

# Tycho's Astrology in De Nova Stella Tycho Brahe

Ken-ichi Kato (trans.)  
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Based on

"Tychonis Brahe Dani, die XXIV Octobris A.D. MDCI defuncti, operum primitias De nova stella",  
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Tychonis Brahe Dani Opera Ominia, edited I. L. E. Dreyer, TOMUS I (1913),

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## **ASTROLOGICUM IUDICIUM DE EFFECTISSUS HUIUS NUPER NATAE STELLAE** **ASTROLOGICAL JUDGMENT ON THE AFFAIRS OF THIS NEWLY BORN STAR**

ETSI de effectibus huius stllae aliquid certj constituere longe superet Astrologiae metas, & verisimile sit, Deum, maius quippiam per hanc, mundo ostendere, quam beneficio vllius scientiae Physicae a quouis mortalium praesciri possit :

tamen breues coniecturas ab Astrologiae fontibus petitas subiungam, quatenus nonnulla huius artis beneficio praesciri possibile est, & mihi cognita pro temporis breui occasione in mentem veniunt:

nihil hac in parte derogantes Theologorum, vel aliorum quorumuis sententiae, nec nostras coniecturas pro Edictis praetoriis aut oraculis vendentes.

Verisimile est autem, quemadmodum huius stellae miraculum, prae omnibus, quae a mundj exordio facta sunt, est rarissimum & maximum:

ALTHOUGH it would be far beyond the aims of Astrology to establish something certain about the effects of this star, and it is likely that God, through this, would show the world a greater presence than could be foretold by any mortal with the benefit of the knowledge of physics.

however, I will add short conjectures requested from the sources of Astrology, in so far as it is possible to predict some of them with the help of this art, and which I have learned for a short time come to mind:

not derogating anything in this respect from the opinions of the theologians or others, nor selling our conjectures for the Edicts of the praetoriums or oracles.

It is probable, however, that the miracle of this star, above all that has been wrought since the beginning of the world, is the rarest and greatest:

sic etiam rarissimos & maximos habituram hanc stellam effects.

Quapropter illam plus ostenti habere iudico, quam vlli superiorum Planetarum congressus, etiam illj, quos vocant maximos:

aut vllae luminarium quantaecumque eclipses:

vel vllae aliae, quouis modo stellarum in coelo congressus aut configurationes.

Haec enim omnia, etsi magnas in hunc inferiorem mundum habeant potestates, vt indies veri experiuntur Artifices:

tamen, quia crebrius fiunt, & naturali ordine, non tantas habere possibile est significationes, quantas haec recens nata stella, quae praeter omnem Naturae ordinem, nunc primum in coelo extitit, omnesque reliquas fixas, sua magnitudine & luminis fulgore plurimum exuperat.

Qui vero & quales futuri sint huius stellae effectus, admodum difficile est ex Astrologiae fundamentis indagare.

Haec enim Ars, ex multiplici, & raro fallenti experientia, suas constituit Conclusiones, nec nisi semel, tempore Hipparchi factum esse legimus, quod noua in coelo prodierit stella.

Vnde ab experientia, iudicium hac in re petere, ambiguum peneque impossibile est.

Verisimile tamen esse iudico, quod veluti circa Hipparchi tempora, qui floruit iuxta annum mundj 3840, ante Christum annis fere 125 (quemadmodum ex obseruationibus ab eo factis, & a Ptolomeo citatis colligitur) paulatim post eius stellae apparitionem, quam obseruauit didtus Hipparchus, mirabiles contigerunt, tum in populo Dej, tum in vniuerso orbe habitabilj mutationes:

ita hisce similiter temporibus, fatales ingruere periodos, non est dubium.

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In populo enim Dej, coepit lux verae doctrinae paulatim deficere, & ab ingratis ludaeis negligi atque conculcarj.

so this star will have the rarest and greatest effects.

Wherefore I judge it to be more manifest than the meeting of all the higher planets, even those which are called the greatest: or any luminary, any number of eclipses:

or any other, such as the meeting or configuration of the stars in the sky.

For all these things, even though they have great powers in this lower world, are experienced by the Artificers of truth: however, because they occur more frequently, and in natural order, it is not possible to have so many meanings as this newly born star, which, apart from all the order of Nature, now first existed in the heavens, and has greatly usurped all the other fixed things, by its greatness and brightness of light.

But who and what will be the future effects of this star, it is very difficult to trace from the foundations of Astrology.

For this Art, from a manifold and rarely misleading experience, established its Conclusions, and we read that it happened only once, in the time of Hipparchus, that a new star appeared in the sky.

Hence, from experience, to ask for judgment in this matter is ambiguous and almost impossible.

I judge it to be probable, however, that, as it were, about the time of Hipparchus, who flourished according to the year 3840, nearly 125 years before Christ (as is gathered from the observations made by him, and quoted by Ptolemy), little by little after the appearance of that star, which the said Hipparchus had observed, wonderful things happened, both in the people of Dej, and in the whole habitable world, changes: Thus, in these times, in the same way, there is no doubt that fatal periods will fall.

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For among the people of Dej, the light of true doctrine began to fail little by little, and to be neglected and trampled upon by ungrateful playmen.

Exortae sunt tum, Sectae illae tres, Pharisaeorum, Essaeorum & Saducaeorum. Concertabant inter se summi Pontifices, non largitionibus ac ambitione tantum, sed & sanguine atque caede, pro aris & summo Pontificatu obtinendo, vt ex historia istius Iohannis apparet, qui a fratre, hac de caussa, in ipso templo occisus est.

Paulo post, sceptrum etiam amisit Ianna Hyrcanus, vltimus ex tribu & domo Dauid:

& secutae sunt passim horrendae clades & funestae lanienae, ciuiles & externae, vsque dum gregem suum pusillum, tum temporis in oppido angustum redactum, Dux de Bethlehem ciuitate Iuda inuisit, & oriens ex alto Stella Iacob, de qua Bileam vaticinatus erat, Lux vera toti orbi salutaris, illuxit:

quam duce stella, Magi inuenerunt, & sublato postea interstitio, Iudaei pariter atque Gentes micantem conspexerunt.

Circa haec etiam tempora, in Rebuspub passim magni coepere motus.

Graecorum Monarchia, crebris bellis, tam externis quam ciuilibus labefactarj, & imperium Romanis indies magis magisque acrescere coepit, donec imperij fines Orbis in Vrbe forent :

sic etiam hanc stellam, quae nostra aetate prodijt, maximam Reipublicae mutationem, aliumque imperiorum & regnorum statum sequentibus aliquot annis praesignificare iudico:

praesertim quia haec stella incidit in completam ferme periodum omnium Trigonorum totius zodiaci.

Nam post annos abhinc decem, congressus superiorum planetarum, prae coeteris maximus, in extremitate Piscium, finem imponet Trigono aqueo, vnaque omnium aliorum circuitum (qui vix octingentis annis absoluitur) claudit, & nouum Trigonorum principium, ab Ariete, in ignea Triplicitate incipiet.

Quapropter haec recens nata stella, cum sequenti Trigonorum nouo exordio plurimum conspirabit, idque eam praesertim ob causam, quia locus stellae respectu polorum mundi, in initium Arietis incidit, quo etiam in loco nouum Trigonorum exordium (vt dixi) celebrabitur.

Then arose those three sects, the Pharisees, the Essenes, and the Sadducees. The supreme pontiffs conspired among themselves, not only by lavishness and ambition, but also by blood and murder, in order to obtain the supreme pontificate, as appears from the history of that John, who was slain by his brother, for this cause, in the very temple.

A little later, Janna Hyrcanus, the last of the tribe and house of David, also lost the scepter:

and there followed here and there terrible and fatal calamities, civil and foreign, until, while his flock was small, and at the same time reduced to a narrow town, the leader of Bethlehem came to the city of Judah, and rising from the high Star of Jacob, about which Balaam had prophesied, a true light to all saving the world, it dawned:

The Magi found that the star was their guide, and when the interval was removed, the Jews and the Gentiles alike saw it twinkling.

Around this time, too, great movements began to be made here and there in Rebuspub.

The monarchy of the Greeks was undermined by frequent wars, both foreign and civil, and the empire of the Romans began to increase more and more, until the empire reached the ends of the world in the world.

so also this star, which appeared in our age, the greatest change in the Republic, and another state of empires and kingdoms that followed some years before

I think it means:

especially since this star falls in the complete phase of all the trines of the entire zodiac.

For after ten years ago, the meeting of the superior planets, the greatest of the rest, at the extremity of Pisces, will put an end to the watery trine, and will close the circuit of all others (which is hardly absolved in eighty years), and the beginning of the new trines will begin, from Aries, in the fiery triplicity.

For this reason this newly born star will conspire greatly with the following new beginning of the Trignons, and this especially for the reason that the place of the star with respect to the poles of the world falls on the beginning of Aries, in which place also the beginning of the new Trignons (vt dixi) will be celebrated.

Quantae igitur hinc portendantur Imperiorum & Monarchiarum, omniumque statuum per vniuersum orbem, immutationes, huius artis periti facile intelligunt.

Quod vero haec stella, quo ad polos mundi in principium Arietis, locum aequinoctialem, totiusque zodiaci nouum exordium, prope circulum, quem colurum aequinoctiorum vocant, incidat, post varios & graues tumultus variasque omnium rerum in mundo immutationes, nouum quendam & diuersum a prioribus Monarchiarum statum, tum etiam Relligionis & Legum aliam administrationem portendere, ex loci ipsius insita vi & peculiari natura videtur.

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Quantum vero ad ipsius stellae naturam attinet, quoniam ab initio, Iouis amicum lumen aemulabatur, idcirco in initio etiam suorum effectuum, laeta & prospera omnia spondere videtur, rerumque e terra crescentium & vsibus humanis aptarum, vberem promittit copiam: tum etiam animantium salubritatem, & aeris laetam amaenitatem, pacemque & concordiam.

At quoniam, in medio, in rutilantem Martis feruorem degenerauit, post haec laeta & auspicata initia, subsecuturas minatur ingentes clades & calamitates, quales Martis virulentum sidus, mundo peculiariter influit, vt sunt bella, seditiones, captiuitates & mortes principum, regnorum & vrbium depopulationes, tyrannides, violentiae, iniuriae, incendia, homicidia, rapinae, latrocinia, & his affines calamitates.

In aere vero siccitates, flagrantes aestus, metheora ignita, atque hinc morbi pestiferi, & anhelantj veneno serpentes, atque his familia.

In fine vero, ex Saturnia natura, & lucida albedine, portendit angustias, maerores, mortes, carceres, omniaque inauspicata & funesta.

Quia vero momentum, quo haec stella primum apparuit, sciri non potest, nec ex siderum positu, qui tunc erat, more Astrologorum, iudicium fieri :

The experts in this art can easily understand how many changes, therefore, are to be carried from this point on to empires and monarchies, and to all states throughout the world.

But this star, which falls at the poles of the world into the beginning of Aries, the equinoctial place, and the new beginning of the whole zodiac, near the circle which they call the color of the equinoxes, after various and great tumults and various changes of all things in the world, a new kind and different from the former Monarchies state, and also of Religion and Laws to carry a different administration, it seems from the innate power and peculiar nature of the place itself.

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But as far as the nature of the star itself is concerned, since from the beginning it riualed Jupiter's friendly light, therefore even at the beginning of its effects, it seems to guarantee all things happy and prosperous, and of things growing from the earth and suitable for all human beings, it promises a rich abundance:

and also the salubriousness of living beings, and the cheerful pleasantness of the air, and peace and concord.

But since, in the middle, he has degenerated into the glowing ferocity of Mars, after these happy and auspicious beginnings, great calamities and calamities threaten to follow, such as the virulent star of Mars, especially flows into the world, viz. wars, seditions, captivity and deaths of princes, kingdoms and depopulation , tyrannies, violence, injuries, fires, murders, robberies, robberies, and similar calamities.

But in the air there are droughts, blazing heat, fiery meteors, and hence pestilential diseases, and snakes gasping for poison, and their kindred.

In the end, however, from his Saturnian nature and bright whiteness, he carries distresses, sorrows, deaths, prisons, and all things undesirable and fatal.

Because the moment at which this star first appeared cannot be known, nor can a judgment be made from the position of the stars, which was then, according to the manner of the astrologers:

tentabimus proximum quiddam, ex positu siderum, qui tempore Nouilunij proxime antecedentis stellae apparitionem extitit:

idque exemplo Halj commentatoris Ptolomej, qui idem in Cometa, cuius initium scirj non potuit, factitauit.

Sequitur igitur figura ccelj & siderum qualis fuit in Nouilunio diei 5 Nouembris.

Nam circa id tempus, vel non longe ante aut post, stellam primum apparuisse existimo.

Nobis enim, vt ab initio testatus sum, primum die 11 Nouembris conspecta est:

an vero aliquot prius diebus fulserit, quoniam in nostra Regione dies illj nubibus obductj, Siderum aspectum prohibebant, apud me incertum est:

non tamen vltra biduum vel triduum ad summum prius extitisse opinor.

Dominatorum in hac coeli configuratione constituo Martem.

Is enim in loco luminarium Carpentum, in angulo sequente Exaltationem, in Horoscopo insuper & coeli medio cardine Triplicitatem obtinet, & cum  $\hbar$  in receptione domicilij, per \* quoque aspectum existens, non longe ab angulo occidentis, qui proxime luminarium coniunctionem sequitur, remouetur:

& ipsa stella, cum initio Arietis, eius domicilio & Carpentum, Meridianum coelique culmen attingit.

Vnde tot concurrentibus causis, non dubium est, Martem in hac coeli figura praerogatiuas partes obtinere.

Adde quod omnes reliqui Planetae in ipsius domibus  $\heartsuit$  videlicet &  $\text{m}$ , reperiantur, excepta sola Venere, quae in Libra, ipsi, quadrata radiatione associatur:

ipse vero Capricornum propriam Exaltationem possidet.

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Cum igitur Mars, admodum potens in Dominio Nouilunij hanc stellam praecedentis, & cum Arcturo stella, de propria natura, admodum impetuosa, in eodem circulo

we will try the next thing, from the position of the stars, which existed at the time of Nouilunij immediately preceding the appearance of the star:

and this, according to the example of Halj the commentator Ptolemy, who did the same in the Comet, whose beginning he could not discern.

Then follows the figure of the stars and stars as it was in Nouilunio on the 5th of November.

For about that time, or not far before or after, I think that the star first appeared.

For us, as I have witnessed from the beginning, it was observed for the first time on the 11th of November:

but whether it shone some days before, since in our region those days were covered with clouds, and prevented the sight of the stars, I am uncertain.

I do not think, however, that it existed before two or three days at the most.

I place Mars as the ruler in this configuration of the sky.

For in the place of the luminary Carpentum, in the corner following the Exaltation, in the Horoscope, moreover, and in the center of the sky, he obtains the Triplettness, and when  $\hbar$  is in the reception of the houses, existing through the \* aspect as well, he will be removed not far from the western corner, which closely follows the conjunction of the luminaries:

and the star itself, with the beginning of Aries, its home and Carpentum, reaches the summit of the Meridian and the heavens.

Whence, from so many concurrent causes, there is no doubt that Mars occupies a privileged part in this figure of the sky.

Add that all the rest of the Planets are to be found in his own houses  $\heartsuit$  &  $\text{m}$ , with the exception of Venus alone, which is associated with square radiation in Libra itself:

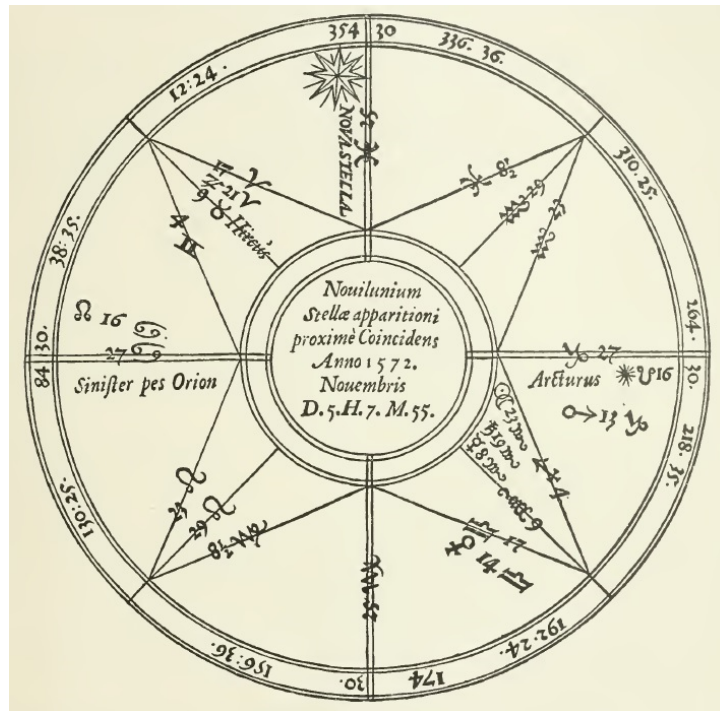
but he himself possesses the exaltation proper to Capricorn.

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When, then, Mars, very powerful in the Dominion of Nouilunij, this previous star, and with Arcturus, the star, by its own nature, very impetuous, kills in the same circle of

Positionis occidat, non longe a Lunae nodo, quem caudam Draconis vocant, remotus: plurimum ea significata intendit, quae supra, ipsam stellam, ex propria natura, quam Mauorti habet affinem, portendere diximus: vtpote tumultus, praelia, hostiles hominum insidias, imperiorum & ciuitatum deuastationes ac depopulationes, aerisque intemperiem siccam, & morbos venenatos ac pestiferos, coeteraque his similia mala, quae Martis feruens stella mortalibus inferre solet.

position, not far removed from the node of the Moon, which they call the tail of the Dragon: he intends most of those signified, which above, we have said that the star itself, from its own nature, which is akin to Mauorti: for tumults, battles, hostile plots of men, devastation and depopulation of empires and cities, and dry weather, and poisonous and pestilential diseases, and other similar evils which the fierce star Mars is wont to bring upon mortals.



Quia vero Martis dominantis locus, incidit in sextam domum, peculiariter videtur, noua & inusitata morborum genera, & per vniuersas regiones grassantes aegritudines, portendere.

But because the ruling place of Mars falls in the sixth house, it seems particularly to bring new and unusual kinds of diseases, and illnesses that are rampant in various regions.

...Quantum vero ad ipsius stllae positum attinet, consideratione dignum est: quod haec, tempore huius Nouilunij, in ipsum fere verticem incidit, vnde in medio coelj & decima domo constituta, peculiarem super imperia, regna, & principatus, horumque administratores, Reges, Duces & Principes, aliosque in sublimi Reipublicae administratione positos, habet significationem.

... As far as the position of the statue itself is concerned, it is worthy of consideration: that this, at the time of this New Year, falls almost on the top itself, whence it is established in the middle of the church and the tenth house, it has a special significance over empires, kingdoms, and principalities, their administrators, Kings, Dukes, and Princes, and others placed in the sublime administration of the Republic.

Cum illis autem praecipue consensum obtinet, quibus ♈ signum in quo stella est, vel Aries cum quo culminat,

But he obtains agreement especially with those, with whom the ♈ sign in which the star is, or Aries with which it

horoscopum mediumue coelj, aut loca luminarium cum nascerentur, obtinebat.

...Regiones vero in quibus huius stellae effectus maxime saeuient, erunt eae, quae ad Boream versus polum arcticum remotae sunt.

Illis enim haec stella per zenit capitis transit, cum in Meridiano supra polum exilo stit, idque praecise in locis altitudinij polj 62 Graduum subiectis, vt sunt, medium totius Moscouiae, Liuonia, Finlandia, Suecia, & meridionalis Noruegiae pars.

Verisimile tamen est, effectus, etiam ad circumiacentes regiones se extensuros.

Nec immunes erunt hi populi, qui triangulo terreo subiacent:  
eo quod longitudo stllae est in ♃, & ♀ dominij Nouilunij praecedentis locus in ♄ incidat, quae ambo signa, de Triangulo terreo sunt.

Sed vt vno verbo rem totam dicam:  
quia huius stllae locus, respectu polorum mundi, in Arietem cadit, super totam fere Europam significationes extendentur.

Peculiariter vero illj homines, ab his communibus calamitatibus, quas stella portendit, corripientur, qui cum nascerentur, in Genethliaca constitutione, horoscopi vel luminarium cum loco huius stllae, aut eius Dominij Martis, habuere consensum.

Tempus autem effectuum, non in paucos aliquot annos terminabitur:  
sed in sequentes plurimos producet, eo quod rarissimum, maximum, & praeter omnem Naturae ordinem, huius stllae existat miraculum.

Tunc vero maxime intendentur significata, quando cum effectibus coniunctionis maximae superiorum Planetarum, quam dixi post decennium nouum Trigonorum exordium inchoaturam, coniungentur.

Atque haec, de nouae illius stellae effectibus, breuiter & generaliter annotare libuit.

culminates, the horoscope medium and coelj, or the places of light when they were born, obtained

... The regions in which the effects of this star will be most intense will be those which are removed to Borea towards the Arctic Pole.

For to them this star passes through the zenith of the head, when it stands in the Meridian above the pole of exile, and precisely in places subject to the altitude of the pole 62 degrees, that is, the middle of the whole of Moscow, Livonia, Finland, Sweden, and the southern part of Norway.

It is likely, however, that the effect will also extend to the surrounding regions.

Nor will these peoples, who are subject to the terrible triangle, be immune:  
inasmuch as the longitude of the star is in ♃, & ♀ dominij Nouilunij's preceding place falls in ♄, which are both signs, of the triangular triangle.

But let me say the whole matter in one word:  
because the place of this stella, with respect to the poles of the world, falls in Aries, the meanings will be extended over almost the whole of Europe.

Those men will be specially rebuked by these common calamities, which the star portends, who, when they were born, in their genetic constitution, had a horoscope or luminary in agreement with the place of this star, or its lord Mars.

But the time of the effects will not end in a few years.  
but in the following it will be produced in the most numerous, by the fact that the most rare, the greatest, and beyond all the order of Nature, the miracle of this stella exists.

Then, however, the meanings will be most concentrated, when they are combined with the effects of the greatest conjunctions of the higher planets, which I said would begin ten years after the beginning of the new trines.

And these things, concerning the effects of that new star, he wished to note briefly and generally.

Licet autem non ignorem, ex hac ipsa, quamvis vulgari Astrologia, quaedam paulo specialius praedici posse: tamen hoc loco tantum praecipua & maxime generalia dicenda iudicavi.

In specie enim aliquid certi praedicere velle, nec sapientis nec boni est Astrologi, neque id satis tuto fieri posse arbitror.

Intelligentibus huius Astrologiae secreta, satis dictum arbitror.

Coeteris enim haec non scribimus, quemadmodum ab initio testatus sum.

Tacebo interim ea, quae e verioribus & secretioribus quibusdam alterius Astrologiae fontibus, afferri possent.

Illa enim paucissimis cognita, & multis forte ob inscitiam odiosa censeretur: imo per se talis ea est, vt nefas sit, eius Mysteria prostituere.

Although I am not ignorant, from this very, however common Astrology, certain things can be predicted a little more specifically:

however, at this point I have judged only the most important and most general things to be said.

For in particular it is neither a wise nor a good astrologer to wish to foretell anything with certainty, nor do I think that this can be done with sufficient certainty.

For those who understand the secrets of this Astrology, I think enough has been said.

For the rest we do not write these things, as I have testified from the beginning.

Meanwhile, I will be silent about those things which could be brought from some more true and secret sources of other Astrology.

For she was known to very few, and to many she might be considered odious because of ignorance: nay, it is in itself such that it is wrong to harlot its Mysteries.



**INCLYTIS VTRIVSQVE ASTROLO-  
GIAE ALVMNIS, VBICUNQUE LOCORUM, VNI-  
VERSIS & SINGULIS, DOMINIS & AMICIS, PERPETUA  
LAUDE DIGNISSIMIS, TYCHO BRAHE, DANUS,  
SALUTEM, & FAUENTEM PRECATUR VRANIAM.**

**TO ALL STUDENTS OF ASTROLOGY, IN EVERY PLACE, EVERYWHERE AND EVERYONE, TO MASTERS AND FRIENDS, PERPETUALLY WORTHY OF PRAISE, TYCHO BRAHE, DANUS, HEALTH AND FAVOR IS ASKED FOR URANIUM**

UNIUIERSUM hoc & amplissimum totius Machinae mundanae Theatrum, Viri inclyti, Coelos, Terram, Maria, & quae in his comprehenduntur, Solem, Lunam, Stellas, Animantia, Vegetabilia, & Mineralia, per Diuini numinis sapientiam, non in suimetipsius, sed hominis, quem suae imagini conformem reddidit, commodum necessitatemque creata & instituta esse, nemo sapiens ire potest inficias.

Deus enim, cum sit incorporeus, immensus, aeternus, incomprehensibilis, vbique & nullibi, non indiget, corporea, finita, temporanea, comprehensibili, & locali, Mundi forma.

Sed hominem, Mundo, quo ad haec, consimilem, in terra, centro totius Vniuersitatis, propterea statuit, vt inde, quasi ex specula, vniuersi orbis Naturam & constitutionem contemplaretur: eaque ratione Dei inuisibilis & incorporei, per visibilia & creata corpora, Maiestatem, Sapientiamque in hac mortali vita quodammodo agnosceret.

Quapropter, post aeterni & imperscrutabilis Dei agnitionem, a semetipso, per Prophetas & Filium Redemptorem nobis reuelatam, spiritualifque Dei spiritualem cultum, nihil magis homini necessarium, & fini, propter quem constitutus est, magis conforme esse iudico, quam perpetuo, in iucunda operum diuinorum, quae in Mundi fabrica vndique elucent, consideratione versari.

Licet autem, vbique, tam in Elementari & inferiori, quam superiori & coelesti Mundo, illustria extent diuini operis monumenta (nullum enim animal tam vile, nulla herba tam exigua, nullum Metallum vel minerale tam abiectum, quin singulare & euidens, Dei Opificis, in illis fingulis, conspiciatur artificium) tamen, nullibi magis diuinae

This universal and vast theater of the whole worldly machine, the famous men, the heavens, the earth, Mary, and what is included in these, the sun, moon, stars, animals, vegetables, and minerals, by the wisdom of the divine deity, not in himself, but in man, whom He rendered it conformable to his own image, that convenience and necessity had been created and instituted;

For God, since he is incorporeal, immense, external, incomprehensible, everywhere and nowhere, does not need a corporeal, finite, temporary, comprehensible, and local form of the world.

But man, the world, to whom, similar to these things, on the earth, at the center of the whole universe, he therefore established, that from there, as if through a mirror, the nature and constitution of the universe might be contemplated: and by that reason the invisible and incorporeal God, through visible and created bodies, would somehow recognize the Majesty and Wisdom in this mortal life.

Therefore, after the acknowledgment of the eternal and inscrutable God, revealed to us by Himself, through the Prophets and the Redeemer Son, and the spiritual worship of God, nothing is more necessary for man, and to the end for which he was appointed, I judge that it should be more conformable to the judgment than to be perpetual, in the pleasantness of the divine works, which in the fabric of the world shine everywhere, to be focused on consideration.

It is true that everywhere, both in the elementary and lower, as well as in the upper and heavenly worlds, there are illustrious monuments of the divine work (for no animal is so vile, no plant so meager, no metal or mineral so rejected, except in the singular and evident, God the Worker, in (in those moulders, let the artifice be seen) yet, I think nowhere are

sapientiae testimonia, quam in superiori illa coelestis mundi fabrica conspici existimo.

Inferiora enim haec & sublunaria, exceptis hominum Animabus, omnia, Dissolutioni & Alterationi obnoxia sunt: nec in illis, regularis & constans ordinis reperitur conformitas:

Coelestia vero & supralunaria corpora, non solum magnitudine, lumine, & forma, haec inferiora longe exuperant:

sed etiam aeterno quodam & diuino quasiteno, perpetuas exercent suorum orbium reuolutiones, nec a sibi praefinita via, vllam in partem, quicquam declinant, celeriusue aut tardius quam constitutum est, motus sui periodos vnquam absoluunt.

Vnde, coelestium & supralunarium rerum cognitionem, longe digniorem, harum inferiorum & terrenarum contemplatione, iudico.

Et nihil in hoc totius Mundi admirando opificio reperiri existimo, quod magis hominem, exutum terrenis & brutalibus curis, voluptate animi afficere, & in diuini numinis admirationem ac cultum adducere possit, quam aetherae illius & coelestis Machinae harmoniam, sublimi cogitatione animo versare.

p.36

Cum vero ita hominum peruersitate comparatum sit, vt quo excellentior Scientia aliqua existat, eo pauciores sui habeat cultores, eoque magis ab inscijs & indoctis contemnetur:

& quo difficilior ac sublimior, eo plus, ab ipsis cultoribus deprauata in abusum redigetur:

hinc faclo tum est, in hac etiam Diuina coelestis Mundi consideratrice Arte, quam Astronomiam appellarunt, vt non solum a paucis excolatur, & ab imperito vulgo, multisque alias eruditis, derideatur:

sed etiam a propriis Artificibus & sectatoribus, perperam ac indigne tractetur.

Quid autem inscij & imperitum vulgus, quos propria excusat ignorantia, de hac diuina Scientia iudicent, floccifaciendum, nec responsione dignum, arbitror.

more evidences of divine wisdom than in that superior structure of the heavenly world.

For these inferior and sublunar things, except the souls of men, are subject to dissolution and alteration:

nor in them is found the conformity of a regular and constant order:

But the celestial body and the superlunar bodies, not only in size, light, and form, had far usurped these inferior ones:

but even with a kind of eternal and almost divine tenor, they exercise the perpetual revolutions of their orbits, and do not deviate from the path predetermined by themselves, in any direction, in anything, faster or slower than what has been established, they never absolve the periods of their movement.

Hence, I judge the knowledge of heavenly and superlunar things to be far more worthy than the contemplation of these lower and earthly things.

And I think there is nothing to be found in this astonishing work of the whole world, which can more affect a man, stripped of earthly and brutal cares, with the pleasure of the soul, and lead to the admiration and worship of the divine deity, than to contemplate the harmony of that ethereal and heavenly Machine, with sublime thought.

p. 36

But since it is thus compared with the perversity of men, that the more excellent a science exists, the fewer its worshipers it has, and the more it is despised by the ignorant and uneducated.

And the more difficult and the worse it is, the more it will be reduced to abuse by the worshipers themselves.

hence it is that, in this also the Divine art of considering the heavenly world, which they called Astronomy, it is not only cultivated by a few, and is ridiculed by the ignorant common people, and by many who are otherwise educated:

but even by his own artists and followers, he will be treated wrongly and unworthily.

But what the ignorant and ignorant common people, whom their own ignorance excuses, should judge of this divine Science, I think, is not worthy of an answer.

Hi enim, non artis vilitatem, sed propriam ostentant inscitiam:

nec iudicium de Artibus, ex eorum opinione, qui eas ignorant, statuendum est.

Verum, quod haec excellens consideratio ccelestium corporum, ab ipsis Artis cultoribus peruerse, nec ea, qua par est diligentia, excolatur, non ferendum censeo.

Multi enim, cum vix a limine diuinam Astronomiam salutauerint, se pro lummis Artificibus venditare non erubescunt, hancque maxime (si quae alia) liberalem Scientiam, sui questus causa, deprauare, & negligenter excolere, lucri & laudis loco ducunt.

Vt autem de ea Artis parte, quae motus & reuolutiones orbium coelestium considerat (quae etsi a multis excellentibus viris, summo & indefesso studio elaborata est:

hactenus tamen exquisite & perfect a nullo inuenta) nihil hoc loco dicam:

altera sane, quae effectus & influentiam syderum, diuino potius quam humano ingenio scrutatur, Dij boni, quam indigne, quam negligenter, quam quesiuoso & turpi abusu, hodie, a plerisque tractatur.

Genethliaca enim consideratio, quas ex positu syderum pendet, hominem cum primum vitales imbibit auras, excipiente, tota fere deprauata est, tota in abusum redacta, tota nulla experientia, vt par erat, sed futili autoritate (quae, vt in aliis humanis cognitionibus:

ita in Mathematicis, omnium minime locum habet) a suis cultoribus exercetur.

Meteorologica vero, quae coeli, in foecunda aeris regione, varios foetus considerat, non solum non satis exulta est: sed insuper etiam, ita hodie passim prostituitur, vt imperitum quoque vulgus non lateat, quam sint vani & futiles annuorum Prognosticorum Artifices.

De harum vtriusque abusu & deprauatione, latius aliquando disseruimus, in libello quem inscripsimus CONTRA ASTROLOGOS PRO ASTROLOGIA.

For these show not the cheapness of art, but their own ignorance:

nor is a judgment about the arts to be established from the opinion of those who do not know them.

It is true that this excellent consideration of the heavenly bodies has been learned by the worshipers of the Art themselves, and that it is not cultivated with equal care, I do not think it should be borne in mind.

For many, when they have scarcely greeted the divine Astronomy from the threshold, are not ashamed to sell themselves as mere Artificers, and lead this most (if anything else) liberal Science, for their own gain, to disparage it, and neglect to cultivate it, instead of profit and praise.

But concerning that part of Art, which considers the movements and revolutions of the celestial spheres (which, although it has been elaborated by many excellent men, with great and tireless diligence:

so far, however, exquisitely and perfectly found by no one) I will say nothing in this place:

the other, of course, which examines the effect and influence of the stars, with divine rather than human intelligence, the God of good, how unworthily, how negligently, how grudgingly and basely abused, is treated by most people today.

For the genethlic consideration, which depends on the position of the stars, when a man first imbibes the vital airs, receiving him, is almost entirely distorted, entirely reduced to abuse, entirely without experience, as it was equal, but with a futile authority (which, as in other human cognitions:

so in mathematics, it has the least place of all) practiced by his worshippers.

Meteorology, on the other hand, which considers the various fetuses of the sky, in the fertile region of the air, is not only not sufficiently developed:

but in addition, it is so prostituted today that the common people do not hide how vain and futile are the Artificers of the annual Prognostics.

Of the abuse and misrepresentation of both of these, we discussed at length at some time, in the pamphlet which we wrote AGAINST ASTROLOGERS FOR ASTROLOGY.

De posteriori vero, & Meteorologica, etsi nunc, perfecte omnia fundamenta, omnesque rationes non excutere: tamen exemplar aliis insequendum (amicorum sollicitationibus impulsus) prae oculis ponere constitui.

Quali autem ordine, & quibus rationibus, hunc laborem absoluerim, nunc commemorabo, vt melius nostri instituti percipiatur ratio.

p.37

Manifestum est, aeris qualitatem, post Luminarium configurationes euidenter, sensibilibus alterari.

Quapropter ad singula momenta, Nouiluniorum, Pleniluniorum, & intermediarum Quadraturarum, coeli siderumque positus, ordinaui:

& non solum ad haec:

sed etiam ad medias Quadraturas (quae octaua coeli parte dissident) idem tentare ausus fui:

idque non solum, propria & multiplici experientia, edoctus: sed, Veterum auctoritate vna id comprobante, feci.

Testatur enim Plinius, naturalis Historiae libro secundo, Veteres, considerasse quartam Lunam a Solis congressu, & iuxta illam iudicium tulisse.

Ptolomaeus etiam asserit, ante tres fere dies, & nonnunquam post tres exaequati itineris Lunaris ad Solem, omnium tempestatum significationes existere solere.

Quae tempora, incidunt in configurationis Octogonicas loca.

Adde, quod veteres Astrologi, Lunae configurationes & habitus, tunc praesertim considerandas esse statuerunt, quando Luna esset in Athacir, quo nomine, interualla ipsius a Sole octogonica significabant:

vt nihil dicam de Crisium Indicatione in morbis animaduertenda, quae etiam dimidias quadraturas beneficio motus Lunaris obseruat.

Of the latter truth, and Meteorological, even now, do not completely shake off all the foundations and all the reasons: nevertheless, I decided to set before my eyes the example that others should follow (influenced by the persuasion of friends).

But in what order, and by what reasons, I will complete this work, I will now mention, that the reason of our institution may be better understood.

p. 37

It is evident that the quality of the air, visible after the Luminarium configurations, is perceptibly altered.

Accordingly, at each moment, of the New Moons, Full Moons, and the intermediate Quadrature, placing the heavens and the stars, I ordered:

and not only to these:

but I also ventured to attempt the same at the mid-quadratures (which differ by the eighth part of the sky):

and not only that, he was taught by his own and many experiences:

but, confirming this by the authority of the ancients, I did.

For Pliny testifies, in the second book of his Natural History, the Ancients, that he considered the fourth Moon in conjunction with the Sun, and according to it brought judgment.

Ptolemy also asserts that, before about three days, and sometimes after three equals of the Moon's journey to the Sun, the meanings of all weathers usually exist.

These times fall within the octagonal configuration.

In addition, the ancient astrologers determined that the configurations and habits of the Moon should be considered especially when the Moon was in Athacir, by which name they signified its octagonal intervals from the Sun:

for I shall say nothing of the Indication of the Crisis to be observed in diseases, which also observes the half-quadratures with the benefit of the Lunar movement.

Et quamuis, quidam Medici, alias rationes Crisium, quam ex Lunae transitu statuunt, ab inferiori videhct ipsius Microcosmi Astronomia:  
tamen non dubium est, hanc, cum superiori consensum habere.

Tempora autem harum Solis & Lunae octogonicarum configurationum, non ex vsitatis coelestium motuum Tabulis, siue Alphonsinis, siue Copernianis, aut vllis aliis, mutuati sumus:  
sed per proprias, in vtriusque Luminaris cursu, aliquot praecedentibus annis, factas obseruationes, illa emendauimus:  
vt non dubitem, tempora Zysigiarum luminarium, a nobis assignata, propius ad veritatem coelestis normae, accessura, quam ea, quae ex Tabulis vel Ephemeridibus quibusue petuntur.

Quam enim sensibilter, haec, a scopo aberrant, ostendunt Eclipsium (vt de coeteris taceam) obseruationes, suis calculis non exacte correspondentes.

Quemadmodum nos CATALOGO OBSERVATIONUM COELESTIUM, per integrum decennium elapsum, factarum, & inposterum (si Deo ita placuerit) continuendarum, aliquando manifestabimus:  
& non solum in motu luminarium:  
sed etiam reliquarum errantium inerrantiumque stellarum, Martis praesertim & Mercurij, multum adhuc latere scrupuli, ostendemus.

p.38

Ad haec autem tempora Nouiluniorum, Pleniluniorum, & Quadraturarum, integrarum, mediarumque, coeli & stellarum positum defignauimus:  
non per duodenariam ccelestis Machinae distributionem, vt communiter fieri solet:  
sed veluti octogenariam luminarium in Zodiaco configurationem perpendendam duximus:  
ita etiam singulis hisce Zysigijs, octogenariam totius cceli diuisionem attribuere, operepraecium visum fuit:  
idque ea ratione absoluimus, vt singuli coeli quadrantes, Meridiano & Horizonte intercepti, non trifariam, sed bifariam, searentur.

And although some of the Medici determine other reasons for the Crises than from the transit of the Moon, the Astronomy of the Microcosm itself can be seen from below:  
yet there is no doubt that this has an agreement with the superior.

But the times of these octagonal configurations of the Sun and the Moon, we have not borrowed from the regularity of the celestial motions of the Tables, either of Alphonsus, or of Copernicus, or any other:  
but through our own observations, made in the course of both Luminaris, some previous years, we corrected them:  
for I have no doubt that the times of the luminaries of the Zysiges, assigned by us, will be closer to the truth of the heavenly norms, than those which are sought from the Tablets or the Journals in any way.

For how sensibly these things, straying from their aim, show the eclipse (not to mention the rest) by observations not exactly corresponding to their calculations.

In the same way, we will at some time make manifest the CATALOG OF CELESTIAL OBSERVATIONS, during the entire decade that has passed, made, and (if it so pleases God) to be continued:  
and not only in the motion of the luminary:  
but also of the rest of the wandering and errant stars, especially Mars and Mercury, we will still show a great deal of scruples on the side.

p. 38

And for these times we have determined the positions of the New Moons, Full Moons, and Quadratures, wholes, and middles, of the heavens, and of the stars:  
not by the twelve-denary distribution of the heavenly machine, as is commonly done:  
but as an octogenarian luminary in the Zodiac we have decided to consider the configuration:  
so also it was considered a meritorious act to attribute to each of these Zysigijs the octogenarian division of the whole ccele.  
and we absolved this by that reason, that each of the four quadrants of the sky, intercepted by the Meridian and the Horizon, would intersect not threefold, but twofold.

Rationes autem huius diuisionis octogonicae, habemus amplissimas:

inter quas, praeterquam quod loca media inter Horizontem, & Meridianum, post horum circulorum limites, sint maximi roboris (dimidium enim angulum rectum in centro Vniuersi efficiunt) quotidianus insuper Oceani affluxus & refluxus, etiam non obscure testatur, locis, Meridiano Horizontique intermedijs, multum inesse efficacias.

Cum enim Luna, motu primi mobilis, eo quotidie peruenerit, Oceanus statum suum obseruare solet.

Quamuis non ignorem, alios, alias causas huius reciproci maris fluxus, constituere, idque ex inferiori natura & elementari Astronomia:

eas tamen, cum superioribus, quibus omnia inferiora parent, consensum habere ( vt supra quoque in Crisium mentione testatus sum) mihi dubium non est.

Modum vero huius diuisionis octogonicae, non per Zodiacum, vt plerique Arabes, a suis polis:

nec per Aequatorem a propriis polis, vt Albategnius:

nec per eundem Aequatorem ab intersectionibus Horizontis & Meridiani, vt nostra aetate Regiomontanus factitauit, exequuti sumus:

sed veluti totum coelum hac in reconsiderandum venit, sic etiam diuisionem toti coelo aequaliter & conformiter competentem, instituimus, nulla habita ratione Zodiaci vel Aequatoris, tanquam imaginariorum, in coeli rotunditate, circulorum.

Absoluimus autem hanc diuisionem, per duos circulos in sphaera maximos, mutuis Horizontis & Meridiani sectionibus, inuicem ad angulos rectos, coincidentes, & spacia coeli, eidem Horizonti Meridianoque intercepta, bifariam, in interualla aequalia diuidentes.

Similem quoque in duodenaria coeli distributione obseruamus rationem, nisi quod hic, dicta spacia Horizonti Meridianoque interiecta, non bifariam, sed trifariam, aequaliter, per similes circulos intersectioni mutuae Horizontis Meridianique coincidentes, diuisionem instituere oporteat.

Now we have the most extensive reasons for this octagonal division:

among which, besides the fact that the middle places between the Horizon and the Meridian, after the limits of these circles, are of the greatest strength (for they form half a right angle in the center of the Universe), moreover, the daily influx and ebb of the Ocean, is also not obscurely witnessed, in the places between the Meridian and the Horizon, much to be effective.

For when the Moon, by the motion of the first mobile, reaches it every day, the ocean usually observes its position.

Although I am not ignorant of establishing other, other causes of this reciprocal flow of the sea, and that from the lower nature and elementary Astronomy:

I have no doubt, however, that they are in agreement with the superiors, to whom all the inferiors are born (as I have also testified above in the mention of the Crisis).

But the mode of this octagonal division, not by the Zodiac, as most Arabs do, from their poles:

nor through the Equator from the proper poles, as Albategnius:

nor did we proceed through the same Equator from the intersections of the Horizon and the Meridian, as the Regiomontanus did in our age:

but as the whole heaven comes to be reconsidered here, so also we establish a division equally and conformably competent to the whole heaven, without taking into account the Zodiac or the Equator, as imaginary, in the roundness of the heavens, circles.

Now we complete this division, by means of the two largest circles in the sphere, the mutual sections of the Horizon and the Meridian, in turn at right angles, coinciding, and the spaces of the sky, intercepted by the same Horizon and the Meridian, bifurcate, dividing into equal intervals.

Let us also observe a similar system in the twelvefold distribution of the sky, except that here, the said spaces between the Horizon and the Meridian, it is necessary to establish a division, not bipartite, but tripartite, equally, through similar circles coinciding with the mutual intersection of the Horizon and the Meridian.

De toto autem hoc negotio firmas & sufficientes Demonstrationes attulimus, in tractatu, quem DE VARIIS ASTROLOGORVM IN COELESTIVM DOMORVM DIVISIONE, OPINIONIBVS, EARVMQVE INSUFFICIENTIA inscripsimus:

vbi firmissimis rationibus demonstrauiamus, coeli diuisionem, tam per zodiacum modo aequali, quam per Aequatorem, siue Albategnij siue Regiomontani via, quam vocauit Rationalem, Mathematicae harmoniae consonam, minime esse:

aliamque, sufficientibus rationibus & multa experientia stabilitam, in harum locum restituimus, supputatis etiam Tabulis, quarum beneficio, executioni numeratorise, hoc negotium mandari possit.

p39

Infra has octogonicarum zysgiarum coeli figuras, breuem & succinctam singularum figurarum, Astrologicam considerationem, subiunximus.

Et primo, dominantes stellas, quae videlicet, plurimas praerogatiuas in loco Luminarium, & angulo sequente, tum etiam Horoscopo, obtinent, annotauiamus: has, vno nomine, more Arabum, Almuten appellamus.

Adiunximus etiam Dominum horae inaequalis: eo quod veteres Astrologi, plurimum tribuebant dominis horarum, adeo, vt dierum denominationem ab illis mutuari non dubitarint.

Sed dimensiones illarum horarum, non vulgari ratione (quae diei artificialis duodecimam portionem vni horae tribuit) exequuti sumus: hic enim modus, friuolis rationibus fundatur, parumque experientiae consonat: sed subtiliori quadam via & peculiari Methodo, hanc diuisionem aggressi, singulas etiam horas, eiusdem diei, inuicem collatas, reddidimus inaequales.

Atque haec diuisio, & firmioribus rationibus, & maiori experientia fundatur, quam prior, & vulgaris horarum inaequahum distributio: vt in tractatu nostro, De horis zodiaci inaequalihus, quas Planetarias vocant, abunde demonstrauiamus:

And concerning this whole matter we have brought forth firm and sufficient Demonstrations, in the Treatise, which we wrote ON THE DIVISION OF VARIOUS ASTROLOGORS IN THE CELESTIAL HOUSES, OPINIONIBVS, EARVMQVE INSUFFICIENCY:

by which we have shown by the most solid reasonings, that the division of the heavens, both by the zodiac in an equal manner, and by the Equator, either by the way of the Albategni or of the Regiomontani, which he called the Rational, is not in the least consonant with the harmony of mathematics:

and another, established by sufficient reasoning and much experience, we restore in their place, supposing also the Tables, with whose favor, the execution of the numerator, this task can be ordered.

p39

Below these figures of the octagonal zysygies of the sky, we have subjoined a brief and concise astrological consideration of the individual figures.

And first, we noted the dominant stars, which obviously hold the most prerogatives in the position of the Luminary, and in the following angle, as well as in the Horoscope: We call these by one name, after the Arab fashion, Almuten.

We have also added to the Lord of unequal hours: because the ancient astrologers attributed a great deal to the lords of the hours, so much so that they did not hesitate to borrow the denomination of days from them.

But the dimensions of those hours have not been worked out by the common method (which gives the artificial day the twelfth portion of one hour): for this method is founded on frivolous reasonings, and accords with little experience: but by a more precise way and by a particular method, having attacked this division, we rendered even the individual hours of the same day, successively collated, unequal.

And this division is based on firmer reasonings and greater experience than the previous and popular unequal distribution of hours: For in our treatise, we have amply demonstrated the unequal hours of the zodiac, which are called Planetary:

adiunctis insuper Tabulis, ex quibus singularum horarum quantitas, per omnes totius anni dies, facile depromi, & negotium hoc numeris absolui possit.

Post Planetas, figurae ipsius & horae Almuten existentes, ascripsi etiam, cum quibus fixis, ☾, tempore eius Zysigiae commoratur, & quorum Planetarum naturam illae referant:

vnaque adiunxi defluxus & applicationes ☾:

a quo videlicet Planeta recedat, & cui proxime accedat, siue corpore, siue quavis configuratione alia.

Demum, & mansiones Lunares, etsi a quibusdam repudiatas, tamen non negligendas duxi:

eo quod omnes veteres Astrologi, mansiones Lunae, quas 28, ex diebus suae reuolutionis siatuerunt, magni semper fecerunt.

Sed initium harum mansionum, non a 20 ♈ deduximus, vt communiter modernis Astrologis mos est:

sed ab ipsa prima stella asterismi Arietis, a qua prima mansio nomen habet, quae ab aequinoctio verno hoc anno remouetur 27 P 5/6, exordium coeterarum Mansionum instituimus.

Falluntur enim moderni Astrologi, qui vtuntur iisdem hmitibus Mansionum, quibus Veteres, quorum tempore, prima stella Arietis, fuit in 20 fere gradu Arietis:

at nunc, ob Aequinoctij praecessionem, nostra aetate, octo fere gradibus ab initio Arietis nonae sphaerae remotior.

Postremo, ex his, breuem coniecturam, de aeris siatu, illi Zysigiae competentem, subiunxi.

Atque hactenus octogonicarum figurarum rationem, eorumque quae his infra scripta sunt, satis explicatam esse arbitror.

Praemisimus autem his, coeh, ad tempora octogonicarum configurationum Solis & Lunae octogonarijs & aequalibus constitutionibus, figuras octo: in quibus, positus coeli & syderum, ad tempora Solstitiorum & Aequinoctiorum, item Nouiluniorum vel

Tables are also attached, from which the quantity of individual hours, for all the days of the whole year, may be easily calculated, and this task may be accomplished by numbers.

After the Planets, the figures of Almuten, and the hours of Almuten, I have also written, with which fixed, ☾, in his time Zysigia resides, and the nature of which Planets they refer to: I have attached all the leaks & applications ☾: from which indeed the Planet recedes, and to which it approaches nearest, either in body or in any other configuration.

Finally, and the Lunar mansions, though rejected by some, yet I brought them not to be neglected:

because all the ancient astrologers always made great the mansions of the Moon, which they occupied from the 28th day of their revolution.

But we have not deduced the beginning of these periods from 20 ♈, as is generally the custom of modern Astrologers:

but from the very first star of the asterism Aries, from which the first mansion takes its name, which will be removed from the spring equinox this year, 27 P 5/6, we establish the beginning of the other Mansions.

For the modern astrologers are mistaken, who follow the same rules of the mansions as the ancients, in whose time the first star of Aries was at about the 20th degree of Aries:

but now, owing to the precession of the Equinoxes, in our age, it is nearly eight degrees removed from the beginning of the ninth sphere of Aries.

Finally, from these, I have attached a short conjecture, about the brass siatus, which was competent to that of Zysigia.

And so far I think that the account of the octagonal figures, and what is written below them, has been sufficiently explained.

Now we have preceded these, to the times of the octagonal configurations of the Sun and the Moon, with the octagonal and equal constitutions, the eight figures:

in which, placing the heavens and the stars, we designated the times of the solstices and equinoxes, as well as the new moons or full moons, immediately preceding these:



Pleniluniorum, hasc immediate antecedentium, designauimus:

vt generalis Quartarum anni, ex his, status cognosci possit: diuisionemque hac in parte retinuimus duodenariam: sed ea ratione institutam, qua fieri oportere prius dixi.

Momenta vero temporum, cum Sol cardinalia puncta ingreditur, per nostras, in motu Solis obseruationes, etiam correximus.

Adeo quod non dubitauerim, Solstitium Hybernum, Alphonsina supputatione decem ferme horis serius, Prutenica vero, ad quintam vsque horam citius consittuere.

Aequinoctium autem Vernum, nobis, Alphonsinam rationem ad dimidium ferme diem, excedit: cum Prutenicam, septem horis anteuertat: Solstitium Aestiuum, plus quatuor horis vltra priorem Alphonsi calculum produximus: at Prutenicis Tabulis, duas ferme horas, detraximus.

Aequinoctium demum Autumnale, Alphonsinis Tabulis sesquialtera hora vltius: Prutenicis vero, dimidia circiter hora prius, constituendum iudicauimus.

Horarum minutias, in his differentijs consulto praetermitto.

Vtinam enim eo vsque cursus solaris certitudo nobis cognita esset, vt vel in horis, certi esse possemus: de minutijs certe non multum altercaremur.

Quamuisvero, admodum sit difficile, imo pene impossibile, Solaris cursus normam adeo exquisite & scrupulose cognitam habere, vt inde minutum temporis, quo aliquod Zodiaci punctum ingreditur, sciri possit (Sol enim, etiam velocissimus, spacio vnus horae, vix tria minuta absoluit, nullo instrumento, vel maximo, animaduertenda) tamen confido, tempora Solstitorum & Aequinoctiorum a nobis annotata, propius motui Solis correspondere, quam ea, quae communiter, ex Tabulis vel Ephemeridibus petuntur.

that the general state of the fourth year may be known from these:

and in this part we retained the duodenary diuision: but it was instituted in the manner in which I said before that it should be done.

But the moments of the seasons, when the Sun enters the cardinal points, we have also corrected by our obseruations on the motion of the Sun.

So much so that I had no doubt that the Hibernian solstice, according to Alphonsina's calculation, would be nearly ten hours later, but that of the Prutines, would set at the fifth hour or sooner.

But the vernal equinox, for us, exceeds the Alphonsine system by half a firm day: with Prutenica, seven hours ahead:

At the summer solstice, more than four hours later, we produced Alphonse's previous calculus: at the Prutenic Tables, we took nearly two hours.

Finally, the autumnal equinox, Alphonsini's Tables six hours later:

As for Prutenici, about half an hour before, we decided to set up.

I deliberately pass over the details of the hours in these differences.

For if only the certainty of the course of the sun were known to us by that time, even in hours, we could be sure: We would certainly not argue much about the minutiae.

However, it is very difficult, nay, almost impossible, to have the course of the Sun so accurately and scrupulously known, that from it the minute of time at which any point of the Zodiac enters can be known instrument, or the greatest, to be noticed) I trust, however, that the times of the Solstices and Equinoxes observed by us, correspond more closely to the motion of the Sun, than those which are generally sought from Tables or Journals.

Nec iudicium figurarum illarum, tam ex cardinum coeli & primi mobilis constitutione, quam ex proprijs Planetarum locis & configurationibus, instituimus: admoniti ex dubio illo Aequinoctiorum Solstitiorumque tempore.

Interim tamen, non desunt aliqui, summo risu excipiendi, qui audent vsque ad scrupula prima, secunda, & tertia, & plus si velles, haec momenta iactare: cum saepe ad dimidium diem (si coelum introspicere scirent) se aberrare cernerent.

Imo vero, nonnulli, congressus superiorum Planetarum, Saturni quidem & Iouis, in horas scrupulo praefinire, & ex constitutione coeli, quae tunc est, de multis annis futuris, iudicium ferre non erubescunt: cum calculus Alphonsinus in postrema, Saturni & Iouis, magna coniunctione, per integrum mensem aberrauerit: Prutenicus, qui in horum motu est exactior, coeloque propior, vix diem, nedum horam vel scrupulum attigit, vt diligenti obseruatione anno 1563. didicimus.

O audaces Astronomos.

O exquisitos & subtiles calculatores, qui Astronomiam in Tugurijs & popinis, vel post fornacem, in libris & chartis, non in ipso coelo (quod par erat) exercent.

Plerique enim ipsa sidera (pudet dicere) ignorant.

Sic itur ad astra.

p.41

Post coeli & siderum positus, temporibus octogonicarum Solis & Lunae configurationum competentes, subiunximus Ascendentis, Nouilunij, Plenilunij, intermediarumque Quadraturarum, ad sequentia Planetarum loca, Aspectus, & Antiscias, nec non ad praecipua quaedam fixa sidera, Directiones:

Nor do we establish the judgment of those figures, both from the hinges of the heavens and the constitution of the first mover, and from the proper positions and configurations of the planets: admonished from doubt at that time of the Equinoxes and Solstices.

In the mean time, however, there are not lacking some, to be received with the utmost laughter, who dare to flaunt the first, second, and third scruples, and more, if you wish, these moments: when often for half a day (if they knew how to look into the sky) they saw that they were going astray.

Nay, indeed, some are not ashamed to predetermine the meeting of the superior planets, indeed of Saturn and Jupiter, in hours scrupulously, and from the constitution of the heavens, which is then, to pass judgment on many years to come. when the calculation of Alphonsinus in the latter, by the great conjunction of Saturn and Jupiter, went astray for a whole month: Prutenicus, who is more exact in his movement than these, and nearer to heaven, scarcely reached a day, let alone an hour or a scruple, as we learned by careful observation in the year 1563.

O bold Astronomers.

O exquisite and subtle calculators, who practice Astronomy in huts and restaurants, or behind the stove, in books and papers, not in the sky itself (which was equal).

For most people (he is ashamed to say) do not know the stars themselves.

So we go to the stars.

p. 41

Placed after the heavens and the stars, competent at the times of the octagonal configurations of the Sun and the Moon, we have joined the Ascendants, the New Moons, the Full Moons, and the intermediate Quadratures, to the following places of the Planets, Aspects, and Antiquities, and also to certain principal fixed stars, Directions:

vt diurnae tempestatum alterationes, hinc praesciri possent.

Directiones enim, quantum in Astrologia habeant ponderis, quamque sint totius artis nucleus, neminem in ea Mathematicum parte versatum, ignorare arbitror.

Quemadmodum vero in Genethliacis praedictionibus, Directionum mensura ita fieri solet, vt quantus sit motus Solis diurnus (qui fere semper vnum gradum attingit) tantum spacium de Aequatore, vni anno tribuatur:

ita nos, hic, non quidem per Solem, sed ex Lunae motu diurno, arcum Aequatoris vni diei competentem, mutuati sumus:

idque non iuxta aequalem & simplicem Lunae cursum, sed verum, & singulis diebus diuersum ac inaequalem, vt etiam inaequalia, alijs atque alijs diebus oriantur Aequatoris interualla.

In Directionibus enim, siue tempora ex motu Solis, siue Lunae, aut etiam reliquorum Planetarum metiamur, eorum verus motus & inaequalis, non simplex ille, ab Artificibus tantum, vt verus innotesceret, excogitatus, obseruandus est.

His praemissis, ad singulos mensium dies, Solis ortum & occasum, coorientesque & cooccidentes fixas, siue matutino, siue vespertino, ortu & occasu, annotauimus.

Nec Planetarum & quarundam praecipuarum fixarum ortus & occasus Heliacos praetermisimus: cum videlicet radios Solares ingressuri, quasi emori, vel ab his liberati, mundo denuo nasci, conspiciuntur.

Arcus autem apparitionum & occultationum stellarum, ex Ptolomaeo mutuati sumus.

Quamuis non ignorem, hos, non satis certos esse, nec in omnibus eiusdem etiam magnitudinis stellis locum habere, propter variam earum ab Ecliptica remotionem, & insiti luminis diuersam capacitatem:

noluimus tamen a Veterum sententia hac in parte recedere, cum ipsimet nihil certi per obseruationes hic compertum habeamus.

for example, the daily changes of the weather could be predicted from here.

For directions, as much weight as they have in Astrology, and as they are the nucleus of the whole art, I think that no one engaged in that part of mathematics is ignorant.

Just as in Genethlia's predictions, the measurement of directions is usually done in such a way that the daily movement of the Sun (which almost always reaches one degree) is given only one space from the Equator in one year:

thus we, here, not indeed through the Sun, but from the diurnal motion of the Moon, the arc of the Equator competent for one day:

and this not according to the equal and simple course of the Moon, but true, and different and unequal each day, that is, even unequal, on other days and on other days the intervals of the Equator rise.

For in the Directions, whether we measure the times from the motion of the Sun, or of the Moon, or even of the rest of the Planets, their true and unequal motions, not that simple one, must be observed only by the Artificers, as if they were known, contrived, and true.

With these preliminaries, for each day of the month, we noted the rising and setting of the sun, and the east and west fixed, whether in the morning or in the evening, rising and setting.

Nor have we omitted the rising and setting of the Heliacos of the Planets and of some of the principal fixed points: when, indeed, the solar rays are about to enter, they are seen, as it were, to die, or, freed from them, to be born anew into the world.

And the arc of the apparitions and concealments of the stars, we have borrowed from Ptolemy.

Although I am not ignorant of the fact that these are not quite certain, nor that they have a place in all stars even of the same magnitude, on account of their varying removal from the Ecliptic, and of the different capacity of the internal light:

We do not, however, want to depart from the opinion of the ancients in this respect, since we ourselves have found nothing certain by observation here.

Spero autem ortus & occasus heliacos stellarum, a nobis assignatos, si non in ipsum diem, saltem, non diu ante vel post, incidere.

Lunae quoque, ad singulos dies, ortus & occasus, praecipuasque fixas cum illa orientes & occidentes, non piguit annotare.

Quae res non caruit molesto laboris taedio.

Luna enim, ob triplicem in ortu & occasu insiabilitatem, ex motu videlicet proprio inaequali longitudinis, & inaequali quo ad latitudinem, diuersorumque eiusdem etiam quantitatis Zodiaci arcuum, diuersa ascensione & descensione, prognatam, tempora ortuum & occasuum reddit inaequalia, & inquisitione laboriosa.

Nolui tamen hac in parte, ob laboris difficultatem, operam denegare.

p.42

Consentaneum enim est, quod veluti ortus & occasus stellarum cum Sole & reliquis Planetis, plurimum in varianda aeris temperie, habent potestatis: sic etiam earundem cum Luna ascensus & descensus, non carere euidenti effectui.

Luna enim Elementari mundo proxima, plurimum praeter ceteris Planetis, in haec inferiora iuris habet, & reliquorum omnium, ad nos, tanquam internuncia, decreta adferre solet.

Reliquarum insuper errantium stellarum, cum inerrantibus exortus occasusque, & nonnullibi, coeli etiam mediationes adscripsimus.

Nam & hae, multum habent iuris in alteranda aeris constitutione.

Nec (vt in Sole fit) ad certas dies, singulis annis recurrunt, vt neque in Luna, ob eius cursus instabilitatem, fieri necessarium est.

Demum etiam, mutuas Planetarum, tam inter semetipsos, quam ad praecipuas fixas, configurationes, suis diebus correspondentes, assignauimus.

I hope, however, that the rising and setting of the heliacal stars, assigned by us, will fall, if not on the day itself, at least not long before or after.

He did not hesitate to observe the rising and setting of the moon, and the rising and setting of the moon for each day, and the principal fixed points with it, rising and setting.

This matter was not wanting in the tediousness of labor.

For the moon, because of its threefold instabilities in rising and setting, from its own motion of unequal length, and unequal as to latitude, and of the various arcs of the Zodiac of the same size, with different ascent and descent, prognathized, renders the times of rising and setting unequal, and a laborious inquiry.

However, I did not want to refuse to work in this part because of the difficulty of the work.

p. 42

For it is consistent that the rising and setting of the stars, together with the sun and the rest of the planets, have a great power in varying the temperature of the air: so also the same as the rising and setting of the Moon, do not fail to have an evident effect.

For the moon, which is nearest to the elementary world, has much more authority than the rest of the planets, and is wont to bring the decrees of all the rest to us, as if it were an intermediary.

Moreover, we have ascribed to the rest of the wandering stars, the rising and setting of the wandering stars, and in some places also the mediations of the heavens.

For these also have much power in altering the constitution of the air.

Nor (it is done in the Sun) do they return to certain days every year, as it is not necessary to do it in the Moon, on account of the instability of its course.

Finally, we have also assigned the interactions of the planets, both among themselves and to the main fixed configurations, corresponding to their days.

Nec eorundem mutuas Antiscias, quas habent duplices, praetermisimus.

Nam Antisciarum non minor quam Aspectuum, est efficacia.

Hae enim, cum sint loca, aequaliter a punctis Tropicis aut Aequinoctialibus, remota, eandem ab Aequatore observant declinationem, similesque arcus diurnos & nocturnos describunt.

Eas autem Antiscias quae respectu Aequinoctiorum distant, Ptolomaeus, Imperantes & Obsequentes appellavit, quas nos tali caractere ☉ insignivimus: reliquas vero, a punctis Tropicis remotas, Intuentes dixit, easque hoc ☊ signo notavi.

Hinc, Lunae quoque, cum singulis quinque Planetis, Aspectus Oppositos, Quadratos, & Coniunctionem, vnaque Antiscias apposui.

Et tandem ex praedictis omnibus simul collatis causis, aerae, consuetudinem, singulis diebus competentem, probabili coniectura erutam, adscripsimus.

Postremo, post mensium & dierum descriptionem, adiunxi Eclipsis Lunae calculum, quae in fine huius anni contingit, ex Tabulis Prutenicis supputatum, vt studiosos huius Artis, ad diligentiorum, quam ex Ephemeridibus, Eclipsium inquisitionem invitarem.

Adscripsi etiam tempora huius Eclipsis, tam iuxta Alphonsinam quam Purbachianam rationem: & propriam quoque sententiam, de tempore huius deliquij, ex observationibus nostris in motu luminarium, subiunxi.

Tandem etiam breue iudicium Astrologicum de effectibus ipsius Eclipsis, addidi, ex Ptolomaei doctrina desumptum.

Retuli autem haec omnia, ad Longitudinem & Latitudinem DANIAE Patriae nostrae: quia, etsi omne solum forti patria est, vt piscibus aequor:

Nor have we omitted the mutual Antiscias, which they have twofold.

For the effectiveness of Antiscience is not less than that of Aspects.

For these, being places equally distant from the Tropic or Equinoctial points, observe the same declination from the Equator, and describe similar arcs of day and night.

But Ptolemy called those Antiquities which are distant from the Equinoxes, Imperants and Obedients, whom we have distinguished by such a character: but the rest, removed from the points of the Tropics, he said to the Observers, and I marked them with this sign ☊.

Hence, to the Moon also, with each of the five Planets, I have placed Opposite Aspects, Squares, and Conjunctions, and each of the Antiquities.

And finally, from all the aforesaid causes put together, we have ascribed to the wind, the assembly, competent for each day, plucked from a probable conjecture.

Finally, after the description of the month and days, I added a calculation of the Eclipse of the Moon, which occurs at the end of this year, calculated from the Prutenic Tables, so that the students of this Art, I would invite a more careful investigation of Eclipses than from the Journals.

I also recorded the times of this eclipse, both according to the Alphonsine and Purbachian accounts: And I have also attached my own opinion, as to the time of this error, from our observations on the movement of the luminary.

Finally, I also added a brief astrological judgment about the effects of the Eclipse itself, taken from the teaching of Ptolemy.

And I returned all these things to the Longitude and Latitude of our Country DENMARK: for although every soil is the country of the strong, I am equal to the fishes:

tamen nos plurimum debemus illi loco, & Reipublicae, vbi nati & educati sumus, & vnde alimur, nisi ingratitude vitium incurrere velimus.

Praesupposui autem eleuationem Poli 56 praecise Graduum, eo quod Hasnia, Metropolis Regni, Latitudinem obtineat 55 partium & 40 minutorum, iuxta nostram obseruationem.

Longitudinem vero constitui esse, 35 Graduum.

Tot enim sere gradibus, noster meridianus (meo iudicio) remouetur ab occasu.

p.43

Volo autem candidum Lectorem admonitum, ne nimis exquisite, certis diebus, has Metheorologicas praedictiones intelligat:

tum quod muha desiderentur in ipsis motibus & effectibus siderum inquirendis:

tum etiam, propter materiei inferioris fluxibilitatem, & incertas Transplantationum vicissitudines :

vnde siderum resoluti fructus, nonnunquam tardius, aliquando vero celerius maturescunt.

Si vero, nonnunquam (vt facile in tam perplexo negotio fieri potest) hallucinati fuerimus, nolo, vt quis Arti, sed nobis, culpam imputet.

Quam enim sit difficilis, quam obscura, quam nondum penitus inuenta, haec, de aerae Mutationibus, Astrologiae pars, experiuntur illi, qui totam aetatem in hoc studio absumserunt, nedum nos, qui hasce laborum similia Primitias, nunc primum edimus.

Cum insuper, inferiora & terrestria astra, quae non minus quam superiora, aeris alterationem inducunt (sunt enim tanquam matres a superioribus impregnatae) magnam, in alijs atque alijs terreni orbis partibus, diuersitatem, obtineant:

coelom vero vnicum & sibi simile:

necessarium erit, vnum & eundem siderum positum, in diuersis terrae partibus, non vnum & idem operari.

yet we owe a great deal to that place, and to the Republic, where we were born and brought up, and whence we are nourished, unless we wish to run into the vice of ingratitude.

And I presupposed the elevation of the Pole to be exactly 56 Degrees, because Hasnia, the Metropolis of the Kingdom, has a Latitude of 55 parts and 40 minutes, according to our observation.

I determined the length to be 35 degrees.

For by so many steps, our meridian (in my opinion) will be removed from the west.

p. 43

But I would like to warn the candid reader not to understand too precisely, on certain days, these meteorological predictions:

and that they were wanting in the very motions and effects of the stars;

and also, on account of the fluidity of the lower matter, and the uncertain vicissitudes of the transplants:

Whence the fruit of the star, which has been dissolved, ripens sometimes more slowly, but sometimes more quickly.

If, indeed, we have sometimes been hallucinated (which is easily possible in such a complicated business), I do not want anyone to impute the fault to Arti, but to us.

For how difficult, how obscure, how not yet thoroughly discovered, this part of Astrology, of the Changes of the Aura, is experienced by those who have spent a whole age in this study, not to mention we, who are now for the first time making the beginnings of such labors.

When, moreover, the inferior and terrestrial stars, which no less than the superior ones, bring about the alteration of the air (for they are like mothers impregnated by the superior ones), they obtain a great diversity in one and another part of the earthly world:

but heaven is unique and similar to itself:

it will be necessary that one and the same star be placed in different parts of the earth, and not one and the same work.

Cumque tota terra, respectu ipsius coeli, non habeat sensibilem magnitudinem, difficile est inferiorum Astrorum cum superioribus consensum vbiq̄ue terrarum cognitum habere.

Atque hinc non minima difficultas (a paucis tamen animaduersa) in praedictione Metheorologica oritur.

Quapropter, non tam hunc laborem suscepimus, vt singulis diebus, aerae mutationes, nos, certo praedicere posse speraremus, quam, vt annotatis, coeli & siderum ad singulas dies, constitutionibus, obseruaremus, quomodo superiora astra hoc in loco cum inferioribus consentirent: qualesque effectus, hic vel ille siderum positus, in hac terrae parte produceret, disceremus: atque per hanc experientiam, in posterum, aliquid certius praedicere de aerae statu possemus.

Hortor autem omnes Metheorologiae deditos, vt simili siudio & labore, singulis annis, siderum positus, suis diebus correspondentes, quemadmodum nos fecimus, denotent.

Hac enim ratione, obseruatione per aliquot annos facta, discent, quid hi vel illi positus siderum, in sua regione, efficient:

& tali modo, praestantissimam hanc Astrologiae partem, quae aerae mutationes considerat, recte excolere, & a vulgi calumnijs asserere poterint.

Vobis autem, inclyti Heroes, Astrorum, quibus in patriam, sedesque beatas os posuit sublime Deus, quocunq̄ue sub axe degitis, & coelo labentia cernitis astra: vobis inquam, hunc nostrum qualemcunq̄ue laborem dedicauius.

Vobis enim solis, non imperito vulgo, alijsque huius Scientiae ignaris, haec conscripsimus: nec lucri aut nominis gratia, vt plerique solent, sed vt vos ad diligentiore huius Metheorologicae artis cultum excitaremus, hunc laborem suscepimus.

And when the whole earth, with respect to heaven itself, has no perceptible magnitude, it is difficult to have the agreement of the lower stars with the higher known throughout the world.

And from here arises not the least difficulty (noticed by a few) in meteorological prediction.

Therefore, we did not so much undertake this work, that we would hope to be able to predict with certainty the changes of the air each day, as, that we would observe, that by observing the heavens and the stars for each day, the constitutions, how the higher stars agreed in this place with the lower ones: and what effects the position of this or that star would produce in this part of the earth, we would learn: and through this experience, in the future, we could predict something more certain about the state of the atmosphere.

Now I exhort all those devoted to meteorology, viz., with similar diligence and labor, that each year, by the position of the stars, they should indicate their corresponding days, just as we have done.

For by this method, by observation made for several years, they will learn what this or that position of the stars will do in their region:

and in this way, they will be able to correctly cultivate this most important part of Astrology, which considers the changes of the aura, and to assert that they are slandered by the common people.

And to you, famous heroes, of the stars, to whom God has set a happy mouth in your country and abode, wherever you live under the axis, and see the stars moving in the sky: I tell you, we have dedicated this one of ours to any kind of work.

For you alone, and not the ignorant common people, and others ignorant of this science, have we written these things: nor for the sake of profit or fame, as most people are wont to do, but in order to arouse you to a more diligent worship of this meteorological art, we have undertaken this work.

Vobis, inquam, viri ingentes, & supra mortalium conditionem nati, hanc nostram sacrauimus operam, de quibus non minus eleganter, quam vere haec cecinit Poeta.

Foelices animae, quibus haec cognoscere primum, Inque domos superas scandere cura fuit.

Credibile est illos pariter vitijsque locisque, Altius humanis exeruisse caput.

Non Venus aut vinum sublimia pectora fregit, Officiumue fori, militiaeue labor.

Nec leuis ambitio perfusaque gloria fuco, Magnarumue fames, sollicitauit opum.

Admouere oculis distantia sidera nostris, Aetheraque ingenio supposuere suo.

Confido autem, hunc nostrum laborem, vobis non futurum ingratum, & plurimum adiumenti in reftituenda Metheorologia allaturum.

Dabo autem operam, vt plura nostri laboris monumenta, aliquando habeatis, & praecipue elaborabo, in restituendis motibus coelestibus, & fabricandis Tabulis, quarum beneficio, motus siderum, apparentijs exquisite respondententes, indagari possint:

quod nullae hactenus editae (ne illae quidem quas viri illustres Copernicus & Reinholdus posteritati in aeternam sui memoriam sacrarunt) ad amussim prastant.

In altera etiam parte Astronomiae, quae effectus siderum considerat, elaborabo:

vt quantum in me est, a mendis & superstitionibus vindicata, suo vigori atque experientiae restituatur.

Spero autem, me, Nutu Dei, hos & alios labores Mathematicos aliquando absoluturum, & gratiae Posteritati consecraturum:

Si mihi tranquillse concedant tempora vitae, Sidera, cultori non inimica suo.

Si non de sera bene posteritate mereri Obstiterit cceptis (vt solet) Aula meis.

To you, I say, great men, and born above the condition of mortals, we dedicate this work of ours, of whom the Poet sang no less elegantly than truly.

Blessed are the souls who were the first to know these things, and were anxious to climb the upper houses.

It is believable that a higher man raised his head against them as well as vices and jokes.

Venus or wine did not break the lofty breasts, The duty of the market, the military labor.

Nor did light ambition and glory drenched with paint, And the hunger of the great, worry the riches.

To move the distance with our eyes to the stars, and to suppose the ether with his wit.

I trust, however, that this labor of ours will not be displeasing to you, and that it will bring a great deal of assistance in the reformation of Meteorology.

But I will endeavor to have more records of our labors, and I will work particularly hard in restoring the heavenly motions, and in constructing Tables, with the help of which, the motions of the stars, corresponding to their appearances, may be traced:

that none hitherto published (not even those which the illustrious men Copernicus and Reinholdus consecrated to posterity in eternal memory of themselves) are at present satisfactory.

In the other part of Astronomy, which considers the effects of the stars, I will elaborate:

as much as is in me, vindicated by lies and superstitions, may be restored to its own vigor and experience.

But I hope, by God's grace, that I shall one day accomplish these and other mathematical labors, and consecrate them to a grateful Posterity:

If the seasons of my life grant me peace, the stars are not enemies to the worshiper.

If it is not of late that posterity will earn well, he will refuse to accept the reception of my Hall.



Si non barbaries arctoi frigida ccelj Reddiderit clausas  
sidera ad alta vias.

Valete.

Ex Musaeo nostro Herrizuadensi Anno 1572 Mense  
Decembri.

Exemplar Diarij, quod hoc loco subijciendum erat, propter  
multiplex & operosum schematum exprimendorum  
artificium, desideratur.

KK: Dec. 30, 2023

If not barbarism arctoi cold ccelj He returned the closed stars  
to the high roads.

Goodbye.

From the Museum of Herrizuadensi in December 1572.

The copy of the Diary, which was to be submitted in this place,  
is wanting, on account of the complicated and laborious art of  
expressing the diagrams.