Physiognomie and chiromancie, metoposcopie, the symmetrical proportions and signal moles of the body, fully and accurately handled; with their natural-predictive-significations. The subject of dreams; divinative steganographical, and Lullian sciences. Whereunto is added the art of memorie / [Richard Saunders].

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Art and the Grauer
The last to shew his
But not being able;
Two things where each
Themselves they did deuide
The Grauer drew his face

did in Councell sit
Face the first his witt
For to ioyne in one
might make perfection
and parts they tooke
and Art his Booke

SAUNDERS

PHYSIOGNOMIE,

AND

Chiromancie,

METOPOSCOPIE,

The Symmetrical Proportions and Signal *MOLES* of the *BODY*,

Fully and accurately explained; with their Natural-Predictive Significations both to MEN and WOMEN.

Being Delightful and Profitable:

WITH

The Subject of DREAMS made plain:

Whereunto is Added

The ART of MEMORY.

The Second Edition very much Enlarged

BY

RICHARD SAUNDERS, Student in Astrology and Physick.

LONDON,

Printed by *H. Brugis*, for *Nathaniel Brook*, at the Sign of the Angel in *Cornhil* and at his Shop at the East end of the Royal Exchange. 1671. *163*

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TO

THE TRULY AND VERTUOUSLY-NOBLE,

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MECÆNAS

ELIAS ASHMOLE

of the Middle-Temple *Esq;*

Windsor Herald at Arms, and Controler of the Excise

for His MAJESTY.

WORTHY SIR,

WHen first I intended this Subject, I had thought to have passed it *cum sicco pede*; but its usefulnesse by necessary dependance, hath gained such accrescence, it is at last arrived to this Bulk, and craves your Patronage. I was much troubled in my thoughts, but when I found *Plato* resolving, *Hominem ingeniosum, atque*

que manſuetum, atque virilem difficile reperies, I concluded. And truly Sir, I know many Noble, Rich and Wiſe, but I hardly found a *Real-Mercurial-Encyclopædian*, till a happy guſt drave me to this *Anchorage.*

The reaſon of this Dedication, is principally thoſe Merits which are inſeparable to your Self, appearing in my ſight to admiration, ſince the firſt time I had the happineſſe of your Acquaintance; which to illuſtrate with my Pen, were to light a Candle to the Sun, as thoſe many judicious Labours and deep Secrets already in the World, and (as I hear) in the birth, bearing Your Image.

Greatneſſe of Perſonage (its poſſible) may be unapt for *Patronage*; *empty Titles* and *ſignal Births* are weak *ſupports* to Myſterious *Sciences*: *Might* with *Ignorance*, and *Learning* with *Malice*, alike beſpeak their *inſufficiencies. Learning* is beſt *Fortreſſed* by thoſe that love and underſtand her *Dialect.* Things that are *High* and *Divine*, are of ſuch worth they diſdain to be owned but by Perſons of Merit; for indeed, they exceeding the Vulgar, the eyes of the uncapable and Ignorant, debaſe, rather than illuſtrate and adorn them, as not knowing their *ſublimity.*

Therefore it concerns him on whom this knowledge hath been beſtowed, not to communicate indifferently his Secrets to all; And if he be importuned to bring them forth into the VVorld, expoſing them to the Cenſure of *Ariſtarchus* Brood (which are numerous in this Age, and increaſe daily) he ought to ſelect ſome not Ordinary perſon in parts, for his Protection: VVhich I now do, publiſhing this VVork which hath not been conceived, nor compoſed of the vile ſeed of Imaginary Sciences and fooliſh Controverſies of theſe times: but of the purity of the Ancient Sciences, which have been revealed to Men, who

have

have surpassed others in Honesty, Esteem, Reputation, and in the Knowledge of what was past, present, and to come, (as Dr. *Gell* learnedly in his Sermon *August* 1. 1649. *pag.* 4.) and were thought *such*, who participated in the Counsels and Decrees of the most High; whose Counsels I have followed; to which is Added that poor *mite* the Almighty hath lent me: which I endeavour to employ to His glory, and my native Countreys benefit.

Sir, it is needlesse to acquaint you with the useful nature of this VVork, as being such whereby wise men may know themselves, and approach nearer to God; I mean in the Knowledge of his most excellent VVorks.

For the Historical notions of God in the Scriptures, are not sufficient, unlesse we also read and see him in his Creatures, which is done, not so much by outward speculation, as by a sedulous search into their Velated nature, and abscond disposition: For in the beginning God adorned all things created with signatures, that so the Ingenious might solace it self, by a disquisite search into the natural qualifications thereof, and thence with a cheerful boldnesse acknowledging the wonderful Works of his Creatour, be sweetly constrained by a Holy Violence to the love of God himself, to love him for Himself, and the Creature for his sake; which to do, is the accomplishment of the Law and the Prophets.

I hope the Nature of the Subject will plead Acceptance with the Ingenious whomsoever, (it being composed of such variety) the major part of which, as yet never saw English:

And Sir, I hope with you, to whose Protection (next the Almighty) I commit it, craving pardon for my prolixity: And that *Learning* may have its Halcyon dayes,

dayes, *Knowledge* flow forth like a Torrent, ingenious Labours, their due respects, that successful Prosperity and accomplishment of Divine *Beatitudes* may attend your worthy Self, and vertuous Lady, is the humble prayer of

SIR,

Yours (in the utmost

of all true love and friendship)

RICHARD SAUNDERS.

THE PREFACE TO THE Ingenious and Courteous READERS.

SIRS,

I Have for the publick good taken pains to subject my self to the common Censure, the which I expect not but to find as various as the Faces of the Censurers; livid Envy usually snarling at ingenious labours; *Juvenal* long since resolved,

Nemo Mathematicus genium indemnatus habebit.

Only this Bulwark is left me, as having consciously laboured for my Countreys good: therefore will I not Apologize, *Oportet ut ars in hoc naturam imitetur ut quicquid agit, propter finem agat, Arist. de Poet. 2.*

The Subject of this ensuing Discourse, is a Philosophical account of that *eminently ancient* and *renowned part of Philosophy*, as *capacious* as the whole *Universe*, *Physiognomy*, for so I principally call it, *Chiromancie* and *Chiroscopia* (largely handled in the sequel) being but parts thereof, which I have so fully cleared, that the meanly Learned may advance in the knowledge of its Principles, and become knowing in the said Science without farther and greater pains. Yet, though the Lamb may wade, the Elephant may swim: This first part handleth properly the Subject of Chiromancie, which is as *H. C. Agrip.* defines it, *Divinationis species, qua per linearum manuum inspectionem celebratur*; or as otherwise he hath it: *Chiromantia autem in vola manus pro numero planetarum septem montes effingit: atque ex lineis, quæ ibi conspiciuntur, quæ hominis complexio, qui affectus, qua vita, qua fortuna sese posse cognoscere arbitrantur per linearum Harmonicam correspondentiam, &c.* but more briefly, *Chiromantia est prudentia boni vel mali quippium ex manuum inspectione ad hominis salutem præsagiendi.* This last definition by the word Prudence constitutes its genius for the causes of its divination. Chiromancie is derived ἀπὸ τῆς χειρὸς *i. e.* the hand, and Μαντείας ἀπὸ τοῦ μαντεύομαι *i. e.* to divine, or divination.

The causes of this Science are the external, remote, and universal efficient: the material cause, is the good and evil to which man is subject: the formal is the foreseeing of the good and evil by the inspection of the hands, discovering and distinguish-

ing the diversities of the lines, the distinctions whereof are fully hereafter laid down. But it is necessary to take a brief Survey how *Antiquity* hath honoured this Science; we have many very remarkable notes thereof in the holy Scriptures: as for brevity, *Iob* 37. 7. according to S. *Hieroms* translation, *In manu omnium hominum Deus signa posuit, ut noverint singuli opera sua*; God hath placed signs in the Hands of all men, that *every man may know his work*: I know it is in the English last translation altered in sense, which runs thus, *He sealeth up the Hand of every man, that all men may know his works.* But how doth this agree with the Original, I wish the Commentators to observe; which is really thus: יחתום לדעת כל אנשי מעשהו כיד כל אדם This is the true Hebrew version, in which is more to be understood to this purpose, then I have space to insert, and is the Text and ground all men must hold unto, though Policy hath given it divers Readings, which my Learned Friend Captain *George Wharton* hath judiciously observed in his neat Tract on this Subject of Chiromancie, *pag.* 53. and 54. all which render it to this sense I have urged it most exactly, and much more emphatical and true than the late translation. The Wise man in *Prov.* 3. 16. *Length of dayes are in his right hand,* and *in his left hand, riches and honour, &c.* words which the wise and curious do much observe as being a tract of the Divinity. The wisest Philosophers and most eminent Magistrates have respected, honoured and studied this Science of Chiromancie; and not the smallest number of Writers hath this Art merited.

We find in the truths of Antiquity, the *Hebrews, Caldeans, Arabians, Indians, Greeks, Latines* and *Italians*, great Students in, and promoters of this high part of Philosophy; who with no small pains, have in their several Tongues written large Volumes thereof, as *Aristotle*, *princeps philosophorum*, *Virgil*, *Plautus*, and *Juvenal* have copiously observed; the last in his sixth Satyr saith,

Frontemque manumque Prabebit Fati----

Great Magistrates have loved, used and honoured this Science; amongst whom were *Lucius Scylla*, and *Julius Cæsar*, as *Suetonius* and *Josephus* report; who affirm that by the hand the said *Cæsar* discovered the false *Alexander*, who said he was Son of *Herod.* Infinite copious might I be in this Subject, should I run through the whole Classis of those famous Noble Heroes who have spent (to their eternal fame) their pains in this Science; But lest I should be prolix, I have alphabetically recorded in a following page, the names of all whom I have had the happiness to consult with in this work whom I esteem worthy of commemoration, as from whose wells I have oft filled my buckers in the building this Fabrick, obeying the Oracle of *Apollo*, who when *Æsymus* demanded by what means the *Megareans* might order their Commonwealth best, answered, *If they took counsel of many*: which I hope is no more (in the eye of the Learned) then *assumptionem laudabilem facere*, the wisdom of the Antients being of so honourable account in any estimation, that I shall not think my self to see rightly, without their light (take notice, friendly Reader, that I appear not under the notion of private self-fancie) although some delight to be obstinate, and contemn that light that others have, because they like their own darkness better: through which they oft verifie the proverb, *Canis festinans cœcos parit catulos*; yet I take not all the strains of the Ancients as Orthodox; for I know they have frequently shot wide the mark, and are to be studied in this also; for oft from the variety of Writers it is, that many are tost too and fro, as from Racket to Racket, being forc'd to change their thoughts as oft as they change their Authors; and conceiving they have pitcht upon a right point (just like ticklish weathercocks) are necessitated to shift with the next puff (although but of an empty windy conceipt) new discoveries begetting new opinions, which raise more blustering turbulent doubts then their greatest strength of judgement can allay; (thus unhappy men) thinking themselves ready to anchor, across gust blows them off the shore, perhaps into a rougher Sea of debate and perplexity then before, and with greater hazard and danger of splitting, so that *male parta, male dilabuntur.*

But not to enlarge my discourse with observation of the curiosities of the Ancients in this Science and its praise, I shall desire the lovers of it to see what Cardinal

Alatensis

Alatenſis, Savanarola, Scotus, and *Andrew Corvin*, (who have herein exceeded) ſay of it; it being infallible in its effects, as whereby we may foreſee many misfortunes; it is a Science very neceſſary for *Miniſters* and *Phyſitians*, in their viſitation of the ſick, that by their face and hands they may diſcover their condition; for the ſymptomes quickly appear in the face; the heart (by reaſon of the tenuity and ſubtilty of the skin in that place) painting forth (as it were) the notes of its affections. And certainly the face is a part ſo fit to diſcloſe all the affections of the inward parts, that by it, is manifeſtly diſcerned an old man from a young, a woman from a man, a temperate perſon from an intemperate, a French man from a Spaniard, a ſad man from a merry, a ſound from a ſick, a living from a dead: wherefore it may be affirmed that thoſe things which we keep ſecret and hid in our hearts, may be underſtood by the face and Countenance.

Heu quam difficile eſt, crimen non prodere vultu!
ſaith *Ovid*; and *Iuvenal*
Nec bene mendaci riſus componitur ore.

The lineaments of the face and lines of the hands being conſidered according to the divers actions of our life, and increaſe of our years, where there is change of temperament, whether it proceed from indiſpoſition or the influence of the Stars, they alſo do change. The Stars having ſuch an influential power over us, that we act by them, though they are but ſecond cauſes, and their influences do ſo neceſſitate us that we cannot avoid their fatality, unleſs we have recourſe to the firſt cauſe which governs this all; ſo that their mutability and change, changeth us and our fortunes, which is diſcovered in the lines of our hands, as the Learned *Manilius* notes in the Proem which he dedicates to *Auguſtus Caſar*.

Saying,

Poſtquam omnis Cæli ſpecies redeuntibus aſtris,
Præcepta in proprias ſedes, & reddita certis
Fatorum ordinibus, ſua cuique potentia forma,
Per varios caſus artem experientia fecit,
Exemplo monſtrante viam, ſpeculataque longe
Deprendit tacitis dominantia legibus aſtra,
Et totum alterna mundum ratione moveri,
Fatorumque vices certis diſcernere ſignis.

All the *Cenſors* and *Syndics* of Sciences, have been conſtrained to commend Chiromancy, even thoſe who have been moſt paſſionately animated againſt it; *Delrio* and thoſe of his opinion, as may be ſeen in his Rapſodie, *title Diſquiſit. Magic.* is forced to approve Phyſical Chiromancie, dividing it in two parts, Phyſical and Aſtrological; as if judgement could be drawn from the one without the other, when as without Aſtrologie the other could not ſubſiſt, and be ſubſervient to true knowledge. But this *peeviſh Prieſt* would not paſs by this Science no more than the reſt, without the *pincers* of his cenſure; being deſirous to debaſe it ſo far, as to attribute the invention and greateſt practiſe of it to thoſe miſerable Vagabonds, which we call Gypſes, wherein he hath palpably diſcovered his ignorance in, and paſſion againſt this Science.

I know full well that this ſo profitable a Science, hath been hitherto ſo improperly and perverſly handled, that *non Scientiæ nomen, ſed potius Anilis cujuſdam fabulæ mereretur*, it hath rather merited the notion of old Wives Fables than a uſeful Science; and of *all* our Engliſh have merited the leaſt honour, there being not any that heretofore have taken pains to the leaſt credit of the Art, till our laborious Countrey-man, Captain *George Wharton*, who (to his commendation) hath lately made *Rothman* moſt accurately ſpeak Engliſh. Of foreign Nations many have taken

pains herein, but as yet I have found it uncompoſed, which is my endeavour in this enſuing Tract, to joyn and cement together, compacting thoſe ſubſtantial materials, which are moſt proper to beautifie this Fabrick; endeavouring that which is moſt congruous, and omitting the rubbiſh to be buried in oblivion. I confeſs it had been a Subject becoming a Phyſitian as well as me, both to ſtudy and handle, but their neglect hath provoked me to relieve and promote the curioſity of the ingenious; and indeed I could do no leſs (being convict of ſloth) ſeeing the pains the Ancients have taken to promote the common ſtock of Learning; whoſe ſteps I endeavouring to tread, in my ſhort time, laying aſide all other unneceſſaries, have applied my ſelf to the ſtudy of Art; and for the common good have refuſed no labours, nor ſhunned the moſt tedious and difficult paſſages; as in the Scripture, and amongſt other diſciplines, Natural Philoſophy, and that part chiefly which concerneth the motions and influences of the Celeſtial bodies have I embraced with all ſedulity, and have as much as in me lyeth, applyed all induſtry to the ſtudy of thoſe laudable Sciences which being more occult, are with double diligence hewed out of Natures Rocks, rendring the moſt ſweet and pleaſant taſte of Wiſdoms fruits.

In thoſe Sciences which hold forth the cognition of futures, as Aſtrologie, Phyſiognomie, Chiromancie, Geomancie, and others, have I travelled, and I endeavour to ſupply what I find pretermitted by our Fore-fathers.

Concerning the Sciences of Chiromancy and Phyſiognomy (the ſubject of the enſuing) I have endeavoured in a familiar manner to explain to the capacity of the meaneſt; and thoſe things which ſcatteringly were found in Authors, I have reduced and methodized; as for inſtance, in the deſcriptive nomination of the lines of the hand, *pag.* 5. the four principal lines have in Authors twenty ſix appellations, I have comprized them under their proper heads, that ſo the Reader may apprehend the intricate windings of the Antients; which confuſedneſs heretofore hath deterred many, and rendred the ſtudies of others unprofitable; but now I hope (*abſit jactantia verbis*) is much facilitated in this Treatiſe, which I have ſo endeavoured to reduce into an Art, that it may claim the dignity of ſociety with other noble Sciences; wherein the Reader may find epitomized, what ever his buſie genius could expect in the vaſtneſs of the greater world, and may with clearneſs ſee why Man is termed a *Microcoſm*, or little world, having his *Elements*, *Aſtra*, and *Signs* (*nihil eſt inferius quod non eſt ſuperius, & omnes res inferiores repreſentativæ ſunt ſuperiorum*) ſome fixed, others moveable, as denoting Accidents paſt, preſent, and to come. That great Creator of all things having drawn lines and marks on our bodies, that we may (in conſidering and diſcovering them) with greater admiration, contemplate his Omnipotence, Omniſcience, and Infinite mercy, in ſtamping ſuch his myſterious Characters on us, and forming us after his own Image.

This hath he done that we might be the more expert in the knowledge and compoſure of Man, to which all other Sciences are ſubſervient; and of which Phyſick her ſelf (like a diligent handmaid) is a continual obſervatrix: For there is not any diſeaſe or diſtemper in Man, for the which man hath not in himſelf a Cure. But this *Theſis* is not familiar to any, but thoſe who are *filii Artis*, and adopted into the acquaintance of *Sympathy* and *Antipathy*; *non eſt ultra*; *qui vivus gloriari poſſit*; for the Motto is, *noſce, & fac quicquid voles*. Let no man think me fraught with emulation; it is inconſiſtent with me; but rather to the promotion and advancement of knowledge have I caſt in my mite, which is the only duty and office of ingenuity.

Leaving this Subject of Chiromancy (courteous Reader) give me leave to take thee by the hand, and briefly conduct thee through all the parts and ſpecies of Phyſiognomy *preceding* this work, that ſeeing the magnitude and ſplendor of this Subject, thine eyes may covet after the beauty thereof. In which by way of Analogy, I thus proceed.

Phyſiognomy is that which from and by certain ſigns explicates the nature of natural bodies, as to the *genus* or *ſpecies*. In the general *Phyſiognomy* teacheth the method of knowing the internal affections of natural bodies by the external ſigns thereof: it is in reference to this ſenſe called φυσιογνωμία, φυσιογνωμοσύνη, & φυσιογνωμική: which expreſſions denote the reaſon of knowing the nature of a thing from certain ſigns; many diſtinctions there are of Phyſiognomy, but the full extent thereof (as I

have

have handled it) refers to all natural and celestial bodies; which may fitly be considered under these notions of *general* and *special*; as thus. All natural bodies present their natural qualifications before our eyes by certain signs: Physiognomy ought wholly to be conversant about the consideration of all natural bodies from signs: but the antecedent is true, therefore also the consequent.

Further, Physiognomical signs are certain external notes, which manifest the internal affections of body and mind.

Signs in general relate to that part of Philosophy which is not to our purpose, for we intend a Physiognomical sign, which is an index of the internal parts, falling within the compasse of sense, by which a man is carried on in the cognition of the affections of the natural body, which are internal, and by themselves insensible, Physiognomical signs admit (in kind) of a threefold distinction.

The first signs are either necessary or contingently probable; the first infallible, the second fallible; which distinction is exceeding necessary, least any one should herein expect oracles; seeing many things are here σημειικὰ not ἐπισημονικὰ.

Secondly, Signs are proper or common; the proper are reciprocal with the subject signed; the common not so.

Thirdly, Signs inhere as fixed to the body, or not fixed; the first note the internal, durable affection; the other transitory. Again, the subject or part from whence we require these physiognomical signs, are comprized under these *four predicaments*; viz. *Quantity*, *Quality*, *Action* and *Passion*: To the predicament of Quantity, appertain magnitude, parvity, and mediocrity of parts, as also *Number* or *Multitude*; and here are comprehended the *Ubi* and *Situs*, the presence of a thing in place, and the disposition of the whole parts in order to a place. To the predicament of Quality, principally pertain *Light*, *Colour*, *Figure*, and divers other Qualities less principal. To the predicaments of *Action* and *Passion*, appertain local motion, the external senses, *Laughter*, *Speech* and *Affection*.

To lead you a little further, view with me the *Celestial Physiognomy* more special, which discerneth the signs manifesting the nature of a natural body in the species, and is either *Celestial*, or *Subcelestial*: *Celestial Physiognomy* points at those signs which discover the nature of the Celestial bodies; and they are four, *Quantity*, *Light*, *Colour*, and *Motion*; as to which consider, the greater the star is, the more efficacious, unless it be further remote than a lesser; where note, that is not called Celestial Physiognomy, which searcheth out the nature of man, from signs Celestial and Humane commixed; but that which gathereth from certain signs, the natures of the Celestial bodies. Amongst these signs, *Quantity* obtains the first place, which by how much the more it is in any star, by so much the greater is the efficacy thereof; for magnitude of powers, and forces in those bodies, which are called universal causes, presuppose magnitude of the subject, and that subject hath a congruent temperament of qualities. From hence the Philosophers hold, that Heaven is the most efficacious body, because the most capacious: But observe this caution, that ofttimes the lesser stars act more vigorously in inferiour bodies, than the greater, because of their propinquity. Again, the more lucid a star is, the more noble is the nature thereof; for light is a quality transcendent; and the more or less of light possesseth the subject, the more or less noble it is: From hence we affirm the *Sun* the most noble of all Celestial bodies.

Further, the eight different Colours of the Stars are observable; for they convey their influence to us by the inferiour Planets, and imprint their natures on every Creature below; *omnes res animata habet a cœlo stellam ad se influentem*; and by their colour is known to which of the Planets they most sympathize. Again, *Motion*, by how much the more various it is, by so much the more it signifieth the various natures of the subject; as appears in the *Moon* and *Mercury*; moreover, the more slow motion of a Star, signifieth the more constant affection, and the more fixed effect.

Physiognomy subcelestial, comprehendeth the nature of sublunaries, from and by certain signs; and this is either of the Elements or elementary bodies. The Physiognomy of the elements may be called Elementary, which teacheth the knowledge of the four Elements by certain signs: These signs are, *Purity*, *Motion*, and *Weight*. Now

hence

hence ariseth this position, that an *Element, by how much the more pure it is, by so much the more noble is the nature thereof.* I urge not here the consideration of the elements as *pure*; but as they are *impure*, imbibed with certain *debilitate qualities*; but my meaning is comparatively to be taken; and so I affirm, that the greater the purity is, the more excellent is the nature of the element: As thus; a red flame of fire, denotes the fire to have a greater admixion of earthly substance; so the flame blewish, demonstrates a great tincture of water concurring. Lastly, the flame *white*, declares the most pure, and because pure, most excellent. The like may be said of the Air; by how much the more subtil and pure it is in any place, by so much the more it excells. The water the more lympid, the more wholsom; the earth, the more *subtil*, the more *util*. The natures of fire and water are distinguished by *motion* likewise; for fire, the more mean and equal the *motion* is, by so much the more noble is the element; and running water, excells that which stands in pits: lastly, the weight trieth the natures of *water* and *earth*; for the more ponderous the water is, the more it sympathizeth with the terrene quality; and earth, the more weighty, the more it approacheth the nature of gold or lead. Some have made (also) experience of the air, by exposing thereunto a spong, or new bread, thereby drinking in the moistness of the air in a nights space, and afterwards trying the weight again; but this is rather attryal of vapors, than of air.

The next consideration, is the Physiognomy of Elementary Bodies, which are of imperfect or perfect mixture. The Physiognomy of bodies imperfectly mixt, may be called *Meteorological*, as delivering signs from whence the nature of Meteors may be known; the signs are thus considerable, as *light colour, figure, purity* and *motion*; now *light* and *color* appear in Meteors; as also the Planets herein principally share; the figure of the Meteor sheweth the nature thereof, either benevolent or malevolent. Meteors the more pure, the more noble; this verity appears in all liquid subjects, as water, rain, clouds, dew snow, and all like watery Meteors; and so understand of the fiery. Further, the equal composure and motion of Meteors, indicate the good temperament thereof; understand that motion which is acted from an internal *principium*, not that which ariseth from an external original, as from the Wind. There is also Physiognomy of bodies perfectly mixt, as of minerals or lieving bodies: The first is *Physiologia mineralium*, and may be called *mineral*, because it informeth to find out the internal nature of minerals by certain signs; which signs are these: *Color, Weight*, and *Signature*; for color, the more pure, the more noble in quality; for weight, the more ponderous, the more excellent in kind; *Gold* is amongst other mettals, as a *Man* is amongst Animals, or the *Sun* amongst the Stars; and the most noble signature of mettals appears in that Analogical similitude they bear with the parts of the body of man.

The Physiognomy of living bodies, is either *Botanical, Phytognomical, Theriological*, or *Anthropological*: Botanical Physiognomy is of herbs, whose *idiosyncrasia* or natures are known by the signatures thereof, and relate to the stars (as learnedly Dr. *Gell* in his Sermon preached, *August* 1. 1649. *pag.* 17. and our learned Countryman and Hebrician, Mr. *Reeve*, in his Sermon, *pag.* 18.) of which there are four Classes, some demonstrate sympathy and antipathy, by reason of the stars, others by reason of the members of the body, others by reason of diseases, and others by reason of beasts; and this Physiognomy of bodies perfectly mixt, is more necessary then the Physiognomy of simple bodies; the reason is ready, because this teacheth the sympathy and antipathy of bodies, by which means all things are revealed, necessary to the health and wellfare of man, and nature restored to sanity; which would be the usefullest subject in the world (deserving the discovery of the most ingenious Pen) were it rightly and fully handled; therein lieth the proper key of Physical knowledge, which I cannot pass, without giving a touch thereof, and so lead you by the hand to the following subject.

I here observe five degrees of Sympathy, and as many of Antipathy:

The first is the sympathy of Plants amongst themselves; as for instance, the sympathy betwixt *Rue* and the *Fig tree*; the *Elm* rejoyceth to co-habit with the *Vine*.

The second sympathy is between plants and other bodies, as the *Heliotropion*, or

Sun-

Sun-flower, and the *Tragopogon*, or Goats-beard, and certain other Herbs, who turn and observe a motion with the Sun.

The third sympathy is between Animals and other creatures, as *Serpents* preserve their sight by *Fennel*; and the *Hinde* draws out the piercing dart with *Dittany* or *Garden ginger*.

The fourth order of sympathy, is of Animals amongst themselves, as the *Dolphin* is much delighted with the company and customs of Men; the same friendship is between the *Dog* and the *Elephant*.

The fifth respecteth Mettals, Gems, and other Minerals, related to other natural subjects, as the *Coral* is comfortive to the *Hart*; so the *Virgula Divina*, a forked twig, cut from the *Hazel* tree, hath so firm a connate sympathy with Mettals, that the Mettalists use it, by applying the Twig to explorate the veins of Mettals in the Earth.

The degrees of *Antipathy* are these.

The first is of Plants among themselves, as *Wine* and the *juice* of *Hemlock*; the *Vine* and *Brasick plants*; and whereas the Vine usually imbraceth all things, and windeth about them, it onely shunneth the Brasick plant, and inclining another way, contemns the same.

The second is betwixt Plants and other bodies; as *Rue* is an enemy to *Serpents*, and the *Ash-tree* is so antipathetique to a *Serpent*, that she will not endure to come within the compass of the shadow thereof.

The third degree of Antipathy is of Animals amongst themselves; and thus a *Crocodile* is enemy to Man through *Antipathy*; and a *Spider* is so antipathetique to a *Serpent*, that the *Spider* discerning the *Serpent* spreading himself in the Sun, under a tree, prepares himself, and darts a sting of poyson in the midst of his forehead, making so sore a wound, that the Serpent for grief and pain, rolling himself together in a ring dyes; so likewise from the body of a *man slain*, there issueth blood afresh, the murtherer being present, by reason of Antipathy.

The fourth is of living Creatures with the nature of some Plants, as the *Crab* cannot endure the plant *Polypodium*; for being brought to this herb, in a small time it maketh him cast off his shells and claws.

The fifth is of Minerals amongst themselves, as also to other bodies: so the *Emerald* is wholly an enemy to the *Falling-sickness*, that being applyed to the diseased body, it either overcometh the disease, and forceth its departure, retaining its strength and vigor; or is overcome by the disease, and so loseth his vertue, power, or breaketh through the maligntty of the disease.

Moreover, all things temperate in nature, sympathetically concord with our natures as sweet *Marjorome* and *Nutmeg* to the head, and *Wormwood* to the belly: And those which exceed the mediocrity in temperament, are contrary, as noxious to our natures; and by so much the more infestious, by how much the farther from the mean the qualities recede; as *Arsenick* and *Opium* are pernicious to the nature of Man, by means of excess; so those things which attenuate nature, to those things which are heavy and gross: and those which are emollient, to those which are durate. Material contrary qualities cannot mix and unite: as Oyl cannot admit with Water the least Commixtion.

In the next place consider the *Plants* and *Herbs*, that it may be manifest, how convenient medicines from thence may be prepared: this may be done, if these Theorems be diligently observed: As

First, *The vertues of Vegetables, are known by their signatures*: Natural things have by the Divine Hand impressed on them humane signatures: for not in vain are those peculiar various figures imprinted on herbs, by which they do even speak forth to man their vertues: From hence it is that *Adam*, *Solomon*, and the most excellent Philosophers and Physicians, have known the Vertue and Faculty of Herbs.

Secondly, *What body soever in the Macrocosm, that imparteth to another body, means, and power of existence, that serveth also for the daily conservation of the Microcosm*; for Sulphure preserveth Wine, which hath a great Analogy with our blood; wood, smered over and cables (whose use is in the water) with the oyl of Sulphure, are

thereby preserved and continued: From hence *Paracelsus* in *lib.* 3. *de vita longa, Chap.* 7. concludes, that in Sulphure is the juyce of Balsom, which suffereth neither wine, nor any inanimate substance to puttifie: but so conserves the bodies, that no influence of adverse qualities can bring prejudice thereunto. And *Quercitanus* in his *Phar*, informeth, that Sulphure, rightly prepared, is the true Balsome of the Lungs.

Thirdly, *What body soever, that by his innate and proper Balsom can preserve from elementary corruption, that also hath power to preserve the Microcosm from diseases*: Diligently therefore in medicines ought to be considered, the quality of the medicine suitable to the humour of the Microcosme: so that it be proper to succour the same.

This is also worth consideration, that amongst natural bodies certain, longer retain their vigour and durability than others: and for this property they are called *universal*, and the most excellent remedies: Note above all others, two Creatures carry the preheminence: *viz.* The *Sun* in the Firmament, and *Gold* of sublunaries: for the *Sun* is the Epitome of Celestial powers and influences, and is an incorruptible Balsome, which continually in every moment of time, by his proper light is communicable to all creatures: and principally the Balsom of the Sun is found in the Magnet of the Sun, which is the subject of all admiration: this magnet is a peculiar stone, and cannot be dissolved, but in its own proper water, after which the universal medicine may be thence extracted, which in a manner is universal, and by many so called: not that it is universal, but that it is next, or comes near thereunto: for Gold is of that nature, that from the natural qualities of other elements it cannot be corrupted: If by convenient means, Gold be drawn into the *Quinta essentia*, it expelleth the most dangerous diseases, by comforting the Balsom of the Microcosm, and conserving it in vigor. From hence is manifest the sense of these two *Axiomes*, *Contrarys are cured with contrarys, as also like with like* (that is to say) contraries forcibly expel their contraries: as the Balsome of Gold expelleth impure tinctures adverse thereunto: and like cherisheth their like, as the Balsom of Gold comforteth and cherisheth the Balsome of the Microcosme, sympathizing therewith.

Fourthly, *Whatsoever expelleth an alienated substance from the body of the Macrocosm, the same also expelleth any impure tincture from the body of the Microcosm*: So *Antimony* purifieth *Gold* and *Silver*, by expelling all impurities; therefore the same in the Microcosm, expelleth all impure tinctures, and taketh away all afflicting diseases, if rightly prepared: So the flower of *Cotton weed* or *Lavender*, with *Citron powder*, driveth Moths from hair or clothes: If this be decocted in wine, and taken, it expelleth worms; and the Elk, if he be taken with the Epilepsie, puts the hoof of his hinder foot in his ear, and cures himself.

Moreover, *What Plant soever hath the signature of any Star, that Plant participates of the nature and influence of that star*; for all Vegetables relate to the seven Planets.

Again, what Plant soever hath the signature of the parts of any Animal, the same profiteth those parts, and expelleth the diseases of those parts it represents, so be it the temperament be not poysonous, which if it be, destroyeth that member whose physiognomy it beareth; as the herb called *Blew wolfs-bane*, resembleth the brain of man, which having a venomous temper and quality, destroyeth the brain; but if the temperament of a plant be pure, it helpeth nature, according to the former Rule propounded; which is illustrated by these Aphorisms: As

First, Plants which resemble the form of the *Eye*, these are salubrious and healing to the *eyes*, as *Eyebright*, *Scabius*, *Marigold*, *Chamœlian*, *Sempervivum*, *Nardum*, and *Starwort*.

Secondly, Plants which have the resemblance of the *Head*, are Cephalique, and help the infirmities thereof: thus *Walnuts* have the physiognomy of the whole brain; from hence the Nut, with the spirit of wine, applyed to the head, powerfully comforteth the brain. The hollow flower of *Pyony* shut together, hath the signature and physiognomy of the head, and all the sutures and little veins circumferating the brain; but open it, and take the flowers forth from that rinde or under skin, which represents the brain-pain, and the seed violently breaketh forth: from hence *Pyony* is Antepileptica: as also the Fish *Scylla*.

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The herb *Maiden-hair*, and the moss of *Quinces* have the Physiognomy of the hair on the head; therefore a decoction thereof in restoring hairs lost by *lue venerea* is most efficacious.

Plants which resemble the figure of the heart, have the power and vertue of comforting and sustaining the heart; as the *Citron-apple*, the fruit of *Anacardus*, like the heart; *Fullers thistle*, *Spikenard*, *Balm*, *Mint*, the white *Beet*, *Trifoly*, *Parsly* and *Motherwort*, which bear in leaves and roots the physiognomy of the heart, and are comfortive thereunto.

Those herbs which resemble the Lungs are adjuvatious thereunto; as *Sage*, and *Lungwort*, the herb *Hounds tongue*, and *Camphrey*, or *Walwort spotted*.

Plants which have the signature of the Ears, conduce much to the affections thereof: the leaves of *Folefoot* or wild *Spikenard*, having the signature of the ears, much conduce to the benefit of hearing and memory, a conserve thereof being rightly prepared and eaten; so oil extracted from the shells of *Sea-Snails*, having the signation of long ears, tends wonderfully to the recovery of hearing.

Also those plants which physiognomize the nose, adjuvate much the sense of smelling: the leaves of wild *Water-mint* resembling the nose, yield an exact, wonderful good for the recovery of that sense.

Plants having the resemblance of the *Womb*, conduce much to a good delivery, as the round *Birthwort*, or *Heartwort*, and the *Ladies seal* or *Briony*, the *Satyrium* and *Penny-wort*, which have round and hollow roots.

Plants which physiognomize the *bladder* and *gall*, comply to the good of those parts, as *Night-shade*, *Alkakenge*, or rather *Solatrum vesicatorium*, and *Nux vesicaria*; all which (as by a tacite language) speak forth their vertues of purging the bladder of gravel and stone.

Herbs simulating the *Milt*, as *Miltwaste*, *Spleenwort*, *Lupines*, *Ladies seal*, and *Ivy*, are much benevolent thereunto.

Herbs which in leaves or root bear the signature of the *Liver*, do much concur to a good digestion and concoction of blood, and help the infirmites thereof, as the herb *Trinity*, *Liverwort*, *Agarick*, *Fumitory*, and *Figs*.

Plants which signature the *Secrets*, have a secreet specifique vertue against sterility, and to further generation; as *Walnuts*, *Indian nuts*, *Leeks*, and the Root of *Ragwort*.

Herbs and seeds resembling the *Teeth*, confer much to the good and preservation thereof; as *Toothwort*, the *Pine kernel*, and in *Hemlock* be certain seeds which bear the figure of jaw-teeth.

Those Plants which have the signature of the *Knuckles* and *joynts* of the body, are wondrously prevalent against the foot-gout, knee-gout, and all joynt-pains whatsoever.

Plants expressing a natural fatness, increase fatness in the body, as *oily plants* bearing the *Walnut*, *Filberd*, *Almond*, *Pine kernels*.

Plants naturally lean, macerate the body, as *Sarsaparella*, or *long-leav'd Rosa solis*, and others.

Plants having a Fleshy *signature*, encrease Flesh; as the *Onion*, *Leek*, and *Colewort*.

Plants resembling the *knots* of the *back-bone*, mightily help the joints and the Reins; as *Galingale*, the *knotty odoriferous Rushes*.

Plants *nervosive* supple and fortifie the *nerves* and *sinews*, as *Fennel*, *Flax*, *Hemp* the *Nettle*, the herb *Neuras*, and the roots of *Malloms*, all which emolliate the contracted Nerves.

Herbs having a milky substance, propagate milk; as *Lettice*, and the fruit of *Almonds* and *Figs*.

Plants of a *serosus* quality, purge the noxious humour betwixt the Flesh and the skin; as *Spurge* and *Scamony*.

Herbs whose acidity turns milk into curd, profit much as to generation; such are the herb *Gallium*, or *Cheese runnet*, and the seeds of *Spurge*.

On the contrary, those simples which obstruct the congelation of milk, and dissolve milk congealed, are good to relieve a sore brest when the milk is knotted in it, as *Rue*

by it self, or bruised in *Vineger*, mixed with *Cummin*, and applyed, in a short time consumeth the milk.

Plants that are hollow, as the stalks of *Corn*, *Reeds*, *Leeks*, *Mallows*, *Hollyhocks*, *Garlick*, and *Buglosse*, are singular good to purge, open, and comfort the hollow parts of the body.

Hypericon or *St. Johns-wort*, hath the leaves perforated, is sanative to wounds whose physiognomy it beareth.

Palma Christi in the root hath the physiognomy of the hands and fingers, and is healing thereunto.

I might abound in this useful Subject; but I hasten briefly to remember certain Plants which having the Physiognomy of brute Animals, are available to the cure of those maladies caused by those Creatures whose signature they bear; as the greater *Serpentarian*, or *Herb Dragon*, which represents a Serpent; the Bramble called *Christs thorn*, having pricks resembling the teeth of Serpents, avail against the bitings of that Creature.

Ragwort against the sting of Bees.

The herb *Fleabane* having the signature of Vermine, causeth Fleas to avoid the room.

Scorpion-grass, *Dartwort*, the flowers of *Turnsoil*, representing the tail of the *Scorpion*, have great vertue in curing the hurts by venomous Creatures.

The colours of Plants also set before our eyes their natural different vertues; so those Plants of white colour, avail to the cure of flegmatick diseases, as *Briony* and the *Water-Lilly*.

Those of yellow aspect, purge and remove Choler; as *Rubarb* and *Celandine*.

Those which have a sanguine complexion, do not a little purifie the blood; as the root of *China*, *Fernbrake*, *Agrimony*, *Germander*, and *Sorrel*.

This is a Rule, to every Plant so many colours as it hath commixed, so many vertues is therein.

And what Plant hath the signature of any Disease, is useful to expel the disease.

The flower of the Water *Lilly* having the signature of a drop of water, is good against the Apoplexy.

The *Chrystal*, the *Flint*, the *Lapis lyncis*, *Lapis Cyprinus*, and the *Lapis Indaicus*, with the roots of *Saxifrage*, the fruit of *Alkekenge*, the stones of *Cherreys*, the *Persian Apple*, having the signature of the Stone, are prevalent against the stone and gravel in the bladder and kidneys.

Lunaria, the seeds of *Marigold*, these have resemblance of the *Canker*, and avail much in the cure thereof.

All Plants of a glutinous quality, and which have their stalks signated with cuts and slits (as it were) are sanative to scars and wounds.

The root of *Galingal*, growing in low grounds, taken up in *May*, is a singular Amulet against the flux, being worn against the belly, it physiognomizing the natural excrements in figure and colour.

Against the same disease, the dysentery, is prevalent the marrow or moist substance found in Quarries in the joints of stones, which hath the former Physiognomy.

All the excrescencies of Trees, arising above the branches, are good against the excrescencies of the Arteries.

The *Strawberries* figurating the Leprosie, the distilled water is most excellent in the cure thereof; as also all leprous and red faces, being with the water washed.

Vipers having the same signature, therefore their flesh prepared is excellent good against the Leprosie.

Archangel physiognomising the fingers, is salvative for the sellon breeding on those parts, being bruised and applyed.

Further, the more multiplicious signatures are cohering in a plant to one and the same signification, so much the more certain is their efficacy in their application; for the spirit is in quality the same in all bodies, but different in quantity. In some it is more copious and vivacious, in others more weak and debilitated; therefore by how much the more the same spirit produceth a convenient form & figure in divers things

or

or ſubjects under the ſame climate, by ſo much the more the ſame ſubjects are efficacious to aſſiſt and help each other, and intend their relations; ſimilitude of affections increaſeth ſtrength, and the contrary, hatred; but a word or two more of the Phytognomical part.

Plants whoſe parts reſemble the Scorpion, as *Liberds-bane*, *Helebore*, and *Aconitum*, are uſeful againſt hurt from that creature, as phyſiognomizing the Scorpion.

The flowers of plants having the reſemblance of Butterflies, conduce to fruitfulneſs; as our Engliſh *Gandergooſe*, the flower of *Beans*, *Woodbine*, *Ew*, and *Ragwort*.

Plants ſpotted like a Serpents skin, as *Crow garlick*, *Wake-Robin*, the herb *Aron*, *Dragonwort*, and the *Sea-Dragon*, are ſanative againſt all venoms from thoſe Creatures.

In Phytognomical Phyſiognomy we may obſerve certain plants reſembling the heads of Animals; as the Flowers of wild *Bugloſs* reſemble the Vipers head, which *Dioſcorides* affirms good againſt Vipers.

The plant *Calves snout*, or *Snap-Dragon*, hath holes like eyes in the ſcull, and repreſents a Calves head.

Amongſt the ſpecies of Pulſe or Vetches, there is one that is called by the Greeks κεφὸς, by the Latines *Arietivum*, which hath the Phyſiognomy of a Rams head, and doth much incite *Venus*.

Another kind of Pulſe called *Columbinum*, white and round, prefigurates the Doves head, and hath anſwerable properties.

The herb, *Flea-bane*, hath a flower reſembles a Dogs head.

There is a plant the Greeks call ἄρκτον, which hath a ſeed to the ſimilitude of a Bears head.

Likewiſe *Cranes-bill*, having the phyſiognomy of that Creature, hath anſwerable effects.

Divers plants phyſiognomize the horns of Beaſts, as *Cornop*, *Plaintain*, *Buchorn*, figurates the Bucks horn.

Fenegreek, Oxe horns.

Wake-robin reſembles the horn of an Unichorn.

The plant *Trifolio*, hath the right reſemblance of Rams horns.

Moreover *Dogs-tongue* hath the ſignature of the tongue of that Creature; and *Bugloſs* of an Oxe tongue.

Alſo *Elaphogloſſon*, of a Harts tongue: and *Ophiogloſſon* of a Serpents tongue with the ſting.

The Phyſiognomy of all the parts of Beaſts are found in plants: as the plant *Alopecurus*, like a Foxtail.

The herb *Shaver graſs* like a Horſe tail.

Some figurate the feet of Animals, as the herb *Foldfoot*, like a Horſe foot.

The roots of *Sea-thiſtles*, like the feet of water Fowls, as Ducks, Geeſe, and Swans.

The root of the *Fig-tree*, like the feet of the Raven, and the like Fowls.

Thus have I briefly run through the ſignature and Phyſiognomy of Herbs and Plants, which I obſignate in this one Theorem. *Omnis planta ſuam ipſius inſitam virtutem certo ſigno hominibus oſtendit.*

I have diſpatcht all the parts of Phyſiognomy except the Theriological part, of which a word: The parts of Animals anſwer the ſimilar parts in man, with a certain vigorous, fortifying ſanative quality, as the brains of a Cock to the brains of man, the lungs of a Wolf to his lungs; the priapus of a Bull or Hind provokes luſt; the chaps and ſores in womens breaſts are healed by an unction prepared of a glutinous ſubſtance from the udders of Cows; the heart of man in aking and ſooning fits, is corroborated by the *eſſentia præparata* made of the bone in a Stags heart; the *pulvis matricis gallinæ*, injected in *collum matricis mulieribris*, ſtops the courſes, removes barrenneſs, and helps conception. Animalls long-liv'd, being fed upon, conduce much to the production of life, the renovation of the body, and the reſtitution of youth; of which are the Hart, of whom *Pliny* reports, he knew divers Noble-women who fed much on Veniſon, and never had feaver, but lived long. *Baptiſta Porta* gives advice to feed *Pullen* with their fleſh and after eat them. The *Rook* is long liv'd; *Geeſe* likewiſe, being warily fed, are good dyet.

Albertus saw one kept threescore years; and because Eggs are of good nourishment, it may be a good experiment to feed Fowls with lasting sound Corn and food durable.

The last species of Physiognomy is, *Anthropological*, judging the nature of Man by certain physiognomical signs, (the Wise man saith, *Sapientia hominis ita illustrat faciem ejus ut firmitas vultus ejus duplicetur. Eccles.* 8. 1.) which is the Subject of the following work: to which I having brought you by the hand (as it were) shall leave you viewing it under these heads: 1. Considering the whole temperament of the body. 2. The parts thereof divisively. And lastly, observations from all these; hoping (friendly Reader) thou wilt excuse me for prolixity, it being necessary to delineate the capacity of this Subject, which hath been carried through the several parts thereof: I therefore need not now Apologize for it, nor the Doctrine of the Moles of the Body, a Subject of this Treatise; which so rationally stream from the fountains of pure natural Philosophy, wherein my Reader before he arrive at his journeys end in the lecture of my papers, shall meet with more varietes than either the Title-page to my Book, or this Epistle do promise: which cannot suffer oppose with Rationals, unless it meet with Animalls.

Happily Reader thou mayest slight me for my homely dress; it's true I have not furbished my Book with the filed Phrases of glittering Eloquence, I not being so studious of words as matter; and desiring to be understood of all: and it may be my lot whiles I seek the benefit of the Vulgar, to displease the Learned; for I know oft, *Vulgo placere, Sapientibus est displicere.* This I must undergo; for *Hippol. Coron.* tells me,

Ad turbam ego verba facere sum imperitior,
Inter sed aquales paucosque doctior.
Habet hoc locum. Nam qui inter doctos nil valent,
Gratior apud vulgus est eoroum ratio.

And lastly know that this subject is best seen in a homely and plain dress, and will not admit of a Romanical strain; for so I should carry my Subject out of its own Sphere, and lose my terms of Art through extended dislocation. *Quintil. lib.* tells you *Non esset in rebus humanis Eloquentia.* My end aimed at herein is the common utility, (to which I have been much encouraged by our famous Countryman Mr. *Lilly*, as from whom I have received much assistance, and my loving Friend (not to be forgotten) Mr. *Booker*) in these respects. As first the scarcity of this Subject throughly handled, this being the first of Physiognomy, that hath appeared in the English Tongue in this age; and the first discovering the Moles of the Body that ever appeared here. Secondly, to inform the Reader of that antient adage *Nosce teipsum*, of which *Plato* affirms, *Difficillima res est seipsum cognoscere.* For most men are a *terra incognita* to themselves; for

Natura beatis
Omnibus esse dedit, siquis cognoverit uti.

In which knowledge this Book travils, by laying before your eyes Mans Inwards by his Outwards, and the harmony of parts in the Symmetrical proportions of the body Thirdly, that all persons may perspicuously in their own mother-tongue, read and understand their own proper peculiar destinies, and (if possible) avert (at least wise mitigate) the evil threatened them; or with comfort attend, and (by humane prudence) cherish and augment the good portended, whereby they may greatly be enabled to give God thanks for his infinite mercies and goodness in setting before their eyes these visible natural warnings; at the leastwise glorifie him in the midst of their greatest afflictions. *Hominum genus arte & rationibus vivit*, saith *Aristotle.*

And lastly, that Physitians may by the symptomes of Physiognomy and Chiromancy, be enabled so to judge of the temperaments of their Patients, that they may advance a rational cure, and laudably discharge their duties, as the famous Physitian *Crollius* saith, *Chiromantiæ cognitio quantopere medico necessario est? nam ex Chiro-*

mantiis

mantieis lienis remedia illi homini convenientia sciri possunt. De signat. *pag.* 72. This is sufficient to plead acceptance with them, and to prompt them on to this study. I know there is a generation of covetous idle drones, of whom *Plato* speaks,

Artes ut lateant, sua perque Ænigmata crescant.

Who like a Dog in a manger, will neither feed themselves, nor (by their good wills) suffer others. But I leave these, wishing all prosperous satisfaction to the Ingenious, desiring to hold forth this one request to those who shall have the opportunity of perusing this Subject, that they condemn not, before they have throughly and understandingly read it; which if they *then do*, that they rather do it in friendly writing, then corner whispering; for I will alwayes be so *avidus* of learning as to shake hands being convinc't; but so (*nisi fallor*) have I fortified this building with grounded Pillars, that against the most hostile shafts of envy, I shall not need much munification. I question not but here and there in a corner may peep out an *Aristarchus* or a *Momus*, a *Menippus* or a *Zoilus*, and bark against the Moon, traducing that which their lazines or insufficiencie will not suffer them to mend: which invites me with patience to hearken to *Euripedes*,

Dicentibus duobus, irato altero,
Qui non repugnat dictis est sapientior.

I shall not seek revenge; *nam mihi non datur*——
est posse tonare Iovis.

If any Critick shall upbraid me with insufficiencie, and slight my pains, if he can do more, I envy not;

Nam si vel parvum pergas superaddere parvo,
Et crebro id facias, ingens existet acervus.

If he will set too his hand to encrease the common stock of Learning, I have my end, the ultimate of my emulation being to promote the Common Good, which I shall alwayes (God assisting) endeavour to do by enlarging this hereafter (if I find it acceptable,) or demonstrating some other useful Subject beneficial to the common utility. In the mean time let him have thy hearty well-wishes, who spares not his pains to Dedicate himself to welfare,

Richard Saunders.

Vive, vale lector, siquid scis aptius illis,
Candidus imperti: si non, his utere gratus.

The three Cranes in *Chancery-lane*,
October 13. 1670.

The

The Catalogue of *Authours* consulted with, in the following *Work*.

A

Albertus Magnus.
Admantius Sophista.
Ætius.
Albertus Tutonicus.
Alcibiades.
Ambrosius Paræus.
Antiochus Bartholomæus.
Alchindus.
Andreas Laurentius.
Andreas Corvus.
Alexander Trallianus.
Arnaldus Villanovanus.
Aphthonius.
Antonius Cermisonus.
Argenterius.
Artemidorus.
Aspharabius.
Augustinus.
Aristoteles.
Avicennas.
Antonius Cremensis.
Alpharibius.
Alstedius.

B

B. Hieronymus.
Biblia.
Bonaventura.
Belott.
Blasius de parma.

C

Casmanus.
Cæsar Dictator.
Caspar Bartholinus.
Cicero.
Collegium Conimbricense.
Coeles.
Constantius Africanus.

D

Damascenus.
Demosthenes.
Democritus.
D. Thomas.
Daniel.

E

Empedocles.

F

Fernelius.
Fludd.
Formica.

G

Gatenus.
Gaudentius Merula.
Goclenius.
Gregorius Nicenus.
Gerrard of Cremond.

H

Haly.
Heraclitus.
Hermes.
Herodotus
Hesiodus.
Henricus Corn. Agrippa.
Helenus Priami.
Hippocrates.
Hieronimus Mercurialis.
Homerus.
Horatius.
Hugo Victorinus.

I

Iambelicus.
Ianduzus.
Iacobus Hollerius.
Iacobus Martini.
Iob.
Iohannes de Indagine.
Iohannes Rothmannus.
Iohannes Posthius.
Iustinus Philos. & Mart.

L

Lampridus.
Lactantius.
Leonicenus.
Leophritus.
Lemnius.
Livius.
Lucius Scylla.
Loxius.
Lucullus.
Ludovicus Vives.
Lud. Mercatus.

M

Magirus.
Macrobius.
Mantuanus.
Manilius.
Martialis.
Maternus.
Matthæus Dresserus.
Michael Scotus.
Morbech.
Moses.

N

Nicolaus Taurellus.

O

Occam.
Ovidius.

P

Palemon.
Pausanias.
Petrus Apponensis.
Petrus de Area.
Petrus Vissenbachius.
Persius.
Peucerus.
Pharaetes.
Pererius.
Philippus Melanthon.
Philemon.
Philo Iudæus.
Philostratus.
Philoponus.
Phinella.
Picciola.
Plato.
Plutarchus.
Polemon.
Ptolomeus.
Pythagoras.

Q

Quintilianus.

R

Rhases.
Realdus Columbus.
Rodolphus Hospinianus.

S

Scotus.
Samius.
Savanarola.
Scaliger.
Schola Salernitana.
Scribonius.
Seneca.
Simachardus.
Solomon.
Socrates.
Strabo.
Suetonius.

T

Taisnerus.
Terentius.
Tertullianus.
Thaddæus Hagarius.
Theodorus Gaza.
Theophrastus.
Themisthius.
Toletus.
Trismegistus.
Tricassus.
Timplerus.

V

Valerius Maximus.
Valescus de Torante.
Varro.
Vesalius.
Virgilius.
Victor Trincavelius.

X

Xenophon.

Z

Zabarella.
Zopyrus.
Zoroastes

To

To his Honoured Friend Mr. RICHARD SAUNDERS,

upon publishing his exquisite Piece of PHYSIOGNOMY

and CHIROMANCY.

MY present condition renders me incapable of any pleasing *Poetick strain*, whereby I might gratifie the Industrious *Authour* for his indefatigable pains; who from the best and most approved *Writers* of either past or present times, hath so ingeniously and Learnedly composed this accurate piece of *Chiromancy*, *Metoposcopy*, and other unknown Sciences he now makes publique in the English Tongue; as in very truth, the *Subject* of his Pen judiciously considered, I know not any thing in this nature more considerable, or better meriting the courteous acceptance of the *Learned*.

I wish his Labours may find civil respect, according to the merit of his pains; my self cannot sufficiently commend either the *Subject* he writes of, or the rare *Method* he prescribes in his whole *Progression*, far exceeding either the long-winded *Genius* of *Cocles*, infinite contradictory *Aphorisms* of *Taisnerus*, abrupt and rustick considerations of *Indagines*, or too much brevity of *Goclenius*; not a man of all *Europe* comes neer him (*Tricassus* excepted:) yet is he more copious and significant even than that sharp *Italian*.

What shall I say? *Nothing* can be added to make a more compleat *Volumn*, then what is performed by our *Author*. What he hath brought to light is candidly effected, faithfully delivered, and by *Gods* Mercy may prove effectually helping unto all who shall seriously consider the *Subject*, and rationally practise it. And this I dare affirm, there is not in any one *Book* or *Volumn* yet extant, in any Language of *Europe*, that comprehends so many rarities, so neatly couched, so judiciously Methodized, as are by our *Author* comprized in this his Labour. The *Author* for his pains, the *Book* for its merits, I commend to this unthankful Age.

William Lilly,
Student in Astrologie.

To

To his approved Friend Mr. *Richard Saunders*, upon these his excellent Labours.

O thee that art ART's *lover*, Learnings *friend*,
Thy pains just merit, I in right commend.
Like to the Bee *thou ev'ry where dost rome.*
And now at last hast brought thy honey home.
Thou spend'st thy spirits in laborious care
To find those secrets which indeed are rare.
Thou view'st the Stars, their influence doest unfold,
which they bestow on Man so manifold.
Thou show'st the wonders in the Hand of Man,
His Lines, Moles, Feature thou dost truly scan.
Then of thy own deservings take the Fame;
Those that love Learning will renown thy name.
But others (who might better) yet foreslow it,
will see their shame, and times hereafter know it.

John Booker
Astrophil.

Flexanimo & Sagaci Affini
Richardo Saunderso Astrologo & Chiromantico Carmen
Acrosticon & Encomiasticon.

R	*Rarest of English Men shall be his fame,*
I	*In Marble leaves written shall be his Name.*
C	*Can but the World now understand these Arts,*
H	*How will it honour* Sanders *for his parts!*
A	*Arts most occult and secret he descryes;*
R	*Reach but thy hand, and he will read the Skyes;*
D	*Delivers Knowledge from its iron chains,*
S	*Searches for ART, and its redemption gains.*
A	Apollo *now will take him to his Hill*
N	*Nurse him within his Temple for his skill.*
D	*Direct him to th' ARCANA. Natures caves*
E	*Enter he shall, and open her deep graves.*
R	RICH *in the ART of Nature he shall be,*
S	SANDERS *Le Grand, to all Posteritie.*

R. L. Nobilis & Medicus.

To

To the deserving LADIES *Satyrically.*

LAdies, be careful of your hand;
For here doth a bold searcher stand,
That will see how black's your heart
By the great cunning of his Art,
Fairer's your hand, your Lover faith,
Than the white Lilly by his faith,
Fair hand, foul heart; this Art can tell
By the fair hand the spots of Hell.
Have a great care; for here's one writes
Those secret Characters; indites
Your passions at the Center, by the lines
That cross the Palm; nay he defines
Whether white or black's your Soul:
By the dimension of the Mole
That's on your Face, nor your black patch,
Which if you leave not the Devil will fetch.
The Haberdashers for the hand
May be L. Maiors; for now the Strand
And Ladies of the great Co-vent
To white their hands, and to prevent
The curious eye of this strange Art
Which doth Anatomize the Heart,
Will buy all gloves, and some will fear
That the small sheepskin will grow dear.
Be careful Madams, wear your gloves,
And let not wisemen see your Loves.

Veil your naked panting Breſts,
VVhere the ſubtile Serpent neſts.
Put on your Maſques, not for your face,
To keep its Painting, but your grace
And hide your eyes, and do not role,
For here's one judges by the bole
And magnitude of all the parts:
Now keep pure and ſincere hearts.
If Nature's crooked, ſtreight your Souls
By heavenly vertue that controles
And gives miſtake to thoſe of skill.
Not by inclination, but by will
You vertuous are. So you ſhall be
Free from the Laws of Palmeſtry.

Saxonienſis.

On

On this Ingenious VVork, Entituled

Phsiyognomy and *Chiromancy*.

Ho would unvail *Dame* Natures *matchleſs Face*;
VVho *And* Paraphraſe *on each fair written* Grace;
Expand *the bodies* Symmetrie *and find*
When vertuouſly, *when* vitiouſly *inclin'd*?
Obſerve its ſignatures, *and underſtand*
The proper Language *of the* Brow *and* Hand.
How Lines *concur, touch, cut, and range apart,*
Protract *the* Angles, *and* ſurvey *the* Heart:
Who would (*by* hallowed ſteps, *and* circuits)
Aſcend *the* Throne *where bleſt* Urania *ſits,*
By Characters *and* force *of* words *ſublime,*
Tranſport th' Affairs *or* Follies *of the* Time:
And (*though as* Chriſtians *grant* forgiveneſs, *yet*
Inſtructed *be how they ſhould* not forget:
Who would enquire the length of David's ſpan,
And tell fair Ladies *when they* dream *of* Man?
Near what *they have a* Mole, *and where a* Mark
Expos'd *to* view, *or ſhrowded in the* dark:
Who would (*I ſay*) *on ſuch* Arcana *look,*
Forbear thy prejudice, *peruſe this* Book,
And pay the Author thanks, who thus imparts
So Rare *a* Mixture *of* Myſterious Arts.
Whileſt I (Malignant!) *count the meaneſt* page
Too much, too good, *for this* ingrateful Age.

 G. VVharton.

Ornatissimo, Doctissimo, Vigilantissimoque

PATRI Suo.

QUâ te laude feram? Pater es, quo carmine dicam?
Fama nec à veri dissidet illa fide.
Artibus egregiis, (quarum Tibi maxima cura)
Te *Duce*, & *Uraniæ* floruit artis honos.
Scire cupis, rerumque vices, causasque latentes,
Invenies; Cœlum scandere cura fuit.
Anglia miraris, tantos cessisse labores
Ingenio; & quid sit, nescia turba stupes:
Est leve confiteor si mole quis æstimet ipsum
Sed grave mirandæ cognitionis *OPUS*.
Quid specto solos humeris qui fulserat axes?
Qui Hos, & Naturam sustinet, *UNUS* ades,
Omnia rara facis, scrutâsti sidera, terram,
Et via, quæ Nobis invia, certa TIBI est.
Quas meruit laudes liber, & tribuêre Britanni
Inque suum coeunt dissita regna decus.
O si materiam nostra ars jam pingere nosset
Pulchrius in toto non OPUS orbe foret,
Cuique laboranti patriæ suffragia reddent
Tandem etiam Cœlo judice, Sidus erit.

Ἐσθ' ὁ βίος βραχύς ἡ τέχνη μακρή, ὀξὺς ὁ καιρός,
Ἀλλὰ ὑμὰς πράξεις δύσκολα εἰς ἄτομον·
Ητε λόγους ἀρεσὴ γύμνους ἢ δόξα γενέσθω
Εἰς ἄϊνον σεῖο, τ' ἄσματα μὲν χίλια·

Richardus Saunders
Filius Authoris.

The first Part OF CHIROMANCY.

Chap. I.

What must necessarily be first known in reference to the Science of Chiromancy.

FOR our more orderly proceed into the body of this Work, it is in the first place necessary to be observed, that there are seven Planets, called *Stellæ Errantes*, wandring Stars, which have each of them its several Character, as they are used in *Astrologie*; the which Stars have great power over the Inferiour Bodies, and do each of them govern some part or other of mans Body, and especially have their Material significant position in the Hands. The Characters or Marks according to *Astrology*, are such.

Saturn	♄	*Venus*	♀
Iupiter	♃	*Mercury*	☿
Mars	♂	*Luna*	☾
Sol	☉		

It is also to be known, That there are twelve Signs in the Zodiack, and their Characters whereby they are known, and where they are placed in the Hand. They likewise have their proper position, and distribution in the Hand, whereby the times of accidents and things of great moment are known, as shall appear in the sequel, you must know likewise what a Zodiack is, that it is nothing else but an imaginary Circle in the Heaven, regulating the Year, Months and Seasons, which the Greeks call *Zodiacos*; that is to say, *Bring Life*, because the Life of all Creatures depends on this Circle; For the Sun ascending, and moving in it, towards us, brings with him the Generation of things; and in descending, the Corruption: The Latines call it *Signifer*, that is to say, *Sign Carrier*, because it is divided into 12 parts, which are called Signs; and these 12 into 360 parts. The Sun never wanders in it, but alwaies follows his course through the Line, which the Greeks call *Ecliptique*, or way of the Sun, situate in the middle of these 12 Signs of the Zodiack, which by us is imagined oblique, or crooked, and must be so for two Reasons. The first is, that the Planets may the better resist the rapid and violent motion of the first Mover. The second is, that the said Planets (before mentioned) may sometimes be in the North, sometimes in the

What the Zodiack is.

Southern parts; which if it were not, there would be no viciſſitude, change, or commutation of things, nor Summer, nor Winter; for from ſuch converſions and changes of times and ſeaſons, cauſed by the Zodiack, proceeds the generation and corruption of all things ſenſible and inſenſible, which are under the concavity of the Moon. We alſo divide the Zodiack into four principal parts. The firſt from the head of *Aries*, to the latter part of *Gemini*, which the *Arabians* call *Alduman*. The ſecond from the head of *Cancer*, to the extremity of *Virgo*, called *Aliena*. The third from the head of *Libra*, to the laſt part of *Sagitary*, called *Albeidu*. The fourth from the head of *Capricorn*, called *Eſtadup* to the laſt degree of *Piſces* called by the *Arabians*, *Luakin*. Take the poſition of theſe Signs according to *Sacroboſco*, in the Verſe,

Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo,
Libraq, Scorpius, Arcitenens, Caper, Amphora, Piſces.

Let us alſo place them according to their Seaſons, with their Characters, as we ſhall make uſe of them in this buſineſs of *Chiromancy*.

Spring.			Summer.	
Aries	♈		*Cancer*	♋
Taurus	♉		*Leo*	♌
Gemini	♊		*Virgo*	♍
Autumn.			**Winter.**	
Libra	♎		*Capricornus*	♑
Scorpius	♏		*Aquarius*	♒
Sagittarius	♐		*Piſces*	♓

It is not neceſſary to repreſent here their qualities and influences on bodies: but as for what ſhall concern the hand, their ſignifications thereto relating you ſhall have it in the firſt, ſecond, and third Figures following; The names of the ſeven Lines or parts of the hand, which is the principal part as to *Chiromancy*, are,

1. *The Table-Line, or Line of Fortune.*
2. *The middle Natural Line.*
3. *The Line of Life, or of the Heart.*
4. *The Line of the Liver, or Stomack.*
5. *The Siſter-Line of the Line of Life.*
6. *The Percuſſion of the Hand.*
7. *The Wriſt.* Of which Lines, four only are principal.

In *Chiromancy* all theſe Lines ought to be known and diſtinguiſhed each from other; and to facilitate this knowledge, I give you ſeveral diſtinct Figures. The firſt for the Planets and Lines; the other Figures you ſhall find in their due places, ſhewing the proportion and menſuration of the hand, as moſt neceſſary there to be inſerted: and before I give you the other Figures, you have a Table, which will let you ſee the correſpondence between the Planets and Lines, and parts of the Hand. And in another, the Signs of the Zodiack: And in the others, the ſame Signs poſited in other places, with the Siſters relating to the Lines: For further inſtruction, you have the Demonſtrative Figure here inſerted.

The

The Explanation of the fore-going Figure.

HEre visibly appears (in the foregoing Figure) the general division of the Hand, according to Art, as also the Appellation of the parts thereof, from the Roots of the fingers, to the Line dividing the Wrist and the Arm; the Tuberculum is a term appropriated to the Mounts, being posited under the Roots of the Fingers, and is that part which is higher then the Mount: Sometimes it is found towards one finger, sometimes betwixt the fingers, and sometimes in the middle of the Mount. The back of the Hand is the opposite part to the Palm; the backside of the fingers are in the same manner understood: the Quadrangle of the Table, and the space between the Natural and Vital Lines, called the Triangle, are all here obvious before your Eyes in the Figure, and plainly demonstrated.

The Constitution of the Planets and Signes in the Hand, are demonstrated in this and the following Scheme, as also the significations of their places; As in the Mount of Mercury are sought Thefts, Actions, Acts, and all significations proper to Mercury. In the Mount of the Thumb, belonging to Venus are found concerning Venereal Acts, and Marriages. In the Triangle belonging to Mars, are found hurts by Iron, or Fire, mischances, and all things concerning Strength and Fortitude, and so of all others, as is more fully manifested in the ensuing Subject.

The more particular Explication of the Lines.

SCIENCE, which is conversant about the knowledge of the humane body, ought not onely to be imployed about the intrinsecal parts, but rather to scrutinize the exteriour. From and by the extrinsecal parts of the body, we may know the natural fortitudes and debilities of the same; as also from thence we discern the substantial form and qualities thereof, for which reason, *Necesse est sapientem, de omnibus his agere & tractare:* Wisdom ought to be practique in the handling and unfolding these Mysteries.

Amongst other accidents of the body humane, most admirable are those which are observable in the hand, which not onely discover the whole natural condition of the body present, but also design the events of future actions; which being rightly known, would save us much labour in tracing those dark and toylsome paths, through the *species* of all other Arts to find out the events of future Actions: *Quid opus est Auruspices adire*, saith *Antiochus Tiberius*. What need is there to consult with other Sciences, when as every one beareth his Index of Fortune, good or bad, in his own hand? yet man is ignorant, not knowing of this treasure. In the hand every man may see the properties of his Life, and the accidents thereof, as in a certain perfect Table there plainly delineated and painted, and in reading whereof he may decline, or further his good or bad, through divine Grace assisting, and apprehend his future Lott.

If with a serious minde we throughly consider the works of Nature, we shall finde nothing more excellent, more perfect then Man, in whom Nature hath (as it were) epitomized all her glory, and to the generation of whom, Nature hath conferred all her power, and hath, in mans formation been more acurately diligent then ordinary, by which means she hath produced him perfect in all his Dimensions. The *Egypian sages*, stiled man, *Animal adorandum & admirandum*, a *Creature*, Reverend, Adorable, and admirable. The thrice worthy *Mercury alias Trismegistus*, calls him *Miraculum magnum*, a great Miracle; *& Deo simillimum*, a Creature like the Creator, and Embassador of the gods: *Pythagoras* μέτρον ἁπάντων, the measure of all things: *Plato*, θαῦμα θαυμάτων, the wonder of wonders: *Theophrastus*, the Pattern of the whole Universe, ἀνημμων παράδειγμα; *Aristotle*, a Politick Creature framed for society; *Tully, Divinum Animal plenum rationis & consilii*, a Divne Creature full of Reason and Judgement; *Synesius*, the Horizon of corporeal and incorporeal things; *Pliny* calls him *Mundi Epitomen & Naturæ Delicias*, the worlds Epitome and Natures Darling: finally, all men with one consent call him μικρόκοσμον, or the litte world, for his body is as it were a Magazine or Store-house of all the Vertues, and Efficacies of all bodies; and in his Soul is the power and force of all living and sensible things. *Vetustissimus Zoroaster* having long admired the singular workmanship shining in the frame of man, *tandem exclamavit*, at length cryed out; Ὦ Ἄνθρωπε, πολυμηχανίης τε φύσεως ἄγαλμα, Oh man! the glory of Nature, even in her chiefest Pride, and her Master-piece when she durst contend with Heaven it self. *Abdalas* the *Barbarian* being asked what he thought was the most absolute thing in Nature, is reported to have answered not barbarously but wisely, *Hominem unum esse qui admirationem omnem superet*, that is only man, who far surpasseth all admiration: *Favorinus* did acknowledge *nihil in terris magnum preter hominem* nothing great upon Earth but Man: The *Divines* call him *omnem Creaturam*, every Creature; And the Kingly Prophet *Minuisti eum paulo minus ab Angelis, gloria & honore Coronasti eum & constituisti eum super opera manuum tuarum, omnia posuisti sub pedibus ejus*, Psal.8.*ver.6.7. Præclara sunt hæc, ne Dicam Divina Hominis Encomia.* These are excellent, that I may not say, Divine Commendations, and glorious Epithites given to man, I might enlarge *ad infinitum* on this Subject, but herein we may admire the incredible Wisdom of the Creator, appearing in the admirable Contabulation or Composition of the whole Body, made up of so many parts, so unlike each other, in many and various respects, yet all concluding a perfection, as *Hipocrates*, briefly but excellently expresses, σύμπνοια μία συῤῥοια μία συμπάθια πάντα, one Agreement, one Confluence, all consenting, an Harmonious simpathy throughout the whole; and amongst the rest, man hath

Mans dignity.

by

by the donation of Nature a Hand (which is the Subject of our following discourse,) The Organ of Organs that therewith he might supply himself with all things necessary, tending to the use of humane life; with which he writes *Laws* and Ordinances for the People, with which he defends himself from the violence of savage Creatures, and the hostility of humane Enemies; as also therewith he is fitted to Till the ground, and in one word, to execute every needful humane office. In this so *Noble* and so necessary a member, Nature hath engraven certain Lines (though man be ignorant thereof) which demonstrate the events of his whole life, that by the inspexion and observation of the same, a man might be able to shun his dangers, and avoid many unnecessary mishaps, Nature speaks in this language to us: From hence it is that *Infants* at their first approach into the world, when they first behold the light, open their right hands, properly holding fourth their Fortunes to their Friends, Nature thus decreeing. This renowned work of Nature, and these noble signes of events are the subject of our endeavours in this ensuing work: we are not to think this Science altogether the same with those the Greeks call τὰς μαθηματικὰς, and we *mathesis*, or *Disciplinabiles*, which is a Learning treating of Lines separate from all sensible substance; but this Science of *Chiromancy* considereth a compact concrete substance. According to *Euclid*, the Mathematicians define a Line to consist in longitude, without latitude, wanting profundity or depth; but in this sence we think it improper to use the term Line in our Science; for our Lines admit of latitude and profundity, as well as longitude, as we shall observe in the ensuing subject; for we will not consider them according to length and brevity onely, but according to bredth and depth; As also in their appearance and colour, and in many other particulars, sensibly demonstrative; so that our Lines are rather Natural, then Mathematical; for the Mathematical Line is invisible, scarcely imaginable; but leaving that, the Line we discourse on in the hand, as it admits of a certain longitude, so likewise it hath latitude and profundity: but as amongst the Mathematicians the Lines are considered under divers *species*, as Right or Straight, Oblique or Crooked, Bowed, Circular; as also is considerable their Incision, Intercision, their Application and Sejunction, their Conjunction and Separation, their Discontinuance, Disproportion, *&c.* So we agreeing with them, finde our Lines under all these *species*; and moreover we consider them in reference to their Aspect, or Colour, as Pale, Wan, Blew, Red, Inflamed, Dark or Black, in their Carnosity, Levigation, and Asperity; we finde in our Sicence, some natural, some accidental; those are called accidental, which come in the hand by labour, by wounds, by nasty usage, through infirmity, Cold, Famine, Fear, or the like; but of these we take little notice: but of the natural signatures or Lines, some are Universal, others particular; those we call Universal, which are naturally incident, especially specifically, and particularly to man, and such are found in the hands of all men well disposed, who have not altered, or defaced Nature, by the accession of any accidental misfortune: The particular Lines or Characters, are those which concomitate and adhere to the proper temperament of any person individually whatsoever; and such Lines in divers persons diversly appear; and of these, especially the most noted, we shall very largely treate, as occasion is offered in the sequel.

The *Hand* the chiefest Organ.

The benefit of Chiromancy.

How Chiromancy concords with Mathematical Definition.

The affection of the Lines.

For the proper subject of *Chiromancy*, about which our whole speculation is conversant, is, *A Line, or Lines existent in the hands, demonstrating the passions of the minde and body, as also the events of future actions*; *for* Chiromancy, as the word imports, *Scientia est cognoscendi inclinationes virtutum & passionum naturalium, & cujuslibet hominis fortunam, per signa sensibilia manus*; is the Science of knowing the inclinations of the natural powers and passions, as also the fortune of any man, by the sensible rational signs of the Hand; or as another, *Chiromantia est Scientia, qua docet modum judicandi per inspectionem signorum & liniamentorum manus*, is a Science which teacheth the manner and way of judging by inspexion of the Hand and the Lines thereof; for *Chyr* is a Greek term, and signifies the Hand; and *Mantia* intimates Science or divination; so that this is a Science teaching to know in and by the hand, the Complexions and constitutions of Nature, the sorrows, pains and labours of ill Fortune, as also the felicities and prosperity of good. The subject hereof is that part of the humane body, the *hand* as we said before, in which the Lines the grounds of prediction are contain'd

The subject of Chiromancy.

The definition of Chiromancy.

tain'd, which principally are four, having divers appellations in Authors, by reason of the diversity of their significations: which names shew the several properties of the same Lines, and may amuse those who are not yet well read in this Science: for whose sakes I will describe the variety of names, in a familiar manner, for the benefit of the Ignorant.

The first I mention (according to my former method) hath these several Appellations.

Linea	*Mensalis.*	The Table-Line.	*Because from one part it constitutes the Table of the Palm.*
	Fortunæ.	The Line of Fortune.	*As having the most general signification of the good and evil accidents, referring to the temporal estate.*
	Necessaria.	The Necessary Line.	*Because it is chiefly concerned in the opening and exercising of the Hand and Fingers.*
	Martis.	The Line of Mars.	*Because it hath the signification of evils, envy, and trechery.*
	Vesicalis, seu *Renalis.*	The Line of the Bladder, or Reins.	*Because it demonstrates the pains and diseases belonging to those parts.*
	Generativa.	The Line of Generation.	*Because it hath significations of the power of generation.*
	Epidimalis, seu *Pestifera.*	The Epidemical, or pestiferous Line.	*Because sometimes it denotes death by the Pestilence, or a contagious Disease.*
	Thoralis Testiculorum, seu *Spermatica.*		*As having the signification of the Testicles, Seed, and instruments of Generation.*

Thus you see the Table-Line hath all these several appellations, referring to the different significations thereof.

Secondly, you may observe the several denominations of the

Linea	*Media naturalis.*	The middle natural Line.
	Cerebri.	The Line of the Brain.
	Capitis, seu *Cephalica.*	The Line of the Head.
	Vivifica.	Signifying Activity and Vivification.
	Prosperitatis.	The Line of Prosperity
	Sinistra trianguli.	The Line constituting the left Angle.

Thirdly, the Line of Life hath these several Appellations.

Linea	*Vitalis.*	The Vital, or Line of Life.
	Cordis.	The Line of the Heart.
	Cardiaca.	The cordial Line, the same with the former.
	Temporalis.	The temporal, or Line of Time.
	Dextræ trianguli, supremi.	The Line of the right and supreme Angles, or the Line constituting those Angles.

Fourthly,

Fourthly, the Line of the Liver hath these Appellations.

Linea	*Hepatis*, vel *Hepatica.*	The Line of the Liver, signifying the constitution thereof.
	Stomachi.	The Line of the Stomack.
	Basis trianguli.	The basis of the Triangle; for this Line joyned to the other before, constitutes a Triangle in the Hand; and this is the basis, or foundation thereof.

Thus you see these four principal Lines have six and twenty Appellations.

The first Table of Chiromancy.

In all the Lines of the Hand, we are especially to observe their

1. Quantity, in Longitude, Extent and Profundity, *viz.* Length, Bredth and depth. — Crookedness. / Straightness.
2. Quality, in Colour, and Figure, in reference to — Shape and Complexion.
3. Action, in reference to other Lines. — As touching, or Cutting.
4. Passing, in relation to other Lines. — As being touched or Cut by them.
5. Place and Position.

The Lines of the Hand are Principally.

1. The Line of the Heart, which is that of Life, and is referred to the Sun.
2. The Cephalique Line, and parts, which is the middle natural Line to the Moon and Jupiter.
3. The Line of the Head to Mercury.
4. The Table-Line, which is also called the Line of Fortune, to Jupiter.
5. Venus Girdle, to Venus.
6. The Line of Death, or fisler of the Line of Life, to Saturn.
7. The Percussion, to the Moon and Mars.

The Wrist to ♈, and is referred to Mars.

The lesser Lines, which are not generally in all Hands, are,

1. The way of the Sun, or Solar Line.
2. The milky way, or *Via combusta.*
3. The way of Saturn.

The Scituation of these Lines.

1. THE Line of the Heart, or of Life, encloses the Thumb, and separates it from the plain of Mars.

2. The

2. The middle natural Line begins at the rising of the fore-finger, near that of Life, and ends at the mount of the Moon.

3. The Line of the Liver begins at the bottome of that of Life, and reaches to the Table-line, making this triangular Figure △.

4. The Table-line, or Line of Fortune begins under the Mount of Mercury, and ends near the Index, and the middle Finger.

5. *Venus* Girdle begins near the joynt of the Little Finger, and ends between the Fore-finger, and middle-finger.

6. The Percussion is between ♀ and the ☾. Also called the Ferient, *a feriendo*, from smiting.

7. The Wrist contains those Lines that separate the Hand from the Arm, called *Rascetta*.

As for the judgements and significations of the said Lines, we shall see them elsewhere: Let us now see our other Figures.

CHAP. II.

Of the Celestial Signs, of their Qualities, Kinds, Sympathies, and Antipathies; of their Harmony with our Science, and the other Sciences of Divination.

ALthough we have in the first Chapter treated of the twelve Signs of the Zodiack, and of their Situation, according to the Seasons of the Year; this being not sufficiently instructive. According to our desire, we add this Chapter to demonstrate particularly the Accidents, Qualities, and Faculties of these Signs, they being referred to Chiromancy, and the other Divinative Sciences; and to make appear their Concords, Discords, and Harmony: It is then to be noted, that of our twelve Signs before mentioned, six are septentrional, that is to say, from the head of *Aries*, which the *Arabians* name *Salhay*, to the end of *Virgo*, called *Luatem*: The other six are Meridional, that is to say, from the head of *Libra*, to the extremity of *Pisces*. Further it is to be noted, that the Line which passes through the head of *Aries*, into that of *Libra*, is the *Circle* we call *Equinoctial*, which is also in the Hand, between the rising of the Thumb, and below the rising of *Mercury*, towards the extremity of the Table-Line. When any one of these Signs ascends into one of these parts, the opposite Sign is opposite to that place, that is, from East to West: And this diversity makes the length or shortness of the daies, that is to say, the Diminution or Augmentation, according to the hours or ascents. Of these Signs, some are *Fiery*, some *Earthy*, some *Aiery*, some *Watery*; there are some of *Humane* Form, others of *Savage* Creatures, others of *Beasts*, or Reptiles. Some are *Mute*, others *Rational*, others *Generative*, others *Barren*, some *Entire*, others *Broken*, some *Masculine*, some *Feminine*, some *Fortunate*, some *Unfortunate*, some *Sweet*, others *Bitter*, others *Sharp*, others *Salt*; some *Increasing* when they ascend others *Decreasing*, some *Oriental*, others *Occidental*, some *Meridional*, others *Septentrional*. ♈ ♌ and ♐ are fiery; ♉ ♍ and ♑ Earthy; ♊ ♎ and ♒ Aiery; ♋ ♏ and ♓ Watery; the *masculines* are fiery and Aiery; the *Feminines* Earthy and Watery; the Masculines are Fortunate, the Feminines Unfortunate; those that have *Humane* form, are ♊ ♎ ♒ and ♍ and the first part of ♐, those of *Animal* form, ♈

♉ ♍

♉ ♍ and the latter part of ♐: of fierce and cruel form, ♌, reptile ♋ ♏ and ♓: The imperfect or broken, are ♈ ♌ and ♓, the rest are entire. The Rational signs are ♎ ♒ ♊ and ♑, they that have Voyce ♈ ♌ ♉ ♍ and ♎: The unfruitful, according to *Ptolomie*, are ♈ ♉ ♎ ♐ ♍ and ♒: The fruitful ♋ ♏ and ♓: the Steril ♊ ♌ and ♑: the Oriental are ♈ ♌ ♐: the Occidental ♊ ♎ ♒: the Meridional ♉ ♑ and ♍: the Septentrional ♋ ♏ and ♓: the Fierce and cruel ♈ ♌ and ♐: the mild ♊ ♎ ♑ and ♒: the Sordid ♋ ♏ and ♓: the feeble and weak ♈ ♐ and ♍: the strong ♌ ♏ and ♒: the direct are from the beginning of ♋ to the end of ♐: the oblique from the head of ♍ to the end of ♊; those *signs*, according to their motions, change their Nature, and according to the places of their Circumference; for those which are *Hot* become *Cold*, and the *Cold* hot; the moist become dry, and the *dry* moist; ♉ in the *East* is tepid, in the *West* cold; ♊ is hot and dry in the *East*, in the *West* cold and moist; ♋ in the *East* hot and dry, in the *West* cold and moist; ♌ is in the *East* hot and dry, in the *West* cold and moist; ♑ in the *East* is hot and tepid, in the *West* cold and moist; ♐ in the *East* is cold and moist, in the *West* hot and dry; ♍ in the *East* is cold and dry, in the *West* cold and moist; ♒ and ♓ when they are together in the East and West are cold and moist. So have they their terms, which are *five*, as they are in Every Sign. Four relate to the four qualities, *Viz. Hot* and *dry*, *cold* and *dry*, *hot* and *moist*, *cold*, and moist: the *fift* is of a mixt Nature of the other four, according to the Commixtion and Complexion of *Mercury*, who is sometimes dry, sometimes hot, cold and moist, according to the term he is in, and the sign which is subject to it, which we put in this Chapter, because of the Sympathy of the Celestial bodies with the Terrestrial, all being referred to our bodies, as shall be seen hereafter by the number 12. which represents our whole substance both Chiromantically and Phisiognomically.

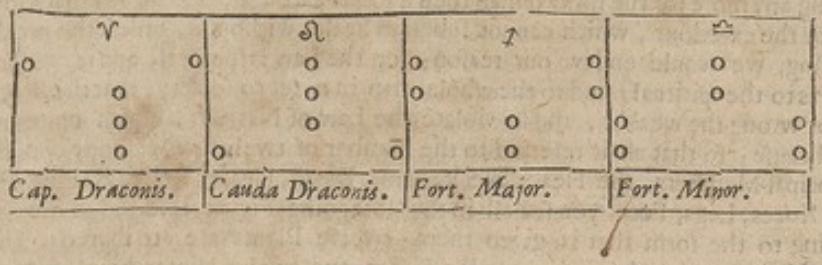
To enter then into our discourse: The *Term* which is *hot* and *dry*, wherein there is a *Planet* that is *cold* and *moist*, the heat and drought changes the *Planet*, who then becomes hot and dry. If the *Term* be *fortunate*, and that a Fortunate Planet enter into it, it becomes more Fortunate: and if the Term be *Unfortunate*, the unfortunate Planet that enters it becomes more unfortunate. But if in the Term there be a benign Planet, all things are in Sympathy. If the Planet be fiery, and the *Term* so too, all is well; So *Saturn* in an Earthy sign, and the term so too, all is in *sympathy*. In the same manner they change *Qualities*. If the *Quality* or *Colour* of the sign agree with the term, they augment their colour. *Example*. If the term of *Mars* be in ♈ ♌ or ♐, both their redness, and that of the term increases. If the term of *Saturn* be in ♎ ♏ or ♍, the blackness or obscurity of *Saturn* encreases because of the term. If the Planets are in divers Signs, *divers* are their Accidents, and they are fortified or weakned by the force of the signs and terms, and *diversity* there, causes *diversity* more or less in the inferiours. The Lord of a term being in his term, is more powerful, as a sign with another of its quality, as where there is a friendship without any difference, but the signs being different, the *Chiromancer* may infer divers Accidents according to their diversity; for their *different* situation in our hands discovers unto us the *diversity* of our Fortunes and Misfortunes. Nay, we can see these here rather then the changes of the other in Heaven causing them, the one being placed some dayes before the change, and in the other the swift moments are to be observed for to build a solid judgement upon. Which moment yet is better known in the Hand then in the Nativity, for *Chiromancy* comprehends, and hath such an *Harmony* with all the other Divinative *Sciences*, that without it they are nothing, nor it without them. The Harmony is all perfect, of the twelve Signs of the Zodiack with the whole humane Body, and those placed as is seen in the Figure representing unto us those parts and the Identity of sympathy. And by it we know the number of twelve accomplished in us, in our twelve parts, but every one of them hath it. So our body is naturally and Artificially composed according to the Signs represented in the Figure, worth thy perusing, thou whoever art desirous of the perfection of Chiromancy and Physiognomy, for the one and the other are under the secret of the Figure.

The twelve Signs of the *Zodiack*, which contain the whole Body of Man.

Many things of the secret Sciences are referred to this mass of Humanity, and we find more secrets in it according to the *Geomancy* of the *Hebrews*, then any other Sciences; particularly *Gerard* of *Cremone*, in his *Geomancy*, as well as other Geomancers, makes the Geomantical Figures to be referred hither: And we draw thence divers judgements, accommodating them to our Natural Astrology, as the twelve Signs of the Zodiack to the twelve Geomantical Figures.

The

The four other Figures, which are *Caput Draconis*, *Cauda Draconis Fortuna Major*, and *Fortuna Minor*, are referred to these Signes, but according to *Gerard* of *Cremone*, the signification is uncertain.



These sixteen Figures are referred to the seven Planets, and are attributed to them by our Science of Chiromancy and Geomancy in this manner, that every one may be instructed. ♄ *Saturne*, *Tristitia* and *Carcer*, *Jupiter*, *Acquisitio* and *Latitia*; *Mars*, *Puella* and *Rubeus*; the *Sun For. Major*, and *For. Minor*, *Venus Puer* and *Amissio*; *Mercury*, *Conjunctio* and *Albus*, the Moon *Populus* and *Via*. Some of these Signs are direct, some Retrograde, as *Saturn*, *Carcer*, which is properly ♐ direct; the second house is retrograde, and is *Tristitia*; so of the rest. So much as to Geomancy. We shall not enter into the significations of it, because we reserve it to another place. Let us now see the rest of the Divinative Sciences, relating to the number of twelve; and then we shall briefly deliver somewhat as to their particularities. As for *Magick*, you have the 12. Spirits or Angels which govern in every Signe, and the Regions, Countries and Cities subject to those Signs, as the Antients have observed. ♈ *Aries* to *Muschidiel*, which Governs, *Germany*, *France*, *England*, *Brittany*, &c.

♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐

Asmodel, *Ambriel*, *Muriel*, *Verchel*, *Humatiel*, *Zuriel*, *Barbiel*, *Adnachiel*,

♑ ♒ ♓

Hanuel, *Gabriel*, *Barchiel*.

All which Signs and Angels, Govern each of them some Countrey, which the Student may see in the Table of the Antient and Modern Astrologers. In the secret Caball of the *Iews*, they kept the 12. Anagrams of the great four Lettered Name of God, and according to the change of the colour of the stone whereon they were graved, they judged of the future. Which twelve stones and *Anagrams* were referred to the 12. Tribes of *Israel*, and 12. Signs of the *Zodiack*, as the *Sardonix*, whereon was engraved יחוה was referred to *Aries*; the *Topaz*, having engraved יחהו was referred to *Taurus*: The *Chalcedon* יוהח to *Gemini*: the *Iasper* חוחי to *Cancer*: the *Emerald* חויח to ♌ the *Beril* החיו to ♍: the *Amethist* והחי to ♎: the *Iacinth* to *Scorpio* ויחח the *Chrysolite* חוהי to *Sagitary*: the *Crystal* היהו to *Capricorn*: the *Saphire* היוה to *Aquarius*; the *Sarde* הרוה to *Pisces*. The curious in supernatural Secrets, have given to these Signs 12. Characters, 12. Intelligences, with their *Abaco*, which is as much in *Hebrew* notes, as a number in *Arithmetick*. The which Characters made and composed in the Months when those Signs govern, and the Sun enters into them at certain hours, heal many Diseases, and do supernatural wonders. The forms of those Characters are to be seen in the Magical Archidoxes of *Paracelsus*, in the Clavicular of *Solomon*, and other Authors who have searched into secrets more then ordinary; although those Authors, as to the making of them, have reserved the most particular secrets, and the sacred and compendious words, being unwilling to prostitute Holy things, which are only to be communicated to the Curious Learned, and great Princes, which yet I shall elsewhere truly represent. It is plain then, that in all these Sciences all goes by twelve Princes or Spirits, under every principal; there are twelve under *Aries*, whereof ours which governs *England*, is *Samael*, and is the second of this first

power, which *Genus* ought to be known of those that govern this Monarchy; for by knowing him they may govern all with an extraordinary power and facility, both as to the principal in general and particular, wherein Religion is concerned, which in it self is altogether spiritual, whereof the affectations of some are but diseases of minde, which turn into madness or hypocrisie, wherewith the first cause is not pleased, not designing any more for the inward man then a sound carriage, and an Animal Goverment for the exteriour, which cannot subsist in health without it, unless the mischief encreasing, we would enslave our reason; for the Law is spiritual, and is only jurisdictive as to the spiritual, and to the whole man, in order to society, that the stronger may not wrong the weaker, and so violate the Law of Nations, which unites us in the first cause; so that all is referred to the number of twelve; Our body consists of 12 principal Members, the Head, Neck, Arms, Breast, Heart, Belly, Reigns, Privy Parts, Knees, Legs, Feet, you see all in the foregoing Figure referred to the Signs according to the form that is given them; twelve Plants are attributed to them, twelve Birds, twelve Animals, twelve Trees, and twelve Hierarchies of Angels. Briefly, all is referred to these twelve, and *Aries* which hath twelve *Luminous* Stars, and one obscure, hath more force (because of the proper and known name, wherein there are twelve letters) then the rest, or *Acquisitio* among the Geomancers, which hath six, and is referred to *Aries*, doubling that number; so the half of these dozen, where twelve are, is the sacred writing, whether it be in the plain of *Mars*, or mount of ♃, or ♀, all happiness is to be expected. Of these rencontres and sacred writings, we shall treat at large in the fourth Chapter, as also of their significations. Wherefore leaving our duodenary number, and digressing no further; let us now describe and represent the hand, and by it finde out one of the most particular secrets of our Science.

CHAP. III.

The true and perfect Description of the Hand, which must be known for to attain to any thing in Chiromancy, *with the Description of the two last Figures of the first Chapter.*

THE Hands are the principal parts of the Body: The Anatomists divide them into three principal parts, that is to say, the wrist, the body of the hand, and the fingers; the best description of them is in the Theology of *Hippocrates*; but by Chiromancers these three parts are called the Palm, a word which *Apuleyus* useth in his Golden Asse, calling that part *Deo Palmaris*, which we in Chiromancy call the plain of *Mars*. The second is called, the hollow of the Hand, which is from the extremity of the other side of the thumb towards the little finger, which we call the mount of the Hand, or of the Moon. The third are the five fingers, which are to be noted by their names, which according to the Physitians are such, *Pollex*, *Index*, *Medius*, *Annularis*, *Auricularis*, which I have represented before in three Figures, and not with any more, because I would be guilty of no confusion, as *Indagine Cocles Corvus*, and many others. You are then to note, that the thumb, as being the first, greatest and strongest, is so called, and dedicated to *Venus*, and hath such a mark ♀. The next is called *Index*, the indicative or demonstrative finger, because with it we point at any thing: the old Phylosophers have called it so, and among others *Socrates*, who for that reason is Painted, pointing with that finger at a woman, that

Of the thumb.

Of the Index or fore-finger.

that represented Nature: and this finger is attributed to *Jupiter*, and signated with the Character of ♃. The third is called the middle finger, because in the middle, some call it Physitian, because that with it are touched the privy parts, when somewhat is amiss. The *Latines* called it *Verpus* from the word *verro*, which signifies to rub, because as *Iuvenal* saies, the *Iews* scratched their Privy parts therewith when they had the *Dysentery*. And *Orus Apella* in his Hieroglyphick, represents an infamous person by that finger. But in old time this finger with the thumb and fore-finger represented the Trinity, or the hand of Justice of our Kings. It may be yet seen in some ancient Edifices, and particularly at *Plaisy* in *Galie*, whereof the President *Fauchat*, in the seventh Book of his History of the declination of the House of *Charlemaigne* treats at large. This finger is *Saturn* ♄. As for the Ring-finger, which is so called, because commonly a Ring is worn on it, especially on the left hand; the Physitians and Anatomists give the reason of it, because this finger, by means of its *veins*, *Nerves* and *Arteries* more relates (than any other finger) to the heart; wherefore it ought to wear a Ring as a Crown for its dignity. But besides observe, that in the Ceremonies of Marriage, they first put the Matrimonial Ring on the thumb, whence they take it, and put it on every one till they come to this, where it is left. Whence some who stood (as *Durand* in his Rational of Divine Offices) to Discourse on these Ceremonies, say it is done because the finger answers to the heart, which is the seat of love and the affections. Others say, because it is dedicated to the Sun, and that most Rings are of Gold, a Mettal which is also dedicated to it: so that by this Sympathy it rejoyces the heart: this finger hath for the Sun this mark ☉. The last and least of all is called the Ear-finger, because commonly we make use of it to make clean our ears, as if it were some instrument. We read that *Dionisius* or *Dennis* the *Sicilian* Tyrant, would never make use of any other Instrument to cleanse his ears, fearing they should give him some poysoned Instrument, as being a Prince very fearful and destrustful, whose life was miserable in his Tyranny, because of the fear imprinted on his Soul. This finger is attributed to *Mercury*, the sign ☿. In these Verses you have a short and Learned description.

Of the middle finger.

Of the Ring-finger,

Of the little finger.

Est Pollex veneris, sed ♃ indice gaudit
♄ Medium Sol, Medicumq; tenet;
☿ Minimum; ferentem candida Luna,
Possidet, in Cavea Mars sua castra locat.

Thus Englished.

Venus *the Thumb*, Jove *in the Index joyes*,
Saturn *the middle*, Sol *the youthful toyes*:
Stilborn the Least, Luna *the Ferients*,
In Cavea Mars *delights to pitch his Tents.*

NOw all these fingers have certain risings at their roots or bases, which are called Mounts, attributed to the Planets, to which is added that apparent flesh, which is and belongs to the percussion of the hand; the four principal figures have twelve joynts or ligaments, to which are attributed the 12 Signs of the *Zodiack* (as it may be seen in the precedent figure) and to each finger one of the Seasons of the year: as to the Index, which is ♃, we give it the Spring, and to each joynt one of the signs, of that Season, to the highest *Aries*, to the middle *Taurus*, to that of the Root *Gemini*, which are thus marked, ♈, ♉, ♊. The little finger, which is *Mercury*'s hath the *Autumn*, and conforms to that of *Jupiter*, because they represent the two Seasons, which are equally milde and temperate, whereof the two first Signs are Equinoctial (that is to say make the nights and days of a length.) The Signs of the Seasons of *Autumn*, which are attributed to this finger, and placed as the other are, *Libra*, *Scorpius* and *Sigittary*, thus marked, ♎, ♏, ♐. The middle finger, which belongs to *Saturn* represents Winter, a rigorous Season; hath *Capricorn Aquarius* and *Pisces*, marked thus, ♑, ♒,

♈, ♒, ♓. The Ring-finger, which is the Suns, hath for signs ♋, ♌, ♍. And these two Seasons have in their first moneths two Solstices, that is, when the Sun neither descends nor ascends, but stands still in the extremities of the Zodiack, in the Zenith, as to its elevation, and in Nadir for its declination. These two Angles being represented in the hand, we must imagine the Zenith at the end of the middle finger, and the Nadir neer the wrist, where ends the Line of Life, so it represents an oval Figure.

The Local disposition of the Signs in the Hands.

We may represent it according to the third following Figure, imagining the Zodiack from the fore-finger about the thumb and mount of ♀, which shall be comprized in the Oval of the *Zodiack*; and we will also imagine our Signs placed; *Aries* on the rising above the wrist; *Taurus* on the mount of *Venus*; *Gemini* on the branches of the Line of Life (which denote our life.) On the first joynt of the fore-finger ♋, on the second ♌, on the third ♍, leaving the thumb apart, as being an imperfect finger, because it hath but two joynts, which is the first number according to the Arithmeticians, called flat, and hath not so many perfections as the Ternary or Three which is the second number. This half Circle we call Arctick. As for the other half Circle Meridional, which we call Antartick, we begin it at the top of the Ring-finger, and place the first sign, which is ♎ on the first joynt of the finger; on the second ♏, on the third ♐; At the extremity of the Table-line, *Capricorn*; in the middle of the mount of the Moon ♒; and neer the wrist on the other side *Pisces*; so that the seven Planets will be enclosed within the Zodiack.

A brief signification of the mounts, ascribed to the Planets.

It is to be noted that every mount (as I shall shew more at large in the Rules of the Science) signifies and denotes something worthy of special consideration; as that of *Venus* Love, that of ♃ Honors, that of ♄ Misfortunes, that of ☉ Riches, that of ☿ Sciences, that of ♂ Military Atchievements, and that of the *Moon* Afflictions and diseases of Mind. I shall pass no further in the notion and significations of these mounts, reserving it to another Chapter: But ere I conclude, I will say a word of the Lines and observations of the Hand, as much as shall be necessary in this place.

In the enclosure of the Hand there are six Lines or Cuts (as hath been shewed already) where on depend the three principal parts of man, that is to say, the Head, the Heart and the Kidneyes, on which depend the three worlds; that is to say, the Intellectual, Celestial, and Elementary; they are thus placed.

The Intellectual	*To the Head*	*To God.*
The Celestial	*To the Heart*	*To Heaven.*
The Elementary	*To the Kidneys*	*To the Elements.*

So the Lines of the Hand.

The Table Line / *The Middle Natu.*	*To the Head*	*To God.*
The Line of Life / *Line of the Stomach*	*To the Heart*	*To Heaven.*
The Percussion / *The Wrist*	*To the Kidneys*	*To the Elements.*

The Table Line.

To understand these Lines, you must know first, that the Table-Line takes its force from the whole Head, and that it begins at the percussion of the Hand) where is the mount of *Mercury*, situate under the little finger) and reaches with two or three branches, and commonly without, under the fore-finger where it ends; and sometimes it is joyned with the middle Natural Line, both of them answering to the Head, and with that of Life make an Angle, which ends between the Mounts of *Venus* and *Jupiter*.

The

The second Line of the Head, called the middle Natural Line, is that which begins at the Root of the Line of life, and passes through the middle of the Palm, between the mount of *Mars* and the *Moon*, and advances under that of ♀, and commonly to the Table, as hath been said before. The Natural Line

The third, which is the Line of Life, called also the Line of the Heart, begins at the mount of the fore-finger, and ends near the Wrist, separating the mount of *Venus* from the Triangle or Plam. *Linea vitæ.*

The fourth, called that of the Liver or Stomack, begins under the mount of the Moon, and makes the triangle of *Mars*, thwarting the middle natural, or strait Line, joyning with that of Life, above the mount of *Venus*. *Linea Epatica.*

The fifth is the Wrist, which are those spaces which appear in the joynt of the Hand, where there are two Lines at least, and four at most, and divers cuts advancing towards the mount of *Venus*. *Resecta*, or the Wrist.

As for the sixth, it is the sister of the Line of Life, which ever follows it, whereto we add the percussion, which is the outer part, which moves when we strike any thing. These are the most remarkable parts of this Science, which are to be much observed in matter of Divination, as being the Principals of *Chiromancy*. And the better to comprehend the situation of the Lines, see the first Figure going before, and the next three following, which I have placed hereafter, as an Abridgement for to know whereto each Line is referred, and to which of the Planets. Lister of the Line of Life. These Figures are the first 4. in the latter part of the first book, with the numbers 1. 2. 3. 4.

CHAP. IV.

Of the sacred Letters which are found in the Hands, and the Correspondencies which they have with the Cœlestial Bodies, and how by them may be found out the secrets of good and bad Fortune.

THere are in our Hands, in divers places, certain Letters well formed, and apparent, which according to the places where they are, have great and admirable significations, as witness *Iuliano*, most Learned in the Art of *Chyromancy*, and amongst the Antient Philosophers *Helenum* the most Learned. *Patricius Tricassus* in his *Chiromancy* hath treated of them, but not so particularly as he should have done for the true discovery of them, having not allowed them that concordance which they have with the Heavenly Bodies, that by that harmony and concordance the perfection of their significations might be known, for without that knowledge, the Judgements which we draw from them, are as doubtful as those we should draw from the Signs and Planets, if we knew not their situation; for they have such a sympathy, that some can do nothing without others, no more then *Geomancy* can do without *Astrology*; both which do best, when they accompany each the other.

These Letters which are found in the Hands, are called Cœlestial, and are eighteen, and refer to the twelve Signs of the Zodiack, and the Figures and Characters of *Geomancy*; there is a correspondency between them and those Signs, and their Capital Letters, and those of *Geomancy*. *Note*

Aries A *Acquisitio.* — *Aquarius* A ♒ *Amissio* *Albus* — *Taurus* T *Tristitia.* — *Gemini* G

Cancer

I ſhall herein follow the Opinion of an Ancient Rabbi, and ſay that they are found rather in the form of theſe Characters and divine Letters; and theſe Figures being found in the Hand, they have more power, being referred to the ſeven Planets. The form is ſuch: the Letters of *Saturn* *C*, *H*, *M*: the Letters of *Jupiter* *S*, *T*, △: the Letters of *Mars* *A*, *C*, ♇: the Letters of *Venus* *B*, *A*, *T*: the Letters of the *Sun* *E*, *b*: the Characters of *Mercury* ☿ ♀: the Letters of the *Moon* ☽, *C* ≈: Being thus attributed to theſe ſeven Celeſtial Bodies, they have great effects, and being found on divers Mounts, or other places, their ſignifications are various. It is to be noted in the firſt place, that in our Hand we imagine the four Quarters of the World, in this manner; at the ends of the Fingers the Eaſt; at the Wriſt the Weſt; the North on the Thumb; and the South towards the mount of the Moon under the little Finger. Now as we have ſaid, that the Signs and Planets do change their accidents and qualities with their places, for (as hath been ſaid) a fortunate Planet in the South, may be unfortunate in the Weſt or North; another may be well diſpoſed in the South, and ill in the Eaſt: As for Example, *Aries*, which is the firſt houſe of *Mars*, being found about the mounts of *Luna* and *Mars*, as being an Enemy of the Moon, repreſents all ill, as Sickneſſes, Hurts Misfortunes, loſs of Goods, Friends, Baniſhments, and other woful things, if he be there in the South part: but being towards the mount of *Venus*, under the Thumb, towards the North part, becauſe of the friendſhip of *Mars* and *Venus*, this *A.* ſignifies quite contrary, as Friendſhips, advantagious Marriages, the love of handſome women, the delights of Love, the baniſhing of Jealouſie, many Rich and good Wives; briefly, all ſatisfaction as to Love. If that *A.* be on the mount of *Saturn*, Eaſtward, it is benevolent enough; the worſt it doth, is the loſs of a Suit in Law, Impriſonment, or Sickneſs. But if in that place there be that *A.* which is referred to *Aquarius*, which is the ſecond houſe of *Saturn*, being oriental, and near the firſt houſe of the ſaid *Saturn*, which is *Capricorn*, it promiſeth a mediocrity as to Riches, but not much Health; for were it not that *Saturn* himſelf did ſomewhat moderate the matter, it ſhould denote ſome ill end, and a life of one and thirty years, which are the leſſer years of *Saturn*. But the ſecond *A.* being in the lower part of the Plain of *Mars* Weſtward ſomewhat, it indubitably denotes Death by Arms, or in Combate; but if there be a Triangle above the Wriſt, it denotes Death by aſſaſſination; and if this Letter be near the mount of *Venus*, it ſignifies Death cauſed by a woman, either by Juſtice or Poyſon, or ſome great note of Infamy: If it be towards the mount of the *Moon*, it ſignifies great weakneſs of Mind and Body. Briefly, let him that hath this Letter on one of the mounts of the Moon, and if ſhe be his *Alfridary*, aſſure himſelf, that before that *Alfridary* be expired, he will fall into ſome great misfortune, both as to the outward and inward man; it may be into ſome extraordinary Madneſs.

The Ancients have honored this ſecret.

The letters belonging to *Aries*.

Let us now conſider *T.* which repreſents *Taurus*, and is next to *Aries*. *Taurus* is the firſt houſe of *Venus*: If the *T.* be on the mount of *Venus*, a thouſand Loves are repreſented; but it muſt be obſerved in what place of the mount, for if it be near the Line of Life, and that one of the branches of the *T.* cut it, it denotes Death for Love, or rueful enjoyments: If it be between the Thumb and the forefinger, good Marriage, and advantagious, as to Beauty, Riches, and goodneſs of Nature. If it be in the midſt of the

The Letters relating to *Taurus*

mount

mount, it signifies all sorts of Loves, that is to say, that he that shall have the *T.* so, will be beloved by many Fair and Rich Women, and by their means he shall raise himself a Fortune, and nothing will oppose him. If it be in the extremity of the mount, towards the Wrist, that place is dangerous, because of Incests, and illicit Loves: Upon the backside of the Thumb it denotes Sodomies, and bestialities, the most dishonest that may be, as they are described by *Buchard*: The curious may see them in his Book *De Pœnitentia.* If the *T.* which should be on the second joynt of the forefinger, be on the little one, or on the mount of the *Moon*, there hath been some great affliction for women, great Quarrels, desires of Revenge, Poysons, and Secret Enterprises, Death of Abortive Children, and odious sins. If it be on the plain of *Mars* it signifies some good hap, but a Duel for some Love occasion, wherein the party overcomes, and besides is loved by the Lady; and through this Love he shall attain to Riches and Contentment, and shall be feared by all his Neighbours. If that happens on the Ring-finger, it denotes the quite contrary, though *Venus* be well in the East, and it be her first house which is *Taurus.* If happily there be in the Hand that Line which we call *Venus Girdle*, which begins (as we have said elsewhere) between the fore and middle fingers, and ends between the fourth and little one: That *T.* or *L.* which is the second house of *Venus*, called *Libra*, beleive him or her that hath it, guilty of all manner of uncleanness, nay of that sin which is against Nature, and more then ordinary, which hath been observed in some, Attached and Convicted of this Crime; wherefore Judges and Jurors ought to take notice of it, and consequently be somewhat acquainted with our Science.

The Letters respecting *Gemini.*

As for *G.* which stands for *Gemini*, first house of *Mercury*, it is indifferent; for it is good in good places, and ill in bad, as upon *Venus* it is good, under *Mars* bad, so also under *Saturn*, but under the *Sun* very good: for if the *G.* be under the *Sun*, and that he be *Alfridary*, he to whom it happens may assure himself of Riches, which shall come unto him by some more then ordinary way, by Treasures found out casually, or by Industry, which I observed in one of my Friends who had a *G.* in this place, to whom I gave the assurance of that business, which happened shortly after through *Corilimancy*, in which Science he did Wonders, but not without addressing himself to the *Aratron* of *Arbatel.* But the Miracles of that Branch were worthy consideration, as also the thing found by the great sympathie which there is between it and the precious Mettals; for when it is gathered with the Ceremonies and Observations requisite, as that it be gathered in the Summer Solstice, and be a sprig of one year, forked, gathered with cleanliness, there is discovered an effect of the secret Sciences. Therefore let him or her who hath in the Hand the *G.* or an *V.* which resembles the Rod, assure himself that he shall find something precious in the Earth. I will so far digress, as to instruct the Reader how to gather and make use of the Wand, that I may not leave any curiosity unsatisfied: And after this instruction, I shall persue our Sacred Letters, and their significations.

The Art of using the rod to find treasure discovered.

How to gather the Rod of *Corilimancy.*

The Mosayical Rod.

It must be gathered on a certain day of the Summer Solstice, and a sprout of one years growth and must be chosen forked like an *V.* or in the form of a *Y.* which is *I.* among the *Greeks.* It must be a clean Hasel and red, but some hold it best to be gathered when the Sun enters *Aries* or *Leo*, and ☿ not Combust, but the more elongated from the Sun the better, and the best time is a little before Sun-rise, and if ☿ be well dignified you may gather them on any *Friday*, for it is to be noted, that when the *Sun* is entred *Cancer*, the Woods and Plants in our Climate have more force then in other Seasons: It being gathered Astrologically, when thou wouldst make use of it, hang at the single end a piece of what mettal you will, and let it be made fast at the end of a little cord; take the two ends of the Fork in both your hands, and hold it stedfast towards the Skie, and the other end towards the earth; and in this manner, when you are in a place with design to find somewhat hidden, be it Gold, Silver or other mettal, if that which is in the earth be more noble then that which is made fast to your Wand, that on the Wand will bend towards its Superiour, as acknowledging inferiority; then in the place where the inclination shall be, is the Mineral or Mettal, but when you begin to play it, say with Devotion the charge, and if you cannot get a forked Rod, gather two straight shoots of a years growth, and hold in each hand one by the end, and let another person hold the other ends against you, and fasten the

string and mettal to the middle of the Rods between you: but all this happens more likely to him that hath this Celestial *V.* appertaining to *Virgo*, or *G.* in the hand neer the Sun.

The Letters of *Cancer.*

He that hath the *C.* of *Cancer*, under the middle finger, in the enclosure of *Venus girdle*, is extreamly sordid and filthy wanton. If that of *Capricorn* be in that place, and that *Saturn* be *Alfridary* and *Chronocrator*, there are great Vices hidden in the soul of that man; he shall come to disgrace and be shunned of all honest companies, and look'd on as an infamous person. But if that of *Cancer* be neer the Table Line towards the Mount of the Sun, it signifies great Riches and Possessions, the greatest part whereof shall be obtained by unlawful and dishonest waies. Under the Mount of *Jupiter*, it signifies Honours received from Princes and great Persons: If it be that of *Capricorn*, it will be the contrary. But if there be the *C.* of *Capricorn* belonging to the branches of that Line of Life, it signifies the Ravishing of a Maid, great Lechery; if it be a Woman that hath it, she is not to be thought Chast, desirous of many men, never wearied with the Act, but seeking out all sorts of uncleanness, though she appear much given to Religion.

The Letters appropriated to *Leo.*

He or she who shall have the *L.* of *Leo* in the time of his *Alfridary* under the Mount, or on the Ring-finger, may be assured of aboundance of Riches, and that all things shall prosper with them according to their desire when it is Oriental; but if it be towards the Wrist, which is the West; it promiseth nothing but misfortunes, debates, Suits, Quarrels, and other Afflictions.

The Letters relating to *Libra.*

If this *L.* ♎ which is that of *Libra*, second house of *Venus*, be at the top of the Line of Life, neer the mount of *Venus*, it signifies Adultery, Marriage followed with miseries, as Jealousies, Poverty, and the begetting of many natural Children, whereof the most part shall be imperfect in their Members. If it be in the Wrist, advancing without the thumb, it denotes unclean Love, as Incests, Sodomies, and against Nature; If it be in the time of the *Alfridary* of *Venus*, and be in the middle of the thumb, it signifies great Fornication, infinite Lustfulness, and a beastly filthiness in that Action: Briefly it cannot be good as to any thing that depends of *Venus*. But if it be on the little finger, its good enough, it denotes subtilty, Wisdome, Oeconomy, and he that hath it is able to govern the affairs of a Monarchy; and if a King or Prince hath it, he is able to subject to his Laws the whole World; he is Ingenious, Stout, Couragious, Valiant, and redoubted of his Enemies; nay all his Actions are Miracles, and Extraordinary. A certain Rabbi sajes, that it was so in the Hand of *Moses* and *Gideon*. If it be under the Ring-finger it is indifferent: It is good under *Jupiter*, ill neer *Saturn*, and in the plain of *Mars*, and the mount of the *Moon*, it signifies great sicknesses.

The Letters of *Scorpio*, with their significations.

If the *S.* of *Scorpio* be towards the Triangle of the Line of Life, and the Table Line, and that under that there be two little triangles; he that hath it, may assure himself he will be Victorious in all Combats and Duels, tis by this mark that the Good and Stout Souldier may be discovered. If this *S.* be in the other Triangle towards the Wrist, it denotes little Courage, a quarrelsome person, yet alwaies beaten; it is commonly found in the Meridionals, for which reason it is ill; towards the mounts of the *Moon* it is nothing worth; the people of the Climate are indeed Audacious, Boasters, Proud, Arrogant, but in affairs of consequence, Cowards and Pusillanimous, having a majestick Garb, but comes to nothing.

The Letters of *Sagittarius* considered.

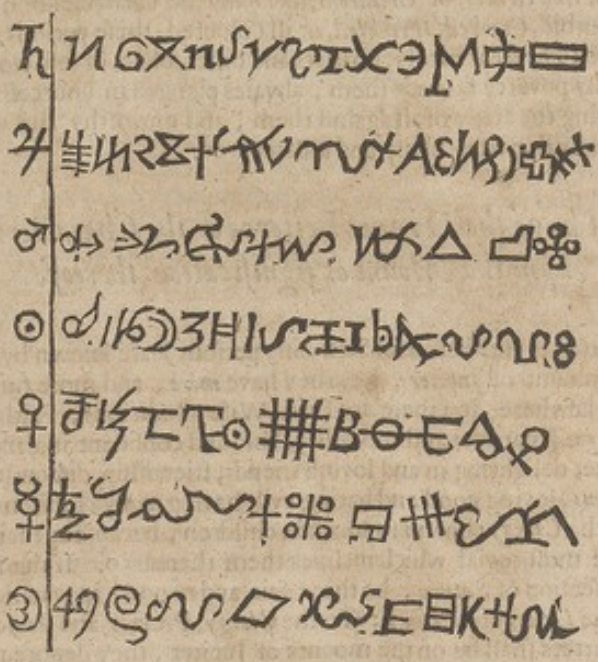
If the Letter of *Sagittary*, which hath that form *S*, ♐ be on the Line of Life, and that *Jupiter* be *Alfridary*, it signifies a happy life, accompanied with all sorts of Pleasures, of a good length, and much health, without any infirmity. If it be on the mount of the said *Jupiter*, it denotes the same felicity. But being on any thing attributed to ♄, it will be quite contrary. The same upon what belongs to the *Moon* and *Mercury*; but being on the Mount of the *Sun*, it denotes great Riches bestowed by some Prince, as also great Dignities both as to the Military and Civil Affairs of that Prince, with a perfection of all happiness and content, in the Government of a City, Countrey or Province. If it be in the plain of *Mars*, it denotes all sorts of Victories, and that all his Actions are acceptable to his Prince or Principalities where he lives.

The Letters of *Pisces.*

In like manner, if the *P.* of *Pisces* be in the same places, it signifies the same thing,

thing, *Piſces* being the ſecond Houſe of *Iupiter*. So much for theſe three Sacred Letters, but if the *P.* which we attribute in *Geomancy* to *Puella* and *Populus* be in thoſe places, it will be quite contrary, for it is altogether evil: the form of it is before. The *R.* of *Rubeus* is alſo ill, and portends no good, if it be not on ſomewhat appertaining to *Mars*. The Letters of *Piſces*.

F. and *M.* of *Fortuna Major*, are every where good; on the contrary, thoſe of *Fortuna Minor* are every where ill, whether it be as to Love, Honours, Riches, &c. In like manner the *C.* of *Cauda Draconis*, as well in *Chiromancy* as *Geomancy* contradicts all, and is inimical and prejudicial to all things, which let it be obſerved for concluſion of the ſignifications of our Letters. The Letters of *Fortuna Major* and *Minor*.



For farther Illuſtration, obſerve the Characters of the Planets, and the Divine Letters with their Significations as follow.

THere are ſeveral peculiar Characters relating to each *Planet*, (as you have them in the foregoing Figure) which being obſerved in their proper places have much ſignification of *good* or *bad*. As in the firſt Line you have the Characters of *Saturn*, in the ſecond, of *Iupiter*, in the third, of *Mars*, and ſo in order as you ſee them noted in the foregoing Figure; which is to be underſtood, that where you find any of thoſe Figures they beare the ſignification of that Planet, to which they relate either to *good* or *bad*. Therefore it remaineth that we ſpeak ſomething of all the Poſitions and Proprieties of theſe *Characters*, and their concerns as to Mankind; for as *different* as are the Natures of Men and Women ſo *various* in the Hand are theſe Marks, which ſhew their inclinations: Thoſe *perſons* that are *Saturnine*, have more of the Characters of *Saturn*, on the mount of *Saturn*, and in the Hand, then any other Characters; eſpecially that large *Saturnine* Line, ariſing at the Wriſt, and extending through the Hand to the *mount* of *Saturn*, which when it is *well* coloured, ſtraight and fair, it denotes good Fortune. The ſame if any of the uſual Characters of *good* be

in that signification, and plainly discernable, viz. *Crosses*, *Stars*, *Parralel* Lines, *Scales*, *Branches*, *Quadrates*, and the figure of ♃; these persons are commonly Friends, of good and sound Counsel, serious in mind, and of deep Cogitations; timorous in their Actions, delighting in fair Buildings, and Agriculture; loving long Journies, Rich, prosperous and succesful in their dealings, loving money, and getting it on all hands, especially from Noble persons; of few words, very discreet and advised, and usually *prosper* and live to *Old* Age, yet with all this prosperity towards Age they usually suffer pains of the *Nerves*, as the *Palsey*, or the like; and usually from their friends, neighbours and children, shall receive the reward of ungratfulness, for all their good deeds done to them, which is a good caution to many wary Fathers: But those which have the general *infortunate* signes in the Hand, which are *Semicircles*, lines broken and *abrupt*, imperfect like *Grates*, or *Gridirons*, like *hairs* the Character of ♄ thus, or when the mounts are turbid, *Crooked*, *Wrinkled*, or ill coloured; these persons are Proud, self-willed and conceited; great eaters, boasters and dissemblers, of few words, and unsociable, commonly poverty attends them, alwaies plunged in unnecessary labours and troubles, procuring the anger of all against them, and unworthy and ungrateful to all persons, and usually dye wretchedly and unlamented.

Of those that have the Divine Letters, or the Characters of Iupiter *upon the Mount or signification thereof.*

Jovial persons (as is said before of Saturnine persons) are known by the plurality of lines on the mount of *Jupiter*, i.e. they have *more*, and more *fairer* lines on this *mount* then elsewhere, and these are Fair, Wise, Judicious, Faithful, Religious, fearing God, of *good* manners and morallity, bold and confident in dangers; merciful, Almsgivers, True, delighting in and loving friends, friendship, discourse, laughter, and the sports of *Venus*, loving good and hating evil, having many children, which may be one reason why the *Clergy* abound so much in children, because as their *Function*, so their persons are most jovial, which inclines them thereunto. If the *Fortunate* Lines aforesaid in the section of *Saturn*, be there fair and of good appearance, they signifie good both to the *Laiety* and *Clergy*: To the *Clergy*, Prelacy and Preferment; if any of the Divine Letters shall be on the mounts of Jupiter, they denote much good, and *great* Preferments to the person. The Letter *A.* denotes aboundance of Riches, Contents, and the true friendship of Noble persons. *B.* signifies Fortitude and Riches, and greatly beloved by Kings and Princes, and indicates the persons, man or woman to be of honest life, much affecting the conversation of Religious persons. The Letter *C.* there, they shall be beloved of Princes, Dukes, and generals of Armies. The Letter *D.* shews them faithful, and of greater spirit then their proper species can allow, associating and conversating themselves to their superiours, and great persons, yet incestuous, and femininely affected, not loving as they ought their own Parents. *F.* they are familiar with Kings, their Treasurers, and Counsellours. The letter *G.* signifies persons of good Fame, yet Luxurious, especially if there be a Semicircle in the mount. *O.* like a shield in the mount of ♃ signifies Nobleness, Wisdome, the person is discreet in all things; of lofty and subtil wit, of a piercing intellect, and especially diving into the secret and profound *Sciences*; they will be loving and kind beyond measure, yet find few faithful friends from their youth to age, yet shall grow Rich in Wealth, in Love, and good repute withal persons. The round letter *O.* in this mount, denotes Honesty of life, and Riches all the daies of life; much beloved by women, by reason of whom they shall sustain some prejudice; they will be of subtil wit, and be subtile inventors of Arts, and be beloved of Princes, and all persons, but if any of the unfortunate Characters be found on this mount mentioned before, in the section of ♄ they will be poor, weak, of perverse deportment, and sustain many dammages, but if any of the Characters appropriate before to ♃, they shall be rich and fat, and abound therein.

Cha-

Characters that denote a Martial signification.

Martial persons, or men of the nature of *Mars*, that have the line of Life and the Natural Line direct and of various colours; are audaciously bold, full of action, alwaies doing, prompt and ready to arms, yet inconstant, rash, fierce, impious, impudent without bashful modesty, unsociable, stout, Fornicators, little caring for riches, or fearing poverty, getting by right or wrong, without respect to Justice. If the Divine Letter *A.* be found in the Hand in the plain of *Mars*, it denotes the person to be of a stony hard heart, full of wrath and iniquity. If the Letter *B.* signifies them Rich, familliars with Princes, and oftentimes Captains of their Hosts. The Letter *C.* makes them great Masters, perfect and ingenious, much loving Geomatry and Science, and such as can bridle their anger. *D.* denoteh Patricides, of evil condition, yet Fortunate, subject to Distempers of the Liver and Gout. *E.* signifies contentious natures, by which means they sustain much evil, affecting the society of vile women, seldome obtaining their desires as to wives, and oft-times become murtherers of their wives or Husbands. *F.* Cunning, false, Lyers, Treacherous, from whence they shall sustain much evil. *G.* such as keep and frequent the company of Thieves, and wicked persons, and study close and secret mischiefs; and if any of the unfortunate Characters, (mentioned in the Chapter of *Saturn* before) shall be in the significations of *Mars*: the persons shall be audacious, pertinacious, frustrating all good actions, a waster and consumer of his paternal substance, and injurious to his Kindred.

Of the Solar signification.

Men of *Solar* Natures, have the *Lines* more frequent and subtil on the mount of the Sun then elsewhere; such are naturally great inventors and imitators of all ingenious operations, doing frequently such things as they were never taught; Inventors of Arts, yet oft-times poor, and slighting, or not regarding to improve those benefits or courtesies they receive from their Friends and Neighbours; they shall be Honoured of Strangers, somewhat prone to anger, of a free and voluble tongue, very loving, hardly having any Faithful Friends, through their open free and harmless carriage, oft betraying their own innocency into the hands of Enemies; are Faithful in their trust, most Faithful, Wise, Prudent, Noble and Generous Courtiers, their Love to women will cause some prejudice to accrue thereby; they will have many Enemies, which shall not be able to do them prejudice, but they shall alwaies be able to overtop their malice, and to dispel their spight, even as the Sun the Clouds: It behoves them to Study, and use open and plain dealing even in those actions where others are close and private. He in whose Hand the Divine Letter *A.* is found, in the place of the Sun, shall grow mighty and greater then his Parents, but if it be evilly dispos'd or with Malignant Characters, it signifies the contrary. The letter *B.* on the mount of the Sun, noreth men Wise, Prudent, of excellent genious and Wit, beloved by great persons, and eminent amongst the people, and sometimes advanced to Kingly and Princely dignities. The letter *C.* hath bad signification on the Suns mount, signifying the men to be wasters and destroyers, and oft-times *Patricides*, they shall sustain great impediments in the Eyes and stomack, shall be hurt by Iron, or Fire, and oft-times dye a suddain or untimely death. *D.* where it is found, denotes them Rich, strong & powerful, and shall inrich themselves by preying on, & subverting other men, and sometime advanced to Princely Rule and State. *E.* on the mount of the Sun, shews great lovers of women, using sordid Luxury, and loving and delighting therein more then in their natural inheritance. *F.* intimates persons wise, of good memory, decorated with many Sciences, Stewards to great persons, yet subject to pains and distempers of the Head and Stomack. And lastly in whose Hands are any of the signes and Characters in the Figure before going, attributed to the Sun, they signifie benignity and much good, and perfections in all operations, the party shall be quickly angry and quickly pleased, yet of very good nature.

Of Venus *significations in the Hand.*

THose of the Nature of *Venus* that have three lines beginning under the thumb, passing the supream Angle, and pointing towards the index, are of good Fortune, careless, little minding the cares and affairs of the world; but delighting to live delicately, nicely and idly, without labour or care, affable, are lavish in their expences, easily struck with Cupid, quick to *Venus*, and of apprehension, getting estate by women, loving overmuch mirth, Musick and *Venus*, and subject to Natural children, credited and beloved of all, of lovely countenance, sweet in speech, of graceful deportment and carriage, coveting all things the Fancy affects.

But those that on the mount of *Venus* have the Divine letter *A.* are unfaithful, affecting women, poor, and of mean rank and quality, suffering much disgrace thereby, with sickness that may long continue.

Those that have the Letter *B.* in the same place, are merry, Jovial, keeping company with Noble persons, of rank and quality, growing Rich by marrying of such, and much bettering their conditions, by Religious persons and good women.

The Letter *C.* in the mount of *Venus*, are injurious, great Fornicators, offending herein with their own Linage and blood, and will receive hurt in the Eies by Iron or Fire.

D. in this *mount* signifies Expositors of Dreams, and great searchers out of secret things, and indigators after hidden occult misteries, true and faithful, loving terrene Vanities and gallantries, as Gardens and the like, yet Luxurious.

Who have *E.* in this mount, they are merry, jocund, ingenious, sporting and delighting with women, for which they will be publickly scandalized, but Fortunate in all other things and will acquire Riches.

Who have *F.* in this mount, are prosperous in all designes, they shall obtain much Joy and contentment, great content in sciences, and acquire much worldy good.

G. denotes great Lovers of Women, by whom they shall receive much Joy and content.

But lastly, he which on the mount of *Venus*, hath any of those Characters in the foregoing Figure, appropriate to *Venus*, will be a Fornicator, and Adulterer, desiring other mens wives more then his own, will be sordid in his carriage, and vile, doing vile things, and often prove Murtherers of their wives, or defilers of their Fathers Bed.

Of the Signification of the mount of Mercury.

MErcurial persons, that have obscure dark Lines on the mount, and on the finger of *Mercury*, are persons of light conditions, thievish, fastidious, impure, inordinate, concubinators, liers, medlers with others business, treacherous, unjust; and after they have escaped deserved punishment for their demerits, yet will unadvisedly run into the same errors again, unstable, unconstant, bold and foolish; but those Lines being fair and cleer, such are Eloquent, Musical, Orators, Ingenious, Arithmeticians, Geometricians, great searchers and speculators into profound deep and secret things, wonderful secret and close, meriting great Fame and Honour by their parts and Secretie.

They which have the Divine letter *A.* in the mount or finger of *Mercury*, shall be much inquisitive into such secrets as they shall gain prejudice thereby, and shall prove Enemies to themselves; they will be of a sly muttering tongue, but of a worse mind, which shall cause many to envy and hate them.

The letter *B.* on this finger, denotes Travels, they shall be great travellours, faithful and honest Factors, gain great substance thereby, and shall bear Rule in Forraign Countries.

Those having there the letter *C.* or half circle, are negligent persons, haunters and lovers of Plaies, and idle toyes, lovers of gain and profit which comes from wickedness

and

and theft, teachers of tongues and several Languages, and pretenders to books and unknown Sciences, composers and counterfeitors of Seals, and false writings, in which they will shew the incomparable dexterity of their Wits.

D. in this mount and finger of *Mercury*, intimates and discovers wise, discreet persons, teachers of Sciences, and workers of good things, skilful in Astronomy and Astrology, beloved of their Parents, poor in youth, yet doing and discovering great ingenuities; but after the middle age of life, abounding in Riches, yet suffering pain of the stomack and other parts, much studying and delighting in Magick.

E. are Religious, loving to exercise themselves about the Ornaments and works of women, in Jewels, Pictures, and various curiosities.

F. are wonderful expert, and great masters of, and searchers into the vast body of Philosophy.

G. are of good and honest life, of great understanding, and sound intellectuals, loveing chiefly and affecting small Children, and little women, delighting in all small things that are pritty.

If in the place of *Mercury*, any of the aforesaid Characters appropriated to *Mercury* in the former Table appear, such that have them, are of Grave and solid discourse, of great judgement, and such who will associate themselves with wise, prudent, or Religious persons, and are naturally Eloquent.

Of the Lunar significations.

THey who are of the nature of the Moon, and have in the Quadrangle of the Hand a Cross well constituted, or on the mount of the Moon, these in the first third part of their lives will be poor and needy; in the second part of their lives, abounding in Riches, even to admiration, and in age be reduced to their first condition, according as their Planets increase and diminish in Fortune; It were good advise to such not to marry, but to betake themselves to serve some Prince, Prelate, or Noble person, so they may be Rich and lead a pacifick quiet life, for they chiefly affect peace and quietness, and love secrysie and honesty.

The Letter *A.* found in the Moons signification, causeth such to suffer divers sicknesses and vexations, and to be consumers of their paternal substance.

B. maketh the person Fortunate, adicted to Religious persons, or being so himself.

Having in the Moons signification this Letter *C.* they are lofty minded, subtil, owners of profound sciences, yet audacious, persevering in evil, from whence they will sustain distemper to the Eyes, and perhaps perish by untimely death, or at best, be long vexed with pain and sickness.

D. are such who are of a busie spirit, thrusting themselves into much business, and will sustain wonderful pains of the eyes and Stomack.

E. are involved, or drowned in libidinous actions having little or no stability in any thing.

F. These are Travellors, seeking Rewards, and wealth, faithful, honest and of good minds,

G. those having this Letter in the parts of the Moon, are Noble, Magnanimous, and are Fortunate to obtain great Riches, Honours and Preferments by womens means and Favours.

If any of these foresaid Figures be deformed, and not fair to the Aspect, the person will be afflicted with variety of sorrows,

Lastly, if any of the aforesaid Characters in the former Table, appropriated to the Moon, be found in the hand, in her significations, the person shall suffer all distempers of ventosity and wind, and be much cruciated with the Tissick.

But before I conclude this Chapter, having divers times spoken of *Alfridaries*, I will inform the Studious Reader what it is; for it is necessary for those that would learn *Astrology*, *Chiromancy*, *Physiognomy*, *Geomancy*, &c. *Alfridary*, or *Fridary*, is that which the *Greeks* call χρονοκρατία, which is a certain time or number of years of the Planet, Lord of the Nativity, who in those years dispenses his Benevolence or Malig-

nity

nity according to his Nature. It is to be observed, that each of the Planets hath his *Alfridary* one after another, with a number of years, during which they govern us. It is further to be noted, that in all Diurnal Nativities, the *Sun* begins the first *Alfridary*, and hath ten years of Government; *Venus* succeeds, who hath eight years of *Alfridary*. Then *Mercury*, so the rest of the Planets according to their Orbes: Those that are born in the night, have their first *Alfridarick* years from the *Moon*, which are nine, are followed by those of ♄: All the years of *Alfridaries* are 75. *Viz.* the *Sun* 10. the *Moon* 9. ♄ 11. ♃ 12. ♂ 7. ♀ 8. ☿ 13. *Caput Dra.* 3. *Cauda Dra.* 2. These two last have their *Alfridarick* years separated from the others; and they are they that exceed 70. which as they are not referred to any signs, so are they weak and Feeble, for they do not enter the *Alfridarick* number, till after the seven Planets, when they have accomplished their 70. years, when the party is 70. years old. They have no proximity nor society with any of the Planets, nor they with them, nor have they any houses attributed to them as to matter of signification. We shall treat of them elsewhere; this shall suffice for this Chapter, for the instruction of the Lovers of *Chiromancy*.

For the benefit of the studious I will affix an *Alfridary* Table, for the demonstration of the former Rules.

The Planets in this Domination are by the *Assyrians* and *Chaldeans* called *Dominos Alfridaricos*, *vel Fridaricos*, by the *Greeks*, *Decenniorum Dominos*; but we call them *Septimorum Dominos*, as ruling seven years joyntly with the other Planets; for every Planet hath a certain, determinate set, definitive period of time, wherein he hath the Prerogative of Rule with others, and also claimeth by priviledge the seventh part of the time to himself: As for *Example*, the *Sun* in a Diurnal Nativity, governs the first ten years of the Life of the Native, with the participation of the other Planets; yet the *Sun* claims the sole Domination of the seventh part of that time, which is own year five months, and four daies; after which time the other Planets successively have their *Alfridarian* power with the *Sun*, as is visibly demonstrated in the following table.

Two Universal *Fridary* TABLES serving for the Nativities of all Men.

This is for a Diurnal Nativity, beginning with the ☉.

	Years	days.
☉	1	156
☉ ♀	2	313
☉ ☿	4	104
☉ ☽	5	260
☉ ♄	7	52
☉ ♃	8	208
☉ ♂	10	0
♀	11	52
♀ ☿	12	104
♀ ☽	13	156
♀ ♄	14	208
♀ ♃	15	260
♀ ♂	16	313
♀ ☉	18	0
☿	19	313
☿ ☽	21	260
☿ ♄	23	208
☿ ♃	25	156
☿ ♂	27	104
☿ ☉	29	52
☿ ♀	31	0
☽	32	104
☽ ♄	33	208
☽ ♃	34	313
☽ ♂	36	52
☽ ☉	37	156
☽ ♀	38	260
☽ ☿	40	0

	Yeers.	Days.
♄	41	208
♄ ♃	43	52
♄ ♂	44	260
♄ ☉	46	104
♄ ♀	47	113
♄ ☿	49	156
♄ ☽	51	0
♃	52	260
♃ ♂	54	156
♃ ☉	56	52
♃ ♀	57	313
♃ ☿	59	208
♃ ☽	61	104
♃ ♄	63	0
♂	64	0
♂ ☉	65	0
♂ ♀	66	0
♂ ☿	67	0
♂ ☽	68	0
♂ ♄	69	0
♂ ♃	70	0
♌	73	0
♋	75	0
☉	76	156
☉ ♀	77	313
☉ ☿	79	104
☉ ☽	80	260
☉ ♄	82	52

This is the Gubernation of the ☽, *and the other Planets, as they are* Alfridaries, *for a Nocturnal Nativity.*

	Yeers.	Days.
☽	1	104
☽ ♄	2	208
☽ ♃	3	313
☽ ♂	5	52
☽ ☉	6	156
☽ ♀	7	260
☽ ☿	9	0
♄	10	208
♄ ♃	12	52
♄ ♂	13	260
♄ ☉	15	104
♄ ♀	16	313
♄ ☿	18	156
♄ ☽	20	0
♃	21	260
♃ ♂	23	156
♃ ☉	25	52
♃ ♀	26	313
♃ ☿	28	208
♃ ☽	30	104
♃ ♄	32	0
♂	33	0
♂ ☉	34	0
♂ ♀	35	0
♂ ☿	36	0
♂ ☽	37	0
♂ ♄	38	0
♂ ♃	39	0

	Yeers	Days.
☉	40	156
☉ ♀	41	313
☉ ☿	43	104
☉ ☽	44	260
☉ ♄	46	52
☉ ♃	47	208
☉ ♂	49	0
♀	50	52
♀ ☿	51	104
♀ ☽	52	156
♀ ♄	53	208
♀ ♃	54	260
♀ ♂	55	313
♀ ☉	57	0
☿	58	313
☿ ☽	60	260
☿ ♄	62	208
☿ ♃	64	156
☿ ♂	66	104
☿ ☉	68	52
☿ ♀	70	0
♌	73	0
♋	74	0
☽	76	104
☽ ♄	77	208
☽ ♃	78	313
☽ ♂	80	25
☽ ☉	81	260

CHAP. V.

Wherein the seven Planets, and twelve Signs of the Zodiack are necessary in Chiromancy.

BEfore I advance any further to resolve this question, and to instruct the covetous of this Science, I would satisfie the Learned, and make a little digression concerning the Planets and Signs of the Zodiack, and shew how Antiquity hath disposed them, and accommodated their influences to the Sciences, Arts, and dispositions of Bodies. The Jews, from whom we have our Faith and Creed, and are our Elder Brethren, both as to the knowledge and worship of the true God, have from the beginning accommodated the seven Planets to their dayes. But since time brought diversity and corruption into their Religion, since that time have they the more exalted these Planets, and addressed themselves to the Greeks, who were the first that knew their forces and influenees most fully, and who have given them their names. The Composers of the *Talmud* in the first part, called *The order of Semences*, in the sixth Treatise called מסכת שבועית *Massechet Schebomith*, that is to say, *The Treatise of Seven* have very much accommodated them to their Mysteries. The *Rbby Abraham Abenezra*, in his Commentary on that Book, Symbolises the ten *Sephiros* of the Hebrews, and the ten Sphears to the ten Commandments; the first whereof shews the most simple Unity of the Father, which is as it were the Base and Foundation of all.

Thus the pious intent of the Hebrews was (as I conceive) to bring into our memory, and to set before our eys the Deity: thereby to imprint in us true piety, as also the Commandments, the rule of our duty, that we might not forget our obedience.

I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage, is referred to the tenth immovable Sphear, as which sustains the Throne of God; *Cœlum sedes mea est, & terra scabellum pedum meorum*, Isai. 66. who from thence moves the *primum mobile*, and consequently all the rest. *Gaudent omnes movente patre*, saith St. *Denis* in his Hierachy, speaking of the Intelligences, which being moved, move the Sphears and Celestial Bodies over which they preside: so that *Trismegistus* defined God to be a Circle, whose Centre is every where, and Circumference no where, because he is particularly represented by these two Notes (even according to the Rabbies themselves in their *Ghematry*) which are 10. 1. without the Cypher is one, which is an indivisible point, where the Centre is every where; for there is no number where there is not an unite, in so much as all pertake of it, and are nothing else but a collection of unites filed together; and the 0. or Cypher, which is round, in form of a Circle, is said to be in no place, because of it self it makes nothing, for which reason it is referred to the *Ensoph*, not finite, or infinite.

The second Commandment: *Thou shalt not make to thy self any graven Image, nor the likeness of any thing in the Heaven above, or Earth beneath, or in the Water under the Earth, for to worship it*; (from the word *Pesel*) relates to the ninth Sphear, and *primum mobile*, which moves and promotes all under it in 24 hours; and to the *Son*, who is the first motion of all things, proceeding from the immovable Father; To this purpose I remember what *Boetius* saith.

Terrarum cœliq; sator, qui tempus ab avo
Ire jubes, stabilisq; manens das cuncta moveri.

The which *Son* hath banished and extirpated all the Idolatries of the world, there where his Gospel hath been received and preached.

The third Commandment: *Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain*: to the eighth Sphear, where are all the fixed Stars, and the Zodiack, with the twelve Signs, which concern our Science; besides there are the 48 principal figured Stars, as may be seen in *Hyginus*, and divers other Astrologers

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The Fourth Commandment, *Remember that thou keep holy the Sabbath-day*, to the Sphear of *Saturn* (which is represented to us by the middle finger) which Sphear or Planet is unfortunate, malignant and hurtful. Whence *Moses* judged that nothing ought to be undertaken or done on that day, but rest, and be disposed for Divine Service, because he governs the first hour of Saturnsday, as *Mars* doth on the last, who also is pernicious as to his part, and that is not found in any of the other daies; for which reason the *Zoar*, and other Cabbalists conclude that evil spirits have more power to hurt in the fourth and seven nights, wherein these two Planets govern, then in the other nights of the Week.

The Fifth, *Honour thy Father and Mother that thy daies may be long in the Land &c.* is attributed to the Sphear of *Jupiter*, which is a benevolent Planet, and represents Peace, Love, Piety and Clemency, as doth the Sphear of Numeration, *Chesed*, and the Divine name אל which is attributed to him.

The Sixth, *Thou shalt do no Murther*, is attributed to *Mars*, the God of War and Murthers.

The seventh, *Thou shalt not commit adultery*, to *Venus*, according to the *Brachmane* and *Gymnosophists*, because she answers to the Numeration *Nesach*, or Victory, to represent unto us the Victory which we should have over our Concupiscences.

The Eighth, *Thou shalt not steal*, is attributed to the *Sun*, who ravishes and steals away from all the other Stars their Light and Clearness, which he Extinguishes and darkens.

The Ninth, *Thou shalt not bear false witness against thy Neighbour*, is dedicated to *Mercury*, the Patron of all subtilty, Craft Cheating, Cozening, Deceit and Fraud.

The Tenth, *Thou shalt not covet thy neighbours wife, nor his house, servant, beast, or any thing that is his*, is referred to the *Moon*, the lowest of all the Celestial Bodies, as Covetousness is the lowest and most abject passion of our Souls, and which debaseth us most. So much for the Jews.

As for our Theology, the seven Planets are accommodated to the seven Candlesticks in the *Revelation*. And this Doctrine comes from *Rupert* and *S. Cyrian* in his Sermon on *Pentecost*, who learnedly Moralizes on the number seven, with much more enlargement; so much for our Evangelical Theologie: He that would see somewhat rare on the septenary, let him consider what *H. C. Agrippa* hath written of it in the second book of his Occult Philosophy, which is now in English, where finishing his Discourse, he saith, *Deniq; hic numerus & in bono & in malo omnium est potentissimus*; and *Linus* an ancient Latine Poet said of this Number,

Septima cum venit lux cuncta absolvere cœpit,
Omnipotens Pater, atq; bonis est septima & ipsa,
Est etiam verum cunctarum septima origo,
Septima prima eadem perfecta; & septima septem,
Unde etiam Cœlum stellis errantibus altum
Volvitur & circlis totidem circum undiq; fertur.

Let not the Judgements of *Caldeans, Arabians Assyrians* or *Magi* sound harsh in the ears of any one, for the Church of God is much beholding to them, for their excellent Comments, and Readings on the Scripture, to this day, as witness the *Chalde* Paraphrase, the *Syriack*, and *Arabian* Readings likewise, which the Learned well know.

The *Egyptians*, *Arabians*, *Magi* and *Chaldeans* in their occult Sciences, have attributed to them Angels, Intelligences, and Numbers, both to the Planets and Signs of the Zodiack. Let us see how they are accommodated to the Sciences. In Logick, the ten Celestial Sphears are appropriated to the ten Categories, or Predicaments, which are thus accommodated; the Essence to the immoveable Sphear: Substance to the *primum mobile*: Quality to the eighth: Quantity to *Saturn*: Relation to *Jupiter*: Situation to *Mars*: Action to the *Sun*: Passion to *Venus*: Habit to *Mercury*: and the other predicaments, which concern all, contained under the concavity of the *Moon*, are related to her. And thus those Predicaments are accommodated to the Heavens and Planets. As for Musick the Tones and Voyces, they are also attributed to them; and for that appropriation, you have it in these Verses, taken out of *Galliad*, or the Revolution of the Arts and Sciences of the Learned *Guy de Feure* of *Bodery*.

The Spherical Harmony of Musick.

THE course of the Voice, continuance of the Ayre
By Marches and Degrees keeps it Careere.
Till't come to Seven; there God who doth this all
Dispose, hath ordered that it there should fall
Into it self and rest. But those of old
Have not th'opinion, for they hold,
That as there are seven voices in the Skie,
They thought that to the Sphear of Saturn *high*
The great and deepest Note, as the lowest Ut
Were due; Re *higher to the next Sphear; But*
The shriller Mi *must take the happy chance*
Of Mars's *Sphear, the* Fa *that doth advance,*
Phœbus *doth challenge, who makes his daily round,*
But because Venus *and* Mercury *are found*
Perfect in the same time, and almost the same dayes,
Some thought that Sol *doth there renew his layes,*
That in the same unison it might revie,
And that the La *which is of all most high,*
Might rest enclosed in the Lunar *Skie.*

Alchimy hath its relation to the Planets.

Alchimy hath also a share here, for the seven principal Metals of that Science, are attributed to the seven Planets; as Lead to *Saturn*, Brass to *Jupiter*, Iron to *Mars*, Gold to the *Sun*, Copper to *Venus*, Quicksilver to *Mercury*, Silver to the *Moon*; and from the Characters of the Planets, they derive their secret Writings. The Abbot *Trithemius* in his Polygraphie, fift Book, makes of them his most hidden Secrets. *Moses* himself ordained among the other Ceremonies, that a Candlestick should be made of molten Gold, of the weight of an hundred Mines, which was according to the Hebrews 70 *Cincharet*. And *Moses* had it composed (as *Iosephus* saith) according to the *Mathematicians*, who divide the Planets and the Sun, to have 7 Branches separate. *Numa Pompilius* also instituted 12 *Salian* Priests in the honour of *Mars*; they carryed on their Feast day every one a Buckler, one of the twelve they said was bestowed from Heaven. He had also seven *Flamens*, all which were instituted in imitation of the Hebrews. But to end this digression, let us see how the Anatomists accomodate them to the members of the Body, conforming themselves to the Astrologers.

See here the Figure of their Correspondency, According to some Astrologers.

The Seven Planets.

☉	*The Sun*	*The Head.*
☽	*The Moon*	*The right Arm.*
♀	*Venus*	*The left Arm.*
♃	*Jupiter*	*The Stomach.*
♂	*Mars*	*The Genitals.*
☿	*Mercury*	*The right Foot.*
♄	*Saturn*	*The left Foot.*

Or according to the Circles of *Agrippa*, *Mars* the Head, *Venus* the right Arm, Jupiter the left, the *Sun* the Stomach, which is the Center of Mans Body, the *Moon* the Genitals, *Mercury* the right Foot, *Saturn* the left.

The

The Domination of the Twelve Signs.

♈	*Aries*	Governs	*The Head.*
♉	*Taurus*		*The Neck.*
♊	*Gemini*		*The Arms and Shoulders.*
♋	*Cancer*		*The Breast and Heart.*
♌	*Leo*		*The Orifice of the Stomack.*
♍	*Virgo*		*The Belly.*
♎	*Libra*		*The Reins and Buttocks.*
♏	*Scorpio*		*The Privie parts.*
♐	*Sagittarius*		*The Thighs.*
♑	*Capricorn*		*The Knees.*
♒	*Aquarius*		*The Legs.*
♓	*Pisces*		*The Feet.*

Chyromancy and *Physiognomie* exceed all these Sciences, for the one comprehends all this in the compass of the Hand, the other of the Face; therefore to come to the proposition; if it should be asked, wherein are the seven Planets and twelve Signs of the *Zodiack* necessary in this Science? We shall tell them that they are the principal parts of it: For by the situation and assignation of places to them in the Hand or Face, we discover the Fortunes or Misfortunes which may happen, both as to Life, Love, Riches, Military Exploits, Sciences and Arts, unto Traffick and commerce, Marriage and other Accidents, to which this life is Tributary. It may be also known when that will happen, and in what season or Month; As for Example, it is to be noted, that when there rises the form of a Star or half cross on one of these mounts, if there be one of the rays of that Star, or one of the Lines of that half cross reaching to one of the signs of the *Zodiack*, imagined by us in the Hand, described in the first and second Figures, where this Line of the demy cross, or ray of the star reaches, is the month (signified by the sign) wherein the Fortune or Misfortune may happen.

How to make use of the *Zodiack* imagined in the hand

The case is the same as for what Fortune is denoted to us by the cross or line alone, or by a branchie line, not at the top, but at the lowest extremity thereof, which *Andrew Corvus* and *Indagine* approve also. The Cardinal *Alliaco*, upon the death of *Iulius Cæsar*, tells us that he was warned by *Spurina* a Mathematician, to beware the *Calends* of the month following, seeing in his Hand a demy-cross risen in the plain of *Mars*, the extremity whereof reached to *Aries*, which we place near the Wrist, in the rising which is above it, representing the Month that depends of that Planet. He mued the day of those *Calends*, for not having regarded the prediction of *Spurina*. It is also to be observed, that if a Star or demy-cross rise on the Mount of *Venus*, wherof some Extremities reach towards *Aries* or *Taurus*, doubtless some Misfortune through the love of Women will happen in those months to him that hath such a thing in his Hand: if they reach to other Signs, it will be in those months. If there rise a line by it self in the plain of *Mars*, reaching towards the Mount of *Venus* into *Taurus* or *Gemini*, it denotes a Victory which the party shall obtain for some Lady, whether in Duel, or otherwise; But if the Line fall through the Mount of *Venus* to *Taurus*: The Lady for whom the Combate is undertaken, is an Adultereſs, and unconstant: This was observed by *Dictys* of *Crete*, in the Combats between *Menelaus* and *Paris* for *Helena*. In like manner he that hath a Line under the mount of *Iupiter*, reaching to *Gemini*, *Cancer* or *Pisces*; doubtless in the months of those Signs, they shall receive honours near Kings and Princes, and those months are Fortunate to them. But if instead of a Line there be a Star, or demy-cross, it signifies Misfortunes, and the dis-favour of Great Persons, and loss of Honours. If upon the mount of *Saturn* there be any of these marks, as a Star or demy-cross, extending to ♐, ♏, or ♓, beware in those months some ignominious death: upon the Mount of *Mercury*, beware Cheats, and abuse through *Eloquence*. Upon that of the Sun take heed of Riches; for if they look towards ♑ or ♍ and the Lines are straight, reaching

The months are to be understood according to the suns motion through the *Zodiack*.

towards

towards *Venus*, it signifies a Rich Marriage which shall happen in the moneths Governed by those Signs, according to the course of the Sun. If on the mount of the Moon there appear a star, whereof the rays reach towards ♈, beware in that month a violent disease, and some danger of death; if they reach towards ♐, which is *October*, take heed of some madness; if towards ♒ which is *January*, beware a Melancholy not much distant from despair. Let him that hath such a star not venture too much into the water. And this is it wherein the signs of the *Zodiack* are necessary in this Science, for to observe precisely the Time, Season, and Moneth wherein the Fortune and Misfortune may happen, which is one of the most considerable points that are to be known, and not opened by any before, to the end that he who shall be forewarned, may prevent the unhappiness that shall be portended to him by these marks.

The time of accidents: A key to open that Lock.

CHAP. VI.

Which of the two Hands is most proper for the Effects of this Science.

IN this easie Instruction, I will imitate the Poet *Lycophron* in his promise, which is,

Αἴξω τὰ πάντα ἰητρικῶς ἃ ἰσχεῖς
Ἀρχῆς ἀπ' Ἀρχης, &c.

For to promise a facile and simple instruction, and do the contrary, is to imitate that Poet, who was so obscure that St. *Hierom* ingeniously confesses he understood him not. To avoid that fault, I will briefly and nakedly shew how to proceed in this Science. It might be demanded which of the hands is to be looked on for the Lines and Marks; it is truly answered, the left Hand; though a man may look on both, seeing in the one the length of Life is known, and the other Riches and Honour, as the wiseman saies. But the left Hand is that wherein the Chiromancer ought to lay the Foundation of his Predictions, as reaching to the Heart, and is governed by, and dedicated to *Iupiter*. By this hand saith *Avicenna*, and the thumb, the Physitian should know the state of his Patient; all the Veins and Lines of this Hand and Arm go to the most noble parts of the body, and particularly to the Heart, which is the seat of all desires, Affections, and Concupiscences, whence proceed all the conceptions of our Actions. The Anatomists, who have discovered in mans Body 248. or 309. according to *Pareus* 105. and 520. Muscles, have divided and distributed them into sevens, in relation to the seven Planets, and have attributed all of this hand and Arm, even to the Heart, to that Jovial Planet: And *Galen* gives the reason of it, saying that it is because the Heart is the Magazine and Arsenal of Life, that according to its disposition the other Members are governed: and that it gives greater demonstrations of the passions in this Hand then in the other, as being neerer it. Wherefore the Chiromancer must by all means draw his Judgements from the Hand, which he must fixedly look on, and observe the disposition of the Lines, their position, accidents and colours, though he may withal look on the right Hand, and especially the Wrist, which is the place of life, and whence may be known the years, and the Diseases which may happen, and in that Hand thou needest not look for any thing else. Only before thy inspection observe the temper, and constitution of the body at that time; as Negatively, that the body be not defatigated with over much Action, for action through heat draweth the blood from its due Centre unto the Circumference, and extream parts

Which of the Hands is to be considered in judgement.

of

The Constitution of the body is to be observed.

of the body, and so by extenuation the Natural heat is exhausted; be cautious also of the *Callus* brawny condition of the Hand, attracted by labour or otherwise; for this Clouds the Lines, and makes them not perceptible; forbear to observe the hands of Children under four years of age, or according to others, six years: Forasmuch as that time being governed by the *Moon*, the substance of the body is fluid, unperceptible, uncertain, and apt to receive divers and various forms, by reason the temperament and constitution is much subject to alter; it is not safe to judge when the body is fasting, nor when it abounds with Gluttony and Drunkenness; and when it is overtoyled with Labour, you are likewise to forbear: Your judgement fails, when ever the party judging, or judged is distempered through Fears, Passion, Infirmity, overmuch Joy, excess of sorrow, wrath and fury, and the excess of *Venus*; for in these cases the body is alterable, and receives a disordered impression, therefore observe a fit temperament, and you may safely conclude your Judgement.

CHAP. VII.

How we may know the day of our Nativity, by the Draughts and Lines of our Hands, our Temperaments, and whom we resemble, and have more of the Humour of Father or Mother.

How the time of a Nativity may be known by the Hand.

HAving discourſed of the choyce of the Hand, we will add this Chapter, by the Hand to know the dayes of the Nativity, and temperament, and to tell what is most to be observed in the election of the Hands. But to dispatch the first Head of the Chapter; When thou wouldst know the Nativity of some one, take the Hand wherein thou findest the Lines are most Fair, Clear, and distinct: above all, thou must consider the middle Natural Line, (which begins at the root of that of Life;) where it ends, and whether there be some Cross, or other Line, draught or cut, and what part of the Hand they bend towards; for if the Line ends near the Mount of the *Moon*, and that there be a cross, doubtless the party was born the tenth day of *Iune* on a *Munday*: if there be two crosses, it was on a *Munday* the twentieth day, of the said moneth of *Iune*, so of the other numbers according to the branches. The most are three crosses, and a line to denote the number of the dayes of that moneth, which are thirty. If the Line end in the Plain of *Mars*, the party is born in *March*, or *October*, on a *Tuesday*; you must observe the crosses and lines, as they have been called before. If it end towards the mount of *Mercury*, the parties are born on a *Wednesday*, in the moneths of *May* or *August*. If it ends under the mount of *Iupiter*, it is on a *Thursday*, in *November* or *February*. This middle line sayling towards the mount of *Venus*, the Nativity is on a *Friday*, in *April* or *September*, and there are Crosses and other Lines to the number of the daies of the said monthes. If the Line fayl towards the Mount of *Saturn*, it denotes the Nativity on a *Saturday*, in the moneth of *December* and *Ianuary*. If it fails at the mount of the *Sun*, it is on *Sunday*, in the moneth of *July*.

In this judgement you must consider the distribution of the signs of the *Zodiack* in the Hand, as the Sun passeth them, so the months are found.

But seeing five Planets have each of them two Houses, and consequently two moneths, it may be asked, how it may be known in which of the two the party is born?

I answer, That that must be known by the colour of the Line, for if it be fair and well coloured, it denotes the person born in the first house or moneth; if pale, or Olive coloured in the second. As for Example, if the middle Line of Life ends under the mount of *Venus*, and be fair, the party is born in *April*, if discolered and Leady, it is in *September*, the second House, so of the rest: Except those that are Born under the *Moon* and *Sun*, for they have that Line alwaies fair. That is not all, but he that

that would find out a Nativity exactly, must do it by that way which is very certain and infallible, that he may know the Age and the Hour; which two things cannot so certainly be known by the Hand, though the first haply may by the Wrist, but not so assuredly as by the Physiognomy; for these two observations depend one of *Metoposcopy*, and the other of *Phisiognomy*, as I shall shew anon; but as for the Wrist, the lines signifie thirties of years; but as our age goes on, these lines go out, and if the first cut or line be half out, it denotes fifteen years expired; if the second be so, it is twenty nine, so more or less; but this is not certain, and depends on observation, and there is required much exactness in these things by the other Sciences, which are more assured.

The signification of the Lines of the Wrist.

First, we say that the hour is known by the eyes, which none before me hath so fully and truly sought after, which yet may be easily known of all. *I. Bap. Porta*, in his *Phisiognomy*, the third Book, hath said somewhat of it, but not come near the truth; nor hath he bestowed that curiosity in it as I have. For it is to be noted, that he that is born directly at midnight, hath his Eyes all black, at one of the Clock, in a manner all one, unless it be a little more shining: At two and three it begins to incline to an Olive colour, and black about the Apple; at four and five they are white in what encloses the Apple, and for the Apple it self, it is of a whitish blew; at six and seven the Apple is half blew, and all about wall-coloured; at eight and nine the Circuit of the Centre of the Apple is blew, and the Centre of divers colours: at ten and eleven they are all blew, with some little marks: at twelve they begin to be green: at one and two they are half blew and half green: at three and four they are of a pale green: at five and six they are green and black at the Centre of the Apple: at seven and eight they are of the colour of a Cats Eyes: at nine and ten they are of the same colour, but they have red spots: At eleven they are red and black. By these colours well observed, may be certainly known the hour and minute of the Nativity. As for the Age, it is seen in the forehead, which is the principal and only place of *Metaposcopy*; upon the Lines which appear are the Ages, and on the first years there appears but to seven years, whereupon the left side, the Ear coming to the Temples, there is a little Line which denotes that age; and if it ascend on the forehead, it is between ten and twelve years: if it seem to cut through the Forehead, and be somewhat apparent, it speaks twenty five years, and according to its length are guessed the years under twenty five. If there be a third, it denotes thirty years, and according to its length are judged the years. If three, they signifie forty, fifty, and sixty years, provided that with the three there be half a fourth: If there be to five, it is seventy years: If they exceed five, they are according to the *Alfridaries*, which are not certainly known, unless it be at the Extremities of the Eyes, where you must reckon so many twenty years as there are Lines. Yet commonly these Lines appear not in young folk, and especially in maids and women, unless it be when they are angry or laugh, a thing worth the observing, and those who are curious to know their Age, may take notice of it.

The hour of Birth is known by the eyes, and how?

How the Age of man or woman is known by the forehead.

The numbers of years signified by the Lines.

So much for that part of instruction, we come now to the second head of this Chapter, which is, To know by the Lines of the Hand, of what temperament or Complexion any body is.

The Complexion and temperament of the body is known by the Lines of the Hands, and how?

In the first place it is to be noted, that this knowledge depends wholly of the *Line of Life*, of its Greatness, Breadth and Colour; If the person be Cholerick, this Vein or Line is Ruddy and broad: As for the other parts whereby we might know the Complexion, we shall discourse of them in the Treatise of *Phisiognomy*, because those parts depend on that Science. The Sanguine person hath that Line of a moderate breadth, hath many branches at the extremity, between the mounts of *Jupiter* and *Venus*; as for the Colour, it is very Red and Citron. Those of a Phlegmatick Complexion, have the Line narrow, long, and of a pale colour. The Melancholick have it short and broad, and of a pale and Leady Colour, having the Face also of the same colour, and easie to be discovered. Now by these same Lines we may know whom the party Resembles, whether Father or Mother; for when we would say somewhat to him that desires to know any thing, we ought in the first place to look on both his Hands, and choose that which hath the Lines most apparent and fair; if it be the Right Hand, the party resembles the Father, and is of the same temperament, and hath the features of the Face alike, and they differ not much in their Gestures and Actions. It is to be noted

To know by the Hand whether the party resemble Father or Mother.

ted that the party is born in the day, and hath for Lord of his Nativity some Masculine Planet, as ♄ ♃ ♂ ☉; and many times ☿ is the cause of the Generation of Hermaphrodites. If it happen that the Lines of the Left Hand are the fairest, we thence draw our judgements; for as I have said in the precedent Chapter, That is the Hand ought most to be looked on, as to Riches, Honours, Loves, and Misfortunes, and the Right for the length of Life. If then the Lines of the Left Hand are more Fair, the party resembles the Mother, having the same action and inclination, being of an humour delicate, or something Feminine, and for the Male more then ordinary; but as for the understanding, it is sufficiently good: As for the Nativity, it is Nocturnal, and the *Moon* or *Venus* are Ladies of the Nativity, and sometimes *Mercury*, which participates of the Female Nature, being with Female Planets, and of the Masculine with the Masculine: And if it happen that at the Nativity of any one, the Ascendant be Feminine, as *Virgo*, and the Dominatrix Feminine, you may be certain the Lines of the Left Hand will be extreamly fair, and the temperament will be Sanguin, and in that Hand there will be two Crosses, at the extremity of the Line of Fortune towards the Mount of *Jupiter*, and in the first joynt of the thumb, there is the forme of an *O*. But if it happen the Lines of both Hands be of the same proportion, and equally beautiful, of the same colour, breadth and greatness, the party participates of the Father, as to the body and Features of the Face; of the Mother, as to the humour and qualifications of the mind: It may also happen, that at the break of day there may be a Nativity (which is to be observed) where the Lord of the Nativity is Masculine, and the Ascendant so too, and yet the Right Hand shall not have the Lines any thing the fairer. But the reason of it is, that it retains somewhat of the Nocturnal Feminines, that is known by a double incision on the Mount of the *Moon*, you must judge according to the Left Hand of him that is so born. And so much for this Theam, let us now consider the changes of the Lines.

How a Nativity may be known that is about break of the day.

CHAP. VIII.

Of the changing of the Lines of the Hands, and their Significations.

THE Heavens and the Celestial Bodies, and all that is sublunary, are subject to change, and these last change according to the mutation of those Celestial bodies; the experience of it is trivial and common: for the Analogie between the lesser bodies called *Microcosmi*, and the great one called *Megacosmus*, is so strong, that the great one feeling any alteration, the little ones feel it also, as well in their accidents and qualities, as complexions, especially those parts which the seven Planets govern. Mettals, though they are incensible bodies, as I have shewed before, in the Harmony of these Celestial bodies with the Animal parts of man, have also their Diseases, alterations and motions, and some change in their accidents, Beauty, Force and Vertue: As when the Sun is Ecclipsed, the Gold which is yet in the Mine turns pale, and is as it were prepared and refined in that time; and it is never so strong in colour and weight, as when the Sun enters into his only house *Leo*. The Plant called *Cyclamen*, is in its force in those *Lyconist* daies, and so is the Tree *Æsculus*. In like manner the Silver, when the Moon is Ecclipsed, is not so well coloured, but is very fair when she is in *Cancer*, her own House. The *Lunar* Herb which is dedicated to her, is then in its force; and in those daies may certain operations and admirable Secrets be made of it. The Water of it distilled *per Alemb.* doth those effects which the simple think supernatural, as to break Iron, make Philtres, written withal

withal so as may be read in the night, and that at some distance, which is a Stenographick Secret. But when these Celestial Bodies are in their great *Alfridaries*, Gold and the other Mettals depending of each Planet are multiplyed, Refined, and become more perfect in one year of the said *Alfridaries* then in fifty, when the said Planets to whom they are referred, are not Alfridarick nor govern the years; Nay, according to the solar Cycle in the year wherein they govern the Bodies, Plants, and Trees grow, increase in Beauty, and have more force then in other years, and when the Planets to whom they relate change their domination, they also change their Flowers, Colours, Beauty, Weight and Form: Therefore were the general *Alfridaries* of the world rightly known and observed, the way of judgement would be cleared in reference to future contingencies. In like manner we see it happens to humane bodies according to the motions and dispositions of the Heavens, they change in Colour, Features, Force and disposition, and especially the Lineaments of the Face and Hands; for with the change of the *Alfridaries* there is a change in the Lines of the Hand, and in the humors; and these Lines flourish both as to Colour and proportion, when the *Alfridary* is favourable to them, and that they depend of it. And it is observed when the *Alfridary* of the *Sun* reigns, the Line of Life which answers to the Heart, and is referred to the *Sun*, is Fair, and encreases in Greatness, Quantity and Variety; and in that time may be easily known by it the sicknesses which may happen to the party, as also the accidents which threaten him: Its greatness diminisheth nothing all that time, but its colour may change; if it be pure, it is a sign of Health; if Red, of a Fever, if it be clear, it is a sign of much sickness: if pale, it denotes sudden Death: if Blue, a Plurisie, or other disease through corruption of blood. If in the time of the *Alfridary* there happen incisions, or Lines that thwart it towards the plain of *Mars*, it denotes quarrels with him that hath such Lines. When *Mars* is in *Alfridary*, the party shall be in danger of his life: By the Branches which rise towards the Wrist, may be known the number of years, and length of life: the plurality of branches speaks many years. If these Lines bend towards the Mount of ♀, they denote misfortunes in Love. The Table Line is almost lost when *Saturn* is in *Alfridary*, but when *Jupiter* is in power, it comes to its perfection, yea even when he is Lord of one year according to the Solar Cycle. If it be divided in two, at this renewing, and that one line reach unto, or be joyned to the Line of Life, and the other having branches seperate the forefinger from the middle-finger, it signifies a Fortune good enough; but if there be two crosses, it is a sign of Honours and Riches, which will happen in the *Alfridary* of ♃, if the said crosses disappear presently. If there be stars, or that any rise in that time, doubtless he or she that hath the Hand so, shall receive some misfortune both as to Honour and Riches. If those Lines which separate the two forenamed fingers, make a part of *Venus Girdle*, (for that happens sometimes) it denotes Infamy, corporal and publick punishment for Sodomy, Bestiality, or other infamous, unclean and shameful Love. If towards the Ring-finger there Rise a Line, and that at the end of it there be a cros, it denotes aboundance of Riches; but if one part of the cros be forked, it signifies Riches, but unjustly acquired. If the same thing happen under the little finger, or if there be a Star at this renewing, made by a Line issuing out of that of Life, it denotes the person given to the Secret Sciences, and particularly to *Alchymy*, wherein if he play false, Justice and the Laws of his Prince will take hold on him. If there be but three or four lines, the person will receive some Honour through those Sciences, but that he shall not much stick to abuse the credulous. If the middle Natural Line, which begins in that of Life near the Wrist, and ends at the mount of the Moon, be thereto referred, it is lost in the *Alfridary* of *Mercury*, but in the other years of the *Moon* it is in its splendor and Beauty: But in the Lunar years it is better coloured then in the others, therefore in that the significations and demonstrations of it ought to be the more observed, for if it be pale and Leady, there is a corruption of blood in the person, and consequently Diseases.

The *Alfridaries* of the Planets, alter their related substances.

The number of yeers and length of life known, How?

A person apt to *Alchymy*.

If the Line of the Liver or Stomack which begins towards the Wrist, and traverses the plain of *Mars*, and ends at the Table Line, change in the Solar years, if it be of a pale colour, it signifies sickness and death. But when *Mars* comes to reign, she recovers her Beauty, because that at one of the ends of it, is the fierce seat of the Cholerick Temperament, or the Seigneury of *Mars*. If when it recovers its beauty according

Learn the use of the *Alfridary* Table before going which is very easie, and then this Doctrine will be pleasant.

cording to the Aphorisms of the Chiromancers, it be straight, and end towards the extremity of the mount of the *Moon*, it denotes much health, a sound Brain, a quick Spirit, and a strong Memory, and the Stomack well disposed. If where it ends it makes an Angle with the Table-Line, it signifies a Cholerick and quarrelsome person, who shall have many Enemies and Enviers, but he shall have the better of them: if being in the plain of *Mars* with the Line of Life, it make near the Wrist some triangles or quadrangles, it denotes an impudent, Malicious, Foolish and quarrelsome person, who shall have the worst in his quarrels; but if these Lines or Marks change in the years of ♃, be assured that that humor will change, and the person become Honourable. If this Line renewing become deformedly cut, being not so great as requisite, it denotes the person will be shortly Hepatick, his blood distempered, shall have obstructions in the Liver, the Dropsie or Consumption. This Line being cut in the midst of the plain of *Mars* is a sign of Combates and Quarrels. So much for that Line.

How to observe the changes of the body.

☞ As for the Wrist which shews the Age, it is referred to *Saturn* the Father of many years (as also to the *Sun*) which are commonly 96. because the Wrist refers to the mount of the *Sun*, and that from it commonly the Line of the Liver reaches to the said mount, we dedicate it to these two Planets, as also to *Venus*, because her mount limits it on one side, and because these three Planets give many years. As *Saturn* 68. the *Sun* 96. *Venus* 82. The Lines of the Wrist change in the *Alfridary* of these three Planets. If in the *Alfridary* of ♄ there be no more renewed then a Line and half, it signifies the party will not live but 44. years; but if both be large, it is 58. If two pass over to the Solar years, tis 45. but if the three lines are perfect, 'tis 96. years, or if these Solar lines be slender and pale recovering in the years of *Venus*, it signifies 45 years, if they are clean and ruddy, 82. If in the renewing, the Lines are fair and lively, it is a signification of good Health. If it happen that in these lines of the Wrist, there be some lines that cut them and go towards the plain of *Mars*, they threaten death by Arms: If they bend towards the mount of the Moon, they are sicknesses; if towards the mount of ♀ Love Diseases: If there be any Tracts or Lines looking towards any of the Mounts, they have the signification of those Mounts. Tis to be noted that every year under each mount according to the dominion of the yearly Planets, that there arise Marks and Lines on every mount, as in the year 1651. those that were Favoured of Fortune had under the finger of ♃ (that year being governed by him) certain crosses, through which sign their Honours did increase; if they did fall into contempt, there were stars and lines, or half crosses. In the year 1652. there will rise under the mount of ♀, about the first daies of that year, if they be favoured of Fortune and Love, the same marks that abovesaid, in that amorous Mount: if they be disgraced as to Love, stars will appear there; but because in the *Bissextile Saturn* governing her mount, if there be stars, they signifie only poisons and afflictions, if there are crosses or straight lines, there are only afflictions and mean Fortune. In the year 1653. the tenth of the Solar Cycle, the Sun being Lord; if on the mount of the Ring-finger, there arise, or there be a change of a Star into a cross, tis an infallible mark of Riches; if there are only lines, it will be as before. In the year 1654. let those that are curious beware their Chronocation. If the *Moon*, who is Lady of the year, cause crosses to appear, on those mounts, it is a sign of Health; if stars, they signifie weakness of mind and Folly; if they are simple Lines, they are ordinary Diseases. In the year 1655. wherein *Mars* reigns; beware Death or Wounds: and to Kings the loss of their Provinces, Kingdomes, Majesty and Glory; if they have stars in the plain of *Mars*. The Triangles above towards the Table Line, signifie Victory; towards the Wrist, Loss. By those years may be known the rest, according to their Annual Government, and the curious will consider it, as well in those years as in the change which is caused by the Revolution of the Stars, which govern the Inferiour Bodies. Therefore I shall conclude this Chapter of the change of the Lines with the words of the Chiromancer *John Taisner*, who makes the Stars the motive causes of this mutation. *Cujus mutationis causa* (saies he) *est varia variarum Planetarum directio.* All here below being Governed by them.

The terms of years here considered.

A generall Rule worth noting.

Signs of death.

CHAP.

CHAP. IX.

How to know the Dreams that Princes and other Persons have Dreamed, if Extraordinary, by the Science of Chiromancy, *joyning thereto the Secrets of* Geomancy.

THE Holy Scripture mentions many and divers Dreams of *Egyptian*, *Babylonian*, and other Princes; and especially those of *Nebucadnezzar*, which were as soon forgotten as Dreamed: which was the reason (as we read in *Daniel*) that the King Assembled all the *Astrologers*, and those that professed the Divinative Sciences, for to represent unto him the Dreams which he had forgotten: the which they knew not, because they were not expert enough in the Secret Sciences, for there was abundance of Ignorants (as we have in our daies) that professed Divination in those times, as may be seen in Histories from the time of *Samuel*, who made it common, nay debased it to the meanest things. Those *Magi* did not much study the matter, but *Daniel* and his companions became perfect therein by their Assiduity, endeavouring to exceed the rest and know all; whence it is said, that they perfectly knew all the Sciences of the *Chaldeans*, and were ranked among the *Astrologers* and *Magicians*, as we read that this *Babylonian* King would have had them undergo the rigour of his Sentence as well as the rest, for not being able to call his Dream into Memory and Interpret it. Which when *Daniel* came to know, as also the Decree against them; desired to see the King, which having done, he required some time to think of it. It is here to be noted that this sight was for to know his Temperament, and the time for to invoke the Eternal, and to labour to know the whole by the Sciences. He also observed the Actions of the King, and informed himself from *Arioch* the Captain of the Guard, who was ordered for the Execution of the *Magicians*, what was the greatest desire and affection of his Prince; this Captain told him, it was to know who should be his Successors (which we may infer by these words of *Daniel*, who coming to the King, said, *Thy thoughts are lifted up*) that so he might know what should happen, &c. All this being known by him, he imployed the other children of the transmigration in the search, which being received by Revelation, and the Science he had acquired among the *Chaldeans*, he surpassed in knowledge the most exquisite of the *Astrologers*. Some *Rabbies* hold that he came to know it by certain Figures of *Geomancy*, and other secret Lots, whereof he had acquired the perfection, by his Leisure, Study, Sobriety, and Solitude. Among the Antient Rabbies, *Benezra* hath presumed to affirm that he lighted on the sixth house, which is the Cadent house of the West Angle, wherein Dreams and their Interpretation are known. *Carcer* which is referred to *Pisces*, which is referred to ♓ and wherein *Saturn* Governs, signifies according to the *Geomancers*, that the Dream is of something extraordinary, and of terrible representation, and because *Saturn* Governs in that House, it denotes the Ages, ♄ being the Father of the first and other Ages. In the eighth House was *Cauda Draconis*, which denoted the Prince inclined to require secret things from the *Astrologers*, *Magicians*, and others. In the third house, wherein are considered the Hands, and Lineaments, and lines thereof, was *Populus*, the first House of *Saturn*, wherein *Jupiter* governs, which signified a long Hand, the lines red and Pale, which denoted Pride, Ambition, Curiosity as to the future, and all joyned with the Secret Thurgick Revelations (for without them a man can do nothing) made *Daniel* judge of the extraordinary Figure of that great Statue in that terrible Dream. *Saturn* because of *Populus*, made him say it had the Head of Gold; *Albus* represented the Silver of the Breast and Arms,

Had not God allowed their Art, and *Daniel* loved, and honoured the same; *Daniel* could not have interceded for their lives and prosperity.

This is probably supposed by the *Cabalists*, yet I mention it not as an Article of our faith; but certainly God hath much honoured his People by the means of Natural Art.

This was the opinion of the Ancient *Rabbies*, but I hold it rather by speeial Revelation from God, as the Text affirms.

Arms, *Latitia* the Brass of the belly, *Tristitia* the Iron; and the Clay of the Legs and Feet, was the second House of *Saturn*, which is *Aquarius*. *Fortuna Major* signified the first, called the Golden Age, as the Greeks and Latines have represented it; called also the Government of *Saturn*: The divers Figures which they draw thence, being found in the Hands aforesaid. And those figures being attributed to the Celestial Signs, represented a dreadful Vision of a prodigious extraordinary Statue, which could signifie nothing but Kingdoms, and Empires, which should be great and terrible for their Material Forces; whereof the names that should be, and the Climates where they should rise, were unknown to those Children (though they had the Assistance of supernatural Grace) who were not yet accomplished in the Astrological Secrets; as I shall shew, that this Knowledge might be attained, if we dispose our selves Laboriously to Study these Speculations, which have in them somewhat Divine. Therefore I shall conclue this Historical Narration with this Argument:

Prayer and Holiness of life, is a good initiation to such operations.

If these Children which were Learned in the Astrological Sciences, could discover the Dream of Nebuchadnezar: *And he that is versed in the same Sciences as they, shall attain the same Knowledge:*

Therefore, &c.

This may be done by joyning *Chiromancy* to *Geomancy*, in this manner, which I have done my self for a Gentleman, at the request of some of his Friends: The Gentleman was disquieted about a Dream he had dreamed, dreadful and unpleasing; which Dream he had forgotten, and the only remembrance of his Oblivion gave him matter of affliction and fear. My Proceed in the business was thus: I took the hour of the question, which being the hour of *Mercury*, I observed; that done, I erected my Figure, drawing from my points and Lines a Mother; according to the true *Geomancy* of *Gerard* of *Cremone*, there happened *Populus*, which is referred to *Capricorn*, and that sign to *Saturn*, and is his first House: In the succedent was *Aquarius*, or *Fortuna Minor*, which is the second House of *Saturn*; in the Cadent *Pisces*, and *Cancer* One the Earth; in the fourth *Aries Acquisitio*, the House of *Mars*: The succedent *Taurus*, *Latitia*, the House of *Venus*; the Cadent *Gemini* or *Puer*: In the West Angle, *Cancer Albus*, the House of the *Moon*; in the succedent *Leo Via*, the only House of the Sun; the Cadent *Virgo Conjunctio*, second House of *Mercury*. In the South Angle *Libra Puella* to *Venus*; the succedent *Amissio*, *Scorpio*, *Mars*, the cadent *Sagittarius Cauda Draconis*, the house of *Jupiter*. This is the form of our Figure, according to *Gerard* of *Cremone*, after the fashion of Astrological Figures, wherein *Christopher de Cattan* was deceived in giving it another form, in the first Book of his *Geomancy*.

A true story according to Art accomplished.

This

This Figure thus erected, I proceeded in judgement. In the first place, considering the third House, which relates to the Hands, Arms, and Humours, which House being Cadent, signifies things past, and is the second House of *Jupiter*, which is *Pisces*, and is referred to *Cancer*, I judged that the said Lord had the Hands long, Lean, with the Veins apparent, and consequently was of Melancholick Humor, because also the Question was made on a *Wednesday* after three in the Afternoon, in which hour *Saturn* Governs; as also that in the first House, by the Lots of our points, there happened *Populus*, the first House of *Saturn*, which caused that the said Lord was of a middle stature, had a long and stragling Face, Wrinckles in the Forehead, and the Veins indifferent, being thirty two years of age or thereabouts; as for the Lines of his Hands, they were small and pale. As for his Dream which he had forgotten, I found that it must needs be ill for two Reasons. The first, because I found in the ninth House, the Figure *Conjunctio* which is referred to *Virgo* the second House of *Mercury*; and that in the Eighth House, succedent to the Occidental Angle, which signifies things to come, as do the other succedent Houses as well in *Astrology* as *Geomancy*, there was *Via*, the only House of the *Sun*: I judged that the Lord had given credit to the vain words of flatterers, who promised him Grandeurs and Soveraignties by some extraordinary waies, and so brought him to violent courses, by which means he had his imagination troubled with those foolish promises.

The second Reason is, because the first signs *Capricorn* and *Aries*, in the first and second house, gave me occasion to say, that because *Conjunctio* was in the House of Dreams, our Dreamer in his Dream had seemingly Carnal Copulation with a woman. But *Puella* in the tenth House, which is the House of Dignities and Principalities, shewed that the fruit of that Conjunction was some great and ugly Monster, having but half a Head, one Arm, proper enough as to his lower parts, but as he shewed himself in a threatning posture, this woman who had conceived it, and brought it forth, ri-

ses

ses up against it, kills it, and puts his Father to a cruel slavery. I say, because of *Carcer* in the third house, and *Cauda Draconis* in the twelfth, that in this captivity there was no fear of his life. All this Dream being revealed, my significations came to pass, which I need not put down here. And since, the Gentleman acknowledged these things which I had said to one of his Friends to be true: Which was too late, after he had run through all the misfortunes that a person of his Quality could.

How Dreams forgotten may be remembred

You see now how by these Figures may be known the Dreams forgotten; yet this is not for all, nor for light and ordinary Dreams, but for the extraordinary, which deserve the pains, as being such as by their Visions have caused some terror to the Dreamers, whether by the sight of some extraordinary and dreadful Monsters, or Statues, living Creatures, or apparitions, portends out of the course of Nature, and deformed into such diversity of Faces and Forms, and such Monstrosity of bodies and members, as were the Dreams and Visions of the Prophets, and others, as Emperors, Kings, Princes and great persons, whereof we read in the Antient Histories. But for more ample instruction for their interpretation, I shall give these Rules; which carefully interpreted, you shall, if you are curious, infallibly find the knowledge of Dreams forgotten or not forgotten, and their significations.

Certain Rules to find the signification of Dreams.

Rule 1. As if in the ninth house, by the means of the Lot of the four lines of the points which are referred to the four Elements, and to the four Angles of the Earth, there be the figure and Character of *Acquisitio*, which is referred to *Aries* the first House of *Mars*; in the first house there will be *Via*, the house of the *Sun*; in the third will be *Puella* or *Libra*, the second house of *Venus*: All which together will denote that the person is *Lunar*, hath a white countenance, flaxen hair, the body somewhat fatt, and especially the face, as saies *G.* of *Cremone*, *Luna vero ibidem reperta, graciliter facie*, and of a flegmatick humor, which is referred to the water, the third house or figure of *Amissio*; the hands round and white, with the Lines apparent and whitish, demonstrates Dreams of waters and Sea-monsters, fish greater then ordinary Dragons seen in the Sea, Rivers, Fountains, Fens and watry places; they denote also Inundations, Agitations and Perils at Sea or Rivers, and tempestuous Winds; briefly such Visions and Dreams as are represented in *Daniel*.

Rule 2. If there be in the ninth house *Amissio*, which is *Scorpio*, the second House of *Mars*, in the first according to the Lots of the points, there will be *Fortuna Major*, which is referred to *Aquarius*, the second house of *Saturn*; and in the third House *Acquisitio Aries*; all together signify that the Dreamer who desires to recover his Dream forgotten, is of a Martial Nature, which is of the quality of fire, and his temperament is Cholerick; wherefore he is of a good Stature, red-hair'd, having Olive-coloured and sparkling Eyes, all notes of Choler; great Eyebrows, the Nose great at the end, the Hands big and long, the Lines great and red, for which reason these dreams are of great Armies, the Combates of dreadful Creatures, and furious violent deaths, Ruines and Combustions, Monsters of Cruelty and Rapine. The Dreamers do also oft-times see Dragons fighting in the Air, and Rivers of Blood.

Rule. 3. If in the House of Dreams, which is the ninth, there be *Fortuna Major*, who hath for his sign *Aquarius*, the second house of *Saturn*, in the first according to the points, will be *Rubeus*, which represents *Gemini*, the first house of *Mercury*; in the third *Via*, the only house of the *Sun*, all together denote the person Mercurial, of a great Stature, his Hair more inclining to black then Chesnut, the Eyes red, stragling, and deep in the head, a Leady colour, the Hands long and Lean, the fingers turning back, and Mounts rising up, in which action the Veins and Lines appear, which are narrow and Wann. Whence it is to be inferred that the Dreams are of hidden Treasures, Rivers of Gold, Pains-taking, and seeking after Minerals; the Dreamer sees things go out of Gold and Silver Mines, and encouragements to make him seek after them, being of a Flegmatick humour; he sees on the Waters Ships laden with Riches: he doth not imagine nor represent to himself any other things then the Descriptions made in the Dreams of *Poliphile*, and the Curiosities of *Flamel* and others.

Rule 4. *Fortuna Minor* being in the ninth House, which is referred to *Taurus*, first house of *Venus*, in the first will be *Caput Draconis*, which represents *Virgo*, the second house of *Mercury*; in the third *Tristitia* or *Scorpio*, second House of *Mars*, which denotes

denotes the Dreamer Cholerick, of the Nature of fire, having a sad and frowning Countenance, the Eyes red as a Cats, of an ill presence, the Hair rough and Curled and of a reddish colour, the hands long enough and strong, the Nayls short, the Fingers as those of *Mercury* and the *Sun*, crooked and imperfect, the lines great, especially the Table-Line, and that of the Liver, having three or four Triangles in the plain of *Mars*, the Line of Life not branching at the Mount of *Jupiter*, which denotes that the Dreamer Dreams of nothing but Emperours, Kings and Princes, Riches, Honours and Commands; he commonly Dreams that he is raised to some Dignities and Commands; that he fights with Monsters, that he sees furious Bulls fighting with Lyons, Tygers and other bloody Creatures, who he thinks take him; sometimes that he overcomes them, and sometimes that he is overcome and devoured by them, To be short he dreams nothing but great and terrible things.

Rule 5. *Latitia* being in that house which is referred to *Taurus*, the first House of *Venus*, there will be in the first and second the same signs and figures, as in the fourth Rule. Wherefore you shall judge of the Dreams according to the foresaid Rule.

Rule 6. Tristitia being in the ninth house, which represents *Scorpio*, the second house of *Mars*, in the first house of the figure will be *Populus*, or *Capricorn*, first house of *Saturn*, and in the third *Cancer* or *Pisces*, which represents a great man, of a moist Nature (this figure *Populus* being referred to the water) having a Hawks Nose, a great and moist Eye, of a Leady colour, the hands long, and the principal fingers crooked, the Veins apparent, the Lines fair, but of a whitish colour, the Line of Life almost divided into two from the mount of *Venus*. As for the Dreams, they are of nothing but Prisons, places of Execution, lean things and attenuated, Serpents frightfully issuing out of Obscure and Fearful Dens and Caves; of Devils, and Fearful and Cruel Torments.

Rule 7. *Puella*, which is referred to *Libra*, being in the ninth house, *Fortuna Major* which is ♎ will be in the first, in the third ♈; or else the second figure, which is *Puer*, the first being *Saturn*, the third that of *Mars*, and the ninth the second of *Venus*, signifies the Dreamer to be of a low Stature, having no Majestique Port, but of inconsiderable presence, having an Effeminate Countenance, Flaxen Hair, a white Complexion, a mild Feminine Voyce, a Greenish Eye, a Trout-Nose, a great Mouth, the upper Lip thick, the Hands little and Lean, very different as to the Lines; the Line of Life short and narrow, many Stars in the Plain of *Mars*, many Lines on the Mount of *Venus*, being withal given to the Vice of *Venus*. As for his Dreams, they are commonly of the embracings of women and Maids, to be in the company of his Mother and Kindred, though Dead; and it seems to him, that of these embraces proceed deformed Monsters and hideous Bodies; sometimes they Dream that they see Goddesses descending from Heaven and embracing them, and imagine a thousand Ixional Phantasms, their brain and affection being prejudiced with Unchastity.

Rule. 8. If *Puer* be in the House of Dreams, *Cauda Draconis* or *Sagittarius* will be in the first, which is the first house of *Jupiter*: in the third *Amissio*, the first figure of *Libra*, which is the second of *Venus*, which relates to the first, which is *Mars*'s: it denotes that the Dreamer is Sanguine, Venerial, of a good Stature, the body well proportioned, the Hair Reddish, and white, the Veins apparent, the Physiognomy like that of a Lion, the mouth somewhat great, a great Blabber and Boaster, esteeming himself alwaies the best Man. As for the Hands they are little, and the Nails great, the Veins and the Lines little; he hath a double Line of Life; the Table-Line, which begins under the little Finger, ends between the fore and middle fingers; he hath three Triangles a little above the Wrist, at the entrance of the plain of *Mars*. As for the Dreams, they are commonly about seeing fire burning, Quarrels, Combates, Murthers, Assassinates, Armies ready to give battle, that he is in Victorious Combates; he seems to himself to see a thousand Visions in the Aire, that he flies like a Bird, and sees things great, out of the course of Nature that would fight with him.

Rule 9. *Rubeus* being the ninth, which is referred to ♊, first house of ♀, in the first by the Lots of the points, there will be one of the two figures of *Libra*, viz. *Amissio* or *Puella* the second house of *Venus*; in the third *Cauda Draconis* the house of *Jupiter*; which denotes the Dreamer of an humor Temperate enough, having somewhat of Fire and Air; Mercurial, tall more then ordinary, of a tender Action,

slow to speak, yet discoursive, truly prudent; he is Hawk-nosed, as was the Emperor *Sergius Galba*, yet not of a Haws Nature, ordinarily he hath a very small Hair, and almost Baul'd, blackish, and the Complexion almost of that colour; he hath his natural mark on the Arm; his Hands are of a middle size, not proportioned to the greatness of his body, the fingers much cut between the Joynts, which we attribute to the Signs of the Zodiack; the Lines great and apparent, those of the Left Hand more then those of the Right. His Dreams are to see Senators assembled, he himself in the middle as President, to be in diapred and Rich places, to be advanced to Honours, to have great Herds of Cattle, to see diversity of Creatures under his power, nay to command men; he seems to see Kings and Monarchs in their Royal Robes, to fall at his Feet to receive him: That the Clergy honour him: He sees Presents of Fair Fruits made to him: He sees on the Waters Ships Laden with Riches, which come into the Port for him.

Rule 10. If there be in the House of Dreams, which is the ninth, *Albus* or *Cancer*, the only House of the *Moon*, in the first will be *Tristitia* or *Scorpio* the second house of *Mars*, in the third *Populus* the Saturnine; which represents a man of a white Complexion, flaxen-hair'd, of a decent Stature, of a Flegmatick Humour, the Eye and Face like an Ape, but the Neck long as *Polixenes*: The Hands long and somewhat Fat, as the body, the Veins and Lines small. The Dreams are Fantastique, as to see extraordinary Meteors, Fights on the Water, Sea-monsters of hideous form, to hear violent and impetuous winds blowing, to see bodies of strange Forms issue out of the water, to see imperfect bodies grow up in moist places, to see things risen in a moment, become presently most great and terrible.

Rule 11. If in the ninth House there be *Conjunctio*, which is *Virgo*, which is referred to *Mercury*, in the first and third will be the figures of the Precedent, whence will rise the same judgements as to *Chyromancy* and *Phisiognomy*; but as for the Dreams, you are further to note, he shall dream that there are born of his wife, or other women that he hath known, fine Children, Victorious great Princes, who see things appear out of the course of Nature in the woman which he hath known, as did *Philip* the Father of *Alexander* the Great, or the Mother of *Cæsar*. These persons for the most part Dream of nothing but Kisses and Copulations, whereof issue extraordinary things.

Rule 12. If in the ninth House there be *Caput Draconis*, one of the Figures of *Virgo* Mercurial, there will be the same events as in the eleventh *Rule*.

Rule 13. There being in the House of Dreams *Cauda Draconis*, which is referred to *Sagittarius*, first house of *Iupiter*, there is in the first the figure of *Aries*, that is to say, *Acquisitio*, according to the Lot of the points, and in the third *Rubeus*, or *Gemini*, Mercurial; whence I judge the Dreamer to be a great Lad, Sanguine and Cholerick, who of himself is Jovial, though he have an Ascendant of *Saturn*, he hath a full Face and white, with a little redness, the hair half red, and flaxen, the Countenance of a Stag, given to benignity, he hath the Hands somewhat long and thick, the Lines fair and much cut; his Dreams are terrible, as to seem to fall from some high place, to be in desart and wild places, in Cisterns and Ruined places, to meet Serpents, and venemous and noysome Creatures.

Rule 14. *Carcer*, which is referred to *Pisces*, being in the ninth house, *Saturn* commands there, and in the first *Albus* or *Cancer*, and in the third one of the two figures of *Virgo*, *Conjunctio* and *Caput Draconis*, which belong to *Mercury*, which things represent the Dreamer *Saturnine*, having black hair, of a leady colour, as for the Face, the *Physiognomy* of a dreaming Ox, slow of speech, with a hoarse voyce, the Hands are big, and of a pale colour, reflecting somewhat on the Æthiopian; his Dreams are nothing but Phantasmes, Ghosts, Gallowses, Horror, Poysons, Racks, Irons, Breakings, the visions of unclean Spirits, the study of *Necromancy* to address himself to, and mock the dead, and trouble their rest.

Rule 15. If in this house there be *Populus*, in the first, by the Lots of the points will be one of the figures of *Taurus*, which are *Latitia* or *Fortuna Minor*, and in the third *Albus*, the significations whereof are the same as before in the other houses of *Saturn*.

Rule 16. If in the ninth house there be *Via*, which is the Lion, the only house of the *Sun*; in the first there is *Sagittarius* or *Cauda Draconis*, in the third *Fortuna*

major

major, *Aquarius*; it denotes the person of a most neat body, of a hair more red then flaxen, the nose like a Hog, thick Lips, a forked Chin, long Arms, and Hands proportionable, the Lines thwarting one another, and the mounts of the Hands very much rising up: His Dreams shall be of Waters, about which he seems to be in some danger, to see Fountains issue out of dry places, to see the Waters of the Rivers run up some Mountain, nay, to see all things besides the course of Nature. As for the Waters, he sees Deluges, Inundations, and such like things.

Thus you have what is most particularly to be observed concerning persons and their humours, and Dreams, searching by *Geomancy* joyned to *Chiromancy*. As for Dreams, and the diversity of them, with their significations, we shall be more large in our second part, when we shall treat of somniating *Physiognomy*; but in the mean time consider these Rules, and their Interpretations, for they are worthy the observation.

CHAP. X.

Directions how to Discover the Genius or good Gardian Angel, and to know its force: With the manner how we ought to make use of him in secret things. Drawn from the Science of Chiromancy, *referr'd to certain Figures of* Geomancy.

MAny of the Learned Ancients, *Hebrews*, *Chaldeans*, *Greeks* and *Latines*, have by their exact disquisition found out the knowledge of the *Genius*; but their arrival thereto hath been by waies and Rules, so obscure, difficult and toilsome, that many (though Studious persons) have declined those Labours, and shunned this great Atchivement, as tedious, full of intricacy and travel; as also because of some ceremonies which at the first sight hath frightned many, and caused them to desist the Study. I also my self having bestowed my endeavours this way, and looking on this knowledge as the thing most necessarily requisite to the perfect acquisition of the Sciences, have discovered a shorter way then that of the Antient *Magi*, which a clear and piercing understanding may, by the following work, make serve as a sufficient direction, which great secret I have been perswaded, and am willing to put it down in this place, for the satisfaction of the curious, and to notify the perfection of our Science of *Chyromancy*, and to shew that the knowledge thereof, is the perfect Knowledge of all the Divinative Sciences, and the secret Rule for to comprehend and understand all laudable Natural Magick, which is the *Mistress* so many are so fervent Suitors to.

To know therefore what Angel it is that Rules and Governs us, thou shalt take the Hand (*supposing thy self the Professor of* Chyromancy) of him, whose curiosity makes him desirous of such a Secret, and shall observe the Lines and the Veins, their bigness, breadth and colour, and according to the colour, thou shalt be able to judge of the humor: As for instance, if they be Red, the party that hath them so, hath somewhat of the Nature of fire, and is Cholerick; and consequently his *Genius* is Fiery, of the Hierarchy of *Gurgatel* Emperor of the fiery Region, or depends of some Princes under him which are called *Tariel Tubiel, Gaviel,* thou maist fully discover him, by casting the Lots of the four Lines, and of the points in the Rules of *Geomancy*, whereof the first relates to the *Fire*, and is in the South, the second to the *Air* in the East; the third to the *Water*, in the North; the fourth to the *Earth* in the West: if it fall out to be one of the Fiery Figures of *Geomancy*, which are four, viz. *Fortuna Minor, Amissio, Rubeus* and *Cauda Draconis*; if (I say) it be in this first figure, or that it happen in one of those of *Mars*, which are three, viz. *Acquisitio, Puer, Tristitia*, without all question the Angel is of the Region of fire, and is to be observed in the South; That

quarter is fortunate to him or her that hath such a genius, and *Tuesdaies* are their fortunate daies, and as for the finding out his name, it is found by the figures and Tables hereafter inserted; or otherwise take the *first* Letter of each Geomantick Figure, with the *Last*, and all the Vowels, and of those Letters you may form the name of that *Genius* or *Angel*: A man may also take the first and last Letters with the Vowels of that Signe of the Zodiack, to which the Geomantick figures is referred (provided that the signe be the House of that Planet which is Lord of the Element.) Thus you see how all things ought to be dispos'd, and how you are to work thereupon, all which I have found true in a certain friend of mine, for looking in his hands I perceived the Lines of sufficient breadth and length, but of a pale wan colour; and that the Line of *Saturn* and his tubernacle were paler then the rest, whence I inferr'd he was Melancholick, which is a Saturnine humor, and relates to the earth; and that his *Genius* was of the Terrestrial Hierarchy, under the Prince *Hanael*, who rises out of the Empire of *Tarquan*, who is considered in Autumne towards the West, being a fell, angry and ill Nature: To be yet more fully satisfied, I made the four Lines of the Points, and found *Tristitia*, one of the four figures which relate to the Earth; I cast my Lots of the points thrice, twice whereof I found this very figure *Tristitia*, and the third time *Carcer*; a figure of the same terrene signification: I take the former as having hapned twice, and the rather because the Latter is not referred to any signe of the Zodiack which belongs to *Saturn*; I then take the *Letters* which are requisite, which are *T.* and *A*, the first and the last, of *Tristitia* and then the Vowels which are three I's. Now it is to be noted that the name of the Angel must alwaies consist of fewer Letters by *two*, then the name of the figure or signe; As if it should happen to be *Fortuna Minor* where there are twelve Letters, the name of the Angel shall have but ten: If it be *Caput Draconis* where there are thirteen Letters, in the name of the Angel there will be but eleaven: If it be *Puer*, there will be but two, so of the rest; as also of the signes. Having thus taken out of *Tristitia* these Letters, I added to them and found that his *Genius* was called *Tijajel*, which name I lookt for in the book of Nominations of our Father *Adam*, called *Scientia Patris Adami*, and I found it in the Hierarchy of the Earth, the chief ruling Angel thereof is called *Tarquael*, being thus assured he was Terrene and Saturnine; I say he must be considered in the season I mentioned before, and on a *Saturday* at ten a Clock at night, and with privacy expected, and you may have your desire; All which was observed with satisfaction by this friend of mine: Tis thus you must also do, and for thy further instruction I will discover unto thee the four sorts of *Genii*, by the four humors, and the four Elements, which are known by the Lines of the Hand.

If therefore the Lines of the hands (as I said before) are red, long, and narrow, the constitution is Cholerick, and the *Genius* of him that hath such Lines, is of the fiery Hierarchy, under *Gargatel*, and is observed towards the South, which *Gargatel* is called by the ancient *Rabins Camael*, one of the seven Angels, which stand in the presence of the Almighty, whose Character is to be seen in the works of *Rabbi Joseph Castiliensis* in form of a Triangle, and in the three Angles this name written in Hebrew Letters after this maner כמאל *Camael* which is said to be Fortunate upon Arms, being drawn upon Parchment made of the Skin of a Wolf, or He-Goat, when the Sun enters *Aries*: On a *Thursday* the first hour of the day, some other *Rabbies* and Magicians say it is *Michael* that governs the fiery Region which is towards the South, and that the other name hath been given it by some ancient *Mecubalists*, because of the divers effects of his qualities; for to be further assured that the *Angel* of a Cholerick person is fiery, you must cast the Lots of the points, and the figure that shall happen, will be one of those fiery ones mentioned before; the *Genii* are observed the first hour on a *Sunday*, and at the eighth, they are also considered at eight and ten at night; the *Rabbins* say they appear in Royal Robes, holding Scepters in their hands, oft riding on a Lyon, or a Cock, their Robes are of red and Saffron colour, and most commonly they assume the shape of a Crowned Queen.

If the Lines and Veins of the hand be narrow and long, and of a whitish red colour, they denote the man to be Ærial and of a sanguine Complexion; his *Genius* is of the Hierarchy of the Air, whereof the Soveraign Prince is *Raphael*, who hath under him

two

two Princes, which are *Miel* and *Seraphiel*; these Princes are observed towards the East on a *Wednesday*, the first hour of the day and the eighth, and at night the third and tenth hour; they appear as Kings or beautiful young men, cloathed in Robes of divers colours, but most commonly like Women, transcendantly handsome, by reason of their admirable whiteness and Beauty: For to be more ascertained that these *Genii* are of the air, if thou cast the Lots of the points, thou shalt find one of these Figures, *Conjunctio*, *Puer*, *Latitia*, or *Acquisitio*, figures of the Aiery Trigon, these Angels are extream subtil and fit for the Sciences, they promote a mans perfection therein, as also his experience in Mettals to find out the Secret of the Transmutation of *Venus* and *Mercury*, into the perfection of *Venus* and *Mercury*, into the perfection of the *Sun*; by communication with this *Genius* (which was of this Hierarchy) *Parracelsus* Learned the perfect Knowledge of the Philosophical Secret; these *Genii* do also discover things hidden in the Earth, as also they reveal things past, present, and to come; make a man couragious, and give him Victory over his Enemies, you may see the form of their Characters in the Magical *Archidoxes* of *Parracelsus* under the signs of *Gemini* and *Virgo*, which have great power when the Sun enters into those Signs.

If in the hand of any man you find the Lines long, white and apparently clear, it shews he is of a Flegmatick Constitution, which relates to the water, and that his *geniuss* is of the watry Region, they are observed on *Munday* towards the North at the first and eighth hours, and at night at the third and tenth hours, their great Prince is *Gabriel*, who hath others under him, (according to the Ancients) as *Samael*, *Madiel*, *Mael*; their appearance is like Kings having Green and silver Robes, or like little Children or women, delighting in Hunting; that thou maist be the more assured of them, there will be one of the figures which relate to the Water, if thou cast the Lots of the points, which are *Puella*, *Populus*, *Via*, *Albus*, these *Genii* render Fortunate those whom they converse with, and those that are of this nature and watry Complexion, are Fortunate in their Navigations, for these Spirits command the Windes, and make the Sea calm, and inrich those who live by the commerce of the Sea and Waters.

If in the hands of a man you finde the Lines broad and short, of a blackish or wan colour, the person is certainly Terrene and Melancholick, his *Genius* is according, and is considered in the West, they are under the command of *Vriel*, who hath under him three Princes, *Cassiel*, *Sachiel* and *Assasiel*; they appear in the forms before mentioned, they are intractible and indocile, and do no other service to persons of a peevish Melancholly humour, then to vex and possess them, they are the spirits which help a man in the Science of *Onimancy*, which reveals secret things by the Virginity of a Child; yet without speaking, when they are reconcil'd to those of a Terrene Nature, they become their Counsellors, smiting them often to put them in mind of their good, and to divert them from evil, such were those of *Socrates*, *Cardan*, *Bodin* and others: these *Genii* or Angels have the Keys of the Divine Secrets, and reveal the secrets of God to his chosen, sometimes by Dreams and Visions, by strong imaginations or impressions; by the Constellation of their Nativity or by the Celestial intelligencies, by these means those noble Heroes, and great Schollers in the world became so Famous as *Plato*, *Aristotle*, *Hyppocrates*, *Galen*, *Euclid*, *Archimedes*, *Hermes*, *Trismegistus*, the Father of Secrets, *Theophrastus Parracelsus*, hither may be referred, *Homer*, *Hesiod*, *Orpheus* and *Pithagoras*, all which were highly inspired with the Divine Secrets, the *Nymphidiri* were such who had the power of invention, and the Science of wonderful secrets, as also those by the Poets fancied to be begotten by the gods, because of their so much excelling others in their times, in Prowess, Fortitude, and Science, *Achilles*, *Hercules*. *Æneas*, also *Cyrus*, *Allexander* the Great, *Iulius Cæsar*, *Lucullus*, *Scilla*, *Marius*, and the like. The Histories of all Ages will inform, that *Sine aliquo divino numine, nihil magni aut admiratione dignum aliquis assequitur*, that without this Divine assistance, nothing of considerable consequence is by any one attainable, as saith the Poet,

Tu nihil invita, dices faciesve minerva.

How necessary it is for every one to know his good *genius*, appears, that he may obey and follow the dictates and directions thereof, according to the word, and will of God,

and

and shun the snares and temptations of the evil *Genii*, lest he be involved, and insnar'd in the like calamities as *Antonius* and *Brutus*.

Detestantur omnes cacomagos, for ever be abominated and detested those *Cacomagi*, which by wicked and unlawful superstitions, hold familiarity and League with wicked Spirits, which God sometimes permitteth by way of punishment to wicked persons; who oft-times perpetrate foul abuses, the Divel being the Author, as witnesseth the Apostle *Iude* in his Epistle: Hither are referred all *Idolomaniæ* false divinations, *veterum & nostræ etatis*, of ours and the former Ages, the abuse of Lots and the like, as favouring too much of Gentilismne: Hither also may be referred *Charontica*, which is the evocation of Evil Spirits, or persons defunct; as in the Conjuration of the woman for *Saul*, and the presage of *Lucan* the defunct Souldier concerning the event of the Pharsalian Battel, and the like: But to return from whence we digress.

These *Genii* and good Spirits are not seen at all times according to the curious desires of some, but when a man knows their Nature, he must observe the time, the season, the daies, hours, minutes, and moments requisite to do the same; otherwise he loseth all his labour for all is done, according to the constellations of the Cælestial bodies, and their revolutional Positions; for if a *Genius* be of the igneal hierarchie, its in vain to observe him in any other season then the Summer, the first entrance of the Sun in *Leo* or *Aries* his proper house and exaltation, upon a *Sunday*, at the hours before expressed.

If it be a *Genius* of the Air, it is to be considered in the Spring only, when the Sun enters *Gemini* or *Taurus*, upon *Wednesdaies*, and at the hours beforesaid; the *Genii* of the water are observed in Winter when the Sun enters *Capricorn* and *Aquary*, and that on *Tuesdaies* at the hours before mentioned, the terrestial are considered and observed in Autumne upon *Saturdaies*, at the aforesaid houres, they are pleas'd with rich perfumes, and with strong and ill sents.

But here is the curious Student to note two things, the first is, that when he would find out the names of the *Genii*, having (as I said before) taken the Letters requisite out of the figure or signe, he must ad to them *one* of these *names Iah* or *El*, as we have shewed elsewhere, although sometimes a man need take but one of the Letters to avoid confusion, and to reconcile our rencounters to the nominations of our Father *Adam*.

The second thing is that he that is curious to see his *genius* must not desire the occasion above once, and that in the most seasonable time; for in this Vision consists all we can desire, it being supposed we will not presume to demand any thing but what is just, and not against Christian Charity, but what shall be for our good, and shall concern the protection of our Life, our being, and well-being, and the doing good to, and oblieging our Neighbour: And this must be done with much caution and secresy, nor ought we by any means be so curious as to see him without we demand of him what we desire, for after the Vision there is nothing to be attained, the after Visions are frivolous and fruitless; a wise man after the first Apparition, ought not to see or importune him any farther, but secretly make use of the gift received from him. Therefore shall I inform you, how he that desireth to see his *genius*, ought to prepare himself; As for Example, if the *Genius* be fiery, his demands must be the conservation of his person, that he receive no hurt from or by any Fire, Arms, as Guns or the like. According to *Paracelsus*, he ought to take a Lamen of Iron when the Sun enters *Aries*, in *March*, and it being well polisht, cause to be made on it the Character of *Mars*; and if it may possibly be, let the Moon be in the same signe, or else in *Scorpio*, which is the second house of *Mars*. This Character being made, he must wear it when he intends to see his *Genius*, that he may conform it to him, and for the time to come he may not fail for his assistance and Protection upon any occasion; If the *Genius* be Ærial the preparation must be the same, for both the one and the other do at the first bestow some gift, and not afterward; The same *Genii* reconcile mens Natures, increase Love and Affection between them, cause the deserved favour of Kings and Princes, and secretly promote Marriages, and therefore its necessary that he who hath such a *Genius*, before he observe him, should prepare a Character after the form that *Parracelsus* mentions in his second Book of *Magical Archidoxes*, he knowing how to incorporate

the

the four Mettals, *Venus*, *Mars*, *Iupiter*, and the *Sun*; and of all four to make a *Lamen*, and when the *Sun* enters into the signs of *Taurus*, or *Libra* to grave these *Sigils*, one of each side, behold the form.

1 2

That being done, he must have it about him on the day and hour of observation, so to get it ratified and confirmed by his *genius*, whereof a man shall see wonderful effects, as saies the Learned *Paracelsus*. If the *genius* be of the *water*, or *Earth*, thou maist gather by what is aboveſaid, wherein they are necessary for our good, to prepare them Sigils and Characters observing them only in our necessity; there are some of their Characters in the Works of *Paracelsus*, in the second and fourth of his *Magical Archidoxes*; as also those of some others, I hope to treat of them elsewhere to the Content of the Curious Learned, being unwilling that such rare Secrets should be absconded in the night of Oblivion, and Buried in the Sepulchre of Silence; all which nevertheless are meerly natural, containing nothing derogatory to the *Glory* of *God*, or prejudicial to *Christian Religion*; being such as shall not in the least obliege a man by any stipulation or unlawful parts, with Divels and Evil Spirits: But all shall be done by the admirable Secrets of the Celestial influences, considered both in their Sympathy and Antipathy with the inferiour bodies, their being such a symbolization between them and that; by such means, as being unknown to the simple, is the reason that they beleive all things that transcend their understanding, are Diabolical: These Secrets therefore are not to be prostituted to such, who like the *Cantharides* and *Spider*, suck poyson out of the sweetest flowers. Do thou therefore kind Reader, of whose Capacity I presume, make thy advantage of these things, yet without villifying them, by rendring them to common; but highly esteem the same, and thou shalt find the profit thereof, and thy mind shall be extreamly satisfied, and setled; and when thou makest use of them, do it wisely, with secresy, and thou shalt find what need thou hast of them, and the same advice I give for the other Secrets, which are in a manner supernatural, and follow the general consideration of the Lines of the Hands, as they are referred to our Science of Chiromancy.

Qui secreta vult scire, debet secreta secretè custodire.

As concerning the finding out of the Names *of the* Genius *according to the 22 Hebrew Letters, we shall further add these instructions, with the Figure and Tables following.*

IT is then in the first place to be noted, that the *Names* of *All* both *good* and *bad Angels*, according to the *Hebrews*, end in *A*, *el*, *I*, *el* or *jah*, as *Samael*, *Michael*, *Gabriel*, *Uriel*, *Ahijah*, *Abijah*, and the like, but most names end in *el*, nay even a great part of the Hebrew proper names of men, as *Daniel*, *Ezekiel*, *Samuel*, &c. That is the *Reason* say the *Cabbalists*, that all our nominations end by these two great names of *God* יה *Iah*, and אל *el*, God having so commanded our first Parents

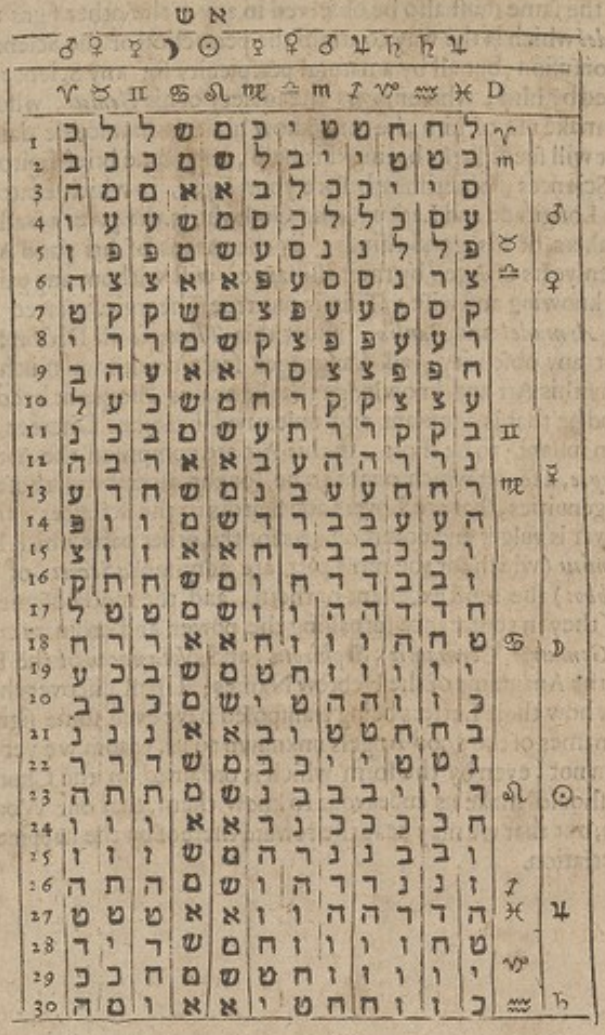
rents, who Named all Creatures both Cæleſtial and Terreſtrial; for this Reaſon alſo did the *Hebrew Aſtrologers* ever place theſe two Names in the Field of the Horoſcopal Figure, with theſe three Letters, א *Aleph* מ *mem*, ש and *Schin*, which ſhe repreſent the three worlds, that according to the Letters which happen in the ſigne that Governs at the Nativity of him that would find out his *Genius*, they might know the Capital Letters of the ſaid *genius*, and its termination, and conſequently All, as if he be Oriental or Occidental, it muſt end in אל *El*, if it be Meridional or Septentrional it will end in יה *Iah* or *Ael*: as for Example, Let us ſuppoſe *Peter* born under *Aries*, which hath theſe two Letters ב *Beth* and ג *Gymel*, that ſigne being Oriental, the Name of his Good Angel begins with ב *Beth*, and ends in *El*, which is the ſecond Letter to be noted.

The *ſecond* thing to be noted is the firſt houſe that is Oriental, and the firſt Letter thereof ſhall relate to the firſt Letter of the Occidental Angle, which will be *Libra* the Houſe of *Venus* and that is י *Iod*, ſo that there would be found *Biel* or *Biael*, or ſome ſuch name beginning with *B.* and ending in *El*.

In the *third* place note that the *ſecond* Letter which is in any ſigne under the firſt (unleſs it be in the ſigne of *Leo* and *Cancer*, which have each but one Letter, which is א and ש) is the Capital Letter of the evil *genius*, and theſe names terminate as the others did, being Occidental or Meridional.

In the *fourth* place it is to be noted, that he that deſires to know the Name of his *genius*, and to be acquainted with him, ought punctually to know the minute of his Nativity, that ſo a Scheame of it being erected, he may conſequently find it, and when he have found it, he ought to endeavour to make himſelf capable of receaving any good from him; which Method you ſhall ſee made good in this Figure, by which all is diſpos'd and ordered: I ſhall alſo give you a Figure of the combinations of the Letters according to the 30. degrees in every ſigne, of which Letters we may take that for the Capital, which is found in the degree of the Nativity. This latter way *Agrippa* would ſeem to follow, as may be ſeen in his third book of occult Philoſophy, but his ſecret is ſomewhat confus'd, whether it be that he himſelf hath purpoſely made it ſo, or that ſome malicious corruption hath been exerciſed therein.

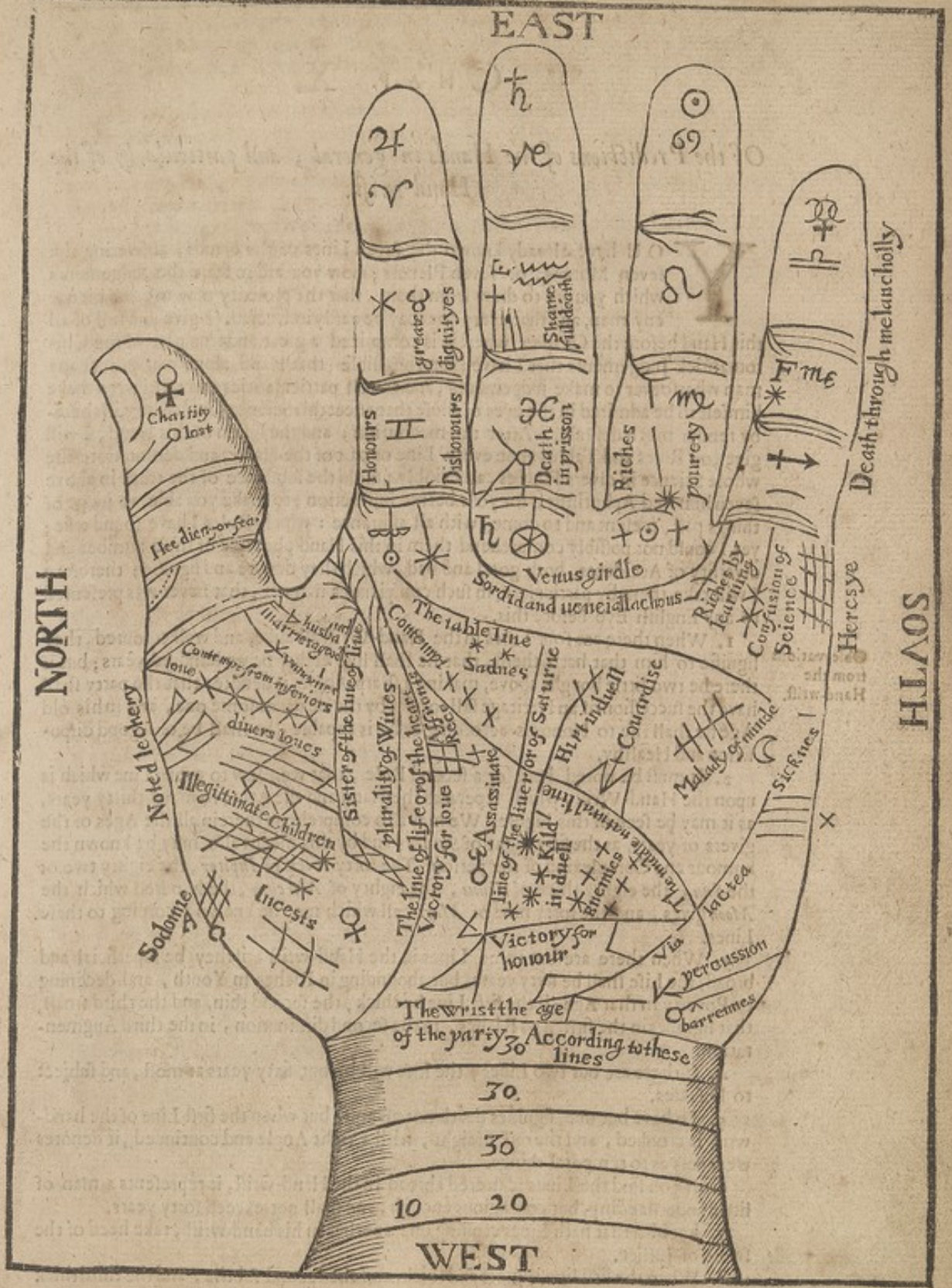
The second TABLE.



Now it is not sufficient by the help of these Figures and Rules to discover and know ones *Genius*, but we must with all accommodate our selves to him, that so we may attain the perfection of the Arts and Sciences; when therefore thou hast found out thy *Genius*, thou must well consider of what kind he is, whether he be of *Aries*, *Taurus* &c. and know the sign to which the Planets are referred, and which is his house, for such must be the Practice: According to our latter figure, if it be of *Aries*, and that thy Nativity happen in the first degree, which is vulgarly called the Head, but mark what Letter happens on the Degree of thy Ascendant from one to 30. Degrees; take the Letter thou findest on that Degree, being the Ascendant of thy Nativity, and let that serve for the second which is in the following degree, and so the third if occasion serve, and then the *Name* of *God* according to the Climate, whether it be Oriental, Occidental, Meridional, or Septentrional as is shew'd before, and is known by the name; if it be of *Aries*, (for a more full discovery) choose a day that the *Sun* enters the *first*, *seventh*, *fourteenth*, or *one* and *twentieth* degree, and that it shall happen that *Mercury* be in any good Aspect not afflicted; upon that day before the dawning look towards the *place* of the signe, whether it be *East*, *West*, *North* or *South*, and that with *Prayers* to God; and there thou shalt find him, and having found him, and sincerely

ledged him, do thy Duty; then will he as being benigne, and sociable, illuminate thy mind, taking away all that is obscure and dark in thy memory, will make thee knowing in all Sciences Divine and Sacred, and that without much study otherwise. But before thou be assured, be sure all things be true, as I have done with one under *Aries*, the same must also be observed in any of the other signs: And this is the Art of *Armadel* which is the way to attain the perfection of the Sciences without any difficulty or confusion, but all by a natural perspicuity for any Science and Knowledge will be attained by him, who enjoyes the society of his *Genius*, whose name he must know, and to make use of him, he must know his communicable daies; and for matter of study, it will seem little having this help, only some brief Epitomy and Abridgment of the Sciences, sometimes before your Eyes, in which Epitomy you will see the whole, in Longitude and Latitude, for God who is the giver of all good gifts doth make us partakers of his good things, by the means of his good Angels, so that a Child of seaven years of Age (by their assistance) will without any pains (in comparison) become knowing and wise: This is our true Theurgie referred to the invention of our Art of *Armadel* and *Paulin*, under this *Theurgie* all Divine Science is understood without any obscurity; all Languages learn'd without much pains, or long Rules; it is by this Art and knowledge that he that is Eloquent becoms much more Eloquent, and he that is ignorant and unlearned becomes Discreet, Eloquent, and knowing in an instant; to be short, in this Art are comprised the Arts *Paulin*, *Armadel* and *Theurgie*, a secret which ought to be sought after by all those above ordinary minds and ingenuities, that are Lovers and Suitors to the Sciences, and desire to transcend what ever is vulgar and common. As for the other parts which I referr to the *Opiel* of *Trithemius* (which for the most part are admirable *Secrets* of the *Stenography* of the said *Abbot*) the most excellent of them, and the most obscure; I shall explain and clear up (they in appearance surpassing the power and ordinary course of Nature) in my Cabal *Gematrie*, *Germantie*, *Sephirotz*, and *Notariacon* of the Hebrews hereafter, or under the Anagrams of the Hebrew Names; I shall discover their subtil Misteries, and shew how their Letters being transposed have ever some signification and relation to the names of the good Angels unknown to us, whom we yet honour though we know them not, even by the form which is ordained in the Church; this veneration of them should make us endeavour to know them, that our Worship and Service be not in vain, but that we may reap the reward thereof by the happiness of their society and conversation.

CHAP.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Victory for loue
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Sodomie
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CHAP. X.

Of the Predictions of the Hands in general, and particularly of the Hand-wrist.

YOU have already known the seven Lines of the Hands, answering the seven Mounts, or seven Planets; now you are to learn the judgements which you are to draw from them, that the prolixity may not dispatience any man, and that every one may be easily instructed. I give you first of all this Hand before the Chapter, wherein is comprized a great and true part of the Chiromantick Judgements that I have found infallible; that Hand alone can instruct any man whatsoever to make judgements, and to tell particularities and rarities, to make himself to be admired in the eyes of those that affect this Science, which he will thereby render much desirable. After the meditation, and the lesson of this Hand, I will give you Rules and Tables upon every Line or part of the Hand, and demonstrate the whole Science in divers Figures, and visibly unfold the substance of the truth in above seven hundred Aphorisms, for your better instruction, to make you able to judge of things past, present and to come, with all assurance: which Rules I have found true; yet I could not possibly comprehend them in this Hand, because of their number and diversity of Accidents, both good and bad, which they denote and signifie; therefore I will take them by particulars, in such conspicuous manner, that never was presented to any English Eye before this.

Observations from the Hand-wrist.

1. When there are four Lines in the Hand-Wrist all alike, and well coloured, they signifie to him that hath them, that he shall live eighty or an hundred years; but if there be two little boughs above, making a sharp Angle, it denotes that the party shall have the succession of an Heritage fall to him by the death of some one, and in his old Age he shall rise to Honours according as he is capable; he shall be of a good disposition and Healthy.

2. It must be noted here for a second Rule, that we allow to every Line which is upon the Hand-Wrist, which seperates the Hand and the Arm, so many thirty years, as it may be seen in this Figure. We may also comprehend therein all the Ages of the givers of years, as the fifty eight of *Saturn*; and by this means also may be known the humour and Complexion of the person. The forty seven of *Jupiter*, the eighty two of the *Sun*, the eighty three of *Venus*, the eighty of *Mercury*, the hundred which the *Moon* gives, and the forty nine of *Mars*, all which may be known according to these Lines.

3. When there are but three Lines in the Hand-wrist, if they be superficial and broad, the Life shall be sixty years, but abounding in Riches in Youth, and declining to Poverty in that Age; if the first Line be thick, the second thin, and the third small, that signifies in the first Age Riches, in the second diminution, in the third Augmentation.

4. If there are but two Lines, the Life will be but sixty years at most, and subject to Diseases.

5. To have but one, signifies death not afar off; but when the first Line of the hand-wrist is crooked, and the rest straight, with a right Angle and continued, it denotes weakness as to temporal things.

6. If you find the Lines scattered abroad in the Hand-wrist, it represents a man of little understanding, but couragious enough, and shall not exceed forty years.

7. Let him that hath Lines crossing one another in his hand-wrist, take heed of the sword of Justice.

8. When the first line is gross and thick, and the second subtile, and the third thick and broad, it portends in the first age great Riches, in the second diminution, and much misfortune,

misfortune, for then *Saturn* will reign in *Alfridary*; in the third age he will recover himself again in Riches and good Fortune; and in the fourth again, misfortune and Poverty; if the Fourth Line be small, Death, with the Penury of all things, is prenoted.

9. If the Lines of the Hand-wrist lie scattering and spread abroad, so that they touch not one another, but crookedly passing divers waies, they signifie a man of a great ingenuity, and guilty of much curiosity; that he entertains high Cogitations, and is of a hightened Courage, aiming only at the highest things; easie to violate the Laws of his Soveraign.

10. When a Line crosses the Wrist, and crookedly spreads it self towards the Line of Life, it signifies a Sickness; if it be pale, it signifies death near; if it be black, it denotes the approach of a Disease, wherein the party shall languish long, by reason of the corruption of blood.

11. When there is a crooked Line traverses (after the manner of a Bow) the Lines of the Wrist, it denotes the man shall be of a servile Relation, or that he shall be a slave; If there be two, it represents that he that hath such a thing, shall be by Justice Condemned to the Gallows, or shall end his life miserably.

12. If the Lines of the Hand-wrist are doubled towards the Mount of *Luna*, and if one Line ascend towards the Line of the Stomach, and be uneven, it portends great Tribulations and Adversities, nay secret Assassinations, Cheats, Hostilities, and all pernitious Actions.

13. If those Lines are red and pure, they denote the party Martial, and that he shall raise him a Fortune by the Wars, that he shall be Fortunate in all Combats as much as he can desire, and that he shall not want the Honours of *Mars*.

14. If you find the Lines of the Wrist in the manner of a Chain, especially the first, it signifies a Laborious Life, yet not unsuccesful; and he shall by his Labour get together much Wealth by his Commerce both by Sea and Land, and especially by Sea, if these Lines be red and Whitish.

15. When it happens that many Lines spread themselves abundantly, and end towards the Mount of *Luna*, it demonstrates long Expeditions, Voyages by Sea and Land, perpetual perigrinations, and a Vagabond Life.

16. Among the Lines of the Hand-wrist if there be one that thwarts them, and all the plain of *Mars*, and advances even to the mount of the *Sun*; it presages unexpected Honours and Riches, which will come suddenly, as also the favour of some great Prince, and Dignities.

17. Moreover, if any Line of the Wrist fall down to the Palm, and the hollow of the Hand, through the Line of Life, and if it be red, it denotes a debility of understanding, and weakness of body, and one fit to he made a Cuckold.

18. When there is a Triangle near the Mount of the *Moon*, beginning at the Lines of the Wrist, if it be on the Hand of a Woman, it denotes she is corrupt, even from her tender Age, and shall be given to all sorts of unclean Actions in the flowre of her age, and shall be infamous, and a common Whore, which I found true in the hand of a Gentlewoman, who hath since been seen in suspected places.

19. If there be Crosses upon the Hand-wrist of a Woman, it is a signe she is shamefac'd, and Chaste; and if there be one in the middle looking towards the field of *Mars*, it denotes that certainly that woman shall be a Widdow at twenty nine years, and in her widdowhood shall take some Religious Habit, and shall live the rest of her time in great Devotion.

20. When the Lines of the Hand come to the flat of the Hand, it signifies diversity of Opinions, and a great inconstancy in Resolution.

A Table or Abridgement of these Rules for the easier comprehension of them.

The Hand-Wrist is referred to ♌

The long Wrist without intersections signifies,	*Strength of Members and constancy.*
The Short wristed, cut and dissected, signifies	*Weakness of body and Mind.*
If the Lines of the Wrist look towards those of *Saturn*, they denote	*Vanity, Vain-glory and Lying.*
If that Line branches it self towards the Mount of *Jupiter*, it denotes	*Honours, Dignities and Riches.*
If the contrary,	*Poverty.*
When it cast its branches between the fore-finger and that of *Saturn.*	*The man shall be wounded in his Head; the Woman shall die in Child-bed.*
If there be crosses or Stars in these Lines, they denote	*Tranquility of Life in Old Age.*
When there are only stars, it is	*To Women Misfortune and Infamy*
When the Lines which look towards the Mount of *Venus* make a Triangle, it denotes	*Incest, and other sins of Dishonesty.*
If those Lines tend towards the *Hepatick* Line, it shews	*Integrity of Life and that long.*

CHAP.

CHAP. XII.

Of the Line of Life, and the Judgement thereof.

THis Line is called the Line of Life, or of the *Heart*, becauſe the Heart is one of the parts whence our *Life* depends, being the *firſt* living, and the *laſt* dying; therefore in this Line alſo we diſcover ſomewhat of the length of our daies, of our Health and Infirmity; and we draw our Judgements thence, as the following Rules ſhall repreſent it to us. Concluſions drawn from the Line of Life.

1 When the Line of Life is well diſpoſed, as to a right proportion, and of a good Colour, well anſwering the Wriſt, it denotes a long and quiet Life; but it is to be noted, that if there be a ſtar, whoſe Beams ſhould reach the mount of *Venus*, *Jupiter* or *Mars*, &c. it portends a misfortune to him that hath that Mark or Star, either in matter of Love or Honour, or in the Wars, &c. And you muſt take good heed in what moneth that might happen by the Signs of the *Zodiack*, according to their poſition in the hand diſcovered.

2. He to whom there happens a double Line of Life, may aſſure himſelf of many years and Fortunate, that he ſhall be in the Favour of Kings and Princes; and if a King or Prince have ſuch a Line, he may go to the Wars with all aſſurance that may be, for he ſhall be Victorious without any misfortune, and ſhall dilate his Kingdome and Countrey by his Proweſs and Vertue.

3. If it be a woman, ſhe may aſſure her ſelf of a Fortune, and to be much loved by her Husband; if ſhe be unchaſt, they ſhall be great men that ſhall Court and Entertain her; *Lais* and *Flora* had both of them theſe Lines alike.

4. When the Hand is ſomewhat thick in the middle, and afterwards ſtretched out, it ſignifies a changeable Perſon, and of an ill Life, if he receive no aſſiſtance from the Triangle of *Mars*, and according to the goodneſs or malignity of the Triangle, I hold his life in danger. He that hath this Line of Life pale, or of the colour of Lead, it ſhews Fury will be the cauſe of the ſhortning of his life: If it be temperate, look well to the Croſſes, Lines or Stars that are in this Line, and remember their ſignification; the Heart governs this Line, and anſwers to the Baſilick Vein. If when it ſhuts it ſelf up between the Mounts of *Venus* and *Jupiter* there be any branches, it is a ſign of perfection, Riches in his life time with Honours: If there be a Star, take heed of Diſeaſes, and eſpecially in old Age. Look well all along this Line if there be not ſome Lines that thwart it, for they are unfortunate.

Briefly, this Line ſignifies the Quality and Courſe of Life, and by it we learn what concerns the Life, and its continuance, and reacheth to the Hand-wriſt.

However, curious Reader, mark theſe 14. Rules following, which are moſt true in this Table.

1. When there are three Stars within this Line, they ſignifie the man ſhall ſuffer by calumny and diſgrace, becauſe of Women, and ſhall be odious to great men. Fourteen conſiderable rules concerning the Line of Life.

2. If there be croſſes, women ſhall love him, and he ſhall be fortunate among them, but in danger of his life, which this paſtime ſhall cauſe unto him.

3. He that hath this Line of Life entire, long, clear and ruddy, he ſhall live a long time without any grief, and not much Diſeaſes, but he ſhall live a happy life both in regard of Health and the goods of Fortune; being long and clear μακροβιοτης, its a ſigne of *Long* life, but ſhort or abruptly cut βραχυβιοτης *brevis vita* a ſhort life, they die young.

4. if

4. If there be upon this Line a Circle thus ○, or one in this form, it signifies that he that hath it shall lose an Eye; and if there be two he shall become blind; *John Indagine* avers it in his *Chiromancy*, speaking of the Line of Life, an accident which he thought would happen to him, and he had (as he saies) this figure in this Line.

5. If the Line of Life close with the Mensal Line under the Mount of *Jupiter*, and make an Angle, it signifies that the party shall gain Credit and Reputation with the People, and shall come to great Riches by Industry and subtilty.

6. The Line of Life being cut at the top, that is to say, between the Thumb and the mount of *Iupiter*, it is a signe of sickness past; but if on the side of the plain of *Mars*, in the middle of the Line of Life be a Triangle, it signifies that the man shall be miserably killed. If there be two, he shall die by the Hand of Justice; if he have also a wry Line between the first and second Ligament of the Thumb, it signifies the same.

7. When there are Lines which coming from the Mount of *Venus* cut the Line of Life, it denotes a man Unfortunate in the love of Women, nay loss of life, whether by sickness or otherwise.

8. When the Line of Life is crookedly Forked with uneven crosses at the lowest end towards the Hand-wrist, it shews the party Foolish and without Apprehension, a runner up and down, and a Vagabond.

9. A woman having two crosses at the upper end of the Line of Life, neer the Ligament of the Thumb, is unchast, unbridled, and shameless.

10. When there are three stars or three points in the Line of Life, they shew that a man hath been calumniated and traduced by occasion of women; but when those stars are without the line, the man receives disgrace, but he recovers it.

11. If that line be divided in the middle, it denotes great sickness to come, and towards old Age a languishing Disease, which will at length give way to death.

12. If this Line of Life appears gross and red, it shews the man to be proud, haughty and cruel, and expert in those things which tend to cruelty. He hath a good Ingenuity, but employs it to evil purpose.

13. If at the end of the Line of Life, which is towards the Wrist there be a Triangle, it is a sign of much Loquacity and Falshood, and that man will prove importunate in his Discourse and Actions.

14. When there is a cross between the Line of life and the middle Natural Line, it denotes the man Noble, Wise, and liberal, hath easie access to Kings and Princes, where he is well received.

A Table or Abridgement of the significations of the Line of Life.

The Line of Life being of a lively colour and large, signifieth	*A long Life and little sickness.*
A short, or one that hath disfections, without color, denotes	*A short Life, sicknesses and infirmity.*
The Line of *Mars*, or sister of the line of life, being parallel to that of life, having a cross, signifies	*Ingenuity, Natural Goodness, Equability.*
When it branches towards the *Hepatick*, it signifies	*Honours, Riches, and Dignities.*
If it branch towards the Handwrist, it signifies	*Poverty Calumny and infidelity of Servants.*
If this Line be diffused into divers small Lines, it signifies	*Sicknesses in the third Age, with necessity.*
To have in this Line of Life the Character of the *Sun*, signifies	*The loss of one Eye, or both.*
If there be crosses in it looking towards the *Hepatick*, it signifies	*Dangers, misfortunes, Pestilence and suddain Death.*
If this Line be forked, and that one of its branches bend towards the mount of the *Sun*, it signifies	*Honours by Marriage, Riches given by a great Dame and Favour among Women.*
If the two Boughs of it bend towards the Mount of *Venus*, it signifies	*Sodomy, Incest, Beastliness, Wantonness, Fornication, Adultery.*
If that be in a Woman it signifies	*Shamelesness, Impudence, Unchastness, a great Lust, and Infamy.*

CHAP. XIII.

Of the Menſal or Table-Line, and the Judgements thereof.

The Table-line diſcourſed.

THE *Latines* call a Table *Menſa*, from which word this Line hath its name; ſo we call that ſpace which is between this Line and the middle Natural, a Table; This Line anſwers to the Head with the middle one. In the Head is the Magazine of Senſe, and of the perfections of man, as the Fancy, common Senſe, the Imagination; the Cogitative Faculty, Eſtimation and memory: You muſt therefore know that from this Line we draw one part of our judgements; As for Example, if it ſtretch beyond one half of the mount of *Iupiter*, it is a ſign of a violent and vehement Spirit. It is to be noted, that in this very Line conſiſts one half of all our *Chiromancy*; and the reaſon is, becauſe this Line runs along the four Mountains; for if there be upon it a Star, whether upon *Iupiter*, *Saturn*, the *Sun*, or *Mercury*, misfortunes are ſignified; in *Iupiter*, in regard of Riches; in *Saturn* as to Health; in the *Sun*, as to Honour; and in *Mercury*, as to the Sciences; if there be a croſs, it ſignifies a good Fortune in the ſame things as the other did evil.

But for the more perſpecuity, obſerve theſe following diſtinct Rules.

Twenty particular Rules relating to the menſal Line.

1. He that hath the Table-Line broad, and well-coloured, he is jocund and courageous, but all proceeds from his diſingenuity.

2. If there be croſſes in this Line towards the little finger, it ſignifies that Death purſues him that hath ſuch a croſs.

3. Whoever hath Lines thwarting this Line, may aſſure himſelf of ſo many Afflictions and Sickneſſes to come; but if it be a young man or maid, thoſe afflictions ſhall be cauſed through Love. If theſe Lines or incitions happen on the ſide of the middle-finger, it ſignifies the man to be a flatterer, yet his flattery ſhall deceive him through his own inconſtancy. If this line go beyond the middle finger, it denotes Felicity, but if it paſs it not, beware Poverty; and in a woman debauchtneſs, given to all pleaſure.

4. If this Line be double, or divided into three, in one of the extremities, it denotes the perſon Fortunate, and that he ſhall be jocund, Couragious, Liberal, Modeſt and ſerviceable to his Friends.

5. When it is forked in that end which is towards the mount of *Iupiter*, and full of branches in its beginning, near the mount of the *Moon*, it denotes Diſquiets, and doubtfulneſs of mind, and Riches acquired by Violence and Deceit, though the perſon himſelf may be of a good humour, and Jovial.

6. This Line being naked and ſimple, near the mount of *Iupiter*, or if there be in that place a Star, it denotes Poverty.

7. When the Table-line is crooked, it promiſes the man ſhall be killed by Beaſts, or caſually, or that he ſhall be hurt by ſome mad Beaſt, which I have obſerved twice to have happened to two perſons who had this Line ſo qualified.

8. If there be upon this Line two croſſes, it promiſes Eccleſiaſtical Dignities, as Biſhopricks, Abbacies, and Prebendaries, &c.

9. If in the extremity, near the mount of *Luna*, there be an *O.* which is one of our ſacred Letters, and if the Line be double, it ſignifies Wounds both by Iron weapons and Firebrands: Let ſuch a one take heed of Combats, for he ſhall not be Fortunate, neither in War nor Duels.

10. When you find theſe ſigns or marks . . . fair and well coloured, they ſhew the man ſhall be wiſe and knowing, deſirous of the hidden Sciences, and attain a perfect knowledge of them.

11. When

11. When the Table-line ends between the middle finger and the forefinger, it signifies a Nature very weak and Sickly, subject to Bloody Fluxes: and a woman that hath it so, shall die in Childbed, or else by loss of Blood.

12. When two branches go out of the Table-line, after the fashion of an ≈ bending towards the little finger; it denotes the man over-covetous of Science, even of those that are forbidden, and whereof the study is prohibited, wherein he may haply lose his Honour, or his Life.

13. If there appear visible points in this Line, it signifies Lustfulness, Lasciviousness and incontinence.

14. The Table-Line having a branch towards the Forefinger, and another towards the middle finger, which if it be blunted, or Obtuse, it speaks the man Fortunate, and shall by his Industry come to great Riches.

15. When in the Hand of a woman there is in the extremity of the Table-line, towards the forefinger, the *B.* one of our sacred Letters; it signifies, that in her youth she hath been very Chast, and had some inclinations to become a Religious woman; but that since she hath run into all Scenes of Wantonness, wherein she will continue, even to her Decrepit Age: and if there be the *C.* it denotes the contrary, which I have observed in many.

16. If in this line there happen a cutting between the Ring-finger, and the little finger, which separates the two mounts, thwarting this line; it signifies a loss and Ruine by a Suit in Law, and that the Suit hath been Commenced for the succession of a Patrimony, or having found somewhat extraordinary hidden in the Earth.

17. Whosoever hath two Branches issuing out of the Table-line, and reaching to the middle line, through the middle of a cross, he will find Treasures hidden in the Earth, and it shall be by the means of the Ring of *Saturn*, if it be under the mount of the said *Saturn*, or haply by chance, or otherwise; and he that hath such branches, shall be fortunate through hidden things.

18. If there be another line upon this Table-line (as *Indagine* and *Taisnerus* say) it signifies also much inconstancy; but I will say for the woman that hath it, that she shall take much satisfaction in the diversity of company, but the Report shall exceed the effect.

19. The Table-line wanting in the Hand, that party suffers loss of Estate, or Patrimony, and at last by his own industry gains Riches, and by some other way then the former gains an Estate.

20. The Table line making an Angle with the Natural line under the thumb; denuntiates the person superlatively Avaritious.

A Table for the Abridgement of these Rules.

THE Table-line large and clear, signifies	*Liberality, cordial Magnanimity, long Life.*
A little Star signifies	*Exile, Imprisonment, Cowardise and Shame.*
Branches on the Mount of *Jupiter.* signifie	*Ecclesiastical Honours, Dignities, and Prelacies.*
If it be Hayrie at the extremities, denotes	*Misfortune, Anxiety, Miseries, Disprofits.*
If it end near the mount of *Jupiter* denotes	*Vanity and Lying.*
If it cast her Branches between the forefinger and the middle finger, it signifies	*A Wound in the Head, Misfortune in Combates; and to a woman, death in Childbed, or by superfluity of Flowers.*

CHAP. XIV.

Of the Judgements of the Middle-Line.

The middle natural line discoursed in 21. particular Aphorisms.

THis *Middle Natural Line* answers to the Head, as did the other; but he that hath crosses in it, may assure himself that he shall be Fortunate as to Riches, but shall be much given to Lying, and shall be as it were a torrent of Foolish words, which yet shall not be without flattery in them. As many Lines as there shall be between this line, and the Table Line, they signifie so many sicknesses to happen in the first age; but they shall not be mortal. And when the lines end near the middle finger, they signifie, that those sicknesses shall happen in the second age. If they go as far as the forefinger, they denote that the sicknesses shall come in old age, and in the first beware Death. If in any one of them there is a half cross, or if it be Branchy, if there be a branch issuing out of the Table-line, and that it thwart it, tending towards the Fore-finger, and the other towards the middle-finger, and shall be blunt and obtuse; it shews the man will be Fortunate, and that through his own Industry.

2. When the Line of Life, and the Table line joyning together make a little Angle, and the middle line is not found; the man shall be Cruel, Couragious and Beastial, and he shall be in danger of his Life till the thirtieth year of his age; he shall fall out with his Father or Mother, or with his wife: he is also threatned with despair, and if instead of the Middle Line he hath some Star, let him beware the Gallows, such a one I have known.

3. When this line shall be cut in twain, and discontinued, and when certain clefts shall so cut it, let the man avoid Princes and great men, with their services; for he shall be in danger of losing his life when those Lines are pale.

4. When thou findest any clefts issuing out of the Orbicular Line, and that they be of a good colour, they signifie Bruises, Wounds and Imprisonment.

5. When the middle line is retorted, and toucheth the Table Line, it signifies some great loss that will happen unexpectedly by some extraordinary accident.

6. When this Line is great and broad, it signifies many years, and an Age of eighty or ninety years, and in that old age, Poverty.

7. But if this Line be obscure and thick, it denotes a weak, dull mind, and unwise, but if it be little with this obscurity, it signifies Folly, Ridiculousness, and aboundance of idle words, tedious to the discreet and learned, and pleasing to the unconstant.

8. If this Line be red and well coloured (in a man) with some branches, making an Angle, it signifies the man to be Warlike, Cruel Pitiless, given to all Hostilities: If it be a woman, she is at enmity with her Husband, and likely to kill him, or cause him to be killed, without any cause or reason whatsoever.

9. When this middle Line is double, it signifies Successions, and Heritages shall fall to the party when he is middle-aged.

10. This *Hepatique* Line (being twice forked) looking towards the Hypothenar, it signifies Hypocrisie, Zealousness and deceit in Religion, all which I have found true in divers devout persons that have shewed me their hands, nay some who are ranked among the chiefest of this sort in this age, and who in appearance will be such, so confident are they in the Reputation of their Devotion.

11. This Line being of a pale colour, it signifies a Nature ill disposed, and subject to all sorts of Diseases.

12. A woman having this Line half doubled, it denotes unto her a great age, and that she may marry five Husbands, yet she shall not have many Children, as being of a Nature too much inclining to the Act of Generation: So in *Phisiognomy*, it may be known by her great mouth, and the hair she hath upon her Lips, which denotes her virility.

13. If in this Line there be any crosses, or between it and the Line of Life, where though the Angle be obtuse near the mount of *Venus*; it signifies in a man, Goodness, gentleness of spirit, a Noble Courage, a good qualification; but in a woman Malice, and ill understanding between her and her Husband, and such as shall encline them to a separation.

14. But if there be a Triangle, whereof the Angles are rectilined, in this Line, near the Table-Line, and the Line of Life; it denotes a man to be an Heretique, and carried away by many foolish, Sottish Curiosities in matter of Religion, and that he will beleive nothing but what his own Imagination suggests unto him.

15. If there be any Crosses upon it, or haply but half crosses, it signifies the man shall be loved by some eminent Church-men, as Bishops, &c. be preferred by them.

16. If there be discovered in the same Middle-Line certain points and marks, it is a sign that his Enemies shall carry on some bloody design against his life, as also that he shall be much subject to Diseases of the Liver.

17. A demy Triangle, or Triangle being just between this line and the Line of Life, in the Plain of *Mars*, signifie, Combats, Duels, &c. As for these Triangles, they are seldome found in the Hands of ignoble persons, which I have diligently observed; and the Reader may take notice that my Rules are not ordinary, nor vulgar, nor taken in imiration of *Savanorola, Corvus, Indagines, Taisnerus, Tricassus, Moldenatus, Goclenius* and others, &c. but that I have found them true by my Practise and Experience; wherefore being assured of them, I communicate them to the Curious.

18. If there be a cros in this *Hepatique* line, near the middle finger, it denotes a Violent Death, and that likely happens by a doleful Assassinate.

19. The number of the crosses between it and the mount of the *Moon*, signifies the Favour of great men, but with a feaf of Prison; some gifts bestowed but imployed unprofitably.

20. If in this Line there be any knots, so many knots as there are, so many Murthers shall the Party commit that hath them.

21. If a woman have these knots, it signifies she shall kill her Husband, or some of her Children; "which (saith the Famous *Belot*) I have known to have happened to a "woman which had two of them, who accordingly kill'd two Husbands, the first she "tumbled into a Well; the other (being the second time married) she killed with his "own sword. The woman nevertheless was not punished, though all this was fully "proved; she was alive then when I writ this, and for my own satisfaction desired "to know the substance and truth of this Rule by the sight of her hands.

A Table or Abridgement of these Rules concerning the Middle Line.

If it be right, continued, and without thwarting lines, it signifies	*Much Health, Strength, Magnanimity and Courage.*
If it be imperfect, it signifies	*Little Understanding, Weakness, Falling sicknesses, and Poverty.*
If this Line be well coloured, it signifies	*Joy, Honour, Riches, a fine and subtile ingenuity.*
If it be palish in the Hand of a woman, it denotes	*Unshamefastness, Glattony, Drunkenness, shamelesness.*
If a man hath it so qualified it signifies,	*A Fornicator, a Sodomite, an Incestuous person, and unsound.*

CHAP.

CHAP. XV.

Of Venus *Girdle, and its significations.*

Venus Girdle judged.

THat line which we call *Cingulum Veneris*, C. the Girdle of *Venus*, hath not been much known by the Antient Masters of Chiromancy; therefore they have given us no great account of it; but the Moderns, as *Taisnerus*, *P. Tricassus*, have briefly spoken of it, and advanced *Rules* well grounded, and found out to be true; yet not such as these, which are not layd down by Conjectures, and without assurance: but I my self have seen and found them true; as being not willing (as some others) to propose things in this Science, without having seen and known the truth of them: to the end to make appear to those who are Enemies and Censurers of this Science of *Chiromancy*, the infallibility thereof: and that those who are acquainted with the Secrets of it, may say things most certain, and give judgements that may render them admired of all. But indeed those that are Lovers of this Science, ought not to content themselves with the judgements and Rules of many who have presumed to write of it only by Conjectures, which render their Rules doubtful, not delivering any thing they can assure by their own Experience; which is the Reason that those that follow their Doctrines and Rules, find not any thing found, or to the purpose; which thou shalt not do (dear Student) in following the Rules which I have here set down.

Now to enter into the Discourse of *Venus* Girdle, We say that it is a Semicircle that begins between the fore-finger and the middle finger, and ends between the fourth finger and the little one; which Semicircle includes within its semi-circumference the two mounts of *Saturn* and the *Sun*, and passes near the Table line. It is to be noted, that this Line or Girdle is not often found in hands; for among a thousand men or women, there are hardly four that have it; for it signifies a monstrous uncleanness and Fornication, as you shall see by these Rules.

1. He that hath the Girdle of *Venus* on both hands, it signifies that that man or woman is extremly given to the sin of the flesh, even to bestiality or sin against Nature. See what a Learned Chiromantick saith of it; "*Habens sororem, hominem impu-*
"*rissimum, & cum bestiis coeuntem.* They are of most impure life, and Beastial Con-
"ditions.

The learned *Belot* (I mentioned before) confirms this. "*I have my self* (saith he)
"*found it true in two men; whereof the one was burned by the Sentence of a Iudge at* Ville-
"preux, *which Sentence was confirmed by the Court; and before his sin was discovered, I*
"*advertised him that he was threatned some punishment, which that sin should cause unto*
"*him, because upon this Girdle on the right side of the middle finger, he had a half star,*
"*which signifies the reprehension or punishment for this sin. As for the other, he received*
"*great Disgraces of Fortune for this Vice; but the shadow of Religion protected him:*
"*though it hath not yet exempted him, if by the exercise of Vertue he do not tame and mor-*
"*tifie his unbridled desires.*

2. When there is some dissection or cuttings in this Girdle of *Venus* on the part of the fourth finger, it denotes the loss of goods, because of a Venereous Act; or if these cuttings be under the middle finger, the person shall be Assassinated in going to, or being with women or dishonest maids. I have observed that in men that have been barbarously killed in these foolish and vitious adventures, but their quality oblieges me to silence, though the thing be most certain; and having found it true in some. I speak boldly, to give others notice to beware that misfortune.

3. When there are two Crosses upon this line, and that one is on the side of the fore-

fore-finger, and the other towards the little finger, they signifie that Vertue hath quenched the Vice; and that Piety and the Fear of God keeps him from being vitious, and that he hath gotten a Victory over himself.

4. Briefly, for the last Rule; whosoever hath this girdle of *Venus, is no enemy of Women*: But further, he will exceed the limits of Honesty, unless it be that the Fear of God, and Vertue restrain him. But there are few that have it which are not excessive Fornicators, given to Sodomy, Bestiality, Incest, Chambering, and such dishonest Actions as *Buchard* mentions in his Somniary. For to conclude this Chapter, see what an ancient Master of Palmistry saies of it; *Si igitur appareat in hominibus cingulum* Veneris, *hominem salacem, libidinosum, & insigniter prurientem, sordidum præterea & in congressu Venereo & abominabilem denotat.* This is understood of either Sex, but rather of the woman, who if she have that, may be called a *Messalina*, or a *Faustina*, rather weary then satisfied.

CHAP. XVI.

Of the Line of the Liver, or the Hepatique, her Sister, and of the Milkie way, and of the Judgements of the same.

THE *Hepatique Line* is a little line that appears not in all Hands; especially the men that take great pains, have not any, though it hath appeared in their youth, their pains taking having blotted it out. It begins at the root of the Line of Life, and extends making an Angle, through the middle of the Palm of the Hand, passing straight to the mount of the *Moon*, or to the Brawn or Ferient part of the Hand. From the same vital Root near the Hand-writt, do also take their beginning certain divisions or small Lines, which sometimes come to the number of five or six, which we commonly call the Milky way *C*. And those Lines advance toward the mount of the *Moon*, conformable to that which is in the Heavens, so called by the antient Astrologers; from those Lines we draw these Aphorismes and Rules.

This is the opinion of almost all antient Authors.

1. If the Hepatique Line be straight, and not distinct, but be thwarted by other small Lines, it denotes much Health, a strong Understanding, and a great Memory; but an hair-braind humor, and changeable in the most serious Affairs, and hardly to be resolved in any thing.

The Liver-line considered.

2. When this Line of the Liver is winding up and down, and waving, it signifies Theft, evill Conscience, and an inclination to all sorts of Cheateries and Mountebankism; if it be otherwise, it denotes good Conscience, Honesty, and a round carriage in all Actions.

3. If together with the Cephalick it be forked, or make up a Triangle or Quadrangle, it denotes a Covetousness of Wealth and Honours, which the Party will be content to gain by all waies, right or wrong. A great number of those who go to the Wars, and many Noblemen, have these Triangles and Quadrangles. It is a certain Rule that by these marks the Noble may be known from the Ignoble; for few Country-people have these Triangular marks; which I have observed in above five hundred, even in some who would fain be ranked among the Nobility, and disguised themselves to me, thinking to surprise me in my Judgement.

4. When this Hepatique Line as well as the Line of the Head, begins at the hand-writt, near one the other, it signifies a weakness of Brain, nay a simplicity of life subject to Madness and Dotage; And if a woman hath this Line thus qualified, it denotes she shall have great Throws in Childbed; nay that she may fall into a folly which may continue with her the rest of her Life, or a good while with an extream pain.

5. When

5. When this Line is forked, or when there is above it a figure in the fashion of the part of Fortune represented in Astrology, which is made after this fashion, it signifies great Riches and Dignity, which shall be acquired by Sciences, Art and vivacity of spirit.

6. As for the Milky way, if it be entire, and that the Lines of it are parallel and proportioned, it signifies that a man shall be very Fortunate in all his Voyages, whether by Land or Sea; and as to commerce, all things shall fall out to his satisfaction; that he hath a judicious mind, a good Memory, and easily comprehends those things that concern his Traffique or Negotiation.

7. When it happens that the lines of the Milky way bend towards the Mount of *Venus*, or the Mount of the Thumb, the man shall be beloved of women, is of a gentle humour, Amiable, Officious and full of complyance; very respectful, especially to the Female Sex; and by flatteries insinuates himself into their favour; for the foresaid mark denotes plenty of Language, and the gift of Eloquence.

8. If there be upon these lines of the Milky way, certain stars looking towards the mount of *Mercury*, they represent great and Rich Fortunes; and he that hath such marks and stars, is very Wise and Fortunate, and all his designs shall succeed to his own contentment.

9. If this Milky way appear not much in the hand of a man, it is a sign of great sicknesses, as Headaches, Defluctions, Catharrs, Gouts, &c.

10. When the Lines of this Milky way be unequal and cut, it is a sign of infirmity of mind, slowness in all actions; but if there appear well-formed crosses, it denotes that the party shall be a Monk, that he shall much love Solitude, as being of a Melancholick and Lunatick humour; and in this retired way of life he shall perswade himself that he sees Visions of Angels, and Phantasms, and a thousand Chimæra's which form themselves in his disturb'd imagination. Such persons are also known by their Leady colour, and by the shining of their Eyes.

A Table of the two Lines contained in this CHAPTER.

For the Hepatick Line.

IF it be straight, it signifies	*A Healthful disposition, and Prosperity.*
If it be crooked, it signifies	*Sickness, and shortness of Life.*
Being forked in the extremities, it signifies	*Poverty, Contempt, Beggery, and an old Age orewhelm'd with cares.*
When it is crooked, and of divers colours, it signifies.	*Sicknesses of the Liver, Debilities, Syncopes, and a palpitation of the Heart.*
If it be well coloured, it signifies	*Gladness, Goodness, a jovial and subtile spirit.*
But when it Angles towards the line of the heart, it denotes.	*Covetousness, impotency of mind. a Parasite, a smell feast, and a niggardly person.*
If there be a cross at one of the extremities, it signifies.	*The approach of Death, Robberies, and Thefts.*

For the Milkie way.

When the Milkie way is well proportioned, it denotes.	*Happy voyages, ingenuity, the favour of women.*
When it is cut, it signifies	*Unhappiness, Falshood, and Poverty.*

CHAP. XVII.

Of the Lines of the Sun *and* Saturn, *with the Judgements of the same.*

Concerning the Line of the Sun.

ALL the *Antient* Masters of *Chiromancy* have not spoken of these lines, which yet were well known; and in their Significations and Judgements they treated of them together, with the Mounts, or with the Table-line, without any further particularizing of them. But I think fitter with the Moderns (seeing they are lines separated from the rest) to dispose them into a Chapter apart, and to treat of their particular Judgements, as of the rest that follow.

We will therefore begin with the line of the *Sun*, which takes its beginning out of the line of Fortune, and ascends dividing the mount of the *Sun* straight to the ring-finger, which is dedicated to ☉, and in some it ascends even to the third Ligament very apparently, being most commonly branchy, or having lines in an equal greatness. As for the line of *Saturn*, it also begins at the bottom of the Palm, and crosses the Table-line, and ends at the first Ligament of the finger of *Saturn*; and in some it is forked upon the mount; others have it double in two parallel lines, and it passes the mount of *Saturn*, reaching to the third Ligament of the finger.

To understand the Significations of which lines, we give these Rules.

As for the line of the *Sun*,

1. When it is not at all in a man, that doth not take much pains, it shews he is of no great Authority, and that he shall never arrive to any great Dignities or Honours, but shall continue low in power and command.

2. If it be apparent, and double, it signifies that that man or woman shall come to the highest Dignities and Offices; that he shall be in favour with Kings, Princes, and Great men, who shall put much confidence in him, and shall raise him to the chiefest Charges of their Houses and Kingdoms.

3. The line of the *Sun* being clear, and somewhat ruddy till it come to the Table-line, signifies Offices of Judicature, which shall be acquired by a gentle condition and knowledge; but if it be pale, it signifies the contrary, and a simplicity of spirit.

4. If it be thwarted by any lines, so many lines as there are, so many shall there be that envy his Dignities or Offices; which enemies or envious persons shall be such as secretly endeavour all means to prejudice him; but if this line be such as we have described in the second Rule, all this Envy shall not hurt the Party, but he shall overcome them; and the more is the Envy of his Adversaries, so much the more shall he advance in Honors, Dignities and Wealth.

5. When the Girdle of *Venus* makes a cut in this line of the Sun, whatever hand it be in, it signifies great thwartings and misfortunes that shall happen by the means of women; for there shall not be any kinde of fleshly sin which the Party shall not be subject to, with an unspeakable and most filthy wantonness.

For the Line of Saturn.

6. When the line of *Saturn* goes with, or begins, or separates the Hepatique line, it denotes honesty, goodness, and a great subtilty of spirit; and that a man is very careful in his Domestique affairs, and that he is therein fortunate.

7. If this line be wanting, or be winding, and that at one of the Angles thereof towards

wards the middle finger there be a Star, it signifies Calamities, Prisons, Loss of goods; let this Star be well marked; for I have observed, that many who have been prisoners had it: Nay, saith a Learned Author, "I my self had it before I was imprisoned, "and had observed the time of it, which was in the moneth of *January*; this Star "appeared in the second joynt of my middle finger, which joynt is attributed to "*Aquarius*, the Sign of the month of *January*, as it may be seen in the foregoing "Figure; that imprisonment was an honour to me, and a shame to mine ene-"mies. Mark also (*Reader*) where these Stars appear, whether on the third, second, or first Ligament or point; the first is *Pisces*, the second *Aquarius*, the third *Capricorn*; and the accidents and misfortunes will happen the moneth when these Signs govern, *viz.* when the Sun passeth through them.

8. When this Line of *Saturn* descends from the middle of the finger, to the brawn of the hand, or the Hypothenar, and divides it, there are the same significations as in the foregoing Rule, Prisons, Tribulations, Afflictions, Slavery, and it more particularly denotes the slavery of a Galley, which I have observed in the hands of many who have been condemned that way.

9. If this line go towards the line of Life, descending through the middle of the middle finger, cutting the mount of *Saturn*, it signifies the same as above, and further threatens an unhappy death.

10. It is to be noted, that when this Line is forked in the extremities, and that they pass the Hepatique Line, or the Natural, it signifies candor, subtilty, fortunateness in Agriculture, Oeconomy, and Hunting.

11. This line being fair and entire, signifies health, with all happiness and tranquillity.

A Table for the Abridgement of the judgement of these Lines.

The Line of the *Sun*.

If it be entire and fair, it signifies } *Favour, Greatness, Riches, Honours, Dignities.*

If it be dissected, cut, and unequal it signifies } *Disgrace, Poverty, Baseness, Envy, Ill fortune, Slavery.*

The Line of *Saturn*.

When it is full and entire situated in the middle of the finger, it denotes } *Counsels, Secrets, Felicity, good Fortune.*

If it comes quite to the Brawn, it signifies. } *Prisons, Tribulations, Slavery, Affliction.*

If it go towards the line of Life, being divided, signifies } *A shameful death, an unhappy death, an assassination, or self-murther.*

CHAP. XVIII.

Of the Line of the Head called Cephalica, *and the Judgements thereof.*

Concerning the Cephalique, or line of the Head.

THough I have in divers places of this book mentioned this line, yet do I think it fit to give thee yet this Chapter (dear Student) that thou maist be more particularly instructed in the Judgements and Significations of this *Cephalick* line, or line of the Head, which begins at the Hand-wrist, near the line of Life, and ascends to the line of the Stomach, or middle Natural-line. *Goclenius* the younger, is not of this Opinion in his *Chiromancy*, that this is the line of the Head; an error he is guilty of by relying too much on his own Opinion; but he assigns it another place near the mount of *Venus*; wherein he is deceived. Moreover, it is this line that makes one part of the Triangle which is in the Plain of *Mars*; the line of *Saturn* being on the one side, this at the head of the other, and the line of the Liver on the other part; which three lines make a natural Triangle, which is in almost all hands. Of this line we find in our Judgements these Rules.

I find not any but *Rothmanus* of this opinion, therefore have I generally followed the Current of Antiquity, placing the Cephalica in the middle-Natural line, although in my opinion, so far as I have experienced, I find it as I here relate, being unwilling to Rancounter the whole stream of Antiquity, with 30 years experience; yet let the studious be observant; for we had better search the Indies for sound Truths then dwell at home in old Errors.

1. If this line, near the Hand-wrist, be not divided nor interrupted, but of a decent proportion and colour, and if it ascend up to the line of the Stomach, making with the line of the Stomach and the line of Life a perfect Triangle, it signifies a prudent person, full of Wisdome, Fortunate, upon all things to prosper according to his desire, and it seems that he is the Favorite of Fortune.

2. When this line of the Head is broken, or divided, and winding, it denotes misfortunes, weakness of Brain, and of the spiritual and animal Functions; the person is not very Amorous, as being fearful. For the woman, she is subject to Folly, having this line thus qualified, and brings forth with great pains, and dies in Childbed.

3. It is to be noted, if this line being in the Plain of *Mars*, there be in it any stars, they signifie Quarrels picked out of lightness of Heart, and denote the man Furious, Audacious, alwaies ready to quarrel and fight. But if there be a star in this line looking towards the Brawn of the Hand, it signifies a person subject to Theft, Robbery, Fraud and other ill actions.

4. When this line begins without any breaking at the Hand-wrist, it signifies a quiet old age, honest without trouble; It denotes also Glory, Prudence, Wisdome, and much Wealth which shall be liberally employed.

5. If this line be forked towards the Table-line, it denotes a person very active in all affairs and actions. It signifies also much ingenuity in Mercurial Secrets, whence shall arise to him some satisfaction and Pleasure.

6. When in the extremity, in the middle of the field of *Mars*, there is this Character made after this fashion, it signifies Honours, Dignities, Riches; but if there be but one half of this Figure, it signifies the contrary.

7. If there be one of our sacred letters in the extremity of this line of the Head, as if it be the *A* of *Aries*, it signifies Riches and Honors; if it be that of *Aquarius*, it signifies Adversity, Poverty; if it be *C. L.* so that it be of *Cancer* or *Leo*, they signifie good; but if it be of *Capricorn* or *Libra*, it is ill and misfortune; the *S.* of *Saggittary* is

is good; that of *Scorpio* ill; the *P.* of *Pisces* good; the *G.* of *Gemini* ill; the *T.* of *Taurus* is good; for croſſes hereabout are good; they ſignifie a good ſoul, and that the perſon is devout and pious, having the fear of God before his eyes. There are ſome, who according to theſe ſacred Letters, when they begin a journey, are curious to know the names of the firſt they meet, that by the Capital letter thereof they may gheſs the good or ill of the journey; that is, whether it ſhall be fortunate or not; which thing I have obſerved my ſelf, and it hath happened according to expectation. If therefore (that I may diſcloſe to thee this Secret) when thou goeſt in the morning out of thy houſe, thou meeteſt one whoſe name ſhall begin with either of the five Vowels, *A. E. I. O. U.* it ſignifies a good Voyage. For theſe letters are referred to the five principal Planets, which are good and benign; if it begin with *L.* and *B.* thou ſhalt perform the Affair which is the occaſion of thy Journey; if with *C. D. T.* thou ſhalt be in danger; if with *S. N. R.* thou ſhalt find great delay in thy Affairs; if by *F. G.* thy affairs will go againſt thee; if the name of him that is met, begin with *M. P. R.* thou ſhalt have all ſatisfaction that may be of thy journey. Behold what hath been obſerved by the Ancients and my ſelf; all which I have found very true, and that happens through the relation which there is to our ſacred letters which are themſelves referred to the ſigns of the Zodiack and the Planets. Now let us ſee an Abridgement of our Rules.

Obſervations on the Capital letters of the name of the firſt perſon you meet in the morning.

THE TABLE.

If our line of the Head make a Triangle with the line of the Liver and that of the Heart, it ſignifies	*Ingenuity, good Fortune, great Riches, a happy Life, and a quiet Old age.*
If the Angle be obtuſe; it ſignifies	*An ill nature, hard Recovery after a Diſeaſe, and weakneſs of nature.*
If this line of the Head be ſhort, it ſignifies	*Folly, Prodigality, Beggery, Lying, ſhortneſs of Life.*
If it be ſtarry towards the Plain of *Mars*, it ſignifies	*Boldneſs, Courage, Promptitude, Stoutneſs, Raſhneſs.*

CHAP. XIX.

Of the Plain of Mars, *and Mount of the* Moon.

WEE allow to *Mars* all that ſpace within the Triangle, which is made by the line of the Liver, that of the Head, and that of *Saturn*; and we call that place the Plain of *Mars*, not the Mount, as ſome would have it; and becauſe this place is the ſtrongeſt place of the Hand, it is attributed to *Mars*, as being the Palm; and this Planet being one of the moſt powerful, of a hot and dry nature, of a fiery and Cholerick Complexion, which things are diſcovered in this Plain of *Mars*. As for the place which the *Moon* hath in the Hand, it is between the Valley of *Mars*, and the hand-wriſt, and that place we call the brawn of the Hand, or Hypothenar: and of theſe two places we ſhall give theſe Aphoriſms and Canons.

Of

Of the Plain of Mars

The Plain of *Mars*

1 IF it happen in the Plain of *Mars*, that the Sister of the Line of Life be clear, and well proportioned, not too long, it is observed the person will be very fortunate in Martial Exercises, and that he shall come to Honourable imployments in the Wars; it denotes also Honour and Courage.

2. If this Plain of *Mars* be hollow, and that the Lines therein be oblique and crooked, it signifies Death in Combates and Conflicts, or some great wound in the Head, or that the party shall receive some loosenings, or Dislocations of members, by falls from an Horse back, or from Precipices.

3. When the line of *Saturn* descends into this Plain, it signifies Prisons, Captivity and Slavery which shall happen in War by falling into the enemies Hands, and great afflictions shall ensue upon such misfortunes.

4. When the lines within the Plain of *Mars* are long, beginning at the Hand-wrist, and going towards the Brawn of the Hand, it signifies much Travel in relation to Arms, a restless life, that the party cannot rest but in Arms, nor live but in the Alarms and hazards of *Mars*.

5. When the Sister line of the line of Life is short in this Plain of *Mars*, it signifies Misfortune in War, Audaciousness, Avarice, Deceit, Theft, Unfaithfulness, Idleness, Boasting, Shamelessness, Sedition, Suspition, Impatience, Murther, Vainglory, Choller, Folly and Treachery.

6. When in this Plain there are in the middle of the Triangle other little Triangles, if they are towards the Handwrist, they signifie Duels, which shall cause to the party Shame, and sometimes loss of life; if they are towards the Table-line, or the line of the Stomack, it signifies Victory and Honour; Few Rustick have such Triangles, a thing I have much observed.

7. When there are in this Plain one cross or more, it signifies the person shall go to the Wars for the Defence of his Religion, and that he shall thereby gain renown, and be rewarded with the Honours of the Church. If those crosses are towards the line of the Head, it denotes the party shall not be much fortunate, neither by Arms nor otherwise.

8. When there are Stars in this Plain, it signifies Poverty, Misfortune by the War, and danger to be Assassinated, having many open and secret Enemies, which he hath raised to himself by speaking too freely; which I have clearly found true.

The Judgements of the Place of the Moon.

The Moons position considered.

1. THE Lines being pale, and enclining to black in this *Lunar* Region, denote the person shall be Unfortunate, both in his Journies, Negotiations, Commerce, and in his Politique Affairs.

2. The same lines being well proportioned, distinct, and well coloured, signifie the contrary to the foregoing rule; and further, that he that hath them so qualified, shall be Fortunate in strange Countries, and in his Ambassages. The woman shall have happy Deliveries, and shall bear many Children.

3. If there be a circumference, or roundness upon this Mount of the *Moon*, according to *Indagine*, it signifies the loss of an Eye; but I say it rather signifies, that the party, soon after the appearance of it, shall fall into a great Sickness, as the Falling sickness, Palsie, Apoplexy, Epilepsie or other Disease whereof one falls; which thing I have observed in some, who before they had these marks, were not subject to those things.

4. When Stars appear in this place of the *Moon*, it shews the person is in the design of some great Treachery, and that he is ready to accomplish it; the Stars in this place signifie nothing but a person wicked, Infamous, Perfidious, Contumelious, Dissembling; briefly, unfit for to be conversed withall.

3. If

5. If there be Crosses, it is the contrary of the fore-going Rule; moreover it signifies much Devotion, which is not fained, but sound, but it promises little Health; he that hath five of them is alwaies sickly. It is to be observed, that when he is near death, or the year that he shall die, one of the five Crosses shall vanish away; and the greatest age of him that hath the five Crosses, is twenty eight, which are four Climacterical Degrees, and in the beginning of the third Alfridary, when the *Moon* goes out of it, which ought to be well observed by the Physitians.

CHAP. XX.

Of the Triangle, and Quadrangle of the Hand.

The Triangle and Quadrangle of the Hand.

HOwever we have spoken of the Triangle, in treating of the Plain of *Mars*, which is compassed in, and environed by the said Triangle, I have thought it fit nevertheless to bestow this Chapter upon it and the Quadrangle, since they have significations and judgements particular to them, and different from those of the Plain of *Mars*; and though I have described it before, and also represented the Triangle, I shall not stick to represent it also here.

This Triangle then is made in the Hand, by the means of three Lines, *viz.* that of Life, the middle Natural Line, and that of the Head; they are so disposed, that they represent the form of a Triangle, and there are three Angles, the first whereof is made by the Line of Life (some say that of *Saturn*) but I shall follow the common opinion in this description: I will therefore, as to this particular, observe the Line of Life, although in treating before of the Triangle, I took that of *Saturn*: but it was because of the Plain of *Mars*, which is enclosed by that Line, and not for to exclude that of Life out of this Triangle: The Line of Life therefore, and the middle Natural Line make the first Angle, which is called the highest or supream Angle: the second ariseth from the joyning together of the Line of the Head, and the middle Natural Line, which in the right Hand is called the left Angle, and in the left Hand the right Angle, which is to be much considered; though the Antients and the Moderns have neglected it, calling it the sinister Angle, without any consideration had of the Hands: The third Angle is made towards the Hand-wrist, and is made of the Lines of the Head, Life and the Stomach, and that Angle we shall call the lowest; So these three Angles make our Triangle.

The Quadrangle is a space so called, which is between the Table-line, the middle Natural, that of the *Sun* and that of *Saturn*, where there are four Angles. Of these two spaces we shall draw these Rules and Judgements.

The judgements of the Triangle.

Rules of the Triangle.

1. IF the Angles of our Triangle be equal, and the veins well coloured and straight, it signifies a good Nature both as to mind and body, as also much health, good Reputation, and a long and happy life, not thwarted with Afflictions.

2. When in the Angles of our Triangle the Lines or Veins seem to be obscure and unequal, and the Triangular form deformed; it denotes a Rustick, unmannerly, Dull person, one that understands an Ass better then a Man, of a mind altogether uncapable, though his Physiognomy be good and fair enough, and well proportioned, and enclining to Laughter.

3. When the Triangle is of a decent form, fair and apparent, it signifies Felicity, Prosperity, abundance of Wealth both spiritual and temporal; but there will be some difficulty to preserve them, as being subject to envy.

4. When the Triangle is spacious and large, it speaks Liberality, Magnificence, and

and Courage, being little and narrow, it signifies Avarice, Niggardliness, Fear, Suspectfulness, and Poverty, &c.

5. If this Triangle be quite wanting in the Hand of a man, that is to say, if there be no form of it, some of the Lines being wanting, it portends all things evil, as a double minded man, a Lyar, inconstant, a short life and much sickness.

6. If the right Angle, which is between the Lines of the Head and the Stomach, not far from the Brawn of the Hand, be decent and well formed, it signifies a good understanding, and a strong memory, which I observed in some to whom I gave the secret of local and artificial memory, who by the assistance thereof do wonders.

7. When this right Angle is little and sharp, the person is provident, sparing, and desirous to heap up Riches; but if so be this Angle is obscure and thick, it signifies Ignorance, Incapability, and a slowness in all resolutions.

8. When the left Angle is pointed, it signifies Loquacity, Sophistry, and a person maliciously industrious, and one that shall take great pleasure in deceiving, and doing some small Knaveries and Cheats.

9. When there is a brawniness in the middle of this Triangle, it denotes a man wrathful, crafty, one ready to argue and quarrel with every one, and takes a great pleasure in Quarrels and disputations.

10. If there be a certain redness at the extremities of the Angles, it denotes Envy, Insidiation a man given to ill speaking, a Sycophant and a Parasite.

11. If in the hand of a woman there be a Star within the Triangle, she is an Adultress, impudent, prostitutes her self publickly; and her End will be sad and fatal: nay let her beware the place of Execution. But when this star is hairy, like a Comet, the woman that hath it shall have four Husbands before she dye, if the foresaid mark happen in her youth.

12. When there are four lines in the Triangle, in the forme of a cross, in the high Angle, it signifies an envious person, a Detractor, and an ill Report, grounded on a suspition of Theft.

13. If a Star appear about the right Angle of the Hand of a man, it denotes him perfidious, turbulent, a Deceiver, an Evil-speaker, a Detractor, a Thief, given to Rapine, who seeks out all means to enrish himself by all Inventions and waies, just and unjust. I have observed it in many.

14. When in the left hand of a man, at the right Angle, which looks towards the mount of *Mercury*, upon the Angle, or near it, there be three little parallel lines, they demonstrate a great vivacity of spirit: and he that hath it, is infallibly given to the Study of *Chymistry*, and will arrive to the perfect Knowledge of its Secrets. This number of *Three* hath had great affinity and Analogy in that Art; for every thing in it almost is done by *Three*, and by three times *Three*, as the separation of the pure from the impure, which is effected by Calcination, Sublimation, Reverberation, Circulation, Putrefaction, Digestion, Distillation, Cohabitation and Fixation. So he that would harden *Jupiter*, he casts it three times into a water composed of whites of Eggs and stone-Allome Distilled *per Alembic*. *Venus* her self is whitened and made almost passable, and is cast three times into a water made of Sublimate, Salt-peeter, Mineral Salt, Arsenick, white Tartar. To be short, the most perfect work of this Art, according to *Arnald de Villeneufue*, is effected by *Three*, according to these Verses:

Maria mira sonat, breviter qua talia sonat,
Gummi cum binis fugitivum fugit in imis,
Horis in trinis tria vincula fortia finis:
Maria lux rotis legem ligat in tribus horis,
Filia Platonis consortia jungit amoris;
Gaudet massata quando triat sunt sociata.

So then, this Triangle being fair and well proportioned, signifies all things good, and a great vivacity of spirit; So much shall suffice for the Triangle; now will I direct my speech to the Quadrangle.

The

The Rules of the Quadrangle.

1. WHen the Quadrangle is broad, and well proportioned in its quadrature, it ſignifies a liberal and couragious perſon, who aſpires to, and will attain the higheſt Dignities through his Noble and Liberal Heart.

2. When the inciſions, or lines which make the Quadrangle, are lively and well coloured, as it were ruddy; they repreſent a perſon extremely Rational, who impartially obſerves equity, and carries himſelf very prudently, and hath a great Reputation of Honeſty towards all men.

3. He or ſhe that hath the Quadrangle little and narrow, is a perſon extreamly Covetous, Cruel, Furious, and in all actions incompaſſionate; and if the hands of him that hath ſuch a Quadrangle naturally (and not by accident) do tremble, he is quarrelſome, Miſchievous, and a Drunkard, yet a Deceiver, and given to Rapine and covetouſneſs.

4. If there be a ſtar in the middle of the Quadrangle, it denotes the perſon a lover of equity and vertue, and that he ſhall arrive to thoſe Honours, Dignities and Offices whereof he ſhall be worthy and capable.

5. When there is in the Quadrangle a croſs, or more, and that they be very apparent, they ſignifie Devotion, Piety, Pilgrimage, and much change of place where there ſhall be profit and advantage; but if theſe croſſes are crooked, or thwart they ſignifie the contrary of what hath been ſaid.

6. If upon the Table-line, which makes the upper ſide of the Quadrangle, there be a ſtar, it denotes Courage, Juſtice, a free Converſation, and a good Conſcience; and he that hath this ſtar, may through too great liberality and goodneſs fall into Poverty, and want the goods of Fortune, who will yet ſoon raiſe him again, and he ſhall recover the favour of great men which he had in his former eſtate.

7. If this ſtar appears upon the line of *Saturn*, which alſo makes one ſide of this Quadrangle, and looks towards the mount of *Venus*, it denotes a man much given to women, and ſuch as by their means becomes Scandalous; and decreaſe in Fortune; if this ſtar be on the line of the Stomach, it ſignifies Diſeaſes, Poverty, and misfortune in all ſort of negotiations; if it be on the line of the *Sun*, the ſignification is contrary to that of the line of the Stomach.

It is to be noted, that upon every line which makes the Quadrangle, there may happen inciſions or cuts, to the number of ſeven, though ſometimes there may be but one, two, or three, &c. to the numbers aforeſaid, and on every ſide the ſame number of ſeven; which happens but ſeldome, but many times one or two, according to the approaching accidents: Theſe four times ſeven, which makes twenty eight, repreſent unto us the twenty eight Houſes of the *Moon*, their Intelligences, Properties and Predictions, which are infallible, as I have found true by experience; I ſhall put them here for a laſt Rule, and inſtead of a Table, which I think the more worthy to be obſerved, becauſe it is an Abridgement or Epitome of the true Magick and Aſtrologie neceſſary for Phyſitians, if they would know whether Diſeaſes be mortal or not, according to the daies which they take, and the Houſe wherein the *Moon* was at that time, and the Intelligence which governed her, all which being referred to the Hebrew Cabaliſtical Letters.

THE TABLE.

The seven Inciſions or Cuts that may happen upon the TABLE LINE.

	Houſes.	Intelligences.	Predictions.	
1	*Alnath* ♈	*Geniel*	The Ruin of his enemie.	א
2	*Albothan* ♈	*Enediel*	Reconciliation, a ſhort Sickneſs.	ב
3	*Athoraye* ♈	*Amixiel*	Proſperity, good Fortune.	ג
4	*Aldebaran* ♉	*Azariel*	Enmity, Revenge, Deceit.	ד
5	*Alchataya* ♉	*Gabiel*	The favour of great perſons.	ה
6	*Alchaia* ♊	*Dirachiel*	Fortunate Love and Marriage.	ו
7	*Alarzah* ♊	*Seheliel*	Good for to acquire Riches.	ז

The ſeven inciſions of the Line of the *Sun*, and their Significations, which Line makes up one ſide of our Quadrangle.

	The Houſes of the *Moon*.	Intelligences.	Significations.	
1	*Alnaza* ♋	*Amaidiel*	Victory to him that undertakes the Combate.	ח
2	*Alcharph* ♋	*Barbiel*	A mortal Sickneſs.	ט
3	*Ageph* ♌	*Ardeſiel*	Riches, happy Deliveries.	י
4	*Ardaph* ♌	*Neciel*	Reverence and Fear, Death.	כ
5	*Alzarpha* ♌	*Abdizicel*	Separation of Friendſhip.	ל
6	*Alhayre* ♍	*Zaxeniel*	Peace and conjugall Unity.	מ
7	*Achureth* ♍	*Ergediel*	Divorce.	נ

The

The seven Incisions of the Line of the *Stomach*, which Represent the Seven daies of the Full *Moon*, and their significations.

	The Houses of the *Moon*.	Intelligences.	Predictions.	
1	*Algarpha* ♎	*Ataliel*	Obtaining of Friends.	ס
2	*Azubene* ♎	*Azeriel*	Gain by Merchandise.	ע
3	*Alchil* ♏	*Adriel*	Theft, Robberies.	פ
4	*Altob* ♏	*Egibel*	Sicknesses, Death.	צ
5	*Allatha* ♏	*Amatuel*	Health recovered.	ק
6	*Abanahaya* ♐	*Kyriel*	Hunting.	ר
7	*Alberdach* ♐	*Bethuel*	Calamity and Affliction.	ש

The seven Lines or incisions of the Line of *Saturn*, which Line represents the last Quarter of the *MOON*.

	The Houses of the *Moon*.	Intelligences.	Significations.	
1	*Zobelholach* ♑	*Geliel*	Flight and Banishment.	ת
2	*Zobrach* ♑	*Requiel*	Destruction and misery.	ר
3	*Sadubath* ♑	*Abrinel*	Fruitfulness of all things.	ת
4	*Saladachia* ♒	*Aziel*	Affluence and Prosperity.	ו
5	*Alpharg* ♒	*Tagriel*	A desire accomplished with doubt.	ק
6	*Alchyya* ♓	*Alheniel*	Sickness and certain Death.	ע
7	*Albocham* ♓	*Amnixiel.*	Pains, and then Death.	ס

Here are two things to be noted; the first, that in the lines of the *Sun* and *Saturn*, the incisions which are above, are the first numbers, as one, two, three; that which is in, the middle is four, and those below five, six seven.

The second thing is, that in the Table-line, and that of the Liver, the first incisions begin towards the mounts of *Saturn* and *Venus*; as for the line of the Liver, towards the mount of *Venus*, and for the Table-line, towards the mount of *Saturn*; having observed that, you may easily know the predictions of each of the incisions and cuts.

CHAP. XXI.

Of the Mounts of the Hands, and their Predictions.

The mounts of the hands and fingers.

THE Beauty of the Hand consists in the five fingers, in their ligaments, proportions and nails, and every finger is referred, as we said before in the Description of the Hands, to the Planets. Now at the root of each finger there is a little rising, the which we call the mounts of the Planets, or the Tubernacles to which they are referred; as that which is under the Thumb, which is attributed to *Venus*, and called the mount of *Venus*, with which we will begin this Discourse.

The mount of *Venus*, considered in ten particular Aphorisms.

This mount or rising begins at the Wrist, and is enclosed by the line of Life, which ends between the Thumb and the Fore-finger, all this enclosed space is commonly called the soft of the Thumb; from the said mount we draw these Rules following, besides those observations which we have made upon our Chiromantique hands which are exhibited in the work.

1. When this mount is fair, pretty ruddy, having few incisions or cuts, or if there be, if they be clear and distinct, they signifie the man or woman very amorous, and desirous of the act of generation, as also delighting in Dancing, Playes, Musick, and all manner of pleasure.

2. If there be in the middle of this mount a star, clear and apparent, well formed, it signifies the party shall be fortunate in Love, and that he shall receive satisfaction from all his amorous pursuits.

3. He that hath hair upon this mount, or upon the thumb, or many cuttings, is rustick, uncivil, slovenly, and of little understanding.

4. If there be a Cross near the first joynt of the thumb, it signifies in that place Adultery, Lust, Incest, and all the lewd and abominable actions as to that sin.

5. When there is a line in the upper joynt or ligament, that thwarts the first joynt, and comes towards the line of Life, it signifies a violent death that shall happen through fornication, nay I will say it may be about the day of Marriage, or soon after.

If a woman hath such a line, we shall find that she shall perish by some incestuous act; for, whatever *Indagine* saith of it, this cut is never good, and I have observed it in many: I grant that it denotes Riches, but there shall attend them dishonour, and a woful and rueful end.

6. When there are three or four cuttings under the first joynt of the thumb, if they be broad, they signifie Riches by Marriage which shall happen in youth; but if the lines be above the said joynt, the said Honours and Riches will happen when the party is more aged; and if these incisions or cuts are nearer the second joynt then the first, it shall happen in old age, and upon a third Marriage; which I have observed to have fallen out in many.

7. If a woman hath incisions, or cross-lines on the out-side of the thumb, near the nail, it is a sign she is mischevious, crafty, deceitful; and wise is he or she that shall avoid her company.

8. When a woman hath an *O.* (which is one of our sacred Letters) in the middle

of the mount of *Venus*, it denotes her a Strumpet, prostituting her body to all, yet never satisfied.

9. When there are two or three crosses on the first joynt of the thumb near the mount of *Venus*, especially in women, it signifies they are litigious, hard to please, contentious, disloyal, perfidious, evil-speakers, and great Talkers and Scoffers. But if these three crosses are near the second joynt, it denotes Wisdom, Humility, Devotion, Piety, and an ardent Zeal towards God and Religion.

10. When there are incisions, lines or stars near the upper joynt, it signifies to a woman that she shall be Married young: but she shall not be very fortunate: nay, she is in danger to be killed by her Husband. If there be a star near the nail, and that it appears afterward that the woman is past thirty, it denotes a great jealousie, which shall make her most furious; nay, a desire to kill her own Husband.

Of the Mount of Iupiter.

The mount of *Jupiter* judged in ten particulars.

THe mount of *Iupiter* is under the root of the fore-finger, which in Chiromancy we call the finger of *Iupiter*; which mount is limited on the one side by the line of *Saturn*: on the other, or below, by the line of Life. From this mount and the finger we shall draw these Aphorisms.

1. If upon this mount of *Iupiter* there be a cross or two, they signifie Honours, Dignities, Authority, the Favour of Kings and Princes, Fortune by Marriage, with much Loyalty. If the cross be near the first joynt of the finger, if it be towards the out-side of the finger, between the extremity of the line of Life, it signifies Ecclesiastical Honours, Dignities, and Means, nay the chiefest Prelacies.

2. When there are four or five lines between the first and second joynt in the form of a gridiron, it signifies some displeasures that shall happen by the means of a great Lady; nay, there may be danger of Life.

3. If there be a star upon this mount of *Iupiter*, it signifies Disgrace, Infamy, loss of some Office or Dignity, through Cowardise, or some Error maliciously committed and voluntarily. But if there be two stars, they signifie the quite contrary.

4. When there arises a line out of the Table-line, that shall cut the mount of *Iupiter*, it signifies a sodain and violent death. It must be carefully observed in which joynt it is to be found: for having reference to the three Moneths of the Spring questionless that death will happen in the Moneth where that line endeth, wherein there ought to be a very punctual observation.

5. If upon this mount there be a figure like a Lozange, and that a line pass through the middle of it, it signifies Felicity, an irreproveable life, Honesty, an honourable Old age, and a consummation of Prosperity, Honours and Wealth.

6. When a woman hath two or three lines between the second and third joynt; if they be red, and fair, they denote the woman to be ingenious, very jovial, but she is in danger to dye in Childbed.

7. If upon the first joynt of the fore-finger of a woman, there appears a star, it denotes her shame-fac'd, chast, bashful, and honest. If there be a star on the second joynt, the women when she is five and thirty years of age, shall come to some great Dignity. If she be a Religious woman, she shall obtain the chiefest honours and offices as to be Prioress or Abbess.

8. When near the first joynt of the fore-finger there be two equal lines, of the same bigness, they signifie Goodness, Strength, Vertue, and a noble and vertuous Courage.

9. In the same joynt, if in the hand of a woman there be parallel lines, they presage many Children, but more Males then Females.

10. When between the two first joynts of the fore-finger there is the form of the Character of *Iupiter*, noted thus by the Astrologers ♃, it presages that great Riches and possession shall fall by Inheritance, and by the death of near Kinsfolk, which he shall possess with all joy and content. But if the said mark be in the extremity of the finger, it signifies suits of Law and quarrels against his neerest kindred, with much displeasure

displeasure and misfortune. If this Character be upon the mount of *Jupiter*, it signifies great Honours. Nay, I say, that if it begins to appear about the age of Twenty, it denotes Royalty, Principality, or other great Dignities, to every one according to his extraction, or rather more.

Of the Mount of Saturn.

The mount of *Saturn* considered under ten denominations.

THE middle finger (as we have said elsewhere) is dedicated to *Saturn*, and is thence called the finger of *Saturn*; and the swelling that is under it, is called the mount of *Saturn*: which mount is environed by the lines of *Saturn*, the *Sun*, and the Table-Line.

From the first joynt of the said finger, and from the finger it self, and from the marks we find upon the said mount, we shall draw these Rules and Canons.

1. When the mount of *Saturn* is full and manifest, without wrinckles or incisions, it denotes the person simple, weak, having no craft or deceit, but industrious in Domestical affairs, employing himself according to the capacity of his mind, and strength of his body.

2. If there be upon this mount a line that begins at the first joynt of the middle finger, and that the said line be thwarted by two other little lines, like the form of a double Cross: it denotes Prisons, Captivities, Slavery, it may be among the Turks, and that the party shall be put in, and reduced to the Chain; but if there be but one Cross, it signifies the quite contrary.

3. If from the Table-line there issue a line reaching to the mount of *Saturn*, and separating it, it signifies the person to be in great Anxiety, that he is much in care and disquiet, for to provide for this life, and yet that he is alwaies poor and in want.

4. When a woman hath on the first joynt five or six lines ascending towards the second joynt, or though he should have to the number of eight, it signifies so many Male Children which she shall have without any daughters between; but these Boyes shall be for the most part unfortunate, and all poor, and as it were the dregs of the People, living miserably.

5. If a man hath a star in this first joynt, it is certain he shall be assassinated, or murthered; which saith a Famous French Author; "*I have known the truth of this to my* "*great grief; for it happened to a Gentleman that was my good Friend, who was murthered* "*in his own Wood the 24. of July 1623. He had such a mark, or star, and I warned him* "*that he was in danger of such a woful Death. I gave him that notice about the 20. of* February *the same year 1623.*

6. Those which have many lines upon this mount, are subject to Penury, Necessity, Beggery, Panick Fears in all their affairs, small Imprisonments for civil Debts, and that procured through the circumventions and devices of some subtile and malicious persons.

7. If there appear two lines (after the age of Thirty) upon the mount of *Saturn*, and that they be unequal, let the Party, if he know the state of his own affairs, desist, and convey himself away; for he may assure himself otherwise of a shameful death at the publick place of Execution; and his Offence is Coining, or some other act of High Treason. If it be an Ecclesiastical Person that hath these lines, they signifie to him perpetual imprisonment, forfeiture of his Benefices, with infamy and shame, because of Rapes and incests.

8. When from the second to the third joynt there are three lines, whereof two are across, to a woman it is a great mark of infamy, and that she shall be put in Prison, and be Reputed a Strumpet; shall be in danger of her life, if she scape not with the Whip, To a man also tis a certain note of Infamy very foul, as the whip, Shackles, or Banishment.

9. When from the Plain of *Mars*, or haply lower from the wrist, there issues a Line, half apparent, passing through this mount of *Saturn*, and ending on some one of the joynts of the middle finger, it shews that some great Affliction or Imprisonment shall happen in one of the three months of Winter where that Line ends; for if it be in the first joynt, tis *Pisces*, which is the month of *February*, if on the second,

cond, tis in *January*; if on the third, tis in *December*, as may be seen before, the first having *Pisces*, the second *Aquarius*, the third *Capricorn*.

10. When on the side of the Nail of this finger there are stars or crosses, whether it be on the right or left Hand, the Stars signifie imprisonment for some matters of State, or of great consequence. The Crosses signifie death for Religion; and there have been few Martyrs who have not had this Cross. The Cross in all places doth not signifie felicity; which the Student of Chiromancy ought to take notice of; It is not only my Opinion, but also of some of the Ancients; *Crux in omnibus locis non semper bonitatem naturæ significantis retinet, sed interdum malitiosam qualitatem inducit*, &c. says a modern Chiromancer. That is the Reason that a Cross in this place signifies death in a place of publique execution, yet honourable, as being for defence of some Religion or Doctrine that a man hath sworn to, and that a mans own honour obliges him to maintain, and to dye for the maintenance thereof.

For never shame the just mans death attends:
And he who dyes for Science, wisely ends.

Of the Mount of the Sun.

THis rising or swelling lies under the finger which is commonly called the Ring-finger, attributed to the *Sun*, as we have described it before; which mount is limited on one side by the line of the *Sun*, on the other side by the mount of *Mercury*; at one end by the first joynt of the Ring-finger, and at the other end by the Table-line. The mount of the *Sun* explained in eleven Aphorisms.

Of the predictions of the said mount we give these Rules.

1. If there be some lines beginning at the first joynt of the Ring-finger, stretching it towards the Table-line, wherein if there be no intersections or cuttings, they signifie goodness, a subtile wit, that devotes it self to many Sciences and Disciplines, yet arrogant and full of an importunate Talkativeness; and by the means of his loquacious Insinuations, he shall arrive to great Riches, with Relation to Kings, Princes, and great Persons.

2. But if these small lines be crooked, having divers sections or cuts, they signifie the contrary of the fore-going Rule, and further great Penury and Poverty with Infamy, and some great Danger that shall cause Beggery.

3. When there is a Cross upon this mount, it denotes that the Party is an Idolater in his Money and Riches, and will not take any benefit of them, so much is he afraid to diminish them, and hath no other care then how to grow Richer.

4. If a woman hath such a Cross, it signifies that she shall raise her a great fortune by the use of her body; if she be fair, she shall allure many young men, and shall enrich her self by their Ruin, being of a neat spirit, cautious and covetous. To be short, she that hath it, is an assured Strumpet; If she be not handsome, she will be a Baud, and shall debauch many Wenches by her flatteries, counterfeiting simplicity and devotion; nay many times going to Lectures and places of Devotion, and will there do the business.

5. When some small lines begin at the line of Fortune, and ascend towards the joynt of the Ring-finger. if they be parallel, and joyn not, they signifie felicity, with much imaginary satisfaction, as some Offices or Dignities, to which the Party shall aspire, and pursue, but all in vain. I have observed it in many, whom I would name, but that Civility forbids me, many of them being persons of good quality, but having that disease of the mind, which is nourished by the wind of Hope, and makes them believe themselves already possessed of those Charges and Dignities, which are but promised them. It is in this Rule that *Indagines* and *Moldenairus* have been much mistaken, promising to those that had such lines and signs, all Dignities and Riches. The truth is, *Moldenairus* could not but be mistaken, if *Indagines* was; for he hath not said any thing, nor given any Rules of his own Invention, but taken and stollen all from *Indagines*, which *Goclenius* hath done as well.

6. When there are certain lines between the first and second joynt, if they be straight and parallel, they signifie a good Nature, and that the Party by some secret means

means and waies shall enrich himself, as well by commerce as by labour, and raising of Cattle.

7. If between the same joynts there be a cross on the hand of a woman, it signifies she shall be rich by her marriage and her Dowry, and that she shall be much honoured; but if at twenty she be not married, and have this Cross, it denotes that that Mayd will not be married, but shall be a Nunne, or live in continency, Chastity and great Devotion.

8. If these Lines are from the second to the third joynt, they signifie Honours, but attended with Poverty; and that the man is esteemed for some good parts he hath, but is unfortunate.

9. When upon the last joynt there is the form of a star, or cross, it denotes the man Rich by Patrimony and Successions, but extreamly unfortunate; nay, so as that it should seem he were born for no other end then to lye in Prison, and to be turmoild in his affairs.

10. If above the third joynt, towards the end of the finger (or as I shall call it hereafter the mount or rising of the Nayl) there be certain Lines, they signifie Business, Necessity, Poverty; and he that hath such lines, most commonly applies himself to some secret Arts, and ruines himself thereby, as I have my self observed; they are very liberal of their words, but the best part of them are vain and unprofitable.

11. When there issues one only Line from the Table-Line, towards the Joynts of the Ring-finger, tis a sign of Riches which shall happen by succession in the moneth that the Lines end in. This finger represents us to the Summer; the first joynt is *Virgo*, which is the sign into which the *Sun* enters in *August*; if the Line ends in that joynt, it is in that moneth that the Inheritance shall fall; if it ends in the second, it shall be in *July*; for the sign is *Leo*; if in the third, it shall be in *June*; for *Cancer* is upon that joynt.

Of the Mount of Mercury.

The mount of *Mercury* in nine particulars explained.

WE E attribute to *Mercury* the little finger, commonly called the Ear-finger; and the swelling under it, is called the mount of *Mercury*, which hath on the one side the Line of the *Sun*, on the other the outer part of the Hand which looks towards the place of the *Moon*; at one end there is the first joynt, and at the other the beginning of the Table-Line, or the Line of Fortune. From the Speculation of this mount we draw these Aphorisms.

1. This mount being well proportioned, of a decent height, and well coloured, signifies Constancy and Perseverance in grave matters, all foolish love being banished from the spirit of him that hath such things; but he is a great Observer of Chastity, and a lover of the Sciences, whereby he shall come to some dignity.

2. When this mount is half filled with Lines which are unlike and unequal, but straight the Party is of a docile nature, Fortunate, a Fornicator, Faithful, not given much to Lying, a lover of new Sects, a hater of Superstitions, and new and external Ceremonies, a Jeerer of certain Disciplines, not beleiving any thing of them; he shall study the secret and obscure Sciences, but shall not attain to them; for his Fortune is not limited, nor advanced by those Sciences.

3. When upon this mount there are certain Lines issuing from the root of the little finger, if they be crooked, it denotes that the Party shall never attain those Sciences which he pretends to, but shall be more apt to Rob and deceive his Neighbour.

4. If there be upon the mount certain Lines which come from without the hand, and reach directly to the *Sun*-Line; they denote the person given to Lying, and hath no other then fained knowledge, wherewith he abuses every one by vain promises, and especially as to secret things: If these Lines are crooked, he shall commit some Felonious Act, deceiving people under pretence of Knowledge. To be short, he that hath such a thing, deserves to be a *Scoggin*, an *Ulespiegle*, for he knows all the Tricks of Knavery.

5. If upon this mount there be one of our sacred Letters, as the *A.* of *Aries*, it signifies Riches acquired by Learning; if it be that of *Aquarius*, it is the contrary, through Ignorance. When the *C.* of *Cancer* is there, it denotes the Knowledge of Alchimy

chimy and Chimistry; if that of *Capricorn*, it is the falsification of those Sciences, and an ignominious death.

6. If in the first joynt of this finger there be the letter, or Character of *Jupiter*, which is thus ♃, it denotes a knowledge full of vanity and arrogance, which consists more in pretence then any thing else; and he that hath those Lines, thinks himself some holy Father, or some great Rhetorician.

7. If in the second joynt there be a *C*. or the Greek χ, it denotes the person very inconstant, learned, and yet a fool, credulous and subject to all passions.

8. If in either of the joynts there be a cross, it denotes the person to be without any Religion, living in all without any great affection to any, though he may seem to retain some of that he received from his mother, yet without any great earnestness, believing that God delights to be served divers ways, so that no other then himself have the glory, and that it be not given to dumb things.

9. When in the third joynt there is a star or a cross, it is an infallible sign of poverty, though the person be learned; he shall be very likely to be deceived and robbed, and he himself shall be subject to theft and deceit.

10. Although some think that the lines which issue from the *Sun*-line, and go to the Table-line, signifies Children, yet it may also be that it signifies a curious mind, given to travel, and that by his subtilty shall be imployed in the affairs of Princes, by way of Ambassie or otherwise, for all relates to his Mercuriality. As for the other Mount, supposed or called so, as that of the *Moon* and of *Mars*, I have spoken of them elsewhere; and by the leave of the modern Chiromancers, they were never reckoned among the Mounts by the Ancients; for the one hath been called the place of the *Moon*, the other the plain of *Mars*; therefore I have not put them in this rank or Chapter. Now for the significations of the Nails.

CHAP. XXII.

That the Nails belong to Chiromancy, *and not to* Physiognomy; *and that the Sciences of* Onimancy *and* Coscinomancy, *and others, depend of* Chiromancy. *The significations of the Nails, and their Predictions.*

SOme of the Ancients would have the Nails to belong to Physiognomy, and have accordingly placed them in their books of Physiognomy, without making any distinction between those of the feet, and those of the hands, though some not very great Students in Chiromancy, when they tell some people their Fortunes, will see their feet as well as their hands, and thence give their judgements, which is a foolish and irrational thing. As for the nails of the feet, my opinion is with *Baptista Porta* the *Neopolitan*, that they fall under Physiognomy, and those of the hand under Chiromancy, as the lines of the forehead fall under Metoposcopy; seeing *Chiromancy* (as we have said in its definition) is a *divination* by looking on the hand, the *nails* that are contained in it, ought therefore to contribute to these judgements, and ought not to be separated from the body of this Science; but those of the feet not seen at the first sight by the Chiromancer, he refers them to Physiognomy, though there cannot any great significations or judgements be drawn from them, because most commonly there is some deformity, through daily travel, straight shooing, and the weight which

The Nails considered.

they sustain, and other accidents which happen to this low part, as being the bottom of the Body.

When we would draw any Judgement from them, we are to observe these things, *viz.* Whether they are broad, white, narrow, long, oblique, little, round, fleshly, pale, black, yellowish, red, and marked. The Nails were made for the defence and Ornament of the fingers, as being made, as *Gal.* saith *De substantia quæ carne est durior, ossi mollior.* But before I enter into my Judgements of them, I will treat first of some secret and divining Sciences which depend of it, as Onimancy, which from them hath its denomination, and is commonly called the Science of the Nails, some call it the observation of the Angel *Uriel.* It is done in this manner; you take a young boy, or a young girle that is a Virgin, and upon the Nail of her Right-hand, or on the hollow of palm of the hand you put some Oyl of Olives; but the Oyl of Wallnuts mingled with Tallow or blacking is better.

I am willing to communicate to the curious Student of this Science, some particularities of it, which are not ordinary nor common. He must therefore know in the first place that the Girl, having the Nail or the Palm rubbed with Oyl, must be turned towards one part of the world, according to the thing that he desires to know: If it be for money, or other things hidden in the earth, if it be required to know where they are, you must turn the face of the Virgin towards the East, where is observed the Angel *Uriel*, which is the chiefest of the Angels which are observed in this Science. If it be to discover some persons that have committed some fault, or if it be for some person that you would know out of affection, you must turn the face of the Child towards the South, where is observed the Angel *Uriel*, which is the second: If it be for a robbery or theft that hath been committed in the night, and it be desired to know the robbers or thieves, and where they have laid the thing stollen, you must turn the Childs face towards the West, and there observe *Asiriel*, who is the third *Genius* of this Science: But when a friend is murdered, and that you would know the Murderer, you must turn the Childs face towards the North, and observe the Angel *Gediel*, who is the fourth of this Science. But you must further note, that for to do wonders in this Science, you must cause the Child to repeat the 72 verses of the Psalms of *David* chosen and collected by the Ancient Hebrew Cabalists for their Oracle אורים תומים *Urim, Thummim*, which was not contrary to this Science, when God had recalled his more particular favours from the Hebrew people for their sins and Idolatry; we find in some of the Rabbies, that towards the end they anointed the stones of the *Ephod*, or pectoral of the High Priests with Oyl, whence hath arisen the Science which the Greeks call χρυσαλλομάντεια, or *Chrystallomancy*, which hath been exercised among that people, and reverenced as their Oracles; and from them came these two, *Onimancy*, and *Catoptromancy*. Now these 72 verses are faithfully collected by *Reuclin* in the third Book of the Cabalistical Art, and in the Treatise *de verbo mirifico*, where in every verse there is the venerable name of four Letters, and the three lettered name of the 72 Angels, which are referred to the expositive name *Schemhammaphoras*, which was hidden in the folds of the lining of the Tippet of the High Priest.

The first of those verses is, *Et tu Domine susceptor meus es, gloria mea, & exaltans caput meum*, which is referred to the first Letter, which is ו, and to the first high name, *Vehuihah.*

The second verse, *Et tu Domine ne elongaveris auxilium tuum a me, ad defensionem meam conspice*, which is referred to the second Letter ה, and to the second name *Ieliel*; so of the rest, which he that is curious will find out in the Books before mentioned.

We find in the writings of some Ancient Rabbies, among others, *Nehemanidet*, that before *David* had composed his *Psalms*, they had no other assistance but this word *Schemhammaphoras*, which *Moses* by the Commandment of God put secretly into the lining (as I said before) of the pectoral of the Sacerdotal ornaments, and taught by word of mouth the secret manner of making use of it, with the other principal Mysteries of the Law, to the wise and discreet Elders of the people. Moreover this Ancient Rabby sayes, that that Oracle *Urim* and *Thummim* was the work of God, as well as the Tables of the Commandments, and were all given at the same

time

time to *Moses* on Mount *Sinai*. As for *Urim*, it was graven as the sacred names, by vertue whereof the hidden letters appeared, and *Thummim* was that which made them legible; for the spirit of the Priest which was imployed to enquire of the Lord by the means of this Oracle *Urim* and *Thummim*, being enlightned by the *Madrogah*, which is one of the degrees of the holy Spirit, inferiour to the Prophetical Visions, but superiour to that heavenly voice, which they called בתהיל, *filia vocis*, the daughter of the voice. The Hebrews hold it for certain, that this voice foretold what was to come, issuing from between the two Cherubins of the Propitiatory; and the place where this voice was heard, was called דביר *Debhir*, as much as to say, Oracle, or familiar discourse with God: That reigned, as saith Rabby *Salomon*, from the second Temple till our Lord Jesus Christ; the letters which did appear in sight might be compared to *Miztarphoth*, or joyning of words, whereof some sense could be drawn, as when *David* asked God whether he should go up into one of the Cities of *Iuda*, they say that thereupon there appeared these three letters עלה, which signifie *Go up*: the first, *viz.* ע of that of *Simeon*, the second that of *Levi*, the third of *Iuda*, so that all that was but one divine Oracle, which they used in great and urgent affairs, as we read in *Numbers*, *Ante Eleazarum Sacerdotem stabit qui interroget pro eo judicium Urim coram Domino*. And there was none admitted to address themselves to this Oracle, but the King or Magistrate, as may be seen at large in the Jewish *Talmud*, in the Treatise *Massechtah Iomahi*, of the days. From this Oracle and secret communication is sprung this Science of Onimancy; for as the Priest who was ordained to consult, ought not to be polluted, and should for one moneth abstain from the use of his own wife, so the consultation in this Science is to be performed by a Child that is a Virgin, the one upon transparent stones, the other upon a transparent nail, and upon the chrystal or glass of the same quality. In the first Ages of the invention of this Science, it was received by all, and recommended, but time hath cast some suspition upon it, because some have abused it, adding to it something that was superstitious, and making it too common, and using it in the vilest and most contemptible things; besides that the compendious words of this Science have been altered and changed by some rusticks which would needs be medling with it. I have bestowed my endeavours in this Science and secret of the Nails, and that the rather, because I would convince a sort of men who will believe nothing, but call all things into question, which comes not within the capacity of their shallow apprehensions, and by that means fall into a damnable Atheism, thinking that Spirits, Genius's and Angels do things more then ordinary, and that in this Science, and others that follow, there are seen things more then natural and ordinary, when they are done by knowing men ingenuously, in the name and fear of God I say this, without any contradiction of the Laws of Christianity, or any violation to the Church of Christ, under the Gospel, of whom by the Grace of God, I have had the happiness to be a known member: In the faith of which I hope I have lived, and in the same I desire to endeavour to live and dye, without either straying from her Ordinances. As for thee curious Student, do what I have said before, and thou shalt see wonders, and particularly by the means of the great names of God, which are 72. Let us now consider *Coscinomancy*: This Science of *Coscinomancy* is practised with a Sack or a Sieve, wherein a pair of Tongs are put into the middle of a Circle, which Tongs the Latins call *Forceps*, and each side of the Tongs is put upon the Nails of the Thumb of two persons which look one upon the other (for because these Tongs or Pincers must be upon the Nails, we attribute this Science to *Chiromancy*) yet some put them upon the Nails of the middle-finger; and when they are thus placed, they call by the name and surname those whom they suspect to be guilty of the theft, or other thing done, and after they have so pronounced them, they say these words, *Dies mies jechet, benedæfet, dovuima enetemaus*, and then the Sieve shakes and moves, and falls upon him that hath pronounced the name of him that is guilty; if of the two which have been named, there be neither guilty, the Seive moves not at all. This is it *Pictorius* saith of it: I have seen some who have practised this kind of Divination, but not using these words, but some more familiar, yet did wonders; which proceedings I will never commend, because of the superstition thereof. Above all, there must be great care taken that the Tongs or Shears be placed upon the middle of the Nail, and considered whether it

be round, or good, or long; but if it were mine own, the nail of the middle finger is more fit then that of the thumb. But seeing the Lots were anciently permitted, even in the infancy of the Church, as we read in the Acts of the Apostles, that they cast Lots about the Apostle-ship of *Judas*, to know who should have that dignity; *Barnabas*, or *Matthias*: and this custome they had derived from the Greeks and Latines, witness the Homerical and Virgilian Lots; I hope it will be granted me by our Masters in imitation of Antiquity, as also because it was a thing permitted to the Ancient *Gaules, viz.* their hot water and cold, for to discover the Chastity of a man or woman, to allow the Lots of the Sieve without scandal, and such as our Ancestors have exercised, especially in *France*, as *Belott* witnesses in the Reign of *Charle-maign*, and his son *Charles* the *Bald*, nay in the Church it self without any question, as it may be seen in the French Ancient Rituals, in this manner. When there was a question of some thing, whether it were of Theft, or other matter, they came to accuse them that were suspected guilty of it, to him that knew how to cast the Lot; then two being together, and holding the Sack upon the nail of the thumb, or middle-finger, the Master prayed thus, *Deus qui beatam Susannam de falso crimine liberasti: Deus qui beatam Teclam de spectaculis liberasti: Deus qui sanctum Danielem de lacu Leonum liberasti, & tres pueros de camino ignis ardentis eripuisti, tu libera innocentes & consigna factores, per Dominum nostrum.* That being said, the Master naming the first suspected or accused, said, *N.* by Saint *Peter*, by Saint *Paul* thou hast it; the other answered by Saint *Peter*, *&c.* he hath not. That being repeated thrice, if the accused had committed the fault, the Sieve turned, if not, it remained steady, without moving at all, and that was a demostration of the innocency of the accused. All this was anciently derived from the Jews, and *Vadianus* in his Commentaries upon the *Pentateuch*, that the water of probation was but a falsified thing, meerly to frighten the simple, who through fear admire those things they understand not, especially when they are done by those who are their Leaders, and chief Pillars in Religion, who make use of that means to retain them in their duty, and unite them to their Prince, as well by the fear of the Eternal God, as the Magistrate, there being added to this all those secret things, which as *Cicero* saith, depend of the gods. Now the moving or turning of the Sieve, denotes the accused guilty, falling on him, accuseth him, and its immobility his innocence.

So much for this Science.

Let us now examine that Science which the Greeks call Αλεκτρομάντεια *Alectromancy*, or Divination by a Cock; which depends of the Nails, and consequently of Chiromancy. He therefore that desires to know something, whether it be a Robbery, Theft, or the name of a Successor, or the name of some body in any other Case, must in a good close place make a Circle, which he must equally divide into so many parts as there are letters in the Alphabet. That being done, he must take wheat-corns, which he must put upon every letter, beginning at *A.* and so continuing, saying this Verse, *Ecce enim veritatem, &c.*

Alectromancy.

It is to be noted, that this is to be done when the *Moon* is in *Aries* or *Leo*, or the *Sun* must be in either of them. The wheat being thus placed, he must take a young Cock or Cock-chickin all white; he must cut off his claws, and cause him to swallow them together, with a little scroul of Parchment, made of a Lambs-skin, wherein shall be these words written, טריאלרבי, and holding this little Cock he must say *O Deus Creator omnium, qui firmamentum pulchritudine stellarum formasti, constituens eas in signa & tempora, infunde virtutem tuam operibus nostris, ut per opus in eis consequamur effectum. Amen.*

This prayer ended, in putting the said Cock into the Circle, he must say these two Verses, which are taken out of the Psalms of *David*. *Domine, dilexi decorem domus tuæ, & locum habitationis tuæ.* 2. *Domine Deus virtutum, converte nos, & ostende faciem tuam, & salvi erimus.* These two Verses are in the middle of the 72. chosen by the Cabalists, as I have said before, they are just in the middle, having 35. of each side; and it is to be noted that there is nothing in these 72. which is not of some use in the Cabalistical Secret, as an Ancient Rabby affirms.

Now the Cock being thus placed, it must be observed from what letters he eats the grains, and there put others instead of them, because that in some names and words the same letter is used twice or thrice. Having observed or witten on a paper these letters,

letters, they must be put together, and he shall find the name of him he desires to know, whatsoever be the occasion. So we read that the Emperour *Valentius* being desirous to know who should succeed him in the Empire, had recourse to this Science. *Zonaras* reports that the Cock eat only the grains which were upon these letters, Θ.Ε.Ω.Δ. for which Reason he caused all those to be kill'd, whose names were *Theodorus*, *Theodosius*, *Theodates*, and *Theodutes*: yet he could not hinder but that *Theodosius* the Great was his Successor.

This Science was much practised in the Times of the first Emperours, even in the Church, as well as *Clidomancy*, derived ἀπὸ τῆς κλεῖδος, wherefore the Greeks call it κλειδομάντεια, wherein was used a Key, about which there was written the name of him that was suspected of the Theft, or other thing, upon paper: which Key was tyed to a Bible, and all was born up upon the nail of the Ring-finger of a Virgin-girle, who held all hung by a thred, which she had spun for the purpose, and said softly this Verse three times, *Exurge Domine, adjuva nos, & redimi nos propter nomen sanctum tuum.* These things being performed, if the Key and Book turned, it was certain that the accused had committed the thing; if there was no turning, it declared him innocent. Some Ancients add thereunto the seven Psalms with the Leranies, and the secret prayers, which were pronounced high, and were formidable because of the repetition of some Hebrew words contained therein, with the names of God. And when they came to pronounce therein the name of him that had committed the Theft, the Key and Book turned; and there was an impression found upon him that was guilty, in the form of a Key, or else he lost an eye; whence came the proverb, *Ex oculo quoque excusso Hodie fur cognoscitur.* This was to be performed when the *Sun* or *Moon* were in *Virgo*. Clidomancy.

Dactilomancy was performed by Rings put on the nails of the fingers, made when the *Sun* entred *Leo*, and the *Moon* was in *Gemini*; or else the *Sun* being in *Gemini*, and the *Moon* in *Cancer*, her own house, and *Mercury* also in *Gemini*; or else they were to be made when the *Sun* was in *Sagittarius*, and the *Moon* in *Scorpio*, and *Mercury* in *Leo*; they were made of gold, silver, copper, iron, lead. Dactilomancy.

The Lots also of the holy Scripture were much in request and use, all the time of the Primitive Church, with Ceremonies concerning the Nails, which I will not bring upon the Stage here, because I would avoid prolixity. There is somewhat yet to be seen of it in the History of *Gregory* of *Tours*, which hapned in his time upon the Tomb of S. *Martin*, when *Merovеas* being in perplexity what should become of him for the future, went and consulted after this manner.

But we have spoken sufficiently of these Sciences; let us now advance to the predictions and significations of the Nails. Although we have at the beginning of this Chapter laid down the forms of the Nails, it is nevertheless necessary that in this place also I should express them by way of a Table, that so I may render them more easie to be understood, and make their Significations more readily conceived.

The Table follows, wherein I shall briefly handle their significations; which, as this knowledge is of much use to Physitians, to know of the Temperament of their Patients; as also hereby every perticular person may rightly know his present state and Qualifications.

A TABLE.

The Nails broad.

1. He or she that hath the Nails thus, is of a gentle nature, and good enough, but yet guilty of some pusillanimity, and a fear to speak before great persons, having not his speech at command, and being guilty of a certain bashfulness.
2. If about these Nails there happen to be an excoriation of the flesh, which is commonly called points; in these large Nails it signifies the party given to Luxury, yet fearful, and commonly guilty of some excess at his Ordinary.
3. When there is at the extremity a certain white mark, it signifies ruin as to means, that shall happen for want of providence, through negligence; the party hath more honesty then subtilty, and fears more a frost in the Moneth of *May*, then the loss of a Battel.

The Nails white.

1. He that hath Nails white and long, is sickly and subject to much infirmity, and especially to Feavers; he is neat, but not very strong, because of his indispositions, but subject to the use of women, who shall deceive and abuse him, though he do no great effects with them.
2. If upon this white, there appear at the extremities somewhat that is pale, that denotes a short life, that shall happen by sudden death, it may be the Squincy; for such persons are fat and of a jovial humour, yet participating with melancholy, or ♄, and are not merry but by chance.
3. When at the beginning of the Nails, or at the root, there appears a certain mixt redness of divers colours like the Rain-bow, it denotes the man cholerick and ready to strike, who delights much in Combats, Battels, Conflicts, and Duels, contemning every one without any respect.
4. When the extremity is black, it speaks the man given to Agriculture, and that his desires are not extraordinary, but content themselves with a mediocrity.

Narrow Nails.

1. Whosoever hath such Nails, it may be presumed he is a person covetous of the Sciences of Venery and Falconery; that he smells of the bird of prey, *viz.* is prone to do his neighbour a dammage, and cannot live without hateing his neighbours and kindred.
2. When the Nails are long and narrow, the person hath somewhat of the nature of the Eagle, will command lesser Birds, and kill them; flie high in contempt of those who are more then himself, having the heart always raised to ambition and Soveraignty.

Long nails.

When the Nails are so, it notes the person well natured, but distrustful, that will not confide in any man, as being from his youth conversant with deceits, yet not practising them, and that because the over goodness of nature, which is in him doth rather love reconciliation then differences.

1. Signifie

Oblique Nails.

1. Signifie deceit, and that the person is given to over-reach his neighbour, to make deceitful bargains, that there may be matter of circumvention and deceit; he hath no courage, nor any greater desire then to see a full Parliament, and when he sees it, thinks himself one of the greatest Law-givers of the world.
2. When upon these crooked Nails there are certain white little marks at the extremities, it signifies a slothful person, of little judgement, yet desires most to be heard, though he hath offended no body; there is an inseparable cowardise in his minde, and that through the avarice which governs it.

Little Nails.

1. Little and round Nails denote a person obstinately angry, of a distasteful conversation, that is more enclining to hatred then otherwise, believing all things to be subject to him.
2. If the little Nails be crooked at the extremity, it denotes the person fierce and proud, and entertains no desire which doth not speak Pride and high dignities.

Round Nails. Signifie a Cholerick Person, yet of good nature, and soon reconciled; he is desirous of, and loves the secret Sciences, yet with an honest minde, without any design to hurt any body, doing what he doth for his own satisfaction.

Fleshy Nails. Signifie a calm person, given to idleness, and will rather sleep, eat and drink, then take a Town by warlike stratagems, or have any evil design against his neighbour.

Pale and Black Nails. Denote a person *Saturnine*, subject to many diseases, and withal guilty of many cheats and tricks to deceive his neighbour, for these accidents are derived from ♄ and ♀.

Red and marked Nails. Signifie a Cholerick and Martial Nature, given to cruelty; and as many little marks as there are; they speak so many evil desires, which tend rather to the hurt then the good of his neighbour; these Nails have the nature and complexion of ♂, and of ♀ for their variety.

And this shall suffice for the Nails, let us now consider the Hand in general.

CHAP.

CHAP. XXIII.

Particular Rules for the Hands.

AS for the general Predictions of the Hands, what my judgement is of them, I shall deliver with as much Brevity and Truth as I can possibly; the Hands being as it were the Looking-glasses, wherein we see the Soul and the Affections.

More particular Rules by the hand.

1. If thou findest any lines at the top of the fingers, beware drowning or falling into the water; and observe in what finger it is, that thou maist know what moneth this misfortune will happen to thee, and prevent it.

2. If thou find two lines under the joynt of the thumb, it denotes great Inheritances and Possessions; but if there be but one, it denotes no great wealth. If these Lines be great and apparent, the person hath some Riches, about which he is in Debates and Law-suits.

3. If between the joynts of thumb there be two lines streatched out and well united, the person will be a Gamster; but by means of his Gaming he shall be in danger of his life: but if they be disjoyned, or winding and crooked, he is like to fall into Thieves hands, and be robbed.

4. If there be a hand that hath two lines joyned together, within, under the last joynt of the thumb, it denotes danger by water: but if they are pale, it signifies that it hath hapned in Child-hood, or that it will hapen late: but if these lines are without, they threaten some loss by fire.

A woman that hath lines at the root of the thumb, upon the mount of *Venus*, so many lines as there are, so many Children shall she have: If they verge towards the outside of the hand, so many men shall have to do with her, or marry her.

6. If thou find the first joynt of the thumb having a line that joyns to it within from the part of the fore-finger, he that hath it shall be hanged: and so much the more certain, by how much the more the said line represents it, and descends from the Table-line: but if the said line be united without, and not within, it is a sign the person shall lose his head; if it be environed all about, the man shall be hanged.

7. When the Table-line is crooked, and falls between the middle and fore-finger, it signifies effusion of blood, as I said before.

8. When thou findest upon the mount of the thumb, called the mount of *Venus*, certain lines thwarting from the line of Life to it, the person is luxurious, and for that reason shall be hated of his Friends and Superiors; but when thou findest two lines near the thumb fair and apparent, they signifie abundance of Temporal Wealth.

9. The mount of *Venus* swelling up and high in the hand of any one, signifies luxury and unchastity.

10. If thou find a hand that hath a cleft, with three small branches, the person that so hath it, shall be hated of great men: but he shall be a great dissembler, and for that reason shall not fear them much.

11. If thou find the line of Life separated, or divided into halfs the person shall be wounded with a sword in his body.

12. If a woman hath the palm of the hand short and the fingers long, it is a sign she shall bring forth with great pain and difficulty: the reason of it, is, because the privy parts are narrow; for the one is semblance of the other.

13. When thou seest a hand something long, and the fingers somewhat thick, it is a sign that the person is slow, idle, of a phlegmatick Complexion, yet a good body and very modest.

14. When thou findest the palm of the hand long, and the fingers of a good proportion,

portion, and not soft in the touching, but rather hard, the person is ingenious, but changeable, given to Theft, and Vitious.

15. He that hath the hand hollow, solid, and well knit in the joynts, is likely to live long; but if over-thwarted, it denotes shortness of life.

16. He that hath the hand according to the quantity of his body, and the fingers too short, and thick, and fat at the ends, is denoted to be a Thief, a Lyar in wait, and furnished with all evil, a Paragon of vice; the more he hath the fingers filld towards the ends.

17. When the Palm of the hand is longer then its due proportion requires, and the fingers more thick, by how much they are the more short, it signifies the man, idle, negligent, a fool, and proud, and that so much the more, by how much the hand is more brawny.

18. He that hath the hands long and great, is liberal, good conditioned, crafty, hath a great spirit, and is a good Counsellour, and faithful to his Friends.

19. He that hath the hand shorter then it should be, according to the proportion of his other Members, it is a sign of a great Talker, and that he is a Glutton, insatiable, injurious, and a Censurer of other mens Actions.

20. He that hath the fingers turning backwards, is an unjust person, subtile, ingenious: and the more neat his fingers seem to be (as being more dry) the more mischievous is he, and advances into all Evil, as if he were at enmity with Vertue; when the lines of the joynts are all alike, take heed of such Servants.

21. He that hath the fingers well united and close, so that the Air can hardly pass between, is a curious person, and very careful about his Affairs.

22. When thou seest one that hath the fingers retorted at the highest joynt, and turned backward orderly, as it appears here, it is a sign of an envious Person. *Indagines* and *Savanarola* say that he is envious: but it is a vertuous Envy or Emulation, and the person a professed Enemy of Vice.

23. If thou find one whose fingers are dispersed, and thicker at the joynts, and between the joynts small and dry, as if the flesh were taken away, it denotes Poverty and Misery. The men that are thus qualified, are great Talkers, and suffer Poverty by their over-great wisdom.

24. Who hath the fingers in such a manner as that they strike one another, as if he were beating a Drum, it is a sign that he is changeable in his thoughts, and hath ill opinions of others.

25. He that when he is in discourse with others, hath a custom of striking with his hands, and cannot abstain from it, hath some imperfection in his understanding, and his mind being over-whelmed with many affairs, is as it were confused.

26. If thou find one whose hands shake when he reacheth them forth to take somewhat, it denotes that he is no cholerick person. There are others that have this infirmity through the too much use of Wine; therefore caution is to be used.

27. When you see a man who when he eats, opens his mouth, and stoops it to his hand, or to the meat which he holds, it is a sign he is a Glutton, and an enemy to all the World; and he that in the same action pulls down his hat over his eyes, is a treacherous person, and given to all manner of vice, and such a one as Wise men avoid.

28. Observe the finger of *Mercury*, or the little finger, if the end thereof exceed the last joynt of the Annular, or Ring-finger, such a man Rules in his House, and hath his wife pleasing and obedient to him; but if it be short, and reach not the joynt, that man hath a Shrew, an imperious commanding woman, that wears the Breeches; if one hand differ from the other (as it may do) having in one the little finger exceeding the joynt, in the other shorter, then it denotes one Wife a Shrew, the other courteous; and you may know how to distinguish by observing the hands, for if that hand that shews the lines most conspicuous, have the little finger long, passing the joynt of the Annular, then the first Wife is good: if that hand have the shortest finger, then the first Wife is a Shrew, and so of the other.

The last of these Rules is worthy observation; for on it depends Chiromancy, or the Science of the slight of the hands, very necessary to those who desire to be Gamesters.

CHAP. XXIV.

That the Hands are an abridgement wherein are observed the three Worlds, and certain secrets of Astrology and Astronomy.

ALl Antiquity, as well Divines as Philosophers have divided all into three Worlds, that is to say, the Elementary, the Celestial, and the Intellectual; and each inferiour World is governed by its superiour, as the Elementary by the Celestial, and that by the Intellectual; and the force and power of the one is communicated to the other, as the great Archetype and great Creator, the only Intellect infuses his power into the Angels, Heavens and Stars, which make the Celestial World; this again derives somewhat to the Elements, living Creatures, Plants, Mettals, Stones, *&c.* and all through the influence which operates in all, and through all. Now these three Worlds are observed in the hand of man; taking, and supposing the Elementary at the wrist, as being the lowest part of the hand, as the Elementary is the lowest of the three Worlds: And in the said Wrist there is commonly three Lines or Incisions, which represent unto us the three Degrees of the Elements, that is to say, simple compound, and discompounded; and the four parts which concur to the composition of Bodies: *viz.* Flesh, Bones, Veins, and Nerves are there also: and that represents to us this Elementary World, and the four Elements; the Veins represent the Fire; the Flesh the Water; the Bones, the Earth, and the Nerves the Air; their qualities, hot, moist, cold and dry; the mixt bodies of divers kinds, as living Creatures, Plants Mettals, Stones; the quadruplicity; progredient Creatures, Volatile, Aquatick, and Reptile; the four Relations of Plants to the Elements, Seeds, Flowers, Leaves, Roots; the four Humours, Choler, Blood, Flegme, Melancholy: the four Terms of Nature, are Substance, Quantity, Quality, Motion: the four Motions of Nature, Ascent Descent, Progression, Circulation: the four principal Winds, East, West, North, South; the four parts of this Elementary World, East, West, South, North; the four Angels, *Theophrites, Amadich, Emachiel, Damalech*, who fortifie the Elements and whose Characters are to be seen in *Picatrix*; the four Angels of the Elements, *Silphani, Ærei, Nimphe, Pigmees*: the four sorts of Angels which hurt the Earth, *Samael, Azazel, Azhael, Mahazael*; the four Angels which govern the four Angles of this Elementary World, *Orieno, Paymon, Egin, Amaymon.* As concerning the Body of Man, the Spirit, the Flesh, the Humours, the Bones; the four Spirits, Animal, Vital, Engendred, Natural: the four Complexions, Impetuosity, Agility, Idleness Slowness: the four Seasons, the Spring, the Summer, the Autumne, the Winter: the four Spirits which govern these Seasons: *Talui, Casmaran Ardarael, Farlas.* So there is a number of other Quarternaries which answer to this Elementary World, and have an Analogy with the other Worlds to which they are referred: and all these we place upon the Hand-wrist, according to our Art of *Chiromancy.* The Celestial World we imagine placed in the circumference of the Hand, beginning at the first Line of the Wrist, under the Mount of *Venus*, passing under the first Joynt of the Thumb, as also under the first Joynts of all the other Fingers, and so upon the Mount of the *Moon* I joyn again this Circle to the Wrist, or the place of the *Moon. Venus* is upon the Thumb, *Jupiter* under the Fore-finger, *Saturn* under the Middle-finger, the *Sun* under the Ring-finger, *Mercury* under the Little-finger, and below that the *Moon*, and in the middle of the Palm *Mars*: As for the 12. Signs of the *Zodiack*, they are as they are placed in the Figure following of the Hands which are in the 5*th.* Chapter following. So that thus you have the first Stars and Celestial Bodies placed; for the others

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it is as easie to place them, the Meridional neer the Mounts of the Moon, and the Septentrional on the side of the Mount of *Venus*, or of the Thumb according to what Lines, Stars, and Crosses you meet with: the Star called *Delta* figured thus △, is our Triangle; upon the Quadrangle there is the Bear or *Arcturus* which is the Artick Pole, which hath seven Stars, which are the seven Lines beforementioned, placed upon the Table-line; so the other Antarctick Pole, and the other Stars upon the middle Line or Natural Line, the discourse whereof would be too tedious to repeat. We may also do the same as to *Astronomy*, or supputation of weekly days, and Epacts of the Sun, which begin every 28. years according to the following artificial Verses. As for the days of the week, we note with these Letters *A.B.C.D.E.F.G.* which we turn backward in this Fashion, *G.F.E.D.C.B.A.* according to these Verses.

Gaudet Flaccus Equo, Dorus Cane, Bosphorus Agno.

Contrary to the method of the Epacts, according to the following order of the Letters, which goe according to this Verse.

Astra Beata Colam Deus effice Fata gubernans.

In the same manner we place the Theses of the weekly Cycle, these two words *Gaudet Flaccus*, under the bottom or extremity of the Fore-finger, the third word which is *Equo*, under the root of the middle-finger; the fourth word which is *Dorus* under the fourth finger; the fifth word, *Cane*, under the root of the little-finger. And these two words *Bosphorus Agno*, in the middle of the root of the fore-finger; so running over them again, thou shalt finde on one side the Epacts; observe if the Epact this year be *G.* it is seven; if it be *B.* it is two, so of the rest. For the use of the Epacts is such with the Letters of the Calends of the moneths, that it must be found by these verses, it being supposed you first knew the Dominical Letter; as this year 1652 the Dominical Letter is *C.* the Calends of *January* were on a *Thursday*; those of *February* and *March* upon a *Friday*. The first Letter of these Verses shews the Calends of the Moneths.

Acri Danubium Domuit Geta Barbarus Ense,
Grandævam Cibelem fugit Atys Dindyma Frangens.

Acri is *January*, so of the other words and moneths following; but being only a nice curiosity I forbear.

This shall suffice as to these things; let us now Treat of the third world, which is the intellectual, which we place on the ends of the four fingers, as being the highest, and that which contains the other; these ends or extremities, represent, both by the Nails and their Mounts, the greatness of the Divine Intelligences, which as they do by their composition, so also by the number of four, which number comprehends all the Divinity, and especially the great name of four Letters יהוה, which four lettered Name, hath been as it were imitated in all other Languages, as I shall have occasion to mention anon. The Divinity is comprehended in it, Father, Son, Holy-Ghost, and Soul; the four faculties of the Soul, Understanding, Reason, Fancy, Sense. The four principal orders of Angels: nay, it comprehends all that is intellectual and invisible, as it may be seen in the Cabalistical Art of *Reuclin*.

CHAP. XXV.

That Chiromancy *comprehends all the Divinative and Magical Sciences by the Rules of its Principles.*

BY our Science of *Chiromancy*, we can (as we said before) exercise and know the perfection of all Divinative Sciences; *Geomancy* is comprised therein in its Rules and Figures, which are fifteen; the interpretation of the principal Dreams is comprised in it, with the secrets of *Geomancy*: *Onimancy* is a part of it because of the Nails, and *Christallomancy*, and the most excellent secrets of *Judiciary Astrology*. What wants there? unless it be that which Antiquity esteemed a great secret amongst the Sciences, that is to say, the way of drawing certain conclusions from the hands of our friends or others deceased, which may be known by the Lines of the hand; now the manner of proceeding is thus, If we desire to know the state of a dead body, or with what desires he departed, if he died with some discontent, or for what cause he is dead, if he intended to give any thing to others, and what it should be: If he concealed some crime that he had committed, which he would not reveal, or if it be about money and Riches which he hath buried in the earth, and being suspectful and covetous, would not reveal in what place they were hidden, or of any other things; In the first place we take the hand of this dead person, and observe the colour of his veins and lines. If the Line of Life be red and and well coloured, it signifies the person died with a desire to be revenged of certain Enemies, whom he would by no means forgive, because they had greatly offended him. But if there be some whiteness in the extremities, it denotes that the party died with some inclination to forgive, or haply leaving these things in question he died with some satisfaction because of some things that had answered his expectation before his death. Secondly, if this Line appear very black after death, it signifies the party died with great pain, and quitted this life with some grief, because of the pleasures which he received therein, and that he had an intention to give Legacies and lay foundations of Charity: But if there appear certain white marks with the said blackness, they denote that he had a design to do some good for some women and Children, and give them some of his Riches, but that he was in great pain at the hour of death, 3ly. When the Line of Life is white, and appears not much, it is an assurance of a contented death, and that the dead person hath been free in his actions, left his Divine part to be immortaliz'd in the true Immortality, which is the good report of honest actions, and a remembrance of himself to posterity, not dying like an Ox or Horse without renown, which being the surest purchase of time, makes us live without life; yet a life it is of the memory, then which there can be nothing more temporary better, If the extremities of the Line of Life, or the branches of it be at their ends, wholly black or pale, it is a sign that the dead party hath been given to covetousness, and that he hath some Money and Treasures hidden in the earth, which he hath not revealed; if there be some wanness towards the mount of *Jupiter*, or certain marks like the marking of the Purples, it denotes that that Money is hidden within the compass of a Rod, or neer some place where some Cattle feed; for to finde it there needs no more then the Divine Rod of *Corylimancy*; for if it be about the time of death, the business is done, and the Treasure found; for it is not yet possessed, nor obliessed; but it is his who hath the subtilty to finde it, as saith an Author of credit, "*I have seen the experience of these things; being at the death of one of my Friends in* "*the year* 1611. *where by this Line I found out the matter, and that easily.* Fourthly, when

when the Line of Life is pale and of an ugly colour, it signifies no good at all, the party died in fear of some future imaginary punishment, overtaken by the fear of that death, and of the affairs wherein he is at that present. It is to be further noted, that he who dies full of affectionate zeal to some Religion, what ever it be, and that with constancy, and that freely and resolutely, and that he dies out of no other motive then his resolution to defend it, hath a fair hand, the Lines clear, and there is discovered in them somewhat Divine or extraordinary; for that death is glorious when a man dies for God, and is accused of no other crime; to die so, is to be still among men, when a man blushes not before the Magistrate, but is innocent, tis no death but a privation of life, to live again in the memory of honest men; to die in the maintenance of an Opinion, whereof the Principles are derived from the Faith received, is to die vertuously. Fifthly, if the Lines of the Hand seem to be earth at the time of death, it first signifies a sickness that hath been long and languishing, no great willingness to die, little resolution in the person, and one that never was guilty of any courage: If the Lines appear great and well marked, they signifie a contented and Religious departure, that the party feared not death, but died with much satisfaction, grounded upon imaginary promises, speaking comfortable words to all such as were present at his death. As for the more secret Sciences, as *Geotia*, and *Turgia*, they are also in the hands; for take at the hour of death some blood of the departed person out of the Line of Life, it is necessary for the unguent, whereof I shall Treat hereafter, which is called *Unguentum Sympatheticum*, or *Armarium*, which the most stout may use when they are ravished into extasies; nay the Ancients made use of it in their night entertainments, when they thought they were with the fair *Helen* or *Herodias* at sumptuous Banquets. As for *Turgia*, some by the help of those hands have made things appear out of the ordinary course of nature, which it is to no purpose to advance in this place, least I should offend those scrupulous souls that believe that these things surpass Humane power and the obscure motions and constellations of the Stars, which are unknown to most men, unless it be those who by long exercise and speculation have attained some part of it: which at the present is the principal part of all Divination, and the most certain, as having been by Antiquity (as far as it possibly could be discovered disposed into such an order) to facilitate the judgements of particulars reduced to the hand, wherein they have placed the Planets, and fixed Stars, attributing to the seven Planets seven places from which the principal points of general judgements are drawn, which are as it were the seven principles of our Science of *Chiromancy*. If some would attribute it to that Science of Divination used by the *Hebrews*, *Greeks* and *Latines*, called *Gematry*, and *Arithmancy*, there are the three and twenty places where are placed the twenty three Letters which are all numeral; out of the which by vertue of their number, and from the place where they were placed, the judgments are drawn, having before found out the square number of the said numbers, as finding the *Gamma* γ, or the *Gimel* of the *Hebrew* ג on the first joynt of the Thumb; for you must begin at the end of the Thumb, and end in the middle or center of the hand, which is the plain of *Mars*, which Letter aforementioned holds the place of the third; the square root is nine, which happens at the end of the fourth finger: he or she to whom this shall happen, if the question be, suppose whether he be Richer then some other that hath been named, you may give an assured judgment he is Richer, but that his fortunes depend on some great Persons, and consequently subject to the revolution of Fortune. In like manner mayest thou give other judgments according to the places where thou findest the square roots. Lots were commonly used among the Ancients, and from them is issued the Science of *Onimancy*, or Divination by sight, the which is attributed to *Pythagoras*: and some Authors have endeavoured since this invention to accommodate the numbers found upon the numeral Letters of the proper names of persons, and those of the names of their Mothers, having divided the said numbers by 12. or 30. taking the number which remained, and which was under the number 12. or 30. then finding out the sign wherein that number fell: as if there remained four, the twelves being deducted, that number happened in ♉: if 5. in ♌, if 6. in ♍, if 7. in ♎, if 8. in ♏, so of the rest; and then they conclude the person unbridled that sign being found,

found, and as for his complexion, in all their judgements they derive it from the Ascendent; but there is much uncertainty if there be not somewhat in these Sciences of greater assurance then the *Gematry* of the *Hebrews*, and their general numbers wherein there are admirable secrets for Nativities. I have made use of them for to finde out some, wherein I have fortunately found out the year, the moneth, the day, the hour and minute of the Nativity, which I have found to be true afterward, by the notes which have been given me of the said Nativities by the Fathers and Mothers. True it is, it must be confessed that the *Hebrews* have had, and have still great secrets for Divination, for their principal study tended not, nor doth not tend to any thing else. It was they that invented the Ceremonial *Theurgy*, or the invocation of good Angels: *Christallomancy*: the Lots of numbers: nay *Necromancy* it self, which was at the highest in the time of *Samuel*, all which Sciences were partly effected by some parts of *Chiromancy* (as I have said) and of *Physionomancy*, whereof I shall speak hereafter.

To be short, the hands of man are wonderful, and it hath not been without reason that some Poets have called them the Apes of God; the abridgements of the more perfect things of Nature; the Heaven wherein our good and misfortunes are read, the Epitome of this All, and the Ornament of this little World, whereof I shall treat in the other part of this Work, and consider the Aspects of it.

In the mean time for the compleating and beautifying this Science, you may see in the following Figures (besides the body of this Work treated on before) above seven hundred Aphorisms of consequence, plainly, and conspicuously demonstrated, so plain and full, as hath not been before in the least measure the like in the English Tongue.

I question not but every man may find the signification of his Marks and Lines, for it is a wonder in seven hundred particular Characters (as are noted in a delightful method in the following Figures) any Mark should appear, which should not come within the compass thereof, you may observe the method lies thus; every observable Character is noted with a Figure, which Figure hath its Aphorism following in orderly method.

In this Figure you have plainly discovered the places in the hand wherein the Planets have signification.

BEfore I come to the particulars of the hands, I shall premise some special Observations, in which the Learned have much delighted, according to the method of the Planets.

♄ First note, if the Letter *A* be found in the place of *Saturn* his signification; as in his Mount or Line, denotes a man that will be covetous and hold his Riches; the same if *V.* or *M.* be there found.

If ♎ H X *E* be there found, denote the person laborious all his life, shall gather Money, heap up Riches, and live well in Old age, he shall have the favour of great Persons, and be counted Wise, but let him take heed of his Kindred, which will endeavour to perswade him out of his Estate, and in the end be most ungrateful.

♃ Furthermore observe, if the Letter *A* or such a mark be found in the signification of *Jupiter*, the party abounds in Riches, is Honest, and a Friend to great Persons; if the Figure or Letter *B.* be found there, he is Powerful, Rich, and Fortunate, beloved

loved and a Favourite of Kings; if such a *b* be found, he is meanly Rich, Religious and esteemed: if *C* be found, he is beloved of Kings, and is made General of an Army; if the Letter *D* be found, he is most perfidious in all his Actions, yet shall he accompany great Persons, and with the Wife of his Father or neer Kindred shall he commit Incest; if the Letter *E* or the like, he is Rich by Women, yet hated by his Parents; if the Letter *F* appear in any form, he shall have the managing of the Affairs of State, shall be beloved of Superiors, most Grave, Wise, and fortunate in Counsel; if the Letter *G* in any form, he shall retain a good Name and Fame amongst his Acquaintance, but in truth he will be Luxurious towards Women: if the Letter *e*, or such a Character △ appear, the man is of Noble Quality, Wise and Discreet, of a penetrating Judgement, understanding all Sciences, and specially searching profound occult Secrets, and shall be loved beyond measure of all Persons for his deservings; shall have trusty faithful Friends from his Youth to Old age, and shall be Rich and Honoured for the same.

♂ If the Letter *A a* shall be found in any of the significations of *Mars*, the Party shall be Unmerciful, of a stony Heart, and full of Wrath and Ire: If the Figure *B b* be found, he shall be Rich, familiar with Princes, and have great Command in the Wars; if the Letter *C* appear, he is an excellent Master in the Sciences, and *Geometry*, and is very Ingenious, yet shall he suffer prejudice by some secret grief, or a dangerous fall from on high: If the Letter *d*, he will prejudice his Father, and will be afflicted with the Spleen, defect in the Liver, and Ache in his Joynts: if the Letter *E* appear, he shall be Contentious, and shall suffer much by Reason thereof; he will accompany vile unworthy Women, and shall hardly get a loving Wife, which if he have he will go neer to cause her death; if the Letter *F* be found, it denotes the Person False, Crafty, a Traytor, and a Lyar, for which things he shall suffer much Evil; if the Letter *G* be found, he accompanies with wicked Persons and Thieves, and secretly will perpetrate wicked Machinations.

☉ If the Letter *A a* be found in the places of the *Sun*, he is happy, as also his Father likewise, but if it be not perfect, judge the contrary; if the Letter *B b* be there, the party is Ingenious and of a good Wit, beloved of great and small, high and low, and oft-times preferr'd to Princely Dignities: if the Letter *C* appear, it indicates pain and loss of the Eyes, as also weakness of Stomack, and hurts by Fire or Iron, a sudden Death, and he shall do his Father mischief; if it be like the Letter *D d*, he shall be great and powerful, and heap up Riches gotten from Strangers; and often times the party is advanced to Princely Dignities: if it be the Letter *E*, he shall be a lover of women, he shall abound in Inheritance, yet will he be addicted to filthy Luxury, and delight in most wicked Sodomical actions: if the Letter *F*, he shall be VVise, and of good Memory, adorned with divers Sciences and Arts: if the Letter *G g*, he spends his time in mirth, in Princes or great Mens company, yet shall he be subject to surfet, and be afflicted with pain of the Stomach and Head; if such an *O* or such a one O be found in the Mount of the *Sun*, the man shall be of honest life, and Rich all the days of his life, beloved of women, and shall suffer some loss by them; he shall be a subtle cunning inventor of Arts, and be beloved of Princes and all men.

♀ Moreover, if the Letter *A a* be found in the places of *Venus*, he is unfaithful, affecting poor, beggerly women, sick and unwholesome, from whom he shall receive hurt: if the Letter *B* be found there, he shall have the good will of great persons, and shall be happy in Marrying a Noble VVoman, by whom he shall receive Riches and Honour; if *C* be found there, he is an injurious person, much affecting Luxury, a wicked Fornicator, committing wickedness with his neer Kindred, and shall at last Marry one he knew before, and in the end be hurt by fire or sword in the eye: if the Letter *D d*, he will be an expounder of Dreams, a searcher of hidden Secrets, one that speaks Truth, and loves Journies: if the Letter *E* be found, he receives much joy and contentment from women of Quality, and shall be fortunate in all things; if the Letter *F*, he shall dispatch abundance of business, by reason of which he shall receive much good, he will be a searcher into Secrets; if the Letter *G*, he shall receive much joy and good by women.

☿ These Divine Letters being in the place of *Mercury* signifie many things;
As first, those which have the Letter *A a*, these are inquisitious searching into all

Secrets,

Secrets, or they ſtudy the Philoſophers ſtone, from whence they ſhall receive great prejudice to themſelves; theſe are ſlow of ſpeech, of a perverſe minde; others ſhall envy them and ſpeak againſt them, and they themſelves will be ready to impoſe thoſe burdens they would be loath to bear.

If *B* be found there, theſe are Marchants, or Dealers who are faithful and honeſt' having much ſubſtance, and honoured of the people.

If *C* be found there, theſe perſons are negligent of their own good, loving Play-games and Sports, and goods gotten by unjuſt means; they are learned in the Tongues, Write well, yet ready to compoſe falſe Writings, ſearching after hidden Sciences, and performing divers excellent Concluſions by their own induſtry.

If *D*, theſe are wiſe men, and delighting to do good, they are Doctors in Science, and chiefly in *Aſtronomy* and *Aſtrology*, and beloved of their Parents; but if that letter be unhandſomely found, and of an ill colour, then they are poor, in youth doing great things, but after the middle age of Life, abounding in Riches, ſuffering pain at the Stomack and other parts, and deſiring Magick Arts.

If *E*, theſe are Religious. doing womens buſineſs, as Taylors or the like, or buſied in various Pictures, and loving to ſtudy the Faſhions and Ornaments of women.

If *F*, theſe are moſt expert, and moſt excellent ſearchers into Nature, and knowing the whole body of Phyloſophy.

If *G G g*, theſe are of good life, and great underſtanding, loving little Girls, and little Women, affecting all things little and ſmall.

☽ Thoſe which are of the Nature of the *Moon*, and have this Character X in the Quadrangle, ſuch are poor in the firſt part of their age, but in the ſecond part of their age ſo Rich, that all ſhall admire them; but in old age they ſhall be reduced to their firſt eſtate again, like unto the *Moon* increaſing and decreaſing again; wherefore it is beſt for theſe not to Marry, but joyn themſelves in the ſervice of ſome Prince or great man, becauſe by this means they ſhall prevent Poverty; theſe love a peaceable quiet life, and are eaſie to believe and truſt their acquaintance with their Secrets.

Now if the letter *A a* be found here, theſe are afflicted with many ſickneſſes, and conſume their Paternal Inheritance.

If *B b*, theſe are Fortunate, Religious, and joyning themſelves to ſuch Perſons.

If it be *C*, theſe are Noble, Subtle, and Penners of profound Sciences, as alſo bold, being ſubject to weakneſs of the eyes, and either a long and tedious ſickneſs, or a ſudden death, may be feared.

If it be *D d*, theſe men love to intermeddle, and put themſelves upon many things, theſe are ſubject to the pain of the Stomack, and much affliction of the Eyes.

If it be *E e*, theſe are involved in filthy beaſtly Luſt, having little ſtability in all their actions.

If *F*, theſe are Strangers, ſeeking their Fortunes, Faithful, and of good condition.

If *G g*, theſe will be Noble and Great, and receive much good and gain by Women; but if the letter be not fair and perfect, they ſhall be vexed with many Diſeaſes.

Observations from the Thumb and all the Fingers.

SUfficient hath been said of the Characters and Divine Letters appearing on the Mounts appropriated to the Planets; now by order of Method we ought to proceed to the Fingers, and for as much as they have their Characters also, it remaineth that we observe their significations in particular.

And first, we begin with the *Thumb*, called the Finger of *Venus*, because of its Connection to the Mount of *Venus*; which if it be found of a lively clear and blush Colour, it denotes a good disposition of Body, and shews a man to be Amorous of women, and Neat, and Spruce in his Clothes, Courage, and behaviour.

First observe, that if a short Line pass the Root of the Thumb, neer the Line of Life, called the Sister of the Line of Life, as in the Figure the Letter *A*, denotes; it is a sign the Person delights in Venery, and shall always abound in Riches, and the longer it is without interruption, and the neerer to the Vital Line, the better; but if it appear higher upon the Mount, and more remote from the Root, as the Letter *B* discovers, it implies scarcity and want in the first Age, but aboundance, and superfluity in the after Ages: oft-times appear four Lines, equaly distant each from the other, as in the Letter *C*, which extend and run from the Extremity of the Mount or Root of the Thumb, towards the Wrist or back part of the Root of the Thumb; these promise Riches and Honours in the first Age.

If in the last joynt of the Thumb, a little under the Nail, or neer the Joynt, Lines appear clear, bright, and well composed, as in the Letter *d*, they presage suddain Riches and Honours; those which have good Fortunes suddenly, and oft-times unexpectedly fall into their Mouths may, observe these Characters.

Again, a subtile Incision or Line from the top or upper joynt of the Thumb, stretching

ing towards the Line of Life, denotes violent death by Iron, or Weapon; as in the Letter *e*, let such beware of Quarrels and Duels.

Certain small, bright and plain Lines rising at the Root of the Thumb neer the Index, as the Letter *f* implies, are Indexes of great and long Travels, through many and strange Regions.

Certain Cross Lines fracted, broken and imperfect, and irregular marks at the Root of the Thumb towards the Line of Life, as in the Figure *g*, note, an Ambitious, Prodigal, boasting, Libidinous Person.

Certain little Lines, Red and well Coloured, from the Root, passing the Mount of the Thumb, as in the Character ♄ appears; signifies Incest, and Concubination with Kindred, or very hardly an abstinence therefrom: but that these things may the better be understood, and with the more certainty, it's very necessary we contemplate, and consider herewith *Physiognomy*, and to examine warily and judiciously each particular through both these grounds, that thereby our judgement may be the more infallible for all things in both concur and correspond to a ture testimony, *viz.* the Lines of the Hand and Fore-head, for by the help of those we may discover the most occult Nature of man, and predicate of his future concerns and Fortune, and finde out the true temperament and constitution of the Body: In Health and Sickness, this ought to be observed in all Judgements, that we take them together.

Stars on the Thumb, as the Letter *i* denotes, signifies Persons of Sweet and Amiable Conditions and Manners, of pleasant Life and merry conversation, facetious and jocond in their Carriage; this Region of the Thumb belongs wholly to *Venus*, and their Carriages and Deportments are Venerial that have such marks thereon; this Mount of *Venus* is frequently cleft, and cut with many little clear Rifts, or Lines, such Persons are of beauteous and amiable Aspects, of comly and decent corporature, having blackish prefulgent eyes, yet lovely, of cheerful Aspect, and modest gesture; yet they are in all things Venerial, much affecting *Venus* sports, and the best Natures in the World: where these streams are bounded and runs in their right Channel, thinking no hurt, but delighting in harmless Sports, Pastimes, Musick and Dancing, mirth and jollity, and the like; loving Company, feasting, mirth and drinking, proclivious to all the lights of *Venus*; their Natures less inclined to others, they delight in, and covet sweet Odours, Perfumes, Flowers and Roses, and all the delight of that Sence; they are usually Liberal, Free, Just, Merciful, light Hearted, Faithful and Pious, true in Friendship, affecting Pictures, Statues Painting, beauteous Images, and rare Workmanship; —— of splendid Life, affecting the mean, not griping nor covetous, loving to do good and to rejoyce others with their charitable and good Acts and Deeds, not afflicting their Spirits with anxious careful distracting thoughts; slighting Cares, contenting themselves with, and rejoycing in the present condition, and as they live merily without cruciating Cares, so they dye comfortably.

Again, those which have in their hands little Scissures and Rifts disorderly and unequally placed, scattered here and there without any method, without doubt these Persons are Luxurious, Libidinous, Unchast, consuming themselves with Lust, Contentious, Morose, and abusive towards women, burning in Lust, and not easily satisfied, but with unreasonable things, and monstrous unnatural Actions; of sullen disposition and sour carriage, disaffecting Wisdom and Learning, of dull capacity to all good, ready and ingeniously disnos'd to beastlines and mischief; they which are such, and have such marks in their hands, usually have *Venus* in the *6*, or 8 House in their Nativities. Such is the Concordance between Astrology and Palmistry.

They which at the first joynt of the Thumb (as the Letter *L* shews) have Rimulaes, Chinks, Clefts, or Lines more or less, circumferating the Thumb neer that joynt; such suffer death by hanging, as oft hath been experienced; yet this Rule in some cases admits of exception: and there are other Indexes and signes of Hanging.

They which have three or four Lines appearing equally, or crossing under the first joynt of the Thumb, as the Letter *M* denotes, are amplified with Riches, and Honours, in youth and young years; but if these Rifts or Lines be above the joynt of the Thumb, they signifie Riches and Honours in Riper age, or in Old age, if these Lines be found neer the joynt of the Thumb. In a Woman these marks denote her of fraudulent and bad conditions.

VVomen having the sign of the *Sun* impressed on the Mount of *Venus*, as is observable by the Letter *N*, are overmuch Libidinous, Luxurious, and Lecherous, prostituting themselves to Adulteries, Lusts, all intemperance, and unsatiable therein.

VVhat woman having in the first joynt of her Thumb three or four Lines intersecting and crossing one the other, as the Letter *O* intimates, she will receive wounds, and be in eminent peril of death, from and by her own Husband.

They which under the second joynt of the Thumb, have many and little crosses, are addicted to Religion and Piety.

Lastly, two Lines under this second joynt, only denote the person litigious, unfaithful, petulant, shameless, wanton and foolish; the same ought to be thought of them that have branches in the same place, no man need doubt.

Of the Index or Fore-finger appropriate to Iupiter.

THe most benevolent and Prince of all the Planets is *Iupiter*, and those which are born under him, (as the Mathematicks affirms) if the malice of other Planets impede not, are almost immortal, which reteineth his seat and place under, and on the Index or Fore-finger; which if those places are plain, smooth and cleer, and well proportioned, denotes honesty of Life and a good Nature, and the more good if certain small obscure Rimulaes, or Lines like clefts appear on *Iupiters* signification, a little a sunder, at equal distances, then they portend, Honours and Dignities, from Princes, and great Persons.

A straight, right Section, rising from the Root, transversing it self towards the Natural Line; and the Supream Angle notes greatness and Magnanimity of mind, and the care and charge of great things, coveting and desiring, Fame, Glory, and good; a little, or small Line from the Mensal, pointing to the Mount of the Index, hath the like signification with the former; and if these Sections be cross or cut disorderly with little Rimulaes, wounds on the Head are signified.

A Line seperating the *Index* from the middle-finger, if it be conspicuous and red, it argues the vitious Qualities of the Bowels, and great weakness, both in man and woman, and threatens great danger in Child-bed, and the greater danger, the bigger and redder it is.

Its affirm'd by most that a Line from the end of the Table-line, passing to the root or mount of *Jupiter*, is a prodigious Sign of a violent death.

Crosses on the mount of *Jupiter*, presage increase of Honour, Riches, and the accession of good things.

Crosses on this mount signifie Ecclesiastical Dignities, Riches, and Honours, and a great affluence of Ecclesiastical preferments: they who have these crosses are most happy in the successes of Fortune, for Fortune seems to drop her favours in their mouths, as they lye sleeping; these are of comly personage and lovely, decent and graceful, fair and of comely Countenance, naturally good Hair, Eyes decently compos'd; they are neat in their carriage, and addicted to Mirth, they are of magnanimous and elated Nature, Liberal, yea, oft-times beyond their Abilities; are covetous of Rule, yea, desiring nothing more then to command over others; impatient crosses, slighting mean things, honest, Noble, coveting Fame and Honour, merry and given to mirth, but not without some Pride and Arrogance, breathing after Rule and the highest of Things; sound in Opinion, studious of Friendship, hating Frauds, loving Peace, and simply Honest, Honest in all things; of great Wisdom and Prudence, and excelling in Counsel, and not wanting Eloquence; their pace and gate hath a mediocrity in it, neither to swift nor slow, of constant mind and resolution, and true to their words, always favoured by Superiors, and Honoured by their means; they love well their wives, their Children, Kindred, and all that belong to their Relations; moderate in Dyet, Drink and Exercises; yet sometimes desiring to exceed, which causeth them to Labour, of crudity of the Stomack, and the plurisie or weakness of the Liver: they have usually strong Voices, great and large upper Teeth, little experiencing Poverty and want. This is the signification where *Jupiter* Rules alone.

Furthermore, any *Woman* having many and small transverse Lines at the *Root* of the Finger of *Jupiter*, towards the out-side of the Hand neer the Mount; by the death of Kindred or Friends, she shall receive and gain ample Inheritances.

But if such cros transverse Lines are found upon or neer the second joynt of the Fore-finger, it argues her to be Fraudulent, False, Envious, and a Lyer.

To the same purpose are they signified, that have the *Mount* of *Jupiter* cleft, to be wrathful, morose and infamous.

Its an apparent Sign in a *Woman* of many Children, if she have three fair apparent Lines or Sections on the Mount, or running equally along this Finger.

If the middle Line be shorter then the other, and the other bigger at one end then another, and not even nor well composed, its a sign of Immodesty, Shame and Impudence in a Woman; the same if a Semicircle be found there thwarting the strait Lines.

Three *Lines* curveighting variously at equal distance, and towards the out-side of the last joynt of the Finger, argues impurity in women.

But if a *Line* or *Lines* pass along the Finger, and after appear thereon neer the middle, its an Argument of Modesty, Chastity, and Vertue.

He which on the out-side of *Jupiters* Finger, hath a Cros or Star of lively colour not intersected or confounded with Wrinkles or other Lines, having likewise a certain Line from the Mount of *Jupiter* stretching through the Hand, and extending to the Wrist, denotes weakness, pusillanimity, fearfulness; but such are covetous, and envious: Others affirm that this Line being found in the Hand, cut or intersected; it betokens ill, for if they be taken and put in custody or Prison, they will either dye there, suffer very great punishment, or be hardly delivered.

Of

Of the Middle-finger, the Finger of Saturn *and significations thereof.*

IT hath been said before that the *Middle*-finger is granted to *Saturn*, because it exceeds the Mount; which if it be plain and smooth without Wrinckles or Sections, it denotes in the general a man to be plain, simple, honest, laborious, diligent, and without fraud.

If a Line or cleft pass from the Mensal Line over the Mount of *Saturn* to the root of the Finger, denotes a man wondrous, anxious, perplexed, and turmoyled with Quotidian Cares, which give much unquietness; always striving (like a man against the stream) to bring things to a wished effect, and when he hath done all, he is little the nearer: Many cross Lines on this Finger, denote an anxous careful Life, with penury and want, with labours, cares and imprisonments.

Certain intersected Lines passing from the mount of *Saturn* to the mount of the *Sun*, declare a man to be Lazie, Slow, Dull, Careless, Foolish, Simple, Timorous and Stupid, doing nothing in Reason and Judgement; sometimes he discovers his Impudence by a rude intellect and a foolish Mind.

Women having here more Lines and Sections passing long between these mounts, then between the mount of *Mercury* and the *Sun* (if they are capable of Generation) are more apt to bear Males then Females; yet this Rule may admit of some exceptions, for it is experimental true, that if any little Sections from the principal Lines be extended to the mount of *Saturn*, you may judge that person to be of evil Life, and no good Behaviour.

If in a *Womans* hand, in the first joynt of this Finger, there are found little Stars or a Cross, these are Arguments of Sterrility and Barrenness.

The person that hath many and various Rimulaes, small Lines or Clefts on this mount of *Saturn*, and more then on any other mount, is without Question *Saturnine*, and accordingly the habitude of the body; they are in Countenance, wan, pallid and uncomely, they walk slowly, with their eyes fixed on the ground; and oft-times melancholly persons are bowing in the back, full shoulders or crooked, and is usually a sign of wicked, and malicious; *Saturn* maketh deceptious and fraudulent, they delight in solitude to be alone, and to live to themselves, little regarding their Friends or Kindred; they oft desire to Indulge themselves with Meat and Drink, and will sometimes do both lustily; they are agitated with continual miseries, which they bring upon themselves by inequitude, and overmuch solicitude of cares, being never free from anxious and most bitter cogitations, always sorrowful, timorous, and of a pensive Spirit; delighting in solitary places, and neer Waters; loving Homliness and sordid living; speaking little and slow, and through the depth of melancholly contemplations oft not hearing, nor heeding what others say or do; cold of Nature, weak in Body, sickly, of hollow inarticulate hoarse Voice, muttering or stammering with the Tongue, envying others and their prosperities, most wilfull of all people; where they set their malice, they are inplacable, and irreconcileable, and where their fancy takes they love; their minds run out about Building, Planting, Tilling of the Earth, and they infinitely affect durability in all things: if they be truely *Saturnine*, they care little for Women, nor Children, and oft dye without Issue; they are of obtuse sence, and dull understanding, wretchedly miserable, averse to Charity, wonderful stifly maintaining their Liberty, and most stifly and doggedly asserting it: they brook not to be commanded, and to serve they count the worst of evils; most impatient of Government, of all men; all Rebellious disaffected pievish persons, are more or less tainted with this Qualification, and are of this malecontent dissatisfied Humor; they delight in black, and dark melancholly colours; very suspitious, and easily jealous, and fear at the shaking of a Leaf; great Dreamers, and much heed them, dreaming and cogitating low, mean, and fearful things. Thus far of the *Saturnine* Qualification.

Further

Further, such a Character impressed on the first joynt of the Finger; if of a woman it signifies good, but to a man the contrary.

A *Woman* bearing in the first joynt of the middle-finger 5 or 6 Lines as in the Figure, seperate and even, signifie that she shall bring forth a Son, which may come to some great Ecclesiastical preferment; but a star in that joint, most commonly declares the person to be untimely slain.

Of the Mount of the Sun *and Annular Finger, and the Solar signification.*

THat swelling and protuberating *part* between the Table-line and the Root of the Annular Finger, is called the mount of the *Sun*; if certain little Lines paralel, are stretched on this mount or finger, it signifies the same with *Mercury*, an Ingenious Person, of sharp, quick and happy Wit, addicted to variety, and general knowledge, somewhat arrogant and affected in his speech, capable of Dignities, both Spiritual and Temporal.

Its observable that when Lines are doubled equally distant as paralels, that they differ nothing from the other, but that they signifie a grace in speaking, and sobriety and honesty, but they signifie otherwise, if others pass over them, and cut them disorderly in a chequer fashion; but if they are equal, fair, and well coloured, and interfected not amongst themselves, they are lucky and ominous, for such a one shall conquer his Enemies, and subdue them under his feet; but if no such Lines touch the Finger, nor are equally extended from the Mensal Line, but stretch towards the next Finger, they note a mutation and change of Life, according to the alteration of the Lines.

Also if many slender small Lines, red, and well coloured, spread themselves upon the mount of the *Sun*, they signifie the person merry, jocund, and prudent; but if they be torted, crooked and red, indicate pains and vexations: pallid Lines in like manner declare vexations and griefs, but passed and gon, unless they interfect and cut one the other.

Lines protracted from the Table-line to the Root of the Ring-finger, declare a provident person, one that in his actions useth Prudence and Moderation: and this is a true Judgment, if the Lines and places, are fair, even, and well coloured.

There ariseth another observation very remarkable, *videl.* if two tortuous crooked Lines run paralter from the Wrist towards this Mount and end neer the same, these pronounce most happy Fortune, in acquiring Dignities, and whatever tends to Vertue and Happiness, as Knowledge, Science, Prudence, Liberality, and all Vertues; the same also, if they run together above the first joynt, the same by these Lines is predicated to a woman with this addition, that she shall be inriched by her Husband, and receive Honour by him likewise.

If in the second joynt these paralel Lines are found, or as they are in the Figure, the person shall always live in Honour, and to those that are of the same blood, as well men as women, they denote and signifie much Riches; but the contrary and worst of all, if these Lines be extended and spread upon the end or last joynt of the Solar Finger, as in the Figure appears.

Of the Mount and Finger of Mercury, *and of the Nature of* Mercurial *Persons.*

THe Auricular or mount of *Mercury*, is that space between the Table-line, and the Root of the Little-finger, its of great consequence, if it be plain; and to consider of the colour, and whether it be covered with Lines, and of what form? If this mount be clear free from Warts, crookedness and deformity, and of good colour, decently compos'd, it denotes a man of good Nature, and of a constant Mind; and in a Virgin, Integrity and Honesty.

A Line graceful small, even and well coloured, arising from the Mensal Line, and extending to the Root of the little-finger, well formed, and Diametrically passing the mount, denotes Liberality.

In like manner, certain Lines more or less arising at the Table-line, and reaching to the Root of this Finger, so many Lines as there be, so many Marriages are signified; and if the Lines are pale, they signifie Marriages past: Herein we are to consider the Longitude, the Contraction, the Exility and Colour of the Lines, as pale Lines signifie Marriages past, so if they are Long, well Coloured, Beautiful and Fair, they signifie Contracts to come.

But it comes often to pass, that if any of these Lines are found more gross squalid and red, that they signifie men to be Destroyers, Thieves, Robbers, addicted to Rape and Ruin, and contaminated with all kinds of Vice and vitious Qualities. Thus much of straight paralel Lines.

If any Line be recurvated or circular, and tends from the Root of the Finger to the middle of the mount; this denotes a person of excellent Wit and Capacity, of whom there is great hopes, that he will timely reach the top of all good Fortune.

A *Woman* having little and retorted Lines from the superior part of the Auricular or Ring-finger, shews a condition that is common almost to all the Kind, *viz.* Insolency, Garrulity and Inconstancy.

The Physiognomy of *Mercurial* Persons is thus most commonly, the *colour*, a *mean* betwixt White and Black, the Fore-head high and elevated, the Face round; the Eyes wondrous fair and piercing in manner of *Cats*, but not so black; the Beard dark and thin, of graceful well proportioned Body, of decent Stature, Lips of mean bigness, Nose sharp at the end, the Voice small, prompt and ready, quick in motion.

In like manner it may be presaged, if this Finger and Mount be covered with many straight Lines, variegated of divers forms and colours, As to his conversation, he will be of docible wit, but a lover of Sects; bold and impudent, a Whore-master, prone to Lying, a hater of Superstition, not caring much or regarding Temples and Oracles; apt to all Arts, especially the Mathematicks and Geometry, a man of all hours, Poetically affected, apt and prone to learn Languages, a searcher into Natures Secrets, a Physiosopher, stout Hearted, Verbosus, but hurting no one, studying the most polished of mechanical Arts, as Limning, Pictures, Sculptures and the like; wherein Neatness and Ingenuity are concern'd, abounding ni new Devises and Fancies more then other men, but little caring for Agriculture, or any thing of a Husbandmans life.

He that bears these Characters on the first joynt of the Finger, as appears in the hand, will be studious of Rhetorick, Arrogant, Superstitious, Malapert, and wanton.

He which bears these Signs on the second joynt of the Little-finger (as appears in the Figure) will be an excellent Preacher and Orator; but if those Characters are turned upward obverse, he will be obnoxious to various passions, horrible Dreams, and evil Fancies.

That Character which is in the third joynt neer the end, is a Sign of Poverty, Want and Indigency. Thus much for the Finger of *Mercury*, and the Fingers in general,

The

THE Sisters of the three Lines most commonly signifie good, and as they the rather confirm the significations of the principal Line, so they adjuvatiously supply the defects thereof, as if either of the four Lines be abrupt broken off or impedited; As for example in the Line of Life, if it be abrupt and impedited, the Sister thereof, which is called the Line of ♂, or of Death, continued or joyned thereunto preserves a man from Death, which otherwise was signified by the Vital Line.

They have likewise their peculiar significations, which shall be demonstrated in the sequel.

There is often a double Sister Line accompanies the Vital Line, interiour from the trine in the Hand, exterior from the mount of the Thumb.

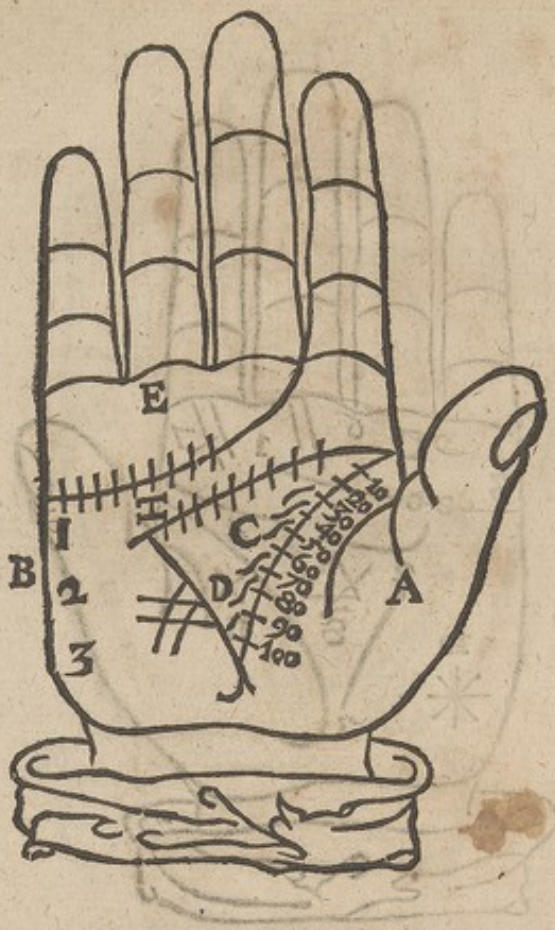
This by its proper signification, denotes most wicked Luxury, as also Riches according to the length and position thereof.

A. THE ſpace intercepted in the point, is called the hollow of the Hand, conſidered from the Line of Life, and of the Liver, and the Middle Natural Line; ſo as the Line of the Liver with the Natural Line, and the Natural Line with the Line of Life, in like manner are underſtood to be joyned together.

B. The Girdle of *Venus* denotes extream Luxury; if there be Lines that thwart, or cut it, the ſignification is diminiſhed.

C. Via Lactea, notes levity of mind, by reaſon of Luſt, that being broken off, or cut by others, is the better.

D. The Line of *Saturn* through the middle of the hand, according to its poſition and form, ſignifies the goods of Fortune; this is ſome part of it where the Siſter of the Line of Life is ſaid to be.



A. SO is the distinction of the times of life, the Line of Life is to be divided by equal parts or portions; so Diseases, the times, and many other things are hence to be judged.

B. So the first, second, and third Age is computed in this Line by the Figures in the Mount, and if there be also found the Figure of a Star or Gridiron, they predict things to come.

C. The abruption or breaking of the Line of Life is to be considered, according to the foresaid division of Times; but if the terms of the Line broken be joyned as here you see; it signifies the term of Life through Infirmity and Sickness.

D. If the Line of Life be broken short, or suddenly off, as here in the point *D.* it signifies sudden Death.

E. Other Lines also may be divided into equal Sections, as the Table Line, the Natural Line, the Quadrangle and Triangle, which are are all to be parted into equal portions, and according to proportion shall shew the time and age of life in which every accident shall happen which the Characters shall signifie, in their several Natures.

H. This space is called the Table of the Hand, which hath on the one side the Mensal Line, on the other the middle Natural Line.

1. THE Table Line ending againſt the middle finger without Branches, ſignifies a man under peril of death, and that through his own negligence.

2. The Natural Line bowing towards the middle of the Table-Line, ſignifies a man to be the cauſe of ſhedding his own blood, with manifeſt peril of Life.

3. Little holes or Trenches in the Table Line, ſignifie infirmities of the Reins or Matrix.

4. An ample plain ſpace without lines, Denotes Cruelty, Covetouſneſs, a Lyar, a bad Life, and conſequently a worſe end.

5. A viſible diſtance between the Line of Life and the Hepatick or Liver Line, denotes Folly, Prodigality and a Lyar.

6. Labors, Afflictions, and depreſſions.

7. So many Lines here, ſo many Wounds on the Head; if they be cut with another, it ſignifies Eccleſiaſtical Goods, or wealth gotten by Clerkſhip.

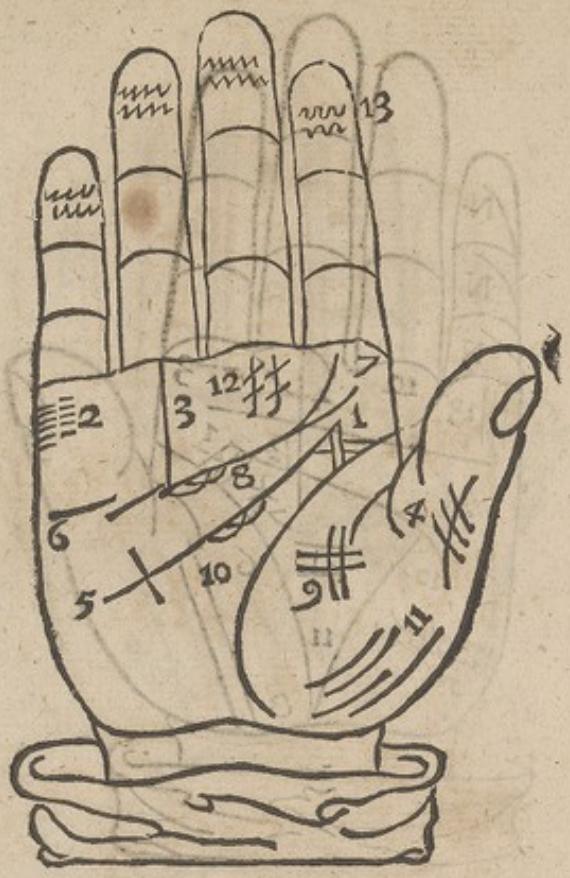
8. Cut off with a Line in the left angle, ſignifies a Patricide.

9. This Character ſignifies an ungrateful perſon, and a Thief.

10. Signifies Riches in the time, according to its place.

11. In the end of every Act it promiſeth good; the ſame in the beginning, but loſs of Means and Dignity.

Apho-



Aphorisms explaining this Figure.

1. THe Natural Line not constituting the Angle, but coupled with two Lines, shews a liberality against his will, for the defect of some duty or payment; but being cross cut by other two lines, denotes envy and oppression from Adversaries.

2. Denotes the person, Perfidious, a Thief, poor and lousie; and the deeper they are, the more sure the Prediction.

3. An eminent and excellent wit; but being cut cross, Impediment of Wit.

4. Lines thus traversed, signifie good Parentage, more or less according to their proportion: but crossing downwards denote Incest.

5. Clearly cutting, as X X, denotes Sacriledge.

6. The Liver Line failing, and discontinued, denotes Barrenness, unless it constitute a sanguine Complexion.

7. The line forked towards the middle finger and the forefinger, shews him to be of a double Face and changeable: but if both the branches point at the forefinger, it denotes Labours and sorrows.

8. Quarrels with vulgar people.

9. These being straight, denote so many Wives; but being crost, predict a single life.

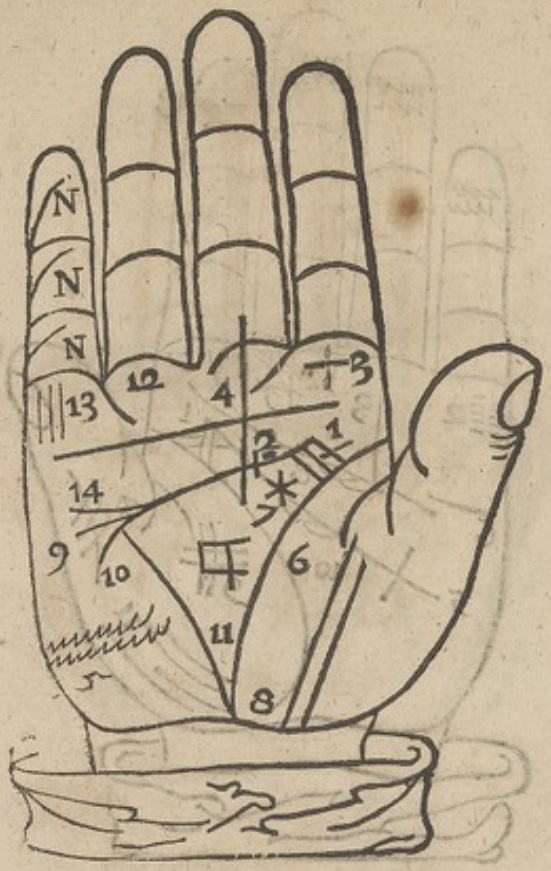
10. Quarrels with Priests.

11. More gross than ordinary, the party is ungrateful.

12. Cut Crosswaies, or broken off, the party will be much pained with the Collick.

13. To represent *Aquarius* in the last joynt of the fingers, is danger of drowning.

1. The



Aphorisms explaining this Figure.

1. THE Angle imperfect, and coupled together with connexive Lines, declares the enmity of Neighbours, Kindred, and neer friends, as also Exile; if intersected with a line across, denotes Exile, with Wounds or slaughter.

2. Wounds by Instruments, hurting at a distance.

3. Lines little and well formed, signifies Dignity: lines great and extended, he hath honour by his Art or Profession.

4. A Line going from the hollow of the Hand, beyond the first joynt, denotes imprisonment; if it be black in the end, it denotes Pains and Torments; but if it extend to the second joynt, the life is finished.

5. This Character is a certain prediction of drowning.

6. This line denotes, he shall be defrauded by his Parents; if it come or appear on a sudden, so much the worse; and the more it appears, the oftner he is Cheated.

7. A Star in the Triangle, he is the Heir of the House of the Kindred.

8. The right Angle long towards the mount of the Hand and the Wrist, denotes Drowning.

9. The Natural Line inclining equally, denotes a man worthy of Honour.

10. The left Angle obtuse, or not united perfectly; argueth much weakness of the Head.

11. Shews naturally a Fool; if it be in a Womans Hand, she is a Strumpet.

12. Gross and long, declares Death in Labour of Child-birth.

13. Ordinary and straight he is Expert, and apt to all things.

14. The Table Line extended beyond the middle of the mount of the forefinger, signifies the party cruel, and a Murtherer, which if it be without Branches, he ends his days miserably.

Aphori-

Aphorisms unfolding this Figure.

1. IF the Natural Line end in, or neer the Mount, prenotes loss of Substance.
2. From the Wrist to the Mount, he is Magnanimous.
3. He dies in his own Countrey; if cut or croft, perhaps he dangers his life by a fall.
4. The Saturnine Line, in this manner to the Index finger, shews long Journeys.
5. This Star intimates increase of Goods and Substance.
6. The Table-line to the Index without branches, renders him unfortunate, and in danger of death, by a blow or Stab.
7. Holes round like Rings, denotes the Diseases of the Secret parts, as also a lousie poor condition.
8. Cruel, and quickly wrathful, and of long continuance.
9. Having one Line, he is a Scoffer, Derider and Repiner; if there be two lines, he hath Fortune with Prelates.
10. A semy Circle, pointing towards the fingers, he is a troubler of his own house.
11. The points being red, declares continence.
12. Not exceeding the hollow of the Hand, demonstrates a Rustick Covetousness.
13. Like hairs cutting the Liver Line, declare infirmity of the Liver, and weakness of the Stomack.

Apho-

Aphorisms rendring the sence of this Figure.

1. THE Table Line divided, and the branch inclining between the finger of ♀ the Index, and the finger of ♃, denotes the party much to love Children.

2. Good from the Death of some one, and signifies an Age of 80. years.

3. Denotes one that extraordinarily loves Children: and is infinite indulgent towards them; but if this be found in more places then one, and joyned to the Mensal or Table line, the party is incestuous.

4. Predicts a woman incontinently Luxurious.

5. To have the Table-line cut with crosses over against the mount of the *Sun*, predicts Persecutions from great Persons.

6. Denotes Wounds; if the intersecting lines be large, Wounds in the Head; if they appear red, Wounds in the Brest; if small, wounds in other places.

7. Persecution from Ecclesiastical persons; let such keep themselves from Papists and Presbiters.

8. A Circle in the end of the Natural Line, shews the loss of an Eye; in the Right Hand the Right Eye; in the left hand the left Eye: if there appear two, it shews the loss of both Eyes.

9. This neer the Table-line ⌣, shews him to be the Death of a Neighbour or Friend.

10. The Natural line joyned to the Line of Life, denotes the person exactly Studious.

11. A cross in the upper Angle shews Inheritance by and from Women.

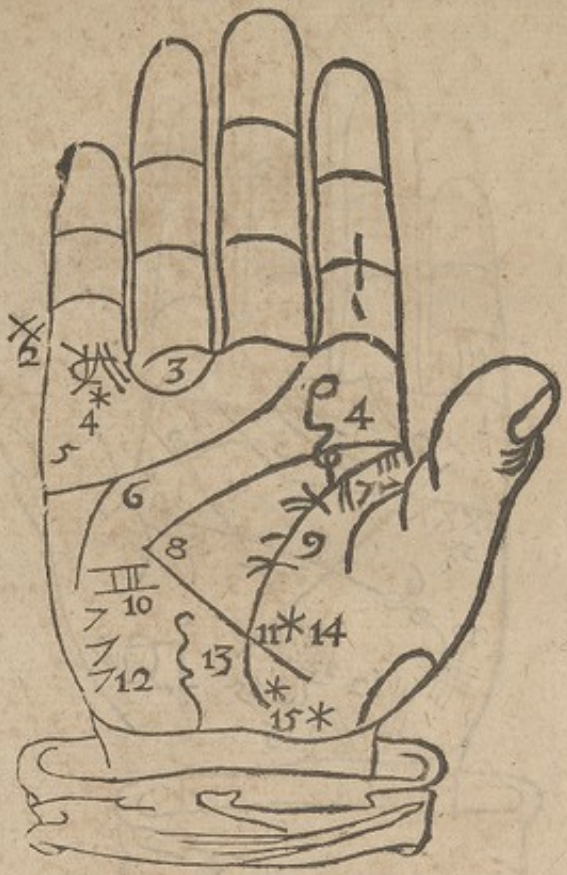
12. These obscure indirect Sections shew sickness neer.

13. The Line of Life thus crooked in many places, declares hurt by Fire.

14. Four parallel lines in this manner from the back-side the Thumb to the Mount, promises good from the substance of others; but to appear in the bottome of the Mount, shews the good shall come in the first part of his Age; but two or three only appearing, diminisheth the signification.

15. Describes the person Faithful, yet having unfaithful Friends; in like manner, if it incline from the Mount of the Hand towards the Hollow or Palm.

1. Bold



Aphorisms demonstrating this Figure.

1. BOld and Audacious, yet honest in his mind.
2. This Character denotes a Whore.
3. A Back-biter, and one that wounds or kils his Neighbour and Friend.
4. Double-tongued, a murmuring repining person.
5. The Table-line discontinued, small in the beginning, and gross in the end, and continued, such a person shall have his Enemies Lord it over him; but if it be gross in the beginning, and small in the end, judge the quite contrary; for he prevails against his Enemies.
6. This Character hath the signification of a Parricide, a Murtherer.
7. The Line of Life forked or Brancht, as in the Figure, the person is lovely, and of a sweet and good Wit.
8. The left Angle long and sharp, pointing to the Percussion of the Hand, signifieth Drowning.
9. Those intersections and Branches, signifie so many Diseases and Sicknesses in the answerable time.
10. Such a sign indicates him to be killed by his own acquaintance.
11. The Line of the Liver cutting the Line of Life, denotes long life and Martial.
12. These hairy streaks in the Percussion or Brawn of the Hand, signifies the heaping up of Money, in such an age answerable to the rules of time.
13. A Line stretching from the Wrist to the mount of the Hand, the party shall suffer Imprisonment for his own Crime.
14. * A Star in the mount of the thumb, denotes Infamy by reason of Luxury, keeping of Concubines and lewd company.
15. In like manner little stars at the end of the Line of Life (as it were circling the thumb) threatens Infamy by reason of women, yet he shall evade it.

Aphoriſms explaining this Figure.

1. VSually ſo many Lines as are ſtraight, we predict ſo many ſons, and ſo many as are crooked, ſo many Daughters; yet by reaſon of the various accidents of theſe lines, there is not alwaies truth appears.

2. Crooked lines from the root of the Mount of the *Sun* towards the mount, declare wounds of the Reins.

3. Branches between the finger of ♄, and the Table-line, denote the Gout, and ſo much the more, by how much the more they abound.

4. The Table line forked, one end bending toward the mount of ♃, the other towards the Thumb, denotes the perſon Fortunate, liberal and lovely.

5. Such interſecting croſs lines from between the place of ☿, and the ☉, denote the Gout.

6. Circles in the middle Natural Line, denote ſo many Murthers; if they are imperfect Circles, they ſignifie Wounds and hurts; in the beginning, in the firſt age.

7. Branches or ſhort lines in this manner, denote an Angry, Envious, Beſtial man.

8. The Line of Life, groſs and big in the beginning, ſhews a man to be a Martial ſhedder of Blood.

9. By ſuch Lines in the firſt joynt of the Thumb, the time is ſignified of Venery Acted, or to be Acted; the firſt Branch towards the Line of Life, ſignifies in the 16. year of age; the ſecond ſignifies the twenty; the third, the twenty ninth year of Age.

10. Such a ſign in the mount of the Hand, ſignifies drowning.

11. A Line crossing the Vital, Natural, and Table Lines to the mount of ♀, signifies Death from a wound on the Head; but if it be cut or croſt in the end, he escapeth Death.

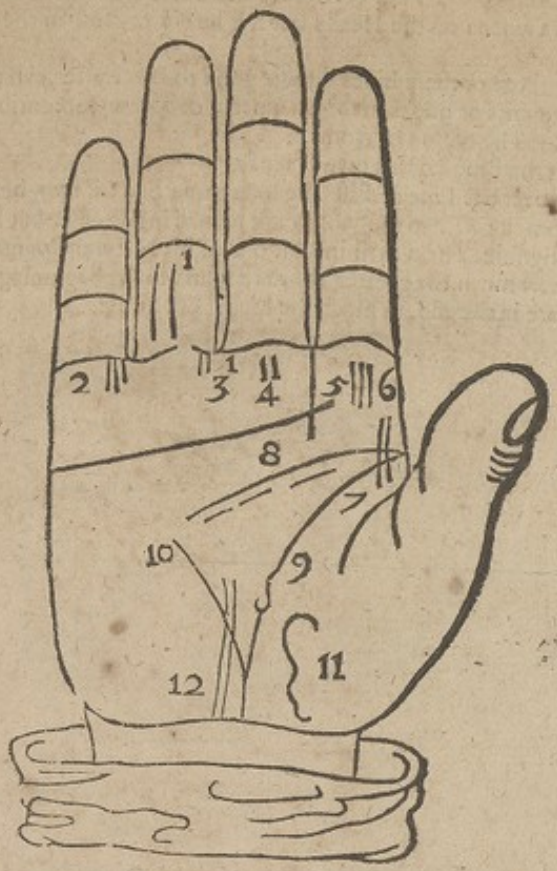
12. Two or three of these Lines signifie good to come after evil received.

13. Unusual points or pricks in this manner, denote a Contentious man, and one that will shed blood by reason of women.

14. He sheds the Blood of his own Friends.

15. A Circle neer the Line of Life, he loseth one Eye: if two, he loseth both.

16. Lines from the Arm to the Wrist, not joyned in the end, but beholding themselves oblique, signifies a man shall inhabit out of his Natural Countrey, and shall die there; and by how much the greater they are found in the beginning, the sooner and the bigger they are in the end, so much the longer ere he die.



Aphoriſms unfolding this Figure.

1. RIght and ſtraight Lines, ſignifie a ſharp and piercing wit; cut through or croſt, a wound on the Thigh.

2. Wounds on the Arm, right or left, according to the Hand it is ſeen in.

3. Theſe Lines ſignifie wounds in the Feet.

4. Lines groſs and ſhort, predict a quiet life, but cut or croſs, ſignifie labours, troubles, and vexations.

5. From the partition of the Index, and the finger of *Saturn*, ſtretching to the hollow of the Hand, and there ending; ſignifies death from a blow on the Head: but if the Table-Line extend and cut it, he ſhall be cured.

6. Two or three Lines on the mount of ♃, towards the middle, ſignifies good Fortune from great men, and the longer the lines are, by ſo much they ſhall be the more potent, by whom his good Fortunes ſhall come.

7. So many lines as are clear to be ſeen yet little, ſo many Children he ſhall have of his own getting.

8. The Natural Line being groſs and deep, aſſociated with little Lines, denotes ſuch Wrath and Anger againſt the Mother, as may cauſe effuſion of Blood.

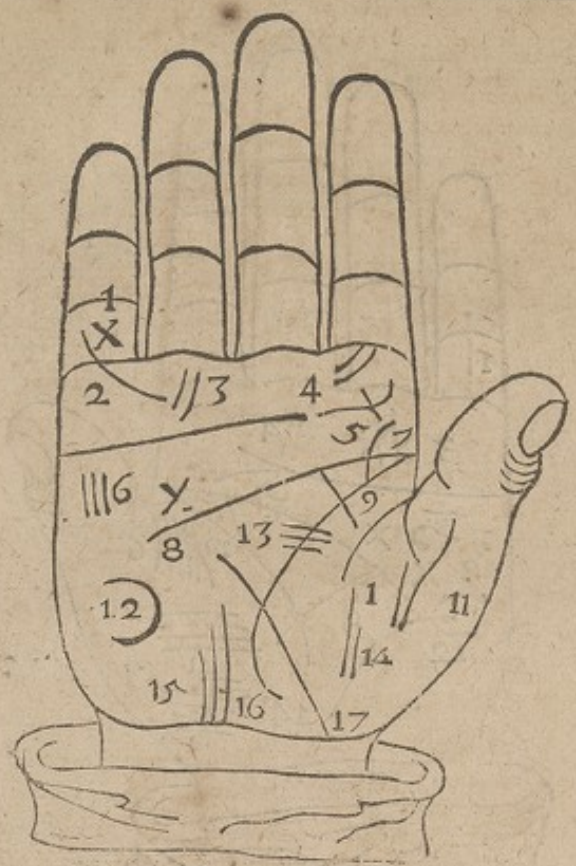
9. The Vital Line crooked towards the Natural, ſignifies a Perverſe and Luxurious Perſon.

10. The Liver Line drawn forth long, towards the percuſſion of the Hand, denotes a ſhort life.

11. Falling or bowing, as it were from the Mount, diſcovers a wicked Fraudulent deceitful perſon.

12. Right Lines from the Wriſt to the the Natural or Vital Line, promiſe Travel, or Navigation with Gain and Profit.

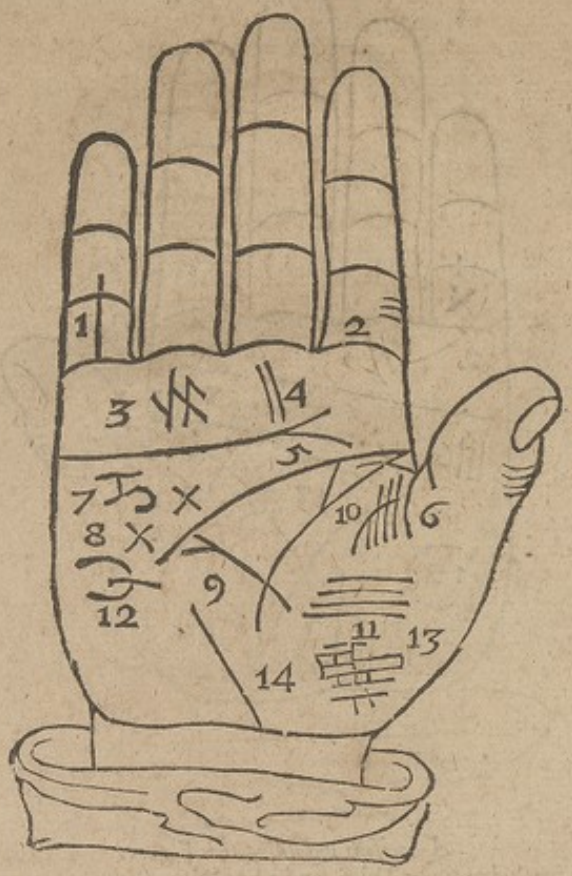
1. Such



Aphoriſms unfolding this Figure.

1. SUch a mark denotes a Thief, and a Fool alſo.
2. Prejudice through the ſuſpition of Theft.
3. Two Lines ſignifie a wiſe man worthy of Honour.
4. Signifies ſo many Cuts or Bruiſes in the Head.
5. Signifies a miſerable life and a weak Brain.
6. Lines aſcending towards the mount of the Hand, ſignifie the Gout.
7. A little Line touching the Vital and Natural Lines, ſignifie the Party to be afflicted with Witchcraft, Poyſons or a Toxicated Brain.
8. Lines neer the Natural Line, deſcribe wounds; if they be conjunct or croſt, they ſhall come by means of Iron.
9. A Line from the mount of the Thumb, cutting the Vital and Natural Line, ſignifies Wounds by a Gun Bow or Stone at a diſtance.
10. And 14. The ſiſter of the Line of Life being divided and doubled in many places, denotes a Lacivious perſon, Poor and Needy; but if it be divided without doubling, it diminiſheth the evil thereof.
11. A Line ſtrong and conſpicuouſly enclining croſs the Thumb from the Mount, declares an inceſtuous perſon.
12. This mark in the mount of *Luna* deſcribes an inceſtuous perſon.
13. Theſe Lines from the mount of ♀ cutting the Line of Life, declares hurts and wounds.
15. Theſe Lines denote Navigation and Travels, but if they extend far to the mount of the Hand, he ſhall dye by Sea.
16. The Line of Life inclining much towards the mount of the Hand towards the Wriſt, predicts long life.
17. A line deſcending from the Wriſt, and cutting the Line of Life, prenotes the Loſs of a perſon or Friend dearly beloved.

Aphoriſms



Aphoriſms explaining this Figure.

1. THis line rightly continued, and ſtraight, denotes a good Genius.

2. Theſe lines denote a Melancholy Cholerick perſon.

3. Theſe lines being right, declare a perſon excelling in Wit, and a ſerious Indagator of good and profitable Arts; but if they are cut or croſs, expect Impediment; but if the Lines are little, and not abſolutely cutting the Hand, they nothing prejudice.

4. Theſe denote a ſharp ſickneſs from Melancholy and Choler; and by how much more they are Accute in the end, by ſo much worſe is the Diſeaſe.

5. A branch from the Table-Line, towards the Natural-Line, diſcovers a Prating, Babling, Incredulous Perſon; this is in many perſons hands.

6. Lines pointing from the Root of the Thumb, towards the *Index* and Vital line, denote a Vainglorious perſon.

7. Such a mark in the Quadrangle, denotes a perſon apt to ſhed blood.

8. A little croſs pointing to the mount of the *Sun*, and *Saturn*, indicates a ſhort life.

9. A Line from the Vital Line to the middle Natural Line, denotes danger of Wounds: if it be forked, or as Branches, it comes by Arrows or Darts from a far off.

10. The

10. The Line of Life, forked towards the Natural Line, signifies the person Faithful, much beloved, and of good Capacity.

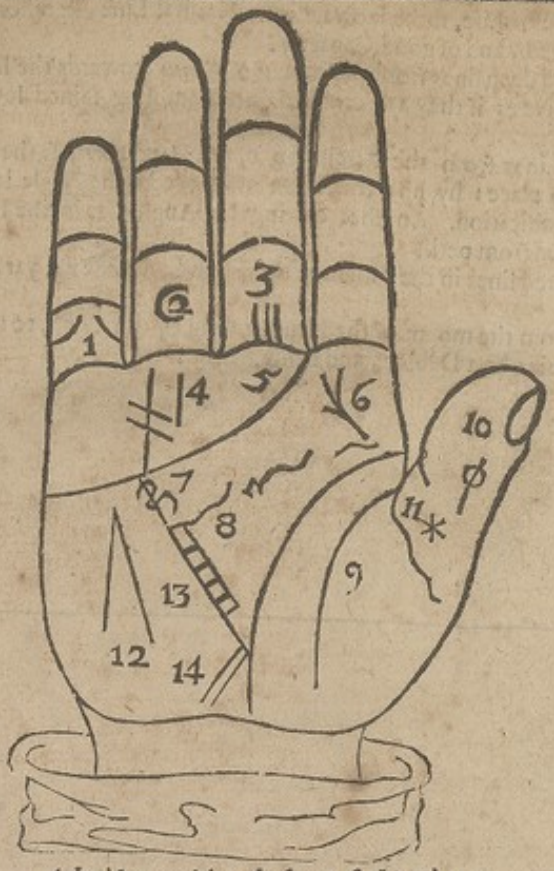
11. Long and deep lines from the mount of *Venus*, towards the line of Life, signifieth so many Wives: if they are crooked, a dissembling fained love in reference to Marriage.

12. These Lines from the Percussion of the Hand towards the Mount, signifie a fall from a steep place: by how much the more accute the Angle is, by so much the worse is the signification. Another cutting the Angle, as in the Figure, the person shall be delivered from peril.

13. Disordered lines in the mount of the Thumb, signifie a Lyar, and a Luxurious Person.

14. A line from the mount of the Hand, passing by the Wrist, to the Arm, signifies a man shall alwaies be a Debtor, and behind hand.

Aphorisms.



Aphorisms rendring the sence of this Figure.

1. GRoss lines in this manner and form, discover a Thief.

2. A Semicircle in the first joynt of the *Sun*, denotes unhappiness.

3. Lines cutting the root of *Saturn*, Denote a man Martial and quarrelsome.

4. One Line cut with others, discovers alteration and change of Conditions; if it be straight and perfect together, it is the worse: but if it be abrupt or crooked, it is the better.

5. The Table-line ending betwixt the finger of *Iupiter* and *Saturn*, signifies a man or woman Fortunate; yet subject to Flattery, and to be fasly wrong'd by their Friends and Neighbours.

6. Such a line with Branches, signifies the Apoplexy.

7. Such a sign in the Quadrangle, in the end of the middle Natural Line, denotes Pride and Ambition.

8. The Naturall Line crooked bowing, abrupt, and of evil appearance, denotes hurt by fourfooted Beasts.

9. The Sister of the Line of Life, , high upon the Hill of *Venus*, straight and continued, signifies shameful Luxury.

10. Such a mark upon the back of the Thumb, denotes Drowning.

11. A Star in the back of the Thumb, denotes good by reason of women, in the time and age according to its Position.

12. Two lines running along transverse, in this manner, denote improvident and unexpected Death.

13. Points and Pricks in the Line of the Liver, shew Pain and Impediment in the belly and short Ribs.

14. The Vital line forked in the end, towards the Wrist, denotes a man shall travel into two Climates or Countries, before he shall receive good, or his good Fortunes shall come unto him: he shall not thrive in the place he was born: if there be three Forks or Branches, he shall not be happy till the 30. year of his Age expired.

Aphorisms

Aphorisms demonstrating this Figure.

1. A Semicircle (in this place) denotes suddain death.

2. A fair straight Line, here signifies Magnanimity, Nobleness of heart, atchieving noble actions, and so much the more, as it is extent and fair, if it be neareſt the finger of the Sun, it ſignifies good by friends ſhall come hereafter to him, but if it be near ♀ he ſhall have good by his proper vertue and induſtry.

3. A crooked line from the mount of the Sun to the root of ♄, denotes preſumptuous folly.

4. Small unuſual lines denotes labours, troubles, and afflictions.

5. The Table line forked, poynting with one branch to the index, the other betweeen the index and finger of ♄ ſhews a ſufficiency in worldly accommodations, a quiet life, chaſt, and moſt commonly ſingle.

6. Theſe lines ſtraight, ſhews good to be gotten by Eccleſiaſtical perſons, to have them croſſed, denotes hurts in the head.

7. A crooked warping line from the Angle, above the hill of *Iupiter*, denotes a haſty furious quarrelſome condition.

8. Two lines cutting there, predict blows, and a violent death.

9. A line deſcending from the Quadrangle by the Table line, predicts a man ſhall receive wounds for the maintenance of his own Goods and Riches; if it be croſt in the end, he dies for the ſame cauſe.

10. Croſſes thus, ſignifie great ſtrivings, labours and ſorrows, for the upholding of his credit and honour, leaſt it ſhould come in diſgrace, which if they be ſmall he dies for that cauſe, yet with Reputation; if they be doubled, he is vain-glorious.

11. Lines joyned together in the end, threaten imprisonment; the longer they be, so much the worse.

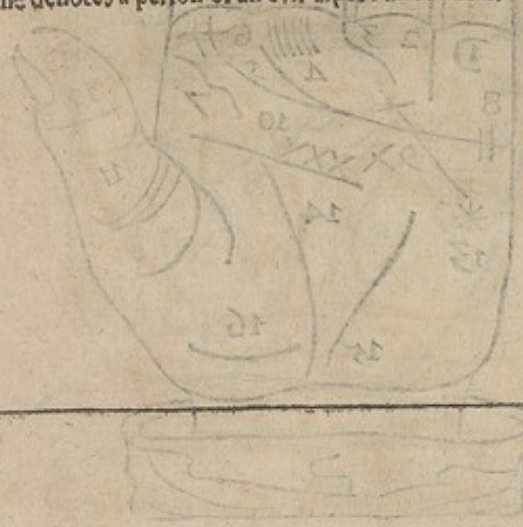
12. A perfect line circling the thumb in the second joynt, denotes hanging.

13. Like a star in the Quadrangle, denotes the person liberal and faithful; and that of poor they become rich; yet let the man take heed of women, least he be hurt by them.

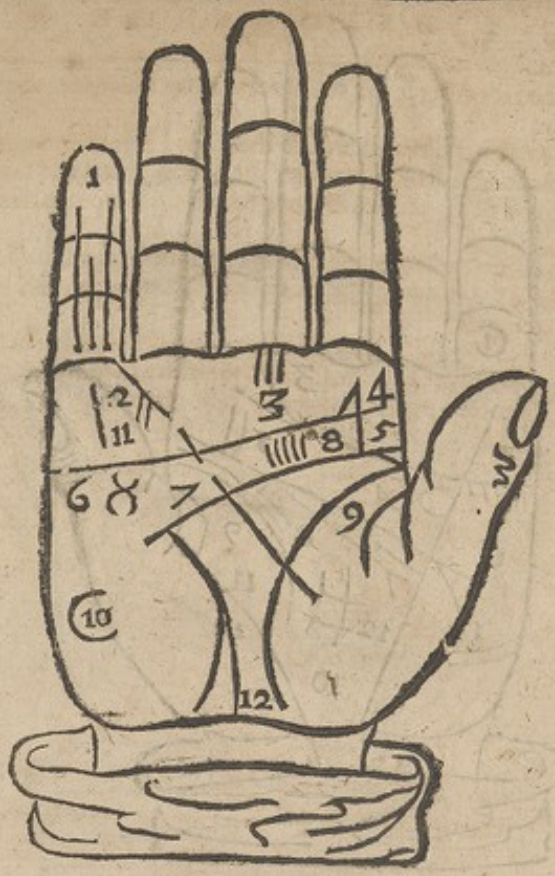
14. The natural line ending in the concave or hollow of the hand, and joyned to the vital line against the mount of ♄, denotes a base and unworthy life, and short, with greedy covetousnes.

15. The Liver line at a distance, and not touching the vital line in the right angle, denotes a prating, brawling, ridiculous condition, with a shallow brain.

16. This line denotes a person of an evil aspect and fearful.



Aphorisms



Aphorisms rendring the sence of this Figure.

1. LInes from the root of the finger of ♀ to the third joynt, denotes a Fantastical seeker after Sciences.

2. A line thus ascending, denotes the person bursten; if the line have branches, it is so much the worse.

3. These lines prædict wounds in the brest.

4. A line from the table-line to the Index, to whom another is joyned, and constitutes thus an angle, declares a suddain death.

5. The table line straight, making a triangle in the Mount of ♃, denotes loss of substance.

6. This mark above the Table-line, opposite to the ☉ finger, denotes travail and labours.

7. A line from the vital line cutting the Table-line, the party will either be beheaded or hanged.

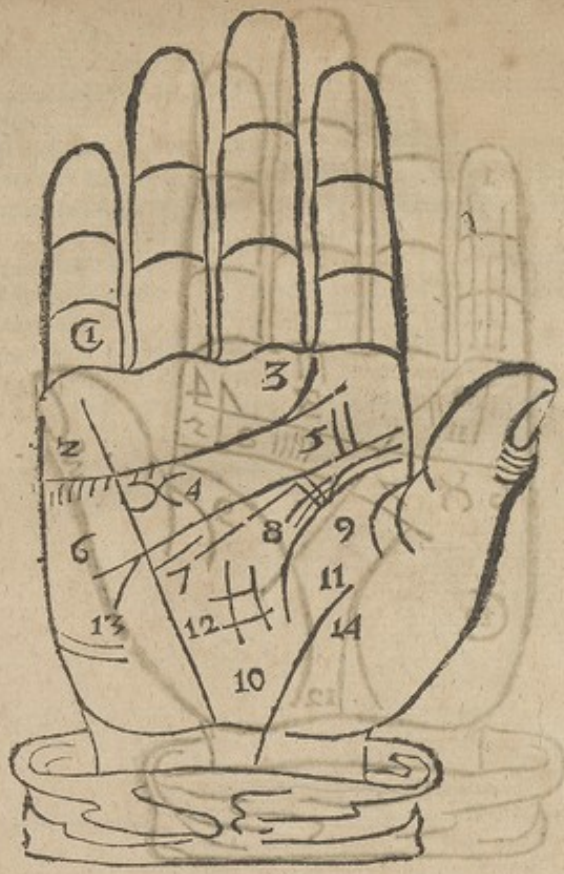
8. Little dents or lines in this manner, in the hollow above the Table-line; denotes an humble well mannered disposition, good conditioned, and one making conscience of his actions.

9. A little line descending, touching the line of life, and the natural line making an angle where they are disjoyned, threatens poyson, mischief, and perhaps to be killed violently.

10. A half circle in the Mount of the hand, towards the hollow, signifies a violent death.

11. This line denotes a subtile, covetous person, which consents to the deceitful misdoings of others; yet in youth it denotes Virginity.

12. The line of the Liver forked towards the wrist, threatens a violent death, by reason of his own criminal actions, as in the seventh Aphorisms.



Aphorisms demonstrating this Figure.

1. SUch a semicircle in the first angle above the joynt, in the finger of *Mercury*, disjoyned, as this, such a person is in danger of being beheaded, or hang'd for his wicked perpetrations.

2. The Table-line discontinued, and formed with many little lines like hairs, (as it were) denotes frigidity of nature and constitution.

3. The Table-line forked between *Saturn* and *Jupiter*, signifies a laborious and painful life.

4. Such a Character in the Quadrangle of the hand promises Riches to come unlook'kd for, and unexpected, and that in the age according to the proportionable dimension of the hand.

5. These lines from the angle above, towards the Mount of *Jupiter*, denote the person liberal and faithful.

6. The middle natural line forked in the end, denotes a dissembling Hipocrite.

7. Little Lines concomitating the Natural line, denotes a prudent, quick foreseeing wit.

8. These lines denote a contentious person, sowing discord, who shall receive hurtful wounds by reason of his dissentious tongue.

9. The vital Line forked, towards the mount of *Jupiter*, denotes a Vagabond, one of an unsetled running head.

10. Such a mark in the triangle of a woman, denotes the bearing of a male-child: but if they be croft, it signifies abortion.

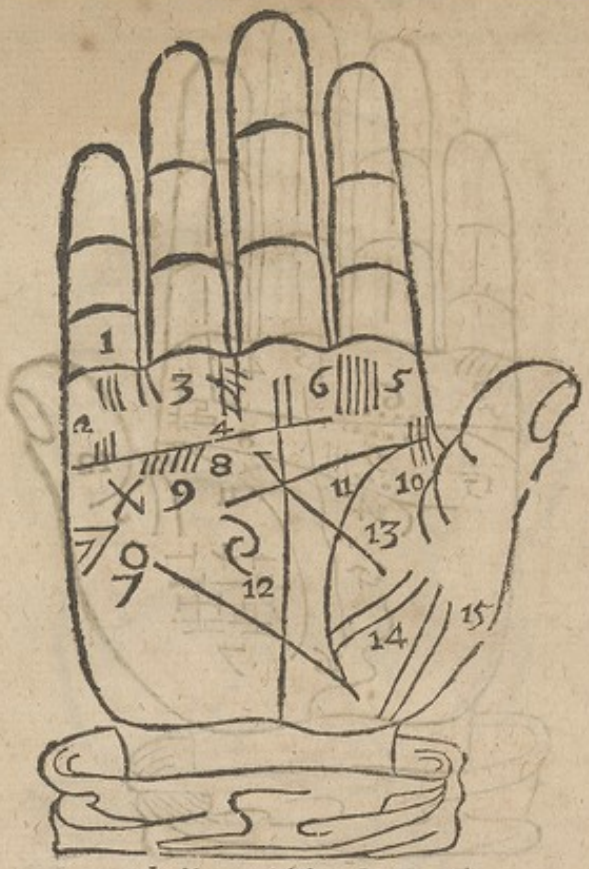
11. The line of life gross and dull, in the hollow of the hand, denotes a rude, slovenly disposition.

12. This line stretching from the wrist, by the mount and hollow of the hand towards the mount and finger of *Mercury*, signifies good to the person from ill Fortune and from a fall.

13. Little lines ascending the brawn of the hand denotes long and short journeys at his own charges.

14. A line ascending from the arm immediately to the wrist denotes activity in the person in the dispatch of his affairs.

Aphorisms



Aphorisms explaining this Figure.

1. THese Lines gross and short in the mount of ♃, describe a Thief and a Lyer.

2. These Lines thick and short from the Table-Line toward the Mount of ♂, predict wounds on the arms.

3. These Lines straight and subtil, inclining to the mount of ☉, denote wisdome and gravity, but if they be gross and thick, they predict wounds or hurts about the Reins.

4. Two lines here straight, discover a good genious, and apt wit: if they are croſt, they denote impediment, and prejudice by his own wit, and contriving; if they cut each other, and are gross, really the wit is little or nothing at all.

5. Many lines from the Table-line towards the index or finger of ♃, predict a suddain death.

6. The Table-line ending between the finger of ♄ and ♃, touching the Saturnine linebeing joyned in the end, denotes wounds on the face, and to a woman danger in child-birth.

7. A circle appearing in the quadrangle of the hand, denotes a singular good nature, and perfection of science; but if it be not perfect, it signifies the less good: a triangle adjoyning diminisheth the signification for good; two triangles alike, afflict the spirits in like manner, two being oppoſite as in the (9.)

8. Little lines upon, or near the Table-line, denotes diseases according to the proportional age.

9. This signifies an increase of Science, as in the seventh Aphorism.

10. The Mount of ♀ elevated, and lines from that straight towards the Index or finger of ♃, concludes the person loves another mans wife, or another womans husband better then their own.

11. The Vital line long, and the Natural line short, denotes a long life, but a foolish, as also death in a strange countrey; he propounds many things, but performs nothing; the party is a vain babler, perfidious and of a slippery memory.

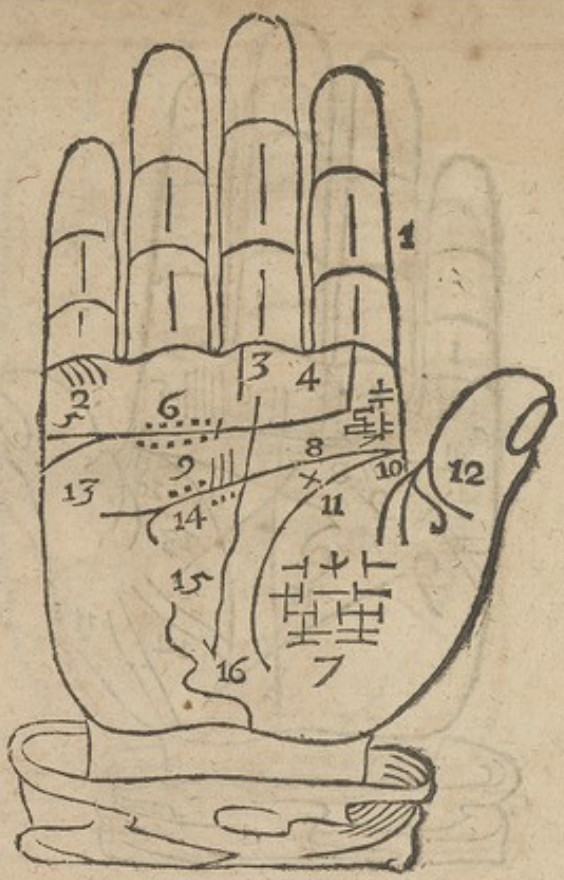
12. Such a mark in the Triangle denotes a bloody murtherer.

13. Such a line cutting the vital and natural lines, shews a man able to bridle his passions.

14. Lines from the thumb cutting the vital, denotes wandring travels.

15. A line or lines from the root of the thumb to the wrist, denotes an unwearied covetous person.

Aphorisms



Aphorisms explaining this figure.

1. ONe only line in the joynts of the four fingers, denotes a violent death.

2. Lines like poynts in the root of the finger of ♀, denotes a luxurious woman.

3. If this line touch the root, it denotes great sorrows and oppressions; if there appear many lines, it signifies Imprisonment; if they be black, they denote moreover torments.

4. The Table-line entring the Index by a direct continued line, denotes an honest and an honourable person.

5. The table line proportionably gross and red, predicts wounds on the head, moreover this threatens with the Pestilence, or swellings.

6. Red unusual spots, denotes infirmities in the Genicals.

7. Such Characters appearing on the mount of ♃, and the thumb, crossing on the thumb, declares the woman (although she be never so religious) to be a Whore, or a great lover of the Priests.

8. The Natural line inclined to the end towards the Mount, notes an injurious fooliſh person.

9. Lines from the Natural line to the Table line, denotes an honest faithful person.

10. The vital line swelling bigg between the thumb, and ♃, signifies the party of a spurious of-spring.

11. This cross in the upper end of the Angle, prenotes persecutions.

12. Such lines cutting the thumb, transverse in the second joynt, denotes hanging or heading.

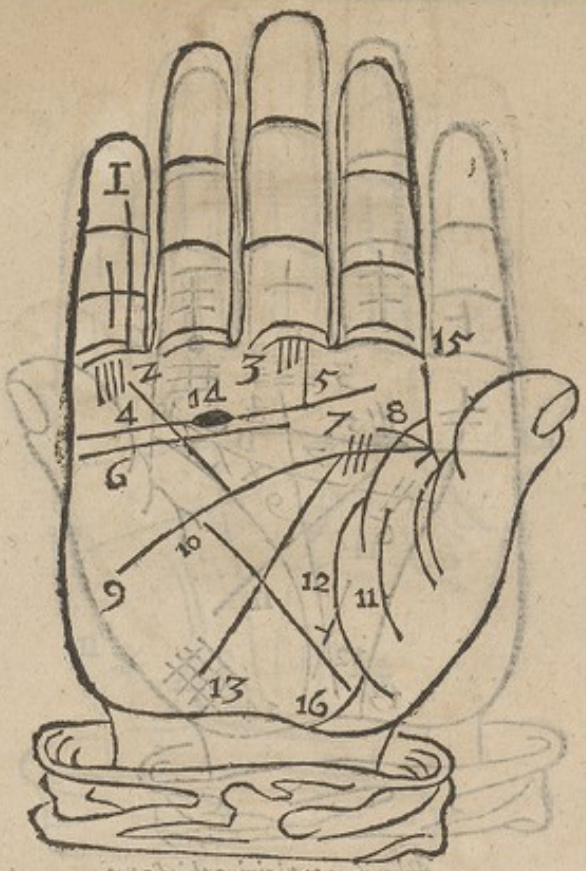
13. The Table-line forked in the beginning, denotes troubles and persecutions, and so much the more as the branches are, the more extended.

14. These unusual points denote infirmities, after the proportionable place and age.

15. The Sister of the line of life, descending towards the line of *Saturn* crooked, denotes great weakness of body.

16. Otherwise if it be crooked, and go from the arm to the wrist, and extends towards the Mount or Brawn of the hand, it denotes imprisonment.

Aphorisms



Aphorisms explaining this Figure.

1. A Line from the root of the little finger to the third joynt, shewes the party to be expert in many things.

2. How many lines at the root, so many illegitimate sons.

3. Lines from the root to the mount, denotes wounds and hurts on the brest.

4. A line from the natural line to the little finger, denotes modest virtue.

5. A Line to the middle of the mount, predicts good to come, or is the forerunner of good fortune.

6. The sister of the table line, by how much it is the longer, by so much it is the more malevolent.

7. Lines cutting the natural, denote the practise of deceitful and false Arts.

8. The natural line cutting the vital, and a little line descending, if it cut them both, renders the party obnoxious to mischiefs and poysons.

9. The Natural line directly cutting the Palm of the hand, denotes a short life, if it be deep and bowed towards the wrist, it denotes a laborious old age.

10. The left angle straight, denotes a sharp peircing wit, and a long life.

11. The line of life divided, predicts death at that age; but if the sister of the line of life be continued against that fraction of the line of life, the life is prolonged.

12. This X in the right angle, denotes a good end; the more perfect and plain it is, so much the more good is promised.

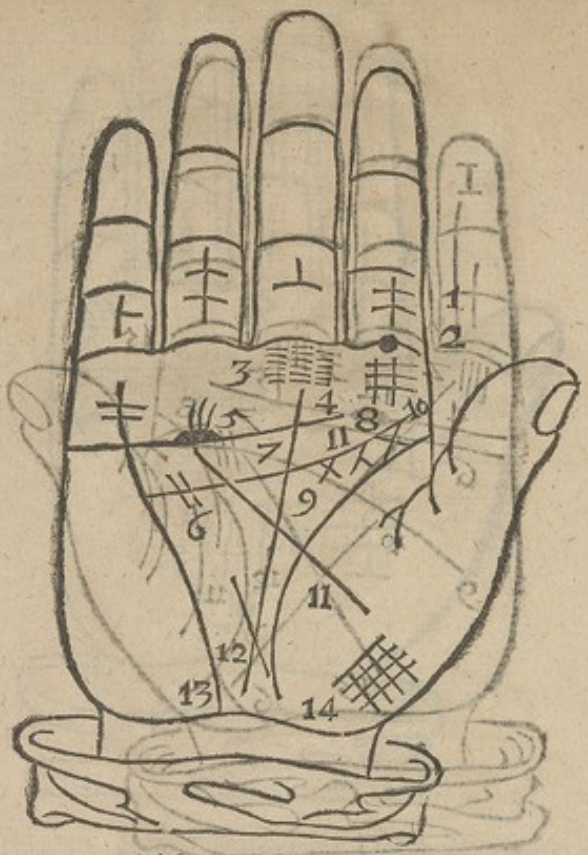
13. A line from the wrist by the mount of the Moon, to the middle natural line, confecting a Triangle with the line of the liver, the party is a *Necromancer*, a searcher into secret Sciences, or an Alchymist.

14. A hollow in the table line against the Mount of the ☉, signifies diseases of the reines.

15. Right and straight lines in the first joynt of the forefinger, overthwart the fingers, denotes drowning.

16. A line from the wrist to the line of life, neat the end thereof, signifies to such a person good by his Parents.

Aphorisms



Aphorisms explaining this figure.

1. LInes between the first and second Joynts intersected, denote an incurable Disease.

2. A hollow or holes in the root of the finger of *Jupiter*, denotes so many Bastard sons; if they be something above the root, so many daughters.

3. Little subtle lines on the mount of ♄, denotes a lazy, idle person.

4. Like scales on the mount of *Saturn*, denote much weakness and infirmity.

5. Hollow and little lines ascending from that towards the finger of the ☉, that hollow being opposite to the mount of the ☉, signify diseases of the Womb and Privy parts.

6. Lines cutting the natural line, discover the wrath and indignation of the mother.

7. The line of ♄ cutting the table line under the finger of ♄, and the natural line short, notes a greedy covetous person.

8. Lines gross and deep from the natural line towards the table, threaten the party so many times as there is lines, to fall into the hands of his enemies.

9. Like crosses in the upper angle, denotes persecution.

10. The natural line distant from the vital line, and extending upwards, predicts danger by combat, and hurt from four footed beasts; two lines there cutting one the other cross, denotes a drunken beastial condition.

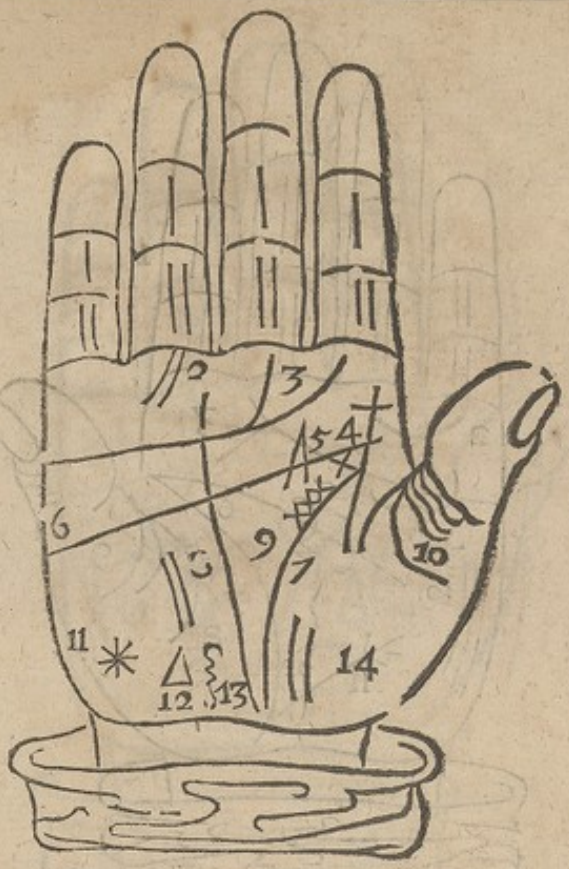
11. A line from the vital line extending towards the mount of ♃, promiseth good fortune after 30. years of age.

12. The line of the liver ending in the hollow of the hand, and not joyned to the line of life, denotes a sickly weak temper, and death.

13. A line from the wrist, stretching to the mount of ♀, and crost with sections, prenotes loss and damage by women.

14. Many lines cutting themselves cross in the mount of the thumb, signifies future inheritance.

Aphorisms



Aphorisms explaining this figure.

1. TWo lines between the first joynts, and one between the second, signifies the loss of an eye.

2. Lines from the root of the Sun-finger, verging to the Mount of ♃, denotes diseases of the reins.

3. The table line forked, whose branches tend one towards ♄, the other towards ♃, signifies deliverance from enemies.

4. A right line between the thumb and the forefinger, croft in the end, denote inheritance.

5. Two lines joyn'd, and cutting the middle natural line, denotes the anger of the mother, and that the mother dies first.

6. The Natural line extending it self in the Palm of the hands towards the brawn thereof, denotes poor, needy, and unfortunate old age; if it be crooked, the party is a greedy covetous Usurer.

7. Cross lines near the line of life, in the upper angle, signifie loss of honour and substance.

8. Lines in the brawn of the hand towards the hollow, describe a wicked and perfidious person.

9. The line of the Liver, not constituting an angle with the Table-line, but passing it, and ending towards the finger or mount of ♄, prenotes a Consumption.

10. Lines ascending from the lower part of the thumb, predicts drowning.

11. This Star denotes inheritance, after the proportional time of age.

12. The same which the * signifies in the former place.

13. A little crooked line near the wrist, denotes infirmity and weakness.

14. Two lines in the Mount of the thumb, about the end of the line of life, just passing over the Mount, or longer, signifie death before the death of the mother.

Aphorisms explaining this Figure.

1. TWo lines in the joynts of the four fingers, denote a person faithful in speaking.

2. A line from the radix of ♃ towards the mount of the ☉, denotes a change of the state and condition of life into better.

3. A line from the Mount of the thumb, neer the upper angle, descending towards The Table-line, signifies death from the superfluity of blood.

4 Two half circles in the Table-line (as in the Figure) in the beginning thereof denoyes diseases in the privy parts.

5. As many bowed lines cutting the Natural line, so many infirmities expect.

6. The first or upper angle, being very accute, discovers the person accute, but faithful, and one that can keep secrets.

7. Lines intersected and crossed by transversion in this manner, between the Index, and the thumb, predict offence and hurt by fire, or fiery materials.

8. A line from the root of the thumb, running through the root, and inclining towards the Mount, denotes a most sordid, louzie, beggerly base condition.

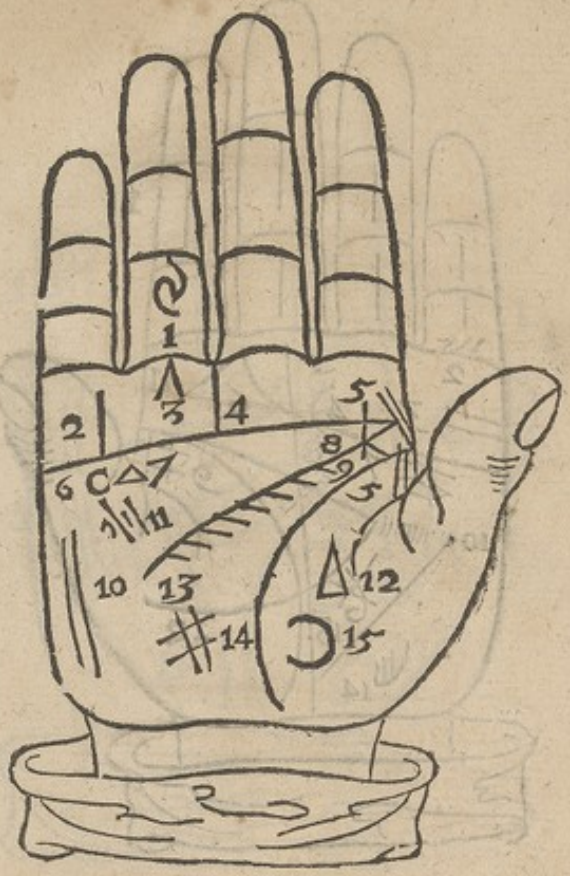
9. A line something thick and gross, cutting the thumb cross, the party is threatened, and hardly escapes heading.

10. Lines cutting the mount of the hand in any manner, especially with an X, intimate rude, unpolisht manners.

11 The line of the liver spreading with branches at the end, demonstrates the oppilation of the Liver and Spleen, and the dropsie.

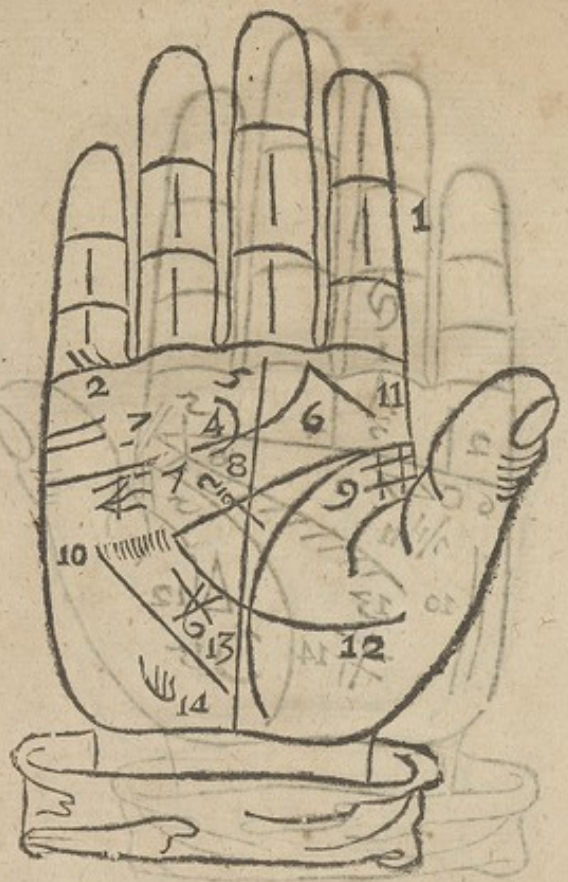
12. The line of *Saturn* crooked in the hollow of the hand, denotes infirmity and a dizziness in the head,

Aphorisms



Aphorisms explaining this Figure.

1. A Half circle in the first joynt of the solar finger, the party shall be bitten by fourfooted beasts.
2. This line small and straight, denotes a legal honest man, to a woman it denotes chastity.
3. This Character predicts a dangerous fall from an high place.
4. This line thick and gross, denotes afflictions; the smaller it is the better.
5. Lines going along in the mount of the thumb and ♀, towards the angle (as here) prenote hurt by fire.
6. A half circle in the Quadrangle, looking upwards, prenotes hurt by fire.
7. Triangle in the Quadrangle neer the Table-line, predicts hurts from fourfooted beasts.
8. The Table-line, joyning to the Natural, or sending branches thereto, denote a double tongue, a lyer and a flatterer.
9. Hairy lines joyning to, or cutting the Natural line, foretel wounds; if they appear in the beginning of the line, the wounds shall be on the head.
10. Lines going along towards the Table in the brawn of the hand, discover hurt and prejudice by four footed beasts.
11. A line or lines neer the Natural line towards the Table Line, denotes wounds and hurts on the legs and shins.
12. A Triangle neer the line of life, foretels loss of Honour and Dignity.
13. The middle natural line evil formed, and (as it were) set in with many other hairy lines, signifies pains of the members, oftimes changing like the stone.
14. A Quadrangle in the left angle, signifies hanging.
15. A half circle in the mount of ♀ presageth a man to marry a whore to his wife.



Aphorisms explaining this Figure.

1 ONely one line in either of the first or second joynts, presage an incurable Disease.

2. Short lines from the Root of the little finger towards the second joynt shew Abortiveness.

3. These lines visible and deep, so many wives the party shall have, or women equivolent to wives; if these lines be intersected with others, they denote a single life, if they be cut or croft with other lines towards the Mount of ♀, the man shall die; if towards the back of the hand, the woman dyeth.

4. This Character shews the party takes many peregrinations on his own head, as also contempt of Parents.

5. The Saturnine line passing and bowing towards the middle somewhat crooked, denotes afflictions; if it touch the root of the finger, it denotes imprisonment.

6. The Table-line ending between the fingers of *Saturn* and *Jupiter*, describe a man living without care, yet receiving benefit by others.

7. This Character denotes injury by fire, two so cut in the nature of trigones.

8. A crooked line cutting the vital line, signifies passions of the whole body.

9. Such intersected lines, above the line of life, denote a fall from a fourfooted beast, the shorter they are the worse.

10. The natural line dispersed and scattered in the end, and of evil appearance, signifies infirmity and loss of goods.

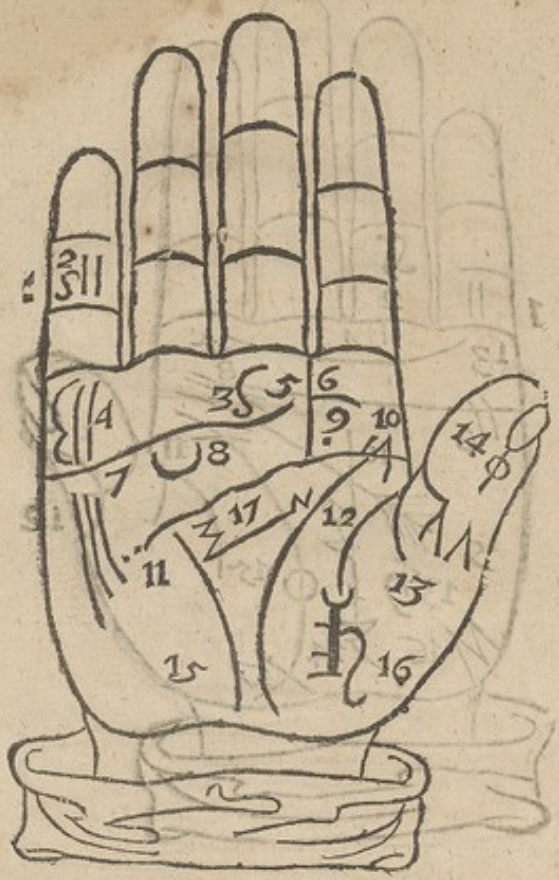
11. A line from the Mount of ☿ towards the root of ♄, predicts death by reason of a violent Feaver; the more accute it is in the point towards the root of ♄, the worse is the signification.

12. A line from the root of the thumb to the Natural line, denotes wounds and bruises.

13. Such a cut Character, denotes a whore.

14. A hollow, or such confused Lines in the mount of the hand like a round trench, discover abominable shameful luxury; if a woman have it, she is a Concubine to a Clergy man.

Aphorisms



Aphorisms demonstrating this Figure.

1. IF these Lines are straight, they denote Sons, if crooked, Daughters; some ancient Authors affirm it, but I have seldome found it true.

2. If that first line be only crooked, alwaies all things go contrary to him.

3. Such a Character the greatest part below the Mount of ♄, denotes a Flegmatick constitution.

4. These Lines straight, the person is a lover of noble persons his superiors; but if crooked, then he loves ignoble sordid persons, and associates with them.

5. The Table Line somewhat turvid or crooked, towards the Triangle; denotes the person just and honest.

6. A line ascending to the natural line, the party dies being mained with a wound, but if it cut the table-line, the party escapes death.

7. Such Lines from the mount of the hand towards the Table line, denotes so many Capital enemies.

8. A line circular in the quadrangle, denotes diseases in the secret parts; if it be over against the finger of the ☉, prejudice and hurts from four-footed beasts; if it appear evil-formed, the party will be slain.

9. A hollow in the Natural line, neer the uppermost angle, denotes weakeness of the eyes.

10. One only line between the Index and the thumb, from above descending towards the Natural line, notes hanging.

11. The natural line crooked, denotes hurt from four-footed beasts.

12. The cheif angle ending in the hollow of the hand, denotes Imprisonments by reason of Enemies.

13. Such lines angular, denote an excess of Rheume.

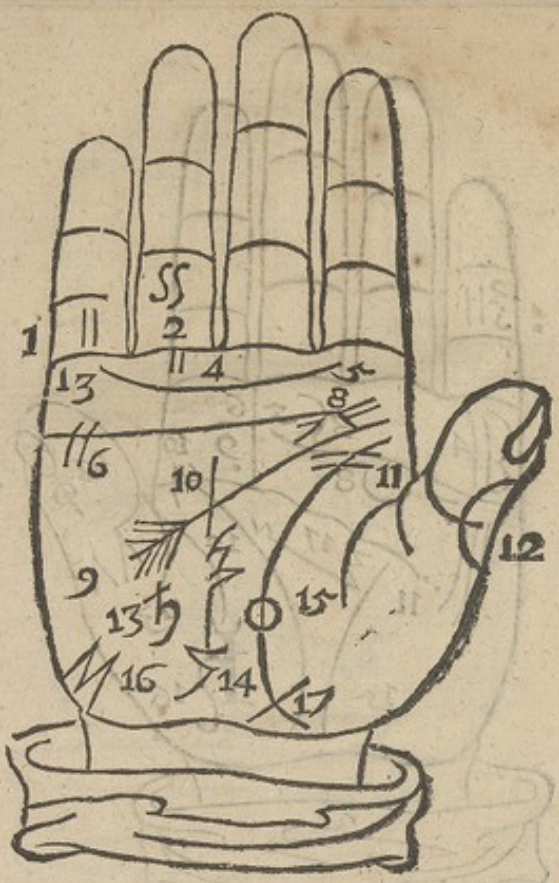
14. This Character neer the nail of the thumb, describes a Leprous person, a Theif, and an Adulterer.

15. The line of ♄ straight to the Natural line, denotes a long life.

16. Such a Character in the mount of the thumb, denotes infirmity through flegm, as in the 3. Aphorism.

17. This Character found in the latitude of the triangle, is a sign to a woman that she alwaies keeps her Virginity undefiled.

Aphorisms



Aphorisms rendring the sence of this Figure.

1. THese lines deep, shew wounds on the legs.

2. These lines crooked, the party will be bitten by fourfooted beasts.

3. A short and gross line from the root, denotes a thief.

4. Short and gross lines, describe wounds upon the Reins.

5. A line from the forefinger, to the middle of the little finger, shews a most excellent wit.

6. Lines cutting the Table-line in the beginning, describe benevolent and profitable friends.

7. The Table-line beholding the natural line (and as it were) cutting it, shews dangers and perrils of death.

8. Right lines in the Mount of ♃ towards the Natural line, denote so many marriages; he-friends, or she-friends.

9. The Natural line brancht at the end, denotes most odious Luxury.

10. A line so short and deep, prenote wounds and hurt in the Reins, according to the time in proportion.

11. The chief angle dis-joyned, two lines cutting the vital line which toucheth not the Natural line, signifies a Drunkard and a Glutton.

12. An arch on this manner inclining to the backside of the thumb, signifies crosses.

13. Such a sign in the upper angle of the hand, signifies the party apt to be enamored.

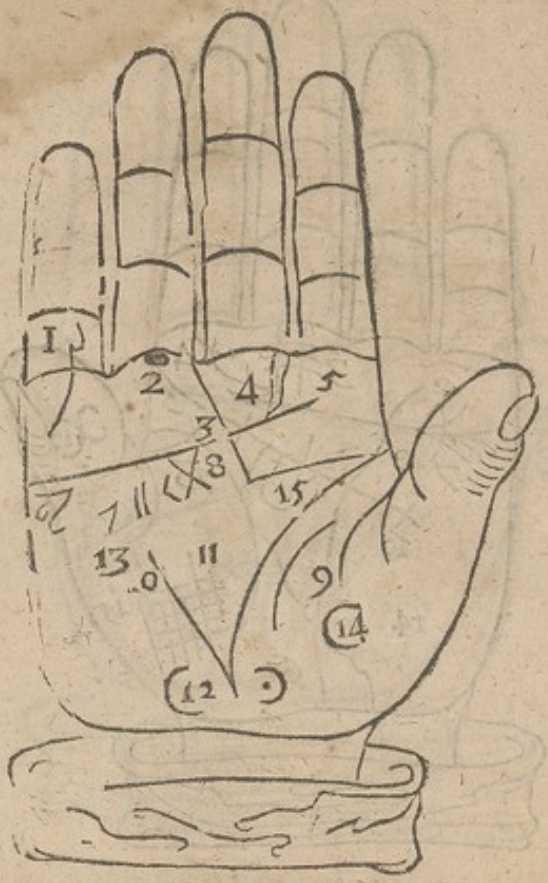
14. Lines so in the manner of a triangle, denotes Virginity.

15. A line like a circle or half circle on the line of life, prenotes wounds near the heart, according to the artificial proportion of time.

16. Such Lines in the percussion of the hand, denote drowning.

17. A line cutting the vital, towards the wrist, prenotes a fall from a high place.

Aphorisms



Aphorisms demonstrating this Figure.

1 A line from the bottom of the Mount of ♃, up to the finger, denotes a single Levitical Priest; yet loving a Lemmon.

2. A hollow or hole in the root of the ☉ finger, predicts infirmities of the eyes.

3. A line from between the fingers towards the vital line, prenotes the Native to finish his dayes by a miserable death.

4. Almost like a semicircle from the Table-Line to the finger of ♄, denotes imprisonment.

5. From the Table-line, to the parting of the fingers of ♄, denotes death by wounds; and if the Lines be gross and big, it will be by wounds in the head.

6. This character accute and sharp, without a basis in the quadrangle, denotes domestick enemies, but with a bottome or basis, it denotes them the more numerous and hostile.

7. A cross with Little lines in the quadrangle, prenotes the person to be an exile, banished out of his own countrey, and perchance deservedly.

8. Two Lines a cross from the Natural line to the Table-line, promiseth good by Ecclesiastical preferments and persons.

9. A line in this manner extended by the mount; notes a vile, shameless, luxurious person.

10. This line not touching the natural line, describes the party to be unfaithful, and of a shallow capacity.

11. Little Lines intersected or crossed about the table-line, how many crosses there are, so many Adulteries with other mens wives, or womens husbands shall be committed.

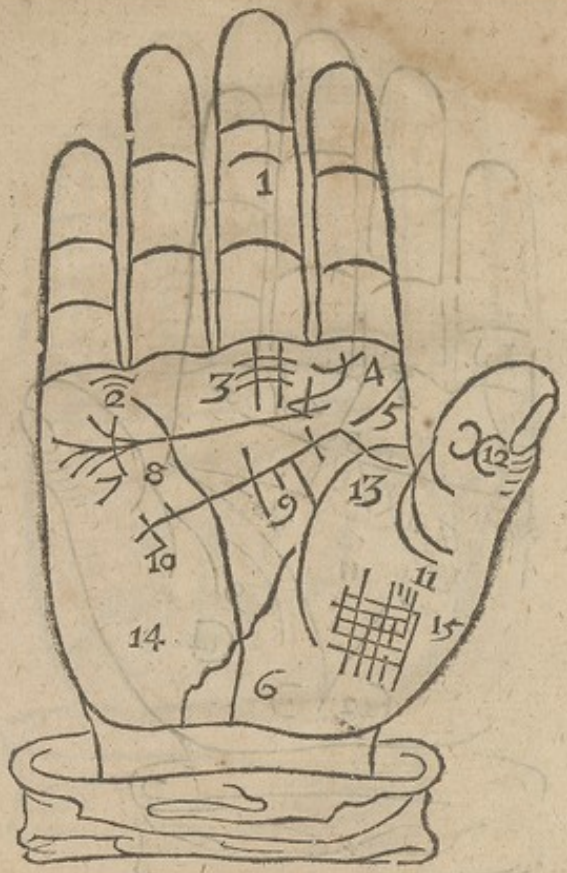
12. A semicircle near the end of the line of life, predicts hurts in the eyes.

13. The natural line very gross and thick, describes a natural fool.

14. A halfe circled line towards the end of the mount of the thumb, denotes hurts to the eyes by fire or iron.

15. Many lines ending in the hollow of the hand, indicates death to be very near.

Aphorisms



Aphoriſms rendring the ſence of this Figure.

1. SUch a thwart line, ſhort and thick, threatens miſchief by poyſons, and other baſe means.

2. Tranſverſe lines between ☿ and the *Sun*, indicates wounds and hurts to the eyes.

3. Theſe lines prenote a Quartane Feaver, and often impriſonment.

4. The Table-line by degrees, or ſomething indirectly, entring the mount of the forefinger, ſignifies honours to come by degrees *gradatim*; but entring ſtraight and entire, intimate a ſuddain acceſſion of honour and preferment.

5. A line from the upper part of the Mount of ♃, verging towards the Natural line, denotes an accute Feaver.

6. A line from the line of life, or the wriſt, extending to the mount of ☿, prenotes long life.

7. The Table-line, branching at the end, denotes infirmities, or a diſeaſe on the exteriour parts of the privities; but if the branches be cut by any other lines, the infirmity is more inward afflicting the privities.

8. The Quadrangle long and large, denotes enmities, diſcord, and wrath.

9. Lines cutting the triangle about the upper end of the ſame, ſhew the preſent condition of good or evil, and have no future ſignification.

10. The Natural line cut with one or more lines, over againſt the mounts of the *Sun* and *Mercury*, indicates a ſhort life.

11. One or two lines perſpicuous and aſcending towards the backſide of the thumb, let the party beware of drowning.

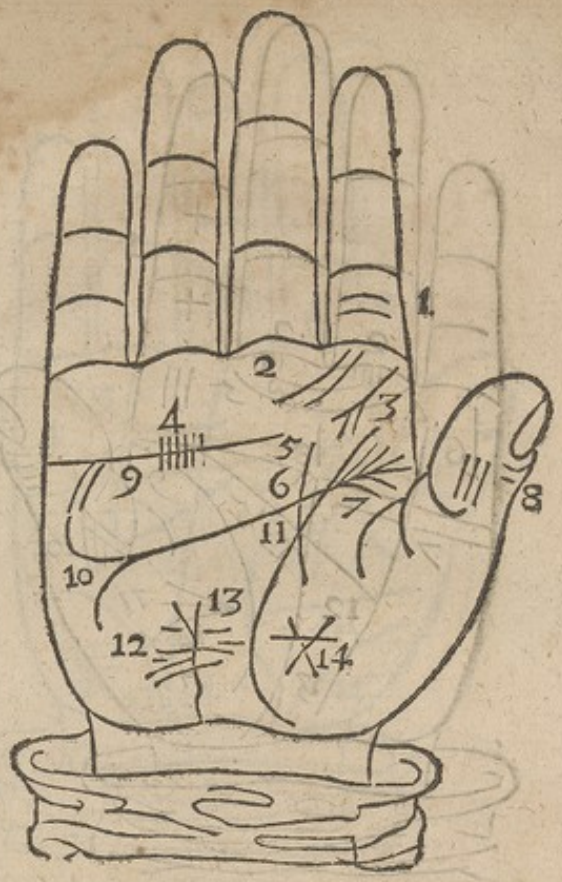
12. Two lines joyned thus, diſcover infidelity.

13. The upper angle neither ſtrait nor ſharp, prenotes ſublimity of honour, and dignity.

14. A crooked line from the wriſt, tending towards the line of life, diſcovers a weak and infirm body.

15. Lines interwoven in the mount of the thumb, denotes extream Luxury.

Aphoriſms



Aphorisms explaining this Figure.

1. Lines cutting the finger croſs waies, denote a Cholerick, Melancholick diſpoſition.

2. Two lines from the root of the Table line, paſſing to the root of the forefinger, indicate a ſuddain death.

3. Such a little line brancht in the end, denotes the Apoplexy or Falling ſickneſs.

4. Little ſmall lines cutting the table-line croſs wayes, denote a weak ſtomack, and an infirm digeſtion.

5. The Table Line, ending at the Mount of ♄, denotes a Vagabond and an exile.

6. A line cutting the upper angle, ſo as the greater part extends towards the Table line, prenotes offence by fire, and perhaps death thereby.

7. The Table line brancht in the beginning, prenotes fidelity and ſuperiority over enemies, but if the branches be towards the Palm of the hand, it denotes a Lunatick Luxurious perſon.

8. Two or three lines here, denote fidelity.

9. Lines from the Table line towards the Natural line paſſing the Table, ſignifies Flux, or the like diſeaſe.

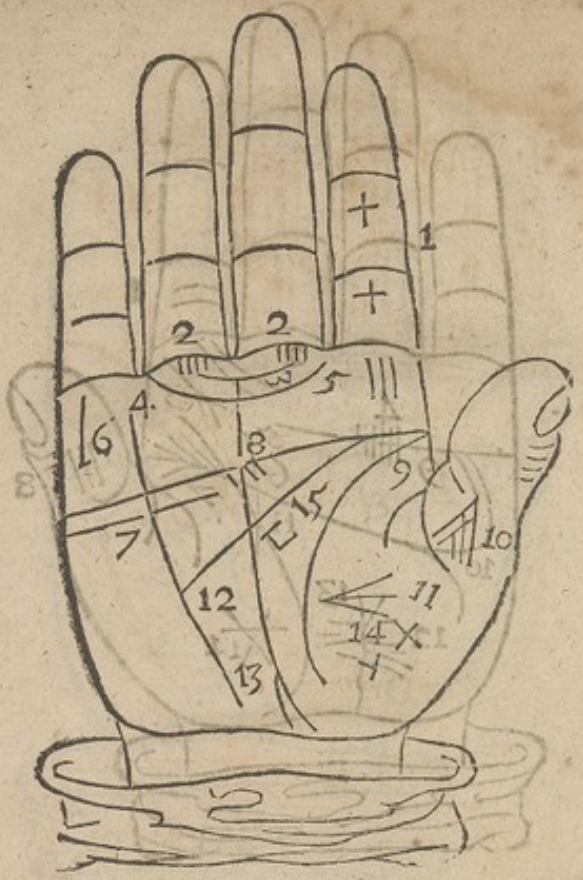
10. The Natural line forked in the end, with large branches, denotes a weak head, rude and fooliſh.

11. The ſupream angle, being ſtraight, denotes a long life.

12. Short lines in the place of the Liver line, prenote a ſhort life.

13. The line of *Saturn* like hairs in the hollow of the hand intimate many diſeaſes.

14. Lines ſo interſected, denote extream luxury.



Aphorisms explaining this Figure.

1. THese Characters being well formed in the first and second joynt, denote the woman to be an Adultress, but the man shall receive good by women.

2. Lines small and short, denote liberality, faithfulness and kindness.

3. The Girdle of ♀ doubled, prenotes that person capable of the Commission of abomination with beasts.

4. The Girdle of *Venus* in both the hands, single or doubled, denotes the most wicked abominable Luxury with beasts by him, or her self.

5. These lines from the root to the mount of the forefinger, indicate wounds on the head.

6. This line large denotes a liberal person, but the woman luxurious.

7. The sister of the Table line somewhat extended; denotes the power of natural heat, namely a strong constitution.

8. Little lines thus upon the Table-line, denotes much frequency in natural copulation.

9. Three principal lines joyned, constituting the supream angle, prenote so great perils and dangers, that death would be more welcome, then to bear them.

10. Lines joyned together in this form, denotes a Dicer and great Gamester, but if they cut each other, he will be in danger of death by reason of Play; if they be crooked, he loseth by Dice, and undoes himself.

11. Lines thus joyned from the root of the thumb prenote hurts by fire.

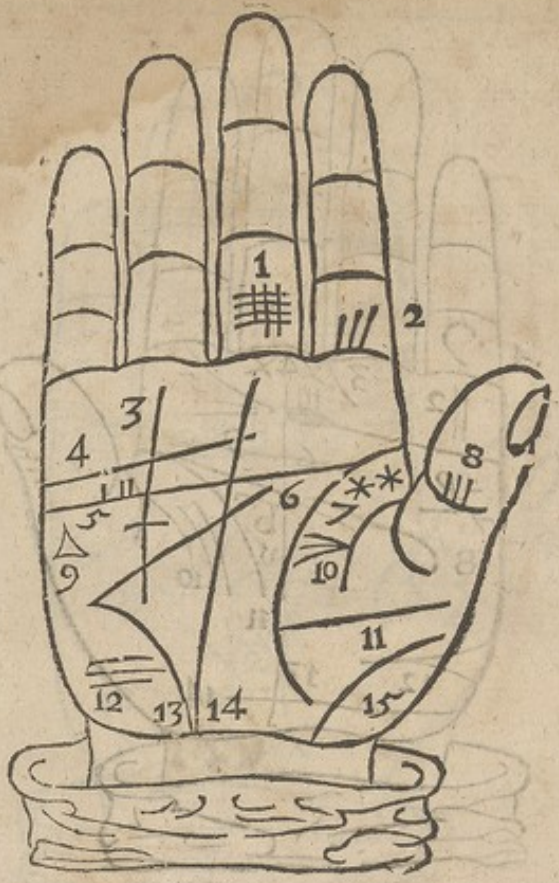
12. A line extending from the wrist toward the little finger thus, denotes luxury; if it be cut or discontinued, it intimates lightness and folly of mind.

13. The line of ♄ extending from the wrist to the finger of ♄, intimates much melancholy, especially if in the beginning it incline towards the line of life,

14. Grosses in the Mount of the thumb, denote Adulteries.

15. This Character in any angle, or the Triangle, denotes hanging.

Aphorisms



Aphorisms explaining this Figure.

1. THe form of a Gridiron in the first joynt of the fingers, denotes a Melancholy person.

2. Lines thus on the first joynt of the finger, describe a just and Religious person.

3. Such a line intersecting and crossing in the quadrangle, predicts the party to be slain for his money and goods; if it be discontinued, it signifies wounds only; in like manner if it be croſt.

4. The sister of the Table-line much extended, and long, denotes a luxurious condition.

5. Something long and slender, predicts wounds on the breast.

6. The Table-line joyned to the line of life, the natural line failing, intimates a violent death, perhaps by the hands of Justice.

7. Like Stars in the beginning of the vital line, denotes an Honourable glorious person.

8. Infirmities through the excess of Rhewm.

9. A Triangle in the quadrangle alone, this person shall be ensnared and taken by his enemies.

10. To be so joyn'd, predicts prejudice and hurt by fire.

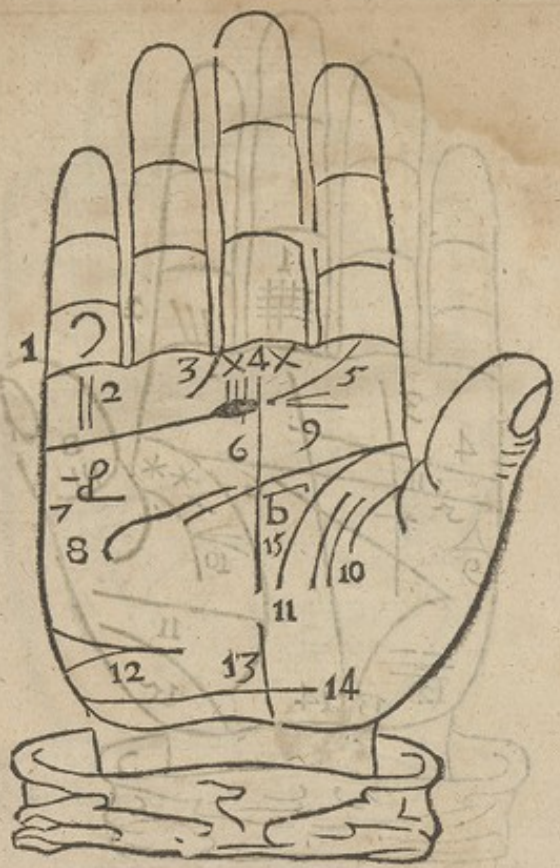
11. This line denotes capital enmities; if it toucheth the Vital line, he is overcome of his enemies; if it be cut the person is delivered.

12. These lines indicate Navigations and travils, transverse (or cross) as well as long.

13. The line of the Liver, much distant from the Vital line of life, prenotes hurt of the legs, and probably the breaking of the bone.

14. The *Saturnine* line ascending to the finger of ♄, in which many little lines are likewise found, denote a person of a thievish, and naughty disposition.

15. This line indicates the person to be deceived and couzened, chiefly and principally by his own kindred.



Aphorisms rendring the sence of this Figure.

1. THis Character large, and inclining towards the root, describes a litigious contentious person.
2. If these lines touch not the root, they imply hurt in the Arms.
3. This signifies hurt of the legs.
4. Two stars in this manner, signifie Prosperity and good Fortune, especially in the hill of *Iupiter*.
5. The Table-line intersected over against the finger of ♄ extending a right branch to the forefinger, intimates a lousie, base condition; if there be a red or well coloured point in such a line, it shews the condition not so bad.
6. A hollow over against the finger of ♄, sending forth little lines signifies Travel without profit.
7. Such a mark in the Quadrangle denotes a cruel Murtherer.
8. The Natural line crooked or discontinued, denotes a wicked arrogant person, devising Thefts and all manner of evils.
9. The branches straight in the end of the Table-line, denotes Honour, Esteem and Riches.
10. Discord with his kindred.
11. The vital line short, indicates a short life, unless the sister line make it up.
12. Lines thus joyned, denote mortal enemies; if they be double and near the wrist, they are kindred; if one exceed the other in the angle, it signifies victory over these enemies.
13. The line of ♄ broken off in the hollow of the hand, denotes infortunes to the legs, as the Gout, and hurts.
14. A line cutting the arm between the mount and the wrist, signifies a jovial person, fortunate and prosperous.
15. This Character in any angle, or in the Triangle, hath a signification of a violent death by hanging.

Aphorisms

Aphorisms explaining this Figure.

1. GRoss lines, and little appearing, denote Theft.

2. The Girdle of *Venus*, whole or divided, cutting the lines of ♄, ☿ or the *Sun* impedes prosperity.

3. The Table-line divided at the forefinger, predicts wounds on the forehead.

4. From the beginning of the Natural line towards the forefinger, intimates faithfulness and honesty.

5. The line of life inclining near the end as a half circle, denotes pains and griefs of heart.

6. The Table Line, like as it were chains, denotes death in a strange Countrey.

7. A cross in the Quadrangle, between the ☉ and ♄, signifies labours, pains and cares, for defending and conserving his degrees and honours.

8. The Natural line divided, part thereof inclining towards the Table line, denotes a short life.

9. Such a sign in the triangle, discovers a treacherous, lying, wicked person, which shall suffer punishment for his demerits.

10. The sister of the line of life, appearing in the hollow of the hand, with a cross intersecting the lines, threatens the person with a fall from on high to his great prejudice.

11. The supream angle not joyned, and if a semicircle cut it beholding the thumb, predicts loss, or great hurt of the eyes.

12. Such a Character neer the nail of the thumb, indicates a thief.

13. The

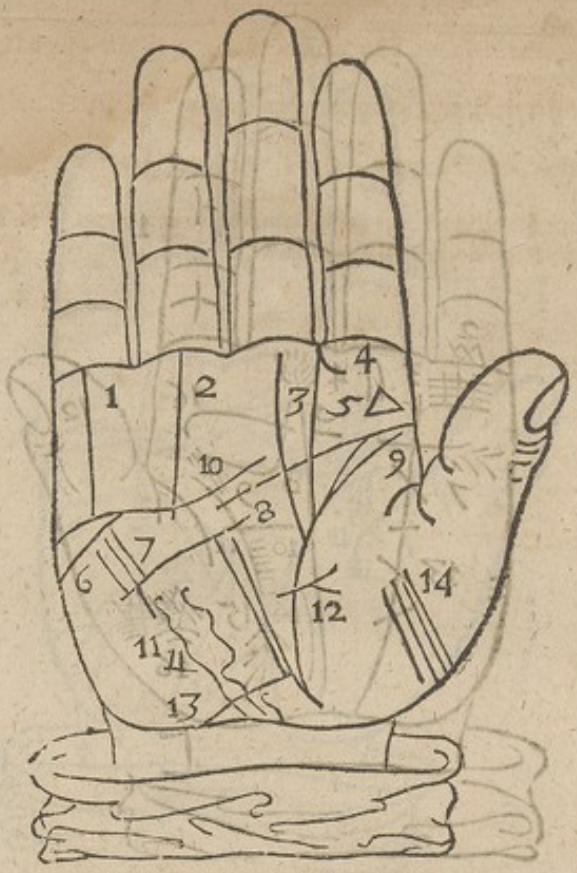
13. The interior and exterior line making a circle in the second joynt of the thumb, denotes hanging.

14. A line from the wrist, extending between the finger of the ☉ and ☿, prenotes good fortune.

15. The right angle, or left, appearing evil, or blunt; denotes a rude, and wild wandring brain.

16. Lines scattered by the wrist, cutting themselves, indicate a wicked person, and an evil death, and one alwaies imagining evil.

Aphorisms



Aphorisms explaining this Figure.

1. THis line ſmall and ſubtil, denotes a man wiſe, of good counſel, and keeping ſecreſie.

2. This line ſhews the party ingenious, which ſhall leave his memory to his poſterity.

3. A line from the line of life to the mount of ♄, defines the man to be an able Diviner; and the longer it is, the more able he is.

4. Such a marke aſcending the Mount, ſuch a one ſhall rule over others.

5. This mark like a ſheild or Triangle, indicates nobleneſs and a lofty mind.

6. Two branches here, ſignifie moleſtations at 20 years of age, and three branches ſignifie afflictions at thirty.

7. Lines ariſing from the natural line towards the Table-line, verging towards the Mount of ♀, renders the perſon civilly modeſt.

8. This line broken off, denotes falſhood and deceit of heart.

9. The line of life forked, if the branch extend and joyn with the Natural line, it diſcovers an honeſt faithful perſon.

10. The Table-line inclined in the beginning or middle to the natural line denotes a ſhort life.

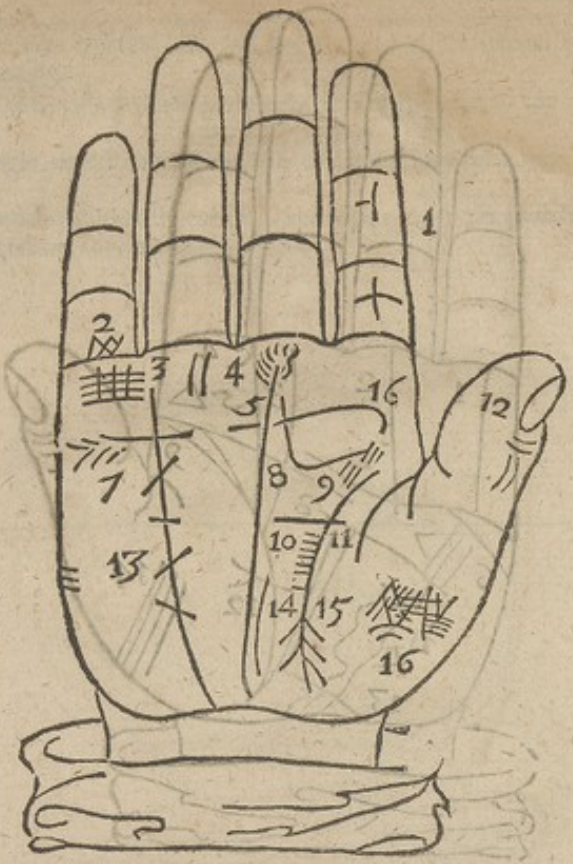
11. Lines crooked from the wriſt towards the Natural line, ſhew an evil and unfortunate perſon.

12. A forked line cutting the vital, threatens wounds or ulcers.

13. Lines inclining from the wriſt to the vital line in the hollow of the hand, demonſtrate a fortunate and a happy wit.

14 In the beginning of the Mount of the thumb, four lines as it were on the backſide, indicate good in the firſt age, or young years.

Aphoriſms



Aphorisms demonstrating this Figure.

1 A Cross in the first and second joynt of the forefinger, the finger, of *Jupiter*, promiseth the person the friendship of great men.

2. As many Lines as are intersected, signifie so many Abortive sons.

3. The form of a Gridiron in this place, signifies misery and poverty by reason of women.

4. These lines equal, indicate losses and prejudice by women.

5. The line of *Saturn* ascending, by the middle of the hand, having at the end certain little Lines knotted, added thereto, indicates cruel imprisonment.

6. This table line forked at the end, denotes a woman luxuriously wanton.

7. The table line short or discontinued, having like hairy lines at the end thereof, discovers peril of Childbirth, as also lasciviousness.

8. The middle Natural line short, inclining to the Table line in this manner, denotes a violent death in young age; but if it touch not the table line, it signifies onely drunkenness.

9. The supream angle dis-joyned, having little lines is the Character of infidelity.

10. A line from the vital line to the hollow of the hand, notes a lascivious unfortunate person.

11. Points in the line of life, denote a Melancholick person, of profound and deep cogitations; if they are red points, the more he is observable.

12. Two on the back of the thumb, gross and thick, denote a thievish, perfidious person.

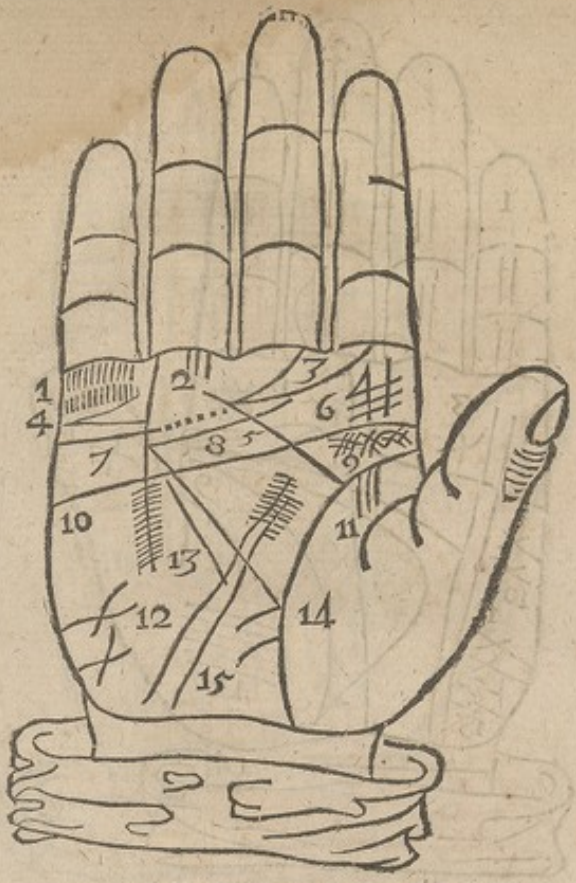
13. A line from the wrist to the little finger, intersected with other Lines, prenotes ill fortune by reason of women.

14. The Line of the Liver not joyned to the Line of life, and ending in the hollow of the hand, shews unfaithfulness.

15. Branches in the end, and beginning of the line of Life, shew an unconstant unsetled brain.

16. Lines knotted together in the mount of the thumb, declare a deceitful person.

Aphorisme



Aphorisms demonstrating this Figure.

1 THese transverse lines in the mount of ♀, denote a person addicted to assassination

2. More lines in the root of the *Suns* finger then elsewhere, denote prejudice and loss by women.

3. One branch to the middle finger, another to the mount of ☿ extended, signifies hatred from Parents, as also the evasion of enemies; if it be not extended, he suffers evil for womens causes.

4. Such a sign in the Mount of ♀, he shall die in travel.

5. A line from the line of Life to the Mount of the ☉, promiseth honour by great persons.

6. These lines indicate losses, crosses, dammages and persecutions by great men.

7. The discontinuance of the Table line shews unfaithfulness.

8. This table line discontinued with points, discovers a weakness of the body as to procreation,

9. Lines woven like a Net, as in the supream angle, and not joynd, note a lascivious, scornful jeering person.

10. The Natural line cutting cross waies, quite through the Palm, indicates a simple, foolish unhappy person.

11. Branches in the mount of the thumb, arising from the line of life, prenote persecutions.

12. Lines crost, discontinued, and inclined towards the wrist, denotes fained, dissembling friends; if the lines be straight and continued, they shew friends willing, but so weak they shall do him little good.

13. A line from the Line of life, or the wrist towards the little finger, signifies instability, and principally if it be broken off.

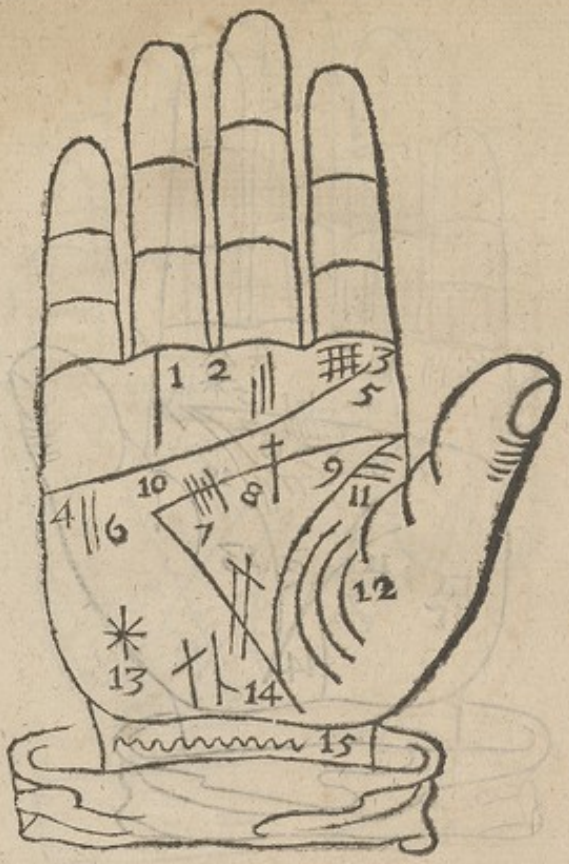
14. Little branches, extending from the Line of life towards the wrist, declare want, poverty and ill fortune in old age.

15. Lines from the wrist to the hollow of the hand, and obscure in the end, denote the person poor, and of a vagrant condition; but if it be united, and seem one at the end, it is the better.

Aphorisms rendring the sence of this Figure.

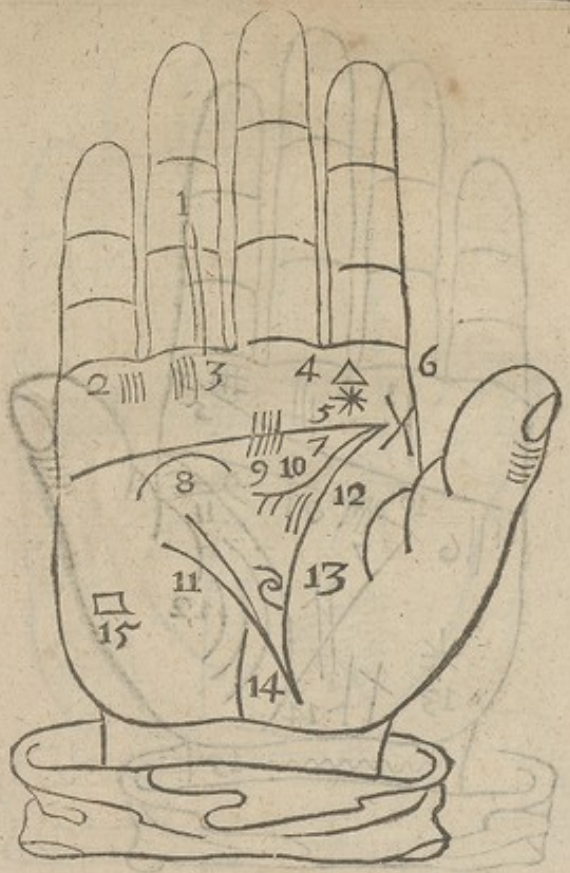
1. SUch lines in the joynts of the finger of ☿, indicate wounds on the arms.
2. Lines in the first joynt of ♄ and ♃, declare swellings in the body.
3. A cross neer the mount of ☿, signifies a journey or Embassage with honour.
4. The line of ♄ passing to the middle finger, there being more lines on that finger then on the other fingers, resolves a Saturnine disposition.
5. The Table Line extending a branch towards the mount of ♄, and another upward prenote gain and profit, and signifie a man delighting in benefits.
6. Lines woven together at the root of the forefinger, predict drowning.
7. Lines transverse there over the hand, shew a person speaking truth.
8. Such a mark in the second joynt of the thumb, shews incest.
9. These three lines, as it were joynd to the Table line, presignifie so great sorrows, that death will be rather desired.
10. Oblique lines towards the table-line, declare so many friends, those which are neatest the Table Line signifie strangers; those which are cross shew friends, but poor, having no help in their hands.
11. Two lines from the wrist, extending towards the little finger, declare the person to undergo travel in the service of others; but if they be cut off with cross lines, they threaten imprisonment.
12. Many lines in the mount of the hand, denote Luxury.
13. A line from the percussion of the hand to the mount of the ☽, discontinued, intersected and crossed, predicts drowning.
14. A straight fair line, transversly cutting between the wrist and the arm, describes a man or woman to be of most noted and approved honesty.

Aphorisms



Aphoriſms explaining this Figure.

1. THis line ſignifies Honours by or with great perſons.
2. Theſe lines ſhort, ample and fair, ſignifie a quiet peaceable life.
3. Theſe lines thus cut between, ſhews poverty by reaſon of women.
4. The table line large and deep, extending even to the mount of ♃, ſignifies audacious furiouſneſs.
5. The table line right, cutting the mount of ♃, denotes the perſon to be irreligious
6. Fair conſpicuous lines, from the Natural line towards the table line, denote a faithful perſon.
7. Theſe lines cutting the Natural line, ſignifie this perſon ſhall have much trouble by the mother.
8. A line from the triangle to the quadrangle, predicts a violent death.
9. The Natural line little differing from the line of life, ſhew a ſplendid glorious condition.
10. The left angle very acute, denotes a litigious, troubleſome, contentious perſon.
11. Branches in the beginning of the Line of Life, ſhew honour with Riches.
12. Many lines by the mount, after the line of life, denote an effeminate perſon.
13. A ſtar in both the hands in the mount, denotes drowning.
14. Lines dis-joyned from the wriſt, ſtretching towards the hollow of the hand, and interſected, diſcover rudeneſs.
15. A crooked line diſcontinued, cutting the arm above the wriſt, diſcerns a man more wiſe, provident, and buſie in others matters then his own.



Aphorisms explaining this Figure.

TRansverse lines as in the example, denote a person delighting himself in thefts.

2. A triangle in that finger and joynt, shews the person insortunate in all things.

3. Lines overthwart, signifie biles or swellings in the body; if either be longer then other, it denotes profit by women.

4. A line from the Table line to the Natural, in this manner, or otherwise, predicts loss and prejudice by great persons, with danger of life.

5. The table line in this manner cut, signifies labour without rest, a continuance in troubles.

6. The table line not inclining towards the fingers, but passing by, denotes a wandring condition, and a fearful temper.

7. The Natural line joyn'd to the table line, indicates loss of Riches; and chiefly if it send not forth branches, the person is audacious, bold, and undaunted.

8. Lines ascending from the percussion of the hand to the mount, joyned in the end, denote deadly enemies; but if one exceed the other in length, he shall overcome.

9. Two lines from the root of the thumb to the second joynt, denote an incestuous person.

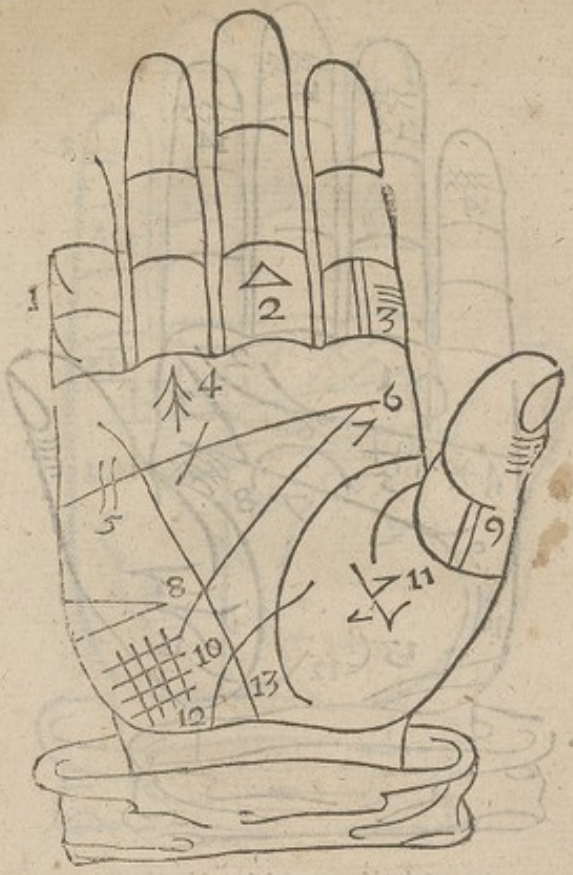
10. These cross lines in the mount and brawn of the hand, denote drowning.

11. This character, denotes honour with Riches.

12. A line passing from the Wrist, extending by the hollow of the hand, and inclining towards the line of Life, prenotes the loss of some most dearly beloved friend.

13. A line from the Wrist, or line of life, to the mount of ♀, threatens loss by reason of women, and imprisonment.

Aphorisms



Aphorisms explaining this Figure.

1. TWo lines shew a most magnanimous spirit; if but one line, it hath the less of good.

2. Trenches, or holes like pores, signifie drowning.

3. More lines there then any where else between the ☉ and ♀, predict the party to have most male children.

4. A triangle in the mount of ♃, denotes honour and Riches.

5. A Star or cross, and ill formed, discovers sorrow and misery of mind, as also a weak brain.

6. A cross, or intersected lines above the mount of *Jupiter*, signifies he shall be smitten or suffer prejudice from Ecclesiastical men.

7. The Natural line cutting the line of Life, to which the Table line is joyned in the beginning, denotes a Murtherer, a person crafty and expert in all evils.

8. An arch in this form, denotes perfidious friends, who in the greatest and waighties occasions, will most principally desire and endeavour to betray him; all things will be difficult for him, and he shall surely be deceived by servants.

9. Many lines cutting the Table line, over against the mount of ♄, signifie loss of substance, and trouble with great persons.

10. The Natural line inclining towards ♄, shews a wicked person, and of short life.

11. The line of the Liver forked at the end, declares a violent death.

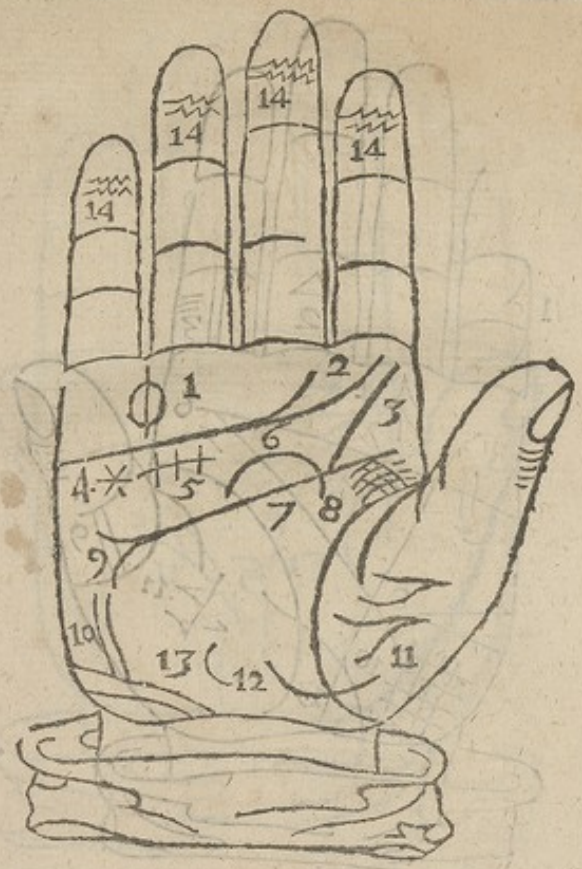
12. Transverse lines, crossing the thumb, and not cutting one the other, denote a Prodigal, yet penitent in the end.

13. A woman having such a sign in the right angle, she conceives a male Child; but if it be formed contrary, it will be a Female.

14. An oblique line cutting the arm, tending towards the line of life, intimates the loss of a most dear friend.

15. Such a figure in the mount of the hand, denotes a man famous, increasing in credit and riches.

Aphorisms.



Aphorisms explaining this Figure.

1. THis character, denotes weakness and infirmity of the eyes.

2. A branch inclining towards the mount of ♄, predicts ill fortune by reason of women, by too much loving of them.

3. A line from the natural line pointing at the forefinger, signifies good against all ill fortune.

4. A star in the beginning of the table, signifies good to accrue to him in a strange Country.

5. A cross denotes enmity; if it be intersected with lines, the discord shall be with Parents.

6. This half circle, deciphers a man to abound in his own sence, and such a one who neglecting his Parents shall wander through divers Regions.

7. A hole like an eye in the middle of the Natural line, signifies a theif.

8. The supream angle not joyn'd, and the space brawny or rugged, signifieth one using evil means, addicted to poysons and evil actions.

9. The Natural line thus forked, intimates a double dissembling tongue, and perhaps lame to.

10. Two lines running together, and inclining in the end together, indicate a violent death.

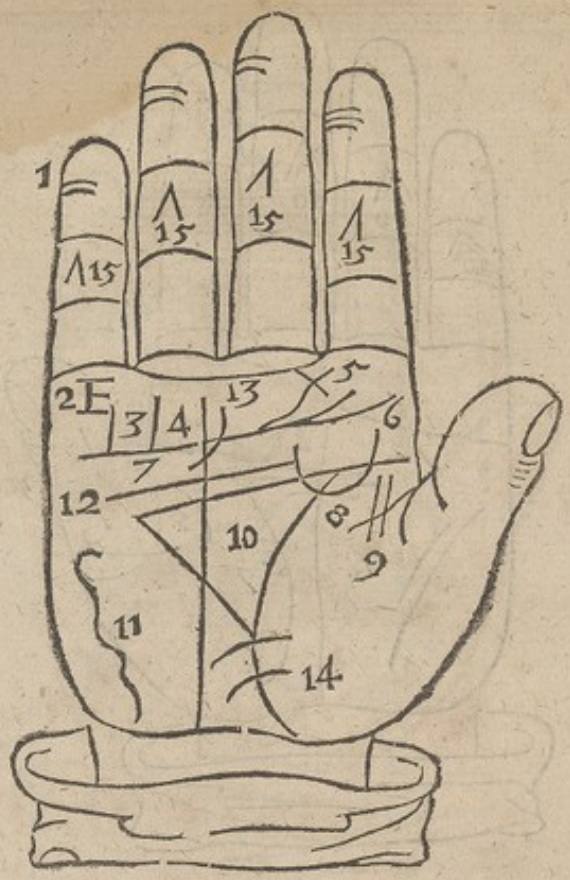
11. These hairy lines in the mount of the thumb, prenote the party to live in a poor beggerly condition with his family.

12. A semicircle in this manner, crossing the line of life, predicts an unexpected suddain death, from some unlooked for danger or suddain disease.

13. So many lines as from the wrist to the percussion of the hand, denote so many journeys he shall make.

14. Such a character as this, in all, or any of the last joynts of the fingers, prenotes drowning; *Gober* and *Cochlitus* affirm, if it appear on the little finger or next, he is drowned in youth, if on the middle finger, in his middle age; if on the forefinger, in old age: and if it be on the thumb, then he will be drowned in decrepit old age.

Aphorisms



Aphorisms explaining this Figure.

1. TRansverse lines in the first joynt of the finger, signifie debility and weakness of nature.

2. This is a sign of a pidling beggerly condition.

3. Two such branches so drawn forth, is alwaies a signe of a contentious quarrelsome person.

The line of ♄ forked in the end, predicts imprisonment for wicked deeds committed.

5. Such a mark in the Tubicle of the fingers, prenotes death in Travel.

6. The Table-line thus forked at the end, denotes a dissembling Hypocrite towards his Parents.

7. The Quadrangle thus straightned and narrow, denotes avarice.

8. A half circle in the supream angle, in this manner constituted, implies the party to become the ruine of his own house.

9. Lines intersected in the beginning of the line of life, denote a fall from on high; but if they be not cut with other lines, they denote death by such a fall.

10. The Triangle straightned, denotes pravity and avarice.

11. Observe a man having a crooked line in the mount of the hand, from such a one easily may you wrest his money by fraud and deceit.

12. The sister of the natural line in the beginning appearing, gives the hope of Inheritance; the longer it is, it hath the better signification.

13. The Girdle of *Venus*, from the root of ♃, to the root of ♀, extending, denotes lasciviousness, yet impotency in the act of Venery.

14. The vital line divided with one or more lines in the form and manner of a cross, denotes the person very temperate.

15. These angular lines in the second joynts, or joynt, denote much sickness and weakness, and most commonly the Convulsion fits.

Aphorisms

Aphorisms explaining this Figure.

1. THe Table-line ending thus, and cutting the root of ♃ so, indicates a wound on the head.

2. A line ample and short, cutting The table line, signifies a danger of an Epidemical disease, as the pestilence, &c.

3. The natural line ending in the hollow of the hand, the sister of which, seating it self towards the Table line, denotes the fraction, and breaking of some of the bones; but if another sister shall accompany it in the hollow of the hand, he hath many wives in act.

4. A line from the supream angle to the root of ♄, to whom the line of *Saturn* is joyned in the end, denotes imprisonment.

5. This line signifies power to overcome a resolute, though not a powerful enemy.

6. Lines from the wrist to the mount of the ☽, indicate a treacherous fool.

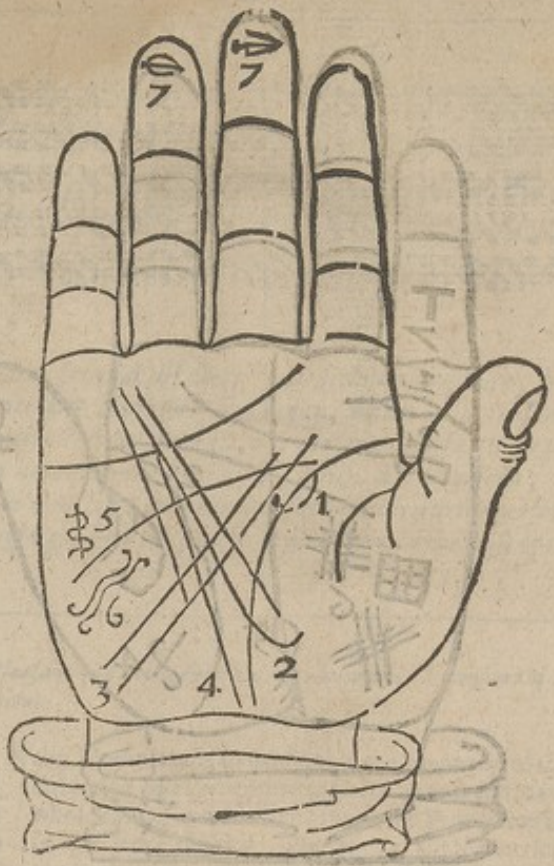
7. Such points upon the Line of life, intimates a man to be a Traitor to his associates.

8. Two lines cutting the second joynt of the thumb, and those intersected, indicate a perfidious person and an infidel.

9. Lines from the nail to the second joynt of the thumb, signifie a faithful trusty friend.

10. Such a Character in the second joynt of all, or any of the fingers, denotes a great Gamester at Dice, by reason of which his life will be endangered.

Aphorisms



1. SUch a sign in the beginning of the Line of life in children, if it be perfectly seen, signifies the child shall be choaked, or killed with worms; but if it be imperfect, implyes extream danger of death from the Maw-worms, according to the proportionable time of age.

2. In these lines it is dilligently to be noted, whether they be such really as we declare them to be; for they may often deceive and seem such when they are not; also the fraction, and discontinuance is to be noted.

3. In these lines it is to be observed whether they go by the mount or brawn of the hand from the wrist, or otherways; for those signifie the accidental goods of Fortune, but these denote the gifts of Natural good.

4. Between these lines there is also difference; the Scheams of the hand are in the 39 and 13 Figures of one manner, in the 32 and 12 Figures of another; also there are other lines placed in the place of the Liver line, but broken and discontinued, and that not rightly; so as the Line of the Liver often seems to be wanting; but we may not so pronounce as if it were indeed wanting, but testimonies ought to be gathered from all other observations.

5. Such a Character in the Quadrangle neer the end of the Natural line, denotes an ambitious, proud, self-conceited, evil person.

6. Such a sign in the mount of the hand, denotes drowning.

7. If such a Character turn about the end of the finger towards the nail, in any of the fingers, it signifies hanging, strangling, or the man to be a leaper, an odious thief, and an Adulterer.

Aphorisms explaining this Figure.

1. THe line of Wedlock so formed, signifies Marriage amongst his Kindred or Friends, and so much the rather if it resemble the Figure in the line of life, or that neer the first joynt of the thumb, or in the line of *Saturn*.

2. This line signifies Incest in this place, that is to say under ♃, and the rather if the line of Life be so formed under *Iupiter*.

3. This is a note of Incest, as also such others in the Line of Life.

4. A line (as it were) falling neer the line of Life in the mount of the thumb, large and sected from another oblique line, intimates griefs and sorrows, by reason of some of his posterity; and the more, by how much the more large and crooked it is.

5. These signs in the hand, pointed by the Characters, 1, 2, 3, 5. denote Marriage with those who are left in the stead of Fathers or Mothers, to oversee, and are Superior, or else Natural action with them; this is comprobated by most certain experience.

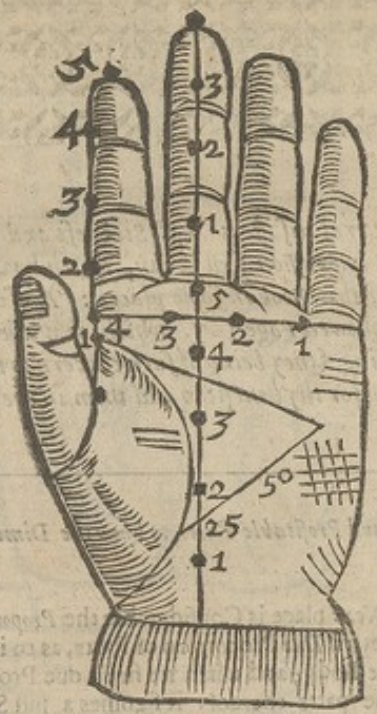
6. Any of these characters in the mount of the hand, threaten death by water.

7. Such a character neer the middle of the fingers, shews the party shall be questioned, and punished for Theft, but shall alwaies peremptorily deny it.

Courteous Reader, ſeveral diſaſters (as Sickneſs and Fire) have neerly concern'd us ſince this impreſſion firſt began, which have cauſed ſome irregularity in the method of this Book in ſome places: Theſe three following figures ſhould have next followed Page 107. which was overſeen, but rather then they ſhould be wanting (they being of ſuch concern to the perfection of the Subject) I thought good for thy benefit to add them in the cloſe of this Subject.

Here follow Pleaſant and Profitable Rules, to know the Dimenſions of the hand to every uſe and ſignification.

IN the *Next* place is Conſiderable the *Proportion* of the Hand, for this boldeth a *Due* Proportion of Parts, as to it ſelf, and likewiſe to the whole Body; and when we find a due Proportion in the *Hand*, as to the parts thereof: it ſignifies a juſt Symetrical Proportion of the Body, and ſo conſequently Good Fortune, Courage, *Equality* of Temperaments, and a *Healthful* Conſtitution, which *Due* proportion of the Hand is thus demonſtrated: The Palm of the Hand tranſverſly under the Roots of the Fingers, ought to be divided into four equal Parts, beginning at outſide of the Root of the Auricular finger, as you ſee in the following Figure; to which proportion, the middle finger is to anſwer in length, ſetting your compaſs in the Root thereof at the figure 5. and to the foreſaid parts, the Palm of the hand from the root of the Middle finger to the root of the Thumb, is to anſwer in juſt proportion as you may diſcern in that Line, from the figure 1. to 5. And from the *Root* of the middle finger to the *Racetta*, the Wriſt is contained juſt 3 of thoſe *Equal* parts, ſo that the *Length* of the Hand Exceeds the *Breadth* in juſt Proportion; one equal part, as may be ſeen in the following Figure, to which proportion of five parts, the Altitude of the forefinger or Index, juſt anſwers from the end of the finger to the Root of the Thumb, as appears likewiſe by the following Figure. *Further* obſerve, that the thickneſs or groſneſs of each finger (meaſured as laying your hand upon the back; the Palm open, and the fingers extended) anſwers to almoſt the *fourth* part of the *Longitude* of the finger: As ſuppoſe, the *finger* divided into *four* equal parts, and one of thoſe parts ſubdivided into *eight* equal parts, the *Craſſitude* of the finger doth anſwer to, and contain juſt *ſeven* of thoſe parts, the *Pollex* or Thumb is thicker and ſtronger then any of the other fingers, this being complicated and bowed towards the Index, the end thereof ought to touch the Root of the fore-finger, and to exceed one half part of four of the length thereof, beyond the Root of the *Index* or forefinger; The Index or forefinger is to contain in length three parts, and one fourth part of the Middle finger: The *Anularis* or Ringfinger is to contain in *Longitude* three parts and one half part of the Middle finger; And the *Auricularis* or little finger is to contain two parts and one half part of the Middle finger, the ſaid middle finger being equally divided into four parts as aforeſaid, and as the following Figure aptly Demonſtrates. Thus have you the whole Proportion of the hand, which as it is pleaſant & Uſeful for



all, ſo eſpecially for *Painters*, *Statuaries* and *Architectures* to take notice of: This being the true and juſt *Symetrical* proportion, from which if any one differ more or leſs, he ſwerves from the true proportionate quantity, and likewiſe from the right *Medium* in temperament and qualifications as well as in quantity. *Laſtly*, in this figure, behold the true Menſuration of the *Liver-line*, which keepeth no due proportion in the hand, but is ſometimes longer, and ſometimes ſhorter; Therefore ſet the foot of your *Compaſs* in the utmoſt end of the line of Life, on the *Raſcetta*, and extend the other end of the Compaſs to the middle of the Line of Life, and turn the ſame to the Liver-line, keeping the foot of the Compaſs on the Line of Life fixt, and divide that proportion into two equal parts, counting to the firſt twenty five years, beginning at the line of life, and twenty five years for the ſecond proportion and what exceeds, (as in ſome hands this line is long) count it according to the ſame proportion beyond fifty years, which will clear to you the ſeveral times, and years in which accidents ſhall happen, anſwerable to the ſignifications of the *Liver-line*, behold the figure following will in all things aptly inform you.

Tricaſſus

TRicaſſus, *Cochlitis*, *Corvus* and others, have propoſed certain Menſurations of the *Line* of *Life*, and as they differ one from the other, ſo have they all deviated from the Truth, therefore have we here added a more *perfect* Geometrical Menſuration, Arithmetically ſupputated wherein the perfect *Symatry* of the hand appears, by which the *Life* and *Death*, *Sickneſs*, and other Accidents of *Life* may be diſcerned to the true time, and this Diviſion is manifeſt in the enſuing figure, that a mean capacity may with much facility comprehend it, as alſo of the *Menſal* and *Natural* lines are *Symetrically* conſidered; By the Menſuration of which, the times of all Accidents of Fortune may be beforehand underſtood.

1. And *Firſt*, of the *Vital* line, or Line of Life, Prepare a Neat, Handſome Pair of *Compaſs*, and ſet one foot thereof in the middle of the Root of the Index or forefinger, extend the other foot thereof to the middle of the Root of the Annular or Ring-finger, (as in the Figure following) and remove the point of the Compaſs from the Root of the Ring-finger to the Contaction of the *Vital* line, and that ſpace from the beginning of the Angle to the Figure 10. ſhall point out the firſt ten years of life, and look what lines are in that Diviſion, the Effects will ſhew themſelves in the firſt ten years according to that time of proportion: Then,

2. *Secondly*, open the Compaſs, (letting the end upon the Root of the Index ſtand ſtill fixed) and extend the point to the parting of the Ring-finger, and little finger, and draw another line Quadrantwiſe, and where that toucheth upon the Vital line, there obſerve the *twentieth year* of Age, after that.

3. *Thirdly*, place the point of the Compaſs next, in the midſt of the Root of the little finger, as in the preceding Examples, and where that toucheth the Vital line, is the Demention of Thirty Years, which according to the greateſt Maſters in this Science falls in the midſt of the Vital line, ſo that there will appear a perfect Geometrical Proportion from this point to the *Wriſt*, and from this point to the *Supream* Angle the beginning of the *Vital* line.

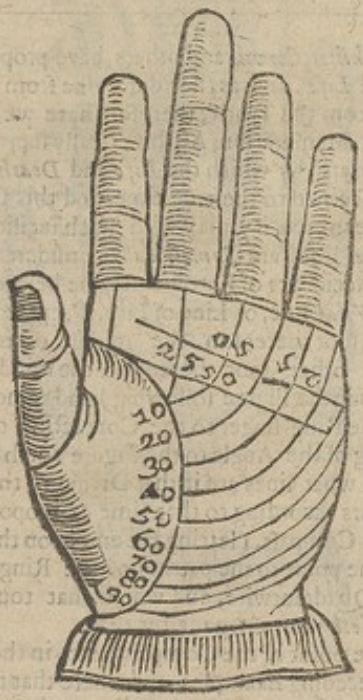
4. *Fourthly*, Fix the Foot of your Compaſs in the midſt of the Root of the forefinger, as is beforeſaid, and Extend the other point to the Out ſide of the little finger and draw a line to the line of life, over the percuſſion of the hand, and this ſhall demonſtrate the fortieth year of age.

5. *Fifthly*, which is chiefly to be Noted, (becauſe ſome differ in Opinion) but our Reſolve is, the Compaſs being fixt as before, extend the other part to the end of the *Menſal* or Table line, and draw a line over the Percuſſion of the hand, to contact, or touch the line of life, and this point in Menſuration ſhall conſtitute the fiftieth year of Age.

6. *Sixthly*, The foot of the Compaſs fixt as before, conſider upon the outſide of the Percuſſion of the hand, juſt the ſame *Amplitude* of ſpace that was betwixt the years fifty and Forty before, and from that part draw a Line to the Line of Life, and where that point doth touch, there let be noted the *ſixtieth* year of Life, which Method will make unequal proportions in the Line of Life, which muſt be allowed, and not otherwiſe expected, yet conſtitute diſtinctly the years as you ſee in the following figure.

7. *Seventhly*, In the next place, if a third part of the Amplitude be taken away upon the Line of Life, *i. e.* If by removing your compaſs from the point ſixty years, the ſpace of two thirds (of the laſt demention) further upon the Line of Life, there you ſhall obſerve the 70. year, and by removing two thirds from that further, ſhall

shall note the 80. years of age, and by removing the Foot of the Compass two thirds more of the last demention, shall make the bound of the 90. year, and in like manner to the hundreth, and beyond if such Age be in the hand, by this method most easily may be observed the exact times of mans age, upon the *Vital* line, which hitherto under correction, no man hath found out, nor attempted without the ship-wrack, and loss of their Labours.



The

THe true Menſuration of the *Vital* line thus demonſtrated, (behold the Figure,) Next are obſervable the Geometrical proportion of the *Menſal* and *Natural* lines; Theſe two as they differ in Method and Operation from the Vital line, ſo they hold a Uniformity, (as to Menſuration) between themſelves being both to be equally divided (as to their Longitude) into three equal proportionate parts, which parts reſpect the three principal ages of Man. The firſt part protionating the *firſt* twenty five years of mans life, the next, the *ſecond* twenty five years, which brings our life to fifty years; the *laſt*, proportionating the *laſt* twenty five years, which brings our age to ſeventy five years, or the utmoſt term of life; But here is chiefly and warily to be noted, that theſe lines are not in meaſure alwaies to be conſidered, as they are found in the hands, but to be conſidered in meaſure, according to their proper, natural and certain proportion that they ſhould bear in the hand (as thus) the middle natural line ought to begin at the *Supream* Angle, or the *Thenar* part of the hand between the Root of the *Pollex* and the *Index* finger upon the middle of the Mount of the Index, and to extend it quite croſs the hand, over againſt the middle of the Mount of the Auricular or little finger, and juſt there to terminate, which if it be found longer or ſhorter, it implies the extreams of Fortune; The *Menſal* or Table line, ought to aſcend beyond the Mount of the middle finger, if it be longer or ſhorter, of greater or leſſer quantity, it then anſwers not to the right proportionate Rules of Menſuration, for the proportionate meaſure of the middle natural line, for the firſt age or term of years, *viz.* Twenty five, it is to be meaſured from the beginning of the line to the oppoſite place juſt againſt the middle of the Mount, to the middle finger for the firſt twenty five years, and for the next twenty five years, meaſure from the aforeſaid place of the middle finger, over againſt the midſt of the Mount of the *Ring*-finger, what remains of the line, is to be conſidered for the remaining term of life, The *Menſal* or Table-line, for the firſt twenty five years of Age is to be meaſured from the beginning thereof, (which is on the outſide of the hand) unto that part of the line, which is juſt againſt the middle of the *Auricular* or little finger: For the ſecond age, or ſpace of life, the next twenty five years, is to be meaſured from the laſt point, over againſt the Mount of the little finger, to the point of the line juſt againſt the midſt of the Mount of the *Annular* or Ring-finger (as appears in the foregoing figure) the remainder of this *Table line* is to be conſidered for the remaining part of life, according to the former proportion: So that here you may ſee plainly that this proportionate Menſuration is rational, and may give an apt conjecture of the Times of *Life*, and length thereof, As alſo by help of this Menſuration, Predictions are made, judgements given of *Dignites, Offices, Honour, Riches* and good *Fortune*; when and in what times of a Mans age, ſuch or ſuch a thing ſhall come to paſs, as alſo if Marks in the Hand appear, ſignifying *Death, Sickneſs Impriſonment, Poverty*, or any other miſchance, it is diſcerned according to the Poſition of the ſeveral marks in the hand commenſurately proportionated, according to the aforeſaid demention, their places and ſignifications being conſidered as to good or bad.

This

This Figure discovers the Times of Marriage in Man or Woman.

THis Figure represents the lines of Matrimony, in whose hands they are found, the times and ages of a man or womans life, wherein their loves and amorous fancies, shall chiefly be manifested, and the times of marriage celebrated, if according to this Example you measure these parts, which are capable of mensuration. As first, according to the example before going, consider the space between the Root of the little finger and the end of the mensal or table line, upon the mount of *Mercury*, measuring from the Root of the finger upon the middle of the mount of *Mercury*, not on the edge or outside of the hand (for here lyes a great mistake and errour) and account the middle of the mount to 30 years, and on the other half from that middle part to the Table line account thirty years more; and so begin at the Root of the finger according to proportion counting half of the first half 15 years, and so according to proportion, to 18. 20. 25. and the like, observing what year according to this proportion toucheth the first line, and then is the time of the first Marriage, if more lines appear, measure from 30 to 35. 40. 45, and all years betwixt, and according to this proportion shall note out the times of a second, third or fourth marriage, if any such thing be designed in Nature, it may be thus known in counting from year to year. For the more manifest and clearer demonstration of the thing, have added the division and exposition of the line of life in reference to this business of marriage, according to the opinion and judgement of the best Philosophers, which is to be measured as you see in the Figure preceding, and as the lines are found upon the mount of ♀ according to this proportion of the line of life, is the time wherein such a signification shall obtain its effect in, *viz.* marriage or marriages shall be accomplished, according as the lines answer the proportionable mensuration of Age.

Note for a conclusion of this Subject, that Plannet in the hand is counted happy in signification, in whose mount the usual characters are fair and plainly discernable, such are parrllel Crosses, Stars, lines, three or four Scales, Branches, Quadrats, all well proportioned. and the Character of ♃.

Unusuall lines and unfortunate Characters are the mounts Turbid, Crooked, wrinkled, and ill coloured, as also semicircles, imperfect lines, broken and abrupt like grates or Gridirons, the caracter of ♄ *and the resemblance of hairs.*

The end of the first Book the Subject of Chyromancy.

THE

Second Part,

OR

Second Book:

Wherein is *TREATED* of

PHYSIOGNOMY,

METOPOSCOPY,

ONEIROCRACY.

With many SECRETS thereunto belonging.

Sapientia Hominis ita illustrat Faciem ejus, ut Firmitas vultus ejus duplicetur. Ecclesiast. Cap. 8. ver. 1.

LONDON,
Printed for *Nathaniel Brooks,* 1670.

THE

Second Part,

OR

Second Book:

VVherein is TREATED of

PHYSIOGNOMY,

METOPOSCOPY,

CHYROSCOPY.

VVritten by [illegible] Suburbano Belgingo.

Sapientia Hominis illuminat Faciem ejus, & Fortitudo vultum ejus diplicatur. Ecclesiast. Cap. 8. ver. 1.

LONDON,

Printed for Nathaniel Brooks, 1670.

THE

PREFACE

TO THE

Reader.

IT is not without reason (gentle and courteous Reader) that I premise this Preface before this second Book, that I might recommend unto thee the Sciences of *Physiognomy*, *Metoposcopy*, and *Oneirocracy*. All which Antiquity hath thought worthy and honoured; even the Eternal by his Seers and Prophets, hath revealed and taught them us; and he hath made use of the last to reveal the mystical Secrets of his Commandements and Promises to his Church; all the Ancient Propheſies consisting altogether in Dreams and Visions. As for *Physiognomy*, you see the holy Scriptures full of Physiognomical expressions; God himself in *Exodus* for his Wisdome among the eleven Properties hath called himself, *Great-Nose*, אֶרֶךְ אַפַּיִם, *Longus Narium*: as if he should say, Wise, Merciful, and long-suffering: The stout Men and worthies of *Israel* which followed *David*, are represented in the Chronicles, *Virorum robustorum facies dicuntur similes faciebus Leonum*; Valient men whose faces are like the faces of Lyons. *Solomon* in the Proverbs, representing the Wiseman, says. *In facie Sapientis lucet Sapientia*; *oculi stultorum in finibus terræ*: and farther, *Cor hominis immutat faciem ejus*. We see the descriptions of strong men in the Book of *Judges*, as of *Sampson*, *Gideon*, *Jephtah*, and others by the lineaments of their Physiognomy. Some are Couragious, Choleriek, Patient, Foreseeing, and Wise, having their Eyes shining like several Fowls; others having

Exod. 34.6. Num. 14.18.

1 Chro. 12.8; Isa. 13.8.

Eccles. 8.1. Prov. 17.24.

These epithites demonstrate the inward disposition of the heart.

ving great eyes and marked with drops of blood: some being crooked-nosed, others short-nosed, others great-nosed. To be short, this Science hath been so much recommended among the Ancients, that no man pretended to any esteem that was not acquainted with it, so much was it exercised among the *Hebrews*, *Caldeans*, *Egyptians*, *Arabians*, *Greeks* and *Latines*. Of the affliction, intemperance, disturbance, and diseases, as well of the Mind as Body, known from the only aspect of the Face, the holy Scriptures have made, in many places, plentiful mention, from whence it is most evident to us, that *Physiognomy* is one of the chief principal Sciences of the nature of Prognosticating, although the ignorant vulgar seem to asperse and deride it; from hence it is that the Socratian, and Pythagorian Philosophers have recorded so reverently thereof: as also *Hippocrates*, according to the testimony of *Galen*, by reason of the utility thereof, saith, *Qui Physiognomiæ sunt ignari, anima eorum errore defatigari & confici solet*: those usually consume and defatigate their minds through errour, who are ignorant in this Art: and this I attribute thereunto will seem no wonder, if we rightly observe the Etymology thereof, according to the wisdome of the Ancients, who render it derived from γνώμη, which is a Figure, and φύσις, that is Nature (that is to say) *Physiognomice*, a sign or Index of Nature, from whence is manifest, that this Science (which by exterior signs and evidential tokens, discovers the interior dispositions of the mind as well as the body) is approved of, and justified as well from the Records of Divine writ, the Dictates of the Holy Spirit, as from the fulness of Humane reason and wisdome: From hence it was that King *Artaxerxes* said to *Nehemiah*, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart*. Neh. chap. 2. ver. 2. As if he had said, I see plainly by the significant Characters of thy face, that thy soul is vexatiously perturbated, as *Solomon*, Prov. 15. 13. *A merry heart makes a cheerful countenance, but by sorrow of the heart the spirit is broken*: no wonder then if the troubled afflicted soul alter the Fabrick of the countenance, as witnesseth *David*, Psal 69. 20. *Reproach hath broken mine heart, and I am full of heavinesse*: and elsewhere he complains his strength failed,

failed:, and he was a fear to his enemies, *Psal.* 31. 11. 12. From whence *Job* also, *My face is foul with weeping, and on my eye-lids is the shadow of death*, Iob 16. 16 Lastly how vehement and powerful are fears, cares, and horrors to alter the aspect of the Patient? no man need doubt, when as the Psalmist saith, *Fearfulness and trembling are come upon me, and horrour hath overwhelmed me*, Psal. 55. 5. and Psal. 38. 3, 5, 6, 7. From whence is fully argued, that the passion and vexation of the mind, affects and afflicts the Heart, and the affection of the heart necessarily appears in the Face and the whole body, saith Iob, *Thou liftest me up to the wind, and dissolvest my substance*, Iob. 30. 22. Infinite are the Prognostick symptomes by which the nature of man expresseth his inward passions by external signs, which pleadeth a necessity for the subject of *Physiognomy*, of which more fully in the ensuing Work. Nay, those that have in all Ages been the severest Censurers of these Sciences, have been forced to admit and commend it. One of them speaking of it, says, *Physiognomia consistens intra cancellos naturalis Philosophiæ, licita est, & habet aliquid probabilitatis*: yet this good man makes distinctions as he pleases, that so while he approves a Science according to his desire, he might dislike the method and principles which other men hold; being unwilling that any Science be received in this Age, if it hath not passed the search of Censure, at least that of those of his own profession, as being ambitious for the title of Illustrators of some Sciences, and of destroyers of those which please them not. 'Tis an abuse, that reigns at the present, and which causes Antiquity in its simplicity to be extinguished and maim'd by these expurgators, and good Learning, and Sciences banished, or kept in slavery within the minds of some Learned men kept in awe by these men, who endued with a monstrous power, ruine the ancient Sciences, and introduce Novelties both into Religon and Policy, to enslave the souls of simple men and women.

But how comes it to pass? 'Tis ambition is the scource of all these evils, And this qualification principally appears, in those whose scandalous lives, or peevish, waspish Natures have rendred them unworthy esteem in the

eyes of the honeſt peaceable part of Gods people: then to draw after them ſome Factions, and to raiſe themſelves in the opinion of the ſimple; like malicious, ignorant Dolts, they to their own ſhame beſpatter thoſe Beauties, which if they were not Owl-eyed, would amuze them to look upon. But it is the Will of the moſt High that it ſhould be ſo, that the words pronounced by his Apoſtle might be accompliſhed, *'That in the laſt days ſhall riſe up in-'ſolent and proud men, lovers of pleaſures more then lovers of God, 'having a ſhew of godlineſs, but denying the power thereof, who ſhall 'enter into houſes, and take captive ſilly women, laden with ſins, 'and who are carryed away with many deſires.* Are not all theſe things fully accompliſhed in theſe men, who certainly are thoſe meant by the Apoſtle? Excuſe me (friendly Reader) for this digreſſion; but it is the zeal of the Houſe of God (as the Royal Prophet ſaith) that hath urged me: and when the calumnies of thoſe that hate Him ſhall fall upon me, I will bear them patiently, even till death; ſeeing that out of his goodneſs toward me, he hath given me the quality which I have (though unworthy of it) amongſt his people.

But leaving off theſe diſcourſes, my ſuit to thee (friendly Reader) is, that thou wilt entertain theſe Sciences of *Phyſiognomy*, &c. The which in themſelves are ſufficiently recommended, and for their profit, very neceſſary to all, that ſo they may know the humors one of another, & conſequently be more confident or diffident one of another. That which I do, is out of no other deſign then to ſatisfie thy curioſity, and thy good; deſiring no other recompence of thee (dear Reader) then that thou wouldſt acknowledge me thy affectionate Friend, as I am of all the Lovers of thoſe Sciences which are above what is ordinary. *Farwel.*

THE

The Second Part.

CHAP. I.

What Physiognomie *is, and what of it is requisite for the* Chiromancer *to know.*

HIppocrates, *Princeps medicorum*, sayes, that the Physician cannot be accomplished in his Arte, if he have not the knowledge of *Astrology*; so I may say that the *Chiromancer* is not perfect not accomplished if he have not *Phisiognomie*, which is *Scientia qua natura hominum ex aspectu corporis judicatur, ἀπὸ τῆς ἐυσιογνωμόνων, ex facie addivinare, & per naturæ judicia cognoscere.* Or otherwise, for a more cleat definition thereof, It is a Science whereby the conditions of men and their temperaments are fully known by the lineaments and conjectures of their faces. It consisteth in two things, that is to say, the complexion and composition of the body of man; both which manifestly declare and shew the things that are within the man by the external signs, as by the colour, the stature, the composition and shape of the members. These two Sciences are so joyned together and united, that they never go one without another, and to make profession of the one without the other, is a vain thing: These Sciences are joyned together by the Ancients, even by the Satyrist, *Iuvenal*, *Satyra*: 6.

——Spatium lustrabit utrunque,
Metarum & sortes ducet, frontemque manumque,
Præbebit vati crebrum poppysma roganti.

——One Scheme will compass them;
In one, Mans Fore-head and his hand is shown;
And to the teller kindness is bestown.

And yet when he describes his *Zoilus*, he doth it by the filthy spots and signs of his body, and not by those of his hand: for the *Chiromancer* may not see every ones hands, and sayes of this *Zoylus*.

——— Triſtis
Occurras fronte obducta, ceu Marſia victus.
Poſt
——— Vultus gravis, horrida ſiccæ
Sylva comæ nullus tota nitor in cute, qualem
Præſtabat calidi circumlita faſcia viſci,
Sed fruticante pilo neglecta, & ſqualida erura.
——— How
Like conquered *Marſia*, with a clowdy brow?
And afterwards,
A heavy countenance and briſled hair,
Like a rough Wood, naught faſhionably fair,
But as ore laid with Birdlime: on thy thighs
Though meagre, ugly ſhrubs of hair ariſe, &c.

So *Martial* deſcribes his.
Crine ruber, niger ore, brevis pede, lumine luſcus,
Rem magnam præſtas Zoile ſi bonus es.

Squint-ey'd, club-foot, red hair, and ſwarthy face,
A wonder *Zoylus!* if the leaſt of grace.

Homer in the ſecond of his Iliads, and the 18 of *Odiſſes* deſcribes *Therſites* and *Irus* miſchievous and evil ſpeakers by the lineaments and comopſition of their Bodies: ſee here the deſcription.

It ſeemed here that nature needs would be,
Employ'd to forge out all deformity,
He was purblind, crump ſhoulder'd too and lame,
Sharp head and ill bon'd body out of frame,
But little hair along and folio ear,
In brief ſo ugly as to wonder were.

As for the ſecond, he ſets him forth without ought of beauty, big, and cowardly, and ſuch as *Lucian* repreſents his *Happelopin*; for the greatneſs of the body diminiſhes the courage as *Ariſtotle* ſays, and the ſoul followes the compoſition of the body, that is to ſay the marks: ſo the ſame Poet deſcribes *Uliſſes* and *Achilles* of a middle ſtature, and conſequently couragious.

By *Phyſiognomy*, the humors and the inward part of the ſoul is ſo truly known, that *Socrates* the moſt vertuous Philoſopher, whereof the Oracle it ſelf hath given this Teſtimony, Ανδρῶν απάντων σωφρονέστατος *Socrates* the moſt wiſe among men, yet being deſcribed by his *Phyſiognomy* (by a Philoſopher skill'd in that Science) was the moſt naſty and unhandſome of all men living, and totally loſt as to luſt and luxury. His diſciples laught at this judgement as utterly falſe. *Socrates* reproving them, ſaid; My Friends, theſe things according to Nature ſhould be ſo indeed, but I have corrected the vices of my nature by the rule of Reaſon; as if he ſhould ſay, the imperfections of Nature may be reformed by Vertue, and that a man may in ſome ſort reſiſt his deſtiny, if he be wiſe, and allay his ill fate with a ſyrrup of the puniſhment or ſhame that muſt follow. There is a ſtory to this purpoſe taken out of the learned *Paſquier* in his curioſities of *France*. In the Reign of *Lewis* the 12. the Duke of *Nemours*, Nephew to the ſaid King and his Lieutenant General, in all the Countries beyond the Mountains, deliberating to give battel to the *Spaniard*, ſome dayes before the Battel was at *Capry* together with moſt of his Captains; the Lord of that town was called *Albert Mirandula* a very Learned man and Couſin germain to the great *Picus Mirandula*: This Lord in his entertainment of the ſaid Prince and his Captains mentioned a Judiciary Aſtrologer which was with him, a man very expert in that Science aged 60 years, and very famous for his Predictions. At the requeſt of the Duke of *Nemours* he was ſent for, to whom the

Duke

Duke presented his hand, who after many words of complement, told him, that he should give Battel to the *Spaniard* and the Vicetoy of *Naples*, and that he should gain the victory; but he advertized Mounsieur *de Passe* and *de Bayard*, to have a care of him, for he should be kill'd in that battel; he told the said Gentlemen all that should come to pass; and more particularly he told one called *Iacquin Caumont* an Ensign bearer, in the Company of Captain *Molard* (who had done him some injury) that he should be hanged within three moneths, which happened accordingly; and to all those to whom he had told their Fortunes, it happened according to what he said; and he looked as well upon the Face as the hands, as the said *Pasquier* saies, and yet he did not look upon the hand of the said *Iacquin*, but only on his face.

In the same manner *H. Sanurenda* the good Monk, revealed to *Charls* the 8. King of *France* his Adventures, by his Physiognomy; and told him the success of his Voyage, and return from the Kingdome of *Naples*, which business rendred the said *Sanurenda* suspect to the Pope. Therefore not to insist any farther on these discourses and Histories, which the Reader may find if he please, in the Authors before mentioned; I shall only for to conclude, say, that I may without tediousnes advance into my instructions, that no man can well foretel any thing, and judge of *Chiromancy* without *Physiognomy*. Therefore I shall here give an Epitome and Abridgement, such as I shall conceive necessary for Instruction.

CHAP. II.

An Epitome or Abridgement of Physiognomie.

THE *Hebrews* have extreamly honoured this Science of *Physiognomy*, and the Scripture gives you the Physiognomie of *Iacob*, *Moses*, *David*, *Absalom*, *Ionathan* and many others. The Compilers of the *Talmud* have made a Treatise of it, both of *Chyromancie* and *Physiognomie* called מסכת ידים *Massecheth Iadaim*, that is to say, The Treatise of the Hands; where they distinguish *Physiognomie* from *Metoposcopie*, which is indeed but a part of *Physiognomie*, which the *Greeks* understood well, saying, μετωπ'οσκοπ& ἀπὸ τῦ μετώπε χ ἐπισκοπεῖν, *i. e.* a Science whereby things to come are known by the aspect of the forehead. These *Greeks* knew also *Vmbilicometry*, and divers others, but as for *Physiognomy* they placed it according to this Figure

And

And to represent it more clearly, the whole is placed after this manner.

The Forehead	*Mars*
The Right Eye	*Sol.*
The Left Eye	*The Moon.*
The Right Ear	*Iupiter.*
The Left Ear	*Saturn.*
The Nose	*Venus.*
The Mouth	*Mercury.*

And as for the Signs of the Zodiack upon the Face, they are Attributed, Accomodated, and placed thus.

♋ *Cancer*		*In the Forehead the Zenith.*
♌ *Leo*		*The Right Eye brow.*
♍ *Virgo*		*The Right Cheek.*
♎ *Libra*		*The Right Ear.*
♏ *Scorpio*		*The Nose.*
♐ *Sagittary*	On	*The Right Eye.*
♑ *Capricorn*		*The Chin which is Nadir.*
♒ *Aquarius*		*The Left Eye brow.*
♓ *Pisces*		*The Left Cheek.*
♈ *Aries*		*The Left Ear.*
♉ *Taurus*		*The Middle of the Forehead.*
♊ *Gemini*		*The Left Eye.*

So the *Greeks* and *Hebrews* have ordained and constituted them for the profit of the knowledge of this Science: But before I bestow a particular Chapter upon *Metoposcopy*, which shall be the eighth, let us first Treat of some particularities depending on these *Sciences*, and which are somewhat of ornament to them.

CHAP.

CHAP. III.

Of the Natural Marks and their Correſpondencies (according to their Poſition) to the Signs of the Zodiack, and how we may by knowing them make the Horoſcope.

IT is a certain thing that every Humane Creature when it is born hath in ſome part of the body the mark of the Sign or Planet that governed at the hour and minute of their Conception and Nativity, which Marks are in the parts of the body which are referred to thoſe ſigns and Planets: for if the ſun at the Nativity of any body be in *Aries* or other ſign, and be aſcendent, the mark of that ſign is in the head; and becauſe it is the firſt houſe of *Mars*, there is alſo a mark in the Privities, which are governed by that Planet; and further if any Planet govern at the inſtant of the Nativity, or be Chronocrator, there will be the marks of it. And that is the reaſon that ſometimes there are three or four marks on the bodies of ſome, in which caſe we muſt take heed that we be not deceived in the ſign of the Zodiack, which is the aſcendent, the mark of the Sun, or of any other Planet that governs. For it is to be noted that the mark of the Aſcendent is ever the higheſt; that of the *Sun* below it, moſt commonly on the left ſide, where the heart is, which is referred to the ſun; and the other which is below theſe two, is that of the governing Planet. By the knowledge of theſe marks we may find out the Nativity of any one, taking by theſe marks the three principal parts requeſite to do it, which are the true Hylegiacal places; we place them thus, he that is born under *Aries*, hath the mark anſwering to that ſign, that is in the head, whether it appear in the face, or be under the hair of the head; if it be in the hair towards the Crown which the Greeks call κορυφὴ, or in the occiput, or hinder part of the head called ἰνίὸν, he that is born and hath the mark in thoſe places, is born in the firſt part of *Aries*, which is called by the *Arabians Salhay*, and hath four ſtars, and this mark is in the form of a little bladder or Wen. If the mark be upon the face, on the forehead, or under one of the eyes, or upon the upper lip, and that it be in the form of a Pea, Wart, or Mulbery, having hair on it, he or ſhe that hath it, is born under the ſecond part of *Aries*, that is from the tenth degree to the twentieth, which the *Arabians* call *Allothain*; but if this mark be below the mouth, or towards the chin, the party is born under the third part of *Aries*, called by the *Arabians Alluthon*, that is, from the 20th. degree to the 30. In like manner are all the ſigns of the Zodiack divided into three parts into 10, 20, and 30 degrees: thoſe who have this mark of *Aries* in the face, have that of *Mars* which governs at the Nativity in the Privities, or above it in the form of a Wart or Pea, becauſe *Aries* is the firſt houſe, and moſt commonly this mark is in the ballance or neer it. When the perſon is born under *Taurus*, the mark is in the neck; if it be in the firſt part which the *Arabians* name *Adolduya*, it is in the throat, in the form of a Raſpberry, or little red ſpot, or like a Cats foot, which mark is alwayes ill. If the perſon be born under the ſecond part, which is from 10. degrees to 20. the mark is of one ſide of the neck, of the form aboveſaid: If he be born under the third, the mark is behind, but in the form of a little bubble or a Wen; beneath theſe marks upon the left arm is the mark of the *Sun*, and that of the Planet which is Lord in that part whereof he governs; as if it be the *Sun*, his mark, as I ſaid, is on the left ſide; but if the *Sun* be Chronocrator, his mark is towards the left ear in the form of a Raſpberry or little Pea: you muſt obſerve from the place

of

of the marks of all the Planets, when they are Lords of the Nativity, the places where they are situate: as if *Jupiter* be Lord, who governs the Liver, the mark is on the right side, where the Liver is, whether it be on the neck, or on the arm, or on the thigh; if it be *Saturn*, the mark is also on the same side, because he governs the Spleen, but that mark is alwaies black in the form of a Mulbery or a Vetch or other black spot, hairy most commonly: this mark is more backward on that side then otherwise. If *Mars* be Lord, his marks are in those parts on the right side, and commonly in the head before, or else on the belly neer the privy parts, or on the groyns; these marks are red or purple, and commonly great as Roses or drops of Wine, or like Warts, coloured like Raspberries or Cherries. If *Mercury* be Lord these marks are on the left side, and sometimes on the privy parts, or upon the legs, they are of an Olive colour, and in the forms above mentioned. If sometimes it happen that these marks are right one against another, that of *Saturn* being on the right side, and that of *Mercury* on the left, upon the heart, the reason of it is because *Saturn* was in the ninth house of the Nativity, which is the House of Religion and of long Travels. It is said that Saint *Jerome* and *Apollonius* the *Thyeanean* had them so: and many others.

When the *Moon* is Lady of the Nativity; the mark is in the head on the left side, not only one, but commonly two or three; that is the reason that sometimes in the face there are to six or seven; and ordinarily these marks in women are watry and white or pale like stallions. When *Venus* is Lady, these marks are in the Reins, Cods, Thighs, or haply in the Neck because of *Taurus* her first house, which governs that part. The form of these marks is like a bulbe or flat mark, of a Violet colour or whitish, and signifies nothing but Lasciviousness. When one is born under *Gemini*, they have their mark in the arms: if it be the face or first part of this sign, the mark is on the right arm, neer the shoulder, or towards the elbow. If one be born under the second part, called *Alcaya*, the mark is on the left arm, in the same parts as the former; But if under the third called by the *Arabians*, *Aldaman*, the marks are towards the hands, from 20. degrees to 25. they are in the right arm; from 25. to 30. on the left, and those of the Planets are in the places before mentioned. When *Cancer* is ascendent, the marks of the ascendent are on the right breast, in the form of a flower, or track of a Hares foot, whitish, and having a very small hair on it. Some credulous People, as *Spravier*, *Bodin* and others, have thought these to be the marks of the Devil, and have been the cause of the death of many poor souls that have been accused for Witches: A foolish mistake that hath long raigned among the simple, and reigns yet, because this mark to many that are *Lunar* is insensible, which our Magistrates and Senators ought to take notice of, whence it shall come to pass that the places of Execution shall be no more filled with such odious spectacles and punishments inflicted on innocent creatures. If the party be born under the first part of this sign of *Cancer*, the mark is above the breast, and shall be more insensible, nay so, that if it be pricked with a bodkin, pin or needle, the party shall not feel it. When one is born under the second part of this sign called *Aleart*, the mark is on the side of the Teat, like a Cherry, or a flower, and that is very tender: But when it is under the breast, it denotes the person born under the third part; if it be in the likeness of a track, it is sometimes (especially when the Moon is in that sign which is her house, and wherein she is two days) insensible, but not alwayes. When *Leo* is ascendent, the only house of the *Sun*, the marks are on the left breast, or at least on that side, because of the heart, which the Sun governs. If the mark be above the breast, the party is born under the first part of the sign: if it be beneath, under the second; and when tis on the side towards the arm pit, he is born under the third; the marks are like a Vetch or a Lentil; and observe that the marks of *Leo* are very small, and hardly visible because of their littleness. The Nativity being under *Virgo*, the marks are in the stomack, to the Navel, not rising in the flesh, but flat, like black or reddish spots. Those that are born under the first part of it, have the mark on the upper part of the stomack, neer or between the two breasts; those of the second part have it under; those of the third, neer the extremity or lower part of the stomack; those that have this mark, are very inconstant: for Mercury governs there. When *Libra* is ascendent, the mark is in the navel, or Reins, the

place

place of *Venus*, they rise up like warts, and are small, soft, and hairy, and in the form of a mans yard: those of the first part have it in the Navel the place of the strength of *Venus*; the second have it beneath, on the left side, which place is called *Alcabenech*. The third are in the extremity of the Belly, neer the places of the hollow veins, and are in form black and very hairy. The marks of the second house of *Mars* which is *Scorpio*, is referred to the privy parts, both of man and woman; those who are born under the first degrees of this sign, have their natural mark upon the left Cod; those who are born under the second, that is from 10 to 20. have it on the right, like a little pea; and those under the third part, have it under the privities, in the form aforesaid. And those that have it in that part are much given to filthiness and dishonesty; And when women have it in that part or under the privy part, and that they meet with men that are so too, the act of Generation is alwaies like that of an *Incubus*, and was so esteemed by the Ancients, who are thought to be abused with foolish credulities; for such people whereever they meet, advance their unclean desires. Those who are born under *Sagittary*, have their marks in their buttocks or thighs, the which marks for the first places are like a bulbe, & big enough, and those are born in the extremity of the third part of *Sagittary*. Those who are born under the first part, have the mark on the left thigh, those of the second, on the right; and those of the third, in the places aforesaid. Those that are born under *Capricorn*, have their marks in the knees, the which marks are flat, and seldome rise up; which if they do, it is a sign of a Goatish or Buckish humour. Those that are born under the first part, have it in the right knee; those under the second, in the left, and those under the third, under the knee at the places of the garters. The legs are governed by *Aquarius*, and those that have this sign ascendent, their natural marks are in the legs; those that are born under the first part have it on the right leg, and it is somewhat long, in the form of a wave, and seldome rises above the superficies of the flesh; those who are so marked, are very light and unconstant. Those who are born under the second part, are marked in the left leg in the same form as that of the right; who are born under the third are marked in the calf or Muscles of the legs in the fashin of a Mulbery, Cherry, or a Scallion; and those born under this third part, are good Footmen, and fit to be Laqueys. The last of our signs is *Pisces* or the Fishes which govern the Feet; those which have it their Ascendent, have their marks in the Feet. He that is born under the first part hath them on the left foot; they never rise above the superficies of the flesh: Those born under the second part, have them on the right Foot, as the former; and those under the third, under the Feet (which are the Royal marks) or haply in the heels, for *Jupiter* governs there most strongly: and those which are marked in those places are assured of the honours of the houses of great persons in Military charges, which I have observed in many of quality, who at the present enjoy those honours and dignities. The marks in those places are great and spacious, and inclining to red. Those who are born under this part have a pleasant countenance, having fair eyes, a handsome face, proper body, somewhat fat, a good wit, ingenuity, subtilty and courage, yet with a sweet and pleasant discourse, and an humour liberal enough. Thus are the natural marks briefly known, and their situation according to the signs of the Zodiack, placed after the manner mentioned before in *Chiromancy*. For the perfection of the whole humane body, from those marks we may draw the Horoscopes, when we once know their situations; as if there be one that hath a mark behind in the neck in that form as we have before represented, and that it approach the head, he is born in the 27. or 28 degree of *Taurus*; if it be in the 27. degree, *Gemini* shall be in the succeeding house in the 26 degree, and under the earth will be *Cancer* in the 28 degree; and in the succeeding house of this Terrestrial *Algol* will be in *Leo*, in the 12. degree. So shalt thou find the other positions successively by the place where the marks are: and for a full example, I will here give thee a Figure out of *Belot*, and his judgement thereupon, " which was, saith he, made for a young man a friend of mine, who was barba-
" rously killed about the month of *May*, in the year 1623. Having therefore first
" known his Natural mark to be on the right knee, upon the top of the knee draw-
" ing a little backwards; I thence inferred he was born in the end of the first part of
" *Capricorn*, which is the ninth or tenth degree; which having known and he desirous

"to know what should befall him by the other marks, both of the Sun and the Lord "of the Nativity: I erected the following Scheme according to the position of those "marks which is the true Astrology, and which those who are least acquainted with "Astrological and Astronomical Learning, may imitate; such was the Figure and its "exposition, all which happened true.

The Time is thus taken, 1619. *Hor.* 5. 31. *P. M.*

The
- *First House* 9 ♍
- *Second House* 24 ♎
- *Third House* 17 ♏
- *Fourth House* 16 ♉
- *Fifth House* 3 ♊
- *Sixth House* 18 ♊

Their opposite Signs and Degrees, constitute the Figure.

- ♄ *Is in the* 11 *of* ♊ *in the* 5 *house.*
- ♃ *In the* 3 *house in* 18 *degrees of* ♏
- ♂ *Upon the Cusp of the* 7 *house in* 7 *degree of* ♎.
- ☉ *In the sixth in* 22 *of* ♊.
- ☿ *In* 25 *of* ♊.
- ♀ *In the* 4 *Angle, in her exaltation in the* 20 *of* ♉.
- *The* ☽ *In the* 9 *in* 22 *of* ♎.

Thus is the position of Heaven, *Geomantically* considered.

And from this Figure, I thus draw my Judgement; "*Mars* being in his fall from "the earth, neer the West angle in *Cancer*, and opposing the Horoscope of the Na- "tivity, gave me reason to say that the blood of our Friend should be treacherously "spilt; *Saturn* being in the sign of the sixth, and in the fifth house, which is that of "servants, that the murther should be committed by one that was neer, or related to "the person, and *Mars* being in a Platick aspect to *Venus*, who is posited in the fourth "in her own house, signified all this should be caused by an undiscreet love: This murther happened at the time that I foresaw it should, and this miserable accident was effected by some servants that he loved well, and all through the jealousie of a simple love. By this Figure any one may learn to calculate a Nativity upon the Natural marks, provided that he punctually know their situation, and thereby in what degrees of the signs those which have such marks are born, that so he may erect right Schemes, and draw true significations.

CHAP.

CHAP. IV.

How the Nativity may be found by Physiognomie; the which is demonstrated by that of a Prince done by this Science with its true significations advanced in this place for an example to the curious.

WE have Treated in the foregoing Chapter of the manner how to calculate the Nativity by the means of the Natural marks: But because the marks cannot be alwaies seen, being oftimes in secret places and the privy parts, I think it fit to lay down another way to find out the Nativity of any body whatsoever, by the sight of *Physiognomie*, especially of the face, which every one may see and examine, and judge of it accordingly; for by the face the temperament and complexion is known; as also assuredly, the Planet that was Lord of the Nativity, putting all to the Question, taking the hour, the day and minute of the Question, and knowing the seven Planets, the four Humours or Temperaments; which is to be very carefully considered, for to make any thing certain. And that is seen and known by the lineaments of the face, as you find in the Rules I have here put down.

♄ ruling in the several temperaments.

First, he that is Cholerick having *Saturn* in his Radix ruling, is pale, having his eyes deep in his head, looking downwards, slow-paced, red eyes, or like those of a Cat, and little. Secondly, if *Saturn* be in the Nativity in the Flegmatick Radix of any person of either Sex, he is naturally fat, the colour of the eyes, and the eyes themselves like Lead, and all about them there is as it were a bruisedness; he is slow in all his actions and carries himself herein in a Courtly manner. When *Saturn* rule, hath in the Nativity of a Melancholick person, it causes the man have his face awry, ill favoured, and a fool, being of divers colours, sad, fearful, having the eyes most commonly a squint. He is nasty, slovenly, clownish, unconstant, hath a stinking breath, is thoughtful, desiring great things, but most mischievous, nay shall be hard to beleive any thing of the Divinity, but a mocker and insolent, going proudly and gravely; he shall have thick lips, the shoulders very fleshly, and marks at the knees, and heels; he shall pass away his life in a Tavern, or in a Cloyster being in extreams.

But *Saturn* participating of the Sanguine humour, which is the Royal one, and the best of the Temperaments, the properties are these: They have the voyce sharp and strong, they are merry and jovial; but there are very few that have *Saturn* Chronocrator, are of a Sanguine humour; as for the face they have it fair enough, but the colour like an Olive, red eyes with bloody spots in them. So much for the Physiognomy of the *Saturnines*; now for the Jovialists.

♃ ruling in the several temperaments.

1. He that hath *Jupiter* in his Nativity, in the Cholerick significant, is of a white complexion, hath a long beard, and is bald in the forehead, the hair reddish or yellowish, very soon angry, yet wise. 2. If the said *Jupiter* rule in the Nativity of a Flegmatick person, he is of a good stature, and well proportioned, fair-hair'd, his nose like a Trouts, black eye-brows, a green eye, and bleered. 3. For the Melancholy, *Jupiter* is seldome in such Nativities. 4. As for the Sanguine Humor, tis there that *Jupiter* governs most; a Sanguine person, hath the body white, the face somewhat red, the eyes not altogether black, white teeth, high forehead with four apparent Lines therein, the which signifie, good husbandry, wisdome and liberality.

♂ ruling in the several humours.

1. When *Mars* is Lord of the Nativity of a Cholerick person, the party is red as if he were sunburnt, hath a round face, Cats eyes, and bleared, a cruel countenance arrogant and proud; he is bald on the Crown of the head, of a middle stature, the forepart of the head big, the nostrils issuing out, and when he goes he

makes but short paces, he goes lightly, and is of himself given to evil. As for the woman of this Humour, she is described by *Martial* in these Verses, upon the kisses of *Philena*.

Cur non basio te Philena? calva es.
Cur non basio te Philena? rufa es.
Cur non basio te Philena? lusca es,
&c.

2. But being in the Root of the Nativity of a Flegmatick, he makes him reddish or yellowish of a small and suddain nature, a great Contestor, Talkative and a Lyar; he is bald on the crown of the head, hath a broad face and great head, he looks on the one side in an arrogant manner: His nature is much given to be vicious. 3. When *Mars* is Lord of a Melancholick Nativity, it makes the party have a threatning countenance, and have the marks in the face. If *Aries* be ascendent, he is crumpshouldered, hath a long face, the head in a form of a Perimid, the hair of a Chestnut colour, great eyes and yellowish; to be short, the person is guilty somewhat of folly. 4. If *Mars* be in a Sanguine Nativity, which happens very seldome, the person will be very well featured, round-faced, flaxen-haired, green-eyed, the countenance gentle at first, but the speech bold, proud and menacing. As for *Mercury*, he never is but in three Complexions; if it be a cholerick, the person is of a great stature, lean and of a leaden colour, and sad, having not much hair, wild eyes, and deep in the head, with narrow lips and short teeth. 2. When he is in the Nativity of a Melancholick and is retrograde, the party is incredulous, subject to many vices, and is alwaies marked by nature, looking a squint, wry mouth'd wry neck'd, and crumpshouldered. 3. When it is a Sanguine humour, the man is well disposed, both in his Corporal and Spiritual proportions, when *Mercury* is Lord of his Nativity. But for the *Sun*, when he is Alfridary or Lord of a Cholerick, he causeth him to be of a brown colour with some small redness, fleshy, having very great eyes, well bearded and well haired, the head great and round, and of a middle stature; he is a great dissembler and cautious.

☿ ruling in the several Constitutions.

Such was *Ric.* the 3. King of *England*.

The ☉ ruling in the Cholerick.

1. The *Moon* is most commonly significatrix in Flegmatick Nativities, for which reason, they are called *Lunar*, they are very white intermingled with a little red, having the head great and thick, the eye-brows joyning together, fair eyes, but haply unequal: if *Cancer*, be the ascendent of those persons, they are are fat beyond measure. 2. When she is in that of a Melancholick, she makes him corpulent, fleshy, fit to make a Monk on, having the head fit to wear the Cowle, curled hair; a long beard but not handsome; there may be also some signification of Gluttony, as having a great mouth and thick lips, especially the under lip.

The ☽ ruling in the Flegmatique.

1. *Venus* is never but in flegmatick Nativities; the persons are fair, courteous, amiable, gentle, having the body white, gentle speech, the hair thick, handsomely curling or crisping; their Natural mark is in the neck, which is very fair: they have black eyes, whereof the Ball is yellowish, which doth as it were burn or shine. A Maid born in this constellation will not long keep her Maiden-head, if she be high-nosed, which commonly happens. Now by these *Physiognomies* well considered (which he must needs do, who pretends to the knowledge of these Sciences) one may make the Horoscope very easily, taking one or more questions concerning some one whom we wish well unto, and would know his present and future contingences.

Venus ruling through the several humors.

First, having by the lineaments of the face known what Planet was Lord, let us see if he derive of the nature of that Planet, having the lineaments of the face such as we have described; if they are conformable without any difference, then infallibly that person is born in the first house or face of that sign of the Zodiack which is referred to that Planet. As here we have a man that is white, fair spoken, having a long nose, fair hair and thick, a brown eye; he is born, *Venus* being *ad instar*, in the first part of *Taurus*, which is the first house of that Planet: so proceed by way of Question, having proposed it to your self, and observed the hour and minute, taking the month and the day, you will certainly find this sign *Taurus*, whether it be in the house of life which is the first, or it be the tenth which is Helygiak, and is the house of dignities and honours; and from the Figure you shall thereupon erect, you

may

may draw most certain significations, as *Belot* did for a young *Germane* Prince, whom he had the honour to see in the Subburbs of St. *German* at *Paris*. "*My proceed* (saith "he) *was thus, without desiring to know the day or hour of his Nativity, or his Age.* "*Having observed his Physiognomy; I saw he was Flegmatique, had black hair, red* "*eyes, great eye brows, the mouth sufficiently rising up, great teeth, a fat neck and all* "*the body full enough; my Question being made, the* 18. *day of* March *at* 7. *of the* "*clock in the morning, in the year* 1623. *I found that the Ascendant of this Physi-* "*ognomical Question was* Libra *in the* 10 *degree, which is the last of the first part.* "*My Question was to know how long this Prince should live, what should be his Actions,* "*Fortunes and Misfortunes; briefly what should happen in his days: I erected this Fi-* "*gure and thereupon made certain Quadrains and Resolutions, that my Friends might* "*understand the significations of the said Figure, and the things portended to this young* "*Prince.* Which here for the obscurity thereof I have omitted, the Figure will in- "form you. I confess he hath left it dark, but there is a key to unlock this Mystery.

The Figure is thus to be conceived.

	Tenth House	12 of ♎
	Eleventh House	19 of ♌
	Twelfth House	17 of ♍
The		
	Ascendant	10 of ♎
	Second House	3 of ♏
	Third House	3 of ♐

The opposite Signs and Degrees make compleat the Figure.

The Position of the Planets.

♄ *In the* 5 *of* ♑, *the North Angle.*
♃ *In the* 13 *of* ♍.
♂ *In the* 2 *of* ♈.
☉ *In the* 2 *of* ♐
♀ *In the* 13 *of* ♑, *the North Angle.*
☿ *In the* 22 *of* ♐.
The Moon in the 3 *of* ♊, *the Angle of the ninth House.*

This Figure is Geomantically formed.

The Figure of Birth of the Above

CHAP.

CHPP. V.

That the Veins belong to Physiognomy, and are the principal parts for Phlebotomy, and how that by them, future sicknesses are known, and thereby their remedies.

SEeing the Veins make a part of our Bodies, and that they are apparent, and that by them and the temperament of the blood contained in them we judge of things to come; I have thought fit to discourse of them in a particular Chapter, as also of Phlebotomy. The Veins belong to *Physiognomy*, as appearing in all the parts of our body, and being as it were small Channels or little Rivulets that moisten this little World, as we see the Rivers, Fountains and Brooks moisten this great Terrestrial body; and by the waters we judge of the fertility and sterility of the place, by the moisture or drought of the years. So in the little Terrestrial body we judge of things to come; as by the colours and accidents of the Veins, the sicknesses and misfortunes to come are known: As if the Veins which appear in the Face are small and white, it denotes a man Feminine, and without courage, but if they be somewhat big, and of that colour, they demonstrate the person to be of a mild spirit, subtil and cautious; But if they are big, and especially those of the forehead above the Temples, and that of the middle of the forehead, called *præparata*, they signifie a man free, liberal, subject to some slavery of *Venus*; and after the action it is easy to know him; for they will be swollen, and of a violet colour, which is some symptome of a Plurisie or Apoplexy. If they appear not but upon the doing of some violent action, or when one laughs, it signifies treachery and perfidiousness.

When in the Neck the Veins are large and great, they represent a strong anger and passion, especially when they are red; which is affirmed by *Polemon, adamantes*, and *Albertus Magnus. Si qui venas illas quæ sunt circa collum & tempora, turgidas habent & manifestas, & sanguinei coloris, intus fervere iram ostendit.* If about the Neck they are not much apparent, and pale, they signifie the person temperate, wise, and reserved: If they are meanly apparent and clear, especially in a woman, they signifie Chastity, Honesty and Modesty in all her actions; and to a man that he shall be honoured in Councel, and in all his Enterprises. The women that have the Veins thus, are fair, and have a delicate white complection.

When the Veins appear great and red in the arm, they denote the party Saturnine or Martial, being stout and strong: but if they be small, and clear, he is solar: if they be somewhat pale, he is *Lunar* and Melancholick; if they are somewhat reddish, and if there be neer the muscles certain vessels very big, it signifies the person venereous, and subject to the diseases of *Venus*.

When they are in that manner on the legs, they demonstrate that the person hath a wearines and weakness through all the body, having Ulcers within, and not appearing: If they are black and pale, they denote a great crudity of stomack, and an indigestion that causes vitious humors, which oft-times through their Acromony cause Malignant Ulcers and Cankers, and to women abundance of Flowers. Wherefore it should much concern the Physitian or Chirurgeon to know them, their colours, accident and qualities, that so he may faithfully make use of *Phlebotomy*, which according to *Avicenna*, is nothing else but *Evacuatio humorum propter valitudinem recuperandam*. They should also know the number of the Veins, the place where the blood is to be let; they should at least know the day of the New Moon, her

Full

Full, and Quarters, the ill signs, and the signs which govern the parts of the Body, or the signs which are *Solar*, wherein there should be no bleeding nor touching in those places: they must choose the days which are good for Phlebotomy; The vein which is in the middle of the forehead called *Præparata*, it is to be opened in case of *Lethargy*, when it appears ill-coloured; so also for the *Hemicrany*; the two veins which are on the sides of the two ears, they are to be opened for to clear the Spirit and the hearing; that upon the bones of the temples called *Arteries*, there may be blood drawn of them, that the brain may be furnished with blood. Under the tongue there are two veins which may be let blood for the *Epilepsy*, *Squincy*, and the *Apostheme* which comes upon the throat. On the neck there are two veins called Original, which may be opened, if the Chyrurgeon be expert, for the Leprosie, and that is discovered when the said Veins are leady and pale; and they may be especially opened for *Poluxie*, for it proceeds from a corruption of blood. The Cordial Veins are upon the arm, whence blood is commonly drawn for the evacuation of ill humours, which might hurt the heart. The lines of the Liver are also on the arms, the which are let blood, for to comfort and refrigerate the heart. Between the middle finger and the fourth, there is a vein may be opened for pains in the stomach and sides; the same place also may be opened for the Plague or Carbuncle. Between the Belly and the Hanches, there are two Veins, which may be bled; the right for the Dropsie, and the left for the pains of the Spleen. In each foot there are three veins, whereof one is upon the Ancle-bone, on the outside, which vein is opened for to expel pestilent Humors, and Imposthumes, and to provoke Flowers to women that are bound. Between the neck of the Foot, and the great Toe, there is a vein to be opened for the Epidemy and other evil Humours; the party must be let blood within 24. hours after he feel himself seized by the Epidemical disease, that is to say, within a Natural day: At the corners of the eyes there are two veins, which are bled for the redness of the face: at the extremities of the mouth there are two veins above and two below, which may be opened for the Tooth-ache, and Canker. Between the under lip and the chin, is a line that may be bled, for the stinking of the breath; Upon the two arms there are four veins, the upper comes from the head, the second from the heart, the third from the Liver, and the fourth from the Spleen. The vein of the head, is on the right arm, and it may be bled for the repletion of Humours and Blood; The vein of the Spleen is opened, for to cure *Tertian* and *Quartan* Feavers. In both the hands there are three veins; from that which is under the thumb, blood is let for to moderate Choler: that which is between the middle finger and the little one, is opened against Feavers. On the thighs there are two veins; one on the plain of the thigh, which is opened to asswage the pain in the Genital parts.

Behold what may be observed from the principal Veins, and those which depend on *Physiognomy*. Let us now see what may be apprehended of *Physiognomy* by *Geomancy*.

CHAP.

CHAP. VI.

How to know the Physiognomy of any one whatsoever by Geomancy, and judge of their Manners and Actions.

WE have spoken somewhat of *Physiognomy* discovered by *Geomancy*, in our first book of *Chiromancy*, but that sufficing not, and the more fully to shew the Secrets of our *Chiromancy*, I have thought fit, and the Reader will not take it amiss, if in this second Book I bestow this Chapter, which shall be more instructive then what hath been spoken of it elsewhere: besides that, the Secrets of *Geomancy* shall hereby be more perfectly known.

To begin then, when we cast the lots of the points to make our figure, desiring to know the *Physiognomy* of some person whom we have never seen; upon the four first lines of the points, whereof arises the first mother, which is referred to the first house of the Figure, which is the house of Life, which comprehends the manners, temperaments, stature and lineaments of the body, nay of the mind; there you must make a stay; for it is enough to one that is versed in this Science of *Geomancy* to discover by this first Figure, what composition of body, and what manner of face the party hath whom we in this manner desire to know; if *Fortuna Major*, or *Fortuna Minor*; one of the two happens by the lot of the four first lines of the points: These Figures referring to the *Sun* and *Leo*, denote the person *Solar*; of a good stature, having the eye red, marked with red spots in the Apple, a long nose, like that of an Eagle or Kite, rising up high, or commonly great at the end, the mouth well formed, the under lip big, the cheeks full, the ears great and thick enough, commonly red hair, or flaxen; the man Naturally loves to transmigrate from one place to another, being a little guilty of a vain presumption, and walks with a proud and simpring pace, will pretend much to Sciences, but shall hardly learn the Superficies of them, and desires to be heard through, in all his loquacity.

2. When we would know the lineaments of any one of whom we are asked: if in the lot of the points there be *Via* or *Populus*, such persons are *Lunar*, white, somewhat more then ordinary, fearful of their very shadows: and this colour, humour and the actions of the persons are more proper to women then men: they have the face somewhat long, a wan colour, and the eyes walled, yet fair enough; the persons are cold, because they are unfit, and slow in motion, cowardly and negligent in their actions: they have their hair flaxen and very small, soft in feeling, and a short sight; for their stature, it is not great, small and feeble, not much fit for the warfare of *Mars* and *Venus*: As for the mind, they have it gentle, when they come once to the age of 25 years. If they are born in the first part of ♋, they will be more lean and meagre then in the second and third, they shall have the hair and the eyebrows small and narrow; the nose somewhat big, the nostrils open, their anger is but for a start; they are eloquent enough, yet full of vain presumption, thinking they know all things; they are much subject to diseases, especially Dysenteries, Plurisies, and pains in the stomack, and that because of the small heat which is in them; they are of the Nature of Apes, which is the reason that *Porta* puts them into a conformity in his Figures, such was *Maria* Duke of *Milan*.

3. If upon the lot of the points there happen *Acquisitio* and *Latitia*, which followeth the two houses of *Jupiter*; he for whom the Lots are cast, is of a jovial nature, and of a reddish colour; if they are born in *Sagittary* they are cheerful and well

well disposed; if it be in the first part, which *Haly* the *Arabian* calls *Abhaham*: the person hath a fair body, a modest look, a small head, a thick face, handsome nose, fair and white teeth; for the mind, it is very subtile and pleasant, yet constant; for which reason he shall be much given to love Wise and Politick men, and they who shall converse with him, will be well pleased and satisfied: He will be somewhat covetous because of the governing Sign, he will attain to the highest Honours. If the Jovial person be born under the first part of *Pisces*, which is the second House of *Jupiter*, he will be yellow or whitish and tender; he will have a large breast (this sign is referred to *Latitia*) a decent beard, and a fair forehead, fair eyes, rather black then white, as being born before day: He is naturally inclined to fidelity and wisdome, though he be given much to laughing, Jovial, a lover of pleasures, frequenting Balls, Sports, Comedies, Tradegies and publick Recreations; He will be naturally subject to the Head-ache, but his mind shall be sound, and of a sound complexion, as being *Sanguine*, persons of which humour are moderate, favourable, pleasant and courteous.

4. When there happens *Puella* or *Amissio*, which are the two houses of *Venus*, the one representing *Taurus*, and the other *Libra*, in the lot of the points they denote the man or woman Venereous: If they are born when *Puella* happens, or *Taurus* is the Ascendent, they are of clear colour, the body being heavy, clear, fair, pure, neat and spotless: the lips thick, and hanging out, especially the upper lip, they are of a low stature, having a fair countenance, long hair, not crisped, enticing great eyes; if they are born in the evening or at night, they have them of the colour of Cats eyes, or black, they are magnanimous and officious, and especially towards women, they are very sickly, and of a weak complexion. Those that are born when from the lot of the points there arise *Amissio* or *Libra*, are fair countenanced, laborious, they have a perfect *Symmetry* and composition of body, they are amiable, having a decent laughter, and a gracefulness, full of insinuation, they are great lovers of women: and if women, great lovers of men, which is the reason that both the one and the other will be much given to the flesh, though they are unfortunate in their loves, which will be unchaste and dishoneſt.

5. If *Conjunctio* or *Albus* happen by the points, those being referred to *Mercury* which represents unto us ♊ and ♍ they denote a person of a decayed hue, dark and swarthy, sharp-sighted, black-hair'd, having a good pleasing voyce, a great mouth, thin small lips, the breast very hairy; they will be prompt, and fit for posting; their fancy or imagination will be somewhat touched with folly, beleiving they see Devils and Spirits possessing them, and such fooliſh opinions torment them much. Moreover they inrich themselves with vain promises of hidden Treasures which they imagine they shall find, and transformation of Mettals, as of ☿ and ♄ into Gold and Silver; and they build imaginary Castles in their mind upon these promises. If they are born when there happens *Albus* or *Virgo*, the persons are of a decent Stature, white breasted, reddish hair'd, having much hair and curling, they shall be lovers of vertuous things, but somewhat hasty in their actions, and inconstant, changeable as to their promises, though they be desirous of Honour, and the company of great persons, from whose frequentation they shall promise themselves great matters, which expectation will cause them to undervalue their friends and kindred.

6. When there happens *Puer* or *Rubeus*, which Figures are attributed to ♂. and those who are born Martial and under ♈, which is referred to *Rubeus*, they are red or flaxen haird, a rough sort of people, rude and invincible, they are great talkers, rash, strong and imperious, having bloody eyes, and being hasty through the heat of their mind; yet are they somewhat slender, faced like Lyons, soon angry, given to Riot, Furious, Fornicators, Rustick and given to gaming: If the party be born under *Scorpio*, which is the second House of *Mars*, he is well coloured, having much hair Chesinut-coloured, or sometimes red; they have the nose Freckled, and somewhat deformed, the eye-brows meeting together, the cheeks somewhat thin; ready to injure and offend other people, but his offences are easily pardonable, because he will acknowledge himself, and make satisfaction; he is a great Eater and great talker, taking pleasure to set neighbours at odds, as being a lover of suits and contestations. As for his temperament according to *Albumazar*, it is most commonly

Sanguine, a lover of those Arts, which make use of fire and Iron; will live long, it may be 92 or 100 years: he is fortunate in War, and all the exercises of *Mars*.

7. When there happens *Carcer* or *Tristitia*, the persons for whom the lots are cast, are *Saturnine*, and are born under *Capricorn* or *Aquarius*, they are churlish, Melancholick and ill condition'd, sullick, lean, and lovers of solitude and foolish imaginations, who when they walk, look downwards: if they are born under *Capricorn*, they have little heads, hollow eyes, whereby may be seen the little solidity there is in their minds; they have a hoarse voice, are deceitful, and faithless, and are cheaters though not guilty of much conversation, and when they are in company they bring nothing thither but their distastefulness. If it be *Tristitia*, which is referred to *Aquarius*; the colour of the face is black and leady, pale, or filbeard-like; he is great-nosed, and commonly high, smelling of an Ethiopian, having great lips, the hair curling or frizling, and very black: such persons are great Fornicators, and malicious, very undisciplinable, and yet ambitious to be neer Kings and Princes, though they are ordinarily most unfortunate in War, unless it be at Sea, where they are the more fortunate, because of the Nature of the sign; the greatest Fortune they are to expect, is upon the waters; they are reddish or red-eyed, which signifies their malice; most commonly they are the disciples of any new opinions.

8. If by the points there happen *Cauda Draconis* which is made after this fashion, which is referred to the fire, and consequently to *Aries*, the persons for whom the lots are cast, are born Martial, and their *Physiognomie* is Martial, and they are enemies to all the World, without friendship, as this figure is contrary in all good things promised by the Celestial Influences. When there happens *Caput Draconis* which is of this form, and is attributed to the Sun, the Lineaments of their Face are like those of *Solar* persons: and as for the hair, they have it longer and more flaked, so they have a short sight, and are more calm ordinarily then the Solar; for the *Dragons head* is in all things contrary to the *Tail*.

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Now seeing we discourse of the *Dragons Head*, which relates to some parts of the Head of man, the which it governs, we shall in the following Chapter Treat of the judgement of it, as also of the diverse forms thereof.

CHAP. VII.

Of the Head and its Judgements.

THE Learned and knowing *Hippocrates* in the sixth Book which he wrote concerning ordinary Diseases, saies that by considering the head of a man, it may be judged of the whole body, that being the most apparent of all the parts of the body, and is not covered nor masked, and especially the face, which at the first sight is seen of all, that so may be judged of the temperament and actions of the Person. Now in our Science of *Physiognomie*, the form, proportion, and dimensions of the head are to be considered; for by it, and its form we judge of the mind contained therein, which is that that distinguishes us from beasts, and makes us know the breath which is said to have been blown into our face by the perfection of all things, that so he might give us the Epithite of Saints, which is the mark which all wise men aim at, for the obtaining of that immortality which is desired by pure wisdome. That therefore we may come to this discovery, it is thus;

A little head is never without vice, and most commonly is guilty of little wisdom, but rather full of folly, which is naught and malicious.

A great head doth not signifie any perfection of manners, though there may be sometimes, but not often, goodness of Nature; the most perfect is the round head, which is somewhat depressed on both sides after the fashion of a Sphear compassed about with its Zodiack. The best form of a head is moderate, as greatness and thickness, and of a decent and convenient roundness, which before and behind is tempered with a little compression. The reason why some have little heads, and so consequently no great plenty of sense, is, as the Physicians say, want of matter, or the straitness of the place where the child is formed, and the great head is caused through the abundance and superfluity of seed in the formation, or happily some thing artificial which the mother might use, or her imagination: but if there be a little matter with the force of the first formative power, the head will be of a decent form, and not much malicous; for the malice is represented in a man by some deformity or monstruousness.

The Brain one of the Noblest parts of the Body is according to the form of the *Cranium*, for if the *Cranium* be corrupted, the brain is so too. The head of man, hath proportionably more Brains then all other living Creatures; and men have more brains then women, and the head of man hath more joynts then any other creature. So the well formed head is like a Mallet or Sphear, there being some eminency before and behind; the form of the middle ventricle should be a little compressed, so the cogitative faculty is the more notable. If the forepart be depressed, the man is of no judgement; if the hinder, he hath no memory, having a great weakness in the motion of the Nerves, and consequently of all the parts of the body. The strength of the Brain is demonstrated by the strength of the body and Nerves, as also by the breadth of the shoulders, the breast, and the lateral parts, called *Hypocondres*, which are the junctures of the Liver to the Spleen. The head which is of a handsome and decent form, augments the sense and vertue, and denotes in the man magnificence and honour; but if deformed, the contrary: the judgements we shall thence draw are these.

1. A head not beyond measure great, denotes persons fair, wise, and well conditioned, studious, having a strong and great memory; given to the reading of good Books.

2. Those that have the head out of measure big, are commonly fooliſh, indocile, not far from a little madness: they do nothing that speaks any gentility of spirit, but live sadly in a perpetual Melancholy, or happily gluttony.

3. When the head is big, proportionable to the body, the sinews of the neck big, and the neck it self strong, it is a sign of strength, choler, magnanimity, and a Martial Humour.

4. When a man or woman have the head long and sharp like a Pyramid, or Sugar loaf, it denotes a man shameless, who in his youth had a vivacity of spirit enough, which at the age of twenty years vanished away: many such heads may be seen amongst us; such persons are gluttons and great eaters, rash and bold, which proceeds from the dryness of the brain.

5. A head well composed, and of a good form, according to the dimensions of the body, and if the ventricle before be well formed and well tempered; for the apprehension of species proceeds from heat, and moisture, and the retention proceeds from the draught in the hinder part; a Head thus formed, signifies goodness and Wisdome.

6. A head having the middle ventricle somewhat compressed towards the sides, denotes the cogitative faculty, Natural, diligently comprehensive, rationative and eloquent, which proceeds from the union of the spirits that are in that place; those who have the head thus, are learned and knowing.

7. A head that is altogether spherical, signifies mobility, inconstancy, forgetfulness, little discretion and wisdom.

8. The head very little, is necessarily an evil sign, and the less it is, the more folly there is; the person is subject to sickness, because of the small quantity of brains, the

ventricles being narrow, wherein the ſpirit being preſſed, cannot exerciſe their functions, as being ſhuffl'd together and ſmothered; whence it comes that their imagination is neither free nor good, and their Memory is ſlippery: ſuch perſons are very cholerick, and hairy in all their actions, and are more like St. *Mathurin* than *Socrates*, and are commonly vertiginous, and exceed not 56. years at moſt.

9. A Head out of meaſure long, and oblique in the organs, denotes impudicity and imprudence, they are like the Swine, as *Porta* ſays, wearying themſelves in the defilement of venereal actions.

10. A Head that is low and flat, denotes impudence, and diſſoluteneſs: a Head high before, folly and ſtupidity of ſpirit.

11. A Head that hath as it were a ditch behind, and is depreſſed and hollow, denotes a man ſubject to wrathfulneſs, being of a Melancholick humour; this head hath ſome likeneſs to that of a Camell.

12. A big Head with a broad forehead, is like that of an Ox, having a large Face, like a Gyant, it denotes a man ſlow, gentle, yet laborious and extreamly indocile.

13. When the Head is ſtraight, and almoſt flat in the middle, of a middle ſize, it denotes that man hath a good ſtrong underſtanding, that he is couragious, and fears nothing as to the affairs of the World, that he is indefatigable in the viciſſitude of fortune, and that all the afflictions that can happen to him, cannot make him quit his conſtancy and conduct, but is firm amidſt the moſt outragious accidents; if he have a high forehead, he is perfectly Martial.

CHAP. VIII.

Of Metopoſcopy, *and the ſignifications of the Forehead, and the Planets placed thereon, according to this Science.*

METOPOSCOPY is a Science depending of *Phiſiognomy*, which we have defined in the ſecond Chapter, to be a Science of judging of things to come by the aſpection on the Forehead, as alſo of knowing the temperaments of any one. No Divination is certain, unleſs it be joyned with, and aſſured by *Aſtrology*, which at preſent is the certaineſt Science for the prediction of things to come; and the joyning it to the other Sciences of Divination, renders them more recommendable, and more perfect: for *Aſtrology* is the foundation of whatever concerns the prediction of things to come. That is the reaſon that in our *Metopoſcopy*, for the greater perfection thereof, we accommodate the ſeven Planets, as you find them in this Figure.

Of

Of the significations of the said Planets, we shall discourse after the description of the forehead. The forehead is a part of the Face, situate in the *sinciput*, confined by the Eyes, the root of the Nose, and the Temples; and by the accidents thereof is discovered sadness, joy, clemency, gentleness, severity, humanity, frowardness, wisdome, folly, silence, whence came these Proverbs, *Frontem exporrigere*, *frontem extrahere*: and *Aristotle* says, *Frons verecundiæ & honoris sedes*; For it is a neighbour to the place of the Fancy, being as it were the enclosure of the common sense in the hither part of the brain. The forehead hath its dimensions, that is to say, Latitude, Longitude, Roundness and Fulness: the Latitude begins at the root of the Nose, where the eye-brows discontinue, and ends with the first hairs neer a branch of the hollow vein: the longitude is from one temple to the other: the Longitude and Latitude make the roundness, when all things are well joyned together; and the plain foreheads are such, because they are depressed and without elevation. The diversities of foreheads, are, the great, the little, the round, the oval, the lean, the fat, the broad, the narrow, the collected, the confused; as for the lines and veins, they are, the cloudy, the straight, the concave, the slender vein. Upon the forehead we place the seven Planets upon the lines as it is to be seen in the Figure; On the first line neer the hair is ♄, on the second ♃. on the 3. ♂. on the 4. ☉. on the 6. and lowest ♀. and ☿ upon the Nose.

The Moon on the left eye, and the Sun on the right. *Venus* at the Root of the Nose. Of the situation of the said Planets and their significations we shall speak of after the significations of the diversity of foreheads, sith these two are all that is comprehended in all the Science of *Metoposcopy*.

1. A great and spatious forehead signifies a sluggish and fearful person, that is compared to the Ox; most of those that have the forehead such, are people of good consciences, not given to do any hurt; they are very fit to become Lawyers.

2. The little forehead, denotes the person indocile, wicked, and given to mischief, believing nothing but his own foolish opinions, they are compared among the Beasts to the Cat or Rat of *Pharaoh*. The Emperour *Caligula* had it so, so also was he an Epitome of all cruelty and cowardise, and would never believe any person of Authority.

3. The broad forehead represents a person gluttonous and unclean, especially in regard of the act of generation, as having somewhat of the Nature of the Swine: such persons are given to flattery, professing in shew all manner of friendship, but behind a mans back they are his enemies, speaking evil and offensive words, and scandalous to those whom they pretend an affection to. *Bartholomew Cocles* of *Bulloign* says, that a forehead great and broad on all sides, without any hair, or as it were bald, signifies an audacious and understanding person, but sometimes malicious and very wrathful, and not legal, and oftimes a great Lyar.

4. A forehead pointed at the Temples of the head, so as the bones do almost appear

pear without the flesh, signifies vanity, inconstancy, little capacity, and not much resolution in business, but changeableness every moment.

5. He that hath the forehead somewhat swollen by reason of the thickness of the flesh, at the temples, as if he had jaws or cheeks full of flesh, it denotes the person very couragious and Martial, it is one of the marks that a great Captain should look for in the choice of his Souldiers; moreover those that have such foreheads are proud, easily angry, and forward to engage themselves in combats.

6. A square forehead, denotes according to *Aristotle* magnanimity: *Quadrata frons* (saith he) *pro faciei ratione mediocris magnanimos ostendit ob similitudinem leonis.* Those that have such a forehead are couragious as Lions, and are compared to them because of their strength, courage and Prudence. See *Porta*.

7. He who hath the forehead wrinkled and low in the middle, and seems as it were double in the face, neer the nose, that is to say frowning, wherein there is a valley or descent, is a simple person, magnanimous in adversity, and fortune is very cruel and cross to him.

8. He that is bald, or hath little hair on the forepart of the head, having the forehead plain and the skin delicate and smooth, which the Greeks call λεμάτιον, unless it be the superficies of the nose, is unconstant, wrathful and ill-conditioned.

9. He that hath the forehead gathered together and wrinkled, is a flatterer, and hath somewhat of the nature of a Dog; he flatters, but it is for to deceive.

10. The concave forehead, which hath pits and mounts, is a sign of fearfulness, deceit, cheating and ambition. *Adamantius* saith *Aspera fronte ne gaudeas, neque quæ fossas monticulos habeat omnia namque hæc signa versutiam & infidelitatem nunciant, & interdum stultitiam & insaniam*: he which hath a frowning wrinkled, and capred forehead, which is a word comes according to *Varro*, from *Caperata & crispis carpinarum cornibus assimilatur*, is of a *Saturnine* humour and Melancholick, and denotes one that thinks more then he speaks, premeditating his conceptions before he effects them. Such a one was *Philip Melancthon*, these persons are of a gentle humour and familiar conversation: if the person be very rich, the greater is the Melancholy, as saith *Albertus Magnus*; *Qui semper frontis rugas contractas habent, Melancholici & res magnas cogitari consueti.*

12. A clear forehead without wrincles, signifies a fairness of mind as well as of body, but a malicious disposition given to debates, suits, and contentions; the most part that have it so, have not much devotion; the great *Sidonius Apollinaris* saith, that *Epicurus* had it so.

13. A forehead neither strait, nor lean, nor smooth, nor rough, but between all, signifies a round-dealing friendship without deceit or circumvention.

14. The cloudy forehead, and having black marks, signifies boldness and such persons are likened to Bulls and Lions, who are in perpetual choler.

15. Those who have much carnosity about the eyes, so that their ey-brows hang down like those of hounds, are fraudulent, cruel, and unmerciful; deriving their cruelty from beasts of Prey. *Selymus* the Emperour of the *Turks* had them so, and he was cruel, bold, a great, indefatigable and severe Warriour; it is said also that *Charles* Duke of *Burgundy* had them so too.

16. A forehead, that upon the first sight appears sad, severe and austere, shews a strange and barbarous humour, prone to all cruelties. Such are the *Arabians, Canibals, Anthropophagi*, people that know no pitty; if it happen they be of a Melancholick humour, they are likely to devour their own children, as saith a learned Author, *Which I have my self observed in one of that humour, who was Executed at* Eureux. *His name was* Tantin, *living neer a Town called* Les Ventes, *who transported with madness and cruelty had eaten his own children; there were some thought him a Wizard, which was not true, it being only folly seconded with melancholy and solitude had transported him to that inhumane action.*

17. A depressed and low forehead, denotes an effeminate person; this kind of forehead suits well with a woman; for a man that is so, hath a low and abject soul, is fearful, servile, effeminate, cowardly, and carryed away with the many words of a great talker, for there is not much assurance in their words, yet he is overcome by the speech of the most simple man that he stands in fear of.

Now

Now seeing we have represented all the forms of the forehead, in pursuance of our *Metoposcopy*, we must treat of the lines of the forehead and their significations, and afterwards of the Characters of the Planets, and of the Planets themselves, which signifie, according to the places where we place them in the forehead, an abridgement of this great World.

The lines of the forehead have Longitude, Latitude and Profundity, and begin at one temple and end towards the other; the which lines by their aspect, represent unto us the evil or good Fortune of the Person; those veins are Planetary. A Planetary line is that which is referred to some of the Planets, which are placed on the forehead, as is before mentioned: but because that in all Foreheads there doth not appear perfectly all the lines, we shall draw our more particular Judgements from those of the Sun and Moon which infallibly appear on all Foreheads; upon the eye-brows, that of the *Sun* upon the right, and that of the *Moon* on the left; but it is more easie to judge of those who have all the lines, some having them more apparent, others less. The first line which is that of ♃, appears neer the hair; that which is under it is *Jupiters*, the third belong to *Mars*, the other four are in the superficies of the forehead, as the *Sun* and *Moon* upon the eyes, *Mercury* neer the grisset of the Nose, *Venus* above it between the eyes. So there you have the number of the Planets observed, and them placed according to the Celestial Rule, *Saturn* highest, *Jupiter* next, then *Mars*, the *Sun* under *Mars*, *Venus* fift, *Mercury* under her, and the *Moon* neer the left eye-brow, and the *Sun* at the right, and *Venus* at the root of the Nose; and by these places we are shewed the Analogy and proportion which there is between the great and little World, even as experience confirms it, and reason demonstrates these motions, being like those of the Heavens; the Nose and the bone of the Vertex being the imaginary Poles whereon these Planets move.

What a Planetary Line is.

In these lines we must observe the Characters which are given them as marks of the Planets, and are the infallible signs of the temperaments, and of mans life, that we can discover, whereby we also know the duration and length thereof. These marks are crosses, circles, warts and such like Characters, which commonly are found in mens foreheads; and it is to be considered upon which veins they are; for without doubt, the man shall derive somewhat from that Planet where the Character shall be, rather then from any other. The significations of the Planetary lines are either general, when they are accommodated to all the lines of the Planets, or special. The general significations of the Lines of the Planets, affords us these Canons and Aphorisms.

1. The lines of the Planets either all in general, or each in particular, some are fortunate, others unfortunate: those which are fortunate are those which are strait, or bend a little towards the Nose, if they be equal, continued and not dissected, nor distracted, not barred in like obelisks.

2. Those that are not well placed and unfortunate, are those that are much winding, approaching a Semicircle Globe, or obelisk.

3. Simple and straight lines denote a simple good and honest soul without any malice.

4. The oblique, inflexed and sometimes the distorted lines denote variety, craft, cheating: to be short, all mischief and deceit.

5. If the right line of the forehead be oblique, that is on the side attributed to the *Sun*, it signifies malice.

6. If the veins of the masculine Planets look towards the left side, and be plain; and if that of *Mercury*, which is sometimes *Masculine* and sometimes *Feminine*, look towards the Feminines in the same manner, it denotes nothing but evil.

7. Many lines signifie nothing else but a multitude of changeable affairs.

8. The fewness and simplicity of the Lines, denotes a certain simplicity in affairs.

9. When the lines encrease and decrease, they represent some great affair, according as the Character of the Planets shall denote.

10. *Jupiters* line being mean and reflected, shews some great and happy gain with honour and good report.

The

The general significations of the Planets most commonly include the special. that is to say, some Planets are referred to certain Lines, as we said or judged of them.

1. If the Lines be great and not winding, long. (especially that of ♄ and ♃, as also those of ♄ and ♂) and very apparent, they denote most exorbitant and mischievous actions.

2. If the line of *Jupiter* be longer then that of *Saturn*, it denotes Riches, and all other things that are obtained by *Jupiter*.

3. If the line of *Mars* exceed the others, let the Captain that chooses Souldiers observe it; for those that are so, are great Warriours, and have no other ambition then to raise a fortune by the War; and especially, if there be a cross upon that line, and not a semi-circle, it speaks a very cholerick humour, and a good Fortune by following *Bellona*.

4. A line broken or discontinued, especially that of *Saturn* and *Mars*, denotes misfortune in War.

5. If two lines or three be in the place of *Mercury*, and if they be apparent and straight, simple and equal, they denote the person eloquent and wise, and very honest.

6. If there be more then three lines, and be straight, and bending at the extremity, they signifie loquacity, prating, detraction, deceit, inconstancy, lying, simulation and dissimulation.

7. If the lines be such in the forehead of a woman, she is talkative, abusive, prating, a scold, a Sorceress, given to unlawful Arts, knowing some foolish Verses useless in Incantation.

8. Two or three lines being at the root of the Nose and cut in the middle, signifie a Venereous person, and one much transported with that Vice.

9. The line of the *Sun* being perfect, long enough, and not interrupted or cut, signifies Honours and Riches given by Kings and Princes.

10. The *Moon* line being clear, distinct and perfect above the left eye, signifies much travel into strange Nations, and some abode by the way.

And this is all we have as to the Judgements of the forehad, of which depends *Metoposcopy*. Yet to satisfie the ingenious Reader, I will particularly demonstrate the same, and then I shall bestow the next Chapter for to treat of what is supernatural in this Science.

CHAP. IX.

That the seven Planets, being placed on the forehead, the twelve Signs of the Zodiack are there also with their Spirits and Intelligences.

THere can be no greater sympathie, then is between the Celestial and Elementary Bodies. There is (as I have often said before) such an Analogy between all our Members and the Superiour bodies, that there is no member which is not governed by those influences either generally or particularly. The Harmony of these stars is the total of our body; as to the particular parts, all in all, as the Face in general, and in particular the Forehead. And therefore the ancient *Hebrews* called these Celestial bodies by the names of

spirits

spirits and have attributed to them secret Intelligences and Genii; and those over whom any particular Star, as ♄, ♃, ♂, &c. do powerfully govern, are powerfully actuated by the influence of the Star or its Genius. Now upon the forehead may be discovered the Spirit or Governing Genius; as if it be *Saturn*, it is *Sabathiel* who hath two under him, which are referred to his two houses, that is *Capriel* to ♑, and *Aquariel* to ♒ or else *Gediel* and *Deliel*. If it be *Jupiter* that governs the Forehead, it is *Zedekiel*, who hath these two, *Sagitariel* and *Piscel*, or *Acabiel*, *Daginiel*. If it be *Mars*, it is *Madimiel* and his houses, *Teleteriel*, *Acabriel*, or else *Ariel*, *Scorpiel*; if it be the *Sun*, it is *Semeliel*, or *Leoniel*. If it be the *Moon*, *Iarchael* or *Levanael* her house *Sartamiel*; if it be *Venus*, *Mogahel*, her houses *Suriel*, *Maniel*. If *Mercury* *Cochabiel*, his houses *Tomiel*, *Betuliel*; the latter of these referred to *Mercury*, was that which governed *Apollonius Thianneus*, which he knew by the *Brachmanes*; and that is it which with that of the *Moon* that is next the Earth and consequently easie to be allured and drawn to us: *Arbatel* gives the faculties of this Spirit, *Betuliel* to *Aratron*, whose faculties and spirits are 1. To transform the most vile Metrals into fine Gold and Silver. 2. To turn Treasures into Charcoal or Charcoal into Treasures. 3. It teaches Chymistry, Magick, and Physick. 4. It appears like little men as Pigmeys. 5. Makes men invisible; and 6. Makes sterile things fruitful. It is an easie matter to know whether the person be governed by it; for if he have four lines above the root of the Nose, and if those lines be hollow, and make the extremity wrinkled, doubtless the person is governed by it; if besides he be Melancholick; sometimes the lines are fair and clear, as *Apol. Tyan.* had them. And that denotes a great force in the possession of this Spirit, nay, speaks apparent Miracles. I believe that the Brothers of the *Rosecrusian* possess it; it is an order sprung up within these late years in *Germany*, that at present doth Miracles through all *Europe*. These Brothers have some admirable secrets of the Sciences mentioned before, together with an ardent zeal towards the Superiour Powers, and enter acquaintance with all knowing Men who acknowledge the true God, and part not from them without doing them some good: They know almost all things to come, as may be seen by their Predictions. They have taken the name of Brothers, to avoid the vanity of that name of Fathers; forbidden in the Scripture; they know the Languages of the Countries where they are to dwell, they are well acquainted with the Tongues, the *Hebrew*, *Chaldean*, *Syriack*, *Arabick*, and all the Oriental Languages, the *Greek*, *Latine*, *Italian*, *Spanish*, *French*, *Sclavonian*, *Germane*, and make *Lexicons* of them; moreover they are skilled in the Civil Law, the *Galenick*, and *Paracelsick* Physick, the *Aristotelick*, and *Ramick* Philosophy, the Liberal Arts; to be short, they are an Epitome of all Sciences. As for their Religion their Tenets are very pure. *Henry Nebusio* a *Germane* Physician, accuses them for *Anabaptists*, for having the opinions of *Socinus*; 'tis true they have no certain place for their Prayers, which require great meditation; they live in an unanimous Society, abounding with money; their vows are somewhat neer those of *Apollon. Tyan.* but besides the plurality of the Gods they also possesse his Genius; they have the lines before mentioned above the root or grissel of the Nose, and so they are discovered, as also may be known the diversity of the lines where the Planets are situated, and their Characters which may be seen in *Cor. Agrip.* in the 3. *Book*. and 29. *Chap.* of his *Philosoph. Occult.* which I would not put down here, to avoid prolixity. But when once they are known, it may be judged of the *Genius* and temperament by the inspection of the forehead, which is the only subject of *Metoposcopy*.

CHAP. X.

Of the Judgement of the Manners, and of the Body, by the Colour and other Accidents.

THE colours of the Body, and especially of the Face, denote the Humour and inclination of the person; and by the external colour and accidents, the Physiognomist must judge of the internal faculties of the Soul: As blackness in a man if it be shining, is a sign of adustion, as well in the members as in the hair: The black colour denotes a man slow in his actions, not much given to War, as being of a heavy and fearfull Humour, without Courage, if not occasionally; but he is cautious, neat, and subtile, and fit for Counsel, or for some secret enterprise, nay a Treason if need be; such was *Ulysses* who carried the Garland in the *Trojan* Victories, and was preferred before *Ajax*; the most part of those who are so coloured are born towards the South-parts. A green colour that is obscure and black, speaks a Cholerick person; those who are ruddy, or altogether red, and are lean withal, are neat, cunning and subtile; which is the reason of this Proverb; *Few Little men are Humble, and Red Faithful*; but those that are big, fat, and have the hair of the head of another colour, whether it be chestnut or olive colour, are Jovialists and honest people, open without painting or cheating; but if the hair be black, beware; the Proverb saith,

Of a red Beard and black Hair,
If th' art wise, thou'lt have a care.

Those that have the face pale, and leady yet have the forehead red, and the eyes depressed, are extreamly shamefac'd, much subject to passion and choler; they are never at rest within themselves, thinking alwayes that some others plot and conspire against them; all Fancies are Phantasmes to them; Melancholick; the fingers of their hands seem Mountains to them; the least sight unaccustomed to them seems to be Hells full of Furies, which is the subject of their Discourse; and indeed by such sick minds as these, these places have been invented, and Poets and others have drawn their descriptions from these fantastick Imaginations, and thence describe the pains and torments which are their exercised. The Abbot *Odo* was of such a colour, and he was the first that since the year of Salvation hath given us these Descriptions, which have been subscribed unto and received by them that believed them.

A whitish red colour, which the *Latines* call *Candiruber*, and the *Greeks* λευκὸν ἐρεύθος, signifies a man debonair and familiar, courageous and gallant as to matter of War. The Learned *Galen* in his Art of Medicine, saith. *Signum optimæ temperaturæ, id est calidæ & humidæ, esse colorem commixtum ex albo & rubro.* And *Aristotle* as to the significations of it, saye, *In idea ingenioſi monstrat candidum colorem, optimum ingenium denotare*: and since him, *Albertus Magnus*: *Color medius inter album & rubrum, declinans ad prunum: si est clarus, boni ingenii & bonorum index.* It is held that *Alexander* the Great was of this colour, though *Apelles* painted him sordid and dark coloured; but *Plutarch* represents him to us of this white ruddy colour, a colour whereof the sweat is very sweet and pleasant, and such had the said *Alexander*, as *Aristoxenes* represents him: for my part I am of opinion that such persons are jovial, and of good conversation, desiring nothing so much as mirth; they have a good Understanding, but not so much as to employ it in the study of the Sciences; they are Cholerick and Couragious, but their Choler lasts not long; most

part

part of your Northern People are of this colour and complexion. A high white colour is to be admired among those that profess they love Beauties; it is very recommendable in women, and much desired by those who affect to passe half their Age in the pleasures of this Life, which are for the most part the pains of their lives, that they may afterwards bait the hook for the zealous ones of these times to catch others. Tis true this colour is very fit for a woman, who of her self is luxurious and fearfull; but not to a man, for it would speak him effeminate: *Arist.* in his *Physiog.* says, *Albus coler in homine excedens, demonstrat famineum.* We have amongst us some kindreds that are thus excessively white; and the women are extreamly luxurious; and the men tender, fearfull, shortsighted, and like to take the occasion of doing any imposture.

The Brown colour mingled with pale, which the *Latines* call *sublividus* the *Greeks* ὑπόχλωρος, i.e. *subflavus*, denotes a glutton, a great talker, one easily angry and one that speaks immoderately; it also signifies folly joyn'd with cruelty; and the most part of those that embrace novelty in matter of Divine Worship, are of this colour: they will have men receive whatever they conceive in their corrupt imagination, and advance with their flattering speeches, as Articles and Decrees of Heaven; by this reason, and by their sottish Inventions they make men beleive and adore things whereof Antiquity that adored a plurality of Gods, would be ashamed; and *Herodotus* would blush to write, as being too apparent impostures. These persons do much envy others, and especially those of their profession; as for the pale, *Martial* says,

Omnibus invideas Livide, nemo tibi.

Those that have a flushing colour, are not far from madness, as having extraordinary heat. *Polemon* says, *Color flammeus furiosos indicat*: Albert. Magnus, *Ignitus color eum lucentibus oculis ad insaniam vergentem hominem notat.* This colour denotes not only an ardent desire of things present and of small consequence, but also things to come; for there wants not a vivacity of spirit. 'Tis thought the Prophetess *Cassandra* was of this colour, having shining eyes; such were *David*, *Daniel*, and *Esdras*, who in their fury have spoken great things at certain times. A squallid colour doth not signifie any thing but strength, as *Aristotle* witnesses, *Qui in figura fortis viri tribuit colorem squallidiorem* αὐχμηρότερον. The most part of those that are given to the Wars, are no sheep or Cowards, and hate those that trim up and varnish their Complexion: as for them, they are squallid, and all dusty through their Military exercises, not studying any thing but Stratagems and feats of War, to the end they may transmit an immortal Fame to Posterity.

CHAP. XI.

The Judgements of the Hairs according to their substance and colours.

THE Hair is one of the parts that adorn the Head of Man, but especially of a Woman; for a Woman of quality husbands them to the advancement of her Beauty: the Apostle permits her to please her Husband: The ancient *Gauls* wore long hair in token of their Liberty; in the Old Testament there is mention of the Hair of *Sampson* and *Absalom*, which was also bestowed upon the Daughters of *Jerusalem* for to adorn themselves withal. *Lycurgus* commanded his Citizens to wear their Hair long, that so they might be more fair and decent. *Charilaus* being asked why he wore his Hair long, answered, *Quia ex omni ornatu hic pulchrior foret, &c. Silvius Italicus* in the commendation of *Scipio*, says,

Martia frons, faciesque coma, nec pone reterquet:
Cæsaries brevior.

Fair Hair, as the Poets say, are the Prisons of *Cupid*, and heretofore, nay at present, the Ladies make Rings and Bracelets of it, as *Martial* witnesses.

Unus de toto peccaverat orbe comarum
Annulus, incerta vix bene fixus acu.

The Hair therefore being a part of *Phisiognomie*, we draw these Judgements from their substance, which we shall lay down here by way of *Aphorisms* and *Canons*.

1. Hair that is thick, and soft, denotes a man of much mildness, and of a constitution cold and moist; for the farther the brain is from heat, the head is more hairy; the heat of man that goes to the superior parts pierces everywhere the skin of the head, and makes a certain Humor to issue out of the pores; and the more subtile part of this Humour vanishes away, but that which is more gross remains within and turns into hair, which is more solid than the fleshy skin, and the hairs are broader than the pores, so long as the impetuosity and force which drives them out is great.

2. When the Hair hangs down and is soft, it denotes a humid complexion and Sanguine; and when they grow fast, it is a sign the body will shortly decline to dryness, and not to moisture. And when the heat and drought are joyned, the Hair comes out fastest, and more thick.

3. Much Hair denotes a hot person, and the bigness thereof his choler, and that he is soon angry: this plenty of hair happens more to young, than to old men and children; for in these the matter is more vaporous than moist, but in young men the contrary; wherefore contraries follow their contraries.

4. Abundance of hair in young children, shews their complexion increases, and augments with Melancholly.

5. Curled hair and black, denotes heat and drought; the people of the South have it for the most part alike, especially the *Ethiopians*; it proceeds from the crookedness of the pores; as for their signification, *Arist.* says, *Qui capillos nimis crispos habent timidi sunt, & ad Æthiopes referuntur.*

6. Hair

6. Hair ſtanding up an end like the prickles of a Hedge-Hog, ſignifies a fearfull perſon, and an ill courage; of the hair that falls upon the forehead towards the Noſe, *Ariſtotle* ſays, ὅτι τῷ μετώπῳ τὸ πρὸς τὴν κεφαλὴν ἀνάπαλλον ἐλαθήροις ἐστὶ, ἀναφέρουτων φόβος τοὺς λέοντας.

7. Smooth and plain hair, denotes a perſon of a good underſtanding, placable, courteous, tractable, and ſomewhat fearful.

8. When the hairs are delicate and clear, they ſignifie a man of a weak complexion, and ſubject to ſickneſs. As for the colours of hair, we muſt in the firſt place conſider the Climate; for the Meridional people are for the moſt part black and curled; the Northern, who inhabit cold Countries, are flaxen-haired, of a yellowiſh colour, their hair being full and cloſe, and therefore they are not altogether cold, but rather their temprament and humour is very hot, the heat in the Winter time, being locked up as we ſee in the boſom of the Earth. As for the reſt, The Oriental have their Hair of a Cheſnut colour, fair and very ſmall; the Occidental have it blacker and more rough; yet it is not abſolutely aſſured that all of thoſe Countries ſhould have them ſo: for ſuch a one is black that hath black hair; he that hath them yellow or flaxen, white, red, or brown, may be ſaid to have them fair, *&c.* As for their ſignifications they are theſe.

1. White Hair ſignifies a great frigidity, as may be ſeen in old men, whoſe hair becomes white by reaſon of frigidity and ſiccity, as it happens to vegetables which when they dry change their black or green into white; and that happens many times after great drying Diſeaſes.

2. We are to mark that there are but four principal colours of hairs, *viz.* Black, Red, Flaxen, and White or Grey: the White proceeds from want of Natural heat, or corrupted Flegm, yet they ſignifie ſlippery and evil conditions.

3. Black Hair proceeds from an exceſſive aduſt choler, or aduſt and hot blood.

4. Red Hair denotes a head not aduſt but diminiſhed and moderate.

5. Hair of the colour of Gold, denotes a treacherous perſon, having a good underſtanding but miſchievous. Red Hair enclining to black, ſignifies a deceitful and malicious perſon, whoſe ſweat is moſt loathſom and fit to make the *Narcotick* unguent with the blood of the line of Life of a dead man, and other Ingredients, as may be ſeen in *Porta's* Natural Magick.

6. Cheſnut coloured Hair, denotes a fair and juſt perſon without deceit. So much ſhall ſuffice as to the Hair, let us now ſpeak of other parts that are hairy about the Face of Man.

CHAP.

CHAP. XII.

Of the Beard, the Chin, the Eye-brows, the Neck, and their significations.

THE Chin is the loweſt part of the Face, and repreſents as it were the *Nadir*, as the Forehead doth the *Zenith*; that part which is below the under jaw hath been diſpoſed by Nature for the Beard, an ornament to a mans face. Now the Beard grows from day to day, and from month to month, after 24 years; it is to be noted that hair proceeds from the ſuperfluities of meats, the fumoſity whereof aſcends to the parts of the jaws, as the ſmoak doth to the top of the Chimney, but when it finds no further paſſage to go higher, their iſſues out hair, whereof there are divers ſignifications.

1. A thin, ſoft beard, denotes a perſon luſtfull and effeminate, and of a tender body, fearful, delicate, unconſtant; they that are ſo bearded, are very welcome to Women, as *Propertius* ſaith.

Charior eſt auro Iuvenis cui levia fulgent
Ora, nec hirſutos aſpera barba facit.

2. A red Beard denotes firſt a placid forehead, and the perſon is courteous, friendly, but not without ſome craft; he is a flatterer, ſoon angry, as not being Sanguine.

3. That kind of Beard is good, and he that hath it ſuch, is of a Melancholick humour; it alſo denotes the perſon ingenious, ſincere, cordial, conſtant, bold, ſtout, and fit to make a reſolute Souldier.

4. A Beard half red, yellow, or citron, ſignifies in a manner the ſame thing as the red; only the latter denotes not perſons ſubject to Choler, as being more *Sanguine*.

5. A flaxen or pale Beard, denotes a Flegmatick perſon, who is temperate enough, as being prudent.

6. He that hath a decent Beard, handſom, and thick of hair, is of a good nature, and reaſonable in all things; the contrary is he that hath it not ſo.

7. They that have their Beards well ordered, as is ſeen in *Eunuchs* who have loſt both Stones, are much metamorphoſed from the Nature of Man to Womans.

8. Thoſe that have no Beard like guelt men, or have but a little Muſtache, are of an ill nature, and very luxurious: *Polemon* ſays of them, *Spadones naturali nequitia peſſimis eſſe moribus, ingenio immites, doloſos, facinoroſos, aliiſque ſceleribus ſe immiſcentes.*

But ſince I ſpeak of Beardleſs Men, I will give a rule or two concerniug Women: the firſt, that few women have any beard on the jaws, becauſe all the humours whereof the beard proceeds, is in women converted to *menſtrua*, which they have by a certain paſſage, and by the motion of the age of the *Moon*, ſometimes twice in a month. This is ſo when the woman is not with child; for when ſhe is, this *menſtruum* is turned into milk; but it is true, that theſe Humours which are ſo ſubtile, are naturally hot; which is the reaſon that ſometimes from this Flux ariſes hair on the cheeks of a woman, and oftimes about the mouth, where the heat abounds more; and ſuch a woman is ſaid to be bearded, and is of a very luxurious nature, ſtrong

and

and manly, having a big voice like a man: of such a woman you have this Proverb, *Fœminam barbatam lapidibus eminus salutandam esse.*

A Bearded Woman should saluted be
With Stones at distance at her head to flee.

In general, a woman having no hair appearing but that of her head, is said to be a good awful, fearful woman, shamefaced, weak, mild, obedient; to be short, she is such as a woman should be, quite contrary to the bearded woman.

Of the Chin.

1. A Long Chin, especially in a woman, denotes her angry and importunate in words; a man neither silent nor discreet, that cannot keep any thing secret, though a thing prejudicial to another, but he must reveal all, and cannot be at rest, till he hath done it, pretending in the mean time to discretion, and that he doth it for some advantage.

2. A little Chin denotes all sort of malice: I shall say no more of it than *Alberti Mag.* *Parvum & breve mentum vitandum, quod mitos & invidos arguat ad serpentes relatos.*

3. A round and thin Chin is not manly, but womanish; but with that it signifies boldness and much pride.

4. A square Chin is manly, and denotes much courage and strength of body; and such persons are commonly given to the Wars, of debauched lives, not thinking of the future: Alarms are their delights, and they take delight to feed in fordid places, if they have what to eat; they are not ambitious of any thing so much as to appear Soldiers in the service of that Prince to whom they devote themselves.

5. He that hath the Chin round, united and dimpled is of a good nature though Venereal, for indeed this kind of Chin is more natural to a woman than a man, as being one of the perfections of Beauty. Our Poets, who are the most curious lovers, describe their Mistresses with dimpled Chins, for this little pit hath some correspondence with the Figure of *Venus* and towards the left eye. *Moldenarus* is deceived in his Figure of *Metoposcopy*, placing *Venus* in the extreamity of the Nose between the *Sun* and *Moon* besides all Rules of Science.

6. A lean and wrinkled Chin represents one unable for Venery, and that hath somewhat of a gueld man, without manly force, cold and maleficiate as to generation.

7. He that hath the Chin crooked with a valley at the joyning of the jaws, is a person guilty of treachery and assassination, having a desire to command and make good his party; an enemy to all his neighbours and given to Tyranny: If it be a Woman, she is cruel, mischievous, at enmity with her own kindred, insociable, hating her own issue.

Of the Eye-brows and Eye-lids.

1. THe Eye-brows which make a hollow Bow, and move or rise up when the party speaks or will have them do so, is a sign of pride and courage, vain-glory and boldness; and this extraordinary motion is a menacing of another.

2. He that hath the Eye-brows declined down from on high when he speaks to others, and looks slily cunning, is malicious and deceitful, a lyar, a Traytor, idle, secret, and not speaking much; all this Rule is taken out of *Scotus*, *Cilia deorsum inclinata, cum alteri loquitur, &c.* But I say further, that such a person shall be

be accused of Treason and perfideousness towards his Prince and Country, and will dye shamefully for some crime of Treason.

3. He that hath long hair on the Eye-brows, and both make but one, is a person of simplicity, yet not without mischief and is not much conversative.

4. When the Eye-brows are naturally folded as if they were crisped, they signifie a shameless person, impudent, and envious at anothers fortune; a great promiser, but it is by way of affront and treachery.

5. When the Eye-brows are short and narrow, flaxen coloured, they denote the man good natur'd, reasonable in all things, fearful, yet revengefull.

6. He who hath the Eye-lids short and small, is thought secret and wise; yet is he covetous of great matters, and somewhat given to cruelty and suits.

7. When the Eye-lids are long, and of a big hair, they signifie a person of a low capacity, and rustick in all his actions, though he be guilty of some boldness and vain presumption of himself, yet he understands not much.

Of the Neck.

1. HE that hath a long Neck, is of a simple Nature, not secret, fearful, unlearned, a glutton, and great drinker, of the nature of *Ibis*: *Caligula* and *Galba* were such; *Rhases* speaks of such Necks; *Gracile & longum collum, timidum, garrulum & stolidum ostendit.*

2. He that hath the Neck short and small, is wise, but deceitful, secret, constant, discreet, cholerick, and ingenious: and *Rhases* says, *Collum breve habentes callidi & ingeniosi, &c.*

3. He that hath a sinewy Neck, is quarrelsom and prone to anger, but is more guilty of folly than wisdom.

4. He that hath the Neck fat and fleshy, is proud: wherefore he is compared to the Bull who is alwaies ready to be angry.

5. A small Neck, denotes a weak understanding, for it is more feminine than manly.

6. A Neck inclined or bowed, denotes malice and folly.

7. A straight Neck demonstrates temerity and folly.

8. A Neck inclined toward the right side, denotes prudence and curiosity of Studies, being inclined to the left side, denotes vice and impudicity; and of them is the Proverb, *Never trust a wry Neck*; when the veins of the Neck are big and full of blood, they denote a person agitated with divers passions; but take heed of Squincies and other suffocations, if the Neck be short.

CHAP.

CHAP. XIII.

Of the Eyes, and their significations.

THE principal efficacy and perfection of *Physiognomie* consisteth in the Eyes, as being κάτοπτρον τῆς ψυχῆς, *Speculum Animi*, the doors or outlets of the Breſt, the index of the Countenance, the converſators and diſpenſators of the Cogitations, the mind is as apertly converſant in the Eyes as in a Market, they being Indexes of Love, Mercy, Wrath and Revenge: the Mind reſolute, the Eyes proſiliate, being humble, they ſubſidate, in love they are amorous, in hatred revengefull, the heart chearful they ſmile, being ſorrowful they languiſh. wherefore we may from the eyes diſcover the good or ill diſpoſition of perſons therefore *Homer* calls *Minerva* a blue-eyed Laſs, and *Venus* black-eyed, ἄγαν ἐλικώπα, to repreſent the Prudence of the one, and Luxury of the other: And that is the reaſon the left eye is attributed to *Venus*; for if in a Woman that eye be ſhining, and move, the eye-lids fat, it ſignifies much inclination to Venery, eſpecially if that Woman be olive-coloured or yelloviſh with her black eyes, as *Venus* is deſcribed by *Heſiod* Διαχρυσῆν Ἀφροδίτην: never look for any ſhamefaſtneſſe in ſuch a woman.

1. Great and big eyes, denote a ſlothful, bold and lying perſon, and a ruſtick and unſavory mind.

2. Eyes of divers colours, eſpecially the right, which is attributed to the *Sun*, denote a man agitated with divers paſſions and opinions, eſpecially in matters of Religion; it is ſaid that *Michael Servet* had them ſo.

3. Eyes deep in the head, that is to ſay, hollow, denote a great mind, yet full of doubts; if they are green, they ſignifie admirable knowledge, yet accompanied with malice, luxury, and envy; if they are red, it diſcovers the nature of the Cat.

4. Eminent and apparent eyes of a wall colour, denote a ſimple, fooliſh and prodigal perſon.

5. Sharp and piercing Eyes that decline the eye-brows, denote a deceiver, and a ſecret and lawleſs perſon.

6. Little Eyes like thoſe of a Mole, or Pig, denote a weak underſtanding, and one fit to be made a Cuckold, as who believes all is ſaid to him.

7. Beware ſquint-eyes, for of a hundred there are not two faithful.

8. Eyes that move much, and look ſlowly, yet ſharply, and that with ſome reclination of the fleſh of the eye-brows, denote an unfaithful, ſlothful, and riotous perſon.

9. The worſt of all Eyes are the yelloviſh, citron and ceruſed, beware of them as alſo of thoſe who when they ſpeak to thee twinkle; for thoſe that have ſuch eyes are double minded; if it be a woman that doth ſo with her left eye, truſt her not as to the faithfullneſs of her love, and obſerve where ſhe caſts her amorous looks.

Phyſiognomical ſigns taken from the parts of the Eyes are,

1. The Angles of the eyes over long, indicate malevolent conditions.

2. The Angles being ſhort, a laudable Nature; if the Angles neer the Noſe are fleſhy, they intimate a hot conſtitution, and improbity.

3. The Balls of the eyes equal, declare Juſtice; unequal, the contrary.

4. The Circles in the Eyes of divers colours, and dry, declare Fraudulency

and vanity; but moyst, demonstrate fortitude, prudence, and eloquence.

5. The lower circle green, and the upper black, it is a certain sign of a deceptious and fraudulent person.

6. And lastly, Eyes of a mean bigness, clear, and shining, are signs of an ingenious and honest man.

CHAP. XIV.

Of the Judgement of the Nose.

THE *Greeks* call the Nose *ῥὶν*, because the excrements of the Ventricles of the Brain pass through it; wherefore we attribute it to the *Moon*, as being the nearest the Earth, and by her Influences makes us evaporate a thousand exhalations here below.

——The Nose the gutter is
Through which the heavier excrements do find
Evacuating passages——

Saith *du Bartas*, comparing it to the Moon.

As for the Predictions; a long Nose denotes a vain mind, and not fit for *Venus* though there be a Proverb that says,

Ad formam Nasi cognoscitur, ad te levavi.

1. The *Persians* much esteemed those that had long and crooked Noses: Their King *Xerxes* according to the testimonies of *Xenophon* and *Plutarch* had a long Nose; and at this present they do not give the Royalty to any other than long Noses, and these long Noses are Hereditary in the Race of *Syach*, *Ismail*, *Sophy*, who are as much pleased with long Noses, as the *Americans* or *Brasilians* with the high Nose, it being (as they esteem it) a great part of Beauty.

2. A high Nose denotes a violent person, a vain liyar, and great Fornicator, easily believing another; if a young Maid be so, and have black and sparkling eyes, take it upon the credit of *Euripides*, that she is a Virgin; but to infer them to be Virgins according to the *Physiognomie*, you must take them in the Cradle.

3. He that hath a big Nose every way, long and hanging down, is covetous of all noble things, simple hearted in what good he doth, and in his mischief wise and secret; but he is a scoffer at other mens actions, and *Satyrical*. Such was *Horace*, as *Persius* says, as he is described in these Verses.

Omne vafer vitium ridenti Flaccus amico
Tangit, & admissus circum præcordia ludit,
Callidus excusso populum suspendere naso

4. He

4. He whose Nose rises up in the middle, and declines again towards the extremity, is unconstant, of a cruel fortune, and doubtful of his nearest friends. *Lewis* the eleventh had it so, as *Comines* represents him.

5. When the Nose is awry and crooked, and withal somewhat long, it signifies a proud man, envious, and given to wine, a seducer, and vainglorious; the end of him or her that hath such a nose is never good, but Justice threatens him.

6. A Nose round at the extremities with small nostrils, denotes a proud person, credulous, faithful, and vain, and a woman that hath such a nose, is unchast and mischievous.

7. A Nose that of its proper quality is red, signifies an Hepatick person, and of great nourishment of spirit, and that is no lover of peace or unity, but is fit to make a Sergeant: if it be of a half leady colour, interlined with red veins, the party will have an unquenchable thirst and heat in the Liver, and will be much subject to a disease called the Morphey.

8. A Nose proportionably big in all parts, and above full of red strakes, signifies a merry peaceable man, who yet is ever thirsty: he is fit to make a *Bacchus* of, to toss the Cup now and anon too, or else to play *Menade* the Priestess of *Bacchus*. *Cesar* thought such men good Rake-hells, and never distrusted them, as being not at all mischievous.

9. He that hath the Nose hairy at the point, or above, is a person altogether simple hearted, whence came the Proverb, *He is an honest man, he hath a Hairy Nose.*

10. A Nose that is round and long of a pleasant feature, besides that it is one of the perfections of Beauty, denotes the Woman or Maid, wise, prudent and chast, and especially when she hath a blue eye.

To conclude this Chapter, we shall take notice of one Secret taken out of *Baptista Porta's* Natural Magick, whereof *Indagine* also speaks: To know whether a young Man or Maid be corrupted in their body, you must see (this being principally known by the nose) whether the grissel at the end of the nose be cut as it were, or be separated from the bone; it is a sign that the Child is corrupted and the Maid also; the same thing may also be known in a Maid by the line in her forehead which is called *Preparata.*

CHAP. XV.

Of the Mouth, the Ears, and the Face in general.

THE Mouth is a part of great use, for it is the principal way for the nourishment of the Body, whereby the Stomack receives what it distributes to the other members; briefly, it is as *Galen* says, the first principle of aliment. And as by boyling and roasting that is prepared which enters into the Mouth, so the Mouth prepares what goes into the Stomack; for there is a certain dressing of the meats in the Mouth, the which doth much change them, and gives them as it were the first fire, yet without perfectly transforming or transmuting them. Moreover the Mouth is the principle of breath and respiration, insomuch as it draws and receives within it self the air, whereof some part ascends up to the Brain, some descends through the Lights to the Heart.

The Mouth is the principal Organ of Voice.

The Mouth serves to purge the Brain and the Stomack, and other adjacent parts.

But omitting any further praise of the Mouth leaving it to some *Anatomist*, as being not my Subject; I will Treat of its Predictions.

Of the Mouth.

1. HE that hath a great and broad mouth is shameless, a great babler and lyar, a carrier of false tales, very foolish, impudent, couragious, but perfidious withal; black people are subject thereto, approaching the nature of *Ethiopians*: *Indagine* and *Corvus* say, they were never deceived in this sign.

2. On the contrary, a little mouth denotes a man or woman, peaceable, faithfull, fearful, eloquent, full of wisdom and learning, not great eaters; whereas the other is a glutton; they say that the great Epicure *Apicius* was so.

3. They that have thick lips (for they must march with the mouth, as being a part thereof) denote a man rather simple than wise, easily believing all that is said to him, and excessive in all things: And the Women are devouring and given to wine, and consequently luxurious.

4. Those that have the lips subtle, small and thin, are eloquent, great talkers, full of providence, and of a good understanding: And those who have the lips well coloured and a little thick, are faithful and given to all virtue, eschewing all vice.

5. He that hath one lip thicker than another, is a person of little understanding, slow to comprehend, and rather guilty of folly than wisdom.

So much for the Mouth; now let us Treat of the Ears, the second part of this Chapter.

Of the Ears.

THe Ears are the Organs and Instruments of Hearing, composed of a skin, little flesh, grissels, veins, arteries and nerves, folded together without any inconvenience, because they submit to any thing that's laid upon them, which had been incommodious, if they had been of no use. Who would know more of the *Anatomy* of them, let them read *Pareus* and *Carter*; this shall suffice me, it being not the matter of my Book; I shall therefore onely lay down these four Rules, which are necessary to our Science of *Physiognomie*.

1. Great big and broad Ears signifie a simple man, as having somewhat of the nature of the Ass, such as *Midas* King of *Phrygia* had; the person is of no understanding, slothfull, and hath an ill memory.

2. Little Ears denote a good understanding, but they must not be of those ears which being little, are withall deformed, which happens to men as well as cattel, which for this reason they call *Monnets*; for such ears signifie nothing but mischief and malice.

3. But those that have them well proportioned, which is a semicircular form, and in figure of a mean greatness, and the crests and lines covered in the middle, somewhat flat towards the Center, and standing seemly to the head, are persons of good understanding, wise, discreet, honest, shamefaced, and couragious.

4. Those that have them somewhat long, are bold, impudent, unlearned, gluttons and whore-masters: And that is all that may be discovered by the Ears. To conclude this Chapter, let us speak of the Face in general.

Of

Of the Face.

1. A Face very fleshie, signifies a fearfull person, merry, liberal, discreet, luxurious, faithful to another, importunate to obtain his will, but presumptuous.

2. A lean face denotes a man wise, of a good understanding, but rather cruel than mercifull.

3. A round and little face, denotes a man simple, weak, and of an ill memory.

4. Who hath a long and lean face, is audacious in words and deeds; he is riotous, injurious and luxurious.

5. He that hath a broad and thick face is clowniſh and a boaster.

6. He that is of a pale coloured face, is not healthy, and hath an oppilation of the Spleen.

7. He that hath it vermilion, is good, wise, and capable of all good things.

8. He that hath it white, womaniſh, soft, and cold, is tender and effeminate; this colour suits well with women; for such are good natur'd, but fit for men.

9. A red face, denotes according to the Proverb, a hot complexion.

10. A violet or leady colour, signifies a mischievous person and *Saturnine*, who does nothing but plot Treasons and pernicious enterprizes: such was that of *Brutus* and *Cassius*, as also of *Nero*.

So much for that; now we come to speak of the Humours.

CHAP. XVI.

Of the four Humours, or Temperaments of Man.

THE *Hebrews* transported with deep meditations in their *Ghematry*, attribute high and secret things to the *Quartenary*, which *Phythagoras*, who had been a little nurſed in their School, had obſerved as a moſt myſterious number, calling it *Tetractin*; and their great and solemn Oath was by that number, as may be seen by these Verses,

Iuro ego per sanctum pura tibi mente Quaternum:
Æterna fontem naturæ, animiq; parentem.

Now the reason why the *Hebrews* honoured this number, was because God had appeared to them in this name, יהוה four-lettered, which was so venerable that no Nation hath translated into its proper *idiom* and natural Language, but they have given it four Letters, that they might correspond with the *Hebrews*, as the *Egyptians, Arabians, Persians, Mages, Mahumetans, Greeks, Tuscans, Latines, French, Italian, Spanish &c.* that is to say thus, *Thent, Abla, Sire, Orsi, Abdi, Θεὸς, Esar, Deus, Dieu, Dios, &c.* by four Letters of the name of God; the *Hebrew Mecubalists* comprehended this All, as well the Celestial World as the Elementary, and by the secret of their *Ghematry*, placed their Table thus.

	Jod.	He.	Van.	Cheth.
	י	ה	ו	ח
The Elementary world.	Fire.	Air.	Earth.	Water.
The Celestial world.	Michael.	Raphael.	Gabriel.	Uriel.
The Epitomised world.	Choler.	Blood.	Melancholy	Flegme.

These Worlds thus placed, represent unto us what we should look for as the greatest Secret of them; for this great World, called by the *Greeks Megacosmos*, composed of the first number, is of four Elements: The second, according to *R. Ioseph* of the four principal Angles; and the third, of the four temperaments or humours, which compose this little World, which is Man's Body.

1. From these Complexions, we shall for our Physiognomical Learning, observe, that the Cholerick Humour dryes a man, hinders not his growth, but causes it to be without bodily strength, and the person to be hasty in all his actions.

2. The Sanguine or Aerial humour, causes the body to grow with a Beauty in the Face and fatness: the person changeth not in his misfortunes.

3. The Humid Complexion, which is according to the nature of Water or Flegme, causes the body to be soft, and of little strength; the persons are fearful, and sleep not too fast, but are lightly awaked, and through fear.

4. The Melancholick humour, causes the Body to grow slowly, but the Mind advances, and these are the men that are worthy of great speculations (yet without fidelity) for such men do not much regard truth, when they would pleasure those whom they are obliged to, but onely look on what themselves imagine.

I have now done with *Physiognomie*, the Rules which have been delivered, being enough for those who would comprehend this Art, without any further discourse: Let then the desirous to learn, read and peruse them.

Of

OF THE

PHYSIOGNOMICAL DIVINATION

OF

DISEASES.

How the Complexions, as well Natural, as Preternatural, by means of this Science, from the onely Aſpect and Intuition of the Face and Head, may be revealed and made manifeſt.

CONcerning the Characters of Complexions, as well Natural as Supernatural, in the foregoing work I have not only deſcribed, but copiouſly and ſufficiently demonſtrated; yet notwithſtanding that nothing (tending to perfection) might be omitted, I hold it neceſſary, that I inlarge the ſubject by diſcourſing theſe few, yet neceſſary particulars. Wherefore in the firſt place, I ſhall ſpeak of Natural, and after of Preternatural properties: And here I ſhall firſt begin with the Oriental-Natural quality, which conſiſteth moſt in a Solar quality, retaining, as it were, the Eaſtern property, participating in equal proportion of the diſpoſition of *Mars* and the *Sun*, or rather more Martial, which ſympathizeth with the Eaſt, or Northweſt winds.

And herein I obſerve this Method, referring all to theſe three heads, 1. Colour, 2. Figure, 3. Stature.

Theſe

These three are the general Physiognomical Signs, arguing the Cholerick, Citron, Martial Complexion.

- Colour
  - Of the Ears and skin of the Face: Blewish, dark, Iron-colour, Brown, dim and Duskie.
  - Of the hairs of the head: Black as a Raven; for the more black the head is, the more intent Choler is denoted. / The hairs of the head crisping, and then it denotes Choler in the 4. degree.
  - Of the eyes, black, with a certain Citron compounded.
  - Whiteness in the Aspect
  - Of the forehead, inclining towards swarthy blackness
  - Of the Beard black
  - Of the tongue, to be of a rusty Citron colour
  - Of the whole body, to be of a dusky, rusty wand Complexion.
- Figure, having
  - The forehead remiss
  - The face lean and slender
  - The Nose erect, bowing upwards
  - The mouth round
  - The lips large
  - The hand slender
  - The fingers long
  - The flesh rough and hard, through the whole body.
- Stature being: Mean, dry, and thin, yet sometimes inclining to Corpulency.

The Physiognomical signs of red Choler, are,

- A pale wandness in the Face, as in the Flegmatique
- Fairness of the skin, with some freckles
- Redness of the hairs on the head, eye-brows and elsewhere.

These

These three Physiognomical signs prove the Complexion Sanguine, Iovial, & Meridional

- For Colour,
  - The face red, with a rosie blush, or red, with some mixture of white.
  - The lips red, and of a rose complexion
  - The hair palish yellow, or dark brown
  - The forehead and beard of one colour
  - The ears reddish
  - The eyes of a blew azure, and brown marble colour
  - The nails full of blood
  - The tongue red
- In figure they have
  - A large forehead, oblique or convex
  - Round and fat cheeks
  - A straight nose
  - Thick Lips
  - A modest countenance
  - White teeth, standing straight, and well composed
  - A fat neck
  - A soft and gentle skin
  - Arms and legs somewhat gross
  - Hands and members well, and orderly compacted
  - Their feet thick and gross, not long
- In stature
  - Sufficiently tall
  - The composition of the Body, fat, and somewhat grosse.

In a dark, adust, Sanguine Complexion, the colour is

- Dark, blew, wand and adust.
- The cheeks, a dull red
- The hairs black on the head and eye-brows.

These three are the general physiognomical signs of a Lunar, Flegmatique occidental complexion.

In Colour having:
- The Face pale, and white
- The Hairs, a pale yellow, or flaxen, soft and thin
- The hair on the eye-brows, verging to yellowness
- The Beard yellowish, or whey pale colour
- The Lips pale
- The Skin white and clear throughout the Body
- The Eyes of skie, yellowish grisly colour
- The Tongue pale.

In the figure:
- The Face enclining to fatness, but not so far as the Sanguine
- The Countenance sober and modest
- The Hairs and Piles of the body soft and tender
- The Nose more short than the Sanguine, and much more sharp in the upper part, and big about the Nostrils
- The Lips thick
- The Neck thick and fat
- The Arms and Hands, as in the Sanguine
- The Eyes and Head, much subject to diseases
- The Breath or spiration sweet
- The Hands and Nails fair, and well composed.

In stature they are:
- But short, or of a middle stature
- Of person well composed, and of good constitution.

In

In these 3. consists the general Physiognomical, Melancholy, Saturnine, Septentrional Complexion.

- For the colour
  - The Face, and the whole body of a livid wan leaden colour.
  - The hair of a pale wheyish colour, or black, quickly growing gray.
  - The eyes yellowish.
  - The Lips and Nose pale, wan, and ill composed.
  - The Tongue of a leaden colour.
  - The Excrements of a wan, leadish colour.
- In figure for such men have
  - Their joynts big throughout the Body.
  - The bones big.
  - The face large, and skin grainish like an Ox or Goat.
  - The hair much and hard.
  - The ears large and hanging down.
  - The forehead wrinkled and pendent.
  - The hairs upon the eye-brows many and thick, hanging over, and covering the eye.
  - The eyes deep in the head.
  - The nose big and lips great.
  - Their teeth big, resembling a Horses.
  - The mouth big.
  - The neck like tand leather.
  - The hands large.
  - The leg or shin long.
  - The knees big, and the veins and nerves replete.
- In reference to the stature;
  - Large of Body.
  - The joynts big throughout the whole body.
  - Slender, long wasted, and not corpulent.

In what manner the Natural temperament and constitution of the head and other parts are expressed, through the consideration of Physiognomie.

The temperature of men, & chiefly of the brain, how it is discovered by physiognomy; first considering the

- *Natural which are*
  - *Simple which are either*
    - *The Sanguine and Meridional temperament as having*
      - The hair smooth, somewhat yellowish, and not soon bald.
      - The veins of the face very full.
      - The flesh of a Sanguine complexion.
      - Laborious watches, and sound sleep.
      - Multiplicity of superfluities.
      - The South Wind is hurtful, but the North chiefly thereunto agreeth.
    - *Compounded of*
      - *Choler, and the signs are these*
        - A quick growth of hair.
        - Much watching.
        - The hair crisping, dark much.
      - *Flegmatique, whose signs are*
        - The head hot in the touch, and somewhat sharp,
        - Leanness of body.
        - The head obnoxious to cold, and the repletion and distilation of Rheume.
        - A redundancie of superfluous excrements.
        - Heavinesse of the head, and dulness.
        - A fluid fatness.
        - Never bald.
        - Much hair.
      - *Melancholy, whose signs are*
        - A multitude of superfluities.
        - The veins in the face not discerned.
        - The flesh cold and hard.
        - Easily injured by cold.
        - Much watching.
        - Easily prejudiced through distillations upon the least cause.
        - Few and smooth hair, quickly bald.
        - Dark wan colour.
      - *Hot*
        - In Infants the hair ariseth fair, growing fast unless the brain be very hot.
        - In youth the hair appears dark and strong, something crisping, excrements not much through the nose, ears, and eyes, but well concocted, and much abounding in rare crude excrements.
      - *Cold*
        - The hair staring or standing upwards, of dark or Fox colour, growing not much till a good while after the Nativity.
        - Quickly receiving offence by cold & perturbation through painful distillations.
      - *Moyst, and these have*
        - Plain smooth hair, never bald.
        - A restless, working sensitive faculty.
        - Much excrements.
      - *Dry, and such persons usually have*
        - A scarcity of superfluities.
        - A clearness of the sense
        - A promptness to watchings.
        - Strong hair, and quickly decreasing.
        - Crisping rather than staring, and being timely bald.

Of

Of the Natural Temperature of the Brain, and other parts, Galen *in his Tract* De Arte Medicinali *from* Chap. 10. *to* 80. *hath largely treated, but it is my purpose to handle the Preternaturals, which more fully to dispatch, shall be the subject of the following Chapter.*

Of the Temperature of the head wholly, briefly expressed Preternaturally in a Physiognomial Analytical method.

From the Complexion Preternatural, thus distributing themselves

The superfluous dominion of blood in the head.

The Physiognomical signs are,

- A vehement and acute pain in the head.
- A lazy yawning, nauseousness, and sleepiness.
- The head hot.
- A perturbation in the sences, and a dull slow intellect.
- The pulse irregular.
- The veins full and swelling, and the heat of the tongue, it being likewise reddish.
- The face of a red saffron-like colour.
- The eyes a whitish ruddy sanguine Complexion.
- The mouth and spittle sweet.
- A dulness of the body, eyes, head and temples.

The diseases hereby produced, are

- Reddish pustles, or pimples on the skin.
- A reddish scurfe, or Morphew.
- Eruption of blood from the nostrils, pain in the Gums, caused by superfluity thereof, and other impediments of the like kind.

From

From the Complexion preternatural, thus distributing themselves.

Choler abounding in the head. — *The Physiognomical signs are,*

- An acute pain and pricking in the forepart of the head.
- The head and temples hot in touch, driness of the nostrils.
- The face of a yellowish Citron Complexion.
- The mouth and spittle bitter.
- A nauseousness and loathing in the appetite.
- The dryness and yellowness of the tongue.
- The humour passing the nose, hot and prickling, or tingling.
- The eyes Citron colour.
- A standing, or staring up of the hair.

The diseases produced from this distemperament of choler, are,

- Hot burning Feavers.
- Tertian Agues.
- Yellow Jaundies, and other diseases of the like kind.

Flegme abounding in the head produceth — *Those Physiognomial signs, as*

- A white Complexion, and a loose, soft tenderness of the members.
- Pain and grief in the head, in the forepart, and chiefly the left side.
- A dull stupidity of the head and sences.
- Sleepiness.
- Paleness of the tongne.
- The face pale and wan.
- A pale whiteness in the eyes.
- An unsavorineſs in the mouth and spittle, yet sometimes the Phlegme is sweet, sometimes salt, and sometimes sowre.
- A great quantity of spittle, being tough and clammy.

Melancholly

- Where Melancholy ariseth from adustion, the signs of
  - Melancholy superabounding, and repleating the head, hath these
    - Diseases produced from the distemperament of Flegm.
      - Quotidan Agues.
      - The Palsie.
      - The Apoplexy, or resolution of the sinews.
      - White scurfe, and others of the like nature.
    - Physiognomical signs
      - A black thickness of the blood.
      - A heavy, dull, painful grief, possessing the body, and chiefly the head.
      - The face wan and pale, and sometimes swarthy.
      - The eyes pale, yellowish and black, bleat-eyed, Rhewmatique, and dark dull.
      - Singing in the ears.
      - The Spittle in the mouth sowre, and the tongue black.
      - Affecting watchings with solitude.
      - The head cold in the touch.
      - Belching, or a sharp fulness of wind.
      - Stupidity and dulness in the head and senses.
    - The imperfections hence produced are
      - Quartane Agues.
      - Faintheartedness, or cowardize.
      - Black Morphew.
      - Affliction of the Spleen.
      - Melancholly, and the like.
  - Adustion new contracted are
    - The face somewhat black and lean.
    - Dryness of the mouth, with a sharpnesse of thirst.
    - The pulse swift, and hard.
    - Attenuation of the body.
    - A heavy, sorrowfull, unpleasant countenance.
    - The extension of the Midrise and Lungs through wind.
  - Adustion of longer contraction are
    - A pale duskishness of the eyes.
    - Noyse in the ears, earnest watchfulness.
    - A dimness of sight, when a film appears as it were over the same, or like flies seem to appear before the eyes.

Here

Here follow certain contingent Signs, which being discovered in the Physiognomie, argue an inclination to diseases, fit to be known of all, especially Physicians.

PHysiognomers hold, that the Rhewmatick distillation of the eyes, and their inflammation with red, argue much humidity of the Brain, and flegme abounding; and that the grosnes and amplitude of the nostrils, argue dulnes, stolidity, and weaknes of reason; but when the Nose is blewish, wan, or of a leadish colour, having little red specks, or veins like Fibres, interwoven as it were, this argues a great heat and crustiness of the Liver; so the Face red discovers a hot Complexion; blue, or pale dark colour, indicates the depth of Melancholy; but if white and a clear palish hue, denotes a cold and Flegmatique Constitution.

Furthermore, there are other Physiognomical signs, whose Prognostications are Physical, and relate to Physical Resolutions, of which you have some expressed in these following heads.

Rule 1.

Gal. 9. Met. Medic. 5. The colour of the face and body yellowish, the amplitude and distention of the veins, a weary heavy irksomness in the sight, an unwilling heaviness to motion and action, shews a plenitude and fulness of the vessels of humours.

Rule 2.

Gal. 5. loc. af. 5. & 9. Met. Med. 2. The sense melancholy, heavily discontented, the face looking dull and deadly of colour, swollen and puffed up, a painful wringing grief in the body after food, indicate obstructions.

Rule 3.

Aph. 23. & 3. de crisi. c. 3. 4. & 1. de crisi. c. 24. Tears involuntarily falling from the eyes, the quaking of the lips and other members, the oblivion of things past, the ignorant senseleslness of present, much heat, vehement cold, difficulty in breathing, pain of the head; if these symptomes appear in any critical time, they presage a future conflict of Nature, a sickness to come through ejection.

Rule 4.

3. De crisi. c. 3. ad 33. prog. & 1. The dullness and Rhewme of the eyes, the redness of the nostrils, the stretching of the midrise and short ribs without pain, difficulty of breathing, the inflammation and smiting pain of the head, the nose and face, itching pain of the temples, in acute diseases neer a critical day, presage a future sickness with efflux of blood from the Nose.

Rule 5.

Ad Glauc. 15. Haly 10. Theor. 9. The sadness of the face, and darkness of the countenance, straightness of breath, headach, the trembling of the lower lip, the spittle much and thin, the extension of the Navil, in acute diseases, and about a critical day, shews the necessity of vomit.

Rule 6.

If in a critical day the hair stand up roughly after evacuation, it denotes a good crisis.

There

There are other Infinite Physiognomical Signs, which not only shew the Nature and progression of the Crisis, but also the reason of future diseases and the disposition of the present, which are worth the study of every Artist; but too long here to insert.

But certain useful necessary Physiognomical Characters which presage the stroke of future Death, I will explicate in the ensuing Chapter.

Physiognomical signs of Death are explicated in the order of Rules or Canons which follow.

Canon 1.

IT is found an approved verity among the most excellent Philosophers, and by the most judicious Physicians, that if the sight or image in the Ball of the eye of the sick party appear not as formerly or wontedly it did, it is a certain Argument of an instant speedy death.

Can. 2.

If the eyes sink into the head, hiding themselves in the concavity of the holes deeper than ordinary, it is a presage of death, unless the pulse testifie the contrary; for a deadly fume from the Cerebelle, or hinder part of the brain, penetrating the branches of the Opticks, rendreth a Christaline contracted hardness, from whence it is that the eyes in a convulsive manner are drawn inwards.

Can. 3.

If the eyes be turned in the sickness into a blewish azure reddish colour, it is an index of death quickly to ensue.

Can. 4.

When the nose groweth suddenly sharp, and is pale withal in the time of his painful fits, it denotes the danger of instant death; the writhing or depression of the nose signifies the same, as also the distillation of a pale yellowish water from the nose.

Can. 5.

If the mouth be observed to open for air, as if the Membranes of the jaws were loosed, the disease being violent, prognosticates death shortly to ensue.

Can. 6.

If the teeth seem smaller and longer than usual, as also being rough, it is a sign of a speedy end.

Can. 7.

If the skin of the face, and other parts be converted into a pale, yellowish, or asny colour, it is a bad omen to the sick.

Can. 8.

If the sick party suddenly languishing grow worse, and after a long paleness his face and cheeks come to be ruddy, it shews the Patients case to be desperate.

Can. 9.

If in the height of his sickness the breath stink, changing from what it was before, it is an argument of death approaching.

Can. 10.

If the sick party in his extremity begins to stammer and faulter in his speech, and cannot pronounce his words without imperfection, experience shews it to be a sign of death; in like manner if the voice change small or very hollow.

Can. 11.

If the Spiration and breath seem to be fetcht up from the Lungs with pain, being sumously gross, it is an evil omen.

Can. 12.

If in the extremity of sickness the roots of the hairs and nails, of the teeth, and the bottoms of the feet change colour into a wan blackness, it is an ill sign.

Can. 13.

If the intestine come forth at the fundament, by reason of Acide and sharp humours, death is to be feared.

Can. 14.

If the face and lips suddenly change into a pale earthy colour, it is a sign of death, if it hap the body to be very weak.

Can. 15.

The darkness of the white of the eyes, or the ablation of the sight, the writhing of the eye-brows: in like manner, the crooked and wry squinting with the eyes, in acute diseases, signifies evil.

Can. 16.

The littleness of one eye, water flowing from the eyes, and principally one eye; a dry blearedness of the eyes, the sight fixed, a vehement eager opening of the eyes, white pustels appearing under the eyes, all these are evil signs.

Can. 17.

In acute diseases, the face shining smooth, a flux of the belly, not hungry, and inclining to sleep, is a bad sign.

Can. 18.

Sleeping with the eye-lids open, and the eye-lids dry, is a bad sign.

Can. 19.

Can. 19.

The exication, inversion, and contraction of the ears, and the loss of hearing in acute diseases is deadly.

Can. 20.

The tubbing of the teeth, their colour being dark, pale, and clammy, and the often cleansing them without cause in acute diseases, are arguments of death.

Can. 21.

After sweating, to tremble, quake, or have the hair stare, in acute diseases, a cold sweat, chiefly about the neck and head, is an evil sign.

Can. 22.

The blackness of the tongue, stench of the mouth, crooked writhing of the lip; the mouth opening without yawning, a grain as it were a small pea, upon the tongue, with the desire of hot things, are arguments of death.

Can. 23.

The contraction of the Testicles and Yard, arguments of death.

Can. 24.

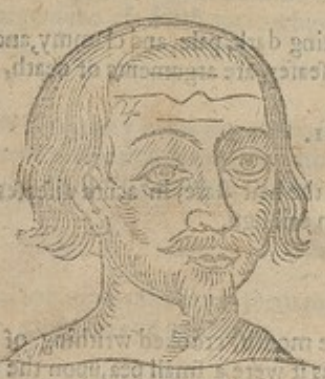
A hot vapour from the skin, with a cold breath, and the coldness of the extream parts, are arguments of death.

Can. 25.

A yelking which followeth vomiting, or a Flux of the belly; in like manner the Flux of the belly much, with debility of parts; the Jaundies before the seventh day, with leanness, are arguments of death.

Thus you have the Physiognomical signs, relating to Diseases, and the events, even Death; which shall suffice for this subject of Physiognomie.

I have here added, for the benefit of the studious, divers Effigies of Metoposcopy, *noted according to most acurate and exact observation, which being as an Epitomy of this whole Doctrine, may delight the Reader: In which he shall do well to consider the lines relating to the Planets, as they are before in the Book noted, viz. the upper line next the hair to* Saturn; *the second to* Jupiter, *and so of the rest.*

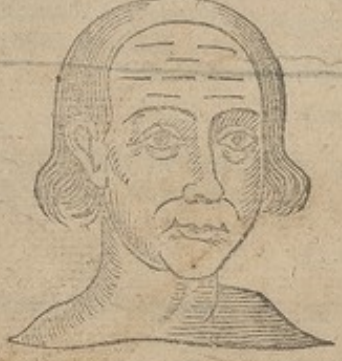


Such a Line of *Iupiter*, signifies riches, prudence and a good nature.

A circle in the Line of *Iupiter*, predicts loss of riches.

A line in Mercury, and so bowing towards the nose, denotes the worst of conditions.

The lines in this manner straight, denote a good wit, most honest, approved, and commendable moralities and conditions, nothing of fraud, or dissimulation; he is too plain and honest to thrive, without a miracle.

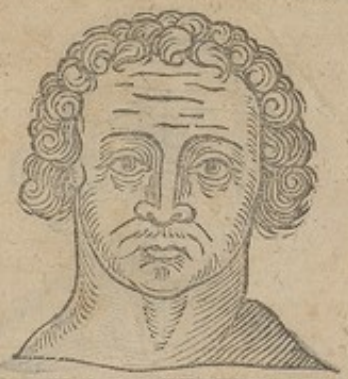


This position of the forehead and lines, renders the person to be disposed to divers things, having a various genius, and a flattering, false, unstable fortune.

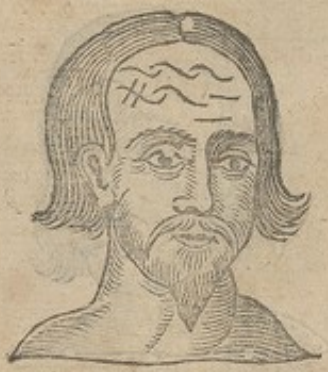
Such lines signifie riches and good Fortune.

The

The line of *Iupiter* so crooked, denotes Riches, but got with fraud and violence.



Such lines have the signification of infortunes, and sundry hurtful falls.



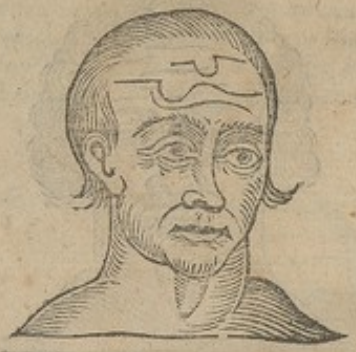
Such lines predict loss and prejudice by riches, and all things signified by *Iupiter*.

Such lines have the signification of many and various businesses; the man undertakes much, and performs little.

Such a line of *Saturn* in the forehead, with the line of *Iupiter* broken, denotes the person shall suffer much prejudice by Lands and possessions.

Such a crosse in the middle of the forehead, denotes hanging.

Lines



Lines bowing in this manner, denote a base nature, and the worst of manners.

A Line thus oblique in the forehead, denotes ill conditions.

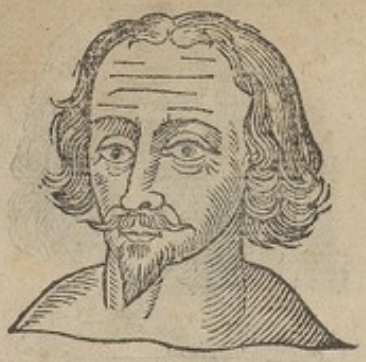
These Lines denote a Murtherer, and one that shall suffer a violent death.

A Line bowing thus, shews a sordid base condition.

Such Lines denote a favourable, good, and gentle fortune.

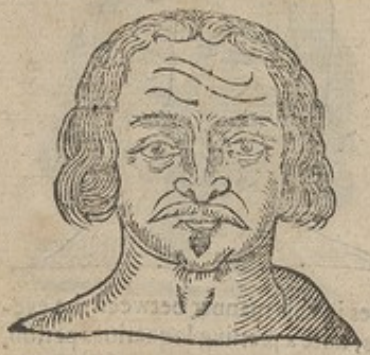
A Line thus brancht, signifies a mutable, wavering, unconstant minded person.

These

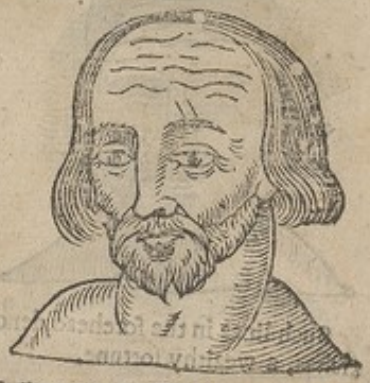


These Lines are the character of a simple honeſt perſon.

Such Lines denote an apt ſubtle wit, a diſpoſition fit for Meditation, an upright ſpirit, without fraud, in riches unconſtant fortune: the line of *Mars* longer then the other, the party is much prone to anger.



This poſition of the Lines, foretels falls from high places, to the prejudice of the party.



Theſe lines are the Emblems of unconſtant fortune, now rich and then poor.

Such Lines predict drowning, or great perils by Water.

Theſe Lines are the tokens of a good wit, riches, and a ſtable ſure fortune.

Such

Such Lines predict death by hanging.

A wart in the Line of *Mars*, denotes a cruel, and a bloody person.

Such lines in the forehead, denote much riches, a wealthy fortune.

Lines in this manner between the eye-brows, note a pratling loquatious person.

Such Lines in the forehead, denote a Murtherer.

Such Lines pronounce hurt and dammage by a sword, or other martial weapon.

Such

Such Lines with a wart as here, predict dangerous falls from high places.

The Line of the *Sun* and *Moon* thus joyned, notes a person very fortunate.

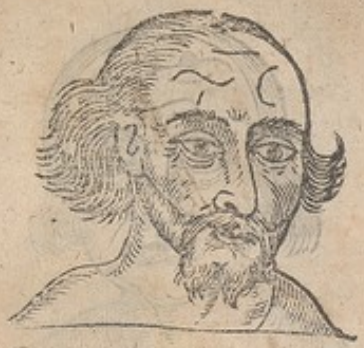
This is the character of a murtherer.

The Lines of *Mercury* thus crooked, denote a malitious, contentious, turbulent, seditious spirited person.

This is a note of a murtherer and evil person.

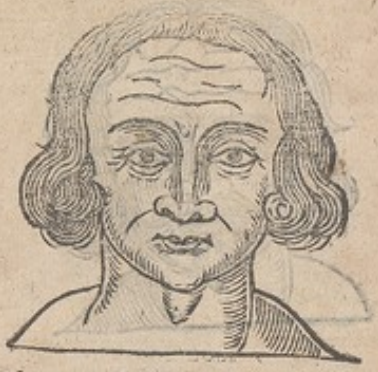
All the Lines strait; the Line of *Mars* longest, and the line of *Venus* croft, denote a man liberal, open, free, yet Cholerick; and Venereal.

Such a position of the Forehead, denotes riches and Wives.



These lines denote wounds on the head, to be bitten by a Dog or other creature, as also danger of poyson.

These lines, denote the person happy and fortunate.



This position of the lines shews a courageous bold spirit, yet unconstant, and uncertain riches.

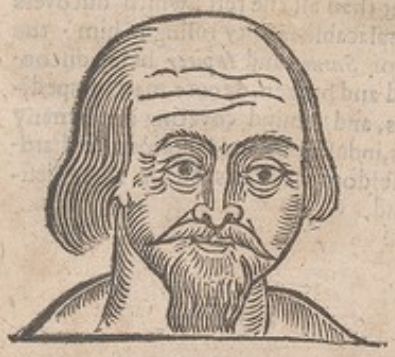
The Lines of *Saturn* and *Mars* broken and discontinued in this manner, signifie hurt, and damage by falls.

He or she that hath such lines in the forehead, is mutable, unconstant, false, deceitfully treacherous, and of a vain-glorious proud mind.

This

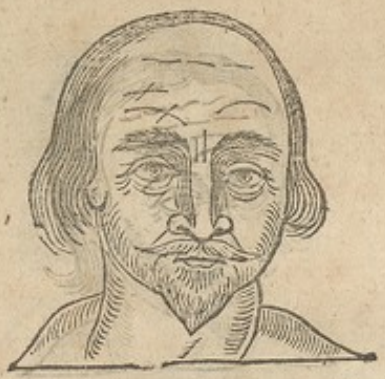
This is the Effigies of a rough, cruel, seditious, tyrannical, deceitful person.

This is a meek, humble, facetious, ingenious person.



It is a common usual reception, that right and straight lines have the signification of good conditions; crooked lines the contrary, as denoting crafty, dissembling persons; that this is a truth no one need doubt thereof; but from whence the cause is, I know not, unless from the sympathy and consent of things, which by a certain similitude and affinity, correspond amongst themselves, or disagree through an antipathious dissimilitude.

All the Lines here as you may see are broken, and descend towards the nose; and that which should be taken for the line of *Saturn* degenerates, being disjoynted, and descends towards the nose into the lines of *Mercury*, which though it signifie a good wit and genius, yet it prenotes wondrous shipwrack of the goods of fortune, and he shall be driven to great necessity, because these lines are in no case bowed, but intorted; they note also a benevolent condition, without fraud.



As is before ſaid, that the lines of *Mercury* are thoſe betweenthe eyebrows,which if they be three and ſtraight, not impedited, except one which inclines to the right ſide bowing, and is croſt, they ſignifie a good ingenuity, and undaunted courage, and grace in eloquent ſpeaking, wiſe,provident and cunning, doing all things with much dexterity, unwearied, and indefatigable in his endeavours, not ſubject to haſty paſſions; but this line of *Mercury* being thus croſt, predicts continual and vehement contentions with *Mercurial* men.

Here is only one line which is the line of *Mars*, that is whole continued, and longer than all the reſt, which diſcovers an implacable faculty ruling in him: the lines of *Saturn* and *Jupiter* being diſcontinued and broken denote many impediments, and a mind covering after many things,induſtrious,and laborious,yet hardly or ſeldom his affairs obtain their deſired end.

This is the Metopoſcopy of an excellent man, ornace with many rich and excellent gifts from God; likewiſe adorned with Piety, Humanity and Learning,being liberal, rich, magnanimous, and ſo beautified with gifts, that there was nothing excellent which he could not call his own, yet was he mightily toſt on the waves of misfortune, ſuffering great croſſes and afflictions, exile and impriſonment twice; alſo once he received a wound on the face; to be brief, with ſo great and violent tempeſts was he rent, ſo toſt and daſht with the waves of misfortune,that I ſuppoſe never any man experienc'd ſo much varieties of adverſe fortunes; for when by the Divine Grace and favour, he ſeemed to arive ſafe at his haven of reſt, and being often within ſight of his deſired Harbour, he was beyond expectation, by the contrary tempeſts of adverſe fortune, again hurried into the depth of perplexities.

For the Line of the *Sun* over the right eye being thus crooked,plainly predicts the falſity, inconſtancy, and the diſfavour of Solar men to him; and the ſame appears in reference

reference to the Lunar signification, by reason of that oblique line touching the line of the Moon.

From so many little lines appearing in the forehead, there is signified a variety of humane actions, by reason of which he should be implicated and intangled; they discover also an acute wit, provident and supicious. But the disruption of those lines, do also infer many and great perils and adversities; and that oblique line from the line of *Mars* falling down upon the left eye presageth imprisonments, the hatred of great persons, persecutions, and what not of violence and mischief? and certainly he very hardly scaped a violent death.

The end of METOPOSCOPY.

THE

Third BOOK

OF

The Physiognomie

OF

DREAMS

Explained.

MAny of the Ancient Learned *Hebrews*, *Greeks*, and *Latines*, have handled this Subject of Dreams, and in these last Ages divers have written of them, but with so little assurance and probability, that amongst a thousand significations, there are hardly two true, having no more experience for what they advance, than Conjectures and Imaginations, whereof they have made large Volumes, which have rendred them that studied them more anxious and perplexed than they were before for their Dreams. But they are deceived though Learned, not knowing that a thousand, nay ten thousand Dreams which possesse the spirit of man every night, are nothing but a reminiscence of his former actions; the which thing is common to him with the Beasts, and that the occupation which the person thought most concerned his life and livelyhood, is that which represents it self every night. Witness the Fisherman of *Theocritus*, in the 22. *Edyll.* πᾶσα κύων ἄρκυς μανδάνει, ἰχθυα χαρτ. &c. which *Claudian* hath represented in these verses.

Omnia

Omnia quæ sensu volvuntur vota diurno,
Pectore sopito reddit amica quies.
Venator sua fessa toro cum membra reponit,
Mens tamen ad sylvas & sua lustra redit.
Judicibus lites, auriga somnia currus,
Unaque nocturnis meta cavetur equis.

Which in effect is no more but this :

The Hunter, Lawyer, Carter, all resent
The sense of what hath past the day forespent.

All these elegant expressions of the Poets give us plainly to see that which Antiquity thought divine in dreams, was indeed nothing but folly, and that in this case there is no difference between a man and a beast : seeing also *Solomon* the wisest that ever was of men, hath said, That the end of the sons of men and the end of beasts is the same thing as to them ; as the one dies, so doth the other, and they have all the same spirit, and a man naturally is no more than a beast, for all is vanity ; all goes to the same place, all is dust, and all shall return into dust ; who is it that knows that the spirit of the children of men ascends upon high, and the spirit of the beast descends under the earth ? for who can bring it back to see what was become of it ? Wherefore I have found nothing better than that a man should rejoice in the works of his hands. If therefore this be doubtful, who will attribute Divinity to so many sottish visions dreamed by gross people, seeing all that is under Heaven is nothing but folly, and human wisdom, both which are but one thing ? If a thousand figures are seen by a Rustick in his sleep, even so it is with the labouring Beast ; if the one chases, the other will shew it is angry ; all their passions are alike, and they are both of the same thing ; the hope of the one is the hope of the other, but death reduceth all things ; the one out of a consideration grosly embraced by him, and the other deprived of all consolation, having not a reason strong enough for discourse, which is the soveraignty of mans acquisition. But how is it that a dream is natural to a man, and by the means of dreams the more subtle have perswaded those that were less, to many things, and finding some things fall out according to their desire, have given their Dreams the names of Propheſies, to the end they might be the better received, saying that things to come were contained in these riddles ? so honest and simple are we, that for a little peace, we without any trouble take dreams for things corporally seen ; nay that which hath but the appearance of an historical truth, for a thing decreed certain and true ; and are (I know not what force it is that is so soveraign) much more miserable than the *Canadiens*, making our selves our own slaves, through our own means and inventions, loading our selves with those burdens wherewith our shoulders are crushed when we think of them, depriving our selves by that means, of the pleasure of this life and the enjoyment of our labours : which if it be a felicity, is such a one as the most miserable beast without it, is happyer than we ; for as I have said, dreams are equal to them with us, though I presume to say that a man hath somewhat more than is ordinary to beasts, some dreams being to him the forerunners of some fortunes or misfortunes, which follow him the day after they have been seen and dreamt. Of these by searching into the ancient Cabalists, Mecubalists, and Massorets, I find to the number of 73 which are easily understood by those who know the temperament of those that have dreamed them and not otherwise ; they should also know the day of the Moon, and the hour of the night they were dreamed in. If these dreams exceed 73. and that there be something more than ordinary, that happens by some means more than common, and these dreams happen 2.3.6.9. and 12. months before their effects are seen. But because I have studied Dreams more then the ordinary Sciences, I have added to this my Book this Chapter of *Oneirocracie*, that is to say, the judgment of Dreams, from these two *Greek* words, ὄνειρος, *i.e. somnium* & κρίνω, *judico, i.e.* to judge of Dreams. But because I have given it place here, I have made follow this second nomination of the *Physiognomie* of Dreams,

Eccles. 3. 19, 20, 21, 22.

which

which is fully represented without disguise, that every one what ever he be, may receive the comfort of his dreams, being certain forerunners of the affairs of the day following. 'Tis not only the simple man that is concern'd herein, but the Monarch King, Prince, and any one whatever shall hence receive satisfaction, and may prevent much evil and misfortunes that might daily happen to him, and also anticipate much good. But all must be known through the secrets of the *Hebrew* Massorets, which represent them to us, and according to them the 28. nights and days of the Moon, not with any conformity to what they are in our *Chiromancie*, but according to the Meditatives of the said Massorets which are referred to the nights of the Moon, and to each of the dreams and to those other three so not to omit the 72. some there are, the formularity of whose position is as is to be seen hereafter, and is to be observed by the curious; for these nights and days here represented are not to be neglected, but known; for before that I declared and shewed them in this place, they were known only of God. Besides this, there is nothing true in matter of dreams, for all that *Artemidorus*, *Cardan*, *Niphus*, *&c.* have written thereof, are nothing but mistakes and brutalities. not differing from the dreams of the most Savage creatures, wherein as they have deceived others, so they have been deceived themselves. Behold then how our days are according to the *Mecubalists*, and the nights for the dreams, seeing that by them they acknowledge one true God, and expect the same hope in the *Messias*. Which dreams the *Greeks* who learned somewhat out of the Jewish School, have called Hyperphysical, or Ὑπόστασις, and they dispose the 28 days or nights in this manner.

1. The first day of the Moon, or the first night wherein it was created by the Eternal for to give it light, was the fourth of the Creation and disposition of this All, and the first of its newness, which by the *Hebrews* is called *Alnath*, that is to say, *Cornua Arietis*, which is the beginning of the Moon; all these nominations are before, as also in *Corn. Agrippa* in the 2. Book of his *Occult. Philos.* All the dreams that any one shall dream, shall be very true, and shall happen to the satisfaction and joy of the parties; and the Child that shall be born that first day, shall be long-lived.

2. The second night, or second day, which was the fifth of the Creation, the volatiles reptiles, Fishes and Creatures of the earth were created; The *Hebrews* give this day *Enediel* for *Genius*, and for house the belly of *Aries* called *Albothan*; this day is very fortunate to make some not ordinary searches, the dreams of the night are unprofitable; the Child born shall grow very sensibly and fast.

3. The third night and third day which is the sixth of the Creation, which is in the extremity of Aries *Athorage*, was *Adam* created; the dreams are very good; and the Child born that day shall be very fortunate through Kings and Princes.

4. The fourth day or night was the fourth of the Moon, she going out of *Aries*, which had been three days in entring into *Aldebran* the eye of *Taurus*; this night is unhappy; he that falls sick that night is in danger of death; the dream of that night will be of no effect, that day was the Sabbath.

5. The fifth day it is a day that is fit to begin a good work, or build upon the water; if the dream be good, it will have its perfect effect; if it be unlucky, it will not; the Child born that day is a Traitor.

6. The sixth day the Moon enters *Gemini* first house of *Mercury*; this house called *Alchataya*, intimates the person that is run away. or the beast that is gone astray shall be found and taken; the dreams of this night shall be suspended; and the Child born will not be long-lived.

7. The seventh day or night, which day was, as some affirm, the day wherein were all the Ceremonies of the Law Instituted, the sicknesses that shall be taken that day shal be soon healed, the dreams must be kept secret and not revealed; and he that is born shall live a long and painfull life,

8. The eighth day, the Moon enters into *Cancer*, which makes the first quarter: this place is called *Alnaza*, the dreams of that day or night, are most certain and true; the Child born shall be long lived.

9. On the ninth day of the Moon she is in the second part of *Cancer*, all dreams are good and happy the next day.

10. The tenth the Moon enters the first house of *Leo*, which is the only house of the Sun; the dream of that night shall come to pass soon after; this house is dangerous for them that fall sick; the Child born shall live long, the Sun being the giver of years.

11. The eleventh, which is the second day of *Leo*, *Alcharph* wherein governs the spirit *Babiel*, the enemy of dreams, for which reason they are of no effect; the Child born shall have much affliction by reason of travels.

12. The twelfth day, when the Moon is in the tail of the Lion, the dream is good, and turns rather to a good than ill effect; the Child born will be of a good understanding, expert and artificial in all things, and long-lived.

13. The thirteenth day, that the Moon enters *Virgo*, called *Alhayrel*, the dreams are true; the Child born shall be a fool and a Zelot.

14. The fourteenth day is still *Virgo*; the dreams are in suspense, but the Child born in this part of the sign will be accomplished in all things, and his *Genius* will be of the Hierarchie of *Uriel* under the Prince *Cassiel*.

15. The fifteenth day or night is indifferent, that is to say, neither good nor evil; as to sickness this day is mortal; this day the Moon enters *Libra*; the dreams are most true, and the Child born shall be of the nature and complexion of *Venus*.

16. The sixteenth day or night, the dreams shall be effectual; the Child born shall live long, *Venus* being the giver of years.

17. The seventeenth the Moon enters *Scorpio*, and the spirit *Adriel* governs; if it be Saturnday the day is so much the more unfortunate; the dreams shall not have any effect till three dayes after, and the Child born shall be happy in all things.

18. The eighteenth of the Moon, which is the second day of ♏, the dream is certain; the Child shall suffer much travel, yet shall come to the higheſt honours and dignities.

19. The nineteenth day or night the Moon enters into the last part of *Scorpio*, where governs *Zazel*; this day is dangerous, and the dreams ill; the Child born shall be mischievous, a thief, and deceiver.

20. The twentieth of the Moon, the moon enters ♐ the house of *Jupiter*, the dreams are true; the Child born shall be a deceiver and mischievous.

21. The twenty first night or day of the Moon, this day shall be good enough, but the dreams shall be vain and unprofitable; the Child born shall be corpulent and strong, but a cheat.

22. The twenty second day the Moon entring into ♑ the first house of *Saturn*, governed by the spirit *Geliel* and *Zazel*, the dreams are true, and the Child born shall be good and docile, but not live long.

23. The twenty third day shall be governed by ♑ and *Saturn*, the day will be more fortunate than the first, but the dreams of the night are false: the Children born shall be ill-shaped and deformed, yet will have good understandings.

24. The twenty fourth, the last day of ♑ being ternary, in this day or night, for the Intelligent though it be of *Mars* is נראציאל which will assist him, the dream will be without any effect; the Child born will be mild and gentle, and shall love feasting.

25. The twenty fifth day or night entered death among the *Ægyptians*, for their incredulity; the Moon enters into *Aquarius* the second house of *Saturn*; the dreams are unfortunate and the Child born shall be much subject to dangers, misfortunes, and adversities.

26. The twenty sixth day, *Moses* as he tells us, divided the *Erithrean* Sea, to make a passage for them whom he brought from captivity and bondage, because of their sickness that was odious to all, they were enlightened by the spirit פורואל their Protector, which is the reason that the dreams are certain; and the Child born being come to perfection, shall be rich and much esteemed.

27. The twenty seventh day *Judas Maccabeus* got his great Victory, which came from the hand of him whom he adored by his faith, and the Genius which governed was נביאל This night is strong for dreams, and for the birth of Children.

28. The twenty eighth, he that falls sick dyes; dreams are not good to any, and

mens

mens spirits are troubled with follies in Religion; Children born live not, or if they exceed five months they become Idiots and Zelots, that is to say, as natural Fools.

Let us see our 72. Divine Dreams. The Reader must consider the humour of the Dreamer, and the nights he shall dream, by the Capital Letters of each humour; as the sanguine by *S.* the melancholick by *M.* the cholerick by *C.* and the flegmatick by *F.* the dreams do also answer the great mysteries of the Cabalists, with the Mecobalists and Massorets. Wherein the Ancients affirm they have found much certaintie.

The ☽ in the first Face of ♈.

1. To dream that one sees hair, is infallibly to a sanguine to see some men whom he was not wont to see, if they are white, they are friends; if red, envious persons; if black, enemies. But with melancholick persons tis quite otherwise; to cholerick men, the red signifies the enemies.

The second Face of ♈.

2. To dream that one hath much money and to count it, to the Sanguine, it is to be deceived, good for the *M.* indifferent to the *C.* and *F.*

The third Face of ♈.

3. To worship God, to be in a Church, and do somewhat that is religious, to the *S.* it is joy, so to the *C.* but ill for the *F.* and *M.*

☽ In the first Face of ♉.

4. To dream that ones beard is shaved, to the *S.* it is melancholly and affliction; to the *M.* good, to the *C.* madness, to the *F.* indifferent.

5. To have a long or little beard, by the great is the friendship of some great person or his enmitie by the little one; the first is to the Sanguine, the last for the *F.* and *M.*

The third Face of ♉.

6. Who dreams that he hath teeth drawn, to a *S.* it is loss of friends, to the *F.* a sign of tooth-ach, to the *M.* and *C.* indifferent.

7. To be in a dispute of Religion, or see the mysteries of our Religion in contempt is an ill dream to the *S.* That happened to a friend of mine which was in prison, for he saw that night which was the fifth, a man that caused him to be taken did represent one disputing with an ill Physiognomy and cruel countenance; to the *M.* it is honour, to the *C.* contempt and prejudice.

The first Face of ♊.

8. To fight with Serpents or Toads and to destroy them, signifies to the *S.* victory over his enemies, but to the *M.* to fall under the burden, to the *F.* some affliction, to the Cholerick to kill, or to do mischief.

The second face of ♊.

9. To dream that he kisses, or lives with a Maid or Woman with some pleasure, signifies some contestation to the *S.* that day will not pass without some quarrel; but to the *F.* nothing, to the *C.* death or wounds, to the *M.* little or nothing.

The third Face of ♊.

10. To drink when one is very dry, is assuredly sickness, if the Dream be at the break of day, after digestion; if the party lie upon the left side, this is ill to the *Sanguine*, but to the *M.* health.

The first Face of ♋.

11. To flie high is a sign of praise, and the party is praised according the height; if it be above the water, and that he seems to himself to be of a fair Physiognomie, it is all the honour and reputation that can be for the *S.* but contempt to the *M.*

The second Face of ♋.

12. To hear the Bells ring it is to the *S.* good, but to draw the rope of a Bell, and to see a spirit hindring it to sound, if it be a Priest that hath dreamt it, he will have some trouble in his function, it he be *sanguine*, as for the *M.* they are their ordinary dreams.

The third Face of ♋.

13. To see Crows or other birds of prey flying, that being in an ill night, it is all ill and ruefull; let the *S.* beware the prison, the *M.* death, the *C.* prison and troubles, &c.

14. He that dreams this fourteenth night that he lies with his Mother, or any of his kindred and knows any of them, doubtlesly there will happen to him some great misfortune; and some anger cross to all humours.

The first Face of ♌.

15. To speak to the King in this fifteenth night, is a very good dream; for to the *S.* tis honour and profit, to the *M.* that are in hand with some businesses, it is a sign that all they undertake shall have a good issue.

16. To gather some fruit whereof the trees are abundantly loaden, is gain and profit to the *F.* and honour to the *S.*

17. To give a Ring, or some precious thing, is to the *S.* loss, but to the *C.* profit indifferent to *F.* and *M.*

The second Face of ♌.

18. To climb up some high place, and see precipices, the sight whereof is fearful, it is the fear of Justice or of some great person that threatens our fortune; if it be a *S.* this dream is not good.

19. To dream of fire, and to receive hurt by seeking to quench it, and not be able to do it, to a *C.* it is quarrels and combats; to the *S.* it is indifferent, but not such as to the *C.*

20. To see fire fall from heaven signifies some extraordinary thing; if it be a King or Prince that dreams it, it is a War in their Country.

The third Face of ♌.

21. To marry a woman or be at a wedding, it is dammage by the death of some friend or other.

22. To be stark naked in a Church, is an ill dream to a *S.* but to the *melancholick* very good.

23. To sing confusedly in the Church, so that one understands not the other, it denotes some dispute about matters of Religion, and bad for the *M.* and *F.*

The first Face of ♍.

24. To dream to have a new marriage, and to think that he hath a fair woman, and to do the part of a husband, it denotes some great peril or accident the next day, or some danger of death, and that for the *S.* and *C.* principally.

25. To hear Serpents is a good dream, and a sign of victory over his enemies.

The second Face of ♍.

26. To draw teeth is the losse of friends, whether by death, falling out or distrust that is certain to the *C.* and *S.*

The third Face of ♍.

27. To see Souldierie the thing it self will certainly happen to the *S.* which I have my self observed above 100 times; but it is disquiet to the *F.*

The first Face of ♎.

28. To seem to have an ugly beard and great, or to dream that some body plucks it, it is carefulness, perill, and anger to the *M. F.* and *C.*

The second Face of ♎.

29. To have much vermine about one, and to be troubled in killing of them, it is a sign of money and riches.

The third Face of ♎.

30. To see the Sun and Moon greater than ordinary, is a good dream, and signifies encrease of honours; but to see them obscured, is the contrary to the *M.* and *F.*

31. To be at a Feast and to eat roft meat greedily, is sickness to the *S.* and *F.*

The

The first Face of m.

32. To gather some fair fruit, as Cherries Plumbs, Peaches, Apricoks, is a good sign of encrease of riches to the *S.* and *M.* but if one eat of those fruits which set the teeth on edge, it is an ill omen to the *C.* and *F.*

33. To go up a high Mountain, and that with pains and fear because of the precipices, it denotes through much pains one shall come to the honours and dignities which he pursues; this dream is ill to the *M.* if they dream it not just when they go to bed.

34. To hear dogs bark at him, and to pursue them, or that they pursue him, is either to be overcome by his enemies, or to overcome them in pursuit.

The second Face of m.

35. To hear Crows croak, or to see Monkies, are ill dreams to the *S.* they signifie nothing but sadness.

36. To make much of a handsome woman, and yet be afraid to come near her, is a good dream, and represents vertuous actions.

37. Who dreams of uncleanness, as dung and ordure, shall be invited to banquets

The third Face of m.

38. To lose ones clothes, and especially ones shoes, is to the *S.* loss, and calampies, if so be this dream happens the first dayes of the moon.

39. To see a great and wide River, and to seem to swim over it, denotes praise for some knowledge, or else some honour which he shall receive from the common people; but if he seem sometimes to fall into the river, there will be prejudice.

40. To speak with an Angel that reveals some secrets to you which you do not yet understand, denotes that you shall come to know some great King or Prince.

The first Face of ɾ.

41. Who dreams that he speaks to God, dreams something great and extraordinary, as who should speak to him being seated in a Throne, as *Ezekiel*, or in a breath or voice as *Ieremiah*, it is a beginning of Prophesie, to a *S.* it is very fortunate.

42. To be in Paradise and see the greatness of the glory of God, yet not dare to approach his Humanity, is a beginning of wisdom and of true learning.

43. To speak with Spirits, is ill to the *S.* and *C.* but good for the *M.*

The

The second Face of ♃.

44. To lose blood, if it be by the nose, is very ill; tis loss of goods to the *M.* and *F.* but to the *S.* and *C.* tis good.

45. To dream that God comes in and speaks to us in some familiar way and without terrour, denotes a sudden fortune to the dreamer, and that from the part of some great King or Prince.

The third Face of ♃.

46. To find difficulty in passing over a River, ditch, or precipice, signifies some pains taking, and hard labour.

The first Face of ♂.

47. To dream of great thunder and other terrible things, signifies to the *C.* great quarrels and angry contestations.

48. To dream of a very high place, yet without falling to the ground, and without receiving any blow, signifies a business which will not come to perfection, yet shall there be no loss.

49. To see knives or swords, is a note of quarrels and disputes, but all will be well again.

The second Face of ♂.

50. To have many eggs, is a sign of great differences and many idle words.

51. To see the top of a house burning, and desiring to remedy it but ineffectually, it signifies the assistance of some great man that is necessary, but beware his life

52. To see an apparition of Saints, is a Christian and good dream, and is the beginning of a good fortune.

The third Face of ♂.

53. To see fair Kine, white or red, is to see fair and white, that he was not accustomed to see, which shall be inclined to vertue.

54. To see lean or fat Oxen, denotes generally the fertility or sterility of the year; but to take it more strictly, it signifies a present gain or misfortune.

55. To seem to kiss ones father, or some friend, or some one reputed a Saint, signifies a free friendship without deceit, yet there will be some jugling; these visions are proper to the *Melancholick*.

The

The first Face of ♒.

56. Who dreams that he hath had the company of his mother or sister, it is an ill dream and unworthy; there are few *F.* who in their night visions do not see these things, whereof the next day they are sad.

57. To see the Sacrament, being at Church, is a very good dream, and a beginning of Prophesie.

The second Face of ♒.

58. To see an evil Spirit hinder a good work, haply the communion, denotes that some man seemingly devout, shall hinder you in your function and business; probably a Priest, a wicked hypocrite, will seek all the wayes that can be to hurt you, that hath happened often.

The third Face of ♒.

59. Whoever dreams that he sees a Mule carrying Books, and sees others mocking at those that demand them, the next morning he is assured to see an enemie which shall hinder all devotion, and through his foolishness there will be somewhat wanting, that he may appear beyond others.

The first Face of ♓.

60. To see a great Lyon and well prepared to fight, tis to the *S.* to see a man ready to dispute.

61. To see men in the places of execution ready to lose their lives, denotes that on the morrow you shall be importuned by one that shall be in some great necessitie.

62. He that dreams he eats herbs in a sallet, will receive some novelrie in his opinions of learning, and that with controversie, if there were divers herbs in that sallet.

The second Face of ♓.

63. To be in a fair place furnished with devout images, and be meditating, and that many Angels are with you, is a very good dream; but if in that place you see deformed figures as in the places of the Fathers, tis treason against the Prince.

64. To see the Sun and Moon and Stars fall at your feet, is the same dream as *Iosephs*; but beware of hypocrisie, for this age is full of deceit.

65. To see an old woman woing of you, and to court her, is an affair pursued to good effect, but so, as all the world shall mock at it.

The

Third face of ♓.

66. To be in great darkneſs and in the middle of that darkneſſe, to ſee a light, and therein Jeſus Chriſt ſeated in a Throne ſpeaking to you, there needs but two of theſe viſions or dreams to do miracles.

67. To ſee a great Serpent come out of the earth, and approaching to hurt you, but cannot, tis to the *S.* a woman deſirous to do him ſome injury, but to the **F.** praiſe.

68. To be in a Hall richly hanged with Tapiſtry of divers colours, and there ſee the King, is an excellent Sign and good dream.

The firſt face of ♈.

69. To have a great bunch of Keys and give them to thoſe that ask for them, tis a ſign of giving liberty to ſome captives.

70. To receive great gifts from a King or Prince, is matter of joy.

71. To dream of hideous and ill-favoured Phyſiognomies, is to ſee things to come by ſome not vulgar ſecrets.

72. Diverſity of ſubjects in dreams, as Horſes, Flowers, Fruits, Garments, to be talking with ſome body of holy things, and through fear, all that denotes Propheſie; and he that hath ſuch dreams and viſions often, if they take him at break of day, he may aſſure himſelf he hath part of Theurgie, and that it is the Holy Spirit that appears to him to reveal unto him ſomewhat more than ordinary: he ſhould not content himſelf with low things, for the Spirit of the moſt High deſires high things.

Of fifteen dreams or viſions contained in thoſe foregoing 72. dependeth all truth, and thoſe are they that diſtinguiſh us from Beaſts, which have equal with us what is common in dreams; and thoſe dreams was all that the ancient *Hebrews* believed to be holy and prophetick, and it was all their Religion and conſolation, which were underprop'd by them knowing the perfection of it; the true ones are here contained in this Treatiſe under the 72. names of the Eternall; but being particularized, there are fifteen of thoſe more diviner than the reſt, which you may obſerve by the fifteen principal verſes which are contained in the 72, which make up *Iacobs* Ladder, there being one placed on every round, by the which the Angels aſcended and deſcended. So that this Patriarch only ſaw them in a dream; which made him afraid, and he paid his vows, ſaying, that God was in that place.

Upon the top of this Ladder there was this great Name of 72 Letters *Semhammapheras*, which by its Vertue and Praise divided the 72 *Thillim* Verses including what was to come of the Prophetical Promises of *David*, and mystically contained under the 72 Letters of the aforesaid Name, which signifies nothing else but Praises to the great *Iehovah*.

These

These 72. mystical Verses so much accounted of by the *Rabbines*, are here added, which should have followed properly, page 82.

1. DOmine * & tu Vehujah *susceptor meus es; Gloria mea & exaltans Caput meum.*
2. * *Et tu* Jeliel, *ne elongaveris auxilium tuum a me, ad defensionem meam Conspice.*
3. *Dicam* * Sitael, *susceptor meus es tu, & refugium meum, deus meus sperabo in eum.*
4. *Convertere* Elemijah *& eripe animam meam, salvum me fac propter misericordiam tuam.*
5. *Exquisivi* * Mahasiah, *& exaudivit me, & ex omnibus Tribulationibus meis Eripuit me.*
6. *Psallite* Lelahel *qui habitat in Sion, adnunciate inter Gentes studia ejus.*
7. *Miserator & Misericors* * Achajah *Longanimis & multum misericors.*
8. *Venite adoremus & procidamus, & benedicamus ante* Cahethel *qui fecit nos.*
9. *Reminiscere miserationum tuarum* * Haziel, *& misericordiarum tuarum, quæ a seculo sunt.*
10. *Fiat misericordia tua* * Aladiah *super nos quemadmodum speramus in te.*
11. *Vivit* * Laviah *& benedictus deus meus; Exaltetur Deus salutis mea.*
12. *Ut Quid* Hahajah *recessisti Longe? Despicis in opportunitatibus, in tribulatione?*
13. *Jubilate* Izalel, *omnis terra Cantate, Exultate & Psallite.*
14. *Et factus est mihi* Mebahel *refugium pauperi; Adjutor in opportunitatibus, in Tribulatione.*
15. *Et factus est mihi* Hariel, *in refugium, & Deus meus in Adjutorium spes mei.*
16. Hakamijah *Deus salutis meæ in Die clamavi & nocte coram te.*
17. Lectvijah: *Dominus noster, Quam Admirabile est nomen tuum in universa Terra!* (ant mihi.
18. *Judica me secundam justitiam tuam* Caliel, *Deus meus & non supergaude-*
19. *Expectans Expectavi* Leuujah, *& intendit mihi.*
20. *Et Nomen* Pahaliah, *invocabo O Domine, Libera animam meam.*
21. *Ego autem in te speravi, Dixi* Nelchael *meus es tu.*
22. Jejael *Custodit te Dominus, protectio tua super dextram manum tuam.*

23. Melahel *Custodit introitum tuum, & exitum tuum ex nunc & usque in seculum.*

24. *Beneplacitum est* Haviiah *super timentes eum & in eis qui sperant super misericordiam ejus.*

25. *Confitebor tibi* Nithaiah : *in toto Corde meo Narrabo omnia mirabilia tua.*

26. *Clamavi in toto corde, exaudi me* Haajah, *justificationes tuas requiram.*

27. *Eripe me* Jerathel *ab homine malo, a viro iniquo eripe me.*

28. Seehiah *ne elongeris a me Deus meus, in auxilium meum respice.*

29 *Ecce* Rejiel, *adjuvat me, & Dominus susceptor est animæ meæ.*

30. *Quoniam tu es patientia mea* Omael, *Domine spes mea a juventute mea.*

31. *Introibo in potentias* Lecabel, *Deus memorabor justitiæ tuæ solius.*

32. *Quia rectum est verbum* Vasariah, *& omnia opera ejus in fide.*

33. Jehujah *scit Cogitationes hominum quoniam vanæ sunt.*

34. *Sperat Israel in* Lehahiah, *ex hoc nunc & usque in seculum.*

35. *Dilexi Quoniam Exaudiet* Chavakiah *vocem orationis meæ.*

36. Manadel *Dilexi decorem Dominus tuæ, & Locum habitationis tuæ.*

37. Aniel, *Deus virtutum : Converte nos, & ostende faciem tuam & salvi erimus.*

38. *Quoniam tu es* Haamiah, *spes mea, altissimum posuisti refugium tuum.*

39. *Audivit* Rihahel, *& misertus est mei, Dominus factus est Adjutor meus.*

40. *Ut Quid* Jejazel *repellis Animam meam, avertis faciem tuam a me?*

41. Habahel, *Libera Animam meam, a labiis iniquis, & a Lingua dolosa.*

42. Michael, *Custodiet te ab omni malo, & custodiet Animam tuam.*

43. *Et ego ad te* Venaliah *clamavi, & mane oratio mea præveniet te.*

44. *Voluntaria oris mei Beneplacita fac* Jelahieh *& judicia tua doce me.*

45. *Si dicebam, motus est Pes meus, misericordia tua* Sealiah *Adjuvabit me.*

46. *Suavis* Ariel *universis ; & miserationes ejus super omnia opera ejus.*

47. *Quam magnificata sunt opera tua* Asaliah : *nimis profundæ sunt Cogitationes tuæ.*

48. *Notum fecit* Michael *salutare tuum in conspectu gentium Revelavit justitiam suam.*

49. *Magnus* Vehuel, *& Laudabilis nimius, & magnitudinis ejus non est finis.*

50. *Miserator & misericos* Daniel, *patiens & multum misericors.*

51. *Sit gloria* Hahaiah *in seculum, lætabitur Dominus in operibus suis.*

52. *Confitebor* Imamiah *secundum justitiam, & psallam Nomini Domini Altissimi.*

53. *Cognovit* Nanael *quia æquitate judicii tui, & in veritate tua Humiliasti me.*

54. Nithael *in Cælo paravit sedem suam, & regnum suum omnibus dominabitur.*

55. *Tu autem* Mehajah *in eternum permanes & memoriale tuum in generationem & generationem.*

56. *Allevat* Pojel, *omnes qui Corruunt, & erigit omnes Elisos.*

57. *Qui timent* Nemamiah, *speraverunt in Domino adjutor eorum & protector eorum est.*

58. *Et Anima mea Turbata est vulde, sed Tu* Jejaliel *usquequo.*

59 *Ab ortu solis usque ad occasum Laudabile nomen* Haaiah.

60. *Justus* Mizrael *in omnibus viis suis, & sanctus in omnibus operibus suis.*

61. *Sit Nomen* Umabel *Benedictum, ex hoc nunc & usque in seculum.*

62. *Vide Quoniam Mandata tua dilexi* Jabhael *secundum misericordiam tuam vivifica me.*

63. *Servite* Annauel *in Lætitia, introite in conspectu ejus in exaltatione.*

64. *Ecce*

64. *Ecce oculi* Mehekiel *super metuentes eum, & in eis qui sperant super misericordiam ejus.*
65. *Convertere* Damahia, *usquequo, & Deprecabilis esto super servos tuos.*
66. *Ne derelinquas me* Meniel *Deus meus, ne discesseris a me.*
67. *Delectare in* Ejael *& dabit tibi petitiones Cordis tui.*
68. *Confitemini* Habujah *quoniam Bonus, quoniam in aternum Misericordia ejus.*
69. Rocheel, *pars Hareditatis mea, & Caliois mei, tu es qui restitues Hereditatem meam mihi.*
70. *In principio Creavit* Jabamiah *Cœlum & Terram.*
71. *Confitebor* Hajaiel *nimis in ore meo, & in medio multorum Laudabo eum.*
72. *Convertere anima mea in requiem tuam, quoniam* Mamiah *benefecit tibi.*

TELOS.

Thus having traced the paths of the Hebrews, and not finding it full for thy satisfaction (Gentle Reader) give me leave for thy more ample benefit, to enlarge this **Subject.**

ONEIROCRACY,

ONEIROCRACY,

OR

The Physiognomy

OF

DREAMS

CONTINUED.

CHAP. I.

Of the definition, subject, and causes thereof.

HItherto have we pursued the essential consideration of man; there remains the Accidental, which we will comprehend in Dreams and Divinations, or to say better, Conjectures; for the Interpreters of Dreams are by *H. C. Agrippa de Vanit. scien. cap.* 39. called only *Conjectors*, and according to *Euripides*, *Qui bene conjectat, &c.* as we say in English, the best Prophets are but good Guessers. As for what *Lampridius* witnesses of *Heliogabalus* the Emperour, that he watched the nights, and slept in the day, which custom among men *Seneca* discommends as præternatural, and calling those that live so *Lychnobii*, that is, Livers by Candlelight; whether it be enough to blame the Philosopher, I know not, whose search should not only regard what grows in the Sun-beams, but also what lies buried in the dark Region of the Cimmerii. For I pray, to what purpose have *Aristotle*, *Pliny*, *Gaudentius*, *Merula*, left behind them so many memorable things, but that they would rather say something of those things, that are more abstruse in nature? which

Who are properly called Conjectors.

Lychnobii; Philosophers ought to treat of sleep and dreaming.

which though they could not bring to a perfect and absolute work, yet might posterity take it as a rough rudiment. Not to insist only on the great advantages of dreams, which of themselves are able to allure mens minds into a desire and contemplation of them. For besides that a mans dreams discover his temperament, they also betray the peccant humours in those that are sick; nay they are the cleerest demonstration of the immortality of our Souls. The advantages of dreams.

Being therefore resolved to bestow our endeavours on this kind of study, we shall divide whatever concerns the doctrine of *Oneirocratie*, into a Proem and a Treatise; and in the Proem we shall speak of its Definition, Notation, Subject, and Causes.

Oneirocracie is the prudence of presaging future contingencies by dreams, for the welfare of man. In the Definition Prudence is the Genius; for all things requisite to prudence mentioned by *Arist. 6. Eth.* are found in the Discipline; As, Oneirocracie defined. Its Genius.

1. Its business is about things to be done, and those contingent, *viz.* such things as may, or may not be; and in these things there is the greatest need of Prudence.

2. It is most fitly described by an Analytical method, which is ever required in such disciplines.

3. Nor doth it consist in the naked and absolute contemplation of things, but rather requires the practise, that it may attain its proposed end, which is the welfare of men by advancing to what good is to come, and avoiding the evil.

4. It hath also the means whereby it arrives to that beatitude of future contingencies, *viz.* the knowledge of Oneirocratical precepts.

The specifical difference consists in the presage which is drawn from the dreams For Oneirocracie is derived from the *Greek* word ὄνειρος a Dream, and κρίνω to judge, whence ὀνειροκρίτης, is an interpreter of Dreams, or a Conjector. Its specifical difference.

The Subject of Inhæsion, is that Logistical or rational faculty of the soul, which this discipline informs, and when a perfect habit is acquired, denominates. The subject of consideration, or the *matter* (*circa quam*) about which, belongs to the reason of the causes. Subject of Inhæsion. Of Consideration.

Now the causes of Oneirocracie are external or internal; the Internal are the Matter and the Form. Causes.

The Matter (*ex qua*) or of which, of Oneirocracie, if it be taken for a habit, is the experience it self of many Oneirocratical observations consisting in the contingence of future things; but if it be taken for a *praeceptive system*, they are the Precepts and Rules of the Art. Matter.

The Form, if it be taken for a habit, is the Analogie between the *conceptus objectivus*, and the *conceptus formalis* begetting this Oneirocratical prudence in the mind; But if the Form be taken for an *instructive system*, it signifies no more then the order and disposition of precepts and aphorisms. Form.

The matter about which, or (*circa quam*) are the dreams themselves, but not *qua* dreams; *viz.* as affections of the sensitive soul (for so they fall under a physical consideration;) but as they concern and fall under the prediction of future things. *Materia circa quam.*

Since then there are two principal parts of this subject. *viz.* the *material* and the *formal*, we are now to consider in what manner they agree together.

The material or the thing considered in respect of time and place, are the dreams. Material thing considered.

The formal, is the manner of considering, and the apprehension of future contingencies drawn from the dreams. Formal. The manner.

The external causes are the Efficient and the End; the principal Efficient and remote, is God, who as he spreads into all Sciences a grateful record of his Name and Deitie, so in this kind of discipline he equally displayes unto us his infinite goodness and omniscience, from which we will not by any means detract any thing, being mindful of the passage of *Deut.* 13. *The Prophet and the Interpreter of Dreams, who speaketh to the end to turn you from your God, and make you go out of his way which the Lord your God hath commanded you, shall be put to death.*

The proximate Efficient cause, are Learned men who what account soever may be

be had of it) have bestowed their endeavours on this study, such as were *Democritus, Aristotle, Themistius, Sinesius Platonicus, Artimedorus, Revierus, Cardanus*, and others.

Final. The principal final cause is the glory of God; whereto, what ever hath been thought or found out concerning dreams is to be referred.

The subordinate final cause, is the welfare of our neighbour, and the private advantage of every one.

Of or concerning Sleep.

Ignorance of Causes produceth Ignorance of effects.

SEeing it must needs come to pass, and can be no otherwise, but he that is rude and unknowing in the causes of things, must needs also be ignorant in the things caused; for to know rightly is to know the effects in and by their Causes; as thus, the whole essence of Dreams, depend on the essence and causes of Sleep, as the accident necessarily relates to the subject; therefore the next subject of this Discourse shall be of the Nature, Essence, Definition, Causes, Benefits, and Discommodities of Sleep.

The definition of sleep. That therefore now we may come to the Nature and Essence of Sleep, we must note that Sleep is a natural rest, repose, or silence almost of all the Senses, caused by the impotent debility of the animal faculties to action, proceeding from a sweet and pleasant vapour arising from the concoction and digestion of the alimentary food exhaled from the stomach, watering and bedewing the brain, obstructing the senses, to this end that the powers of the mind and body might receive fortitude and recreation.

The force of which Definition, that it may the more fully and clearly be understood, ought to be explicated and seriously weighed almost in every word; sleep is defined to be a rest, that is a cessation or privation of animal actions, not altogether, as also of all the senses, for so it should be a senseless astonishment, rather than a quiet repose, privation therefore, as in reference to sleep, is to be taken partially, not totally or universally, ἐνεργείας not ἐντελεχείας of the operation, not of the act; from which there is a return again to the habit, as the need of nature requires; Therefore let it not seem strange to any one that I call sleep a privation, *nam ejus est privatio, cujus est actio*, for he who hath the property of action, hath also the capacity of privation.

There is further added that this rest is *natural*, that thereby may be excluded extasies, frights, astonishments, and all preternatural affections.

Moreover sleep is the repose almost of all the Senses; thereby is excluded the alone phantasie of internal senses; hereby is signified sleep, and rest is proper with the internal senses (*i.e.*) the common sense and memory, to the external also, and both concerned at the same time; for if one of the exteriour senses should remain free and not affected, sleep could not be said to be perfect; and if but one, he could not be composedly vigilant, as rightly *Conimbr. lib. de som.* hath noted; which may be seen in night-walkers, such who rise out of their beds not knowing afterward; these cannot be absolutely said to sleep, nor simply to wake, although they seem more to wake than sleep, as *Aristotle* testifies, *Arist.* 1. *generat. Animal. cap.* 1. *Sect.* 1. *somn. & vigil. c.* 2.

Furthermore, whereas it is said sleep proceeds as ἀδυναμία, from the impotencie of

of the animal faculties, which discovers the Efficient cause thereof; *digestion* or *concoction of the stomack* σύνεγγυς αἴτιον the *vapour* of the *aliment* or digested food received, *exhaling*, shews the *Material* cause; the *irrigation* of the *brain*, and of the first sensory, that is the obstruction of the common sense of the organs, indicates the *Form*.

Lastly, here is in the Definition, *Recreation* of the powers, as relating to the body and mind, which pointeth out the *final Cause*; thus it appears plainly this Definition is Causal.

But seeing that there are many more causes producing sleep than those I have observed in the Definition, I shall (for the more conspicuity of this doctrine) record them in order.

Farther, the principal efficient solitary cause, is the impotencie of the animal faculties, tired out with the burden of diurnal actions. *Causa socia συναίτιον est.* The efficient cause of sleep.

1. The exhalation caused from the concoction of the substance received, ἡ ἀπὸ τῆς τροφῆς ἀναθυμίασις

2. The native frigidity of the brain (appointed to further the heat of exhalation) congealing the vapours exhaling.

3. Συνόδος τοῦ θερμοῦ ἔσω, the accession of heat, not in the præcordia, as unadvisedly *Argenterius* and others have thought, but more inwardly, as *Aristotle lib. de somn. & vig. c.* 3.

The less principal Efficient cause may be partly accidental, as containing those things which consume the spirits, of which number, are overmuch labour, weariness, immoderate heat, intense cold, overmuch evacuation, sharp and vehement hunger, the excessive profusion of blood, whether by Childbearing, a wound, or phlebotomie, scarification, and the application of Horseleeches, *Arist. lib. de somn. & vig. cap.* 3. *& Mercat.*

2. Those things also which pleasingly amuse the spirits, as the noise of running of Waters, Darkness deep Silence, Joy, profound Cogitations, ardent Precations, the circumferencing of the more cold air, ἀντιπερίστασις ψυχροῦ, the Consent and Harmony of musick, *Arist. l. de somn. cap.* 3. *&* 8. *polit.* 5.

3. As to the Efficient cause, *Rivierus* adds the discession or departure of the Sun from our Horizon, because the Sun not only heats and vivifies, and communicateth a certain alacrity to all creatures by his presence, but also from the consequence of his departure, a certain occult and dolful sense of sadness afflicts the spirits of all animate Creatures by reason of the defect of the Sun his beams.

4. By addition, may be taken notice of also certain sleepy stupifying medicaments, as Poppie, Henbane, Mandrakes, Tithymale, or Lettice, Hellebore, Opium, and such like simples, which are able easily by their vaporous repletion, to overcharge the brain.

Having discoursed the Efficient cause, the Material follows; which is a vapour exhaling, and ascending the brain, which being manifold and various, induceth (as I may so say) a variety of sleep; for it may be besides nature, and it may be natural; that vapour which is not natural, proceeds from diseased, corrupted humours, or the consumption of the whole body, which γίνεται ὥσπερ τροφὴ ἄπεπτος. The material cause of sleep. Vapor is twofold; Natural and Preternatural.

The natural vapour, is 1, The ebullition or boiling up of the more fervid blood, and this vapour is the cause of morning sleep, which is manifest from hence, because morning sleep is long, and fills the head with vapours, which being filled, akes or is disturbed, which being disturbed is exposed to much inconvenience, *Mercat. lib.* 2. *fol.* 51.

2. Or secondly it proceeds from the concoction of the aliment in the stomach; which concoction so long as it endureth, so long it promoteth and nourisheth the first sleep.

From hence it is that the first sleep is more vehement by reason of the more gross exhalations, and more turbulent, by reason of the impurity of vapours; but the morning sleep is more sweet, light, and apt for dreams, by reason of the more pure vapours, and the more rare and perlucid exhalation.

The Form of sleep follows, which consists in a free and willing cessation of the The Form of sleep.

outward senses; for when the first *sensorium* (which is called the organ of the common sense) is bound and obstructed with a soporiferous vapour, presently the external actions of the animal functions cease) which cessation, or privation of actions is the formal subject of sleep, from whence ὑπνος ἀργὸς κίνησις ἔμψυχὴ that is a standing still, a hinderance or interruption of Motion.

The end of sleep.

Lastly the end of sleep, is the safety and fortitude of the mind and senses, reviving and animating the spirits, having in it the means of good to the senses; and I find sleep granted to all animate Creatures in a twofold manner.

1. First, *Propter quietem*, that they might rest. Now the Creature is said to rest to a double end. 1. That the toil of the spirit might be taken off. 2. That such a quantity of the spirits might be contracted in the brain, as might serve for the sufficient enablement of future actions.

2. *Propter munus vigiliarum*; τὸ δ' ἐγηγορέναι τῆς ζωῆς ἄπνοον ἐστὶν· τὸ καθ' ὕπνον, for sleep restores the members to their former vigour, and enables them with strength for new labours.

3. Sleep helps the vital spirits, by promoting and furthering concoction, from whence it is that a nocturnal is better than a diurnal concoction.

4. Sleep may be said to be the cause of wisdom, because it conserveth the senses, and restores the spirits, which else would languish. These things are sufficient as to the final cause. The more special commodities and incommodities thereof you shall have in the sequel.

The effects of sleep.

The first, proximate, and immediate effect of sleep, is the impotency of the external senses. And so much shall suffice to be spoken of the causes absolutely consentaneous; next in order follows the Subject and Adjunct of sleep.

The subject of sleep.

The recipient Subject is Man, and truly τὸ κοινὸν αἰσθητήριον is the subject of common sense; the sense of feeling through a perpetual conjunction sufficiently proveth the necessity of this, through the sense, of that sense and the several apprehensions of divers objects.

The adjunct of sleep.

The Adjunct, are Dreams, of which, next in order.

The Physiognomie OF DREAMS FARTHER EXPLAINED, According to the method of *ASTROLOGIE.*

CHAP. I.

Of God, Angels, the Heaven, and Stars.

HAving dispacht what concerned terrestrial and sublunary Matters, the Celestial follows. The Celestial Matter which hath for its object, Dreams, is either spiritual, or corporeal.

The spiritual is either infinite, as God; or finite, as the good Angels.

But the Reader is to observe that the referring of God to Celestial things is not here meant to the least prejudice of godliness; as if he were supposed to be included in some certain part of the Heaven, but after a familiar manner of speaking; for since it may not be expected that these precepts (whatever they are) can possibly be included in certain and infallible methodical rules, because of the contingence and variety of the matter, the courteous Reader is entreated to bring with him an officious inclination and zeal to the advancement of these studies.

To dream then, that one prays and calls on God, is good; but it is ill, not only to see him, but even to speak with him. But to dream to see God speaking before others, is of a more favourable signification. If a man dreams he receives any thing from God, who is pure, its a signification of most perfect health; for it signifies that those things that shall be received into the body shall be pure and clean; the contrary is ill, for it signifies a disease shall seize the body.

Christ. The adoration of Christ, signifies joy; to hear or see him speaking, gladness.

Angels. To see Angels, good; to be an Angel, better; to speak with Angels, evil.

The Celestial matter that is withal corporeal, is taken either for the substance of the Heaven, or its parts or places, which are called Houses or Signs.

H. The seeing of a serene clear skie, signifies profit and gladness, a troubled and cloudy skie, sadness; a burning skie, diseases; red, wars; the skie falling, guilt or crimes; the skie ascending, honour and dignity.

Stars. To see the Planets pure and clear falling out of their Orbs, or make towards the Earth, denotes health.

Sun. The Sun signifies a King, Father, House, or Dignity, *Arnald Vill. &c.*

The Sun shining, a mind well pleased; the Sun falling out of Heaven, the death of some Prince or Emperour; the Sun troubled, the dangers of a Prince; the Sun in conjunction with the Moon, ill news; many Suns shining together, denotes a popular and universal joy. To see the Sun, Moon and Planets, clear, pure, and easily moving according to their ordinary motion, are all of very good signification, especially as to the health of the body.

Moon. The Moon denotes a Queen or Mother, being darkened, it speaks the treachery of some great and noble Women, as also threatnings, and hatred. Many Moons shining together, signifies some extraordinary news; the Moon bloudy, loss; the Moon shining clear and bright, advantage; falling out of Heaven, the death of some Princess, Dutchess, Queen, or eminent Lady; to see the Moon of a purple colour, denotes profit and increase.

Stars. The Stars of Heaven denote Brothers, Partners, a Master or People; to see them in their order and motion, and in their lustre, figures, and brightness, signifies joy and gladness; to see them confused and without order, and wandring up and down, denotes Seditions, Schisms, Perturbations, Factions, Tumults, and Assemblies, Brawling, Discord, and Contention, &c.

CHAP.

Chap. II.

Of the first House which is the Ascendent, and of the kind of Life.

After the parts of Heaven follow the *spaces* which are the Celestial Houses or Signs, (which are twelve) and from which the significations of humane life are deducted.

The first House is the Horoscope or Ascendent, whence the condition and manner of life is resolved.

The second is the House of Riches, Servants, Substance, as also the expiration of Youth.

The third is of Brothers, Sisters, and friendly relations.

The fourth of the Inheritance of Fathers and treasure.

The fifth of Children and Subsistance, Pleasures and Delights.

The sixth of Health and Sickness.

The seventh, of Wedlock, Women, Marriage, and its dissolution.

The eighth, of the kind of Death, and the last years of a mans life.

The ninth, is the House of Piety, Wisdom, Learning, Philosophy and Travels.

The tenth, is the House of Government, Advancement, Eminency, Lordship, Laws, and of the middle years of life.

The eleventh, of Friends, Benefactors, Servants, in their old age.

The twelfth, of Enemies, Fighting, Labours, Envy, Treachery, in the end of life.

Of these Houses some are Cardinal, as the 1.4.7.10. some are succeeding, as the 2.5.8.11. some cadent, as the 3.6.9.12.

The Ascendent. The Ascendent is the significator of life, and its condition in every one, whereto also certain dreams are assigned.

Socrates his dream of *Plato*. Of *Socrates* it is thus written; That *Socrates* the night immediately preceding the day, he saw *Plato*, did foresee that a Swan being presented to him, rested in his Lap, and thence flying, pitcht upon that Gate of *Athens* which was called *Academica*, where it so stretched out its neck that it reached and pierced the Heaven: the next day while *Socrates* related his dream to his Scholers, *Plato's* Father presents his Son to *Socrates* to be instructed; whereupon *Socrates* cryes out, behold this is the Swan that shall soar up to the Celestial secrets, and discover hidden things.

The Analogie between a Swan and Philosophy. In this dream, the Swan is the image of Philosophy by a proportioned analogie; for it is white, clean, living in the depth of waters, long-lived, near the expiration of life sweetly singing; so a Philosopher living in integrity and honesty, is without spot, white, and clean, inquiring into the truth of things, searching into the various depths of Sciences and Opinions, to discern between truth and falshood, and according to the former, chooses and directs his life, providing what is necessary, neglecting what is superfluous; the long-lived experience of things, brings him to a habit of Vertue and Learning, and in the approaches of his Death, he leaves to Posterity sentences and actions speculative and practick, as his *Swan*-like farewel. And this is the reason why a *Swan* fore-signifies a Philosopher and long life.

Bees gathering honey on *Plato's* lips. There is such another story of the cluster of Bees pitching on the lips of *Plato* (being a little one sleeping in the Cradle) gathering of honey, and a while after dispersing themselves up into the air. This dream is equally good as the other; for as Bees gather together the matter of sweetness for nourishment, the matter of sweet smelling, for the recreation of the sense: so Philosophers dispose all the time of their lives, that they may in their age recreate themselves with a true knowledge of

The Analogy of Bees and Philosophy.

things

things, and as with fragrant Incense instruct others in most sweet Precepts, which they do two manner of ways, either by way of Precept, or by expres Examples of Vertue, out-shining others, there being in Bees a perfect Idea of pædagogical functions. The Wax denoteth the Idea of manners and the practical representations of Vertues; and the sweetness of Doctrine.

In like manner by a certain propriety the Vulture in a dream signifies a Physitian, as we shall more at large shew hereafter.

Nero's Mothers Dream. There are also dreams that presage an evil and vitious condition of life; It is said that *Nero*'s Mother being with Child, dreamed that she brought forth a cruel great Dragon, which rising up against the Mother, drew out her bowells; who frightned, related the dream to the Oneiromantist, who answers, thou shalt bring forth a wicked man, and one that shall be the cause of thy own death; which happened accordingly. *Suet. in Nero, &c.*

Chap. III.

Of Parents.

The fourth House.

THE second Cardinal House is the fourth, called the low Heaven, from whence is drawn the judgment of Parents, Patrimony, immovable Goods, Edifices, Treasures, Lands, Agriculture, and such like.

In dreams then to see friends, especially ones Mother, signifies security; for motherly dreams are of most circumference and activity. Yet sometimes the Parents appear like the Sun or *Moon*, as is said in *ch.* 25. as *Joseph* saw the *Sun* and *Moon* and 12. Stars bow to him, which was afterwards verified in his Parents in *Ægypt. Gen.* 46. 1. and 29.

Josephs dream of the Sun and Moon.

Eclipse. But it is in this place to be observed that the Parents of divers persons, who had seen total or partial Eclipses, have within a while after died or sickened; and proportionally to this is whatever may be said of the sight of Parents. So there was a certain man that in his sleep saw his Father falling into a deep pit, whose Father accordingly a little while after dyed.

Here may also be ranked among presages, some matter which is a proportionable subject to the Parents, that is, such a thing as is of daily use and relation to them, and may be the portender of life or death; as if the Horse of a Noble man, or great man (whereon he daily rides) without any sufficient prævious cause chance to dye either at home or abroad suddenly, it signifies some misfortune or danger to the Noble man.

CHAP.

Chap. IV.

Of Wives, Women and Wedlock.

The seventh House.

THE third Angular House is the seventh, called by the Astrologers the West angle; 'tis the denotator of all Contentions and controversies, and consequently to Women in relation to their Husbands, for the Man as an agent, the Woman as patient, as in all other Controversies, is taken for Ascendent, and in the indication of Celestial matters falls into the seventh House.

It is then to be noted, that when any creature of what kind soever, makes any assault, or does any violence, the contention is denoted both according to the condition and quality of the assault, and according to the defence which both make.

So *Arnaldus de Villa nova*, leaves it of himself, that in a Dream he saw four Wolves assaulting him with open mouth, but that he thrust through the biggest of them; four dayes after he overcame in Suit four Adversaries, *&c.* *Villa Nova's dream of four Wolves.*

But as to Women, it is to be noted in general; That to lie with a Woman prostitute, signifies in some way Prosperity; but a Virgin, much labour with little advantage; the latter being properly barren; and the other so far fruitfull, as that she is alwayes ready for the act. This also hath obtained the credit of a presage, That in going out of any place of traffique, after having made their markets, the meeting of *Strumpets* signifies gain, the meeting of sterile persons, loss. But such things as these are current rather by the stamp of Experience, than by any natural reason taken from causes concurring to the essential constitution of the things.

CHAP.

CHAP. V.

Of Honours, and Dignities.

The tenth House.

Mid-heaven.

THE fourth and last of the Angular Houses is the tenth, called the Culm or mid-Heaven by the Astrologers; whence is judged of Empire, Exaltation, Sublimation, Mastership, Laws, Memory, Honours, Dignities, and the like.

Of a Solar face.

There was a certain man saw in his dream, that in an afternoon, and after a sickness, in a neutral condition between health and sickness, he had seen his own face like a *Sun*, and in his left hand a bright Star; a great while after this happened, he took the Degree of Master of Arts.

Arnaldus Villa Novanus relates of a certain King, who dreamed that he Crowned his Wife, placing her in a Royal Chair, and giving her a Scepter, did a while after recover the Kingdom which the Queens Father had lost, and did in effect make her heir thereof.

A dream of a Kingdom lost.

Arnaldus sayes of another who dreamt that he suddenly fell out of his Chair and Royal Seat, and could not again recover his Seat, though he much strived to do it; and a while after by the unanimous consent of all his Nobility was deposed, and dyed destitute of all Government.

Adrians dream of fire fallen from Heaven.

Hither may also be referred the dream of *Adrianus*, who the day before was pronounced Emperour at *Antioch*, saw a fire fallen from Heaven on the left side of his Neck (which at the falling he presently felt) spreading into the right, but was not hurt nor frighted by it.

Antoninus his dream of ivory hands.

So the dream of *Antoninus* the Philosopher, concerning the Hands of Ivory, &c.

As also the Omen of *Alexander* the Great at his Nativity, of an Eagle being on the Palace of his Father *Philip*, which with his voice and wings seemed to applaud and congratulate.

Such is the Omen of *Ascanius* of fire sliding down; such the Omen of *Tullius*, of the Head burning in the Cradle, *&c.*

CHAP.

CHAP. VI.

Of Riches.

The second House.

HAving spoken of the Angular Houses, there remain the intermedial that is to say, those that shelter between the four Angles; and theey areither succeeding, or cadent; the succeeding are, *Hell Gate, Good Fortune, Heaven Gate, Eudæmon, viz.* the 2. 5. 8. 11. Houses.

The first succeeding House is the second, called *Hell Gate,* whence is judged of Riches and Substance; substance is understood two wayes; for it is obtained either lawfully and honestly, or unlawfully and shamefully; so many and those very various dreams may be referred to this House. Besides of what is directly and lawfully gotten, some is obtained by Art, some by Industry, some by Chance, some by Inheritance; and what is indirectly gotten, some is obtained by stealth clandestinely, and without any manifest infamy; some with the note of open infamy, disgrace, baseness, and dishonesty. Hell-gate.

So a certain man dreamed that he often went to divers waters with Nets, and caught small fishes, but that at last that he came to a great River, and there took many great fish of several sorts; This expressly denoted he should attain Riches by his own industry and pains: for the waters signifie the pains, and the fish the advantage. In like manner those that receive fish being given, or have rain come into their windows, may expect the same. A fishing dream. A dream of rain.

A certain man dreamed that he took out his own Blood, which done he went into some remote Countrey and there delivered it to another; the party a while after dyes in a strange house in a far Country, and his Riches by testament he bequeathed to another stranger. A certain thief related how he foresaw that as he entered into a certain house he found the Master or owner of the house sleeping, swollen up, and stinking, whom out of indignation of the stink he disentraild, which were full of the superfluietie of nature, and burdened with his load of excrements he returned; This very Thief a while after, secretly in the night entred the house of a certain Usurer, and carried away with him a great sum of money while the other slept. If these had been seen without stink, the signification should have been that the stealth might have been committed without any publick infamy and manifest disgrace. By what hath been said, the wise Interpreter may easily judge of the losse of subance, as if a Fisherman should dream he lost his fish out of a near fish pond; and so consequently of other things. A dream of loss of blood.

CHAP. VII.

Of Off-spring, and Children.

The fifth House.

Good fortune.

THE second succeeding House is the fifth, called *Good fortune*, whence we judge of Sons, Daughters Children, Subsistence, &c.

To foresee in a dream a multitude of Children, Sons or Daughters, signifies many advantagious businesses, and that deservedly, because tis for our Children that we undertake so many affairs.

A dream of a crowned son.

A certain man dreamt that his own Son was taken by his playfellows into a Hall and clad in a garment of Laurel leaves, and crowned with a Laurel Garland; He saw him afterward for his integrity and honesty Crowned King.

Others dreaming they saw *Crows* on their Childrens heads, forewarned them of hanging.

A certain Queen dreamed that there appeared to her out of the West part of her Kindom divers Beasts under the forms of Lions, making towards her in the King her Sons Palace, and that she saw the Kings Chappell burning and that she gathered together the Saints Reliques. The Queen awoke, related the dream to an Interpreter, who answered, That the Kingdom should suffer great losse, and that her Son should dye in a War raised by means of those Beasts of the West part of her Kingdom, and that many Inhabitants and much Nobility should be destroyed.

Besides the foregoing dreams, there are other presages which more certainly prefigurate the destruction of Kingdoms, Children, and Regions, than any dream can.

So a Gallowes or Gibbet newly built with the help of all hands, by some high wind quite overthrown (before there is any motion of War) and by the violence of the wind crushing to pieces the dead bodies of those that have been hanged, denotes death to some King, and the destruction of the Kingdom, witness *Arnaldus Vill, &c.*

CHAP.

Chap. VIII.

Of Death.

The eighth House.

THE third succeeding House is the eighth, called by the Astrologers *Domus mortis*, whence the signification of Death and the end of a mans life is signified: Hither appertain those dreams that are the prefaces and fore-runners of Death. *Domus mortis.*

Suetonius relates of *Calphurina, Julius Cæsar's* Wife, that the night before the Assassination, she dreamt that the Roof of the house fell, that her husband was thrust into the belly, and that presently the Chamber door of it self flew open. And while the next day she related the dream to *Julius*, behold there comes in a Bird with a branch of Laurel from *Pompeys* Court, which entring in was pursued by many other Birds of divers kinds, from a Grove hard by, and having killed it, tare it in pieces. And *Julius* himself thought in his sleep, that he flew above the clouds: another time that he shaked hands with *Jupiter*: another time that he was cast down headlong. *Julius* therefore forewarned not so much by his own dream, as by the augury of the Sooth-sayer *Spurina*, to look to himself from the Calends till the Ides of *March* were past, kept himself in a while, but afterwards going abroad and meeting with this Soothsayer, the Calends are come says he to him; *Spurina* answered, but they are not past Sir; so going forward to the Capitol, he was killed by the Conspirators. *Calphurnia's* Dream.

So the Crows eating out of the basket on *Pharaohs* Bakers head, presaged his hanging. So to a certain Lady a black Cloak, wherewith she dreamt her self cloathed for to go to a Funeral, foretold her own death.

Chap. IX.

Of Friends.

The eleventh House.

THE last of the succedent Houses is the eleventh, whence are judged Friends, Counsellors, Great men, Benefactors, Patrons, Doers of pious works, Mecenates, Favourers, and Servants. But because a Friend is another self, there are many sights referring to friends, and many to enemies. It is a presage of friendship to see ones self multiplied; as also to have the arms and grinding teeth ready and fit to *Eudæmon.*

do some action: But the loss of teeth, arms, or provision, signifies proportionable enmities and designs of Enemies.

As for what concerns the Counsellors or Ministers of great persons, it may be gathered from what hath been delivered in the foregoing *ch.* as if any one dream that he administers or enjoys the Honours or Dignities of some Duke, Prince, Emperour or King, or that he is Subject to him; that is reckoned of good presage, other circumstances of the dreamer being considered.

So *Pharaohs* Cup-bearer dreamed that he took *Pharaohs* cup, and having filled it presented it to *Pharaoh* to drink, which dream *Ioseph* interpreted to his restauration to his place.

CHAP. X.

Of Brothers.

The third House.

HAving dispatched the succedent Houses, we come now to the Cadent Houses which decline from the Angles, and are included in both the former, and are, the Goddess of good things, Evil fortune, the Divine House, Cacodæmon.

Dea bonorum. The first then of the Cadent Houses is the third, called by the Astrologers *Dea bonorum*, by which are judged dreams that relate to Brothers, Sisters, Kin, and Alliance, as also the change of place.

To this Chapter the divers Dreams of divers things are to be referred.

So the Brothers of *Ioseph* are denoted by their sheaves to bow to the sheaf of *Ioseph*; the same may be said of the Stars bowing to *Ioseph*, *Gen.* 37. *&c.*

A dream of arms broken. So another dreamed that he saw one cutting off his arms with a sword, and was afterward killed by his own brothers.

Whatever is here spoken of Brothers, the same may be also understood of Companions, and persons of the same blood, whereof the falling of the teeth is a frequent signification.

As for the change of place, or voyages, it is signified by flying. So a certain man (we have the Story from *Villa Novanus*) said that he dreamt that he fled, and that with much pleasure; and that at the end of his flight he stood in a pleasurable green Meddow, high seated; and that walking up and down the Meddow, he found divers Rivers and rivulets, &c. and them replete with Serpents tails. And while he seriously considered these sights, he saw himself, as he thought, changed into a Vulture, beating off with his feet the Serpents sticking to him. About seven dayes after he was entertained by a great Baron, to practise Physick there, and being entertained Physician in that house, he cast down many that envied him.

It is here to be noted that a Vulture, by some peculiar property signifies a Physitian; for as a Vulture ever attends other creatures and their carcasses, so the skin of a Vulture newly killed draws other creatures to it (for so they are taken in *Spain*) so the Physitian attends the diseased for to cure them, or endeavours it as far as the blessing of God and his own skill can contribute

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Chap. XI.

Of Health, Sickneſs, and Diſeaſes.

The ſixth Houſe.

THE ſecond of the *Cadent* Houſes is the ſixth, called by the Aſtrologers *Ill Fortune*: whence the judgment is directed concerning Health or Sickneſs, Diſeaſes, and Indiſpoſitions, as alſo of Servants and Beaſts. That therefore ſomewhat may here be ſaid of Health and Sickneſs; (though every where before in the general objects of dreams relating to Phyſical matters we have ſpoken ſufficiently) it is to be noted, that thoſe dreams which are dreamed at night reflecting on the actions of the day in an honeſt matter, and repreſenting ſomewhat like the actions of the day, are ever good to a man; for they ſignifie health, and are a ſign that a mans mind is conſtant to the actions, and what he did in the day, and that his reaſon and will are good friends, and that he is not detained by a fulneſs or emptineſs, or any other outward thing, whereby the operations of his mind ſhould receive any hinderance.

But when the dreams are contrary to the actions of the day, and fight with them, it denotes a perturbation of the body, and conſequently ſickneſs. In like manner all things (that are pure) that ſeem to hang out of Heaven, ſignifie good health. Things appearing troubled, black, dark, and not perſpicuous, ſignifie ſickneſs, *Hipp. lib. de Inſomn.*

Servants are commonly foreſeen and foreſignified by the hands; for a Servant is as it were the hand of his Maſter, as being a moving organ, though a ſeparated member. Hence *Ariſtotle* was in the right, 1. *Polit.* 4. ὁ δοῦλος ὄργανον τι, *&c.* a Servant is an animate poſſeſſion; and every one that ſerves, is an organ to be preferred before all. The hands moreover are the ſervants of the members; for which reaſon the wiſe Interpreter ſhall apply them to Servants, Slaves, Maids and miniſters.

If living creatures appear in dreams, their ſignification is according to their propriety, compared to man; or according to the ordinary uſe that man makes of them.

So an Ox ſignifies Husbandry; a Horſe, carriage; a Hound, hunting; a Houſhold Dog, fidelity as to domeſtick affairs; Sheep, Swine, Geeſe, Ducks, and ſuch like tame creatures, ſignifie ſubſiſtence and cloathing; and ſo in other caſes the judgment of the dream is according to its ſeveral circumſtances, yet with this difference ever, that the relation to man be obſerved; in which reſpect, an Eagle doth commonly deſign a King, a Faulcon a Duke, a Lion an Emperour, Prince, or King; and ſo of the reſt.

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CHAP. XII.

Of Religion.

The ninth House.

Domus Divina.

THE third Cadent House is the ninth, called by the Astrologers, the Divine House, whence we judge of Journeys, travel, Piety, Wisdom, Learning, Philosophy, and other Sciences: But since we have spoken sufficiently as to Journeys before, we shall in this place lay down somewhat briefly of Religion.

a dream of a Monastical life.

A certain man being to enter into an Order of Monks, did often dream he was dead, and that not without wondring, he thought he went about begging from door to door; by which dream, his change of life and entrance into the Order was confirmed.

So likewise a certain Nun before she entred the Cloister to make her vow of Chastity, dreamed she was led by her Parents into the Church, received from the Priest the Image of Christ Crucified, and that she married that image; which dream signified the change of her former life, and her beginning of a Religious life.

CHAP. XIII.

Of Enemies, and Prisons.

The twelfth House.

THE last Cadent House is the twelfth, called by the Astronomers, *Cacodæmon*, whence the Judgment is framed concerning Enemies, Adversaries, Treachery, Imprisonment, and the like. In which procedure it is to be observed, that Enemies are designed under the forms of certain living creatures; sometimes under the form of a Dragon, sometimes of a Lion, sometimes of a Wolf, Fox, Serpent, &c. according to the qualities of the Dreamer, and according to the various circumstances of the dreams, as is sufficiently spoken before.

To

To go into a Prison denotes treachery, bands, nets, circumventions, iron chains, and the like, represent prisons, and imprisonment. Prison.

But if any one ask what it is that determines the Phantasms of visions; *Arnaldus* answers out of *Ptolomie*, saying that the Images of composition in this world, are subject to the Celestial Images proportionably, either in respect of the Dreamer, or in regard of the mover; the things inquired are to be understood, as is described more at large in the precedent Chapters.

Chap. XIV.

Of the Cælestial Signs.

Having spoken of the Houses of Heaven, we are now to treat of the Signs of the Zodiack, which are in number 12. through which the Sun and Moon (especially the Moon) passing, do diversly dispose the humours of our body, and consequently imprint so many various Phantasms in those that dream.

Now all or at least the principal matter of all our actions, whereof we dream in the night, may be distributed into these 24 heads. The first shall be of Weeping, 2 Joy, 3 Cloathing, 4 Water, 5 The living Creatures of the water, 6 Chance of man, 7 Buildings, 8 The abuse of Members, 9 Singing, 10 The arrival of a Friend, 11 Local motion, 12 The seeing of fire, 13 Riding, 14 Murther, 15 Dead people, 16 Washing in the water, 17 Money, 18 The fear of some sight, 19 Fighting, 20 The spoiling of a man, 21 Sickness, 22 Kisses and embraces, 23 Banquets, 24 Assemblies.

Of all these according to the order of the Celestial Signs.

1 *Weeping.*

The Moon being in ♈ contention, in ♉ the fear of a Friend, in ♊ the hope of firm joy, in ♋ infirmity, in ♌ honour, in ♍ gladness, in ♎ mirth, in ♏ meeting some body or agreement, in ♐ fear, in ♑ the death of a Friend, in ♒ the death of some great man, in ♓ it signifies the hearing of some news. Weeping.

2 *Joy.*

The Moon being in ♈ signifies trouble, in ♉ the arrival of a Friend, in ♊ money, in ♋ the coming of a Friend, in ♌ the separation of a Friend, in ♍ gladness, in ♎ grief, in ♏ the sadness of a Brother, in ♐ joy, in ♑ separation of a Friend, in ♒ augmentation, in ♓ a vain dream. Joy.

3 *Cloathing.*

The Moon being in ♈ signifies nothing, in ♉ gladness, in ♊ nothing, in ♋ good, in ♌ hatred, in ♍ great contention, in ♎ sadness, in ♏ honour, in ♐ sickness, in ♑ a guest or stranger, in ♒ vexation of heart, in ♓ nothing. Cloathing.

4 *Waters.*

4 *Waters.*

Water. The Moon in ♈ there is signified some trouble, in ♉ perplexity, in ♊ infirmity, in ♋ extremity, ♌ power, ♍ money, ♎ nothing, ♏ gladness, ♐ death, ♑ contention, ♒ a vain dream, in ♓ sickness.

5 *The living Creatures of the Water.*

Creatures of the water. The Moon being in ♈ fear, ♉ comfort, ♊ money, ♋ a troubled mind, ♌ fear, ♍ loss of money, ♎ death of a friend, ♏ amendment of life, ♐ good news, ♑ trouble, ♒ sickness, ♓ the like.

6 *The Chances of man.*

The chances of man. The Moon being in ♈ detraction, ♉ lying, ♊ honour, ♋ a disease, ♌ nothing, ♍ famine, ♎ death of enemies, ♏ dissention, ♐ a new friend, ♑ grief of mind, ♒ a good dream, ♓ some necessitie.

7 *Buildings.*

Buildings. The Moon being in ♈ joy, ♉ death from some powerful hand, ♊ plague of the flesh, ♋ money, ♌ shall travel, ♍ good news, ♎ prosperity, ♏ joy, ♐ a new friend, ♑ grief mind, ♒ a good dream, ♓ some necessity.

8 *The abuse of Members.*

Abuse of members The Moon being in ♈ a good thing, ♉ necessity, ♊ trouble, ♋ detraction, ♌ a friend, ♍ joy, ♎ detraction, ♏ a disease, ♐ wearinesses, ♑ money, ♓ money.

9 *Singing.*

Singing. The *Moon* being in ♈ news, ♉ a journey, ♊ change into better condition, ♋ nothing, ♌ phansie, ♍ great love, ♎ trouble, ♏ grief of mind, ♐ fame, ♑ comfort, ♒ a vain dream, ♓ discord.

10 *Arrival of a friend.*

Arrival of a friend. The *Moon* being in ♈ a gift, ♉ ♊ nothing, ♋ increase of money, ♌ loss of some honour, ♍ poverty, ♎ lamentation, ♏ riches, ♐ honour, ♑ great news, ♒ trouble, ♓ weariness.

11 *Change of place,*

Change of place The *Moon* being in ♈ strife, ♉ good to thy self, ♊ news, ♋ the death of a Prince, ♌ the joy of a guest, ♍ an enemie, ♎ somewhat stollen from thee, ♏ honour, ♐ nothing, ♑ anger, ♒ comfort, ♓ some great and strange news.

12 *The seeing of Fire.*

Seeing of fire The *Moon* being in ♈ trouble, ♉ a guest, ♊ increase of money, ♋ a disease, ♌ loss, ♍ trouble, ♎ news, ♏ a disease, ♐ news, ♑ news, ♒ grief of mind, ♓ grief of heart.

13 *Riding.*

Riding The *Moon* being in ♈ death, ♉ honour, ♊ a friend, ♋ nothing, ♌ long life, ♍ a battle, ♎ humiliation, ♏ trouble, ♐ detraction, ♑ theft, ♒ a guest, ♓ detraction.

14 *Murther.*

14 *Murther.*

The Moon being in ♈ sadneſs, in ♉ death of a friend, ♊ confeſſion, ♋ riches, ♌ ſickneſs, ♍ grief, ♎ poverty, ♏ ſins, ♐ death, ♑ gladneſs for a reward, ♒ nothing, ♓ good things. *Murther.*

15 *One dead.*

The Moon bein in ♈ riches, ♉ nought, ♊ bad news, ♋ contention and anger, ♌ money, ♍ a gueſt, ♎ gladneſs, ♏ a vain dream, ♐ good news, ♑ joy, ♒ good things to come, ♓ a vain dream. One dead.

16 *Waſhing in the Water.*

The Moon being in ♈ loſs, ♉ trouble, ♊ detraction, ♋ great anger, ♌ joy, ♍ grief of mind, ♎ riches. ♏ fear. ♐ riches, ♑ joy, ♒ loſs, ♓ labour. Waſhing in the water.

17 *Money.*

The Moon being in ♈ ſickneſs, ♉ a heavy dream, ♊ loſs of a friend, ♋ a gueſt, ♌ money, ♍ wearineſs, ♎ death of an enemy, ♏ theft, ♐ a vain dream, ♑ a gueſt, ♒ joy, ♓ a gueſt. Money.

18 *Fear of ſome ſight.*

The Moon being in ♈ trouble, ♉ a battle, ♊ an evil conſcience, ♋ good fortune, ♌ ſickneſs, ♍ money, ♎ a vain dream, ♏ the ſame, ♐ good news, ♑ ſtrife with thy ſelf, ♒ wearineſs of heart, ♓ tears. Fear of ſome ſight.

19 *A fight.*

The Moon being in ♈ infirmity, ♉ victory over an adverſary, ♊ good declaration, ♋ advancement, ♌ envy, ♍ good news ♎ an enemy, ♏ buſineſs, ♐ news of women, ♑ a meſſenger, ♒ the flight of an enemy, ♓ joy. A Fight.

20 *The diſpoiling of a man.*

The Moon being in ♈ deceit, ♉ riches, ♊ a good man, ♋ a friend to come, ♌ a reward, ♍ poverty, ♏ death of an enemy, ♐ fame, ♑ a gueſt, ♒ labour, ♓ departure. Deſpoil.

21 *A diſeaſe.*

The Moon being in ♈ nothing, ♉ joy, ♊ deceit, ♋ money to be loſt, ♌ a friend, ♍ gladneſs, ♎ comfort, ♏ a fight, ♐ a diſeaſe, ♑ joy, ♒ joy of a friend, ♓ good employment. A Diſeaſe.

22 *Kiſſes and embraces,*

The Moon being ♈ trouble, ♉ detraction, ♊ the coming of a friend, ♋ the arrival of an enemy, ♌ advancement, ♍ ſadneſs, ♎ a gueſt, ♏ joy, ♐ little labour, ♑ news, ♒ grif and ſtrife, ♓ gladneſs. Kiſſes and Embraces.

23 *Banquets.*

The Moon being in ♈ joy, ♉ the arival of a friend, ♊ gladneſs, ♋ nothing, ♌ long life, ♍ good news, ♎ poverty, ♏ money, ♐ comfort, ♑ ſeparation, ♒ a vain dream, ♓ joy. Banquets.

24 *An Aſſembly.*

The Moon being in ♈ news, ♉ ſtrife. ♊ fear, ♋ joy, ♌ ill news, ♍ the ſame, ♎ a diſeaſe, ♏ ill news ♐ little gladneſs, ♑ nothing, ♒ and ♓ a vain dream, An Aſſembly.

CHAP. XV.

Of the manner of presaging somewhat out of Divine, Angelical, and Diabolical Dreams.

HAVE hitherto treated of the manner of Divining according to the subject matter; now follows the manner of presaging out of Dreams. But since Dreams are either Divine, or Humane, we are to consider what truth, and out of what Dreams this truth is to be had, and how far Divination by dreams may be lawful or not.

Divine dreams

Divine Dreams as they are without controversie the most certain, so do they require a certain faith: But here we must be very cautious, and consider what dreams are properly Divine, and what are not so; for sometimes *Satan* changes himself into an Angel of Light.

Divine Dreams are tryed by examining them by the Rule of the known Word: for if they agree with what hath been delivered before, if they bear nothing new and discrepant from those things which are the immutable Law of God and the Gospel, they are of God: But if they by a false gloss and shew of Religion and Piety require somewhat contrary to the declared Word of God, let them be condemned, they are not of God.

And since the Devil, as in all his other works, hath endeavoured to imitate him in the business of dreams, by which occasion he crept into the minds of fooliſh and improvident people; we may not henceforth expect such enthusiasms from heaven, and God hath tyed us to the express Letter of his Doctrine, wherein he requires us to see him, and know him, as also what his pleasure is, and what he will have us to do, and what not. Let us not therefore fasten on, but abhor the doatings of Fanatick persons. though they pretend never so much to derive them from Heaven.

Angelical dreams.

Next to Divine dreams are the Angelical, which if they agree with the Divine, and be such as we have described them, they may be believed. But the Diabolical dreams are to be detested, by which the Heathens of old, and of late, their Manichæans, Pelagians, *Monks*, and Fanatick persons, beeing deceived and carryed away, were the authors and defenders of what horrible things followed thereupon. For it is a point of the greatest impiety and Atheism for to have any thing to do with the destroyer and enemy of God and *Man*, or to give any credit to his lyes. And it being granted that sometimes the Devils may know casual events (which opinion the *Conimbr.* Philosophers charge *Augustine*, *Damascenus*, and *Tho. Aquinus* with) yet the signification of things to come (which the Devil never inspires into men dreaming) it cannot be called; because if he be the sworn enemy of truth, and the Architect and artificer of all lies, there cannot any thing proceed from him that is solid and true; but whatever he doth, we must look on it no otherwise than painted falshood, to deceive those who shall credit it.

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Chap. XVI.

What presage may be taken out of Humane Dreams.

HUmane Dreams which have no other but natural causes, and happen to men ordinarily as they sleep, are either physical or common. The Physical dreams are those which by the agitation of the humours, and the disposition of the temperament, do by certain signs, nay sometimes even material and efficient causes, discover unto the Physitian the more certain constitution of the Patient. These may be observed without any riot or suspicion of impiety or Atheism, to the end that more fortunate medicines may be provided for the sick. Humane dreams. Physical dreams. Physical dreams to be observed.

So a certain Wrestler dreamed that he was plunged in a Cistern of Blood, and that he could scarce deliver himself thence: Accordingly to this dream the Physitians knowing it proceeded from an exuberance of blood, having taken away what abounded, diverted the danger he was in. *Galen* mentions another, who dreaming that one of his legs became dead as a stone, a while after became paralytick in that leg.

The common dreams are those that proceed from compound causes; and they are true, or false, or equivocal: All which though they might happily be the images of certain events; yet to deduce from them any positive and absolute interpretation or conjecture, is forbidden in Holy Writ. Wherefore we may not give credit to a simple prævision any further than it proceeds from natural causes. Common dreams.

Nor is it sufficient, in case the event signified, answers this dream, or that if there be not the same success in a hundred or thousand others, to charge the Art with vanity, or the Interpreters thereof with ignorance, since there are many things, which though they are rightly interpreted, yet many times happen not accordingly. Hence it was so many Kings and Princes have miserably perished by this kind of dreams, as *Pompey*, who about the latter end of the War between him and *Cæsar*, dreamed that he sate in the Theatre, and was applauded by the people; which applause should give him the Victory: but the event of that applause denoted not the the Victory, but the stirring up against him of *Lentulus*, *Domitius*, *Labienus*, and others. *Pompey's* dream of the applause of the people.

So *Darius* before the last Battle with *Alexander*, dreamed that he saw a burning army marching through *Asia*, came even to *Babylon*, where he saw *Alexander* clad in a *Persian* Robe, entring the Temple and presently vanishing. By which dream *Darius* was perswaded that by the flames destruction was meant to the *Macedonian* Army; and that *Alexander* being clad in *Persian* habit, signified he should be brought under the power of the *Persian*; but the event made it appear, that by the flames was portended the swift and victorious progress of *Alexander*, like that of fire devouring all things; by the habit, the *Persian* Empire was foresignified to *Alexander*. *Darius's* dream of *Alexander* the great.

So *Cambyses* dreaming that his Crown touched the heaven, and that he sate in his Brother *Smirdis's* Royal Seat, was to him the signification of death. *Cambyses* his dream.

So *Julius Cæsar's* dreaming he was above the Clouds, had its effect in his death.

So *Xerxes* upon the bringing his Army into *Greece*, dreamed that he was Crowned with an Olive, whose branches shadowed all the Earth, that presently vanishing with the dream. *Xerxes* his dream.

Conjectural dreams.

There are many dreams which are rather the conjectures of events, then the true significations, such as was that of *Alexanders* dream to *Cyrus*; for he dreaming that he saw Satyrs dancing, asked the Conjector, whence he foretold him the Victory; the conjecture was taken from the word Satyr, seeing from σάτυρος may come these words, *Tua est Tyrus*.

Ambiguous dreams.

Many dreams are ambiguous, double sensed, incertain, and doubtful, and may be referred to either part of the contradiction; whose events are so ticklish, that the very Interpreters of dreams in such cases are sometimes asleep, whereof we have these examples.

A Runners dream.

One that was to run in the Olympick games, dreamed he was carryed in a Chariot with four horses; He tells the Conjector his dream, who answered; Thou shalt overcome; for that is shewn by the celerity and strength of the horses; the party relating the same dream to *Antiphon*, was answered; Thou must be overcome, seest thou not there are four that run before thee?

Another told a Conjector that he had dreamed he was turned into an Eagle; he answered, thou shalt overcome; for there is nothing swifter or more violent then that Bird: But says *Antiphon* to him, Dost thou not see thy self overcome, for that Bird pursuing and chasing others, is ever the last it self.

The melancholick dream oftenest.

Of a many dreams, there are but a few have their true events (though it must be granted they sometimes though seldome have) especially in melancholy persons, who as they are naturally thoughtful, so do they the oftenest dream, and suffer most representations of things. Whence as he that shoots all day may at last hit the mark, so they in their dreams may some time or other apprehend true things, and that the oftner, because they dream often. *Arist. lib. de divin. &c.*

These the *Greeks* call φύσει λάλους, ἐνυπνίους εὐστόχους, καὶ προφητικούς. For they receive by the particular influences of Heaven such a faculty, as when it perceives the approach of any thing, if it be in the day, it privately (the brain being employed and taken up with other thoughts) affects the persons wherein it is, with an unexpected joy or sadness, according to the condition of what is imminent: if it be in the night, the brain being exempted of its daily employment, the said faculty moves præsaging Phantasms (*Pene. lib. de divin. per somn. pag.* 256.) whereof we have these examples.

A dream of treasure hid.

A certain man told a Conjector that he dreamed he saw an Egge hanging by a string of his Bed; the Conjector answers, that there was a treasure hid under his Bed; he searches and finds a parcel of gold, compassed with silver. He sent the Interpreter what silver he thought fit; but sayes the other, will you give me none of the yolk? for that doth as well signifie the Gold, as the white did the Silver.

Alexander's dream for *Ptolomies* cure.

So when *Ptolomy*, *Alexanders* Favourite was hurt with a poisoned dart in a fight, and lay in grievous pain sick of it; *Alexander* sitting by him fell asleep, and saw a Dragon which his Mother *Olympias* kept, carrying a little root in his mouth, and shewing the place where it grew, saying it was of such vertue that it would cure *Ptolomy*: *Alexander* being awake, told his dream, and sent to seek that root (for the place was not far off) which having found, it cured, not only *Ptolomy*, but many other Souldiers that were hurt with those kind of darts.

By all these examples, it is evident that there are few dreams are followed by their events; that many fail, many are vain, and but the sports and images of a busie Nature: For which reason (excepting those Physical dreams) we deny them any end: for if we believe not a Lyar though he speak truth, how shall we credit our dreams, which are onely Ideas proceeding from monstrous conceptions and phantasies. Especially since the most part are propt up with the probability of some Analogie, and can challenge nothing certain and immutable.

Lastly,

Lastly, since sleep is for the most part the end and remedy of all care, labour, trouble, and anxiety, it were impious from it to expect the matter of new cares and vexations, as rightly *Lactant. lib. de opif. cap.* 18. *Cicer. & alii.*

But thou wilt say, since dreams are nothing but the toyes of a nature that is not quiet when at rest, to what purpose is it to deliver any Precepts of such things? and if the event be uncertain, what need we spend our labour in vain therein?

'Tis answered; not that thou mayest firmly believe the event, but that thou mayest try and study how far Mans reason and the vigour of his wit may reach in hidden things, as also that from this nature the Contemplation of the Divine Majesty and its goodness may proceed; To whom for what hath been hitherto granted in this kind of *Study*, we give eternal thanks and praise, beseeching him to grant all Learning its Halcyon dayes, and preserve and dispose it to the glory of his Name, the advancement of Churches and *Schools*, the advantage of Republicks, and the particular profit of every one; and that through Jesus Christ, *Amen.*

Having

HAving wearied my Reader in tracing the divers intricate paths in the foregoing Subject, which could not be avoided; I will here take him by the hand, and give him a full and pleasant view of all, in this following Epitome, whence the Aphorisms which are here and there found (yet in a necessary confusion) are here aptly and fitly brought under their proper heads, satisfactory to the mind, and helpful to the Memory.

Physiognomia Anthropologica.

Physiognomia Anthropologica is that by which the Natural Constitution of Man by certain conjectural Notional signs is manifestly known.

And this is to be understood primarily, or secondarily.

Primarily, is that part which handleth the Physiognomial signs, congruently occurring to the body humane.

And these signs are such which concern the natural temperament, or the affections thereby produced; the indictions of the natural temprament are under two considerations:

The first, which respecteth the general temperament of the humane body.

The second, which considereth the parts thereof, of which notion are the habit of the body, the colour or complexion, the pulse, the excrements, sleep, affections, and diet, and all things thereunto corresponding.

Breifly,

Briefly of that part of Physiognomy which is primary or most principal.

THat part of Physiognomy which is conversant about Beasts and Plants, and other natural corporeals, we account secondary, but that part which respecteth Man we account primary, Man being the most noble part of the Creation, excepting the Angels; concerning whom I affirm, that by Physiognomy his internal affections are first to be known, not so much to advance the Dignity of his Nature (which above other Creatures he hath without dispute) but in reference to humane society, as to which it cannot be said how necessary Physiognomy is, these cautions necessarily being observed.

1. As first, such is the different temperament of mans body, as is the structure or parts thereof, *to wonder*, so great is the variety of constitutions that *in toto terrarum orbe*, in the whole Universe you shall not find two men alike answerable in all conditions, for the temperament is, as men are, various.

2. For seeing the quantity and quality of vital humours is various in divers, and singular individually, of necessity the temperament must be answerably various; now in fine that temperament is superlative which is most temperate.

3. In brief, the temperaments of all men come within the compass of four Humours, *Choler*, *Sanguine*, *Flegmatick*, and *Melancholy*; of these the two first are hot, the two last cold.

And the internal natural inclinations and propensities of Man, (as to the habit) follow his natural temperament, the habit being contingent to Man, as considering the intellectuals and morals, vertues and vices.

4. Furthermore, the diversity of temperament produceth diversity of significations in the Body, referring to Figure, Colour, Stature, and other like Characters.

5. Again, this is considerable; the natural temperament of Man hath a capacity of receiving diversity of mutations, as in reference to age the variety and mutability of food, places, the Zones and Climates where men live.

6. Furthermore the mutation of the affections follows the mutation of the temperament, as immediately from thence derived; *posita enim causa proxima in actu, ponitur effectum.*

7. In the next place, men in acquiring habits, most commonly follow the dictates of Nature, according to the Rule,

Natura sequitur semina quisque sua.

These habits also follow the natural inclinations of Man, not necessarily, but contingently; not immediately, but mediately; for these inclinations, as to vertues or vices, may be adjuvated or impedired, that they may or may not come forth into act; therefore from these Physiognomical signs of the inclinations, the habits can be gathered but conjecturally, as in the story of *Socrates*. A Physiognomist coming to his School, was asked by his Scholars of what condition and qualification their Master *Socrates* was of; he observing his churlish and homely aspect, answered that *Socrates* was a libidinous, vitious, and malitious man; the Scholers laughing and returning him the lye, *Socrates* answered for himself, *Nihil mentitus est; talis enim futurus eram absque cultura & institutione*; that the Physiognomist spake truth as to his natural condition, but Education and Learning had made him otherwise.

8. Thus you see we ought accurately with wisdom to distinguish between signs necessary and contingent, proper and common, permanent and passing.

9. Signs necessary have a certainty in their significations; contingent, uncertainty; signs proper agree to one only; common, to many; signs permant note the permanent stable nature of the thing; *signa transeuntia*, the instability thereof, in respect of duration; therefore Necessary are preferred before Contingent, Proper before Common, Permanent before Fleeting, in all judgments.

10. Again, those signs which arise from the parts of the Body, are preferred before them which we gather from the apparent moral behaviour.

11. And those signs which are taken from the principal parts of the body are preferred

ferred before those taken from the less principal parts, therefore *Aristotle* commends most principally the indictions of the head as being the most noble part.

12. Moreover you must not rashly give credit to one testimony of contingent signs, but joyn many, and consider them together for the perfection of your judgment; therefore *Aristotle* adviseth, *uni signo non fidendum, sed pluribus inter se collatis.*

Lastly the signs of the body diligently and discreetly considered, you are to pensitate the institution and education of Man; these particulars are much to be heeded, as conducing much to the benefit of a certain judgment.

WHereas many things scatteringly, here and there in the Body of this Work, concerning the four Temperaments are handled; for a Conclusion, I shall briefly bring every thing under its proper head.

I. *The signs of the Cholerick temperament, are principally ten.*

1 The habit of the body hot in touch, dry, lean, hard and hairy.
2 The colour of the face yellow.
3 A naturall siccity of the mouth and tongue.
4 The natural thirst great and frequent.
5 The mobility, activity, and inquietude of the body.
6 The pulse hard, swift, and beating oft.
7 The spittle bitter.
8 The dream to be most of yellow things, of brawls, fightings, and quarrells.
9 The urine subtile, thin and yellow.
10 The food converting most to yellow choller.

II. *The signs of the Sanguine constitution are principally eleven.*

1 The habit of the body hot and moist in touch, fleshy, soft, and hairy.
2 The colour of the body fresh, sanguine, and lively.
3 A natural and constant blush in the face.
4 A plenitude and natural inflation of the veins.
5 The pulse soft, moist, and full.
6 The urine red and gross.
7 The sweetness of the spittle.
8 Dreams most commonly of red things, of beauty, of feasting, dancing, musick, and all jovial recreations.
9 A continued habit of pleasantness and affability.
10 Often affected with jests, mirth, and laughter.
11 The food converting most to blood.

III. *The principal signs of a Flegmatick constitution are ten.*

1 The habit of the body cold and moist in touch, soft, fat, gross, and not hairy.
2 A constant natural whiteness or wanness in the face.

3 The

3 The superfluous excrements of moistness, as spittle or snot.
4 The urine white and gross.
5 The pulse soft, slow, and rare.
6 The thirst little, and seldom desiring drink.
7 The dreams most usually of white things, floods, inundations, and all accidents belonging to the water.
8 Sleep much and frequent.
9 Slowness and dulness of the body to exercise.
10 The chylus most multiplying and converting into flegm.

IV. *The signs of the Melancholy temperament are ten.*

1 The body in touch cold, dry, hard, lean, and smooth.
2 The body of a dark, dull, gloomy, leaden colour.
3 The spittle little in quantity and sowre.
4 The urine subtill, blewish, or pale.
5 Pulse little rare, and hard.
6 The dreams often of black and terrible things, as of spirits, ghosts, of infernal apprehensions, choaking, and heading.
7 Much sorrowful, and subject to grieving.
8 Much and often oppressed with fear.
9 A stability in cogitations, and constancy in performance of the thing intended.
10 The dyet multiplying Melancholy.

Amongst the signs which note the temperament of certain parts, those excell which relate to the Brain and Heart, of which I will briefly take some notice of.

THese (the Brain and Heart) are the two regal and principal parts of Man, of which are divers Physiognomical symptomes, which on this manner I discover.

The signs of a hot Brain, are,

1 A natural heat and redness in the face.
2 The sudden growth of hair.
3 The hairs hard, crisping, or very black, and quickly growing bald.

Signs of a cold Brain, are,

1 A natural cold paleness in the face, the slow growth of hair, the hair straight and thin, and yellowish,

Signs of a dry Brain, are,

1 A paucity of the excrements in the eyes, nose, ears, and pallat.
2 Hair hard, and quickly bald.
3 A quick sharpness of the outward senses, and the sleep seldom and little.

Signs of a moist Brain, are,

1 The abundance of excrements at the eyes, nose, ears, and pallat.
2 The hair soft, and long continuing.
3 A hebitude and dulness of the outward senses.
4 Sleep often and much.

The signs and symptomes of the heart callidus and hot,

1 A great and frequent respiration.
2 A great, swift, and frequent pulse.
3 A large and hairy rough breast.
4 Alacrity to the acting of affairs.
5 Hasty and rash anger.

Signs of a frigid and cold temper of the heart, are,

1 The respiration small and rare.
2 The pulse little, slow, and rare.
3 The breast narrow and smooth, or at least covered with small and faint hair.
4 A dulness to action.
5 Anger slow, and moderate.

The symptomes of a dry heart, are.

1 The pulse sharp and hard.
2 Anger long continuing and implacable.

The moist heart hath these symptomes of discovery.

1 The pulse light, soft, and gentle.
2 Anger quickly passing, and transient.

To conclude, observe the chief and best temperament hath these properties; a vivacious lively colour, sublimity of hair, tenuity of the nails, clearness of the eyes and subtilty of the spirits, the forehead equally protuberating, and the like.

Some Physiognomical Observations from the Quantity of the Body.

THE Body very small, signifies a man partly ingenious, partly fit for action, and partly loquatious; the reason is, because the vital spirit in a small body, is united, and therefore the more strong; and in a little body so small is the space between the heart and the brain, that the vital spirit doth with much facile celerity ascend from the heart to the brain, from whence it comes to pass, that oft-times nature supplyes in wit what is wanting in body; and from hence it is that beasts of small body are so ingenious, as the Ant, the Bee, the Spider, and the like. And we find in history, that prudent, wise, and strong men were of small stature many years since, as *Agesilaus Ulysses Alexander* the great, *Aristotle, Horace Marcellius Ficinus, &c.* and on the other side, a great and large stature is a sign the person is partly slow, dull, and blockish, simple, and timerous; the cause hereof appears, because the vital spirit in a great body, is extended dilated, and dispersed; and great is the distance between the Heart and the Brain, so that the vital Spirits cannot easily, or without prejudice, make their ascent. From hence the *Crane* being a great Fowl of body, is of a heartless fearful fooliſh condition; and *Ajax* is reported to have been great of body,

and

and furious, and fooliſhly mad in his mind. Laſtly, a Body of middle ſtature, that is, neither over tall, nor over ſhort, is a ſign of a mean nature, and the beſt compoſed manners.

The application of this doctrine is rightly made, when the Phyſiognomical Rules and ſigns are rightly applyed to the inclinations and natural habits of men, concerning which, obſerve this caution; when you have a man ſuſpected of any vice, or ſuppoſed to be indued with any vertue, have recourſe to theſe Rules, and behold him, and you ſhall ſee, all or moſt part of thoſe ſigns of vertue or vice ſhall herewith concur.

The natural inclinations, are the Wit, Memory, and Judgment.
The habits are, Intellectual, Moral, and Artificial.
The intellectual habits, are Wiſdom and Prudence, with their oppoſites.
The moral habits, are vertues, and vices.
The artificial habits, are Arts Liberal and Mechanical.

Which being conſidered, I will ſhut up and compendiouſly conclude this part of Phyſiognomie by taking the chief parts and heads of this Treatiſe (which like ſpecies are ſcattered here and there) and aptly reducing them to their proper genus according to the method before laid down, wherein the diligent Reader ſhall find matter enough to refreſh his wearied Genius.

Rule 1.

BY Ingenuity, or Wit I underſtand (in this place) an aptitude to apprehend any thing the Fancy moves to, which is either Theorical, Practical, or Poetical, according to, and after the various Diſciplines unto each appertaining.

A good ingenuity or wit is to be conſidered in general, or ſpecial.
In general, the Phyſiognomical ſigns of a good genius, are:

Signs of a good genius.

1 Firſt a ſtraight erect body, rightly proportioned, *i.e.* neither over tall, nor over ſhort.
2 The habit of the body mean, betwixt lean and fat.
3 The fleſh naturally ſoft.
4 The skin ſubtil, being the medium between ſoft, ſmooth, and rough.
5 The colour and complexion of the body white, verging to a little bluſh of redneſs.
6 The hairs between hard and ſoft, criſping, and ſtraight or ſmooth, as alſo between brown and yellow.
7 The head of a mean bigneſs.
8 The face mean, between fat and lean.
9 The forehead raiſed indifferent high, and not too plain.
10 The eyes meanly big, round and clear, and of an azure yellow ſhining hazel colour.
11 The aſpect mild and humane.
12 The ears handſomly as it were graven, and hollow.
13 The teeth ſo mixt, that ſome are broad, ſome narrow, ſome thin, ſome thick and more groſs.
14 A ſubtil tongue.
15 A middle voice, betwixt intenſe and remiſs.

16 The neck comely, mean, and ſmooth.
17 The channel bone of the throat appearing and moving.
18 The back and the ribs not over fleſhy.
19 The ſhoulders plain, ſlender, and mean.
20 The Ligaments and arteries, well and conſpicuouſly knit together.
21 The hands indifferent long, comely and ſmooth.
22 The fingers long, mean, ſmooth, equally diſtant in all places.
23 The feet comely, tender, and not fleſhy.
24 The nails plain, white, thin, ſomewhat mixt with red and ſhining.
25 The carriage of the body upright in walking.

On the contrary: *The ſigns of a dull, evil, and corrupt genius, are:*

Signs of a dull genius.

1 The ſtature of the body over-big and long.
2 The habit of the body over-fleſhy and fat
3 The fleſh hard.
4 The complexion of the body over-black, or dark.
5 The head over-big, or little, as alſo over-hairy, hard, and ſharp.
6 The fore-part of the head hollow, and the hinder part of the head round.
7 The face exceeding big and fleſhy.
8 The forehead great, fleſhy, and round.
9 The ears very round, plain and not ſculptated, or little and ſtand ſtaring up.
10 The eyes obſcure, and moving ſlowly, or fixed and immoveable.
11 The cheeks large and fleſhy.
12 The neck hard, ſhort, fleſhy, and fat.
13 The channel bone of the throat ill placed, or deformed in place.
14 The ſhoulder blades ſtanding, or appearing upwards.
15 The loyns much fleſhy.
16 The breſts great and fleſhy.
17 The belly ſtanding forth.
18 The arms very fleſhy.
19 The thighs ſhort, and about the huckle bones groſs, fleſhy, and round.
20 The toes of the feet ſhort, ſmall, and crooked, in particular, or ſpecie.

B

The ſigns of a good Genius are various as is the ſubject, Theorick, Practick, or Poetick; of which in the ſequel.

Rule 2.

The ſenſitive Memory is diſcovered to be good from theſe ſigns.

Signs of a good memory

1 The ſuperiour and upper parts or joints of the body not too big, but mean well formed, fleſhy yet not fat.
2 The brain dry.
3 The hinder part of the head extended forth, which is the ſeat of memory.
4 The ears meanly big.

On the other part: *A weak, treacherous memory is known by theſe contrary ſigns.*

1 As if the upper parts of the body be ſmall, and ill-formed, and fat.
2 The brain moiſt.
3 The hinder part of the head depreſſed.
4 The ears ſmall.

Rule 3

Rule 3.

Signs of a good judgment are the same with the symptomes of a good genius; also wisdom and prudence.

First here is required these signs; 1 As that the eyes be meanly moveable. Signs of a good judgment.
2 The temperament more dry than otherwise.
3 The voice slow, discreet, and advised, yet unwearied.

These do sufficiently demonstrate the clarity and firmity of the animal spirits and what is required to the compleating a sound Judgment. From hence by the contrary it is easie to judge of the signs of a weak or infirm judgment.

Rule 4.

The signs of Wisdom and Prudence (they being considered as intellectual habits) are thus notified.

1 The stature of the body mean or little.
2 The head mean in the forepart, and somewhat enlarged in the hinder part. Signs of wisdom and prudence.
3 The face of mean bigness, and somewhat fleshy.
4 The forehead somewhat square and long, extending to the temples.
5 The eyes full, lofty, clear and moving.
6 The tongue subtil and smooth.
7 The nose handsomely and fitly proportioned to the face.
8 The voice mean between small and great.
9 The neck inclining somewhat to the right side.
10 The knot of the throat swelling forth.
11 The channel bone well and decently ligated.
12 The brest large.
13 The shoulders large and even,
14 The hands long, as also the fingers; naturally and actually moving as he speaks.

The signs of an imprudent and foolish man, are:

1 The stature very big, and the body inclining to the left side. Signs of imprudence.
2 The head in the *sinciput* and *occiput* hollow, and globous.
3 The hairs exceeding red, and growing down in the neck.
4 The face very big and fleshy.
5 The eyes small, reddish, or obscure, cloudy, little moving, verging upwards, and swelling out of the head.
6 The ears great, long, and staring upwards.
7 The nose unproportionable, and undecent on the face.
8 The forehead very small, round, and high.
9 The che cheeks contracted, and as it were lowring.
10 The mouth pouting out, or slit as it were.
11 The lips big and swelling.
12 The voice small, sharp, and canorous.
13 The discourse babling, dull, and weak.
14 The laughter much, and frequent.
15 The neck over-much erected upwards, or depressed downwards.

16 The

16 The ſhoulders hairy.
17 The loins fleſhy.
18 The hands very ſhort, having the joints long, thick, and ſharp.
19 The fingers of the hands ſhort and fleſhy.
20 Walking in a careleſs, ſtooping poſture, and the countenance lifted up and wandring.

I will here divide the Moral habits into ſeveral Claſſis, according to the number and nature of the principal parts.

Rule 5.

In the firſt rank I give the ſigns and ſymptoms of a man pious, and honeſt, as thus:

Signs of piety.
1 The face fair and amiable.
2 The forehead mean, between ſerene and cloudy.
3 The eyes decently big, inclining to four-ſquare.
4 The eyes moiſt, lucid, uſually open, and intently fixed upon the object it beholds.
5 The aſpect mildly humane.
6 The voice mean, between great and ſmall.
7 The laughter mean and not much.

On the contrary: *The ſigns of an impious and diſhoneſt nature, are,*

Signs of impiety.
1 The face deformed.
2 The ears long and narrow.
3 The eyes dry, pale, ſwelling out, and ſhining.
4 The eye-brows hairy and joined, beetle-browed.
5 The mouth little, yet ſwelling outwards.
6 The teeth long, and ſtanding out and firm.
7 The nether lip ſlender, the teeth hanging over it.
8 The voice ſmall, quick, and pronounced in the noſe.
9 The neck awry.
10 The back crooked.
11 The skin and legs very ſlender and ſmall.
12 The feet buncht or crooked.

In the ſecond Claſſis and order, are the ſigns of a prudent man.

Signs of prudence.
As Prudence is a moral vertue; and the ſigns of moral prudence are the ſame with intellectual prudence, which you have in the fourth Rule, to which I refer you.

In the third Rank you have the Characters of a juſt man.

Signs of juſtice.
As 1 The body commenſurately proportioned.
2 The forehead long, and the temples both wayes extended.
3 The colour of the hair dark, brown, or obſcure.

4 The

4 The eyes somewhat big, sublime, beating forth, and shining.
5 The voice grave.
6 The countenance grave and laudable.

On the contrary *are*: *the signs of an unjust Qualification are*

1 The eyes blue and dry, and somewhat red, and little moving, but rolling, staring open and fixed. Signs of injustice.
2 The aspect sowre, glouting, and threatning.

In the fourth Classis I shall delineate the characters of a strong man, or a man of fortitude.

1 The body erect and upright.
2 The head somewhat big.
3 The hairs mean between straight and curling.
4 The forehead square, of a proportionable magnitude.
5 The eyes blewish, yellow, and reddish, of a mean magnitude, and open.
6 The eye-brows crooked.
7 The nose from the forehead crooked, or round, and obtuse at the end.
8 The mouth large.
9 The chin four square and hairy.
10 The lips thin, the mouth being big.
11 The voice big and sounding.
12 Respiration strong and constant.
13 The neck big and straight.
14 The breast full and large.
15 The back parts big and strong.
16 The shoulders broad, big, and large.
17 The joints big, and well knit together.
18 In walking he makes some motion with his shoulders, and takes large steps; the same also are the signs of a magnanimous person.

Signs of strength and fortitude.

On the contrary: *the signs of a fearfull, timerous, pusillanimous nature, are:*

1 The body bowing or inclining.
2 The habit of the body lean and without hair.
3 The hair of the body thin and soft.
4 The motion of the body shewing a languishing posture.
5 The complexion of the body white, black, or of a wan leaden colour;
6 The head in the fore-part, and hinder-part depressed and hollow.
7 The hairs white or black.
8 The face pale and sorrowfull.
9 The forehead big, fleshy, or bony.
10 The mouth little with spare lips.
11 The respiration, little, rare and weak.
12 The voice acute and smooth, or remiss, with a little trembling, sounding in the nose.
13 His discourse acute weak, and short.
14 The neck long and slender.
15 The breast narrow, smooth, and imbecile.
16 The joints and arteries soft, inarticulate, and weak.
17 The arms short.
18 The thighs small and slender.
19 The hands long and small.

Signs of timidity, or fear.

In

In the next place, I demonstrate the signs of audaciousness, which is the extremity of fortitude: and they are,

Signs of audaciousness.

1 A cloudy, lowring forehead.
2 Long eye-brows.
3 Dry eyes, bloody, open, darting, and shining.
4 An austere and crabbed sowre countenance.
5 The nose long, extending near the mouth.
6 The mouth big, bearing out.
7 The teeth long, standing at a distance, sharp, and strong.
8 The neck short, and some imperfection.
9 The breast larg.
10 The shoulders very big.
11 The arms long and large.
12 The fingers short and thick.

In the 5. rank I demonstrate the Characters of a Temperate man.

Signs of temperance.

As 1 the hairs mean, between thick and thin.
2 The forehead mean, between light and cloudy.
3 The eyes big and shining, having the balls mean.
4 An equal distance between the navil and the bottom of the breast, as between the lower part of the breast and the throat.

On the contrary: *The signs of an intemperate person, are these:*

Signs of intemperance.

1 The face of saffron colour.
2 The eyes big, somewhat moist, swollen, somewhat red, piercing, and obscure.
3 The mouth hollow, and much deformed.
4 The speech big and weak.
5 The respiration quick and full.
6 The neck fat, and the gullet of the throat much bearing out.
7 The belly big, soft, and pending downwards.
8 The dugs hanging amply upon the breasts, yet lean.
9 The hands slender.
10 The space from the navil to the bottom of the breast, larger then the space from the bottom of the breast to the throat.

The Characters of a man Venereal and libidinous, are:

Signs of a venereal person.

1 The head hairy, rough, and rugged.
2 The heair straight, thick, harsh, and black.
3 The eyes hollow, clear, and lascivious.
4 The often and frequent motion of the eye-lids.
5 The deflux of the hair of the head upon the eye-brows, or the hair growing low on the forehead.
6 The ears exceeding small.
7 The contraction of the cheeks in laughter.
8 The hollowness of the nose.
9 The chin much hairy.
10 The neck inclining towards the left side.
11 The breast hairy, large, and lean.

12 The

12 The paps hanging downwards.
13 The thighs subtil, rough and harsh.
14 The belly fat and hairy.
15 The arms strong and nervous, having the veins conspicuous.
16 The toes of the feet not much parted, but as it were joyned together.
17 A slow pace when he walks, with standing and looking about him.

The signs of a stupid person, are,

The eyes pale, gazing and staring about him.

In the 6. place, I shall lay down the characters of a faithful man.

As 1 The forehead austere and declining.
2 The eye-brows compressed.
3 The eyes mean, declining to an azure or dark colour, wishly looking and shining. Signs of a faithful man.

On the contrary: *The characters of a perfidious person, are:*

1 The head very small, of a rude unhandsome proportion, and debility in the back part thereof. Signs of an incredulous person.
2 The forehead sharp, like little mountains, and full of holes.
3 The eyes small, hollow, dry, obscure, moveable, and of a piercing sight.
4 The shoulders elevated upwards.
5 The hands small and slender.

In the 7. Classis I shall handle the signal characters of a bashful, modest person, composed with gentle confidence.

1 The stature of the body somewhat inclining or loving to stoop. Signs of modesty.
2 The motion of the body slow and mean.
3 The eyes somewhat obscure or cloudy, not much open, nor quite shut, but pinking, as it were half winking.
4 The motions of the eye-brows moderate.
5 The blush of the cheeks quickly arising, and soon vanishing.
6 The voice and discourse grave, meditated, lingring, and slow.
7 The ears having a ruddy blush and complexion.

On the contrary: *The signs of a bold immodest person, are:*

1 The body straight, and piercing. Signs of immodesty.
2 The complexion of the body reddish.
3 The head acute in the crown, and extended in length.
4 The hair very red.
5 The face very round, or very long.
6 The eyes wide, open, and shining.
7 The eye-lids hairy and ruddy.
8 The eye-brows very long.
9 The discourse and speech shameless, malapert, and reproachful.

10 The nose gross, and blunt, and crooked, or writhed, near the forehead.
11 The breast smooth and elevated.
12 The toes and nails crooked.
13 He goeth rashly and hastily.

In the eighth rank I shall give the characters of meek and courteous persons.

As,

Signs of meekness.

1 The head of what fashion soever, yet is somewhat big.
2 The figure of the body is somewhat stooping.
3 The habitual constitution of the body is moist, soft, smooth, and somewhat hairy.
4 The hair is plain, smooth, bright, or somewhat yellow.
5 The eyes black.
6 The eye-brows standing straight out.
7 The voice heavy, slow, soft, and effeminate.
8 The discourse negligent, slack, and mild.
9 He walketh slowly and carelessly.

On the contrary to meekness: *The signs of a person wrathful and cruel,*

Are:

Signs of cruelty, rashness, malice, mischief, and what not?

1 The body erect, straight, and meager.
2 The colour and complexion of the body reddish and yellow.
3 The face round.
4 The forehead round, or Goat-like wrinkled.
5 The eye-brows converse, crooked and extended.
6 The eyes big, heavy, bloody, shining, and sparkling.
7 The temples raised (as it were swollen) and the veins much appearing.
8 The lower part of the nose sharp.
9 The nostrils large, spread, and hollow.
10 The mouth (as it were) trembling.
11 The teeth straight and sharp.
12 The tongue quick and stammering.
13 The voice big and entangled, or sharp and vehement; or beginning low, or big, and ending a sentence sharp, or squeaking.
14 The speech, hasty, hair-braind, rash, and hardy; and such a person usually reiterates and triplicates his words, to little purpose; many in this age may thus be observed.
15 The countenance doggedly sowre, and cruel.
16 The neck long, thick, fat, and the veins much appearing.
17 The throat rough, and swelling forth under the throat bone.
18 The breast large, meager, and of a flamy complexion.
19 The shoulders large.
20 The shoulder blades broad.
21 The joints big and strong.
22 Using motion with the fingers in speaking.
23 Agrinning, or gnashing with the teeth.

Moreover

Moreover a slow, careless, negligent quality, is opposed to discreet meekness, and gentleness; of which the notes are:

Notes of carelessness

1 The hair smooth.
2 The face big and large.
3 The forehead little and small.
4 The eye-brows verging to the nose.
5 The ears exceeding small.
6 The eyes of the colour of Goats.
7 The mouth deformed, as being awry, or the lips cut with shares,
8 The lips excessive thick.
9 The teeth close and even,
10 The voice rough, or sharp, clamorous, or depraved,
11 The speech hasty and even, or low and weak.
12 The neck thick and fat.
13 The belly fleshy, soft, and hanging down.

In the ninth rank are the characters of truth and sincerity.

Notes of truth.

Which are,

1 The mediocrity of the face, and the proportional composure of the cheeks and temples somewhat a little inclining to fatness.
2 The voice mean, betwixt big and small.

On the contrary: *the Physiognomical signs of a Lyar.*

Are,

Signs and Characters of a Lyar.

1 The body crooked and deformed.
2 The the face fleshy.
3 The nose high in the middle.
4 The eyes merry, jocund, being surrounded with azure circles.
5 The eye-brows inclining downwards.
6 The lower eye lids are arched, or rainbow-like colour.
7 The speech quick and fawning, pronounced something through the nose.
8 Laughter even to dimmon.

It is convenient I place the Dissembler next the Lyar, whose Physiognomical Characters are these.

Characters of a Dissembler.

1 The face fat, with a sleepy countenance.
2 The forehead wrinkled and rough.
3 The eye-brows inflexing and knitting towards the temples.
4 The eyes little roundish, and shining.
5 The voice dull, his voice seemingly negligent and dark.
6 He hath a frisking humour in his walking or travels, soon here, and soon there.

Thus a Dissembler, to which I think best to adjoyn a Flatterer: whose Characters are,

Characters of adulation.

1 Most usually a little weesel face.
2 A serene clear forehead.
3 Little wandring eyes.
4 His countenance and voice pleasant, and affected.
5 His pace and acting is with many and often circumtorsions, turnings and windings, and whiskings too and fro.

In the tenth place I shall demonstrate the characters of a liberal and benevolent person.

Signs of liberality.

1 Usually the hair naturally descending towards the nose.
2 The hinder-part of the neck erect, Goat-like.
3 The shoulders, well compacted.
4 The fingers bending backwards, the arms long. &c.

The signs of a covetous and sordid person.

Signs of covetousness.

1 The face exceeding little.
2 The eyes very small.
3 The eye-brows incurvating towards the nose.
4 The back deformed by crookedness or the like.
5 The shoulders ill-compacted, too much verging and inclining to the breast.
6 The fingers contracted, stiff, and bending forwards, emblems of holding.
7 Speedy in going, and treads thick and fast.

In the eleventh rank I will give the Physiognomical signs of a person civil, courteous, elegant, and facetious.

As,

Characters of urbanity.

1 The forehead large, fleshy, plain, and smooth.
2 The eyes moist and shining.
3 The countenance expressing joy, content, and mirth.
4 The voice pleasant and pleasing.
5 The motion of the body slow, &c.

On the contrary: *The signs of a churlish, discourteous, rough-hewed nature, are these:*

The signs of a rough nature.

1 The form of the body meager and lean.
2 The forehead cloudy, sullen, and wrinkled.
3 The eyes cast downwards, or down lookt.
4 A nimble tongue.
5 Walking a short and quick pace.
6 A secret murmuring to himself as he walks, &c.

Under

Under the twelfth head I shall comprehend the signs of a laborious person.

Signs of a laborious person

1 The head little, or not over-big.
2 The habitual constitution of the body dry, and hard.
3 The face lean and bonie.
4 The eyes quick and moving.
5 The tongue quick.
6 He taketh long steps, and walketh fast.

On the contrary : *The signs of a lazy idle person are :*

Symptomes of idleness.

1 A great block head.
2 The constitution of the body humid and tender.
3 The face fleshy, inclining to a hony complexion.
4 The forehead large.
5 The eyes moving slow.
6 The lower part of the nose thick.
7 Blub cheekt.
8 Slow tongue.
9 Short in discourse.
10 He walketh a slow, short, and lazy pace.

Hither may we refer the signs of a sleepy, dull, drowsie disposition.

1 The members of the upper part of the body are disproportionably greater than the members of the lower parts.
2 The habitual constitution of the body is flegmatick.
3 The head over-much swelling.
4 The eyes swelling, or gogling.
5 The countenance dull, dead, and sleepy.
6 The veins in the arms small, hardly preceptible.

In the thirteenth place I infer the signal characters of humility, which are:

Humble signs.

1 The stature not altogether erect, but somewhat incurvating.
2 The eyes narrow, and quiet.
3 The voice moderate.
4 Seldom laughter.
5 A slow and gentle pace in walking.

On the contrary ; *the signs and symptomes of Pride, are :*

Symptoms of pride.

1 The figure of the body erect.
2 The eye-brows elated, and arch-like.
3 The eyes great, shining, dancing in the head, and verging upwards.
4 The voice sharp and sounding.
5 Ridiculous in laughter.
6 The neck thick and long.
7 The throat sharp and extended.
8 The fingers long and small.
9 A proud deportment in the pace.

10 A ſtiff advanced neck.
11 A ſlow Spaniſh pace.
12 Circumſpection and looking about.
13 And often ſtaying, or ſtanding ſtill in walking.

In the fourteenth place I will lay down the ſymptomes of ſecrecie, As,

Notes of a perſon fit for ſecreſie.

1 The upper part of the body (in proportion) leſſer than the lower parts thereof.
2 The ears of a mean proportion, ſitting cloſe to the head, and orderly engraven.
3 The tongue ſlow.
4 And laſtly, the lips contracted.

On the contrary: *The ſigns of a Blab-tongue, are,*

Signs and marks of a Babler.

1 The upper parts of the body greater then the inferiour.
2 The complexion of the face a dark yellow, or honey colour.
3 The ears great, ſtanding up.
4 The noſe ſtraight.
5 The cheeks very long.
6 The mouth ſtretched forth in length.
7 The chin very long.
8 The upper lip hanging over the lower.
9 The tongue nimble and voluble.
10 The neck long and ſlender.
11 The throat ſharp and rough.
12 The ribs bunching out before.
13 The fingers long and ſlender.

In the fifteenth Claſſis are the ſigns of a perſon benevolent and merciful: As

Signs of benevolence.

1 The face fair, inclining to a white complexion.
2 The forehead long, looking ſomewhat downwards, mournful, and ſomewhat ſharp.
3 The eyes fat and ſmiling, but frequently ſubject to tears,

On the contrary: *the ſigns of a malevolent perſon, are:*

Signs of malevolence.

1 The temples concave and hollow.
2 Beetle-brows, or the temples conjoyn'd and hairy.
3 The eyes little and pale.
4 The diſſection and deformity of the mouth.
5 The teeth tuskiſh-like long.
6 The arms ſhort.

To

To Malevolency may fitly be adjoyned the Characters of Envy.

Marks of envy

1 The body meager and lean.
2 The face plain, and of aspect black and blew.
3 The ears long and narrow.
4 The eyes little and pale.
5 The voice sweet, pleasant, and pleasing.
6 The speech and discourse sharp and acute.
7 Sparing in laughter, yet sometimes seemingly merry.

To which I may subjoyn the notes of a hasty person.

1 The voice low and grave in the beginning of his discourse, but in the end elevated, acute, and sharp.
2 The teeth mixed, *i. e.* some broad and close united, some small and standing at distance.

In the sixteenth place I will rank the signs of a noble and Heroick nature:

Which are,

Signs of an heroick nature

1 The stature straight, erect, and well proportioned.
2 The complexion of the body white, with a blush of redness throughout defused.
3 The head of a moderate magnitude and roundness, both ways swelling forth.
4 The hair fair, inclining to yellow.
5 The face fair and comly.
6 The forehead square, and of a mean magnitude, and mean between calm and cloudy.
7 The eyes big and sublime.
8 A splendour of admirable dignity in the countenance.
9 The eyes neatly insculped, of mean bigness, somewhat square, and quick of hearing.
10 The mouth large and lovely.
11 The speech sober and grave.
22 The mirth moderate.
13 The brest and shoulders large.
14 The hands ample and open.
15 The fingers indifferent long, small, comely, and retorting backwards.
16 A slow pace, grave and magnificent.

On the contrary: *Signs of a savage ignoble nature are:*

Characters of a ferial agrestick nature

1 The figure of the head incurvated.
2 The head hard, edged or pointed.
3 The hair thick, hard, and rugged,
4 The face wan and deformed.
5 The forehead hard and rough.
6 The ears over-big, flagging, as much as to say, bang-ear'd.
7 The eyes little, dry, hollow, obscure, of gray and saffron colour.
8 The eye-brows joyned together with hair,

10 The

9 The ſight ſharp and piercing.
10 The countenance dreadfull and threatning.
11 The cheeks long and hairy.
12 The mouth long, wide, affecting babling.
13 The voice and ſpeech fierce.
14 The back-parts of the body hairy.
15 The ſhoulders groſs and riſing.
16 The belly big.
17 The feet ſhort and fat.
18 The nails crooked, narrow and long.
19 The fingers ſhort and thick.

The charakters of the moſt compleat Artiſt, comprehended under theſe heads.

Characters of an Artiſt.

1 The ſtature of the body moderate in proportion.
2 The eyes cleer and bright.
3 The complexion of the body verging to ſanguine.
4 The habit of the body in a mean, betweeu fat and lean.
5 The skin and the fleſh ſubtil.
6 The face mean, betwixt fleſhy and lean.
7 The aſpect of the countenance mild and humane.
8 The tongue ſubtil.
9 The joints well compacted.
10 And the hands neatly proportionable.

Signs of an ingenious Mechanick.

Characters of a Mechanick.

1 The ſtature of the body well commenſurated.
2 The hands ſlender and long.
3 The nails white and ſhining.
4 The complexion of the body white, inclining ſomewhat to redneſs.
5 The head of a mean magnitude.
6 A ſpruſe and upright carriage of the body in walking.

Having

THus have I briefly given a Methodical delineation of the whole Doctrine of Physiognomie, which I shall desire to seal up with these two admonitions. First, that every one use his diligence in the Collection of many Physiognomical signs, least his Judgment rashly and ridiculously precipitate his Reason; If he shall in Judging trust to one Testimony, and that perhaps the least of all. The famous in this Seience have not thus dealt, but admonish and incite us to all diligence, care, and industry: for he is no wise Workman that shall think with Stubble to build a Tower of Babel. Secondly, The whole Physiognomie of sublunary Bodies ought to be reduced and applyed to the seven Planets; concerning which you have directions largely in the foregoing Work; for it is of mighty concernment in Physiognomy, at the first sight by this means to Judge of things, as Saturmine, Martial, Jovial, and the like; the which doing, and rightly applying it, is the substance of Art.

A

TREATISE

OF

MOLES:

Resolving the Nature and Signification thereof largely, in more than three hundred particulars; Illustrated by Demonstration; never before observed amongst us.

WHEREIN

Copiously and plainly, the Symmetrical Proportions and Dimensions of the Body are usefully handled, according to Reason and the best Authorities.

NAture and *Providence* have decreed in the first place, the life and condition of Rationals tyed to this one necessity, that every man in the utmost of his Power, Endeavours, and Industry, should intend the common utility principally, and lay out himself on that account; so as from the treasure of his own ingenious gifts, he might promote the publick stock of Learning. For so it shall come to pass, that Arts and Sciences found out by our Ancestors, and prepared for us, should not come to be lost; neither for the time to come, to Posterity, should we be upbraidingly be accused for our slothfull lazy negligence, if we

shall leave any profitable monument behind us to posterity, to witness our abilities in putting our hands to a Work of this nature. Though this seem with a publick face to look generally as to all men, yet principally the task concerns them who with more facility, from the endowments of a fortune, of a good nature and of education, have attained the abilities, and capacity of teaching, or more happily of writing; for these, as the Poet *Horace* hath it,

Nec excitatur Classicotruci,
Nec horret iratum mare,
Forumque vitat, & superba civium
Potentiorum limina.

They are not mov'd with Trumpets thundring sound,
Nor frighted with the angry waves of Fate;
Common commerce, whence troubles do abound,
And Cities pride, they both salute with hate:

Only sequester themselves from the warlike distracting tumults, from the perplexed study of Riches; from the Worlds inticing, intangling, deluding affairs; from the reach of envious rule, contemning all; applying themselves wholly to the learning of laudable Arts, that they might without destraction ably teach them to the general utility; from whence it comes to pass, their wholesome precepts fit the Soldier for War, exhort the Citizen to Peace, spending their disputes to the furtherance of a vertuous life; they laud the Prudence of good Governours, for their vertues, and castigate the cupidity of evil, where they find it. Wherefore I affecting this calm and pleasant path of the Muses, *from the first I saluted them*, and was entred to tread the steps of this content, have thought it my duty, to the utmost of my power, publickly to give testimony of this study, whereby the common good may be furthered, and the publick utility promoted; if so be thereby I sufficiently teach not, yet herein is shewed my strong desire of the indagation of truth, and the communication of this learning to the world.

For which cause I have appeared on the publik Theater, and lancht out into the depth of this discovery, exactly and diligently sifting, examining and holding forth a Subject that in its own nature is difficult, yet profitable to be known, delightful, pleasant, and welcom to be seen, not hitherto by any one throughly handled, and to very few throughly known. Because certainly it seems to be the principal duty and labour of man, to search, examine, and know the nature of Man himself, before the curious search of other things, even as the Divine Oracle hath delivered, γνῶθι σεαυτόν, Know thy self.

I have thereto upon serious consideration, applyed my self chiefly to discourse of the Nature of Man and that after the various Qualifications, and Affections of the body, to discover to the benefit of all, those occult and secret vertues conveyed to the Mind from and by Nature, by reason of the near union betwixt them, which works an answerable sympathy; which Science, seeing it tends to the knowledge of our affairs, and the knowledge of our selves, ought before all Sciences to have the most welcome desired acceptation; as also the most grateful reception amongst us Mortals, forasmuch as this teaching what is to be done for the increase and continuance of our good, as also what is prejudicial to be shunned by us, ought to have this esteem in the world as the greatest Science, and most profitable Doctrine. As also considering the verity of this assertion that of the whole World of living Creatures, Man is the most perfect, noble, and the beauty of the Creation; therefore this Science must needs be accounted the most perfect, most noble, and splendid, surpassing all others, by how much the Subject it concerns, excels.

Therefore have I drawn from the bosome and fountains of Nature, this most fitting comliness, that we may to the utmost of all our endeavours, sagaciously search out this

this perfection, and copiously receive this benefit, and lastly, sapiously tast this sweetness,

I I.

The Observation and Science of Signs, Marks, and Moles of the Body (by which things our natures are unvailed) hath ever been observed and heeded by Philosophers, acknowledged and highly estimated by Physitians; *& ab universo humano genere*, saith *Septalius*, from all knowing Men in the whole world, in all ages, hath been had in great price and admiration.

The Wise and Learned *Indians* in old time, were so observant that they would admit no man to the study of Phylosophy, or Rule in the Common-wealth, or to undergo any place of credit, trust, and honour, unless by searching first, and experiencing the marks of Nature in his body, they so found him worthy such an honorable function.

Whiles I adventure the discovery of this most noble Science, which the *Greeks* call φυσιογνωμίαν, it seems to me I run the sate and hazzard of the prudent discreet Mariner, who possessed with a certain honest ambition of honour, or ravished with the apprehensive desire of gain and profit, traceth the wandring parts of the immense and vast Ocean, and peradventure is forced from the right path and course, through tempests to some unknown Coasts, he is followed with Winds, dasht and overwhelmed with Waves, which whiles he seems to make towards the main-Land, he salutes the Sands, or contemplates (amidst his troubles) the out-borders, or beholds the superficies of a Country at distance. Even this I experience to be my lot, who having entred this huge, vast, immense deep (much of the way whereof yet remains cloudy and untrodden) of natural Philosophy, that I might illustriously shew forth the more pleasant, sweet, delightful nature Physiognomy, *i. e.* the exteriour face of our body, over-much flagging the sails of my genius, and submitting to affection, I seem to have set footing on an unknown Coast, in respect of this Science and Doctrine of Moles, by which the face, as also the whole body is distinguished and the interiour Qualifications are obviously discovered; but this Science (the Doctrine of Moles) is a part of Physiognomy, being a subject of the same nature, and by reason of its affinity it may be thereunder comprehended, seeing Physiognomy is nothing else than the discovery of the affections of the mind; or a knowledge arising from the consideration of the body in general, and every part thereof; and principally the Face. So from the Moles which are scattered throughout the body and principally in the Face, do we gather the qualifications and affections of the mind, it is manifest therefore that the knowledge of the Moles appertaines to Physiognomy; although in very deed it may seem a wonder, and far remote from nature and reason, which if any one shall more attentively and exactly pensitate, and consider this thing, he shall perceive it no less worthy of admiration, to affirm a man having a mole on the lips, to be a parasite and glutton; as also we might affirm a man having huge round or swelling full lips, to be addicted to the same vice.

Moreover as concerning this Subject, although *Melampus* a most ancient *Athenian* Physitian, hath out of *Homer* written somewhat of this Subject, who by his industrious diligence, hath taught what the Moles in every part of the body should signifie. And although amongst the *Arabians* one *Abenragel* hath obtained something more through his endeavour in the same Art: yet neither of these have pierced so far into the Subject, that they might render the least probable reason of the thing; but as meer Empericks they have shut up the whole Work in the first question, which is below the dignity of a true Philosopher, because they have concluded it amongst such perplexed difficulties, rendring it most uncertain.

A good example for Physitians now.

I have thought it therefore not dissonant from my purpose here more particularly to handle copiously the Moles of the body, that by those which are in the Face, might appear others in the more hid parts of the body answering thereunto; I have judged it a Subject worth taking notice of, both pleasant, delightful, and profitable;

of

of which had I wanted the experience, perhaps I should have desisted to deliver them to others; For certain of the ancient Writers have made description hereof, but with much variety and repugnancy, dissonant from experimental truth.

Certain Astrologers, as I have noted before, having distributed the parts of the face to the Planets, as the Eyes to the *Lumenaries*, the Nose to *Venus*, and the other parts to the other Planets (as I have elsewhere in this Work plainly demonstrated) affirm that the Moles on the Face according to the domination of the Planets, constitute and discover others in those parts of the body according to the distribution of the Signs belonging to that Planet; which assertion seems to savour something of truth: yet have I experimentally found these discoveries vain and frivolous. Amongst which Classis of Authors thus opinionating, I find *Haly Abenragel* the *Arabian*, who hathwrote something; and *Melampus* the *Grecian*, and also another fancied by the name of the *Brittish Merlin*; but all depraved with manual Errors, that no light of truth could I derive from those Fountains: and whatsoever shews of truth did therein appear, I have found them rather mistaken fallacies than real verities. But now at length consulting with experience (as also the authorities of more sounder Authors) I have, to the utmost of my ability, endeavoured to discover from the Moles in the Face (whether few or many) to what parts of the body they properly answer; and to this end I have considered, and observed to be a certain proportion between the parts of the face, and the parts of the whole body; as also how they relatively answer the one to the other in quantity and quality, as also with their Signs. We may observe the Nose to answer to the privy Member, as it being long, obtuse, short, or acute, the same formal proportion retains the other; the same correlative proportion between the Nostrils and the Stones; the Lips and the form of the Mouth, proportionably responds to the bounds of Natures secrets; the substantial proportion of the Face hath the same relation to the Belly (as that of the Nose and Nosttils to the Privities) as whether it be fleshy, full, thin, or wrinkled, it hath the same similitude with the Belly; the Neck with the Thighs and Arms hold the same correspondency: the Ears sympathize with the Ribs, as the Skin about the Eye to that of the Navil. So then any parts of the Face, impressed with Moles or natural signatures the parts of the Body thereunto answering have the like signation. But to our matter; *Haly Abenragel* in his Book *De Judiciis* saith, if a Mole be on the Forehead, I judge another to be answerably on the Brest; but what part of the Forehead he intends, he discovers not. *Merlin* affirms the middle of the right side the Forehead, to answer the right side of the Brest, as the left to the left also. But I affirm this of the upper part of the Forehead above the Eyes; for that the upper part of the Forehead should answer to the upper part of the Brest, more sympathizeth with reason, and I have found it more consonant to truth: so that if another should be somewhat lower on the forehead, another should be likewise be a little lower on the Brest; and so likewise one being in the middle of either side the Forehead, another should correspond a little under the Pap on the same side.

If a Mole be on the Brow near the Ear on the right side, there is another on the side; if one near the left Ear, there shall be another on the same Shoulder opposite to the Breast.

A Mole upon the upper Eye-brow, denotes another on the lower part of the Belly; and if it touch the lower Eye-brow, it figurates another low on the Belly near the Privy parts. *Haly* confidently affirms this to be on the Brest; but Experience hath confirmed my assertion. A Mole likewise on the left side near the Ear, the party is signated with another on the Haunch or Buttock.

Melampus affirms a Mole on the Paunch or Belly to signifie a greedy Gluttonous person; there is the same proportion between the upper and lower Eye-brow, as is betwixt the Navil and the Privities.

Now let us treat of the Nose, which, as before I observed, relates to the Genitals, or Secrets. When a Mole is on the root of the Forehead, in the hollow between the Nose and the Forehead, there is another on the Foreskin of the flesh: but *Haly* saith, a Mole on the Forehead another on the Stones: but he explains not in what part of the Forehead, when as he means the lower part of the Forehead, next the beginning of the Nose. *Haly* again saith, He which hath a Mole or mark on the Nostril, hath another

Here is in this part of Phyſiognomy, matter more admirable, worthy the choiſeſt ſtudy, and apteſt explication; foraſmuch as the Moles, as it were caſualy diſperſed throughout the whole body, have amongſt themſelves a certain order and ſympathetical relative cognation; for on thoſe which are manifeſt on the Face, the other which are diffuſed throughout all the parts of the body depend, and may be demonſtrated, as by a certain Rule, experience it ſelf maketh manifeſt.

III.

It is a thing truly of wonder, but yet moſt certain, that a Mole which is ſeen on the Forehead, gives another on the Breſt as its fellow or companion, but on that part which is neareſt to the Neck, and is the region of the Heart and the vital Members, comprehending that whole part compaſſed with a little Muſcle lying overthwart the lower part of the Breſt, ſeparating the Heart and Lights from the Stomach, and diſtinctly paſſing the lower parts of the Belly; from whence alſo if a Mole appear in the middle of the Forehead, for the moſt part there is another on the middle of the Breſt; and peradventure on the midſt of the Back, between the Shoulder-blades; and by how much the ſame inclines or declines from the midſt towards the right or left ſide, by ſo much doth the other decline towards, or on the right or left ſhoulder, or arms; ſo as if a mole in the forehead inclines towards the temples, it repreſents another on the ſhoulders; and that by reaſon of nearneſs, union and vicinity; when as there are other parts (as we uſually ſay) have the Shoulders correſponding with them in order of the Moles: for even as truly the right and left, ſo alſo the upper and lower correſpond and anſwer each other; if a Mole be near the hair on the extremity of the Face, there ſhall be another found near the hair on the Neck; if one by the Noſe on the eye-brows, we ſhall obſerve another impreſſed on the lower part of the Breſt; what part of the Body the Noſe ſignifies, is ſufficiently well known: wherefore he who hath a Mole on the Noſe, hath another on the midſt of that part, or on the right, or left ſide of that part anſwering to the Noſe and poſition of the place, as is to be conſidered, the upper or lower part or hollow of the Noſe near the Eye-brows to anſwer to the root of the Secrets, and the extremity of the Noſe to the fore-skin of the Fleſh: In a Woman it is the ſame on the Noſe as on the Lips, and anſwers to the Secrets of Nature either higher or lower, according to its ſituation on the the Noſe, and its diſtance from the Eyes to the right or left, anſwering that diſtance in proportion between the Groin and the *Præputium*, as if on the very top or tip of the Noſe, it anſwers to the extream part of Nature; if a Wart or Mole be found on the Eye-lid above the apple of the Eye, there is another on the adverſe ſide on the Groin, near or on the Stones; a Mole likewiſe on the lower Eye-lid, there will another anſwer it on the contrary ſide between the Secrets and the Buttocks; a Mole on the upper Eye-lid above the Eye, ſhews another anſwerable on the Shoulder of the ſame ſide; and the nearer the Temples towards the Ear, it is the nearer the extremity of the Shoulder next the Arm, behind is it.

One reaſon why Art was ſcandalized, is by reaſon they that profeſs it, kept it ſo cloſe that it grew ſuſpicious.

Alſo a *Mole* on the lower part of the Eye-brow, intends another between the Shoulder, the Arm and the Breſt.

Oft-times it comes to paſs that the *Moles* on the Brow refer to the Back and Breſt equally, as in the like proportion, for the ſame Ribs extend to both, and the ſame ſympathy, being both as one, in this acceptation; which congruent relation is truly to be received with the accurate diſtinction of right and left, upper and lower.

If a Mole be ſeen on the Cheeks, there is another in like manner on the Buttock; and the nearer the Noſe it is, ſo proportionably the nearer the Groin is the other. Alſo a Mole on the Jaw-bone the nearer the Ear it is, ſo much the nearer the ſecret part is another, on the back part the Buttocks; unleſs as ſometimes it falls out, it be a fingers breadth from the Noſe, then the other moſt uſually is near the privy parts.

A mole under the eys in the concavity above the top of the cheek, denotes another under the Armpits, higher or lower, according to the proportional dimenſions of their ſituation in the Face; as if it ſhould be juſt under the ball of the Eye, then the

other is just under the Arm-pit; and if so be the Mole be toward the hinder part of Orbs of the Eyes, and touch not the eye, the other relating to this will be the upper hinder part of the joint of the Shoulder.

Moles near the Ear, as it were touching the Ear, have others as companions on the Arm between the elbow and the Shoulder, according to the position, right or left.

From hence I observe, that if the Mole shall be on the Ear, the more certain and sure ground you have for judgment; but if they be three fingers distance from the Ears, the like will be on the sides of the Hips; but if they be two fingers distant from the Ears, the other semblably are on the backside the brawn of the Arms.

A Mole eminently appearing on the upper Lip, almost touching the Nose, discovers another betwixt the Fundament and Secret-members.

But he that hath a Mole on the middle of the ridge of the Nose, hath its opposite in the Seam of Nature, in the middle of the Secrets: it falls out, and that not seldom, that a Mole being three fingers remote from the Nose, doth not point out the place before repeated for its opposite, but the Hair, and more remote from the Secrets, which the Moles on the nether Lip and Chin most usually signifie: yet sometimes those Moles on the Chin, point out others on, or near the Knees and Legs; and the rather, by how much the lower they be seated on the Chin.

The Moles which are posited on the Jaws, a little lower than the nether Lip, have their opposites on the sides of the Belly between the Thighs and the Secrets, nay in the very middle of the Belly under the Navil, if it be on the middle of the Chin.

A Mole on the extremity of the Chin, shall discover another very near the Privy parts under the Navil.

The Moles which are on the grisly tips of the Ears, point out others answerable on the Wrists, or near the Hands.

If a Mole be on the outward and upper grisle of the Ear, it points out another on the brawn of the Arm, next the elbow.

If a Mole shall be in the hollow and inward part of the Ear, it demonstrates the like on the palm of the Hand.

But if it be opposite on the back side the Ear, it hath its relation likewise to the back side the Hand.

IV.

Not only the Face and Moles thereon, which are obviously conspicuous to every Eye, have their signification of the like Moles on the opposite parts of the Body, but also the Hands and Arms claim this priviledge also, and have their relative sympathy on those parts subjectively referring thereunto.

As thus: A Mole being on the brawn of the Arm, above and near the elbow, for certain there is answerably another near the Knee.

If on the back part or bone of the Arm below the elbow, another answers thereto on the calf the Leg.

If on the brawn of the Arm there is a Mole, another oppositely is on the midst of the Thigh.

If also on the Wrist, or near the Hand, you have a Mole, you shall experience another on the Ancle-bone (or as I may say) the neck of the foot.

Lastly, if *Moles* are on the fingers of the Hand, the same answerably are imprinted on the toes of the Feet, which relative proportion likewise holds in demonstration betwixt the Ears and the Legs, between the Knee and the Foot.

V.

V.

Notwithstanding what hath been said, it behoveth us to understand that these Rules (though they have much truth in them) yet they are not perpetually certain and true, when as natural causes, which are the fundamentals of this Science sometimes fail, as *Aristotle* teaches in the 2. Book *De par. Ad malium.* If natural Rules of causes sometimes themselves deviate from truth, much more these notes and signs of the Body may fail the Artist; and not only those Moles which through accident, or otherwise at different times affect the body after our Birth, but also sometimes even those which signate the Body in the Womb, as having their original from the vehement desire and inordinate lustful longing of the Mother.

V I.

As to what I hitherto have handled, others which have gone before me have seemed wittily to express in their Writings; but they have touched this subject so briefly, so variously, and unaptly, that they have rendred this Doctrine of Moles almost wholly frivilous and vain, and have rob'd it (as I may so say) of its credit and worth; but I cannot sufficiently admire, that none of the Ancients, which have searched out most things with great diligence and industry; nor none of our Modern *Authours*, whose curiosity in the search of things hath exceeded otherways, have not assayed to explicate and unfold the causes and reasons of this Science, if not the true and necessary, yet at leastwise the probable causes thereof (as I have said before) wherefore the Moles posited on the Face, should have the like distributed through the Body, and should demonstrate according to a certain order, the respective places of their position: therefore now shall I encounter and assay to explicate this same laborious Secret of Nature, involved in the thick mists and extream darkness of Difficulties; by the Antients not onely neglected, but not once so much as named; which while I attempt and perform, I arrogate no Merit proudly to my self, nor do I any whit detract from the renown of the *Antient*, neither do I glory to have found that the *Antient* cold not: but I rejoice to assay, and seek out that Knowledge which they have neglected, or have refused to attempt; neither do I confide so in my own strength, that whatsoever I shall conceive hereof, and to the extent of my Desire, that I shall be able of my own abilities to effect and bring to pass; but that I may sublevate, hold forth, and in some measure build up this admired Fabrick, and mass of Nature; to the erecting, sustaining, and firmating of which, the most choice materials, and most solid Ingenuities shall afford their helps: and the following *Age* of the World shall receive that from us, which it shall admire.

V I I.

God *Almighty*, the only Creator of all things, after he had created the Fabrick of the Universe, which for the magnitude and variety of things obvious to the eyes was infinite, difficult to be searched out with the piercing eye of Reason; God, I say, as a cunning skilful knowing Geographer, would, that this admirable Fabrick, the Universe, should be delineated and described in this little Table, even in Man himself, and comprehended in him as in a compendium most perfectly, that Man might be as a type of the whole Creation, and therefore he is call'd *Μικροκόσμος i.e. parvus mundus*,

A little World. To shew this, how and in what manner all things contained in the Universe, are represented or expressed in *Man*, was easie for me to do, but that I should exceed the limits of my intended Discourse. Now seeing *Man* is composed of two parts, a Soul and Body, there having been many that only endeavour to find the World and the similitude thereof, in the Body only; it will not recede from my purpose if I Consider the Soul likewise, and ground my Observations on that, as others have done on the Body.

VIII.

In the first place, The humane Body when it is Conceived, attracteth and receiveth a certain proper power, vertue, and force from the Celestial Influences, and the Ætherial Spheres, as is manifest from most certain observation, which influential vertue the Astrologers call Jovial or Saturnine; Jovial, when as by the benigne influence and favourable rays of *Jupiter*, the blood is tempered with a moderate heat and produceth mild and gentle manners. Saturnine, when with the sharp and dry rays of *Saturn*, the humours are arefacted, and rendred melancholy; and terene, savage, rough and harsh manners are produced. So also in the powers of the Soul, those Divine Bodies shine forth, and send their vertues, as the *Moon* affects it with vegetable power; φαντασία, and the wit, is enlightned by *Mercury*; the concupiscible power *Venus* adjuvates; the *Sun*, the vital; the irascible, *Mars*; the natural, *Jupiter*; and amongst the rest, *Saturn*, the retentive faculty. The eighth Sphere without doubt represents the Will; so that as this moves, volves, and acts by his primary motion the other Orbs, so the other moves, directs, guids, alters, and changes the affections of the *Mind*; as is sufficiently explorated in the disposition of these Stars, their vigour, force, and power in the moment of the Nativity; from whence it cannot be difficult to divine, and demonstrate to what affections, inclinations and resolutions any one is most principally inclined. *Moreover* we should candidly and freely give place to Reason, which should as a most magnificent Prince rule, guid, and triumphantly command by her power, seeing to this end we have received a power of Free-will from God in Humane affairs, that we should so use Reason in all our actings, that our actions should be squared thereby.

Furthermore the Soul hath similitude with the Elements; with the Earth, in reference to those active senses, which the earth even as by open active passages, unbosoms her self, that the truth and Science of her mysterious Secrets may be dilucidated.

With the { Water, which simulates the Imagination. / Air, in reference to Reason.

Lastly, with the heavenly Sphere, by reason of the Intellectuals; as also in the body one Element hath more perfection and predominancy than another, so in the Soul one quality is most eminent and predominant, another is inferiour and subordinate.

And so when as in the Body all parts and qualities are so fitly dispensed and composed, that they consist together in a united fit natural proportion, so likewise is it in the Soul, all things being so aptly moderated and fitly composed, that all the affections (as it were) in apt and set numbers and figures, conspire an harmonious concord. From hence therefore, *Man* may aptly be called μικροκόσμος a little World, or a certain type of the great World, as in respect of his Body, so also in regard of his Soul.

IX.

IX.

Because in this Humane Fabrick, the interior and more secret parts of the Body, which in admired order and wonderfull wisdom are so disposed, conjoined, and divided, but substracted from the indagation of the eyes, do vail and occultate the nature and inclination of any one, as also the affections of the mind: The Almighty hath imprinted those external signs, by which the internal face of *Man*, his condition and affections, as well of Body as *Mind*, to which he should principally be inclined to, might be manifestly discovered and made obvious. From whence they seem to be highly injurious to God and Nature, who upbraiding, both, with this defect, as if there was no other way to disclose the internal state, conditions, and affections of *Man*, than to open his brest and take out his Heart; which certainly would be of bad consequence, and in their own case, a cure sufficient to scourge their folly; but God seems here to represent the *Merchant*, who having stored his *Shop* with all sorts of VVare, finds it inconvenient to bring it all to the open window to be seen, it being indeed impossible, but exposeth to the open view some small quantity of every thing, by which may be judged what is within. So the Almighty when as he would not subject to the eye all internal qualifications, produceth such brief outward signs by which the internal affections may be clearly known. And moreover, because those signs do exceed in number, being diffused through the whole body, some as occult, others covered, and as it were hid from the sight, he epitomizing them together hath dispersed them in the Face, which serve (as signs hung at the doors) to discover and demonstrate these latent and vailed marks of the Body, as also to explicate the state and affections of the Soul it self.

X.

But I hold it not convenient to stay any longer upon these things: Let us consider the figure of the head, behold it is round, the most capacious and perfect figure, and a type of the VVorld it self.

The Face, what is it but an example, and (as it were) a picture of God, as *Moses* the Law giver, hath most rightly explicated?

The Forehead likewise, in which all the actions of the Intellect, even as in an Image aptly are expressed, and in which that supreme power of the Soul chiefly shineth forth in action, what less setteth it before our eyes then the supream angelical Intellect, and the Celestial orderly Aspect?

These same lines on the Forehead being six, and one triangle, by the *Metoposcopers* are referred to the seven Planets; the first to ♄, the second to ♃, the third to ♂, the fourth to ☉, the fifth to ♀, the sixth to ☽, and lastly the triangle to ☿, not without the impressions (unless this should be accounted a superstitious curiosity) of notes and characters, by which the Planets are figured.

XI.

But let us more narrowly consult Nature her self, that we may leave the clouds of Opinions; Are not the seven apert Properties of the Face, by which the senses admit to themselves the species of things. and undergo their proper operations, fitly compared to the seven Planets? We call the Sun and Moon the Eyes of Heaven, so aptly may we call the Sun and Moon the Eyes of Man,

The Mouth, in which the chief grace of the Face consisteth, representeth *Venus*.

The Nostrils to *Jupiter* and *Mercury*, when as the Nose represents *Jupiter*'s Scepter, and *Mercuries* Body.

To *Mars* and *Saturn* the Ears by reason of the similitude of their dry nervous quality.

The Moles also here and there sprinkled on the Face, may most aptly resemble the other Skie, or the Stars of the eight Sphere.

XII.

But let us descend to the Elementary Regions; the Eyes and the sight, according to the doctrine of *Plato* and *Galen*, refer to the Fiery Region.

The Sense of Smelling, as *Galen* in *Lib. 7. de Secretis*, as also *Hippocrates* and *Plato* will have, refer to the Air; the organ of sent is vaporus, and consisteth in the quality of air.

The Tast, as *Galen* teacheth in *lib. 1. de Causis Symptomatum*, seeing that it hath the most moist instruments of all, and consists in a humid quality, may be compared to the Water.

Lastly, the Ears, which are wholly grisles, and as it were without blood, shew forth the similitude and nature of the Earth.

XIII.

That we may continue this comparison, and consider the compounded Elements, we here find the most noble type thereof shining in the head, but principally in the Face; as for what belongs to mixt imperfect Elements, those vaporous spirits of the eyes, like smoak, by which tears, or the like are produced, and are wont to presage sorrow, represent the Clouds of the air, and thick and foggy mists, which the vulgar Physitians in the eyes call Cataracts, and signifie ὑποχύματα.

Great fogs and condensed thick clouds, ready to pour down thunder and earthquakes, may be referred and assimulated to sneezing and laughing.

Rain, Snow, and Hail, to tears.

Tempests and foul weather, to other more gross excrements of the Head.

The Rain-bows may resemble the colour of the Cheeks, which admit of various colours, according to the dispositions of the mind.

Moreover the mixt and perfect Elements, pierce they not the eyes of any one, though half asleep, by that most absolute formation of the countenance?

Things certainly animated in the countenance, may be known by the agitations of Nature it self; the vegetative are represented whiles we daily apprehend easily the Face to be altered, and the complexion to be increased or dimished; neither by any other instrument then by the mouth and teeth is a passage opened for the preparing

and

and reception of meat and drink. And further, where do we see the intimate and extimate senses to have their seat, but in the head? the Soul, the indigatrix of all things, and that most noble faculty of the Intellect, which by the *Greeks* is called νῦς: have I not taught that even in the Lines and signatures of the Forehead, as also from the fore-part of the brain, it to shine forth mightily in actions, and to be secretly expressed in those lineaments as in a Table? Wherefore there can be no more certain and fit an ornament than the Head of Man; and chiefly the Countenance: for the great Work-master of all things, God, hath made it the singular pattern of his whole Work, or rather of that Archtype and most perfect work of the whole World, in a certain manner, at least to be a sign and a shadowed image thereof: for not the vastness of the whole Orb could be forced into this subject, so as to be circumscribed therein; neither could the limited stature and brevity of Man, take in the distinction of all things.

XIV.

Therefore for this cause hath God so disposed the parts and lineaments of the Face, and so fitted the proportion with the whole Body, that from the Moles in the Face, as in a Compendium or Index to the whole Volume of the Body, we might find the other Moles of the Body, and derive a certain judgment therefrom. For my own part I declare as I think hereof, that from that admirable proportion, as the disposition of the Mouth, and the conformity, which the *Greeks* call ἀναλογίαν, of that and other parts of the Face to the proportionate parts of the Body, a man may resolve, expediate, and enodare the most imperceptible latent nodes of natural causes, and dilucidate apertly their difficult positions: by which means it so comes to pass that not only the affections of the Mind, but the most co-opert and hidden marks of the Body, vail'd with our garments or otherwise, we may denudate, and certainly demonstrate; which thing truly is so extreamly difficult, that it hath not been yet in the right way assayed, by any that I know of, much less throughly taught, by what grownd or way we might certainly gather the knowledge of the hidden secret Moles of the Body, and their significations, from the Moles visibly appearing on the Face.

XV.

According to Method let us consider ἀναλογίαν, or conspiration (as I may so call it) in two parts, or under these several notions, as we have determined to hold it forth, considering the quantity or measure, or either the quality & condition of the subject, from both these to draw forth natural causes affecting plainness for the greater perspicuity of the matter; we hold forth one under the name of Proportion, the other under the appellation of Similitude; as for example, the Buttocks hold the same Analogy with the magnitude of the Body in reference to measure, as the Cheeks with the other parts of the Countenance in comparison; and this is that we call the proportion of quantity or measure. But whereas we shall shew that the Hips or Buttocks in a certain manner may be compared to the Cheeks, seeing they are both brawny and fleshy, and have the same proportion in their situation to the Body, we may pronounce this under the notion of similitude. If I should adjoin causes derived from certain Astronomical Fountains, which I account very meet, and should give the third condition of Analogy, it would bring much light to this difficult and obscure Doctrine. Also I desire the curious Reader to be admonished that this three-fold Analogie of likeness in all parts of the Face, or in all parts of the Body together, is seldome found; but being found, (the Rules being observed which in the fore part of this Work we have laid down) thy judgment cannot be frustrated, nor can any thing

appear

appear, which shall infringe the divination of Moles, which we have largely proceeded in; but now in certain in whom only these two are found, as Proportion with Similitude, or proportion joined with Astronomical Analogy, the reason and ground of these Moles doth plainly and fully appear; when as depending upon proportion with similitude, without this Astronomical Analogy, the judgments and conclusions you shall draw from hence, shall labour under much slanderous suspition. Therefore now shall I engage my self to explicate and unfold these three particulars, in that methodical order I have propounded.

XVI.

Now in the first place, that distinctly and plainly I may lay before the eyes of all, this Proportion, in which the parts of the Face are referred to the other parts of the Body, it is necessary to observe what proportion the parts of the Face have each to other, and what congruity is observed amongst themselves; and furthermore to declare how the proportionable parts of the Body agree amongst themselves, and answer each other, and each of these distinctly known. To begin with the Face: To the right understanding this proportion, we must conceive therein a threefold dimension, consisting in longitude, latitude, and profundity; although longitude be the most observable in this Subject, yet the other are not to be pretermitted. That we may distinguish this longitude by a right and unerring Rule, the business requires that we be indagacious and exact in the least punct of the measure thereof, by which means the other particulars of the Face may apertly be known, and measured amongst themselves. And lastly, drawing up these proportions according to the Rules of *Symmetrie*, the whole proportion of the Face, and all the parts thereof exactly may be found.

Therefore first I consider the hollow between the bridge of the Nose and the Mouth resembling a trench, having a hollow in the midst, and a rising on each side, which equally divides the upper Lip in two parts, and answers to each nostril, by like equal dimension, this is of least consideration of any part of the whole Face, seemingly; but a most equal and exact dimension is found herein, be it larger or lesser, and multiplyed (as I shall shew presently) it rendereth by a most certain ground, a full Rule, by a line as it were, to measure the whole Face: for the breadth thereof being doubled, is that proportion as is between the *Mouth* and the Nose; the measure of the upper Lip; being again doubled four-fold, it renders the proportion of other parts, as the length of the Mouth, the space between the Eyes; and that space from the nether Lip to the extremity of the Chin, all these bear this four-fold proportion. Moreover the length of the Nose, as also the space from the root of the Nose to the hair on the top of the Forehead, *i. e.* the altitude of the brow, and from the Nose to the end of the Chin, these are all of one dimension, and bear a sesquialternate part to the former proportion, *i. e.* a six-fold duplication of the lesser parts before mentioned; also the circumference of the Mouth, the Ears, and that space from the extremity of one Eye to the utmost corner of the other Eye, these bear a double proportion of the last before recited, that is a twelve-fold duplication of the least particular measures; the whole length of the Face, and circumference of the Forehead hath a sesquialternate proportion to the compass of the Mouth and the parts before named, *i. e.* they contain eighteen of the least duplicated measures. Moreover the space from the beginning of the Hair on the top of the Forehead, to the joint of the Neck behind, the very extremity of the Back-bone, and the space from the extremity of the Chin to the Vertex or top of the Head in proportion hath a sesquialternate dimension to the longitude of the Face, and comprehends in whole, twenty-four of the least duplicated parts.

XVII.

XVII.

What need I instance in any more particulars? The symmetry of parts, the proportion of numbers, the Congruous consent of things, and their harmony; one with another, are matters more admirable then expressible. If we observe diligently with the eye of our mind and reason, we may clearly in this Fabrick of the Face, discern such species of numbers: Some alike, others unlike; some likely, yet unlike; others unlikely, yet alike: As also, the first simple, and uncompound; the second compound: Some perfect, others imperfect; some equal, others unequal; all proportions may here be found, as well Arithmetical, as Geometrical, and all Harmonical.

Here you may find the Double proportion, the sequialteran, the sesquitertian: Here you may find composed Harmony in its parts: As the Diatesseron, the Diapente, the Diapason; all which to particularise, would be too tedious, seeing it may be gathered most manifestly and clearly from what I have already said.

What if I should further add, that in the Face are all Geometrical figures, as well circular, as right, expresly to be seen? Certainly this Constitution and Composition of the Face, is infinitely to be admired, and worthy wonder, even to amazement, but more worthy of admiration in this, that the Face not only represents the whole Fabrick of man; but is also a certain, perfect, absolute, compleate Type of the whole Universe: which it could not be, unless it did imbrace all answerable proportions; for if so be the whole body be composed of this Harmony, and all the parts bear the same proportion, it was necessary to constitute one certain part as a type, that might be able to mensurate (as a line,) all the other parts exactly: whereupon the Face as most apt to this purpose, to be a type of the whole work; so that from that type, the marks and figures of the other parts of the body, by a sure sympathy and fit cognation might be signified.

XVIII.

Moreover, the great and chief Creator of Nature, knowing the face to be sometimes subject to deformity (as in the exuberancy or defect of matter, or through accidents, from the operations of the agent, through too much vehemency or remisness, or the like) the judgement from hence might be difficult or erroneous, hath pleased to give a rule, as a certain unerring standard, exposed to our eyes: by the which the Face and all the pars thereof, whether they are true and natural, might as certainly, as certainty it self, be explorated and tryed: And this is the Hand to which Mortals owe much. By the hand are enemies repelled, the life defended, Sphæres, Globes, and, as it were, new Heavens are factitated; Cities, Houses, Ships, are thereby Fabricated: With the hand, Garments are woven, and made fit for mans use: all things in imitation of Nature, are therewith Painted; figures are cut, and Statues ingraven: Pictures are by the hand most lively shadowed; And lastly, Histories, as living Monuments of times and Lawes, are therewith written; the hand therefore as the common aid and power of the whole body, is the measure, or beareth the proportion of the Face; for such is the natural proportion of the Face in longitude, as is the length of the hand, from the wrist, to the end of the middle finger; which rule fails in very few men; and as all the parts of the Face measurably proportionable, in an harmonious way, respect each other: So likewise the parts of the hand amongst themselves, and in relation to other parts of the body, retain a certain true dimension; as first, the index, or forefinger, the length thereof measured

from the end of the nail, to the third joynt on the back side, giveth the just half magnitude of the whole hand, and is alwaies found equal to the other part of the hand, which extendeth from the root of the fingers to the wrist; the like the middle finger shews, being measured on the inside the hand, from the extremity of the finger, and extended beyond the mount, according to measurable proportion; the same quantity of space, and the self same dimension, is from the bottom of the mount to the wrist, the line being extended; the Nails also of all the fingers have the same length, as the space from the bottom or root of the nail to the top of the first joynt; also the circumference of the thickest finger, answereth in a certain proportionable measure to the length thereof.

XIX.

Many other symmetrical proportions might here be laid before thy eyes (gentle Reader) in which the parts of the hands fitly correspond; but that I should seem too prolix and tedious; and these, observing the rules and similitude of symmetrical proportion, seem an easie busines to be understood, being so delightful: I mean, in what the parts of the hands agree amongst themselves; as also their congruity to the Face.

Wherefore that I may for the benefit and delight of the Reader, fully open this truth, I shall most accurately delineate, as in a Table, and draw forth the proportion of the Face by the Hand: As,

First, How much is the length of the Face, and the circumference of the Forehead, so much is the length of the Hand, from the Wrist to the end of the middle Finger, that space which extends from the root of the hairs in the Forehead, to the hollow, nostrils, bridge or middle of the Nose, answers in proportion to the middle finger; the other part from the midst of the nose, to the extremity of the chin, we find in mensurable proportion, answers the rest of the Hand, from the root of the Fingers to the Wrist most exactly.

Furthermore, that joynt which is the first and greatest, next the palm of the forefinger, rendreth the altitude of the Forehead; as also, the second and third joynt of the same finger, considered to the extremity of the nail together, are observed never to differ in mensural proportion, from that space which is from the upper eye-lid to the orbicular part or middle of the Nose: The first and greatest joynt of the middle finger, is found to agree in just dimension, to that space which extends from the lower part of the nose, to the upper part of the chin, under the nether lip: The second joynt of that finger measureth the whole chin; but the first and greatest joynt of the ring finger, most exactly answers in proportion to the chin, from the lower lip to the extremity thereof: The third joynt, next the nail of the middle finger, most adæquately measureth that lacunous hollow of the upper lip in length, betwixt the nostrils and the upper lip; in like manner, considering the first joynt of the middle finger, next the hand, so much as is the longitude of that trebled, such is the proportion of the length of the mouth, if with a thred you measure the arch of the lip; but if you measure the longitude strait through the vacuity of the mouth, the joynt of the finger exceeds; but the same measure of the same finger, renders the altitude of the forehead: The palm of the hand in length and breadth (in persons not over fat or lean) most usually renders the proportion of the cheek in longitude and latitude.

So you see in this manner, according to this plain and delightful method, that the hand is as a certain perfect measure, by which we may explorate, the disposition and symmetrical proportion of the face in every particular, that by the face, as by the other parts of the body constituted thus proportionably by Nature, we may without error, according to true proportion, make our observations and distinctions; and as commodiously it may, so it is manifestly necessary, to revocate whole body to this symmetrical proportion. Let no man relish this with distaste, or account this

Doctrine

Doctrine, a nicity: when as every man ought with care in, and above all ſtudies, to endeavour this above the contemplation of all other things, *ſeipſum noſcere*, *to know himſelf*; wherefore moſt worthy are they of juſt reprehenſion, who neglecting this knowledge, ſpend their ſweat and labour in the inveſtigation of Terreſtial Tracts, the immenſity of the Sea, and in the toilſom circumſpection of the moſt remote and vaſt Univerſe: as alſo the ignote dimenſions of the harmonious Sphæres; even like unto them who through over much ambition, or overcome with curioſity, are carried on with their full might, after the floating bubble of popular applauſe in civil adminiſtrations, or the diſpenſation of publique affairs, when in the mean time, through an inanimate ſlothful, careleſs diſregard of their own domeſtique affairs, they ruine their own property.

XX.

Wherefore that I might invite others to this uſeful Philoſophy, I have at laſt ſet my hand to this work, wherein I would have conſidered, that nature, by ſuperlative providence, and principal induſtrious ſtudy, hath fabricated this Structure of the Body, the Face being conſtituted in the very upper and moſt conſpicuous part thereof; in which, as in a glaſs, the whole Man might ſhine forth, and be made more eaſily obvious to the eyes of the beholders, as alſo thereby be repreſented to us, the *Ideæ*, and (as it were) the images of the affections of the mind.

The Face is, as I have ſaid, the beginning and principal (as it were) of the body external, on which all the proportions of the whole body depend, as number on a Unite, and a line upon a punct or point. Concerning which I obſerve and determine, that moſt commonly in our Region and the adjoyning, the ſongitude of the body generally anſwereth to the length of the whole face 9. times. I deny not but that in ſome men, nature is more dilated, in others more contracted; for there are ſome, whoſe height or length of body equalizeth the dimenſion of the face ten times, others eight times (between which nine is the medium) very rare it is, if the body exceed not ſeven proportionable dimenſions of the Face; the biggeſt exceed not ten meaſures of the face; the leſſer, as they are not under ſeven, ſo they exceed not eight; for ſcarce ever is the brevity of the body concluded in ſo narrow a period, but it extends to ſeven meaſures of the Face in length; for Nature indeed, which hath with the greateſt induſtry, and Symmetrical harmony, made Mans body humane, ſo abſolute above all other things, making Man the Maſter-piece of her operation, cannot be guilty of ſo indigeſted, impoliſh'd, imperfect a piece. The taller, who are found in the greater number of ten, or near it, which in true proportion exceeds the common ordinary ſtature: Theſe are bound under ſome more propitious Stars, as being moſt perfect in proportion; from whence *Ariſtotle*, that great and principal Interpreter of Natures ſecrets, hath cuſtomarily commenſurated the beauty and majeſty of the body by magnitude; therefore I adjudge it a work of worth, to ſearch out the proper meaſures of either magnitudes, of that which anſwers the ninefold proportion of the face, which is the mean; as alſo the other which exceedeth this magnitude, which is to be found in very few men; and to make appear how either of theſe magnitudes, from the head to the heel, are diſtinguiſhed into nine and ten proportionable equal juſt parts.

XXI.

As concerning the firſt, we are to know, that in the face by a natural proportion, rightly formed (as I have before explained) are found three ſpaces equal amongſt themſelves. The firſt is of the forehead, and is that proportion which is contained betwixt the eye-brows, and the extremity of the heir on the top of the forehead: The ſecond is of the noſe, from the beginning of the eye-brows; the third is from the noſe to the extremity of the chin. Many of the ancient Phyloſophers have called the firſt the ſtore-houſe of wiſdome: The ſecond Dimenſion (which is the noſe) tendeth to beauty and ornament: The third, which contains the mouth, according to Philoſophers, *eſt bonitatis ades*, The ſeat of goodneſs; therefore theſe three ſpaces or meaſures, being often taken, teach, by a certain, ſure and approved rule, that the whole

dimenſion of the Face, taken nine times, maketh up the perfect and abſolute longitude of the body. The firſt of the nine menſural parts, is the Face it ſelf; the ſecond is from the throat, to the extremity of the breaſt, where ariſeth the griſle called *Enſiformis*, bearing the form of a Sword: The third reacheth from hence to the navil: The fourth, from the navil ſomething beyond the groin, to the beginning of the hip, or huckle bone: The fifth and ſixth, from thence to the knees: The ſeventh and eighth dimenſions extend to the anckle bone: And the ninth, ſucceeds in order from the anckle to the ſole of the foot.

Moreover, we may take notice, that Mother Nature hath affected in the firſt formation of Man, a quadrangle figure full and perfectly æquilateral, which appears very often in many mortals, and eſpecially in them who have their members cloſely compact; and referring to this conſideration, Nature hath conſtituted the Center in the groin, repreſenting Man equally large and long: For thoſe nine dimenſions by which the longitude of the whole body is diſtinctly menſurated, are in like manner found in the arms and breaſt, the arms being ſtretched out: Which truth, in what manner it is formed, I will, to the utmoſt of my power, as briefly as I may, open and clear; as firſt, if we meaſure from the ſhoulder, without paſſing by the elbow, and extending to the firſt joint of the fingers, on the back of the hand; or if from the arm-holes within ſide, we deſcend to the joint ſeparating the palm and the fingers, we ſhall by juſt calculation, have the longitude of the Face three times; the length of the fingers of both hands, contains the length of the Face once; ſo that both the arms and hands contain the longitude of the Face ſeven times: But now the latitude of the Body, which is taken from one ſhoulder to the other, is ſo much in quantity as the longitude of the face twice taken: So verily it plainly appears thus in rational Demonſtration, that the arms extended, meaſuring over the Body, conficiate and make up juſt that ſpace which Nature hath deſcribed from the top of the Head to the ſole of the Foot.

St. *Auguſtine*, in his 15 Book *De Civitate Dei*, *Chap.* 26. took notice that the height of Man from the crown of the head, to the ſole of the foot, contains ſix times the latitude of the Body, being meaſured from one ſide to the other: And the Body lying in a ſleeping poſture, being meaſured from the back by the ſide, to the belly ten times, this altitude anſwers the height of the Body, from the foot to the top of the head.

The altitude of the breadth of the body ten times, and the meaſure of the body from ſide to ſide ſix times, anſwers the altitude of the Body. Thus St. *Auguſtine* obſerved, which I find in none but him; whom I mention, to ſhew how the moſt Pious did take occaſion to magnifie the Creator, conſidering that proportion which appears in his works.

XXII.

Now it remaineth, that I deliver the reaſon and manner of that other longitude or dimenſion of the body, being more tall, and more perfect, which is the portion of ſome few men, according to thoſe ten dimenſions of the body I before propoſed. Wherefore now I muſt conſider Man under a new meaſure. Now the firſt of theſe ten parts is thus, beginning at the top of the head, and reaching to the extremity of the noſe. The ſecond dimenſion begins at the lower part of the noſe, above the upper lip, and extends to the beginning of the breaſt. The third begins, where the former ended, and extends to the lower extream part of the breaſt bone, by a right line; which we call the loweſt *Furcülum*. The fourth extends to the navil. The fifth to the groin, where the Center or middle of the body is accounted; the other five parts, from the huckle-bones by the thighs, to the ſole of the foot, are comprehended, and by juſt proportionable ſpaces deſcribed.

Thus ſeeing now, not only the Face in its proportions, which I have plentifully demonſtrated; but alſo that ſpace from the elbow to the extremity of the middle finger, is and may be a juſt and exact meaſure of the whole Body.

Leſt exceeding the bounds of my intended purpoſe, I ſhould fail in the proſecution of my determinate reſolutions; laying therefore aſide theſe delightful curioſities, I will

will apply my self in the sequel, to that which I have propounded in my thoughts, as the Foundation of this Doctrine; which I shall unfold in a delightful, plain and familiar method; that is to say, the proportion which the parts of the Face have with the parts of the whole Body, notwithstanding they retain a similitude of proportions also amongst themselves, that from hence by strong approved arguments we may with the more certainty judge of the Moles of the Body, observing their positions, and resolving their significations.

XXIII.

As I have before observed three equal parts in the Face, and distinguished them in their relative dimension: So here I hold it convenient to note the division of three parts in the midst of the Body: As first, the space from the groin to the Navil. Secondly, from the navil to the Breast. Thirdly, that part which extends it self from the breast, to the beginning of the Neck; all which are here contained in equal proportion.

Furthermore, that space which is intercluded betwixt the breasts, as certain terms or bounds, is measured by the circumference of the forehead; so the brow being triplicated in longitude, equalleth the back in exact dimension, even as the space or longitude (as I shewed before) being taken nine or ten times, answereth to the stature of the whole body. So also the altitude of the forehead being nine or ten times taken, answereth or measureth the longitude of the back. The semicircle of the eyebrow doubled, comprehends the rotundity of the shoulder-blade, by the same reason as the circle compassing the concavity of the eye, describeth the periphery, or circumference of the arm-hole: Wherefore now if these proportions of the Face, as also the similitudes of proportions, in which the parts of the Face, as also of the whole Body, agree amongst themselves, by a rational congruity be admitted: let no man deny, but by the same reason and grounds infallibly, the Moles of the Face have a certain relative consent to the other scattered here and there in the Body; for it is undeniably manifest, that the Face, and the parts of the Face (as I have proved) are as certain sure figures and types of the whole Body, and the parts thereof: therefore now, as in the beginning I propounded, the Forehead represents the Breast; the Eye-brows, the Shoulders; the concavity of the Eyes, the Arm-holes; the Ears, the Arms, the Chin, the Groin, the Cheeks, the Buttocks, the Mouth, Natures servant in Men, the secrets in Women; it ought then to seem no wonder wherefore the Moles (with which Nature hath obsignated the parts of the Body as with certain remarkable signs) should have relation and affinity amongst themselves. Forasmuch therefore as the Forehead relates to the Breast, and other parts, as hath been shewed have their relative dependencies; a Mole therefore on the Forehead shall point to another on the breast; and Moles in any other parts of the Face, shall shew in like manner the same in other answerable parts of the body.

XXIV.

That I may more exactly explicate this delightsom pleasant Doctrine, I judge I shall do a work of worth, if those similitudes, in which the parts of the Face are compared with the parts of the Body, I shall most diligently examine, and tracing through this most difficult Doctrine, discover what way possibly we may come to a more clear light, and illustration of the beams of reason in this subject; yet I would not that any one should be so much an affector of similitudes, or over much an inquisitor, that he should expect so exact a rule of the parts, to be in all the parts, as I have shewed to be found in those first of the face, being compared, or related to the whole: for seeing that the face is as a type or index of the other members, as a sign of certain vendible wares, it is not necessary the face altogether to be signed, in that full distinct manner as the body: You find not this in shops or ware-houses; for there the wares are disposed in order; without doors are the signs placed, as the index of the goods which are within; and very convenient it is, when as so strait a place as may contain the

the type, cannot receive the whole, which abounds in diversity as well as multiplicity; wherefore now to this consideration, if not a most perfect similitude, yet a shadowed one may suffice, to shew and manifest that which may not outwardly be shewn, and may be able abundantly to repleat the desire of the Contemplator: But passing by words, I offer to the eye the thing it self, and the example.

XXV.

Whosoever dilligently inspecteth the forehead, and findeth it rising, plain in the middle part, circular on the sides, divided with a line above, which is terminated with the figure of a triangle, having transverse a various concourse of lines, like to furrows, and observes the brow to have the right and left proportions; as also the promontory in the midst congruent, behold he hath expressed here, not obscurely by that part, the universal positure of the body, which adjoyneth to the throat; which part by reason of its position, the Physitians call *Medium ventrem*, the midle belly, because it is placed in the midst, between the lower-belly and the head. *Hippocrates*, the true Father of Philosophy, 7 *Aphor.* calls it *ventrem superiorem*, the upper belly; from the Greeks it is called θώραξ perhaps ἀπὸ τοῦ θοᾶν, that is, to leap, move or pant; because in this part is the seat of the heart and its continual motion: or as the Stoicks have it παρὰ τὸ θεῖον ἔχειν referring to the mind, because they hold that these parts contain the divine part of our mind: The brest is every way most notably bounded and limited, as extended from the throat to the *Diaphragma* or Catilagian Xiphoidan Muscle or Midriff, which is round, lying overthwart the lower part of the brest, separating the heart and lights from the stomach; for it takes its beginning from the craw bone or channel bone of the throat, and ends at the Midriff; the former part with the upper bone of the brest where the ribs meet; the lower part with the joyne of the back bone; the right and left side with 12. ribs as with certain limits, is circumscribed; the former thereof most beautiful, excelling amongst the other parts of the body; it is most capacious, most fortified, and something arising or swelling in the midst, arch like: all which proportions are together found in the forehead, which is capacious, strong, rising, and extended, so that it may be doubted, whether the brest be seen in the forehead, or the forehead in the breast; for you may rightly compare with the triangle of the forehead, the channel bone and the *cartilaginam*; with the lines of the forehead the ribs of the breast; with the promontories of the brow, the paps of the breast: no wonder therefore if a mole appear in the forehead, that there be another seen on the breast and back, by reason of the affinity of position, which in order is represented, if we behold the eye brows which are annexed to the brow, we may see their Analogy with the shoulders, which are the most eminent part of the body, and are connexively united to the breast and back, as the temples are to the forehead. From whence it comes to pass, if a mole be discerned in this part of the face, without doubt you may easily and certainly conclude a mole in like manner on the shoulders towards the right or left side, according to the position of the other in the face.

Moreover (that the admired dilligence of nature might be manifest) if there be a mole on the eye-brow toward the ear, in like manner (as I said before) another shall possess the shoulders, declining towards the back.

XXVI

In the next place I shall pass to the cheeks, and consider their nature and position, that with the more facilitie I may come to the comparison; and considering these naturally, we find they are fleshy full of vigour, and moisture, as much or more then any part of the face: as to their position, they are placed in the middle of the face between the brow and the chin. I shall define the cheeks to be those parts of the face which from the mouth arise globously, and most eminent.

But now the question will be to what part of the body, without prejudice, shall we oppose the cheeks in reference to Analogy? I answer the hips or buttocks; for these parts are fleshy, and most full of blood and fleshy substance; this part of the body

body hath its position between the lower belly and the thighs; and in like manner as the cheeks are seated in the third dimension of the face; so are these, as to the third part of the body: therefore if nature hath impressed a Mole on the cheek, you may well suppose she hath impressed another on the buttock; as if it be on the parts of the face near the nose, so doth the other answer either near the secrets of nature, or farther off, before or behind, as that on the face is toward the nose, or towards the ear, by which confinity it oft-times comes to pass, when a Mole is next the nose, it pointeth out another as near the secrets, (as I noted in the beginning:) if it be on the cheek, then is the other on the buttock, and so in answerable proportion. Moreover as you shall not find a mountain without its valley nor a promontory without a concavity, or hollowness; so in like manner, the eye brows which are the highest part thereof, have their hollowness and concavity adjoyned. Now whereas the eye brows behold and aspect the shoulders, as a hill a mountain; so the concavity of the eyes aspect the arm holes as a valley a valley; so that a mole placed on the hollow of the eye, especially the lower part thereof, most certainly bespeaks another on the opposite place in the arm hole; but with this difference; if the mole on the eye be near the nose in the greater angles, which the Greeks call πτυγας, or πτερὰ because from thence the tears trickling, slide down, the other mole declineth and adheareth to that part of the arm-hole next the brest; but if the mole be conspicuous near the temples in the lesser angles, or πτερυγίας, the other is to be understood to be more near the back.

XXVII.

To speak further of the nose and eyes, I shall cease and pass over, for as much as it is well known to every Oculist and Barber, to what part of the body they bear the analogy; I accounting it a vertue becoming a modest man, to conceal and vail over the image of Natures secrets, rather then openly detect them in the face. But if any one with an honest desire of knowing, supposeth no part of nature excluded from Philosophical study, by himself verily, , if he will apply and convert his eyes and mind, he may be able sufficiently to attain this curious, even as adopted *Science*: for if any one consider the portected form of the nose, as also the annexed balls of the eyes, he presently cannot but have in his eye and thoughts, that part which gives the approved just testimony of a man.

Furthermore, if you will examine the moles, there can be no difficulty in judgement, if you transfer the comparison from the nose to the yard, from the eye-lids to the cods, the right and left side being observed.

In women the mouth chiefly commonstrateth the privy genital, and from the form and proportion of the lips; I know not by what simile to deduce it to the like in nature; for certain, in most women the analogy holds, and the simile is figurated which is unerring and constant to men.

XXVIII.

The ears next are considerable, which are as wings adhering to both sides the head to which part of the body more rightly may they be assimulated then to the arms? For the arms Nature hath affixed as wings to the body; most rightly therefore a mole on or about the ears, shews another insignated on the arms; but because the arm is partible, and to be distinguished in several dimensions, as that space which descends from the shoulder to the elbow, as that which is the brawn of the arm producted from the elbow to the wrist, and lastly, the hand it self; for Experience, the most certain and observant handmaid of Nature, hath taught us, that to a mole near the ear, another is answerable on the arm near the shoulder; but for that which is upon the ear, there is congruently another on the brawn of the arm; only the difference considerable is, whether the Mole be on the upper part of the ear, in the fin of the ear, in the midst, or rather in the lower part thereof: if the mole be on the upper part of the ear, it discovers one upon the brawn of the arm above the elbow; if on the lower part of the ear, another is intimated near the hand on the arm, a little above the

the wriſt; if on the middle of the ear, it ſhews one to be on the hand; for the hollow of the hand holds correſpondency with the concave of the ear, as the back of the hand with the exteriour hinder part of the ear.

XXIX.

But moreover (as before I have informed there is evident) ſo great variety of matter expreſſed in ſo ſmall an Image as the Face, and that in ſo ſtraight a room is encloſed ſo large a demonſtration of the whole body, as moſt diſtinctly hath been opened; the divine Architect hath fitly appointed divers members beſides the Face, their due proportions; partly that without the help of relative compariſon they might in their ſympathies be known by themſelves; and partly that they might concur and anſwer other parts of the body, as the parts before explained do anſwer to, or concurr with the Face; when as the Face cannot comprehend a diſtinct figure of the Feet and Legs, the Hands and Arms have here ſucceeded: And in like manner, without any prejudice to modeſty, do nakedly, and moſt perfectly expreſs and render this deſcription; for even as the Ears the Arms, ſo the Arms repreſent the legs; great is the ſimilitude of both, that well near the ſame parts, the ſame joynts, the like promptneſs and aptitude of performing divers and ſundry functions appears in both: From hence it comes to paſs, that there have been divers who have been able to ſupply the defect of their hands with their Feet, and of their feet with their hands: As with the Feet to write, to paint, to weave, to give, and eaſily receive; as alſo the hands have been uſeful and expedient, and neceſſary helps in the expedition of travel, and principally in any defect of the Feet; therefore any one having a Mole on their Arm, Elbow, Brawn, Wriſt, Hand, or Finger, in like manner he obtains another on the Leg, Foot, or Toe of the Foot, according to the order and poſition of the other.

XXX.

As furthermore conſidering the cheeks and the chin, whether can theſe be referred but to the belly and groin? With admiration I ſpeak it; milk is not more like to milk, nor an Egg beareth not a greater ſimilitude to an Egg, then theſe each to other; if with more curioſity we compare theſe, their ſimilitude will be the more conſpicuous: The cheek is fleſhy, ſuch is the belly and buttocks: and as the chin is in ſituation, ſo are the ſecrets: and as the chin terminates and bounds the Face, ſo doth the groin, the belly, and buttocks. From hence it follows that a Mole conſtituted on the cheek, reveals another on the belly or part thereunto anſwering, according to the poſition of right or left; if alſo in the hollow of the nether lip, another betwixt the ſecrets and the Navil: if one be upon the extremity of the chin, another is located in the extremity of the belly: A Mole likewiſe on the Philtrum or hollow of the upper lip, under the Noſtrils, will moſt aptly expreſs another on the *pericanum*, between the *Scrotum* and the ſeat: and thus concerning Moles in all parts, by Analogy and ſimilitude, may moſt eaſily be gathered.

XXXI.

Hitherto I have ſufficiently diſcourſed of the proportions which the parts of the body hold with the Face, and amongſt themſelves, and by themſelves, and by reaſons, and examples, have fully cleared, how the parts of the face repreſent and relate to figure, the materials and poſition of the parts of the body, by which a certain and definite rule of Moles may be conſtituted: It now remains as in the beginning I propoſed, that I derive a cauſe hereof from the heavenly bodies; for if from thoſe divine operators, all humane bodies have received certain notes, forms, and characters, as from a certain ſeal, as the learned have demonſtrated, not to be wanting in herbs, and the more inferiour ignoble parts of the creation, in all which is aptly diſtinguiſhed the dominion of the Planets: wherefore then I pray ſhould it ſeem abſurd to be ſpoken, that every one of us ſo ſoon as we are born and formed, receive a character

Character and Sign (as it were) from the Stars and Skies, co-acted by the Supreme Being, in so singular excelling order, and sweet unanimous harmony, on which the Body and *Members* also depend, as on their proper Star; and by which they are governed, and seem to be therewith signed and characterized.

From hence it is, that *Ptolomy* hath attributed to *Saturn* the Bladder, the Bones, the Spleen, the right Ear, the Teeth. To *Jupiter* the Hands, the Pulse, the Liver, the Blood, the Lungs, the Arteries, the Seed. To *Mars* the Reins, the Gall, the Veins and Secrets. To the *Sun* the Nerves, Sinews, Brain, Heart, right Eye and right Side. To *Venus* the Nostrils, the *Mouth*, the Loyns, Sperm, and parts of Generation. To *Mercury* the Tongue, the Imagination, *Memory*, *Mind* and Reason. To the *Moon* also the Throat, Taste, Stomack, Intestines, the left Eye and left Side; from hence also the parts of the Body are distributed to the Signs of the *Zodiack*; as to *Aries*, the Head, the Face, the Eyes, and Ears. To *Taurus*, the Neck and Throat. To *Gemini*, the Shoulders and Arms. To *Cancer*, the Brest, the Paps, the upper Belly, the Spleen, and the Pulse. To *Leo*, the Heart, Stomack Diaphragma, and Back-bone. To *Virgo*, the Belly and Intestines. To *Libra* the Reins Back bone, Sides and Loins. To *Scorpio*, the Buttocks, the Genitals, and Bladder. To *Sagitario*, the Thighs, as also the Genitals. To *Capricorn*, the Knees. To *Aquarius*, the Legs. And to *Pisces*, the Feet.

Astrologers likewise have affirmed the Planets to bear rule in every part of the Body; but do vary in their dominion and signification, according to the variety of the signs in which they exist in the time of each *genesis*: According to which order in *Aries*, *Saturn* disposeth the Brest, *Jupiter* the Belly, *Mars* the Head, the *Sun* the Thighs, *Venus* the Feet, *Mercury* the Legs, the *Moon* the Knees and Secrets. In *Taurus*, *Saturn* governs the Belly, *Jupiter* the Back, *Mars* the Neck, the *Sun* the Knees; *Venus* the Head, *Mercury* the Feet, the *Moon* the Neck and Legs: and thus mutably they change and vary their Power, and imprint in the humane Body their force and characters, according to the various position of the Stars and Planets, in a different manner; which things (because I have receded long from the limits of my Argument) I forbear any further to prosecute.

XXXII.

Now lastly, as to the subject of Moles, they seem from what hath been said, to be as certain noted marks and observable characters impressed on the Body by the influence of the Celestial Signs and Planets answering thereunto, not only in their situation and form, but also in their very colour, they vary in the geniture of every person according to the dominion of each Planet: wherefore seeing that all the parts of the Face have a certain necessitated affinity with the other parts of the Body, and bear as a Prototype or pattern, the representation thereof; for it is congruent to Nature, that with what Marks, Mole, or Character the part of the Body is signedby the most powerful significant ruling Star, or Planet, with the same also that little emblem of the Face is figurated, which relateth to, and expresseth that part of the Body; but principally if that mark or character in a convenient magnitude, be easily visible and discernable, that comes not to pass only by the dominion of this or that Planet, or Sign, but by the conjunction of the Planet ruling with the Sign, as is more evident, considering that the Conjunction be it good or bad, in regard of the Planet which shall have dominion with the Sign; I say the Planet and Sign together affect that part of the Body relating thereunto, by their conjunct influence, and impress therein a more substantial Mole or Character, according to their proper significant colour.

Thus have I finished this third and last reason of Moles; and have sufficiently waded in this various, yet pleasant relisht Doctrine, to the satisfaction of the ingenious; although I confess it was not the resolved purpose of my genius, to produce all those things which curious Astrology hath found out, which may seem to tend to the more perfect, absolute, tried perfection, which savouring of too much curiosity, it will be more convenient to touch, than to penetrate, to be understood than professed, which hath answered my intent, *rather* desiring in the full explication of this Doctrine of Moles, to appear not onely an Astrologer, but also a Philosopher: Which that I may make good, not onely in Writings, but also in Life and Conversation, I implore the Eternal Wisdom, and Incomprehensible Deity.

A

TREATISE

OF THE

MOLES

OF THE

BODY

OF

MAN & WOMAN,

ILLUSTRATED

BY

RICHARD SANDERS.

LONDON,
Printed for *Nathaniel Brooks.* 1670.

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HEre followeth *Rational Judgments by the Moles of the Body, answering to those in the Face, as they are distributed throughout the Body: As first, their locall Positions; Secondly, their Relations; and Thirdly, their Significations; the Method is very plain, as in the following Figures, each Aphorism, and Canon pointing at the proper Mole in the Face, distinguished by Figures, from one to a hundred and odd, Numerically.*

Figure

A
B
C
D
E
F
G
H
R
S

I.

THat Man or Woman who hath a Mole on the right side in the Forehead under the line of *Saturn*, and not touching the line of *Saturn*, as in the first figure (1) they shall have another on the right side the Breſt answerable, and this party may claim to himself good fortune in Building, in Sowing, Planting, and Tilling of the Earth, and this Mole if it shall shine with a honey or rubeous colour, he or she shall have good fortune in the whole course of their lives; if black, his condition shall be mutable; if like unto a Lentil, he shall be advanced and be the first and chief person in the Family; To a Woman it denotes the fortune of Inheritance, and gifts of the Dead. This Mole is of the nature of *Venus*, *Mercury*, and *Mars*, and receives its denomination from *Lyra*, a Star of the first magnitude.

II.

A Man or Woman having a Mole on the right side the Forehead under the line of *Jupiter*, not touching that nor the line of *Mars*, as in the first figure and number (2) he hath another on the right side in like manner; this indicates to a Man good fortune in Marriages, a long Life, and Honour in all his enterprises, great and large Possessions; if it be of a Honey colour, he shall attain to much good fortune by his own industry, if red, by the favour of Ecclesiastical great men; if black, he shall be so liberal, that he shall be counted prodigal: A Woman having this, shall be wonderfully fortunate in all her concernments, if the Mole shall something rise like a Vetch or Lentil, it predicts to a Man and Woman unexpected, secret, and hidden goods of fortune. This Mole is of the nature of *Venus* and *Mars*, and answers to *Canda Cygni*, a Star of the second magnitude.

III.

A Mole on the right side the Forehead under the line of *Mars*, not touching the line of *Mars*, as in the first figure and number (3) ornates the native with another like, on the right Arm, prenotes Riches and good fortune from the exercise of Military affairs; if it shall be of a Honey colour, he shall find his good fortune in four-footed Beasts; if red, in Plays, Musick, and Interludes; but if black, beware of danger from Riding; if it appear as a Lentill, it shews good fortune in all calling relating to the Fire. To a Woman it signifies a good, fortunate and rich Husband, and one composed of complacency, virility, and fortitude. This Mole is of the nature of *Jupiter* and *Venus*, and is named from *Eridianus* a fixed Star of the first magnitude.

IV.

IV.

A *Mole* on the right side the Forehead under the line of the Sun, as in the first figure and number (4) sheweth another, like on the Back; this foresheweth to a *Man* Riches as well as Honour, and Possessions from the gift, or by the means of some Lord, *Master*, or Great man: if it be Honey colour, his fortune shall chiefly consist in Possessions and Lands; if red, in Honours and Dignities; if black, he shall be much crossed in his will, and if he arrive to Honour and Riches, it shall be from the free donation of some *Master*, nothing of his own merit appearing in it. To a Woman it denotes and promiseth Inheritance by the dead, and an affluence of the goods of fortune; if it appear black in her, she shall diligently serve her Husband. This *Mole* is of the nature of *Jupiter* and *Mars*, and assimulates *Cor leonis*, a regal Star of the first magnitude.

V.

A *Mole* on the right part of the Forehead under the line of *Venus*, as in the first figure and number (5) another answereth thereunto on the right side the Belly, it predicts to a *Man* good fortune in *Marriage*, with Riches adhereing, as also friendship and Noble kindred; if it appear of a honey colour, he finds good amongst his Friends; if red, he finds much beneficial friendship amongst Noble and eminent Women; if black, he shall through Chastity avoid *Adulteries*; if it arise like a Lentil, he is employed in noble and honourable messages, and Embassies. To a Woman it betokens good fortune, yet a short life, and something subject to the malice of her enemies, if it appears black, it denotes her modest, and zealously chast: This *Mole* is of the nature of *Saturn* and *Venus*, and is observed in the breast of *Cassiopea*, being a Star of the third magnitude.

VI.

A *Mole* on the right side the Forehead under the line of *Mercury* not impeding the line, nor the line of *Luna*, as in the first figure and number (6) discovers another on the right Brest, declares a man to be of a good wit and industry, and his good fortunes to be acquired by his own ingenuity; if it appear of a Honey colour, the superlative of his good fortunes shall be in *Merchandizing*; if red, in the Study of Sciences shall his fortune be; if black, he shall not hold correspondency with cunning dealing men; if it arise like a Lentil, he shall be prosperous in all his actions. To a Woman it indicates good fortune, a good genious, witty and long life; but if it appear black, let her bewate, for she will be in danger of false accusations. This *Mole* is of the nature of *Mercury* and *Jupiter*, and answers to the *Goat*, being a Star of the first magnitude.

VII.

A Mole appearing on the right side the Forehead under the line of the *Moon*, not cutting or impeding the line, as in the first figure and number (7) sheweth another to be on the right side the Belly, and demonstrates the man to have good fortune in *Merchandize*, in buying and selling, as also to be fortunate in short and long Journeys; if of a Honey colour, utility by long Journeys is ascer-

ascertained; if black, he will be subject to be defrauded: if it be elevated as a Lentil, it signifies good, in or by Matrimony. To a Woman, her chiefest fortune comes by Marriage, if it be of honey colour, she marries a stranger, a man of another Countrey; if red, then it signifies Riches to her: if black, her Husband shall undertake long Journeys and stay much from her: if it appear like a Lentil raised up, she travels with her Husband. This Mole is of the nature of *Jupiter* and *Mars*, and assimulates *Canis major*, a Star of the first magnitude.

VIII.

A Mole on the left side the Forehead under the line of *Saturn*, not touching the line of *Saturn* nor *Jupiter*, as in the first figure and number (8) declares one likewise to be on the left side the Back, and denotes to a man long Imprisonment: if it be of a honey colour, he is imprisoned for light and frivolous causes, many enemies and contentions oppose him: if it appear red, he shall quickly be discharged from Prison: if black, he shall end his dayes in Prison; if it appear as a Lentil, it doth shew some moderation of ill fortune. It foretells a Woman to go out of her own Countrey, and if it be black, she shall suffer much affliction: yet she shall have two Husbands. This Mole hath signification of *Saturn*, *Jupiter* and *Mercury*, and is assimilated to the tail of the *Goat*, a Star of the third magnitude.

IX.

A Mole appearing on the left side the Forehead under the line of *Jupiter*, as in the first figure and number (9) indicates another on the left side the Stomach, and premonstrates the man to be Luxurious, and a great dissipator of the goods of fortune; if it appear of honey colour, it discovers some temper of modesty: if red, he is of severe condition, and most scurrile manners: if it arise like a Pea, it sheweth something a moderate inclination: To a Woman it denotes her to be the proper consumption of her own fortunes, impudent, unchast, regarding not her honour. This Mole is of the nature of *Venus* and *Mars*, and relates to the tail of the *Swan*, a Star of the second magnitude.

X.

A Mole appearing on the left side the Forehead under the line of *Mars*, as in the first figure and number (10) there is another on the left Arm, and prenoteth to a man that he shall commit murder, and to be of a peevish nature, brawling and scolding without cause; if it appear of a honey colour, he shall escape and laugh at his Enemies: if it be red, he disquiets himself by reason of Women: if black, he is maliciously and treacherously given. It declares a Woman a brawling scold, that she shall have the French pox, and be wounded from some of her neer neighbours. This Mole is of the nature of *Saturn*, and is denominated by the Belly of the *Whale*, a Star of the third magnitude.

XI.

A Mole appearing on the left side the Forehead, under the line of the *Sun*, as in the first figure and number (11) denotes another on the left side the Breast,

and threatens ill fortune to a man, he is odious to his Superiours, if it appear of a honey colour, he serves without reward; if red, he shall sentiate poverty: if black he is rash, wants caution, and government; if it arise above the skin, the man shall the better moderate his ill fortune. To a Woman it indicates poverty, and miserable fortune; if it be black, it confirmeth this evil. This Mole is of the nature of *Mars* and the *Moon*, and hath uniformity with *Presepis nubilosa*, a Star of the third magnitude.

XII.

A Mole on the left side the Forehead, under the line of *Venus*, not touching it as in the first figure and number (12) hath another on the left Shoulder, and foretelleth tribulations, afflictions, and molestations to a man; if of a honey colour, these things shall come upon him by his friends: if red, by his Kindred in Blood; if black, by reason of Women, if it arise in the skin it shews some mitigation of ill fortune. To a Woman it declares levity; if black, she shall commit Adultery, be a Whore in her young dayes, and a Bawd in her old, and that she shall drink deep of ill fortune. This Mole is of the nature of *Mars* and the *Moon*, and hath denomination from the *Pleiades*, Stars of the fist magnitude.

XIII.

A Mole on the left side the Forehead, under the line of *Mercury*, and not touching it, as in the first figure and number (13) hath another alike on the left side, and indicates to the person, ligitious quarrels, hatreds, and enmities; if it appear of honey colour, quarrels shall arise by reason of the perspicuity of his ingenuity; if red by reason of actions not well digested; if black, by reason of dissimulation; if like a Lentil, through his own careful industry he shall moderate his fortune. To a Woman it prenotes many Husbands, or the use of many men; if black, she commits Adultery, and is garrulous. This Mole is of the nature of *Mars* and *Mercury*, relating to the Shoulder of *Orion*, a Star of the second magnitude.

XIV.

A Mole on the left side the Forehead under the line of the *Moon*, not crossing, or cutting that line, as in the first figure and number (14) shews one more on the left side the Belly neer the Navil, and prenotes a man to suffer diversity of infirmities; if it be of honey colour, he is pained in the Stomack, and from thence his pain ariseth: if red, his infirmity is through fervour of blood: if it appear black, through sorrow and grief, and indicates a short life, it warns a man also of long Journeys and threatens him with a bad Wife. To a Woman it prenotes dolour and pain of the Womb: if black, danger in Child-birth: if it arise above the skin, it shews some moderation of these evils. This of the nature of *Mercury* and *Mars*, and is related to *Canis minor*, a Star of the first magnitude.

XV.

A Mole appearing in the midst of the Forehad, under the middle of the line of *Saturn*, and not touching the line, as in the first figure and number (15) the person shall be signed with another on the midst of the Stomach, and shews that

that through Luxury, by and through women, and for their sakes the party shall suffer much ill fortune, and this is the more confirmed if the Mole appear black, if of a honey colour, the better: but if red, best of all; if it arise like a lentil, he shall be much beloved of women. It denotes a woman to be vain and luxurious, for which cause she suffers much evil. This is of the nature of *Mars*, and *Jupiter*, and agrees with the flying Eagle, a star of the second magnitude.

XVI.

A Mole in the midst of the fore-head, under the line of *Jupiter*, as in the first figure and number (16) in the midst of the breast he hath the like, and prenotes the man to have a discourteous cruel mind, floating brain, dul and uncapable, of little and unpleasant discourse; If it appear of a honey colour, he shall be something beloved; if red, he is sullen and furious; if black, he is altogether unexpert and unskilful; but if it be as a Wart, he is fortunate. It shews a woman, to be fooliſh, simple, and idle; if it appear black, she is a slut, an idle lazy slow creature. This is of the nature of *Mars*, and *Mercury*, and relates to *Hercules*, a star of the third magnitude.

XVII.

In the midst of the Fore-head of man or woman, a Mole appearing under the line of *Mars*, not touching the line, as in the first figure and number (17) indicates another on the left side the belly, and if it be of a honey colour, it shews an indifferent good fortune and qualification; if red, he is of stout stomach and great strength; if black, he is a man slayer; if as a Wart, he is sage and wise. In a woman it denotes superbity, and an elated mind; if it appear in her Fore-head black, she consents to the murder of some one. This hath the Nature of *Jupiter* and *Mars*, and relates to a star in the winged horse, of the second magnitude.

XVIII.

A Mole in the middle of the Fore-head under the line of the Sun, as in the first Figure and number (18) the midst of the belly is marked with the like, and shews the man to have a great voice, to be a good Oratour, yet luxurious and addicted to gluttony. Denotes a woman given to lust and lacivious courses, nothing at all respecting her credit or honesty. This Mole is of the Nature of *Saturn* and *Venus*: and adequatrs *Hydra*, a Star of the first magnitude.

XIX.

A Mole appearing in the midst of the Fore-head under the line of *Venus*, as in the first Figure and number (19) there is another appears in the middle of the breast, and these declare to a man very great dangers, and sickness of an incurable nature; if it be yellowish let him take heed to prevent imprisonment, and of catching Ulcerous Diseases, as the Pox from Women, and Running of the Reins; If it be red, his infirmities come from the corruption of blood; if black, it threatens him with much affliction in the Genitals and Privy parts: If it arise above the flesh as a Lentil, though he patiate infirmities, yet he shall recover. To a Woman it predicts weakness of the Reins: If it appear black, the weakness

and infirmity is natural. This is of the nature of *Saturn* and *Venus*, and is ascribed to *Perseus* a Star of the second magnitude.

XX.

A Mole appearing in the midst of the Forehead, under the line of *Mercury*, as in the first figure and number (20) indicates another under the Brest, and threatens a man to fall into many miseries, and calamities; if it be of honey colour, the person is temperate, if red, he finds help and succour in his afflictions, if black, he is needy and wanting, but if it arise as a wart, it demonstrates industry, and a good ingenuity. If it be black, in a Woman her Father shall be killed. This Mole is of the nature of *Mars* and *Mercury*, and is appointed to *Aldebaran*, a Star of the first magnitude.

XXI.

A Mole in the midst of the Forehead, under the line of *Luna*, not touching the line, as in the first figure and number (21) shews another in the Privy parts, and desines the person, if it be black, to be guilty of very many criminal facts, by reason of Luxury, and to labour under the the French pox which shall be almost incurable, and to be a man-slayer, but if it be honey colour, it is the better, if red, the more better, and if it arise as a Lentil it is rather good than bad. In a Woman it shews her to be of petulant condition, if it be black, she is impudent and vile in condition. This is of the nature of *Mars*, and dependeth on the Star in the forepart of the head of *Gemini*, of the second magnitude.

XXII.

A Mole appearing on the right sight side the Forehead on the end of the line of *Saturn*, as in the first figure and number (22) there shall be another on the right thigh, near the huckle bone, and sheweth the party shall possess much goods, by the means of Old men of rustical condition, and shall be fortunate in Husbandry and Tillage: if it appear of a honey colour, the man shall be rich in youth: if red he shall be rich all his life: if black, he shall spend more than he shall gain: if it exceed the skin as a Lentil, he shall have a world of goods in his old age, and honour. To a Woman it shews she shall heap up Riches: if black she shall be greedily covetous of the goods of fortune. This is of the nature of *Venus* and *Mercury*, and refers to *Lyra*, a Star of the first magnitude.

XXIII.

A Mole or mark appearing in the right end of the line of *Jupiter*, as in the first figure and number (23) demonstrates another to be on the right Huckle-bone alike, and promiseth to a man goods and riches unexpected, and although he be born poor, yet shall he be very rich: if it be of a honey colour, he abounds with prosperous good fortune; if red, he is full of Prosperity: if black, the contrary is signified: if like a wart, he is alwayes very fortunate. To a Woman alwayes it promiseth much riches from her own Kindred, and her own Husband. This Mole is of the nature of *Mars* and *Jupiter*, and relates to the Star called the Heart of the *Scorpion*, of the second magnitude.

XXIV.

XXIV.

A Mole appearing on the right side, and on the end of the line of *Mars*, as in the first figure and number (24) declares another to be under the muscle of the right arm, and prenotes a man to thrive by Playes, by Arms and Horses; if of a Hony colour, he gains and receives much benefit from martial men; if red, the same; if black, let him avoid Playes: if it be like a Wart, and not black, the greater good fortune is promised, and when he thinks least of it he receives Inheritance from a Kinsman: To a Woman it signifies Inheritance from Parents. This Mole is of the nature of *Saturn* and *Venus*, denoted from the bright Star of *Hydra*, of the second magnitude.

XXV.

A Mole on the right side the Forehead in the end of the line of the *Sun*, as in the first figure and number (25) another is observed on the right side the Reins, and declares the man to abound in goods, and benefits, by reason of the favour and friendship of Great men. This man is even loaded with Offices of Command, from whence he is much esteemed and honoured; if it appear of a honey colour, the greater fortunes abide him; if of red colour, he is beloved by Ecclesiastical great men; if it be black, let him take heed he incur not the indignation of great men: if as a Lentil, it confirmeth and augmenteth his good fortune. A Woman having this shall be fortunate in all her actions; but if black, beware her tongue. This is of the nature of *Jupiter* and *Mars*, ascribed to *Regulus* a Star of the first magnitude.

XXVI.

A Mole on the right side the Forehead, on the end of the line of *Venus*, as in the first figure and number (26) there is another on the midst of the Brest; this signifies good fortune to a *Man*, but chiefly by means of friends and Women; if of a hony colour, it comes by mariages; if of red colour, the like; if black, they shall experience extraordinary difficulties in their undertakings; if as a Wart, or Lentil, it giveth the more large and plenary fortunes, To a Woman it promiseth good fortune, and that from men exceeding her quality; if it appear like a Wart, good fortune alwayes continues. This mole is of the nature of *Saturn* and *Venus*, and reflects to the breit of *Cassiopea*, a Star of the third magnitude.

XXVII.

A mole found on the end of the line of *Mercury* on the right side the Forehead, as in the first figure and number (27) there is another under the right Brest, towards the right side, promiseth a man more noble fortune, where he is an alien, than in his own Country, and that his own ingenuity shall advance him to Riches and Honour, and lift him up far above his original; if it appear of a Honey colour, he is the more industrious, and of curious neat searching parts, indagatious; if red, he is meanly rich; but if black, he slighteth vain hopes, and groundlesse expectations; if as a Wart or Lentil, he floweth in abundance of Riches: The Woman having it hath a gallant prudent Wit, for which she shall be much be-

be loved and respected; if black, let her take heed to bridle her tongue: if it appear as a wart, she obtains happy riches, and content. This mole is of the nature of *Mercury* and *Jupiter*, and is compared to the *Goat*, of the first magnitude.

XXVIII.

On the right side the Forehead, and on the right end of the line of the *Moon*, if a mole appear, as in the first figure and number (28) another is seated on the right side the Belly near the Navil, and sheweth the man shall be addicted to long Journeys, and shall heap up the riches of fortune rather in a strange Country than his own; if it appear of a honey colour, he is rich by the means of his Wife; if red, his riches come by his natural kindred: but if black, the next door to beggery; if it stand out like a wart, it signifies Riches. To a Woman it signifies a rich Husband; but if black, her fortune shall be mutable, and changing; but if like a Lentil, it signifies nothing but good. This is of the nature of *Jupiter* and *Mars*, and is ascribed to *Canis minor*, a Star of the first magnitude.

XXIX.

A mole appearing on the left end of the line of *Saturn*, on the left side the Forehead, as in the first figure and number (29) hath another answering on the left side the Back, and predicts miseries, poverty, and abundance of tribulations to a man, and that through his own means and miscarriage; if it appear either of a honey colour or red, his sorrowes are somewhat lessened; but if black, he is much exposed to the sorrows of Imprisonment; but if it appear as a wart, or pea, these these ill fortunes are moderated, and mixed with good. To a Woman it indicates her needy and poor; but if black, she shall be most unhappy in her successes: This Mole of *Saturn* denotes and threatens manifold dangers by falls, and the like; unless it appear as a Lentil, then is there an extenuation of these miseries, and they end not in so great calamity. This mole is of the nature of *Saturn*, *Jupiter* and *Mercury*, and hath its relation to the tail of the *Goat*, a Star of the third magnitude.

XXX.

When a Mole appears on the left side the Forehead, on the left end of the line of *Jupiter*, as in the first figure and number (30) there is another answers on the lower part of the left brest, which intimates a man to act the Consumption of his own fortunes, to be a scatter-good; if of honey colour or red, he is a drunkard and a glutton; if black, he is crack-braind; if it appear as a lentil, he is much given to Luxury, and powerful: The woman having this is prodigal, and very unprofitable; if it be black, she will stubbornly, and boldly defend her conceited honour. This Mole is of the nature of *Mars* and *Jupiter*, and is ascribed to the Thigh of *Regasus*, a star of the second Magnitude.

XXXI.

A man or woman having a Mole on the left end of the line of *Mars*, on the left part the Forehead, as in the 1. fig. and number (31) hath another on the left side the back, and to the man enuntiates litigious contentions, quarrels, and persecutions, by rea-

reason of VVomen, if it appear of honey colour, these troubles shall arise from women who are of Kindred by blood; if it be red by reason of Luxury: if black, he shall himself consume his Estate: if it arise in the flesh like a Lentil, the man shall be reputed martial, stout and valiant: To a VVoman in general it signifies great molestations, and but little credit, she is warned to take heed of danger accrewing by reason of licentious, loose, debaucht carriage, of what colour soever it be, the Woman shall be a loose huswife, proud, and a scattergood. (I wish young men to observe this Mole) which is of the nature of *Venus* and *Mars* and computed as relating to *Cauda Cygni*, a Star of the second magnitude.

XXXII.

A Mole in the left side the Forehead, on the left end of the line of the *Sun*, as in the first figure and number (32) under the left Shoulder they shall have another, to the Man it threatens Prisons, and persecutions from his Superiours; if of a honey colour, he prodigally, and lostily wasts his Estate; if red, from rich, he shall become poor; if black, let him beware the wrath of Great men; if appearing like a Vetch, he shall enjoy a competent fortune in youth, but through prodigality consuming it, he shall come to want in old age. It threatens to a Woman sorrow and anguish by reason of some man; if black, she pertakes of the extremity of misery: This Mole is of the nature of *Saturn* and *Mars*, and relateth to the head of *Serpentarius*, a Star of the third magnitude.

XXXIII.

A Mole appearing on the left end of the line of *Venus*, in the left side the Forehead as in the first figure and number (33) another is found on the left side the Belly, which predicteth to a man, molestations, and troubles, and incurable diseases; if of a honey colour, he is pained at the Stomach: if of red it comes from the evil constitution of the Liver, and he is a Drunkard; if black, his sickness comes from the over-use (or rather abuse) of the Venerial act: if it extend it self in the flesh like a Lentil, the party is most strong and able to the acts of *Venus*, as also fruitful in a male-off-spring. To a Woman it signifies a mean health; but if it appear black, let her take heed of *Morbus Gallicus*, and its appendents. This is of the nature of *Mars*, and is ascribed to the Star in the back of the great *Bear*, of the second magnitude.

XXXIV.

A Mole on the left side the Forehead, and on the line of *Mercury*, as in the first figure and number (34) concludeth another on the left Brest on the Ribs, and shews the man to be very malignant, of evil condition: if of a honey colour, he shall bee a hatred to his own friends; if it appear red, he is of an able and strong wit; if black, he is in danger to be criminated, and branded for his deceipts and falshood; if it appear as a Vetch, it betters and sweetens his ill fortunes. It signifies to a Woman justification, and the plea of innocency, though not deserved; if black, she is blamed for malignity, and although she may be much accused, yet it shall be but little in respect of her demerits. This Mole is of the nature of *Saturn* and *Mercury*, and ascribed *ad alam dextram corbi*, a Star of the third magnitude.

XXXV.

XXXV.

A Man or Woman having a Mole on the left end of the line of the *Moon* in the left side the Brow or Temples, as in the first figure and number (35) they have another on the left side the Belly, betwixt the Navll and the side, and signifies to a man that he shall be persecuted, and cause to flye his Country for murder: if of honey colour or red, let him beware of his own Kindred; if black, beware of the Sea, and Surfeits by fish; if like a wart, it contemperates these ill fortunes. To a Woman it signifies an ill Husband, and a short life; if it be black, her adversary shall, to her great danger and prejudice, persecute her. This Mole is of the nature of *Mars*, and appropriated to the Star in the Head of *Gemini*, of the second magnitude.

To continue an orderly method, after that we have treated of the Moles appearing on the Forehead or Temples of the Brow (which are already dispatched) it is very rational and necessary that we divide the remainder into three situations; namely, the beginning, medium, and end, and briefly consider their significations, by placing them in the most significant manner: namely, the middlemost by the Caule of the Eye, or Eye-brow; the beginning above, and the end below: from this constitution, that we may observe the great facility and certainty in judging, we shall handle five together in one time, namely two above, one in the midst, and two below, as appears in the figures.

XXXVI.

When a Mole appeareth on the upper side of the right Temple above the Eye, in Man or Woman near the hair as in the first figure and number (36) it declares another on the right side near the extremity of the Belly, and signifies to the Man a stable, and long life, and the goods of fortune: and if it appear honey like or red, he is studious; if black, it pejorateth these his good fortunes; if as a Vetch or Lentil, his good is augmented. To a Woman is signified good and happy fortune by Marriages, an industrious carriage; if it appear black, she buryes her first Husband. This Mole is of the nature of *Jupiter* and *Venus*, and is affianced to the bright Star in *Eridianus*, of the first magnitude.

XXXVII.

A Man or Woman having a Mole on the right Temple more neer the Eye-brows then the hair, as in the first figure and number (37) there is another on the right Loin, and signifies to the man adeption or attaining of good, as also Offices and Dignities; if of honey colour good fortune lyeth as it were in his way, if red, he discovers hidden goods, and recovers unexpected Inheritances; if black, a diminution of these is signified; if it appear as a Lentil, he excells in acuity of Wit, and parts. It shews a VVoman to be adorned with all reality, Chastity, and laudable vertues, and in all things fortunate: if black, she shuns, hates or cares not for Servants. This Mole is of the nature of *Jupiter* and *Saturn*, and is attributed to the right shoulder of *Cepheus*, a Star of the third magnitude.

XXXVIII.

XXXVIII.

Who hath a Mole on the right side, behind the Eye as it were against the middle of the Eye, as in the first figure and number (38) hath another on the right side the Buttock or Haunch and bringeth to the man Dignity and Honour, this Mole so posited alwayes brings honourable Dignities with fortunate journeys; if of honey colour, it signifies much good Fortune; if red, it gives riches; if black, some certain losse, but not great; but if it appear as a Lentil, it signifies singular good Fortune to every thing. To a woman that she shall be fortunate, and never poor; if it be black, she shall sustain thefts, and suffer by fugitive Servants. This Mole is of the nature of *Jupiter* and *Mars*, and is ascribed to the belly of the winged *Horse*, a Star of the third magnitude.

XXXIX.

A Mole appearing in the right side the Temples, and in the lower part, more inclining towards the Neck, as in the first figure and number (39) there is another on the Ribs on the right side, and promiseth to a man, a good ingenuity, and a careful industry, from whence riches shall flow unto him, as also long life; if honey colour or red, he shall rejoice in the favours of good Fortune; but if black, he shall be somewhat instringed in his operations; but if as a wart, he shall obtain all the things he sets his hand unto. To a woman it promiseth goods, and long life, she is modest, vertuous, and chast; but if it appear black, she will something impede her own good Fortunes. This is of the nature of *Jupiter* and *Mercury*, and is assimilated to the *Goat*, a Star of the second magnitude.

XL.

Whosoever is decorated with a Mole on the right side the Temples, neer the Eye below, as in the first figure and number (40) they have another in like manner under the right Thigh, it demonstrates a most high and elevated genius, by which means the man is made happily rich; if it be of a honey colour, he is exceeding Fortunate; if red, he marries a Wife of noble descent: if black, it denotes contentions with his Wife: if it be as a Lentil or wart, he is alwayes high advanced, and abounds with riches: To a Woman likewise is good Fortune by Husbands promised; if black, her condition shall surely change, that if she should be rich in youth, she should be poor in age, and if poor in youth, rich in age: as also long life. This is of the nature of *Mercury* and *Jupiter*, and is assimilated to the *Goat*, a Star of the second magnitude.

XLI.

A man or woman having a Mole on the left side toward the upper part of the corner of the Eye, as in the first figure and number (41) they have another under the left Loin or Thigh; this signifies great and perillous sicknesses to a man; if it be honey colour or red, these sorrows are somewhat mulcified, but if black, a short life through a grievous Fall, or choaking in the Waters: but if as a Lentil or wart, it promiseth a good end. To a woman nothing good of health: but if black, most unlucky, and amongst other miseries, a violent death. This Mole is of the nature of *Saturn* and *Venus*, and is appropriated to the *Whale*, a Star of the third magnitude.

XLII.

A man or woman on the left side the Temples neer the Eye-lid having a Mole; they have another on the upper part of the left side the Buttock, as in the first figure and number (42) and denotes the man to be composed of the worst, and foridid manners: but if it be red, or honey colour, he is something bettered in his conditions; but if it be black, he will have the French pox incurable, and is of a luxurious condition, and subject to many infirmities; if it appear like a wart, he is wavering and unstable. To a Woman it saith the same disasters: and if it be black on her, she is obscene, impious and treacherous. This Mole is of the nature of *Mars* and the *Moon*, and is computed to the *Pleiades* of the fifth magnitude.

XLIII.

A Mole appearing on the left side the Countenance neer the corner of the Eye, as in the first figure and number (43) there is another of the like nature on the left Buttock, and designes to a man the greatest sickness, and the highest misfortunes: if of a honey colour, it onely denotes sicknesses and infirmities; if red, the *Morbum gallicum*; if black, a contagious sickness, or drowning, and a short life; if it appear as a Lentil, the life shall be the longer prolonged: To a Woman it signifies falls from high places, and that she shall suffer many miseries, and be in danger of drowning; if it appear black, the greater are her miseries. This Mole threatens alike to man and woman, and is of the nature of *Saturn*, being ascribed to a Star of the third magnitude, in the Nose of the *Whale*.

XLIV.

A Mole appearing on the left side below the corner of the Eye, toward the Ear near the hair, as in the first figure and number (44) there is another on the left side the hucle bone behind, and demonstrates the man to be sullen and doggedly wicked, if it appear of honey colour, he is furiously passionate; if red, he is more cruel; if black, he is a thief and murderer, for which he shall undergo punishments deservedly: if it appear as a wart or Lentil, he is somewhat better qualified: It signifies a Woman to be an Adultereresse; if it appear black, she is vile and short lived. This Mole is of the nature of *Saturn*, and is ascribed to a Star of the second magnitude, in the head of *Gemini*.

XLV.

A man or woman having a Mole on the left cheek inclining towards the lower part of the Ear, as in the first figure and number (45) they have another under the left Thigh, and to the man causeth molestations and sorrows; if red, or of a honey colour, he is wrathful, yet sensative; if black, he dies a violent death; if as a Lentil, he is indifferent in wit. To a Woman it predicts many evils, and misfortunes; if black, let her take heed lest through her own vitious lewdness, she come to a violent death. This Mole is of the nature of *Mars* and *Luna*, and is appropriated to the Cloudy Star in *Presepe*, of the second magnitude.

XLVI.

XLVI.

A man or woman having a Mole on the upper part of the right Ear, as in the first figure and number (46) they have another on the right side the Belly; this threateneth the man with perillous dangers, and bids him beware his Head: if it appear of honey colour, he is in danger, but shall not be hurt thereby: if red, the like; but if it be black, he shall suffer the greatest prejudice can meet with his degree and calling, a blow on the Head or the like; if it appear as a Lentil, it destroyeth that Ear, he loseth his Hearing: To a Woman it signifies falls, and losse of those things she most values: if black, she shall receive evil by a Stone on the Head, of which she shall be the cause her self. This is of the nature of *Mars*, and is compared to a *Star* in the end of the tail of the *Bear*, of the second magnitude.

XLVII.

A Mole being on the outward lower part neer the middle of the right Ear, as in the first figure and number (47) there is another on the right side, and threateneth to the man, hatreds and enmities: if it be red, they are the greater evils: if it appear black, it shews a wound, or cut on the right side by some martial weapon, or a fall in the fire, and being burnt on the right side: if as a little pea, it sheweth indifferent good fortune. To a Woman it signifieth mischiefs to arise, by reason of (or for the defence of) her own goods: if black, she is most notably dishonourable. This is of the nature of *Saturn* and *Mars*, and is assimilated to *ad dextram Corbi*, a *Star* of the third magnitude.

XLVIII.

A Mole appearing on the lower part, or tip of the right Ear, as in the first figure and number (48) under the right side there is another, and designeth a man to most notable misfortunes: if it appear on the inward side, let him take heed of a dangerous fall from an high place; if on the outside, a dangerous fall in the water, of what colour soever it be it is very bad: but if it be black, it is most omminous. To a Woman it predicts her to be guilty of man-slaughter; if it appear much on the outside, she is desperately forlorn, and of most vile conditions: the black is the worst colour, and we have shewed, let her be careful. This is of the nature of *Mars*, and hath its relation to a Star of the second magnitude, in the beginning of the tail of the *Bear*.

XLIX.

A man or woman having a Mole on the outside the upper part of the left Ear, as in the first figure and number (49) they have another on the left side the Belly, the man is hereby threatened, that he shall be so unfortunate, as to undergo the persecution of his enemies: if of a honey colour, the enemies are mighty: if red, more strong: if black, he hardly scapes a violent death. To a Woman it threatens anguish, perplexity, and trouble for her honour and credits sake: if black, let her know her self to be in danger to have her Throat cut. This is of the nature of *Saturn* and *Mars*, and is related to a Star on the back of the *Lyon*, of the second magnitude.

L.

A Mole appearing on the middle of the left Ear, as in the first Figure and number (50) there is another alike on the lower part of the left side, and denoteth the man to be of most rude deformed, sordid manners; if it be of honey colour, he is a Thief: if red, he is of no discourse, he cannot speak for himself: if it appear black, he is a notable murderer: if as a Lentil or Wart, he is luxurious. To a Woman it portends danger of death; if black, that she shall undergo a violent death, by reason of luxury. This Mole is of the nature of *Mars* and *Mercury*, and is attributed to the head of *Hercules*, a Star of the third magnitude.

L I.

A Mole appearing on the lower part of the left Ear, as in the first figure and number (51) there is another on the lower part of the left side, and denotes the man quarrelsome and contentious: this Mole aswell on the inside as the outside, signifies the man shall commit murder by reason (or for the cause) of Women; if it appear of honey colour, it is the better: but if of red, he is most Furious: if black, he is the actor or cause of much man slaughter; if it be as a Lentil, or little wart, he hardly dyes a violent evil death: but to either Sex without doubt this Mole hath very bad signification, and threatens most commonly a violent death: In a Woman let it be of what colour soever, she will be the death of some one or other, let her shun to meddle with Poyson. This is of the Nature of *Saturn* and *Mars*, and hath its denomination from the Head of the *Dragon*, a Star of the third magnitude.

L I I.

A man or woman having a Mole on the lower part of the right side the Eye-lid, between the hollow of the Eye and the beginning of the Nose, as in the first figure and number (52) they have another on the right side the Privy parts, and to a man hath this sign of good fortune, that he shall be much enriched by marrying into his own kindred: if it be of honey colour, he shall have money and goods; if red, he shall have Inheritance by his VVife: if black, he shall have loss, and cares in keeping the rest: if it appear as a Lentil, he shall have Fortune, though he little deserve it: A woman having this Mole, is faithful to her Husband, indued with a good wit, and piercing apprehension; but if she hath it of a black colour, she will be subject to be circumvented of her Estate, through the Fraud of some seeming Friend, of which let her beware. This Mole is of the nature of *Venus* and *Mercury*, belonging to a Fixed Star of the second magnitude, called *Corona lucida*.

L I I I.

A Mole appearing under the hollow of the right Eye, by the inward part of the Nose, as in the first figure and number (53) on the middle of the Body above the members another likewise will appear, and denotes a man to be of a cholerick, hasty, proud, and furious spirit: if it be of honey colour, he is very active

active and tractable, if it appear red, he is a rough-hewd man, of uncomposed qualities; if black, a bate-breeder, a sower of Seditions and scorns; but if like a wart or Lentil, he is undocible and stubborn. To a Woman (let it be of what colour it will) it signifies her to be pragmatique, proud, puffed up in her own conceit, and one that will domineer over her Husband, and a fomenter of strife and mischief; but if it be black, she will undo her self through these means. This Mole is of the nature of *Mars* and *Mercury*, and hath its significant properties from the tail of the *Scorpion*, a Star of the third magnitude.

LIV.

What man or woman having a Mole on the inward part of the right side the Nose, as in the first figure and number (54) they are accommodated with another on the Privy members, and signifies long and tedious infirmities and sickness; if it be of honey colour, the distemper is about the Reins; if red, the head is afflicted; if black the infirmity is in the Genitals and Secrets; if as a Lentil, he is over curious, and fierce in discourse. In a Woman it shews her to be beloved of most, yet but of weak constitution, and most commonly infirm; if it appear black, she will have a disease in the secret place, will be her death. This Mole is of the nature of *Saturn*, and ascribed to the tail of the *Whale*, a Star of the third magnitude.

LV.

A Mole on the left side in the hollow between the Eye-lid and the Nose, as in the first figure and number (55) another is seated on the left side the Privy part, and indicates the man to be a man-slayer, if of a honey or red colour, he wounds and not kills; but if black, he murders some of his Family or Kindred; if it appear as a Lentil, he is certainly mad or distracted. To a Woman it indicates her to hate her Husband, to be proud, and furious; if it be black, she will commit murder. This Mole is of the nature of *Venus* and *Mars*, and denoted by tail of the *Swan*, a Star of the second magnitude..

LVI.

A Mole observed on the middle part of the hollow of the left Eye-lid, as in the first figure and number (56) another is also observed on the left side the Secrets, and denotes a man to suffer through infamy; if of a honey colour, it comes by reason of Women; if red, from or by his own Kindred; if black, it comes from his own Wife; if as a Lentil, he sweetens, or lessens the evil by threats. A VVoman having this, procures her own shame, she is damnified, and suffers detriment in her honour and good name; if black, it is by reason of Adultery. This Mole is of the nature of *Saturn* and *Venus*, and is ascribed to the brest of *Cassiopea*, a Star of the third magnitude.

LVII.

A Mole discernable under the left Eye something neer the Nose, as in the first figure and number (57) another is discerned on the left side the Yard, or Privy parts, and renders the man obscene, and full of luxury; if red, or *melatus*, it discovers him potent and frequent in coition; if black, he suffers prejudice by that vice; if it appears as a pea, he is rather weak than strong: It describes a woman to be luxurious; if it be black, she is an Adultereſs. This is of the nature of *Venus*, and is related to a Star of the third magnitude, called the belly of *Andromeda*.

LVIII.

LVIII.

A Mole appearing between the beginning and the middle of the right upper Eye-lid towards the Temples, as in the first figure and number (58) another appears on the right side the Belly, a man having these shall flow in good fortune, in reference to Marriages and Children, in these he shall be most fortunate; if it appear of honey colour, he hath the flower of his good fortunes in his youth; if red, all his life long; but if black, he shall suffer loss and prejudice by reason of some affianced to him; if it appear as a Lentil, he shall flourish and be most happy in his old age. The Woman having it shall be fortunate, and rejoice in the exaltation of her Kindred, and Marriage; but if it appear black, it much impedes her good fortune. This Mole is of the nature of *Jupiter* and *Mars*, and is attipulated to *Canis major*, a Star of the third magnitude.

LIX.

A man or woman having a Mole on the upper right Eye-lid, between the middle and the end towards the beginning of the Nose as in the first figure and number (59) have another on the right side the Navil, and argues the man to receive his good fortunes from and by Womens means; if it be of a honey colour, it shall come by their donations; if red, he shall have Inheritance by them; if black, his good fortune shall be much impeded; if as a Lentil, his good fortune shall be much augmented. To a Woman it portends a wealthy and happy Marriage, and that from donation of friends she shall be fortunated; if it appear black, she shall be straightned through executions of many troubles. This Mole is of the nature of *Jupiter* and *Venus*, and is related to a Star in the River, the first magnitude.

LX.

A Mole appearing between the beginning and the middle of the left Eye-lid, of that part towards the Temples, as in the first figure and number (60) another appears on the left side the Belly, and threatens a man to be shaken with calamities and persecutions, by reason of lustful lecherous practises; if it appear of honey colour, this will come upon him by reason of ordinary women; if red, from Noble women; if black, from the most vile and base Creatures; if as a Lentil, he is the cause of his own afflictions. To a Woman it predicts sorrow and want; if black, by reason of lustful luxury she shall be punished. This mole is of the nature of *Saturn* and *Venus*, and is attributed to a Star of the second magnitude in the right side of *Perseus*.

LXI.

A Mole appearing between the middle of the left Eye-lid and the end, as in the first figure and number (61) there is another like of the same nature on the left side the loins, and to the man portends evil in marriage; if it be of honey colour, it signifies poverty; if red, he hath an evil name; if black, he lives discontentedly in the state of marriage, and enjoyes little peace; if it appear as a little

little wart, he consumes his own Estate. It hath evil signification of marriage for Women: if it be black, she will be an Adultress. This Mole is of the nature of *Saturn* and *Mars*, and relates to a Star of the third Magnitude in the head of *Serpentarius*.

LXII.

A man or woman having a Mole on the exteriour part of the right Eye-lid, towards the stay of the Temples, as in the first figure and number (62) they have another between the Groin, inclining to the right side of the Loin, and predicts prosperity in the goods of fortune: if it be of a honey colour, it promiseth a good marriage: if red, it promiseth goods and Fortune by a Wife; but if black, many cares with anguish of mind about marriage: if it appears as a wart or Lentil, the signification, in reference to marriage, is very good: To a Woman it predicts a fortunate and rich Husband; but if black, she shall find some obstacles, which shall extenuate and impede her good fortune. This is of the nature of *Jupiter* and *Saturn*, and illateth to the right Shoulder of *Cepheus*, a Star of the third magnitude.

LXIII.

A Mole being seen on the middle of the right Eye-lid, as in the first figure and number (63) another is likewise visible on the right side, something above the members, and concludes the man shall obtain good fortune, if it appear of honey colour or red, his fortune in wealth shall be good and great: if it appear black, he shall be in danger, nay he shall fall into some great misfortune, from which he shall at last escape: if it be as a Lentil, he shall possesse unwished, and unlooked for substance: This appearing in a Woman, from gifts, and donations, her good Fortune shall arise, and a great part thereof from her own Kindred, and she shall be made wealthy: but if black, it shall be otherwise. This *Mole* is of the nature of *Mercury* and *Jupiter*, and is assimilated to the *Goat*, a Star of the first magnitude.

LXIV.

A *Mole* appearing in the end of the right Eye-lid near the Nose, as in the first figure and number (64) there is another under the right Loin: this man by his own industry shall heap up Riches, and by his parts and abilities shall appear very eminent in all his actions: if it appear of honey colour, his good Fortune comes by the Donation of some Lord or *Master*: if red, by the means of Ecclesiastical men: if black, he shall suffer some shipwrack of his good Fortune: if it appear as a Vetch or Lentill, he shall be increased by reason of Inheritance from the gifts of some others: And to a Woman it generally signifies good Fortune, of what colour soever, except black, which is of the nature of *Saturn* and *Mars*: if it be of honey colour, or red, she is jovial and eminent for Venery: and then this is of the nature of *Venus* and *Mercury*, and is denominated from the bottom of the *Pitcher*, a Star of the fourth magnitude.

LXV.

LXV.

A Mole appearing on the lower part of the left Eye-lid towards the Temples, as in the first figure and number (65) another Mole is on the Groin towards the left side, and denotes a man most vitiously defiled with Luxury; if it be of honey colour or red, he is the more temperate; but if black, he is most base and sordid in conditions: if it arise above the skin, he shames himself by obscene or unnatural luxury. A woman having this Mole, shall be branded with luxury, and defamed with Impudence: and the blacker it appears, the more infamous will she be. This is of the nature of *Saturn* and *Mercury*, and assigned to a Star of the third magnitude, in the left arm of *Bootes*.

LXVI.

When a Mole is found on the left Eye-lid in the midst of the upper part thereof, of man or woman, as in the first figure and number (66) they shall have another upon, or neer the Privy member inclining towards the left side, the man is afflicted with vexatious sorrows; if it be of honey colour or red, with wrathfull anger he is oppressed, if black, it threatens a violent death: if it be as a Lentil, he is alwayes surrounded with the dangers and perils of life. This Mole to a woman prognosticates an evil death, as also a life incumbred with perils and dangers: if it appear black, she makes shipwrack of her Honesty and Honour. This Mole is of the nature of *Saturn* and *Mercury*, appropriated to a bright Star of the *South Ballance*, of the second magnitude.

LXVII.

A Mole appearing on the beginning of the left Eye-lid neer the root of the Nose, as in the first figure and number (67) denotes another on the left part of the Loins: this affirms the man to be sufficiently replete with sensuality: if it be of honey colour, he is potent in lustful abilities: if red, he is unreasonable beyond measure: if black, he suffers punishment for his licentious appetite: if as a wart or Lentil, he falls into mischief through womens temptations. A woman having this Mole is denoted an Adulteress: but if black, she will be in danger of a slab or poison. This is of the nature of *Saturn* and *Venus*, and is related to the Star of the *Pole*, of the third magnitude.

LXVIII.

A Mole appearing on the lower corner under the hinder part of the right Eye, from the Temples, as in the first figure and number (68) indicates another on the right side the Ribs, and designs the man cruel and furious: if of honey colour, he is more temperate: if red, he is addicted to martial affairs, and full of revenge: if it be black, he shall either be the death, or cause the death of some man: if as a Lentil, he is bold. It shews a woman to be vain and proud: if she have it black, she will be the cause of the death of some one to the hazard of her own life. This Mole is of the nature of *Mars*, assigned to the *Caput Herculis*, a Star of the third magnitude.

LXIX.

LXIX.

When under the middle of the Hollow of the right Eye, a Mole appears in man or woman, as in the first figure and number (69) they shall have another upon the Privy member, and is the indiction of a short life: if it be of honey colour, his infirmities come through gluttony or surfeit: if red, through travells, change and variety of actings: if black, he probably shortens his dayes by poison: if it appear as a Lentil, his own intemperancy shall end his dayes. To a woman it threatens peril in Childbirth: if black, it threatens her with a short life, and an untimely death, through Poyson. This Mole is of the nature of *Saturn*, and is assigned to the tail of the *Whale*, a Star of the third magnitude.

LXX.

When in the middle of the hollow of the nether lid of the left Eye, a Mole appears, as in the first figure and number (70) on the Groin towards the left side shall there be another, and prescribes to the party dangers, perils, and contentions, with most notable troubles and perplexities: if it be of a honey colour, or red, this shall come by reason of his own goods or substance: if black, it threatens him with death in those sorrows; if it be elevated above the skin, this ill Fortune is leviated. To a Woman it threatens the tempestuous persecutions of her own kindred: if black, she is questioned about her honesty, and she may fear a sudden death. This Mole is of the nature of *Saturn* and *Mars*, and is ascribed to the Neck of the *Lion*, a Star of the second magnitude.

Fig. II.

LXXI.

A Man or woman having a Mole in the hollow under the Lid of the left Eye towards the Temples, as in the second figure and Canon (74) by the contrary side, they have another on the left side the Privy member, and renders the man subject to great infelicities and misfortunes; if it be of honey colour, his misfortunes shall come from Women that are Noble, or more than of ordinary calling; if red, he suffers his misfortune by the means of the Magistrate and Landlords; if black, then it comes from his enemies; if as a Lentil it appear, it shall befall him from ordinary women. To a woman it predicts loss of good name and dishonour; it it be black, she suffers for Adulteries. This Mole is of the nature of *Saturn*, and *Mars*, and is appropriated to the head of the *Dragon*, a Star of the third magnitude.

LXXII.

A Mole appearing under the left Eye-lid between the hinder corner, and the middle on the hollow part of the lower lid, there is another appears on the middle of the Privy member, and the man having it shall be implicated with reproches, sorrows and miseries; if it appear of honey colour, it threatens him with imprisonments; if red, with pains and tortures; if black, he ends his dayes by the hands of Justice; if it appear as a Lentil, he shall avoid an ignominious and shameful death. To a woman it hath the like signification of evils as to the man, she shall be in danger of Prison and persecution, by reason of the death of some effeminate person, upon which she shall flee away or endeavour to escape; if it be black, she will be in danger of hanging. This Mole is is worthy observation, especially

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especially women, and is of the nature of *Saturn*, and appropriated to the Star in the Nose of the *Whale*, of the third magnitude.

LXXIII.

A man or woman having a Mole on the hollow of the lower lid of the left Eye neer the Nose, as in the (73) figure is seen by the contrary, they shall have another in the Groin toward the left side, and defiles the man with Adulteries and vices; if it appear of a honey colour, he shall fall into the hands of his enemies, from whence he shall quickly escape; if it be red, let him shun traitours; if black, let him take heed to prevent poyson; if it be as a Lentil, beware thy own Kindred. A woman having this, shall tast of many sorrows, in her youth she shall be particularly branded with licentious filthiness, let her beware and take heed of Dogs: This Mole is of the nature of *Mercury* and *Saturn*, and is related to the Star in the Ancle or Shinbone of the *Swan*, of the third magnitude.

LXXIV.

When a Mole is found on the White of the right Eye towards the Temples, as in the second figure and number (74) another likewise shews it self on or neer the right Dugge, and shews the man to exceed in the love of Women; if it appear of a honey colour, he shall augment his good Fortune by their means; if red, he suffers for their sakes; if black, he shall not keep himself within the bounds of modesty, but is addicted to all sordid and loathsome abominable carriages; as for those which a little arise as warts (as there are very few so appearing) so I have not observed the events as yet: those which are white commonly predict ill Fortune: but to a woman it signifies a general prediction of ill Fortune, and that she is vehemently oppressed with lascivious cupidity: if it appear black in her Eye, she is reproachfully shamelesly lecherous, and ill tongu'd, and desperately resolute to the advancing of her unchast loves. This Mole is of the nature of *Mars* and *Jupiter*, and sympathizes with *Cor Scorpionis*, a Star of the second magnitude.

LXXV.

A man or woman having a Mole or mark on the White, in the corner of the right Eye towards the Nose, as in the second figure and number (75) another they have on the forepart of the right Brest toward the right side, and predicts the man to go through various and divers perils of Fortune and sicknesses: if it appear of a honey colour, this prejudice shall come by wounds, and suddenly, and shall quickly be cured: if red, he suffers much pain in the Head: if black, the cause of all his maladies comes from the oppression, or evil digestion of the Stomach. To a woman it denotes much difficulty and danger in Childbearing: if black, she long lies by such a bargain: This Mole is of *Mars* and *Mercury*, and seems to relate to a Star of the second magnitude, in the left side of the back of *Orion*.

LXXVI.

A Mole appearing in the left Eye, in the White of the corner towards the Temples, another appears on the left Dugge: and I can hardly distinguish this man

from a murderer, if it appear of honey colour, he is in danger to dye by wounds; if red, he may fear to be murdered; if black, he dyes for his facts by the hands of Justice: It denotes a woman luxurious and dishoneſt; and if it appear black, ſhe ſhall ſuffer ſhame and puniſhment for her vile debauchedneſs. This is of the nature of *Mars*, and is appropriated to a Star of the ſecond magnitude, in the beginning of the tail of the *Bear*.

LXXVII.

When in man or woman a Mole or ſpot appears in the fore corner of the left Eye, on the White toward the Temples, there is another on the left ſide the Breſt neer the Dugg, and moſt commonly the man is the cauſe of the death of his own Wife; if it be of honey colour, he proceeds to it upon a light and ſmall cauſe; but if of a red colour, he doth it, but ſhe is the cauſe of it her ſelf; if it appear black, he will ſuffer great prejudice from a Fall from a high place. To a woman it ſignifies through licentious baſeneſs to be the cauſe of her Husbands murder, or untimely death; but if it be black, it deſigns her to a fall with danger of life. This Mole is of the nature of *Venus*, and is attributed to the tail of the *Swan*, a Star of the ſecond magnitude.

LXXVIII.

A man or woman having a Mole on the Face neer the bottom of the right Noſtrill, as in the ſecond figure and number (78) they have another on the right Shoulder, and this Mole predicts a man Fortunate and lucky in all his affairs and enterprizes; if of a honey colour, he receives Inheritance from neer Kindred; if of red colour, he hath his good Fortunes by his Wife; if it appear black, it gives quarrels, ſtrifes, and wounds on the right ſide the Hip; if it be as a wart or Lentil, it denotes him happy. It foretels a woman to be rich, ingenious, and one that will preſerve ſafe her Husbands Eſtate: if it appear black of complexion ſhe ſhall ſuffer ſome prejudice by ſtanding upon her punctilioes of honour; if it be like a Lentil or Vetch, ſhe gains a great fortune by her Husband. This is of the nature of *Venus* and *Mercury*, and hath congruence with *Lucida Corona*, a notable fixed Star of the firſt magnitude.

LXXIX.

If a Mole appear near the extremity of the Noſe between the Face and the Noſe end on the right ſide, as in the ſecond figure and number (79) denotes another on the right ſide the Hip, and diſcovers the man to be luſtful and fleſhly given, yet fortunate by women; if of honey colour, he is happy in marriage; if red, he is happy in the receipt of gifts; if black, he ſhall be very neer compleating his good Fortunes, yet be fruſtrated in the end: if it appear as a wart or Lentil, he is amiable to all; and hammers out his good Fortunes on Womens anvils. It declares a woman to be happy, fortunate, and lucky; but if black ſhe is looſe and idle, wherefore it concerns her chiefly to ſtudy the juſtification of her honeſty. This is of the nature of *Jupiter* and *Mars*, and is appropriated to the greater *Dogge*, or *Canis Majoris*, an eminent Star of the firſt magnitude.

LXXX.

LXXX.

A Mole appearing on the right Noſtril between the end of the Noſe and the face, neer the middle, as in the ſecond figure and number (80) deſcribes another on the right ſide the Privy member, and indicates the man to be criminated, and branded with falſity and deceipt; if of honey colour, his honeſty is called into queſtion; if red, he is accuſed of intemperancy, yet undeſervedly; if black, let him take heed he be not hurt through ſenſual luſt: In like manner it accuſeth a woman of luxury, though not deſerved, and is apt to live a croſs life with her Husband though ſhe endeavour never ſo much to the contrary; and will affect drink, and be full of diſeaſes; if black, it intimates her diſhonour, and ſhe hardly eſcapes the danger of the foul Diſeaſe. This is of the nature of *Saturn* and *Venus*, and is appropriated to the left Palm of the hand of *Serpentarius*, a Star of the fourth magnitude.

LXXXI.

A Mole being on the left ſide preciſely over the Noſtril, almoſt on the end of the Noſe, as in the firſt figure and letter (F) there will be another on the Breſt, inclining to the left ſide, and affirms the man to be diſhoneſt and vitious; if it be of honey colour, he is lewd; if red, he is a lecher; if black, he is inceſtuous, and ſhall be dangerouſly cut on the Hips; if it appear as a Lentil, it is a ſign of ſimplicity: In a woman it denotes her for a Baud, and ill liver; if it be black, ſhe is an inceſtuous perſon, and both to man and woman betokens a violent death. This Mole is of the nature of *Venus* and *Mars*, and relates to the tail of the *Swan*, a Star of the ſecond magnitude.

LXXXII.

A man or woman having a Mole on the left ſide on the lower part the Noſtril, as it were between the Noſtril and the Face, as in the firſt figure and letter (*G*) they have another upon or neer the left ſide of the Stones, and hath the ſignification of prejudice, and dettiment to a man by reaſon of women; if it be of honey colour, it ſhall not much break out to his diſgrace; if it be red, let him ſhun and beware of womens company; if it be black, his ill Fortunes ſhall arive to him, from or by reaſon of his near Kindred; but if it appear as a Lentil or wart, his ill fortunes are the more meliorated: It diſcerns a woman to be petulant, and if black, ſhe ſhall be accuſed and found guilty of her evil acts. This Mole is of the nature of *Saturn*, *Venus* and *Mercury*, and hath its denomination from a Star in the back of the *Lyon*, of the ſecond magnitude.

LXXXIII.

If a Mole be placed on the left ſide, between the top of the Noſe and the Face, about the middle of the Noſe as in the firſt figure and letter (*H*) there is another between the Privy member and the Stones, towards the left ſide, and premonſtrateth the man to be ill conditioned, and given to luxury; if it appear of honey colour, it is the better; if red, he is an incorrigible perſon; if black, he ſhall be perſecuted of his enemies; if it appear as a wart or Lentil, he is a runnagate fugitive, and wanders out of his native Countrey: It likewiſe declares a woman to be unſtable, of a wandring roving condition; if it be black, ſhe is a Harlot, or common Strumpet, unleſs Grace create a new Nature. This *Mole* is of the nature of *Mars*, and refers it ſelf to a Sar of the ſecond magnitude, in the extremity of the tail of the *Bear*.

LXXXIV.

LXXXIV.

A Mole in a man or woman appearing under the very fore point of the Nose toward the middle, as in the second figure and number (84) describes another on the very fore part of the Privy member, and denotes the man to be inclined to filthy infamous luxury, and subject to a violent Gout, or worse, which he gets by womens company, and consequently a short life, if it be of honey colour, it is not so deadly; if it appear red, he is principally pained in the extreme parts of the body, as Hands, Arms, Legs, and Feet; if black, he will not escape the peril of untimely death, by reason of these diseases; if it appear as a Lentil, he is in most danger of the secret Privy parts, let him take heed thereof. In a woman it denotes a pravous, wicked contentious nature, and that she shall alwayes nourish enmity against her Husband; and if it be black, she will contrive murders and mischiefs in the highest degree against her Husband, and probably either mischief him, or be mischieved by him. This Mole is of the nature of *Saturn* and *Mars*, and is attributed to a Star of the third magnitude, in the right wing of the Mast of the *Ship*.

LXXXV.

A Mole in man or woman on the right side the Nose in the very hollow of the Nostril, as in the second figure and number (85) there is another on the right side the Secrets, and threatens wounds to a man very dangerous, on the right side; if it be of honey colour, it is the better: if red, it will be for Womens sake: if black, he suffers by reason of his own Wife: if it be a wart, or like a Lentil, he lives the more innocently. A woman having this Mole, hath the reward of sorrows, and hatreds for all her labours: if it be black, it threatens her with the Pestilence, or something as bad. This Mole is of the nature of *Mars* and *Mercury*, and relates to a Star of *Hercules*, of the third magnitude.

LXXXVI.

A Mole appearing on the left side in the hollow, or upon the very Nostril, shews another on the left side the Genitals, and indicates to the man, grievous dangers and perils, with the threats of a violent death, or a contagious infectious disease: if it appear of honey colour, it threatens wounds onely: if red, wounds and bonds: if black, death without question: if it appear as a Lentil, he is of a foul stinking forlid condition to be eschewed. It demonstrates to a woman hurts and wounds, the *Morbus gallicus* and infamy. This is of the nature of *Saturn* and *Mars*, and is appropriated to a Star of the third magnitude in the head of the *Dragon*.

LXXXVII.

A man or woman having a Mole on the top of the Bridge of the Nose, inclining to the right side a little, as in the second figure and number (87) indicates another on the top of the Yard, or Privy member, and discovers the man to be an enemy to his own peace, to sow discord between himself and his Wife: if it appear of honey colour, contentious brawlings shall most perplex him: if red, he is most afflicted with envious hostility: if it be black, his ill Fortune comes

comes by murther; if it be like a wart or Lentil, he is a principal Artificer in his calling: It shews a Woman envious to Man; and the blacker it is, the worse is her malice, This is of the nature of *Mars* and the *Moon*, and relates to the last Star of the *Pleiades*, of the second magnitude.

LXXXVIII.

When a Mole is natural upon the ridge of the Nose neat the end, and inclining a little towards the right side, as in the second figure and number (88) another shall be found on the right side the Stones, and promiseth a man shall receive Inheritance by marriage; if it be of honey colour, it will be mean and indifferent: if of red colour, it shall be the more opulent and copious Fortune; if it appear black, the man shall receive oppositions: if it be as a wart or Lentil, he shall be the more fortunate. To a woman, it shews she shall be happy in the wealth and goods of her Husband; but if black, she suffers much loss by reason of dissembling enemies. This Mole is of the nature of *Jupiter* and *Mars*, and is assimilated to the great *Dog*, a Star of the first magnitude.

LXXXIX

When a Mole appears on the ridge of the Nose neer the end, and inclining to the left side, points out another on the left side Stones, and noteth to the man most notable calamities; if it appear of honey colour, it denotes domestick enemies: if red, his own dear and near Friends shall be his greatest enemies; if black, let him beware the indignation of strangers, for he shall hardly escape a dangerous wound from them in their Fury, on the right Thigh or Hip; if it appear as a wart, in all things he shall be very credulous, and so, apt to be deceived. To a woman it prenotes sorrows and cares; but if it appear black, let her strive after honesty and chastity, otherwise it intends to her profusion of Blood. This Mole is of the nature of *Saturn* and *Venus*, and relateth to *Caput Medusæ* a Star of the second magnitude.

X C.

A man or woman having a Mole on the right side or corner of the Mouth towards the Jaw, as in the second figure and number (90) they have another on the right side the lower part of the Privy member, and this signification it hath to the man, that he shall mightily increase in wealth and the goods of Fortune by his own proper industry; if it be honey colour, his good Fortune shall come by his witty Policy, and sagaciousness in Art and Doctrine; if it be red, he shall have fortune by Princes and Great men, to whom his good parts shall commend him; if it be black, he shall have more of wit than wealth; if it be as a wart or Leptil, his good Fortune shall be the greater: It intimates a woman to abound in wealth, and she shall be vehemently beloved; but if it appear black, she shall be subject to scandall. This is of the nature of *Venus* and *Mercury*, and answers to the *Basis* of the *Bowl*, a Star of the fourth magnitude.

X C I.

A man or woman having a Mole on the left side the Mouth almost touching it, they have another on the left Arm between the Elbow and the Wrist, and

and predicts the party to be the progenitor of a spurious off-spring and in great danger of the French disease; if it be of honey colour, they shall possesse and obtain great Fortunes, if of red colour, it is Inheritance they shall possess; if black, they are miserably oppressed with calamity; if it be as a wart or Lentil, he is ignorant of Arts, lazy, and of simple heedless discourse: It shews a Woman, that she shall bear an unlawful off-spring; if it be black, she shall undergo much losse, and sorrow, and her very Countenance shall render her vain and obscene: This Mole is of the nature of *Saturn* and *Venus*, and is subject to the *Polar* Star of the third magnitude.

XCII.

A man or woman having a Mole on the middle of the upper Lip, as in the first figure and number (92) they have another on the Privy member before, and indicates the man to be rent and torn (as it were) with great and various perils, controversies and dangers, from the which, if it be of honey colour, he shall soon be delivered; if it be red, he is chast, and hardly marries; if it appear black, he offers violence to, or hath a fretting irksome disease in his Privy members; if it be as a wart or Lentil, the evil is allayed, and though some flux or disaster may befal him, yet he shall overcome it. To a woman it denotes continual and tedious afflictions, infirmities, impediments, pains and griefs in the lower parts. This is of the nature of *Mars*, and is assimilated to the tail of the *Bear*, a Star of the second magnitude.

XCIII.

A man or woman having a Mole on the middle of the nether Lip, as in the first figure and number (93) they have another on the Knee, and between the Navil and the Secrets; if it be on the middle, it is on the right Knee, if it incline to the left, it is on the left Knee, if to the right it is on the right Knee, and predicts the man shall undertake long and various journeys, by reason of which he shall see and visit many strange Countreys; if it be of honey colour, he shall gain good Fortune and wealth by and from strangers, and Forreigners; if it be red, he dissipates and wasts his own Inheritance and Fortune: if it be black, he will be dishonest not to be trusted, if it appear as a wart or Lentil, he shall comfortably rejoyce in his good Fortune. It shews a woman to be improvident; if it be black, she affects not Chastity: let a man beware of her, lest he undergo prejudice by her. This is of the nature of *Mars* and *Mercury*, and hath its sympathy with a Star of the second magnitude, in the left shoulder of *Orion*.

XCIV.

A Mole appearing in the middle of the Chin, in the hollow between the Chin and the Mouth, as in the first figure and number (94) denotes another upon the Feet, the right Foot most commonly, if it incline to the left, it is the left Foot, and so of the other, and intimates to the man that he shall have illegitimate Children; if it be honey colour or red, he shall obtain a Fortunate lot; if black, his Fortune is mean and indifferent: if as a Lentil, he is of an excelling wit, and genius: To a woman it signifies the same for Children, and is in danger of an Apoplexy, and to relapse again therein, ten to one but she hath Bastards, and if it be black, she suffers vexation by them. This of the nature of *Jupiter* and *Mars*, and is connected to a Star of the second magnitude, in the winged *Horse*.

XCV.

XCV.

A Mole appearing on the midſt of the Chin on the fore part (as it were) as much below as above, as in the firſt figure and number (95) there is another on the Shinbone or Leg; if it be on the middle of the chin, it is on the right Shin, ſo if it inclines to the right ſide, if it inclines to the left ſide, it is on the left ſhinbone, and diſcerns the man to be raſh, fool-hardy, unquiet, troubleſome, and given to contention; if it be of honey colour, he is valiant and ſtrong, if red, he is furious: if black, he is a murderer: if it be as a little wart or Lentil, he will wound ſome other man: Deſcribes the woman having it to be unquiet, contentious, and a brawling ſcold: and if it be black, ſhe will go near to come to ſome untimely end by reaſon of her tongue: This is of the nature of *Mars*, and is ſubjugated to a Star of the ſecond magnitude, in the back of the leſſer *Bear*.

XCVI.

When a Mole appears on the right ſide the edge of the chin, touching the under edge thereof, as in the ſecond figure and number (96) there will be another on the right Hip, and demonſtrates the man to be ſingularly verſt in the Theorems of Art, and of large and great capacity: if it appear of a honey colour, it promiſeth Inheritance: if red, a lucky happy Fortune: if black, a deep ſearcher into ſecret things: if it be as a Lentil, it implyes an augmentation of good Fortune. In a Woman it ſhews good Fortune, happy Marriage and long life, of what colour ſoever it be, except black: which doth ſomewhat pejorate the good of Fortune. This Mole is of the nature of *Jupiter* and *Mars*, and attaineth to *Cor Leonis*, the Lyons heart, a Star of the firſt magnitude.

XCVII.

A Mole appearing on the left edge of the chin, there is another neer the left huckle-bone, and predicts to a man a fugatious, various, contentious, different, unconſtant Fortune, expoſed to murders and rapines: if it be of honey colour, he ſhall be pardoned for his greateſt offence: if it be red, let him be cautious in reſpect of his enemies, and keep a watchful eye over them: if it be black, let him dread Juſtice: if it be as a Lentil, let him take heed to ſhun plots, and treaſons, to which he will be ſubject. To a Woman it denotes labour, pain, heavineſs of mind, infelicity, and a violent death: if it be black, it threatens death by Water. This Mole relates to a fixed Star of the fourth magnitude, in the left Palm of *Serpentarius*, and is of the nature of *Saturn* and *Mars*.

XCVIII.

A Mole being naturally on the Gullet of the Throat, as in the firſt figure and number (98) there is uſually another between the Navil and Privy member, and denotes Hanging or ſtrangling to a man: if it be of honey colour, it promiſeth ſome mitigation of his ill Fortune: if it be red, this miſchief comes from his Enemies: if it be black, he dyes by the hands of Juſtice: if it appear as a Lentil or wart, he periſheth by the Water. To a Woman it portends great pains and ſorrows in Child-bearing, by reaſon of which (if it be of black co-

lour) she dyes. This Mole is of the nature of *Saturn* and *Venus*, and relateth to the head of *Medusa*, a Star of the first magnitude.

XCIX.

A man or woman having a Mole on the right side the Gullet of the Throat, as in the first figure and number (99) they have another on the right side the Thigh, and notes a man to be of singular good wit, happy in getting goods, it promiseth Inheritance, the favour of Superiours, and the like; yet it hath this of ill, the man is subject to the pain of the Colique; if it be of honey colour, he is subject to the customary diseases of the place he lives in; if it be red, he is troubled with or subject to Biles or swellings; it generally from hence hath the signification of short life; but if it be black, the life is the shorter; if it be as a Lentil, his ill Fortunes are the less. To a Woman it threatens pains in the Womb, and the Fits of the Mother; if it be black, she miscarries through a Fall. This is of the nature of *Saturn*, and is ascribed to a Star in the nose of the *Whale*, of the third magnitude.

C.

A Mole on the Throat on the left side the Gullet or Wind-pipe, as in the first figure and number (100) there is another on the left side the Hip, and threatens the man with a dangerous Fall from a Horse; if it be of a honey colour, the danger will not be so great; if red, he falls more than once with great danger; if it be black, he Falls from on high with danger of life; if it be as a Lentil, he is subject to Falls, but not to dye of them; and if the Mole on the Throat and Hip answer and be both black, he is in danger to have the French Disease incurable: It threatens a Woman with perils by Water, and Falls from on high; and the more danger the blacker it is. This Mole is of the nature of *Saturn* and *Mars*, and hath its denomination from the *Serpent*, a Star of the third magnitude.

CI.

A man or woman having a Mole on the upper part of the Ball of the left Cheek, as in the first figure and letter (*A*) shews them to be subject to hurtful wounds, and to be exposed to much hard Fortune. This Mole is of the nature of *Saturn*, and concurreth with a Star of the third magnitude.

CII.

A Mole appearing on the middle of the left Cheek, as in the first figure and letter (*B*) denotes them much subject to the *Morbus Gallicus*, or other pernicious Diseases; as also an unconstant Habitation, and a short life. This is of the nature of *Saturn* and *Mars*, and relateth to a Star of the third magnitude, in the right part of the *Cratch*.

CIII.

CIII.

A Mole on the left Cheek the lower part thereof, as in the first figure and letter (*C*) predicts pernicious Diseases, and relapses thereunto, and a short life. This is of the nature of *Mars* and the *Moon*, and bears relation to the *Pleiades*, of the fifth magnitude.

CIV.

A Mole on the right Cheek, on the upper part or middle thereof, as in the first figure and letter (*D*) imparteth to man or woman laudable good fortune, and a comparation of Estate, by their own ingenious proper industry, and long life: and is of the nature of *Mars* and *Jupiter*, belonging to the Thigh of *Pegasus*, a Star of the second magnitude.

CV.

A Mole on the lower part of the right Cheek, as in the first figure and letter (*E*) indicts to the native, some kinds of strife, yet very happy Fortune in merchandizing, and marriages. This is of the nature of *Jupiter* and *Mercury*, and is appropriated to the Shoulder of *Pegasus*, a Star of the second magnitude.

CVI.

A man or woman having a Mole on the lower part of the left Cheek, as in the first figure and letter (*C*) threatens the party with much sharp and hard Fortune; as also drowning. This is of the nature of *Mars* and the *Moon*, and attaineth to the *Pleiades*, of the fifth magnitude.

CVII.

A man or woman having a Mole on the hinder part of the Neck inclining to the right side, gives a reasonable happy life; but threatens an untimely death by drowning. This is of the nature of *Saturn* and *Venus*, and refers to a Star of the third magnitude, in the breast of *Cassiopeia*.

CVIII.

A man or woman having a Mole on the upper part of the middle of the Neck; denotes to the man strangling and hanging: To the woman pains of the Womb, and peril in Childbirth. This is of the nature of *Mars* and the *Moon*, and refers to the *Pleiades*.

CIX.

A Mole on the left side the Neck, about the middle, denotes to the man, Choaking, Heading, or Hanging: To a Woman pain and danger in Childbirth. This is of the nature of the foregoing.

CX.

A man or woman having Moles on the Neck, on both sides (as it were) opposite to each other; prenotes dangers and perils, with evil fortune, and at last without the great Mercy of God, to fall into the hands of the Hangman: This is of the nature of *Saturn*, relating to a Star of the fifth magnitude, in the Nose of the *Whale*.

CXI.

A man or woman having a Mole on the very hinder part, or Nape of the Neck, threatens to the man, Calamities, Imprisonments; Tortures and Death by the Executioner is to be feared: To a woman much sorrow and loss, with turbulent Fortune. This is of the nature of *Mars* and the *Moon*, and participateth of the *Pleiades* and the Head of *Medusa*.

CXII.

A Mole appearing on the lower part of the Neck towards the right Arm, as as in the first figure and letter (*R*) denotes the man to be subject to the slavery and thraldom of Love, that he shall be thereby captivated. To a Woman it signifies she shall be much loved by great Persons; yet she will be unconstant and vain-glorious. This is of the nature of *Saturn* and *Venus*, and is assimilated to a Star of the third magnitude, in the Breast of *Cassiopeia*.

CXIII.

A Mole on the lower part of the Neck, towards the left Shoulder, as in the first figure and letter (*S*) describes the man to be much more inclined, and proclive to evil than good, and that his desire runs after, that will bring evil chiefly upon him: And declares the Woman to be Impudent, not regarding her Honour nor common Civility, and full of Moles elsewhere. This is of the nature of *Saturn* and *Venus*, and applieth to a Star in the right side of *Perseus*, of the second magnitude.

CXIV.

CXIV.

A Mole on the right side on the upper Lip, about a fingers breadth above the Mouth, between the Nose and the corner of the Mouth like a Vetch or Lentil, (as most Moles there are of that resemblance) as in the second figure and number (114) signifies to man and woman good Fortune, and happy Marriages. To a woman it signifies, she will be of good grace, comely, and of good Carriage, respecting her honour and Credit in her actions; healthfull of Body, careful for the things of the World, and of good Language; she will marry well, live happily, fortunately, and Richly, if she be ruled by her Friends and Parents: her best time for marriage is betwixt Nineteen and Twenty four years of age: Such a one will be a good Wife, and happy Mother.

This

THis *Subject of* Moles *for its* Rarity, Certainty, *and* Delight, *having found ſuch Acceptation in the World, I have (for the further delight and benefit of my Reader) indeavoured to* inlarge *the ſame; In the* former *part I took the Ground of my Diſcourſe from the* Moles *appearing in, and about the* Face, *ſo that if no* Moles *appeared there (though they were elſewhere on the* Body) *my Reader was unſatisfied, as not finding any Signification for them; Therefore,* Courteous Reader, *for thy Content, though with no ſmall pains, I have in this* enſuing Diſcourſe, *handled the* Moles *appearing in any part of the* Body (*without relation to the* Face) *Alphabetically; As on the* Arms, *under* A. *on the* Breſt, *under* B. *on the* Shoulders, *under* S. *and ſo of the reſt. I hope to thy great content and ſatisfaction.*

A.

A *Mole* on the *right Arm*, prenotes Riches and good Fortune, from the exercise of Military affairs, if it be of a Honey colour, it signifies good Fortune from fourfooted Beasts; if red, good Fortune comes by Play, Enterludes, and Musick; if it be black of colour, it signifies dangers by Riding, of which let him beware; if it appear as a Lentil, it denotes good Fortune in all things relating to the Fire. To a Woman, it signifies a fortunate, good and rich Husband, strong and able, composed of all complacency and fortitude.

A *Mole* on the *left Arm* signifies to a *Man*, that he shall commit murther, or be in danger thereof, and be of a peevish, pettish nature, Brauling and scolding without cause; if it appear of a *Honey* colour, he shall escape death and laugh at his Enemies; if it be *red*, he infinitely disquiets himself by reason of Women; if it be *black* of colour, he is malitiously and treacherously given.

The signification of this *Mole* to a *Woman* is, it declares her to be a brawling clamorous Scold (unless Education better modelise her) will hardly scape the French pox, and shall be wounded (for her ill carriage) by some of her Neighbours.

A *Mole* under the *muscle* of the *right Arm*, prenotes a *man* to thrive by Playes, by Arms, and Horses; if it be of a *honey* colour, he gains and receives much benefit from, and by martial men; if it be *red*, the same: if it be *black*, let him avoid Playes; if it be like a *Wart*, and not *black*, the greater good Fortune is promised, and when he least thinks of it, he shall receive Inheritance from a Kinsman.

To a *Woman* it signifies Inheritance from Parents.

A *Mole* on the *left Arm*, between the Elbow and the Wrist, predicts the party to be the Progenitor of a spurious off-spring, and in great danger of the French Disease, if it be of *honey* colour, he shall possess and obtain great Fortune; if of *red* colour, he shall possess ample Inheritance; if it be *black*, it is a bad sign

of

of miserable Calamity; if it be as a *wart* or *Lentil*, he is ignorant, and of an obtuse wit, lazy, and of heedless simple Discourse.

This foregoing *Mole* declares a *Woman*, to bear an unlawful off-spring; if it be *black*, she will undergo much loss, and honour, and her very Countenance shall render her vain and obscene.

A *Mole* on the *right Arm*, between the Elbow and the Shoulder, predicts good Fortune, if it be of *honey* colour. Fortune will be ample, free, and large to him; if *red*, it will be the better; if *black*, it predicts Dissentions, Differences, Quarrels, Cares, Anxieties, and Hurts: Losses and prejudice by Fire.

A *Mole* in the *Arm-pit*, (though they are very rare, yet some there are have them) if under the *right Arm-pit*, if of a *honey* colour, it is an indiction of a short life taken by Surfeit, or Cold taken by lying (when hot) upon the ground; if it be *red*, the prejudice comes through Travail, change and variety of actings, such a one must be moderate in his Exercises, and walk *ad recreationem, non ad defatigationem*; if *black*, he probably shortens his dayes, by poysoning Nature, in Drinking when he is hot, or taking some Noxious potions; if it appear as a *Wart* or *Lentil*, he shortens his dayes through a continued placent intemperancy.

To a *Woman* it designs peril in Childbirth; if *black*, it threatens with a short life, and untimely death, by Noxious, unseasonable potions: let such be wary of Physick, or know well their Physicians, and not trust to Apothecaryes Boys and their compositions.

A *Mole* in the *left Arm-pit* likewise, if of *honey* colour, the party dyes young; if *red*, by quarrels; if *black*, through poyson; if as a *Lentil*, by the advise of some Friend advising to Physick, let such know their Friends before they trust them.

To a *Woman* it threatens Death, in bearing a Bastard Child; if *black*, death by Poyson.

B.

A *Mole* on the *right side* and upper part of the *Breſt*, this party ſhall have good Fortune in Planting, Sowing, Tilling, Building and the like, and if it be of a *honey* colour, or inclining to a *pale red*, the *Man* or *Woman* ſhall have good Fortune in the whole courſe of their lives: But if it be *black* of colour, their conditions ſhall be mutable, and admit of Variety, viciſſitude and changes; if it be like to a Lentil, he ſhall be advanced to be the firſt and chief perſon of the Family.

A *Woman* that hath this *Mole*, ſhall be Fortunate, and receive gifts, and Inheritance from the dead.

A *Mole* on the *Breſt*, on or near the Region of the *Liver*, on the *right ſide*; this declares good Fortune in Marriages, gives long Life, and honour in all his enterprizes, with great and large poſſeſſions; if it be of *honey* colour, he attains to much good Fortune by his own induſtry, and ingenuity; If it be *red*, his good Fortune comes by the favour of Eccleſiaſtick great perſons; if it be *black* in colour, he will be ſo liberal that he will be accounted Prodigal.

A *Woman* having this *Mole*, ſhall be wonderfully Fortunate in all her concernments; if the *Mole* ſhall ariſe like a *Vetch* or *Lentil*, it predicts to *Man* and *Woman*, great and unexpected, ſecret, and hidden goods of Fortune.

A *Mole* on the *Back*, eſpecially inclining to the *right ſide*, foreſhews to a *Man* Riches, Honour and Poſſeſſions, from the gift, or by the means of ſome Lord, Maſter, or Great man; if it be of *honey* colour, his good Fortune ſhall chiefly conſiſt in Poſſeſſions and Lands, if *red*, in Honours and Dignities; if it be of

black colour, he shall be much crossed in his life; and if he do arive to Honour, and Riches, it shall be from the free donation of some Master, nothing of his own merit appearing in it.

To a *Woman* it promiseth Inheritance by the Dead, and an affluence of the goods of Fortune; if it appear *black* on her, she shall be subject to the more bondage, and shall diligently serve her Husband.

A *Mole* on the *right side* the *Belly*, and *upper-part* thereof, predicts good Fortune to a *Man* in Marriage, with Riches, as also Friendship and Noble Kindred; if it appear of a *honey* colour, he finds good, and friendship amongst his Friends; if *red*, he finds beneficiall Friendship amongst eminent and Noble Women; if it be *black*, he will live chastly, and avoid and shun Adulteries; if it arise as a *Lentil* above the flesh, he will be employed in Noble and Honourable Messages, and Embassies.

To a *Woman* it betokens good Fortune, yet a short life, and something subject to the malice of her Enemies; if it appear *black*, it denotes her modest, and Zealously chast, respecting her own and her Husbands Credit; if as a *Lentil*, it hath signification of longer life.

A *Mole* on the *right Brest*, bespeaks a *Man* of good wit and industry, and to acquire good Fortune through his own ingenuity, if it appear of a *honey* colour, his principal good Fortune shall come through and by Merchandise; if *red*, the study of Sciences shall advance him; if *black*, he shall not hold correspondency with cunning dealing men; if it appear as a *Lentil*, he shall be prosperous in all his atchievements.

To a *Woman* it presignifies good Fortune, and a good ingenious wit, and long life; but if it be *black*, let her be wondrous careful in her actions and conversation, for she will be in danger of scandalls and accusations.

A *Mole* on the *right side* the *Belly*, neer the middle part, promiseth to a *Man* very good Fortune in Merchandise, in buying and selling, and good Fortune in short and long Journeys; if of a *honey* colour, much profit by long Voyages, and Journeys; if it be *black*, he will be subject to be defrauded; if it appear as a *Lentil*, it signifies good by *Matrimony*.

To a *Woman*, her chiefest Fortune comes by *marriage*; if it be of a *honey* colour, she marries a Stranger, a man of another Countrey; if it be *red*, it signifies Riches to her; if of *black* colour, her Husband shall undertake long Journeys, and stay much from her; if it appear like a *Lentil*, she then travels with her Husband.

A *Mole* on the *upper* part and *left side* the *Back*, denotes to a *Man* long imprisonment; if it be of a *honey* colour, he is imprisoned for light and frivolous causes, many evils, and contentions oppose him; if it be *red*, he shall quickly be discharged from Prison; if *black*, he shall end his dayes in Prison; if it appear as a *Lentil*, it shews some moderation of evil Fortune.

It foretells to a *Woman*, that she shall go forth from her own Countrey; and if it be *black*, she shall suffer much affliction, yet she shall have two Husbands, but none of the best.

A.

A *Mole* on the *left side* the *Breſt*, and *upper* part, threatens ill Fortune to a *Man*, and that he will be odious and diſpleaſing to his Superiours: if it appear of a *honey* colour, he will ſerve without Reward, and not be eſteemed; if *red*, he ſhall be reduced to Poverty: if *black*, he is raſh, wants caution, judgement, and government: if it ariſe above the skin like a *Lentil* or *Pea*, he ſhall be the more able to moderate his ill Fortune.

To a *Woman* it indicates Poverty, and miſerable Fortune; and if it be *black*, it continues the evil Fortune all her dayes.

A *Mole* on the *midſt* of the *Breſt*, prenotes the *Man* to have a diſcourteous Cruel Mind, a floating Brain, a Quarter Wit, a Tiffany Scull, ſoft, pale, dull, and uncapable, of little and unpleaſant Diſcourſe; if it appear of a *honey* colour, he ſhall be ſomewhat beloved: if *red*, he is ſullen, ſelf-will'd, and furious; if *black*, he is a very Dunce: but if it be as a *wart* or *Lentil*, he is Fortunate, one, of them we uſe to ſay, *Fortuna favet, fatuos.*

This *Mole* ſhews a *Woman* to be fooliſh, weak, ſimple, and idle: if it appear *black*, ſhe is a ſlut, and an idle, lazy, ſlow Creature.

A *Mole* on the *left ſide* the *Belly*, if it be of a *honey* colour, it declares an indifferent good Fortune and Qualification: if *red*, he is of ſtout ſtomack, and great ſtrength; if *black*, he is a man-ſlayer; if as a *Wart*, he is ſage and wiſe.

In a *Woman* it ſignifies a proud Spirit, and elated mind: if *black*, ſhe conſents to the murther of ſome one, and that will quickly be her ruine.

A *Mole* on the *midſt* of the *Belly*, declares the *Man* to have a great ſtrong Voice, and to be a good Orator, yet Luxurious, and addicted to Gluttony.

It denotes a *Woman*, given to Luſt: Laſcivious diſcourſes, nothing at all reſpecting her Credit or Honeſty.

A *Mole* neer the *middle* of the *Breſt*, towards the *lower* part, ſignifies to a *Man*, very great dangers and ſickneſſes of an incurable nature: if it be *yellowiſh* in colour, let him take heed and care to prevent Impriſonment, he will be very ſubject to take Ulcerous diſeaſes, as the foul Diſeaſe from Women, the *Ghonorhea*, and the like: if it be *red* of colour, his infirmities come from rankneſs, and corruption of Blood: if *black*, it threatens him with ſome afflictions in the Genitals and Privy parts: if it be like a *Lentil*, though he ſuffer many infirmities yet he ſhall recover at laſt.

To a *Woman* it predicts weakneſs of the Reins; if it appear *black*, the weakneſs and infirmity is natural, which will make her life very uncomfortable.

A *Mole* appearing *under* the *Breſt*, threatens a *Man* to fall into many miſeries and calamities: if it be of *honey* colour, the perſon is temperate; if *red*, he finds help and ſuccour in his afflictions: if *black*, he is needy, indigent, and wanting: but if it ariſe as a *Wart*, it demonſtrates induſtry, and a good ingenuity.

If it be *black*, in a *Woman*, her Father ſhall be killed, and ſhe come to miſchief.

A *Mole* on the *midst* of the *Breast* inclining to the *right side*, signifies good Fortune to a *Man*, but chiefly by means of Friends and Women; if it be of *honey* colour, it comes by Marriages, he marries rich Wives; if *red*, the like; if *black*, they shall experience extraordinary difficulties in their undertakings; if as a *Wart* or *Lentil*, it giveth them large and plenary Fortunes.

To a *Woman* it promiseth good Fortune, and that from Men, exceeding her Quality; if it appear like a *Wart*, good Fortune alwayes continues to her lives end.

A *Mole under* the *right Breast*, on the *right side*, promiseth a *Man* more Noble Fortune where he is an Alien, than in his own Countrey: and that his own ingenuity shall advance him to Riches and Honour, and lift him up far above his original; if it appear of a *honey* colour, he is the more industrious, and of curious, neat, searching parts and indagatious: if it be *red*, he is meanly Rich: if *black*, he slighteth vain hopes, and groundless expectations: if as a *Wart* or *Lentil*, he floweth in abundance of Riches.

The *Woman* having this Mole, hath a gallant prudent Wit, for which she shall be much beloved, and respected; if it be *black*, let her take heed to bridle her Tongue; if it appear as a *Wart*, she obtains plenary riches, and happy content.

A *Mole* on the *left side* the *Back*, predicts Poverty, Miseries, and abundance of Tribulation to a *Man*, and that through his own means, and miscarriage: if it appear either *red*, or of a *honey* colour, his Sorrows are somewhat lessened: but if *black*, he is much exposed to the sorrows of Imprisonment: but if it appear as a *Wart* or *Pea*, these ill fortunes are moderated and mixed with some good.

To a *Woman* it indicates her needy and Poor: but if *black*, she shall be most unhappy in her successes: This *Mole* threatens in Men and Women, manifold dangers by Falls and the like, unless it appear as a *Lentil*, then is there an extenuation of these Miseries, and they end not in so great Calamities.

A *Mole* on the *lower* part of the *left Breast*, intimates a *Man* to act the consumption of his own Fortunes, to be a scattergood: if it be of *honey* colour, it is good: but if *red*, he is prone to Drunkenness and Gluttony: if it be *black*, he is Crack-brain'd: if it appears as a *Lentil*, or little *Pea*, he is much given to Luxury, and strong, and powerful therein.

And the *Woman* having this, is prodigal, and very unprofitable: if it be *black*, she will stubbornly and boldly defend her conceited honour, though to her own prejudice.

A *Mole* on the *left side* the *Back*, declares to a *Man* litigious, contentious quarrells and persecutions by reason of Women: if it appear of *honey* colour, these troubles arise from Women who are of Kindred and Blood: if it be *red*, by reason of Luxury: if *black*, he shall himself consume his Estate: if it arise in the flesh like a *Lentil*, the Man shall be reputed martial, stout and valient.

To

To a *Woman* in general, it signifies great molestations, and but little Credit: she is warned to take heed of danger, accrewing by reason of licentious, loose debaucht carriage.

A *Mole* on the *left side* the *Belly*, predicteth to a *Man*, molestations, troubles, and incurable Diseases: if it be of a *honey* colour, he is pained at the Stomack: if it be *red*, it comes from the evil constitution of the Liver, and is given to excess in Drink: if it be *black*, his distemper comes from the over-use (or rather abuse) of Venery: if it extend in the flesh like a *Lentil*, the person is most strong and able, in the acts of *Venus*, and very fruitful in a Male off-spring.

To a *Woman*, it signifies a mean health, let her take heed of the *Morbus Gallicus* and its appendants, to prevent her ruine.

A *Mole* under the *left Breast* on the *Ribbs*, sheweth the *man* Malignant, and of evil condition naturally: if it be of *honey* colour, he shall be a hatred to his own Friends: if it appear *red* he is of an able strong Wit: if *black*, he is in danger to be criminated and branded for his Decipts and Falshood: if it appear as a *Vetch*, it betters and sweetens his ill Fortunes.

It signifies to a *Woman*, Justification, and the plea of Innocency, though not deserved: if it be *black*, she is blamed for malignancy, and although she may be much accused, yet it shall be but little in respect of her demerits.

A *Mole* on the *left side* the *Belly*, between the Navil and the Side, signifies to a *Man* that he shall be persecuted, and caused to fly his own Countrey for Murther, or some great misdemeanours: if it be of a *honey* colour, or *red*, let him beware of his own Kindred: if *black*, let him beware of the Sea, and surfeits by Fish: if it be like a *Wart*, it contemperates and betters these ill Fortunes.

To a *Woman* it signifies an ill Husband, and a short life: if it be *black*, adversaries shall persecute her to her great damage.

A *Mole* on the *upper* part, on the *left side* the *Buttock*, declares a *Man* to be subject to many infirmities, and Rhewms in the Eyes, but very crafty: but if it be *red*, or *honey* coloured, he is somewhat bettered in his conditions: but if it be *black*, he will have some bad Disease incurable, and is of a luxurious condition, and obnoxious to many distempers: if it appear like a *Wart*, he is wavering and unstable.

To a *Woman* it hath the same disasterous signification: but if it appear *black*, she is obscene, impious, and treacherous.

A *Mole* on the *left Buttock*, designs to a *Man* great Sicknesses, and much misfortune: if it be of a *honey* colour, it onely denotes, sicknesses, and infirmity of the Body and Eyes: if *red*, the *Morbum Gallicum*: if *black*, a contagious sickness, or drowning, and a short life: if it appear as a *Lentile*, the life will be the longer prolonged.

To a *Woman* it signifies Falls from high places, and that she shall suffer many Miseries, and be in danger of Drowning: if it appear *black*, the greater are her miseries and misfortunes.

A *Mole* on the *Right side* the *Belly* presages a *Man* to flow in good Fortune, in reference to Marriages, and Children, in whom he shall be very Fortunate: if it appear of *Honey* colour, he hath the Flower of his good Fortune in his Youth: if *red*, all his Life long: But if *black*, he shall suffer losse and prejudice by reason o some Affianced to him: if it appear as a *Lentil*, he shall flourish and be most happy in his *old* Age.

The *Woman* that hath it, shall be Fortunate, and rejoyce in the advancement and preferment of her Kindred and Marriages: but if it be *black*, it much impedes and hinders her good Fortune.

A *Mole* on the *Left side* the lower *Belly*, threatens a *Man* to be shaken with Calamities and Persecutions, by reason of Lustful Lecherous practises: if it appear of *honey* colour, this will come upon him by reason of ordinary Women: if *red*, from Noble Women, and Persons of good Quality in the World: if *black*, from the most vile and base Creatures: if as a *Lentil*, he is the cause of his own sorrows.

To a *Woman* it predicts sorrow and want, if *black*, she will be punished for Luxury, and fall into great disgrace.

A *Mole* on the *Shin-bone*, right or left (if on the right the better) this declares the *Man* to be rash, fool-hardy, unquiet, troublesome, and given to contention, but if it be of *honey* colour, he is valiant and strong; if *red*, he is furious and foolishly desperate: if *black*, he is a Murtherer, and villanously Treacherous: if as a little *Wart* or *Lentil*, he will wound some person to his prejudice, though he may not dye.

This

This Mole describes the *Woman* that hath it, to be unquiet, contentious, and a brawling Scold; and if it be *black*, she will go neer to come to some untimely end, by reason of her Tongue.

A *Mole* on the *left side* the lower *Belly*, below the *Navil*, threatens a *Man* to be shaken with Calamities, and Persecutions, by reason of lustful lecherous practises; if it appear of *honey* colour, this will come upon him, by reason of ordinary Women; if *red*, from Noble Women; if *black*, from the most vile and base Creatures; if as a *Lentil*, he is the cause of his own Afflictions.

To a *Woman* it predicts Sorrow and Want; if *black*, by reason of lustful Luxury, she shall be punished.

D.

A *Mole* neer the *right Dugg*, shews a *Man* to exceed in the Love of *Women*; if it appear of a *honey* colour, it shall augment his good Fortune by their means; if *red*, he suffers for their sakes; if *black*, he shall not keep himself within the bounds of Modesty, but is addicted to all sordid, and loathsom, abominable carriages; if it appear as a *Veteh* or *Lentil*, he will be more respective of his Credit, if it be so, and white, it signifies vicissitude of good and evil.

To a *Woman* it signifies generally ill Fortune, especially if she have one *black*, on the corner of the *right Eye* neer the Temples, on, or near the White; that she is vehemently oppressed with Lascivious Cupidity, reproachfully shameless, and ill tongn'd, and desperately resolute in the advancing of her unchast Loves.

A *Mole* on or neer the *left Dugg*, I can hardly distinguish this *Man* from a Murderer; if it appear of *honey* colour, he is in danger to dye by wounds; if *red*, he may fear to be murdered; if *black*, he dyes for his Facts, and perpetrations by the Hand of Justice.

It denotes a *Woman* superlatively Luxurious; and if it appear *black*, she will suffer shame and punishment for her Debaucheries.

A *Mole* neer the *left Dugg*, on the left side of it, this signifies so ill, that most commonly he that hath it is the cause of the Death of his own Wife; if it be of *honey* colour, he proceeds to it upon a small and light cause; but if of a *red* colour, he doth it, but she is the cause of it her self; if it appear *black*, he will suffer death, or great prejudice by a Fall from a high place: men should avoid all climing Trades, and Callings, which have such Moles.

To a *Woman* it signifies, her, through licentious baseness, to be the cause of her Husbands murder, or untimely Death; but if it be *black*, it designs her to a Fall with danger of life.

F.

A *Mole* upon the *Foot*, to either side, either *right* or *left*, (but the *right* the better) intimates to the *Man* that he shall have Illegitimate Children, if it be *honey* coloured, or *red*, he shall obtain a fortunate lot in Riches; if *black*, his Fortune is mean and indifferent; if as a *Lentil*, he is of an excelling wit and genius

To a *Woman* it signifies the same for Children, and is in danger of an Appoplexy, and a relapse again therein; if it be *black*, ten to one, but she hath Bastards, and suffers much vexation by them.

A Mole on the *Right foot*, intimates the *Man* to be of good Language, fit for Learning, and very Eminent herein if Educated thereto, and of an able genius: If of *honey* colour, it promiseth Inheritances: if *red*, happy successful Fortune: if *black*, a great searcher after future Knowledge, and Secrets: if as a *Lentil*, he is every way happy.

To a *Woman* (be it of any colour except *black*,) it promiseth a Fortunate and happy long life.

A *Mole* on the *left Foot*, intimates rash and evil Qualities, and denotes a *Man* Maculated with Murders, Rapes, or Vagabond fugitive conditions: if it be of *honey* colour, he shall be absolved and gain pardon; if *red*, let him beware of his Enemies: if *black*, he is in great danger of Justice: if as a *Lentil*, let him be careful and watchful against Treasons, and being betraid.

This exposeth a *Woman* to care, labour, heavinesse of mind, infelicity, and misery. if not violent death by misfortune: but if it be *black*, she is in danger of death by water.

It is one (I think I may say certain) Observation by the *Feet*, that if the second *Toe* next the great *Toe*, stretch out in length as long, or longer than the great *Toe*, it intimates Riches, and a happy life to the person *Man* or *Woman*: yet many times the party suffers great losses in Youth, and may sell his natural Inheritance, and be reduc'd (as it were) to the last cast, yet after, and from thirty years of age (through Gods Blessing and his own endeavours) he arives to happy fortune, and a peaceable oppulent condition of Life, all his time after: Such a person gains his Estate and Honour by his own industry, and becomes the best of his Family.

The same signification it hath to a *Woman*.

G.

A *Mole* in the *Groin* inclining to the *right side* the Loin, predicts prosperity in the goods of Fortune, if it be of *honey* colour, it promiseth a good Marriage; if *red*, it promiseth goods, and Fortune by a Wife; but if *black*, many Cares, with anguish of mind about Marriage; if it appear as a *Vetch*, the signification (as concerning Marriage) is very good.

To a *Woman* it predicts a Fortunate and Rich Husband; but if *black*, she shall find some obstacles that shall extenuate, and imbitter her good Fortune.

A *Mole* on the *Groin*, on the *left side*, denotes a *Man* most viciously, and eminently defiled with Luxury; if it be of *honey* colour, or *red*, he is the more temperate; but if *black*, he is most unreasonable base and sordid in conditions; if it arise above the skin as a *Wart* or *Vetch*, he shames himself by obscean and unnatural Luxury.

A *Woman* having this *Mole*, shall be branded with Luxury, and defamed with Impudence, and the *blacker* it appears, the more *infamous* she will be.

A *Mole* on the *left side* the *Genitals*, indicates to a *Man*, grievous dangers and perils, with the threats of a violent Death, or a contagious infectious Disease; if it appear of *honey* colour, it threatens wounds only; if *red*, wounds and Bonds; if *black*, death without question; if it appear as a *Lentil*, he is of a foul sordid condition to be eschewed.

It demonstrates to a *Woman* hurts and wounds, or the *Morbus Gallicus*, and infamy.

A *Mole* on the *right side* the *Gullet* of the Throat, notes a *Man* to be of singular good wit, happy in getting goods, it promiseth Inheritance, the favour of Superiours, and the like; yet it hath this of ill in it, the man is subject to the pain of the Colique; if it be of *honey* colour, he is subject to Customary Diseases of the place where he lives in; if it be *red*, he is troubled with, or subject to Biles or Swellings: It generally from hence hath signification of short life; but if it be *black*, the life is the shorter; if it be as a *Lentil*, his ill Fortunes are the less.

To a *Woman* it threatens pains in the Womb, and fits of the Mother; if it be *black*, she miscarries through a Fall.

A *Mole* on the *left side* the *Gullet* of the Throat, or Wind-pipe, threatens a *Man* with a dangerous Fall from a Horse; if it be of *honey* colour, the danger will not be so great; if *red*, he Falls more than once with great danger; if it be *black*, he Falls from on high, with danger of life; if it be as a *Lentil*, he is subject to Fall, but not in danger of death by them; and if he have a *Mole* on the *left Hip* likewise, that they answer each other, and be both *black*, he is in danger to have the *French* Disease Incurable.

It threatens a *Woman* with perils by water, and falls from on high; and the *blacker* it is, the more danger.

H.

H.

A *Mole* on the *right Huckle-bone*, promiseth unto a *Man* goods and Riches unexpected, and although he be born poor, yet shall he become very Rich: if it be of *honey* colour, he abounds with prosperous good Fortune; if *red*, he is full of Prosperity; if *black*, the contrary is signified; if like a *Wart*, he is alwayes very Fortunate.

To a *Woman* it promiseth much Riches from her own Kindred, and Riches with prosperous fortune from her own Husband.

A *Mole* on the *right side* the *Haunch* or Buttock, denoteth to a *Man* Dignities and Honour, this *Mole* so posited, alwayes gives honourable Dignities, with fortunate Journeys: if of *honey* colour, or *red*, it signifies great good Fortune and Riches; if it appear *black*, it imports some certain loss, but not great; but if it appear as a *Lentil* or *Wart*, it signifies singular good Fortune in every thing.

To a *Woman* it signifies that she shall be Fortunate and never poor; if it be *black*, she shall sustain dammage by thefts, and fugitive Servants.

A *Mole* on the *Left side* the *Huckle bone* behind, demonstrates the *Man* to be sullen, and doggedly wicked; if it appear of *honey* colour, he is furiously passionate; if *red*, he is more cruel; if *black*, he is a Thief and a Murderer, for which he shall undergo punishments deservedly; if it appear as a *Lentil* or *Wart*, he is somewhat better qualified.

It signifies to a *Woman* to be an Adultéress; if it appear *black*, she is vile and short lived, and full of changeable fortune.

A *Mole* on the *right side* the *Hip*, discovers the *Man* to be Lustful and fleshly given, and yet Fortunate by *Women*; if it be of *honey* colour, he is happy in Marriage; if *red*, he is happy and fortunate in the receipt of Gifts; if *black*, he shall be very near compleating his good Fortunes, yet be frustrate in the end; if it appear as a *Wart* or *Lentil*, he is amiable to all, and hammers out his good Fortunes on Womens Anvils.

It declares a *Woman* to be happy, fortunate, and lucky; but if it be of *black* colour, she is loose and Idle, and it will concern her chiefly to study the justification of her Honesty and Credit.

K.

A *Mole* appearing on the *Knee*, *right* or *left*, but the *right* is of best signification; this predicts the *Man* to undertake long and various Journeys, by reason of which he shall see and visit many strange Countreys, he Marries for his own fancy, is very wise and careful, chiefly respecting his own Credit in all things; if it be of *honey* colour, he shall gain good Fortune and wealth by and from Strangers, and Foreigners; if it be *red*, he dissipates and wasts his own Inheritance and Fortune; if it be *black*, he will be dishoneſt and not to be trusted; if it appear as a *Wart* or *Lentil*, he shall comfortably rejoyce in his good Fortune, and dearly love his Wife.

This in general declares good of the *Woman*, unless it be *black*, and then it shews her not to affect Chastity. Let a Man then beware of her, lest he sustain prejudice thereby.

L.

A *Mole* on the *right Loyn*, signifies to a *Man* the obtaining of much good, as also Offices and Dignities, If it be of *honey* colour, good Fortune lieth as it were in his way to stumble at, he cannot miss it; If it appear *red*, he discovers hidden goods, and recovers unexpected Inheritances; if *black*, a dimunition of these is signified; if it appear as a *Lentil*, he excels in acuity of wit and good parts.

It shews a *Woman* to be adorned with all Reality, Chastity, and laudable Vertues, and in all things very Fortunate, for this *Mole* hath general good signification.

A *Mole* on the *Left side* the *Loyns* portends evil in Marriage, if it be of *honey* colour, it signifies Poverty; if *red*, it hath an evil name; if *black*, he lives discontentedly in the state of Marriage, and injoys little peace; if it appear as a *Lentil* or *Wart*, he consumes his own Estate, and brings it to nothing at last.

To a *Woman* it hath very ill signification of Marriage; if it be *black*, she will be an Adultress, and create much infamy to her self.

A *Mole under* the *right Loyn*, this *Man* by his own industry shall heap up Riches, and by his natural parts and abilityes, shall appear very Eminent in all his actions; if it appear *Melatus*, of a *honey* colour, his good Fortune comes by Donation of some Lord or Master; if *red*, by the means of Ecclesiastical men; if *black*, he will suffer some shipwrack of his good Fortune; if it appear as a *Vetch*, he shall be increased by reason of Inheritance from the gift of some others.

And to a *Woman* it generally signifies good Fortune, of what colour soever, except *black*; if it be *Melatus*, or *red*, she is a jovial, merry, buxome Dame, an excellent Bed-fellow.

A *Mole* on the *lower* part the *left side* of the *Loyns*, discovers a *Man* to be much repleat with sensuality, *honey* colour, shews a potency in lustful abilities; if *red*, he is unreasonable beyond measure; if *black*, he suffers punishment for his licentious Appetite: if as a *Wart* or *Lentil*, he falls into mischief through Womens temptations,

A *Woman* having this *Mole*, is denoted an Adultereſs: but if *black*, ſhe will be in danger of a ſtab, or poyſon, or very great miſchief.

A *Mole*, or *Moles* on the *Calf* of the *left Leg*, predicts that party much inclinable to Women, and to be the Progenitor of a ſpurious off-ſpring, and in great danger of the Foul Diſeaſe; if it be of *honey* colour, he ſhall poſſeſs and obtain great Fortune; if of *red* colour, he ſhall poſſeſs ample Inheritance, but not keep it without trouble: if it be *black*, it is a ſign of Miſery and Calamity: if it be as a *Wart* or *Lentil*, he is ignorant, of an obtuſe, dull, and lazy Wit, and of heedleſs and ſimple Diſcourſe.

This *Mole* declares a *Woman* to be fruitful, yet to be the Mother of an unlawful off-ſpring: if it be *black*, ſhe will undergo much loſs and honour, and her very Countenance will render her obſcene and vain.

A *Mole* on the *Calf* of the *right Leg*, the *Man* is naturally wondrous Ingenious, and by his own induſtry attains to Learning, though his Friends ſhould breed him a Shepheard; he loves and ſtudies Arts, and lives thereby, and gets great Credit, and good Eſtate; he is of very honeſt principles, and above all things loves Peace, and Religion; if it be of *honey* colour, if he be born to Inheritance, he ſells his Paternal Inheritance in his young dayes, and after purchaſeth and getteth much more, and lives comfortably: if it be *reddiſh*, his own natural Kindred are the cauſe of all his loſſes, not ill husbandry; and he alwayes finds the advice and friendſhip of ſtrangers more fortunate to him than his kindred, he will ſpend ſome time in Martial affairs: if *black*, he is cozened of his Inheritance by ſome of his neer Kin, and travels from his Native place to live, and ſuffers ſome prejudice by Women: if as a *Lentile*, and of white colour, he marries a lovely perſon, and affects and loves ſeriouſly, and virtuouſly, and hath a Curious Eye in his Choyce, probably marries into his own Kindred, and more for Beauty than Money: hath but one Wife, yet lives long and happily.

To a *Woman* it ſignifies the ſame, and a fortunate, good and rich Husband, compoſed of all complacency and Fortitude, ſhe will have many Children, and live happily: but if it be *black*, ſhe undergoes ſome ſcandal in her Reputation.

M.

A *Mole* neer the *midst* of the Body a little above the *Members*, denotes a *Man* to be of a cholerick, hasty, proud and furious Spirit; if it be of *honey* colour, he is very tractable and and active; if *red*, he is a rough-hew'd person, of discomposed qualities: if *black*, a scorner, a breed-bate, and a sower of Sedition amongst Friends and Neighbours: if it be like a *Lentil*, he will be undocible, stubborn and refractory.

To a *Woman*, this *Mole* (be it of what colour it will) signifies her to be proud, puffed up in her own conceit, pragmatique, and one that will domineer over her Husband, and a fomenter of strife and debate: but if it be *black*, she will undo and ruine her self through these means.

A *Mole* toward the *middle* of the *Privy* member, inclining to the *right side*, most usually signifies great infirmities, and tedious long distempers, and hard to be cured, such persons are cured with more difficulty than others: If it be of *honey* colour, the distemper is about the Reins; if *red*, the Head is affected and afflicted; if *black*, the infirmity will be in the Genitals and Secrets; if as a *Lentile*, such a person is very garrulous, and over curious, and tedious in his Discourse.

In a *Woman* it shewes her to be beloved of most, yet but of weak constitution, and most commonly infirm; if it appear *black*, she will have a Disease in the secret parts will be her death.

A *Mole* on the *top* of the *Privy-Member*, is most commonly the indiction of a short life; if *melatus* or *honey* colour, his infirmities come through Surfeits; if *red*, through Travails, change and variety of actions; if *black*, his dayes (probably) are shortened by poyson or Physick thereto corresponding; if as a *Lentile*, a continued, careless sensless course of intemperance, shall end his dayes.

To a *Woman*, a *Mole* corresponding, it threatens perril in Childbirth; if *black*, it threatens her with a short life, and an untimely death through poyson.

A *Mole* on the *left side* the *Privy Member*, is of evil signification, and indicates to the *Man* to be most usually a man-slayer; if of a *honey*, or *red* colour, he wounds, but kills not: but if *black*, he murders some of his Family or Kindred: if it appear as a *Lentile*, he is certainly Distracted or mad.

To a *Woman* it indicates her to hate her Husband, to be proud, self-will'd, and furious: if it be *black*, she will insolently commit Murther, if Gods special Grace do not prevent her.

A *Mole* on the *left side* the *Privy Member*, towards the *lower* part, signifies a *Man* shall suffer through Infamy; if of a *honey* colour, it comes by reason of Women: if *red*, from or by his own Kindred: if *black*, it comes from his own Wife: if as a *Lentile*, it mittigates and lessens the evil.

A *Woman* having this, procures her own shame, she is damnified, and suffers detriment in her Honour and good Name: if *black*, it is by reason of lewdness, and Adultery.

A *Mole* on the *left side* the *Privy Member*, between the *middle* and extream, renders the *Man* obscean, full of Luxury: if *red*, or *melate*, it discerns him potent, and frequent in coition: if *black*, he suffers prejudice by that vice: if as a *Wart* or *Pea*, he is rather weak than strong.

This *Mole* describes a *Woman* to be Luxurious: if it be *black*, she is an Adulteress, and of Cunning loose behaviour.

A *Mole* on the *left side* the *Privy Member*, neer the extreamity of the end, renders the *Man* subject to great infelicities and misfortunes: if it be of *honey* colour, his misfortunes shall come from Women that are Noble, or more than of ordinary calling: if *red*, he suffers his misfortunes, by means of the Magistrate, or Landlords: if *black*, then it comes from his Enemies: if it appear as a *Lentile*, it shall befall him from ordinary Women.

To a *Woman* it predicts loss of good Name, and dishonour: if it be *black*, she suffers for Adulterys.

A *Mole* on the *right side*, something about the *lower* part of the *Member*, concludes the *Man* shall obtain good Fortune, if it appear of *honey* colour, or *red*, his Fortune in Wealth shall be good and great: but if it be *black*, he shall be in danger to fall into some great misfortune, from the which at last he shall escape: if it be as a *Vetch* or *Lentil*, he shall possess unexpected, and unlooked for substance.

This appearing in a *Woman*, her good Fortune shall arise from Gifts and Donation of Friends, and a great part thereof from her own Kindred, and she shall become wealthy: but if *black*, she gets but little, and at last loseth all.

N.

A *Mole* on the *left side* the *Belly* neer the *Navil*, prenotes a *Man* to suffer divertey of infirmities, if it be of *honey* colour, he is pained in the Stomack, and from thence his distemper ariseth; if it be *red* his impediment is through fervour of Blood; if it appear *black*, through sorrow, melancholy, and grief, and indicates a short life, it forewarns a Man also of long journeys, and threatens him with a bad Wife.

To a *Woman* it denotes dolor and pain of the Womb; if it be *black*, it signifies peril in Child-birth; if it arise above the skin like a *Pea*, it shews some moderation of these evils: let her be careful to provide a good and carefull *Midwife*.

A *Mole* neer the *Navil* on the *right side* the Belly, shews the *Man* shall be addicted to long Journeys, and shall heap up the Riches of Fortune, rather in a strange Countrey than in his own; if it appear of *honey* colour, he is rich by the means of his *Wife*; if *red*, his Riches in the end shall come to his natural Kindred: but if *black*, he will be the very next door to Beggery: if it stand out like a *Wart*, it signifies riches.

To a *Woman* it signifies a rich Husband: but if *black*, her Fortune shall be mutable and changing: but if like a *Lentile*, it signifies nothing but good.

A *Mole* on the *right side* neer the *Navil*, on the *upper* part, argues a *Man* to receive his good Fortunes, from and by Womens means: if it be of a *honey* colour, it shall come by their Donations and gifts: if *red*, he shall gain Inheritances by them: if *black*, his good Fortune shall be much lessened: if as a *Lentile*, his good Fortune shall be much augmented.

To a *Woman* it portends a Wealthy and happy Marriage, and that by the help, gift, and favour of Frinds, she shall be greatly Fortunated: if it appear *black*, she shall be straitned through the execution of many troubles and inconveniences, which (notwithstanding) in the end she will master.

A *Mole* between the *Navil* and the *Privy* Member hath the same signification with a *Mole* on the *Gullet* of the *Throat*, and denotes Hanging and strangling to a *Man*, if it be of *honey* colour, it promiseth some mitigation of ill Fortune: if it be *red*, this mischief comes from his Enemies: if it be *black*, he dyes by the hands of Justice: if it appear as a *Lentile* or *Wart*, he perisheth by Water.

To a *Woman* it portends great pains and sorrows in Child-bearing, by reason of which (if it be of *black* colour) she dyes.

A *Man* or *Woman* having a *Mole* on the *hinder* part of the *Neck*, inclining to the *right side*, gives a reasonable happy Life, but threatens an untimely Death by Drowning or great danger by Water.

A *Mole* on the *lower* part of the *Neck*, *near* the Shoulder on the *right side*, intimates a *Man* to be a slave to Love and Cupidity: and a *Woman* to be beloved of Nobles, great Persons, and Superiours, and to be very vain-glorious.

A *Mole* on the *left side* the *lower* part of the *Neck*, near the left Shoulder, to a *Man* hath signification of pains, tortures and publique punishments.

And to a *Woman* after the like sense, but she will not respect her honour in her actions.

P.

A *Mole* in the *Privy* parts, if it be *black*, designs the person to be guilty of very many Criminal facts by reason of Luxury, and in the end to labour under *Morbus Gallicus*, which shall be incurable, and to be a Man-slayer; but if it be of *honey* colour, it is the better; but if *red*, more better; and if it arise as a *Lentile*, it is rather good than bad.

In a *Woman* it shews her to be of a petulant condition: if it be *black*, she is impudent and vile in condition, and full of Venery.

A *Mole* on the *right side* the *Privy parts* in the *middst*, is to a *Man* a sign of good Fortune, and that he shall be much enriched by Marriage into his own Kindred, and very Fortunate thereby; if it be of *honey* colour, his Portion with his Wife will be Money and Goods; if *red*, he shall have Inheritance by his Wife: But if it be *black*, his Fortune will be short, and have restless cares, and much adoe to preserve and keep what he hath: if it appear as a *Lentile*, he will have Fortune though he little deserve it.

A *Woman* having this *Mole* is faithful and just to her Husband, indued with a good wit, a large and piercing understanding, and quick apprehension: but if she have it of *black* colour, she will be subject to be cheated of her Estate, through the fraud of some seeming Friend, of whom let her beware.

A *Mole* neer the *Privy* Members inclining towards the *left side*, the *Man* is afflicted with vexatious sorrows; if it be of *honey* colour, or *red*, he will be much afflicted with passion: if it be *black*, it threatens a violent death: if it be as a *Lentile*, he is alwayes surrounded with danger and perils in his life.

This *Mole* to a *Woman* prognosticates an evil death, as also a life incumbred with perils and dangers: if it appear *black*, she makes shipwrack of her Honesty, and honour, and suffers many evils from her own kindred.

A *Mole* upon, or neer the *left side* of the *Stones*, hath the signification of prejudice and detriment to a *Man* by reason of Women; if it be of *honey* colour, it shall not much break out to his disgrace; if it be *red*, let him shun and beware of Womens company; if it be *black*, his ill Fortunes shall arive to him, from or by reason of his near Kindred; but if it appear as a *Lentile* or *Wart*, his evil Fortunes are the more meliorated.

It discerns a *Woman* to be petulant; and if *black*, she shall be accused and found guilty of her evil actions.

A *Mole* between the *Privy* Member and the *Stones*, towards the *left side*, premonstrates the *Man* to be ill conditioned, and given to Luxury; if it be of *honey* colour, it is the better; if *red*, he is an incorrigible person; if *black*, he shall be persecuted of his Enemies; if it appear as a *Wart* or *Lentile*, he is a Runagate, a Fugitive, and wanders out of his own Countrey.

It likewise declares to a *Woman* to be unstable, of a wandering, roving Condition; if it be *black*, she is a Harlot, or Common Strumpet (unless Grace create a new Creature.

A *Mole* on the very *fore part* of the *Privy* Member, denotes a *Man* to be naturally inclined to Luxury, and subject to a violent Gout or the like, which he gets by Womens Company, and consequently a short life; if of *honey* colour, it is more favourable; if *red*, he is principally pained in the extreme parts of the Body, as Hands, Armes, Legs, Feet, and Eyes; if *black*, he will not escape the peril of untimely death, by reason of these Diseases; if it appear as a *Lentile*, he is in most danger of the secret Privy parts: let him take heed thereof.

In a *Woman* it denotes a pravous wicked contentious nature, and that she shall alwayes nourish enmity against her Husband: and if it be *black*, she will contrive murther and mischiefs in the highest degree against her Husband, and probably, either mischieve him, or be mischieved by him.

A *Mole* on the *Privy* Member *before*, some distance from the end, indicates the *Man* to be rent and torn (as it were) with great and various perils, controversies and dangers, from the which, if it be of *honey* colour, he shall be quickly delivered; if it be *red*, he is Chast, and hardly ever Marries; if *black*, he offers violence to, or hath a fretting irksome disease in his *Privy* members: if it be as a *Wart* or *Lentile*, the evil is allayed, and though some flux or disaster may befal him, yet he shall overcome it.

To a *VVoman*, it denotes continual and tedious afflictions, infirmities, impediments, pains and griefs in the lower parts.

A *Mole* appearing on the *midst* of the part of the *Privy* Member, signifies the *Man* to be implicated with reproaches, sorrows, and miseries: if it appear of *honey* colour, it threatens him with Imprisonment: if *red*, with pains and tortures: if *black*, he ends his dayes by the hands of Justice: if it appear as a *Lentile*, he shall avoid an ignominious and shameful death.

To a *VVoman* it hath the like signification of evils as to the *Man*, she shall be in danger of Prison, and persecution, by reason of the death of some effeminate person, upon which, she shall flie away, and endeavour to escape.

R.

A *Mole* on the *right side* the *Reins* of the Back declares a *Man* to abound in goods and benefits, by reason of the favour and friendship of Great men: This man is even loaded with Offices and Command, by reason of which he is much esteemed and honoured: if it appear of *honey* colour, the greater Fortunes abide him: if of a *red* colour, he is beloved by Ecclesiastical great men: if it be *black*, let him take heed he incur not the displeasure and indignation of great Men, through vain-glory and pride: if it appear as a *Lentile*, it confirms and augments his good Fortune.

A *Woman* having this Mole, shall be Fortunate and honourable in all her actions and undertakings. This is good to choose a Wife by.

A *Mole* on the *Ribs*, the *right side*, promiseth to a *Man* a good ingenuity, and a careful industry, as also long life and riches flowing in to him; if of *honey* colour, or *red*, he shall all his dayes rejoyce in the favour of good Fortune; but if *black*, he shall be somewhat infringed in his actions and successes; but if as a *Wart* or *Lentile*, he shall prosper in all things he sets his hand unto.

To a *Woman* it imparts riches and long life, she is modest, virtuous, and chast; but if it be of *black* colour, she will be willful, and something impede her own good Fotune, and blemish her vertues.

A *Mole* on the *left side*, on the *Ribs*, declares the *Man* cruel and furious; if of *honey* colour, he is more temperate: if *red*, he is addicted to Martial affairs, and full of Revenge: if *black*, he shall either be the death, or cause the death of some man; if as a *Lentile*, he is bold.

It shews a *Woman* to be vain and proud: if she have it *black*, she shall (according to nature) be the cause of the death of some one, to the hazzard of her own life.

S.

A *Mole* on the *left side* the *Stomack*, demonstrates the *Man* to be Luxurious, and a great dissipator of the goods of Fortune: if it appear of *honey* colour, it discovers some temper of modesty; if *red*, he is of most severe condition, and scurrile manners; if it arise like a *Pea*, it shews something a moderate inclination.

To a *Woman*, it denotes her to be the proper consumer of her own Fortunes, to be impudent, unchast, regarding not her honour, no credit.

A *Mole* on the *left Shoulder*, foretelleth tribulations, afflictions and molestations to a *Man*, if it be of a *honey* colour, these afflictions shall come upon him by his Friends; if *red*, by his Kindred in Blood; if *black*, by reason of Women; if like a *Lentile* it arise in the skin, it shews some mittigation of ill Fortune.

To a *Woman* it declares levity; if *black*, she will be a Whore and Adultress in her young dayes, and a *Bawd* in her age, and shall drink deep of evil Fortune.

A *Mole* on the *left side* the *Shoulder* neer the Arm, declares to a *Man*, litigious Quarrels, hatreds, and enmities; if it appear of *honey* colour, it shews quarrels to arise by reason of the sharpness of his ingennity: if *red*, by reason of actions not well digested; if *black*, by reason of dissimulation; if it appear like a *Lentile*, through his own careful industry he shall increase his Fortune.

To a *Woman* it denotes many Husbands, or the use of many men; if *black*, she will be an Adultress, and have an evil Tongue besides.

A *Mole* on the *midst* of the *Stomack*, shews the party shall suffer much ill fortune by Luxury, and by and through Womens means; and this evil will be the worse, if this Mole appear *black*; if of a *honey* colour, the better; if *red*, best of all; if it arise like a *Lentile*, the man shall be much beloved of Women.

This *Mole* on a *Woman*, declares her to be vain and luxurious, for which cause she shall suffer many evils.

A *Mole* under the *left Shoulder*, to a *Man* it threatens Prisons and persecutions from his Superiours; if of a *honey* colour, he prodigally and sottishly wasts his Estate; if *red*, from rich, he shall become poor; if *black*, let him beware the wrath of Great men; if it appear like a *Vetch*, he shall enjoy a competent fortune in youth, but through prodigality consuming it, he shall come to want in old age.

It

It threatens to a *Woman*, sorrow, anguish, shame and poverty by reason of her Lovers and Carriages; if it be *black*, she pertakes of the extremity of misery.

A *Mole* on the *lower part* of the *Shoulder-blade*, and *right-side*, imports to a *Man*, a stable, firm and long life, accompanied with the goods and fruits of Fortune; if it be of *honey* colour, or *redd*, he is very studious, and shall get honour thereby; if *black*, it pejorateth his good Fortune; if as a *Vetch* or *Lentil*, his good Fortunes are augmented.

To a *Woman*, it signifies good and happy fortune by Marriages, and industrious carriages: if it appear *black*, she buryes her first Husband.

A *Mole* on the *right Shoulder*, predicts a *Man* happy, fortunate, and lucky in all his affairs and enterprizes; if it be of a *honey* colour, he receives Inheritance from neer kindred: if of *red* colour, he hath his good Fortunes by his Wife: if it appear *black*, it gives Quarrels, Strifes and Wounds: on the right Hip, if it be as a *Wart* or *Lentile*, it denotes him happy.

It resolves a *Woman* to be rich, ingenious and diligent, and to be one that will keep and preserve (as well as help to get) her husbands Estate: if it appear *black*, she shall suffer some prejudice by too much standing upon her punctilios of honour: if it be like a *Lentile* or *Vetch*, she gains a great Fortune and rich by her Husband.

A *Mole* on the *left side* the *Stones*, noteth to the *Man* most notable Calamities; if it appear of *honey* colour, it denotes domestick Enemies; if *red*, his own dear and neareſt Friends shall be his greateſt Enemies; if *black*, let him beware the indignation of *Strangers*, for he shall hardly escape a dangerous wound from them in their fury, on the right Thigh or Hip: if it appear as a *Wart*, he shall be very credulous, and thereby apt to be deceived.

The like to a *Woman* prenotes sorrows and cares: but if it appear *black*, let her strive and labour after Honesty and Chastity, otherwise it intends to her, the effusion of Blood.

A *Mole* on the *left side* the *Secrets*, threatens very dangerous wounds to a *Man* on his *left side*; if it be of *honey* colour it is the better: if *red*, it will be for Womens sake: if *black*, he suffers by reason of his own Wife: if like a *Vetch*, he lives the more innocently.

A *Woman* having the foregoing Mole, hath the reward of sorrow and hatred for all her Labours: if it be *black*, it threatens her with the Pestilence, or some noxious poysonous distemper.

A *Mole* on the *right side* the *Stones*, promiseth a *Man* to obtain Lands and Inheritance by Marriage; if it be of *honey* colour, it will be indifferent: if *red*, it will be more Oppulent and Copious fortune: if it be *black*, the Man shall receive oppositions: if it be as a *Wart* or *Lentil*, he will be the more fortunate.

To a *Woman* it shews she shall be happy in the Wealth and goods of her Husband: but if *black*, she suffers much losse by dissembling enemies, and false Friends.

A *Mole* on the *right side* the *lower* part of the Secret Member, this signification it hath to the *Man*, that he shall mightily increase in Wealth, and the goods of Fortune by his own proper industry: if it be of *honey* colour, his good Fortune shall come by his witty Policy and sagacionsnesse in Art and Doctrine: if it be *red*, he shall have Fortune by Princes and Great Men, to whom his good parts shall commend him: if it be *black*, he shall have more of Wit than of Wealth; if it be as a *Wart* or *Lentile*, his good Fortune shall be the greater.

It intimates to a *Woman* to abound in Wealth, and she shall be vehemently beloved: but if it appear *black*, she shall be subject to Scandal.

T.

T.

A *Mole* on the *right Thigh*, near the Huckle-bone, shews the party shall possess much goods by means of Old men of Rustical conditions, and shall be Fortunate in Husbandry and Tillage; if it appear of *honey* a colour, the man shall be Rich in Youth; if *red*, he shall be Rich all his life; if *black*, he shall spend more than he shall gain; if it arise on the skin as a *Lentile*, he shall have a world of goods and honour in his old age.

This Mole signifies to a *Woman*, that she shall heap up Riches in abundance, and do some good with them; but if it be *black*, she shall be greedily covetous of the goods of Fortune, and do little or no good therewith

A *Mole* under the *right Thigh*, proclaims a most high and elevated genius, by which means the *Man* is made happily rich; if it be of *honey* colour, he is exceeding Fortunate; if *red*, he Marries a Wife of Noble Descent; if *black*, it denotes contentions with his Wife; if it be as a *Lentile* or *Wart*, he is alwayes highly advanced, and abounds with Riches.

To a *Woman* having this Mole is good Fortunes by Husbands promised; if *black*, her condition will be changeable and mutable, for if she be *rich* in youth, she will be *poor* in old age; and if *poor* in youth, then *rich* in old age, and also of long life.

A *Mole* under the *left Thigh*, signifies great and perillous sickness to a *Man*, if it it be of *honey* colour, or *red*, these sorrowes are somewhat sweetened; but if *black*, a short life, through a grievous Fall, or drowning in the waters; but if as a *Lentile*, or *Wart*, it promiseth a good end.

To a *Woman* nothing but good of health, but if *black*, most unlucky, and amongst other miseries, violent death.

A *Mole* inclining to the *lower* part of the *left Thigh*, to the *Man* causeth molestations; if *red*, or of *honey* colour, he is ireful, rash and hasty, yet sensative: if *black*, he will be in danger, and hardly scape a violent death: if as a *Lentile*, he is of indifferent Wit.

To a *Woman* this hath much evil significations, and predicts many misfortunes: if it be of *black* colour, let her take heed lest through her vitious and lewd carriage, she come to a violent death, let her take heed of ill Company.

A Mole on the very *gullet* or *pomum* of the *Throat*, signifies a cruel & untimely death.

A *Mole under* the *gullet* of the *Throat*, signifies perils, of a wilful untimely death.

Two *Moles* answering equally each other on both sides the *Gullet* of the *Throat* in the Neck, have signification of a various evil Fortune, and untimely death.

WHAT

Artificiall MEMORY

IS, Or

The ART OF

RAYMUNDUS LULLIUS.

CHAP. I.

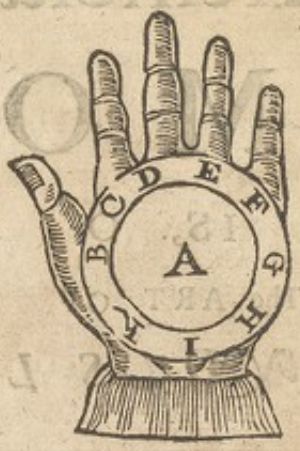
ARtificial Memory is nothing but an Art to assist the Natural: for without the one the other cannot subsist: If there were not a Natural Memory, the Artificial would not avail much; but the Natural having some inclination to an Art or Science, doubtless the Artificial is very serviceable to it, and by the Artificial that may be shortned, which otherwise would take up a long time: and this is it wherein *Raymundus Lullius* hath bestowed his endeavours, and by his exquisite Learning found out the perfection of this short Art and Artificial Memory: which although he found out, yet did he conceal it under Riddles and Amphibologies: that the Learned might be at the expence of some leisure to know and attain it. But I seeing how necessary this Art was to Preachers, Oratours, Advocates, or any who deal in Merchandise, am willing to explain it, and by the hand or Chiromancy much facilitate: and that so as the simple person that hath an inclination to any thing shall attain to some perfection therein, by an Alphabet that comprehends all that we can imagin in our hand, as may be seen in the figure put hereafter to the purpose.

It is first to be noted that the more curious Ancients before *Raymundus Lullius*, divided it in two, or else endeavoured to acquire it two manner of wayes: The first was very dangerous, being by Medicaments and Medicines, which they took for to purge out the more grosse humours, and to cleanse their mind, and consequent-

ly make it more fit to conceive all things. The second method which they followed was more apparent, which say they, had been revealed to *Solomon* by the great God: of the which *Solomon* the Scripture testifies that he knew all things, from the Hyssop to the Cedar, that is to say, had all knowledge: Of this Science did write one *Apollonius*, whereof there is a Treatise inserted among the Works of *Agrippa*, full of Prayers, which for the most part consist of unknown words: yet he hath come somewhat neer the truth: for in the figure which he puts for the secrets instead of making use of מיכאל *i. e. Michael*, if he had made use of the name of ten Letters after this form, he had arrived at the perfection.

Yet I find the invention much more easie by the way of Chiromancy, having read *Raymundus Lullius* over and over again, and all those that have endeavoured to facilitate him, as *Cornelius Agrippa*, *Iordanus*, *Brunus*, *Alstedius*, *Leuinhorus*, and divers others, seeing they place and found all this Art in those ten Letters, *A. B. C. D. E. F. G. H. I. K.*

Thus also for our way of instruction we place them in the hand.



CHAP. II.

The places where we are to imagine those Letters thus posited.

YOu see in the foregoing figure, where we place for the foundation of this Art, *A* in the middle of the Hand, which in Chiromancy we call the Plain of *Mars*, how that that Letter is the base and Foundation of this *Science* whereto the other nine letters are referred: Which thing the *Rabbins* also had observed in the Name of God consisting of ten Letters, which begin with *Aleph*, as you may see in the foregoing figure. For if it be any matter whereof we would treat, we must place it upon the imaginary *A.* and the definition and distinction upon the other Letters, as we shall hereafter more clearly demonstrate. *B.* which is the first letter of the Circle is placed under the thumb in the mount of *Venus*: *C.* under the fore-finger or mount of *Iupiter*: *D.* under the middle-finger: *E.* under the fourth: *F.* under the little one: *G.* under that upon the beginning of the Table line, *H.* upon the mount of the Moon: *I.* at the root of the line of life near the Wrist: *K.* at the beginning at the mount of *Venus*. Having thus imagined them, conceive in thy mind upon every letter that point which thou desirest to treat of or remember.

CHAP.

Chap. III.

Why this Art is called the Short Art.

R*Aymundus Lullius*, a man consummate in all Arts and Sciences for the assistance of the Natural Memory found out this Art, for to shorten the Sciences, and cause all men to conceive them more compendiously, and render them in one moment able to discourse of those Arts and Sciences, and penetrate into their most secret Principles, which they could not attain unto by ordinary labour and study all their life; nay if it were 80. years, yet all their study could not arrive to the one half, and therein be perfect; whereas this Art doth easily teach and enable a Child of seven years of age to make all sorts of arguments. Those that are acquainted with it and have attained it, have given wonderful effects thereof. *Agrippa* hath made it appear, though he hath been pleased to abuse it as he did the other Sciences. But the true reason why he cryed down those Arts and Sciences, was to make appear how well he understood them; for before ever he dispraised them, he said wonders of each of them. This spirit that had pierced into all things, would by that Ironie wipe out the blame which some tender and vain persons would impute to him. I have a resentment for the honour of *Monsieur Beaulieu*, *Bonjon*, who hath offended both him and *Ramus*, in the Introduction of his Philosophy, for this offence is ever retorted on him that will offend such men.

The reason why he cannot by his dispraises quench their renown; is because they are immortal in the memory of Learned Men; but the Philosophy of the said *Beaulieu* was dead as soon as born. *Agrippa* was not the first that tasted that Science; but *Simonides* of *Miletum*, and the great and wise Captain *Themistocles* were well acquainted with it. And in these latter Ages, one *Peter* of *Ravana*, *Francis Petrach*, and *Hermannus Buschius*, and since them *Iordanus Brunus*, that have done miracles in it. Yet it will be asked why *Raymundus Lullius* gave this Science the name of Short Art; He answers himself in his Prologue to the Art, briefly in these words: *Ut ars magna facilius sciatur; nam scita ista arte supradicta, etiam alia artes de facili possunt sciri & addisci:* Which is easily understood; for there is not any Science which is not abbreviated by the Memory; provided, that he who would attain it be disposed thereto by these ten letters; For as to Rhetorick, the definition is placed on *B*, the parts upon *C*, the 30. Rules upon *D*. For Logick, the definition upon *B*. the ten Predicaments upon *C*. the three figures of Syllogisms, whereof each figure hath four manners, two concluding universally, and two particularly, which are comprised in these verses.

Barbara, Celarent, Darii, Ferio,
Cesare, Camestres, Festino, Baroco.
Darapti Felapton, &c.

All that is placed upon *D*. The Sophism, Equivocations, Amphibologies, ignorance of the sophism, caption of the Antecedent upon the other letters.

Arithmetick; the definition upon *B*. which is a Science invented to teach how to number many unites. The first rule of it which is Numeration is placed

placed on *C.* Addition on *D.* Substraction on *E.* Multiplication on *F.* Division on *G.* the Rule of three on *H.* The Reduction of Fractions on *I.* Algebra on *K.*

For Geometry, the distinction on *A.* the Triangle on *B.* upon the rest these other figures which are a *Square*, a *Pentagon*, a *Hexagon*, *Heptagon*, *Octogon*, *Enneagon*, *Decagon*, *Hendecagon*, *Dodecagon.*

Musick; its definition, its six voices, eight tones, its quavers, all comprised in these words.

Ter terni sunt modi quibus omnis cantilena contexitur, sc. unus sonus, semitonium, Tonus, Semiditonus, Ditonus, Diatessaron, Diapente, Semitonium cum Diapente : ad hæc sonus diapason. They are placed on the letters.

Astrologie; the definition upon *A.* the ten parts of the Sphere, which are the Equinoctial, the Zodiack, the Coluri, the Solstice, the Equinoctial Colurus, the Meridian, the Horison, the Tropicks of Cancer, and Capricorn, the Artick Pole, and the Antartick, the seven Planets, and all that concern the Stars that are known, 48. faces, which contain 1022. or 25. stars, to which are added 14. other, that is to say, five clowdy, and nine obscure ones.

Alchymie; the seven Minerals, the seven Planets, to which are attributed the seven Salts, Armoniac, Common Nitre, Alicali, Salt-peter, Gemme and Roch; Calcination, Reduction, Fixation, Friction, Pulerization, Sublimation, Elixion, or according to *Arnold* of *Ville meusue*, The Body, Atone, Azoch, Zernich, Chibrit, Adropt, Topum.

Chirurgery; The Anatomy, Phlebotomy, the parts which are Mirach, Siphac, Zirbus, the bone and other parts.

Operative Medicine; Aqua vitæ, Potable water, water of Ironde, Strong water, Dealbative water, Conservative water, Duplicative water, Vificative water. And so of the other Arts and Sciences, which is not necessary to mention here: for it may be said in few words, that all these Sciences are comprehended in a hundred definitions: But to abbreviate them more yet, we will comprehend all that can be said or disputed upon these nine letters, as it may be seen in these Tables, which we have laid down before we enter into the practise and use of the Art; the which Tables are such questions.

B.	C.	D.	E.
To know my?	*Who?*	*Of what?*	*Why?*
God.	*Angell.*	*Heaven.*	*Man.*
Goodness.	*Magnitude.*	*Duration.*	*Power.*

F.	G.	H.	I.	K.
How much?	*What kind?*	*When?*	*Where?*	*How?*
Imaginative.	*Sensitive.*	*Vegetable.*	*Elementative.*	*Instrumentative.*
Wisdome.	*Appetite.*	*Vertue.*	*Truth.*	*Glory.*

CHAP.

CHAP. IV.

A more Intelligible Alphabet.

B. signifies and represents this first Question, that is to say, My? for its subject, God, Goodness, Difference, Justice, and Avarice.

C. Who? Subjects, Angell, Magnitude, Concord, Prudence, and Gluttony.

D. Of what? Heaven, Eternity, Contrarity, Force and Luxury.

E. Why? Man, Power, Principle, Temperance and Pride.

F. How much? Imagination, Wisdome, Mean, Faith and Slothfulness.

G. Of what kind? Sensitive, Appetite or Will, End, Hope and Envy.

H. When? Vegetative, Vertue, Greatness, Charity and Anger.

I. Where? Elementary, Verity, Equality, Patience and Lying.

CHAP. V.

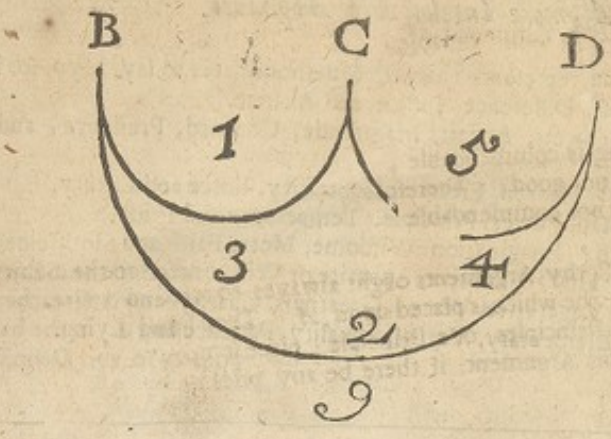
How to Practise this Art.

NOw he that will practise the Art, must first learn these ten Letters; but as for *A.* let him consider it as the principal, and exercise himself to say these letters, *B.C.D.E.F.G.H.I.K.* and to retrograde them from *K.* to *B.* and then to render himself the more subtile in the managing of these letters, let him manage and repeat them after this following manner, in four and twenty Cylindres.

BCD. CBD. DBC. BCD. CDB. DCB. BBC. BBD. CCB. CCD. DDB. DDC. BCB. BDB. CBD. CDC. DBD. DCD.

Being thus exercised in the management of these Letters, let him consider what he will profess, and so let him place it. If being a Preacher, he be to treat of Angels, his Subject must be placed upon *A.* which is the place where all matter that is to be Discoursed or Disputed on, is to be put, thence he must enter on *B.* for the Definition, as being the first letter of the Circle placed on the mount of *Venus*: And indeed no man should be esteemed fit to Dispute, if entring upon the Question, he do not define what he intends to Dispute on. *Debet a definitione proficisci, ut intelligatur quid sit id de quo disputatur*, saith *Cicero.* Upon *C.* shall be the distinction. Then from the Subject above proposed, for Histories for the same Subject, put upon *B.* the History of *Abraham*, upon *C.* the Conception of *Sampson*; on *D.* the History of *Elias*; upon *E.* the Revelations of *Daniel*; upon *F.* the Revelation of *Zachary*; upon *G.* the Annunciation of the *Virgin*; upon *H.* the Resurrection of *Jesus Christ*, and the Angels that appeared to the Woman which went to do him the last Ceremony of his Funeralls; upon *I.* the Angels that appeared upon Ascension day; upon *K.* the Angel of the *Apocalypse.* And if you would multiply them, put again upon B. the Angells of *Lot*, that of *Tobias*, that in the *Acts*, which delivered *Peter* out of Prison: and divers

divers other Hiſtories; you may imagine them by conceiving this configure of Multiplication.



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For obſerve that he who knows Arithmetick, conceives and comprehends th' numbers retained by another; as eaſily as he that is a lover of the Art can conceive retain and learn all that he pleaſe upon theſe ten Letters; nay, may number without Addition, unleſs it be of the Cipher, and thus it is placed.

Some body conceives in his mind one of theſe numbers, 1,2,3,4,5,6,7,8,9,10 for to demonſtrate it, cauſe him to treble the number which he hath conceived; divide the trebled number into two; but if upon the firſt meditation the trebled number be odd (which you muſt ask him whether it be or no) bid him make it even by the addition of a Unite, and then that he divide into two halfs.

Of this addition you ſhall take one, and bid him do the like: but you ſhall keep two, and then bid him ſubſtract 9. as many times as he can out of his laſt number, and do you number ſo many times four, then if you have kept any thing you muſt add it. As if one had thought on ſeaven, that trebled is twenty one, one added makes twenty two, the one half is eleventh, which being trebled makes thirty three, and that cannot be divided into halves without the addition of an Unite, which being thirty four, whereof the half is ſeventeen, here caſt away two, bid him ſubſtract nine as often as he can, which becauſe it can be done but once, you ſhall gather four, then need look after what remains, if you have kept three, which added to four make ſeven. So alſo manage theſe Letters, multiply them according to the number of words that you would advance. Take the pleaſure firſt to place ſuch words as theſe upon every letter, ſo to exerciſe your memory.

B. Beauty, *C.* Charity, *D.* Deity, *E.* Excellency, *F.* Fortune, *G.* Greatneſs, *H.* Honour, *K.* Katharine: do it backward and forward, and multiply them to encreaſe your memory, B. Bleſs, *C.* Chriſtopher, *D.* Delight, *E.* Edifie, *F.* Fort, *G.* Glory, *H.* Horrour, *I.* Jeſus, *K.* Kalender, and argue upon every one of the words.

The firſt figure for B.

All goodneſs is commendable,
Charity is goodneſs:
Therefore, *&c.*

Another

Another,

All vertue is commendable;
Charity is a vertue;
Therefore Charity is commendable.

Another,

Every good thing is commendable;
Some pleasure is not good; Therefore,
Some pleasure is not commendable:

So of the rest: but all thy Arguments ought alwayes to refer to the Subject, whereof thou discourseſt, the which is placed upon *A.* Thou being a Preacher, if thou wouldſt discourse of Principles, or a Principle; place it upon *A.* in the hand, and then upon *B.* make this Argument, if there be any priority in the Divinity, upon *C.* this Syllogisme.

Every Agent is before the Patient,
The Father is Agent, and the Son Patient,
Therefore, *&c.*

By this proceeding, placing on the other letters Histories upon this subject, and not leaving in the memory these principal letters, of our Science, they may do all. Nay a Child of seven years of age may in ten dayes by this Art be made capable and fit in all Sciences, if so be he is of himself enclined thereto; argue and form Syllogisms like an able Logitian, upon any point that shall be proposed to him; for this Art hath wondrous effects in those that fervently embrace it. Let the Merchant also in the same manner make his advantage of it, putting the subject of his Commerce upon the letter *A.* the dependances of it upon the other letters; the remembrance of them putting him still in mind of what he shall have to do.

The End of the Treatise of Artificial Memory; or the Art of R. Lullius.

FINIS.

A BRIEF

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FINIS.

ERRATAES.

PAge 7 Line 15 for *passing* read *passion*. p. 13 l. 31 for *gaudit* r. *gaudet*. p. 52 l. 2 for *chap.* 10 r. *chap.* 11. p. 82 l. 21 for *uriel* r. *Michael*. p. 85 l. 10 for *Tis* r. *Tris*. p. 90 lines the two last, for *chap.* 5 r. 105 *page*. p. 22 l. 26 for *more temporary better*, r. *temporary more better*. p. 96 l. ult. for *inquisitions* r. *inquisitious*. p. 99 l. 16 for *ture* r. *tyne*. Ibid. l. 32 for *lights* r. *delights*. Ibid. l. 47 for *disnosed* r. *disposed*. p. 104 l. 36 for *ni* r. *in*. p. 114, Aphorisme 2, l. *towards the mount of Mercury*. p. 126 Aphorisme 10, for *party* r. *parent*. p. 148 *The figure of the Hand wrong placed, it belongs to Page* 149, *and the figure* 149 *belongs to Page* 148, *the Aphorismes are right placed*. p. 156 l. ult. for *the figure following* r. *the figure going before*. p. 159 l. 7 for *protionating* r. *proportionating*. p. 160 l. 18 for *have added* r. *we have added*. p. 182 lines 26 and 27 for *carpraum* r. *caprarum*. p. 185 l. 6 for ♏ r. ♍. p. 192 l. 23 for *ingenioso* r. *ingenioso*. p. 216 *the two last figures of the Faces misplaced, read the Aphorismes of the one to the other, and it is right*. p. 218 l. 7 r. *according to the height*. p. 231 l. 27 r. *is to see Women fair and white*. p. 235 l. 26 for *izael* r. *jzael*. idem l. 30 for *Shis* r. *Shei*. idem l. 32 for *lecluijah* r. *leaviah*. p. 236 l. 18 for *Dominus* r. *Domus*. p. 240 l. ult. for *αδαραμια* r. *αδναμια*. p. 241 l. 16 for *αναβυμιασις* r. *αναβυμιασεις*. p. 242 l. 5 for *χινκσε* r. *χινσεως*, ibid. l. 26 for *πεῶτον* r. *πρωτον*. p. 256 l. 17 r. *grief of mind*, ibid. l. 20 r. ♎ and ♃ *money*. p. 258 l. 29 for *their* r. *the*. p. 263 l. 49 for *permast* r. *permanent*. p. 275 line the last but two, for *his voice seemingly* r. *his speech seemingly*. p. 280 l. 13 for *charspers* r. *characters*. p. 283 line ult. for *should we be* r. *should we*. p. 286 l. 40 dele *be likewise*. p. 289 l. 41 dele *is*. p. 291 l. 6 for *adimalium* r. *animalium*. p. 296 l. 40 for *sesymalternate* r. *sextuplus*. p. 303 l. 18 for *παντῆας* r. *φαντῆας*.

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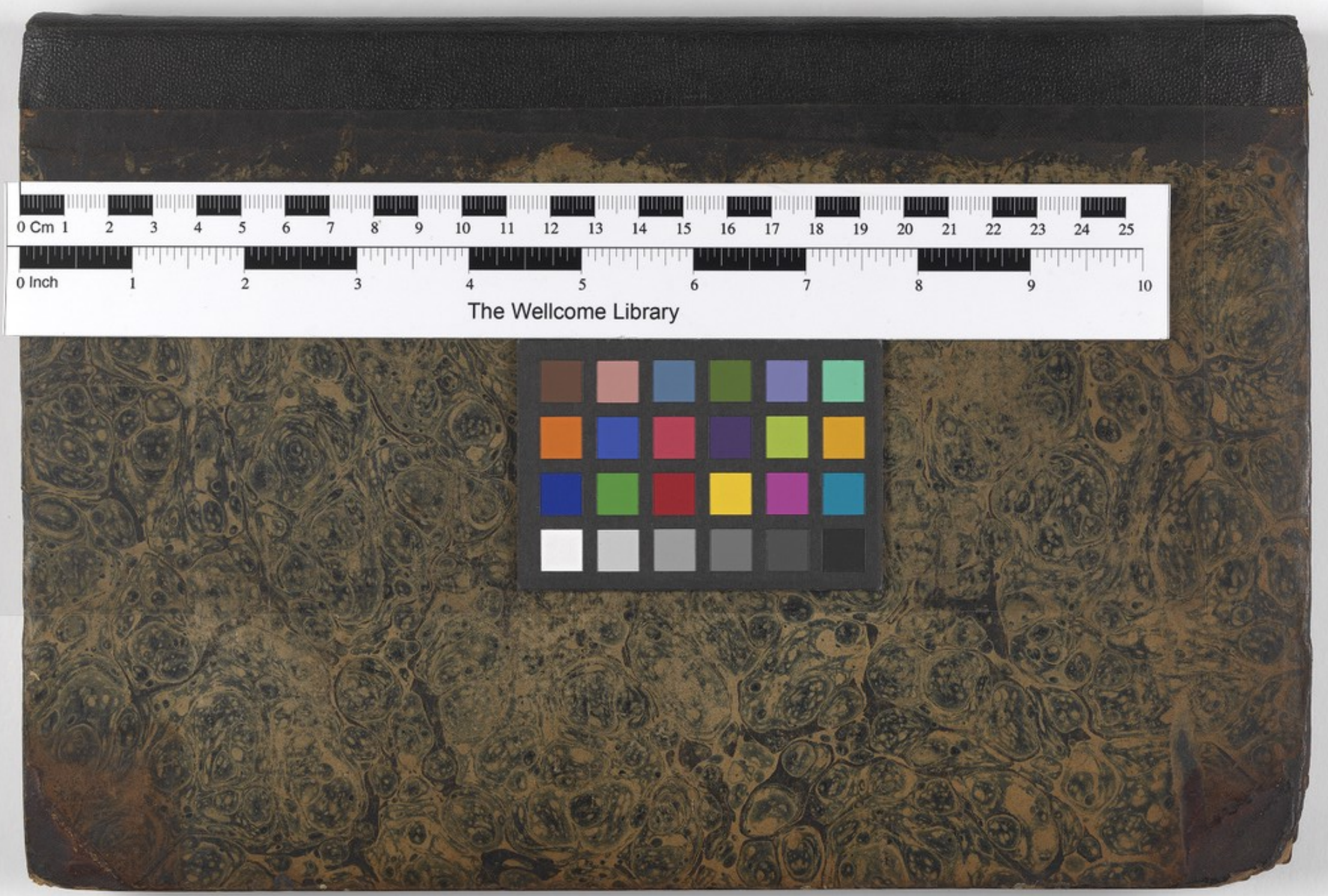
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