

THE STORY OF GIOVANNI AND GIOVANNA

By Morten St. George

In 1607, Giovanni, a great linguist, published a book about a Renaissance lady called Giovanna. Formally, the book's authorship was attributed to Michelangelo, Giovanni's guardian from when he was an infant, but there were rumors that Michelangelo died in 1567 or 1572 in Switzerland, where he would not have had access to relevant historical information, so the book was almost certainly written by Giovanni himself. There are indications that Giovanna was Giovanni's mother, but she could only have been around fifteen years old when giving birth and there is no historical record of this.

The life of Giovanna was short and tragic: she was executed by a fanatical religious sect when still a teenager and her teenage husband was also executed on the same day. Two days before being beheaded, she wrote an emotional letter to her sister Caterina, but it seems all her letters were intercepted by the fanatical sect and only recovered years later. Giovanni alludes to these letters in Quatrain I-7:



7 Tard arriué l'execution faicte,
Le vent contraire lettres au chemin prinse:
Les coniuérés. xiiij. d'vne secte:
Par le Rousseau senez les entreprinse.

The reference to intercepted (“au chemin prinses”, *seized in route*) letters (“lettres”) is seen in the second line and we see that help was too late in arriving to prevent the execution (“l’execution” in the first line). The evil sect (“secte”) of conspirators is noted in the third line. This quatrain is cited from the edition of Rousseau:

Note that the vignette of Rousseau is the astrolabe of Nostradamus and that the vignette of the history book (pictured above) is also the astrolabe of Nostradamus. Thus, can the “Par le Rousseau” in the last line of Quatrain I-7 be referring to the Nostradamus edition of Rousseau?

LES
P R O P H E T I E S
D E M. M I C H E L
N O S T R A D A M V S.

*Dont il y en a trois cens qui n'ont encores iamais
esté imprimees.*

Adioustées de nouveau, par ledict
Auteur.



A C A O R S,

Par Jaques Rousseau.

I 5 9 0.

Look at the following:

52 Le roy de Bloys dans Avignon regner,
D'ambuisse & semc vicndra le long de lynure
Onzle à Poyniers saintes estes ruiner
Deuant Boni.

First of all, observe that this quatrain is written *in italics*, in sharp contrast to quatrain I-7 above. The Rousseau is the only edition of Nostradamus where the first part (first seven Centuries) and the second part (last three Centuries) use different fonts, suggesting that the Rousseau was the first complete edition of Nostradamus because it combines two parts that were prepared separately.

Now to the matter at hand: as we can see, the last line is incomplete, ending abruptly with “Devant Boni.” “Boni” is the beginning of a phrase that is cut off. Let's look at a close-up of the Giovanna vignette:

Note the inscription BONIS IN BONUM. This phrase begins with BONI, exactly what we find in Quatrain VIII-52. Is this just a coincidence?



Look now at the following:

38 *Le Roy de Bloys dans Avignon regner
Un autre fois le peuple monopolle,
Dedans le Roſne par murs ſera baigner
Juſques à cinq le dernier pres de Nulle.*

This is Quatrain VIII-38. Note that the first line “Le Roy de Bloys dans Auignon regner” is identical to the first line of VIII-52, so these two quatrains have to be in some way connected.

Another observation is that the Rousseau edition uses Arabic numerals to number the quatrains, in sharp contrast to other complete editions which use Roman numerals for the quatrains. What is the advantage of Arabic numerals? Well, for one thing, it is easier to do arithmetic calculations.

52 (VIII-52) minus 38 (VIII-38) is 14. In Latin, the number 14 is written xiiij. Let's now take another look at I-7:

7 Tard arriué l'execution faicte,
Le vent contraire lettres au chemin prinse:
Les coniuérés. xiiij. d'vne secte:
Par le Rousseau senez les entreprinse.

Look at the third line where we see, guess what, **xiiij**. Let's now take a look at the final lines of Giovanna's last letter:

duca. Sta Jana, Carissima sorella, e ja che tu
ponga in Christo tutta la tua fiducia; dal
qual Christo aspettar si deve ogni salute. Da
la torre di Londra, il di x. di Febbraio, l'anno
del Signore M. D. Liiij.

Tua Sorella, che sinceramente
l'ama.

Giovanna Graia.

Here we see that the date ends in “iiij”, which is not quite the same as “xiiij”. But note that the letter says “Liiij” and not “LIIIJ” or “liiiij”. And, just above this in the Giovanna's letter, we find an isolated “x.” (lower case), that is, an “x” followed by a dot. In Quatrain I-7, we see a dot (.) before the “iiij” as well as after, suggesting a unification of some type. Thus the lower case “x” of the letter must merge with the lower case “iiij” of the letter, thereby matching the “**xiiij**” of the quatrain.

CONCLUSION

The “Par le Rousseau” in the last line of Quatrain I-7 does indeed refer the edition of Rousseau, 1590, linked to BONIS IN BONUM. When Giovanni began to write the Nostradamus prophecies circa 1586, he already knew that his book, when complete, would be attributed to a printer called Rousseau.

In the final line of I-7, the “enterprise”, of course, refers to the prophecies of Nostradamus that were written, in part, to wage war against the fanatical religious sect that murdered Giovanni's parents. With the Thirty Years War that began in 1618, the war of words evolved into a war of guns.

The story of Giovanni and Giovanna is only one of many stories that establish English authorship of the Nostradamus prophecies: On July 10th, 1553, Giovanna was proclaimed Queen of England!