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AN IRISH  
CORPUS ASTRONOMIAE.



# AN IRISH CORPUS ASTRONOMIAE

BEING MANUS O'DONNELL'S  
SEVENTEENTH CENTURY VERSION OF THE LUNARIO OF  
GERONYMO CORTÈS,

EDITED, WITH INTRODUCTION, TRANSLATION,  
NOTES AND GLOSSARY

BY

REV. F. W. O'CONNELL, M.A., B.D.,

LECTURER IN THE CELTIC LANGUAGES AND LITERATURE  
IN THE QUEEN'S UNIVERSITY OF BELFAST,

AND

R. M. HENRY, M.A.,

PROFESSOR OF LATIN IN THE QUEEN'S UNIVERSITY OF BELFAST.

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## PREFACE.

The Editors desire to acknowledge the kindness of the Council of the Belfast Natural History and Philosophical Society in acceding so readily to their request for leave to edit the unique manuscript of the Irish translation of the *Corpus Astronomiae* in the possession of the Society, and for their generosity in making a grant towards the expenses of publication. They have also to acknowledge the help readily given by Mr. John Salmon, Chief Assistant Librarian in the University, whose wide bibliographical knowledge proved on many points of great service, and to thank their colleague, Professor F. H. Hummel, for the drawings which appear on pages 28 and 38, and that of the rotula of Dominical Letters which forms the frontispiece. The best thanks of the editors are due to the firm of Messrs. Mayne, Boyd & Son, Ltd., for the great skill and care shown in the production of the work.

QUEEN'S UNIVERSITY,

BELFAST,

23rd December, 1914.



## INTRODUCTION.

It would, perhaps, be unjust to class the *Corpus Astronomiae* among the *livres populaires* of which M. Nisard has made so laborious a study.<sup>1</sup> It is true that it bears much resemblance in detail to publications like the *Almanach liégeois* and the *Calendrier et Compost des Bergers*, which made it their business to supply to half-educated or rural audiences an abstract of what passed for useful and reliable information upon subjects connected with the calendar, agriculture or medicine. But the aim of the compiler of the *Corpus* was higher and his execution less superficial. He seems to have made a serious attempt to compose a manual which might serve to provide readers unable or unwilling to master larger treatises with an abridgment of the main facts or theories recognized as of traditional importance in physical, astronomical and agricultural science. The work, slight as it is, serves at any rate to emphasize the lasting vitality of much of the learning of the ancient world, which, transmitted to the Middle Ages in the works of teachers and compilers, was renewed by contact with Arabian science, and formed the basis of general knowledge for succeeding generations. The author reproduces with but slight variation the definitions which, given in the scientific schools of Athens and Alexandria, were popularized by the Stoics, reproduced from Isidore to Bede and from Bede to Rabanus Maurus, till they passed into the common stock of European knowledge; his system of chronology is the chronology of Eusebius, who built upon the foundations of Greek science;

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<sup>1</sup> Nisard, *Les livres populaires* (Paris 1854.)

his astronomy, more than a century after the death of Copernicus, is the Ptolemaic system, itself a reaction against the more enlightened views of advanced astronomers, such as Aristarchus of Samos ; for his agriculture he relies not upon contemporaries but upon Pliny and Palladius and "Abencenif" ; and medicine is complicated still by the considerations which weighed with the practitioners of the Roman Empire.

Our author begins with chronology, passes on to physics and agriculture, devotes the bulk of his book to astrology and ends with a perfunctory treatment of the application of astrology to medical theory and practice : it will be most convenient to follow this order in giving a short sketch of the progress of those branches of science before his time, and the conditions under which the work was written and translated.

The daily life of the farmer and the sailor had from the earliest times necessitated some elementary knowledge of astronomy so far as concerned the points of the compass, the revolution of the seasons and the phases of the moon : the necessities of civil government and historical records of even a meagre kind demanded greater precision in chronological calculations, which the rise of scientific curiosity with regard to the movements of the sun, moon and planets, and the revolution of the stars, afforded the means of fixing. The labours of astronomers and mathematicians in Babylon, Egypt and Greece had brought these calculations to a reasonable degree of precision by the first century B.C. : the length of the solar year had been approximately determined ; the division of time into months according to the phases of the moon had been accommodated to the more

accurate division based upon the path of the sun among the signs of the zodiac ; and some attempt had been made to harmonize the various methods of reckoning time which were in vogue in different countries and apply the results of these researches to the formation of canons of historical chronology. These studies were pursued by the mathematicians and astronomers of Alexandria with marked success under the enlightened patronage of the Ptolemies : Julius Cæsar made use of their labours in the reformation of the Roman Calendar which, under the combined influences of ignorance and sacerdotal fraud, had fallen into a state of portentous confusion. When he employed the Alexandrian astronomer Sosigenes upon the task it was found impossible to bring the civil into conformity with the astronomical reckoning by any means less drastic than the addition of 67 days to the current year. The reforms of Sosigenes adopted on the 1st of January 45 B.C. remained in use until Pope Gregory XIII., employing the more accurate calculations then possible, introduced in 1582 the calendar still in use.

The application of more accurate chronological researches to the science of history was introduced to the Roman world by a contemporary of Cæsar, M. Terentius Varro, who did little more than adopt the fruit of the labours of Alexandrian scholars. His accurate and laborious application of scientific methods of research to the history of Rome and of Latin Literature marks an epoch in chronological studies ; his results (though his historical and chronological treatises exist only in fragments) were adopted by succeeding writers who did not always acknowledge the debt with the frankness with which S. Augustine confesses to a similar obligation in the sphere of Roman religion.

His works form a principal source in such matters for writers like the Elder Pliny and Isidore of Seville who thus transferred to mediæval Europe some fragments of ancient erudition.

But the interest taken in chronological study in Christian circles from the second century onwards was not the disinterested scientific interest of an Eratosthenes or a Varro. The pursuit of knowledge for its own sake, still more the desire to enlarge its boundaries, became more and more rare. But a knowledge of chronology was urgently demanded for the purposes of ecclesiastical discipline and of controversial defence.

The calculation of the date of Easter required at least some acquaintance with astronomical theory. The controversy which grew up around this question led to many systems of calculation more or less adapted to preserve the apostolic tradition. The Greek and Roman Churches found themselves unable to agree: within the Roman Church itself various systems were successively in vogue; and one great point of controversy between the Church on the Continent of Europe and the Churches of Britain and Ireland turned upon the obstinate maintenance by the Celtic Christians of a method of calculating the date of the festival long abandoned as unsatisfactory by the official voice of the Roman Church.

This isolated point of chronological study was, however, a mere matter of accurate calculation and was settled by the end of the seventh century throughout the West. But the purposes of controversy gave rise to a system of historical chronology which imposed itself upon the intellect of Europe almost till our own day.<sup>1</sup> The Church found itself confronted

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<sup>1</sup> See the remarks in Clinton's *Fasti Hellenici* i, pp. 283 ff

by a civilization resting upon an historical tradition impossible to reconcile with the data of its own documents. The Egyptians and Chaldaeans claimed an antiquity which made the Garden of Eden seem a comparatively modern enclosure. Controversialists, like Porphyry, attacked the historical credibility of the Jewish records; and the moral and religious truths which even rival controversialists had to admit in the documents appealed to by their opponents were freely asserted by both sides to have been shamelessly borrowed by the opposite side from teachings of superior antiquity. It became necessary, therefore, for Christian controversialists to fix some system of chronology by which the sceptical assertions of their opponents might be confuted. The work was undertaken first by Julius Africanus, whose system is only the first of a long series of which that of Eusebius, adopted by Jerome, is the chief. He drew out the chronology of the globe from the day of the creation until his own time: upon the basis of the Old Testament he fixed the duration and the chronological details of the successive epochs from the appearance of Adam till the birth of Christ; he synchronized with this the history of the nations of antiquity, dealing firmly with traditions which demanded larger space than could be granted by his framework. Chronologers like Varro and his Roman followers were caught in their own trap. With a scientific candour which proved a fatal defeat to the controversial use of his results, Varro had admitted a mythical period about which nothing whatever was known, extending from the creation to the flood of Deucalion and a second period, largely filled with the fond inventions of poets and mythographers, which extended from the flood to the first Olympiad.<sup>1</sup> But

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<sup>1</sup> See Peter, *Fragmenta Hist. Rom.* ii, pp. 10 ff. (Leipzig 1906).

## INTRODUCTION

in the Chronicle of Eusebius the period before the flood presented a foothold for the chronologer as firm as any period of a later date, while the somewhat dubious sanctity attaching to the date of the first Olympiad was as nothing to the certainty with which every date in Jewish history might be determined.

With some variations in detail, but with no uncertainty as to the method to be pursued in determining the facts, the system of Eusebius and Jerome was accepted as the orthodox view. It passed into the encyclopaedias of learning and into the minor manuals of the Middle Ages. It survived the Renaissance. Scholars like Scaliger or Petavius or Spanheim or Ussher might enlarge the learned apparatus by which the results were confirmed or rectified. Controversy might rage about points of detail and the period before the birth of Christ might be enlarged or diminished, as the result of some epoch making researches, by periods of a few hundred years. But the methods of enquiry, and the data appealed to, remained unaltered, and successive writers merely reproduced an accepted doctrine which it would be heresy to endeavour to confute. Once at least the broad and confident stream of these speculations was ruffled by the bold plunge of a reckless investigator. Isaac de la Peyrere, engaged in an assault upon the fortress of the doctrine of Original Sin, invented in a commentary upon some verses of S. Paul's Epistle to the Romans the theory of a race of men anterior to Adam.<sup>1</sup> So startling an hypothesis required support of no usual kind, and its author appealed with an almost pathetic confidence to the historical records of Egypt and

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<sup>1</sup> The Title of his work was *Prae-Adamitae, sive Exercitatio super versibus xii, xiii et xiv cap. v. Epist. D. Pauli ad Romanos, quibus inducuntur primi homines ante Adamum conditi. Anno Salutis MDCLV.*

Chaldea and the vast length of time required for the slow advance of the sciences of astronomy and astrology. He laboured in a learned treatise to gain for his arguments at least an unbiassed hearing.<sup>1</sup> His book was burnt, and the author made his peace with orthodoxy by bidding a long farewell to chronology.

If the chronology is traditional, so is the physical science and the astronomy of our treatise. The doctrine of the four elements has had a long history. Invented by Empedocles of Agrigentum, it found favour with Aristotle, and was incorporated into his system of physics, certain concessions and adaptations being made to disarm criticism; thus Aristotle added the theory of the *quinta essentia* of which the heavens were composed and admitted that the elements might be interchangeable. The rival system was that of Leucippus and Democritus who invented the atomic theory, seized upon by Epicurus and his school as forming a sufficiently strong scientific basis (if not too rigidly handled) for their practical atheism and their hedonistic ethics. The Stoics had adopted as the basis of their physics the theory of Empedocles and Aristotle, though upon the addition of the *quinta essentia* they seem to have preferred to suspend judgment; upon their physical theories the Stoics founded their theology, which they regarded as a branch of the wider subject of physics; and their ethics were in intimate dependence upon both. Their great teacher Poseidonios,<sup>2</sup> a man of wide interests and encyclopaedic learning, gave to Stoicism during the first century B.C. the form in

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<sup>1</sup> In his *Systema Theologicum ex Prae-Adamitarum hypothesis*, published in 1655.

<sup>2</sup> On Poseidonios consult Schmekel *Die Philosophie der mittleren Stoa*, pp.9 ff. and 238ff.

which it appealed with such striking success to the Graeco-Roman world. Fusing with the Stoic theology enough of the mysticism of the East to appeal to religious feelings hardly to be satisfied by the emotional applications of physics, enough of common sense and knowledge of the world to make the Stoic ethics palatable to ordinary men and women, he gave to Stoicism an influence and an impetus which carried it through many generations as a practical guide for life. Its ethics took an extraordinary hold of the serious classes in the Roman Empire ; and the undoubted superiority of its moral creed lent a fictitious importance to the system of physics with which it was associated. The atomic theory of the Epicureans passed into disrepute not because its upholders were bereft of arguments but because they were believed to be bereft of morals. The views of Seneca upon ethics were the best guarantee of the soundness of his views upon physics. The doctrine of the four elements not merely carried the day but by forming an integral part of a philosophy which seemed to have more affinity with Christianity upon the moral side than any other crushed out rival theories by engaging the support of theology.

The influence of the physics of the Stoic school in Christian circles is perhaps nowhere shown in a more striking light than in S. Basil's *Hexaemeron*, a homiletic commentary upon the Mosiac record of the six days of Creation.<sup>1</sup> Where questions of physics are concerned S. Basil accepts without hesitation the views of his Stoic teachers : he blends the views of Poseidonios with the testimony of Moses, and many of the homilies of which the treatise is composed read as if

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<sup>1</sup> See Gronau, *Poseidonios und die Jüdisch-Christliche Genesis-erzählung*, Leipzig, 1914.

they had been written by Seneca and translated into Greek with the necessary additions and alterations by some Christian controversialist. His work was introduced to the West by S. Ambrose whose *Hexaemeron* is virtually a translation of the work of S. Basil ; and, as purely scientific interests and studies declined, succeeding writers were content to take over the speculations or the assertions of predecessors of approved orthodoxy and pass them on in manuals or encyclopaedias to mediaeval Europe.

As with physics, so with astronomy. The extent of the progress made by scientific astronomers in the Greek world is often very imperfectly understood :<sup>1</sup> Anaxagoras and the Pythagoreans had discovered the true explanation of solar and lunar eclipses ; Hipparchus discovered the precession of the equinoxes ; to Heracleides of Pontos is ascribed with great probability the discovery that the planets Venus and Mercury circle round the sun ; Aristarchus of Samos held not merely that the earth turns upon its axis but has a yearly revolution round the sun. The fact that none of these discoveries was fully followed out and some of them forgotten is due no doubt to various causes, but chiefly to the gradual triumph of a point of view from which scientific truth seemed unimportant and the interests of edification and system all in all. The importance of the geocentric hypothesis lay in its ethical and spiritual implications. To the philosopher and the theologian alike the importance of ethical and spiritual considerations was a weighty count against any system of physics or astronomy with which these interests seemed to require any special or delicate adjustment. Much of this bias was unconscious ;

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<sup>1</sup> See Heath, *Aristarchus of Samos*, Oxford 1913.

the "undesigned coincidences" between a system of nature in which earth formed the centre, round which the circle of the heavens revolved, charming man's eye by its beauty and leading his thoughts by its unerring and perpetual procession to search for the Great Cause which first conceived and unfolded so awful and magnificent a spectacle, and a system of philosophy or theology in which the soul of man was the prime interest and care of the Divine Being were too striking to be lost sight of and too specious and full of edification to be left neglected. Here again the impetus to facile systematization seems to have come from Stoicism, and in the first place from the encyclopaedic intellect of Poseidonios, eager to enrich Stoicism and fit it to conquer the world by rounding off all knowledge into a receptacle for its creed. The gradual fusing of all science into a consistent system, far from possible after the lapse of so many more centuries, was undertaken light-heartedly. Enquiry seemed to pause and retire, losing sight of its task in the seductions of arranging an exhibition of its past theories and achievements.

Thus a theory of the world was built up from traditional hypotheses and solidified into an accredited system. The earth occupied the centre of the universe ; composed of the four elements earth, water, air and fire, vehicle of the four qualities, the dry, the moist, the cold and the hot, lying between the four points of the compass, refreshed by the four winds of heaven, enjoying the alternations of the four seasons, inhabited by a race of beings whose physical health depended upon the due admixture of the four humours, and whose moral health demanded the practice of the four cardinal virtues—what could be more symmetrical, more satisfactory or more convincingly expounded ? This earth

was surrounded by a series of eight concentric spheres carrying the seven planets (the Moon, Venus, Mercury, the Sun, Mars, Jupiter and Saturn), and the fixed stars ; beyond was the crystalline sphere whose majestic motion, carried downwards, set all the other spheres in motion at their respective velocities. Above and beyond this outer sphere there came in time to be placed the empyrean or the "third heaven" the abode of God Himself.

Accepted because it was authoritative, because it was plausible and because it was convenient, this theory of the physical universe incorporated and became incorporated with the most diverse philosophical and religious systems. Pagans like Macrobius could expound it with religious fervour, and find in the music of the spheres the physical counterpart of its intellectual harmony ; Pythagorean and oriental mystics almost seemed to need no other proof of its adequacy than the satisfactory position which was assigned to the numbers four and seven in the scheme ; the astronomer found in it at once a tenable explanation of the phenomena which it was his business to expound and a sufficient field for the exercise of his unprogressive ingenuity ; the theologian, who was not concerned with physical science as such, found it answer sufficiently to his purpose and long familiarity with its tenets and their homiletic convenience led him to view with suspicion and aversion any attempt to improve upon its teachings. It found its way into the accepted encyclopaedias in which the outlines of all knowledge were contained in a form suited for an ever declining taste and capacity for physical speculation. Its imposing fabric supported upon all hands and serving all interests impartially received

fresh confirmation by the renewed acquaintance with Aristotle through Arabian and Jewish sources which marked the rise of Mediaeval Scholasticism and it was only broken up as one of the last intellectual results of the Renaissance.

But within its authoritative framework alterations and adaptations might be made. In astronomy more and more accurate calculations were due to the labours of Arabian astronomers and their European followers.<sup>1</sup> The compilation of the Alphonsine Tables which served as an authoritative text book of astronomy for many generations marks a distinct advance in many respects upon previous manuals. An additional sphere might be timidly added and almost silently withdrawn from the celestial harmony by an intrepid speculator ; but such minor alterations left the main structure undisturbed. It was in the gradual and irresistible growth of astrological speculation that the most striking alteration was made. The belief in the power of celestial influences upon sublunar affairs was ingrained in most of the religions of the ancient world.<sup>2</sup> The Greeks adopted it from oriental sources and applied to its exposition the resources of their ingenious intellect. The belief in the powers of the moon and planets over human life and destiny formed a bond of union between all the later forms of heathen philosophy and religion and hung like a dark cloud over the life and thought of the later Roman Empire. The authoritative text book was the *Tetrabiblos* ascribed to the astronomer Ptolemy : the science was made the subject of a tedious and obscure poem by Manilius early in the first century ; and in the

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<sup>1</sup> See Delambre *Histoire de l'Astronomie du moyen age*, Paris 1815.

<sup>2</sup> See Cumont, *Astrology and Religion among the Greeks and Romans*. New York 1912.

fifth the laborious compilation of Firmicus Maternus supplied the Roman world with an authoritative text book of astrology in all its ramifications. The Egyptian tradition was popularized, if not understood, in the work attributed to Nechepso and Petosiris and in the farrago of Vettius Valens. The extent to which it spread its unwholesome influence is shown by the number of astrological manuscripts still extant, though still unpublished, in the greater libraries of Europe.

Frowned upon alike by the civil and ecclesiastical authorities as a fit nursery for the production of unauthorized influence in the present and illicit speculation about the future it continued to flourish in obscurity or push itself into a partially tolerated prominence. The truth is that it was too much akin to the authoritative physical science and astronomy to be wholly banished. To cast the horoscope of the Emperor was a capital offence, but private horoscopes were less criminal and it seemed an innocent employment of astronomical science to trace the moderating influence of the planets or signs upon the physical formation or mental and moral characteristics of individuals, or their share in producing a fruitful or a barren season. The science sometimes proved a useful ally to the civil power. In the seventh century Stephen of Alexandria<sup>1</sup> cast under Imperial sanction the horoscope of Mohammedanism and predicted its approaching downfall before the arms of the Eastern Empire. The growing influence of Arabian speculation in Europe lent a powerful support to a system of speculation already too firmly rooted to be capable of expulsion. Theologians made terms with it and admitted

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<sup>1</sup> See Usener *Kleine Schriften*, iii pp. 247 ff. Berlin 1914.

in guarded but explicit language the possibility of astral influences upon character, subject to the supreme influences of grace and free will. An eclipse or a comet which astrologers declared to portend an outburst of the malign activities of Mars or Saturn was admitted by the divines to be a warning, not a cause, of impending disaster, capable of being averted by repentance and reformation.

In the sphere of medical theory and practice its influence grew to stupendous proportions. The Greek physicians of the scientific school of Hippocrates and Galen had left a loophole for its admission here and there. The science which claimed to predict the duration of a life and the means by which it would terminate, or to fix the duration and issue of a sickness, could not remain for ever unworthy of the attention of the physician. The Arabian medical writers laid a real stress upon the influences of the planets in forming a diagnosis and in determining the means and the time of treatment. The harmony of the universe, the subtle links which bound together all its parts, the connection of the elements with the planets and signs on the one hand and the humours on the other, forced a study of the planetary influences upon the attention of the practitioner who desired success and reputation. An epidemic which was attributed to the influence of Saturn could not be expected to yield to a treatment which left its origin altogether out of account. The Crusades which planted Europe with strange and loathsome diseases brought also an increased knowledge of the mysterious science by which they might be alleviated or controlled.

But it was the period of the Renaissance with its uncontrolled outburst of universal speculation and curiosity

which saw the real triumph of astrology. Humanists and men of letters like Marsilio Ficino plunged into the astral mysteries with enthusiasm and hope. The ridicule of more sober minds, like that of Pico della Mirandola, produced little effect. The new key seemed like to unlock all mysteries. Succeeding applications of the celestial science only confirmed the world in its belief in its almost universal efficacy and utility. The Greek and Latin astrologers were studied and applied. Melanchthon could reconcile it with his reformed religion to translate Ptolemy's *Tetrabiblos* into Latin as Cardan found it not incompatible with his to cast the horoscope of the Redeemer. The most intimate relations of domestic life were regulated by considerations of planetary conjunctions, and the world ate and drank and dressed and went on journeys with one eye fixed upon the earth and the other upon the sky.

Medical practice,<sup>1</sup> until the Hippocratic revival of the fourteenth century, was becoming more and more a matter of blind adherence to traditions imperfectly understood. The treatment of disease had ceased to be a matter to be regulated by observation and experiment; it consisted in the interpretation and application of the standard texts, the translations of Rhazes and Avicenna and their European followers. Anatomy was almost as little practised in the Schools of Europe as in the Schools of Arabia where even to ask whether dissection were permissible or no constituted in itself an offence against the law. The coction and elimination and putrefaction of the humours, the 'derivation' and 'revulsion' by blood-letting, the mysteries of the opening of the veins by latitudinal or longitudinal section, and the side

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<sup>1</sup> See Sprengel (tr. Jourdan). *Histoire de la Médecine* vol. ii. *passim*. Paris 1815

on which the vein was to be opened, were discussed and settled in complete indifference to any but literary and philosophical considerations. Different methods of purging, cauterizing and bleeding, the administration of simples the identity of which was doubtful and which could hardly be procured, specifics such as "oil of scorpions" and the like, formed the stock in trade of the mediaeval physician who was not content to rely upon diet and regimen. Prognostication by uroscopy was universally resorted to in almost every kind of malady, and with some physicians was practically the only kind of prognostication that they knew.

The revival of medical knowledge was scarcely begun when the renewed influence of astrology made itself felt. Warnings against even slight surgical operations upon certain unfavourable days were known and acted upon from early times; but there is a wide interval between the precepts of Hippocrates and those of Ptolemy on this matter, and superstition grew fast. Among the mass of rubbish which has been foisted into the works of the Venerable Bede there is a tract *De minutione sanguinis siue de phlebotomia* in which the days of every month in the year and every day of the moon are tabulated according to their suitability for bleeding. But a more extended acquaintance with the genuine literature of ancient astrology increased the opportunities for its use in medicine. The organs and parts of the body were divided among the planets and the signs of the zodiac; every hour of the day had a planetary and, consequently, medical significance; the horoscope of the day on which the patient went to bed offered several infallible means of predicting the issue of his illness, entirely independent of its nature and of the treatment to be employed :

a more profound study of nature revealed the planetary and astral affinities of every herb of the field and every drug in the pharmacopeia and brought within the purview of astrology the very metal of which a scalpel should be made.

Such, in brief outline, were the traditions under whose influence the *Corpus Astronomiae* was composed. Even a partial critic could not pretend that its author was abreast of the learning or culture of his time. He knows nothing of the newer astronomy which was to revolutionize the whole theory of the universe, though in this respect he was no worse than many of his contemporaries. It is curious, however, that in enumerating the spheres he reckons the extra sphere introduced by Albategni, in opposition to the majority of his contemporaries who decline to acknowledge more than ten; this may be due to the astronomical traditions of Arabian science, which still lingered in Spain and was, perhaps, to be expected from a countryman of Alfonso the Tenth. His agricultural knowledge is derived mainly from Palladius, whose work was so popular in the Middle Ages, while his knowledge of Pliny is, no doubt, due to the increased attention paid to the *Natural History* since the revival of learning. In his devotion to astrology, to which he gives his main attention, he is a true child of his age, and in his puerile remarks upon medicine he falls far below the standard of the medical knowledge available at that time to Europe. This again may be due to his Spanish training; for while the revival of medical knowledge was a product of the intellect of Southern Europe, the Spanish physicians lingered behind and adhered in general to the precepts and practice of a less enlightened age.

The translation of the work into Irish is a fresh example of the pathetic devotion to learning which, amid obstacles that might almost have seemed insurmountable, marked the Irish nation. The subjects of the work appealed to an Irish priest through the force of a long tradition. Among the earliest monuments of Irish learning is Cumniam's celebrated contribution to the literature of the Paschal controversy, and at a later period Dungal the Recluse won a European reputation as an astronomer at the court of Charles the Great. During the thirteenth, fourteenth and fifteenth centuries many translations into Irish (still extant though still unpublished) were made of treatises upon mathematics, astronomy, astrology and medicine; the use of the Arabic numerals seems to have been known in Ireland early in the fourteenth century. The pseudo-Aristotelian treatise *Secreta Secretorum* with its medical lore of the Salernitan type was translated early in the fifteenth century. Miss Power has lately edited for the Irish Texts Society *An Irish Astronomical Tract* translated from a Latin version of the astronomy of Messahalah perhaps as early as the fourteenth century.

The translation of the *Corpus Astronomiae* was probably made for educational purposes, as were many of the translations referred to above. Denied the advantage of opportunities for the higher learning at home, Irish scholars and ecclesiastics were forced to seek such opportunities upon the Continent and characteristically tried to make available for their less fortunate countrymen who remained in Ireland the savour of those fruits which they themselves had first tasted in exile.

R. M. H.

## THE MANUSCRIPT.

In December, 1913, while searching for some Irish medical MSS. on the premises of the Belfast Natural History and Philosophical Society (formerly the Old Museum), I came upon an uncatalogued MS. which probably belonged to the collection of the late Robert M'Adam, Esq., of Belfast. A cursory inspection sufficed to show that it was of unusual interest and value: accordingly, we obtained the Society's permission to edit it. The MS., a paper octavo volume bound in sheepskin, is written in a neat and scholarly hand, with the usual compendia. It was bound in with four blank leaves of fresher paper, some of which have been used to keep account of labourers' wages. On one is written the last owner's name—"Paul Hendry." The pages of the MS. are smoke-stained and frayed at the edges; so that, in places, the top or bottom line is wholly or partially illegible: but, by the aid of the Spanish original, the text has been restored in most cases. Such restorations are, in the Irish text, enclosed in square brackets. In parts the writing has been inked over by a later hand, and not always correctly. The title-page presented most difficulty, as it is not a translation of the Spanish title-page. It appears to have been treated, at some period, with ox-gall; with the result that it is now coloured a dark brown, and at first sight seems absolutely illegible. However, a study of the script, a knowledge of the subject matter and phraseology of the text, and careful examination of the page in various lights

made it possible to decipher the greater part of it, and to restore the illegible portions with some degree of certainty. I give it in the ordinary Roman type, with the expanded compendia in italics.

### CORPUS ASTRO[NOMIAE].

no leabhar *tráchtas* ar an domhan agus [ar a chodchaibh]  
*mar* atá réigiún na bhflaithios [agus an réigiún ele-]  
*minteach*, ann a bhfuil fós *trácht* ar cháilidheachtaibh  
 na bplanet

agus amhail *mar* stiúirionn agus *mar* oibrighionn siad annsna  
 créúiribh ele talmhuidhe do r[éir a nadúir] dí[lleas.]

Agus anna bhfuil *mar* sin callion dorachts [íorruidhe na haim-]  
*sire* agus ar na comharthaidhibh flathiosacha, dar[ab ugh-]  
*dar* Geronimus Cortes .i. spáin[neach i ceathair]  
 na Valencia, *ar* na chertughadh do [réir Index Ex-]  
 purgatorius an Inquisition, agus *ar* na [chur]  
 a ngaoidhlic leis an tsagart .i. [Ma]gh[n]us o [Domhnaill]  
 a mbliaghain daois an tigherna : 1694.

*(Corpus Astronomiae, or a book which treats of the world and its parts, to wit, the region of the heavens and the elemental region: in which, further, there is a treatise on the properties of the planets, and how they govern and work in the other terrestrial creatures, according to their proper natures. And in which there is, accordingly, a perpetual prognostication of the season and of the celestial signs, the author of which is Geronimus Cortès, a Spaniard in the city of Valencia: corrected in accordance with the Index Expurgatorius of the Inquisition, and translated into Irish by Father Manus O'Donnell, in the year of our Lord 1694.)*

For a long time it seemed impossible ever to discover the name of the translator. As will be seen from the transcript, the only legible letters are *g*, the compendium for *us*, and *o*. The faded first letter looked like an M or an A, and I hesitated between Maghnus and Augustin. The fact that the translator was an Ulsterman, as evidenced by some provincialisms, and that Manus is a common Ulster name inclined me in favour of Maghnus: the surname, however, was still to seek. A visit to the Royal Irish Academy set all doubt at rest. While passing through Dublin this autumn, I had an opportunity (through the courtesy of my friend Mr. Walter Purton) of examining the MS. translations of two of the Spanish romances of Montalvan; viz., "Richard and Lisarda," and "The Enchanted Palace." A glance at the script was sufficient to show that the handwriting was the same; while, to make assurance doubly sure, I found in one of the MSS. (dated 1706) the legend: *leis an tsagart. i. Maghnus o Domhnaill*. He was evidently a student at Salamanca during the latter half of the seventeenth century; but, as the records have been destroyed, I have not been able to obtain any information concerning him. He must have possessed a fair knowledge of Spanish, and his Irish vocabulary was extensive and flexible. In a few places he has misunderstood the original; yet, as is pointed out in the notes to the Irish text, some at least of the mistakes may have been due to defective eyesight. At the bottom of page 132 of the MS. is the inscription: "*Ag so leabhar Shémuis [Uí] Chatháin.*" (This is James O'Kane's book). The script is old, and the ink as much faded as that of the

text. At the foot of page 115 there is written, in a modern hand and in fresher ink: "*Eamonn O Ceallaidh Sealbhadóir an leabhráin bhig so; aniuadh 31 lá do Mhí Mai, san mbliadhain—1769.*" (Edmond O'Kelly, owner of this little booklet, this 31st day of the month of May, in the year 1769). On the last page, at the end of a Latin form for restoring penitents excommunicated for heresy, the same writer has inscribed in an ornamental frame the words: "*Eamonn O Ceallaidh do sgríobh so*" (Edmond O'Kelly wrote this—meaning the inscription); and, underneath the frame, the date "*1771.*" On the same page occurs, in the handwriting of the translator, the curious colophon: "*Más beg leat sin ní bhfuil agad féin acht o charn muig[m]onaidh go bearnas mór, eidir na nglascharn agus ele, do chur leis.*" (If you do not think this enough you yourself have only to add to it from Carnmuighmonaidh (?) to Barnismore, both green cairns and others). There is a hole in the page obliterating the top of the letter enclosed in square brackets, but it is almost certainly an *m*. I have not succeeded in identifying the place-name.

Father Manus' version is, on the whole, very creditable. He did not follow the order of the original, nor did he succeed in completing the translation of the work; hence, perhaps, the humorous advice given in the colophon. As a rule he omits sentences containing words, such as names of foreign fruit, for which there is no Irish equivalent: sometimes he borrows the Spanish word in a Gaelicised form. Curiously enough, he uses the Latin or English names of the months in preference to the Irish. Thus we find

Latin *Januarius, Februarius, Julius, September, October, November, December*; English *May, June, July, August* (or *Agust*); Irish *Μάρτ* and *Αρριουλ*. From time to time he interpolates a few words of explanation, or brings an example up to date: such interpolations and adaptations being printed, in the Text, in heavy-faced type. The language of the version may be described as Classical Early Modern. Some archaic forms have been deliberately introduced, e.g., *φοη, ρρηρ*; on the other hand, there are provincialisms like *μαν* (*mu'n*), *πιλλεαμ* (*ϕιλλεαμ*), *πρείν* (*ϕείν*), *ανν Δ* (*ιν*). The syntax betrays Spanish influence. The idiom *andar con* is borrowed wholesale; the article is used redundantly, e.g., *να βοιλλ να θρεαρ, αν υιηηρ οηρ να βλιαθνα*; and the plural adjective in such phrases as *θιο ρο ρεαρζαδα* is in direct imitation of the Spanish (*suelen ser colericos*). The distinction between independent and dependent forms of the verb is strictly observed, but the verbal noun is usually treated as indeclinable, e.g., *αμ αρυζαθ, εum ροραθ*, (but *εum κοιηλιοντα*, 6, § 1). As regards the declension of adjectives, his grammar is careless: in one paragraph he writes *οο ναθουηρ ϕιυϕ ϕυαιρ*; in another *οο ναθουηρ ϕιυϕ ϕυαρ*. The comparative is invariably with *νιορα* followed by aspiration. Noteworthy is the peculiar form *ταοι* which occurs twice as the relative of *ατα*. I have standardised the spelling to some extent. Thus: *εα* has been substituted for *ιο* in words like *ειηζεαρ, ϕλαιτεαρ* (MS. *ειηζιορ, ϕλαιτιορ*); *ρϕ* is written for *ρζ*; *βεαζ, βεαζαν, &c.*, for MS. *βεζ, βεζαν* (sometimes *βεαζ, βεαζαν*); *αιϕιο* is

written for the invariable εαλαοιϑ of MS., and ζοιτε for ζαιτε; m, ı, mpan, mpana, for MS. ann, a, annpan, annpan, except in the case of the redundant use (common to Ulster and Scotch Gaelic) e.g., ann a mı (for ı mı), ann a leo (for ı leo). The present indicative of the copula, both absolute and relative, is written ıř throughout, as against the ar of MS.; and ġnı and ϑo-ġnı have been substituted for nıoϑ and ϑo-nıoϑ. In the case of eclipsis ϑτ and ġc are written for MS. ττ, cc. Signs of length, and aspiration marks, have been added where necessary.

F. W. O'C.

## CLÁR NA h-OIBHE.

### AN CÉAD CΑΙΒIDIL.

1—Don uoimh n̄ d̄á c̄oúcaib̄; 2—Don aimir; 3—Do doirib̄ an uoimh; 4—Do doirib̄ an uine; 5—Don bliad̄ain; 6—Do na míoraib̄; 7—Don tSeachtm̄ain; 8—Don Lá; 9—Don Uair; 10—Do na Ceachtm̄ain; 11—Do 4 haimearaib̄ na bliad̄na n̄ d̄á sc̄áilideácaib̄; 12—Do na h-Equinoxia n̄ do na Solrticia; 13—Clár.

### AN DANA CΑΙΒIDIL.

1—Don Réigiún eilemeinteaclár; 2—Do náúir n̄ do uimh na n̄Saoct̄a; 3—Fior an an moú i n̄óeant̄ar cum̄taclár an m̄deáca n̄ an tSláinte.

### AN THEAR CΑΙΒIDIL.

1—Don Réigiún F̄laitearaclár; 2—Riagail le n̄-aiteont̄ar ran oib̄ce an uair do élog an an réalc̄ tuair; 3—Riagail eile le n̄-aic̄niḡtear leir an n̄gr̄ein n̄ le láim̄ an uine an uair do ló; 4—Eolar an f̄earócaclár tige na bliad̄na do réir Pliniur—lanuair; 5—F̄earócaclár tige n̄ cailindearaclár mí Feb. do réir P̄alatuir; 6—An Már̄t do réir P̄alatuir; 7—Oib̄reáca Ar̄ioll do réir Abencenir; 8—F̄earócaclár tige May do réir P̄alatuir; 9—Oib̄reáca míora lune do réir P̄alatuir; 10—Oib̄reáca Iuliuir do réir P̄alatuir; 11—Oib̄reáca mí Augur̄t do réir P̄alatuir; 12—Oib̄reáca Sep. do réir P̄alatuir; 13—Oib̄reáca October do réir Abencenir; 14—Oib̄reáca November do réir Abencenir; 15—Oib̄reáca December do réir P̄alatuir.

### AN CEACHTM̄AID CΑΙΒIDIL.

1—Do cáilindearaclár na h-aimeara; do na plaineirib̄ n̄ do sc̄áilideácaib̄ do réir Leopoldu; 2—Do cáilideácaib̄ na plaineire d̄á n̄goir̄tear

**Sacunnur**; 3—'Οο εάλινθεομαάτ να πλαινέοτε πο; 4—'Οον θειλῶ ποτα τις όν ἔπλαινέο πο; 5—'Οο να εάλινθεαάταιῶ ὀοιρτεαρ αν πλαινέο πο ινρα ὀοινε; 6—'Οο ελαον νάὀύρτα να ὀοιριγε πο; 7—'Οο εάλινθεαάταιῶ να πλαινέοτε ὀά ἄγοιρτεαρ **Iupiten**; 8—'Οο εάλινθεομαάτ να πλαινέοτε πο; 9—'Οον θειλῶ ποτα θειρ αν πλαινέο πο; 10—'Οο εάλινθεαάταιῶ να ὀοιριγε πο; 11—'Οο ελαον νάὀύρτα να ὀοιριγε πο; 12—'Οο εάλινθεαάταιῶ να πλαινέοτε ὀά ἄγοιρτεαρ **Manr**; 13—'Οο εάλινθεομαάτ να πλαινέοτε πο; 14—'Οον θειλῶ ποτα θειρ αν πλαινέο πο; 15—'Οο εάλινθεαάτ να ὀοιριγε πο; 16—'Οο ελαον νάὀύρτα να ὀοιριγε πο; 17—'Οο εάλινθεαάταιῶ να πλαινέοτε ὀά ἄγοιρτεαρ **Sol**; 18—'Οο εάλινθεομαάτ να πλαινέοτε πο; 19—'Οον θειλῶ ποτα θειρ αν πλαινέο πο; 20—'Οο εάλινθεαάτ να ὀοιριγε πο; 21—'Οο ελαον νάὀύρτα να ὀοιριγε πο; 22—'Οο εάλινθεααάταιῶ να πλαινέοτε ὀά ἄγοιρτεαρ **Venur**; 23—'Οο εάλινθεομαάτ να πλαινέοτε πο; 24—'Οον θειλῶ ποτα θειρ αν πλαινέο πο; 25—'Οο ελαον νάὀύρτα να ὀοιριγε πο; 26—'Οο εάλινθεαάταιῶ να ὀοιριγε πο; 27—'Οο εάλινθεαάταιῶ να πλαινέοτε ὀά ἄγοιρτεαρ **Mencunnur**; 28—'Οο εάλινθεομαάτ να πλαινέοτε πο; 29—'Οο θειλῶ ποτα να ὀοιριγε πο; 30—'Οο εάλινθεαάτ να ὀοιριγε πο; 31—'Οο ελαον νάὀύρτα να ὀοιριγε πο; 32—'Οο εάλινθεαάταιῶ να πλαινέοτε ὀά ἄγοιρτεαρ **Lúna** .i. αν ἄελαά; 33—'Οο εάλινθεομαάτ να πλαινέοτε πο; 34—'Οο θειλῶ ποτα να ὀοιριγε ὀαρ πλαινέο αν ἄελαά; 35—'Οο εάλινθεαάταιῶ να ὀοιριγε πο; 36—'Οο ελαον νάὀύρτα να ὀοιριγε πο; 37—lonḡantap eite ὀον ἄελαίḡ ταιοῶ líonáὀ ἡ τράḡαὀ να παριγε; 38—Clár; 39—Moὀ 1 n-aiteontap an comapáta 1 mbia an ἄελαά ḡαά λαοι αρ αν ḡclár πο; 40—Míniuḡaὀ αρ αν ḡclár πο; 41—Riaḡail te n-aiteontap ὀο ἡεαὀαιρ αν comapáta ἡ να céimeanna in a mbia an ἄελαά ḡαά λαοι; 42—Riaḡail eite níora éinne te αρ αν nro πο; 43—lonḡantap eite, ἡ εάλινθεομαάτ ὀον ἄελαίḡ ἡ ὀο να comapátoῶῶ ταιοῶ να θεαά; 44—Clár; 45—Míniuḡaὀ αρ αν ḡclár πο, ατά píoρpáre ἡ ḡeimeapáta αρ εάλινθεομαάτ να bliaὀna.



ρίορραιόε αρ έεαότ γ αρ λάν να γεαλαίγε; 5—Μίνιυζαό αρ αν γλάρ πο φοιλλριζεαρ τεαότ γ λάν να γεαλαίγε σο ρίορραιόε; 6—Clár το ιοματ κατμαό γ bailte inra Spáin γ αιρτε, τά βρόζνann an clár πο αρ ποιατό έπάόταρ αρ έεαότ γ αρ λάν να γεαλαίγε; 7—Riaξλαόα αρτρολογεάόα πο-έαρβαόα cum folatóimeáóτ γ leigir eile; 8—Riaξail φοιλλριζεαρ an uair ir maié γ ir oic puixóio το γλααό; 9—Clár φοιλλριζεαρ an uair ir fearn puixóio γ fuil, γ an uair ir oic; 10—Όμεαόnuζαό Αρτρονομic αρ να h-αιόίθεαόαιβ náóúpeá—Clár; 11—Όμεαόnuζαό eile αρ an nió céaona; 12—Όμεαόnuζαό eile; 13—Όμεαόnuζαό ionganraó oipóeapc αρ να h-αιόίθεαόαιβ náóúpeá το péir aoir na γεαλαίγε, ταρab uξoap Nicolap florentinur .i. liaíξ fogluméa πο-oipóeapc; 14—Clár le n-αιέeονταρ cpióó an tinnir náóúpeá; 15—Comáipe έαρβαό γ έpíoρταμίαι, ioméuβαio le γλααό.

### Αη τ-Οόόμάό Καιβιοίλ.

1—Όο ionganraiaib eile na γεαλαίγε. Όο έαιοίβ να γκομάpeá γ να céaó τόipniζε να βλιαόνα; 2—Teapapc ταρβαό oon luéτ paóóair; 3—Seicpéio éúpialta γ ionmóлта oon luéτ paóóair.

## TABLE OF CONTENTS.

### CHAPTER I.

1—Concerning the world and its parts ; 2—Concerning time ; 3—Concerning the ages of the world ; 4—Concerning the ages of man ; 5—Concerning the year ; 6—Concerning the months ; 7—Concerning the week ; 8—Concerning the day ; 9—Concerning the hour ; 10—Concerning the quarters ; 11—Concerning the four seasons of the year and their properties ; 12—Concerning the equinoxes and the solstices ; 13—Table.

### CHAPTER II.

1—Concerning the elemental region—Table ; 2—Concerning the nature and the number of the winds ; 3—Information as to the methods of preserving victuals and health.

### CHAPTER III.

1—Concerning the celestial region ; 2—A rule by which the hour of the clock at night may be known by the north star ; 3—Another rule by which the time of day may be known by means of the sun and the human hand ; 4—Information of the husbandry of the year according to Pliny,—January ; 5—Husbandry and prognostication for the month of February, according to Palladius ; 6—March according to Palladius ; 7—The works of April according to Abencenif ; 8—The husbandry of May according to Palladius ; 9—The works of the month of June according to Palladius ; 10—The works of July according to Palladius ; 11—The works of the month of August according to Palladius ; 12—The works of September according to Palladius ; 13—The works of October according to Abencenif ; 14—The works of November according to Abencenif ; 15—The works of December according to Palladius.

## CHAPTER IV.

1—Concerning the prognostication of the season, concerning the planets and their properties according to Leopold ; 2—Concerning the properties of the planet which is called Saturnus ; 3—Concerning the prognostication of this planet ; 4—Concerning the physiognomy which comes from this planet ; 5—Concerning the properties which this planet sheds in man ; 6—Concerning the natural inclination of these people ; 7—Concerning the properties of the planet which is called Jupiter ; 8—Concerning the prognostication of this planet ; 9—Concerning the physiognomy which this planet gives ; 10—Concerning the qualities of these folk ; 11—Concerning the natural inclination of these folk ; 12—Concerning the properties of the planet which is called Mars ; 13—Concerning the prognostication of this planet ; 14—Concerning the physiognomy which this planet gives ; 15—Concerning the properties of these folk ; 16—Concerning the natural inclination of these folk ; 17—Concerning the properties of the planet which is called Sol ; 18—Concerning the prognostication of this planet ; 19—Concerning the physiognomy which this planet gives ; 20—Concerning the properties of these folk ; 21—Concerning the natural inclination of these folk ; 22—Concerning the properties of the planet which is called Venus ; 23—Concerning the prognostication of this planet ; 24—Concerning the physiognomy which this planet gives ; 25—Concerning the natural inclination of these folk ; 26—Concerning the properties of these folk ; 27—Concerning the properties of the planet which is called Mercurius ; 28—Concerning the prognostication of this planet ; 29—Concerning the physiognomy of these folk ; 30—Concerning the properties of these folk ; 31—Concerning the natural inclination of these folk ; 32—Concerning the properties of the planet which is called Luna ; 33—Concerning the prognostication of this planet ; 34—Concerning the physiognomy of those whose planet is the moon ; 35—Concerning the properties of these folk ; 36—Concerning

the natural inclination of these folk ; 37—Another wonder of the moon touching the flow and ebb of the sea ; 38—Table ; 39—Method of ascertaining the sign in which the moon will be each day by this Table ; 40—Explanation of this Table ; 41—Rule for knowing by memory the sign and the degrees in which the moon will be every day ; 42—Another more certain rule for this thing ; 43—Another wonder and the prognostication of the moon and of the signs as regards food ; 44—Table ; 45—Explanation of this Table, which is perpetual and general, of the prognostication of the year.

## CHAPTER V.

1—Which shows the properties of the twelve signs of the zodiac ; 2—Concerning the property of the sign Aquarius which the sun enters on the 21st of January ; 3—Concerning the property of the sign Piscis which the sun enters on the 19th of February ; 4—Concerning the property of the sign Aries which the sun enters on the 21st day of March ; 5—Concerning the property of the sign Taurus which the sun enters on the 20th day of April ; 6—Concerning the property of the sign Gemini which the sun enters on the 21st day of May ; 7—Concerning the property of the sign Cancer which the sun enters on the 22nd of June ; 8—Concerning the property of the sign Leo which the sun enters on the 23rd of July ; 9—Concerning the property of the sign Virgo which the sun enters on the 24th of August ; 10—Concerning the property of the sign Libra which the sun enters on the 23rd of September ; 11—Concerning the property of the sign Scorpio which the sun enters on the 24th of October ; 12—Concerning the property of the sign Sagittarius which the sun enters on the 23rd of November ; 13—Concerning the property of the sign Capricornus which the sun enters on the 22nd of December ; 14—Astronomical rule for knowing the sign of the hour in which a person is born.

## CHAPTER VI.

1—Concerning the eclipse of the sun and the moon ; 2—To know the things which the eclipses cause ; 3—Concerning the time at which the effect of the eclipses begins ; 4—The method by which may be known the places in the world in which the effect of the eclipses will be felt.

## CHAPTER VII.

1—Concerning another natural prognostication of the time according to Aristotle, Pliny and Ptolemy, which is very reliable—Of the Comets and their properties in general ; 2—Concerning the Canicular Days and the time they begin and end ; 3—Table ; 4—Yearly prognostication of the day on which the Canicula begins ; Perpetual Table of new and full moon ; 5—Explanation of this Table which shows the new moon and full moon perpetually ; 6—Table of many cities and towns in Spain and out of it for which the following Table serves which treats of new and full moon ; 7—Astrological rules very profitable for bleeding and other medical treatment ; 8—Rule which shows the time when it is good and bad to take a purge ; 9—Table showing the best time for purging and bloodletting, and the bad time ; 10—Astronomical judgment on the natural diseases—Table ; 11—Another judgment on the same thing ; 12—Another judgment ; 13—A wonderful and famous judgment on natural disease according to the age of the moon, whose author was Nicholas Florentinus, a learned and very distinguished physician ; 14—Table by which may be known the end of the natural sickness ; 15—Profitable and Christian advice fit to be taken.

## CHAPTER VIII.

1—Concerning other wonders of the moon, as regards the signs and first thunder of the year ; 2—Instruction profitable to working people ; 3—Curious secret recommended to working people.

- p. 211. Notes on the Irish Text.
- p. 221. Notes on the English Text.
- p. 247. List of Technical Terms.
- p. 250. Glossary.

## ERRATA AND CORRIGENDA.

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- p. 2, l. 16, for 'ζαϷ' read 'ζαϷα.'
- p. 8, l. 20, for 'καίτιῶεαϷτα' read 'καίτιῶίγεαϷτα.'
- p. 9, l. 18, for 'properties' read 'length.'
- p. 20, l. 15, for '13' read '23.'
- p. 21, l. 14, for '23rd' read '13th.'
- p. 21, l. 16, for 'three quarters' read 'a quarter.'
- p. 29, l. 5, for 'four' read 'twelve.'
- p. 72, l. 23, for 'εριοραϷα' read 'εριοραϷα.'
- p. 93, l. 10, delete 'every.'
- p. 96, l. 14, for 'απειρ' read 'οεαρηθαιῶ.'
- p. 97, l. 14, for 'says' read 'affirms.'
- p. 107, l. 13, for 'seventh' read 'sixth.'
- p. 138, l. 27, for 'ῤυμα' read 'ῤαυια.'
- p. 139, l. 26, for 'Corinth' read 'Coimbra.'



AN IRISH

“ “CORPUS ASTRONOMIAE.” ”

## ΑΝ ἘΕΔΘ ἘΑΙΒΙΘΙΛ.

### § 1—ἸΟΝ ἸΟΜΑΝ ἧ ἸΔ ἘΟἘΑΙΘ.

Ἰρ ἔ Ἰρ Ἰομᾶν ἀνν .i. ἀν υἱε νῖθ, μαρ ἀτά να φλαῖτιρ, να μέλτα ἧ να η-εἰλεμεντιῖθε ; ἧ ρόρ ζαῖ νῖθ εἰλε σφυτῖγθε. Ἰοῖμῖο να Ἰρῖεῖγθ Ἐορμῖορ ἕε ρο ἧ να λαιτονεοῖμῖοτε mundus .i. οἰρηῖαλταῖτ ἧ Ἰατῖμᾶιλεαῖτ ἀμᾶιλ ἧ μαρ ἀτά. Ἰο σφυτῖγθεῖθ ἀν Ἰομᾶν Ἰηρα ἕρῖοῖμᾶρ, Ἰο ρῖεῖρ μαρ ἀοεῖρ υἱῖοαῖρ ῖρμῖοηηραρᾶλτα, 1 mí Sep. ; ἧ Ἰρ ἔ Ἰρ ἀῖθαῖρ Ἰοῖῖθ Ἐῖγθε ρῖν, Ἰο ἕρῖγθ ζῖραῖθ ἔ ζηᾶτ-ἕεαρ να ηεαῖθρῖοθεαῖ, να ηἔξῖρτεαῖ, να ἕρρῖρῖανηρ, να ηἸρῖεῖγθεαῖ, ἧ να ζεῖνεαῖῖαῖα υἱε μαρ ἔῖρῖεαρ ζῖρῖαν, ἀν ἕβῖαῖῖαῖν Ἰο ρῖοῖμ ὁ Ἰερ. ρα τρεαν-αἸμρῖρ. Ἰο-ἕεῖρ ρῖαῖθ ρεαρῖν εἰλε ρῖρ ρο Ἰᾶ Ἰεαρῖῖαῖθ ; μαρ ἀτά, ζῖρ ἀρᾶῖθ ἕᾶῖθαῖρ να τορῖα τοῖρ-μῖορῖα Ἰ'ῖτ ἀρ ζεῖαῖθ αἸτρε .i. ἀῖθαῖμ ἧ ἔῖα λειρ ῖεααῖθ ρῖαῖθ, ἧ ναῖ ρῖαῖῖθ ἀτ ρῖᾶρ ἕεαζ αἸμρῖρῖε ὁ σφυτῖγθεῖθ Ἰαῖθ ζο ηῖγθε ρῖν ; ἧ Ἰο ἕρῖγθ ζῖραῖθ 1 mí Sep. ἀμ ἀρῖγθεῖθ ζαῖ τορῖα, τᾶῖρῖηζῖο ἀρ ρο ζῖρ ρῖαν ἕρῖοῖμᾶρ Ἰο σφυτῖγθεῖθ ἀν Ἰομᾶν. ἀτ ζῖοῖθ μᾶῖτ να ρῖεαρῖν ρο, Ἰαρ λεατ, ἀτά ρῖεαρῖν Ἰρ ρεαρῖρ Ἰᾶ Ἰαῖθ 'να η-αḡαῖῖθ Ἰᾶ Ἰεαρῖῖαῖθ ναῖ ρῖαν ἕρῖοῖμᾶρ Ἰο σφυτῖγθεῖθ ἔ ἀτ Ἰηρα Μᾶρτ 1 η-εαρῖρᾶῖ, Ἰο ἕρῖγθ ζῖρ τῖρῖα ρᾶρ ζαῖ ηεῖτε Ἰᾶ [α ἕεῖτ] ἀρᾶῖθ ζο ηᾶῖῖρῖα : ἧ μαρ Ἰρ ἔ mí Μᾶρτα αἸμρῖεαρ ηᾶῖῖρῖα Ἐῖμ ρᾶρ ἧ ζεῖνεαῖμῖνα ζαῖ ηεῖτε, ηῖ Ἰηρα ἕρῖοῖμᾶρ, 'μαρ ρῖν, Ἰο σφυτῖγθεῖθ ἀν Ἰομᾶν ἀτ Ἰηρα Μᾶρτα, .i. Ἰηρα τ-αοηῖαῖθ λᾶ Ἰεαζ Ἰε ρῖν, ρῖοη ἀμ 1 Ἰτῖεῖθ ἀν ζῖρῖαν Ἰηρα Ἐεαῖθ Ἐῖμ Ἰοη Ἐομᾶρῖα φλαῖτεαρᾶῖ Ἰᾶ ηζοῖρῖεαρ Ἀμῖρ. Τᾶῖρῖρ ρο, ἀτά ρῖεαρῖν εἰλε λᾶῖοῖρ Ἰᾶ Ἰεαρῖῖαῖθ ζῖρ ρῖοη ἀμ ρο Ἰο σφυτῖγθεῖθ ἀν Ἰομᾶν ; ὀῖρ Ἰο ἕ'ῖ τοῖλ Ἐῖοῖρτ ἕᾶρ Ἰ'ῖρῖλᾶηζ ρῖαν εαρῖρᾶῖ—ἧ ρῖν Ἰῖα η-αἸοῖη, ἀν τρεαρ λᾶ Ἰο Ἀρῖοῖλ, Ἰ'ᾶοῖρ τῖρῖ μβῖαῖῖαῖν Ἰεαζ ἀρ 20, ἀτ ζῖαν α μβεῖτ Ἰομῖλᾶν : ἧ Ἰο ἕ'ῖ α Ἐοῖλ

## THE FIRST CHAPTER.

### 1.—CONCERNING THE WORLD AND ITS PARTS.

The world consists of all things, viz.:—the heavens, the stars, and the elements ; and further, every other created thing. The Greeks call it *Cosmos*, and the Latinists *Mundus*, i.e., ornateness or comeliness even as it is. The world was created in the autumn, as the principal authors say, in the month of September ; and their reason for that statement is that it was the custom of the Hebrews, the Egyptians, the Persians, the Greeks, and all the nations of the East, to reckon the year in the olden time from September. And they give another reason in proof of this : to wit, that the forbidden fruits which our first parents Adam and Eve ate, and by which they sinned, were ripe ; and that it was only a short space of time from their creation until then ; and because the month of September is the time of ripening of all fruits, they deduce from this that it was in the autumn that the world was created. But, although one might think these reasons good, there is another reason against them, proving that it was not in the autumn that it was created, but in March, in spring ; for naturally the growth of everything precedes its ripening, and the month of March is the natural time for the growth and generation of everything : and consequently it was not in the autumn that the world was created but in March on the eleventh day thereof, at the time when the sun enters the first degree of the celestial sign which is called *Aries*. In addition to this there is another strong reason proving that it is at this time that the world was created ; for it was the will of Christ to suffer death in spring, and that on Friday, the third day of April, at the age of less than thirty-three years : and further, it was His will to be put upon the cross at the sixth hour, because

ταιμρ ριν α εϋρ ραν ζροιοέ αρ α ρειρεαδδ h-υαιρ, το  
 βριξ ζυραδ ι ριν υαιρ γ αν γ λά το βριρ αρ ζσεαδ  
 ρινρεαρ αιτνε θεέ; μαρ ριν ναέ ραν βροξμαρ το  
 ρυεϋιζεαδ ε αέτ ραν εαρραέ. Ραννταρ αν τομην  
 αρ δδ, μαρ ατά ρείξιύν ρλαιτεαραέ γ ρείξιύν ειλε-  
 μειντεαέ; ορτα ρο τριάετραμαδοιο με congnam θεέ.

## § 2—Ἦον Αἱμρρη.

Ιρ ε ιρ αιμρρη ανη .ι. moille ριυβαιλ να h-equinoxium:  
 ionann ριν λε ράδ γ αν τ-αν ζυρ β'ιονανη ραδ τον λά  
 γ τον οιοέε, γ τεαζμάιδ ριν ραιοι δδ ραν μβλιαδδαιν,  
 μαρ ατά αν τ-αονημάδ λά θεαζ το Μάρτ γ αν τ-αονημάδ  
 λά θεαζ το Σερ. ραιοι νό όρ α έιονη: νό ιρ ε ιρ αιμρρη  
 ανη, μαρ αδειρ Δριρτοσιλλ (4 Phisic.), μιορύρ αν  
 τριυβαιλ το-ξνή αν έέαδ-ξλυαραέτ .ι. primum mobile  
 ό [έορυιζεανη] μιορύρ δοιρε αν τομην γ δοιρε αν  
 ουινε, γ ζαέ ειρο ειλε μόρ γ θεαζ τον αιμρρη; γ ρόρ  
 ελαοέλόδ ζαέ νειτε δά βρυιλ ραιοι έομαέετα να h-αιμ-  
 ρρηε. Το β'έ τύρ να h-αιμρρηε, το ρέιρ θοιη εαρβαλ,  
 Δροε. 10, αν ταν το ρυεϋιζεαδ αν τομην. Δζυρ  
 ατά ό ροιη το ρέιρ να η-εαδρυιθεαέ ζυρ αν μβλιαδδαιν  
 ι λάεαιρ 5654.

Ραννταρ αν αιμρρη ι οτρι h-αιμρρηεαδδ το ρέιρ  
 να οτρι ηολιζεε τυζ Όια τον τραοξαι ρό ρεαέ .ι.  
 αιμρρη αν ολιζε ηάούρτα το βι ανη ό Δδαν ζο Μαοιρε,  
 δά οτυζ Όια αν ολιζε ρεριοέετα; γ το β'έ α λιον το  
 βλιαδδηαιβ 2453: αν οαρη h-αιμρρη το βι ό τυζαδ αν  
 ολιζε ρεριοέετα (το ρεριοέ Μαοιρε) ζο ολιζε να ηζηάρ  
 το έυζ Εριορτ γ ζο βρυαιρ βάρ 1540. Αν τρεαρ αιμρρη,  
 ό τυζαδ ολιζε να ηζηάρ ζυρ αν μβλιαδδαιν ι λάεαιρ  
 1694, γ ταιμρ ριν βιαιδ ζο τεαέτ Εριορτ ι ηοειρεαδ αν  
 τραοξαι. **Ιρ ε ιρ έέαδ-ξλυαραέτ ανη .ι. αν  
 θεαέμαδ ρλαιτεαρ αιμαιλ δεηηιμ 'να διαιδ ρο.  
 ταιμρ ρο ραννταρ αν αιμρρη ζο ραριεουλάρτα ι η-δοιριδ,**

that is the hour and the time and the day that our first parents broke the commandment of God ; accordingly it is not in the autumn it was created but in the spring.

The world is divided into two, to wit, the celestial region and the elemental region : of these we shall treat with God's help.

## 2.—CONCERNING TIME.

Time is the duration of the march of the equinox—that is to say of the period when day and night are of equal length ; and that comes twice in the year, viz., on the eleventh day of March and the eleventh day of September or thereabouts. Or time is (as Aristotle says, 4 Physic.) the measure of the movement which the *First Movement*, i.e., *primum mobile*, makes ; from which springs the measure of the age of the world and of the age of man, and every other part of time, great or small ; and further the change of every thing that is under the power of time. The beginning of time was, according to the Apostle John, Apoc. 10, when the world was created ; and since then, according to the Hebrews, until the present year are 5,654 (years). Time is divided into three periods, corresponding to the three laws which God gave to the world in succession, viz., the period of the natural law which obtained from Adam until Moses, to whom God gave the written law, and the number of its years was 2,453. The second period, which was from the giving of the written law (which Moses wrote) to the law of grace which Christ gave and till His death, 1,540. The third period from the giving of the law of grace until the present year, 1694, and further it will be until the coming of Christ at the end of the world. [The *primum mobile* is the tenth heaven, as I say after this.] Further time is divided particularly into ages, years, months, weeks,

1 mbliaðonaið, 1 míoraib, 1 reáctmáinib, 1 láicið, 1 n-uairib, 7 1 sceaðramhnaib ; 7 sið sur féioir a roinn 1 scooðaið ir luðá 7 ir mó iná iao ro, siðeoð ir lór ro uon deáðtuisre.

### § 3—Do Doirib An Domáin.

Ḃac aimir do-éaið toir 7 atá re teáct, rannar í in a ré h-doirib do réir na rctorúirde oiað. An éeo doir ó Adám so oílinn do réir Genesis Cap. 5 = 1656 bliaðain: an oara h-doir ó oílinn so h-Abraham do b'é a lion do bliaðaið 505: an tpear h-doir ó Abraham so oige Máoire 292: an ceáramáð h-doir ó oige Máoire so tionnrcnað teampaili Solaim mic Óaibíð an níð 480: an cúigeað h-doir ó tionnrcnað an teampaili so rctor an teampaili éeoona 440: an reireað h-doir ó rctor an teampaili so ruzað Crioirt 587. Ar rin tuigear sur b'é aimir do-éaið toir ó topac an domáin so breic Crioirt 3960 bliaðain.

### § 4—Do Doirib An Duine.

Rannar raoðal an duine do réir Salenur 1 scuig doirib, mar atá: doir leañbaiðe, doir fáramail, doir óðanta, doir féarða, 7 doir émioð nó doirta. Ir é ir aóðar do élaoclóð na n-doire ro .i. élaoclóð na scáilídeáctá ceagmar ran duine re linn Ḃac aimir oá raoðal; oir anuair rcarar cáilídeáct oíob mir, tis cáilídeáct eile ann nac ionann 7 an éeo cáilídeáct, 7 rin in aimir áirite. An éeo doir oá ngoirtear an doir leañbaiðe, ir é ir cáilídeáct oí a beic te rliuc; 7 mairið rí ran duine ó a breic so h-doir a 14 mbliaðna. An oara h-doir oá ngoirtear doir fáramail, 7 surab é ir cáilídeáct oí a beic te tirm; mairið ó doir a ceitre mbliaðna oéas so cúig bliaðna ríeo. An tpear h-doir oá ngoirtear an doir óðanta, 7 surab

days, hours, and quarters : and although it is possible to divide it into parts lesser or greater than these, nevertheless this is sufficient for good understanding.

### 3.—CONCERNING THE AGES OF THE WORLD.

All time past and to come is divided into six ages according to the Divine Scriptures. The first age from Adam to the Deluge, according to Genesis, Cap. 5—1,656 years : the second age from the Deluge to Abraham, in it the number of years was 505 : the third age from Abraham to the Law of Moses—292 : the fourth age from the law of Moses to the commencement of the temple of Solomon, the son of David the king—480 : the fifth age from the commencement of the temple to the destruction of the same temple—440 : the sixth age from the destruction of the temple to the birth of Christ—587. From that it is understood that the time that passed from the beginning of the world until the birth of Christ is 3,960 years.

### 4.—CONCERNING THE AGES OF MAN.

The life of man is divided, according to Galenus, into five ages, viz., the growing age, the childish age, the youthful age, the manly age, and the old or senile age. And the cause of this variation of ages is the change of properties which happens in men at each period of life, for when one of the properties parts from a man another property comes in him which is not the same as the first property, and that in a certain time. The first age which is called the childish age, of which the property is to be warm and moist, remains in a man from his birth until the age of 14 years. The second age which is called the growing age, of which the property is to be warm and dry, lasts from the age of fourteen years to twenty-five years. The third age which is called the youthful age and of which the property

é ír cáiliúeáct oí a beic mearaíóa, 50 h-áiríte in a torac, mairt ó 25 50 40. An ceatramáó h-aoir óá n5oircear an aoir feaíóa nó rearmáó, 7 5urab é ír cáiliúeáct oí a beic fuar tirm 50 mearaíóa, mairt ó 40 50 55. An cúigeáó h-aoir óá n5oircear an aoir éríon, 7 5urab é ír cáiliúeáct oí a beic fuar tirm 50 h-íomaraó, mairt ó 55 50 éríó a fáo5aí.

## § 5—Don bliáóain.

Ír é ír bliáóain ann .i. írár airmíre nó míoíur óá mí óeas 5uramaíal : ír é rin íe íáó, an íóíll óo-5ní an 5urian as íuóal tímceall íán óá óomáíca óeas ílaítearaó 50 ótí5 cum an íóíne éeáona óí íuóal í ótorac na bliáona. Ír é an t-ímpíre íúliur Caeraí óo íóinn an bliáóain atá asáinn anoir í n-úrío óo 365 lá 7 6 h-uairé 5an a mbeic íomlán : 5íóeáó ní íuil an uííur rin óom ceart 7 rin, óo írí5 50 íraicímíó 50 íóiléir an airmíre 7 an t-equinoxium as áíru5aó éu5áinn ní ía luaité. An íí áííoníur na Spáinne, ína éruínníu5aó óo-íinne óo leabíaló na n-ár-írólo5aó 7 na írealaíínaó 7 ar íinn-íeáóain 7 ar íeíúóáó cáiliúeáca na bliáona ; óo íuair íe amaó 50 íaló 365 lá, 5 h-uairé, 49 móímínte, 7 10 íe5unó ína mbliáóain. Asur óo íeíur opiníon an íu5 ío (atá 5laóca as an uile árírólo5a) ní íeíóir lá 50 h-íomlán óo éabáíre íreac ína ceííre bliáona, óo írí5 50 ótearíu5eann óe 42 móímínt asur 56 íe5unó. áct ar mácaíur naomíca an éaslaíre cum naó n-ímíeócaó íe mion-óonntar móímíntíóe, óo-5ní íí úrío óon mbliáóain óo oróuí5 Julius Caesar .i. 365 lá le 6 h-uairé, 7 mar íin óo-íeíur íreac ína ceííre bliáona lá, áct 5an a beic íomlán. Asur óo b'é íin áóbar óar n-ácaíur naomíca an íára ; íe an írear 5ríó5óir óeas, íár oróuí5 an airmíre ó'áíru5aó ían mbliáóain

is to be moderate, especially at its beginning, lasts from 25 to 40. The fourth age which is called the manly or stedfast age, and of which the property is to be cold and dry moderately, lasts from 40 to 55. The fifth age which is called the senile age and of which the property is to be cold and dry excessively, lasts from 55 to the end of his life.

### 5.—CONCERNING THE YEAR.

The year is a space of time or the measure of twelve solar months : that is to say, the time that the sun takes travelling round the twelve celestial signs until it comes to the same point from which it started at the beginning of the year. It was the emperor Julius Caesar who ordered the year which is now in use of 365 days and 6 hours nearly ; nevertheless that number is not correct as it stands, because we see plainly the time and the equinox changing towards us more quickly. King Alphonsus of Spain, in the collection which he made of the books of the astrologers and philosophers, upon closely examining and scrutinising the properties of the year, found out that there were 365 days, 5 hours. 49 minutes, and 40 seconds in the year. And according to the opinion of this king (which is accepted by all astrologers) it is not possible to intercalate a whole day into the four years, because it lacks 42 minutes and 56 seconds. But our Holy Mother the Church, that she might not have to deal with the minute reckoning of moments, makes use of the year which Julius Caesar ordered, viz., 365 days with six hours ; and accordingly she intercalates every four years a day though not complete. And that is the reason why our Holy Father Gregory the Thirteenth ordered the time to be changed in the year 1582, on the fifth day of October, taking ten days from the same month, and changing the

1582, αν 5 λά το October, ας βαινε 10 λά τον μή  
 έεαθνα 7 ας ατρυζαθ αν λιτιρ Όομναις το βί ανη .1.  
 5 7 ας ορουζαθ C 'να λιτιρ Όομναις 50 οειρεαθ να  
 βλιαθνα ; 7 ταιριρ ριν ο'ορουις μαρ αν 5εεαθνα λά το  
 βαινε τον αιμριρ ι 5ειοηη 5αεα τρι έεαθ βλιαθαιη.

## § 6—Όο να μιοραιβ.

Αοειρεαρ μι όη focal λαιθνε .1. metior metiri  
 .1. τομαρ νό μιορύη, μαρ ιρ ευρο ι τον οά μή οέας να  
 βλιαθνα. Ατά τρι 5ηέ μιορα ανη, .1. μι 5ηιαναμαιη, μι  
 έαρκαμαιη, 7 μι ύραιοεαμαιη. Μι ύραιοεαμαιη αν μή  
 οά ηοέανταρ ύραιο ηηρα 5εαλιηοεοιη, 7 μαρ οο-5ηί  
 αν εα5λαιρ ύραιο οί 5οιρεαρ αηλαιθ ριν ι. Μι 5ηιαν-  
 αμαιη 5οιρεαρ τον ρράρ αιμριηε έαιτεαρ αν 5ηιαν ας  
 ριυβαλ ρό αον έομαρτα τον οά έομαρτα οέας φλαιτεα-  
 ραέ. Μι έαρκαμαιη: ατά ριν αρ έρι μοοαιβ .1. μι ριυβλαέ,  
 μι τεαρβαίντεαέ, 7 μι λεανμαιητεαέ. Ιρ ι ιρ μι ριυβλαέ  
 ανη .1. αν ρράρ αιμριηε έαιτεαρ αν 5εαλαέ ας ριυβαλ  
 ράν οά έομαρτα οέας φλαιτεαραέ, 7 ιρ έ ριν 27 λά  
 7 8 η-υαιηε. Μι τεαρβαίντεαέ, νό αρ μοο έιλε μι  
 λει5εαραμαιη, ιρ έ ριν αν ρράρ αιμριηε ό έιθμιο αν  
 5εαλαέ ηυαθ ταρ έιρ τεαέτα 5ο η-αη α ραιερiona αρίρ  
 ταρ έιρ τεαέτα οί αν ατ-υαιη. Μι λεανμαιητεαέ, ιρ έ  
 ριν αν ρράρ αιμριηε έαιτεαρ αν 5εαλαέ ό ρεαηαρ ηηρ αν  
 5ηέηη 5ο οτεα5μαθ ηια αρίρ, 7 ιρ έ ριν 29 λά 5ο λειτ.  
 Ατά οά μή οέας ραν ηβλιαθαιη 7 ιρ ιαο α η-αημαηηα  
 .1. Ιαηυαριηρ, Φεβρυαριηρ, Μαρτιηρ, Αρριλιρ, Μαιηρ,  
 Ιύηιηρ, Ιύλιηρ, Α5υρτυρ, Σεπτεμβερ, October, Ηουεμ-  
 βερ, December.

## § 7—Όον τ5εαέτμαιη.

Ιρ έ ιρ ρεαέτμαιη ανη .1. ρράρ ρεαέτ λά ο'αιμριη, 7  
 οειρεαρ αηλαιθ ριν ι όη λαιθιη Σεπτεμαηε .1. ρεαέτ  
 μαηθνε νό ρεαέτ ρολαιρ, το θηις 5ο η-έηη5εαηη αν.

Dominical Letter which then was, i.e., G, and ordering that C should be the Dominical Letter until the end of the year; and further he ordered likewise that a day should be taken from the time at the end of every three hundred years.

#### 6.—CONCERNING THE MONTHS.

Month is named from the Latin word *metior, metiri*, i.e., to mete or to measure; for it is a part of the twelve months of the year. There are three kinds of months, to wit, a solar month, a lunar month, and a 'usual' (i.e., calendar) month. A 'usual' month is the month of which use is made in the calendar, and it is so called because the Church makes use of it. A solar month is the name given to the space of time which the sun spends in travelling through one sign of the twelve celestial signs. A lunar month is of three kinds, viz., 'travelling month,' 'showing month,' and 'following month.' A 'travelling' month is the space of time that the moon spends in travelling through the twelve celestial signs, and that is 27 days and 8 hours. An 'apparent' month, or otherwise a 'healing' month, is the space of time from the time of seeing the new moon after coming till the time of seeing her again after coming the second time. A 'following' month, that is the space of time which the moon spends from parting from the sun till meeting with it again; and that is 29 days and a half. There are twelve months in the year, and these are their names, January, February, March, April, May, June, July, August, September, October, November, December.

#### 7.—CONCERNING THE WEEK.

A week is the space of seven days of time, and is so called from the Latin *septemane*, i.e., seven mornings or seven lights, because the sun rises seven times in the



week ; and these are the names of the days which make a week, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday ; and they derive their names from the seven planets. It was a custom with the pagans to call Sunday *Dies Solis*, Monday *Dies Lunae*, Tuesday *Dies Martis*, &c. ; because they found out by astronomical reasoning that the sun is the planet of the hour when it rises on Sunday, and that the moon is the planet of the hour in which the sun rises on Monday, and so on with the other days ; but the Church, avoiding that custom of the pagans, gave other names to the days in the time of Pope Silvester ; namely, 'the Lord's Day' to Sunday or 'the first time,' 'the second time' to Monday, 'the third time' to Tuesday, namely, *Feria Secunda*, *Feria Tertia*, and in the same order with the other days, with the exception of Saturday, to which they gave as a name *Sabathum* ; i.e., rest or rejoicing, because it was in it that God rested after creating the world, and likewise the body of Christ in the tomb.

### 8.—CONCERNING THE DAY.

The word 'day' means 'light' or 'brightness,' because when the sun comes in sight it is day ; and it is of two kinds, i.e., the natural day and the working or artificial day. 'Working' day, according to Aristotle, is the name given to the space of time which is from the rising of the sun to its setting. It is so called because it is in that space (of time) that working folk do their work. A natural day is the space of twenty-four hours, which begins from the rising of the sun until its rising again ; and this is the method of reckoning employed by the Chaldeans, Persians, and Babylonians ; but the Hebrews are accustomed to reckon the day from sunset to sunset again. Howbeit, our Mother

Εαγλαίρ, ας [α] ρεινύδαθ ρο νίορα θοιμίνε, τορμυξιθ ρί  
 μίρ αν λά ρο θ μέαθόν οιοθε ζο μεαθόν οιοθε 'να  
 θιαθ ; το θμυξ ζυραθ ανηρην το μυζαθ α céite .i. Ἰορα  
 Cρίορτ ρλάνμυξτεοίρ αν θομίαν. Δέτ να η-αρτερολογθα  
 τορμυξιθ ριαθ αν λά ρο θ μέαθόν λαε ζο μεαθόν αν  
 λαε 'να θιαθ.

## § 9—Θον υαιρ.

Ἰρ é ἰρ υαιρ ανη .i. κυο το να ceίτρε coθcαίθ ρίθεαθ  
 θίορ ραν λά νάθύρτα ; νό, αρ μού eile, αν θαρτα κυο  
 θέαζ θον λά ραοταραμάιλ, αρ αρ λαθαίρ Cρίορτ ρίρ να  
 η-εαρβαλαίθ ας α ράθ : Nonne duodecim horae sunt diei ?  
 Δζυρ το-ζήνι θοιρ ραν II. C. ιομυάθ αρ να η-υαιριθ  
 ραοταραμάιλα ρο ανυαιρ αδυθαίρτ : erat quasi hora sexta  
 quando crucifixus est Jesus. Ἰρ é ριν ηε ράθ ζο ραιθ 'να  
 μέαθόν λαε δέτ α θεαζ ανυαιρ το céραθ Cρίορτ, ας  
 τμυξρην αν ρείρεαθ η-υαιρ μαρ α το θέαζ ; γ τά θμυξ  
 ρην ζοίρμυ να ηεβραει αν céαθ υαιρ θον ρείρεαθ η-υαιρ  
 αρ μαίθην, γ αν τρεαρ υαιρ θον ναομάθ η-υαιρ, γ  
 αν ρείρεαθ η-υαιρ θον μέαθόν λαε, γ αν ναομάθ  
 η-υαιρ θον τρεαρ υαιρ ι ηθιαθ αν μέαθόν λαε, αμάιλ  
 γ μαρ τμυξτέαρ ας Μαθα C. 17. αν άιτ αθειρ ζο  
 ραιθ θομcαθαρ ορ cιονη αν ταλαίμ υιλε θη ρείρεαθ  
 η-υαιρ ζο ημυζε αν ναομάθ υαιρ ; ἰρ é ριν θη μέαθόν  
 λαε ζο ημυζε αν τρεαρ υαιρ 'να θιαθ. Δζ ρο αν μού  
 αθειρ αν Εαγλαίρ να η-υαιρτε canόητα.

## § 10—το να ceατρηάμηαιθ.

Ἰρ é ἰρ ceατρηάμα ανη .i. κυο το να ceίτρε coθcαίθ  
 θίορ ηρρην υαιρ ; ιοηανη ρην γ cύιζ μόιμιντε θέαζ, γ  
 ιαθ ρην ceίτρε η-υαιρτε το-ζήνι ριαθ 60 μόιμιντε, γ  
 το-ζήνι ρην υαιρ ιομλάν.

the Church, scrutinising these things more deeply, commences this day from midnight to midnight again; because it is then that her Spouse was born, i.e., Jesus Christ the Saviour of the world. But the astrologers commence this day from midday to midday following.

### 9.—CONCERNING THE HOUR.

An hour is one of the twenty-four parts which are in the natural day; or, after another method of reckoning, the twelfth part of the working day of which Christ spake to the apostles, saying: *Nonne duodecim horae sunt diei?* John makes mention of these working hours when he said: *Erat quasi hora sexta quando crucifixus est Jesus*; that is to say that it was about midday when Christ was crucified, understanding the sixth hour as twelve (of the clock); and therefore the Hebrews call the sixth hour in the morning the first hour, and the ninth hour the third, and midday the sixth hour, and the third hour after midday the ninth hour; as may be gathered from Matthew C. 27, where he says that there was darkness over all the earth from the sixth hour till the ninth hour, that is, from midday until the third hour after it. This is the way the Church says the Canonical Hours.

### 10.—CONCERNING THE QUARTERS.

A quarter is one of the four parts which are in the hour; that is equal to fifteen minutes, and those four together make 60 minutes, and that makes a full hour.



## 11.—CONCERNING THE FOUR SEASONS OF THE YEAR AND THEIR PROPERTIES.

The year is divided into four seasons : spring, summer, autumn, and winter ; and in each part of those there are three months according to the astronomers. The spring begins on the 21st day of March, and ends on the 22nd of June ; and the property of that season is to be warm and moist, and in that season the red humour predominates, or is most powerful then : and if the spring is very wet the herbs will have a great growth but they will be of little substance, and the fruits will be rotten before the time of their harvesting comes. If the spring is very warm, the trees will shed their flowers and foliage early, and their fruit will be full of maggots, and the roses will be earlier than is proper, and accordingly without perfume. If the spring be cold and dry, that denotes great frost at the end of it which will destroy the fruits and do much damage to the vine. If it is very dry, the wheat will be very scarce and the fruits scarcer, but they will be very good. If the spring be cold, the fruits will be late, good, and profitable. The summer begins on the 22nd day of June, and ends on the 23rd day of September ; and its property is to be cold and dry, and it is then that the choleric humour is strongest. And if the summer be wet, the fruits will be rotten and the wheat will be scarce, the barley less, and the diseases numerous. If it be very dry, the fruits will be good and wholesome ; but the diseases will be very acute. If it be cold, the fruits will be late, and the year very laborious. The autumn begins on the 23rd day of September, and ends on the 21st day of December ; and its property is to be cold and dry, and it is then that the bilious humour is strongest. And if it be very wet at the end of it, the wheat will be

ἀν ἐπιτενεαῖτα πο-ζαῖν, ἡ νίονα λυζα τον εοῖνα ραν  
 μβλιαῖδαιν ἴνα ὀιαῖδ; ἀτ μά βιονν πο-τίρμ σιλλιγιῖδ  
 ὀιοζβῖιλ ζαῖα ρόρτ βεαῖα ἡ μόρῖν αἰσίθεαῖα ραν  
 ὀαμα η-αιμπίρ τον μβλιαῖδαιν ἴνα ὀιαῖδ. Μάρ πο-φuar  
 ἀν ποζῖμαρ βιαῖδ α ἔορῖα ὀομβλαρτα ζαν ὀεαζβολαῖδ.  
 Μάρ φuar ἡ τίρμ ε ζο μεαρρῖα βιαῖδ ἀν βλιαῖδαιν  
 πολλῖν ἡ ζο μαῖτ. Τορπιζῖδ ἀν ζειῖρμαῖδ ἀρ α 22 ὀο  
 Decem. ἡ ἐπιόκνιγιῖδ ἀρ ἀν 20 ὀο Μάρτ. ἱρ ε ἱρ  
 αἰλιῖθεαῖτ τον αιμπίρ πο α βειῖ φuar φλιυῖ, ἡ ἱρ ἀν  
 ρτιῖμαρ ἡ ἱρ τρειρε ἀν λιονν ριονν. Μάρ τε φλιυῖ  
 ἀν ζειῖρμαῖδ βιαῖδ ὑπόοῖθεαῖ ὀο να ρλανῖαῖβ ἡ τον  
 τρῖλῖντε. Μά βιονν ρε ζαοῖμαρ βιαῖδ ὀιοζβῖιλαῖ ὀο  
 να τορῖαῖβ ἡ ὀο να ρόρῖαῖαῖβ. ἀτ ρα ὀεοῖδ, μάρ  
 κλαοῖδῖοῖαῖ αἰλιῖθεαῖτα να ζσειῖρε η-αιμπίρμαῖα ρο,  
**ἱρ ε ριν μάρ ραῖηηαῖδαιῖαι ἀν τ-εαηηαῖ, νό  
 μάρ εαηηαῖαῖαι ἀν ραῖηηαῖ, νό μά βιονν  
 αἰλιῖθεαῖτα ὀοα ὀιοῖ αζ να ὀοῖαῖβ εἰε  
 ὀοηῖῖῖα ὀά ζαῖλιῖθεαῖταῖβ ὀίῖρε ρεῖν, ἱρ  
 ὀοῖμαρῖα ὀεαρῖῖα ριν ὀο ὀιοζβῖιλ να βεαῖα, ἡ ὀο  
 ζορτα, ἡ ρόρ ὀο ἱομαῖ εαρῖλῖντε.**

## § 12—Ὅο να η-Equinoxia ἡ Ὅο να Solsticia.

ἀτῖ ὀά Equinoxium ἡ ὀά Solstitia ἱηρα μβλιαῖδαιν .1.  
 ὀά αιμπίρ ἱηρα μβλιαῖδαιν ἱν ἀρ βῖονανν ραῖ ὀον  
 οῖῖε ἡ τον λά; ἡ ὀά αιμπίρ εἰε ἱηρα μβλιαῖδαιν  
 ἔεαῖνα ἡ ζυρ βῖε ἀν λά ἱρ ραῖοε ραν μβλιαῖδαιν αιμπίρ  
 ὀιοῖ ἡ ἀν λά ἱρ ζιορῖα ραν μβλιαῖδαιν ἀν αιμπίρ εἰε.  
 Τεαζῖμαῖδ ἀν ἔεαῖ equinoxium ἀνυαῖρ ὀορπιζεαρ ἀν  
 ζῖμαρ ηε ὀοῖ ἱρτεαῖ ρα ὀοῖμαρῖα ἀμπερ; ἡ ὀο-ζῖνῖ ριν  
 ζαῖ βλιαῖδαιν ἀρ ἀν 21 λά ὀο Μάρτ ἡ ἱρ ἀνῖρῖν ἱρ  
 ἱονανν ραῖ ὀον οῖῖε ἡ τον λά. Τεαζῖμαῖδ ἀν ὀαμα  
 equinoxium ἀνυαῖρ ἔεῖο ἀν ζῖμαρ ραν ζοῖμαρῖα ῖβηρα;

very scarce, and there will be less of the barley in the following year; but if it is very dry, it denotes detriment to all kinds of food, and many diseases in the second season of the following year. If the autumn be very cold, then its fruits will be ill-savoured and odourless. If it be moderately cold and dry, the year will be healthy and good. The winter begins on the 22nd of December, and ends on the 20th of March. The property of this season is to be cold and wet, and it is then that the phlegmatic humour predominates and is strongest. If the winter be cold and wet, it will be harmful to the plants and to the health. If it is windy, it will be injurious to the fruits and to the seeds. Finally, if the properties of these four seasons are changeable—that is, if the spring be summerlike, or the summer springlike, or if some of them have the properties of others contrary to their own proper qualities, that is a certain sign of injury to foods, and of famine, and further of many sicknesses.

## 12.—CONCERNING THE EQUINOXES AND THE SOLSTICES.

There are two equinoxes and two solstices in the year, i.e., two times in the year when night and day are of equal length; and two other times in the same year, the one of which is the longest day in the year, and the other the shortest day in the year. The first equinox occurs when the sun begins to enter the sign Aries, and it does that each year on the 21st day of March; and it is then that night and day are of equal length. The second equinox occurs when the sun enters the sign Libra, and it does that each

7 το-ξήνι ριν ζαδ βλιαδαιν αν 23 λά Sep. 7 ανηριν ιρ  
 ιονανν φαο τον λά 7 τον οιοδσε αφιρ. Τεαζμάιθ να  
 solstitia μαρ αν ζσεάσωνα φαοι οδ ραν μβλιαδαιν .ι. αν  
 δέασο Solstitium οιοθ αν 12 λά το December ανυαιρ  
 τιονηρσαναρ αν ζήμαν με πολ ιρτεαδ ιηρα δομαρτα  
 Capricornus, 7 ιρ ανηρο τεαζμαρ αν λά ιρ ζιοηρα ρα  
 μβλιαδαιν; 7 ιρ ε α φαο ιηρα Spáin ηαοι η-υαιρε 7  
 σεατρμαθδ υαιρε, 7 ιηρα η-οιοδσε ριν 14 η-υαιρε 7 τρι  
 σεατρμαηνα το υαιρ. Τεαζμάιθ αν οαρα Solstitium  
 ανυαιρ τέιρο αν ζήμαν ιηρα δομαρτα Cancer 7 ιρ ε ριν  
 αν 12 λά το Iune, 7 ιρ ανηριν τεαζμαρ αν λά ιρ ραισε  
 ραν μβλιαδαιν (**ιηρα Spáin αδειηιμ**) .ι. 14 η-υαιρε  
 7 τρι σεατρμαηνα αμαιλ ιρ ρολλαρ ραν ζελαρ ρο αρ  
 ηοιαιθ.

Τυιζτεαρ αν ελαρ ρο αρ αν μοθ ρο .ι. αν 13 το  
 Ianuarius ρα Spáin (7 **ζυηαθ ε ριν αν 13 λά  
 ανηρο ι η-έιηιηηη**) εηηζιθ αν ζήμαν αρ α ρεαδτμαθ  
 η-υαιρ 7 σεατρμαδαιν αρ μαρσιν, 7 λυιζιθ ρί αρ α σεαταιρ  
 7 τρι σεατρμαηνα ι ηοιαιθ αν ηεασοδιν λαε, 7 ιρ ε φαο  
 αν λαε .ι. ηαοι η-υαιρε 7 οα σεατρμαδαιν; 7 φαο να  
 η-οιοδσε .ι. 14 η-υαιρε 7 οα σεατρμαδαιν; 7 μαρ ριν λε  
 ρο τυιζφιθτεαρ ε υιλε. Φοηιθ αν ελαρ ρο cum ρεαρα  
 να η-υαιρε ι η-έιηζεανη αν ζήμαν 7 ι λυιζεανη ρί, 7 φαο  
 αν λαε 7 να η-οιοδσε ζαδ αμ ρα μβλιαδαιν.

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year on the 23rd day of September ; and then day and night are of equal length again. The solstices occur likewise twice in the year, viz., the first solstice on the 22nd day of December, when the sun begins to enter the sign Capricornus ; and it is here that the shortest day in the year occurs, and its length in Spain is nine hours and a quarter of an hour, and in that night are 14 hours and three quarters of an hour. The second solstice occurs when the sun enters the sign Cancer, and that is on the 22nd day of June ; and it is then that the longest day in the year occurs (I mean in Spain), viz., 14 hours and three quarters, as is evident in the following Table :—

This table is to be understood in the following way, viz., on the 23rd of January (in Spain, and that is the 23rd day here in Ireland) the sun rises at the seventh hour and three quarters in the morning, and it sets at four and three quarters after midday ; and the length of the day is nine hours and two quarters, and the length of the night is 14 hours and two quarters ; and so by this it will all be understood. This table assists to the knowledge of the hour in which the sun rises and sets and the length of the day and of the night at all times in the year.

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§ 13.		Επιτόριον ἀν Ἑνιαυ.		Ληϊτόριον ἀν Ἑνιαυ.		Ῥατο ἀν Λαε.		Ῥατο να Νοιόσε.	
		H.	Q.	H.	Q.	H.	Q.	H.	Q.
Januar.	23	7	1	4	3	9	2	14	2
Feb.	6	7	0	5	0	10	0	14	0
Feb.	18	6	3	5	1	10	2	13	2
Μάρτ	1	6	2	5	2	11	0	13	0
Μάρτ	11	6	1	5	3	11	2	12	2
Μάρτ	21	6	0	6	0	12	0	12	0
Ἀπριου	2	5	3	6	1	12	2	11	2
Ἀπριου	12	5	2	6	2	13	0	11	0
Ἀπριου	23	5	1	6	3	13	2	10	2
Μαι.	6	5	0	7	0	14	0	10	0
Μαι.	20	4	3	7	1	14	2	9	2
Ιουν.	22	4	2	7	2	14	3	9	1
Ιουλιου	26	4	3	7	1	14	2	9	2
Αυγ.	10	5	0	7	0	14	0	10	0
Αυγ.	22	5	1	6	3	13	2	10	2
Sep.	2	5	2	6	2	13	0	11	0
Sep.	13	5	3	6	1	12	2	11	2
Sep.	23	6	0	6	0	12	0	12	0
Oct.	5	6	1	5	2	11	2	12	2
Oct.	15	6	2	5	1	11	0	13	0
Oct.	26	6	3	5	3	10	2	13	2
Nov.	7	7	0	5	0	10	0	14	0
Nov.	21	7	1	4	3	9	2	14	2
Decem.	22	7	2	4	2	9	1	14	3

13.		Sun Rises.		Sun Sets.		Length of Day.		Length of Night.	
		H.	Q.	H.	Q.	H.	Q.	H.	Q.
January	23	7	1	4	3	9	2	14	2
February	6	7	0	5	0	10	0	14	0
February	18	6	3	5	1	10	2	13	2
March	1	6	2	5	2	11	0	13	0
March	11	6	1	5	3	11	2	12	2
March	21	6	0	6	0	12	0	12	0
April	2	5	3	6	1	12	2	11	2
April	12	5	2	6	2	13	0	11	0
April	23	5	1	6	3	13	2	10	2
May	6	5	0	7	0	14	0	10	0
May	20	4	3	7	1	14	2	9	2
June	22	4	2	7	2	14	3	9	1
July	26	4	3	7	1	14	2	9	2
August	10	5	0	7	0	14	0	10	0
August	22	5	1	6	3	13	2	10	2
September	2	5	2	6	2	13	0	11	0
September	13	5	3	6	1	12	2	11	2
September	23	6	0	6	0	12	0	12	0
October	5	6	1	5	3	11	2	12	2
October	15	6	2	5	2	11	0	13	0
October	26	6	3	5	1	10	2	13	2
November	7	7	0	5	0	10	0	14	0
November	21	7	1	4	3	9	2	14	2
December	22	7	2	4	2	9	1	14	3

## ΑΝ ΘΑΡΑ ΘΑΙΒΙΘΙΛ.

### § 1—ΘΟΝ ΡΕΙΣΙΥΝ ΕΙΛΕΜΕΙΝΤΕΑΘ.

1r é 1r μείσιυν ειλεμειντεαθ ανν .i. αν υιλε νιθ  
 εμυτιυιγτε ατá ó φλαιτεαρ νό ó ρρέιη να ζεαλαιγε ανυαρ  
 ζο πονε μεαθόναθ αν ταλαιμ, γ ατá ζαθ νιθ θιοθ ριν  
 εμυτιυιγτε το θειτρε κορραιθ ρινγιλτε θά ηγοιτεαρ  
 ειλεμειντιθε, γ 1r é α η-ανμanna .i. ταλαιμ, υιρce, αει,  
 γ τεινε: ζοιτεαρ κορρα ρινγιλτε θιοθ το θμυζ ναθ  
 θφυιλιθ θέαντα το κορραιθ ειλε γ ζο θφυιλ αν υιλε  
 κορρ ειλε θέαντα θιοθ. Ατá αν ταλαιμ (μαρ 1r κορρ  
 τιom é) ι λάη αν τομáηη ζο náθύητα, γ 1r é 1r  
 cáιλιθεαθτ θó α θειτ φυαρ τιημ, γ 1r é 1r κομπάρ θó  
 το μείη αν οπιθιον 1r μó: 6480 λέαζαθ. 1r φέροιη αν  
 ταλαιμ μαρ ριν το ριυθαλ τιμθεαλλ ανη α μβλιαθáηη γ  
 ανη α ναοι μί γ ανη α οτρή λά ηθέαζ, μέ θειθ λέαζαθ  
 το ριυθαλ ζαθ λά. Ατá το θιαμετεη αιζε—1r é ριν  
 ταηηνα ó έαοιθ ζο ταοιθ νό ó ιμεαλλ ζο η-ιμεαλλ:  
 2061 λέαζαθ γ θεαζάηη όρ cionn λεαθ-λέαζαθ. Αρ ριν  
 εηιόθνυιγτεαρ γ θεαρθέαρ ζυηαθ α φάθ υαιννε, νό ó  
 ιμεαλλ αν ταλαιμ ρο αρ α θφυιλιμιο ζο πονε μεαθόναθ  
 αν ταλαιμ έέαθνα ηη α θφυιλ ιηηεανη: 1030 λέαζαθ γ τήη  
 ceαθραμáηηα το λέαζαθ. Ατá αν θαρα η-ειλεμειντ,  
 .i. αν τ-υιρce, όρ cionn αν ταλαιμ, γ 1r é 1r cáιλιθεαθτ  
 θó α θειτ φυαρ ριυθ; γ το μείη ηα θφεαλραμáηηαθ  
 ατá μέ θειθ η-υαιηε ηιόρα ηό ηνά αν ταλαιμ; αέτ ηί  
 το έαιηοιγεαθτ ατá ριν, αέτ raritate. Ατá αν τηεαρ  
 η-ειλεμειντ, .i. αν τ-αει, όρ cionn αν υιρce, γ 1r é 1r  
 cáιλιθεαθτ θó α θειτ τε ριυθ; γ ατá θειθ η-υαιηε  
 ηιόρα ηό ηνά αν τ-υιρce .i. raritate. Ατá αν ceαθραμáθ  
 η-ειλεμειντ, .i. αν τεινε, όρ cionn αν αειη, γ 1r é 1r  
 cáιλιθεαθτ θί α θειτ τε τιημ; γ ατá 10 [η-υαιηε ηιόρα  
 ηό ηνά αν τ-αει .i. raritate].

## THE SECOND CHAPTER.

### 1.—CONCERNING THE ELEMENTAL REGION.

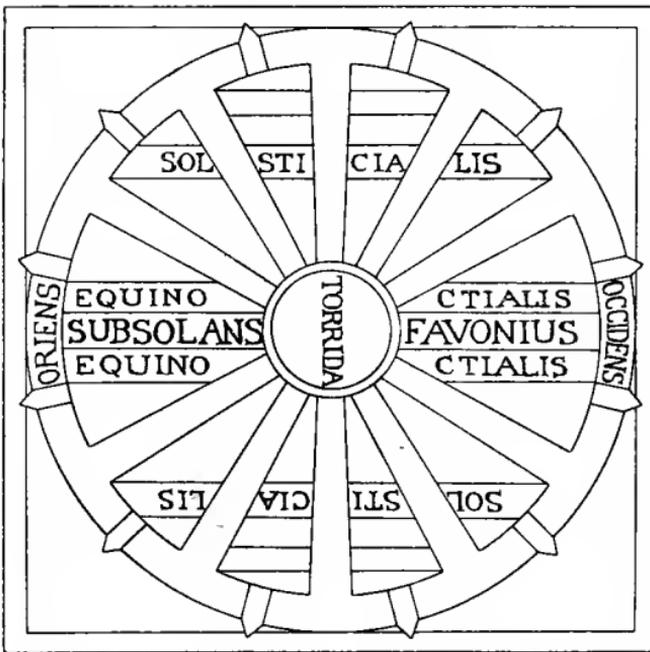
The elemental region consists of every created thing which is from the heaven, or from the sphere of the moon, down to the central point of the earth ; and each one of these things is created of four simple bodies which are called elements : and their names are earth, water, air, and fire. They are called simple bodies because they are not made of other bodies, and every other body is made of them. The earth (since it is a heavy body) is naturally in the centre of the universe, and its property is to be cold and dry ; and its circumference, according to the best opinion, is 6,480 leagues. It is possible, accordingly, to travel round it in a year and nine months and thirteen days, by walking ten leagues each day. It has a diameter—that is across from side to side or from border to border—of 2061 leagues and a little over half a league. Thence it is concluded and proved that the distance from us, or from the border of this earth on which we are, to the central point of the same earth where hell is, is 1030 leagues and three quarters of a league. The second element, viz., water, is above the earth ; and its property is to be cold and moist ; and according to the philosophers its size is ten times that of the earth, but that is not through its quantity but through its rarity. The third element, viz., air, is above the water, and its quality is to be warm and moist, and its size is ten times that of the water, i.e., through its rarity. The fourth element, viz., fire, is above the air ; and its quality is to be hot and dry, and it is ten [times greater than air in rarity.]

να ρειῖρε καίλιθεαῖτα	τε ϕλιυῖ	τε τιηη	ϕυαρ ϕλιυῖ	ϕυαρ τιηη
να ρειῖρε h-elemein τιῖθε	αερ	τεινε	υιρρε	ταλαῖη
να ρειῖρε h-ῥιρθε	α ῥεαρ	α ϕιαρ	α νοιρ	α ῥυαιῖ
να ρειῖρε ζαοῖτα	ὀ ῥεαρ	ὀ ηιαρ	ὀ νοιρ	ὀ ῥυαιῖ
4 σοῖτα να βλιαῖηα	Εαηηαῖ	Σαῖηηαῖ	Ξειῖη- ηεαῖ	ϕοῖηηαρ
να ρειῖρε λεαηηα	ῥεαρῖ	ηυαῖ	ϕιοηη	ῥουῖ
4 h-δοιρ αη ῥυινε	λεαηῖαι- ῥεαῖτ	ὀζαῖηηαῖτ	αορτα	ερῖοη
καίλιθεαῖτ αη ῥά ῥοῖηηηαῖ ῥέαῖ ϕλαιῖεαηαῖ	Ξειηηη Libra Aquariur	Αηηερ Leo Sαῖηηι.	Cancer Scorpio Pircer	Ταυηηη Υηηγο Cαηηη.

The Four Properties	Warm Moist	Warm Dry	Cold Moist	Cold Dry
The Four Elements	Air	Fire	Water	Earth
The Four Airts	South	West	East	North
The Four Winds	South	West	East	North
Four Seasons of Year	Spring	Summer	Autumn	Winter
The Four Humours	Sanguinary	Choleric	Phlegmatic	Bilious
Four Ages of Man	Childhood	Youth	Age	Decrepitude
Properties of the Twelve Celestial Signs	Gemini Libra Aquarius	Aries Leo Sagit.	Cancer Scorpio Pisces	Taurus Virgo Capri.

Το μέρι αν ελάιρ πο ζέαδτάρ αμας ριορ αν εάλι-  
 θεαδταίβ να ζσειτρε η-eilemeint, 7 αν εάλιρθεαδταίβ να  
 η-άιρθεαν 7 να ζσειτρε ηζαοτα, να ζσειτρε σουτα  
 να βλιαθνα, να ζσειτρε λεανητα, να ζσειτρε διορε αν  
 ουινε; 7 ρόρ ηάουιρ 7 εάλιρθεαδτα αν τὰ εομαρτα  
 τέας ρλαίτεαρὰ.

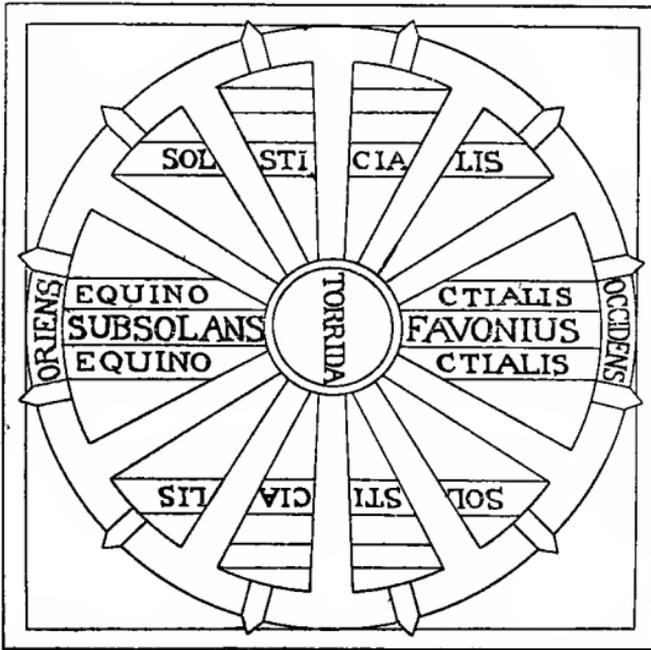
## § 2—Το ηάουιρ 7 το υιμήρ να ηζαοτα.



Ιρ ε ιρ ζαοτ ανη το μέρι να θρεατραμνάε .i.  
 exhalatio; ιρ ε ριν θεατὰε εηρζεαρ αν ηοθ ανάλα θιορ  
 τε τιρμ, 7 ζειντεαρ ριν 1 ζcompαρ 7 1 ζμοιθε αν  
 ταλαιή; 7 ταρ εηρ α εαρωης αρ ριν λε θηις 7 ηεαρτ να  
 ζρήμε, ζλυαιρὸ ρέ λε ηεαρτ ζαιτεαδ να ζρήμε  
 τιμθεαλλ αν ταλαιή εομή ηεαρτμαρ 7 το-εϊομιο. Ιρ ε  
 ιρ αθβαρ θεανημαρὰ τση ζαοιτ αν ζρμαν, αμαιλ

According to this table may be ascertained the properties of the four elements, and the properties of the airts and of the four winds, the four seasons of the years, the four humours, the four ages of man ; and further, the nature and properties of the four celestial signs.

2.—CONCERNING THE NATURE AND THE NUMBER OF THE WINDS.



The wind, according to the philosophers, is an exhalation ; that is a vapour which rises like a breath which is warm and dry, and that is produced in the bosom and heart of the earth ; and after being drawn thence by the virtue and power of the sun it moves by the strength of the sun's rays with the force which we see. The efficient

ΔΟΥΒΗΜΑΡ, το ἕνδεξο ἡ-οὐβηξέανν ρί με να τερ γ  
 ζο ὄταιρηγεανν εὐιχε να θεαταῖς ριν; γ ἀρα ὄτόξβάλ  
 ἐρηξίτο ζο ἡ-ἀρη, ζο ρεαρηαιτο γ ζο ρρηεαζαιτο μερ αν  
 ἕβηαδτ ἀτά 1 ρέιξιὺν μεαδοναδ αν δειρ; γ μαρ  
 ρεαρηταρ ιαο ρέιοιό ριαο ὄά ρέιρ ριν ρό ἐομπάρ αν  
 ταλαίη: γ ἀμῆαιλ μαρ βίορ αν ταλαίη νό να ρέιξιὺν  
 ρορ [α] ηξλυαιρεανν ριαο ζοιρητεαρ ανμῆαννα ὀίοβ ὄά  
 ρέιρ ριν; γ τισ κάλιθεαδτ αρ λειτ ὄο θειτ ἀξ ζαδ ζαοιτ  
 ρό ρεαδ, γ οὐβηξίτο ὄά ρέιρ ριν. 1ρ ε βα ζηδτ-ἕβερ ὄο  
 να ρεαρημῆαιβ ρα τρεαν-αιμρρη ἕρῆιτο ὄο ὄεανῆη ὄο  
 ὄά ζαοιτ ὄεαξ ἀμῆιν; γ ὀίοβ ρο ἀτά αν σεαταρ ὀίοβ  
 ὄά ηζοιρητεαρ ζαοτα εαιρηοιονάλτα νό ρηιονηραράλτα; γ  
 οττ ειλε ὄά ηζοιρητεαρ ζαοτα ταοιβε νό λεατ-ταοιβε  
 ὀίοβ, ὄο ἕνδεξο ἡ-οὐβηξίτο ὀιαρ ὀίοβ αρ ζαδ ταοιβ ὄο  
 ζαδ ζαοιτ εαιρηοιονάλτα. 1ρ ι αν ἐεαο ζαοτ εαιρηοιον-  
 άλτα αν ζαοτ ὄ ὄεαρ ὄά ηζοιρητεαρ 1 Λαιοιη .1. Notus  
 vel Auster. 1ρ ἀῶβαρ ι ρο ὄο νέαλταῖβ ραοα, ὄο  
 τειητηξ, ὄο ἡόρῆη ρεαρητῆαννα, γ ὄο αῖεῖθεαδτῆ  
 ιομῶα; γ ὄ θειτ ὀί τε ρλυε, ζειηιό ρί μορηεαοαρ γ  
 λοβταοαρ. 1ρ ι 1ρ ζαοτ ταοιβε ὀί ρο ἐυμ να ἡ-ἀρηε  
 ριαρ, αν ζαοτ ὄά ηζοιρητεαρ [Libanotus]; γ 1ρ ἀῶβαρ ι  
 μαρ αν ζεεαοηνα ὄο ρεαρητῆαιηη γ ὄο αῖεῖθεαδτῆ,  
 μαρ αν ζαοιτ ρηιονηραράλτα.

Αν ζαοτ ειλε ταοιβε ἐυμ να ἡ-ἀρηε ροιρ, ὄά  
 ηζοιρητεαρ Phenicias, ἀῶβηρηαιό ρί ρλάηηε γ αῖμρρη  
 νέαλαμῆαιλ. 1ρ ι αν ὄαρη ζαοτ εαιρηοιονάλτα αν ζαοτ  
 ἐυαιό (εοηρηῆηῶα ὄοη ζαοιτ εαιρηοιονάλτα ὄ ὄεαρ) ὄά  
 ηζοιρητεαρ Septentrio; γ βί ρί ριν ρυαρ τηρμ, γ 1ρ ιοηζηαό  
 μά εῖξ ρεαρητῆαιηη ρια, αδτ ἀτά ἡο-ρολλῆαιη. Δῶβηρηαιό  
 ρί ρυαδτ τηρμ ὄο-ζηή ὀίοξβάλ ὄο να τορηαῖβ, γ  
 ἀτά ὄά ζαοιτ ταοιβε ειλε αῖε .1. ζαοτ ἐυμ να  
 ἡ-ἀρηε ριαρ ὄά ηζοιρητεαρ Caurus. ὀί ρί ριν ρυαρ  
 τηρμ γ 1ρ ἀῶβαρ ι ὄο ἐομῆλυαρηαδτ ἡόρ ζαοιτε γ  
 ρηεαδτα. Δξυρ αν ζαοτ ειλε ἐυμ να ἡ-ἀρηε ροιρ,

cause of the wind is the sun, as we have said, because it operates by its heat and draws those vapours towards it; and when they have been raised they mount up on high until they scatter and disperse before the cold which is in the middle region of the air, and according as they are scattered they blow over the compass of the earth; and they are given names according to the land or regions through which they move, and each several wind receives a property of its own and acts according to it. It was a practice with the philosophers in the olden time to make use of twelve winds only; and these comprise the four which are called Cardinal or Principal winds, and eight others, which are called Side or Collateral winds because there are two of them on each side of each cardinal wind. The first cardinal wind is the south wind, which is called in Latin *Notus vel Auster*. This causes widespread clouds, lightning, and much rain, and many diseases: and, since it is warm and moist, it produces corruption and putrefaction. The collateral of this wind, towards the West, is the wind which is called *Libanotus*; and it likewise causes rain and diseases like the principal wind.

The other collateral wind, to the Eastward, causes health and cloudy weather. The second cardinal wind is the North-wind (contrary to the South cardinal wind) which is called *Septentrio*; and that is cold and dry, and it is a marvel if rain comes with it, but it is very healthy. It causes dry cold which damages the fruits, and it has two other collateral winds, viz., one to the Westward which is called *Caurus*. That one is cold and dry, and it causes great commotion, winds and snow: and the other wind, to the Eastward, which is called *Aquilo vel Caecias*

ὁά νγοητέαρ Aquilo vel Caecias, ἀτά ρυαρ τμημ ζαν  
 ρεαρτέαινη. ἱρ ἰ ἱρ τρεαρ ζαοτ̄ εαιρηονάλτα ανη  
 .ι. αν ζαοτ̄ ανοηρ, ὁά νγοητέαρ Eurus vel Subsolanus.  
 Δτά ρί ρη ρυαρ ρλυε, ἡ ὁο-ζήνι νέαλτα; ἡ ἱρ ζηάταε  
 ρεαρτέαινη λέι ρο, ζο η-άηητε ἱηρα Valencia. Congnαιὸ  
 ρί ρηρ να λυθεαηνα ἡ ηηρ αν ηβλάτ ἡ ηηρ αν τρλάητε.  
 Δτά αηε ρο μαρ αν ζσεάθηνα ὁά ζαοηε τλοηθε; ζαοτ̄  
 ὁίοῦ εum να η-άηηθε ὁεαρ, ὁά νγοητέαρ Eurus, ἡ  
 αν ζαοτ̄ εηε εum να η-άηηθε εuaiὸ ὁά νγοητέαρ  
 Gregal; ἡ ἀτάηο ἀηαση ράβαηαε ἀηαιλ ἡ μαρ ἀτά αν  
 ζαοτ̄ ρηηονηραράλτα. ἱρ ἰ αν ζαοτ̄ εαιρηονάλτα εηε  
 αν ζαοτ̄ ἀηηαρ, ἡ ἱρ ε ἱρ κάηηθεαετ ὁί α θεηε τε τμημ.  
 ἀηηηαρ ρέηηεαρ αν ζαοτ̄ ρο, εηηηὸ ρί αν ρυαετ ἀη  
 ζεύλ, ἡ μαρ αν ζσεάθηνα αν ρηεαεττα; αετ ἱρ ἀῶβαρ ἰ  
 ὁο ἀηεῖθεαεαηε, ἡ ἀη ηαιηηε ὁο εῶηηηεζ, ἡ ὁο ρεαρτέαινη.  
 ἱρ ἱαῶ ἱρ ζαοττα τλοηθε ὁί .ι. ζαοτ̄ ὁίοῦ εum να η-άηηθε  
 εuaiὸ ὁά νγοητέαρ Chorus, ἡ αν ζαοτ̄ εηε εum να  
 η-άηηθε ὁεαρ ὁά νγοητέαρ Africus; ἡ ἀτά ὁο ρέηη  
 κάηηθεαεττα να ζαοηηε ρηηονηραράλτα .ι. αν ζαοτ̄  
 ἀηηαρ ὁά νγοητέαρ Zephirus.

### § 3—**Ρἱορ ἀη αν μοῦ ἰ ηῶεανταη εηηηαε ἀη αν ηθεαεττα ἡ αν αν τρλάητε.**

Μαρ ἀτά να ροηλέηη ἡ να η-άηηε ἱη α ηβηονη  
 ρἱον, ἱονηαρ ζο μαηηηὸ ζο ηυαη, ἱρ ρεαρηη α ηποηηρ  
 εum να η-άηηθε εuaiὸ; εum ζο ηβηα ζαοτ̄ ἡ ροληρ να  
 η-άηηθε ρηη εηηε, ὁο ρέηη Plinius, Lib. 14. Δζηρ να  
 ρυλαηηεαρ ρἱηέαζηαρ, **ηό ρἱον ὁο ζέαηαὸ τηῖο  
 τηηαηηηεαετ**, α θεηε ἰ η-αση-ῶαλ ηηρ αν ἔρἱον εηε.  
 Μαρ αν ζσεάθηνα να ρεηοῶη, ἱρ ρεαρηη α ηποηηρε ἡ α  
 ἔρἱηηηεα εum να η-άηηθε εέαθηνα, ὁο ἔηηε ζηη  
 ηυαηηε ἡ ζηη ρολλάηηε αν ζηάη ηαῶ ρηη ἱηά α ηθεηε ἰ

is cold and dry without rain. The third cardinal wind is the East wind, which is called *Eurus vel Subsolanus*; it is cold and moist, and generates clouds, and there is usually rain with it, in Valencia at any rate. It helps the herbs and flowers and the health. This wind has also two collateral winds: one to the Southward which is called *Eurus* and the other wind to the Northward called *Gregal*, and they are both favourable like the principal wind. The other cardinal wind is the West wind, and its quality is to be warm and dry. When this wind blows it sets back the cold and also the snow, but it causes diseases and at times thunder and rain. Its collateral winds are one to the Northward which is called *Corus*, and the other wind to the Southward which is called *Africus*; and they are after the property of the principal wind, i.e., the West wind which is called *Zephirus*.

### 3.—INFORMATION AS TO THE METHODS OF PRESERVING VICTUALS AND HEALTH.

In cellars and places where wine is kept, in order that it may last, it is better that the door should be to the North so that it may receive the wind and light from that quarter, according to Pliny, Lib. 14: and let not vinegar, or wine which has been soured through corruption, be allowed to be in the same place with the other wine. Likewise with barns, it is better that their doors and windows should be towards the same quarter, because the grain keeps longer and is more wholesome in that way than if they were in another side. In the same way with the fruits, because it is the nature of that quarter to be cold and dry, and accordingly specially suited to preserve them; and further, with all kinds of grain. And the time to



harvest the fruits, in order that they may last the longer, is when the moon is waning ; and shortly after midday, when the heat of the sun is most powerful. The sleeping apartments, in order that they shall be healthy and free from worms, are better to be with their doors and windows to the East where the sun rises ; likewise a place where books and clothes are stored, that they may be free from moths. Finally, oil requires light towards it from the South, and to be in the winter in a warm place, and in the summer in a cold place, and at both seasons to be in cellars.

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## AN 3 CAIBIDIL.

### § 1—DON RÉISIÚN FLAITĒARAC.

So nuise ro tráctamair ar an réisiúin eilemeinteach óm h-aitgearr 7 b'féidir: anoir ir iomcubair tráct ar an réisiúin flaitearac nír an aitegearra céanna, dá ngoireann Amrtoicill Lib. 1. De Caelo, C. 8. *quinta essentia*; do b'riú 50 b'fuil eadardealuḡad eoiri í féin 7 na ceit're h-eilemeintide eile. Rannair an réisiúin flaitearac (nó mar ainm eile an réisiúin r'éireamail) ann a n-aon flaitear d'as, do réir an opinion ion dearb'ca as an uile artronomic. An céad r'éir, nó an céad flaitear do réir orduig'ce ná'úrta, 7 an t-aonmá' d'as uainne mar d'oir na dia'dairide; ir é ir áit cóinnuide do 'Óia, do na h-ainḡib, 7 do na h-anmannaid' naoim'ca; 7 níl an flaitear ro faoi ḡluarac't mar atá na flaitir eile. I n'oir do atá an deac'má' r'éir, nó an deac'má' flaitear do réir rinne, 7 an dara flaitear do réir orduig'ce ná'úrta, dá ngoir'ear *primum mobile* .i. an céad-ḡluarac't, (amail fuair amac an iúḡ Alphonse) 7 ne na riubal 7 ne na ḡluarac't ḡluair'ear na flaitir uile uad' anuar i oim'ceall an talaim' ann a r'ár 24 n-uair. I n'oir do atá an naoim'ac r'éir, do fuair amac Ptolomeus, dá ngoir'ear *crystalinum*; áit in a r'ib (mar d'oir daoine foḡlum'ca) na h-uir'ca'a a n'ean an leabair Genesis ionm'ac' oim'a; 7 d'oir Beda C. 1, De Natura Rerum C. 4, gur cong'ad' mar rin iad cum b'ac'ḡad' an oim'ain, amail 7 mar iunnead' i n-aim'ir na oileann. I n'oir do atá an t-octm'ac' r'éir, dá ngoir'ear an r'éir réalt'og'ac, in a b'fuil na réalta uile ḡreamuig'ce. Na réalta, ionom'io, dá ngoir'ear plainéiride, atáir inna flaitirib eile ioctara'ca uad' rin anuar. Soir[tear] plainéiride, nó réalta [reac'mána'ca o'io' do b'riú] nac' mbionn r'iad' man ionann dá céile, nó ó céile, amail 7 mar b'oir na réalta eile, oim'a ro tráct'famaoio in a n-áitib féin, 7 ar ḡac plainéir o'io' f'ó reac'.

## THE THIRD CHAPTER.

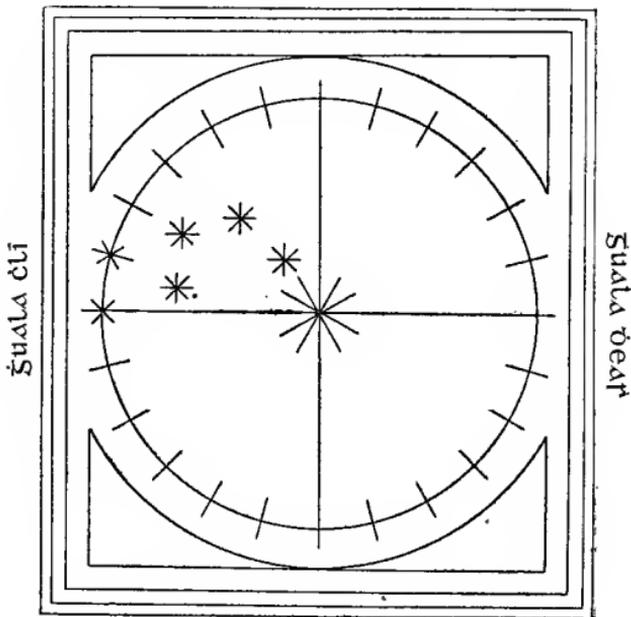
### 1.—CONCERNING THE CELESTIAL REGION.

Hitherto we have treated of the elemental region as briefly as possible : now it is proper to treat of the celestial region, which is called by Aristotle, Lib. 1. De Caelo, C. 8, *quinta essentia*, with the same brevity ; because there is a distinction between itself and the other four elements. The celestial region (or as it is otherwise called the region of the spheres) is divided into eleven heavens, according to the opinion most approved by all astronomers. The first sphere, or the first heaven according to the natural order, and the eleventh from us as the divines say, is the abode of God, the angels, and the holy souls ; and this heaven is not subject to movement like the other heavens. After this is the tenth sphere, or the tenth heaven according to us, and the second heaven according to natural order, which is called *primum mobile*, i.e., first movement (as King Alphonsus discovered) and by its motion all the heavens from it down are moved about the earth in the space of twenty-four hours. After this is the ninth heaven which Ptolemy discovered, which is called *Crystallinum*, where were (as learned folk say) the waters of which the book of Genesis makes mention, and Bede says C. 1, *De naturarum rerum*, C. 4, that they were so kept for the purpose of drowning the world, as was done at the time of the deluge. After this is the eighth sphere, which is called the starry sphere, in which all the stars are fixed. Moreover, the stars which are called planets are in the other lower heavens from that down. They are called planets, or wandering stars, because they are not [always] at the same distance one from the other as the other stars are. Of these we shall treat in their own place, and of each planet in turn.

## § 2—RΙΑΞΑΙΛ ειλε le n-αιτνιστεαρ ραν οιοθε αν υαιη το ελος αν αν μεαλτ ευαιδ.

Ιρ ι ιρ μεαλτ ευαιδ ανη .ι. μεαλτ ατα ραν τ-οετμαδ  
ρρεηη 7 ι βροζαρ τον βρονε ορ ειονη α ηγλυαιρτεαρ  
να ρλαιτηρ υιλε. Ατα αν μεαλτ πο ραν αιηο ευαιδ.  
Αιτνιστεαρ ι ας ταβαιητ [το] ηεαδ α αιητε ραν αιηο  
ροιη 7 ας ρεαδαιη ορ κομαιη α ηυαλανη ελι; ιρ ι αν  
μεαλτ ευαιδ ιρ ροιλλριζε το-ειορρο ανηηηη: λει ρορ α  
ρτιυηανη 7 α ηεολανη ριολοταιοτε 7 αν λυετ ραιηηζε;  
μαη αση λει ρειη 7 le οα μεαλταιηη ειλε ατα ι βροζαρ  
οα εειλε, 7 αταηο ας ηηηη εεανη ηα υοεηηα .ι. βεαλ ηα  
η-αδαιηε, ηο μεαλτα ηοηητεαρ μαη ρηη, 7 αν αν μεαλτ  
ιρ ροιλλριζε οιοθ ρηη, οα ηγοηητεαρ horologicalis, αιτνισ-  
τεαρ αν υαιη το οιοθε ηαδ αν ρα ηβλιαδαιη.

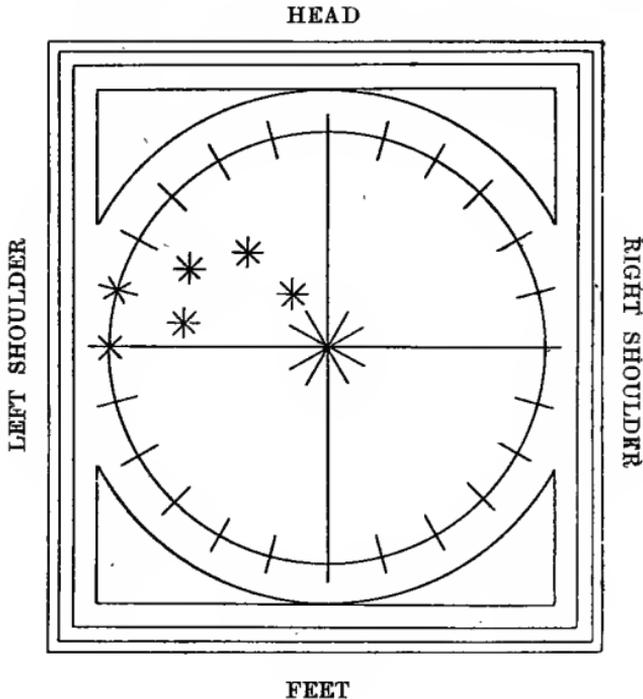
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κορα

2.—ANOTHER RULE BY WHICH THE HOUR OF THE  
CLOCK AT NIGHT MAY BE KNOWN BY THE  
NORTH STAR.

The north star is a star in the eighth sphere and near the point over which all the heavens move. This star is in the north, and one may recognize it by turning one's face to the east and looking towards the left shoulder; the north star is the brightest one he will see then. It is by it further that pilots and mariners steer; by it and by two other stars which are close to each other and are at the point of the head of the Bocina, or the mouth of the horn (i.e., the stars which are so called), and by the brightest star of those (which is called Horologialis) the time of the night may be known every time in the year.



Δε ταδαιρε αιτνε μαρ ριν αρ αν ηεαλτ εταυρ, τυγαδ νεαδ α αζαιρ υηρη αρ μοδ ζο μβιαυρ α ζυαλα ελι εum na h-αιρθε ριαρ η α ζυαλα θεαρ εum na h-αιρθε ροιρ ζο υιρεαδ. Δρ μβειτ αmlαιρ ριν, μεραδ ρειν ερορ ραν αερ ορ α εομαιρ η ζυραδ ε ιρ λαρ νο μεαδον υι αν ηεαλτ εταυρ; η ceann το εειτρε ceannaiδ na εροιρε εum α εinn ρειν η ceann ειλε τον εροιρ. (con-τράρδα το ριν) εum α εορα; η αν τα εεann ειλε na εροιρε το-ζνι αν line λαρ, ceann τοιδ εum na h-αιρθε ριαρ ηειρ α ζυαλann ελι, η αν εεann ειλε εum na h-αιρθε ροιρ ηειρ α ζυαλann θειρε. 'Na υιαυρ ρο μεραδ μαρ αν ζεεαona ραινε ερυνν ι υτιμδεαλλ na εροιρε, αμαι η μαρ ειν ινρα ταοιδ αρ νοιαυρ; η τυγαδ τα αιρε ζο ριυβlann αν ηεαλτ horologicalis (το-ειν ταρηζτε ινρα ζελαρ) ι υτιμδεαλλ na ηειτε τυαυρ le ρραρ εειτρε n-υαιρε ριδεαυ, ιονnur ζο ριυβ- lann ζαδ ceατραμαδ τον εροιρ φο ρεαδ ann α ρε h-υαιρε: η το υρηζ ζο υρuil ζαδ ceατραμαδ ρανητα 'na ρε εοδαιδ, ειαλλυιγιοδ ζαδ ευιυ τοιδ υαιρ, αμαι η ατα [αρ] αν [ζ]ελαρ. Δρ υτουζρην [αν] μειυ αουβραμαρ, τυγαδ τα αιρε αν αιρρηρ τον βλιαδαιν ι μβιαυρ, νο αν αιρρηρ ιν [αρ] μιαν λειρ ρορ na h-υαιρε τον οιοδε υ'ραζαιλ, το υρηζ ζο μβιονν αν ηεαλτ horologicalis (ηειρ α ριυβαιλ) δε ceann υαεταμαδ na εροιρε αν εεαυ λα το μι May ραν μεαδον οιοδε, η ζο μβιονν αν εεαυ λα το αυγυρτ δε ceann na εροιρε ατα εum na h-αιρθε ριαρ η εum na ζυαλann ελι ινρα μεαδον οιοδε. Μαρ αν ζεεαona βιο 'na μεαδον οιοδε αν ταν βιορ αν ηεαλτ εεαona δε ceann ιοεταμαδ na εροιρε, η τεαζμαυ ριν αν εεαυ λα το November; η βιο αν εεαυ λα το February 'na μεαδον οιοδε αν ταν τεαζμαρ αν ηεαλτ ριν δε αν ceann ειλε τον εροιρ ατα εum na h-αιρθε ροιρ η εum na ζυαλann θειρε. Ταυρ ρο τυγ- ταρ αιρε ζο n-αερυιζεανν na ροιnc ρο αν μεαδον

Having thus recognized the north star, one should face it so that one's left shoulder is towards the west and one's right shoulder towards the east exactly. Being so placed, one should imagine a cross in the air opposite one such that its centre or middle point is the north star : and one of the four points of the cross to one's head, and another point of the cross (the one opposite to that) towards one's feet, and the other two points which make the centre line of the cross one of them to the West in the direction of the left shoulder, and the other to the East in the direction of the right shoulder. After this, one should imagine likewise a circular ring around the cross, as is seen in the following page, and one should observe that the star horologicalis (which one sees drawn in the diagram) moves round the north star in the space of twenty-four hours ; so that it traverses each quarter of the cross successively in six hours : and since each quarter is divided into six parts each part of these means an hour, as it is in the diagram. Having understood what we have said, one should bear in mind the season of the year in which one is, or the season in which one desires to find out the time of night, because the star horologicalis being a moveable star is at the upper point of the cross on the first day of the month of May at midnight, and on the first day of August at midnight it is at the point of the cross which is towards the West and the left shoulder ; likewise it happens that it is midnight on the first day of November when the same star is at the lower point of the cross, and on the first day of February it is midnight when that star comes to be at the other point of the cross which is towards the East and the right shoulder. Further be it observed that these points of midnight vary by one hour at the end of fifteen days : for example, on the first day of May this star horologicalis is at

οιόθε ι ζσιονν ζαάα κύιζ λά νθεάζ .ι. ρράρ υαιρε, μαρ ειριονλάιη αν έεαο λά το May βιό αν ηέαλτ πο horological αζ αν θρονε υαάταμαά να εφοιρε ραν μεαόον οιόθε (αμάιλ αουθραμαη), η ι ζσιονν κύιζ λά νθεάζ 'να όιαιό ριν βιό ρι υαιρ ειλε αρ α η-αζαιό ρα μεαόον οιόθε, αζ αν θαρα ρονε τον έεαο έεατραμάιν τον έφοιρ έυμ να η-άιηθε ριαρ η έυμ να ζυαλαην κλί; η ι ζσιονν 15 λά ειλε το-ζήνι αν ηέαλτ αν μεαόον οιόθε υαιρ ειλε αρ α η-αζαιό αζ αν 3 ρονε τον έεατραμάιν έέαθνα, η αρ αν οηουζαό ριν αρ ρεαό να θλιαόνα. Αρ οταθαηητ αιρε ζομαιτ το να εειθε ροιηε ρο να εφοιρε ιη α ηβίονη αν ηέαλτ horological ραν μεαόον οιόθε, τυζαό αιρε αν έεαο λά το May αν ραο ατά αν ηέαλτ έέαθνα όη θρονε ι νθεάηαηη αν μεαόον οιόθε, η ρο έυμ να ζυαλαηη οειρε, η μά ζήνι ριν ηρί ροιηε ιρ ρολλυρ ζο θρηνι 'να ηαοη το έλοζ, το θρηζ ζο οτεαρτυιζεαηη ηρί ροιηε το να ρέ ροιηε ατά ι ζεαάτραμάιν να εφοιρε έυμ αν ηεαόόηη οιόθε; η μά ριυθλαηη αν ηέαλτ έέαθνα ηρί ροιηε ειλε αρ α η-αζαιό ό έιονη υαάταμαά να εφοιρε ριαρ έυμ να ζυαλαηη κλί, ιρ οεαηό ζο ηβια 'να ηρί το έλοζ αρ ηαιοηη η ι ηοιαιό αν ηεαόόηη οιόθε: λε ρο ιρ ρέιοηη ριορ ζαά υαιρ τον οιόθε ράζαιλ αμαά ζαά [αη ρα]. ηβλιαόαιη ζο οεαηότα ζαη αοη ρονε ρεαάηαιη.

### § 3—ΡΙΑΖΑΙΛ ειλε λε η-αιθνηζτεαρ λεηρ αν ηζηέηη η λε λάηη αν ουηηε αν υαιρ το λό.

Αμάιλ η μαρ τυζαη ηιαζαιλ λε η-αιθνηζτεαρ ζαά υαιρ τον οιόθε ζαη έλοζ υαιρε, τυζαη μαρ αν ζεέαθνα ηιαζαιλ λε η-αιθεοηταη αν υαιρ το λό λεηρ αν λάηη; μαρ ρηη ζυρ ρέιοηη λε ζαά ουηηε υαιρεαόόηη α θειτ ηηρ ρέηηη το ζηάτ. Αοειηηηηη μαρ ρηη αν τέ λεηρ ηιαη λεηρ ριορ να η-υαιρε το λό τυζαό ρέ α έύλ ρέηηη.

the upper point of the cross at midnight (as we have said), and fifteen days afterwards it is an hour in advance at midnight, i.e., at the second point of the first quarter of the cross towards the West and the left shoulder, and in another fifteen days the star makes an advance of another hour, being at the third point of the same quarter, and so in succession throughout the year. Having noted carefully these four points of the cross where the star horologicalis is at midnight, one should observe on the first of May the distance the same star is from the point in which it makes midnight, and that towards the right shoulder, and if that makes three points it is evident that it is nine o'clock, since it wants three points of the six points which are in the quarter of the cross toward midnight, and if the same star moves three more points in advance from the upper end of the cross westwards towards the left shoulder, it is certain that it will be three o'clock in the morning and after midnight. By this means it is possible to find out every hour of the night every time in the year with certainty and without a point of error.

### 3.—ANOTHER RULE BY WHICH THE TIME OF DAY MAY BE KNOWN BY MEANS OF THE SUN AND THE HUMAN HAND.

Just as a rule is given by which every hour of the night may be known without a time-piece, a rule is also given by which the time of day may be known by means of the hand: thus every man can have his own time-keeper with him constantly. I say then, that he who wishes to know the time of day must turn his back exactly to the sun, and in order that he may do so with certainty let him

Ffyr an nŷrŷein ʒo vŷrŷeac; 7, ionnar ʒo nŷeanað rin  
 ʒo cinnre, cuiŷreacð rŷe maiŷe beaʒ vŷrŷeac 'na rŷearam  
 i vŷalaim ionmlan coŷrom, 7 ʒaðað rŷe a rŷaile rin  
 eiŷoir a tŷroiʒtŷib; 7 ar mbeit amlaið rin vŷð, cuiŷreacð  
 rŷe bŷoð vŷo fado a coŷrŷ-mŷeir 'na rŷearam i lŷine na beaða  
 (ʒoiŷtŷear mar rin vŷo tŷimceallar an oŷroðʒ), 7 rŷineacð  
 an lām elŷe ʒo vŷrŷeac uað' cum na coŷre cŷeðona, 7 ʒan  
 a beit nŷora aŷre nð nŷora irle inā a ʒuaia, 7  
 vŷearuiʒeacð clŷi a vŷeāŷnann ar mŷoð nað nŷeanað an  
 oŷroðʒ rŷaile innre; 7 ir vŷearib ʒo mbia rŷaile an  
 bŷoða rin i n-ait eiʒin inŷa ʒcoŷrŷmŷear ʒac am ran  
 mbiaðain. Aʒur vŷeanaŷoioð cār ʒo n-ŷeiŷeann an  
 ʒŷian ar a 5 vŷo elog; annrin biaið rŷaile an bŷoða i  
 mbārŷ an coŷrŷ-mŷeir, 7 mā vŷionn i mbārŷ an mŷeir mŷe-  
 aðoiŷ biaið annrin 'na rŷe vŷo elog, 7 mā vŷionn i mbārŷ an  
 tanairre biaið annrin 'na rŷeacð vŷo elog, 7 mā vŷionn i  
 mbārŷ an mŷeir biʒ biaið 'na h-oct vŷo elog, 7 mā vŷionn  
 ran lŷine ir ŷoiʒre vŷo bārŷ an mŷeir biʒ biaið 'na naoi vŷo  
 elog, 7 mā vŷionn inŷa lŷine nð ran alt mŷeaðonað biaið  
 'na 10 vŷo elog, 7 mā vŷionn ran alt aʒ bun an mŷeir biʒ  
 cŷeðona biaið 'na 11 vŷo elog, 7 mā tŷeio an rŷaile  
 irŷeacð ran lāmŷ oŷ coŷŷair an bŷoða biaið 'na vŷð  
 vŷeāʒ. Anoir ionnar ʒo bŷŷuiʒbeacð ŷioŷ na n-uaiŷe  
 amað i nŷoiarð an mŷeaðoiŷ lae, tŷŷað vŷa aŷre ʒo  
 bŷilleann an rŷaile ŷoŷŷna h-ait 7 ŷoŷŷna h-ait  
 cŷeðona ŷoŷ a vŷaŷniʒ ar maiŷoin: mar rin ar bŷilleacð  
 vŷon rŷaile cum an tŷear alt i mbun an mŷeir biʒ, bŷi  
 annrin 'na h-aon vŷo elog i nŷoiarð an mŷeaðoiŷ lae; 7  
 inŷan alt lāmŷ, bŷi 'na vŷð; 7 aʒ an tŷear alt bŷi 'na tŷŷi;  
 7 aʒ bārŷ an mŷeir biʒ bŷi 'na 4; 7 aʒ bārŷ an tanairre  
 bŷi 'na 5; 7 aʒ bārŷ an mŷeir mŷeaðoiŷ bŷi 'na rŷe; 7 aʒ  
 bārŷ an coŷrŷ-mŷeir bŷi 'na rŷeacð vŷo elog. Oŷ a cŷionn  
 ŷo, tŷŷað vŷa aŷre mā ŷeiŷeann an ʒŷian ar a rŷe vŷo  
 elog ar maiŷoin ʒur ar na h-ait ir ŷoiʒre vŷo bārŷaið

place a small upright stick standing in a perfectly level ground and let him take the shadow of it between his feet, and being thus stationed let him put a straw of the length of his index finger standing in the line of life (so called) which goes round the thumb, and let him stretch his left hand straight out from him in a line with his left foot, and it must not be any higher or any lower than his shoulder, and let him arrange the left side of his palm in such a way that the thumb does not make a shadow in it, and it is certain that the shadow of that straw will be somewhere on the index finger at every period of the year. Let us suppose now that the sun rises at five o'clock; then the shadow of the straw will be at the tip of the index finger: and if it is on the tip of the middle finger it will then be six o'clock; and if it is on the tip of the next finger it will be seven o'clock, and if it is on the tip of the little finger it will be eight o'clock, and if it is on the line nearest the tip of the little finger it will be nine o'clock, and if it is on the middle line or joint it will be ten o'clock, and if it is on the joint at the bottom of the same little finger it will be eleven o'clock, and if the shadow enters the (palm of the) hand opposite the straw it will be twelve. Now in order that one may find out the hours after mid-day, be it noted that the shadow returns over the same joints and places which it traversed in the morning; accordingly when the shadow has returned to the third joint at the bottom of the little finger it is then one o'clock p.m., and on the middle joint it is two, and at the third joint it is three, and at the tip of the little finger it is four, and at the tip of the fourth finger it is five, and at the tip of the middle finger it is six, and at the tip of the index finger it is seven o'clock. In addition to this, be it noted that if the sun rises at six o'clock in the morning it is on the joints nearest the tips of

na méar céadna do-ghnícear an conntar, 7 as toinneam  
 for an méar beas cum líne an do óeas méir na  
 h-eiriomlára réamháirte, 7 as filleadó forrha h-ailt  
 céadna i noisair an meadóin lae. Má éirgeann an  
 ghrian ar a reasct do élog ar maidin, déantar an  
 conntar céadna ro ar na h-ailt meadónaða na méar  
 céadna, 7 as toruðad do ghnáe leir an scoir-méar: 7  
 mar do-ghní an t-*ε*χρημεντ γαé nro upara, ní beas ro,  
 aét go n-éirgeann an ghrian inrha míoraib May, June,  
 July ar a 5 nó i bfozur do, 7 ann a August; ar a 6, inrha  
 Márτ, Apríoll, Sep. 7 Oct.; 7 ar a 7 i November, Decem-  
 ber, Ianuair, 7 Feb. nó i bfozur do. **Acé tuis-**  
**tear suh do méir conntar an pára atá an**  
**leabhar ro, siodead i r réidin úráio do déanam**  
**de in sac talam nac bfuil raoi n-a coimácta.**

#### § 4—**eolar an feardacé tise na** **bliaðna do méir pliniur.** **ianuair.**

Ó teacé gealaige na míora ro i r cóir do na  
 fearaib tise na crainn ar a ucis bláe go luat a  
 mbeangáin do rcaatad, mar atá crann almonds, plum-  
 aibe, 7 a macraíla rin. I r cóir rcealláin géara na  
 n-oráirtríde, na liomóin, 7 na mbaláirtríde 7 na scó  
 rranneac do cúr ran am ro i dtalam te. Ó lán na  
 gealaige ro amac go teacé aríur i r ann i r fearr γαé  
 admas do baint cum go mairió níora buaine, aét i r  
 iad crainn i r fearr cúise rin na crainn do cáill a  
 nouilleabhar. I r maic anro an t-aoileac do cúr ar  
 an talam 7 a learuðad fhuir, 7 gáirleos 7 uinnúin do  
 cúr. Adeir Pliniur suhab é am buana γαéa neite cum  
 go mairió a bfao .i. inoisair lán γαéa gealaige, 7 fór  
 cum cailltéoraéc 7 gparála, lib. 18. Má r inrha mí ro

the same fingers that the reckoning is made, descending on the little finger to the line of twelve in accordance with the example aforementioned, and returning on the same joints after midday. If the sun rises at seven o'clock in the morning, the same reckoning is made on the middle joints of the same fingers, always commencing with the index finger: and as experience makes everything easy, it is unnecessary to add more, except that the sun rises in the months of May, June, July, and August at five or near it; at six in March, April, September, and October; and in November, December, January, and February at seven or near it. But be it understood that this book is according to the reckoning of the Pope; nevertheless it may be used in every land that is not under his jurisdiction.

#### 4.—INFORMATION OF THE HUSBANDRY OF THE YEAR ACCORDING TO PLINY.

##### January.

With the crescent moon of this month husbandmen should prune early-flowering trees such as almond-trees, plum-trees and the like. The bitter pips of oranges and lemons, and (the kernels) of hullaces and walnuts should be sown at this time in warm ground. From full moon till new again is the best time for cutting every kind of timber so that it may be more durable; but the best trees for that purpose are the trees that have lost their foliage. It is well here to put manure on the land and to dress it with it, and to sow garlic and onions. Pliny says, Lib. 18, that the time to cut anything so that it may keep a long time, and also for castrating and grubbing, is after the full

ελκινφιότειαρ αν έέαο τσίηνεαό βιαϊό να τορτα λιονήαρ,  
 τροό-θίρεαό αρ να κοιλτιθ, ιομαρκαό υίρσε, ζαοτα  
 εαφλάνα, βυαιόρεαό ιηνα ρυιβλιθεαόαιθ 7 βάρ θαοινη  
 7 άιηνείρε ιηνα ταλαή ιη α ζελκιντεαρ ί, το ρείη ράιότε  
 αν υζοαιρ φοζλαμτα 7 αν αρτρονομικ οηρθειη .ι.  
 λεορολουρ θε άυρτμα, 7 ιρ ί αν έέαο τσίηνεαό .ι.  
**αν έέαο τσίηνεαό τεαζήαρ ι ηοιαϊό λαε ηοο-  
 λαϊσ θεαζ νό αν λά ριη ρείη ρόρ.**

### § 5—**Ρεαηόατ τιζε 7 αιλιηδεοηαότ μί Feb. το ρείη ραλαδιυρ.**

Ο τεαότ ζεαλαϊζε να μίορα ρο ζο ραιθ λάη ιρ μαϊε  
 αν έηάιθ 7 αν λιον το έυη, 7 αν μυρταρο 7 να μιλλοη  
 έυη ζο μβια λυαό. Ο λάη να ζεαλαϊζε ρο ζο τεαότ,  
 ιρ μαϊε να ρλαταόα έυη ελιαθ 7 ηεϊτε μαρ ριη το  
 θυαιητ (αότ αθειρ ραλαδιυρ ζυρ ρεαρ η α μβυαιητ ρόν  
 αη ρο τον ζεαλαϊζ ι μί Ιαηυαριυρ). Ιρ ρείοιη ζυαφάιλ  
 να ρίηεαήηνα το θέαηαή. Ιρ ζυαφαόταό τινηεαρ να  
 ζορ ραν αη ρο. Μάρ ραν μί ρο ελκινφιότειαρ αν  
 έέαο τσίηνεαό αιλλιζιό ριη βάρ θαοινη κοήαόταόα,  
 αϊόθεαόα ειηη, ριαη ιηηνα ελυαριθ, ριοε μόρ 7  
 θεαζάη τορτα το ρείη λεορολουρ.

### § 6—**Αη μάητ το ρείη ραλαδιυρ.**

Ρέ ράρ να ζεαλαϊζε ρο ιρ κόιη να μιλλοη, να  
 ρεπιηόε 7 να ααλαβάραιθε το έυη; 7 αν έηάιθ 7 αν  
 λιον ι οταλαή τε; 7 ιρ ρεαρ η α ζουη ανοιρ ιηά ι  
 μί Feb. 7 μαρ αν ζέέαθηνα να ζαηαβανηραιθε 7 ζαόα  
 ρεαλλάη ζέερα, 7 εραηηη όζα να θρϊγιηεαό ι οταλαή  
 μεαρηπόα. Ρε λάη να ζεαλαϊζε ρο ιρ μαϊε να ζαη-  
 ρυιθεαηηνα 7 αν ερυιόηεαότα το ζορτ-ζλάηαό 7 να  
 ααηρηαιθε το έρεαθαό έυη ηαό θράραιθ αν λυιθρεαό 7

of each moon. If it is in this month that the first thunder is heard, fruits will be plentiful, woods will yield a bad return, there will be abundance of water, unwholesome winds, disturbances among peoples, and deaths of men and cattle in the land in which it is heard, according to the statements of the learned author and distinguished astronomer Leopold of Austria. And the first thunder is the first thunder that occurs after New Year's Day or on that very day itself.

#### 5. — HUSBANDRY AND PROGNOSTICATION FOR THE MONTH OF FEBRUARY, ACCORDING TO PALLADIUS.

From the new moon of this month until it is full, it is well to sow hemp and flax, mustard and melons, that they may be early. From the full of this moon until the new moon, it is well to cut the rods for baskets and such like (but Palladius says that it is better to cut them about this time of the moon in the month of January). The vines may be pruned. Disease of the feet is dangerous at this time. If it is in this month that the first thunder is heard, it signifies the death of powerful people, diseases of the head, pain in the ears, great frost and little fruit, according to Leopold.

#### 6.—MARCH ACCORDING TO PALLADIUS.

With the crescent moon of this month melons, cucumbers, and pumpkins should be sown, and hemp and flax in warm ground: and it is better to sow them now than in the month of February; and likewise the chick-peas and all bitter pips, and the young fig-trees in a moderately warm ground. With the full of this moon it



is well to weed the gardens and the wheat, and to plough the fields so that the weeds may not grow, and to clean beneath the trees which bud late, viz., the mulberry-tree and the pomegranate, &c. The pruning of the vines should not be put off from this time, because just now they are beginning to bud. Evil humours are engendered in this month, and diseases of the head are dangerous. If it is in this month that the first thunder is heard, it denotes great winds, plenty of grain and grass, dissensions, terrors and death in the land in which it is heard, according to Leopold.

#### 7.—THE WORKS OF APRIL ACCORDING TO ABENCENIF.

From the crescent moon of this month until full moon it is well to plant all kitchen-gardens, though it is a good plan likewise to do so in any month from January to August. From the full of this moon until new moon again, it is well to irrigate the tilled fields which are dry and hot. This is a good month for ridding the bee-hives of spiders and grubs which are produced in them. This time is very wholesome for taking a purge, and diseases in the neck and throat are dangerous. If it is in this month that the first thunder is heard, it denotes that the year will be very fruitful ; plenty of wine and wheat and cattle, especially of wheat in dry stony grounds ; but it likewise denotes perils on the sea in the kingdoms in which it is heard, according to Leopold.

#### 8.—THE HUSBANDRY OF MAY ACCORDING TO PALLADIUS.

From new moon until full moon, it is well to clip the saffron (-beds), and to admit the he-goats to the goats. About this time all sorts of pot-herbs may be planted. From full

plantuḡað. Ó lán na gealaige go teac̄t ir fearr iná uair eile na bhríde do loḡcað 7 do bhríde, 7 an uile oibre mar rin do éirí, óir ir í ro aimir ir fearr éirí rin ran mbliadain. Inran aimir ro ir maic̄ na campairde do éirí cuirtear ran bfoḡmar 7 1 talaín fuar. Ir féidir na laoiḡ, na cullaiḡ 7 na h-uain fíreanna do éill. Sác aic̄o inna suailib̄ 7 inna lámair̄ atá níora sūaractaige iná uair eile, 7 go h-áirde cnead̄ac̄ ó iarrann. Máir inna mí ro cluifrid̄ear an éad̄o tóirneac̄ .i. ó torac̄ na bliad̄na, cialluiḡiḡ mórán uirce, oíḡbáil don éanlaic̄, iomadarlaic̄ don arán 7 do sác róir pír inna oíḡbáic̄taib̄ in a scluinter̄aí, do héir̄ leopolour.

## § 9—Oibneac̄a níora lúne do héir̄ paladour.

Ó teac̄t na gealaige ro go a lán ir maic̄ rocað do éanair̄ ar na crainn ar a mbíonn coir̄t fearmar; mar atá crainn oráir̄tíde, figineac̄ 7 ola, 7 crainn eile mar rin; 7 an sáir̄te 7 sác lúḡoir̄ eile cum go mbia luac̄. Ó lán na gealaige ro go teac̄t ir maic̄ an rónair̄ do buair̄t 7 a bualað 7 sác róir̄ pír eile máir̄ tír̄m iad. Aoir̄ paladour má leiḡtear uirce fo bun crainn na bfigin ran am ro sūir̄ luair̄t̄e bair̄ a tor̄ta aráiḡ é, 7 uad̄ rin bair̄ ríad̄ níora fearr 7 níora blar̄ta. An olann buair̄tear do na caoir̄cib̄ ran am ro, ir fearr uad̄ rin í iná 1 n-uair̄ eile, do bhríḡ go mbíonn níora aillriḡe. Inna mí ro ir sūaractaiḡ aic̄o an uic̄ta, an sūile, 7 na rcair̄ḡair̄de. Máir̄ inna mí ro cluifrid̄ear an éad̄o tóirneac̄, cialluiḡiḡ iomadarlaic̄ don arán 7 don iarr̄, oíḡbáil tor̄ta, mí-ruar̄neair̄ inna ruib̄l̄eac̄aib̄, oir̄t̄-brúic̄tað aib̄neac̄ inna talaín 1 scluinter̄aí, do héir̄ leopolour.

moon until new moon is better than any other time for burning and baking bricks, and for all kinds of earthenware work, for this is the best time in the year for that purpose. At this time it is well to plough the fields which are sown in Autumn, and in cold ground. Calves, boars and male lambs may be castrated. Any disease in the shoulders and in the hands is more dangerous than at any other time, and especially a wound from iron. If it is in this month that the first thunder is heard, i.e., from the beginning of the year, it denotes abundance of water, injury to the birds, plenty of bread and all sorts of legumes in the kingdoms in which it is heard, according to Leopold.

#### 9.—THE WORKS OF THE MONTH OF JUNE ACCORDING TO PALLADIUS.

From new moon until full moon it is well to prune the trees which have a sappy bark—viz., orange-trees, fig-trees, and olive-trees, and other such trees; also to plant cabbage and all other pot-herbs so that they may be early. From full moon until new moon it is well to cut and thresh beans and every other sort of legume if they are dry. Palladius says that if the fig-trees are irrigated at this time they will ripen the earlier, and as a result they will be better and more tasty. The wool which is shorn from the sheep at this time is better than at any other time, because it is more sudoriferous. In this month diseases of the chest and stomach and lungs are dangerous. If it is in this month that the first thunder is heard, it denotes plenty of bread and fish, loss of fruits, unrest among the peoples, and inundations of rivers in the land in which it is heard, according to Leopold.

## § 10—Οιθνεακά Ιουλιου το Νέην Ραλαδιου.

Ο τεαάτ να γεαλαιζε ρο ζο α λάν, ιρ ζηάτ αν έόλιρ  
φιονηφάδác, να τοηηαπαίθε, να η-ιηηιύιη, αν μεααη  
θεαηζ 7 αν ηυρταηο το ρλαντουζάδ ; 7 αν ρεαιητ το  
βυαιητ τον ταλαή έυη ηác βφάρφαδ. Ο λάν να  
γεαλαιζε ρο ζο τεαάτ, ιρ ταηβαδ αν έρηνιτνεαάτ το  
βυαιητ, έυη ζο ηβια ηαιτ 7 ζο ηαιηφεαδ ηίοηα βυαιηε.  
Ατά τινηεαη αν έρηνιθε ηηέόιθεαδ ραν ηί ρο. Ατά φόηηα  
ρηνζόιηοιθε, αν ρολαδóηηεατ, αν ρηάη, 7 αν ροτρηαζάδ,  
7 ρυαν αν ηεαδóηη λαε ηηέόιθεαδ ραν ηί ρο. Μάρ  
ιηηα ηί ρο ελυηηρóτειαη αν έεατ τόηηηεαδ, ειαλλυηζιό  
βυαιόηεαδ ηόηη ηηηηα ηίοζάεταιβ, αοηζλυαηαετ βυαιηεα  
ιηηηα ρυιβληθεαάτ, ζαιηηε τον αηάη, άετ να τοηεα  
λιονηηαη, ιηηα ταλαή ι ζελυηηεαη ι, αηαιη αθεηη Λεο-  
πολουρ.

## § 11—Οιθνεακά ηί Δυζυρτ το Νέην Ραλαδιου.

Ο τεαάτ να γεαλαιζε ρο ζο λάν, ιρ ηαιτ αν  
τ-αοιηεαδ το έυη αηηα ααηηαίθιβ έυη να ερηνιτνεαάτ ;  
να η-ιηηιύιη το βυαιητ έυη α οταηηετ, 7 ταη έηη  
φεαηεαηηα, να ηαβύηη, να τοηηαπαίθε, 7 αν έόλιρ ηάλλ  
το έυη. Ο λάν να γεαλαιζε ρο ζο τεαάτ, ιρ ζηάτ να  
ζηάπαίθε, να βαλαίηηοιθε, 7 να φηζιηιόθε το έιοηηηυζάδ,  
έυη ηφάηο το θέαηαη ηίοβ υαιη εηηε ; 7 ρόηη ζαδάηηε 7  
ρόηηαηη το έυη. Ιηηα ηί ρο ιη ηο-έοηηαδαηηαετ ευηθεαάτ  
να ηβαν, ρυαν αν ηεαδóηη λαε, 7 αν ροτρηαζάδ ; 7 ηί  
ηαιτ ρηνζόιηο, ηό φυη το ρεαοιηεαδ άετ ηε ηηαέταηαη  
ηόηη. Μάρ ιηηα ηί ρο ελυηηρóτειαη αν έεατ τόηηηεαδ,  
ειαλλυηζιό ρηη βάρ ο'ιαηηαιβ να φαιηζε, 7 το  
να η-αιηηίηηιβ εεαεαηέοηαεα, ρυαιηηεαη το να  
ρυιβληεαάτ, 7 ιοηαδ αηείηοιθε ιηηηα ηίοζάεταιβ ι  
ζελυηηηρóτειαη ι, το ηέηη Λεοπολουρ ηε Austria.

### 10.—THE WORKS OF JULY ACCORDING TO PALLADIUS.

From the new of this moon until it is full, it is usual to plant curly cabbage, turnips, onions, carrots and mustard ; and to cut the brambles from the ground so that they may not grow. From the full of this moon until new moon, it is profitable to reap the wheat, so that it may be good and last longer. Disease of the heart is injurious in this month. Further, purgings, blood-letting, swimming, bathing and mid-day sleep are injurious in this month. If it is in this month that the first thunder is heard, it denotes great trouble in the kingdoms, troublous commotion in the towns, scarcity of bread, but plentiful fruit, in the land in which it is heard, as Leopold says.

### 11.—THE WORKS OF THE MONTH OF AUGUST ACCORDING TO PALLADIUS.

From the new of this moon until full moon, it is well to put the manure on the fields for the wheat, to dig the onions for storing ; and, after rain, to sow the radishes, the turnips and the late cabbage. From the full of this moon until new moon, it is usual to dry grapes, prunes and figs, so that use may be made of them at some other time ; and to sow the seed of cabbages and beans. In this month the company of women, midday sleep and the bath are very dangerous ; and purging is not good, nor blood-letting, except in a case of urgent necessity. If it is in this month that the first thunder is heard, it denotes death to the fishes of the sea and to four-footed animals, quietude for the peoples, and many diseases in the kingdoms in which it is heard, according to Leopold of Austria.

## § 12—ΟΙΘΗΕΔΑ Sep. το μήν ΡΑΛΑΘΙΥΡ.

Ὁ τεὰςτ να γελαίξε πο σο λάν, ιρ μαίε αν  
ρεαζαλ, αν εορνα, γ αν πόναιρ α εϋρ ι οταλαμή τε; οίρ  
ιρ ι οταλαμή ρυαρ ιρ ρεαρρ α ζϋερ ποίηε πο. Ιρ πο-μάιε  
αν τ-αν πο εϋμ αν λίον το εϋρ. Ὁ λάν να γελαίξε  
σο τεὰςτ ιρ αιμρρη νάτοῦρεα εϋμ να ζηάραιθε το  
βυαινετ γ αν ρίον το θέαναμή. Ιρ μαίε ινρο αν ταλαμή  
το ερεαβαθ γ το ρόμηαι, γ α λεαρυζαθ λε η-αοιλεαδ  
εϋμ ζαδ λυθζορτ το εϋρ ανη. Αρ ρεαθ να μίορα πο  
ιρ μαίε αν ρυιλ ηε ρεαοιλεαθ, αζυρ αν υιλε αιείτο ινρηα  
τουβάν γ ινρηα μάραιβ ατά πο-υιρόοιθεαδ. Μάρ ινρα  
μή πο ελυιντεαρ αν εέατο τόηηεαδ, ειαλλυιζιθ  
τιορμηλαδ ι οτοραδ να βλιαθνα, γ ρλυελάδ ιη α τοηρεαθ;  
ιομαδομήλαετ τον αράν, αετ σο θαορ; γ πο-θαζαρ βάιρ  
τον υροηηζ ρυιβλιθε ινρα ταλαμή ι ζελυιντεαρ ι, το  
μήηρ λεοπολοϋρ.

## § 13—ΟΙΘΗΕΔΑ October το μήν Αβενενιρ.

Ὁ τοραδ να μίορα πο σο τοηρεαθ, ιρ εόηρ αν ολα  
το θέαναμή γ αν ρίον ανη ι οταλαμή μήαλλ, γ ιρ μαίε  
ανηρο αν υιλε ρόρτ ζηάιν το εϋρ; μαρ ατά ερυιεθεαδα,  
ρεαζαλ, εορνα, γ α μααραμήλα ρηη. Αζυρ να εηόδα,  
να εαρτάιηιθε, να ζηήνάοαιθε, γ να εηοδα ρηανεαδα  
το βυαινετ, γ να τορτα μαλλα μαρ αν ζεέαθονα; γ να  
εραηηη αρ α οτιζ να ριλιηιθε, να ριοηηαιθε, γ να η-υβλα  
το ρλαντουζαθ. Ατά αν υιλε εθεαθ το-λειζιρ ινρα μή  
πο, γ ατά τινηεαρ να ηβαλλ ρηιόθαίθεαδ ζυαραδαδ.  
Μάρ ινρα μή πο ελυιντεαρ αν εέατο τόηηεαδ, ειαλλυιζιθ  
ρτοηηη ζαοιθε γ κοήζλυαραετ να η-αερ, ζαιηηε αράιν  
γ τορτα γ ρίονα; βάρ άηηέιρε γ έιρτ ινρα ταλαμή ι  
ζελυιντεαρ ι, το μήηρ λεοπολοϋρ.

**12.—THE WORKS OF SEPTEMBER ACCORDING  
TO PALLADIUS.**

From the new of this moon until full moon, it is well to sow the rye, the barley and the beans in a warm ground; for it is in cold ground that it is best to sow them before this. This is a very good time for sowing flax. From the full of this moon until new moon is the natural time for gathering the grapes and making wine. It is well to plough and dig the ground now, and to dress it with manure, in order to sow all kinds of garden herbs in it. Throughout this month the blood is in good condition for letting, and every disease in the kidneys and the hips is very dangerous. If it is in this month that the first thunder is heard, it denotes drought at the beginning of the year, and moisture at its end; abundance of bread, but dear; and much menace of death to the populace in the land in which it is heard, according to Leopold.

**13.—THE WORKS OF OCTOBER ACCORDING  
TO ABENCENIF.**

From the beginning of this month until the end, in a late soil, it is proper to make oil and wine, and it is well to sow now all kinds of grain, such as wheat, rye, barley, and such like. Filberts, chestnuts, pomegranates and walnuts should be gathered, and the late fruit likewise: and cherry, pear and apple tress should be planted. All wounds are difficult to heal in this month, and disease of the private parts is dangerous. If it is in this month that the first thunder is heard, it denotes storms of wind and commotion of the airs, scarcity of bread and fruit and wine, death of cattle and fish in the land in which it is heard, according to Leopold.

## § 14—Οιβηεάδα November το μέην Abencenir.

Ὁ τορὰς na μίορα πο ιρ μαϊτ na campairde το  
ε̄ρεαδὰ, 7 an ταλαμ̄ in a mbíonn ὀρο̄-λουβεαννὰ,  
cum naé b̄fárraó; 7 an epíonac̄ το b̄aint το na  
cpannaió, 7 a learuḡaó me h-aoileac̄. 1 lán na  
ḡealaḡe po, 7 1 lán na ḡealaḡe 'na oiaíó, ιρ μαϊτ an  
ḡeoil le pailleaó, 7 cpainn το ḡeap̄maó cum oibpe. 1ρ  
μαϊτ an mí po cum poia το p̄caoileac̄, 7 cum poḡmaic̄te,  
7 cum ḡac̄ p̄oḡt aic̄to το leiḡeap; aḡur aḡá aic̄toíde  
in̄na luip̄ḡnib̄ ḡuapaéac̄. M̄ar in̄ra mí po cluin̄p̄r̄o-  
teap an éeao t̄oḡp̄neac̄, cialluiḡr̄o oíoḡb̄áil το na  
caoip̄c̄ib̄, iomaḡamālac̄ ton ep̄uit̄neac̄ta, iolḡáip̄oear  
in̄na ḡaoimib̄. Tiocp̄air̄o an aim̄p̄ir̄e ιp̄teac̄ ḡo μαϊτ.  
Ní ḡéana p̄eap̄c̄ainn aḡt po-ε̄ap̄baó; ḡiḡeac̄, tuip̄r̄o  
na toḡc̄a το na cpannaió níορα luaiḡe in̄á ιρ c̄oḡp̄ in̄ra  
ταλαμ̄ in a ḡcluin̄teap̄ í, το μέην Leopoldur.

## § 15—Οιβηεάδα December το μέην Paladiur.

Am̄ pon ḡur beaḡ oibpeáda an éampa in̄ra mí po;  
ḡiḡeac̄. 1ρ p̄éioḡp̄ an luḡḡoḡt το éur̄ p̄á éoḡmaḡp̄ an  
eap̄maḡḡ, 7 an t-aḡmaḡ buain̄teap̄ ran am̄ po bíonn p̄é  
po-buan; 7 ní teap̄oecoá ón p̄eap̄-tiḡe oúḡmaéac̄ 7  
c̄uḡmālta n̄ro le ḡéanaḡp̄ ran am̄ po p̄éin (am̄ail 7 maḡ  
aḡeip̄ Paladiur); maḡ aḡá, an t-aoileac̄ το ép̄uin-  
niuḡaó 1 ḡcap̄maib̄, iópaíde 7 c̄oḡp̄oáíde το ḡéanaḡp̄ p̄á  
éoḡmaḡp̄ na h-aim̄p̄ir̄e éuḡe, na poiléip̄ το ḡlanac̄, 7  
ḡac̄ p̄aoḡap̄ eile naé mbaineann το éáil̄iḡeac̄t na  
h-aim̄p̄ir̄e. 1ρ iomaḡa neic̄te eile το b'p̄éioḡp̄ a p̄áḡ ḡac̄  
mí naé n̄p̄uḡp̄amaḡ, το ḡriḡ naé áil linn a beic̄ p̄aḡáac̄.  
1ρ an̄p̄o ιρ ḡuapaéac̄ tinnear na nḡlún. M̄ar in̄po  
cluin̄teap̄ an éeao t̄oḡp̄neac̄ cialluiḡr̄o bliac̄oain̄ máic̄,  
p̄olláineac̄t, p̄ic̄ in̄na cin̄iḡeac̄aib̄ in̄ra ταλαμ̄ in a  
ḡcluin̄teap̄ í, το μέην Leopoldur de Austria.

#### 14.—THE WORKS OF NOVEMBER ACCORDING TO ABENCENIF.

From the beginning of this month it is well to plough the fields, and the ground in which weeds are, so that they may not grow; and to cut the decayed wood from the trees, and dress them with manure. At the full of this moon, and at the full of the moon after it, it is well to salt meat, and to cut timber for work. This is a good month for blood letting, and for bathing, and for healing every kind of disease. And diseases in the legs are dangerous. If it is in this month that the first thunder is heard, it denotes damage to the sheep, abundance of wheat, joyousness in the people. The weather will come in well. It will not rain except a very profitable amount; nevertheless, the fruit will fall from the trees sooner than is right in the land in which it is heard, according to Leopold.

#### 15.—THE WORKS OF DECEMBER ACCORDING TO PALLADIUS.

Although there is little field work in this month, still it is possible to sow garden herbs for the spring, and the timber which is cut at this time is very durable, and the zealous and careful husbandman will not lack something to do, even at this time (as Palladius says), namely, to collect the manure in heaps, to make ropes and cords for the time to come, to clean the cellars, and to do every other work which belongs to the character of the season. There are many other things which might be said about each month which we have not said because we do not wish to be prolix. It is now that disease of the knees is dangerous. If it is now that the first thunder is heard, it denotes a good year, wholesomeness, and peace among the tribes in the land in which it is heard, according to Leopold of Austria.

## Αη 4 Καίβιδιυ.

### § 1—Το κάιλινθεομαάτ να η-αιμριηε : το να ρλαινέιδιυβ η δά ζκαίλιθεαάτ αιυβ το ηέην Λεορολδουρ.

Sul τοιρεοάμ le καίλινθεομαάτ να βλιαύνα, ní μιρθε αν ρεαν-φοκαλ βίορ τά λυαδ ζο μινιε αζ αν λυάτ λείζιμν, η φόρ αζ να η-αρτρολογζοαιβ Κυφιορταμίλα, το φοίλλιριυζαδ ; το βμιζ ζο μβαινεανν μιρ αν ραοάαρ ρο .1. Astra movent homines, sed Deus astra movet ; ιρ έ ριν : ζο ηγλυαιρεανν να ηέαλτα η ζο ζελαονανν να ταιοινε cum ελαοάόδα ηάδύιηε, η ζο ηνέαν αμίαιυ ριν λειρ να ηείτε ριυάιζτε υίλε αν τσομάιν, θεοάαα, ηοίθεαάα η ηεαή-ηοίθεαάα, αζ τορταδ ίοηητα α ζκαίλιθεαάτα τίλεαρ μαίτε ηό ολκα. Αάτ άαιμιρ ριν αδειρ αν ρεαν-φοκαλ εέατνα ζο ηγλυαιρεανν Όια να ηέαλτα ηέην, αζ ταβαιρτ τσίυβ ηε να ηόηι-έοηάάτ αιυβ βμιζ ηάδύιηά cum να ταιοινε η ζαά ηιυ έίλε το έλαοναδ το ηέην α ηάδύιηε τίλεαρ ηεην : ίοηημρ ζυη υαάα ατά ελαον ηάδύιηά ζαά ηείτε, ό τσιζ αν ρεανηάιυτε Αμιρτοτιλλ, αδειρ : Quod a natura inest, semper inest ; ιρ έ ριν : αν ηιυ ατά αζ τυιηε ζο ηάδύιηά ζυη θεαααιρ α ρεαηαδ ημρ ; ní ηέ αηάιν, άάτ μαίμυδ ζο βυαν αιζε ; όηι θεαηβυιζμιο ριν το ζηάά οραινν ηέην η αη έάά έίλε ; άάτ φόρ ιρ θεαηβ ζυη ηέιτοιρ μιρ αν τυιηε εαζηαά τειρρείτθεαά βυαιυ το βηείά αη αν υίλε έλαον έιζ ζο ηάδύιηά ; μαρ ριν ατυβηαδ ηε εέιλλ : Sapiens dominabitur astris, ιρ έ ριν ζυη μαίζιρτιρ αη να ηέαλτα αν τυιηε εαζηαά, όηι τσο-ζηί ελαίε μααάητα α ηάδύιηε βορβ, η ηεαάηιυδ ηέ αν τ-ολε cum α μβίονν ελαον. Ταίμιρ ρο τυζ Όια ηόηι υίλεέοηάάτ, τα τσιζαμαοιυ αν υίλε ηόλαυ, τον τυιηε ηεαητ α έοίλε ραοιηε, αη

## THE FOURTH CHAPTER.

### 1.—CONCERNING THE PROGNOSTICATION OF THE SEASON. CONCERNING THE PLANETS AND THEIR PROPERTIES ACCORDING TO LEOPOLD.

Before we commence with the prognostication of the year, it is not amiss to explain a proverb which is frequently quoted by the learned, and even by Christian astrologers, because it bears upon this work: viz., *Astra movent homines, sed Deus astra movet*, that is, that the stars move and incline people to a change of nature, and that they do the same with all the created things of the world, living, sensible and insensible, shedding into them their proper qualities, good or bad. But further, the same proverb says that God moves the stars themselves, giving them by his great powers the natural virtue to influence men and every other thing according to its own proper nature; so that it is from them that the natural inclination of everything is; whence comes the old saying of Aristotle, which runs: *Quod a natura inest, semper inest*; that is, what is in a man naturally is separated from him with difficulty; and not only so, but it stays with him perpetually; for we prove that constantly in our own case and in the case of all others; but further it is certain that it is possible for the wise and discreet man to gain the victory over every inclination which comes naturally. Accordingly it has been wisely said: *Sapiens dominabitur astris*, that is, that the wise man is master of the stars, for he makes his proud nature mild and gentle, and he avoids the evil to which he is prone. Further, great almighty God, to whom we render all praise, has

ήσοῦ, νί η-ιαῶ ἀνάιν να μέατα ἀέτ φόρ να θεαήαιη, ιρηιονη, 7 ζαέ νιῶ εἰλε ναέ φέτοιρ leo α ἐλαοναῶ μuna buῶ cιονταέ é φέιν μιρ, 7 νίορα λυζα ζο μόρ με congηαή ζιάρα Ὀέ. Μαρ ριη δπειμim ζυρ φέτοιρ λειρ να μέατα αη ουιηε το ἐλαοναῶ ζο νάτουρτα, ἀέτ ναέ φέτοιρ leo φοιρέιζηιυζαῶ το ὕεαηαή ραιρ. Δρ αη ἐλαον νάτουρτα ρο ιρ μιαν λιομρα τμάέτ φορ cαἰηηθεοραέτ νάτουρτα να ηplainέιτο, αζ υηήλυζαῶ 7 αζ λυίζε ζο η-υιλε 7 ζο η-ιολάη ραοι ρμαέτ 7 ραοι ρτιύραῶ αη μάταρ ναομήτα αη Εαζλαιρ Cατολιce Ρόμάητα..

## § 2—Ὁ cάἰηιῶεαέταἰῶ να ηplainέιθε Ὁά ηγοιρτεαη Saτυηηυρ.

### Saτυηηυρ.

Ιρ é ιρ αἰτ τον ηplainέιτο ρο αη ρεαέτμάῶ ρρέιη, Ὁά ηγοιρτεαη αη ρεαέτμάῶ ηλαίτεαη, 7 το ηέιη ορῶ νάτουρτα ζοιρτεαη αη ἐέαῶ ηplainέιτο θε. Ιρ é ιρ cάἰηιῶεαέτ Ὁῶ α βειτ ρυαη τιηη, λεαηηουθαέ, ταιήαιῶε, ρεαῦῶα, 7 λαέτεαήαιλ. Δτά ρέ 'να νάηαιῶ αζ αη νάτουρ Ὁαοηῶα ζο νάτουρτα. Ιρ αῦθαη é το μόρ-ῤαοέταρ, Ὁο ζορτα, Ὁ'αηηῶῶ, Ὁο θεαζ-έοραῶ να ηλιαῶηα 7 Ὁο Ὁίοζβάιλ να βεαέτα: Ὁο-βειη μαρ αη ζcέαῶηα Ὁοιζέαη, ορηαῶαέα, ρεμιορ, βοιέτῆηε 7 βάρ; ηυαιῶηεαῶ, ηί-έοηηηυῶε, ραῶαἰλ 7 ηεαήῶῶέαη. Ιρ ζηάέ λε ρο να Ὁαοιηε αη α ρτιύρμαηη Ὁο ἐλαοναῶ ἐum ρυαέτα, ἐum τυιρρε, ἐum λεαηηουἰῶ, ἐum cῤαίῶτεαέτα, υαέβαιρ, υαιζηιρ, 7 ηεαήῶῶίλ cυρῶεαέταη. Cτιύρμῶῶ αη ηplainέιτο ρο αη να Ὁαοιηε cῤίον-αορτα, υαιζηεαέα, ραηηταέα, τυιρρεαέα, λεαηηουθαέα, ἡῤῥῥαέα, cεαέαηαέα, ρελαῶαέα, ἐαῶῶέαηαέα, Ὁί-έρπειῶηεαέα, αηορῶυιζέαέα, ζλυτῦηαέα, ηιρεοζαέα; 7 φόρ αη αη Ὁροιηζ Ὁίορ ἐλαον ἐum να η-εαλαῶηα Ὁυἰθε, 7 ῤυῶβλαη ημεαρc να ζcοηρ μαρῶ αζ Ὁέαηαή ηιρεοζα 7 Ὁιαῶβλαιῶεαέτα.

given to the individual the power of his free will, in such a way that not only the stars but also the demons, hell, and every other thing are not able to influence a man unless he be guilty himself in that regard, much less when he has the assistance of God's grace. Accordingly I say that the stars can influence man naturally, but that they cannot force him. Of this natural inclination I wish to treat in the natural prognostication of the planets, while submitting myself and lying wholly and completely beneath the correction and the guidance of our holy mother, the Roman Catholic Church.

## 2.—CONCERNING THE PROPERTIES OF THE PLANET WHICH IS CALLED SATURNUS.

The place of this planet is the seventh sphere, which is called the seventh heaven, and according to natural order it is called the first planet. Its property is to be cold and dry, melancholic, earthy, masculine and diurnal. It is naturally an enemy to human nature. It is the cause of much labour, famine, hardship, scarcity of the year's fruit, and detriment to food-stuffs: it causes likewise sorrow, sighings, destruction, poverty and death; trouble, unrest, weariness and despair. This planet usually inclines those over whom it rules to hatred, sadness, melancholy, torment, horror, loneliness and disinclination for company. This planet rules over the aged, the lonely, the miserly, the sad, the melancholic, the usurious, the penurious, the servile, the despondent, the incredulous, the inordinate, the gluttonous, the superstitious, and further over those who are prone to the black art, and who walk amongst the dead corpses making witchcraft and deviltry.

### § 3—**Ἐο ἀιλινθεοματ να πλαινείδε πο.**

Ἰρ ἔ ἰρ λά τον πλαινείδε πο, αν Σατάρη. Ἰρ ἰ ἰρ υαιρ  
οἶ αν ἔατο υαιρ μαρ ἔιρζεαρ ζῆμαν αν λά ρην, ἡ αν  
τοῦτμαῶ υαιρ ἰ ντοιαῶ ἔιρζε τον ζῆμην. Ἀζυρ ἰ ζσάρ  
ζο ὄτορῶα αν ἔλιαῶαιν αρ αν τΣατάρη, βιαῶ ρί τιμη  
ζανη-θεατῶ; βιαῶ αν τεαρμαῶ μῶρ-ζαοτῶ, αν  
ραῆμαῶ ρλιῶ, αν ροζῆμαρ τιμη ριονη-ῆμαρ, ἡ αν  
ζεῆμημαῶ φαῶτυηρεαῶ, ζαοτῶ, καοι-ῆμαῶ, ἡ βεαζ-  
υηρεαῶ. Γιαλλυιζῶ ρῶρ ζανη τον ἔριῦτῆμαῶτα,  
ῆον, ολα, ἡ ἡῶρα λυζα τον ἡῶι. Ὀιαῶ αν ἡον ζανη  
ἡ ὄαορ, βιαῶ να τῶρτα ἡονῆμαρ, αῶτ ἡῶ βιαῶ αν τ-ιαρ  
ῦρ μαρ ρην. Γιαλλυιζῶ μαρ αν ζσῆαῶνα ζο ἡβιαῶ  
τῆαῶτ ἡοῦῶα αρ ῆῶραῶ, ἡ ζο ὄτυῦτῶ μῶρῶν ὄο να  
ρεαν-τιζῶτῶ. Ὀιαῶ αν ριαῶραρ τῆεαν, ἡ ζο ἡ-ἡῶιτε αν  
τερριανα ἡ αν Quartana, ἡ ἡ-ἡοῦῶα ἡῶτε ραν ὄοῆαν.  
Ἰρ ζαρ βαρ ὄο ῆεανῶαοῶνῶ ἡρῶν ἡβλιαῶαιν πο, ὄῶρ ἰρ  
κοῦτῆρῶα ὄῶῶ αν αῶρῆρ. Γιαλλυιζῶ βαρ τον  
ἡῶνῆρ, ζο ρρῆρῶαῶτα να καοῶμῶζ, ἡ ριαρταιῶε αν τῆῶῶα.

### § 4—**Ἐον δεῖῶ ἔῶῶα ἔῶζ ὄῶ ἡπλαινείδε πο.**

Ἀν ὄρῶζ βειρῶεαρ ραοι ρῶῦμαῶ να πλαινείδε πο  
βῶζ ζο ἡῶῶῦρῶα ρααρ τιμη, μῶρ-αῶζῶεαῶ, ἡῶ-ὄαῶῶῶαι.  
Ἀ ρῶῶε μεαρῶρῶα ἡ μέαῶ, ἡ κλαοῶτα ἔῶμ αν ταλαῶῶ,  
αῶτ ζο ἡβῶ ρῶῶ ἰρ μῶ ἡῶα ἡ ἔῶῶε αῶα. Σῆῶνα  
ρεοῶῶμα, ρυῶρῶῶῶε ρεαῶῶα, ἡ μαλαῶῶε ἡ ἡρῶζυρ ὄῶ  
ἔῶῶε, ὄαῶ ἡ ἡ-αῶζῶτε ὄοῶ, ἡ ἡζῶμαζ ὄῶῶ ἔῶῶῶῶ-  
ῆονῆρῶῶαῶ ἡ καοι-ἔαρῶα; ἡ ἡρῶαῶα αῶῶ ὄῶῶ ἡῶρα  
ρῶῶε ἡῶα ἡ ἔῶῶε, ὑῶτ ριονῆρῶῶαῶ, λυῶρζῶε ρῶῶ  
ἡεῶῶῶῶεαῶ. Ὀῶ ρῶῶ ρῆῶεαῶ τιμη-ῆεοῶαῶ, ἡ  
ζσυρῶεαῶνα καοῶα ζῶῶεῶ τῶρβεῶῶῶαῶα: Ἀζυρ ἡῶ  
ἡῶῶ αν πλαινείδε πο ρῶαρ, βιαῶ να ὄαοῶηε βεαζα, ζανη-  
ῆεοῶαῶ, βεαζῆῶεαρῶζαῶα, ἡ ζῆμαζ φαῶρῶῶεαῶα.

### 3.—CONCERNING THE PROGNOSTICATION OF THIS PLANET.

The day of this planet is Saturday : its hour is the first hour when the sun rises that day and the eighth hour after sunrise. And in case that the year shall begin on a Saturday, it will be dry and scarce of food ; the spring will be very windy, the summer wet, the autumn dry and cool, the winter wearisome, windy, somewhat cold, and scarce of water. It denotes, further, shortage of wheat, wine, oil, and less honey. Flax will be scarce and dear ; fruit will be plentiful, but fresh fish will not be so. It denotes likewise that there will be much mention of marriage, and that many of the old houses will fall. Fever will be powerful, and especially the tertian and the quartan, in many places in the world. Death is near old people in this year, for the weather is against them. It denotes death to the cattle (especially sheep), and the silk-worms.

### 4.—CONCERNING THE PHYSIOGNOMY WHICH COMES FROM THIS PLANET.

Those who are born under the dominion of this planet are naturally cold and dry, large-faced and ugly. Their eyes are moderate in size and directed towards the ground, but they have one eye larger than the other. Nostrils fleshy, lips thick, brows close together, the colour of their face brown, their hair black, crisp, woolly and somewhat curly ; some of their teeth longer than others, breast hairy, legs long and crooked. They are sinewy and dry-fleshed, their veins narrow though prominent. And if this planet be in the west, the people will be small, spare-fleshed, scant-bearded, and with long straight hair.



**5.—CONCERNING THE PROPERTIES WHICH THIS  
PLANET SHEDS IN MAN**

The property of those who are born under this planet is to be deeply thoughtful, timid and fond of husbandry. They are inconstant, sad, melancholic, deceitful, tricky (and, according to the philosophers, lecherous, owing to the excess of sperm which is generated in them). They are fond of solitude and hate rejoicing. They are angered by a trifling cause and difficult to part from their wrath ; nevertheless, the wise man can guard himself against all these evil properties through the help of God and with the gift of free will.

**6.—CONCERNING THE NATURAL INCLINATION  
OF THESE PEOPLE.**

They are inclined to letters and to learning, and especially to philosophy and the study of the understanding. Further, to holy secrets, of the free and unfree sciences, namely, husbandry, masonry, shoemaking and glovemaking. Others of them are inclined to inter corpses, and to every work that is made of earth. They are zealous in seeking mines of mercury, lead and tin, and the antique treasures of the earth. They make good friars, for they like solitude. This planet is ninety-five times greater than the earth (according to Alfraganus). Its metal is lead, its colour is the colour of ashes. It governs the earth and is distant from it 28,089,750 leagues, and has a body of 589,680 leagues.



## 7.—CONCERNING THE PROPERTIES OF THE PLANET WHICH IS CALLED JUPITER.

The place of this planet is the sixth sphere. Its property is to be warm, moist, airy, sanguinary, masculine, and it is very favourable to human nature, because it is itself naturally moderate, and so it purifies the air; whence it comes, that the winds are wholesome, and the rain very profitable to the earth. It moderates the heat in summer and the cold in winter, lessens diseases, banishes plagues, and assists growing things. It makes folk to be peacefully disposed toward one another, and to be devout, especially those whose planet it is, that is, wise, honest, modest, generous, just, merciful, orderly, faithful, well-inclined, truthful, magnanimous, virtuous people; people who are right-lived, compassionate, generous, charitable; people who are fond of women, jolly, amiable; people who are well-shaped, handsome, wise; people who have the fear of God in their hearts and are vigilant and watchful for Him.

## 8.—CONCERNING THE PROGNOSTICATION OF THIS PLANET.

This planet's day is Thursday. Its hour is the first hour of sunrise on that day and the eighth hour after that. In the year which begins on this day, i.e., on Thursday, the Spring will be windy, the Summer moderate, the Autumn wet, and the Winter likewise moderate. Wheat and food will be plentiful. Small grain will be very plentiful and flax very scarce. Wine will be abundant, and oil and honey

πο-τεαρ. Βιατό αν ριον ιομαδομήαιλ 7 αν ολα, αν μιλ  
ζανν; δέτ βιατό αν μνιυέφοιλ 7 αν τ-ιαρε ύη λιονήαιρ.  
Βιατό αν βλιαόαιη ρην ελαον έυμ ριοτέάνα δέτ (μαρ  
αουθραμαρ) βειη αν τοιλ ρλορ βιατό αν α πάούηη.

### § 9—**Όον βειτῶ χηοτᾶ βειη αν ῥλαινέιο ρο.**

Αν οηονζ βειρτέαρ ραιο ρτιύραό να ρλαινέιοε ρο  
βίο βειζῥεαιρρανάα, βεαζέυμτέα, ζεαλα, ελαον έυμ  
βειτῶ ριοννέροτᾶα; α βῥέαρόζα οονη, εαρτα, 7 ρεοιλτε  
'να ὀά κυο; α ρύιλε βεαιρζα, λαζ-ραόαιρκαά, ουθα,  
οατέμαλα; αιζτέ ραιηρηνζε ρεολήμαρ; ριαελα μόμα  
ολύτα; ζηυαυζε τέλιτε τανα, ὀ οτιζ οόιβ α βειτῶ ρλαιτ-  
μάοια: κυρλεαηνα ρατα ταιρβεάηταά.

### § 10—**Όο άλιυόεαάταιῶ να οηοιηζε ρο.**

Όίο ριαο ρο-ριοτέάητα, μαεάητα, νεαμήεαλζαά,  
νεαμήόύβαιλτε ι η-ηητιηη. Όίο μεαρραρὀα ταοιῶ βίο 7  
οιζε, ρυβαιλεαάα, βεαζέοοιηζιολλαάα, βεαζῥεαρδαά:  
νί βιονη ριαο ηάηαοαά νό οίοζαλταά, ζιόεαό βίο ρο-  
ζλυαιρτε έυμ ρειηζε ρο βεαζ-αόβαη. Οόιμήλιοναο α  
ηγεαλιτα λε ρίηηηηηη. Τηάάταο α ηζηοιτε λε βειρρῆεο.  
Όειηο βεαζέοοήαιρλε ράόάιλτεαά. Τηιζο ζαά ηιό ζο  
η-ηηαηα, οο βηιζ ζο ηβίο ζλαν-ηητεαάαά: βίο  
ελαηηηαιρ ρολλάηη, 7 οο ὀεαζέάιηυόεαάταιῶ.

### § 11—**Όο ελαον ηάόύηητα να οηοιηζε ρο.**

Όίο ρο ελαον έυμ να η-εαζλαηρε, έυμ χηεοιηή 7  
οεβόριον, οο βηιζ ζο ηβίο ρυαιηηεαά, ρυβαιλεαά,  
μαεάητα: ταιηη ρο βίο ελαον έυμ βειτῶ 'να  
ηβηρτεαηηηαιῶ, 7 'να ηηοαοιηῶ λιτεαρὀα, 'να ζεοόήαιρ-

scarce, but pork and fresh fish will be plentiful. That year will be inclined to peace, but (as we have said) free will gives victory over its nature.

**9.—CONCERNING THE PHYSIOGNOMY WHICH  
THIS PLANET GIVES.**

People who are born under the government of this planet are well-personed, shapely, white, inclined to be fair formed; their beards brown, curly and divided into two portions; their eyes red, weak-sighted, black, handsome; faces broad and fleshy; teeth large and closely set; hair soft and thin, as a result of which they become bald on the top; veins long and prominent.

**10.—CONCERNING THE QUALITIES OF THESE  
FOLK.**

They are very peaceful, honest, guileless, without duplicity in mind. They are temperate as regards food and drink, virtuous, faithful, well-informed; they are not hostile or vengeful, nevertheless they are easily moved to wrath at a slight cause. They fulfil their promises faithfully. They transact their business with discretion. They give good and salutary advice. They understand everything easily, because they have clear intellects; they are prolific and healthy, and of good character.

**11.—CONCERNING THE NATURAL INCLINATION  
OF THESE FOLK.**

They are inclined for the Church, to faith and devotion, because they are peaceable, virtuous, honest: in



addition, they are inclined to be judges and literary people, councillors and careful of the poor, and for every other occasion deserving of charity. Alfraganus says that this planet is 95 times greater than the earth. Its metal is tin. It governs the air. It is distant from the earth 17,208,200 leagues, and has a body of 615,600 leagues.

## 12.—CONCERNING THE PROPERTIES OF THE PLANET WHICH IS CALLED MARS.

The place of this planet is the fifth sphere. Its property is to be dry, warm, choleric, fiery, masculine and nocturnal. It is hostile to human nature owing to its own evil nature. It causes winds, disturbances, frost and great cold, hailstones and darkness, great heat in due season, immoderate winds, unwholesome and of evil properties. And it is so perverse and harmful by nature, and that in such a way that it moves and inclines the mind of creatures against each other, until they are angry and contentious, disputatious, erratic, blood-shedding, warring and hostile towards one another. It inclines them likewise to be thievish, predatory, incendiary, murderous, unjust, abusive and quick-tempered. This planet governs the warlike, the angry, treacherous, faithless and lying, the drunkards, gluttonous and shameless, highwaymen, quarrelsome and contentious persons, those who are fond of weapons, who are quick-tempered, madmen, plunderers and robbers; the evil-intentioned, deceitful and distressed; the tricky, backbiting and calumnious; the envious, grasping, covetous; the treacherous, bloody, irascible, boastful.



### 13.—CONCERNING THE PROGNOSTICATION OF THIS PLANET.

The day of this planet is Tuesday ; its hour is the first hour and the eighth hour. In the year which begins with this day, the spring will be wet, the summer hot, the autumn dry, and the winter cold, wet and dark, with much snow. There will be a fortune by the seaside owing to the great number of shipwrecks. It denotes damage to wheat and other grain, a moderate amount of oil and honey. All kinds of legumes will be plentiful, little wine, a moderate amount of fruit, and many of the small cattle will die owing to the abundance of blood, and the heat which governs them in that year. It denotes likewise many diseases and death to the female sex, and in addition it denotes sudden death, and that powerful nobles *vitam cum morte commutabunt*. There will be strife and contention between tyrants.

### 14.—CONCERNING THE PHYSIOGNOMY WHICH THIS PLANET GIVES.

Folk who are born under this planet have large faces, ugly, with small reddish spots in them ; hair scant, red or fair ; eyes inflamed, red and fleshy, and sight acute ; nostrils large and broad ; teeth clean, having spaces between them, incomplete ; and they are small bearded, and with bent figures. If this planet is in the west it denotes narrow necks, and weak legs which take long strides in walking : feet high-arched ; ankles small, and heads large.

## § 15—**ՏՈ ԸՆԴԼԻՆԹԵԱՇՆ ԱՆ ՏՊՈՒՆԶԵ ԲՕ.**

Միտ րօ քարհաճա, տօշրաճա ըստ Ծուրնե Ծօ Կսալաժ, Ծրօճ-ճէլլիժե 7 Ծրօճ-Ծրաճրաճա: Կիտ Իարրաճաճ ար ճօւրտիւր 7 'նա ընկիւնիժ աս ար արաւիւրնար: Կիտ շրաժիւր ար Ը շքօմճօրմալաճտ քէւ, ար Իմիւր 7 ար իննաժ: Կիտ Կրէաճաճ, մեաղաճաճ, մեալլաճաճ, ըաւի-ճօմքաճրաճաճ, Կրաճաճ, Ըճտ Կիւր ար Ծուրնե Ըաղաճաճ Կսալաժ ար ճլաօն ըա քէալա 7 ար Ը ըաժիւր քէւ.

## § 16—**ՏՈ ԸԼԱՅՈՆ ըՆԴՄԻՇՆԱ ԱՆ ՏՊՈՒՆԶԵ ԲՕ.**

Միտ րօ ճլաօն ըստ Ըրիւր 7 ըստ Երնե; մար քիւր Կիտ ճլաօն ըստ Կիւր 'նա ըղաճնաժ, 'նա շքարժաճա, 'նա Լաճտ Ծէալաճա Ըրիւր, 7 ար սիւր քիւր ճարժաճա: Կիտ Ծիւրիւր Ի ը-արաւիւր Երնեաժ 7 Ի Կրարժաճտ շրնաժիւր մօրա 7 Կաղա 7Ե. Ըճա ար քլաւնիւր րօ, Ծօ քիւր Ըքրաղաւր, ըիւրա ինճ ըա ճալաի սար շօ Լիւր, 7 ար Ե-ճտիւր ըստ ճր Ը ճիւր քիւր.

Ըճա քիւրաժ Ըաճ ար ար Երնիւր. Իք է Իք միտալ Ծի ար Ե-արաւր 7 ար ճօրա, 7 Ըճա ճիւր ճալաի 2379000 Ծօ Լէաղաժ, 7 Ըճա Ծօ ճօրա Ըաճ: 10530 Ծօ Լէաղաժ.

## § 17—**ՏՈ ԸՆԴԼԻՆԹԵԱՇՆԱժ ԱՆ ՔԼԱՅՈՒՆԵ ԾՃ ըՆԾՈՒՅԵԱՐ ՏՕԼ.**

### **ՏօԼ.**

Իք է Իք Ըիւր ըա Քլաւնիւր րօ Ի մեաժճիւր ըա Կրաւնիւր Ըիւր, 7 ար ճարժաիւր Ի-ար ըճ քիւր, մար Եղաղա 7 մար ըիւր ճիւր, ճ Կրաղաժ սիւր Ը քօլար. Իք է Իք ընկիւնաճտ Ծօն քլաւնիւր րօ ԾՃ ընծիւր ՏօԼ .Ի. ար շրաւ, Ը Կիւր Ե 7 Երիւր շօ մարարժա, Լաճարաժ, 7 քարժա. Սալի րօ Եղ ըա ճօրա Ը Կիւր արաժ 7 շաճ ըիւր Ըիւր ճօմլիւրնա 'նա Երաճ քէւ. Իք Ըժար ար Ծօրա ճօմաճտ Եղ Տիա Ծի

### 15.—CONCERNING THE PROPERTIES OF THESE FOLK.

They are irascible, ready at striking one, wanting in sense and in words. They seek contention and are enemies of quietude. They are fond of their own sort, of playing and of women. They are lying, deceitful, perfidious, without compassion, thievish; but the wise man gains the victory over the influence of the stars and his own nature.

### 16.—CONCERNING THE NATURAL INCLINATION OF THESE FOLK.

These are inclined to arms and fire, and accordingly they are inclined to be smiths, artificers, armourers and mechanics of all kinds; they are fond of firearms, and of the manufacture of great and small guns, &c. This planet is, according to Alfraganus, one and a half times greater than the earth, and an eighth part more. It governs fire. Its metal is iron and copper, and it is distant from the earth 2,379,000 leagues, and has a body of 10,530 leagues.

### 17.—CONCERNING THE PROPERTIES OF THE PLANET WHICH IS CALLED SOL.

#### Sol.

The place of this planet is in the midst of the other planets, and in the fourth heaven or sphere, as lord and king over them, from which they all obtain their light. The property of this planet, which is called Sol, i.e., the sun, is to be warm and dry moderately, diurnal and masculine. From it it comes that the fruits are ripe, and every other thing fulfilled in its own time. It is because God has given it such power to advance things that Aristotle was moved

ρο cum na neíte cábairt ar a n-ádháid, ar mhóð sur  
 gluar rin amrtoitll cum a máó : Sol et homo generant  
 hominem, ir é rin so ngeineann tuine 7 surian an tuine.  
 Labhairt Hali ar an bplainéio ro 7 a veir surab í ir  
 aóbar do fáar zaca neíte, 7 surab í geinear na neíte  
 fáraíla, 7 na h-ainmíntiúe. Clonaid rí 7 gluariró  
 rí na daoine [cum] a veit i rtaio cómaéctais, onóimig,  
 fáoir; 7 rtiúmaid for neac eile a veit trómóa 7 as  
 oiméim fua árocéimead. Úio rtiúmad aice ar na  
 rígtiú 7 ar na daoiniú cómaéctaca, ar na daoiniú  
 trómóa, mórcóirúeaca, deagcómaidreaca, 7 ar zac  
 tuine bíor 'na cómaidreac ar rígt 7 mo-fíaca.

## § 18—Do cáilindeoraét na plainéioe ro.

Ir é lá na plainéioe ro an Doimnac, 7 a h-uair an  
 céad uair 7 an t-octimad. An bíadain coruigear ar  
 an lá ro, bíad an t-eamrac mearaúa, an raímad  
 mo-úe, an foimmar zaoúac, 7 an geimreac zear. Bíad  
 an beaca líonmar 7 an uile fóir zraim, 7 fóir an fion,  
 an ola, 7 an míl 7 na torca. Bíad an áiméir beag 7  
 móir líonmar. Cialluigtú, an plainéio ro imrearin  
 eoir daoine uaire, 7 ionmad ar rígtiú, 7 ziorra  
 raozail don aoir óis, sed Deus super omnia.

## § 19—Don veitú cnoúa veir an plainéio ro.

An oiméir veitear faoi rtiúmad na plainéioe ro  
 bío zeal 7 feolmar: aigte cuinne polar-glana, beal  
 mearaúa; puirínúe caol-meamra; malaiúe caola;  
 fiacla zeala daúamla; ríón úimeac deagcumta;  
 muineal 7 uct cuinne; corp úimeac deagcumta: bío  
 mo-láoir 7 neartmar.

to say : *Sol et homo generant hominem*, that is, that man and the sun generate man. Hali speaks of this planet, and says that it is the cause of the growth of everything, and that it is it that generates the growing things and the animals. It influences and moves people to be in a powerful, honourable, free position ; and it governs another to be dignified and aiming at high rank. It governs kings and powerful people, people who are grave, magnanimous and of good counsel ; and every man who is a counsellor to king or prince.

#### 18.—CONCERNING THE PROGNOSTICATION OF THIS PLANET.

The day of this planet is Sunday, and its hour the first hour and the eighth. In the year which begins on this day, the spring will be moderate, the summer very warm, the autumn windy, and the winter sharp. Food will be plentiful and every sort of grain, and further, wine, oil, honey and fruits. The cattle, small and great, will be plentiful. This planet denotes contentions between nobles, and rumour about kings, and short life for the young, *sed Deus super omnia*.

#### 19.—CONCERNING THE PHYSIOGNOMY WHICH THIS PLANET GIVES.

Those who are born under the government of this planet are fair and fleshy : with round clear faces, mouth moderate, lips somewhat thick, brows narrow, teeth white and beautiful, nose straight and shapely : neck and bosom rounded ; figure straight and shapely ; they are very strong and powerful.



**20.—CONCERNING THE PROPERTIES OF THESE  
FOLK.**

They are grave, honest, generous, of good counsel, anxious that another should honour them. They are princely in mind, well spoken, haughty, and having a great opinion of themselves.

**21.—CONCERNING THE NATURAL INCLINATIONS  
OF THESE FOLK.**

These are inclined to be in an honourable position, and in high ranks governing other people: accordingly they are ready to be presidents, governors, captains, colonels, pilots and prelates; to be pastors over men and animals, but finally, they are inclined to every office and trade connected with silk, gold and silver. This planet is, as Alfraganus says, 166 times greater than the earth. It has dominion over fire. Its metal is gold. It is distant from the earth 1,213,333 leagues, and has a body of 1,075,680 leagues.

**22.—CONCERNING THE PROPERTY OF THE PLANET  
WHICH IS CALLED VENUS.**

**Venus.**

The place of this planet is the third sphere: its property is to be cold and moist moderately, watery, feminine, nocturnal and somewhat phlegmatic. It is favourable to human nature. This is the star which most illumines the night after the moon, and which is usually called the morning star. It is sometimes seen at sunrise, especially

mnáib, ar na leinb, ar an doir ciúil, ar na daoineb deaḡbriáctháca, rona, deaḡfoirtúháca, cearta, easnaióe, ruilbhre, ro-buirdeácar, trócaireáca; 7 ar ḡac tuine bíor túlthar a beic ḡlan inneallta 7 rrebeirac.

## § 23—Do cáilindeomáct na plaineíde ro.

Ir é ir lá don plaineíde ro an doine: ir é ir uair tóí an céad uair 7 an t-ochtmaó uair. An bliadóin tóruigear ar an lá ro, ní biaó tóigbáil uirce innce. Biaó an t-earrac ḡaoctac, an raíthacó fluic macánta, an foḡthar tihm ḡaoctac 1 n-áiteáca, 7 1 n-áitib eile ro-ḡluic, 7 an ḡeithreáó ruar ro-ḡaoctarac. Biaó an beáca líonthar, ḡiúeáó daoir. Biaó an ḡineamhain maic tórtac, 7 an ola 7 an míl líonthar. Cialluigió aicíveáca rúl, 7 bá r mórhán leanb ódh ḡalar bhreac, 7 ḡo bhruigbíó mórhán don mín-eallac bá r, 7 ḡo mbiaó crioct-talam 1 n-iomao t'áitib.

## § 24—Don deilb cnocta beir an plaineíde ro.

An tionsḡ beirtear rai rciúthacó na plaineíde ro bíó aigte meáthra cmuinne aca 7 veartḡa: rúile tóba bhionnáca 7 rúḡáca: malairde tóba tónta: ḡruas ḡlím ḡáda, 7 carca as cuir eile tóob, 7 ir ḡnác comarca in a n-aigtib: ríóna cama, beal mearráda, pur uáctarac níora luḡa iná an pur íoctarac; muinéal daáthail, uct cumang: pearranna beḡa ḡann-ḡeoláca; luirḡne luctmára, 7 má r roir an plaineíde ro ḡní rí na cuir meáthar, ḡeal, 7 do ḡearrá daáthail; 7 má r riar í, biaó ríao beḡ-ḡearranáca, plat-máola.

in the winter. It has dominion over women, children, and musicians, well spoken people, happy, fortunate, just, wise, cheerful, grateful, merciful people ; and over those who like to be neatly got up and showily dressed.

### 23.—CONCERNING THE PROGNOSTICATION OF THIS PLANET.

The day of this planet is Friday : its hour is the first hour and the eighth. The year which begins on this day will not be lacking in water. The spring will be windy, the summer moist and gentle, the autumn dry and windy in some places and very wet in others, and the winter cold and very laborious. Food will be plentiful but dear. The vine will be good and fruitful, and oil and honey plentiful. It denotes disease of the eyes, and the death of many children by smallpox, and that many of the small cattle will die, and that there will be earthquakes in many places.

### 24.—CONCERNING THE PHYSIOGNOMY WHICH THIS PLANET GIVES.

Those who are born under the government of this planet have fat, round, red faces ; eyes black, sparkling and merry ; brows black and joined ; hair smooth and long, and, in some others of them, curled, and there is usually a mark on their faces ; noses curved, mouth medium, upper lip smaller than the lower lip ; neck handsome but narrow ; persons small and spare ; legs heavy ; and if this planet is in the east it makes their bodies fat, fair and of handsome stature ; if it is in the west they will be small-bodied and bald-headed.



**25.—CONCERNING THE NATURAL INCLINATION  
OF THESE FOLK.**

These are inclined for idleness, and arts which are light, curious, showy, such as singing, and harping; accordingly, they are given to poetry, the organ, choirs, painting, the making of laces and gold thread, &c., and besides they are given to Comedy, i.e., a very public art.

**26.—CONCERNING THE PROPERTIES OF THESE  
FOLK.**

These are of a warm, moist, phlegmatic nature; they are eloquent, prudent and fortunate, grateful, amiable, affectionate, just, sweet-spoken, fond of music, dancing and pastimes, idle games, fornication, self-adornment and dressing and making clothes; finally, they like to be treated well and joyously, and to have perfumed clothes, and it is seldom they give themselves to learning. This planet is, according to Alfraganus, 37 times smaller than the earth. Its metal is copper. It has dominion over the private parts of men and women. It is distant from the earth 325,656 leagues, and has a mass of its own of 175 leagues.

**27.—CONCERNING THE PROPERTY OF THE PLANET  
WHICH IS CALLED MERCURIUS.**

**Mercurius.**

The place of this planet is the second sphere. Its property is to be masculine, diurnal and of a changeable nature; because it takes its property from the planet with which it conjoins, or to which it is nearest, in such a way

cáilíúeaáct maič, 7 má bíonn a bfozgar do úroc-  
 plainéio biaíó a cáilíúeaáct ro olc ; óir do-éíómiro rin  
 so laečeaíail .i. daoine don cáilíúeaáct rin, so mbíonn  
 maič fíur na deašúaoine, 7 olc fíur na úrocúaoine.  
 Stiúraió an plainéio ro ar na filíóib, ar na rerióáanna,  
 7 ar lučt úliše ; ar na rinnteoirib, matematicir, 7 ar  
 na daoimib žeib neite nuadó amac ; ar na ceapra óir  
 7 airšio, 7 fa úeoio ar na daoimib úéčraácaáa cum  
 maršála 7 ceannuigeáca.

## § 28—Do cáilíúeaáct na plainéioe ro.

Ir é ir lá don plainéio ro an Céaúaoine : ir é ir  
 uair oí an céaú uair 7 an t-ócúáó h-uair. An  
 bliáóain čoruišear ar an lá ro, biaíó an t-eaprac  
 fliuc žan beit ro-maič, an raípraó an-te, an fožmar  
 meapraó, 7 an žeimheáó žear, áct ní biaíó ro-fuar.

Biaíó an cpiučneáca 7 žac žpán eile so  
 meapraó, biaíó an fíneaíain maič 7 an ola líonmar,  
 áct do žac rópc eile beaca cialluigió žainne, 7  
 žopca i n-áiteácaib. Inra bfožmar cialluigió báp  
 tuine p̄mionrapáca, 7 so žcaillpíó na mná topcaá  
 clann poió am, 7 cuio oioó béapac clann marib ar  
 úteaáct am a mbreit : biaíó an fiaórap teinteáct  
 líonmar 7 an tinnear cinn, 7 biaíó ionpáó 7 cuimne  
 ar na móp-neite mópa nuadó čeašmócar ran mbliáóain  
 ro.

## § 29—Do úeib čioča na úhoiŋze ro.

An úhoŋž beipčear faoi an plainéio ro bíó do  
 péapra óacaíail, meapraó, žann-foolaiš ; aišče  
 cumangša cópaáca faošiallaáca : ríóna faóá bapri-

that if it be near a good planet its property will be good, and if it be near a bad planet its property will be bad ; for we see that daily, viz., people of that property, that they are good with the good, and bad with the bad. This planet governs the poets, writers, lawyers, painters, mathematicians and those who discover new things, goldsmiths and silver-smiths, and finally those who are eager for bargaining and buying.

#### 28.—CONCERNING THE PROGNOSTICATION OF THIS PLANET.

The day of this planet is Wednesday : its hour is the first hour and the eighth. In the year which commences on this day, the spring will be wet and not very good, the summer very hot, the autumn moderate, and the winter sharp, but it will not be very cold. Wheat and every other grain will be moderate, the vintage will be good and the oil plentiful, but it denotes scarcity of every other sort of food, and famine in places. In the autumn it denotes the death of some prominent person, and that pregnant women will lose their children prematurely, and some of them will have still-born children at birth ; the fiery fever will be common ; and headache, and there will be much talk and mention of great novelties in this year.

#### 29.—CONCERNING THE PHYSIOGNOMY OF THESE FOLK.

Those who are born under this planet are of handsome person, medium, spare-fleshed ; faces narrow, well-proportioned, long-jawed ; noses long and pointed ; eyes small and

pinneada: rúile beaza san veit ro-ouba; malaithe  
 paosa rínte; féaróga tana ouba; puirínthe tana,  
 sruaza rínte bahh-éarta; fiacra neimóireada, 7 méir  
 na lámh paosa.

### § 30—Do cáiliúeact na dhoinse ro.

Díto ro zéar-inceleactac dúctactac eadhaithe;  
 zéibto amac neithe nuada zo h-urra; níto a ngnóite  
 zo cinnte; bíto diongmálta cum an uile ceirthe 7  
 ealaúna, 7 dúlmair cum riubail talta coiméitigeada 7c.

### § 31—Do claoon náduícta na dhoinse ro.

Díto ro claoon cum veit 'na n-ollamhnaib, 'na  
 reíobannnaib, 'na bhrinnceoirib 7 'na luét déanta  
 íomáigthe; cuirto díob a mbeit 'na matematicir, 'na  
 n-aritmeticir, 'na sceannuigéib, 7 'na luét trácta ar  
 pórsa 7c. Atá an plainéio ro (do méir Alfraganur)  
 níora luza zo móir iná an zéalaé, 7 atá an zéalaé  
 níora luza zo móir iná an talam, mar deirim aice féin.  
 Ir é ir miotal dí an t-airgead beo; 7 atá rí ón talam  
 125185 do léazai, azur atá do cóirp aice .i. 1000  
 míleat, ionnann rin 7 200 léazat Eadailleat.

### § 32—Do cáiliúeactaib na plainéioe dá nsoítear lúna .i. an zéalaé.

#### Lúna.

Ir é ir áit don plainéio ro an céad rpeir ir  
 foisre úinn: ir é ir cáiliúeact dí [a veit] ruar,  
 fluic, uirceamail, oíúceamail, banosa. Aweirtear  
 zuraib í ro ir adúair don uile cairleac 7 fluicnair, 7  
 do fáir na neithe fáraíla ó íomao fluicnair na

not very dark ; eyebrows long and extended ; beard thin and dark ; lips thin ; hair long and curled at the end ; teeth irregular, and fingers long.

### 30.—CONCERNING THE PROPERTIES OF THESE FOLK.

These are sharp-witted, earnest, wise ; they discover new things easily ; they transact their business punctually ; they are fitted for every trade and art, and fond of travelling in foreign lands, &c.

### 31.—CONCERNING THE NATURAL INCLINATION OF THESE FOLK.

They are inclined to be professors, writers, painters and sculptors ; some of them to be mathematicians, arithmeticians, merchants and matchmakers, &c. This planet is (according to Alfraganus) much smaller than the moon, and the moon is much smaller than the earth, as we shall say in its own place. Its metal is quicksilver, and it is distant from the earth 125,185 leagues, and has a mass of 1,000 miles, which is equal to 200 Italian leagues.

### 32.—CONCERNING THE PROPERTIES OF THE PLANET WHICH IS CALLED LUNA, i.e. THE MOON.

#### Luna.

The place of this planet is the first sphere which is nearest to us ; its property is to be cold, moist, watery, nocturnal, feminine. It is said that it is the cause of all

plainéide ro do d'oirtear inna créatúirib rin. Do cuirriúeadó go lór ugdar foglumta as mion-rcmúdugdó cáilidheacáta 7 náduir na plainéide ro ; 7 ní fuil ann acé **zaineam do cum i nrad, nó** an fáirge do éadomá 'na deora, óir atá a náduir com claoéldóac, com iongantac 7 com uaisneac 7 rin, ar móó nac féioir a faáil amac uile ; zióeac, ór zníom i láim é, tairgream beagán d'foillriugad de go zenarálta. Ó cúr tugtar aige sur móir an t-eioirdealugdó atá mar oibrigeat an plainéid ro an tan bíor as fáir, tairir mar zní an tan bíor as dol ar zcúl ; mar rin na daoine críona 7 fearacá, bí conntar zéar acá ar fáir nó ar éeac na zealaige, 7 mar an zcéadna ar a lán nó ar dol ar zcúl dí, fa iomad neite baineat le fearóacé tige 7 le pláinte corparóá ; óir adoir **Plinius lib. 18 Cap. 32** surab é am buana, zeairéá, 7 beairéá zaca neite lán na zealaige .i. óna beit lán go a teacé cum go mairríd níora buaine ; mar rin, an t-adomá baintear re fáir na zealaige zníteat maorzán de le zeair-aimrír, már crann é cáilleat a dúilleabáir. Asur na h-ainmíntiúe a mbaintear arta le fáir zealaige bío i zcontabairt, asur an zort 7 na toréá baintear le fáir na zealaige (do réir **Palatius**) ní bíonn riad rubrtainteac nó buan nó tarbac, amáil 7 mar beit le na mbuaint i lán na zealaige. Tugtar aige mar an zcéadna do cáilidheacé iongantac eile na zealaige, 7 ir é rin, már mian le neac an buadain fírionnaac léigeadó na h-aicreacá d'ionnraige na mátrac le fáir na zealaige, 7 má cuirtear uige faoi ceirc nó faoi éan eile le fáir na zealaige biat na coilig níora líonmaire, 7 már mian a contpáróacé déanad na neite ro le lán na zealaige. Iongantat eile do éaoid teacé na zealaige, amáil 7 mar adoir **Iacobus Palerino Eadáilleac** .i. már mian le neac fíor

damp and moisture, and of the growth of growing things, from the superabundance of moisture of this planet which it sheds into those creatures. Many learned authors have been wearied by the close scrutiny of the property and nature of this planet; and it is only putting sand in a withe, or pouring out the ocean by drops; for its nature is so changeable, so wonderful, and so mysterious, that it is not possible to find out all about it; nevertheless, since it is a matter in hand, we shall endeavour to exhibit a little of it generally. In the first place it must be noted that there is a great distinction between the operation of this planet when waxing and when waning; accordingly, wise and knowing people keep sharp account of the crescent or new moon, and likewise of its full or waning, on account of many things connected with husbandry, and with bodily health; for Pliny says, Lib. 18, Cap. 32, that the time for reaping, cutting and pruning everything is the full of the moon, i.e., from full moon to new, so that they may keep better. Accordingly, the timber which is cut at the crescent moon rots in a short time, if it is a tree which loses its foliage. And the animals which are castrated at the crescent moon are in danger, and the cereals and fruits which are gathered at the crescent moon (according to Palladius) are not substantial or lasting or profitable, as they would be if they were gathered at the full of the moon. Another wonderful property of the moon is to be noted likewise, and that is, if one wishes the year to be one for males, let him allow the males to approach the females at the waxing of the moon; and if eggs are put under a hen or another bird at the crescent moon the cocks will be more numerous; and if he wishes the contrary let him do these things at the full moon. Another wonder touching the new moon, as the Italian Jacobus Palermo says, if anyone

cinnte d'fáil ar an bhonn i dtiocfaid an gealaí tuasó ré corán aige agus cuimhne na fairsge ann, 7 luaité déanta don éirinn Oliva .i. an éirinn dá ndéantar an ola, 7 bíod coimheas gearra aige fairsge fairsge tuairim teacht na gealaíge, 7 inna bhonn i dtiocfaid gluairfidéar an luaité fairsge ann ráile, ionnar go mbiaid buairé go foiléir fairsge gearra. Dóibí an t-uisge cearna méirín leir fairsge, dá fáil gur uime éis ro ón ríuad mó-ghrinn atá as an gealaíge ar an aige, ar uisce na fairsge, 7 ar éirinn oliva fairsge gearra níl eile. Mar fairsge go mochuige 7 go ngluairfidéar na teacht, as foiléir tuasó ná náduime taobha ón bhlaicéir ro. Atá ríuad aige ro ar na maireálaib 7 ar an luaité fairsge, ar luaité leanna fairsge, ar na daoine learfais, laisgeoidéar, 7 móiréar.

### § 33—Do cáilindeoraí na pláinéide ro.

Ir é ir lá na gealaíge an luaité; ir í a h-uair an céad uair 7 an t-ochtmaid h-uair. Inna mbliadain tuisgear ar an lá ro ní tairéar uisce; biaid an t-earraí fionnfa, an fairsge mearfais, an foisge mó-éir, 7 an geimheas macánta. Cialluigeidéar uime don éirinnéar, atá iomaí do na gearraib eile: mearfais atá don fion 7 don ola. Cialluigeidéar iomaí aicéar na h-áirnéir, ar móid go mbia 'na ionntar as na cinearéar; 7 fairsge biaid aicéar ar na daoine, 7 fairsge fairsge na daoine coimheas. Biaid ar na maireálaib go lionntar inna mbliadain ro a n-aicéir féin .i. Suffocatio matricis. Níl biaid míl ná fairsge ar foisge fairsge na mbliadain ro, do bhí go bhígeidéar iomaí beaí 7 fairsge fairsge bair.

wishes to know accurately the point at which the moon comes into conjunction, let him take a silver cup and put sea brine in it, and ashes made from the olive tree, i.e., the tree from which oil is made, and let him keep a sharp look-out about the time of new moon, and at the point at which it comes the ashes will be moved on the brine so that there will be plainly a turbidity in the cup. The same author gives a reason for that, saying that this happens because of the very close government which the moon has over silver, sea water and the olive tree beyond every other thing. Accordingly they perceive and move at its coming, showing the nature which they have from this planet. This planet has dominion over sailors and mariners, the phlegmatic, lazy, weak-hearted and sluggards.

### 33.—CONCERNING THE PROGNOSTICATION OF THIS PLANET.

The day of the moon is Monday ; its hour is the first hour and the eighth. In the year which begins on this day there will be no lack of water ; the spring will be cool, the summer moderate, the autumn very wet, and the winter mild. It denotes scarcity of wheat but plenty of other grain ; a moderate amount of wine and oil. It denotes many diseases of cattle, so that the nations will wonder, and further, there will be diseases on people and schisms between the powerful. Women will suffer much in this year from their own disease, i.e., *Suffocatio matricis*. Neither honey nor silk will do well this year because many bees and silkworms will die.

### § 34—**Ἐὸ θεῖτῃ σροῦα να θροινζε ἠαη ρλαινέιτῃ αν ζεαλαῶ.**

Ἐῖτῃ ρῃ ρῃ-ζεαλ, λεανηῖν[αῶ]; ἔαῶαν λεαῶαν, σρουῖν, βλαῖτῃαη; ρῖτε μεαρηῖτῃα, ελαῶν, σῃαλαῶα; ἡ ρῖτε ἱρ μῃ ἱνά α ἔεῖτε. ἱρ ζῃαῶ βαιλλ ἱν α αῖζῃτῃ; α μαλαῖτε ἱ ἕρῃαρ ὃα ἔεῖτε : ρῃῃα ρμυαῶα, ἡ βέῖτ ἕααα.

### § 35—**Ἐὸ ἔαῖτεθεαῶτ να θροινζε ρῃ.**

Ἐῖτῃ ρῃ νεαῖρεαρηῃαῶα, ρυβαῖτεαῶα, σῃαλαῶα, μῃν-ῆῃνεαρηῃαῶα νεαῖν-ἱρῃῃτεαῶα; ἕῖτῃ ελαῶν λε θεῖτ 'να λυῶτ ραῖρε, ἡ ρυβαῖτ ρῃρ ἱρρε : ἕῖτῃ λεαρε ἡ μαλλ-ῆῃνεαρηῃαῶα.

### § 36—**Ἐὸ ελαῶν ηῃῃῃητα να θροινζε ρῃ.**

Ἐῖτῃ ελαῶν ὃῃ νεῖτῃ ελαῶεῃῃαῶα, ὃῃ ἕρῃ ζῃ μῃῃῃ ρέῖν μαη ρῃν. Ἐῖτῃ ελαῶν με θεῖτ 'να η-ἱαρεαῖμῃῃῃ, 'να ὃταῖθεῖμῃῃῃ, ἡ θεῖτ αα μεῖε ἕῖτῃ ἡ ὃῖζε ἡ α μαεραῖηα ρῃν. αῶα αν ρλαινέιτῃ ρῃ (ὃῃ ρέῖρ αῖρηααηρ) ἱῃῃα λυα, ἱνά αν ταλαῖ 39 η-ἱαῖρε. ἱρ ἔ ἱρ μῃῃαλ ὃῖ αν τ-αῖρηαῶ. αῶα ρῃῃῃαῶ αῖε αρ αν ἱρρε ζῃῃῃτ να ραῖρε ἡ αρ αν εῖαηη ὃῖα. αῶα ὃη ταλαῖ 9847 ὃῃ λέααῖῃ ἡ αῶα ὃῃ ἕῃῃ αῖε ρέῖν 166 ὃῃ λέααῖῃ.

Ἐὸ ρέῖρ να ζῃῃῃαῖαῖτε ἡ αν θεῖτῃ σροῦα ὃῃ-ἕῖρ να ρλαινέιτῃῃ ὃῃ να ὃαῖνῃῃ ἕῖρῃεαη ρῃῃ να ρῃῃῃαῶ, ἱρ ρέῖτῃρ λε ζαῶ ὃῖηη ρῃῃ α ῃλαινέιτῃ ρέῖν ὃῃ θεῖτ αῖρε, ἡ ἱῃῃα ρεαηη μῃ ἕαῖρεαηη αρ α ελαῶν ηῃῃῃητα ρέῖν : ὃῖρ μῃρ ηῃῃῃη Μαρη ἱῃῃῃεῃαρ ανη ρέῖν, ἱρ ἕαῖτῃ ζῃῃαῖ ἔ ἱρ ρλαινέιτῃ ὃῃ; ἡ μῃρ ηῃῃῃη ἱρῃῃῃ ἱῃῃῃεῃαρ ανη ρέῖν, ἱρ ἔ ἱρ ρλαινέιτῃ ὃῃ; ἡ μαη ρῃν ρῃρ ρηα ρλαινέιτῃῃ ἱτε.

### 34.—CONCERNING THE PHYSIOGNOMY OF THOSE WHOSE PLANET IS THE MOON.

These are very white and phlegmatic; face broad, round, blooming; eyes medium, squinting, sleepy, and one eye larger than the other. They usually have spots on their faces; their brows close together; noses stubby, and mouths small.

### 35.—CONCERNING THE PROPERTIES OF THESE FOLK.

These are inconstant, virtuous, sleepy, subject to minor ailments, harmless. They are inclined to be mariners and travel by water; they are sluggish and unenterprising.

### 36.—CONCERNING THE NATURAL INCLINATION OF THESE FOLK.

They are inclined to changeable things, because they themselves are so. They are apt to be fishermen, tavern-keepers, and to be selling food and drink and such like. This planet (according to Alfraganus) is 39 times smaller than the earth. Its metal is silver. It has dominion over the salt water of the sea, and over the olive tree. It is distant from the earth 9,847 leagues, and has a body of its own of 166 leagues.

In accordance with the signs and the physiognomy which the planets give to those who are born under their government it is possible for every man to know his own planet, and better if he looks at his own natural inclination; for if it be the nature of Mars which he shall perceive in himself, it is certain that that is his planet, and if it be the nature of Jupiter he shall feel in himself, that is his planet, and so on with the other planets.

## § 37—ΙΟΝΣΑΝΤΑΡ ΕΙΛΕ ΤΟΝ ΞΕΛΑΙΣ ΤΑΟΙΘ ΛΙΟΝΑΘ Γ ΤΡΑΪΣΑΘ ΝΑ ΦΑΙΗΣΕ.

Imearc γαδ νιθ ειλε δά η-οιθμυζεανν αν ξελαδσ  
ατά νιθ οιοθ πο-ιονσανταδ, μαρ ατά λιοναθ γ τραΪσαθ  
να φαησε, το λιοναρ φαοι οθ γ το τραΪσαρ φαοι οθ ανη  
α ρπαρ 24 η-υαιρε γ κορμαθ βεαγ, λε γλυαιρεαδτ να  
ξελαυζε; γ τρε γρυννδονηταρ μαιμυθ γαδ λιοναθ γ  
γαδ τραΪσαθ 6 η-υαιρε γ αν κυυζεαθ κυο το υαιρ.  
Τεαγμαθ αν λιοναθ πο γ αν τραΪσαθ ι η-υιλε εορτα να  
φαησε δά ηγοιρτεαρ mare oceanum, γ ι γκυο τοη  
φαησε mediterraneum, αρ μοθ γο ηοδταρ αρ υαιμυθ  
μορην τον ταλαμ. Μαρ ρην γυρ μαδταηαδσ τον λυδτ  
φαησε α βφιορ πο το βειτ ασα, γ αν ταη τιοηηρεαηαο,  
ιοηηαρ γο μαθ ράβδαιτε ειοεφαιθρ εμ τρηε τρε ρηα  
ρλιγτε ταηα κυμυαγ. Ηι λυγαιθε ιρ κοηρ το να  
λαιγυθ ριορ να ρειρηεο ρεο; οηρ ρεηιοθ Ρλινιυρ, γ αθειρ  
Petrus Aponiensis, γυρ λε λην τραΪσαθ να φαησε το-  
γυεθ αν υιλε ουιηε γ αιημυθε βαρ, το-γυεθ βαρ γο  
ηάουρηα; ρειρηεο γο δεημην ιοντυγτα ο'αιρε: γιοηηαρ  
γο ηβι ριορ γο ριορηαιθε αρ αν υαιρ το λο ηο ο'οιρθε  
τοροδερ λιοναθ γ τραΪσαθ να φαησε, τυγταρ αιρε  
ο'αιορ να ξελαυζε, γ αν λα ηη αρ μιαν τον ξελαυγ  
ριορ ο'ραγαιλ αρ αν υαιρ τοροδερ λιοναθ γ τραΪσαθ,  
ρεαδσ ε ηηρα γελαρ πο ηομμαιηη ηηρα γσεαδ εολαμην  
ταοιθ να λαημε ελι, γ αρ α κομυαιρ ρην, ταοιθ να λαημε  
θειρε, γυεθτεαρ αν υαιρ τοροδερ αν λιοναθ γ αν  
τραΪσαθ; αγ ταβαιητ αιρε γο γκυαλλυυζεανν αν λυηρ  
.Μ. αν ημαιοηη, ηο ηοηηε αν ηεαδον λαε, γ αν λυηρ .Τ.  
αν τραδηνόηα, ηο ι ηοηαο αν ηεαδον λαε; αγυρ γο  
γκυαλλυυζεανν να λυηρεαδσ πο .Με. αν ηεαδον λαε,  
αγυρ να λυηρεαδσ πο .ηο. αν οιοθε.

### 37.—ANOTHER WONDER OF THE MOON TOUCHING THE FLOW AND EBB OF THE SEA.

Among all other things which the moon causes there is one of them very wonderful—namely, the flow and ebb of the sea, which flows twice and ebbs twice in the space of 24 hours and a little more, by the motion of the moon, and by accurate computation each flow and each ebb lasts six hours and the fifth part of an hour. This flow and ebb takes place on the whole coast of the sea which is called *Mare Oceanum*, and in part of the sea (called) *Mediterraneum*, so that sometimes much land is exposed. Accordingly it is necessary for mariners to know these, and when they commence, so that they may come safe to land through the strait narrow ways. It is no less fitting that the physicians should know these secrets, for Pliny wrote and Petrus Aponiensis says that it is when the sea is ebbing that all men and animals die which die a natural death; certainly a secret which is worth noting. In order that it may be known perpetually at what hour of day or night the flow or ebb of the sea begins, let the age of the moon be noted and the day on which it is desired to find out the hour when the flow and ebb commences; let one look it up in the appended table in the first column to the left-hand side, and opposite it on the right-hand side is found the hour when the flow and ebb commences, noting that the letter M means morning or before midday, and the letter T evening or after midday, that the letters ME signify midday, and the letters NO night.

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## § 38 --

Λαίτε na σελαίσε.	Λιοναό.		Τριάδαό.		Λιοναό.		Τριάδαό.	
	H.	Q.	H.	Q.	H.	Q.	H.	Q.
1	3	4 m	10	0 m	4	1 τ	10	2 τ
2	4	3 m	10	4 m	5	0 τ	11	1 τ
3	5	2 m	11	3 m	5	4 τ	12	0 no
4	6	1 m	12	2 τ	6	3 τ	12	4 m
5	7	0 m	1	1 τ	7	2 τ	1	3 m
6	7	4 m	2	0 τ	8	1 τ	2	2 m
7	8	3 m	2	4 τ	9	0 τ	3	1 m
8	9	2 m	3	3 τ	9	4 τ	4	0 m
9	10	1 m	4	2 τ	10	3 τ	4	4 m
10	11	0 m	5	1 τ	11	2 τ	5	3 m
11	11	4 m	6	0 τ	12	1 m	6	2 m
12	12	3 τ	6	4 τ	1	0 m	7	1 m
13	1	2 τ	7	3 τ	1	4 m	8	0 m
14	2	1 τ	8	2 τ	2	4 m	8	4 m
15	3	0 τ	9	1 τ	3	3 m	9	3 m
16	3	4 τ	10	0 τ	4	2 m	10	2 m
17	4	3 τ	10	4 τ	5	0 m	11	1 m
18	5	2 τ	11	3 τ	5	4 m	12	0 me
19	6	1 τ	12	2 m	6	4 m	12	4 τ
20	7	0 τ	1	1 m	7	2 m	1	3 τ
21	7	4 τ	2	0 m	8	1 m	2	2 τ
22	8	3 τ	2	4 m	9	0 m	3	1 τ
23	9	2 τ	3	3 m	9	4 m	4	0 τ
24	10	1 τ	4	2 m	10	3 m	4	4 τ
25	11	0 τ	5	1 m	11	2 m	5	3 τ
26	11	4 τ	6	0 m	12	1 τ	6	2 τ
27	12	3 m	6	4 m	1	0 τ	7	1 τ
28	1	2 m	7	3 m	1	4 τ	8	0 τ
29	3	1 m	8	2 m	2	3 τ	8	4 τ
30	3	0 m	9	1 m	3	2 τ	9	3 τ

Days of the moon	Flow.		Ebb.		Flow.		Ebb.	
	H.	Q.	H.	Q.	H.	Q.	H.	Q.
1	3	4 m	10	0 m	4	1 t	10	2 t
2	4	3 m	10	4 m	5	0 t	11	1 t
3	5	2 m	11	3 m	5	4 t	12	0 no
4	6	1 m	12	2 t	6	3 t	12	4 m
5	7	0 m	1	1 t	7	2 t	1	3 m
6	7	4 m	2	0 t	8	1 t	2	2 m
7	8	3 m	2	4 t	9	0 t	3	1 m
8	9	2 m	3	3 t	9	4 t	4	0 m
9	10	1 m	4	2 t	10	3 t	4	4 m
10	11	0 m	5	1 t	11	2 t	5	3 m
11	11	4 m	6	0 t	12	1 m	6	2 m
12	12	3 t	6	4 t	1	0 m	7	1 m
13	1	2 t	7	3 t	1	4 m	8	0 m
14	2	1 t	8	2 t	2	4 m	8	4 m
15	3	0 t	9	1 t	3	3 m	9	3 m
16	3	4 t	10	0 t	4	2 m	10	2 m
17	4	3 t	10	4 t	5	0 m	11	1 m
18	5	2 t	11	3 t	5	4 m	12	0 me
19	6	1 t	12	2 m	6	4 m	12	4 t
20	7	0 t	1	1 m	7	2 m	1	3 t
21	7	4 t	2	0 m	8	1 m	2	2 t
22	8	3 t	2	4 m	9	0 m	3	1 t
23	9	2 t	3	3 m	9	4 m	4	0 t
24	10	1 t	4	2 m	10	3 m	4	4 t
25	11	0 t	5	1 m	11	2 m	5	3 t
26	11	4 t	6	0 m	12	1 t	6	2 t
27	12	3 m	6	4 m	1	0 t	7	1 t
28	1	2 m	7	3 m	1	4 t	8	0 t
29	3	1 m	8	2 m	2	3 t	8	4 t
30	3	0 m	9	1 m	3	2 t	9	3 t

Δzur ionnar zo mbia an clár ro-tuisre le  
 h-eiriomláir, fiarruigim ca h-uair toireócar líonad  
 7 trágad na fairge inoiu .i. an 20 lá do márt  
 anhró i n-Éirinn, 7 sumab é rin an 30 lá do  
 néin an pápa don mbliadain i lácaim .i. 1694  
 (azur an ron zo bfuil an leabhan ro[as] tráct  
 do néin conntair an pápa, siúdó ir féidm  
 úráid do déanam de anhró amail 7 do déantair  
 inra Róim, do bhís sumab ionnann an lá  
 áct nac ionnann shítean a sconntar do néin  
 na míora, taob amuis do na feircide  
 zluaractaca). Mar rin féadaim an 30 do márt  
 líon doire na sealaige i scailindeoir na míora, sumab  
 é rin an 5: iarraim ro inra scéad colamain don clár  
 ro taob na láime clí, 7 do-éidim ór a comair zo  
 otopuigeann an céad líonad an lá ro ar a feáct do  
 élog ar maidin, 7 a trágad rin ar a h-don 7 cúigmad  
 cuir do uair i noiaid an meadóin lae, 7 an dara  
 líonad ar a feáct 7 dá cúigmad do uair i noiaid an  
 meadóin lae céadna, 7 a trágad rin ar a h-don 7 trí  
 cúigmad cuir do uair i noiaid an meadóin oíde tar  
 a cionn ar maidin an lae 'na oiaid. Le ro atá an  
 clár ro-tuisre for láite uile na sealaige.

---

And in order that this table may be easily understood by an example, let us ask what time the flow and ebb of the sea begins to-day—viz., the 20th of March here in Ireland, and that is the 30th day [of March] (according to the Pope) of the present year—viz., 1694 (and although this book treats according to the Pope's reckoning, nevertheless it may be used here as it is in Rome, because the day is the same, but it is not reckoned the same according to the month, outside the movable festivals). Accordingly I look at the age of the moon on the 30th of March in the calendar of the month, and that is 5: I look for this in the first column of this table to the left-hand side and I see opposite that the first flow begins on this day at seven o'clock in the morning, and its ebb at one and the fifth part of an hour after midday, and the second flow at seven and two-fifths of an hour after midday the same day, and its ebb at one and three-fifths of an hour after midnight following it in the morning of the day after. With this the table will be intelligible for the other days of the moon.

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§ 39—μοῦ ἡ-αἰτεονταῖ ἂν κομητὰ  
ἡ μβία ἂν ζελαδὸ ζαδὸ λαοὶ ἂν ἂν  
ζελαῖ ἡ πο.

Λαίτε ἡ ζελαίγε.	Ἰαν.	Feb.	Μαρ.	Ἀπριλλ	Μαί.	Ἰουνε
1	Aquar.	Piscis	Aries	Tau.	Gem.	Cancer
2	Aquar.	Piscis	Aries	Tau.	Gem.	Cancer
3	Pisc.	Aries	Tau.	Gem.	Can.	Leo
4	Pisc.	Aries	Tau.	Gem.	Can.	Leo
5	Pisc.	Aries	Tau.	Gem.	Can.	Leo
6	Aries	Tau.	Gem.	Cancer	Leo	Virgo
7	Aries	Tau.	Gem.	Cancer	Leo	Virgo
8	Tau.	Gem.	Can.	Leo	Virgo	Libra
9	Tau.	Gem.	Can.	Leo	Virgo	Libra
10	Tau.	Gem.	Can.	Leo	Virgo	Libra
11	Gem.	Can.	Leo	Virgo	Libra	Scorp.
12	Gem.	Can.	Leo	Virgo	Libra	Scorp.
13	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
14	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
15	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
16	Leo	Virgo	Libra	Scorp.	Sagitt.	Capri.
17	Leo	Virgo	Libra	Scorp.	Sagitt.	Capri.
18	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
19	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
20	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
21	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
22	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
23	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
24	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
25	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
26	Sagitt.	Capri.	Aquar.	Piscis	Aries	Taurus
27	Sagitt.	Capri.	Aquar.	Piscis	Aries	Taurus
28	Capri.	Aquar.	Piscis	Aries	Taurus	Gem.
29	Capri.	Aquar.	Piscis	Aries	Taurus	Gem.
30	Capri.	Aquar.	Piscis	Aries	Taurus	Gem.

39.—METHOD OF ASCERTAINING THE SIGN IN WHICH THE MOON WILL BE EACH DAY BY THIS TABLE.

Days of the Moon	Jan.	Feb.	Mar.	April	May	June
1	Aquar.	Piscis	Aries	Tau.	Gem.	Cancer
2	Aquar.	Piscis	Aries	Tau.	Gem.	Cancer
3	Pisc.	Aries	Tau.	Gem.	Can.	Leo
4	Pisc.	Aries	Tau.	Gem.	Can.	Leo
5	Pisc.	Aries	Tau.	Gem.	Can.	Leo
6	Aries	Tau.	Gem.	Cancer	Leo	Virgo
7	Aries	Tau.	Gem.	Cancer	Leo	Virgo
8	Tau.	Gem.	Can.	Leo	Virgo	Libra
9	Tau.	Gem.	Can.	Leo	Virgo	Libra
10	Tau.	Gem.	Can.	Leo	Virgo	Libra
11	Gem.	Can.	Leo	Virgo	Libra	Scorp.
12	Gem.	Can.	Leo	Virgo	Libra	Scorp.
13	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
14	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
15	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
16	Leo	Virgo	Libra	Scorp.	Sagitt.	Capri.
17	Leo	Virgo	Libra	Scorp.	Sagitt.	Capri.
18	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
19	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
20	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
21	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
22	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
23	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
24	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
25	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
26	Sagitt.	Capri.	Aquar.	Piscis	Aries	Taurus
27	Sagitt.	Capri.	Aquar.	Piscis	Aries	Taurus
28	Capri.	Aquar.	Piscis	Aries	Taurus	Gem.
29	Capri.	Aquar.	Piscis	Aries	Taurus	Gem.
30	Capri.	Aquar.	Piscis	Aries	Taurus	Gem.

Ἡμερὴ καὶ σελάττει.	Ἰουλίου	Αὐγ.	Sep.	Oct.	Νοῦ.	Ἐε.
1	Leo	Virg	Libra	Scorp.	Sagitt.	Capri.
2	Leo	Virg	Libra	Scorp.	Sagitt.	Capri.
3	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
4	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
5	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
6	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
7	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
8	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
9	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
10	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
11	Sagitt.	Capri.	Aquar.	Piscis	Aries	Tau.
12	Sagitt.	Capri.	Aquar.	Piscis	Aries	Tau.
13	Capri.	Aquar.	Piscis	Aries	Tau.	Gem.
14	Capri.	Aquar.	Piscis	Aries	Tau.	Gem.
15	Capri.	Aquar.	Piscis	Aries	Tau.	Gem.
16	Aquar.	Piscis	Aries	Tau.	Gem.	Can.
17	Aquar.	Piscis	Aries	Tau.	Gem.	Can.
18	Piscis	Aries	Tau.	Gem.	Can.	Leo
19	Piscis	Aries	Tau.	Gem.	Can.	Leo
20	Piscis	Aries	Tau.	Gem.	Can.	Leo
21	Aries	Tau.	Gem.	Can.	Leo	Virgo
22	Aries	Tau.	Gem.	Can.	Leo	Virgo
23	Tau.	Gem.	Can.	Leo	Virgo	Libra
24	Tau.	Gem.	Can.	Leo	Virgo	Libra
25	Tau.	Gem.	Can.	Leo	Virgo	Libra
26	Gem.	Can.	Leo	Virgo	Libra	Scorp.
27	Gem.	Can.	Leo	Virgo	Libra	Scorp.
28	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
29	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
30	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.

Days of the moon	July	Aug.	Sep.	Oct.	Nov.	Dec.
1	Leo	Virg	Libra	Scorp.	Sagitt.	Capri.
2	Leo	Virg	Libra	Scorp.	Sagitt.	Capri.
3	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
4	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
5	Virgo	Libra	Scorp.	Sagitt.	Capri.	Aquar.
6	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
7	Libra	Scorp.	Sagitt.	Capri.	Aquar.	Piscis
8	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
9	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
10	Scorp.	Sagitt.	Capri.	Aquar.	Piscis	Aries
11	Sagitt.	Capri.	Aquar.	Piscis	Aries	Tau.
12	Sagitt.	Capri.	Aquar.	Piscis	Aries	Tau.
13	Capri.	Aquar.	Piscis	Aries	Tau.	Gem.
14	Capri.	Aquar.	Piscis	Aries	Tau.	Gem.
15	Capri.	Aquar.	Piscis	Aries	Tau.	Gem.
16	Aquar.	Piscis	Aries	Tau.	Gem.	Can.
17	Aquar.	Piscis	Aries	Tau.	Gem.	Can.
18	Piscis	Aries	Tau.	Gem.	Can.	Leo
19	Piscis	Aries	Tau.	Gem.	Can.	Leo
20	Piscis	Aries	Tau.	Gem.	Can.	Leo
21	Aries	Tau.	Gem.	Can.	Leo	Virgo
22	Aries	Tau.	Gem.	Can.	Leo	Virgo
23	Tau.	Gem.	Can.	Leo	Virgo	Libra
24	Tau.	Gem.	Can.	Leo	Virgo	Libra
25	Tau.	Gem.	Can.	Leo	Virgo	Libra
26	Gem.	Can.	Leo	Virgo	Libra	Scorp.
27	Gem.	Can.	Leo	Virgo	Libra	Scorp.
28	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
29	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.
30	Can.	Leo	Virgo	Libra	Scorp.	Sagitt.

## § 40—míniuṣað̄ ah an scláir ro.

Cum go n-aíteontar ah an scláir ro ah noiaid̄ an comáirta i mbia an ḡealaḡ ḡaḡ laoi, féadaḡ neaḡ doir na ḡealaise, an lá in ah mian rin d'aithe, inra scláir inra ḡcéad̄ colamain do ḡaoib̄ na láime clé; 7 ór comáir na h-uimhe rin ḡeadaid̄ ré an comáirta in a mbia an ḡealaḡ an lá rin, taoi comḡreasaḡ don mí in a mbia, taoi ronnhuigste i n-uad̄tar ah élaír: 7 ionnar go maḡ fearroḡe tuisḡib̄ear ro, riarruigsteah an comáirta in a b̄ruil an ḡealaḡ **ah 22 lá do máirt inra mbliad̄ain ro 1694, 7 ad̄eirim go b̄ruil inra scoimáirta Seminir, óir ba é teaḡt na ḡealaise ah 16 lá, 7 uad̄ rin sur ah 22 atá 6 lá (ḡan lá teaḡt na ḡealaise do míom̄ aih) 7 féadaim ah reiread̄ lá d'aoir na ḡealaise inra scláir, 7 ḡeib̄im ah comáirta Seminir ór a cóm̄ain, taoi rhesasaḡ don mí máirt ór a cionn.** Asur máir mian fíor d'fásáil ah an comáirta i mbia an ḡealaḡ an lá tíoḡaid̄ rí, ir deaḡb̄ go mbia i n-don-comáirta f̄uir ah ḡr̄ein an lá rin; 7 ḡeib̄ead̄ rin amaḡ i ḡcailindeoir na míora; 7 tabair aih go b̄ruigsteah noim̄ainn cláir eile ah na comáirtaib̄ ad̄aoim̄ait̄ nó olc cum purḡóide 7 foia.

## § 41—Riaṣail le n-aíteontar do mead̄ain an comáirta 7 na céimeanna in a mbia an ḡealaḡ ḡaḡ laoi.

Cum go n-aíteontar ro go cinnte tugtar aih do t̄r̄í neit̄ib̄: an éad̄ noḡ .i. an lá t̄is an ḡealaḡ go mbionn f̄ein 7 an ḡmian i n-don-comáirta; an d̄ara noḡ, go mbionn an ḡmian for don-comáirta ah fead̄ míora,

#### 40.—EXPLANATION OF THIS TABLE.

In order to ascertain by this following table the sign in which the moon will be each day, one must look for the age of the moon, on the day on which it is desired to know that, in the table in the first column to the left-hand side, and opposite that number he will find the sign in which the moon will be that day, which corresponds to the month in which it will be, which is specified at the top of the table: and in order that this may be the better understood, let us inquire the sign in which the moon will be on the 22nd day of March in this year 1694, and I say that it is in the sign Gemini: for the new moon was on the 16th day, and from that to the 22nd are six days (without counting the day of new moon), and I look up the seventh day of the moon's age in the table, and I find the sign Gemini opposite, which corresponds to the month of March over it. And if it is desired to find out the sign in which the moon will be when new, it is certain that it will be in the same sign as the sun that day, and one will find that out in the calendar of the month, and note that further another table will be found of the signs which are good or bad for purging or bleeding.

#### 41.—RULE FOR KNOWING BY MEMORY THE SIGN AND THE DEGREES IN WHICH THE MOON WILL BE EVERY DAY.

In order that this may be certainly known, let attention be paid to three things: first, that on the day of the new moon, it and the sun will be in the same sign; secondly, that the sun remains in the same sign for a month and that

7 an žealac nač mbionn ačt ar feač òá lá zo leit  
 faoi nó ór a éionn ; ašur an tpeap níò, fior an lae i  
 otéio an žmian in žac comarča, 7 žeibčear rin i  
 žcailinpeoir namíora, 7 fór i otaráctar na comarčaiòib.  
 Ar otabairc aipe oóib ro mar rin, 7 do lá teacra na  
 žealaiže, ríomčar na laete ó na teacra žur an lá in  
 ar mian fior ó'fažail ar an žcomarča in a mbia ; 7  
 cuirčear an uimhir rin i žceann a céile faoi oó, mar  
 don le h-aon ; 7 ar noéanam cúigeacra òe ro bia an  
 žealac ar a h-ažaiò ón žcomarča in a otáinis,  
 comarča i h-ažaiò an cúig oíob ; 7 má bionn corpac  
 ór cionn na žcúigeacra, ionnann žac don oíob rin 7 ré  
 žráoa nó céime inra žcomarča eile. Ašur zo mbia  
 ro urupa le tuigrin, fiafmuigim cia an comarča in a  
 bfuil an žealac **an 22 lá don máht Anno Domini**  
**1694,** 7 a veirim zo bfuil inra žcomarča  
**Seminir :** óin dob'é teacra na žealaiže an 16  
 lá do máht, 7 uaò rin zo 22 atá reacra lá (do  
 bhuž zo ríomčar anpro lá teacra na žealaiže),  
 7 oúbla na reacra lá rin do-žní rin 14, 7 don  
 rhuir do-žní rin 15, in a bfuil tñí cúig : mar  
 rin atá an žealac ann a **Seminir .i. an tpeap**  
**comarča ó Ahier in a otáinis 7 in a haid mar**  
**an žcéadna an žmian,** 7 ir cum zo mbia fior ar na  
 comarčaiò 7 mar bío i noiaíò a céile, cuirim anpro  
 iad ar an oroužacra rin .i. Ahier, Tauur, Semini;  
 Cancer, Leo, Uirgo, Libra, Scorpio, Sažitaruir,  
 Capricornur, Aquariur, Pircer.

## § 42—**Riažail eile níora éinnce ar an níò ro.**

Cuirčear doir na žealaiže i žceann a céile ceitpe  
 h uaire, 7 biaíò an žealac comarča ar a h-ažaiò ro

the moon only remains for two days and a half or thereabouts, over or under; and thirdly, to know the day on which the sun enters each sign—and that is found in the calendar of the months, and further in the treatise on the signs. Having paid attention to these things in this way, and to the day of the new moon, let the days be reckoned from the day of the new moon till the day in which it is desired to find out the sign in which it will be, and let that number be doubled and add one, and having divided this by five, the result will be the number of signs by which the moon will be advanced from the sign in which it was when new, and each unit of the remainder after dividing by five is equal to six grades or degrees in the next sign. And that this may be easy to understand, I inquire what sign the moon is in on the 22nd day of March, Anno Domini 1694, and I say that it is in the sign Gemini: for the moon was new on the 16th day of March, and from that to the 22nd are seven days (because here the day of new moon is reckoned), and double those seven days makes 14, and one with that makes 15, in which there are three fives: accordingly the moon is in Gemini—*i.e.*, the third sign from Aries in which it was when new, and in which the sun was also, and it is in order that the signs and the order in which they succeed each other may be known that I put them down here in that order—*i.e.*, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces.

#### 42.—ANOTHER MORE CERTAIN RULE FOR THIS THING.

Let the age of the moon be multiplied by four, and the moon will be advanced one sign for each tenth of that

ζαέ θεϊέ δά μβια ραν υιήμ ριν; 7 μά βιονν κορμαδ  
 όρ α cιονν, ιοννann ζαέ δον διόδ 7 τρι ζμάδα ινρα  
 ζκομαρτα ειλε. Exemp. ζματια. Πιαρρuiζim cá βρuiλ an  
 ζεαλαέ an **22** λά δο **Μάρτ**, αιήαιλ 7 μαη δο  
 ριννεαρ ινρηα ριαζλαά ειλε, 7 αδεινιμ ζο  
 βρuiλ δο ρέηη να ριαζλα ρο ινρα **12** ζηάδα δον  
 κομαρτα Canceη, όηη τάινιζ an ζεαλαέ an **16**  
 λά, 7 υαδ ριν ζο **22** ατά 6 λά (le ζαν λά τεαέτ  
 να ζεαλαιζε δο ρίοη) 7 έ ριν ceιτne η-υαιηe  
 δο-ζηί **24** in α βρuiλ δά θεϊέ 7 ceαταιν δο  
 κορμαδ; μαη ριν ατά an ζεαλαέ δά ζηάδα  
 θέαζ ινρα ζκομαρτα Canceη, δο βηιζ ζυηαδ  
 έ ριν an τηear κομαρτα ό Δηιer exclusive, in  
 α ραιδ an υαιη δο τάινιζ. Ταδαιρ αιηe ζο βρuiλ  
 an ριαζαιλ ρο ρο-ρριονηραράλτα 7 ρο-ρριννεαέ.

### §43—Ιονζανταρ ειλε, 7 cαιλινδεομαέτ δοη ζεαλαιζ 7 δοηα κομαρταιόδ ταιόδ να θεατα.

Μα τέρο ζεαλαέ να μίορα Ιανουαριυρ ινρα ζκομαρτα  
 Aquarius 7 í αζ ράρ, cιαλλuiζιό ιομαδαηλαέτ να θεατα  
 an βλιαδαιν ριν: αζυρ μάρ [αζ] υολ an ζcύλ  
 ραέαρ ann, cιαλλuiζιό βοέταηe, υοιλζεαρ, 7 ανηόδ,  
 βρúετβρiοέτ αιθνεαέ, 7 ρτοιηηe μόρα an ραιηζε.

Μά τέρο ζεαλαέ Feb. ινρα ζκομαρτα Pisces 7 í αζ  
 ράρ, βαδ αδβαρ έ cum να ηειτε βειτ an ραομ-κοηηαδ  
 7 ρο-ρφαζάλα; 7 μάρ [αζ] υολ an ζcύλ ραέαρ ann  
 cιαλλuiζιό ιομαρταέτ ο'ρφαρταηηη an βλιαδαιν ριν.

Μά τέρο ζεαλαέ Μάρτα [αζ] ράρ ινρα ζκομαρτα  
 Δηιer, 7 α βειτ cum να η-αιηθε τuaiό, cιαλλuiζιό  
 υομβλαρταέτ 7 μί-ρuaiήμνeαρ; 7 μάρ [αζ] υολ an  
 ζcύλ ραέαρ ann, cιαλλuiζιό βλιαδαιν ημαίτ κορταέ.

number, and if there be a remainder over, each unit in it is equal to three grades in the next sign. *Ex. gr.*, I inquire where the moon is on the 22nd day of March, as I did in the other rules, and I say that according to this rule it is in the twelfth degree of the sign Cancer; for the moon was in conjunction on the 16th day, and from that to the 22nd are six days (not counting the day of the moon's conjunction), and that multiplied by four makes 24, in which there are two tens and four over; accordingly the moon is twelve degrees in the sign Cancer, because that is the third sign from Aries *exclusive*, in which it was when new. Note that this rule is very important and reliable.

#### 43.—ANOTHER WONDER AND THE PROGNOSTICATION OF THE MOON AND OF THE SIGNS AS REGARDS FOOD.

If the moon of the month of January enters the sign of Aquarius when waxing it denotes plenty of food in that year; and if it is waning when it enters it, it denotes poverty, sorrow and hardship, overflow of rivers, and great storms at sea.

If the moon of February enters the sign Pisces when waxing, it will cause things to be at a cheap price and easily obtained; and if it is waning when it enters it, it denotes abundance of rain that year.

If the moon of March enters the sign of Aries when waxing, and it is to the north, it denotes insipidity and restlessness; and if it is waning when it enters it, it denotes a good fruitful year.

Μά τέρο γελαδ Άρριολι [αγ] φάρ ινρα ζκομαρτα  
 Ταυρυ, ριλλιυγιό μορι-μαιτεαρ, φάρταδτ, γ υλλζάροαρ:  
 γ μάρ [αγ] τοι αρ ζκού μαδαρ ανη, ριλλιυγιό e contra.

Μά τέρο γελαδ Μαι [αγ] φάρ ανη α ζemini, ριλλιυγιό  
 κομζλυαφαδτ, βυαιόρεαδ, γ ρλαοδλόδ ινρα φεί-  
 ζιύιη οαφαδ κομαρτα ριη: αγυρ μάρ [αγ] τοι αρ  
 ζκού μαδαρ ανη, ριλλιυγιό μόριάν φεαρταηηα.

Μά τέρο γελαδ Ιυη [αγ] φάρ ανη α ζCancer, ριλλιυγιό  
 ρλαοδλόδ, ζλυαφαδτ, γ ηειτε οηυιη αρ αιρ  
 ι η-ιμριρεαδτ ηα η-Αρραιρε; γ μάρ [αγ] τοι αρ ζκού  
 μαδαρ ανη, ριλλιυγιό μόριάν φεαρταηηα.

Μά τέρο γελαδ Ιυλιυρ [αγ] φάρ ανη α Leo, ριλλιυγιό.  
 μαιτ γ ταρβα μόρι τοο ηα ριη τιζε; γ μάρ [αγ] τοι αρ  
 ζκού μαδαρ, ανη ριλλιυγιό ανηοδ, κοηαδαιρε γ αιρίθεαδα.

Μά τέρο γελαδ Αυστ. [αγ] φάρ ανη α Vηγο, ριλλιυγιό  
 κομζτυαφαι ζαοιτε, ρτοιημε, γ ρηιοτ-  
 ταλαη; γ μάρ [αγ] τοι αρ ζκού μαδαρ ανη, ριλλιυγιό  
 βλιαδαιη ηαιτ φεανμαρ ταοιδ ρλάηητε γ ταοιδ ηα  
 βεατα.

Μά τέρο γελαδ Sep. [αγ] φάρ ανη α Libra, ριλλιυγιό  
 ιομαδαμλαδτ τοη υιλε φόρε ζηάηη; δατ μάρ [αγ] τοι αρ  
 ζκού, ριλλιυγιό ρτοιημε γ ηειτε  
 βυη όρ ριοηη.

Μά τέρο γελαδ Oct. [αγ] φάρ ανη α Scorπ., ριλλιυγιό  
 ηάμαδαδτ γ ιμρεαρη ειοηη λυδτ οηιζε, γ  
 ηηύτ; δατ μάρ [αγ] τοι αρ ζκού μαδαρ ανη, ριλλιυγιό  
 βλιαδαιη φεανμαρ γ λιοημαρ ινρα φείζιύιη οαφαδ  
 κομαρτα ε.

Μά τέρο γελαδ Νου. [αγ] φάρ ανη α Sagitt., ηί  
 τεαρτόδαιό υιρρε ηό ολα αν βλιαδαιη ριη; δατ μάρ  
 [αγ] τοι αρ ζκού μαδαρ ανη, ριλλιυγιό ζοητα γ  
 κορμαλαδτ ρλάηητε.

If the moon of April enters the sign Taurus when waxing, it denotes much good, contentment and joy ; if it enters it waning, it denotes the opposite.

If the moon of May enters the sign Gemini when waxing, it denotes commotion, trouble and change in the regions whose sign that is ; and if it is waning when it enters it, it denotes much rain.

If the moon of June enters Cancer when waxing, it denotes change, commotion and everything turned topsy turvey in the empire of Africa ; and if it is waning when it enters it, it denotes much rain.

If the moon of July enters Leo when waxing, it denotes good and great profit to husbandmen ; and if it is waning when it enters it, it denotes hardship, danger and diseases.

If the moon of August enters Virgo when waxing, it denotes whirlwinds, storms and earthquake ; and if it is waning when it enters it, it denotes a good prosperous year as regards food.

If the moon of September enters Libra when waxing, it denotes plenty of all sorts of grain ; but if it is waning when it enters it, it denotes storms and disturbances.

If the moon of October enters Scorpio when waxing, it denotes enmity and strife between lawyers, and envy ; but if it is waning when it enters it, it denotes a prosperous and plentiful year in the regions whose sign it is.

If the moon of November enters Sagittarius when waxing, there will be no lack of water or oil that year ; but if it is waning when it enters it, it denotes famine and likelihood of plague.

μά τέτο γελαδέ Decem. [αξ] φάρ ι ζCαρηιc.,  
 cιλλιυιγιό ρτοιρμε νόμα αρ αν βραιρζε : αξυρ μάρ  
 [αξ] υολ αρ ζcύλ μαέαρ ανη, cιλλιυιγιό ράρταετ η  
 υλλζάρτοαρ το να ρεαραιβ τιζε βίορ αξ ραοτρυζαδ αν  
 ταιαιμή. Δετ τυζταρ αιρε, ζαé ηιδ οά ζcιλλιυιζτεαρ  
 ανηρο, ζυραδ ηηρα ηείζιύιη αρ α ρτιύμαηη ηα  
 κοήαρταίθε ρο ρο ρεαé τεαζηόόαιδ ρέ ηίορα ρήιον-  
 ραράλτα ηά ι η-άιτιβ ειλε ; η μάρ μιαη ριορ ο'φαζάιλ  
 cια ιαο να ηείζιύιη βίορ ραοι ρτιύμαδ ζαé κοήαρτα,  
 ζέαδταρ ρηη ηηραη άιτ ι οτμάετφαη αρ να κοήαρταίδαιβ  
 ρέιη.

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If the moon of December enters Capricorn when waxing, it denotes great storms at sea ; and if it is waning when it enters it, it denotes contentment and joy for the husbandmen who labour the ground. But be it noted [with regard to] every thing signified here, that it is in the regions which these signs govern that it will happen more particularly than in other places ; and if it be desired to find out which regions are under the government of each sign, that will be found in the place where we shall treat of the signs themselves.

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## § 44—CΛΑΗ.

Να βλιαθῆνα ι η-αἰρηι- ξεαηη αη ιιτιη Ἰοηηαἰξ	ιιτιη Ἰοηηαἰξ	Δοιη αη τιξε- αηηα	Ἐάοο ιά Ἰοη βλιαθῆαη	ῤαιη- έιηοἰδε	Ἰο βεαῖα
1701	Ἰ.	1663	ιιαη	Luna	μειραῖοα
	ῤ.έ.	1664	μῆιητ	Mars	βεαξ
	Ἰ.	1665	Ἰιαηοαοιη	Jupiter	μῶη
	Ἐ.	1666	Δοιη	Venus	μῶη
	β.	1667	Ἐαῖαηη	Saturnus	βεαξ
	Δ.Ἰ.	1668	Ἰοηηαῖ	Sol	μῶη
	ῤ.	1669	μῆιητ	Mars	βεαξ
1801	έ.	1670	ἘάοοΔοιη	Mercurius	μειραῖοα
	Ἰ.	1671	Ἰιαηοαοιη	Jupiter	μῶη
	Ἐ.β.	1672	Δοιη	Venus	μῶη
	Δ.	1673	Ἰοηηαῖ	Sol	μῶη
	Ἰ.	1674	ιιαη	Luna	μειραῖοα
1901	ῤ.	1675	μῆιητ	Mars	βεαξ
	έ.Ἰ.	1676	ἘάοοΔοιη	Mercurius	μειραῖοα
	Ἐ.	1677	Δοιη	Venus	μῶη
	β.	1678	Ἐαῖαηη	Saturnus	βεαξ
	Δ.	1679	Ἰοηηαῖ	Sol	μῶη
	Ἰ.ῤ.	1680	ιιαη	Luna	μειραῖοα
	έ.	1681	ἘάοοΔοιη	Mercurius	μειραῖοα
	Ἰ.	1682	Ἰιαηοαοιη	Jupiter	μῶη
	Ἐ.	1683	Δοιη	Venus	μῶη
	β.Δ.	1684	Ἐαῖαηη	Saturnus	βεαξ
Ἰ.	1685	ιιαη	Luna	μειραῖοα	
ῤ.	1686	μῆιητ	Mars	βεαξ	
έ.	1687	ἘάοοΔοιη	Mercurius	μειραῖοα	
Ἰ.Ἐ.	1688	Ἰιαηοαοιη	Jupiter	μῶη	
β.	1689	Ἐαῖαηη	Saturnus	βεαξ	
Δ.	1690	Ἰοηηαῖ	Sol	μῶη	

## 44.—TABLE.

The years in which the Dominical Letter changes	Dominical Letter	Anno Domini	First day of the year	Planets	As regards food
1701	G.	1663	Monday	Luna	Moderate
	F.E.	1664	Tuesday	Mars	Little
	D.	1665	Thursday	Jupiter	Great
	C.	1666	Friday	Venus	Great
	B.	1667	Saturday	Saturnus	Little
	A.G.	1668	Sunday	Sol	Great
	F.	1669	Tuesday	Mars	Little
1801	E.	1670	Wednesday	Mercurius	Moderate
	D.	1671	Thursday	Jupiter	Great
	C.B.	1672	Friday	Venus	Great
	A.	1673	Sunday	Sol	Great
	G.	1674	Monday	Luna	Moderate
1901	F.	1675	Tuesday	Mars	Little
	E.D.	1676	Wednesday	Mercurius	Moderate
	C.	1677	Friday	Venus	Great
	B.	1678	Saturday	Saturnus	Little
	A.	1679	Sunday	Sol	Great
	G.F.	1680	Monday	Luna	Moderate
	E.	1681	Wednesday	Mereurius	Moderate
	D.	1682	Thursday	Jupiter	Great
	C.	1683	Friday	Venus	Great
	B.A.	1684	Saturday	Saturnus	Little
	G.	1685	Monday	Luna	Moderate
	F.	1686	Tuesday	Mars	Little
	E.	1687	Wednesday	Mereurius	Moderate
	D.C.	1688	Thursday	Jupiter	Great
	B.	1689	Saturday	Saturnus	Little
	A.	1690	Sunday	Sol	Great

§ 45—**ΜΙΝΙΟΥΣΑΘ ΑΗ ΑΗ ΞΕΛΑΗ ΡΟ, ΑΤΑ  
ΡΙΟΗΗΑΙΘΕ 7 ΞΕΙΝΕΑΗΑΛΤΑ ΑΗ  
ΕΑΙΛΙΝΔΕΟΗΑΕΤ ΝΑ ΒΛΙΑΘΝΑ.**

Ατά ιηρα ξελάη ρο αη ηποιατό κύις colaήna (ταοθ αμυιζ όον έεαο έolaήnαι, naέ ρίοήταρ οηρα, ατά έum na λάιηe clé, 7 in a ήφυil κοιήεαο αη na βλιαθna in a η-ατρυιζεαnn αη λιτιη Όοήnαιζ ταιηιη αη μοθ ζηάταέ) ιηρα ξεέαο έolaήnαι ταοιθ na λάιηe clé ατά λιτρεαέa Όοήnαιζ ζαέa βλιαθna. Ιηρα ταηα colaήnαι ατά na βλιαθna, αζ τορυζαθ ηηρ αη βλιαθnαι .i. 1663, αζυη μαηηηθό αη έolaήnαι ρο ζο νεηρεαθ αη όοήnαι αη αη μοθ ρο .i. αη υαιη ήυη εηιόέ όό υιλε τορυζαθ λειη αηίη. Ιηρα τηεαη colaήnαι ατά na λαειτε le ότορυιζεαnn αη βλιαθnαι ζο ρίοηηαιθε. Ιηρα ζεαέ-ηαήαθ colaήnαι ατά ηλαιήτοιθε na λαειτε ρο. Αζυη ιηρα ζεούζηεαθ colaήnαι ατά na ηειτε έιαλλυιζεαη ζαέ ηλαιήηο ταοιθ na βεαέa ηαν ηβλιαθnαι ηιη. Αζυη ιοηηαη ζο ότυιζηιθε ρο ηίοηα ηέαηη, κυηηεαη όά ειηιοηλάηη αηηηο ηηρ, όον βλιαθnαι ατά ροηηηυιζέτε le ότορυιζεαnn αη ελάη .i. **1663**, 7 όον βλιαθnαι **1691**, naέ ήφυil ιοηηάθ υιηηε ηαν ξελάη, αέτ ζιθεαθ ατά ρί κόιηήηεαζαηαέ όον βλιαθnαι **1663**; μαη ηιη ιη ιοηηαη ηιαη αη όά βλιαθnαι ηιη, 7 αηίη ιη ιοηηαη ηιαη αη όά βλιαθnαι .i. **1664** 7 αη βλιαθnαι **1692**, 7 μαη ηιη ροη ηηα βλιαθna ειλε. Αέτ έum ζο ότυιζηίη αη εολαη na βλιαθna **1663** (le ότυιζηιθόταη αη ελάη υιλε) ταηαβ λιτιη Όοήnαιζ .ζ. αήαιλ 7 μαη ατά ηαν ξελάη ταοιθ na λάιηηe clé, όη κοήαιη na βλιαθna ηιη; 7 ατά όον ταοιθ ειλε ζυη ό'έ αη λυαη αη έεαο λά όί, 7 ζυηαβ í αη ζεαλαέ ιη ηλαιήηο όον λά ηιη, έιαλλυιζεαη ηεαηαηόαέτ na βεαέa ιηρα ηβλιαθnαι έεαόηα, αήαιλ 7 μαη ατά όη a κοήαιη. Αζυη μαη ηιαη ηίοηα ηό ό'ηιοη na βλιαθna ηιη ό'φαζάιλ, ηέαέαθ μαη έηάέταμαη αη αη ζεαλαιζ ηοιηηe ρο, 7 ζέαδαθ αηηηιη ζο λόη. Αηηηο ιη ηέιτοιη

45.—EXPLANATION OF THIS TABLE WHICH IS PERPETUAL AND GENERAL OF THE PROGNOSTICATION OF THE YEAR.

In the following table there are five columns (apart from the first column to the left hand, which is not included, and in which is a record of the years in which the Dominical Letter changes irregularly): in the first column to the left hand side are the Dominical Letters of each year; in the second column are the years beginning with the year 1663, and this column will continue the same until the end of the world, repeating itself perpetually; in the third column are the days with which the years begin perpetually; in the fourth column are the planets of these days; and in the fifth column are the things which each planet denotes as regards the food of that year. And in order that it may be the better understood, we shall set down here two examples of it, for the year set down for the beginning of the table, i.e., 1663, and for the year 1691, which is not mentioned in the table, but nevertheless corresponds to the year 1663, so that those two years will be the same; and again the two years 1664 and the year 1692 will be the same, and so on with the other years. But in order that we may come to a knowledge of the year 1663 (by which the whole table will be understood), whose Dominical Letter is G, (as is in the table to the left hand side opposite to that year), and beside it it is [set down] that Monday is the first day of it, and that the moon is the planet of that day, which denotes a moderate amount of food in the same year, as is [set down] opposite. And if it is desired to find out more about that year, one must look where we have treated of the moon before, and plenty will be found there. Here the captious may rise and say that it is not possible for this table to be perpetual, because the

leir an cúimháltar teac̄t anuas̄ 7 a m̄ad̄ nac̄ féit̄oir  
 leir an gclár ro beit̄ ríorrait̄e, do b̄m̄iḡ so n-átr̄uigeann  
 na lit̄reac̄a D̄om̄naiḡ t̄air̄ir an ōr̄t̄uiḡad̄ ḡn̄áac̄a i  
 ḡcionn ḡac̄a céad̄ bliad̄ain, mar̄ at̄á ó ḡac̄ ceit̄re  
 céad̄ bliad̄ain so 400 bliad̄ain so n-átr̄uigeann t̄r̄í  
 h-uair̄e: ionnann rin̄ me m̄ad̄ 7 uair̄ i ḡcionn ḡac̄a 100  
 bliad̄ain do 300 d̄á mb̄aint̄ear l̄á le h-oc̄áit̄o na  
 bliad̄ona b̄ir̄iḡ (am̄ail 7 mar̄ d'or̄t̄uiḡ an 13 ḡr̄ios̄óir̄)  
 7 do-r̄innead̄ ro cum̄ maḡl̄uiḡte na h-aim̄r̄ire, ionnar̄  
 nac̄ biad̄ reac̄r̄án (ra mar̄ luac̄uiḡear ar̄ a h-áḡad̄  
 an t-equinoxium, 7 so h-áir̄it̄e in̄ran ear̄nac̄) ra  
 r̄olam̄an cin̄nte na cárc̄a; ac̄t ir̄ dearb̄ ro, 7 r̄ór so  
 n-átr̄uigeann na lit̄reac̄a D̄om̄naiḡ i n-aim̄r̄ireac̄a  
 áir̄it̄e: mar̄ rin̄ ní féit̄oir leir an gclár do beit̄  
 ríorrait̄e, do b̄m̄iḡ, má élac̄l̄uigeann na lit̄reac̄a  
 D̄om̄naiḡ, do déanad̄ am̄l̄air̄ laeit̄e t̄or̄uiḡte na  
 bliad̄ona, 7 ní bliad̄ an bliad̄ain mar̄ a veir̄, ó nac̄  
 ionnann (b'féit̄oir) b̄m̄iḡ na b̄plain̄eirit̄e. Ir̄ é ar̄  
 b̄r̄reac̄ra ar̄ ro so b̄ruil an uile élac̄l̄ó d̄ar̄ féit̄oir  
 t̄eac̄t ar̄ na lit̄reac̄a D̄om̄naiḡ ar̄ na leiḡearuḡad̄ 7  
 ar̄ na maḡl̄uḡad̄ so ríorrait̄e i n-iom̄all an élar̄ leir̄  
 na t̄r̄í h-uim̄ireac̄a bliad̄onam̄la t̄aoi r̄on̄h̄uiḡte t̄aoib̄  
 na l̄áim̄e cl̄é; 7 ir̄ iad̄ rin̄ céad̄ bliad̄ona in̄ a  
 n-áit̄reoc̄áit̄o na lit̄reac̄a D̄om̄naiḡ, t̄aoib̄ am̄uiḡ do n̄  
 mó d̄ ḡn̄áac̄a do-ḡn̄í ḡac̄ bliad̄ain. Áḡur t̄uḡtar̄ air̄e  
 ḡur̄ab̄ in̄rna h-áite céad̄ona in̄ a b̄ruil na t̄r̄í huim̄ire  
 rin̄ átr̄ócar̄ na lit̄reac̄a D̄om̄naiḡ so ríorrait̄e for̄  
 r̄na bliad̄ona le t̄eac̄t; 7 t̄eac̄m̄air̄o rin̄ t̄r̄í h-uair̄e  
 in̄ ḡac̄ 400 bliad̄ain: 7 an céad̄ uair̄ átr̄ócar̄ na lit̄re  
 D̄om̄naiḡ, déanair̄o rin̄ in̄ra mb̄liad̄ain 1701, 7 an  
 d̄ara h-uair̄ átr̄ócar̄, déanair̄o rin̄ in̄ra mb̄liad̄ain  
 1801, 7 an t̄reac̄ uair̄ in̄ra mb̄liad̄ain 1901, 7 ar̄ an mo d̄  
 ro so veir̄eac̄a d̄om̄ain: mar̄ rin̄ at̄á ar̄ gclár ríorrait̄e,  
 7 mair̄ir̄o com̄ r̄ada le cal̄in̄t̄oeoir̄ ḡr̄ios̄óire mair̄reac̄  
 so ríorrait̄e, 7 **so mair̄it̄o me t̄oit̄ Dé, Amen.**

Dominical Letters change irregularly at the end of every hundred years, that is to say, that during each successive period of 400 years the Dominical Letter changes three times, which is tantamount to saying, once at the end of every century of the 3 centuries from [the last year of] which the one day required for the leap year is taken off (as Gregory the Thirteenth directed); and this was done to regulate the time, so that there might not be an error (according as the equinox hastens ahead, and especially in the spring) regarding the fixed festival of Easter; but this is certain, and further that the Dominical Letters change at certain times; accordingly the table cannot be perpetual, because if the Dominical Letters change, the days on which the years begin will do likewise, and the year will not be as [the table] says, since (possibly) the virtues of the planets are not the same. Our reply to this is, that every change that can possibly come in the Dominical Letters is remedied and regulated in the margin of the table, by the three numbers of the years which are designated to the left hand side, and these are the first years in which the Dominical Letters will change, apart from the regular change which there is each year. And be it noted that it is in the same places in which these three numbers are that the Dominical Letters will change perpetually for the years to come, and that happens three times in every 400 years; and the first time the Dominical Letter will change will be in the year 1701, and the second time it will change will be in the year 1801, and the third time in the year 1901, and in that way until the end of the world; accordingly our table is perpetual, and will last as long as the Gregorian Calendar lasts—for ever, and may it last with the will of God, Amen.

## Αν 5 Καίβιδιι.

### § 1— Φοιλλιριζεαρ κάλιυδεάττα αν οά κομαρτα δεας φλαιτεαραάα.

Ιηρα ναομάο ρρέη (οά ηγοιρτεαρ chrysalinum)  
 μεαριό να ηαρτημονικτε circulum .i. φάιννε κυινη,  
 οά ηγοιριτ ζοδιαcum, το 360 ζηάοα αη φάο, η το 12  
 ζηάοα αη λεάαο; η ηανηαιο ρο 'να οά κύο οέας  
 κότρηοα, οά ηγοιρτεαρ αν οά κομαρτα οέας  
 φλαιτεαραάα, η ατά ηη ζαά κομαρτα οίοβ ρο 30 ζηάοα;  
 η ηρ έ ηρ ανηαηηα οο να κομαρταίβ ρηη .i. Αηηερ,  
 Ταυρη, Ζεηηηη, Cancer, Leo, Βηηγο, Ληβηα, Scorpiuη,  
 Sagittariuη, Capricornuη, Aquariuη, η Πηρρη. Τυζαό  
 να η-ανηαηηα ρο οόιβ ταοιβ να ζαάιυδεάττα οο-βηη  
 να κομαρταίβε ρο οο να κηέατύηηιβ αν ταν τέηο αν  
 ζηηηηη ηοηηηα. Ζοιρτεαρ ανηαηηα εηε οίοβ .i. τεαά  
 να ηπλαηηέοιβε, οο βηηζ αν ταν τεαζηαρ πλαιηέο ηη  
 α κομαρτα οίλεαρ φέηη (.i. ηη α τεαά φέηη) βίο ηίορα  
 ηεαηηάηηα η ηίορα βηίοζηάηηα ηηά αν ταν βίοη ανη α  
 ζκομαρτα εηε; η ηρ έ φάο ζαά κομαρτα οίοβ 273870047  
 λέαζαό, η ατά οο λεάαο αζ ζαά κομαρτα οίοβ  
 22818258 λέαζαό; η ηάρ ηηηηη φιοη ο'φάζάιη αη τίζτε  
 να ηπλαηηέο, ηηηεοαη ρηη ζο η-αιτζεαηη; όηη ηρ έ αν  
 κομαρτα οά ηγοιρτεαρ Leo τεαά να ζηέηηε, Cancer  
 τεαά να ζεαλαίζε, Cap. η Aquariuη τίζτε Saturnuη,  
 Πηρρη η Sagitt. τίζτε Iupiter, Αηηερ η Scorpi. τίζτε  
 Mart, Ληβηα η Ταυρη τίζτε Venuη, Ζεηηη η Βηηγο  
 τίζτε Mercuriη. Να κομαρταίβε ρο, αν ταν τέηο αν  
 ζηηηηη ηοηηηα, βίο κλαοόλοό κάιυδεάτ αηε οο ηέηη  
 ηαούηη ζαάα κομαρτα, αηαηη η ηαηη φοιλληεοάη ηη α  
 άηη φέηη; η ηαηη αν ζαέαοηηα φοιλληεοάη κάιυδεάτ η  
 ρεηηέηο ηαούηηα να οτίζτε ρο, ηό ηη ζκομαρταίβε ρο,  
 η ηη ηεητε αόβηαιό ριαο ηηηηα οαοιηηβ τηηηη ηό  
 εαηηάηηα αν ταν τέηο αν ζεαλαά ηοηηηα.

## THE FIFTH CHAPTER.

### 1.—WHICH SHOWS THE PROPERTIES OF THE TWELVE SIGNS OF THE ZODIAC.

In the ninth sphere (which is called *Chrystallinum*) the astronomers postulate a circulum i.e., a round ring which they call zodiacum, of 360 degrees altogether, and of 12 degrees in width, and they divide this into 12 equal parts which are called the twelve signs of the Zodiac; and there are 30 degrees in each of these signs; and the names of those signs are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquarius, and Piscis. These names were given to them because of the properties which they give to the creatures when the sun enters them. They are called another name, viz., the House of the Planets, because when a planet happens to be in its own sign (i.e., in its own house) it is more powerful and more vigorous than when it is in another sign; and the length of each sign is 273,870,047 leagues, and the breadth of each sign 22,818,258 leagues; and if it be desired to find out about the houses of the planets, we shall tell that briefly; for the sign which is called Leo is the house of the sun, Cancer the house of the moon, Capricornus and Aquarius the houses of Saturn, Pisces and Sagittarius the houses of Jupiter, Aries and Scorpio the houses of Mars, Libra and Taurus the houses of Venus, Gemini and Virgo the houses of Mercury. When the sun enters these signs it has a change of property according to the nature of each sign, as shall be shown in its own place; likewise there will be shown the property and the natural secret of these houses or these signs, and the things which they produce in sick or delicate people when the moon enters them.



2.—CONCERNING THE PROPERTY OF THE SIGN  
AQUARIUS WHICH THE SUN ENTERS ON THE  
21ST OF JANUARY.

The form or figure which astronomers give to this sign is the form of a man pouring water out of a vessel ; nevertheless it is not because it is so in reality (for it is not so at all) but because of the abundance of water which falls. The property of this sign is [to be] warm and moist, and it is the cause of immoderate heat and moisture. It is very harmful, for it works corruption on the air and consequently damage to the plants and growing things. The sun enters this sign on the 21st day of January usually, i.e., on the 11th day of the same month here in Ireland (be it noted that this book is entirely after the method of the Pope, nevertheless profit may be derived here by taking account of the difference of ten days of time between [the reckonings] until the year 1700, and from that onward there is the difference of 11 days between them). This sign is airy, masculine, diurnal ; it is a diurnal house and exaltation for Saturn, and nocturnal detriment to the sun. This sign governs the provinces of Aragon, Bohemia, Saxony, Ethiopia, Dalmatia, Arabia, Sogdiana, Azania, Piamonte, and India ; the cities Constantia, Jerusalem, Urbino, Pavia, and Monserrat ; in Spain the cities Zamora, Medina, Valencia, and Seville. The man who is born under the dominion of this sign will be of medium stature, wellspoken, secretive, stouthearted in going ahead with any project he may set before him ; it signifies that he will receive a blow from iron and be in danger by water ; he will be given to travel in foreign lands, and he will succeed better there than in his own country ; it signifies that if he returns he will be fortunate and wealthy ; but let him beware of getting angry, for it would

φέαρρ ὁδ ρια Δ ἑαλαμ φέιν : ϑιαλλυιζιὸ μά φῖλλεανν ζο  
 μβιαρὸ ρονα ραιὸβιρ ; ἀτ τυζαὸ αἰρε ζαν φεαρρ το  
 ζλααὸ, ὀιρ βυὸ ὀιοζβάλαι ὀδ ; in certo quodam anno  
 erit in dubio vitae suae, το θρυζ ζο ζιαλλυιζεανν τὸ  
 αἰτὸ υρῑὸρθεαὸ ροιμῑ να 30 μβλιαὸνα ; γ μά τῖς υαὸ,  
 ϑιαλλυιζιὸ το ρέιρ Δ νάουῖρε γ Δ ὀomplex 58 βλιαὸνα  
 το ραοζαλ. Μάρ βεαν βειρριὸτειαρῖφαι, ϑιαλλυιζιὸ Δ  
 βειτ ὀεανῖραὸ, μεραμῖαι υἱρε φέιν : βιαὸ 1  
 ζονταβαιρτ βάρ, γ ταιρῖ ρῖη υαιρ εἰλε ταοῖβ υἱρε.  
 Ἠῖ ὑαιτῖρὸ ζο η-υῖρα Δ η-ἑαὸαῖλ, γ ζῑαβαιὸ ρο μεαὸὄη  
 Δ η-αοῖρε Δ ραοζαλ ἡῖορα φεαρρ : ζῖαεὸ ροιμῑ να 38  
 μβλιαὸνα ϑιαλλυιζιὸ ὀῖ ὀά αἰτὸ ; αν ὑεαὸ αἰτὸ 1  
 ζιονη 34 μβλιαὸαιν γ αν αἰτὸ εἰλε 1 ζιονη 35  
 μβλιαὸαιν ; γ μα τῖς υαὸα, ϑιαλλυιζιὸ ὀῖ ζο νάουῖρτα.  
 82 μβλιαὸνα το ραοζαλ.

### § 3—Το ὑαῖλιὸεαὸτ αν ὀomάρτα ρῖρϑῖρ in Δ ὀτέῖδ αν ζῖιαν αν αν 19 το Feb.

1ρ ἑ 1ρ ριοζαῖρ γ ὀεῖβ τυζταρ ὀον ὀomάρτα ρο .1.  
 ὀά ιαρϑ ; ιονηαρ μαρ 1ρ ἑ νάουῖρ αν ἑῖρϑ το βειτ φλυὲ  
 γ ἡρῖαν υἱρε το ζῖνὰτ, μαρ αν ζῑεαὸνα, ανυαιρ ἑῖρο  
 αν ζῖιαν ἡρῖα ζοῖμαρτα ρο, βῖ αν αἡρῖη φλυὲ αζυρ  
 υἱρεαῖμαῖλ. Δτά αν ὀomάρτα ρο βαντα, οῖρὀεαῖμαῖλ,  
 υἱρεαῖμαῖλ, γ κοῖτῑονη αζ αν ζειῖρθεαὸ γ αν εαρῖαὸ.  
 Δτά το νάουῖρ φυαιρ φλυὲ ; ὀά θρυζ ρῖη 1ρ αὸβαρ ἑ το  
 φυαὸτ γ το φλυὲναρ ἡῖ-ἡεαρῖὀα, το-ζῖνῖ ὀιοζβάλ το  
 υἱρε να η-αῖβηαὸ, να ὀτοβαρ, γ να λοὑα ; ὀιρ το-ζῖνῖ  
 κορρυρῖον ιονητα. 1ρ ἑ αν ὀomάρτα ρο τῖς οῖρὀε γ λαε  
 το ιυρῖτερ, ἀρτουζαὸ το Venur, τυῖτιμ γ ὀιοζβάλ  
 οῖρὀε γ ὀοῖλζεαρ το Mercuriur. Δτά ρτυῖμαὸ αζ αν  
 ζοῖμαρτα ρο αρ να ρροβῖηρῖζ, Ρερρῖα, Ἠῖβερνῖα  
 Νορμαντοῖα, Ρορτυγαῖλια, ῖῖοῖα, Cῖῖῖῖα, Ραμψηῖα,

be injurious for him. *In certo quodam anno erit in dubio vitæ suae*, because it signifies for him a grievous illness before the thirtieth year; and if he recovers from it, it signifies according to his nature and complexion 58 years of life. If it is a woman which shall be born under it, it signifies that she will be industrious and regardful of herself; she will be in danger of death and in addition once again by water. She will not spend her goods easily, and she will find her life better about the middle of her age; nevertheless, before the 38th year it signifies for her two illnesses; the first illness at the end of the 34th year, and the other illness at the end of the 35th year; and if she recovers from them it signifies for her naturally 82 years of life.

### 3.—CONCERNING THE PROPERTY OF THE SIGN PISCIS WHICH THE SUN ENTERS ON THE 19TH OF FEBRUARY.

The figure and form given to this sign is two fishes, so that (as it is the nature of the fish to be wet and in the water usually) similarly when the sun enters this sign the weather is wet and watery. This sign is feminine, nocturnal, watery and common to the winter and the spring. It is of a wet and watery nature, on which account it is the cause of cold and moisture immoderately, which does harm to the water of the rivers, the wells and the lakes, for it makes corruption in them. This sign is the house of the day and night for Jupiter, exaltation for Venus, fall and nocturnal detriment and sorrow to Mercury. This sign has government over the provinces of Persia, Hibernia, Normandia, Portugallia, Lydia, Sicilia, Pamphylia Garamantes, Mesamenes: over the cities Colonia, Agrip-

Σαραμαντερ, Μεραμενερ. Διη να κατρακάιθ Colonia, Αζμυρρινα, Venecia, Ρατιρβονα, η Αλεξαντορια. Ιηρα Σπáιν, διη να κατρακάιθ Οριεντε, Σαντιαγο, η κυρι το Sevilla. Διη φερει βειητεαρ φαι διη ζκομαρτα ρο, βι φε ούιμαρ ι οταλταιθ κοιμητιζεαδα, η ριυβαλ ρορ υιρσε; βι το μοδρ-ζοιλε η οά εαοιθ ριη βιαιθ ι ζκονταβαιητ βáιρ μυνα ζκυτοιζιθ α ρλαινέιρ φμρ: βιαιθ φε τορταδ; ριλλιυζιθ αικιθ οδ ι ζκεανη α 15 μβλιαθνα, η αικιθ ειλε ι ζκιονη α 30, η διη τρεαρ αικιθ ι ζκιονη α 38 μβλιαθνα το ραοζαλ; η μά τιζ αρτα, ιρ νάουηρτα οδ 65 βλιαθνα το ραοζαλ. Διη θεαν βειητεαρ φαι, βι ρι ριαθα, μακάητα, η νάηρεαδ; αετ βι ρι τμηρεαδ το εηνεαρ να ρύλ η το Suffocatio matricis: ριλλιυζιθ ζο θρμυζε υρπόιρ ταοιθ τεηνεαθ, η ζο μβλιαθ τινη ι ζκιονη α 12 βλιαθαιη, η υαιρ ειλε ι ζκιονη 20 βλιαθαιη η 21, η υαιρ ειλε ι ζκιονη α 30; αετ ριλλιυζιθ το ραοζαλ οί 59 βλιαθαιη.

#### § 4—Το κάιλιθεαετ διη κομαητα Διηερ, ιη α οτέιθ διη ζμιαη διη 21 λά το μάητ.

Ιρ ε ιρ ριοζαιη η οειλθ βειητεαρ τον κομαητα ρο .ι. ρειθε. Ατα το νάουηρ να τεηνεαθ, τε, τμημ: μαρ ριη το-θειη τεαρ η τιοημλαδ ζο μεαρμρδα. Ατα φε λαεεαηαιλ, ζλυαραεταδ, η φεαρδα. Ιρ ε ιρ τιζ το μάητ, άρτουζαθ το Sol, τμημ το Saturnus, η οιοζβάιλ το Venus: τέιρ διη ζμιαη ανη διη α 21 το μάητ η ανηρην τορμυζεαρ διη εέαθ equinoxium ιη διη θ'ιονηανη φαθ τον λά η τον οιθθε. Ατα α ρτιύμαθ διη να ρροβιηρμζ: Αηγλια, Ζαλλια, Αλεμανια, η διη αν Πολονια Μινορ. Διη να κατρακα: Φλορεναια, Ναπολερ, Ραταβια, Φαυεναια, Κρακονια, Ιημολα, Ρερζαμο. Ιηρα Σπáιν, διη Ζαραγοζα, Τορτορα, η Βαλλατολιρ.

pina, Venecia, Ratisbona, and Alexandria ; in Spain, over the cities Orense, Santiago and part of Seville. The man who is born under this sign is fond of foreign countries and travelling by water ; he is of a great appetite, and on that account will be in danger of death unless his planet help him ; he will be taciturn ; it denotes a sickness for him at the end of his fifteenth year, and another sickness at the end of the thirtieth, and the third sickness at the end of his 38th year of life, and if he recovers from them it is natural for him to have 65 years of life. The woman who is born under it is religious, honest, bashful ; but she will suffer from inflammation of the eyes and *suffocatio matricis* : it signifies that she will receive hurt from fire, and that she will be sick at the end of her 12th year, and once again at the end of her 20th and 21st years, and again at the end of her 30th ; but it signifies 59 years of life.

#### 4.—CONCERNING THE PROPERTY OF THE SIGN ARIES WHICH THE SUN ENTERS ON THE 21ST DAY OF MARCH.

The figure and form which is given to this sign is a ram. It is of the nature of fire, warm and dry ; accordingly it causes heat and drought moderately. It is diurnal, mobile and masculine. It is the house of Mars, exaltation for Sol, fall for Saturn and detriment for Venus : the sun enters it on the 21st of March and then commences the first Equinox, in which the length of day and night are equal. It governs the provinces Anglia, Gallia, Alemania, and Polonia Minor ; the cities Florencia, Napoles, Patavia, Favencia, Cracovia, Inmola, Pergamo ; in Spain, Zaragoza, Tortosa and Valladolid.



The man who is born under the government of this sign is intellectual, wise, of magnanimous mind ; nevertheless he is talkative, irascible, but easily appeased : it is characteristic of him to be talking to himself, not too rich nor too poor, faithful to his friends ; he will have enough to subsist on *mortuorum causa* ; it signifies that there will be a special mark on his body and that he will get a beating from a fourfooted beast, and another blow from iron ; but finally he will be unfortunate, hardworked ; he will be sick at the end of his 22nd year, and, if he gets over that, then *forsan ducet uxorem* and he will get according to his nature 75 years of life.

The woman who is born under it will be irascible and very lively and vivacious in her actions, pleasing according to other people's opinions ; nevertheless it signifies, if she marries, that she will be a widow, and that she will suffer from a dangerous disease of the head or knee from the seventh year of her age until the twelfth, but that she will get of natural life 49 years. This sign signifies both for man and woman that they will come to be very poor, nevertheless they will achieve independence through their own good industry.

##### 5.—CONCERNING THE PROPERTY OF THE SIGN TAURUS WHICH THE SUN ENTERS ON THE 20TH DAY OF APRIL.

The figure or form given to this sign is a bull. Its property is earthy, cold and dry. It causes coldness and dryness, nevertheless moderately, whence it comes that sentient things are begotten and growing things grow when the sun enters it. This sign is nocturnal, feminine. It is the house of Venus and her joy, exaltation to Luna, and



detriment and sorrow to Mars. It has dominion over the provinces Persia, Media, Sycia, Asia Minor, Hibernia, Egypt, Armenia, and Cyprus: over the cities Capua, Salerno, Bologna, Sena, Verona, Ancona, Treveres, Parma, Mantua and Palermo; in Spain, over Gitona, Oscã, Toro, Badajos, Astorga, and Jaen. The man who is born under the dominion of this sign will be bold, proud, haughty, and of highly vain heart; inclined to leave his country and travel in a foreign land; where he will succeed better, and if he marries he will get means with his wife; he will be fortunate, and in an important position: it signifies that he will receive an injury from dogs, and danger by water, and in addition, unless he take care, he will receive *infortunia mulierum causa*, and that he will be sick at the end of his 12th year and again at 30, and once again at 40, and if he recovers from these he will get naturally 64 years of life. It signifies that the woman who is born under it will be very busy, careful in worldly things, economic, partial to foreign lands; she will be fertile and have many sons, *et plures indicat ei habere maritos*; it signifies a fall from a height, and sickness at the end of her 16th year, and once again at 33. This sign promises naturally 66 years of life.

6.—CONCERNING THE PROPERTY OF THE SIGN  
GEMINI WHICH THE SUN ENTERS ON THE  
21ST DAY OF MAY.

The form or figure given to this sign is two children embracing each other in a very friendly way, denoting the mildness of the weather when the sun enters it. This sign is of an airy, warm, wet nature; accordingly it is suitable for growing things. It is the house of Mercury, detriment

τοιζέαρ το Ιουίτερ. Ατά πέ φεαρὸα, λαετέαμῆιλ,  
 7 ατά τε τιημ ραν εαρμαὸ ζο κοιτέεανη; ἀετ ζο ἔφειλ  
 τιημ ανηρη ζο μεαρραὸα. Ατά ρτιύμαὸ αζ αν  
 κομαρτέα ρο αν να ρροβιηρηζ .ι. Ηιρκανια, Κυρηναϊα,  
 Μαθηματικα, αν εὐιο τον ἔζιρτ, Αρμενια, Μαργιανα.  
 Αν να κατμαδάιβ .ι. Τρεντο, Σερρενα, Βιτερβο, Νορμ-  
 βερζα, Ορυχαρ, Leon να φραινκε, 7 Μαζυντια. Ιηρα  
 Σπῆιν, αν Ciguencia, Μορμυετορα, Κορδοουα, 7 Ταλαυερα.  
 Αν φεαρ βειρτέαρ φαοι ρτιύμαὸ αν κομαρτέα ρο βί πέ  
 δεαζέροιοδεαδ, φιαλ: βί ελαον εὐμ ταλτα εϊλε 7 ριυβῆιλ  
 ιοντα; βιαὸ ραιὸβιη, 7 φεαρμαὸ ανηρα νεϊτε ζεαλλίφαρ,  
 βιαὸ τούτμαδάε, 7 ι ζονταδαιρτ ταοιβ υιρκε: βυὸ  
 ριαάταναάετ τὸ ε φέιν το φεαδῆαὸ αν ἡατορμαιβ ζαοϊτε,  
 7 ταοβαημ ηιρ α βειτ κοιμέατοαδ ανη φέιν, οηρ ειαλλυιζιὸ  
 ζο μβεϊτ ρο-ένεαδὰε, 7 ζο μβιαὸ τιηη κεϊτρε η-υαηρε  
 ρυλ ειοεφαρ εὐμ 30 μβλιαὸηα, 7 μά εϊζ υαάε ζο  
 μβιαὸ νίορα φάλλῆινη, 7 ζο ἔφειζε 68 μβλιαὸηα το  
 φαοζαλ. Αν βεαν βειρτέαρ φαοι, βιαὸ ρο-κοιηζιολλῆαδ,  
 7 ι ηδεαζῆμεαρ ταιοηε εϊλε, 7 βιαὸ ελαον εὐμ ρόραδ;  
 ζλαεφαιὸ ρί τοιζέαρ 7 καετυζαὸ φα εαζεκοηρ το ὀεαναῆ  
 υιηρε, 7 ηί βιαὸ ραορ ὀ εαρλῆιντε, 7 ζεαδὰ 62 βλιαὸαιη  
 το φαοζαλ ηάτοῦρηα.

## § 7 — Το εάλιιθεαετ αν κομαρτέα Cancer ηη α ὀτέιο αν ζῆιαν αν αν 22 το Ιυηε.

Ιρ ε ηρ ριοζαιρ 7 οειλβ βειρτέαρ τον κομαρτέα ρο  
 .ι. ιαρκε ἀηηὸε τὰ ηζοηρητέαρ Cancer, 7 ατά το ηάτοῦρη  
 υιρκεαῆιλ, ρυαρ, ρλυε, βαητοα, οιοτέεαῆιλ 7 ζλυαρ-  
 αέταε; το ἔμηζ αν ταν εέιο αν ζῆιαν ανη ελαοελυιζιὸ  
 αν ανηρηρ εὐμ ταιρηζ 7 ρυαάετα μεαρραὸα, ιοηηαρ ζο  
 μβί οϊλεαῆαητα. Ιρ ε ηρ τιζ λαε 7 οιοέε τον ζεαλαϊζ,  
 ἀρηουζαὸ το Ιουίτερ, οιοζβῆιλ το Σατυρηηρ, 7 τυιτιμ

and sorrow to Jupiter. It is masculine, diurnal, and is warm and dry in the spring usually; but it is dry then moderately. It has dominion over the provinces Hircania, Cyrenaica, Marmatica, part of Egypt, Armenia, Margiana; over the cities Trent, Cessena, Viterbo, Nuremberg, Bruges, Leon of France and Maguncia; in Spain, over Ciguenca, Morviedra, Cordova, and Talavera. The man who is born under this sign is goodhearted and generous; inclined for other lands and travelling in them; he will be wealthy and steadfast in the things which he promises, will be earnest, and in danger by water; it will be necessary for him to beware of mad dogs, and I enjoin him to be watchful of himself for it signifies that he will have many wounds, and that he will be sick four times before he comes to 30 years, and if he recovers from them that he will be more healthy, and that he will get 68 years of life. The woman who is born under it will be very faithful, and well thought of by other people, and will be inclined for marriage; she will receive sorrow and regret for wrong done to her, and she will not be free from ill health, and she will get 62 years of natural life.

**7.—CONCERNING THE PROPERTY OF THE SIGN  
CANCER WHICH THE SUN ENTERS ON THE  
22ND OF JUNE.**

The figure or form given to this sign is a certain fish which is called Cancer, and it is of a watery, cold, wet, feminine, nocturnal and mobile nature, because when the sun enters it the weather changes to damp and moderate cold, so that it is good for growth. It is the house of the day and the night to the Moon, exaltation to Jupiter, detriment to Saturn, and fall to Mars. It has dominion over the provinces Numedia, Holland, Norvegia, Zelanda,

το Ἰταλῆ. Ἀτά ρτιύμαθ̄ αἰγε ἀρ̄ να πρὸβηρηγ̄ .i. Nume-  
 τια, Ολανθα, Νορβηγια, Selanθα, Βιχονια, Ουρβυνοια,  
 Scotia, Rhodar, Λιθια, Ετιοπια, Αφρικα, Colzir, ἡ Ρηη-  
 ζια. Ἀρ̄ να κατ̄μαθ̄αιθ̄ .i. Conpταντινοπλα, Milano, Πιρα,  
 Luca, Venecia. Tuner, ἡ Zenoua. Ἰηρα Spáin, ἀρ̄ Com-  
 portela, Λιρδον, Σπαναθα, ἡ Barcelona. Ἀρ̄ ρεαρ̄ βειρ-  
 τεαρ̄ ραοι θί το ρεαρ̄ρα μεαθ̄οναῖς, ρύζαθ̄ ἡ υμάλ : CIA-  
 λυιζιθ̄ ζο θ̄ρ̄υιζε ραοθ̄αρ̄ ταοιθ̄ ἀρ̄ ολιζε, ἡ ζο mbia clason  
 εἰυζε ριν ἡ cum cār̄ ouine eile το εορ̄ναθ̄, ἡ ζο mbia  
 πο-εαῖθ̄μεαθ̄. CIAλλυιζιθ̄ conταδαρ̄ταθα ταοιθ̄ υιρce,  
 τεμεαθ̄, ἡ ιαρ̄αινη; ἡ ζο mbia θ̄άνα, θεαζ̄μεαρ̄τα.  
 CIAλλυιζιθ̄ θ̄ο mion-αιθ̄ιθεαθ̄α, ἡ ζο θ̄ρ̄υιζε το ρ̄αοζ̄αλ  
 ν̄άουρ̄τα 73 βλιαθ̄να. Ἀρ̄ βεαρ̄ βειρ̄τεαρ̄ ραοι, βιαθ̄  
 ούθ̄μαθ̄ταθ̄, θεαζ̄ζηθ̄οθ̄αθ̄, obann cum ρειρ̄ζε ἡ cum  
 τεαθ̄τ̄ ἀρ̄, πο-βυθ̄εαθ̄, πο-ζ̄ιμάθ̄αθ̄ : clann lionm̄αρ̄ ἡ  
 βυαρ̄τα umpa. CIAλλυιζιθ̄ ζο θ̄ρ̄υιζε τ̄υιτιμ̄ το νιθ̄  
 ἀρ̄ο, ἡ ζο θ̄ρ̄υιζε νειτε ρολυιζ̄τεαθ̄α αθ̄τ̄ βεαζ̄-λυαθ̄αθ̄ :  
 βιαθ̄ ρολλ̄αν ἡ ζ̄εαθαθ̄ το ρ̄αοζ̄αλ ν̄άουρ̄τα 70 βλιαθ̄αιμ̄.

## § 8—Το ε̄αῖλιθ̄εαθ̄τ̄ ἀρ̄ εομ̄αρ̄τα Leo ινα οτ̄είθ̄ ἀρ̄ ζ̄ηιαν ἀρ̄ ἀρ̄ 23 το iuly.

Ἰρ̄ ε̄ ριοζ̄αιρ̄ εἰυζ̄ταρ̄ οον εομ̄αρ̄τα ρο .i. Leoμ̄αν.  
 Ἀτά το ν̄άουρ̄ι τε τιρ̄μ̄ ζο η-ιομαρ̄καθ̄, ρεαρ̄θα,  
 λαεταμ̄αιλ, κομ̄νυιθ̄εαθ̄; το θ̄ρ̄ιζ̄ ἀνυαιρ̄ τέιθ̄ ἀρ̄  
 ζ̄ηιαν ἀρ̄ν̄ θί ἀρ̄ τεαρ̄ ιομ̄λ̄αν ρεαρ̄μ̄αθ̄, ἡ Ἰρ̄ αθ̄θαρ̄  
 ρεμ̄ιορ̄ ἡ ρ̄ιονυιζ̄τε το να νειθ̄ιθ̄ ρ̄άραμ̄λα. Ἰρ̄ ε̄ Ἰρ̄ τιζ̄  
 οιοθ̄ε ἡ λαε το Sol, οιοζ̄β̄αιλ ἡ οοιζ̄εαρ̄ το Saturnur̄.  
 Ἀτά ρτιύμαθ̄ αἰγε ἀρ̄ να πρὸβηρηγ̄ .i. κυρ̄ο το Sicilia,  
 ἡ κυρ̄ο το Arulia, Bohemia, ἡ cōρτα να ρ̄αιρ̄ζε Οειρ̄ζε,  
 Calvea, Italia, Grecia, Turcia, P̄oponto, Αλπερ, ἡ  
 Macedonia. Ἀρ̄ να κατ̄μαθ̄αιθ̄ .i. Roma, Rauena, Cre-  
 mona, Urma, Creton, Oamarco, ἡ Πραζα. Ἰηρα Spáin

Bithonia, Burgundia, Scotia, Rhodes, Lydia, Ethiopia, Africa, Colgis, and Phrygia ; over the cities Constantinople, Milan, Pisa, Lucca, Venice, Tunis, and Genova ; in Spain, over Compostela, Lisbon, Granada, and Barcelona. The man who is born under it is of medium stature, merry and humble ; it signifies that he will get trouble by law, and that he will be inclined toward that and to defend the case of another person, and that he will be very spendthrift ; it signifies dangers by water, fire and iron ; and that he will be bold and well esteemed ; it signifies for him minor ailments, and that he will get 73 years of natural life. The woman who is born under it will be earnest, industrious, swift to wrath and to recover from it, grateful, amiable : children numerous and troubles about them ; it denotes that she will get a fall from a height, and will find hidden things but of small value ; she will be healthy and will get 70 years of natural life.

**8.—CONCERNING THE PROPERTY OF THE SIGN  
LEO WHICH THE SUN ENTERS ON THE 23RD  
OF JULY.**

The figure which is given to this sign is a lion. It is of a warm and excessively dry nature, masculine, diurnal, fixed, because when the sun enters it the heat is complete and steadfast, and it causes the destruction and withering of the growing things. It is the house of the night and day to Sol, detriment and sorrow to Saturn. It has dominion over the [following] provinces, i.e., over some of Sicily, and some of Apulia, Bohemia, and the coasts of the Red Sea, Chaldea, Italy, Greece, Turkey, Propontis, the Alps and Macedonia ; over the cities Rome, Ravenna, Cremona, Usma, Croton, Damascus and Prague ; in Spain, over Murcia and Leon. The man who is born under it will be

.1. Μυσία ἡ Λέον. Ἄν φερῆν βειρητέων φάσι, βιαῖο θεαζ-  
 -έυμτα, ρεαμῆα, μόρ-έμοιόεα, τίομρα, θεαζ-λαβαν-  
 -τά; ἡ μά βειρ ἔ φείν ο'ροζλουμ βιαῖο φερα. Cιλλι-  
 -ζιό σο ἔφειζε ἄρτο-έειμε ἡ σο ριυβλόεαιό μόρῆν τατα;  
 ἡ μά ῥόρῆν ζέαθα ρέ νιό ηε καίτεαμ ἔαοιῖ ἄ ἡνῆ.  
 Cιλλιζιό σο ἔφειζε βυλλε μόρ ο'ιαρῆν, ἡ κονταβαιρ  
 -ταοιῖ υἱρε, ἡ βιαῖο ἄθῆαρ ἐυμ ἔαοῖλ ο'φῆαῖλ, ἡ  
 υαιρ ἔιζην inveniet pecuniam absconditam. Cιλλιζιό τό  
 ρέ ἡ-αίεῖοεα ἄρ φεαῖ ἄ ῥαοζαῖλ, ἄετ ἄν αἰεῖο ἡ  
 κονταβαιρταῖζε τίοῖ ἡ ζσιονῆ ἄ 40 βλιαῖοῖν, ἡ μά ἔιζ  
 υαῖ, ζεαλλαιό ἄν κομῆρτα ρο το ῥαοζαῖλ νῆαῖοῖρτα 71  
 βλιαῖοῖν. Ἄν βεαν βειρητέων φάσι, βιαῖο ρεαμῆα,  
 ομο-ἡμῆντε, λάτοιρ, βορῖ: Cιλλιζιό σο μβια τιννεαρ  
 ζοιλε υἱρῆ, ἡ σο οὔλῆαρ ἡ ἡ-οηόρ, ἡ βιαῖο ραιῖοῖρ,  
 ἄετ βια τῆοεαῖρεῖ μῆρ ἡα βοῖταῖῖ ἡ τυζτα το αἰεῖο  
 ροῖα ἡ το μόρῆν αἰεῖο εἰλε; ζῖοεαῖ τό ρο ἡοῖρα ἡό,  
 ἡ σο νῆαῖοῖρτα ζέαθα 71 μβλιαῖοῖν ἡα ραοζαῖλ.

## § 9—Το ἄιλιόεατ ἄν κομῆρτα Βηζο ἡ ἄ οῖεῖο ἄν ζῆιαν ἄρ ἄν 24 το ἄζυρ.

ἡ ἔ ἡ ρίοζαῖρ ἡό οειῖβ τυζταρ τον κομῆρτα ρο .1.  
 μαῖζοεαν, Cιλλιζεαρ νεαμ-έορταετ ἄν ταλαμ ἄν  
 υαιρ ρο: ἄτῆ το νῆαῖοῖρ ἐαῖμῆαῖοε ῥυαῖρ ἔρῆμ; ἄτῆ  
 βαντα, οἰῖοεαμῆαῖλ, λιονῆ-ουθα, ἡ κοἰτεεανῆα τον  
 τραμῆαῖο ἡ τον ῥοζῆαρ. ἡ ἔ ἡ ἔιζ, υλλζῆαρταρ, ἡ  
 ἄρτουζαῖο το Μερκυριυρ, τυιτιμ το Venus, ἡ οἰοζῖαῖλ  
 οἰῖοε το ἡυριτερ. ἄτῆ ρεῖοῖρταῖ αἰε ἡα ῥροβῆρῖζ  
 .1. ζρεαῖα, κυο το ρηενεαῖα ἡ Ὀαβιλιονια, ἄρῆια, Μερο-  
 -ποταμια, Cικῖλια, Ροδαρ, ἡ Cανῖοα. ἄρ ἡα καῖραεαῖῖ .1.  
 Ρυμα, Ραμῆρ, Φερῆαῖα, Τολορα, Ραρενεια, ἡ Κοἰμβρα.  
 ἡρῆα Σπῆιν, ἄρ ἡεμῖοα, Τολετο, ἄνῖλλα, ἡ ἄλζεαῖα. Ἄν  
 φερῆν βειρητέων φάσι, βῖ οηόρα, ζεανῆαῖλ, το ἄιλιό-

shapely, handsome, magnanimous, proud, eloquent ; and if he gives himself to learning will be wise ; it signifies that he will get high positions, and that he will travel in many countries ; and if he marries he will get something to spend with his wife ; it signifies that he will get a severe blow from iron, and danger from water, and he will be lucky at getting wealth and sometimes *inveniet pecuniam absconditam* ; it signifies for him six illnesses during his life, but the most dangerous illness of them is at the end of his 40th year, and if he gets over it this sign promises him 71 years of natural life. The woman who is born under it will be handsome, ill-mannered, strong, haughty ; it signifies that she will suffer from stomach trouble, and that she will be fond of honour, and will be rich, but will be merciful to the poor, and prone to menorrhagia and many other diseases, but to it especially, and she will get naturally 71 years of life.

**9.—CONCERNING THE PROPERTY OF THE SIGN  
VIRGO WHICH THE SUN ENTERS ON THE 24TH  
OF AUGUST.**

The figure or form of this sign is a virgin, signifying the unfruitfulness of the earth at this time. It is of an earthy, cold, dry nature ; it is feminine, nocturnal, melancholic, and common to summer and autumn. It is the house, joy and exaltation of Mercury ; fall to Venus, and nocturnal detriment to Jupiter. It governs the provinces Greece, part of Phenicia and Babylonia, Assyria, Mesopotamia, Cicilia, Rhodes and Candia ; the cities Pavia, Paris, Ferrara, Toulouse, Pasencia and Corinth ; in Spain, Lerida, Toledo, Avilla and Algecira. The man who is born under it is honourable, chaste and of honourable condition ; it signifies that he will be earnest and careful about his



business, and striving for high rank ; in addition, it signifies that he will be modest, changeable, and after being rich that he will come to great poverty, from not being wise enough to govern himself ; he will suffer from a few diseases until 30 years of age, and if he escapes from them his nature is to have 84 years of life. The woman who is born under it is modest, earnest, devout ; it signifies that she will fall from a height, and that she will be delicate ; she will be anxious to be clean and chaste, and she will come to have hardships ; it signifies a dangerous illness from the 30th year to the 36th, and if she escapes from it she will get 77 years of natural life.

**10.—CONCERNING THE PROPERTY OF THE SIGN LIBRA WHICH THE SUN ENTERS ON THE 23RD OF SEPTEMBER.**

The figure given to this sign is a balance of two scales, signifying the equality of days and nights about that time ; and when the sun enters it the second equinox takes place, in which the night and day are of equal length. This sign is of the nature of the air, i.e., warm and moist. It is the cause of heat and thick moisture ; accordingly it causes the air to coagulate so that it is harmful to every beast, and it generates many diseases. It is the house of the day of Venus, fall to Sol, exaltation to Saturn, and detriment to Mars. It has dominion over the provinces Austria, Casperia, Bactriana Regio, Tuscia, and Syria ; over the cities Valencia, Lodi, Parma, Gaeta, Viana and Augusta ; in Spain, over Burgos, Almeria, and Salamanca. The man who is born under this sign is honourable, courageous, and important in his deeds, inclined for foreign lands, where he will succeed better than in his own country ; it signifies that he will have something to spend, but that he will find

τατα κομηγήτεαα παάαρ τό νίορα φεαρρ ινά α έαλαή φείν. Cιλλιυγήτό ζο mbia νιό με αιτεαή αιγε, αέτ ζο ύφνιζε βοέτανε 7 ανηού: cιλλιυγήτό αιέτο τό 1 ζcιονη α 18 mbλιαόηα, 7 υαιρ ειλε αρ 35, 7 αν έέαο αιέτο 1 ζcιονη α 6 mbλιαόηα, 7 μά έις υαέα ζέαδαίό 77 mbλιαόηα το φαοζαλ ηάούηεα. Αν θεαν βειηέαρ φαοι. βιαίό ρύζαέ ρο-έαοαρτέα: cιλλιυγήτό ζο ύφνιζε lot ταοιό α έορ ό έεινιό, 7 ζο mbia ελαοη έυμ ριυβαίλ ρορ αν τοήαν, 7 μά έις όη αιέτο έιννεαήηαιζ ζο ύφνιζε 66 βλιαόηα το φαοζαλ ηάούηεα.

## § 11—Το έάιλιόεαέτ αν έομαητέα Scorpio, ιη α οτέίο αν ζήιαη αν 24 το Oct.

Ιρ έ ριοζαη τυζέαρ τον έομαητέα ρο .1. βεαέαέ ηιήε αζ α mbίονη ζαέ με ηοέαναν ηιέόιο, αήαιλ 7 μαη ζήι ηεν [α] θέαλ, αζ cιλλιυζαό μαη το έέρο αν ζήιαη ανη, ζο ηοέαν ραήλαίό ριη, αζ αόβαρυζαό ρυαέτ 7 ρτοηημε, τόηηηιζε, 7 τεηηηιζε. Δτά το ηάούηη φλιέ φυαιη, βαηοα, οιοέεαήαιλ 7 κοήηνυόεαέ, το ύφνιζ ζο ύφνιλ αν ροζήμαρ αν υαιρ ριη ιη α ηεαρ. Ιρ έ ιρ έις οιοέε 7 υλλζήηοαρ το Μαηρ, τνιτιη το Luna, οιοζόβαίλ 7 οοιζέαρ το Uenur. Δτά ρτιύμαό αζ αν ζκομαητέα ρο αρ ηα ηροβιηηιζ .1. Scotia, 7 αρ έόρταίό ηα ραιηζε, Sivia, Μαηηεταηια, Setulia, Capavocia, 7 Iudea. Δρ ηα εαέηαέαιό .1. Mecina, Ραυα, Aculeia, Crema 7 Ducra. Ιηηα Spáηη, αρ Valencia, Χατια, Σεζουια, Τυοελα, Όηαζα, Μαλαζα, 7 Όηηγορ. Αν φεαρ βειηέαρ φαοι, βιαίό το ύποέ-έάιλιόεαέτ; μεαίλαέ, οηύηηεαήαιλ, ράφνιζέαέ, ούβαίλτε ι η-ηητιηη, 7 βηαοαέ; βια ηροηόα, ηνιητεαρτόα, ηιιηρ-βηιαέηαέ ζνιόεαό μαίλ-ηεαέ. Sed sapiens dominabitur astris. Cιλλιυγήτό ζο mbia τυζέα το έιηηεαρ ζοιλε, 7 ιη α έλοέα, 7 ζο ύφνιζε

poverty and hardship ; it signifies a sickness for him at the end of his 18th year, and once again at 35, and the first sickness at the end of his 6th year, and if he escapes from them he will get 77 years of natural life. The woman who is born under it will be merry and familiar : it signifies that she will get a wound of the foot from fire, and that she will be inclined to travel in the world, and if she escapes from the fated sickness she will get 66 years of natural life.

11.—CONCERNING THE PROPERTY OF THE SIGN  
SCORPIO WHICH THE SUN ENTERS ON THE  
24TH OF OCTOBER,

The figure which is given to this sign is a poisonous beast which has a sting with which it does harm, as it does with its mouth, signifying that the sun, when it enters it, does the like, causing cold and storms, thunders and lightnings. It is of a nature wet, cold, feminine, nocturnal and fixed, because the autumn is then in its strength. It is the house of the night and joy to Mars, fall to Luna, detriment and sorrow to Venus. This sign has dominion over the provinces Scotia, and over the coasts of the sea, Syria, Mauretania, Getulia, Cappadocia, and Judea ; over the cities Messina, Padua, Aquilea, Crema, and Buxia ; in Spain, over Valencia, Xativa, Segovia, Tudela, Braga, Malaga, and Burgos. The man who is born under it will be of evil nature, deceitful, adulterous, violent, double-minded and thievish ; he will be grave, friendly, sweet-spoken, though malicious. *Sed sapiens dominabitur astris.* It signifies that he will be prone to disease in his stomach and testicles, and that he will incur danger from stone and iron ; he will be inclined for other lands and will be guileful and flattering in his words and in his

concordaunt caois cloide 7 iarmainn; biair̄ claoon cum  
 talta eile, 7 biair̄ cealḡad̄, blanḡaraḡ in a ḡriaḡraib̄  
 7 in a ḡníoḡmaḡraib̄ ḡan f̄ior̄ do nead̄ eile; 7 n̄i biair̄  
 mo-ḡair̄ḡbir̄ n̄o mo-ḡoḡt: biair̄ min-tinnearaḡ, ad̄t  
 ḡeab̄air̄ ḡo n̄aḡuḡra 61 blaḡḡna do ḡaoḡal. An ḡean  
 beir̄ḡear̄ ḡaoi, biair̄ muir̄ḡear̄ḡa, ad̄t biair̄ r̄i l̄air̄ḡ,  
 boḡb, 7 cialluisḡir̄ habeat cicatrices in maximum periculum  
 vitae, 7 ḡo mbia tinnear̄ ḡoile ḡo mo-m̄in̄ic uir̄ḡe, 7  
 biair̄ ear̄l̄an, ad̄t ḡo n̄aḡuḡra ḡeab̄air̄ 72 blaḡḡain̄ do  
 ḡaoḡal.

## § 12—DO C̄AILIḡEAD̄ AN C̄OḡMAḡRA SAḡITḡARIUR̄ IN A ḡC̄EID̄ AN ḡRIAN̄ AN A 23 DO NOVEMBER.

Ir̄ é ir̄ ḡioḡair̄ ḡon c̄oḡmaḡra ḡo .i. ḡear̄ boḡa aḡ  
 caiteam̄ ḡair̄ḡe uad̄, aḡ cialluisḡad̄ maḡ do-ḡn̄i an  
 c̄oḡmaḡra an tan̄ c̄eir̄ an ḡrian̄ ann, aḡ caiteam̄  
 ḡear̄ḡanna, cloḡ-ḡnead̄ta, t̄oir̄niḡe 7 caoir̄ta teir̄niḡe  
 uad̄. Ad̄a do n̄aḡuḡr̄ na teir̄nead̄, te, tir̄m, ḡear̄ḡa,  
 laeḡeamaḡil, 7 coir̄ḡeann̄ ḡon ḡḡoḡmaḡ 7 ḡon ḡeir̄ḡeab̄.  
 Ir̄ é ir̄ tiḡ lae do Iur̄iteḡ, 7 ullḡair̄ḡar̄; 7 ḡioḡḡair̄  
 lae do Mercuriur̄. Ad̄a ḡair̄ḡad̄ aḡe ar̄ na ḡḡoḡbir̄iḡ  
 .i. Hir̄pania, Arabia Felic̄, Sclauonia, ḡalmacia,  
 Heluecia, 7 cuir̄ ḡon Lisur̄ia. Ar̄ na caḡraḡair̄ .i.  
 Malta, Auiḡon, Ier̄ur̄alem, Ar̄ta 7 Milan. Inḡa Sp̄ain̄,  
 ar̄ Iden, Calahorra, 7 Medina Celi. An ḡear̄ beir̄ḡear̄  
 ḡaoi ḡair̄ḡad̄ an c̄oḡmaḡra ḡo, b̄i r̄e ḡn̄uir̄-n̄air̄eab̄, ma-  
 c̄anta, ionḡraic, ḡona; cialluisḡir̄ ḡo mbia claoon le toul  
 ar̄ ḡair̄ḡe, ar̄ a ḡḡuir̄ḡe ḡoḡt̄in̄ n̄ioḡa ḡear̄ḡ. Cialluisḡir̄  
 ḡo ḡḡuir̄ḡe ḡioḡḡair̄ caois ain̄m̄iḡe ceab̄ar̄-c̄oḡraḡ, 7 aic̄i-  
 ḡeab̄a i ḡcionn̄ a ḡeab̄t̄ mb̄liaḡḡna ḡ'aoir̄, 7 ar̄ir̄ ar̄ a 18,  
 ad̄t mā tiḡ uad̄a ḡeab̄air̄ 67 mb̄liaḡḡna do ḡaoḡal. An  
 ḡean beir̄ḡear̄ ḡaoi, biair̄ toḡraḡ, c̄moḡ-eaḡlaḡ,  
 n̄air̄eab̄, 7 ḡair̄ḡbir̄, 7 ḡoir̄ḡiḡḡear̄ māḡair̄ cloinne ḡi;

actions without the knowledge of others ; and he will not be very rich or very poor ; he will suffer from petty ailments, but he will get naturally 61 years of life. The woman who is born under it will be friendly, but she will be strong and haughty, and it signifies that *habeat cicatrices in maximum periculum vitae*, and that she will frequently suffer from stomach trouble and will be delicate, but naturally she will get 72 years of life.

12.—CONCERNING THE PROPERTY OF THE SIGN  
SAGITTARIUS WHICH THE SUN ENTERS ON  
THE 23RD OF NOVEMBER.

The figure of this sign is an archer shooting arrows, signifying how the sign acts when the sun enters it, throwing rains, hail, thunder and fiery balls. It is of the nature of fire, warm and dry, masculine, diurnal, and common to autumn and winter. It is the house of the day and joy to Jupiter, and daily detriment to Mercury. It has dominion over the provinces Hispania, Arabia Felix, Sclavonia, Dalmatia, Helvetia, and part of Liguria ; over the cities, Malta, Avignon, Jerusalem, Asta, and Milan ; in Spain over Jaen, Calahorra, and Medina Celi. The man who is born under the dominion of this sign is modest, honest, upright, fortunate ; it signifies that he will be inclined to go on the sea, on which he will find a better fortune. It signifies that he will receive harm from a fourfooted animal, and sickness at the end of the seventh year of his age and again at 18, but if he escapes from them he will get 67 years of life. The woman who is born under it will be taciturn, fearful, shy and rich, and she will be called the mother of children ; but the woman and the man likewise will be changeable, unsteady, nevertheless

αὐτὸ βιαῖον ἀν ἕβαν, ἡ μαρ ἀν ἑσέσθονα ἀν φεαρ, κλαοὐλόθασ, νεαῖν-φεαρῖνᾶς; ἑῖθεαὐ, βιαῖον ριαὐ τρῶσαρθεαὐ, κοινριαρᾶς. Βιαῖον αἰεῖο ἀν ἀν μηλοῖ ἡ ἑσιονη αὐ αἰεῖρε μβλιαῖοαιη, υαῖη εἰλε ἀν αὐ 22, ἡ υαῖη εἰλε ἡ ἑσιονη αὐ 40 βλιαῖοαιη, ἡ μά τις υαῖα ἑέαθαῖο 57 μβλιαῖοηα το ῥαοῖαλ νάουῖτα.

### § 13—**ΤΟ ΕἰΛΙΘΕΑὐΤ ἈΝ ΕὐΜΑΡΤΑ ΚΑΡΗΚΟΗΝΥΡ ἡΝ Αὐ ΤΕῖΟ ἈΝ ἑΜΙΑΝ ἈΝ Αὐ 22 ΤΟ Δεϑεμβη.**

Ἦρ ἔ ριοῖαιη τυῖταρ τον εὐμαρτα ρο .ι. ἑαθαρ βῖορ [αῖ] τοῖ ἡ ἡ-ἡοηαῖοαῖο ἀηρθε, αῖ κιαλλυῖαὐ ἀν ταν τεῖο ἀν ἑμιαη ἀηη ἑο μβῖοηη αῖ ἀηρθεῖαὐ εῖγῖαιηη ἡ ἡα λαεῖτε αῖ τοῖ ἡ ἕφαῖο. Ἀτά το νάουῖη ἑαῖηαῖοθε, ρυαρ ἡ τῖηη, βανθα, οἰῖθεαῖηαῖλ, ἡ ἑλυαρᾶςταῖ; ὀηη τεῖο ἀν ροῖῖηαρ ἑοηη, ἡ τορῖαῖῖο ἀν ἑηῖηηεαὐ. Ἦρ ἔ Ἦρ τις οἰῖθε το Σατυρῖηυρ, ἀηρθεῖαὐ το Μαρρ, τυῖτῖη το ἡυῖηηηη, ἡ ὀῖοῖθαῖλ το ἡηηα. Ἀτά ρηῖηηαὐ αῖγῖ ἀη ἡη ἡηοῖηηηῖς .ι. Μαϑεῖοηα, Βαυαηηα, Ρορτυῖαλ, Ροηαηοῖ-οῖα, Ἀλβανηα, Μορϑοῖηα, ἑεηρῖοα, Τηααῖα, Κηρῖοα, ἡηοῖα, ἡ εῖηο τον Σϑλαυοηα. Ἀη ἡη αῖαῖηαῖα .ι. ἡηηοηα, Ρορῖῖῖο, Σαυοῖα, Ραυηηαῖα, ἡ Κοηηηαηηηορῖα. ἡηηα Σρᾶηη .ι. ἀη Τορτορᾶ, Σοηηα, ἡ Καρμοηα. Ἀη φεαρ βηηη-ἑαρ ραοῖ, βιαῖο ῥε φεαρῖαῖ, βαοῖ, βηεῖαῖαῖ. Κιαλλῖαῖῖο ἑο μβιαῖο αῖ κοηῖηαὐ ρηη ρεῖη: βιαῖο ῥε ἡοηηηοῖαῖ, μῖοη-εῖοηῖοεαῖ, κλαοη εῖηη κοῖαῖο et gaudebit bonis alienis, et habebit curam de animalibus quadripedibus. Κιαλλῖαῖῖο ἑο ἕρῖαῖῖο βυαῖοηηεαὐ ταοῖθ causa mulierum, βιαῖο εαῖῖλᾶη ἡ ἑέαθαῖο 77 μβλιαῖοηα το ῥαοῖαλ νάουῖτα. Ἀη ἕβαν βηηηἑαρ ραοῖ, βιαῖο το νάουῖη ῥᾶη-εῖοηηηα, βιαῖο ηο-αῖηηηεαῖ: κιαλλῖαῖῖο ἑο μβηηηηῖο ἀηηῖηῖοε αῖαῖαρῖορᾶς ἑηηηη εἰρθε, ἡ κοηηαῖαῖηηη ηε τυῖτῖηη ὀῖᾶηο: βιαῖο τῖηη, αὐτ ἑο ἡ-εαῖοηηοη, ἡ ὀο-ἑέαθαῖο ἑο νάουῖηηα 69 μβλιαῖοηα το ῥαοῖαλ.

they will be merciful and conscieutious. The woman will have a sickness at the end of her fourth year, once again at 22, and once again at the end of her 40th year, and if she escapes from them she will get 57 years of natural life.

13.—CONCERNING THE PROPERTY OF THE SIGN  
CAPRICORNUS WHICH THE SUN ENTERS ON  
THE 22ND OF DECEMBER.

The figure which is given to this sign is a goat which goes into high places, signifying that, when the sun enters it, it is rising towards us and the days getting longer. It is of an earthy nature, cold and dry, feminine, nocturnal and mobile; for the autumn passes and the winter begins. It is the house of the night for Saturn, exaltation for Mars, fall for Jupiter, and detriment for Luna. It has dominion over the provinces Macedonia, Bavaria, Portugal, Romandiola, Albania, Museovy, Gedrocia, Thrace, Croatia, India, and part of Sclavonia; over the cities Verona, Forlivio, Savoy, Favencia, and Constanti-nople; in Spain over Tortosa, Soria, and Carmona. The man who is born under it will be wrathful, vain, lying. It signifies that he will be talking to himself; he will be melancholic, greathearted, inclined to war, *et gaudebit bonis alienis, et habebit curam de animalibus quadri-pedibus*. It signifies that he will find trouble *causa mulierum*, will be delicate, and will get 77 years of natural life. The woman who is born under it will be of an exceedingly perverse nature, and will be very extravagant; it signifies that a fourfooted animal will bite her, and danger of falling from a height; she will be sick, but lightly, and will get naturally 69 years of life.

## § 14—ΡΙΑΣΑΙΛ ΑΡΤΗΜΟΝΟΜΙΕ ΤΕ Ν-ΑΙΤ- ΕΟΝΤΩΝ ΚΟΜΑΡΤΑ ΝΑ Η-ΥΑΙΡΕ ΙΝ Α ΜΒΕΙΗΤΕΩΝ ΟΥΙΝΕ.

Cum zo n-αιτεονταρ πο νί μιακτανακτ φαρτα ριοξαιρεακά νό α μακαραμίλα ριν εϋιγε, ακτ αμίαιν αιρε το ταβαιρε το τρι νειτιβ .i. αν εέατο νιό, ριορ αν κομαρτα ιν α μβια αν ξριαν αν λά ι μβέαρραιότεαρ ουινε ; αν οαμα νιό, ριορ να η-υαιρε ι n-είρηεανν αν ξριαν αν λά ριν ; αν τρεαρ νιό, .i. ριορ ζρινην αρ αν υαιρ ι ρυγαό έ. Ταρ έιρ ριορ να οτρι νειτε ριν, φέακάα α μέαο να η-υαιρε το-εϋαιό τοριε ό έιρηε ζρινε ζυρ αν υαιρ το ρυγαό έ exclusive, **(ιρ έ ριν ηε ηάό, ζαν αν υαιρ το έιρηε ζριαν ο'άιρηεαν)**. Ανηριν ριόμηταρ κομαρτα λεατ ι n-αξαιό ζακά οά υαιρ οίόβ ριν, όη ζκομαρτα ιν α μβι αν ξριαν αν λά ριν ζυρ αν ζκομαρτα να η-υαιρε ιν α ρυγαό έ, inclusive ; γ ζέαότεαρ μαρ ριν κομαρτα νάοϋρητα ζαέ ουινε. Αζυρ ι ζαάρ ζο μβια υαιρ κορηάο αρ να η-υαιρε ό έιρηε ζρινε ζο η-υαιρ α βρειτ, ριόμηταρ ι αρ αν ζκομαρτα ειλε 'να οιαό : γ ι ζαάρ ναέ οτιοφαό cum υαιρε ιομιλάν, νά οέανταρ ρεϋιρπαλ οε ριν, οιρ νί λοέταέ αν ριαξαιλ οε ριν. Ιρ υιρρα ζαέ νιό το εϋιζριν ανυαιρ φοιλλιρηεταρ έ λε η-ειριομιλάρ : μαρ ριν αοειριμ αν ουινε το ρυγαό αρ α 4 το Αυζυρτ αρ α η-αον το ελογ ι ηοιαό αν ηεαόόη λαε, ζυραό έ Scorpio ιρ κομαρτα οό (ακτ οειριμ αν ουινε το ρυγαό ι Valencia) το βρηε ζο n-είρηεανν αν ξριαν ανηριν αρ α 5 το ελογ ρόν αν ριν, γ όη 5 ζο α η-αον ι ηοιαό αν ηεαόόη λαε ατά ριν 'να η-οέτ n-υαιρε, ειαλλιρηεαρ αειρηε κομαρτα ; γ μαρ ιρ ιηρα ζκομαρτα Leo το βι αν ξριαν αν λά ριν, άιρηιμ αειρηε κομαρτα υαό, inclusive, γ ιρ έ ριν Scorpio.

Ειριομιλάρ ειλε αρ ουινε το ρυγαό ραν Εαοάιτε αν 10 λά το October αρ αν τ-αονηάο οέαζ ζο λειτ ι

14.—ASTRONOMICAL RULE FOR KNOWING THE  
SIGN OF THE HOUR IN WHICH A PERSON IS  
BORN.

To know these, figures and such like are no longer necessary, but only to pay heed to three things, viz., first, a knowledge of the sign in which the sun will be on the day on which the person will be born ; secondly, a knowledge of the hour in which the sun rises that day ; thirdly, an accurate knowledge of the hour in which he was born. After knowing these three things, one must see how many hours have elapsed from the rising of the sun until the hour in which he was born *exclusive*, (that is to say, not to reckon the hour the sun rose). Then reckon a sign for every two of those hours, from the sign in which the sun will be that day to the sign of the hour in which he was born *inclusive*, and in this way the natural sign of every person will be found. And in case there should be an hour over [i.e., after dividing by two] to the hours from sunrise to the hour of his birth, let it be reckoned to the sign following ; and in case it does not amount to a full hour, let no scruple be made of that, for the rule is not faulty on that account. It is easy to understand everything when it is illustrated by an example : accordingly I say that the person who was born on the 4th of August, at one o'clock p.m., his sign is Scorpio (I mean a person who was born in Valencia) ; because the sun rises there at 5 o'clock about that time, and from 5 till 1 p.m. is eight hours, which signifies four signs ; and as it is in the sign Leo the sun was that day, I count four signs from it *inclusive*, and that is Scorpio. Another example of a person who was born in Italy the 10th day of October, at half-past eleven p.m., and according to the rule I say that Gemini is his sign ; for about that time the sun here is in

ποιατό αν μέσθόν λαε, 7 το πέρι να μαξλα αδειμήμ  
 συμπ ε Ήμισι ιρ κομάρεα τό; όρι ρόν αν ριν  
 δί αν ήμαν ινρα γκομάρεα λιβρα, 7 έιηγεανν ρί  
 ραν εαθάιτε ανηριν αρ α κύς γο λειτ το όλος, 7  
 όν κύς γο λειτ γο η-αον θέας γο λειτ ι ποιατό  
 αν μέσθόιν λαε ατά οστ η-υαιρε θέας, έιαλλι-  
 ήεαρ ναοι γκομάρεα, 7 ιρ έ αν ναομάθ κομάρεα  
 όν γκομάρεα λιβρα αν κομάρεα Ήμισι αουβραμαρ, 7  
 ιρ έ ριν κομάρεα σεαρ αν ουινε ριν; 7 ι σάρ γο  
 βριαρμόθαθ αν έυιρίαλατ: γο τά βροήνann να  
 κομάρεαίθε ριν, νό σρέαθ αν νάούιρ το-βειρω? Ιρ  
 έ αρ βρεαγμα αρ ριν γο βρuiιτο κοιτθεαηνα 7 γεηεα-  
 ράλτα το γαθ ουινε βειρθεαρ ινρα μί τά βροίμυθεανη;  
 7 αρ ρον γο οτυγατο νάούιρτατ ήόιρ τον τί βειρθεαρ  
 ινρα μί ριν, ατ ní βρuiιl cuiο αιγε τον νάούιρ το-βειρ  
 κομάρεα να η-υαιρε ιη α μβειρθεαρ έ, όιρ le ριν ιρ  
 ρεαρ ηεαρραιότεαρ α κάλιθεατ 7 α νάούιρ. Τυσταρ  
 αιρε μά βειρθεαρ ουινε ροιηε έιηγε τον ήρέιν, συμπ  
 τον λά ροιηε θαινεαρ ριν; όιρ ιρ le η-έιηγε ήρέιηε  
 έορuiιήτο να η-αρτρολογτα ριρ αν λά.

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the sign Libra, and it rises in Italy then at half-past five, and from half-past five till half past eleven p.m. is eighteen hours, which signifies nine signs, and the ninth sign from the sign Libra is the sign Gemini which we have said, and that is the proper sign of that person. And in case that curiosity should inquire of what use are those signs, or what nature do they give, our reply is that the signs are common and general to every man who is born in the month which they serve ; and although they have great influence over the person born in that month, yet that is little compared with the nature given by the sign of the hour in which he was born, for it is by that that his property and his nature are best judged. Be it noted that if a person is born before the sun has risen, that belongs to the day before ; for it is from sunrise that the Astrologers begin the day.

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## Αν 6 Καίβιδι.

### § 1—Ὅ ἐίλιπρ να ζρέινε 7 να ζεαλαίζε.

Cum comlionta na h-oibre ro, do-connarcar  
dam tráct ar éiclipriḡ na ζρέινε 7 να ζεαλαίζε le  
h-actómarraact. Mar rin adheimm suab é ip éiclipr  
ann don ζρέιν .i. an tan tiz an ζεαλαc ioir rinne 7 an  
ζμίαν, ar móo zo pcarann polar na ζρέινε rinn, 7  
τεαζμάιo ro le τεαcτ να ζεαλαίζε, act τυζcαρ αιρε  
cum éiclipr να ζρέινε zur maactanaact oá nió. An  
céad nió, an ζμίαν 7 an ζεαλαc a mbeic i n-don-  
cómarra: an oara nió, a mbeic araon i bponc do oá  
ponc oá ngoircear caput & cauda Draconis .i. **ceann 7  
eanball an dhasúin**: mar rin ní τεαζμάιαν éiclipr  
να ζρέινε ζac uair τεαζμάι i péin 7 an ζεαλαc a mbeic  
i n-doncómarra, act ταιip rin ip éizean a mbeic  
araon i bponc don oá ponc rin; 7 do péin foizre nó  
pao éiclipr να ζρέινε ó na poncaib rin, bí an τ-éiclipr  
móir nó beaz. Ip é nió oá ngoimiro éiclipr να  
ζεαλαίζε .i. an tan riublar an ζεαλαc for raile an  
calaím, éirzear zo h-áiro ó beic don ζρέιν don ταιoib  
eile paoi, 7 mar rin zo pcarann a polar rinn, ó ζan  
beic i maóaric να ζρέινε oí, ó bpaζann pí a polar, 7 de  
ro zoircear an τ-éiclipr ceapc, do bpiḡ zo mbionn an  
uair ro an ζμίαν 7 an ζεαλαc ór comair a céile zo  
zrinn, 7 meaoón an calaím zo oípeac eatorra; 7 mar  
rin tiz for-múcao ar an ζεαλαίḡ, do bpiḡ zo pcarcar  
dealaío να ζρέινε pma, ip polar oí, le mbeic don  
calaím zo oípeac eatorra. Azur cum éiclipr να  
ζεαλαίζε ip maactanaact oá nió; an céad nió .i. an  
ζμίαν 7 an ζεαλαc a mbeic ór comair a céile; 7  
an oara nió .i. an ζμίαν do beic i bponc don oá ponc

## THE SIXTH CHAPTER.

### 1.—CONCERNING THE ECLIPSE OF THE SUN AND THE MOON.

To complete this work it seemed good to me to treat of eclipses of the sun and moon briefly. Accordingly I say that an eclipse of the sun is when the moon comes between us and the sun, so that the light of the sun leaves us, and this happens at new moon. But be it noted that for an eclipse of the sun two things are required: first, the sun and the moon must be in the same sign; second, both of them must be in one of two points which are called *caput et cauda Draconis*, i.e., the head and tail of the Dragon. Accordingly an eclipse of the sun does not take place every time it and the moon happen to be in the same sign, but in addition to that they must both be in one of these two points, and according to the nearness or distance of the eclipse of the sun from those two points is the eclipse great or small. What we call an eclipse of the moon is when the moon travels on the shadow of the earth, which rises high owing to the sun being at the other side underneath, and so its light parts from us, since it is not in sight of the sun, whence it gets its light; and this is called the real eclipse, because the sun and moon are at this time exactly opposite one another, and the centre of the earth directly between them, and so extinction comes on the moon because the light of the sun which gives it light, is separated from it as the earth is straight between them. And for an eclipse of the moon two things are necessary: first, the sun and the moon must be opposite each other; secondly, the sun must be in one of the aforesaid points, and the moon in the other point. And if you wish to find out what is the meaning of

πέαηηαίϑε, γ αη ζεαλαό το βεϊτ ιηφα ταρα ποηε. Δζυρ μάρ μιαν λεατ ϑιορ τ'φραζάιλ επέαο αη ιηό έιαλλιηζεαρ ceann γ εαηβαλλ αη τμαζύιη, αδειηιημ ζο ιηεαηαηη ηα η-αηηηοηοηιόηε eireulum .ι. φάιηηε ηό κομπαρ επιηηηη φαη ηηέηη το 12 ζηάδα το λεαάο, τά ηζοιηηο Zodiacum, αηαίη γ αουβηηαμαη παζ. [122]. Δζυρ φορ α ηηεατόηη φο ϑιυβλαίό αη ζηιαη ηε ηα ζιυαηαάτ ηάτσηηα, γ τση ηηιηζε ϑιη φορ α ηζαβαηηη ζοιηηο ecliptica τε; γ τηζάη αηηε ηαό ττέηο αη ζεαλαό ται αη λεαάο φο ηα Zodiacum αμαό αη αση έοη, το ηέηη α ζιυαηαάτ ηάτσηηα φέηη; ζιόεαό, το τέηο αη υαηηό φορ έυηο τση ηηιηζε ϑιη ηα ζηέηηε τά ηζοιηηάηη ecliptica, γ αη υαηηό εηε φορ αη ζυηο εηε τε. Δζυρ αη ταιη το ζαβαι αη ζεαλαό ό έυαίτ ζο ητεαη ζαβαιό ϑί φορ αη ecliptica, ηό μαη ιη φεαηη ηε ηάό, ζαβαιό φορ αη λίηε ιη α ϑιυβλαηη αη ζηιαη; γ αη ποηε ϑιη φορ α ϑιυβλαηη αη ζεαλαό ό έαοβ ηα λίηε ζυρ αη ταοβ εηε τή αη υαηη ϑιη ηζοιηηο Cauda Draconis, ηό εαηβαλλ αη τμαζύιη, τε; γ αηυαηη φίλλεαη ται α η-αηη ό τεαη ζυρ αη αηηο τυαίτ, ζαβαιό φορ αη λίηε céατνα, γ τση ποηε ϑιη ηζοιηηο Caput Draconis, ηό ceann αη τμαζύιη, τε.

## § 2—Cum ζο η-αίτεοηταη ηα ηείτε αόβαηηιζεαρ ηα η-έιελρρζ.

Φοιλληηζάηη αηηηο αη ηοό αη α η-αίτεοηταη ηα ηείτε οηβηηζεαρ γ αόβηηηιζεαρ ηα η-έιελρρζ φο; ιοηηαη ηαό ηιαάταηαη το τσηηε α βεϊτ 'ηα αηηηοηοηιό έυη α βραζάιλ αμαό. Μαη ϑιη, ηί φηιη ηε τέαηαηη αάτ φέαάαηη εια αη τηζ ηό αη κοηαηηα ιη α ηηβια αη ζηιαη, μάρ υηηηε βιαη αη τ-έιελρρ, ηό ιη α ηηβια αη ζεαλαό μάρ υηηηε βιαη, γ βιαίό ϑιορ ηα ηείτε αουβηηαμαη αηζε: όηη μάρ ι ζκοηαηηα ηό ι τσηζ Μαηη βιαη αη ζηιαη ηό

the head and tail of the Dragon, I say that the astronomers suppose a circulum, i.e., a circle or round ring in the sky of 12 degrees in width, which is called Zodiacum, as we have said on page 123, and on the midst of this moves the sun with its natural motion, and the path on which the sun travels is called Ecliptica. And be it noted that the moon does not pass out beyond this width of the Zodiacum at all according to its own natural motion ; nevertheless it travels sometimes on part of that path of the sun which is called Ecliptica, and at other times on the other part of it. And when the moon goes from north to south it goes on the Ecliptica, or as it is better to say, it goes on the line on which the sun travels ; and that point on which the moon travels from one side of the line to the other side of it at that time they call *Cauda Draconis*, or the tail of the Dragon, and when the moon turns back from the South to the North it goes on the same line, and that point they call *Caput Draconis*, or the head of the Dragon.

## 2.—TO KNOW THE THINGS WHICH THE ECLIPSES CAUSE.

Illustration is given here of the method in which it is known what things these eclipses work and cause ; so that it is not necessary for one to be an astronomer to find them out. Accordingly there is nothing to be done but to look what is the house or sign in which the sun is, if it is it that is to be eclipsed, or in which the moon will be, if it is it that is to be eclipsed, and he will know the things we have said : for if it is in the sign or house of Mars the sun will be, or the moon which is to be eclipsed, it is certain (according to Ptolemy Lib. 2, cap. 7), that it will work according to the nature of Mars, which is as we mentioned about it on page

αν ζελαδὲ ἀρ α μβια αν τ-είκλιρρ, ιρ θεαρῶ (το πέρη  
 Ptolomeur Lib. 2, cap. 7) ζο ποιβρεοδα το πέρη  
 ηάουηρ Μαρρ, ατὰ μαρ λυαιθεαμαρ ἀρ φέιν : πας. [72].  
 Δσυρ μάρ ι ζκομαρτα.βυρ τισ το πλαινέρο εϊλε θιαρ,  
 οιβρεοδα ὀορέηρ ηάουηρ ηαρπλαινέροε ριν, ατὰ φοιλλριζτε  
 ιη α ὀτρμάεταϊβ φέιν, γ τυσταρ αιρε ζυραβ ιαο αν  
 τὰ εομαρτα θεας τιστε ηα βπλαινέροισζ ἀηαιλ γ  
 αδουβραμαρ.

### § 3—Ἐοη αιμρη ιη α ὀτορμυζεανη οιβμυζαὸ ηα η-είκλιρρ.

Ἡί φιλ το ερμαῶαρ ἀηηρο ἀετ ριορ ζυιηη ἀρ αν  
 υαιρ ι ὀτορμυζεανη αν τ-είκλιρρ το λό νό ὀ'οιῶε, γ  
 ρόρ φαο αν λαε ὀ εηρζε ζηέιηε ζο λυιζε ὀί (τὰ  
 ηγοιρτεαρ αν λά ραοταραηαιλ), γ ζέαδταρ μαρ ριν αν  
 τ-αη ειηητε ὀτορμυζεαρ οιβμυζαὸ ηα η-είκλιρρ, γ αν  
 φαο α ηηαιμιο ; γ ιονηαρ ζο μβια ρο ηίορα ῖο-εμυρε,  
 εμυρμ ι ζεάρ ζο ὀτάνις εϊκλιρρ ἀρ αν ζηέιν ι ζειοηη  
 τὰ υαιρ ταρ εῖρ εῖρζε ὀί, γ ζυρ β'ε φαο αν λαε ριν 12  
 υαιρ .ι. ὀ εῖρζε ζηέιηε ζο λυιζε ὀί. Ἀοειρμ, μαρεαὸ,  
 ζο ὀτορῶεαῖὸ οιβμυζαὸ αν εϊκλιρρ ρο ι ζειοηη τὰ  
 ηίορα 'ηα ὀιαῖὸ ριν ; το θμυζ, μαρ ιρ ε αν ρειρμάὸ  
 εμιο τῶη λά ριν τὰ υαιρ, ιρ ε αν ρειρεαὸ εμιο τῶη  
 βλιαῶαιη τὰ ηῖ ; γ ι ζεάρ ζυραβ ε φαο αν λαε 10 η-υαιρε,  
 τορῶεαῖὸ οιβμυζαὸ αν εϊκλιρρ ι ζειοηη τὰ ηῖ γ 12 λά,  
 ὀη ιρ ε ριν αν εμυζεαὸ εμιο τῶη βλιαῶαιη ἀηαιλ γ μαρ  
 ιρ ε αν εμυζεαὸ εμιο τῶη λά ραοταραηαιλ : τὰ υαιρ.  
 Δσυρ ι ζεάρ ζυραβ ε φαο αν λαε 14 η-υαιρε, τορῶεαῖὸ  
 αν τ-είκλιρρ ι ζειοηη αν ρεαετμάὸ εμιο τῶη βλιαῶαιη  
 .ι. ι ζειοηη μίορα γ 21 λά, ὀη ιρ ε ριν αν ρεαετμάὸ  
 εμιο τῶη λά ριν ; γ μαρ ριν ἀρ αν ορμυζαὸ ριν τμυζ-  
 ριῶεαρ ζαε υαιρ εῖλε, μάρ ζεαρμ νό φαοα αν λά, ας  
 ταδαιρτ αιρε ζυρ ἀρ αν νόρ εεατοηα ρο τμυζεαρ εϊκλιρρ

73. And if it is in a sign which is the house of another planet that it is, it will work according to the nature of that planet, which is declared in their own treatises, and be it noted that the twelve signs are the houses of the planets as we have said.

### 3.—CONCERNING THE TIME AT WHICH THE EFFECT OF THE ECLIPSES BEGINS.

The only difficulty here is to know accurately the hour of day or night in which the eclipse begins, and further, the length of the day from sunrise to sunset (which is called the working day), and in that way will be found the correct time when the effect of the eclipse begins, and the length of time it will last; and in order that this may be more intelligible, I suppose that the eclipse came on the sun at the end of two hours after it rose, and that the length of that day is twelve hours, i.e., from sunrise to sunset. I say, then, that the effect of this eclipse will begin at the end of two months after that, because, since two hours are the sixth part of that day, the sixth part of a year is two months. And in case that the length of the day is ten hours, the effect of the eclipse will begin at the end of two months and 12 days, for that is the fifth part of the year, as two hours is the fifth part of the working day. And in case that the length of the day is 14 hours, the eclipse will begin to have effect at the end of the seventh part of the year, i.e., at the end of a month and 21 days, for that (i.e., two hours) is the seventh part of that day; and so, according to that principle, every other hour will be understood, whether the day be short or long, bearing in mind further that it is in the same way that the eclipse of the moon is understood. And in order that you may understand how long the effect of the eclipses lasts, notice that

na gealaíge fóm. Agus cum go dtuigfeá creáto an fadó mairgear oibhuíadú na n-éiclipr, tabair aige go mairceann oibhuíadú éiclipr na gréine bliadain i n-ádhú na h-uairé a mairceann an t-éiclipr uirre féin, 7 go mairceann oibhuíadú éiclipr na gealaíge mí i n-ádhú na h-uairé a mairceann an t-éiclipr uirre féin.

#### § 4—An mod le n-aiíteonntar na h-áite ran domán in a dteasníócaíú oibhuíadú na n-éiclipr.

Cum go bpoillreóca ro, féadtar eia an coimárca in a mbia an plainéio ar a mbia an t-éiclipr, mār grían nó gealaó é, 7 inna ppoibinriú ar a rciúrann an coimárca rin oibreócaíú an t-éiclipr. Séadtar eolar ar an gcoimárca i mbia an grían sac laoi, 7 ar na ppoibinriú, 7 ar na caíraócaíú ar a rciúrann sac coimárca, inran áit ar tíráctamar ar na coimárcaíúú féin; agus séadtar eolar ar an gcoimárca in a mbia an gealaó sac laoi inran áit in ar tíráctamar ar an gealaíú féin, 7 ar na plainéioú eile. Agus tabair aige go dteasníann do gríac éiclipr na gréine le teacé na gealaíge, 7 surab é uair do teasníar éiclipr na gealaíge anuair do bíor féin iomlán nó lán.

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for every hour the eclipse lasts on the sun itself, the effect of the eclipse of the sun lasts a year, and that the effect of an eclipse of the moon lasts a month for every hour the eclipse lasts on the moon itself.

**4.—THE METHOD BY WHICH MAY BE KNOWN THE PLACES IN THE WORLD IN WHICH THE EFFECT OF THE ECLIPSES WILL BE FELT.**

That this may be shown, one must look in what sign the planet, be it sun or moon, will be which is to be eclipsed, and in the provinces over which that sign rules the eclipse will have effect. Information will be found of the sign in which the sun will be every day, and of the provinces and the cities over which each sign rules, in the place where we treated of the signs themselves ; and information will be found of the sign in which the moon will be every day in the place where we treated of the moon itself, and of the other planets. And take heed that an eclipse of the sun usually takes place at the new moon, and that the time when an eclipse of the moon takes place is when itself is complete or full.

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## Αη 7 Καϊβιδιϋ.

§ 1--**Δο κάιλινδεομαάτ ειλε νάδύητα  
να η-αιμριηε δο πέηη Δηιρτοτιλλ,  
πλινιυρ, η πτολομευρ ατά  
ηο-θέαηβότα.**

**Δο να coméταιβ, η δά ζκάιλιθεάτταιβ ζο  
ζεηεαηήλτα.**

Ιρ έ ιρ coméτα αηη (δο πέηη ρεαλλραηήναάα ιοηρλάιότε) .1. θεάταζε ζλαν-θέαημαάα, τεοόα, τιοημα (τά ηγοιητέαη exhalationes) ταηηζταη λε τεαη ιομαρκαάα να ζηέηηε éum πέηηζιήη υαάταμαάα αη αειρ; η αηηρην ό βειτ έοη ζαη η ρηη δοη ειλεμεηητ ειλε να τεηεαό, η αη τ-αειρ δά ηηζλαραάτ, λαραιο ριαό, η α πέηη μαη βίορ τιαζ νό ταηα μαηηό ζαη ρρπέηόεαό. Cιαλλυιζιό να κομαηταίθε ρο, νό να coméτα ρο, δο πέηη να η-υζοαη céαοηα, οηοά-έηηηεαηήηα, μαη ατά κοζτα, ημρεαηηα, ζοητα, διοζβάιλ, πλάζα, η βάρ ρηιοηηραιοε η υαοηηε κομαάταάα. Τυζταη αηηε ζυη δο πέηη ροηηηη η υαάτ να ζκομέτα αίτεοηταη να ηεητε έιαλλυιζιό ριαό, η να η-έηηηρρηζ δο πέηη α ηθαάα. Μαη ρηη, μάρ υοβ αη κομέτα νό αη τ-έηηηρρ, η έ υαη λεατ ζλαρ-υαιάηηε, βιαιό δο ηάδύηη Saτυηηυρ; η μαη ρηη έιαλλυιζιό βάρ, πλάζα, ρυαάτ μόη, ριοα, η ρηεάάα, αειρ υοηάα, ρτοηηη, ζαοάα κοηη-έυαιάβηιλ, έηιοά-ταλαη, υίηε, η ζοητα. Μάρ βάν-θεαηηζ αη υαάτ βιαιό δο ηάδύηη Ιυρητεη, μαη ρηη έιαλλυιζιό βάρ ηίοζ η υοηηηε έοηηαάταηζ. Ιρ έ ροηηηη να κομέτα ρο α βειτ μόη, έρμηηη, η δο ζηύηη υαοηηα μαη ό'εαό. Μάρ θεαηηζ λαραηάηηλ α υαάτ, η εαηηβαλλ ραόα υηηηε, βιαιό δο ηάδύηη Μαηη; η μάρ ραη άηηο ηοηη α βιαρ, η α η-εαηηβαλλ ρυαη όρ α έηοηη, έιαλλυιζιό ραη άηηο ηιαη ζοητα ηόη, κοζαό, έηιοά-ταλαη, διοζβάιλ

## THE SEVENTH CHAPTER.

### 1.—CONCERNING ANOTHER NATURAL PROGNOSTICATION OF THE TIME ACCORDING TO ARISTOTLE, PLINY AND PTOLEMY, WHICH IS VERY RELIABLE.

#### Of the Comets and their Properties in General.

Comets (according to famous philosophers) are clear-shining, hot, dry fumes (which are called *exhalationes*) which are drawn by the excessive heat of the sun to the upper regions of the air, and then from being so near to the other element fire, and the air moving them, they kindle, and according as they are dense or rare they last without dissipating. These signs, or these comets, signify according to the same authors, misfortunes, such as war, strifes, famine, injury, plagues and death of princes and powerful people. Be it noted that it is by the form and colour of the comets that the things may be known which they signify, and in the case of eclipses by their colours. Accordingly, if the comet or the eclipse be dark, and as one might think greenish, it will be of the nature of Saturn, and so it signifies death, plague, great cold, frost and snow, dark air, storm, whirlwinds, earthquake, flood and famine. If it be reddish in colour, it will be of the nature of Jupiter, and so signifies death of kings and of a powerful man. The form of this comet is to be great, round, and like a human face as it were. If its colour be red and flaming, and a long tail to it, it will be of the nature of Mars, and if it is in the east, and its tail up over its head, that signifies in the west great famine, war, earthquake, damage to water, and destruction of cities and kingdoms. If its colour be very pale, and it be terrible to see and close



to the sun, it will be of the nature of the sun, and so signifies change of lordship, damage to fruits, death to kings and rich and powerful people. If it be golden in colour, it will be of the nature of Venus, and if its appearance be like the moon, and long-haired and leaving rays behind it, it signifies harm to powerful people, new beliefs, and especially in those places towards which it points its tail. If its colour be blue, or if it be of many colours, and of small body with a long tail, it will be of the nature of Mercury: accordingly it signifies the death of a great prince, schism, war, famine, much thunder, and lightning along with the thunder. If it be silver coloured, and that more shining than the colour of the other stars, it will be of the nature of Luna, i.e., of the nature of the moon, and so signifies plenty of food, and especially if Jupiter happens at that time to be in the sign Cancer or Pisces; and be it noted, if the comet be seen in the east, that it will produce its effect very shortly in the lands which are under the dominion of the sign with which it appears, and if it shall be seen in the west it will have its effect more slowly.

## 2.—CONCERNING THE CANICULAR DAYS AND THE TIME THEY BEGIN AND END.

Because I think that there are many who would like to learn what is the cause of these canicular days, or what time they begin and end, we shall show briefly these three things. There are found, then, in the eighth sphere two constellations, i.e., two sets of stars, which are called Canis Minor and Canis Major, i.e., the lesser dog and the greater dog, and they are of the nature of Mars. But Canis Minor, in which are two stars according to Ptolemy, is of the nature of Mars and Mercury. Distinguished authors say

Canis Minor Ἀστυ Canis Major, .i. **ΜΑΥΘΙΑ** ἢ **ΛΥΣΑ** ἢ **ΜΑΥΘΙΑ** ἢ **ΜΟΪ**; ἡ ἀτάτο το νᾶούρηι<sup>1</sup>Μαυρ. Δέτ Canis Minor, ἢ α βφυτ ὁδᾶ πέδατ το πέρι Πτολομευρ, ἀτᾶ το νᾶούρηι Μαυρ ἡ Mercuriυρ. Δοειρ υἱόδοιρ οἰηόεαρεα ζυρ β'έ Canis Minor ἢ ἀόδοιρ το να λαετιβ πο, μαρ ἀτᾶ Πλινιυρ Lib. 18, Cap. 28, ἡ ἀν ρί Διφονρυρ in tabulis astronomicis, ἡ λεαναμ-νε ὁδᾶ η-οριονιον, ὀρι το-έιόδοιρ ζυρ β'έ ἢ φοιγρε το πέδαρύν ἡ το experient. Ἐρηγιό ἀν Canis Minor πο μαρ δον ρυρ ἀν ἡρέιν φορ horizon να Valencia (**ΙΟΝΑΝΝ ΗΟΗΙΖΟΝ ΛΕ ΗΛΪΟ** ἡ **ΑΝ ΜΕΑΟ ΤΑΛΑΙΗ ΘΪΟΡ ΡΑΟΙ ΟΜΠΡΆΡ ΗΑΪΟΑΙΗΣ ΖΑΟ ΤΟΥΗΕ**) ἀν ταν τέιρ ἀν ῥλαινείρ ριν ἢρα ζσεάο έέιμ τον έομάρεα Leo, ἡ το-ἡνί ριν ζαέ βλιαόδαι ἀν α 24 το July; ἡ μαρ ριν τορυιγίτ να λαετε ματομαίλα πο ἢρα Valencia ρόν ἀμ ριν, ἡ ερφόενηυιγίτ ἀν ἀν ὁαρη λά το Sep. ἢρ έ οριονιον κοιτέεανν να η-αρτρνονιουε ἡ να λιαίγ ζο μαρηεανν να λαετε πο 40 λά .i. ἀν ἀιμρηρ έαιτέαρ ἀν ἡρηαν ὀ έρηζεαρ λειρ ἀν ζCanicula (**.i. ΑΝ ΜΑΥΘΙΑ ΒΕΑΣ**) ζο ριυβλαιό φορ ἀν ζκομάρεα Leo υιλε. Δτᾶ ἀν ρρᾶρ ἀιμρηε πο έομ ζέαρ ἡ έομ υρέόδοεάέ ἡ ριν, ἀρ μοό ζο ηουβδαιρτ Ηιποχρατερ, ἀζ ταβδαιρτ κομάιρλε το να λιαίγίτ, ζαν λειζεαρ το-όέαναμ τον δοιρ ζαλαιρ ρόν ἀμ ριν. Δοειρ Πλινιυρ, ἢρα ρταιρ νᾶούρηα Lib. 2, ζο ζελαοέλυιζεανν ἀν ριονι ρόν ἀμ πο, ἡ ζο ηζαόανν να ματομαίρε ἢρηε ὀηι οιομαρκαέ τεαρη ἡ τιορημλαιοζ ἀόδοιρυιζεαρ ἀν ἡρηαν, μαρ δον λειρ ἀν ζκομάρεα Leo (ἢρ τίζ ὀίλεαρ ὀι), ἡ λειρ ἀν ζCanicula, ρόν ἀμ πο; ἡ μαρ ριν ζυιόδοιμ ζαέ ουιηε κοιμέάο μαίτ το-όέαναμ ἀιρ πέιν ρόν ἀμ πο, ἡ α ηοόίτιη υιρκε το έαβδαιρτ το να ματομαίτ, ἡ ρηάμ το θαιητ ἀρτα, έυμ ζο ζελαοιόρφοε α ὀτεαρ νᾶούρηα, ὀρι βί ριν ηο-υρέόδοεάέ; ἡ ζο ραομαίό Όια ριηη υαό υιλε. Amen.

that Canis Minor is the cause of these days namely, Pliny, Lib. 18, cap. 28, and King Alfonsus *in tabulis astronomicis*, and let us follow their opinion, for we see that it is nearest to reason and experience. This Canis Minor rises along with the sun on the horizon of Valencia (horizon means the amount of earth which is in the compass of the vision of every man) when that planet enters the first degree of the sign Leo, and it does that every year on the 24th July, and accordingly these canicular days begin in Valencia about that time, and they end on the second day of September. It is the common opinion of astronomers and physicians that these days last for 40 days, i.e., the time occupied by the sun from the time of rising with Canicula (i.e., the little dog) until it traverses the whole sign of Leo. This space of time is so harsh and hurtful that Hippocrates, in advising physicians, said that they should not give any treatment to sick folk about that time. Pliny says in his Natural History, Lib. 2, that wine changes at this time, and that dogs get rabid from the excessive heat and dryness caused by the sun together with the sign Leo (its natural proper house) and with Canicula, about this time; and accordingly I pray every man to watch himself well about this time, and to give enough water to the dogs, and to make them swim, in order that their natural heat may be subdued, for that is very hurtful, and may God save us from it all.—Amen.

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## § 3—

Κατράδα ἡ Βαίτε na Spáine	Λαετέ ἡ Μίορα	Κατράδα ἡ Βαίτε na Spáine	Λαετέ ἡ Μίορα
Valencia	24 July	Villena	23 July
Mallorca	24 July	Alicante	23 July
Origuela	22 July	Sevilla	22 July
Minorca	24 July	Lisboa	24 July
Cordova	23 July	Calatrava	24 July
Cartagena	23 July	Alcantara	24 July
Murcia	22 July	Barcelona	25 July
Granada	22 July	Toledo	25 July
Malaga	22 July	Madrid	25 July
Ubeda	23 July	Cuenca	25 July

Δε πο κλάρ φοιλλριζεαρ αν υαιρ τορuiζεαρ na  
 λαετέ ματοραμίλα ιηρνα κατράδαib πο τυαρ.

### § 4—Cαιλινδεορακτ βλιαδοναμίαιλ αν αν λά τορuiζεαρ αν Canicula.

Scpiobaió an τ-uζοαρ Diaferes, máρ in Δπιερ βιαρ an  
 ζεαλακ αν λά τορuiζεαρ αν Canicula, zo mbia ran  
 βλιαδαιν 'na όδαιό μόραν uιρce, beaζán cpiuίcneaκta,  
 ιομαδαμίλακτ don ola, ζιδεαó báp áιηnéιpe. Máρ i  
 oτcaυpυρ βιαρ an ζεαλακ αν λά pin, βιαió an cpiuίcneaκta  
 ζann, μόραν φεapάanna, cloó-íneaκta, βλιαδαιν íao-  
 tápaκ ἡ anpíoiteaκ. Máρ i ηζemini βιαρ, βιαió an  
 τ-apań, an píoń, ἡ na τοpεta líonμαρ; áκτ βιαió na  
 h-aióideáka μαρ pin. Máρ i ζCancer, βιαió an  
 cpiuίcneaκta ἡ an τ-uιρce ζann. Máρ ann a leo,

## 3.—

Cities and Towns of Spain.	Days and Months.	Cities and Towns of Spain.	Days and Months.
Valencia	24 July	Villena	23 July
Mallorca	24 July	Alicante	23 July
Origuela	22 July	Sevilla	22 July
Minorca	24 July	Lisbon	24 July
Cordova	23 July	Calatrava	24 July
Cartagena	23 July	Alcantara	24 July
Murcia	22 July	Barcelona	25 July
Granada	22 July	Toledo	25 July
Malaga	22 July	Madrid	25 July
Ubeda	23 July	Cuenca	25 July

This is a table which shows the hour the canicular days begin in the above cities.

#### 4.—YEARLY PROGNOSTICATION OF THE DAY ON WHICH THE CANICULA BEGINS.

The author Diaferes wrote that if it is in Aries the moon is on the day that Canicula begins (i.e., rises), there will be much water in the following year, little wheat, abundance of oil, but death of cattle. If it is in Taurus that the moon is on that day, the wheat will be scarce, there will be much rain, hail—a laborious and wretched year. If it is in Gemini that it is, bread, wine and fruit will be plentiful, but diseases will be so (also). If it is in Cancer, wheat and water will be scarce. If it is in Leo, wheat, wine and oil will be plentiful, fruit dear,

βιατὸ ἐμυιτνεάττα, ρίον, ἡ οὐα ἴονῆμα; να τορτα  
 οδορ, ἐμοτ-ταλαιῆ, ρτορημ ραιρζε, ἡ οἴλε. **Μάρ 1**  
**Virgo**, βιατὸ ἀν βλιατὸαιν τορταδ, ἀν τ-υιρζε ἴονῆμα,  
 βέαμα να μηδ τορταδὰ ἐλανν ῆμαρβ μοιῆε ἀμ, ἡ βιατὸ  
 ἀν ἀρηνέιρ ραορ-λυαδὰδ. **Μάρ 1 Libra**, βιατὸ ἀν οὐα  
 ζανν, ἀν ρίον ἴονῆμα, μεατφαιτὸ ἀν ἐμυιτνεάττα ἡ να  
 ἐνατὸ ῥηανκαδὰ; ἀετ βιατὸ να ἐνατὸ κοίλλ ἡ να ἐαρτλινιῶε  
 ἴονῆμα. **Μάρ 1 Scorpio** βιαρ, ζέαδβαιτὸ μὸρῆν το να  
 βεαδαιβ ἡ το ριαρταῖβ ἀν τρῖοτα βάρ, ἀερ μί-ῥολλῆν,  
 ἡ βεαζῆν τον τρῖοτα. **Μάρ 1 Sagittarius**, βιατὸ ἀν  
 ἐμυιτνεάττα, ἀν τ-υιρζε, ἡ ἀν ἐανλαιτ ἴονῆμα; ἀετ  
 νί βιατὸ ἀν ἀρηνέιρ μαρ ριν. **Μάρ 1 Capricornus**  
 βιαρ ἀν ζεαλαδ ἀν λά τορπιζεαρ ἀν Canicula, βιατὸ ἀν  
 ἐμυιτνεάττα, ἀν ρίον, ἡ ἀν οὐα, ἡ ζαδ βεατὰ εἰλε, ἡ  
 ἀν τ-υιρζε ἴονῆμα. **Μάρ 1n Aquarius** βιαρ ἀν ζεαλαδ,  
 βιατὸ ἀν ἐμυιτνεάττα ἡ ἀν τ-υιρζε ζανν; ἀετ νί βιατὸ  
**να ριαρταῖβε δᾶ** ηζοιρτεαρ langosta μαρ ριν .**1. ριαρ-**  
**ταῖβε ζῆνί οἴοζβᾶιλ ἠὸρ τον ἀηδαι;** ἡ ἱρ κοντα-  
 βαιρτεαδ πλάζα να βλιατὸνα ριν. **Μάρ 1nra** ζκοῆμαρτα  
 ριρσιρ βιαρ ἀν ζεαλαδ ἀν λά τορπιζεαρ ἀν ἠί ἠαορμαῆαι,  
 βιατὸ ἀν ἐμυιτνεάττα, ἀν ῥεαρταῖνν, ἡ να η-αιτῖοεαδὰ  
 ἴονῆμα, ἡ μαρ ἀν ζεάτονα ἀν ρίον; ἀετ νί βιατὸ ἀν  
 ἐανλαιτ μαρ ριν—Sed Deus super omnia.

earthquakes, storms at sea and floods. If in Virgo, the year will be fruitful, the water plentiful, and pregnant women will bear dead children prematurely, and cattle will be cheap. If in Libra, oil will be scarce, wine plentiful, wheat and walnuts will fail, but the hazel-nuts and the chestnuts will be plentiful. If it is in Scorpio that it is, many of the bees and silkworms will die, there will be unwholesome air and little silk. If it be in Sagittarius, wheat, water and birds will be plentiful, but the cattle will not be so. If it be in Capricornus that the moon will be on the day that Canicula begins, i.e., rises, wheat, wine, oil and every other food and water will be plentiful. If it be in Aquarius that the moon will be, wheat and water will be scarce ; but the worms which are called langosta, i.e., worms which do great damage to the corn, will not be so, and plagues are dangerous that year. If it be in the sign of Pisces that the moon will be on the day the canicular month begins, wheat, rain and disease will be plentiful, and likewise the wine, but the birds will not be so—*sed Deus super omnia.*

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## CLÁM RÍORNAÍDE AN tEACHT ASUR AN LÁN NA SEALÁISE.

Aureus Num.	Januarii Dies. horae	Februarii Dies. horae	Martii Dies. horae	Aprilis Dies. horae	Maii Dies. horae	Junii Dies. horae
1	Lán. 14.11. m. con. 30.12. t.	Lán. 12. 2. t. con. 28. 2. t.	Lán. 13. 2. m. con. 29. t. m.	Lán. 12. 5. m. con. 27.11. m.	Lán. 11. 8. t. con. 26.11. m.	Lán. 10.11. m. con. 25. 1. m.
2	Lán. 3. 2. m. con. 18. 2. m.	Lán. 1. 1. t. con. 16. 6. t.	Lán. 2.11. t. con. 18.12. m.	Lán. 1.11. m. con. 17. 1. m.	con. 1. 1. m. Lán. 30. 1. t.	con. 14. 7. t. Lán. 29. 3. m.
3	Lán. 6. 9. m. con. 22. 5. m.	con. 5. 8. t. Lán. 20. 3. t.	con. 7. 3. t. Lán. 21.12. t.	con. 6. 6. m. Lán. 20.10. m.	con. 5. 8. t. Lán. 19. 6. t.	con. 4. 7. m. Lán. 18. 7. m.
4	Lán. 11. 7. t. con. 25. 9. t.	Lán. 10. 8. m. con. 24. 3. t.	Lán. 11. 5. t. con. 26. 8. m.	Lán. 10. 1. m. con. 25. 1. m.	Lán. 9.11. m. con. 24. 4. t.	Lán. 7. 6. t. con. 23. 5. m.
5	Lán. 1. 3. m. con. 15. 4. m. Lán. 30. 6. t.	con. 13. 6. t. Lán. 29. 9. m.	con. 15.10. m. Lán. 29. 7. m.	con. 14. 3. m. Lán. 28. 2. m.	con. 12. 6. t. Lán. 27.10. m.	con. 11. 9. m. Lán. 26. 5. t.
6	con. 3. 6. t. Lán. 18. 1. t.	con. 2. 3. m. Lán. 18. 2. m.	con. 3. 5. t. Lán. 18. 7. m.	con. 3. 2. m. Lán. 17. 6. t.	con. 1. 7. t. Lán. 17. 3. m.	con. 15.10. m. con. 30.11. m.

## PERPETUAL TABLE OF NEW AND FULL MOON.

Aureus Num.	January Days. Hours.	February Days. Hours.	March Days. Hours.	April Days. Hours.	May Days. Hours.	June Days. Hours.
1	full. 14. 11. m. con. 30. 12. t.	full. 12. 2. t. con. 28. 2. t.	full. 13. 2. m. con. 29. t. m.	full. 12. 5. m. con. 27. 11. m.	full. 11. 8. t. con. 26. 11. m.	full. 10. 11. m. con. 25. 1. m.
2	full. 3. 2. m. con. 18. 2. m.	full. 1. 1. t. con. 16. 6. t.	full. 2. 11. t. con. 18. 12. m.	full. 1. 11. m. con. 17. 1. m.	con. 1. 1. m. full. 30. 1. t.	con. 14. 7. t. full. 29. 3. m.
3	full. 6. 9. m. con. 22. 5. m.	con. 5. 8. t. full. 20. 3. t.	con. 7. 3. t. full. 21. 12. t.	con. 6. 6. m. full. 20. 10. m.	con. 5. 8. t. full. 19. 6. t.	con. 4. 7. m. full. 18. 7. m.
4	full. 11. 7. t. con. 25. 9. t.	full. 10. 8. m. con. 24. 3. t.	full. 11. 5. t. con. 26. 8. m.	full. 10. 1. m. con. 25. 1. m.	full. 9. 11. m. con. 24. 4. t.	full. 7. 6. t. con. 23. 5. m.
5	full. 1. 3. m. con. 15. 4. m. full. 30. 6. t.	con. 13. 6. t. full. 29. 9. m.	con. 15. 10. m. full. 29. 7. m.	con. 14. 3. m. full. 28. 2. m.	con. 12. 6. t. full. 27. 10. m.	con. 11. 9. m. full. 26. 5. t.
6	con. 3. 6. t. full. 18. 1. t.	con. 2. 3. m. full. 18. 2. m.	con. 3. 5. t. full. 18. 7. m.	con. 3. 2. m. full. 17. 6. t.	con. 1. 7. t. full. 17. 3. m.	con. 15. 10. m. con. 30. 11. m.

	Jan.	Feb.	Μάρτιη	Απριλ	Μαϊ	June
7	Λάν. 7.10. τ. con. 22. 3. m.	Λάν. 6. 6. τ. con. 20. 6. m.	Λάν. 8. 2. m. con. 22. 5. τ.	Λάν. 7. 3. m. con. 21. 3. m.	Λάν. 6. 4. τ. con. 20. 2. τ.	Λάν. 5. 2. m. con. 19. 3. m.
8	con. 12.12. m. Λάν. 26. 6. τ.	con. 10.11. τ. Λάν. 25. 0. τ.	con. 12. 8. m. Λάν. 27. 4. m.	con. 20. 5. τ. Λάν. 25.11. m.	con. 9. 7. τ. Λάν. 15. 0. τ.	con. 18.11. m. Λάν. 24. 3. m.
9	con. 1. 1. τ. Λάν. 15.10. τ. con. 31.12. m.	Λάν. 14.11. τ.	con. 1.12. m. Λάν. 15. 6. τ. con. 30.20. m.	Λάν. 13. 1. τ. con. 25. 7. τ.	Λάν. 13. 3. m. con. 28. 1. m.	Λάν. 12. 6. m. con. 26. 9. m.
10	Λάν. 13. 6. m. con. 29. 7. m.	Λάν. 2.10. τ. con. 18.11. m.	Λάν. 4.11. m. con. 19.12. τ.	Λάν. 3. 1. τ. con. 18. 2. m.	Λάν. 2. 4. τ. con. 17. 7. m.	Λάν. 2. 1. m. con. 16. 1. m. Λάν. 31.10. τ.
11	con. 9.11. τ. Λάν. 23.11. τ.	con. 8. 2. m. Λάν. 12. 2. m.	con. 9. 4. τ. Λάν. 12. 9. τ.	con. 8. 3. m. Λάν. 22. 9. m.	con. 7.11. m. Λάν. 22.10. m.	con. 7. 6. τ. Λάν. 20. 4. τ.
12	Λάν. 13. 3. m. con. 28. 7. m.	Λάν. 12. 2. τ. con. 27. 0. m.	Λάν. 22. 1. m. con. 27. 2. τ.	Λάν. 10. 2. τ. con. 26. 2. m.	Λάν. 10. 3. m. con. 25.11. m.	Λάν. 8. 5. τ. con. 21. 6. τ.
13	Λάν. 1. 7. τ. con. 16. 7. m. Λάν. 31. 5. m.	con. 15. 1. m.	Λάν. 1. 3. τ. con. 16. 1. τ.	con. 15. 2. m. Λάν. 19. 2. m.	con. 15. 0. m. Λάν. 28.10. m.	con. 13. 0. m. Λάν. 27.10. m.

	Jan.	Feb.	March	April	May	June
7	full. 7.10. t. con. 22. 3. m.	full. 6. 6. t. con. 20. 6. m.	full. 8. 2. m. con. 22. 5. t.	full. 7. 3. m. con. 21. 3. m.	full. 6. 4. t. con. 20. 2. t.	full. 5. 2. m. con. 19. 3. m.
8	con. 12.12. m. full. 26. 6. t.	con. 10.11. t. full. 25. 0. t.	con. 12. 8. m. full. 27. 4. m.	con. 20. 5. t. full. 25.11. m.	con. 9. 7. t. full. 15. 0. t.	con. 18.11. m. full. 24. 3. m.
9	con. 1. 1. t. full. 15.10. t. con. 31.12. m.	full. 14.11. t.	con. 1.12. m. full. 15. 6. t. con. 30.20. m.	full. 13. 1. t. con. 25. 7. t.	full. 13. 3. m. con. 28. 1. m.	full. 12. 6. m. con. 26. 9. m.
10	full. 13. 6. m. con. 29. 7. m.	full. 2.10. t. con. 18.11. m.	full. 4.11. m. con. 19.12. t.	full. 3. 1. t. con. 18. 2. m.	full. 2. 4. t. con. 17. 7. m.	full. 2. 1. m. con. 16. 1. m. full. 31.10. t.
11	con. 9.11. t. full. 23.11. t.	con. 8. 2. m. full. 12. 2. m.	con. 9. 4. t. full. 12. 9. t.	con. 8. 3. m. full. 22. 9. m.	con. 7.11. m. full. 22.10 m.	con. 7. 6. t. full. 20. 4. t.
12	full. 13. 3. m. con. 28. 7. m.	full. 12. 2. t. con. 27. 0. m.	full. 22. 1. m. con. 27. 2. t.	full. 10. 2. t. con. 26. 2. m.	full. 10. 3. m. con. 25.11. m.	full. 8. 5. t. con. 21. 6. t.
13	full. 1. 7. t. con. 16. 7. m. full. 31. 5. m.	con. 15. 1. m.	full. 1. 3. t. con. 16. 1. t.	con. 15. 2. m. full. 19. 2. m.	con. 15. 0. m. full. 28.10. m.	con. 13. 0. m. full. 27.10. m.

	1ην.	Feb.	Μαρτίου.	Απριλ.	Μαί.	Ιουν.
14	con. 5. 3. m. Lán. 20. 9. τ.	con. 3. 8. m. Lán. 19. 8. m.	con. 5. 8. τ. Lán. 0. 5. τ.	con. 4. 1. τ. Lán. 19. 1. m.	con. 4. 5. m. Lán. 18.10. m.	con. 3. 2. Lán. 16. 7. τ.
15	Lán. 10. 5. m. con. 2. 9. m.	Lán. 3. 9. m. con. 22. 0. τ.	Lán. 10. 9. m. con. 24. 2. τ.	Lán. 8. 6. τ. con. 23. 5. m.	Lán. 8. 2. m. con. 22.10. τ.	Lán. 6. 9. m. con. 21. 1. τ.
16	con. 13. 7. τ. Lán. 29. 4. m.	con. 12. 1. m. Lán. 7. 8. τ	con. 13. 3. m. Lán. 18. 9. m.	con. 11. 2. m. Lán. 26. 7. τ.	con. 10.11. τ. Lán. 21. 3. m.	con. 9. 2. τ. Lán. 24.10. m.
17	con. 2.11. m. Lán. 17. 4. m. con. 31. 9. τ.	Lán. 15.12. τ.	con. 2. 7. m. Lán. 17. 4. τ. con. 31. 6. τ.	Lán. 16. 6. m. con. 10. 5. m.	Lán. 15. 6. τ. con. 29. 5. τ.	Lán. 13.11. τ. con. 28. 2. m.
18	Lán. 6. 4. m. con. 21. 1. τ.	Lán. 4. 2. τ. con. 10. 2. τ.	Lán. 2. 5. τ. con. 21. 3. m.	Lán. 5.11. m. con. 19. 5. m.	Lán. 5. 2. m. con. 10. 2. m.	Lán. 3. 2. τ. con. 1. 0. τ.
19	con. 11. 1. m. Lán. 24.12. τ.	con. 9. 2. m. Lán. 23. 6. τ.	con. 11. 1. m. Lán. 15.10. τ.	con. 9. 2. m. Lán. 24. 3. m.	con. 9. 2. m. Lán. 23. 7. τ.	con. 7. 1. m. Lán. 22. 0. m.

	Jan.	Feb.	March	April	May	June
14	con. 5. 3. m. full. 20. 9. t.	con. 3. 8. m. full. 19. 8. m.	con. 5. 8. t. full. 0. 5. t.	con. 4. 1. t. full. 19. 1. m.	con. 4. 5. m. full. 18.10. m.	con. 3. 2. full. 16. 7. t.
15	full. 10. 5. m. con. 2. 9. m.	full. 3. 9. m. con. 22. 0. t.	full. 10. 9. m. con. 24. 2. t.	full. 8. 6. t. con. 23. 5. m.	full. 8. 2. m. con. 22.10. t.	full. 6. 9. m. con. 21. 1. t.
16	con. 13. 7. t. full. 29. 4. m.	con. 12. 1. m. full. 7. 8. t.	con. 13. 3. m. full. 18. 9. m.	con. 11. 2. m. full. 26. 7. t.	con. 10.11. t. full. 21. 3. m.	con. 9. 2. t. full. 24.10. m.
17	con. 2.11. m. full. 17. 4. m. con. 31. 9. t.	full. 15.12. t.	con. 2. 7. m. full. 17. 4. t. con. 31. 6. t.	full. 16. 6. m. con. 10. 5. m.	full. 15. 6. t. con. 29. 5. t.	full. 13.11. t. con. 28. 2. m.
18	full. 6. 4. m. con. 21. 1. t.	full. 4. 2. t. con. 10. 2. t.	full. 2. 5. t. con. 21. 3. m.	full. 5.11. m. con. 19. 5. m.	full. 5. 2. m. con. 10. 2. m.	full. 3. 2. t. con. 1. 0. t.
19	con. 11. 1. m. full. 24.12. t.	con. 9. 2. m. full. 23. 6. t.	con. 11. 1. m. full. 15.10. t.	con. 9. 2. m. full. 24. 3. m.	con. 9. 2. m. full. 23. 7. t.	con. 7. 1. m. full. 22. 0. m.

Aur. Num.	Julii Dies. horae	Agusti Dies. horae	Septem. Dies. horae	Octob. Dies. horae	Novemb. Dies. horae	Decemb. Dies. horae
1	Lán. 10. 2. m. con. 24. 8. m.	Lán. 8. 4. m. con. 22. 5. t.	Lán. 7. 5. m. con. 21. 4. m.	Lán. 6. 4. t. con. 20. 6. t.	Lán. 5. 9. m. con. 14. 11. t.	Lán. 4. 4. t. con. 19. 4. m.
2	con. 14. 2. m. Lán. 26. 6. t.	con. 12. 8. m. Lán. 27. 10. m.	con. 10. 5. t. Lán. 24. 1. m.	con. 10. 3. m. Lán. 25. 4. t.	con. 9. 3. t. Lán. 24. 2. m.	con. 8. 7. m. Lán. 23. 9. m.
3	con. 3. 6. t. Lán. 17. 8. t.	con. 2. 2. m. Lán. 16. 11. m. con. 31. 10. m.	Lán. 15. 1. m. con. 29. 6. t.	Lán. 14. 8. t. con. 29. 3. m.	Lán. 13. 8. t. con. 27. 3. t.	Lán. 13. 5. m. con. 27. 5. m.
4	Lán. 7. 3. m. con. 22. 4. t.	Lán. 5. 2. t. con. 21. 3. m.	Lán. 4. 4. m. con. 19. 10. m.	Lán. 3. 8. t. con. 17. 7. t.	Lán. 2. 2. t. con. 17. 3. m.	Lán. 2. 9. m. con. 16. 4. t.
5	con. 11. 11. t. Lán. 25. 1. m.	con. 9. 12. m. Lán. 23. 11. m.	con. 7. 9. t. Lán. 21. 11. t.	con. 7. 11. m. Lán. 22. 2. t.	con. 5. 9. t. Lán. 20. 8. m.	con. 5. 7. m. Lán. 20. 4. m.
6	Lán. 14. 5. t. con. 29. 3. t.	Lán. 12. 9. t. con. 28. 7. m.	Lán. 10. 12. m. con. 26. 9. t.	Lán. 10. 8. t. con. 16. 10. m.	Lán. 9. 10. m. con. 24. 11. t.	Lán. 9. 1. m. con. 24. 10. m.

Aur. Num.	July Days. Hours.	August Days. Hours.	September Days. Hours.	October Days. Hours.	November Days. Hours.	December Days. Hours.
1	full. 10. 2. m. con. 24. 8. m.	full. 8. 4. m. con. 22. 5. t.	full. 7. 5. m. con. 21. 4. m.	full. 6. 4. t. con. 20. 6. t.	full. 5. 9. m. con. 14. 11. t.	full. 4. 4. t. con. 19. 4. m.
2	con. 14. 2. m. fall. 26. 6. t.	con. 12. 8. m. full. 27. 10. m.	con. 10. 5. t. full. 24. 1. m.	con. 10. 3. m. full. 25. 4. t.	con. 9. 3. t. full. 24. 2. m.	con. 8. 7. m. full. 23. 9. m.
3	con. 3. 6. t. full. 17. 8. t.	con. 2. 2. m. full. 16. 11. m. con. 31. 10. m.	full. 15. 1. m. con. 29. 6. t.	full. 14. 8. t. con. 29. 3. m.	full. 13. 8. t. con. 27. 3. t.	full. 13. 5. m. con. 27. 5. m.
4	full. 7. 3. m. con. 22. 4. t.	full. 5. 2. t. con. 21. 3. m.	full. 4. 4. m. con. 19. 10. m.	full. 3. 8. t. con. 17. 7. t.	full. 2. 2. t. con. 17. 3. m.	full. 2. 9. m. con. 16. 4. t.
5	con. 11. 11. t. full. 25. 1. m.	con. 9. 12. m. full. 23. 11. m.	con. 7. 9. t. full. 21. 11. t.	con. 7. 11. m. full. 22. 2. t.	con. 5. 9. t. full. 20. 8. m.	con. 5. 7. m. full. 20. 4. m.
6	full. 14. 5. t. con. 29. 3. t.	full. 12. 9. t. con. 28. 7. m.	full. 10. 12. m. con. 26. 9. t.	full. 10. 8. t. con. 16. 10. m.	full. 9. 10. m. con. 24. 11. t.	full. 9. 1. m. con. 24. 10. m.

	Julii	Aug.	Sep.	Oct.	Nov.	Decemb.
7	lán. 4.10. m. con. 18. 9. c.	lán. 2. 6. c. con. 17. 8. m.	lán. 1. 1. m. con. 16.12. c.	con. 15. 5. c. lán. 29. 8. c.	con. 14. 9. m. lán. 28. 8. m.	con. 10.13. c. lán. 27.12. c.
8	con. 7. 9. c. lán. 23.10. m.	con. 6.10. m. lán. 21. 6. c.	con. 4. 1. m. lán. 20. 2. m.	con. 4. 5. c. lán. 19.11. m.	con. 3. 3. c. lán. 17. 9. c.	con. 3. 3. m. lán. 17. 9. m.
9	lán. 11. 7. c. con. 25. 6. c.	lán. 10. 9. m. con. 24. 5. c.	lán. 8. 5. m. con. 22. 6. c.	lán. 7. 8. c. con. 23. 2. c.	lán. 6. 1. c. con. 21. 6. c.	lán. 3.11. c. con. 21. 1. c.
10	con. 15. 9. m. lán. 30. 0. m.	con. 13. 4. c. lán. 29. 0. m.	con. 11. 2. m. lán. 10. 4. c.	con. 10. 3. c. lán. 25. 4. m.	con. 10. 6. m. lán. 25. 5. c.	con. 10. 0. m. lán. 25. 1. m.
11	con. 5. 6. m. lán. 20. 6. m.	con. 3. 9. m. lán. 18. 7. c.	con. 1. 7. c. lán. 17. 8. m.	con. 1. 7. m. lán. 16. 7. c.	lán. 15. 6. m. con. c. 4. c.	lán. 14. 5. c. con. 9. 0. c.
12	lán. 9. 8. m. con. 23. 1. m.	lán. 7.10. m. con. 21. 7. m.	lán. 5. 2. c. con. 19. 5. m.	lán. 5. 3. m. con. 19. 5. c.	lán. 3. 7. c. con. 17. 7. c.	lán. 3. 3. m. con. 17. 0. c.
13	con. 12. 6. c. lán. 28. 0. m.	con. 11. 2. m. lán. 25. 3. c.	con. 9. 9. m. lán. 24. 8. m.	con. 5. 0. c. lán. 24. 0. c.	con. 7. 4. m. lán. 22. 5. c.	con. 6. 5. c. lán. 22. 8. m.

	July	Aug.	Sep.	Oct.	Nov.	Decemb.
7	full. 4.10. m. con. 18. 9. t.	full. 2. 6. t. con. 17. 8. m.	full. 1. 1. m. con. 16.12. t.	con. 15. 5. t. full. 29. 8. t.	con. 14. 9. m. full. 28. 8. m.	con. 10.13. t. full. 27.12. t.
8	con. 7. 9. t. full. 23.10. m.	con. 6.10. m. full. 21. 6. t.	con. 4. 1. m. full. 20. 2. m.	con. 4. 5. t. full. 19.11. m.	con. 3. 3. t. full. 17. 9. t.	con. 3. 3. m. full. 17. 9. m.
9	full. 11. 7. t. con. 25. 6. t.	full. 10. 9. m. con. 24. 5. t.	full. 8. 5. m. con. 22. 6. t.	full. 7. 8. t. con. 23. 2. t.	full. 6. 1. t. con. 21. 6. t.	full. 3.11. t. con. 21. 1. t.
10	con. 15. 9. m. full. 30. 0. m.	con. 13. 4. t. full. 29. 0. m.	con. 11. 2. m. full. 10. 4. t.	con. 10. 3. t. full. 25. 4. m.	con. 10. 6. m. full. 25. 5. t.	con. 10. 0. m. full. 25. 1. m.
11	con. 5. 6. m. full. 20. 6. m.	con. 3. 9. m. full. 18. 7. t.	con. 1. 7. t. full. 17. 8. m.	con. 1. 7. m. full. 16. 7. t.	full. 15. 6. m. con. 7. 4. t.	full. 14. 5. t. con. 9. 0. t.
12	full. 9. 8. m. con. 23. 1. m.	full. 7.10. m. con. 21. 7. m.	full. 5. 2. t. con. 19. 5. m.	full. 5. 3. m. con. 19. 5. t.	full. 3. 7. t. con. 17. 7. t.	full. 3. 3. m. con. 17. 0. t.
13	con. 12. 6. t. full. 28. 0. m.	con. 11. 2. m. full. 25. 3. t.	con. 9. 9. m. full. 24. 8. m.	con. 5. 0. t. full. 24. 0. t.	con. 7. 4. m. full. 22. 5. t.	con. 6. 5. t. full. 22. 8. m.

	14	15	16	17	18	19
	con. 2. 7. m. Lán. 16. 5. m. con. 31. 3. c.	Lán. 14. 5. m. con. 30. 2. m.	Lán. 13. 6. m. con. 28.11. m.	Lán. 13. 1. m. con. 27. 8. c.	Lán. 11. 3. c. con. 26. 6. m.	Lán. 11. 2. c. con. 25. 5. c.
14	Lán. 5. 5. c. con. 21. 2. m.	Lán. 4. 2. m. con. 19. 1. c.	Lán. 2. 1. c. con. 18. 1. m.	Lán. 2. 2. m. con. 17. 0. c.	Lán. 1. 4. m. con. 15.10. c. Lán. 20. 2. c.	con. 1. 3. m. Lán. 15. 4. m.
15	con. 9. 5. m. Lán. 24. 3. m.	con. 7. 8. m. Lán. 22. 1. m.	con. 6.10. m. Lán. 20.10. m.	con. 9. 0. m. Lán. 29. 1. c.	con. 4. 1. c. Lán. 18. 2. c.	con. 4. 0. m. Lán. 18. 1. m.
16	Lán. 13.10. m. con. 27. 9. c.	Lán. 11. 5. c. con. 26. 1. c.	Lán. 10. 0. m. con. 25. 5. m.	Lán. 9.10. m. con. 24. 9. c.	Lán. 7. 9. c. con. 22. 0. c.	Lán. 7. 0. c. con. 22. * m.
17	Lán. 3. 1. m. con. 17. 1. m.	Lán. 1.10. m. con. 15. 2. m. Lán. 20. 6. c.	con. 16. 1. m. Lán. 19. 2. m.	con. 13.11. c. Lán. 28.11. m.	con. 12. 4. c. Lán. 26.10. c.	con. 12.10. m. Lán. 26.10. m.
18	con. 5.10. m. Lán. 21. 9. c.	con. 4. 8. c. Lán. 20. 8. m.	con. 3. 8. m. Lán. 18. 6. m.	con. 2.11. c. Lán. 18. 4. m.	Lán. 1. 4. c. Lán. 16. 1. c.	con. 2.11. m. Lán. 16. 1. m. con. 31. 6. m.
19						

	July	Aug.	Sep.	Oct.	Nov.	Decemb.
14	con. 2. 7. m. full. 16. 5. m. con. 31. 3. t.	full. 14. 5. m. con. 30. 2. m.	full. 13. 6. m. con. 28.11. m.	full. 13. 1. m. con. 27. 8. t.	full. 11. 3. t. con. 26. 6. m.	full. 11. 2. t. con. 25. 5. t.
15	full. 5. 5. t. con. 21. 2. m.	full. 4. 2. m. con. 19. 1. t.	full. 2. 1. t. con. 18. 1. m.	full. 2. 2. m. con. 17. 0. t.	full. 1. 4. m. con. 15.10. t. full. 20. 2. t.	con. 1. 3. m. full. 15. 4. m.
16	con. 9. 5. m. full. 24. 3. m.	con. 7. 8. m. full. 22. 1. m.	con. 6.10. m. full. 20.10. m.	con. 9. 0. m. full. 29. 1. t.	con. 4. 1. t. full. 18. 2. t.	con. 4. 0. m. full. 18. 1. m.
17	full. 13.10. m. con. 27. 9. t.	full. 11. 5. t. con. 26. 1. t.	full. 10. 0. m. con. 25. 5. m.	full. 9.10. m. con. 24. 9. t.	full. 7. 9. t. con. 22. 0. t.	full. 7. 0. t. con. 22. * . m.
18	full. 3. 1. m. con. 17. 1. m.	full. 1.10. m. con. 15. 2. m. full. 20. 6. t.	con. 16. 1. m. full. 19. 2. m.	con. 13.11. t. full. 28.11. m.	con. 12. 4. t. full. 26.10. t.	con. 12.10. m. full. 26.10. m.
19	con. 5.10. m. full. 21. 9. t.	con. 4. 8. t. full. 20. 8. m.	con. 3. 8. m. full. 18. 6. m.	con. 2.11. t. full. 18. 4. m.	full. 1. 4. t. full. 16. 1. t.	con. 2.11. m. full. 16. 1. m. con. 31. 6. m.

## § 5—MÍNIUSAD AN AN ZCLÁR RO FOILLRÍSEAR TEACÉ T LÁN NA ZEALAISE SO RÍOHHAIÐE.

Ionnar so dtuisfirde an clár ro so foiléir, ir  
 miáctanaé ríor d'fásáil an an uimhir óir na bliadna in  
 an mian teacé t lán na zealaişe d'fásáil şaca mí;  
 t fécéctar rin ran şclár inra şcéad colamain de  
 čaoib na láime clé, t ar a comair rin cum na láime  
 veire, comífreasaraé don mí in a mbia, şéadčar  
 teacé t lán na zealaişe, .i. an lá t an uair i dtiocfaió  
 t i mbia lán; as tabairt aige so şciallann an litir  
 .M. an máirín, t an litir .T. an tráčhóna, t so şciallann  
 .con. teacé na zealaişe ón focal conjunctio, adveitčear  
 amlaio rin do óriş so mbí an şealaé t an şman  
 řón am rin i ófogar dá céile i n-aon-comairča.  
**FOILLRÍŞTEAR RO LE H-EIRIOMLÁIR, T RIARHUISIM**  
**CA H-UAIR DTIOCFAR AN ŞEALAC I MÍ MAY INRA**  
**MBLIAÐAIN RO 1694; T ADEIHM, DO HÉIR AN**  
**CLÁIR, SO DTIOCFAIÓ AN A 24 LÁ T 4 HUAIHE**  
**TRÁCHHÓNÁ; ÓIR IR É 4 AN NUIMHIR ÓIR, T ÓR A**  
**COMAIR RIN DO-ŞEIBHM AN 24 LÁ T 4 H-UAIHE**  
**DO MÍ MAY, AMAIL T ATÁ RONNHUISČE ÓR A CIONN**  
**TC., T ADEIHM SO HAIÐ AN ŞEALAC HOIME RIN**  
**LÁN AN A 9 LÁ T 11 UAIR AN MAIRÍN DON MÍ**  
**CÉADHA, T MAIR RIN FOR RHA MÍORA EILE. ASUR**  
 tugčar aige so ófogann an clár ro don dořman uile,  
 le baint de nó le cur leir oifex nó eioirdealuşad an  
 meadóh lae ro na Valencia; t man rin cuirream  
 rin ríor anhró an áitib t an čačhacáib áiríde,  
 cum şur feadhde mearfaiđe na talta eile  
 leo; as tabairt aige so şciallann, inra  
 şclár eile nomainn, an litir .b. buair de, t  
 an litir .C. cuir leir, t so şciallann an líne  
 ro (—) leac čačhamařan do uair.

5.—EXPLANATION OF THIS TABLE WHICH SHOWS  
THE NEW MOON AND FULL MOON PER-  
PETUALLY.

In order that this table may be clearly understood, it is necessary to find out the golden number of the year in which it is desired to find the new moon and full moon of every month, and let that be looked for in the table in the first column to the left-hand side, and opposite to that to the right hand, corresponding to the month in which it will be, will be found the new moon and full moon, i.e., the day and the hour in which it will appear and in which it will be full, bearing in mind that the letter M signifies Morning and the letter T Evening, and that Con. signifies new moon from the word *conjunctio*, so called because the sun and moon about that time are close together in the same sign. Let this be illustrated by an example, and I inquire when the hour of new moon will be in the month of May in this year 1694, and I say, according to the table, that it will be new on the 24th at 4 o'clock in the evening; for 4 is the golden number, and opposite that I find the 24th day and 4 hours of the month of May as is specified above it, &c., and I say that the moon before that was full on the 9th day and at 11 o'clock in the morning of the same month, and so on with the other months. And be it observed that this table serves for the whole world by subtracting or adding the difference or distinction of midday of Valencia; accordingly, we shall set down that here for certain places and cities, so that the other countries may be the better compared with them, bearing in mind that, in the other table following, the letter B signifies subtraction and the letter C addition, and that this line (—) signifies half a quarter of an hour.

§ 6—**CLÁH DO IOMAD CAṬHAC Ḡ BAILTE,  
INRA SPÁIN Ḡ AIRTE, DÁ ḆROḐHANN  
AN CLÁH FO AH NODIAIḐ ṬHÁCTAR AH  
ṬEACT Ḡ AH LÁN NA ZEALAIḐE.**

Caṭhaca	horae qu.	Caṭhaca	horae qu.
C. Valencia	... 0 0	Zaragoza	... 0 0
C. Lerida	... 0 0	Ḑ. Pamplona	... 0 0—
C. Valles	... 0 —	Ḑ. Soria	... 0 0—
C. Barcelona	... 0 —	Ḑ. Oliete	... 0 0—
C. Mallorca	... 0 1	Ḑ. Toledo	... 0 1
C. Genova	... 1 0	Ḑ. Almeria	... 0 1
C. Milan	... 1 0	Ḑ. Burgos	... 0 1
C. Cerdeña	... 1 0	Ḑ. Granada	... 0 1
C. Venecia	... 0 1—	Ḑ. Valladolid	... 0 1—
C. Roma	... 0 1—	Ḑ. Salamanca	... 0 2
C. Napoles	... 1 1	Ḑ. Sevilla	... 0 1—
C. Florencia	... 0 1—	Ḑ. Cadiz	... 0 2
C. Palermo	... 1 2	Ḑ. Lisbon	... 0 1—
C. Salerno	... 1 2	Ḑ. Gibraltar	... 0 1—
C. Taranto	... 1 3	Ḑ. Cordova	... 0 1—

§ 7—**RIAḐLACA ARTHOLOSṬACA HO-  
ṬAHḐACA CUM FOLOḐOIHACT  
Ḡ LEIḐIR EILE.**

Ir miactanarac ceithe neithe do ṭadhairt fo deara cum na fola do ṭarraig .i. an aimir, an doir, an gnár nḐ an cleactaḐ, Ḡ complex an tuine. Tairir fo doir Avicenna gur cóir aige do ṭadhairt do Ḑá uair taoib na fola, .i. uair miactanarac, Ḡ uair toileamail, .i. an uair tarraigtear an fuil cum coiméada na rlainte ; Ḡ ir í uair ir fearr cuige rin .i. in aimir te, mar atá, tar éir éirge don ḡrén, Ḡ oileactaḐ do Ḑéanam an an

6.—TABLE OF MANY CITIES AND TOWNS IN SPAIN  
AND OUT OF IT FOR WHICH THE FOLLOWING  
TABLE SERVES WHICH TREATS OF NEW AND  
FULL MOON.

Cities.	Hrs.	Qrs.	Cities.	Hrs.	Qrs.
C. Valencia	...	0 0	Zaragoza	...	0 0
C. Lerida	...	0 0	B. Pamplona	...	0 0—
C. Valles	...	0 —	B. Soria	...	0 0—
C. Barcelona	...	0 —	B. Oliete	...	0 0—
C. Mallorca	...	0 1	B. Toledo	...	0 1
C. Genova	...	1 0	B. Almeria	...	0 1
C. Milan	...	1 0	B. Burgos	...	0 1
C. Cerdeña	...	1 0	B. Granada	...	0 1
C. Venecia	...	0 1—	B. Valladolid	...	0 1—
C. Roma	...	0 1—	B. Salamanca	...	0 2
C. Napoles	...	1 1	B. Sevilla	...	0 1—
C. Florencia	...	0 1—	B. Cadiz	...	0 2
C. Palermo	...	1 2	B. Lisbon	...	0 1—
C. Salerno	...	1 2	B. Gibraltar	...	0 1—
C. Taranto	...	1 3	B. Cordova	...	0 1—

7.—ASTROLOGICAL RULES VERY PROFITABLE FOR  
BLEEDING AND OTHER MEDICAL TREATMENT.

It is necessary to observe four things in order to let blood, viz., the time, the age, the custom or the habit and the complexion of the person. In addition to this, Avicenna says that, as regards bleeding, heed should be paid to two occasions, viz., a necessary occasion and an optional occasion, i.e., when the blood is drawn to keep the health, (and the best time for that is warm weather, namely, after sunrise), and to digest the food; nevertheless, even for this



the advice of the doctors is good. The necessary occasion is when a sudden illness comes, and it relieves it to draw blood, as in the case of sharp fever, pleurisy, &c., which brook no delay. But speaking of the optional occasion, I say with Ptolemy *in Centiloquio, Verbo 20*, that it is dangerous and ignorant to draw blood from a part over which the moon is ruling.

#### 8.—RULE WHICH SHOWS THE TIME WHEN IT IS GOOD AND BAD TO TAKE A PURGE.

It is a common and customary rule with learned physicians not to give laxative medicine in the excessive heat of summer or in the great cold of winter, as Hippocrates says *in quinto aphorismo, particula 4.* : *Sub cane et ante canem molesta sunt pharmacia, et medicamentorum usus difficilis.* He also says *in lib. de aere, aquis et locis*, that it is not good in very changeable weather to give treatment such as cauteries, stretching arms, or any treatment at all, and further, not to do it in the time of the solstices and the equinoxes, and these times and this astrological judgment are so important that Hippocrates said *in lib. epidemiae, Hujus modi medicus est qui astrologiam ignorat nemo, &c.*, i.e., that he is no physician who is ignorant of the science called astrology. The best time in the year, then, for a purge is the spring for people who are not in need of it. It is not good to take a purge, or further, to let blood, on the day of new moon, and likewise on the day before that and the day after it. It is not good, further, to take a purge when the moon is in a sign which is ruminant, namely, Aries, Taurus and Capricornus, because it does not keep it in the stomach without rejecting it; nevertheless, if it be thought good to (purge)

ραν ζοιτε ζαν α τειλζεαν; ζιθεαθ, μαρ μαιτ α τειλζεαν,  
 ιρ ε ριν αμ ιρ ρεαρρι εum α ζλααθ. Ζαε υαιρ θιορ αν  
 ζεαλαε ι ζκομαρταιοιθ υιρceaηλα, ιρ μαιτ αν ρυρζοιο  
 ρε ζλααθ; αετ μαρ θεοε ι, ιρ ρεαρρι αν ζεαλαε το  
 θειτ ιηρα ζκομαρτα Scorpio; γ μαρ ζρειμ ι, αν ζεαλαε το  
 θειτ ι ζCancer; γ μαρ ριλλιηυθε ι, αν ζεαλαε το  
 θειτ ι θρircir; γ μαρ ριν, μα εγδαρ αιρε τον  
 οηουζαθ ρο, θιαθ οιθμυζαθ μαιτ γ ρολλαη αζ αν  
 ρυρζοιο, γ θεαζ-ηλαιντε 'να θιαθ ζαν αηηαρ; γ  
 τυζταρ αιρε ζυμαθ ιαθ ρο ιρ κομαρταιοε υιρceaηλα  
 ανη .1. Cancer, Scorpio, γ θρircir.

---

by vomiting, that is the best time to take it. Every time the moon is in a watery sign it is good to take a purge, but if it be a drink it is better that the moon should be in the sign Scorpio : and if it be a bolus that the moon should be in Cancer ; and if it be pills that the moon should be in Pisces. Accordingly, if heed be given to this order the purge will work well and healthily, and there will be good health after it without doubt ; and be it noted that these are the watery signs, Cancer, Scorpio and Pisces.

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§ 9—**CLÁN FOILLIRISEAR AN UAIH IR  
FEARH RUIBÓID 7 FUIL, 7 AN  
UAIH IR OLC.**

Comárta	Stiúpaíó	Ruibóid	Fuil
Árrier	ceann	olc	maid
Árrier	ceann	olc	maid
Árrier	ceann	olc	maid
Tairrur	muidéal	olc	olc
Tairrur	muidéal	olc	olc
Zemini	láma	meapapóda	olc
Zemini	láma	meapapóda	olc
Cancer	uét	maid	meapapóda
Cancer	uét	maid	meapapóda
leo	cpoithe	olc	olc
leo	cpoithe	olc	olc
leo	cpoithe	olc	olc
Virgo	bolg	olc	olc
Virgo	bolg	olc	olc
Libra	mápa	meapapóda	maid
Libra	mápa	meapapóda	maid
Scorpio	buill reicpéidead	maid	meapapóda
Scorpio	buill reicpéidead	maid	meapapóda
Scorpio	buill reicpéidead	maid	meapapóda
Sagittairur	laipad	meapapóda	maid
Sagittairur	laipad	meapapóda	maid
Capricornur	glúine	olc	olc
Capricornur	glúine	olc	olc
Aquairur	luipghéad	meapapóda	maid
Aquairur	luipghéad	meapapóda	maid
Pircir	trioigte	maid	meapapóda
Pircir	trioigte	maid	meapapóda
Pircir	trioigte	maid	meapapóda

9.—TABLE SHOWING THE BEST TIME FOR PURGING AND BLOODLETTING AND THE BAD TIME.

Sign	Governs	Purge	Blood
Aries	head	bad	good
Aries	head	bad	good
Aries	head	bad	good
Taurus	neck	bad	bad
Taurus	neck	bad	bad
Gemini	arms	moderate	bad
Gemini	arms	moderate	bad
Cancer	breast	good	moderate
Cancer	breast	good	moderate
Leo	heart	bad	bad
Leo	heart	bad	bad
Leo	heart	bad	bad
Virgo	abdomen	bad	bad
Virgo	abdomen	bad	bad
Libra	hips	moderate	good
Libra	hips	moderate	good
Scorpio	private parts	good	moderate
Scorpio	private parts	good	moderate
Scorpio	private parts	good	moderate
Sagittarius	thighs	moderate	good
Sagittarius	thighs	moderate	good
Capricornus	knees	bad	bad
Capricornus	knees	bad	bad
Aquarius	shins	moderate	good
Aquarius	shins	moderate	good
Pisces	feet	good	moderate
Pisces	feet	good	moderate
Pisces	feet	good	moderate

[Ó do fóillriúgeamaí an t-am is olc tarrainis ná] fola, is ionúchaidé anro do fóillriúgadó an t-am in ar maic a tarrainis, ionnar go mbiaid tarrbac 7 folláin. Do luét an leanna muaid, is folláin dóib a bfuil do tarrainis an tan bíor an géalac inna comarctaidib uirceamla, mar atá Cancer, Scorpio, 7 Pircir: go rpeirialta inna ló ghráda déirdeana dá dóib. Do luét an leanna fínn, is maic an tan bíor an géalac i gcomarctaidib teoda nó teineamla (áct amáin Leo), mar atá Arier 7 Sagittariur. Do luét an leanna duib, is maic an tan bíor an géalac i gcomarctaidib aereamla (áct amáin Gemini), mar atá Libra 7 Aquariur. Do luét an leanna deiris, is maic an uile uair 7 an uile comarctá in a mbiaid an géalac, má comhéadatar na maíglada leigir 7 artronomicte tugamaí ceana.

## § 10—**BHEACTNUGADÓ ARTRONOMIC AN NA h-AICÍDEACÁIB NÁDÚHÉTA.**

Már mian le duine tinn chéad is chíos dá tinnear, féadad ca méad lá do-éuaid éoré ón ló do éoruis na laete maoramlá, inna talam i mbia, gur an lá do gadó a tinnear (inclusive), 7 de rin baimead an uimhir 36 gac uair is féidir; 7 an corrlac bíar de, féadad rin ran gclár ro róimáinn, 7 fóillreodaid an litir atá ór comair na h-uimhiré rin chíos an tinnir; as tabairt aine go gcialluigean an litir ro (M) an bár, 7 an litir ro (V) a beic beo, 7 . . . . . litir ro (L) tinnear fada 7 raoctarac; 7 an uimhir ná biaid litir ór a comair, cialluigid nac fear an bár no beada dó: 7 tugad an léigteoir cúimialta aine don maíglail ro.

Since we have shown the dangerous time for letting blood, it is proper here to show the time in which it is good to let it, so that it shall be profitable and wholesome. In the case of choleric people it is wholesome for them to let blood when the moon is in watery signs, namely, Cancer, Scorpio and Pisces—especially in the last 15 degrees of them. For phlegmatic people it is good when the moon is in the warm or fiery signs (with the exception of Leo), namely, Aries and Sagittarius. For melancholic people it is good when the moon is in the airy signs (with the exception of Gemini), namely, Libra and Aquarius. For sanguinary people, every hour and every sign in which the moon shall be is good, if the rules of medicine and astronomy are kept which we have given already.

#### 10.—ASTRONOMICAL JUDGMENT ON THE NATURAL DISEASES.

If a sick man wishes to know what the end of his sickness is, let him look how many days have passed since the dog days in the country in which he is until the day his sickness seized him (*inclusive*), and from that let him subtract the number 36 as many times as it can be subtracted, and let him look up the remainder in the following table, and the letter which is opposite that number will show the end of the sickness, noting that this letter (M) signifies death, and this letter (V) that he will live and [recover from the sickness], and that this letter (L) signifies a long and laborious sickness, and that the number which has not a letter opposite it signifies that it is not known whether he will live or die : and let the careful reader give heed to this rule.

**CLÁH.**

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

**§ 11—Ḃḡealtnuḡad eile an nio  
céadna.**

Ḃḡeir an t-uḡdar Guido Aretinus bainne mná do  
nuḡ mac do éir i n-uirce an tuine tinn, ḡ má tácuḡisio  
rin fua céile ir comarḡa dearbḡa ḡo otioḡaidḡ ón  
tinnear rin; áct má téadḡmann a cóntḡárḡadct ir  
comarḡa báir é.

**§ 12—Ḃḡealtnuḡad eile.**

Ḃḡeir an t-uḡdar Bernarḡour Granullachs, in sua  
cronographia, deor d'fuid an tuine tinn, ḡo ḡroo tar  
éir a tarḡainḡ, do leḡean ríor anḡ a roicḡad i mbia  
uirce no-ḡlan; ḡ má téio rin ḡan rḡrḡéidḡad tḡío an  
uirce, ir comarḡa ḡo otioḡaidḡ; áct má rḡrḡéidḡann  
for an uirce, ḡ fuaicḡad an uadḡar, ir comarḡa báir é.

TABLE.

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

### 11.—ANOTHER JUDGMENT ON THE SAME THING.

The author Guido Aretino says to put the milk of a woman who has borne a son in the water of the sick person, and if they stick together it is a certain sign that he will recover from that sickness, but if the contrary happens it is a sign of death.

### 12.—ANOTHER JUDGMENT.

The author Bernardus Granullachs *in sua Cronographia* says to let a drop of the sick man's blood, shortly after drawing it, fall into a vessel in which there shall be very clean water, and if it sinks without spreading itself through the water it is a sign that he will recover, but if it spreads on the water and remains on the surface it is a sign of death.

§ 13—**Θηεαττυζαδ ιονζανταδ οη-  
θεαησ αφ να η-αισιθεαδαιβ ηδδύητα  
δο ηέηη αοιρ να ζεαλαιζε, θαηαδ  
υζδαη ηιολαρ φλοηεντινυρ .ι. λιαιζ  
φοζλυμτα ηο-οηθεαησ.**

Ηί φέτοιρ α φέαναδ ζο η-οιβηζεαηη η ζο η-αδδαη-  
ηιζεαηη να ηέαλτα η να κοηηρ φλαιτεαφαδα ειλε κλαοκλόδ  
μόρ ηηηνα κοηπαιβ θαοηηα η ταλμαηθε; η μαρ ηρ ί αν  
ζεαλαδ ηέαλτ η πλαινέηη ηρ μό ηο-ζήνι ρηη, ό να βειε  
ηίορα φοιζρε δύηηη η ηίορα κλαοκλόδαηζε ηηηηε φέηη  
ηνά να ηέαλτα ειλε, αθειη αφ αν αδδαη ρηη ηιολαρ  
φλοηεντινυρ, έμυ ζο η-αιτεοηταρ κηιόκ αν τηηηη  
ηάδύηητα, δά ηιόδ ηο έαδαηησ φο ηθεαη .ι. φιορ κηηητε  
αη αν λά ηο ζαδ ηεαδ τηηηεαρ, ηό ηη αφ ηόεηηζ έ φέηη  
ηεαη-ηάρτα ηο έαοιβ αν τηηηη; η αν θαηα ηιόδ .ι. φιορ  
θεαηβτα αφ αν λά ηο έάηηηζ αν ζεαλαδ ηη α ηβια.  
Αηηηηη ηέαδαδ να λαεθε ηο-έμαιό έοηη ό τεαετ να  
ζεαλαιζε ζυρ αν λά ηο ζαδ α τηηηεαρ, η ηιόηηταρ ιαη  
inclusive, η φέαδαδ αν υηηηη ρηη ηηηα ζκλάρ ηο ηομαηηη,  
η όρ κομαηη να η-υηηηε ρηη ζέαδταρ αμαδ κηέαη θυρ  
κηιόκ ηοηη τηηηεαρ ρηη. Δετ τυζταρ αηηε, ζηό ζο  
ηθεαη να πλαινέηηηθε ζο ηάδύηητα αν κλαοκλόδ ηο  
ηηηηηα κοηπαιβ ταλμαηθε, ζυρ φέτοιρ λε Όια ρηη ηο  
έοηηηεαρ, όηη ατά υηηε-έοηηαεταδ; η, ιοηηαρ ζο  
ηεηηηηηθε ηο, κυηηηη ι ζκάρ ζυρ ζαδ ηεαδ τηηηεαρ αφ α  
ρειηεαδ λά ηο φεβηηαηηυρ η ζο ηέάηηηζ αν ζεαλαδ αφ  
α 29 λά ηο ιαηυαηηυρ; ηιόηηαηη να λαεθε ρηη inclusive,  
.ι. λά ηο ιαηυαηηυρ ηο έμυ ι ζκιοηηηηη να ηέ λά ηο  
φεβηηαηηυρ, η ηο-ζήνι ρηη ηαοι λά. φέαδαηη αν υηηηη  
ρηη ραη ζκλάρ, η ζειβηη όρ α κομαηη .ι. τηηηεαρ ηηοηη  
ηεαη-ηαηηβταδ. Λε ηο ηηηηηηηθεαηη αν κλάρ υηηε.

13.—A WONDERFUL AND FAMOUS JUDGMENT ON  
NATURAL DISEASE ACCORDING TO THE AGE  
OF THE MOON, WHOSE AUTHOR WAS NICHOLAS  
FLORENTINUS, A LEARNED AND VERY DIS-  
TINGUISHED PHYSICIAN.

It cannot be denied that the stars and other heavenly bodies work and cause great change in human and terrestrial bodies ; and since the moon is the star and planet which does this most, from its being nearer to us and more changeable in itself than the other stars, for that reason Nicholas Florentinus says that, in order that the end of a natural sickness may be known, two things should be noted, i.e., an accurate knowledge of the day one took ill, or in which he felt himself dissatisfied about his sickness, and secondly, certain knowledge of the day of the first appearance of the moon in which he is : then let him consider the days that have passed from the new moon until the day he took sick, and let them be counted (*inclusive*), and let him look up that number in the following table, and opposite that number will be found out what will be the end of that sickness. But be it noted that, although the planets effect this change naturally in earthly bodies, God can prevent that, for He is almighty ; and in order that this may be understood, I suppose that some one took ill on the sixth day of February, and that the new moon was on the 29th day of January : I count those days *inclusive*, i.e., putting three days of January with six days of February, and that makes nine days : I look up that number in the table, and I find opposite it a grievous but not mortal sickness. With this the whole table will be understood.

## § 14--**CLÁIR LE h-AITEONTAR CHÍOÍ AN TINNIR NÁDÚRÇA.**

1. Má gádhann neac tinnear an lá tíocfar an géalac, biair 1 mbaogal. go nuise an 14, 21, 7 28 lá; acé 'na óiair rín cialluigir rlannte.
2. Annpó: cialluigir contabairt poime an 14 lá; 'na óiair rín biair níora fearr.
3. Annpó: tinnear aitégearr neam-íaočarac.
4. Annpó: tinnear po-contabairteač go nuise an 21 lá; acé má čis uar rín biair rlan.
5. Annpó: tinnear íaočarac neam-íarhčac.
6. Annpó: cialluigir muna íair rlan go h-aitégearr go mbiair tinn íaočarac; acé ar a 5 lá ton géalaič eile biair rlan.
7. Annpó: biair rlan go h-aitégearr.
8. Annpó: muna íair rlan íar 12 nó 14 to laečib, biair 1 mbaogal.
9. Annpó: tinnear tnom neam-íarhčac.
10. Annpó: contabairt poime an 15 lá.
11. Annpó: bair nó beača go h-aitégearr.
12. Annpó: muna íair rlan poime an 15 lá, gėabair rė bair.
13. Annpó: tinnear mór-íaočarac go nuise an 18 lá, 7 má čis uar rín biair rlan.
14. Annpó: biair tinn 15 lá, acé 'na óiair rín tíocfair ar a ašair.
15. Annpó: muna íair rlan íar 4 lá, biair 1 gcon tabairt bair; nó, íar aoir ušar eile, íarair go oíar an bair.
16. Annpó: biair tinn go nuise an 18 lá. 7 má čis uar rín biair rlan.

14.—TABLE BY WHICH MAY BE KNOWN THE END  
OF THE NATURAL SICKNESS.

- 1.—If one takes ill on the day of new moon, he will be in danger until the 14th, 21st and 28th day, but after that it signifies health.
- 2.—Here, it signifies danger before the 14th day; after that he will be better.
- 3.—Here, a short but not troublesome sickness.
- 4.—Here, a very dangerous sickness until the twenty-first day, but if he recovers from that he will be well.
- 5.—Here, a troublesome but not mortal sickness.
- 6.—Here, it signifies that, unless he is well shortly, he will have a troublesome sickness, but on the fifth day of the moon he will be well.
- 7.—Here, he will be well shortly.
- 8.—Here, unless he be well in 12 or 14 days, he will be in danger.
- 9.—Here, a grievous but not mortal sickness.
- 10.—Here, danger before the 15th day.
- 11.—Here, death or life shortly.
- 12.—Here, unless he is well before the 15th day, he will die.
- 13.—Here, a very troublesome sickness until the 18th day and if he recovers from that, he will be well.
- 14.—Here, he will be sick 15 days, but after that he will improve.
- 15.—Here, unless he is well by four days, he will be in danger of death, or as another author says, he will go to the door of death.
- 16.—Here, he will be sick until the 18th day, and if he recovers from that he will be well.

17. Άνηφο : μά τέτο ταιμη αν 18 λά, βιατό ρλάν.
18. Άνηφο : muna παιβ ρλάν ζο ηαιτζεαμη, βιατό ι θραο τινν η ι mβαοζαλ.
19. Άνηφο : βιατό ρλάν ζο h-αιτζεαμη, μά ζέαδαο θεαζ-μαζλιζαο.
20. Άνηφο : βιατό ι mβαοζαλ ζο nuize αν 6 νό αν η το λαετιβ, η μά τις uαο ριν βιατό ρλάν.
21. Άνηφο : muna θραυζε βάρ φαοι 10 λά, βιατό ρλάν le τεαετ na ζεαλαιζε.
22. Άνηφο : φαοι 10 νό 12 το λαετιβ βιατό ρλάν.
23. Άνηφο : βιατό ρλάν ραν μί ειλε αμ έιζεαν.
24. Άνηφο : muna παιβ ρλάν φαοι 22 λά, νό le τεαετ na ζεαλαιζε ειλε ραν μί ειλε, βιατό ι mβαοζαλ.
25. Άνηφο : muna θραυζε βάρ φαοι 6 λά, βιατό ρλάν ; ζιθεαο, le ραοταρ.
26. Άνηφο : τινnear τποm conταδαρταε.
27. Άνηφο : ταιτφιδ όν τινnear ριν ανη α οτινnear ειλε.
28. Άνηφο : conταδαρτ ποιηε αν 21 λά.
29. Άνηφο : αρ α εέιλε ζέαδαο ρλάντε ζο φαοάλαε.
30. Άνηφο : τινnear ραοταραε, εετ le θεαζ-φριθεολάν βιατό ρλάν ζο h-αιτζεαμη.

## § 15—Cομάηλε ταιβας η ήηιορτα- μαιλ, ιοmcyβαιό le ζλασαο.

Ζας uαιη ναε φέτοιη ηειτε ζοιοτεαρ, αιλλεαρ, νό τέτο αρ ρεαεράη ο'φοιλλιυζαο ζο ηάουρτα, τηε θμηζ ηα ηεαλτ ; η φορ αν ταν θιορ αν τινnear ηηέοιθεαε, αρ ηοο ναε ρεαρ εηεαο ιρ εηίοε ; ιρ ηαιε αν ηιό αζαιό το εαδαρτ αρ Όια η αρ α ηαοήαιβ, το θμηζ ζο οτυζ Όια κομάετα οόιβ οιβηυζαο ηάουρτα το εοιημεαρ,

- 17.—Here, if he goes beyond the 18th day, he will be well.
- 18.—Here, unless he is well shortly, he will be a long time sick and in danger.
- 19.—Here, he will be well shortly, if he gets good regimen.
- 20.—Here, he will be in danger until the 6th or 7th day, and if he recovers from that, he will be well.
- 21.—Here, unless he dies within 10 days, he will be well with the new moon.
- 22.—Here, within 10 or 12 days he will be well.
- 23.—Here, he will be well the next month at latest.
- 24.—Here, unless he is well in 22 days, or by the new moon of the next month, he will be in danger.
- 25.—Here, unless he dies within six days, he will be well, nevertheless with difficulty.
- 26.—Here, a grievous dangerous sickness.
- 27.—Here, he will fall from that sickness into another sickness.
- 28.—Here, danger before the 21st day.
- 29.—Here, he will gradually get better slowly.
- 30.—Here, a troublesome sickness, but with good attendance he will be well shortly.

**15.—PROFITABLE AND CHRISTIAN ADVICE FIT TO BE TAKEN.**

Every time things which are stolen, or lost, or go astray, cannot be discovered naturally by the virtues of the stars, and further, when a sickness is hurtful so that it is not known what its end may be, it is a good thing to put the matter before God and His saints; because God has given power to them to counteract natural working, and to

7 foillriugadh do dhéanamh ar neithe cailletear, goirtear,  
 7 a macraimla; amháil 7 mar foillriugadh go minic tré  
 eadair-ghuide an naoimh oirthearc S. Antoine de Pádua,  
 t'oró S. Pádraic, do dhá deagáiríoraide dar  
 ghuide é go dúctáctá, deagá-muiniúnead, leir an  
 Kerponorium, 7 leir an orca ro, dá ndéan an eaglaif  
 uile úráio díob .i. Si quaeris miracula, mors, error,  
 calamitas, daemon, lepra fugiunt, aegri surgunt sani, &c.  
 Ora pro nobis B. Antonii, ut digni, &c. Oremus: Ecclesiam  
 tuam Deus B. Antonii, &c. Agus adveim an fírinne 1  
 nglóir Dé, 7 1 n-onóir an naoimh, gur minic tarla dam  
 féin neithe cailte d'fádháil, tré bhuis an deóirion rin.  
 Agus chead do dhá tuine mé dá gcluin; ar ron, 1 gclár  
 ná bhuisctí na neithe cailletear 1 lácaif, ghuide do bíob  
 dócair daingean aise go bhuisctear iad máir é ir  
 ioncubaid do: mar rin ná leigead nead de gan a  
 má do minic. Doubhmar máir ioncubaid do; oir ghó  
 gur fear dúinn na neithe iarrmaois, ac ní fear dúinn  
 an maic dúinn a bhfádháil, ac ir dearb gur fear [a]  
 fíor ag Dia ar na neithe ir ioncubaid dúinn; mar rin  
 ar uairib na neithe iarrmaois . . . . mbeic  
**maic, ní éusann Dia rin dúinn, do bhuis do**  
**mbíob oic dhan n-anam; An ron dhan linne do**  
**mbíob maic dhan scoir, mar ir do rin ir mó**  
**féadamaois.** Amháil ir follar mar tárla do mhaoi  
 uairib 1 gcaif na Valencia, ar a maib aic do dá  
 ngoirtear Cancer aimir fáda go rianamháil: do-minne  
 deóirion naoilá don naoimh beannuigte San Luis Beltran,  
 t'oró S. Dominic, cum go bhuisgead ó Dia a pláinte.  
 1 gclonn na naoilá bí sí plán. Na diair rin do-cualaid  
 ó féanmóntaide go ma do plige bhionpapálda cum na  
 glóire ríoraide d'fádháil a beic fo fáocair, fo aghó, 7  
 fo rianaid ar an traogal ro, 1 ngeall ar Dia. Mar  
 rin do tionraim an deóirion céatna do dhéanamh,

show things which are lost or stolen, and such like; as has often been shown through the intercession of the famous saint, Antony of Padua, of the Order of S. Francis, to every good Christian who has prayed to Him earnestly and with good faith, with the Responsorium, and with this collect which the whole Church uses, viz., *Si quaeris miracula, mors, error, calamitas, daemon lepra fugiunt, aegri surgunt sani, &c. Ora pro nobis B. Antonii, ut digni &c. Oremus: Ecclesiam tuam Deus B. Antonii &c.* And I say the truth to the glory of God and in honour of the saint, that it has often happened to myself to find things which were lost, through the virtue of that devotion. And let every person who hears me believe, for in case that the things which are lost are not found immediately, nevertheless let him have firm hope that they will be found, if it be expedient for him. Accordingly let no one leave off saying it frequently. I said, if it be expedient for him; for although we know the things we ask, still we do not know if it is good for us to get them; but it is certain that God knows best the things which are expedient for us; accordingly, at times, the things which we ask, [and which appear to us to be good], God does not give to us, because they are bad for our souls; although we think that they are good for our bodies, for it is to that we mostly look. This is evident from what happened to a lady in the city of Valencia who suffered painfully a long time from a disease called cancer. She made a devotion of nine days to the blessed saint San Luis Beltran, of the Order of S. Dominic, that she might get her health from God. At the end of the nine days she was whole. After that she heard from a preacher that an important way to secure eternal glory was to be under labour, hardship and pains in this world for God's sake. Accordingly she began to make the same

cum an naoinn céadna; dá gúirde, má buíod ocáio rin  
 cum na glóime d'fáigáil, an aicíto céadna do cum uirre  
 ahrí. Do fuidh a h-actúinghe, 7 i gcionn dearm-dimrhe  
 do-cuaid do fealbuigad na glóime. Act pilleam cum  
 ar gcomháto: ní h-é aháin an Responsorium ro S.  
 Antoine, go bfuíreann cum na neite cailtear 7  
 goirtear do fáigáil ar ahr; act, tairir rin, fóirid cum  
 tuine do fáoraó ar ahró, 7 ar boctaine. Acta fór  
 bhíogámar i n-aghaid an diaháil, raoraio neac ar  
 feacáin rliúge 7 intinne, ar bár, ar lubra 7 aicítoeada  
 eile; ar maectanar, 7 ar olcaid ionúda. Leir an  
 Responsorium ro beirtear buaid ar na gaoctaid, ar  
 rtoirid mara 7 tíre; 7 fór boill na n'aoine bíor  
 chearpailte d'earláinte, rcaoilid go míorbailteac.  
 Tabair ahr do ionganar ro atá neamhátaac .i. go  
 otugann an eaglaír ceat don uile duine míorbailte  
 d'iarraio ar Óia tréir an Responsorium ro; aháil 7  
 mar adéir na céat trí focail de, dá ráto: Si quaeris  
 miracula. Ir uime tráctamar ahr ro d'éantoirc, ionnar  
 nac otairghead neac, cailleirid nó ó goirfid neite,  
 buaidreac do cum ar na h-artromicidí fá fóir do  
 úéanam d'óid, nó fioáir do tógáil le na n-ealaóain,  
 cum rin d'foillriugad; do bhúg go mbío rin neam-  
 tairbeac, 7 fór guraó adóar troctamhála, coirtinne  
 7 mí-clú é; aháil 7 mar admúigir na h-artromicete  
 féin, 7 mar óearóar an t-experient dúinn, fareó gur  
 riadóaire mé féin ahr rin.

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devotion to the same saint, praying him, if that would be an occasion to get glory, to send her the same disease again. She got her request, and in a short time she went to possess glory. But let us return to our conversation. It is not only that this Responsorium of S. Antony serves to get back things which are lost or stolen, but in addition, it helps to save a man from misery and poverty. It is, further, mighty against the Devil, saves one from wandering of way or mind, from death, leprosy and other diseases, from necessities and from many evils. Through this Responsorium victory is given over winds and storms by sea and land, and further, the limbs of people who are crippled from disease are loosed miraculously. Give heed to this wonder, which is unusual, viz., that the Church gives permission to every man to ask miracles of God through this Responsorium, as the first three words say, saying *Si quaeris miracula*. We have purposely treated of it so that anyone who shall lose or have things stolen from him, may not offer to trouble the astronomers to give them knowledge, or to erect a figure by their art to show that; because they are unprofitable; and, further, it is a cause of suspicions, contentions, evil reputation, as the astronomers admit themselves, and as experience proves for us, I myself also being a witness to that.

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## Αν 8 Καίβιδι.

§ 1—**Ὁ ΙΟΝΣΑΝΤΑΡΑΙΒ̄ ΕΙΛΕ ΝΑ ΞΕΛΑΙΣΕ. Ὁ ΤΑΟΙΒ̄ ΝΑ ΞΟΜΗΡΤΑ ἢ ΝΑ ΚΕΑΘ ΤΟΙΗΝΙΞΕ ΝΑ ΒΛΙΑΘΝΑ.**

Μὰ θεσγμάνη αν ἐέαθ τóιηνεαδ̄ τον [βλιαθδαιη ανυαηη βίοη αν ξελαδ̄] ιηηα ξεομηρτα δμιεη, βιαθ̄ να λυιθεαηνα ἢ αν ρεαρ̄ λιονμηαι. Μαρ̄ ι οτταυηυρ βιαη αν ξελαδ̄ λειη αν ξεεαθ τóιηηιξ̄, βιαθ̄ να εηυιε ηίοηα τοητδαιξε ιηᾱ να η-ιηλε, ἢ αν ταλαμη̄ τηηη ηίοηα ρεαηηη ιηᾱ αν ταλαμη̄ ρλυε; ἢ βιαθ̄ να εαοιηηξ̄ λιονμηαι ἢ αν ρίον. Μαρ̄ ι ηξεμινι βιαη αν ξελαδ̄ αν ταν ριη, βιαθ̄ αν τ-αηᾱη ἢ αν τ-υιρσε ἢ αν ελοδ̄ρνεαδ̄τα ἢ αν ριη λιονμηαι, αδ̄τ ηί βιαθ̄ μαη ριη αν εανλαιτ̄. Μαρ̄ ι ξεCancer βιαη, βιαθ̄ ξεοητα ἢ κομηξλυαηαδ̄τ ιηηηα ρυιβλιθεαδ̄αιβ̄ ραοι ρτιύηαθ̄ αν εομηρτα ριη, ἢ οεαηηαιθ̄ ριαηταηοε οίοξβδαιλ̄ τον αηβ̄αη ἢ οο να τοητδαιβ̄ ιηηηα ταλτα ηηλε, ἢ βιαθ̄ αν τ-υιρσε λιονμηαι. Μαρ̄ ι Leo, βιαθ̄ ιηηεαηηα ροηη ηίοξδαιβ̄, βιαθ̄ αν θεατα οαοη, ἢ ξεδ̄βαιθ̄ οαοιηε ρηυοηηαηαλτα βαρ̄ ραν ηβλιαθδαιη ριη. Μαρ̄ ι Virgo, βιαθ̄ ηαμηαιθ̄ λιονμηαι ἢ να ρηθ̄οδ̄ιηυθε, ἢ ξεδ̄βαιθ̄ μοηᾱη τον ηόη-δ̄ιηηεηρ̄ βαρ̄. Μαρ̄ ι Libra, βιαθ̄ τοηαδ̄ να βλιαθδαιη τηηη, αξυη α οειηεαθ̄ ρλυε, ἢ βιαθ̄ αν θεατα οαοη. Μαρ̄ ι Scorpio, βιαθ̄ αν ρίον λιονμηαι, ξεδ̄βαιθ̄ μοηᾱη τον ιαηε ἢ οο να εαοιηεβ̄ιβ̄ βαρ̄, ἢ εαιλ̄ηιθ̄ να ηηᾱ ελαηη μαηηβ̄ ηοιηηε αη α ηηηεητ̄, ἢ ηί θεαηηόεα ξεοητα τηεαηα ἢ ηεαηηαηηα αν βλιαθδαιη ριη. Μαρ̄ ι Sagittarius βιαη, βιαθ̄ αν τ-υιρσε ηεαηαηηοα ἢ ταηβ̄αδ̄, να τοητδαι ξεαηη, ἢ ριοηηα λιονμηαι ροηηη λυετ̄ εηη-τιξε ἢ εαν-β̄αηλε. Μαρ̄ ι ξCarpicorηηυρ βιαη αν ξελαδ̄, βιαθ̄ να οαοιηε λιονη-ουβ̄αδ̄ ἢ ρλαξ̄α ιηηηα ταλτα ατᾱ ραοι ρτιύηαθ̄ αν εομηρτα ριη. Μαρ̄ ι η-Aquarius βιαη, βιαθ̄ αν τ-υιρσε λιονμηαι, βιαθ̄ηεαθ̄

## THE EIGHTH CHAPTER.

1.—CONCERNING OTHER WONDERS OF THE MOON,  
AS REGARDS THE SIGNS AND FIRST THUNDER  
OF THE YEAR.

If the first thunder of the year happens when the moon is in the sign Aries, the herbs and grass will be plentiful. If it is in Taurus the moon is at the first thunder, the hills will be more fruitful than the lowlands, and the dry ground better than the wet ground, and the sheep and the wine will be plentiful. If it is in Gemini the moon is at that time, bread and water and hail and peas will be plentiful, but the birds will not be so. If it is in Cancer it is, there will be famine and commotion in the villages under the dominion of that sign, and worms will do damage to the corn and the fruit in the lowlands, and water will be plentiful. If it is in Leo, there will be strife between kings, living will be dear, and important personages will die that year. If it is in Virgo, enemies and spies will be plentiful, and many of the large cattle will die. If it is in Libra, the beginning of the year will be dry, and its end wet, and food will be dear. If it is in Scorpio, wine will be plentiful, many of the fish and sheep will die, and the women will lose children dead before their birth, and powerful and mighty winds will not be lacking that year. If it is in Sagittarius it is, water will be moderate and profitable, fruit scarce, divisions plentiful between the people of one house and one village. If it is in Capricorn the moon is, the people will be melancholy, and there will be plagues in the countries which are under the dominion of that sign. If it is in Aquarius it is, the water will be plentiful, there will be trouble and terror in the villages,

ἡ υαῦθάρ ἰηνα ρυιβλιῶεάδα, ἡ ζαοῦα οἰα εαρλάνα. Μάρ ἡ βῦρσιρ ὅιαρ ἀν ζεαλαῶ λειρ ἀν ἔεαο τῶρηιζ ἡα βλιαῶνα, βιαῶ ἀν αἰρηρ ἀν-τιρη, ἡ ριοσ μόρ ἡν ἄ ἀμ φέιν; ἀν φῖον λῖονῆαρ, ἡα τορῦα ζανη, ἡ ἡ-αισίθεαῶ νεαῆ-υρέῶιθεαῶ. Τυζῦαρ αἰρε ζυραβ ἰηνα ταῦα ἀτά φαοι ρτιύμαῶ· ἀν ἐοῆμαρῦα ἡν ἄ μβια ἀν ζεαλαῶ λειρ ἀν ζεῶαο τῶρηιζ τεαζμηῶα ἡα νεῖτε ρο ἡῖορα ῖρηιηραπάῦα.

## § 2—Τεαζαρσ ταῖθαῶ δον λυῶτ ραοῦαἡ.

Cum ζο μβια λάν τομαῶ ἀζ ἡα φῖρ τιζε το ἔαοῖβ ἄ ραοῦαἡ, τυζαῶῖρ αἰρε ἀν ρῖοῖ ἡ ἡα ρῶρῦα το ἐυρ λε φάρ ἡα ζεαλαῖζε, ἡ ἀν ταν το βιαῶ ἰηνα κοῆμαρῦαῶῖβ ταυρηρ, Cancer, Virgo, Libra, ἡ Capricornus; ἡ το-εῖῶῖρο τομαῶ ἐαζραῆαἡ ὁἄ ἔαοῖβ ρῖν.

## § 3—Seicheῖῶ ἐύηηαῦα ἡ ἰοηῖοῦα δον λυῶτ ραοῦαἡ.

Cum ζο ἡ-αιῦεονταρ, ὁ βλιαῶαἡ ζο βλιαῶαἡ, εἡ ἀν ρῶρῦα το ζῖάνταῖβ ὅυρ λῖονῆαἡρε ἡ ὅυρ ταρ [ῶαῖζε . . . . .] ρρηῖῶαῖῶ υḡῶαρ αἰρηῶε, μαρ ἀοειρ Samoranus ἡν ἄ λεαῶαρ ζο . . . ἀζ ἡαρηαῖῶ τρη νό ἄ κεαῦαἡ το ζῖαῖηῖῖῖβ το ἐυρ το ζαῶ ρῶρῦα ζῖαῖη ἡ ὅταλαῆ μαῖτ ἡ ταῖρ, ἡῖ ροῖηε ἡα λαεῦε μαῶραῆῖα; ἡ ἀν ζῖαῖη ἡρ φεαρη ἔαῖρβεἄναρ ἔ φέῖν ἀρ ἀν ζεῶαο λά το ἡα λαεῖῖβ μαῶραῆῖα, ἡρ ἔ ρῖν ἡρ φεαρη λε κυρ, ἡ ὅυρ λῖονῆαἡρε ἀν βλιαῶαἡ ρῖν ὁαρ ζεῖοηη; ἡ ἀν ζῖαῖη ἡρ μεαρα ἔαῖρβεἄναρ ἔ φέῖν, ἡ ἡρ κῖηε φάρφαρ ἀρ ἀν λά κέαῶηα, ἡρ ἔ ὅυρ λυζα τομαῖῶ ἀν βλιαῶαἡ ρῖν.

[Κηῖῶ].

and evil unhealthy winds. If it is in Pisces the moon is at the first thunder of the year, the weather will be very dry, and there will be great frost in its own time, wine will be plentiful, fruit scarce, and sicknesses harmless. Be it noted that it is in the countries which are under the dominion of the sign in which the moon is at the first thunder that these things will happen more especially.

## 2.—INSTRUCTION PROFITABLE TO WORKING PEOPLE.

That the husbandman may have full fruit as regards his labour, let him take care to sow the seed and the spores at the crescent of the moon, and when it is in the sign of Taurus, Cancer, Virgo, Libra and Capricorn, and he will see wonderful fruit by reason of that.

## 3.—CURIOUS SECRET RECOMMENDED TO WORKING PEOPLE.

That it may be known from year to year which of the grains will be most plentiful and profitable . . . . a certain author writes, as Samoranus says in his book . . . asking to sow three or four grains of each kind of grain, in a good and wet ground, a month before the dog days, and the grain which shows itself best on the first day of the dog days, that is the best to sow, and will be most plentiful the coming year; and the grain which shows itself worst and grows most withered on the same day, will have least fruit that year.

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[END.]



## NOTES ON THE IRISH TEXT.

[Tr. = Irish Translator ; Sp. = Spanish Edition of 1620].

## CHAPTER I.

- § 1. ὅε πο : Sp. *esta universal máquina* (this universal machine).  
 να cineαὐδάδα uile γηλ : Sp. *todos los Orientales* (all the Orientals).  
 céαο αιτμε : Sp. *primeros padres* (first parents).  
 line 25, ἀονήαὐό λά υέαζ : Sp. *21 de dicho mes* (the 21st of the said month).
- § 2. From ιονηανν ρην to ὄρ α ἔιονη is an explanatory note by Tr.  
 Page 4, line 29. 1694 : Sp. 1586.
- § 3. Sp. has 292 for the second age, and 505 for the third.
- § 4. Sp. adds *Estas cinco edades se pueden reducir a quatro, que son Puericia, Iuventud, Vejez, y Decrepitud, como se vera adelante por una Tabla* (These five ages may be reduced to four, namely Boyhood, Youth, Old Age, and Decrepitude ; as will be seen by a Table further on).
- § 5. Tr. omits *fue dicho ab innovatione, porque en cada un año se renuevan las yeruas y plantas* (was so called *ab innovatione*, because every year the herbs and plants are renewed).  
 50 ρεγυνο : Sp. *16 segundos*.  
 ναέ η-ιμητεοάσ ἡε : this is a Spanish idiom ; Sp. *para no andar con* (lit. in order not to go with, i.e. not to deal with).
- § 6. μί ριυβλαέ, μί ἔαρηβάιντεαέ, μί λεανήμαιντεαέ = Sp. *mes de peragracion, mes de aparicion, mes de consecucion*.
- § 7. υο ἔρηξ ζυρηαυ ανη υο ἔομηνηξ υια γηλ : not in Sp. which runs *porque en tal dia reposó el cuerpo sacrosanto de Jesu Christo en el sepulchro* (because as on this day the sacred body of Jesus Christ rested in the sepulchre).
- § 8. ραοἔρημαδαι : Sp. *artificial*.
- § 11. αν 11 λά υο ἡάμητ—αν 12 υο ιυηε : Sp. *21 de Março—22 de Junio*.  
 αν 22 λά υο ιυηε—αν 23 λά υο Sep. : MS. αν 12 λά—αν 13 λά.  
 αν 23 υο Sep.—αν 21 υο Dec. : MS. 13—11. (I corrected these figures by Sp.)

Page 16, last line: *leg.* Δξυρ μάρ πο-φλιυό αν ποξήμαρ, βιατό  
 ξημάριθε νό τομήτα αν ρίονα λοβτα; Δξυρ μά βιατό  
 πο-φλιυό 'να ύειμεσό γηλ. In transcribing the text I  
 omitted one line owing to the homoioteleuton of the  
 final βιατό's.

22 το Dec.—20 το μήριτ: MS. 12—10.

λιονη ριονη: Sp. *flagma* (phlegm).

ηρ έ ρη γηλ: Tr. evidently interpolated this explanation  
 because he was not satisfied with μάρ κιαόκλόσαό  
 κάλιυεσάτα να ζσειτρε η-αιμρεσραόσα as a rendering of  
 Sp. *el trastrocarse las calidades naturales de los quatro  
 tiempos del año* (the interchange (or transposition) of the  
 qualities (or properties) of the four seasons of the year).

§ 12. 21 τά το μήριτ; 23 τά Sep.: MS. 11 τά, 13 τά.

Tr. substitutes Lat. *equinoxium* and *solstitium* for Sp.  
*equinoctio* and *solstitio*: this is one of several instances  
 where he falls back on Latin when his Irish vocabulary  
 fails.

12 τά το Dec.: *sic* MS. *leg.* 22.

12 τά το tune: *sic* MS. *leg.* 22.

13 το ιανυαριυρ: *sic* MS. *leg.* 23.

§ 13. ιανυαρ. 23: in MS. 23 which has been inked over 13.

In MS. the explanatory paragraph beginning ταιςτεαρ αν  
 κλαρ πο γηλ comes after the Table. I have restored it  
 to its place at the end of § 12 as in Sp.

## CHAPTER II.

§ 1. ρπέρι (να ζεαλαίζε): Sp. *orbe* (sphere).

αερ: MS. αιερ.

οιαμετερ: MS. ύιαμερ (*sic*).

raritate: Sp. *en raridad*.

Page 26, Table: instead of α ύεαρ, α ριαρ, α νοιρ, α τυαυό-  
 (Sp. *Medio dia*, *Ocidente*, *Oriente*, *Septentrion*) we should  
 expect τεαρ, τιαρ, τοιρ, τυαυό; and instead of ό ύεαρ,  
 ό νιαρ, ό νοιρ, ό τυαυό (Sp. *Meridiano*, *Poniente*, *Levante*,  
*Tremontana*), ανρεαρ, ανιαρ, αννοιρ, αντυαυό.

§ 2. In MS. there is here a rough sketch representing the four winds  
 blowing: I have substituted the wind-rose of Sp.

υεαταό: Sp. *baño* (i.e. *vaho*) 'vapour.'

Page 30, line 3, ρρηεαζαυο: *sic* MS., evidently for ρρηέριου.

Phenicias, αύβαραιο ρί ρλάιντε: this is evidently a slip for  
 υροό-ρλάιντε or εαρλάιντε: Sp. *es malsano* (it is un-  
 wholesome).

Page 34,  $\zeta\lambda\alpha\eta\ \acute{o}\ \rho\iota\alpha\rho\tau\alpha\iota\beta$ : a curious mistranslation, possibly due to Tr.'s weak sight. Sp. has simply *limpios y sanos* (clean and wholesome): Tr. evidently read *y sanos* as *gusanos* (worms) and translated *limpios (de) gusanos*  $\lambda\epsilon\alpha\delta\acute{o}\mu\alpha\iota\eta$ : MS.  $\lambda\iota\alpha\delta\acute{o}\mu\alpha\iota\eta$ .

## CHAPTER III.

- § 1.  $\acute{\alpha}\iota\tau\ \acute{\epsilon}\omicron\mu\eta\mu\iota\tau\acute{o}\epsilon\ \tau\omicron\omicron\ \acute{\upsilon}\iota\alpha\ \gamma\eta\iota$ : this is Tr.'s expansion of Sp. *morada y descanso de los bienaventurados* (abode and repose of the blessed).  
 cristalinum: Sp. *cristalino*: here, as already noticed, Tr. falls back on Latin. It seems strange that he should not have used  $\kappa\rho\iota\sigma\tau\alpha\lambda\omicron\varsigma$ .  
 $\mu\alpha\eta\ \iota\omicron\alpha\eta\alpha\eta\eta$ : probably for  $\mu\alpha\prime\eta\ \iota\omicron\alpha\eta\alpha\eta\eta = \mu\eta\ \alpha\eta\ \iota\omicron\alpha\eta\alpha\eta\eta$ ; one of the few provincialisms occurring in the text.
- § 2.  $\beta\omicron\kappa\iota\eta\alpha$ : this is the Spanish word *bocina* (trumpet).  
 horologicalis: Sp. *Orologial*; v. note on "cristalinum" above.
- § 3.  $\kappa\lambda\omicron\zeta\ \upsilon\alpha\iota\eta\epsilon$ : Sp. *relox de campana* (belfry clock).  
 $\tau\alpha\eta\alpha\iota\eta\tau\epsilon$  ( $\tau\acute{\alpha}\eta\alpha\iota\eta\tau\epsilon$ ) usually means the middle finger.
- § 6.  $\zeta\alpha\rho\alpha\delta\alpha\eta\eta\alpha\iota\beta$ : Sp. *garvanços* (chick-peas).  
 $\kappa\eta\alpha\eta\eta\ \eta\alpha\ \rho\mu\acute{\epsilon}\alpha\eta$ : Sp. *morales* (mulberry-trees).
- § 7.  $\lambda\upsilon\iota\beta\zeta\acute{\alpha}\eta\tau\omicron\iota\eta\ \tau\omicron\omicron\ \rho\lambda\alpha\eta\tau\acute{\alpha}\iota$ : Tr. omits *como melones, pepinos, calabacas, puerros, lechugas, y alcaparras* (such as melons, cucumbers, pumpkins, leeks, lettuces, and capers).  
 $\tau\omicron\upsilon\beta\acute{\alpha}\eta\ \alpha\lambda\lambda\alpha\ \gamma\ \rho\iota\alpha\rho\tau\alpha\iota\beta$  *eite* (MS.  $\tau\omicron\upsilon\alpha\eta\eta\ \epsilon\alpha\lambda\lambda\alpha\iota\beta$ ): Sp. *savandijas y arañas* (grubs and spiders).  
 $\alpha\upsilon\zeta\upsilon\eta\tau$ : here Tr. omits *En este mes, y creciente de Luna, se plantan mejor las estacas de morales, y granadas, que en otro tiempo. Es bueno enxerir los olivos de escudete, los priscos, y los duraznos* (In this month, and with the crescent moon, mulberry stakes or pomegranates are better planted than at another time. It is well to bud-graft the olives, peaches and nectarines). Tr. can scarcely be blamed for not attempting to render such a difficult passage.  
 $\beta\eta\acute{\alpha}\zeta\alpha\omicron$ : MS.  $\beta\eta\acute{\alpha}\zeta\epsilon$ .
- § 8.  $\kappa\eta\acute{o}\alpha\acute{\kappa}$ : Sp. *açafranales* (saffron-beds).  
 $\lambda\upsilon\beta\zeta\omicron\eta\tau\ \tau\omicron\omicron\ \rho\lambda\alpha\eta\tau\omicron\upsilon\zeta\alpha\beta$ : here Tr. omits *y enxerir de escudete los duraznos, priscos, almendros, cidros, y naranjos* (and bud-graft the peach, nectarine, almond, citron, and orange-trees).  
 $\beta\eta\iota\kappa\iota\tau\acute{o}\epsilon\ \tau\omicron\omicron\ \tau\omicron\eta\kappa\alpha\beta$ : Tr. omits *y tejas* (and tiles).  
 $\lambda\alpha\omicron\iota\zeta$ : Sp. *bezerros* (yearling calves).

- § 9.  $\rho\sigma\tau\alpha\delta$ : Sp. *enxerir de escudete* (bud-graft, graft by inoculation).  
 $\sigma\mu\acute{\alpha}\iota\tau\tau\omicron\upsilon\epsilon$ : Tr. omits *cidros, almendros, laureles* (citrons, almonds, laurels).
- $\sigma\mu\acute{\alpha}\iota\eta\eta$   $\epsilon\iota\lambda\epsilon$   $\mu\alpha\eta$   $\rho\iota\eta$ : Tr. omits *y en las tierras frias es bueno sembrar el mijo, y panizo, arrancar los ajos, sembrar las borrajas* (and in cold grounds it is well to sow millet and panic-grass, to pull up the garlic, sow the borage).
- $\eta\iota\omicron\upsilon\alpha$   $\delta\iota\lambda\lambda\eta\tau\iota\zeta\epsilon$  ( $\delta\iota\lambda\lambda\upsilon\alpha\iota\zeta\epsilon$ ): Sp. *mas sudada* (more sudoriferous). This is the word  $\delta\iota\lambda\lambda\eta\tau\epsilon\alpha\delta$  which Atkinson renders "negligent, listless," TBG, 252, 5.
- § 11.  $\tau\alpha\eta$   $\acute{\epsilon}\rho$   $\rho\epsilon\alpha\eta\tau\alpha\eta\eta\alpha$ : here Tr. omits *los atramuzes* (lupins). (The correct form of the Spanish word is *altramuz*, borrowed from the Arabic *al-turmus*; but the *l* of the article is sometimes dropped, as in *aguazil* beside *alguazil*).
- $\beta\alpha\lambda\acute{\alpha}\iota\tau\tau\omicron\upsilon\epsilon$ : Sp. *ciruelos* (prunes); Tr. omits *y duraznos* (and peaches).
- § 12.  $\gamma$   $\alpha\eta$   $\rho\acute{\omicron}\eta\alpha\iota\eta$  (Tr. never writes  $\rho\acute{\omicron}\eta\alpha\iota\eta\epsilon$ ): omitting *atramuzes y adormideras* (lupins and poppies).
- $\alpha\eta$   $\lambda\iota\omicron\eta$   $\tau\omicron$   $\acute{\omicron}\tau\eta$ : Tr. omits *que no se riega* (which is not irrigated).
- $\zeta\alpha\delta$   $\lambda\upsilon\beta\zeta\omicron\eta\tau$ : Tr. omits *o para sembrar las simientes tres mesinas, como son daça, mijo, y panizo* (or to sow trimestrial crops, such as lucern, millet, and panic-grass). Latin *trimestria* = seeds which ripen three months after sowing.
- § 13.  $\omicron\lambda\alpha$ — $\rho\epsilon\alpha\zeta\alpha\iota$ : MS.  $\omicron\delta\lambda\alpha$ — $\rho\iota\omicron\zeta\alpha\iota\lambda$ .
- $\gamma$   $\alpha$   $\mu\alpha\sigma\alpha\tau\alpha\iota\eta\lambda\alpha$   $\rho\iota\eta$ : omitting *Puedense sembrar havas, y atramuzes, trasponer los cardos, y puerros en sulcos* (beans and lupins may be sown, and artichokes and leeks transplanted into furrows).
- $\sigma\eta\omicron\delta\alpha$  (MS.  $\sigma\eta\delta\omicron\delta\alpha$ ): Sp. *bellotas* (acorns). Tr. omits *avellanas, y membrillos* (filberts and quinces).
- $\eta\epsilon$   $h$ - $\delta\omicron\iota\epsilon\alpha\delta$ : Tr. omits *y assi mismo las viñas, las quales se pueden muy bien plantar en las tierras secas y calientes, y tumbar de cabeça y echar mugrones, y poner ajos* (and as well the vineyards, which may very well be planted in dry warm grounds, and to throw headlong and fell vine-shoots, and set leeks).
- $\eta\acute{\omicron}\rho\alpha\iota\tau\omicron\epsilon$ — $\acute{\omicron}\iota\upsilon\zeta\epsilon$ : Sp. *picar esparto y hazer cuerdos* to pick feather-grass and make ropes; Tr. omits *adobar cubas* (to repair tubs).
- $\zeta\alpha\delta$   $\rho\alpha\sigma\tau\alpha\eta$ — $h$ - $\delta\iota\mu\eta\eta\eta\epsilon$ : Sp. *Puede tambien en el campo adobar vallados, alimpiar acequias, y cerrar portillos* (He can also, in the field, repair palisades, clean drains, and close gaps).



- § 24. βριονναδα (MS. βριinnaδα) : Sp. *baylones* (dancing).  
 πυρ υαδταμαδ—ιοδταμαδ : Sp. *el labio de abaxo mas grueso que el de arriba* (the lower lip thicker than the upper one).
- § 26. βιο ουτμαδ—λεο : Sp. *se precian de yr bien tratados*. Here again Tr. has misunderstood the Spanish. The Irish, which is rather vague, is obviously based on *bien tratados* taken in the sense of “well treated.” The real meaning is “they take a pride in being (lit. going) well groomed.”
- § 31. 'na n-ollaμnaδb : Sp. *notarios* (notaries).  
 λυττ τμαδτα αρ ποραδ : Sp. *casamenteros* (matchmakers).
- § 32. ζαινεαμ το ευρ ι ηζαο : Tr. has introduced a well-known Irish simile; Sp. has merely *agotar el mar* (to drain the ocean).  
 ζηντεαρ μαορζαν νε λε ζεαρη-αιμηρη : Sp. *luego se carcome* (soon becomes worm-eaten). The spelling μαορζαν (μύρσαν Dinneen) points to the Ulster pronunciation of ao as ú.
- § 33. Suffocatio matricis : Sp. *mal de madre* (hysteria).
- § 35. ρυβαλκεαδα (sic MS.) : Sp. *vagamundos* (wanderers, vagrants).  
 Tr. must have intended ρυββλορθεαδα.  
 μην-τιννεαραδα : since μην has the sense of “frequent” as well as “small” (cf. ζο μηον η ζο μηοικ), Tr. has hit off neatly in a single adjective the whole Spanish phrase “*amenudo tienen enfermedades, aunque pequeñas*” (they frequently suffer from ailments, though of a trivial nature).  
 μαλλ-τιονηρναμαδ : Sp. *tardos en determinarse* (slow to make up their minds).
- § 37. αρ ηουδ ζο νοδταρ ηηλ : Sp. *que se ha visto en la costa de Panama quedar encruta la playa por espacio de dos leguas* (so that, on the coast of Panama, the shore has been seen lying dry for a distance of two leagues).  
 αν λα ηη αρ μηαν τον ζεαλαιζ (sic MS.); omit τον ζεαλαιζ which is apparently a *lapsus calami* on the part of Tr.  
 αν λιτη η.μ. ηηλ : the letters M, T, ME, NO, stand for Spanish *mañana* (morning), *tarde* (evening), *medio dia* (midday), and *noche* (night): it happens that the first three stand equally well for Irish μαηοηη, τμαδτνοηα, and μεαδον λαε.
- § 38. Q. in the Table stands for *quinto* (fifth).  
 αν 20 λα το ημαητ : in Sp. the example chosen is the 4th of July, the age of the moon 8, flow at 9 hrs. and  $\frac{2}{3}$  a.m., ebb at 3 hrs. and  $\frac{2}{3}$  p.m.; next flow at 9 hrs. and  $\frac{2}{3}$  p.m., ebb at 4 a.m. on the morning of 5th July.
- § 40. In Sp. the example chosen is the 8th of May, sign Virgo.

- § 41. In Sp. the example chosen is the 20th of January, year 98 (*sic*)=1598?; sign Cancer, full moon, 7th of January.
- § 42. In Sp. the example chosen is the 12th of July, 1601.
- § 43.  $\beta\mu\acute{\iota}\epsilon\tau\beta\eta\mu\acute{o}\epsilon\tau$  : Sp. *avenidas* (inundations).  
 $\rho\alpha\sigma\eta-\delta\omicron\eta\eta\eta\mu\alpha\delta\acute{o}$  : Sp. *abaxo precio* (at a low price).  
 $\mu\acute{\iota}-\mu\alpha\delta\iota\mu\eta\eta\epsilon\alpha\tau$  : Sp. *desasosiegos* (restlessness).  
 e contra : Sp. *lo contrario* (the contrary).  
 $\epsilon\lambda\alpha\delta\acute{o}\lambda\acute{o}\delta\acute{o}, \zeta\lambda\upsilon\alpha\tau\alpha\epsilon\tau, \gamma \eta\epsilon\iota\tau\epsilon \sigma\eta\mu\iota\mu \alpha\tau \alpha\iota\tau \gamma\eta\lambda$  : Sp. *rebueñas, trastornos y mudamiento en el Imperio de Africa* (changes, turnings upside down, and alteration in the Empire of Africa);  $\eta\epsilon\iota\tau\epsilon \sigma\eta\mu\iota\mu \alpha\tau \alpha\iota\tau$  is evidently a translation of *trastornos*.  
 $\epsilon\sigma\eta\eta \epsilon\upsilon\alpha\tau\alpha\iota\tau \zeta\alpha\omicron\iota\tau\epsilon$  : Sp. *toruellinos* (whirlwinds).  
 $\eta\epsilon\iota\tau\epsilon \beta\eta\eta \acute{o}\rho \epsilon\iota\omicron\eta\eta$  : Sp. *rebueñas*, v. supra.  
 $\alpha\eta\eta \Delta \sigma\omicron\sigma\eta\eta$  : Tr. omits *que domina en nuestra patria, y Reyno de Valencia* (which governs our county and kingdom of Valencia).  
 $\lambda\upsilon\epsilon\tau \sigma\iota\zeta\epsilon$  : Sp. *Letrados* (counsellors, or lawyers).  
 $\epsilon\sigma\eta\mu\alpha\lambda\alpha\epsilon\tau \pi\lambda\acute{\iota}\zeta\epsilon$  : Sp. *peligro de peste* (danger of plague).
- § 44. In Sp. the Table commences with the year 1596 and ends with 1623.

## CHAPTER V.

- § 1. *chrystalinum* : v. chap. 3, § 1.  
 $\tau\alpha\omicron\iota\theta \eta\alpha \zeta\epsilon. \sigma\omicron-\beta\epsilon\eta\eta$  : Sp. *por los efectos que causauan (y oy en dia causan)* (on account of the effects which they caused (and still cause at the present day).  
 273870047—22818258 : Sp. 273 millones, y 879 mil 47 leguas = 273879047—22 millones, y 823 mil 258 leguas = 22823258.  
 In the first case Tr. has mistaken a 9 for a 0; in the second 18 for 23, which would point to bad sight.
- § 2.  $\sigma\omicron-\zeta\eta\acute{\iota} \epsilon\sigma\eta\mu\eta\tau\eta\omicron\eta$  : Sp. *corrompe* (it corrupts).  
 $\eta\epsilon\alpha\tau\alpha\mu\alpha\iota\lambda \upsilon\eta\eta\eta \rho\acute{\epsilon}\eta\eta$  : Sp. *amija de su parecer* (particular about her appearance).
- § 3.  $\tau\omicron\tau\alpha\epsilon$  : Sp. *hombre de pocas palabras* (a man of few words).  
 Suffocatio matricis : v. chap. 4, § 33.
- § 4.  $\rho\omicron-\rho\acute{\epsilon}\alpha\eta\zeta\alpha\epsilon, \acute{\alpha}\tau \rho\omicron-\epsilon\tau\alpha\omicron\tau\alpha\epsilon$  (MS.—*thraoithach*) : Sp. *enojarse ha facilmente, pero presto le passará* (is easily annoyed, but will quickly get over it).  
 $\beta\iota\alpha\iota\theta \alpha\iota\zeta\epsilon \eta\epsilon \sigma\tau\iota\omicron\epsilon\tau\alpha\iota\theta$  : Sp. *tendra que vivir* (will have something to live on).  
 $\tau\alpha\iota\tau\eta\eta\alpha\mu\alpha\delta\acute{\alpha}$ — $\epsilon\iota\tau\epsilon$  : Tr. omits *desembuelta* (a forward woman).

- § 5. ΗΙΒΕΡΝΙΑ : Sp. *Irlanda*.  
 ΚΡΙΟΘΝΑΜΑΙΛ : Sp. *determinada* (determined).  
 ΒΙΑΙΟ—ΜΟΡ-ΜΑΔΑΔ : Sp. *tendra muchos hijos* (will have many sons).  
 ΡΙΥΘΑΙΛ ΙΟΝΝΤΑ : *leg.* ριυθλαίο (MS. *siubhlaidh*), "he travels."
- § 6. ΜΑΤΟΥΑΙΘ ΖΑΟΙΤΕ (*sic* MS.) Sp. *can rabioso* (mad dog).
- § 7. ΟΙΛΕΑΜΑΝΤΑ : Sp. *conveniente para los nutrimentos*.  
 ΤΑΟΙΘ ΑΝ ΟΛΙΖΕ : Sp. *por pleytos* (over law-suits).
- § 8. ΑΘΜΑΡ—ΟΨΔΞΑΙΛ : Sp. *venturoso en ganancias* (lucky in profits).
- § 9. 30 ΜΒΛΙΑΘΝΑ : Sp. 50 ; Tr. misread 5 as 3.
- § 10. ΑΝ ΔΕΡ ΟΟ ΡΕΑΜΗΥΞΑΘ : Sp. *espesas el ayre* (condense the air).  
 ΡΟ-ΕΑΟΥΑΡΕΤΑ : Sp. *muy familiar* (very familiar, unconstrained).
- § 11. ΒΕΛΤΑΔ ΝΙΜΕ ΓΗΛ : Sp. *un animal llamado Escorpion, cuyos efectos corresponden al nombre que es morder, y punzar* (an animal called Scorpion, the effects of which correspond to the name, which means to bite, and to sting).  
 ΜΙΠ-ΤΙΝΝΕΑΡΑΔ : v. note on chap. 4, § 35.
- § 12. ΡΕΑΡ ΒΟΞΑ : Sp. *un Centauro* (a Centaur).
- § 13. ΖΑΒΑΡ—ΔΙΡΟΕ : Sp. *una Cabra, animal que se va encaramando, y subiendo por los arboles, y por las brañas mas altas que halla* (a Goat, an animal which goes climbing, and ascending trees, and the highest crags it finds).  
 ΒΙΑΙΟ ΜΟ-ΕΑΙΤΗΕΑΔ : Sp. *sino se va a la mano, se perderà, y abandonarà* (unless she restrains herself, she will become lost, and abandoned).
- § 14. 4 ΟΟ ΑΥΖΟΥΤ : Tr. omits *del Año 1587* (*aunque no importa saber el Año*) (of the year 1587—although it is of no importance to know the year).

## CHAPTER VI.

- § 4. *cum* ΖΟ ΘΡΟΙΛΛΡΕΟΔ (*sic* MS.) : *leg.* θροιλλρεοδαρ.

## CHAPTER VII.

- § 1. ΒΑΝ-ΘΕΑΡΞ : Sp. *blanquezino, y algo açafranado* (whitish, and somewhat saffron-coloured).
- § 2. *compall* (*sic* MS.) = *compλατ* ?
- § 4. ΚΝΑΘ ΚΟΙΛΛ : Tr. omits *piñones* (pine-nuts).  
 langosta = locust.

- § 5. In the Perpetual Table the figures do not agree with those of Sp. : thus, the first figures under January in Sp. are "full 15.10. M, con 29.10. M"—a difference for "full" of 23 hours : on the other hand the first figures under June in Sp. are "full 10.10. M, con. 25.5. T"—a difference of only a few minutes. I must leave it to some one with a practical knowledge of astronomy to explain the divergences. The asterisk under Decemb., p. 180, represents an illegible figure, probably 0.

υιμήρη όρη να βλιαθόνα : Tr. omits *el qual se sabrà por una rueda perpetua que està antes del Calendario* (which will be known by a perpetual rotula which is in front of the Calendar, At the foot of page 31 of MS. (after § 3, chap. 3 of Text) there is a half-finished rotula of the Dominical Letters and Golden Numbers, a completed copy of which faces the title-page of this book. Tr. omits the explanation of the rotula.

αν υιτηη .m.—.τ. : as before, the letters happen to stand for the Irish *maidin* and *trácthóna* as well as for Spanish *mañana* and *tarde*.

1694 : the year chosen in Sp. is 1612.

αν υιτηη .b.—.c. : here Tr. has substituted b and c for the letters Q and A of Sp. which stand for *quitando* (subtracting) and *añadiendo* (adding).

- § 7. υσιη ηιαδταναραδ—τοιλεαμαι : Sp. *hora de necesidad—de eleccion* (hour of necessity—of choice).

ρηιύμηρηθε : Sp. *una esquinencia, una frenesia, una apoplexia, y otras samejantes* (a quincy, a frenzy, an apoplexy, and such like).

- § 8. ρσαοιτεαδ : Sp. *laxativa* (laxative).

ρνεαδ λάιμε : Sp. *ni se hagan incisiones en los miembros* (nor should incisions be made in the limbs). ρ.τ. may be some technical term for "surgery," or bleeding from the veins of the arm.

p. 186, last line, υο θηιζ ναδ ηηλ : Sp. *porque no se pueden retener en el estomago* (because they cannot be retained in the stomach). Apparently Tr. has omitted *fértor* after *ναδ*.

- § 10. μάρ μιαν τε υυινε τινη : Tr. accidentally omits *ριορ υ'φαζάιλ* (Sp. *desseare saber*—"desires to know.")

αν υιτηη (M), (V), (L) : the letters stands for Spanish *Muerte* (death), *Vida* (life), and *Larga enfermedad* (protracted illness).

- § 11. μά έάτευιζρο ρην ρηια έέιτε : Sp. *si leche y orina se mezclaren* (if milk and urine intermingle).

- § 13. ρειρεαὸ λά σο ρεβηυαριυρ : Tr. omits *del año 1596*.
- § 14—19. οεαξ-ηιδξλυξδὸ : Sp. *buen regimiento* (good regimen').
- § 15. δξαιὸ—Ὀιδ : Sp. *acudir a Dios* (to have recourse to God).  
 ιαρηηαοιοσ : the remainder of the line is illegible, and Tr. interpolates the words in heavy-faced type. Sp. reads *y assi unas vezes nos concede lo que le pedimos por medios de los santos, y otras vezes no* (and so sometimes He grants us what we ask through the intercession of the saints, and at other times He does not).  
 οεθὸριον ηαοι λά : Sp. *novena*.  
 Beltran : Sp. *Bertran*.  
 ρεανμόνταιδε : Tr. omits *desta ciudad* (of this city).  
 ξλόημε : Tr. omits *Estos dos milagros tiene recibidos con auto de notario don Miguel Espinosa, Obispo de Marruecos, y Canonigo de Valencia* (Don Miguel Espinosa, Bishop of Marruecos, and Canon of Valencia, has a record of these two miracles attested by affidavit).

## CHAPTER VIII.

- § 1. ριαρταιδε : Sp. *langosta* (locust).
- § 2. τοηαὸ έαξραμάιδε : Sp. *extraña diferencia en el sembrado, y cogida* (a strange difference in the corn-field and the yield).
- § 3. Sp. does not help to reconstruct the illegible portions of two lines.

F. W. O' C.

## NOTES.

p. 3. This explanation of the name given to the universe is as old as the author of the pseudo-Aristotelian *de Mundo* c. 2 who defines the κόσμος as the σύστημα ἐξ οὐρανοῦ καὶ γῆς καὶ τῶν ἐν τούτοις περιεχομένων φύσεων and explains the use of the word κόσμος as due to the fact that it is ἡ τῶν ὄλων τάξις τε καὶ διακόσμησις: and in c. 5 τίς γὰρ ἂν εἴη φύσις τοῦδε κρείττων; ἦν γὰρ ἂν εἴποι τις, μέρος ἐστὶν αὐτοῦ· τό τε καλὸν πᾶν ἐπώνυμόν ἐστι τούτου καὶ τὸ τεταγμένον ἀπὸ τοῦ κόσμου λεγόμενον κεκοσμηθῆναι. A similar explanation of the Latin *mundus* is given by Pliny *Hist. Natur.* ii, 4, (3), § 8 *nam quam κόσμον Graeci nomine ornamenti appellauerunt, eum nos a perfecta absolutaque elegantia, mundum.* Isidore of Seville, however, *Orig.* xiii, 1 (*mundus Latine a philosophis dicitur quod semper in motu sit*) and Paulus Diaconus (on Festus *de uerborum significatione* s.v.) adopt the view which regards *mundus* as a derivative of *mouere*. The latter view of the derivation is taken by some mediaeval writers e.g. Rabanus Maurus *de Vniuerso* ix *prol.* (Migne *Patrol.* cxi, 239, a, b), who adheres, however, to the explanation of κόσμος as equivalent to *ornamentum*.

The considerations which induced various learned authors to fix the birthday of the world on the day of the autumnal or that of the spring equinox, as well as on other dates, may be seen by those curious in such matters detailed (with a list of the authorities) by Spanheim in his *Chronologia Sacra I.* c. 1 (printed in the first volume of the collected edition of his works, Leyden 1701). The date of the spring equinox seems to have become almost generally accepted for the reasons mentioned by our author: cf. also Bouché-Leclercq *L'Astrologie grecque* p. 129.

p. 5, § 2. Aristotle's definition of time is to be found in the φυσικὴ ἀκρόασις iv 14 (p. 223 b, 21 Bekk.) διὸ καὶ δοκεῖ ὁ χρόνος εἶναι ἡ τῆς σφαίρας κίνησις ὅτι ταύτῃ μετροῦνται αἱ ἄλλαι κινήσεις καὶ ὁ χρόνος ταύτῃ τῇ κινήσει. The definition preferred by our author is practically the same, except that he measures the movement of the sphere by the two fixed points of the vernal and autumnal equinoxes. The definition is superior to that of some mediaeval writers *de computo* e.g. Rabanus Maurus *de comp.* c. 9 (Migne *Patrol.* cvii, p. 676, b) *tempus est mundi instabilis motus rerumque labentium cursus* who seem either to ignore or to be unaware of the necessity (insisted upon by Aristotle) of taking some fixed and invariable movement by which to measure.

The reference to the Apocalypse is apparently to c. XV. 6 *et juravit per viventem in saecula saeculorum qui creavit caelum et ea quae in eo sunt; et terram et ea quae in ea sunt; et mare et ea quae in eo sunt; quia tempus non erit amplius*: which illustrates nothing but the inveterate habit of some mediaeval writers and their followers of 'proving' everything by a biblical quotation.

The calculation of the years that elapsed between the Creation and the Nativity of Our Lord is involved for ancient, mediaeval and later writers to the eighteenth century in almost inextricable confusion owing to the varying data supplied by the Hebrew and Samaritan texts of the Old Testament, the Septuagint translation and the chronology followed by Josephus. The calculation of Eusebius followed by Jerome is 1. From Adam to the Deluge 1656 years. 2. From the Deluge to Abraham 212 years. 3. From Abraham to David 942. 4. From David to Nabugorosor 463. 5. From Nabugorosor to Christ 589—a total of 3952 years. The chronology of Rabanus Maurus (*de Vniuerso* ix. c. 14 in Migne *Patrol.* cxi. p. 306 *d—f*) is 1. From Adam to Noah 1657 (though the Septuagint makes 2242. 2. From Noah to Abraham 222 (or according to the Septuagint 1072). 3. From Abraham to David 942. 4. From David to the Captivity 473 (according to the Septuagint 485). 5. From the Captivity to the Nativity of Our Lord 589—a total of 3883 or according to the Septuagint version of 5330. The more learned researches of Petavius (*Rationarium Temporum*, Paris 1633) produced from the same *data* a total of 3983 years from the Creation to the Nativity (see the *Summa Temporum* prefixed to his work). The whole question is dealt with by Spanheim with bewildering multiplicity of detail in his *Chronologia Sacra II.* pp. 219—246 (in the first volume of the collected edition of his works, Leyden 1701) and Fabricius *Bibliotheca Antiquaria* pp. 187ff. (ed. 1716); see also Sir Harris Nicholas, *Chronology of History* pp. 1—23.

It will be observed that the total of 5654 years given by our author falls short of the sum of his details (here and in the following paragraph) by 33 years: this is probably due to the fact of the total being copied from an earlier edition of Cortès published in 1661.

p. 7. The division of the life of man into 'ages' was not Galen's idea but goes back to Solon and Hippocrates. The former divided human life into ten 'ages' of seven years each (Frg. 14 ap. Gaisford

*Poet. Min. Gr.* iii. p. 139<sup>1</sup>, a division which is referred to by Aristotle (*Polit.* iv. (vii.) 16 p. 1335 b. 23) and provided a basis for the astrological system of climacterics (Firmicus Maternus *Mathes.* iv. 20, 3): Hippocrates divided it into seven ages (Philo *de opificio mundi* p. 24 C (ed. Frankfort, 1691); Censorinus *de die natali* xiv. 3.) The division into five goes back at least to Varro (Servius *ad Aeneid.* v. 295 *aetates omnes Varro sic diuidit: infantiam, pueritiam, adulescentiam, iuuentam, senectam*: Censorinus *o.c.* xiv. 2 adds that they were of equal length), who relied probably upon some Greek authority. Isidore of Seville (*Orig.* xi. 2) adopts a division into six: *infantia, pueritia, adolescentia, iuuentus, grauitus, senectus*, an arrangement followed by Rabanus Maurus *de Vniuerso* vii. 1 (Migne *Patrol.* cxi. 179c.)

p. 9. The determination of the length of the solar year was (so far as Roman chronology is concerned) first put upon a scientific footing by Julius Caesar in 45 B.C. with the help of the Greek astronomer Sosigenes, according to the calculations of Eudoxus who had performed a similar service for Egypt. In this reform the commencement of the year was transferred from the first of March to the first of January, the new arrangement coming into effect on Jan. 1 B.C. 45. The length of the solar year was calculated by Eudoxus as 365 days.6 hours, the true length being 365 days 5 hours 48 minutes and 48 seconds, which involved an error of one hour and two minutes in every sixty years (Mommsen, *History of Rome* v. pp. 438—9).

Alfonso X., King of Castile from 1252 to 1284, surnamed the Wise or the Astronomer, took in hand, with the assistance of a commission of the most learned astronomers, Christian, Jew and Arab, of Spain, under the direction of Rabbi Isaac Aben Sid of Toledo, the compilation of the Alphonsine Tables, printed for the first time at Venice in 1483, and afterwards many times reprinted with corrections. They quickly became a standard text book of astronomy, though Alphonsus is better known to posterity by his "atheistical speech" which outraged the pious Fuller: "If the Almighty had consulted me at the Creation, I would have given Him some good advice." These tables fixed the length of the solar year as 365 days 5 hours 49 minutes and 16 seconds, not 40 seconds as stated by Cortes. (See Delambre, *Histoire de l'Astronomie du moyen age* p. 255, Paris, 1819).

The comparatively accurate calculations of the Alphonsine tables were put, however, to no practical use in the determination of the length of the civil year. It was Pope Gregory the XIIIth who in 1582 introduced the so-called New Style, by which the 5th of October in that year was reckoned as the 15th. The New Style was adopted at once in Italy, Spain and Portugal, and shortly after in France and many other countries but not till 1751 in Great Britain and Ireland.

p. 11, § 6. The derivation given here is practically that given by Cicero for *menses* in *de Nat. Deorum* ii. 27, 69 *qui quia mensa spatia conficiunt menses nominantur*; Varro *de ling. Lat.* v. 2 says that *mensis* is *a lunae motu dictus dum ab sole profecta rursus redit ad eum luna quod Graece olim dicta μήνη*, and so Isidore, *Orig.* v. 32 Rabanus Maurus *de computo* 28 (Migne *Patrol.* cvii. 682d). In his later work *de Vniuerso*, c. 10 (Migne *Patrol.* cxi. 300b), Rabanus Maurus says *menses dicti a mensura qua quisque eorum mensuratur; sed melius a luna quae graeco sermone mene uocatur*. The root *ma-* is common to the Latin *mensis*, the Greek μήνη and the Irish mí.

The month was originally lunar and was measured by the apparent motion of the moon. The idea of a solar month was due to the desire to bring the month into a fixed relation to the motion of the sun by which the year was measured. The calendar months are the unequal divisions of time by groups of days which, taken together, make up the solar year.

The 'travelling' month of the text corresponds apparently either to what modern astronomers know as the 'mean sidereal month' that is the time taken by the moon to return to any fixed point on her apparent path among the stars (which is 27·32166 days) or the 'tropical month,' the mean time in which the moon traverses 360° of longitude (which is 27·32156 days); the 'apparent' or 'healing' month is now known as the 'lunar,' 'synodic' or 'illuminative' month, the length of which is 29·53059 days, which is also practically the same as what our author calls the 'following' month.

The history of the lunar, solar and calendar months as fixed by the Greek astronomers and adopted in practice in the ancient and mediaeval world may now be conveniently studied in: Heath, *Aristarchus of Samos* (Oxford 1913) pp. 284ff or in more popular form in Orr, *Dante and the Early Astronomers* (London 1913) pp. 1-47.

§ 7. The reckoning of time by the week of seven days is of Semitic origin, and the combination of the week with the seven planets, Saturn, Jupiter, Mars, the Moon, Venus, Mercury and the Sun is probably due to combined Egyptian and Assyrian influence. The week of the Greeks (ἑβδομάς) was first introduced in the Greek cities of the Near East such as Antioch and Alexandria : it is found in Italy during the Flavian period at Pompeii and seems to have been introduced into Rome about the end of the first century A.D. For further details see Maass *Die Tagesgötter in Rom und den Provinzen*, pp. 277ff (Berlin 1902) and Bouché-Leclercq, *L'Astrologie grecque* pp. 476ff (Paris 1899).

The days of the week were divided among the seven planets, each day being named after the planet of the first hour of that day, beginning with the Sun, the successive hours being assigned to the planets in rotation in the following order : the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, Mars. The twenty-fifth hour after sunrise on Sunday will then be assigned to the Moon, which thus becomes the planet of the first hour of the second day and gives its name to that day ; the forty-ninth hour to Mars and so on. A small tract on this point, *de horis dierum*, was attributed to Albertus Magnus and was very popular : an edition was published at Amsterdam in 1643.

The Christian use of *feria* for week-day is as old as Tertullian and seems to have become increasingly frequent. The official reprobation by the Church of the use of the heathen names for the days of the week is assigned both by Rabanus Maurus (*de computo* c. xxvii (written in 820 A.D.) Migne, *Patrol.* cvii, 682 c) and by Bede (*de Temporibus* c. iv, Migne, *Patrol.* xc, 282a) to Silvester I. who was Pope from 314 to 335. Isidore (*Orig.* v. 30) speaking of the names of the days uses *feria secunda, etc.*, as the ordinary terms ; he does not mention Pope Silvester. See also Polydore Vergil, *de inuentoribus*, vi, 5 (pp. 492ff of the 1590 ed.) who is very indignant that the Pope's injunctions were not followed.

p. 13, § 8. The reference to Aristotle is perhaps to the *Topica*, vi, 4 p. 142 b, 3 ἡμέρα ἡλίου φορά ὑπὲρ γῆς ἐστί. δῆλον γὰρ ὅτι ὁ τὴν φοράν ἡλιού ὑπὲρ γῆς εἰρηκῶς τὸν ἡλίον εἴρηκεν, ὥστε κέχρηται τῷ ἡλίῳ ὁ τῆ ἡμέρα χρῆσάμενος. Other definitions much in use in the manuals were those of Isidore, *dies est praesentia solis, sive sol super terras* (*Orig.* v, 30), of Rabanus Maurus (*de Vni-*

uerso x, 4 Migne cxi, 287 b) and Bede (*de temporum ratione* 5 Migne xc, 308 c) *dies est aer sole illustratus*, a definition which goes back through S. Ambrose to S. Basil (Hexaem, *Hom.* vi, 8) and possibly to Poseidonios. The different methods of reckoning the day beginning with sunrise or midday or sunset or midnight are dealt with by all writers on chronology from Pliny down.

p. 15, § 8. The reference to the saying of Our Lord in St. John's Gospel, xi. 8, is often given by mediaeval (and later) writers as authoritative on the question of the length of the day.

The reference to the hour of the Crucifixion in the text is to St. John's Gospel, xix. 4; cf. St. Luke, xxiii. 44; St. Matthew, xxvii. 45; but the assumption that, since St. John speaks of noon as the sixth hour, the Hebrews began the day at sunrise is a curious slip, especially after the correct statement of the preceding paragraph.

p. 17. The method of reckoning the seasons beginning with the vernal equinox is a necessary consequence of the supposition that the vernal equinox was the day on which the world was created; it is the method adopted by Anatolius; Pliny (*Nat. Hist.*, ii. 47, 124) reckons the beginning of spring from *a.d.* vii. *Id. Febr.*, i.e. February 7, summer from the 9th of May, autumn from the 8th of August (differing from Varro R.R. i. 28, who makes it begin on August 11), and winter from the 12th of November. Bede *de temp. rat.* xxxv. (Migne xc. 459b) follows Pliny with slight variation.

The properties of the seasons were supposed to correspond with those of the four elements, the four humours and the four principal winds, a correspondence worked out, as it is here, by Bede *loc. cit.*, Rabanus Maurus and others.

p. 25. The sphere of the four elements extended only as far as the moon; above that is the *quinta essentia*; see p. 37 and notes there.

The doctrine of the four elements is due to Empedocles of Agrigentum; he regarded earth, water, air and fire as ultimate substances, unchangeable in their qualities, mingled in the formation of the universe. His view was accepted by Aristotle, and passed into the Stoic philosophy which (due chiefly to the influence of Poseidonios) became more and more the accepted philosophy of the Roman Empire and through it gave a theory of astronomy and

physics to mediaeval Europe. On the four elements see Zeller *Pre-Socratic Philosophy*, ii. pp. 125ff; Gomperz *The Greek Thinkers*, i. pp. 230ff.

The diameter of the earth is given by Alfraganus (c. xxi. p. 81, ed. Golius, Amstel. 1669) as 6500 *milliaria*; its circumference would then be 20,400 *milliaria* (cf. Delambre *Hist. de l'astron. du moyen age*, p. 66). It is likely that Alfraganus is the authority for the measurements given here, as he is stated to be for those of the planets given in chapter IV. But in turning the *milliaria* into (Spanish) leagues either Cortès or his authority has blundered, the league bearing a different ratio to the *milliarium* in every case.

p. 29. This account of the nature and origin of wind is purely Aristotelian; cf. Aristotle, *Meteor.* ii, 4 ἔστι γὰρ δύο εἶδη τῆς ἀναθυμιάσεως, ὡς φαμεν, ἡ μὲν ὑγρὰ ἡ δὲ ξηρὰ . . . ἡ δὲ ξηρὰ τῶν πνευμάτων ἀρχὴ καὶ φύσις πάντων . . . καὶ τὸν ἥλιον καὶ τὴν ἐν τῇ γῆ θερμότητα ταῦτα ποιεῖν οὐ μόνον δυνατὸν ἀλλὰ καὶ ἀναγκαῖον cf. also the pseudo-Aristotelian *de Mundo*, c. 4 δύο γὰρ δὴ τινες . . . ἀναθυμιάσεις ἀναφέρονται συνεχῶς εἰς τὸ ὑπὲρ ἡμᾶς ἀέρα, λεπτομερεῖς καὶ ἄορατοι παντάπασιν . . . τούτων δὲ ἡ μὲν ἐστὶ ξηρὰ καὶ καπνιώδης ἀπὸ τῆς γῆς ἀπορρέουσα . . . ἐκ δὲ τῆς ξηρᾶς ἀπὸ ψύχους μὲν ὡσθεύσης ὥστε βεῖν ἄνεμος ἐγένετο.

The Stoic theory adopted by Seneca (*Quaest. Nat.* v. 5) regarded (less scientifically) the movement of the winds as due to some inherent *naturalis vis mouendi* in the air, not to the heat of the sun. Isidore (*Orig.* xiii. 11), Rabanus Maurus (*de Vniuerso* ix. 25) and Bede (*de natura rerum* 26) content themselves with the definition *uentus est aer commotus et agitatus*.

The number of the winds appears to have been fixed at twelve by Timosthenes, the admiral of Ptolemy Philadelphus. It is the division adopted by Poseidonios and in the *de Mundo* 4, 11, sqq. Varro, according to Seneca (*Quaest. Nat.* v. 16), introduced it to the Romans, and succeeding writers repeat it with slight variations (Pliny *Nat. Hist.* ii. 46; Isidore *Orig.* xiii. 11; Rabanus Maurus *de Vniuerso* ix. 25; Bede *de natura rerum* 26). The wind *Gregal* mentioned on p. 33 is known as *καικίας* by the author of the *de Mundo* and as *Caecias* by Pliny and Bede; it is the Portuguese and Spanish form of the name by which the N.E. wind is generally known in the Mediterranean, *il vento Greco*.

p. 33, § 3. The reference to Pliny is to Nat. Hist. xiv., 21 (27) 133 *traduntque et haec praecepta: latus cellae uinariue aut certe fenestras obuerti in aquilonem oportere uel utique in exortum aequinoctialem.* The same precept is given by Palladius *de agri cultura*; i. 18, 1: Pliny doubtfully (xviii. 30 (73), 301) and Palladius emphatically (i. 19, 1) advise that barns also should face the North to secure that the contents be kept dry and cold.

The waning of the moon was supposed to be the proper time for storing grain and fruits, Plin. Nat. Hist. xviii. 32, 321, *omnia quae caeduntur, carpuntur, conduntur innocentius decrescente luna quam crescente fiunt.*

The remarks about the direction in which bedrooms and oil cellars should face come from Palladius, i. 8, 3; i. 9, 1 and i. 20, 1.

p. 37, c. iii. (1). The doctrine of the so-called *quinta essentia*, or 'fifth essence' (distinct from the four elements) of which the heaven and stars were made, and whose peculiar properties caused the circular motion of the spheres was originally Pythagorean; it was adopted and systematized by Aristotle, rejected by the Stoics, left an open question by Christian theologians such as Basil *Hexaem*, i. 11 (who took his physical theories from Stoic sources) and rejected by Eusebius *Praep. Euang.* xv. 8.

The reference in the text to *De Caelo*, i, 6 is probably to some paragraph in the first two chapters of *de Caelo*, i, e.g. c. 2, 9 *ἐκ τε δὴ τούτων φανερόν ὅτι πέφυκέ τις οὐσία σώματος ἄλλη παρὰ τὰς ἐνταῦθα συστάσεις, θειότερα καὶ προτέρα τούτων ἀπάντων* or c. 2, 12 *διόπερ ἐξ ἀπάντων ἂν τις τούτων συλλογιζόμενος πιστεύσειεν ὡς ἔστι τι παρὰ τὰ σώματα τὰ δεῦρο καὶ περὶ ἡμᾶς ἕτερον κεχωρισμένον, τοσοῦτω τιμιωτέραν ἔχον τὴν φύσιν ὅσῳ περ ἀφέστηκε τῶν ἐνταῦθα πλείον.* This celestial essence was called *αιθήρ* by the Pythagoreans and also by Aristotle, who does not seem to have made use of the name *ἡ πεμπτή οὐσία*: in fact he calls it *πρῶτον στοιχείον* in *de Caelo* iii, 1 and *ἡ πρώτη οὐσία τῶν σωμάτων* and *τὸ πρῶτον σῶμα* in *de Caelo* i, 3; the name *quinta essentia* is according to Du Cange due to Apuleius *de mundo* i, p. 291 *elementum non unum ex quattuor, quae nota sunt cunctis, sed longe aliud, numero quintum.*

The theory of a heaven composed of concentric spheres moving at different speeds was an attempt to explain (before the laws of motion and the phenomenon of gravity were understood) the apparent

movements of the sun, moon and planets across the heavens. The number of supposed spheres varied: Eudoxos of Cnidos, who was the first to develop the theory completely, supposed them to be twenty-seven in number, Callippus thirty-four and Aristotle, in consequence of some difficulties left unexplained by his predecessors, raised the number to fifty-five. This multiplicity of spheres was due to the necessity of explaining the irregularities of the planetary movements and reconciling the daily and yearly revolutions of the planets, as well as of neutralizing the effect produced upon the lower by the motion of the upper spheres, cf. Heath *Aristarchus of Samos*, pp. 190—224.

Ptolemy by making use of epicycles and deferents and the theory of eccentrics was able to reduce the number of spheres to nine, the seven planetary spheres, the sphere of the fixed stars, and the crystalline sphere upon which the 'ideal' signs of the zodiac were placed to save the astrological speculations which were threatened with serious discomfiture owing to the precession of the equinoxes. A tenth sphere was added by Albategni (not Alphonsus, v. Delambre *l'Astronomie du moyen age*, p. 264) the motion of which was required to account for the second motion of the sphere of the fixed stars which produced the precession of the equinoxes. This sphere then became, being the outermost, the *primum mobile*, in place of the starry sphere or crystalline sphere. The theologians of the twelfth and thirteenth centuries added still one more (the empyrean) to be the "abode of God, the angels and the holy souls," though they rejected upon theological grounds the extra sphere introduced by Albategni: the curious may consult Galleottus Martius, *de doctrina promiscua*, pp. 259ff (ed. Lugd., 1552).

Bede's statement about the waters contained in the crystalline sphere is to be found in his *de natura verum*, c. viii., (Migne *Patrol.* xc. p. 201a, Giles' edition, vol. vi., p. 103) '*aquas firmamento impositas coelis quidem spiritualibus humiliores sed tamen omni creatura corporali superiores quidam ad inundationem diluvii servatos, alii uero rectius ad ignem siderum temperandum suspensas, affirmant,*' which does not bear out the statement of our author; see also Gal. Martius *loc. cit.*

p. 39. The Bucina or 'Horn' was a name given to Ursa Minor; the mouth of the Horn "is formed by its two bright stars Beta and Gamma, while the narrow end is Alpha, the Pole Star." (Orr,

*Dante and the Early Astronomers*, p. 299, who quotes also the Spanish *Art of Navigation* translated into English in 1561 in which Beta and Gamma are called "the two starres called the Guardians, or the mouth of the horne.")

p. 47. The references to Pliny are to the Natural History, of which books xii.—xvii. treat of trees, books xviii. and xix. of fruits and vegetables.

The dependence of these agricultural sections upon the authors named in the title is of a very loose and general character, and the author seems to have epitomized under the names of the several months information derived from many sources while at the same time attributing his remarks to some one authority.

With regard to pruning Pliny says, xviii. 65, 241, *putationem aequinoctio* (i.e. the vernal equinox) *peractam habeto*; as almonds flower in Italy in January (xvi. 42, 103) they could hardly be pruned in the same month. Palladius (ii. 15, 9) says they should be pruned in November. Again, walnuts according to Pliny (xvii. 18 (30) 136) were usually sown in Italy on the first days of March, according to Palladius (ii. 15, 14) they are sown in the last days of January and the early days of February, though his remarks probably apply to Gaul. The proper time for cutting timber is, according to Pliny xviii. 26 (62) 232, the depth of winter (*bruma*); according to Palladius (ii. 22: xii. 15, 1: xiii. 2) it is either November, December or January. The proper time for manuring the land, according to Pliny xvii. 9 (8) 57, is while the wind Favonius is blowing, which begins early in February; garlic and onions are to be sown according to Pliny either in autumn (xix. 38, 108) or, better, in spring in cold districts (xix. 34, 113); according to Palladius (ii. 14, 5, iii. 24, 11) they may be sown either in January or February.

The reference to Pliny at the foot of the page is to xviii. 32, 321, *omnia quae caduntur, carpuntur, conduntur innocentius decrescente luna quam crescente fiunt . . . uerris, iunencos, arietes, haedos decrescente luna castrato.* cf. also xvi. 39 (74), 188.

p. 49. Leopold, who describes himself as *filius ducatus Austriae*, had a great reputation as an astronomer and astrologer; an edition of his work was published at Venice in 1520, and extracts from it are quoted in Dupuis, *Origine des Cultes* vii. (xii.) p. 88 and pp. 127f (Svo. Ed. Paris, 1795).

ib. § 5. Palladius, whose full name is Palladius Rutilius Taurus Aemilianus wrote *de re rustica* in 14 books, in which the agricultural operations of the year are arranged in books ii. to xiii. according to the order of the months. He was probably a native of Gaul and lived in the 4th century A.D. The convenient arrangement of his work made it a popular handbook during the Middle Ages. An Italian translation by F. Sansovino was published at Venice in 1560. Palladius' precepts about the sowing of hemp and flax are to be found in iii. 5 and iii. 22; in i. 6, 12, he gives the general warning *omnia quae seruntur crescente luna et diebus tepidis sunt serenda*; his remarks on mustard are found in iii. 24, 5 and iv. 9, 5 (under March); on melons iv. 9, 6 (also under March); his remarks about making baskets are to be found in xii. 5 and xiii. 2 (under November and December); Pliny says (xviii. 63, 233) they should be made during the winter nights. Palladius devotes four chapters to the pruning of vines (iii. cc. 12—15).

Disease of any part of the body is dangerous when the sun (or, according to most astrologers, the moon) is in the sign which has dominion over that part; the parts of the body being assigned to them thus:—the head to Aries, the neck to Taurus, the shoulders to Gemini, the heart to Cancer, the chest and stomach to Leo, the belly to Virgo, the kidneys and spine to Libra, the private parts to Scorpio, the thighs to Sagittarius, the knees to Capricorn, the shins to Aquarius and the feet to Pisces. (Manilius *Astron.* iv. 704ff. Firmicus Maternus, ii. 24: Galeottus Martius *de doctr. prom.* pp. 425ff.) Our author starts with the feet, but has forgotten that the sun being in Pisces during most of January he should have named it as the most critical month for them; he transposes diseases of the heart (which is subject to Cancer) which should be mentioned (according to his rough and ready arrangement by months) in June and transfers them to July; he says nothing about diseases of the belly which should be mentioned in August, and he says nothing of diseases of the shins which are governed by Aquarius.

p. 49, § 6. Palladius' paragraphs on melons and cucumbers are iv. 9, 6—7, 16; on hemp iv. 5 (he says nothing about flax, nor of the superiority of March to February for either), chickpeas are dealt with in iv. 4 and fig trees in iv. 10, 23—36.

p. 51. The weeding of gardens, &c.: Palladius iv. 2: the pruning of vines, iv. 1, 1.

§ 7. Abencenif is better known as Avicenna. His real name was Ibn-Sina, which Galeottus Martius (*de doctr. prom* p. 93) says should be spelt Abencenis or Abenceni. He lived at the end of the tenth and beginning of the eleventh century "C'est dans Ibn-Sina qu'il faut chercher l'expression la plus complète de la philosophie arabe" says Renan (*Averroès et l'Averroïsme* p. 95). Besides his philosophical works he left a large number of treatises upon other subjects, especially upon medicine, for which he enjoyed a great reputation in the Middle Ages. He does not seem to have left any treatise upon agriculture.

§ 8. Palladius says nothing about saffron under May, but in iii. 21, he says the bulbs should be planted in February: the rule *nunc hirti admittendi sunt* is given not for May but for November (xii. 13, 7). He names brickmaking as a proper employment for the month (vii. 12) but says nothing of the time of the moon; he mentions the castration of calves both under this month (vi. 7, 1) and next (vii. 6).

§ 9. The grafting of trees *quibus pinguis sucus in cortice est* is mentioned by Palladius vii. 5, 2 (see n. on the Irish text s.v.  $\rho\sigma\tau\alpha\theta$ ); the planting of cabbages in vii. 4 and the gathering of beans *luna minvente* in vii. 3, 2. Palladius says nothing of the irrigation of fig trees, a process against which Pliny (xvii. 26 (39) 247) gives a special warning: *ficus arbor ipsa riguis alitur, pomum uero eius marcescit*; and Palladius himself says (iv. 10, 28) that a moist soil spoils the flavour of the fruit: all that Palladius says about shearing is *hoc etiam mense . . . oves in frigida regione tondemus* (vii. 6).

p. 55, § 10. The first two chapters of Palladius viii. furnish all that is to be found on agriculture in this section; Palladius, however, advises the cutting of the brambles to be carried out not from new moon to full moon, but *cum luna decrescat*; it may also be done next month ix. 3.

§ 11. The manuring of the ground is put by Palladius among the works proper to September (x. 1, 2) as is the gathering of grapes for keeping (x. 17); the advice with regard to radishes is to be found in ix. 5, 2.

p. 57, § 12. The authority for the first sentence is Palladius x. 4 and 5; the sowing of flax does not come according to Palladius till October (xi. 2). The vintage takes place in this month *locis tepidis maritimisque*, in cold districts later (xii. 1); the statement in the next sentence is an epitome of x. 10, 1—4.

§ 13. This section is as much dependent upon Palladius as most of those expressly attributed to him; most of it may be found in cc. 1, 8 and 12 of the eleventh book.

p. 59, § 14. Palladius assigns the duty of pruning fruit trees of decayed wood and manuring them to this month, xii. 4, 1; 7, 3; "to cut timber for work" seems to be an echo of xii. 15, 1, *nunc materies ad fabricam caedenda est, cum luna decrescit*: it is curious that Palladius also assigns the duty to December as well (xiii. 2), and in xiii. 6 he says that those *quibus litus in fructu est, ubi lunac iuuarit augmentum, . . . echini carnes salibus condire curabunt*.

§ 15. Sowing garden herbs Palladius xiii. 3; cutting timber xiii. 2. The duties of 'the zealous and careful husbandmen' enumerated here are not to be found in Palladius; he says in c. 2 *palos quoque et corbes faciemus et redicas* and in c. 6 he speaks of curing hams and bacon and snaring birds as fitting occupations to fill up the winter months.

p. 61. The saying *Astra mouent homines sed Deus astra mouet* is quoted by Burton *Anatomy of Melancholy*, Part I. sect. 2, mem. 1, subs. 4 *ad init.* in the form *astra regunt homines et regit astra deus*: but without the name of the author.

The saying attributed to Aristotle is not to be found textually in any of his works: but the idea is often expressed in various forms *ex. gr.* *Phys.* ii, 8, p. 198 b 35 πάντα τὰ φύσει ἢ αἰὲ οὕτω γίνεται ἢ ὡς ἐπὶ τὸ πολὺ, *Rhet.* i, 11 p. 1370 a 8 ἔστι δὲ ἢ μὲν φύσις τοῦ αἰὲ τὸ δὲ ἔθος τοῦ πόλλακις, *Probl.* xv, 3 τὸ δὲ αἰὲ καὶ ἐπὶ πάντων οὐκ ἀπὸ τύχης ἀλλὰ φυσικόν, *De gener. et corr.* ii, 6 p. 333 b 5 τὰ γὰρ γενόμενα φύσει πάντα γίγνεται ἢ αἰὲ ὠδὲ ἢ ὡς ἐπὶ τὸ πολὺ.

The phrase *sapiens dominabitur astris* quoted anonymously by Burton *Anatomy loc. cit.* is attributed by Vanini *Amphitheatrum* p. 300 to Ptolemy in *Aphor.* 8, and S. Thomas Aquinas. *De Fato* Art. II. (xvi. p. 323 ed. Parm.) says *Ptolomaeus dicit quod 'sapiens homo dominatur astris.'*

p. 62, § 2. The planets were assigned to their respective spheres according to their distance from the sun : Saturn, being the most remote of the planets known to the ancients, was assigned to the seventh sphere.

The element to which it was most akin was earth and it had accordingly the properties of dryness and coldness ; it had also an affinity to that one of the four humours, melancholia, which was most akin to earth (*v. p. 27*) ; it was masculine by virtue of its dryness, though many astrologers held that it was wet, not dry, thus producing some degree of doubt with regard to its sex ; a masculine planet was also diurnal. The reader may consult on this and the following planets Bouché-Leclercq *L' Astrologie grecque*, pp. 89ff, where the sex, qualities, &c., of the planets are fully discussed and references given to the authorities.

It must be remembered that the influences said to be exercised by the planet were exercised only under favourable conditions, being neutralized often by the influence of other planets or by the unfavourable position occupied by the planet in question.

p. 65, § 4. The physical characteristics conferred by the planets formed the subject of a separate study known by the Greeks as *μετωποσκοπία*, a branch of physiognomy, from which the astrologers borrowed their lists of facial and bodily peculiarities. An interesting modern sketch of the features and figures conferred by the several planets is to be found in Rosa Baughan's *The Influence of the Stars*, pp. 36ff (3rd edn. London, 1897).

p. 67, § 6. Alfraganus' views on the size and distance of the planets are to be found in Golius' edition (Amstel. 1669) cc. xxi. and xxii. (pp. 81ff). Alfraganus makes Saturn 91 times the size of the earth, not 95 times as our author says. The 1620 edition of Cortes p. 33 gives the number correctly. Alfraganus (*loc. cit.*) gives the maximum distance of Saturn from the earth as 65,357,500 *milliaria* and its minimum distance as 46,816,250 *milliaria*. The planet's 'body' (which Cortes takes to mean its girth) is obtained by multiplying the diameter of the earth given on p. 25 by 91. This gives 599,680 leagues or 10,000 leagues more than is stated in the text, the error in this case being due not to the translator but to Cortes.

Each planet had a special metal and colour, besides stones, trees and animals, which were specially akin to it or under its

influence ; of which a complete list will be found in Cornelius Agrippa, *De Occulta Philosophia*, pp. 50ff. (ed. Paris, 1567) or in Miss Baughan's book under the description of the several planets.

p. 69, § 7. Jupiter being nearest to Saturn occupies the sixth sphere. Its element being air it is warm and moist ; its humour is blood ; it is masculine by reason of its warmth like the other 'superior' planets, and it is also diurnal, a quality which our translator has omitted in rendering the original. It is so favourable to human nature that Firmicus Maternus says (ii. 13, 6) *essent enim immortales homines si nunquam in genituris hominum Iouis benignitas uinceretur.*

p. 73. Alfraganus *loc. cit.* gives the minimum distance of Jupiter as 28,847,000 *milliaria* and its maximum distance as 46,816,250 *milliaria* ; as it is ninety-five times greater than the earth, of which the circumference is 6480 leagues, its 'body' is given correctly as 615,600 leagues.

§ 12. Mars coming next to Jupiter is in the fifth sphere. Its fiery nature is indicated by its Greek astrological name *πυρόεις* ; it was accordingly regarded as dry, warm and masculine ; its humour was choler ; strict astrological reasoning would have required it to be diurnal but it was ranged by astrologers with the moon rather than the sun, for some reason not easily discerned, and regarded as nocturnal.

p. 77, § 16. Alfraganus *loc. cit.* gives the minimum distance of Mars as 3,965,000 *milliaria* and its maximum distance as 28,847,000 *milliaria*. With regard to its size he says *Mars autem aequalis est terrae eiusque*  $\frac{1}{2}$  &  $\frac{1}{3}$  i.e.  $1\frac{1}{6}$  the size of the earth, which gives a circumference of 10,530 leagues.

p. 79. The quotation from Aristotle is from *Phys.* II., 2 *fn.* p. 194b, 13 *ἄνθρωπος γὰρ ἄνθρωπον γεννᾷ καὶ ἥλιος.*

The Hali referred to is the celebrated Hali oen Rodwân who lived in the early part of the eleventh century. He wrote *Super Tegni* (a commentary on Galen) and a commentary on Ptolemy's *Tetrabiblos et Centiloquium*.

p. 81, § 21. *Corporis uero solaris quantitas aequabit quantitatem corporis terrae centies sexagies sexies* says Alfraganus *loc. cit.* He

gives the minimum distance of the sun as 3,640,000 *milliaria* and its maximum distance as 3,965,000 *milliaria*. Cortes' distance is (apparently) arrived at here by taking the minimum distance and reckoning the league as exactly equal to three *milliaria*.

§ 22. Venus, like the moon, has a nature akin to water and so is cold and moist, feminine and (consequently) nocturnal. The name given to it by the ancient astronomers was *φωσφόρος*, *ἑωσφόρος* or *ἔσπερος*. The coldness and moisture of Venus were, however, tempered by some degree of warmth which gave it a temperate or moderate character and made it favourable to mankind.

p. 85, § 26. '*Moles Veneris pars una est de terrae partibus 37*' are Alfraganus' words, which gives it, according to Cortès' method of calculating, a circumference of a little more than 175 leagues. Its maximum and minimum distances are, according to Alfraganus, 3,640,000 and 542,750 *milliaria* respectively.

§ 27. Mercury was the most changeable of all the planets and always conformed to the character of its neighbours; it might be either masculine or feminine, diurnal or nocturnal. In regard to its influence it was, as Firmicus Maternus (iii. 7, 28) says, *cum bonis bonus*, *cum malis malus*, a phrase which became classic and is often repeated (e.g. by Galeottus Martius *op. cit.* p. 141).

p. 89, § 31. Of the size of Mercury Alfraganus *loc. cit.* says *Mercurii quidem moles est quasi pars una quantis moles terrae constat vicies et bis mille*, i.e. about  $\frac{1}{22000}$  of the earth; if by a 'mile' here our author means one of Alfraganus' *milliaria* his calculation is hopelessly wrong, since according to Alfraganus the circumference of the earth is about 20,400 *milliaria*.

Alfraganus gives the maximum and minimum distances of Mercury as 542,750 and 208,542 *milliaria* respectively.

p. 91. The quotation from Pliny, book xviii., is given in the note on p. 47. Both Pliny (xviii. 32(75), 322) and Palladius (vi. 7, 1) speak of the waning of the moon as the proper time for castrating animals; but no general statement of the same kind about cereals and fruits is to be found in Palladius, though he says that pears (iii. 25, 8), citrons (iv. 10, 18), and beans (vii. 3, 2), should be gathered after the full of the moon. Perhaps the reference is to Pliny xviii. 30

(73), 308 ' *sed breuissima observatio quod vitis carere velis interhinc legere; quare plurimum refert condere quis malit an uendere, crescente enim luna frumenta grandescunt.*

Jacobus Palermo, i.e. Jacopo Palermo, author of a treatise *de sanitatis custodia* (Tiraboschi, v. p. 403).

p. 93. *Suffocatio matricis* called by the Greek physicians ἡ ὑστερικὴ πνίξις is now known as *hysteria*.

p. 95, § 36. *Quantitas corporis lunaris erit quantitatis terrae pars tricesima nona* (Alfraganus *loc. cit.*); which according to Cortès' reckoning gives the moon a 'body' of a little over 166 leagues. Its maximum and minimum distances from the earth according to Alfraganus are 208,542 and 109,037 *milliaria* respectively.

p. 97, § 37. Pliny's statement is to be found in *Nat. Hist.* ii. 90 (101), 220, *his addit (ut nihil quod equidem nouerim praeteream) Aristoteles nullum animal nisi aestu recedente expirare.*

Petrus Aponiensis, or as he is sometimes called Aponanus (Pietro d'Abano), was the founder of the Averroist school in the University of Padua: he died in 1316. He seems to have been equally well versed in philosophy, medicine and astrology; and by his efforts to bring about a '*concordia philosophorum et medicorum*' gained for himself the title of "The Conciliator" (see Galeottus Martius *op. cit.* pp. 67, 453).

p. 107, § 40. The 'table of signs' promised at the end of this paragraph will be found on p. 191.

p. 115. The reference in the last words is to pp. 123ff.

p. 123. For the ninth sphere see p. 37 and notes there.

The origin of the names given to the twelve signs of the Zodiac is very obscure. They have been assigned to Egypt, Babylonia and Greece: that the Greeks gave them finally the names which we now use and fixed their number seems to be certain: but it seems equally certain that in doing so they availed themselves of ideas, names and symbols borrowed from Eastern sources. The question is discussed at length by Bouché-Leclercq *L'Astrologie grecque*, pp. 52ff and Boll *Sphaera*, pp. 181ff (Leipzig, 1903).

The signs were divided into masculine and feminine signs, but without the uncertainty which attached to the use of these words when applied to the planets. The sex of the sign was regulated by its position in the Zodiac. The list began with Aries, and odd numbers were reckoned masculine and even numbers feminine, according to the Pythagorean theory of numbers. Thus Aries and every alternate sign after were masculine: Taurus and every alternate sign after were feminine. The distinction between diurnal and nocturnal signs followed the distinction of sex, masculine signs being diurnal and feminine signs nocturnal.

Each sign had under its special control a particular region of the earth, and the distribution of the Zodiacal influences either separately or in conjunction formed the subject matter of a special division of astrology known to the Greeks as *χωρογραφία*. For specimens of these various systems see Bouché-Leclercq *op. cit.* pp. 328ff. With the influences of the signs in the government of the globe were often combined the influences of the planets: a list of signs and planets with the countries under their joint dominion may be seen in Cornelius Agrippa, *de occulta philosophia* I., c. 31 (p. 55, ed. Paris, 1567), who derives his list chiefly from Ptolemy. Of the regions named by our author here Ptolemy mentions Arabia, Sogdiana, Aziana, and Ethiopia.

The particular sign 'governing' a city depended upon the 'nativity' of the city, which was determined by the real or imaginary date of its foundation, or by the supposed horoscope of its founder: often the history of a city was supposed to display certain features which pointed to the influence of some constellation or planet and an *ex post facto* horoscope was then manufactured for it.

p. 127, § 3. The name *Pisces* often appears as *Piscis*; it is spelled so invariably in the *Irish Astronomical Tract* published by The Irish Texts Society (vol. xiv.)

In the list of provinces given in this paragraph *Cicilia* of the Irish and Spanish is evidently a mistake for *Cilicia* which occurs in the lists of Ptolemy and Cornelius Agrippa.

p. 129, § 4. Polonia Minor here represents in the list of provinces the Bastarnia of Ptolemy and Agrippa.

p. 135. *Marmatica* is substituted by Cortes apparently by mistake for Ptolemy's *Marmarica*; *Margiana* is substituted for his *Matiana*, the latter being S.W. and the former S.E. of the Caspian Sea.

p. 137. Bithonia represents Bithynia and Colgis represents Colchis of Ptolemy's list.

p. 141, § 10. *Siria* of the Spanish and Irish must be a mistake for the *Serica* of Ptolemy and Agrippa, as Syria is given by all under Scorpio (p. 143).

p. 153, c. VI., § 1. The true cause of eclipses of the sun seems to have been known to Anaxagoras and the Pythagoreans who said that they were caused by the interposition of the moon (*σελήνης αὐτὸν ὑπερχομένης*). The explanation, though sometimes lost sight of, was universally admitted by the time of Aristotle, was given by Pliny, *Nat. Hist.* ii. 10 (7), 47 *manifestum est solem interuentu lunae occultari* and through him and Isidore of Seville (iii. 57) transmitted to Bede and the other authorities of the Middle Ages. It was, of course, well known to the Arabian astronomers and their European followers.

The *caput* and *cauda Draconis* are the names given to the two imaginary points at which the apparent path of the moon crosses the ecliptic, known to astronomers as 'nodes,' the head of the Dragon being the 'ascending node' and the tail 'the descending node.'

The explanation of an eclipse of the moon was first given by Anaxagoras, whose discovery that the moon shines by the reflected light of the sun marks an epoch in the history of ancient astronomy. He and the Pythagoreans, however, thought that other dark bodies besides the earth might intercept the light of the sun falling on the moon.

p. 155, § 2. The prognostics to be inferred from an eclipse depend entirely (according to Ptolemy) upon the planet which was 'lord' of the eclipse, that is to say, the planet in whose 'house' the sun was at the time. Other astrologers, however, drew presages from the planetary 'aspects' at the time of the eclipse, the colour of the sun or moon during obscuration, &c. According to Ptolemy's

theory an eclipse might be of good omen if the sun were at the time in the 'house' of Jupiter or Venus.

p. 157, § 3. According to the statement in this paragraph, if an eclipse of the sun occurs at the moment of its rising the effect of the eclipse will be instantaneous in the region concerned. This hardly corresponds to Ptolemy's statement that an eclipse which occurs on the Eastern horizon will not take effect until after four months' time, if it occurs at the zenith it will take effect in eight months' time, and if on the Western horizon after a year's time. See Bouché-Leclercq *op. cit.* p. 350.

p. 159, § 4. An eclipse could not presage anything for a region in which it was not visible; hence if an eclipse took place when the sun was in (e.g.) Aries, which governs Anglia, Gallia, Alamania and Polonia Minor (p. 129) yet it had effect only in those of these countries in which it was visible.

Our author omits the most difficult point of all with regard to the interpretation of eclipses, the elucidation of the particular class of objects (men, animals, plants, &c.) to which the eclipse foretold prosperity or disaster. The complicated nature of these calculations may be seen in Bouché-Leclercq *op. cit.* pp. 351ff.

p. 161, c. 7, § 1. Aristotle's theory of comets is to be found in *Meteorol.* i. 7: they are formed by the collection and ignition of an ἀναθυμίασις ξηρὰ καὶ θερμὴ which συμπεριάγεται περὶ τὴν γῆν ὑπὸ τῆς φορᾶς καὶ τῆς κινήσεως τῆς κύκλῳ: if this exhalation is collected in a conveniently sized mass and ignited by an ἀρχὴ πυρώδης it forms a comet.

Pliny ii. 25 (23), § 194 does not commit himself to any theory: *sunt qui et haec sidera perpetua esse credant, suoque ambitu ire, sed non nisi relictā ab sole cerni, alii uero qui nasci umore fortuito et ignea ui, ideoque solui.* The 'Chaldaean' according to Stobaeus (i. 27) held that the comets came from the depths of space and disappeared into space again "like fishes into the depths of the sea." As so often happens, it was the erroneous view which prevailed over the other, and Aristotle's theory was not finally given up till the time of Newton.

According to Aristotle (*Meteor.* i. 7) comets σημαίνουσι γιγνόμενοι οἱ πλείους πνεύματα καὶ αἰχμούς, and he gives reasons to

show that the atmospheric conditions which produce comets would also tend to produce wind and drought. Pliny (*Nat. Hist.* ii. 25 (23) 92) after quoting Aristotle proceeds '*referre arbitrantur in quas partes sese iaculetur aut cuius stellae vires accipiat, quasque similitudines reddat et quibus in locis emicet.*' Seneca devotes the whole of the VIIth book of his *Quaestiones Naturales* to a discussion of the current theories regarding comets.

As in the case of eclipses omens were drawn from other considerations than their colour (see note to p. 155, § 2), so in the case of comets a considerable range of observation required to be made.

According to Ptolemy they are always of evil significance, and proceed from Mars or Mercury: they menace those parts of the earth which are under the dominion of the sign in which the comet appears and their precise signification is to be inferred from their shapes. Other writers such as Hephaestion (*περὶ καταρχῶν* i. 24), Avienus (*ap. Seruius ad Aen.* x. 272), Campester (quoted by Lydus *de Ostentis* cc. 10—15) enumerate at some length the different kinds of comets and the presages to be formed from their appearances. It is to be noted that the prediction of the effects of comets from their connection with the various planets proceeds upon the assumption, which Aristotle mentions only to reject, that comets emanate from the planets. Ptolemy and the other astrological writers accept this view. Our author, accepting the Aristotelian view, does not see the inconsistency of attributing to them effects only to be inferred from the truth of a contradictory theory.

The distinctions of colour, size, shape, &c., in the comets being arbitrary and artificial, it was only to be expected that authors should differ widely from one another: thus the comet spoken of by our author as 'of the nature of Luna' is said by Campester (*ap. Lydus* c. 15) to belong to Jupiter; a long account is given by him of the various places and people affected by it according to its position in the sky.

p. 163, § 2. The names Canis Major and Canis Minor are given to two constellations to the S.E. and E. respectively of Orion. The brightest star in Canis Major is Sirius, also called the Dog Star and Canicula, a double star of the first magnitude: as it is the most

conspicuous object in the summer sky the Egyptians began their year at its rising which also heralded the inundation of the Nile. The brightest star in Canis Minor is Procyon, also a double star of the first magnitude and so named because it rises before the Dog Star.

From the rise of astronomy in Babylonia the Dog Star has been regarded as of evil import: Homer regards it as a baleful object, and the tradition of its malevolent influence became a common place.

Ptolemy gives the constellation of Procyon as consisting of two stars, ὁ ἐν τῇ ἀν'χέει and ὁ κατὰ τῶν ὀπισθίων λαμπρὸς καλούμενος προκύων in his catalogue of the fixed stars in the *Μαθηματικὴ Σύνταξις* Book viii (vol. ii, p. 75 ed. Halma.)

p. 165. The references to Pliny are to Nat. Hist. xviii. 28 (68), 268 *procyon* . . . *quod sidus apud Romanos non habet nomen nisi caniculam hanc uolumus intellegi, hoc est minorem canem, ad aestum magno opere pertinens* . . . . *dein post triduum fere ubique confessum inter omnes sidus ingens, quod canis ortum uocamus, sole partem primam leonis ingresso. hoc fit post solstitium XXIII. diu. sentiunt id maria et terrae, multae uero et feruae* and to Nat. Hist. ii. 40, 107 *nam caniculae exortu accendi solis uapores quis ignorat, cuius sideris effectus amplissimi in terra sentiuntur? feruent maria exoriente eo, fluctuant in cellis uina, mouentur stagna, . . . canes quidem toto eo spatio maxime in rabiem agi non est dubium.* The theory that the Dog Star caused the excessive heat of the dog-days was combated in vain by scientific astronomers such as Geminus in his *Εἰσαγωγή* c. XIV. (p. 72 ed. Halma) who regards it as a dream of 'the philosophers and the poets'; the non-scientific view, as usual, carried the day.

Hippocrates' advice to physicians with reference to avoiding treatment in the dog-days is to be found in the tract *de aere, aquis et locis* c. 11 *φυλάσσεσθαι δὲ χρὴ μάλιστα τὰς μεταβολὰς τῶν ὥρῶν τὰς μεγίστας καὶ μήτε φάρμακον διδόναι ἐκόντα μήτε καίειν ὅτι ἐς κοιλίην μήτε τέμνειν πρὶν παρέλθωσιν αἱ ἡμέραι δέκα ἢ καὶ πλείονες, μέγιστα δὲ εἰσὶν αἱ δέκα · καὶ ἐπικινδυνόταται ἡλίου τροπαὶ ἀμφοτέραι μᾶλλον δὲ αἱ μεθοπωριναί · δεῖ δὲ καὶ τῶν ὑστέρων τὰς ἐπιτολὰς φυλάσσεσθαι καὶ μάλιστα τοῦ κυνός.*

p. 167, § 4. The first catalogue of prognostications for the year according to the position of the moon when the sun is in the eleventh degree of Cancer seems to have been made by Labeo: it was translated into Greek by Laurentius Lydus in his *de Ostentis* c. 42. It has no more than a general resemblance to the prognostications of Diaferes. The Egyptian astrologers laid special stress upon the time of the rising of the dog-star; the positions of all the planets were important then as furnishing a prognostication for the year. According to Hephaestion of Thebes (i. 23) the inference to be drawn from the moon's presence in any particular sign at that time depended upon the planet that was in that sign at the same time, and the prognostication had reference only to the countries under the dominion of that sign (Riess, *Nechops. et Pet. Frq.* p. 355).

p. 169. Langosta is the late Latin (and Spanish) form for *locusta*, locust.

p. 185, § 7. The hours and days on which it was advisable to bleed a patient were very carefully regulated by the astrologers. The planetary hours of Saturn, Mars, the Sun, Venus and the Moon were bad, that of Jupiter was good (Galeottus Martius *op. cit.* pp. 268ff.) Further, as the veins from which blood might be drawn for different diseases were situated in all parts of the body, and as each part was under the dominion of some sign of the Zodiac, care had to be taken not to draw blood from a vein situated in a part of the body under the dominion of the sign in which the moon happened to be at the time: this was on account of the generally deceitful and baneful character of the moon. However, even in this case, there were times when the presence of the moon in the sign of the part in question might be harmless: if the moon, for instance, had passed the meridian and was *bonus planetas aspiciens non impeditos tamen*.

p. 187. The Centiloquium attributed to Ptolemy is probably not of his composition. It was so called on account of the number of the paragraphs it contained. Its earlier name was *Fructus*, as it was supposed to contain the choice fruit of Ptolemy's learning. See Galeottus Martius *op. cit.* pp. 239, 403.: the reference in the text is to the words *μὴ ἀψη μορίου σιδήρω τῆς σελήνης ἐπεχούσης τὸ ζῴδιον ὃ κυριεῖ τοῦ μορίου ἐκείνου*.

p. 187, § 8. The aphorism of Hippocrates runs ὑπὸ κίνα καὶ πρὸ κυνὸς ἐργώδεες αἱ φαρμάκῳι (iii. 727 ed. Kühn). Galeottus Martius (*de doctr. prom.* p. 451) is very scornful of the ignorant physicians who did not know that Hippocrates meant 'under *Canis* and *Antecanis*' i.e. Procyon: showing thereby that he had not seen, or did not understand, the original.

The quotation from the tract *de aere aquis et locis* is given in the n. to p. 165. The phrase μίνασθ' ἰσμή here is peculiar and corresponds apparently to τέμνειν of the Greek. The old Latin translation runs '*neque antidotum dare uolentibus neque catarsin adhibere quoniam ad uentrem eunt neque sicca (al. secare) prius quam transeant dies decem uel amplius.*' It may have been a colloquial phrase for opening the vein of the forearm.

The quotation from the *lib. epidemiae* is not to be found in the genuine works of Hippocrates, though he often lays stress upon the importance of a study of astronomy to the physician e.g. οὐκ ἐλάχιστον μέρος συμβάλλεται ἀστρονομίῃ ἐς ἰητρικὴν ἀλλὰ πάνυ πλείστον (*de aere aquis locis* c. 2; i. p. 525 ed. Kühn): Galeottus Martius, who quotes Hippocrates in support of the proposition *nemo consummatam medicinam tenebit nisi teneat astrologiam*, does not mention the *lib. epidemiae* (*op. cit.* p. 151).

The following sentence is an echo of another aphorism of Hippocrates (iii. 755 ed. Kühn) ὀκόσοισι φλεβοτομίη ξυμφέρει τουτέους προσήκον τοῦ ἥρος φλεβοτομεῖν ἢ φαρμακεύειν.

p. 193, § 10. Astrology offered the choice of various methods to determine the probable duration or issue of an illness. Two of the best known were the 'Circle of Democritus' and the 'Circle of Petosiris,' in each of which a calculation being made by dividing the sum of the number of the patient's name and the age of the moon by a fixed number, the remainder was looked up in an appended table which gave the answer. The method in the text is much more simple.

p. 195, § 11. Guido Aretinus i.e. Guido d'Arezzo, a Benedictine of the eleventh century who afterwards became Abbot of a monastery near Arezzo; his principal work was the *Micrologus* on music, in two books: he invented musical notation. According to Fabricius

(*Bibl. Lat.* iii. 374 ed. 1735) some unpublished works of his exist in manuscript in several libraries from one of which, perhaps, the statement in the text is taken.

§ 12. Bernardus de Granollachs was a doctor of arts and medicine of Barcelona who published in 1550 a *Lunariò*, or calendar of conjunctions and oppositions, eclipses of the sun and moon and the moveable feasts from 1488—1550. This is probably the book referred to here as his *Chronographia*.

p. 197, § 13. Nicholas Florentinus or Nicolas Falcucci, details of whose career are almost quite unknown, died in 1411. He is the author of *Sermones Medicinales VII.* (Pavia 1474); *Commentaria super Aphorismos Hippocratis* (Bologna 1522); *Liber de Medica Materia* (Venice 1535) and a treatise on fevers in the *De febribus Opus aureum* (Venice 1535). All these were published from his manuscripts after his death. (See Tiraboschi v. p. 222).

p. 207. Prognostications drawn from thunder are ancient and almost universal; but it was apparently the Egyptian and Etruscan soothsayers who first erected the legendary method into a science. The Egyptian doctrine took account solely of the sign in which the sun happened to be when the thunder was heard, and Lydus (*de Ostentis* c. 23) gives a *Tonitruale* on the Egyptian system arranged according to the months of the year and the signs of the Zodiac. The Etruscan (and Roman) tradition on the other hand regarded the moon as of principal importance. Nigidius Figulus, professing to translate the books of the (mythical) Etruscan Tages published a thunder calendar (for the year) arranged according to the days of the moon beginning with the month of June, the sun being in that month in the sign Cancer which was the 'house' of the moon. This calendar forms c. 27 of Lydus's *de Ostentis*. The Roman Fonteius (*ap. Lydus, op. cit.* c. 39) has another system according to which the thunder is of significance according to the sign in which the moon happens to be at the time. Labeo published a series of similar prognostications for lightning on the Egyptian method.

p. 209, § 3. The 'secret' contained in this paragraph is to be found in Palladius vii. 9 who says the Greeks ascribed the discovery of it to the Egyptians: *Graeci adserunt Aegyptios hoc more prouentum*

*cuiusque seminis experiri. aream breuem loco subacto et umido nunc excolunt et in ea diuisis spatiis omnia frumenti uel leguminum semina spargunt, deinde in ortu caniculae, qui apud Romanos quarto decimo calendarum angustarum die tenetur, explorant, quae semina ortum sidus exurat, quae inlaesa custodiat. his abstinent, illa procurant, quia iudicium noxae aut beneficii per annum futurum generi unicuique sidus aridum praesenti exitio uel salute praemisit.*

Samoranus, the latinized form of the name of Rodericus Zamorano, royal cosmographer in the Indian *domus negotiationis* at Seville; he wrote, amongst other works, *Chronologia y Repertorio de la razon de los Tempos*, of which there were three editions, published in 1585, 1594 and 1621 respectively. His translation of Euclid's *Elements* into Spanish was published in 1576 (Antonio, iv. p. 272).

R. M. H.

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## GLOSSARY OF ASTROLOGICAL TERMS.

**Airy.** The name given to those planets or signs which are supposed to have a special affinity with the element of air ; the airy signs or "airy triplicity" are Gemini, Libra and Aquarius ; they are governed by Saturn during the day and by Mercury during the night. Jupiter is an airy planet.

**Choleric.** A name given to the planet Mars which was, being warm and dry, supposed to have affinity with the choleric humour.

**Detriment.** The sign opposite to the House (*q. v.*) of a planet. The sun receives detriment in Aquarius ; the Moon in Capricornus ; Saturn in Leo and Cancer ; Jupiter in Gemini and Virgo ; Mars in Taurus and Libra ; Venus in Aries and Scorpio ; Mercury in Pisces and Sagittarius. The detriment is diurnal or nocturnal according to the house (*q. v.*)

**Diurnal.** Diurnal planets are those that like the Sun 'rejoice' in the day and are consequently favourable to persons born during the hours of daylight ; Jupiter and Saturn are Diurnal planets.

Diurnal signs are those which are more efficacious during the day ; they are Aries, Gemini, Leo, Libra, Sagittarius and Aquarius ; according to the Egyptian astrologers diurnal signs are those in which the Sun is during the Spring and Summer, when the days are longest *i. e.* Aries, Taurus, Gemini, Cancer, Leo and Virgo.

**Earthy.** The name given to those planets or signs which are supposed to have special affinity with the element of earth. The earthy signs Taurus, Virgo and Capricornus form what is known as the earthy triplicity and are governed by the Moon. The planet Saturn is an earthy planet.

**Exaltation.** The 'exaltation' of a planet is that sign in which the planet exercises a power inferior only to that which it exercises in its own house ; the exaltation of the Sun is Aries ; of the Moon, Taurus ; of Saturn, Libra ; of Jupiter, Cancer ; of Mars, Capricornus ; of Venus, Pisces ; of Mercury, Virgo.

**Fall.** Fall is the opposite of exaltation ; a planet is weak in

power in its fall: the fall of the Sun is Libra; of the Moon, Scorpio; of Saturn, Aries; of Jupiter, Capricornus; of Mars, Cancer; of Venus, Virgo; of Mercury, Pisces.

**Feminine.** For the distinction of sex between the planets see the note to p. 62; and for distinctions of sex between the signs see n. to p. 123.

**Fiery.** The name given to those planets or signs which are supposed to have special affinity with the element of fire; the fiery signs or 'fiery triplicity' are Aries, Leo and Sagittarius; they are ruled by the sun during the day and by Jupiter during the night. Mars is a fiery planet.

**House.** The sign in which a planet exercises its most powerful influence. The house of the Sun is Leo and of the Moon Cancer: the houses of the other planets are divided into diurnal and nocturnal, or 'houses of the day' and 'houses of the night' the diurnal house of Saturn is Capricornus and his nocturnal house is Aquarius; the diurnal and nocturnal houses of Jupiter are respectively, Sagittarius and Pisces; of Mars, Scorpio and Aries; of Venus, Libra and Taurus; of Mercury, Virgo and Gemini.

**Masculine.** See *Feminine*.

**Melancholic.** A name given to the planet Saturn which was supposed to have affinity with the melancholic humour.

**Nocturnal.** Nocturnal planets are those that like the Moon "rejoice" in the night, and are consequently favourable to persons born during the hours of the night. The nocturnal planets are Mars and Venus.

Nocturnal signs are those which are more efficacious during the night; they are Taurus, Cancer, Virgo, Scorpio, Capricornus and Pisces; according to the Egyptian astrologers they are the signs in which the sun is during the wintry part of the year when the nights are longest, *i.e.*, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces.

**Phlegmatic.** A name given to the Moon and Venus, supposed to have affinity with the phlegmatic humour.

**Prognostication.** The inference as to the future that can be drawn from the positions of the planets and signs of the Zodiac ; prognostications may infer the events likely to happen in the world of nature or among men, which is the province of Mundane Astrology, or in the atmosphere (Atmospheric Astrology), or to individuals, whether as to their future career as a whole, or in regard to any particular event, such as the result of an illness, the consequences of a journey, &c.

**Sanguinary.** A name given to the planet Jupiter, which being warm and moist was supposed to govern the sanguine humour.

**Watery.** The name given to those planets or signs which are supposed to have a special affinity with the element of water. The watery signs, or “ watery triplicity,” are Cancer, Scorpio, and Pisces : they are governed by Mars. Venus is a watery planet.

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## GLOSSARY

Containing the rarer words, or words used in a technical sense.

ἀόδαμίζιμ, *v.* I cause.  
 ἀλλυραεὶ (ἀλλυραεὶ), *u.* sudoriferous  
 ἄμφο-τοραεὶ, *a.* high-arched (of instep).  
 ἄμφο-ζαεὶ, *v.n.* exaltation (of planet).  
 ἀριθμητικ, *n.m.* arithmetician.  
 ἀστρολογαεὶ (-ζαεὶ), *a.* astrological.  
 ἀστρολογος, *n.m.* astrologer.  
 ἀστρονομικ, 1. *n.m.* astronomer.  
 2. *a.* astronomical.  
 ἀτέοζναμ, *n.m.* rumination.  
 βαλίρτε, *n.m.* bullace, plum.  
 βάρι-μινναεὶ, *a.* sharp-pointed.  
 βεαζ-φέαρρόζαεὶ, *u.* scant-bearded.  
 βεαζ-λυαεὶ, *a.* of small value.  
 βεαζ-φέαρραεὶ, *a.* of small stature.  
 βεαζ-ῥυβραεὶ, *a.* of small substance.  
 βεαζ-τορμαεὶ, *n.m.* scarcity of fruit.  
 βεαζ-μυρραεὶ, *a.* scarce of water.  
 βισοάναεὶ, *a.* carping, back-hitting.  
 βιραεὶ, *n.m.* βλιαεὶ, βιρζ = leap-year.  
 βλανομαεὶ, *a.* flattering.  
 βριαρ, *u.* vivacious.  
 βριονναεὶ, *a.* sparkling, dancing.  
 βρυεὶ-βρυεὶ, *n.m.* overflow, inundation.  
 Κάιριεαεὶ, *n.f.* property.  
 καιρινοειρ, *n.m.* calendar.  
 καιρινοειραεὶ, *n.f.* prognostication.  
 καιλιτεοραεὶ, *n.f.* castration.  
 καινιζεαεὶ, *n.f.* quantity.  
 καιριονάλτα, *a.* cardinal (of winds).  
 καλαβάραιε, *n.pl.* calabashes.  
 καντεοραεὶ, *n.f.* singing, chanting.  
 καοι- (MS. καιι-), prefix used (like Latin *sub-* in *sub-albus*, *sub-horridus*), in the sense of 'somewhat.'  
 καρταίν, *n.f.* chestnut.  
 καεαμαεὶ, *a.* penurious, stingy.  
 κέαο-ζυλαραεὶ, *n.m.* primum mobile.  
 κερτ-βεαεὶ, *a.* right living.  
 κέιμ, *n.m.* degree (of zodiacal sign).  
 κιαράεὶ, *a.* wrangling.  
 κλαον-μαίτεραεὶ, *a.* well-inclined.  
 κόιιρ, *n.f.* cabbage.

κοιμέαο, *n.m.* record.  
 κομπλεξ, *n.m.* constitution.  
 κομπζιολλαεὶ, *a.* trusty, faithful to pledges.  
 κομπριαραεὶ, *a.* conscientious.  
 κομπρροίεαεὶ, *a.* argumentative.  
 κομπτιννεαεὶ, *a.* contentious.  
 κομπινέαλ, *n.m.* colonel.  
 κολαμναι, *n.f.* column (of figures).  
 κομαίριεαεὶ, *n.m.* councillor.  
 κομέτα, *n.f.* comet.  
 κομζυλαραεὶ, *n.f.* commotion.  
 κομκορμαλαεὶ, *n.f.* exact similarity.  
 κομπάιραεὶ, *a.* compassionate.  
 κομπαλλ, *n.m.* group, cluster.  
 κομπάρ, *n.m.* circumference.  
 κομπάρμαεὶ, *n.f.* contrary.  
 κοπαρ, *n.m.* copper.  
 κοραεὶ, *u.* tricky.  
 κορμαεὶ and κορμιαεὶ, *n.m.* surplus.  
 κορμ-μέαρ, *n.m.* index finger.  
 κορμ-εαφαίλ (-εαίεβίλ), ζαοεὶ c. whirlwind.  
 κορμυρριον, *n.f.* corruption.  
 κριεοκναμναι, *a.* economical.  
 κριοναεὶ, *n.m.* withered bark.  
 κριόαεὶ, *n.m.* saffron.  
 κριαιε-ῥιονηραεὶ, *a.* crisp (of hair).  
 κύιζ, *pl.* κύιζεαεὶ, a fifth.  
 κύιμιαλτα, *a.* curious, careful.  
 κύιμιαλταρ and κύιμιαλταεὶ, *n.m.* and *f.* curiosity, captiousness.  
 Όεαζ-ζηοτάεὶ, *a.* businesslike.  
 οεαζμυναεὶ, *a.* confidential, secretive.  
 οεαηραρ, *n.m.* manufacture.  
 οεαημαραεὶ, *a.* efficient.  
 οεβόιο, *a.* devout.  
 οεβόριον, *n.f.* devotion.  
 οειζ-μυρραεὶ, *a.* courageous.  
 οειβ κροετα, *physiognomy*.  
 οιαμετερ, *n.f.* diameter.  
 οιοζβαι, *n.f.* detriment (of planet).  
 οοιρτ-βρυεὶ, *n.m.* overflow, inundation.  
 ορμυμ αρ αιρ, topsey turvey : 4, § 43.

εαζναδ, *a.* wise.  
 εαν-τοιρε (ο'), purposely.  
 εαρηλαμαιλ, *a.* springlike.  
 εαρελαμαιλ, *a.* lunar.  
 εικλιρη, *n.m.* eclipse.  
 ειλεμεντ, *n.?* element.  
 ειλεμεντεαδ, *a.* elemental.  
 εαρεμηνε, *n.m.* experience.  
 φαοοιρεαεμεαδ, *a.* making long  
 strides.  
 φαοζιαλλαδ, *a.* long-jawed.  
 φαορηντεαδ, *a.* long and straight (of  
 hair).  
 φαυτεαλλ (-χιλλ), *n.f.* state of waiting  
 and watching.  
 φαρεο (= ι βραρηαο?), *adv.* besides.  
 φαρ, *n.m.* waxing (of moon).  
 φαραμαιλ, *a.* ηρο φ. = a vegetable.  
 φαεραμαναδ, *n.m.* philosopher.  
 φαρηοαδτ, *n.m.* φ. τιζε, husbandry ;  
 φ. ζυμμαροε, arms industry.  
 φιζιναδ, *n.?* fig.  
 φινεαζα, *n.m.* vinegar.  
 φιοζαρη, *n.f.* figure, horoscope.  
 φιον-εροαδ, *a.* fair-formed.  
 φλυελαδ and φλυεναρ, *n.m.* moisture.  
 φολαοοιρεαδτ, *n.f.* bleeding, blood-  
 letting.  
 φορημυαδ, *n.m.* extinction, eclipse.  
 φωιλ-οοιρεαδ, *a.* blood-shedding.

ζα, *pl.* ζαιτε, *n.m.* ray.  
 ζαυρεοζ, *n.f.* garlic.  
 ζαυν-βεαδ, *a.* scarce of food.  
 ζαυν-φεολαδ, *a.* spare, thin.  
 ζαοιτε, *?* μαομα ζ. mad dog.  
 ζαμαδανραοε; *n.pl.* chick-peas (Sp.  
*garbanço*).  
 ζεαυ-ιντεαδτ, *a.* sharp-witted.  
 ζλαν-ιντεαδτ, *a.* clear-witted.  
 ζλυαρεαδτ, *a.* mobile.  
 ζλυαυναδ, *a.* gluttonous.  
 ζυυρη-ναυρεαδ, *a.* modest.  
 ζοβερηνορη, *n.m.* governor.  
 ζορη-ζλαναο, *v.n.* weeding.  
 ζρηαο, *n.m.* degree.  
 ζρηαυιλ, *v.n.* grubbing.  
 ζρηαυαοαδ, *n.m.* pomegranate.  
 ζρηαυα, *n.m.* grape.

ζρηαυαμαιλ, *a.* solar.  
 ζρηυν-εονηταρ, *n.m.* accurate com-  
 putation.

ιαρηαταδ, *a.* eager.  
 ιοιζαρηαυα, (υλλζαρηαυα), *n.m.* exulta-  
 tion (of planet).  
 ιομαρηαδ, *n.m.* superfluity.  
 ιομηαυοτε, *a.* renowned.

λαεεαμαιλ, *a.* diurnal.  
 λαζμηαοαρηαδ, *a.* weak-sighted.  
 λαυνηοορη, *n.m.* latinist.  
 λαμαδ, *n.m.* glove.  
 λεαζα, *n.m.* league (measure).  
 λεαυμαυντεαδ, *a.* following.  
 λεαυνηαυαρηαδ, *a.* sanguinary.  
 λεαυνηαυαδ, *a.* melancholic.  
 λεαυνηαυαρηαδ, *a.* phlegmatic.  
 λεαυνηαυαδ, *a.* bilious.  
 λευζεαρηαμαιλ, *a.* sanative.  
 λιαομαυ, *n.m.* moth.  
 λιομου, *n.f.* lemon.  
 λιτεαρηαδ, *a.* literary.  
 λιτηρη οομηναυζ, Dominican Letter.  
 λοβτααυα, *n.m.* rotteness.  
 λυυβζαρηαυα, *n.m.* kitchen garden,  
 pot-herbs.  
 λυυβηαδ, *n.coll.* weeds, herbs.  
 λυυβζορητ, *v.* λυυβζαρηαυα.

μαορηαμαιλ, *a.* canicular.  
 μαυλλ-ετοιρηαμαναδ, *a.* unenterprising.  
 μαορηζαυα (μυρηζαυα), *n.m.* tinder, de-  
 cayed wood.  
 μαρηαυαυιλ, *v.n.* bargaining, trading.  
 ματεματηα, *n.m.* mathematician.  
 μεαρηαυαδτ, *n.f.* a moderate amount.  
 μιν-εαυαδ, *n.m.* small cattle.  
 μιλλον, *n.m.* melon.  
 μιν-ευννεαρηαδ, *a.* subject to trivial  
 ailments.  
 μορηαααυα, *n.m.* rotteness.  
 μορη-ζοιτε, *n.m.* great appetite.  
 μορη-μααδ, *a.* giving birth to many  
 sons  
 μυρηλαυν, *n.m.* ankle, heel-bone (οζ  
*calcis*).









