence are numbred sixty degrees, which make three hundred minutes, to the which are compared so many Geometrical cubits, by which *Moses* describes the Arke; for as the body of man is in length three hundred minutes, in breath fifty, in hight thirty; so the length of the Arke was three hundred cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be six fold, to the heighth ten fold, and the proportion of the breadth to the height about two thirds. In like manner the measures of all the members are proportionate, and consonant both to the parts of the world, and measures of the Archetype, and so agreeing, that there is no member in man which hath not correspondence with some sign, Star, intelligence, divine name, sometimes in God himself the Archetype. But the whole measure of the body may be turned, and proceeding from roundness, is knowen to tend to it again.

[figure 2-64]

Also the four square measure is the most proportionated body; for, if a man be placed upright with his feet together, and his arms stretched forth, he will make a quadrature equilateral, whose center s in the botom [bottom] of his belly.

[figure 2-65]

But if on the same center a circle be made by the crown of the head, the arms being let fall so far till the end of the fingers touch the circumference of that circle, and the feet spread abroad in the same circumference, as much as the fingers ends are distant from the top of the head; Then they divide that circle, which was drawn from the center of the lower belly, into five equale parts, and do constiturte a perfect Pentagon; and the Heels of the feet, having reference to the navile [navel], make a triangle of equal sides.

[figure 2-66]

But if the Heels being unmoved, the feet be stretched forth on both sides to the right and left, and the hands lifted up to the line of the head, them the ends of the fingers and Toes do make a square of equall sides, whose center is on the navile [navel], in the girdling of the body.

[figure 2-67]

But if the hands be thus elevated, and the feet and Thighes extended in this manner, by the which a man is made shorter by the fourteenth part of his upright stature, then the distance of his feet heving reference to the lower bellu, they will make an equilaterall Triangle; and the center being placed in his navile [navel], a circle being brought about, will touch the ends of the fingers and toes.

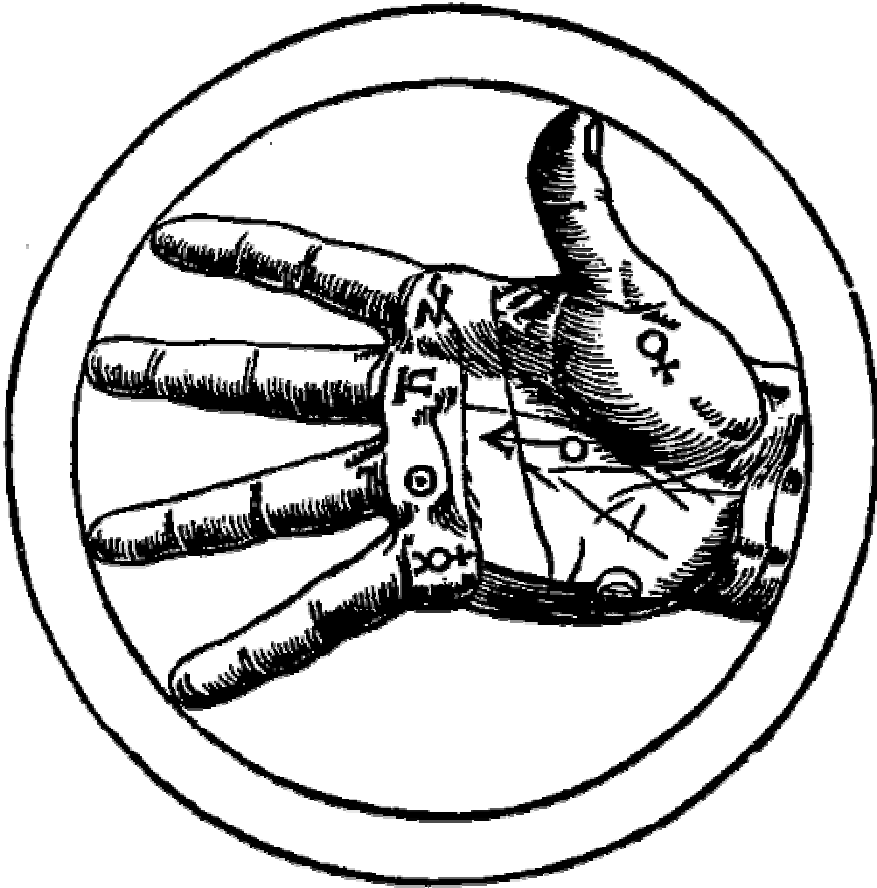
[figure 2-68]

But if the hands be lifted up as high as can be, above the head, then the elbow will be equal to the crown of the head, and if then the feet being put together, a man stand thus, he may be put into an equilaterall square brought by the extremities of the hands and feet; the center of this square is the navel, which is the middle betwixt the top of the head and the knees.

[figure 2-69]

Now let us proceed to particular measures. The compass of a man under the armpits contains the middle of his length, whose middle is the bottom of his breast: and from thence upward to the middle of his breast betwixt both dugges, and from the middle of his breast unto the crown of his head, on every side the fourth part; also from the bottom of his breast to the bottom of the knees, and from thence to the bottom of the ankles the fourth part of man. The same is the latitude of his shoulder-blades, from one extreame [extreme] to the other: The same is the length from the elbow to the end of the longest finger, and therefore this is called a cubit. Hence four cubits make the length of man, and one cubit the bredth which is in the shoulder-blades, but that which is in the compass, one foot; now six hand-bredths make a cubit, four a foot, and four fingers bredths make a hand-bredth, and the whole length of man is twenty four hand bredths, of six foot, of ninty six fingers bredths. From the bottom of his breast to the top of his breast, is the sixth part of his length, from the top of his breast to the top of his forehead, and lowermost root of his hairs, the seventh part of his length; of a strong, and well set body, a foot is the sixth part of the length, but of a tall the seventh. Neither can (as *Varro*, and *Gellius* testifie) the tallness of mans body exceed seven feet. Lastly, the Diameter of his compass is the same measure as is from the hand, being shut unto the inward bending of the elbow, and as that which is from the breast to both dugs, upward to the upward lip, or downward to the navel; and as that which is from the ends of the bones of the uppermost part of the breast compassing the gullet; and as that which is from the sole of the foot to the end of the calf of the leg, and from thence to the middle whirle bone of the knee. All these measures are co-equall, and make the seventh part of the whole height. The head of a man from the bottom of the chin to the crown of his head is the eighth part of his length, as also from the elbow to the end of the shoulder-blade; So great is the Diameter of the compass of a tall man. The compass of the head drawn by the top of the forehead, and the bottom of the hinder part of the head, make the fift part of his whole length; So much also doth the bredth of the breast. Nine face-bredths make a square well set man, and ten a tall man. The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin is one; then from the bottom of the throat, or the top of the breast unto the top of the stomach [stomach] is another; from thence to the navell is a third; from thence to the bottom of the thigh, a fourth; from thence the hipp, to the top of the calf of the leg, makes two; from thence to the joynt of the foot the leggs make two more; all which are eight parts. Moreover the space from the top pf the forehead to the crown of the head & that which is from the chin to the top of the breast, and that which is from the joynt of the foot to the sole of the foot, I say these three spaces joyned together make the ninth part. In bredth the breast hath two parts, and

both Arms seven. But that body which ten face bredths make, is the most exactly proportioned. Therefore the first part of this is from the crown of the head to the bottome of the nose; from thence to the top of the breast, the second; and then to the top of the stomack [stomach] the third; and from thence to the navel, the fourth; from thence to the privy members [genitals], the fifth; where is the middle of the length of man, from whence to the soles of his feet are five other parts, which being joynd to the former, make ten whole, by which every body is measured by a most proportioned measure. For the face of a man from the bottom of his chin, to the top of his forehead and bottom of the hair is the tenth part. The hand of a man from the shutting, to the end of the longest finger is also one part; also betwixt the middle of both dugs is one part and from both to the top of the gullet is an equilaterall triangle. The latitude of the lower part of the forehead from one eare to the other is another part; the latitude of the whole breast, *viz.* from the top of the breast to the joynts of the shoulder-blades, is on both sides one part, which make two. The compass of the head cross-wise from the distance of the eye-brows by the top of the forehead unto the bottom of the hinder part of the head, where the hair ends, hath also two parts; from the shoulders on the outside unto the coupling together of the joynts of the hand, and on the inside from the arm-pits unto the beginning of the palm of the hand, and of the fingers, are three parts. The compass of the head by the middle of the forehead hath three parts; the compass of the girdling place hath four parts in a well set man, but in a thin body three parts and a half, or as much as is from the top of the breast to the bottom of the belly. The compass of the breast by the arm-pit to the back hath five parts, *viz.* as much as half the whole length. From the crown of the head, to the knurles of the gullet is the thirteenth part of the whole altitude. The arms being stretched upward, the elbow is even to the crown of the head. But now, let us see how equal the other commensurations are to one the other. As much as the distance is from the chin to the top of the breast, so great is the latitude of the mouth; as much as is the distance betwixt the top of the breast, to the navell, so great is the compass of the mouth; as much as the distance is from the chin to the crown of the head, so great is the latitude of the girdling place; as is the distance from the top of the nose to the bottom, such is the distance betwixt the chin, and the throat. Also the cavity of the eyes from the place betwixt the eye-brows unto the inward corners, and the extension of the bottom of the nose, and the distance from the bottom of the nose to the end of the upper lip; I say these three are equals amongst themselves; and as much as from the top of the nail of the forefinger to the lowermost joynt thereof.



And from thence where the hand is joynted to the arm on the outside, and in the inside from the top of the naile of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand; I say all these parts are equall amongst themselves. The greater joynt [joint] of the forefinger equals the height of the forehead; the other two to the top of the naile equall the nose, from the top to the bottom; the first and the greater joynt [joint] of the middle finger equals that space which is betwixt the end of the nose to the end of the chin; and the second joynt of the middle finger is as much as the distance from the bottom of the chin to the top of the lower lip; but the third as from the mouth to the end of the nose, but the whole hand as much as the whole face. The greater joynt of the thumb is as much as the widness [width] of the mouth, and as the distance betwixt the bottom of the chin, and the top of the lower lip; but the lesser joynt is as much as the distance betwixt the top of the lower and the end of the nose; the nailes are half as much as those joynts which they call the naile joynts. The distance betwixt the middle of the eye brows to the outward corners of the eyes is as much as betwixt those corners and the ears. The hight of the forehead, the length of the nose, and the widness of the mouth are equall. Also the bredth of the hand, and foot are the same. The distance betwixt the lower part of the ankle to the top of the foot is the same as that betwixt the top of of the foot and the end of the nailes. The distance from the top of the forehead to the place betwixt the eyes, and from that to the end of the nose, and from thence to the end of the chin is the same. The eye-brows joynted together are as much as the circle of the eyes, and the half circle of the ears equals the widness of the mouth: Whence the circles of the eyes, ears, and mouth opened are equall. The bredth of the nose is as much as the length of the eye; Hence the eyes have two parts of that space which is betwixt both extremities of the eyes; a third part the nose that is betwixt takes up. From the crown of the head to the knees the navel is the middle; from the top of the breast to the end of the nose the knurle of the throat makes the middle; from the crown of the head to the bottom of the chin, the eyes are the middle; from the space betwixt the eyes to the bottom of the chin, the end of the nose is the middle: from

the end of the nose to the bottom of the chin, the end of the lower lip is the middle; a third part of the same distance is the upper lip. Moreover all these measures are through manifold proportions, and harmoniacall contents consonant one to the other; for the thumb is to the wrist in a circular Measure in a double proportion and half; For it contains it twice and a half as five is to two; But the proportion of the same to the brawn of the Arm neer the shoulder is triple; The greatnesse of the leg is to that of the Arm, a proportion half so much again as of three to two; And the same proportion is of the neck to the leg, as of that to the Arm. The proportion of the thigh is triple to the Arm; The proportion of the whole Body to the Trunk, is eighth and a half; From the Trunk or Brest to the legs, and from thence to the soles of the Feet, a Third and a half; From the neck to the navell, and to the end of the trunk a Double. The latitude of them to the latitude of the thigh, is half so much again; of the head to the neck triple, of the head to the knee triple, the same to the leg. The length of the forehead betwixt the temples is fourfold to the height thereof; These are those measures which are everywhere found; by which the members of mans body according to the length, bredth, height, and circumference thereof agree amongst themselves, and also with the Celestials themselves: all which measures are divided by manifold proportions either upon them that divide, or are mixed, from whence there results a manifold Harmony. For a double proportion makes thrice a Diapason; four times double, twice a Diapason, and Diapente. After the same manner are Elements, qualities, complexions, and humors proportioned. For these weights of humors and complexions are assigned to a sound and well composed man, *viz.* the eight weights of blood, of flegm [phlegm] four, of choler two, of melancholy one, that on both sides there be by order a double proportion; but of the first to the third, and of the second to the fourth, a four times double proportion; but of the first to the last an eightfold. *Dioscorides* saith, that the heart or a man in the first yeer hath the weight of two Dram, in the second four, and so proportionably in the fiftyeth yeer to have the weight of a hundred Drams, from which time the decreases are again reckoned to an equilibrium, which, the course being ended, may return to the same limit, and not exceed the space of life by the decay of that member: by which account of a hundred years, he circumscribed the life of man. And this saith *Pliny* was the heresie of the *Egyptians*. The motions also of the members of mens bodies answer to the Celestial motions, and every man hath in himself the motion of his heart, which answers to the motion of the Sun, and being diffused through the Arteries into the whole body, signifies to us by a most sure rule, years, moneths, dayes, hours, and minutes. Moreover, there is a certain Nerve found by the Anatomists about the nod of the neck, which being touched doth so move all the members of the body, that every one of them move according to its proper motion; by which like touch *Aristotle* thinks the members of the world are moved by God. And there are two veines in the neck, which being held hard presently the mans strength failes, and his senses are taken away untill they be loosened. Therefore the eternal Maker of the world when he was to put the soul into the body, as into its habitation, first made a fit lodging worthy to receive it, and endows the most excellent soul with a most beautiful body, which then the soul knowing its own divinity, frames and adorns for its own habitation. Hence the people of *Æthiopia* [Ethiopia], which were governed by the wisdom of *Gymnosophists*, as *Aristotle* witnesseth, did make them Kings, not of those which were most strong, and wealthy, but those onely which were most proper and beautiful; for they conceived that the gallantry of the minde did depend upon the excellencie of the body. Which many Philosophers, as well ancient as modern, considering, such as searched into the secrets of causes hid in the very Majesty of Nature, were bold to assert, that there was no fault of, and no disproportion of the body, which the vice and intemperance of the minde did not follow, because it is certain that they do increase, thrive, and operate by the help one of the other.

Chap. xxviii. Of the Composition and Harmony of the humane soul.

As the Consonancy of the body consists of a due measure and proportion of the members: so the consonancy of the minde of a due temperament, and proportion of its vertues and operations which are concupiscible, irascible, and reason, which are so proportioned together. For Reason to Concupiscence hath the proportion *Diapason*; but to Anger *Diatessaron*: and Irascible to Concupiscible hath the proportion *Diapente*. When therefore the best proportionated soul is joynd to the best proportionated body, it is manifest that such a man also hath received a most happy lot in the distribution of gifts, for as much as the soul agrees with the body in the disposition of Naturals, which agreement indeed is most hid, yet after some maner shadowed to us by the wise. But to hasten to the Harmony of the soul, we must inquire into it by those *Mediums* by which it passeth to us, (*i.e.*) by Celestial Bodies, and Sphears [spheres]; Knowing therefore what are the powers of the soul to which the Planets answer, we shal by those things which have been spoken of before, the more easily know their agreements amongst themselves. For the *Moone* governs the powers of increasing and decreasing; the Phantasie and Wits depends on *Mercury*; the Concupiscible vertue on *Venus*; the Vitall on the *Sun*; the Irascible on *Mars*; the Natural on *Jupiter*: the Receptive on *Saturn*: but the Will as the *Primum Mobile*, and the guide of all these Powers at pleasure, being joynd with the superior intellect, is always tending to good; which intellect indeed doth alwayes shew a pathway to the Will, as a Candle to the eye; but it moves not it self, but is the Mistriss [mistress] of her own operation, whence it is called *Free Will*; and although it alwayes tends to good, as an object sutable to it self: yet sometimes being blinded with error, the animal power forcing it, it chooseth evil, believing it to be good. Therefore Will is defined to be a faculty of the intellect, & Will wherby good is chosen by the help of Grace; and Evil, that not assisting, Grace therefore, which Divines call Charity, or infused Love is in the Will, as a first mover; which being absent, the whole consent falls into Dissonancy. Moreover, the soul answers to the Earth by Sense, to the Water by Imagination, to the Air by Reason, to the Heaven by the Intellect, and the soul goes out into an HARmony of them, according as these are tempered in a mortall body. The wise Ancients therefore knowing that the Harmonious dispositions of bodies and souls are divers, according to the diversity of the complexions of men, did not in vain use Musical sounds and singingsm as to confirm the health of the body, and restore it being lost so to bring the minde to wholsome [wholesome] manners, untill they make a man sutable to the Celestial Harmony, and make him wholly Celestial. Moreover, there is nothing more efficacious to drive away evil spirits then Musicall Harmony (for they being faln [fallen] from the Celestiall Harmony, cannot endure any true consent, as being an enemy to them, but fly from it) as *David* by his Harp appeased *Saul*, being troubled with an evil spirit. Hence by the ancient Prophets and Fathers, who knew these Harmonicall mysteries, singing and Musical sounds were brought into sacred services.

Chap. xxix. Of the Observation of Celestials, necessary in every Magical Work.

Every natural vertue doth work things far more wonderful when it is not onely compounded of a natural proportion, but also is informed by a choice observation of the Celestials opportune to this (*viz.* when the Celestial power is most strong to that effect which we desire, and also helpt by many Celestials) by subjecting inferiors to the Celestials, as proper females to be made fruitful by their males. Also in every work there are to be observed, the situation, motion, and aspect of the Stars, and Planets, in Signs and Degrees, and how all these stand in reference to the length and latitude of the Climate; for by this are varied the qualities of the angles, which the rays of Celestial bodies upon the figure of the thing describe, according to which Celestial vertues are infused. So when thou art working any thing which belongs to any Planet, thou must place it in its dignities, fortunate, and powerful, and ruling in the day, hour, and in the Figure of the Heaven. Neither shalt thou expect the signification of the work to be powerful, but also thoo must observe the *Moon* opportunely directed to this; for thou shalt do nothing without the assistance of the *Moon*: And if thou hast more patterns of thy work, observe them all being most powerful, and looking upon one the other with a friendly aspect: and if thou canst not have such aspects, it will be convenient at least that thou take them angular. But thou shalt take the *Moon*, either when she looks upon both, or is joynd to one, and looks upon the other; or when she passeth from the conjunction, or aspect of one to the conjunction or aspect of the other: for that I conceive must in no wise be omitted; also thou shalt in every work observe *Mercury*; for he is a messenger betwixt the higher gods, and infernal gods; when he goeth to the good he increaseth their goodness; when to the bad, hath influence upon their wickedness. We call it an unfortunate Sign, or Planet, when it is by the aspect of *Saturn* or *Mars*, especially opposite, or quadrant; for these are aspects of enmity; but a conjunction, or a trine, or sextile aspect are of friendship; betwixt these there is a greater conjunction: but yet if thou dost already behold it through a trine, and the Planet be received, it is accounted as already conjoynd. Now all Planets are afraid of the conjunction of the *Sun*, rejoicing in the trine, and sextile aspect thereof.

Chap. xxx. When Planets are of most powerful influence.

Now we shall have the Planets powerfull when they are ruling in a House, or in Exaltation or Triplicity, or term, or face without combustion of what is direct in the figure of the heavens, viz. when they are in Angles, especially of the rising, or Tenth, or in houses presently succeeding, or in their delights. But we must take heed that they be not in the bounds or under the dominion of *Saturn* or *Mars*, least they be in dark Degrees, in pits or vacuities. Thou shalt observe that the Angles of the Ascendent, and Tenth and Seventh be fortunate, as also the Lord of the Ascendent and place of the Sun and Moon, and the place of part of the fortune, and the Lord thereof, the Lord of the foregoing Conjunction & prevention: But that they of the malignant Planet fall unfortunate, unless haply they be significators of thy work, or can be any way advantagious to thee; or if in thy revolution or birth, they had the predominancy; for then they are not at all to be depressed. Now we shall have the *Moone* powerfull if she be in her house, or exaltation, or triplicity, or face, and in degree convenient for the desired work, and if it hath a mansion of these twenty and eight suitable to it self and the work; Let her not be in the way burnt up, nor flow in course; let her not be in the Eclipse [eclipse], or burnt by the Sun, unless she be in unity with the Sun; let her not descend in the Southern latitude, when she goeth out of the burning, neither let her be opposite to the Sun, nor deprived of light, let her not be hindred by *Mars*, or *Saturn*. I will not here discourse any longer of these, seeing these, and many more necessary things are sufficiently handled in the Volumes of Astrologers.

Chap. xxxi. Of the Observation of the fixt Stars, and of their Natures.

There is the like consideration to be had in all things concerning the fixt stars. Know this that all the fixt stars are of the signification and nature of the seven Planets; but some are of the nature of one Planet, and some of two. Hence as often as any Planet is joyned with any of the fixt stars of its own nature, the signification of that star is made more powerful, and the nature of the Planet augmented: but if it be a star of two natures, the nature of that which shall be the stronger with it shall overcome in signification; as for example, if it be of the nature of *Mars*, and *Venus*; if *Mars* shall be the stronger with it, the nature of *Mars* shall overcome; but if *Venus*, the nature of *Venus* shall overcome. Now the natures of fixt stars are discovered by their colours, as they agree with certain Planets, and are ascribed to them. Now the colours of the Planets are these: of *Saturn*, blew [blue], and leaden, and shining with this: of *Jupiter* citrine neer to a paleness, and clear with this; of *Mars*, red, and fiery; of the *Sun*, yellow, and when it riseth red, afterward glittering: of *Venus*, white and shining; white with the morning, and reddish in the evening: of *Mercury*, glittering; of the *Moon*, fair. Know also that of the fixed stars by how much the greater, and the brighter and apparent they are, so much the greater and stronger is the signification; such are these stars which are called by the Astrologers of the first, and second Magnitude. I will tell thee some of these which are more potent to this faculty, as are *viz.* the Navel of *Andromeda* in two and twentieth degree of *Aries*, of the nature of *Venus*, & *Mercury*; some call it *Jovial*, & *Saturnine*. The head of *Algol* in the eighteenth degree of *Taurus*, of the nature of *Saturn* and *Jupiter*. The *Pleiades* are also in the two and twentieth degree, a *Lunary* star by Nature and by complexion Martial. Also in the third degree of *Gemini* is *Aldeboram* [Aldeboran], of the nature of *Mars*, and complexion of *Venus*: but *Hermes* placeth this in the twenty fifth degree of *Aries*. The Goat star is in the thirteenth degree of the said *Gemini*, of the nature of *Jupiter*, and *Saturn*; the greater Dog star is in the seventh degree of *Cancer*, and Venereal: the lesser Dog-star is in the seventeenth degree of the same, and is of the nature of *Mercury*, and complexion of *Mars*. The Kings star, which is called the Heart of the Lion, is in the one and twentieth degree of *Leo*, and of the nature of *Jupiter* and *Mars*; the tail of the greater Bear is in the nineteenth degree of *Virgo*, and is Venereal, and Lunary. The Star which is called the right wing of the Crow is in the seventh degree of *Libra*, and in the thirteenth degree of the same is the left wing of the same, and both of the nature of *Saturn* and *Mars*. The Star called *Spica* is in the sixteenth degree of the same, and is Venereal and Mercurial. In the seventeenth degree of the same is *Alcameth*, of the nature of *Mars*, and *Jupiter*; but of this when the *Suns* aspect is full towards it; of that when on the contrary. *Elepheia* in the fourth degree of *Scorpio*, of the nature of *Venus*, and *Mars*: The Heart of the *Scorpion* is in the third degree of *Sagittarius*, of the nature of *Mars*, and *Jupiter*: the falling Vulture is in the seventh degree of *Capricorn*, Temperate, Mercurial, and Venereal: The taile of *Capricorn* is in the sixteenth degree of *Aquarius*, of the nature of *Saturn*, and *Mercury*: The Star called the Shoulder of the Horse, is in the third degree of *Piscis*, of the nature of *Jupiter* and *Mzrs*. And it shall be a general rule for thee to expect the proper gifts of the Stars whilest they rule, to be prevented of them, they being unfortunate, and opposite, as is above shewed. For Celestial bodies, in as much as they are affected fortunately, or unfortunately, so much do they affect us, our works, and those things which we use, fortunately, or unhappily. And although many effects proceed from the fixt Stars, yet they are attributed to the Planets, as because being more neer to us, and more distinct and known, so because they execute whatsoever the superior Stars communicate to them.

Chap. xxxii. Of the Sun, and Moon, and their Magicall considerations.

The Sun, and Moon have obtained the administration or ruling of the Heavens, and all bodies under the heavens. The Sun is the Lord of all Elementary vertues, and the Moon by vertue of the Sun is the mistress of generation, increase, or decrease. Hence *Albumasar* saith, that by the Sun and Moon life is infused into all things, which therefore *Orpheus* calls the enlivening eyes of the heaven. The Sun giveth light to all things of it self, and gives it plentifully to all things not only in the Heaven, Aire, but Earth and Deep: whatsoever good we have, as *Iamblichus* saith, we have it from the Sun alone, or from it through other things. *Heraclitus* calls the Sun the fountain of Celestiall light; and many of the *Platonists* placed the soul of the world chiefly in the Sun, as that which filling the whole Globe of the Sun doth send forth its rayes on all sides as it were a spirit through all things, distributing life, sense and motion to the very Universe. Hence the ancient Naturalists called the Sun the very heart of heaven; and the *Caldeans* [Chaldaeans] put it as the middle of the Planets. The *Egyptians* also placed it in the middle of the world, viz. betwixt the two fives of the world, i.e. above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongst the other Stars the image and statue of the great Prince of both worlds, viz. Terrestiall, and Celestiall; the true light, and the most exact image of God himself; whose Essence resembles the Father, Light the Son, Heat the Holy Ghost. So that the Platonists have nothing to hold forth the Divine Essence more manifestly by, then this. So great is the consonancy of it to God, that *Plato* calls it the conspicuous Son of God, and *Iamblicus* [Iamblichus] calls it the divine image of divine intelligence. And our *Dionysius* calls it the perspicuous statue of God. It fits as King in the middle of other Planets, excelling all in light, greatness, fairness, enlightning [enlightening] all, distributing vertue to them to dispose inferior bodies, and regulating and disposing of their motions, so that from thence their motions are called daily, or nightly, Southern, or Northern, Orientall, or Occidental, direct, or retrograde; and as it doth by its light drive away all the darkness of the night, so also all powers of darkness, which we read of in *Job*; Assoon as morning appears, they think of the shadow of death: And the Psalmist speaking of the Lyons [lion's] whelps seeking leave of God to devour, saith, The Sun is risen, and they are gathered together, and shall be placed in their dens; which being put to flight, it followes, Man shall go forth to his labor. The Sun therefore as it possesseth the middle Region of the world, and as the heart is in Animals to the whole body, So the Sun is over the heaven, and the world, ruling over the whole Universe, and those things which are in it, the very author of seasons, from whence day and year, cold and heat, and all other qualities of seasons; and as saith *Ptolomy*, when it comes unto the place of any Star, it stirs up the power thereof which it hath in the Aire. So as with *Mars*, heat; with *Saturn*, cold; and it disposeth even the very spirit and mind of man, from hence it is said by *Homer*, and approved by *Aristotle*, that there are in the mind such like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, the nighest to the Earth, the receptacle of all the heavenly Influences, by the swiftness of her course is joynd to the Sun, and the other Planets and Stars, every month, and being made as it were the wife of all the Stars, is the most fruitful of the Stars, and receiving the beams and influences of all the other planets and Stars as a conception, bringing them forth to the inferior world as being next to it self; for all the Stars have influence on it being the last receiver, which afterwards communicateth the influences of all the superiors to these inferiors, and pours them forth on the Earth; and it more manifestly disposeth these inferiors then the others, and its motion is more sensible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, superiors and inferiors, communicateth them to them all; Therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely issueth forth in these Inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and others Stars; and though it receiveth powers from all the Stars, yet especially from the Sun; as oft as it is in conjunction with the same, it is replenished with vivifying vertue, and according to the aspect thereof it borroweth its complexion; for in the first quarter, as the Peripatetickes deliver, it is hot and moist; in the second hot and dry; in the third, cold and dry; in the fourth cold and

moist; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that series of things which *Plato* calleth the Golden Chain, by the which every thing and cause being linked one to an other, do depend on the superior, even untill it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the superiors. Therefore *Thebit* adviseth vs, for the taking of the vertue of any Star, to take the stone and herb of that plant, when the Moon doth either fortunately get under or hath a good aspect on that Star.

Chap. xxxiii. Of the twenty eight Mansions of the Moon, and their vertues.

And seeing the Moon measureth the whole *Zodiack* in the space of twenty eight dayes; hence is it, that the wise-men of the *Indians* and ancientest Astrologians have granted twenty eight Mansions to the Moon, which being fixed in the eight sphere, do enjoy (as *Alpharus* saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of these Mansions, according to the opinion of *Abraham*, containth [sic] twelve degrees, and one and fifty minutes, and almost twenty six seconds, whose names and also their beginnings in the *Zodiack* of the eight sphere, are these. The first is called **Alnath**, that is the horns of *Aries*; his beginning is from the head of *Aries* of the eighth sphere; it causeth discords, and journies; the second is called **Allothaim** or **Albochan**, that is the belly of *Aries*, and his beginning is from the twelfth degree of the same sign, fifty one minutes, twenty two seconds compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called **Achaomazon** or **Athoray**, that is, showing or Pleiades; his beginning is from the twenty five degrees of *Aries* compleat forty two minutes, and fifty one seconds; it is profitable to Saylor[s], Huntsmen, and Alchymists; The fourth Mansion is called **Aldebaram** or **Aldelamen** that is the eye or head of *Taurus*; his beginning is from the eight degree of *Taurus*, thirty four minutes, and seventeen seconds of the same *Taurus* being excluded; it causeth the destruction and hindrances of buildings, fountains, wels, of gold-mines, the flight of creeping things, and begetteth discord. The fift is called **Alchatay** or **Albachay**; the beginning of it is after the twenty one degree of *Taurus*, twenty five minutes, forty seconds; it helpeth to the return from a journey, to the instruction of scholars, it confirmeth edifices, it giveth health and good will, the sixth is called **Alhanna** or **Alchaya**, that is the little Star of great light; his beginning is after the fourth degree of *Gemini*, seventeen minutes, and nine seconds; it conduceth to Hunting, and besieging of Towns, and revenge of princes, it destroyeth Harvests and fruits and hindreth the operation of the Physitian [physician]. The seventh is called **Aldimiach** or **Alarzach**, that is the Arm of *Gemini* and beginneth from the seventeenth degree of *Gemini*, eight minutes and thirty four seconds, and lasteth even to the end of the sign; it conferreth gain and friendship, its profitable to Lovers, it scareth flies, destroyeth Magisteries. And so is one quarter of the heaven compleated in these seven Mansions; and in the like order and number of degrees, minutes and seconds, the remaining Mansions in evert quarter have their severall beginnings; namely so, that in the first signe of this quarter three Mansions take their beginnings, in the other two signs two Mansions in each; Therefore the seven following Mansions begin from *Cancer*, whose names are **Alnaza** or **Anatrachya** that is misty or cloudy, viz. the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away mice and afflicteth Captives, confirming their imprisonment. After this is the ninth called **Archaam** or **Arcaph**, that is the eye of the Lyon; it hindreth Harvests and travellers, and putteth discord between men. The tenth is called **Algelioche** or **Algebh**, that is the neck or forehead of *Leo*; it strengtheneth buildings, yeeldeth love, benevolence and help against enemies; the eleventh is called **Azobra** or **Ardaf**, that is, the hair of the Lyons [lion's] head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called **Alzarpha** or **Azarpha**, that is the taylor of *Leo*; it giveth prosperity to Harvests, and Plantations, but hindreth Seamen, but it is good for the bettering of servants, Captives and companions. The thirteenth is named **Alhaire**, that is Dogstars, or the wings of *Virgo*; it is pravalent for Benevolence, gain, voyages, Harvests, and freedom of captives; the fourteenth is called **Achureth** or **Arimet**, by others **Azimeth** or **Alhumech** or **Alcheymech**, that is the spike of *Virgo*, or flying spike; it causeth the love of martyred folk, it cureth the sick, its profitable to Saylor[s], but it hindreth journies by land; and in these the second quarter of Heaven is compleated. The other seven follow, the first of which beginneth in the head of *Libra*, viz. the fifteenth Mansion, and his name is **Agrapha** or **Algarpha**, that is, covered, or covered flying;

its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindreth travellers. The sixteenth is called **Azubene** or **Ahubene**, that is, the horns of *Scorpio*, it hindereth journeyes and Wedlock, Harvests and Merchandize, it pervaieth for redemption of captives. The seventeenth is called **Alchil**, that is the Crown of *Scorpio*, it bettereth a bad fortune, maketh love durable, strengtheneth buildings, & helpeth Seamen; The eighteenth is called **Alchas** or **Altob**, that is the Heart of *Scorpio*; it causeth discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices; the nineteenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is the tayle of *Scorpio*; it helpeth in the besieging of Cities and taking of Towns, and in the driving of men from their places, and for the destruction of Sea-men, and perdition of captives. The twentieth is called *Abnahaya*, that is a beam; it helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place. The one & twentieth is called *Abeda* or *Albeldach* which is a desert; it is good for Harvests, gain buildings and travellers, and causeth divorce; & in this is the third quarter of Heaven is compleated. There remaineth the seven last Mansions compleating the last quarter of heaven; the first of which being in order to the two and twentyeth, beginneth from the head of *Capricorn*, called *Sadahacha* or *Zodeboluch*, or *Zandeldena*, that is a pastour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of diseases; the three and twentieth is called *Zabadola* or *Zobrach* that is swallowing; it maketh for divorce, liberty of captives and the health of the sick; the twenty fourth is called *Sadabath* or *Chadezoad*, that is the Star of fortune; it is prevalent for the Benevolence of married folk, for the victory of souldiers, it hurteth the execution of Government, and hindreth that it may not be exercised; The twenty fifth is called *Sadalabra* or *Sadalachia*, that is a Butterfly or a spreading forth; it helpeth besieging and revenge, it destroyeth enemies, maketh divorce [divorce], confirmeth prisons and buildings, hasteneth messengers, it conduceth to spels [spells] against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty sixth is called *Alpharg* or *Phragal Mocaden*, that is the first drawing; it maketh for the Union and love of men, for the health of captives, it destroyeth prisons and buildings; The twenty seventh is called *Alcharya* or *Alhalgalmoad* that is the second drawing; it encreaseth Harvests, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called *Albotham* or *Alchalcy*, that is *Pisces*: it encreaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of married couples, but it strengthenth prisons, and causeth loss of treasures; and in these twenty eight Mansions do lye hid many secrets of the wisdom of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Mansion his resemblances, Images, and seals, and his president intelligences, and they did work by the vertue of them after diverse manners.

Chap. xxxiv. Of the true motion of the heavenly bodies to be observed in the eight sphere, and of the ground of Planetary hours.

Whosoever will work according to the Celestiall opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I say their motions, when they are in their dignities or dejections, either essential or accidentall; but I call their times, dayes and hours distributed to their Dominions. Concerning all these, it is abundantly taught in the books of Astrologers; but in this place two things especially are to be considered and observed by us. One that we observe the motions and ascensions and windings of Stars, even as they are in truth in the eight sphere, through the neglect of which it happeneth that many err in fabricating the Celestiall Images, and are defrauded of their desired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun rising to setting into twelve equall parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rising, in like manner being divided into twelve equall parts, they call the twelve hours of the night, and then distribute each of those hours to every one of the Planets according to the order of their successions, giving alwayes the first hour of the day to the Lord of that day, then to every one by order, even to the end of twenty four hours; and in this distribution the Magicians agree with them; but in the partition of the hours some do different, saying, that the space of the rising and setting is not to be divided into equall parts, and that those hours are not therefore called unequal because the diurnal are unequal to the nocturnall, but because both the diurnal and nocturnal are even unequal amongst themselves; therefore the partition of unequal or Planetary hours hath a different reason of their measure observed by Magicians, which is of this sort; for as in artificiall hours, which are alwayes equal to themselves, the ascensions of fifteen degrees in the equinoctiall, constituteth an artificial hour: so also in planetary hours the ascensions of fifteen degrees in the Eclipicke constituteth an unequal or planetary hour, whose measure we ought to enquire and find out by the tables of the oblique ascensions of every region.

Chap. xxxv. How some artificiall things as Images, Seals, and such like, may obtain some vertue from the Celestiall bodies.

So great is the extent, power and efficacy of the Celestiall bodies, that not only naturall things, but also artificiall when they are rightly esposed to those above, do presently suffer by that most potent agent, and obtain a wonderrull life, which oftentimes gives them an admirable Celestiall vertue; which thing Saint *Thomas Aquinas* that holy Doctor, thus confirmeth in his book *de fæto*, when he saith, that even garments, buildings and other artificiall works whatsoever, do receive a certain qualification from the Stars; so the Magicians affirm, that not only by the mixture and application of naturall things, but also in Images, Seals, Rings, Glasses, and some other Instruments, being opportunely framed under a certain constellation, some Celestiall Illustration may be taken, and some wonderfull thing may be received; for the beams of the Celestiall bodies betng animated, living, sensuall, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderfull powers in the Images, though their matter be less capable. Yet they bestow more powerfull vertues on the Images, if they be framed not of any, but of a certain matter, namely whose naturall, and also specificall vertue is agreeable with the work, and the figure of the image is like to the Celestiall; for such an Image, both in regard of the matter naturally congruous to the operation and Celestiall influence, and also for its figure being like to the Heavenly one, is best prepared to receive the operations and powers of the Celestiall bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeeld obedience to it. Hence saith *Ptolemy* in *centiloquio*, that inferior things do obey the Celestiall, and not only them, but also even their Images; Even as earthly Scorpions obey not only the Celestiall Scorpion, but also his Image, if it shall be opportunely figured under his ascent and Dominion.

Chap. xxxvi. Of the Images of the Zodiack, what vertues they being ingraven, receive from the stars.

But the Celestial Images, according to whose likeness Images of this kinde are framed, are very many in the heavens: Some visible and conspicuous, others onely imaginable, conceived and set down by *Egyptians*, *Indians* and *Chaldeans* [Chaldaeans]; and their parts are so ordered, that even the figures of some of them are distinguished from others: for this reason they place in the Zodiack circle twelve general images, according to the number of the signs: of these they constituting *Aries*, *Leo*, and *Sagittary* for the fiery and oriental triplicity, do report that its profitable against Feavors [fevers], Palsie [palsy], Drosie, Gout, and all cold and phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, because they are the Houses of *Mars*, *Sol*, and *Jupiter*. They made also the image of a Lion against melancholy phantasies, the Dropsie, Plague, Feavors [fevers], and to expel diseases, at the hour of the *Sun*, the first degree of the sign of *Leo* ascending, which is the face and Decanate of *Jupiter*; but against the Stone, and diseases of the Reins, and against the hurts of beasts, they made the same image when *Sol* in the heart of the Lion obtained the midst of heaven: and again, because *Gemini*, *Libra*, and *Aquarius* do constitute the Aerial and Occidental Triplicity, and are the houses of *Mercury*, *Venus*, and *Saturn*, they are said to put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; & they report that *Aquarius* especially freeth from the Quartane [quartan]. Also, that *Cancer*, *Scorpio*, and *Pisces*, because they constitute the watry & Northern Triplicity, do prevail against hot and dry Feavors [fevers]; also against the Hectick, and all cholerick passions; but *Scorpio*, because amongst the members it respecteth the privy parts [genitals], doth provoke to lust: but these did frame it for this purpose, his third face ascending, which belongeth to *Venus*; and they made the same against Serpents and Scorpions, poysons [poisons], and evil spirits; his second face ascending, which is the face of the *Sun*, and Decanate of *Jupiter*; and they report that it maketh him who carrieth it, wise, of a good colour; and they report that the image of *Cancer* is most efficacious against Serpents, and poysons [poisons], when *Sol* and *Luna* are in conjunction in it, and ascend in the first and third face; for this is the face of *Venus*, and the Decanate of *Luna*; but the second face of *Luna*, the Decanate of *Jupiter*: They report also that Serpents are tormented when the *Sun* is in *Cancer*: Also that *Taurus*, *Virgo*, and *Capricorn*, because they constitute the earthly and Southern triplicity, do cure hot infirmitiss, and prevail against the Synocall Feaver; it maketh those that carry it grateful, acceptable, eloquent, devout and religious, because they are the Houses of *Venus*, *Mars*, and *Saturn*: *Capricorn* also is reported to keep men in safety, and also places in security, because it is the exaltation of *Mars*.

Chap. xxxvii. Of the Images of the Faces, and of those Images which are without the Zodiack.

There are besides in the Zodiack thirty six images, according to the number of the faces of the which, (as *Porphyry* saith) *Teucer* the *Babylonian* long since wrote, who was a most ancient Mathematician, after whom the *Arabians* also wrote of these things. Therefore it is said, that in the first face of *Aries*, ascendeth the image of a black man, standing and cloathed in a white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry; and this image signifieth and causeth boldness, fortitude, loftiness and shamelessness; in the second face ascendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, spreading abroad over her feet, and this image causeth nobleness, height of a Kingdom, and greatness of dominion: in the third face ariseth the figure of a white man, pale, with reddish hair, and cloathed with a red garment, who carrying on the one hand a golden Bracelet, and holding forth a wooden staff, is restless, and like one in wrath, because he cannot perform that good he would. This image bestoweth wit, meekness, joy and beauty: in the first face of *Taurus* ascendeth a naked man, an Archer, Harvester or Husbandman, and goeth forth to sow, plough, build, people, and divide the earth, according to the rules of Geometry; in the second face ascendeth a naked man, holding in his hand a key; it giveth power, nobility, and dominion over people: in the third face, ascendeth a man in whose hand is a Serpent, and a dart, and is the image of necessity and profit, and also of misery & slavery. In the first face of *Gemini* ascendeth a man in whose hand is a rod, and he is, as it were, serving another; it granteth wisdom, and the knowledge of numbers and arts in which there is no profit: in the second face ascendeth a man in whose hand is a Pipe, and another being bowed down, digging the earth: and they signifie infamous and dishonest agility, as that of Jesters and Juglers [jugglers]; it also signifies labours and painful searchings: In the third, ascendeth a man seeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the significations of forgetfulness, wrath, boldness, jeasts [jests], scurrilities, and unprofitable words: In the first face of *Cancer* ascendeth the form of a young *Virgin*, adorned with fine cloathes [clothes], and having a Crown on her head; it giveth acuteness of senses, subtilty of wit, and the love of men: in the second face ascendeth a man cloathed in comely apparrel, or a man and woman sitting at the table and playing; it bestoweth riches, mirth, gladness, and the love of women: in the third face ascendeth a man a Hunter with his lance and horne, bringing out dogs for to hunt; the signification of this is the contention of men, the pursuing of those who fly, the hunting and possessing of things by arms and brawlings. In the first face of *Leo* ascendeth a man riding on a Lion; it signifieth boldness, violence, cruelty, wickedness, lust and labours to be sustained. In the second ascendeth an image with hands lifted up, and a man on whose head is a Crown; he hath the appearance of an angry man, and one that threatneth, having in his right hand a Sword drawn out of the scabbard, & in his left a buckler; it hath signification upon hidden contentions, and unknown victories, & upon base men, and upon the occasions of quarrels and battels [battles]: in the third face ascendeth a young man in whose hand is a Whip, and a man very sad, and of an ill aspect; they signifie love and society, and the loss of ones right for avoiding strife. In the first face of *Virgo* ascendeth the figure of a good maide, and a man casting seeds; it signifieth getting of wealth, ordering of diet, plowing, sowing, and peopling; in the second face ascendeth a black man cloathed with a skin, and a man having a bush of hair, holding a bag; they signifie gain, scraping~ together of wealth and covetousness. In the third face ascendeth a white woman and deaf, or an old man leaning on a staff; the signification of this is to shew weakness, infirmity, loss of members, destruction of trees, and depopulation of lands. In the first face of *Libra* ascendeth 4the form of an angry man, in whose hand is a Pipe, and the form of a man reading in a book; the operation of this is in justifying and helping the miserable and weak against the powerful and wicked: in the second face ascend two men furious and wrathful and a man in a comely garment, sitting in a chair; and the signification of these is to shew indignation against the evil, and quietness and security of life with plenty of good things. In the third face ascendeth a violent man holding a bow, and before him a naked

man, and also another man holding bread in one hand, and a cup of wine in the other; the signification of these is to shew wicked lusts, singings, sports and gluttony. In the first face of *Scorpio* ascendeth a woman of good face and habit, and two men striking her; the operations of these are for comeliness, beauty, and for strifes, treacheries, deceits, detractations, and perditions; in the second face ascendeth a man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit, and false dealing, and for to lend mischief and strife amongst men; in the third face ascendeth a man bowed downward upon his knees, and a woman striking him with a staff, and it is the signification of drunkenness, fornication, wrath, violence, and strife. In the first face of *Sagittariys* ascendeth the form of a man armed with a coat of mail, and holding a naked sword in his hand; the operation of this is for boldness, malice, and liberty: In the second face ascendeth a woman weeping, and covered with cloathes; the operation of this is for sadness and fear of his own body. In the third face ascendeth a man like in colour to gold, or an idle man playing with a staff; and the signification of this is in following our own wills, and obstinacy in them, and in activeness for evil things, contentions, and horrible matters. In the first face of *Capricorn* ascendeth the form of a woman, and a man carrying full bags; and the signification of these is for to go forth and to rejoyce [rejoice], to gain and to lose with weakness and baseness: in the second face ascendeth two women, and a man looking towards a Bird flying in the Air; and the signification of these is for the requiring those things which cannot be done, and for the searching after those things which cannot be known: In the third face ascendeth a woman chaste [chaste] in body, and wise in her work, and a banker gathering his mony [money] together on the table; the signification of this is to govern in prudence, in covetousness of money, and in avarice. In the first face of *Aquarius* ascendeth the form of a prudent man, and of a woman spinning; and the signification of these is in the thought and labour for gain, in poverty and baseness: in the second face ascendeth the form of a man with a long beard; and the signification of this belongeth to the understanding, meeknes, modesty, liberty and good maners: in the third face ascendeth a black and angry man; and the signification of this is in expressing insolence; and impudence. In the first face of *Pisces* ascendeth a man carrying burthens [burdens] on his shoulder, and well cloathed; it hath his signification in journeys, change of place, and in carefulness of getting wealth and cloaths: in the second face ascendeth a woman of a good countenance, and well adorned; and the signification is to desire and put ones self on about high and great matters: in the third face ascendeth a man naked, or a youth, and nigh him a beautiful maide, whose head is adorned with flowers, and it hath his signification for rest, idleness, delight, fornication, and for imbracings of women. And thus far concerning the Images of Faces. Besides these, there are as yet three hundred and sixty Images in the Zodiack, according to the number of the degrees, whose forms *Petrus de Abano* hath described: without the Zodiack there are also general Figures, which *Hyginus* and *Aratus* describe for us, and very many particular ones, according to the number of faces and degrees, existing therein, of all which to speak it would be too long; but of these the more principal are accounted, *Pegasus* which prevaileth against the diseases of horses, and preserveth horsemen in battle; Then is *Andromache*, which begetteth love betwixt husband and wife, so that it is said even to reconcile adulterers: *Cassiopeia* restoreth weak bodies and strengtheneth the members; *Serpentarius* chaseth away poysons [poisons], and cureth the bitings of venemous beasts: *Hercules* giveth victory in war; the *Dragon* with both the *Bears* maketh a man crafty, ingenious, valiant, acceptable to the gods and men: *Hydra* conferreth wisdom and riches, and resisteth poysons [poisons]. *Centaurus* bestoweth health and long old age: *Ara* conserveth charity, and maketh one acceptable to the gods; *Cetus* maketh one amiable, prudent, happy both by sea and land, and helps him to recover his lost goods: the *Ship* affordeth security in the waters; the *Hare* prevaileth against deceits and madness; the *Dog* cureth the Dropsie, resisteth the plague, and also preserveth from beasts, and fierce creatures. *Orion* granteth victory: The *Eagle* giveth new honors, and preserveth the old. The *Swan* freeth from the Palsie and the Quartain [quartan]: *Perseus* freeth from Envy and Witchcrafts, and preserveth from Lightnings and Tempests: The *Hart* preserveth Phrenetical and mad people. And thus much may suffice to have been spoken.

Chap. xxxviii. Of the Images of Saturn.

But now, what Images they did attribute to the Planets, although of these things very large volumes have been written by the ancient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for they made, from the operations of *Saturn*, *Saturn* ascending in a stone, which is called the Loadstone, the Image of a man, having the countenance of an Hart, and Camels seet and sitting upon a Chayr or Dragon, holding in his right hand, a sithe [scythe], in his left hand a dart; which image they did hope would be profitable for prolongation of life; for *Albumasar* in his book *Sadar*, proveth that *Saturn* conduceth to the prolongation of life; where also he telleth that certain regions of *India* being subject to *Saturn*, there men are of a very long life and dye [die] not unless by extream old Age: They made also an other Image of *Saturn* for length of dayes, in a saphire, at the hour of *Saturn*, *Saturn* ascending or fortunately constituted, whose figure was an old man setting upon an high chayre [chair], having his hands lifted up above his head, and in them holding a fish or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark coloured: They also make this same Image against the Stone and diseases of the kidnyes [kidneys], viz. in the hour of *Saturn*, *Saturn* ascending with the third face of *Aquarius*: they made also from the operations of *Saturn*, an Image for the encreasing in power, *Saturn* ascending in *Capricorn*; The form of which was an old man leaning on a staff having in his hand a crooked sickle, and cloathed in black. They also made an Image of melted Copper, *Saturn* ascending in his rising, viz. in the first degree of *Aries*, or which is more true in the first degree of *Capricorn*, which Image they affirm to speak with a mans voyce; They made also out of the operations of *Saturn*, and also *Mercury*, an Image of cast metall, like a beautifull man, which they promised would foretell things to come, and made it on the day of Mercuy, on the third hour of *Saturn*, the sign of *Gemini* ascending, being the house of *Mercury*, signifying prophet, *Saturn* and *Mercury* being in conjunction in *Aquarius* in the ninth place of Heaven, which is also called God; Moreover let *Saturn* have a trine aspect on the ascendent, and the Moon in like manner, and the Sun have an aspect on the place of conjunction. *Venus* obtaining some Angle may be powerfull and occidentall; let *Mars* be combust by the Sun, but let it not have an aspect on *Saturn* and *Mercury*; for they said, that the splendor of the powers of these Stars was diffused upon this Image, and it did speak with men, and declare those things which are profitable for them.

Chap. xxxix. Of the Images of Jupiter.

From the operations of *Jupiter*, they made for prolongation of life, an Image, in the hour of *Jupiter*, *Jupiter* being in his exaltation fortunately ascending, in a clear and white stone, whose figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to strike it into the head of the same Eagle or Dragon. They made also another Image of *Jupiter* at the same convenient season, in a white and clear stone, especially in Crystall, and it was a naked man crowned, having both his hands joyned together and lifted up, as it were deprecating something, sitting in a four-footed chair, which is carried by four winged boys, and they affirm that this Image encreaseth felicity, riches, honor, and conferreth Benevolence and prosperity, and freeth from enemies; They made also another Image of *Jupiter* for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lyon [lion], or a Ram, and Eagles feet, cloathed in Saffron coloured cloathes, and he was called the son of *Jupiter*.

Chap. xl. Of the Images of Mars.

From the operations of *Mars* they made an Image in the hour of *Mars*, *Mars* being in the second face of *Aries*, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon [lion], having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them; they made another Image of *Mars* for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of *Mars*, the first face of *Scorpio* ascending with it.

Chap. xli. Of the Images of the Sun.

From the operations of the *Sun*, they made an Image at the hour of the *Sun*, the first face of *Leo* ascending with the *Sun*, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes [clothes]; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers [fevers], and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another Image of the *Sun* in a Diamond, at the hour of the *Sun*, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler [clypeum], in the left a staffe, leaning on her breast, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the *Sun* ascending in the first face of *Leo*, against Lunatick passions which proceed from the combustion of the Moon.

Chap. xlii. Of the Images of Venus.

From the operations of *Venus* they made an Image, which was available for favor, and benevolence, at the very hour it ascending into *Pisces*, the form of which was the Image of a woman having the head of a bird, and feet of an Eagle, holding a dart in her hand. They made another Image of *Venus* for to get the love of women, in the *Lapis Lazulus* [lapis lazuli], at the hour of *Venus*, *Venus* ascending in *Taurus*, the figure of which was a naked maide with her haire spread abroad, having a looking glass in her hand, and a chain tyed about her neck, and nigh her a handsome young man holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a sword or a dart. They made another Image of *Venus*, the first face of *Taurus* or *Libra* or *Pisces* ascending with *Venus*, the figure of which was a little maide with her hair spread abroad, cloathed in long and white garments, holding a *Laurell* Apple, or flowes in her right hand, in her left a Combe. Its reported to make men pleasant, jocand, strong, chearfull [cheerful] and to give beauty.

Chap. xliii. Of the Images of Mercury.

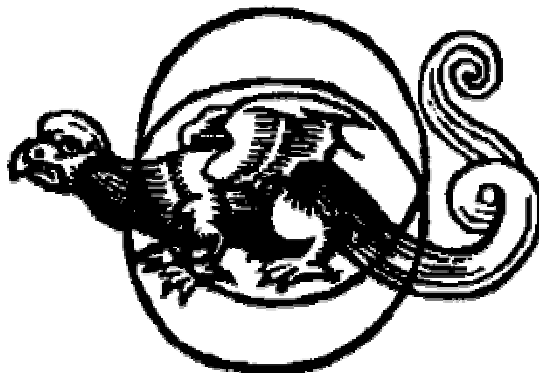
From the operations of *Mercury*, they made an Image at the hour of *Mercury*, *Mercury* ascending in *Gemini*, the form of which was an handsome young man, bearded, having in his left hand a rod in which a serpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of *Mercury*, *Mercury* ascending in *Virgo*, for good will, wit and memory; The form of which was a man sitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a crest, and in his left hand holding a cock or fire.

Chap. xliv. Of the Images of the Moon.

From the operations of the *Moon*, they made an Image for travellers against weariness, at the hour of the *Moon*, the *Moon* ascending in its exaltation; the figure of which was a man leaning on a staffe, having a bird on his head, and a flourishing tree before him; They made another Image of the *Moon* for the increase of the fruits of the earth, and against poysons [poisons], and infirmities of children, at the hour of the *Moon*, it ascending in the first face of *Cancer*, the figure of which was a woman cornuted, riding on a Bull, or a Dragon with seven heads, or a Crab; and she hath in her right hand a dart, in her left a looking glass, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one in like manner. And thus much spoken concerning the figures of the Planets, may suffice.

Chap. xlv. Of the Images of the head and Tayle of the Dragon of the Moon.

They made also the Image of the head and taile of the Dragon of the *Moon*, namely betwixt an Aeriall and fiery circle, the likeness of a Serpent, with the head of an Hawke tyed about them, after the manner of the great letter Theta, & they made it when *Jupiter* with the head obtain'd the midst of Heaven:



which Image they affirm to availle much for the success of Petitions, and would signifie by this Image a good and fortunate Genius, which they would represent by this Image of the Serpent; for the Egyptians and Phenicians [Phoenicians] do extoll this creature above all others, and say it is a divine creature and hath a divine nature; for in this is a more acute spirit, and a greater fire than in any other, which thing is manifested both by his swift motion without feet, hands or any other instruments; and also that it often reneweth his age with his skin, and becometh young again: but they made the Image of the taile like as when the *Moon* Ecclipsed [eclipsed], in the Taile, or ill affected by *Saturn* or *Mars*, and they made it to introduce, anguish, infirmity and misfortune; and they called it the evill Genius; such an Image a certain Hebrew had included in a golden Belt full of Jewels, which *Blanch* the daughter of the Duke of *Borbon* (either willingly or ignorantly) bestowed on her husband *Peter* King of *Spain*, the first of that name, with which when he was girt, he seemed to himself to be compassed about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wife.