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].

Contributors

Saunders, Richard, 1613-1675.

Publication/Creation

London : Printed by R. White, for Nathaniel Brooke, 1653.

Persistent URL

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Vera Effigies Richardi Sanders . . . Natus 5to Mar. 2. Maij 1613

Art, and the Graver did in Councell sitt,
The last to Shew his face, the first his witt;
But not being able, for to Joyne, in one
Two things, where each might make perfection,
Themselves they did diuide, and parts they tooke,
The Graver drew his face, and Art his booke. G. C.

T. Cross sculpsit

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.





אתו אכלו בשרא דשפיר ינא בית רבא: *Venite, comedite carnem in qua multa est pinguedo.*

Ex visu cognoscitur vir, ex occursu faciei, cognoscitur sensatus. Eccles. 19. 29.

Deus in manu omnium hominum signat, ut noverint singuli opera sua. Job 37.7.

Cognosce alia, ut te cognoscas; cognosce teipsum, ut cognoscas Deum.

By RICHARD SANDERS, Student in the Divine and Celestial Sciences.

LONDON, Printed by *R. White*, for *Nathaniel Brooke*, at the Sign of the Angel in *Cornhil* near the Royal Exchange. 1653.



ELLOWE
TORIGAL
DIGAL
RARY

TO

THE TRULY AND VERTUOUSLY-NOBLE-

VNIVERSALLY-LEARNED-

MECÆNAS

(My much Honoured Friend)

ELIAS ASHMOLE Esquire.

VVORTHY SIR,

WHen first I intended this Subject, I had thought to have pass'd it *cum sicco pede*; but its usefulness by necessary dependance, hath gained such accrescence, it is at 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 mansuetum, atque virilem difficile reperies, I concluded.* And truly Sir, I know many Noble, Rich and VVise, 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 happineſs 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. *Greatneſs* 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 then 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 world, 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: which I now do, publiſhing this work 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 D. *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 imploy to his glory, and my native Countries benefit. Sir, It's needleſs to acquaint you with the uſeful nature of this work, as being ſuch whereby wiſe men may know themſelves, and approach nearer to God; I mean in the knowledge of his moſt excellent works. For the hiſtorical notions of God in the Scriptures, are not ſufficient, unleſs 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 ingenuous mind might ſolace it ſelf, by a diſquiſite ſearch into the natural qualifications thereof, and thence with a cheerful boldneſs 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

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 days, *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 Sanders.

The

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 Envie 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 Countries good: therefore I will 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 knowledg 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, quæ per linearum manuum inspectionem celebratur*; or as otherwise he hath it: *Chiromantia autem in vola manu pro numero planetarum septem montes effingit: atque ex lineis, quæ ibi conspiciuntur, quæ hominis complexio, qui affectus, quæ vita, quæ fortuna, sese posse cognoscere arbitrantur per linearum Harmonicam correspondentiam, &c.* but more briefly, *Chiromantia est prudentia boni vel mali quippiam ex manuum inspectione ad hominis salutem præsagiendi.* This last definition by the word Prudence constitutes its genus for the causes of its divination. Chiromancie is derived ἀπὸ τῆ χειρος *i. e.* the hand, and μαντείας ἀ μαντύομαι, *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

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, *Job.* 37 7. according to S. *Hierom's* 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: יחתים לרעת כל אנשי מעשהו׃ ביר 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 Policie 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. & 54. all which render it to this ſenſe I have urged it moſt exactly, and much more emphatical and true then the late tranſlation. The Wiſe man in *Prov.* 3. 16. *Length of days 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 Præbebit 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 too prolix, I have alphetically 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 commemoration, as from thoſe wels I have oft filled my buckets in the building this fabrick, obeying the Oracle of *Apollo*, who when *Æſymus* demanded by what means the *Megareans* might order their Common-wealth beſt, anſwered, *If they took counſell of many*: which I hope is no more (in the eye of the learned) then *aſſumtionem laudabilem facere*, the wiſdom of the Ancients 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 cæcos 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 judgment can allay; (thus unhappy men) thinking themſelves ready to anchor, a croſs 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 *Juvenal*
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 Cæſar*,

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 Chiromancie, 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 judgments 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 then 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 then 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 Country-man, Captain *George Wharton*, who (to his commendation) hath lately made *Rothman* moſt accurately ſpeak Engliſh. Of foreign Nations many have taken

 pains

pains herein, but as yet I have found it uncompoſed, which is my endeavour in this enſuing Tract, to join 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 curioſite 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 ſhore time, laying aſide all other unneceſſaries, have applyed 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 Chiromancie and Phyſiognomie (the ſubject of the enſuing) I have endeavoured in a familiar manner to explain to the capacitie 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 26 appellations, I have comprized them under their proper heads, that ſo the Reader may apprehend the intricate windings of the Ancients; 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 repræſentativæ ſunt ſuperiorum*) ſome fixed, others moveable, as denoting accidents paſt, preſent, and to come. That great Creatour 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 hand-maid) 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 one 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 Chiromancie (courteous Reader) give me leave to take thee by the hand, and briefly conduct thee through all the parts and ſpecies of Phyſiognomie *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 Analogie, I thus proceed.

Phyſiognomie is that which from and by certain ſigns explicates the nature of natural bodies, as to the *genus* or *ſpecies*. In the general *Phyſiognomie* teacheth the method of knowing the internal affections of natural bodies by the external ſigns thereof: it is in reference to this ſenſe called φυσιογνωμονία, φυσιογνωμίζωσθαι, & φυσιογνωμικὴ; which expreſſions denote the reaſon of knowing the nature of a thing from certain ſigns; many diſtinctions there are of Phyſiognomie, 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 minde.

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 compass 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 kinde) 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 σημεῖα, not ἐπισημεῖα.

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*, *Color*, *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 *Sub-celestial*: *Celestial Physiognomy* points at those signs which discover the nature of the Celestial bodies; and they are four, *Quantity*, *Light*, *Color* and *Motion*; as to which consider, the greater the star is, the more efficacious, unless it be further remote then 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 oftimes the lesser stars act more vigorously in inferior bodies, then 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 Colors of the stars are observable; for they convey their influence to us by the inferior Planets, and imprint their natures on every creature below; *omnes res animata habet à cælo stellam ad se influentem*; and by their Color 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 fire 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; and 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, excels 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 spung, or new bread, thereby drinking in the moistnes of the air in a nights space, and afterwards trying the weight again; but this is rather a tryal of vapors, then 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*, *color*, *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 living bodies: The first is *Physiologia mineralium*, and may be called *mineral*, because it informeth to finde out the intetnal 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 kinde; *Gold* is among mettals, as a *man* 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 ἰδιοσυγκρασίαι or natures are known by the signatures thereof, and relate to the stars (as learnedly Dr. *Gell* in his sermon preached, *August* 1. 1649, *page* 17. and our learned Countryman and Hebrician, Mr. *Reeve*, in his sermon, *page* 18.) of which there are four Classes; some demonstrate simpathy 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 welfare 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 Antpiathy:

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 Mettallists 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 shels 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 malignity of the disease.

Moreover, all things temperate in nature, sympathetically concord with our natures as sweet *Mariorome* 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 *Arsenich* 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 is it 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

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 putrifie; but so conserves the bodies, that no influence of adverse qualities can bring prejudice hereunto. And *Quercitanus* in his *Phar* imformeth, 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 humor of the Microcosme, so that it be proper to succor the same.

This also is worth consideration, that amongst natural bodies, certain longer retain their vigor and durability then 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 Balsom, 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 conforting the Balsom of the Microcosm, and conserving it in vigor. From hence is manifest the sense of these two *Axiomes*, *Contraries are cured by contraries, as also like with like* (that is to say) contraries forcibly expel their contraries; as the Balsom of Gold expelleth impure tinctures adverse thereunto; and like cherish 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 *Cotten-weed*, or *Lavender*, with *Citron powder*, driveth moths from hair or cloathes: If this be decocted in wine and taken, it expelleth worms; and the Esk, 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 woolfs bane*, resembleth the brain of man, which having a venomous temper and quality, destroyeth the brain; but if the temparament 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 *eyes*, these are salubrius 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 *Walunts* 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 circumforating the brain; but open it, and take the flowers forth from that rinde or underskin, 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 Phyſiognomie 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 *Mother Wort*, which bear in leaves and roots the phyſiognomie of the heart, and are confortive thereunto.

Thoſe herbs which reſemble the lungs are adjuvations thereunto; as *Sage* and *Lung Wort*, the herb *Hounds tongue*, and *Camphrey*, or *Walwort ſpotted*.

Plants which have the ſignature of the ears, conduce much to the adfections 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 ſhels of *Sea-ſnails* having the ſignation of long ears, tends wonderfullly to the recovery of hearing.

Alſo thoſe plants which phyſiognomize the noſe, adjuvate much the ſenſe of ſmeling: the leaves of wild *Water mint* reſembling the noſe, yeeld an extract 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 *Milt Waſte*, *Spleen Wort*, *Lupines*, *Ladies ſeal*, and *Ivie*, 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 infirmities thereof, as the herb *Trinity*, *Liver-wort*, *Agarick*, *Fumitory*, and *Figs*.

Plants which ſignature the *Secrets*, have a ſecret ſpecifique vertue againſt ſterility, and to further generation; as *Walnuts*, *Indian nuts*, *Leeks*, and the *root of Rag-Wort*.

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 joint-pains whatſoever.

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

Plants naturally lean, macerate the body; as *Salſaparella*, or *long-leaved Roſa ſolis*, and others.

Plants having a fleſhy *ſignature*, encreaſe fleſh; as the *Onion*, *Leek*, and *Cole-Wort*.

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

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

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

Plants of a *ſeroſus* quality, purge the noxious humour between the fleſh and skin; as *Spurge* and *Scammony*.

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 *Bugloss*, are singular good to purge, open, and comfort the hollow parts of the body.

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

Palma Christi in the root hath the Physiognomie 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 Physiognomie 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 *Turnfoil*, representing the tail of the *Scorpion*, have great vertue in curing the hurts by venomous Creatures.

The colours of Plants also set before our eys their natural different vertues; so those Plants of white colour, avail to the cure of flegmatick diseases, as the *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 bloud; as the root of *China*, *Fernbrake*, *Agrimony*, *Germander*, and *Sorrel*.

This is a rule, to every Plant so many colours 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 Cytrinus*, 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 Physiognomie.

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 fellon 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 and 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, & 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 usefull 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 serpents skin, as *Cow-garlick*, *Wake-Robin*, the herb *Aron*, *Dragonwort*, and the *Sea-Dragon*, are sanative against all venoms from those Creatures.

In Phytognomical Physiognomie 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-nout*, 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 κεβὸς, by the Latines *Arietivum*, which hath the Physiognomie 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-bil* having the physiognomie of that Creature, hath answerable effects.

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

Fenegreek Oxe horns.

Wake-robin resembles the horn of an Unichorn.

The plant *Trifolie*, 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 Physiognomie of all the parts of Beasts are found in Plants: as the plant *Alopecurus*, like a Fox tail.

The herb *Shavergrass* like a Horse tail.

Some figurate the feet of Animals, as the herb *Foldfoot*, lik 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 Physiognomie 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 Physiognomie 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 chops and sores in womens brests are healed by an unction prepared of a glutinous substance from the udders of Cows; the heart of man in aking and swonding fits, is corroborated by the *essentia præparata* made of the bone in a stags heart; the *pulvis matricis gallinæ*, injected in *collum matricis muliebris*, stops the courses, removes barrenness, and helps conception. Animals 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 Noblewomen 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 longliv'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 Physiognomie, 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 carryed 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 Philosophie, wherein my Reader before he arrive at his journeys end in the lecture of my papers, shall meet with more varieties then either the Title-page to my Book, or this Epistle do promise: which cannot suffer oppose with Rationals, unless it meet with Animals.

Happily Reader thou maist 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 must I undergo; for *Hippol. Coron.* tels me,

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

And lastly know that this subject is best seen in a homely and plain dress, and will not admit of a Romancial strain; for so I should carry my Subject out of its own sphere, and lose my terms of Art through extended dislocation. *Quintil. lib.* tels 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 Physiognomie, 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 ancient 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 travails, 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 proper peculiar destinies, and (if possible) avert (at least wise mitigate) the evil threatned 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 Physiognomie and Chiromancie, 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 necessaria est? nam ex Chiromanticis*

manticis lineis 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*, 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 *Euripides*,

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

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

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 always (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 wel-wishes, who spares not his pains to Dedicate himself to thy welfare,

Richard Sanders.

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

The three Cranes in *Chancery-lane*,
Novemb. 17. 1652.

The Catalogue of AUTHORS consulted with in the following WORK.

A

Albertus Magnus.
Adamantius Sophista
Ætius.
Albertus Teutonicus.
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.
Cocles.
Constantius Africanus.

D

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

E

Empedocles.

F

Fernelius.
Fludd.
Formica.

G

Galenus.
Gaudentius Merula.
Goclenius.
Gregorius Nicenus.
Gerard of Cremond.

H

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

I

Iamblicus.
Jandunus.
Jacobus Hollerius.
Jacobus Martini.
Job.
Johannes de Indagine.
Johannes Rothmannus.
Johannes Postbius.
Justinus 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 arca.
Petrus Vissenbachius.
Persius.
Peucerus:
Pharaotes.
Pererius.
Philippus Melanthon.
Philemon.
Philo Iudæus.
Philostratus.
Philoponus.
Phinella.
Picciola.
Plato.
Plinius.
Plutarchus.
Polemon.
Ptolomæus:
Pythagoras.

Q

Quintilianus.

R

Rhases.
Realdus Columbus.
Rodolphus Hospinianus.

S

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 SANDERS,

upon publiſhing his exquiſite Piece of PHYSIOGNOMIE *and* CHIROMANCIE.

MY preſent condition renders me incapable of any pleaſing *Poetick ſtrain*, whereby I might gratifie the induſtrious *Author* for his indefatigable pains; who from the beſt and moſt approved *VVriters* of either paſt or preſent times, hath ſo ingeniouſly and learnedly compoſed this accurate piece of *Chiromancie, Metopoſcopie*, 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 near him (*Tricaſſus* excepted:) yet is he more copious and ſignificant even then 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.

VVilliam Lilly,
Student in Aſtrologie.

To

To his approved friend Mr. *Richard Sanders*, upon these his excellent Labours.

TO thee that art Arts *lover*, Learnings *friend*,
Thy pains just merit, I in right commend.
Like to the Bee *thou ev'rywhere doest rome,*
And now at last hast brought thy honey home.
Thou spend'st thy spirits in labourious 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 thine 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 Sanderso* 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 ſaith,
Then 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
Whither white or black's your ſoul
By the dimenſion of the Mole
That's on your face, not 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 Covent
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 ſheep-skin will grow dear.
Be careful Madams, wear your gloves,
And let not wiſe men ſee your loves.
Veil your naked panting breſts,
Where 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 this Ingenious VVork,

ENTITULED

Phyſiognomie and *Chiromancie.*

WHo *would* unvail *Dame* Natures *matcheſs face,*
And Paraphraſe *on each fair written* Grace;
Expand *the bodies* Symmmetrie *and find*
When vertuouſly, *when* viciouſly *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:
Aud (*though as* Chriſtians *grant* forgiveneſs, *yet*)
Inſtructed *be how they ſhould* not forget:
Who would enquire the length of Davids 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.

The first Part OF CHIROMANCY.

Chap. I.

What must be known for to discover the said 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 the Hands. The Characters or Marks according to *Astrologie*, are such;

Saturn	♄	*Venus*	♀
Jupiter	♃	*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. Thou must know what a Zodiack is, that it is nothing else but an imaginary Circle in the Heaven, regulating the Years, Moneths, 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 Latins 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 alwayes 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 last Heaven. The second is, that the said Planets (before mentioned) may sometimes be in the North, sometimes in the Au-

What the Zodiack is.

 stral

ſtral 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 *Sagittary*, 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,
Libraq́, 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*.

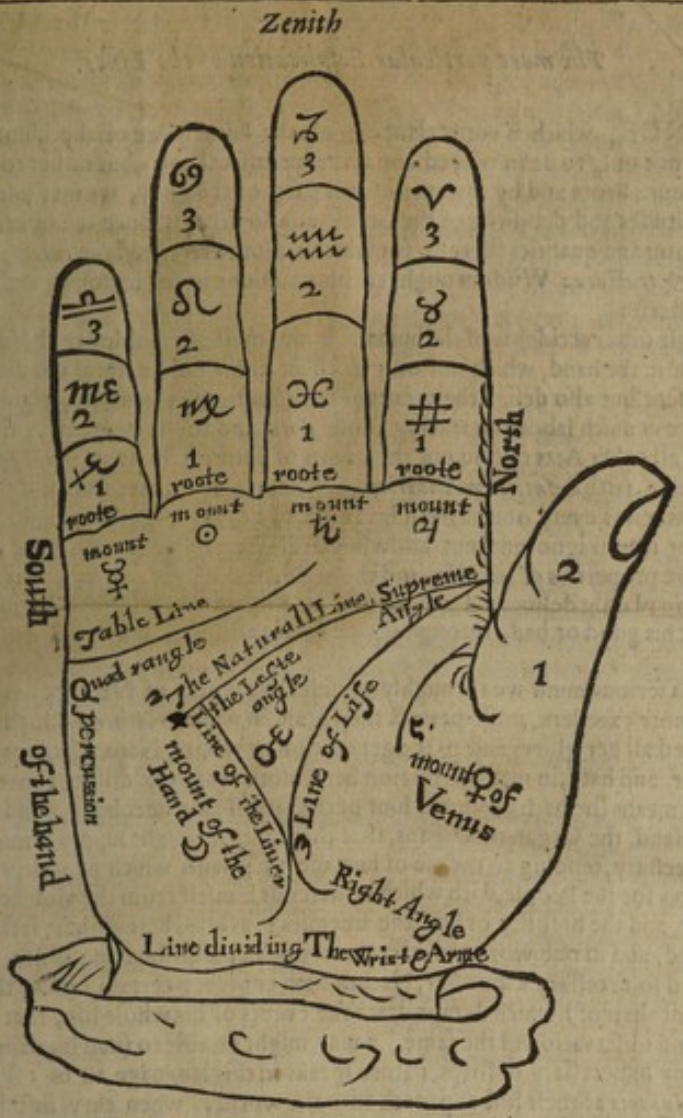
Spring.		Summer.	
Aries	♈	*Cancer*	♋
Taurus	♉	*Leo*	♌
Gemini	♊	*Virgo*	♍
Autumn.		**Winter.**	
Libra	♎	*Capricornus*	♑
Scorpius	♏	*Aquarius*	♒
Sagittarius	♐	*Piſces.*	♓

It is not neceſſary to repreſent here their qualities and influences on bodies: but as for what ſhall concern the hand, 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 one from another; and to facilitate this knowledge, I give you three Figures. The firſt for the Planets and Lines; the other Figures you ſhall find in the latter part of this Work, as moſt neceſſary there to be inſerted: and before I give you the other two, you have this Table, which will let you ſee the correſpondence between the Planets and Lines, and parts of the Hand. In the ſecond, the Signs of the Zodiack: And in the third, 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 back side 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 Signs 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

The more particular Explication of the Lines.

SCIENCE, which is converſant about the knowledge of the humane body, ought not only to be imployed about the intrinſecal parts, but rather to ſcrutinize the exteriour. From and by the extrinſecall 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 humane body, moſt admirable are thoſe which are obſervable in the hand, which not only 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.

Mans dignity.

If with a ſerious mind we throughly conſider the works of Nature, we ſhall find 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, and hath given to him a Hand, 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 needfull 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 forth their Fortunes to their friends, Nature thus decreeing. This renowned work of Nature, and theſe noble ſigns 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 μαθημαπικὰς, and we *μαθηταὶς*, 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 only, 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, find our Lines under all theſe *ſpecies*; and moreover

The Hand the chiefeſt Organ.

The benefit of Chiromancy.

How Chiromancy concords with Mathematical Definition.

we

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 find in our Science, 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 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 mind 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, 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 subject of Chiromancy. The definition of Chiromancy.

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 treachery.*
	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 signification 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 & 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.
	Dextra trianguli, supremi.	The Line of the right and supreme Angles, or the Line constituting those Angles.

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 principall 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, and Profundity, *viz.* Length and Bredth. — 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. Passion, 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 sister 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

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 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 ☿. Alſo called the Ferient, *à 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 dayes, 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 unfortu-

nate;

nate; 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 unfruitfull, according to *Ptolomie*, are ♈ ♉ ♎ ♐ ♑ and ♒: the fruitful ♋ ♏ and ♓: the sterill ♊ ♌ 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 moyst; ♍ in the East is hot and tepid, in the West cold and moist; ♐ in the East is cold and moyst, in the West hot and dry; ♑ in the East is cold and dry, in the West cold and moyst; ♒ and ♓ when they are together in the East and West, are cold and moyst. 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 moyst, cold and moyst; 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 moyst, 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 of 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 maner 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 twelves 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 12 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

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

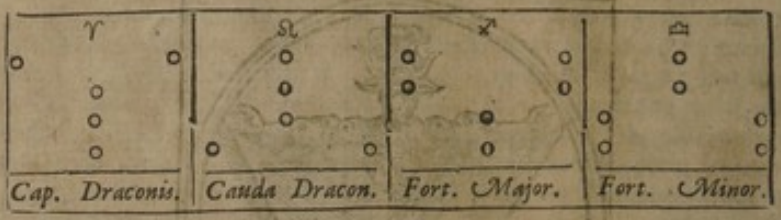


Many things of the secret Sciences are referred to this mass of Humanity, and we finde more secrets in it according to the *Geomancy* of the *Hebrews*, then any other Sciences; particularly *Gerard* of *Cremone*, in his *Geomancy*, as well as other Geomancers, makes the Geomantical Figures to be referred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

Geomantique Figures.

♈	♉	♊
Acquisitio	*Latitia*	*Rubeus*
♋	♌	♍
Albus	*Via*	*Conjunctio*
♎	♏	♐
Amissio	*Justitia*	*Puer*
♑	♒	♓
Populus	*Puella*	*Carcer*

The four other Figures, which are *Caput Draconis*, *Canda 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 *Lætitia*; *Mars*, *Puella* & *Rubeus*; the *Sun For. Maj.* & *For. Mi.* *Venus Puer* & *Amissio*; *Mercury*, *Conjunctio* & *Albus*, the Moon *Populus* & *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 Ancients 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 Country, which the Student may see in the Table of the Ancient and Modern Astrologers. In the secret Caball of the *Jews*, 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 יחחו was referred to *Taurus*. The *Chalcedon* יוהח to *Gemini*: the *Jaspar* חוחי; to *Cancer*: the *Emerald* הויח to ♌: the *Beril* החיו to ♍: the *Amethist* וחחי to *Libra*: the *Jacinth* to *Scorpio* ויחת: the *Chrysolite*, חוהי to *Sagittary*: the *Crystall* היחז to *Capricorne*: 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 moneths when those Signs govern, and the Sun enters into them at certain hours, heal many diseases, and do supernatural wonders. The formes 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 elswhere 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,

power, which *Genius* 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 government 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, reins, 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 *Dea Palmaris*, which we in Chiromancy call the Plain of *Mars*. The second is called, the hollow of the Hand, which is from the extremitie 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 Philosophers have called it so, and among others *Socrates*, who for that reason is Painted, pointing with that finger

Of the thumb.

Of the Index or forefinger.

at a woman, 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 *Juvenal* says, the *Jews* 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 *Saturns*, the mark ♄. 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 in the finger there is a sinew very tender and small that reaches 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 that 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 *Denis* 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 fearfull and destrustfull, 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 gaudet
♄ Medium, Sol mediumque 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 youthfull 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 fingers 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 season of *Autumn*, which are attributed to this finger, and placed as the others are, *Libra*, *Scorpius* and *Sagittary*, 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 the two Solstices,

stices, 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 ovall Figure.

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 near the wrist on the other side *Pisces*; so that the seven Planets will be enclosed within the Zodiack. The Locall dispesition of the signs in the Hand.

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 observation of the hand, as much as shall be necessary in this place. A brief signification of the mounts, ascribed to the Planets.

In the enclosure of the hand there are six lines or cuts (as hath been shewed already) whereon 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 Nat.*	*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.*

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 Table Line.

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

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

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

Reſecta, or the wriſt. 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*.

Siſter of the Line of Life. As for the ſixth, it is the ſiſter of the line of Life, which ever follows it, whereto we adde 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 Principles 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.

These Figures you have in the latter part of the firſt Book, noted with the Numbers 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. *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 doubtfull 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 *Aſtrologie*; both which do beſt, when they accompany each the other.

Note. 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*.

Aries	*Aquarius*	*Taurus*	*Gemini*
A	A ♒	T	G
Acquiſitio.	*Amiſſio.*	*Triſtitia.*	
	Albus.		
Cancer	*Capricornus*	*Leo*	*Libra*
C	C ♑	L	L
Conjunctio.	*Carcer.*	*Lætitia.*	
Caput D.	*Cauda D.*		

Virgo



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 X* 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 wofull 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 honoured 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 ruefull 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 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

The Letters relating to *Taurus*.

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 haply 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*, believe 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 & bad 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 finde 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 purſue our Sacred Letters, and their ſignifications.

The Art of uſing the rod to finde treaſure diſcovered.

How to gather the Rod of *Corilimancy*.

It muſt be gathered on a certain day of the Summer ſolſtice, 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 Haſell, and red 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 forked 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 finde 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 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 unlawfull and diſhoneſt ways. 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

Capricorn belonging to the branches of the 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 chaste, 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 abundance 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, Wisdom, 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 says, 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 quarrelsom person, yet always 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, Country 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, *Pisces* being the second House of *Jupiter*. 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 *Fortuna Major* and *Minor*.

F. and *M.* of *Fortuna Major*, are everywhere good; on the contrary, those of *Fortuna Minor* are everywhere 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.

Cauda Draconis considered.

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

learn *Astrology, Chiromancy, Physiognomy, Geomancy, &c. Alfridary* or *Fridary*, is that which the *Greeks* call χρονοκρατεια, which is a certain time or number of years of the Planet, Lord of the Nativity, who in those years dispenses his benevolence or malignity 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 one year, five moneths, and four days, after which time the other Planets successively have their *Alfridarian* power with the *Sun*, as is visibly demonstrated in the following Table.

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

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

		Yeers.	Days.			Yeers.	Days.
☉		1	156	♄		41	208
☉	♀	2	313	♄	♃	43	52
☉	♀	4	104	♄	♂	44	260
☉	☾	5	260	♄	☉	46	104
☉	♄	7	52	♄	♀	47	113
☉	♃	8	208	♄	♀	49	156
☉	♂	10	0	♄	☽	51	0
♀		11	52	♃		52	60
♀	♀	12	104	♃	♂	54	156
♀	☽	13	156	♃	☉	56	52
♀	♄	14	208	♃	♀	57	313
♀	♃	15	260	♃	♀	59	208
♀	♂	16	313	♃	☽	61	104
♀	☉	18	0	♃	♄	63	0
☿		19	313	♂		64	0
☿	☽	21	260	♂	☉	65	0
☿	♄	23	208	♂	♀	66	0
☿	♃	25	156	♂	♀	67	0
☿	♂	27	104	♂	☽	68	0
☿	☉	29	52	♂	♄	69	0
☿	♀	31	0	♂	♃	70	0
☽		32	104	♋		73	0
☽	♄	33	208	♈		75	0
☽	♃	34	313	☉		76	156
☽	♂	36	52	☉	♀	77	313
☽	☉	37	156	☉	♀	79	104
☽	♀	38	260	☉	☽	80	260
☽	♀	40	0	☉	♄	82	52

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

		Yeers.	Days.			Yeers.	Days.
☽		1	104	☉		40	156
☽	♄	2	208	☉	♀	41	313
☽	♃	3	313	☉	♀	43	104
☽	♂	5	52	☉	☽	44	260
☽	☉	6	156	☉	♄	46	52
☽	♀	7	260	☉	♃	47	208
☽	☿	9	0	☉	♂	49	0
♄		10	208	♀		50	52
♄	♃	12	52	♀	♀	51	104
♄	♂	13	260	♀	☽	52	156
♄	☉	15	104	♀	♄	53	208
♄	♀	16	313	♀	♃	54	260
♄	☿	18	156	♀	♂	55	313
♄	☽	20	0	♀	☉	57	0
♃		21	260	☿		58	313
♃	♂	23	156	☿	☽	60	260
♃	☉	25	52	☿	♄	62	208
♃	♀	26	313	☿	♃	64	156
♃	☿	28	208	☿	♂	66	104
♃	☽	30	104	☿	☉	68	52
♃	♄	32	0	☿	♀	70	0
♂		33	0	♋		73	0
♂	☉	34	0	♈		74	0
♂	♀	35	0	☽		76	104
♂	☿	36	0	☽	♄	77	208
♂	☽	37	0	☽	♃	78	313
♂	♄	38	0	☽	♂	80	25
♂	♃	39	0	☽	☉	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 influences 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 שבומית *Massechet Schebomith*, that is to say, *The Treatise of Seven* have very much accommodated them to their Mysteries. The *R. Abraham Abeneza*, 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*, Isa. 66. who from thence moves the *primum mobile*, and consequently all the rest. *Gaudent omnes movente patre*, saith S. *Denis* in his Hierarchy, 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 partake 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 ævo
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.

The

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 hurtfull. 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 at the laſt; who alſo is pernicious as to his part; and that is not found in any of the other days; for which reaſon the *Zoar*, and other Cabbaliſts conclude that evill ſpirits have more power to hurt in the fourth and ſeventh nights, wherein theſe two Planets govern, then in the other nights of the week.

The Fifth, *Honor thy Father and Mother, that thy dayes 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 Coveteonſneſs 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. Cyprian* 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, *Deniq́, 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, atq́, bonis eſt ſeptima: & ipſa
Eſt etiam rerum cunctarum ſeptima origo,
Septima prima eadem perfecta; & ſeptima ſeptem,
Unde etiam Cœlum ſtellis errantibus altum
Volvitur & circlis totidem circum undiq́, fertur.

Let not the Judgements of *Chaldeans*, *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 Celiſtial Sphears are appropriated to the ten Categories, or Predicaments, which are thus accommodated; the Eſſence to the immovable 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

The Spherical Harmony of Muſick.

THE courſe of the Voice, continuance of the Ayre
By marches and degrees keeps its careere
Till 't come to Seven; there God who doth this all
Diſpoſe, hath ordered that it then 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 *Joſephus* ſaith) according to the *Mathematitians*, 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 accommodate them to the members of the Body, conforming themſelves to the Aſtrologers.

See here the figure of their Correſpondencie,
According to ſome Aſtrologers.



The ſeven Planets.

☉	*The Sunne*	*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 Privy parts.*
♐	*Sagitarius*		*The Thighs.*
♑	*Capricorn*		*The Knees.*
♒	*Aquarius*		*The Legs.*
♓	*Pisces*		*The Feet.*

Chyromancie 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 will 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 *Julius Cæsar*, tels us that he was warned by *Spurina* a Mathematician, to beware the *Calends* of *Mars*, 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 rued 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*, whereof 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 Combat is undertaken, is an Adultéress, 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 *Jupiter* 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 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 or 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,

Λέξω τὰ πάντα ἰητρικῶς ἃ ἱστορῶ
Ἀρχῆς ἀπ' Ἄρκτου, &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 in the other Riches and Honour, as the wiseman says. 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 *Jupiter*. 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 withall 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 of the body, and so by extenuation the natural

Which of the Hands is to be considered in judgement.

The constitution of the body is to be observed.

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 alters 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 fayls, when either 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 *June* on a *Munday*: if there be two crosses, it was on a *Munday* the twentieth day of the said moneth of *June*, 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 *Jupiter*, it is on a *Thursday* in *November* or *February*. This middle line fayling 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 dayes of the said moneths. If the Line fayl towards the mount of *Saturn*, it denotes the nativity on a *Saturday*, in the moneth of *December* and *January*. If it fails at the mount of the *Sun*, it is on *Sunday*, in the moneth of *July*.

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

the mount of *Venus*, and be fair, the party is born in *April*; if diſcoloured 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 alwayes fair. That is not all, but he 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 by 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 *Phyſiognomy*, 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 *Phyſiognomy*, 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 *Metopoſcopy*; upon the Lines which appear are the Ages, and on the firſt years there appears but to ſeven years, where upon 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 know 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.

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 *Phyſiognomy*, 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

The complexion and temperament of the body is known by the lines of the hands, and how?

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

desires to know any thing, we ought in the first place 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 that the party is born in the day, and hath for Lord of his Nativity, some masculine Planet, as ♄ ♃ ♂ or ☉; 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 sanguine, 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 form of an *O*. But if it happen the Lines of both hands be of the same proportion, and equally beautifull, 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 *Microcosmoi*, 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 insensible 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 *Ciclamen*, is in its force in those *Lyconist* dayes; and so is the tree *Æsculus*. In like maner 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

Lunar herb which is dedicated to her, is then in its forces and in those days 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 withall so as may be read in the night, and that at some distance, which is a Steganographick secret. But when these Celestial Bodies are in their great *Alfridaries*, Gold and the other mettals depending of each Planet are multiplied, 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 greatnes, 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 greatnes 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 notes 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 separate the fore-finger 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 shamefull Love. If towards the Ring-finger there rise a Line, and that at the end of it there be a cros, it denotes abundance 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 neer 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

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

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 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 quarrelsom person, who shall have many enemies and envyers; but he shall have the better of them: if being in the plain of *Mars* with the Line of Life, it make neer the wrist some triangles or quadrangles, it denotes an impudent, malicious, foolish and quarrelsom person, who shall have the worst in his quarrels; but if these Lines or Marks change in the years of ♃, be assured that that humour 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 Combats 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 clear 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 encrease; 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 days 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, they 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 minde 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, Kingdoms, 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.

The terms of yeers here considered.

A general Rule worth noting.

Signs of death.

There-

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* (says he) *est varia variarum Planetarum directio.* All here below being Governed by them.

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 *Nebuchadnezzar*, 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 days) 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 *Magitians*, 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 *Magitians*, 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 ancient 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

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 special Revelation from God, as the Text affirms.

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, *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 dreadfull vision of a prodigious extraordinary Statue, which could signifie nothing but Kingdoms, and Empires, which should be great and terrible for their Martial 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 conclude this historical Narration with this Argument:

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

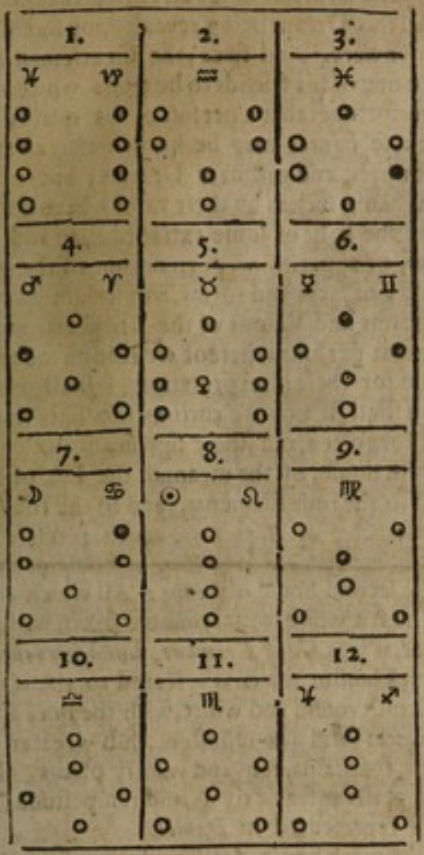
If these Children which were learned in the Astrological Sciences could discover the Dream of Nebuchadnezar: *And he that is versed in the same Sciences as they shall attain the same knowledge*:

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, dreadfull 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*, & *Carcer* 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 humour, 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 straggling face, wrinkles in the forehead, and the veins indifferent, being 32. 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 some flatterers, who promised him Grandeurs and Soveraignties by some extraordinary wayes, 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, rises

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 dreadfull monsters, or statues, living creatures, or apparitions, portents 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 ancient 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 says *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 watery 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 dreadfull 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, straggling, 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 wanne. 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 the Dreamer cholerick, of the nature of fire, having a sad and frowning coun-

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 Emperors, Kings and Princes, Riches, Honors 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 *Carcer* 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 fearfull Dens and Caves; of devils, and fearfull 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 voice, 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 always the best man. As for the hands they are little, and the nayls 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, combats, 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 flyes 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 Aire; 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 Hawks nature; ordinarily: he hath a very smal 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 Honors, 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 honor 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 humor, the eye and face like an Ape, but the neck long as *Polixenes*: the hands long and somewhat fatt, as the body, the veins and lines smal. 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 *Chiromancy* and *Physiognomie*; 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 *Jupiter*, 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 ascendent 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*, & *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, Horrour, 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 *Lætitia*, 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.

I had prepared a subject of one whole Chapter, teaching every man rightly to know his Genius; but it being a Learning too high for the capacity of most, I shall refer it to after-opportunity.



CHAP.


EAST
NORTH
SOVTH
WEST
Honours
Dishonours
greate dignityes
Shame
fullderath
Death in prisson
Riches
pourety
Fme
Death through melancholly
Charitie lost
Hee dieg or fear
Venus girdle
Sordid and ueneiall actions
Riches by learning
Confusion of Science
Heresye
The table line
Sadnes
Contempt
Noted lechery
diuers loues
Illegittimate Children
Incests
Sodomie
Sister of the line of life
plurality of Wiues
The line of life or of the heart
Victory for loue
Assassinate
Line of the liuer or of Saturne
Kild in duell
Enemies
Hurt in duell
Cowardise
Malady of minde
Sickines
The middle natural line
lactea
Via
percussion
barremes
Victory for honour
The wrist the age of the pariy 30
According to these lines
30
30
10
20

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 near ſeven hundred Aphoriſmes, 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 maner, that never was preſented to any Engliſh eye before this.

Obſervations from the handwriſt.

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 ſeparates 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 wayes, they signifie a man of a great ingenuity, and guilty of much curiosity; that he entertains high cogitations, and is of a heightened courage, ayming 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 maner 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 maner of a Chain, especially the first, it signifies a laborious life, yet not unsuccessfull; 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 peregrinations, and a vagabond life.

16. Among the lines of the handwrist 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 be 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 an odious Bawdy-house.

19. If there be crosses upon the handwrist of a woman, it is a sign she is shamefac'd, 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 Minde.*
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	*Tranquillity 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.*

Fourteen considerable rules concerning the Line of Life.

1. When there are three stars within this Line, they signifie the man shall suffer by calumny and disgrace, because of Woman, and shall be odious to great men.
2. If there be crosses, woman shall love him, and he shall be fortunate among them, but in danger of his life, which this Fashion shall make him.
3. He that hath this Line of Life entire, long, clear and ruddy, & all his Line a like both in regard of health, and the goods of fortune.

CHAP. XI.

Of the Line of Life, and the Judgement thereof.

Conclusions drawn from the Line of Life.

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 days, of our health and infirmity; and we draw our Judgements thence, as the following Rules shall represent it to us.

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 Kingdom and Country 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 unchaste, 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.

Fourteen considerable rules concerning the Line of Life.

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.

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.

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 blinde; *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 ſays, 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 lying and cheating.

6. The Line of Life being cut at the top, that is to ſay, between the thumb and the mount of *Jupiter*, it is a ſign of ſickneſs paſt; but if on the ſide of the plain of *Mars*, the middle Line of Life be found, and there appear in it 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 forked at the loweſt end towards the Handwriſt, 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 her Line of life, neer the Ligament of the Thumb, is unchaſt, unbridled, and ſhameleſs.

10. VVhen 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 cruell, and expert in thoſe things which tend to cruelty. He hath a good ingenuity, but imploys it to evil purpoſe.

13. If at the end of the Line of Life, which is towards the VVriſt 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. VVhen there is a croſs between the Line of Life, and the Menſal Line, it denotes the man Noble, VViſe, 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 dissections, without colour, 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.*
VVhen it branches towards the Hepatick, it signifies	*Honours, Riches, and Dignities.*
If it branch towards the Hand-wrist, 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 sudden 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, Beastlines, Wantonness, Fornication, Adultery.*
If that be in a Woman, it signifies	*Shamelessness, Impudence, Unchastness, a great Lust, and Infamy.*

CHAP.

CHAP. XII.

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

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 judgments; as for example, if it ſtretch beyond one half of the mount of *Jupiter*, 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 *Jupiter*, *Saturn*, the *Sun*, or *Mercury*, misfortunes are ſignified; in *Jupiter*, 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. The Table-line diſcourſed.

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

Eighteen particular Rules relating to the menſal line.

1. He that hath the Table-line broad, and well-coloured, he is jocund and couragious, 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 inciſions 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 forefinger, 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 *Jupiter*, 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 *Jupiter*, 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 Combates, 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 middlefinger, 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 Chaste, 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 ruin 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 *Tasnerus* say) it signifies also much inconstancie; 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.

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.

CHAP. XIII.

Of the Judgements of the middle-line.

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 fore-finger, 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.

The middle natural line discoursed in 21 particular Aphorisms.

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 abundance 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, pittiless, 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 enclining to the act of generation: So in *Physiognomy*, it may be known by her great mouth, and the hair which she hath upon her lips, which denotes her virility.

13. If

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 an 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 carryed away by many foolish, sottish curiosities in matter of Religion, and that he will believe 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 deny 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 seldom 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 imitation 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 Cross in this Hepatique line, near the middle finger, it denotes a violent death, and that likely happens by a dolefull Assassinate.

19. The number of the Crosses between it and the mount of the *Moon*, signifies the favor of great men, but with a fear of prison; some gifts bestowed, but employed 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 (sayth the famous *Belot*) I have known to have happened "to a woman which had two of them, who accordingly killd two husbands: the first "whereof 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, Gluttony, Drunkenness, Shamelessness.*
If a man hath it so qualified, it signifies	*A Fornicator, a Sodomite, an Incestuous person, and unsound.*

CHAP.

CHAP. XIV.

Of Venus *Girdle, and its ſignifications.*

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 greataccount of it; but the Moderns, as *Taiſnerus*, *P. Triciſſus*, 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 ſound or to the purpoſe; which thou ſhalt not do (dear Student) in following the Rules which I have here ſet down. Venus Girdle judged.

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 extremely 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* " *impuriſſimum, & cum beſtiis coeuntem.* They are of moſt impure life, and beſtial " conditions.

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 Judge* " *at* Villepreux, *which ſentence was confirmed by the Court; and before his ſin was diſ-* " *covered, I adverti ſed 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 Re-* " *ligion protected him: though it hath not yet exempted him, if by the exerciſe of Ver-* " *tue he do not tame and mortifie 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 mayds. I have obſerved that in men that have been barbarouſly killed in theſe fooliſh and vitious adventures; but their quality obliges 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-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 antient Master of Palmistry says 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. XV.

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-wrist, do also take their beginning certain divisions or smal 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.

The Liver-line considered.

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 hairbraind humor, and changeable in the most serious Affairs, and hardly to be resolved in any thing.

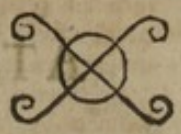
2. When this line of the Liver is winding up and down, and waving, it signifies Theft, evill Conscience, and an inclination to all sorts of Cheateries and Mountebankism; if it be otherwise, it denotes good Conscience, honesty, and a round carriage in all actions.

3. If together with the Cephalick it be forked, or make up a Triangle or Quadrangle, it denotes a coveteousness of Wealth and Honors, which the Party will be content to gain by all ways, 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-wrist, 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 signfies 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 respectfull, especially to the Femal Sex; and by flatteries insinuates himself into their favor; 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, Defluxions, Catharres, Gouts, &c.

10. When the lines of this Milky way be unequal and cut, it is a sign of an 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 Hepatique 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 overwhelm'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 smel 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. XVI.

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

ALL the antient Maſters of Chiromancy have not ſpoken of theſe lines, which yet were well known; but 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. Concerning the Line of the Sun,

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 cheifeſt 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 misfotunes 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 careſull 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 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 im-

"priſoned,

" prisoned, 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 attri- " buted to *Aquarius*, the sign of the moneth of *January*, as it may be seen in the fore- " going Figures; 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.

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, and 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, Afflictions.*

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

CHAP.

CHAP. XVII.

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

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 mayst be more particularly instructed in the Judgements and Significations of this Cephalical 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 finde in our Judgements these Rules.

Concerning the Cephalique, or line of the Head.

I finde 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 finde it as I here relate, being unwilling to Rancounter the whole stream of Antiquity, with 20 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 wisdom, 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 fearfull. For the Woman, she is subject to folly, having this line thus qualified, and brings forth with great Pains, and dyes 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, alwayes ready to quarrell 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, Wisdom, 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 Honors, 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 *Sagittary*

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.V.* 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.

THE TABLE.

If our line of the Head make a Tri-angle 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. XVIII.

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 handwriſt, 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.

3. 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. The Plain of *Mars*.

2. If this Plain of *Mars* be hollow, and that the lines therein be oblique and crooked, it ſignifies death in Combats and Conflicts, or ſome great wound in the head, or that the party ſhall receive ſome looſenings, or diſlocations of members, by fals 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 handwriſt, 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, ſhameleſneſs, 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 Ruſticks 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.

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. The Moons poſition conſidered.

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, 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 ſignific nothing but a perſon wicked, infamous, perfidious, contumelious, diſſembling; briefly, unfit for to be converſed withall.

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 alwayes 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. XIX.

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. VVhen 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. VVhen 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. VVhen there is a brawnineſs in the middle of this Triangle, it denotes a man wrathfull, 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 Adultereſs, impudent, proſtitutes her ſelf publiquely; 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 form 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 Evill-ſpeaker, a Detractor, a Thief, given to Rapine, who ſeeks out all means to enrich himſelf by all Inventions and Ways, juſt and unjuſt. I have obſerved it in many.

14. VVhen 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 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 *Arnold de Villeneuſue*, is effected by Three, according to theſe Verſes:

Maria mira ſonat, breviter quæ talia ſonat,
Gummi cum binis fugitivum fugit in imis,
Horis in trinis tria vincula fortia finis:
Maria lux roris legem ligat in tribus horis,
Filia Platonis conſortia jungit amoris;
Gaudet maſſata quando tria 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 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. VVhen 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 extremely 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. VVhen 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 ſeldom, 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 ſhal 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 dayes 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

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.	ה
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 dayes of the full *Moon*, and their significations.

	The Houses of the *Moon*.	Intelligences.	Predictions.	
1	*Algarpha* ♎	*Ataliel*	Obtaining of friends.	מ
2	*Azubene* ♎	*Azeriel.*	Gain by Merchandise.	ע
3	*Alchil* ♏	*Adriel*	Theft, Robberies.	מ
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.	ה
2	*Zobrach* ♑	*Requiel*	Destruction and misery.	ר
3	*Sadubath* ♑	*Abrinel*	Fruitfulness of all things.	ה
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

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. XX.

Of the Mounts of the Hands, and their Predictions.

THE Beauty of the Hand consists in the five fingers, in their ligaments, proportions and nayls, 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 mounts of the hands and fingers.

This mount or rising begins at the Wrist, and is enclosed by the line of Life, which ends between the Thumb and the forefinger, 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. The mount of *Venus*, considered in ten particular Aphorisms.

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 wofull and ruefull 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 nayl, it is a sign she is mischievous, crafty, deceitfull; and wise is he or she that shall avoid her company.

8. When

8. VVhen 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. VVhen 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, evill-ſpeakers, and great Talkers and Scoffers. But if theſe three Croſſes are near the ſecond joynt, it denotes VViſdom, Humility, Devotion, Piety, and an ardent Zeal towards God and Religion.

10. VVhen there are inciſions, lines or ſtars near the upper joynt, it ſignifies to a woman that ſhe ſhall be married yong: 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 jealouſy, which ſhall make her moſt furious; nay, a deſire to kill her own husband.

Of the Mount of Jupiter.

The mount of *Jupiter* judged in ten particulars.

THE mount of *Jupiter* is under the root of the fore-finger, which in Chiromancy we call the finger of *Jupiter*; 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 Aphoriſmes.

1. If upon this mount of *Jupiter* there be a Croſs or two, they ſignifie Honors, 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 outſide of the finger, between the extremity of the line of Life, it ſignifies Eccleſiaſtical honors, 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 diſpleaſure 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 *Jupiter*, it ſignifies diſgrace, infamy, loſs of ſome Office or Dignity, through Cowardiſe, or ſome Error malitiouſly 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 *Jupiter*, 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 honorable Old age, and a conſummation of Proſperity, Honors 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 ſhameface'd, chaſt, baſhfull and honeſt. If there be a ſtar on the ſecond joynt, the woman 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 honors 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 *Jupiter*, 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 neareſt kindred, with much

diſpleaſure

displeasure and misfortune. If this Character be upon the mount of *Jupiter*, it signifies great Honors. 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 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. The mount of *Saturn* considered under ten denominations.

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

1. When the mount of *Saturn* is full and evident, 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 midle 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 alwayes poor and in want.

4. When a woman hath on the first joynt five or six lines ascending towards the second joynt, or though she 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 shal be assassinated, or murthered; which sayth 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 wofull Death. I gave him that notice a-* "*bout 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, smal imprisonments for civil Debts, and that procured through the circumveations 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 shamefull death at the publique place of Execution; and his Offence is Coining, or some other act of high Treaton. 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 moneth of *February*; if on the se-

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 nayl 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 Cros. The Cros 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 induxit, &c.* says a moderne Chiromancer. That is the Reason that a Cros in this place signifies death in a place of publique execution, yet honorable, as being for defence of some Religion or Doctrine that a man hath sworn to, and that a mans own honor 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.

The mount of the *Sun* explained in eleven Aphorisms.

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, & at the other end by the Table line. 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 foregoing Rule, and further great Penury and Poverty with Infamy, and some great Danger that shall cause Beggery.

3. When there is a Cros upon this mount, it denotes that the Party is an Idolater in his mony 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 Cros, it signifies that she shall raise her a great fortune by the use of her body; if she be fair, she shall allure many yong men, and shall enrich her self by their ruine, being of a neat spirit, cautious and coveteous. To be short, she that hath it, is an assured Strumpet; if she be not handsom, 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 join 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 *Moldenarius* have been much mistaken, promising to those that had such lines and signs, all Dignities and Riches. The truth is, *Moldenarius* 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 ways shall enrich himself, as well by commerce as by labour, and raising of Cattle.

7. If between the same joynts there be a cros on the hand of a woman, it signifies she shall be rich by her mariage and her Dowry, and that she shall be much honored; but if at Twenty, she be not married, and have this Cros, 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 honors, 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 cros, it denotes the man rich by Patrimony and Successions, but extremely unfortunate; nay, so as that it should seem he were born for no other end then to lie 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 Busines, 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 onely 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 line ends in. This finger represents to us 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.

WEE 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, faithfull, 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 believing 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 ♈ of *Aries*, it signifies riches acquired by Learning; if it be that of ♒ *Aquarius*, it is the contrary, through Ignorance. When the ♋ of *Cancer* is there, it denotes the knowledge of Al-

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 somewhat of that he received from his mother, yet without any great earnestnes, believing that God delights to be served divers wayes, 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, signifie 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 elswhere; 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 Nayls.

CHAP. XXI.

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

The Nayls considered.

SOme of the Ancients would have the Nayls 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 nayls 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 nayls 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 travell, straight shooing, and the weight which they

they sustain, and other accidents which happen to this low part, as being the bottome 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, fleshy, pale, black, yellowish, red, and marked. The nayls were made for the defence and ornament of the fingers, as being made, as *Gal.* saith *De substantia quæ carne est durior, osse 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 nayls, 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 nayl of her right hand, or on the hollow or 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 nayl 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 murthered, and that you would know the murtherer, 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 אוריסתומים *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 χρυσταλλομαντεια, 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 ש, and to the first high name, *Vehuihah.*

The second verse, *Et tu Domine ne elongaveris auxilium tuum à me, ad defensionem meam conspice*, which is referred to the second letter ב, and to the second name *Lehel*; 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, *Nehemanides*, 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 principall 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 employed 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 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 voyce was heard, was called דביר *Debbir*, 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 *Juda*, 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 *Juda*, 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 Jomahi*, of the dayes. 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 nayl, 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 Nayls, 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 & 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 die, without ever 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 in the middle of a Circle, which Tongs the Latins call *Forceps*, & each ſide of theſe Tongs is put upon the Nayls of the Thumb of two perſons which look one upon the other (for becauſe theſe Tonges or Pincers muſt be upon the Nayls, we attribute this Science to *Chiromancy*) yet ſome put them upon the Nayls of the middle-finger; and when they are thus placed, they call by the name and ſirname 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, benedœſet, douuima enetemans*, and then the Sieve ſhakes and moves, and fals 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 Sieve 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 Tonges or Shears be placed upon the middle of the Nayl, and conſidered whether it

be

be round, or good, or long; but if it were mine own, the nayl 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 Apostleship 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 *Belots* 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 nayl 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 demonstration 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 Αλεκτρομαντία, *Alectromancy*, or Divination by a Cock; which depends of the Nayls, 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 yong 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, מריאל רבי, 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 antient Rabbi 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

words the same letter is used twice or thrice. Having observed or written on a paper these 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 *Theodules*: yet he could not hinder but that *Theodosius* the Great was his Successor.

Clidomancy. 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 κλειδομαντία, 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 nayl 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, & redime 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 Antients add thereunto the Seven Psalms with the Letanies, 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*.

Dactilomancy. *Dactilomancy* was performed by Rings put on the nayls 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.

The Lots also of the holy Scripture were much in request and use, all the time of the Primitive Church, with Ceremonies concerning the nayls, which I will not bring upon the Stage here, because I would avoid prolixity. There is somwhat 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 *Meroveas* 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 Nayls. Although we have at the beginning of this Chapter laid down the forms of the Nayls, 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 easy 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, so I shall hereafter (God sparing life and health) more particularly discourse thereof by way of addition to this, or in some other Treatise.

A TABLE.

The Nails broad.

1. He or she that hath the nail 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 fearfull, and commonly guilty of some excesse at his ordinary.
3. When there is at the extremity a certain white mark, it signifies ruine 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 this nail, or at the root, there appears a certain mixt redness of divers colours, like the Rainbow, 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 a nail, 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 distrustfull, 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.

Oblique Nails.

1. Signifie deceit, and that the person is given to over-reach his neighbour, to make deceitfull 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 nayls there are certain white little marks at the extremities, it signifies a slothfull 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 and drink, then take a Town by some warlike stratagem, or have any evil design against his neighbour.

Pale and Blacke Nails Denote a person *Saturnine*, subject to many diseases, and withall 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 generall.

CHAP.

CHAP. XXII.

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 the Thumb there be two lines streached out and well united, the person will be a Gamester: 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 Childhood, or that it will hapen late: but if these lines are without, they threaten some loss by fire.

5. 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 siginfie 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 pro-

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 lyer in wait, and furniſhed with all evill, 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 faithfull to his Freinds

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 evill, 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 carefull 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 overwhelmed 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 puls 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 Chironomy, or the Science of the ſlight of the hands, very neceſſary to thoſe who deſire to be Gameſters.

CHAP.

CHAP. XXIII.

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

ALL Antiquity, as well Divines and 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*, *Aerei*, *Nimphæ*, *Pigmees*: the four sorts of Angels which hurt the earth, *Samael*, *Azazel*, *Azael*, *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 Quartenaries 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 Handwrist, 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 third figure of the hands which are in the first chapter. 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 these 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 of the Letters, which goes 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 fift 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 Domnit 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, the which number comprehends all the Divinity, and especially the great name of four letters יהוה, which four letterd 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 ntellectual and invisible, as it may be seen in the Cabalistical Art of *Reuclin*.

CHAP

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 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 & children, & 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 Diviner 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 signe 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 *Chiromancy*; for if it be about the time of death, the business is done, and the Treasure found; for it is not yet possessed, nor obsessed; 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,

ly, 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 judgments 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,

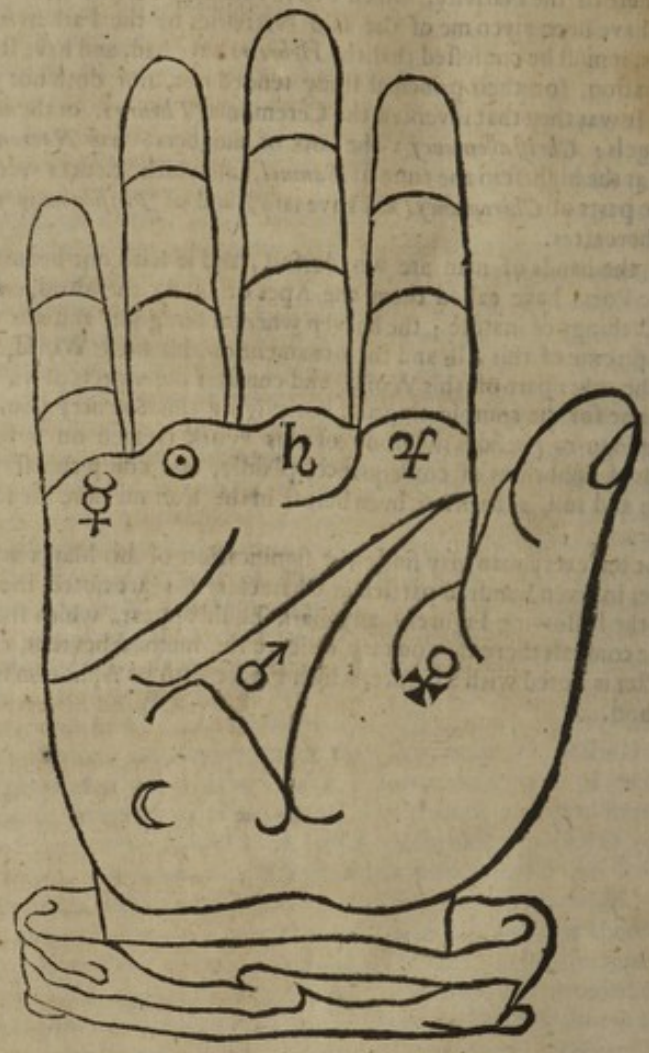
found, and as for his complexion, in all their judgements they derive it from the Ascendent; but there is much uncertainty if there be not somewhat in these Sciences of greater assurance then the *Gematry* of the *Hebrews*, and their general numbers wherein there are admirable secrets for Nativities. 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 *Physiognomancy*, whereof I shall speak hereafter.

To be short, the hands of man are wonderfull, 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 mis-fortunes 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) almost 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 finde the signification of his Marks and Lines, for it is a wonder in seven hundred particular Characters (as are noted in a delightfull 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 ♌ 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 powerfull, 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 Counsell; 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 *o*, 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 faithfull 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 unmercifull, 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 theeves, 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 ofttimes 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 powerfull, 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 wise, 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 unfaithfull, affecting poor, beggerly women, sick and unwholsom, 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 woman, 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 journeys: 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 searchers into all

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 loth to bear.

If *B* be found there, theſe are Merchants, or Dealers who are faithfull 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 unhandſomly 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 Philoſophy.

If *G G g*, theſe are of good life, and great underſtanding, loving little girls, and little women, and 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 to 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 Parental 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, faithfull, 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.

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 adjuvationſly 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

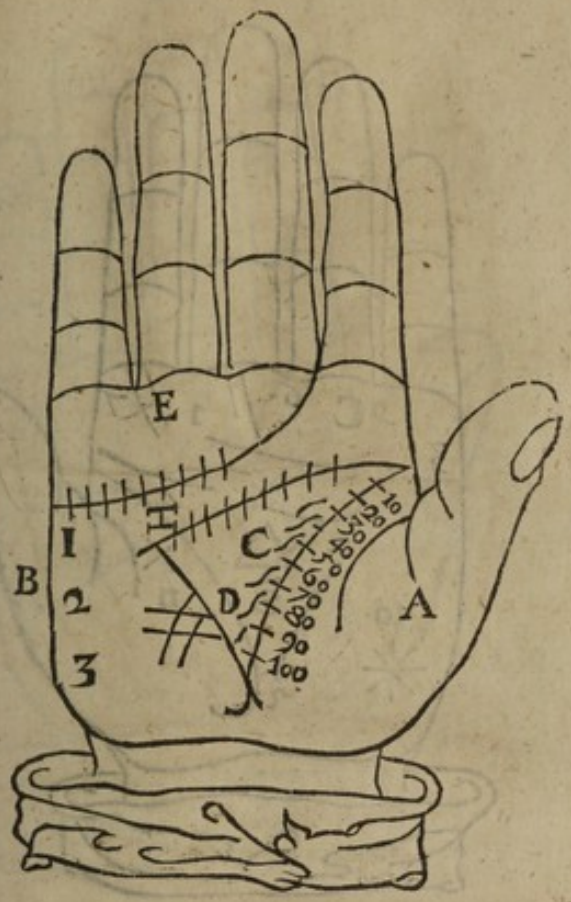


A. THE ſpace intercepted in the points is called the hollow of the Hand, conſidered from the Line of Life, and of the Liver, and the Middle Natural Line; ſo as the Line of the Liver with the Natural Line, and the Natural Line with the Line of Life, in like manner, are underſtood to be joyned together.

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 minde, 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 poynt *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 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.

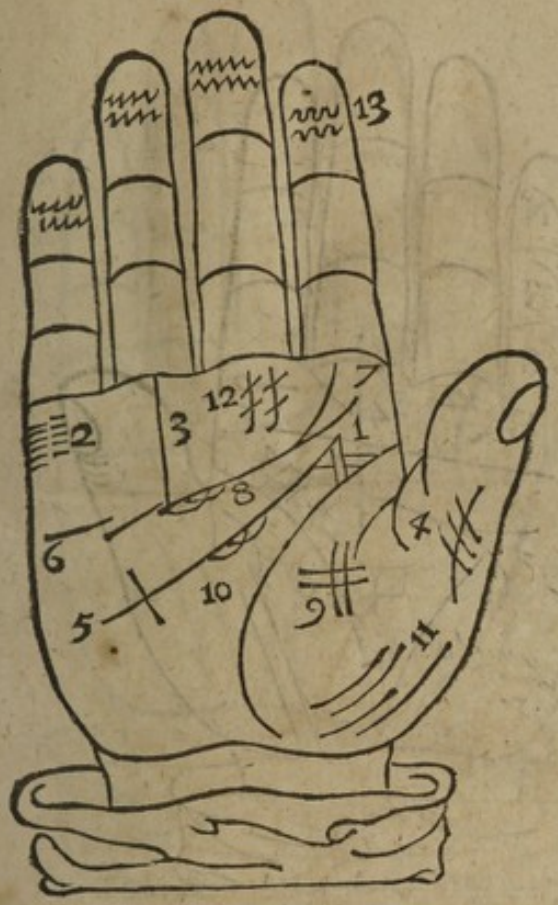
8. Cut off with a line in the left angle, ſignifies a Patricide.

9. This Character ſignifies an ungratefull 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.

1. Not



Aphoriſms explaining the 7. 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 & 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 fore finger, ſhews him to be of a double face and changeable: but if both the branches point at the fore finger, it denotes labours and ſorrows.

8. Quarrels with vulgar people.

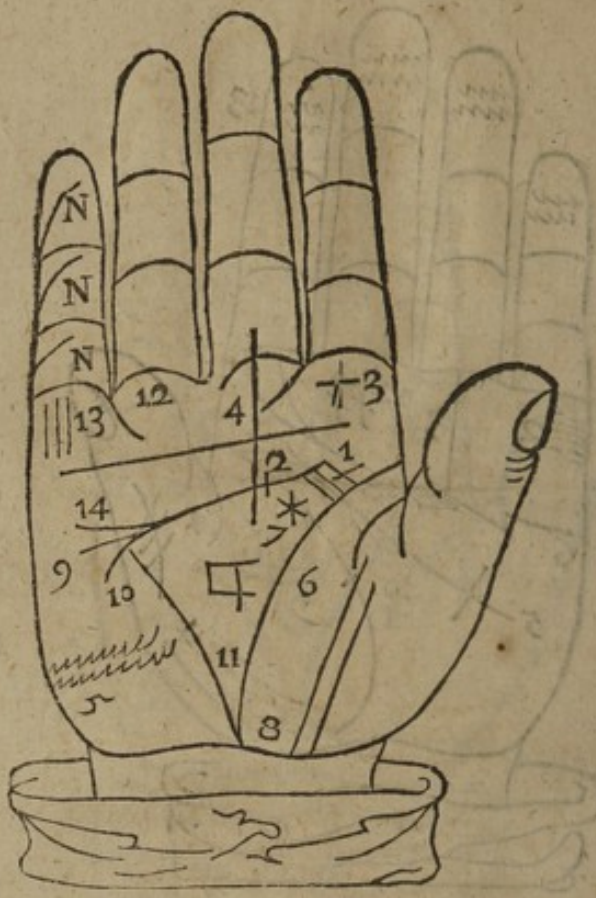
9. Theſe being ſtraight, denote ſo many wives; but being croſt, predict a ſingle life.

10. Quarrels with Prieſts.

11. More groſs then ordinary, the party is ungratefull.

12. Cut Croſsways, 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.



Aphoriſms explaining the 8 Figure.

1. THE angle imperfect, and coupled together with connexive Lines, declares the enmity of neighbors, 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 fore-finger, ſignifies the party cruel, and a murtherer, which if it be without branches he ends his days miſerably.



Aphoriſms unfolding the 9 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 Country; if cut or croſt, 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 louzie poor condition.
8. Cruel, and quickly wrathfull, 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 poynts 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.



Aphoriſms rendring the ſence of the 10. *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 parts.

7. Perſecution from Eccleſiaſtical perſons; let ſuch keep themſelves from Papiſts and Presbyters.

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 neighbor 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 bottom 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 unfaithfull friends; in like manner, if it incline from the mount of the hand towards the hollow, or palm.



Aphoriſms demonſtrating the 11. *Figure.*

1. BOld and audacious, yet honeſt in his minde.
2. This Character, denotes a Whore.
3. A back-biter, and one that wounds or kills 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.

1. Vſually



Aphorisms explaining the 12. *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 always 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, liberall 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.

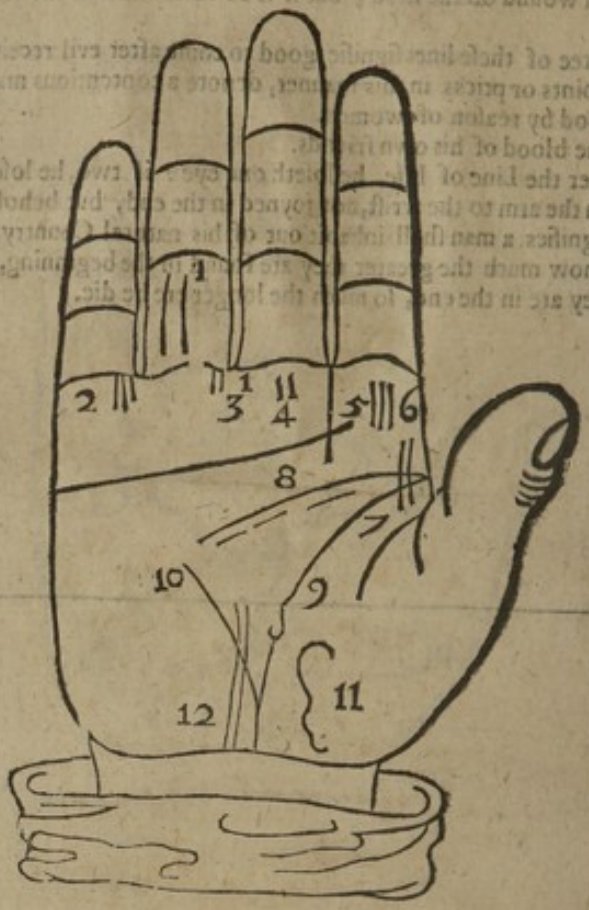
14. He sheds the blood of his own friends.

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 Country, 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.



1. Right



Aphorisms unfolding the 13. *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 deceitfull person.

12. Right lines from the wrist to the Natural or Vital Line, promise Travell, or Navigation with gain and profit.

1. Such



Aphoriſms unfolding the 14 *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 laſcivious perſon, poor and needy; but if it be divided without doubling, it diminiſheth the evil thereof.
11. A Line ſtrong and conſpicuouſly enlining 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, declare hurts and wounds.
15. Theſe lines denote Navigation and Travels, but if they extend far to the mount of the hand, he ſhall die 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 explaining the 15. *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 Acute 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, incredulons 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*, indicate 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 afar off.

10. The

10. The line of Life, forked towards the Natural line, signifies the person faithfull, 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 acute 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 perill.

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 always be a Debtor, and behind hand.



Aphorisms explaining the 16. *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 *Jupiter* and *Saturn*, signifies a man or woman fortunate, yet subject to Flattery, and to be falsly wrong'd by their friends and Neighbors.

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 Natural 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 starr 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 travell 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 the 17. Figure.

1. A Semicircle (in this place) denotes ſudden 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 neer ♀, 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 denote labours, troubles and afflictions.

5. The Table line forked, pointing with one branch to the Index, the other between the Index and finger of ♄, ſhews a ſufficiency in worldly accommodations, a quiet life, chaſte, 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 *Jupiter*, denotes a haſty furious quarrelſom 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 leſt 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

11. Lines joyned together in the end, threaten impriſonment; the longer they be ſo much the worſe.

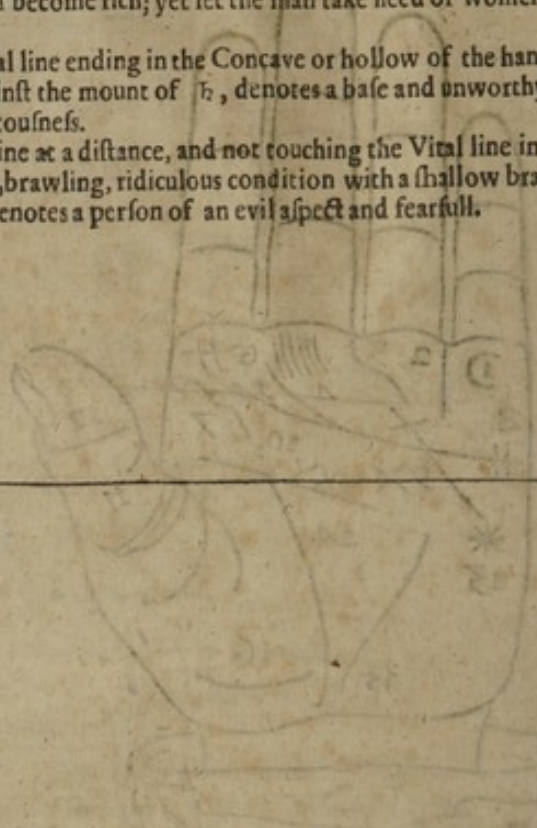
12. A perfect line circling the thumb in the ſecond joynt, denotes hanging.

13. Like a ſtar in the quadrangle, denotes the perſon liberal and faithfull, and that of poor they ſhall become rich; yet let the man take heed of women leſt he be hurt by them.

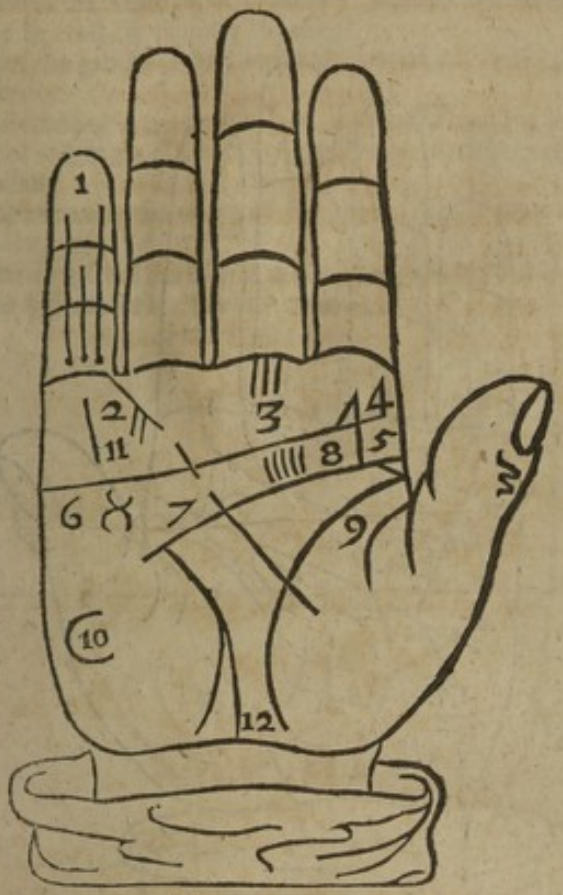
14. The Natural line ending in the Concave or hollow of the hand, and joyned to the Vital line againſt the mount of ♄, denotes a baſe and unworthy life, and ſhort, with greedy covetouſneſs.

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 fearfull.



Aphoriſms



Aphoriſms rendring the ſenſe of the 18. *Figure.*

1. LInes from the root of the finger of ♃ to the third joynt, denote a Fantaſtical ſeeker after Sciences.

2. A Line thus aſcending, denotes a perſon burſten; if the Line have branches, it is ſo much the worſe.

3. Theſe lines predict 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 ſudden 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 be either beheaded or hanged.

8. Little dents or Lines in this manner in the hollow above the Table Line, denotes an humble well mannerd 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 diſ-joyned, 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 ſubtle, covetous perſon, which conſents to the deceitfull 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 *Aphoriſm.*

Aphoriſms



Aphoriſms demonſtrating the 19. *Figure.*

1. SUch a Semicircle in the firſt Angle above the joynt in the finger of *Mercury*, disjoyn'd, as this, uch 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 painfull life.

4. Such a Character in the Quadrangle of the hand, promiſes riches to come unlook'd 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 faithfull.

6. The middle Natural line forked in the end, denotes a diſſembling Hypocrite.

7. Little lines, concomitating the Natural line, denotes a prudent, quick foreſeeing witt.

8. Theſe lines denote a Contentious perſon, ſowing diſcord, who ſhall receive hurtfull 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.

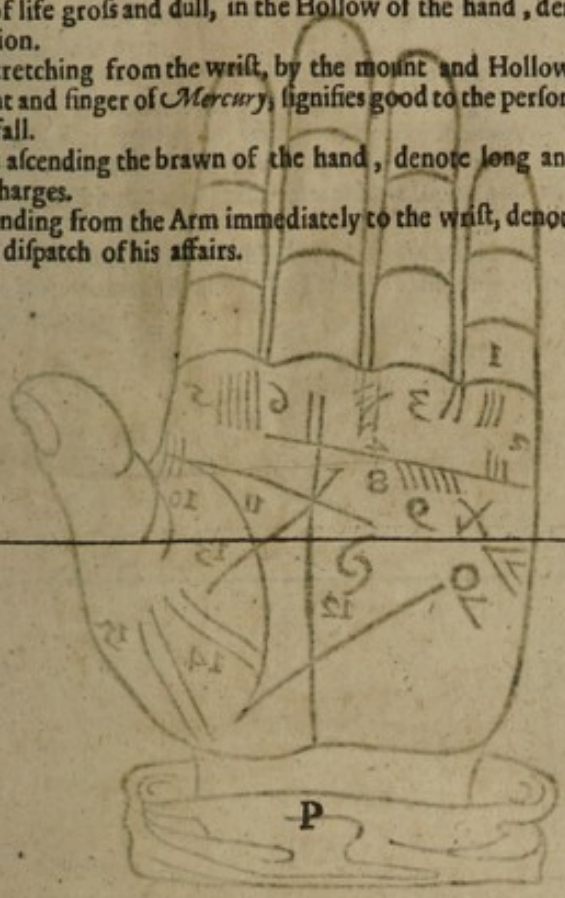
10. Such a mark in the Triangle of a woman, denotes the bearing of a Male-Child: but if they be croſt, it ſignifies abortion.

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, denote 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 explaining the 20. Figure.

1. THese lines gross and short on the mount of ☿, describe a thief and a lyar.

2. These lines thick and short from the Table Line towards the mount of ♃, predict wounds on the arms.

3. These Lines straight and subtle, inclining to the mount of the ☉, denote wisdom 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 genius, 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 sudden death.

6. The Table-line ending between the finger of ♄ and ♃, touching the *Saturnine* line being 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 neer the Table line, denote diseases according to the proportional age.

9. This

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 Country; he propounds many things, but performs nothing; the party is a vain babler, perfidious, and of a slippery memory.

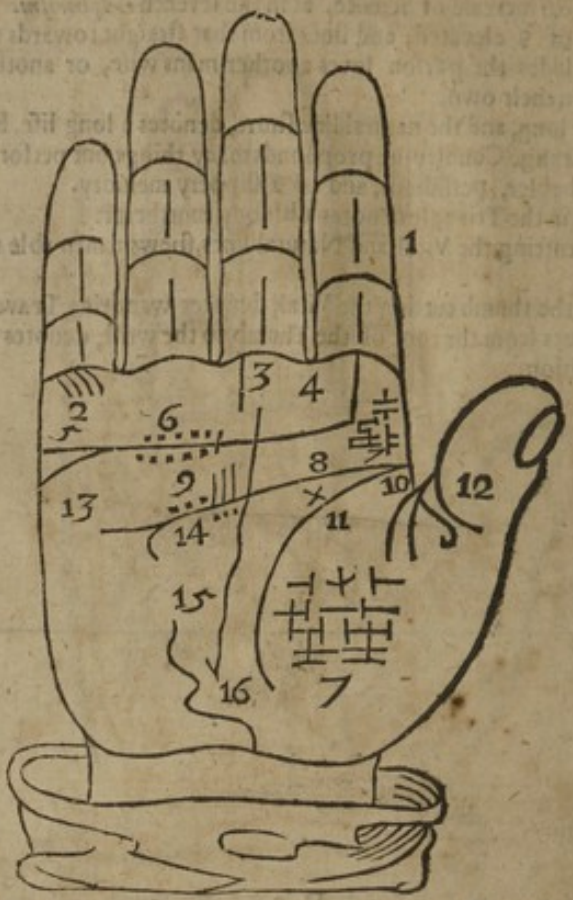
12. Such a mark in the Triangle denotes a bloody murtherer.

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 disposition.

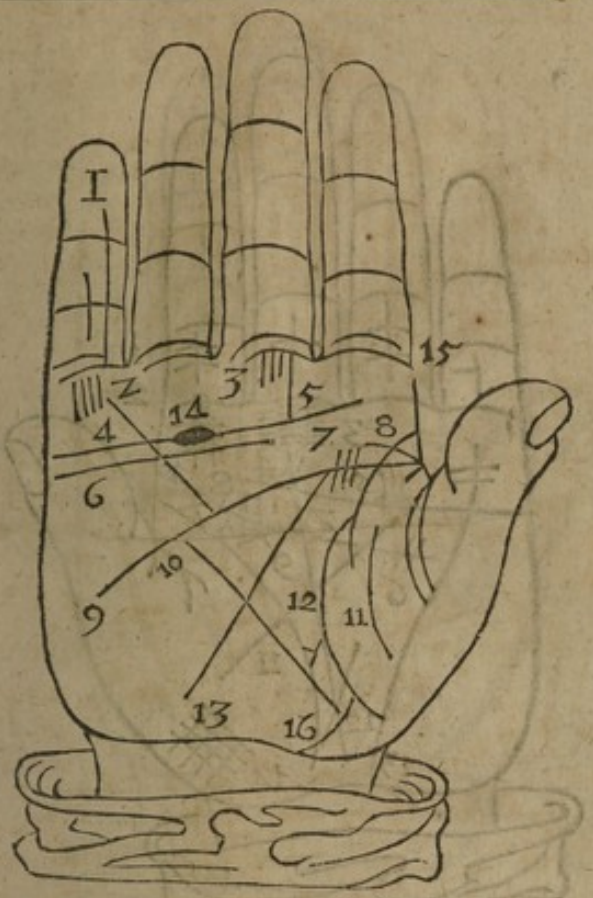




Aphorisms rendring the sense of the 21. *Figure.*

1. ONe onely line in the joynts of the four fingers, denotes a violent death.
2. Lines like poynts in the root of the finger of ♀, denote 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 infirmity in the Genitals.
7. Such Characters appearing on the mount of ☿, and the thumb, crossing on the thumb, declare the woman (although she be never so Religious) to be a whore, or a great lover of the Priests.
8. The Natural line inclined in the end towards the mount, notes an injurious foolish person.
9. Lines from the Natural line to the Table line, denote an honest faithfull person.
10. The Vital line swelling big between the thumb, and ☿, signifies the party of a spurious off-spring.
11. This cross in the upper end of the angle, prenotes persecutions.
12. Such lines cutting the thumb transverse in the second joynt, denote 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 proportional 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.

Aphorism



Aphoriſms explaining the 22. *Figure*

1. A Line from the root of the little finger to the third joynt, ſhews the party to be expert in many things.

2. How many lines at the root, ſo many illegitimate ſons.

3. 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 vertue.

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 line, denote the practiſe of deceitfull 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 piercing 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 diſeaſess of the reins.

15. Right and ſtrait lines in the firſt joynt of the four fingers, overthwart the fingers, denotes drowning.

16. A line from the wriſt to the Line of life neer the end thereof, ſignifies to ſuch a perſon good by his Parents.

Aphoriſms



Aphoriſms explaining the 23. *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 ♃, denotes ſo many baſtard ſons; if they be ſomething above the root, ſo many daughters.

3. Little ſubtle lines on the mount of ♄ denote 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 ☉, ſignifie 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 fourfooted beaſts; two lines there cutting one the other croſs, denote a drunken beſtial condition.

11. A Line from the Vital line extending towards the mount of ♀, promiſeth good fortune after the 30 yeer 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 dammage by women.

14. Many lines cutting themſelves croſs in the mount of the thumb, ſignifie future inheritance.

Aphoriſms



Aphoriſms explaining the 24. 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 foreſinger, croſt in the end, denote inheritance.

5. Two lines joyn'd, and cutting the middle Natural line, denote the anger of the mother, and that the mother dyes firſt.

6. The natural line extending it ſelf in the palm of the hand towards the brawn thereof, denotes, poor, needy, and infortunate old age: if it be crooked, the party is a greedy covetous Uſurer.

7. Croſs lines neer 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 perfidious and wicked 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.

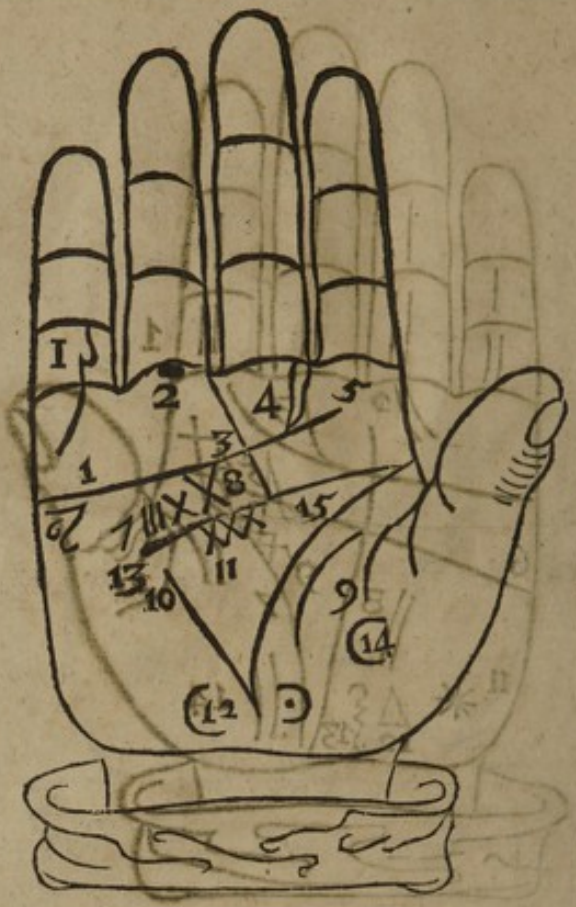
10. Lines aſcending from the lower part of the thumb, predicts drowning.

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 neer 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 the 25. 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 infirmity of the eyes.

3. A line from between the fingers towards the Vital line, prenotes the native to finiſh his days 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 ♃ and ♄, denotes death by wounds; and if the line be groſs and big, it will be by wounds in the head.

6. This character, acute and ſharp, without a baſis in the Quadrangle, denotes domeſtick enemies; but with a bottom 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 Country, and perchance deſervedly.

8. Two lines acroſs 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 unfaithfull, and of a ſhallow capacity.

11. Litt'e lines interſected or croſſed above the Table line, how many croſſes there are, ſo many adulteries with other mens wives, or womens husbands ſhall be committed.

12. A ſemicircle neer 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 half circled line towards the end of the mount of the thumb, predicts hurts to the eyes by fire, or iron.

15. Many lines ending in the hollow of the hand, indicate death to be very near.

Aphoriſms



Aphorisms explaining the 26. 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. A Triangle in the Quadrangle neer the Table line, predicts hurt from fourfooted beasts.

8. The Table line, joyning to the Natural, or sending branches thereunto, denote a double tongue, a lyar, and a flatterer.

9. Hairy lines, joyning to, or cutting the Natural line, foretell 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 fourfooted beasts.

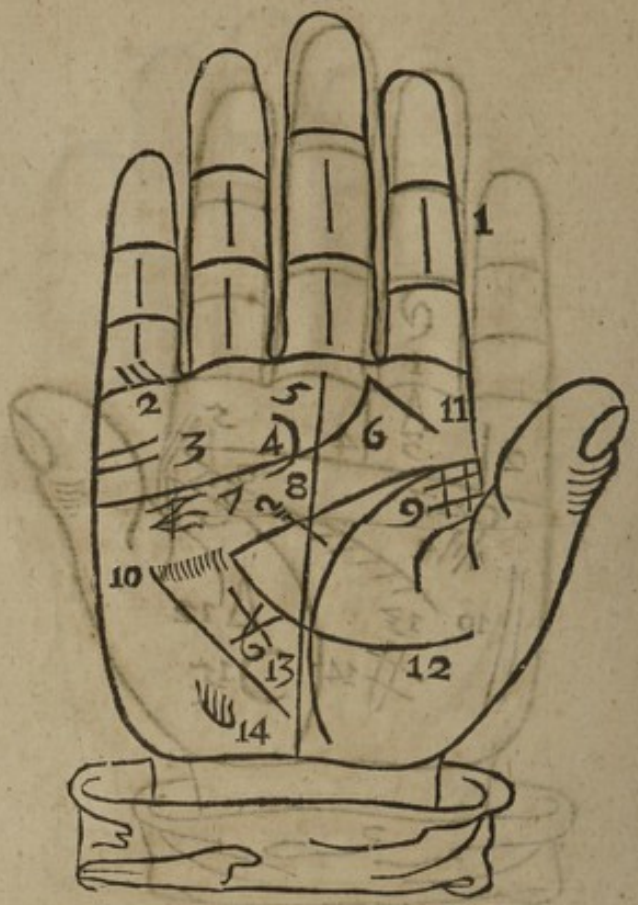
11. A line or lines neer the Natural line towards the Table line, denotes wounds, and hurts on the legs and shins.

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 the man to marry a whore to his wife.



Aphorisms explaining the 27. Figure.

1. ONly 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 croſt 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 acute 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 & 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 shamefull luxury; if a woman have it, she is a Concubine to a Clergy man.

Aphorisms



Aphorisms rendring the sense of the 28. *Figure.*

1. IF these lines are straight, they denote sons, if crooked daughters; some ancient Authors affirm it, but I have seldom found it true.

2. If that first line be only crooked, always 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 dyes 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, denote 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 weakness of the eyes.

10. One onely 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 chief angle ending in the hollow of the hand, denotes imprisonments by reason of enemies.

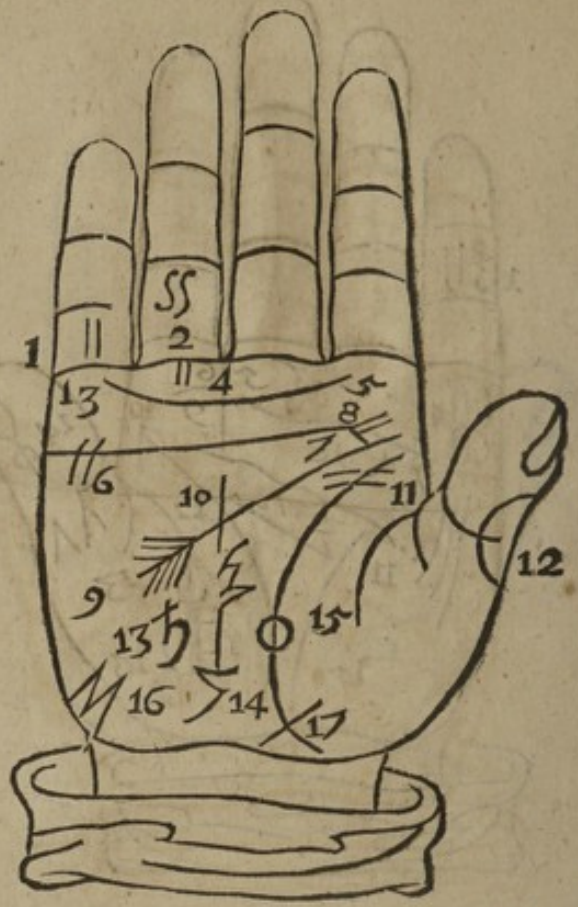
13. Such lines angular, denote an excess of Rhewme.

14. This character neer the nail of the thumb describes a leprous person, a thief and an 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 always keeps her Virginity undefiled.



Aphoriſms explaining the 29. 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 fore-finger 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, prenotes 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 enſnared.
14. Lines ſo in the manner of a triangle, denote Virginity.
15. A line like a circle or half circle on the line of life, prenotes wounds neer 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 explaining the 30. *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, deſcryes 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 acute, diſcovers the perſon acute, but faithfull, 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, denote a moſt ſordid, louzie, beggerly baſe condition.

9. A line ſomething thick and groſs cutting the thumb croſs, the party is threatened, and hardly ſcapes heading.

10. Lines cutting the mount of the hand in any manner, eſpecially with a 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 the 31. *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 fore-finger, ſignifies honours to come by degrees *gradatim*; but entring ſtraight and entire, intimate a ſudden acceſſion of honour and preferment.

5. A line from the upper part of the mount of ♃, verging towards the Natural line, denotes an acute 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 infirmitie 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 patty beware of drowning.

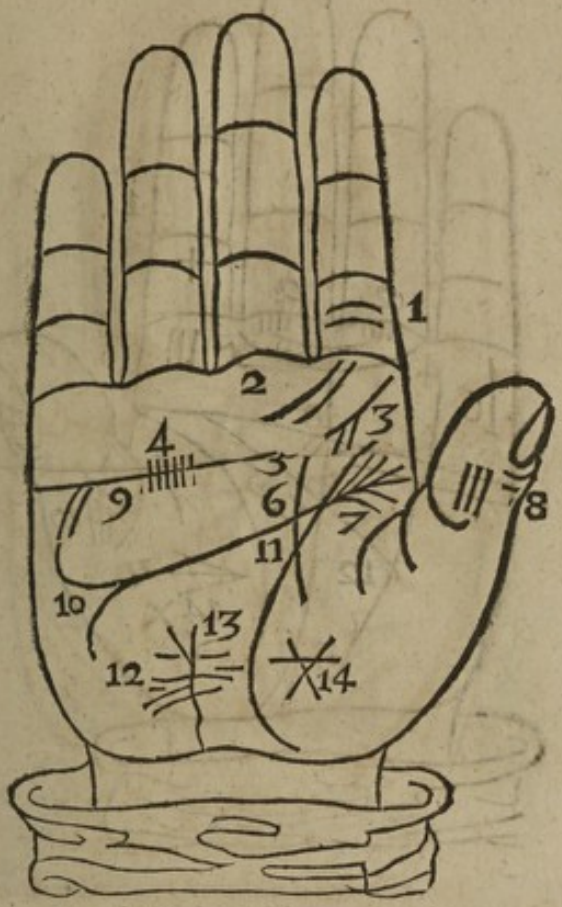
12. Two lines joyned thus, diſcover infidelity.

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, denote extream luxury.

Aphoriſms



Aphoriſms explaining the 32. *Figure.*

1. LInes cutting the finger croſs ways, denote a Cholerick, Melancholick diſpoſition.
2. Two lines from the root of the Table line, paſſing to the root of the fore-finger, indicate a ſudden 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 ways, 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 a 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



Aphoriſms explaining the 33. Figure.

1. THeſe characters being well formed in the firſt and ſecond joynt, denote the woman to be an adultereſs, 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, denote 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 welcom, then to bear them.

10. Lines joyned together in this form, denote 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.

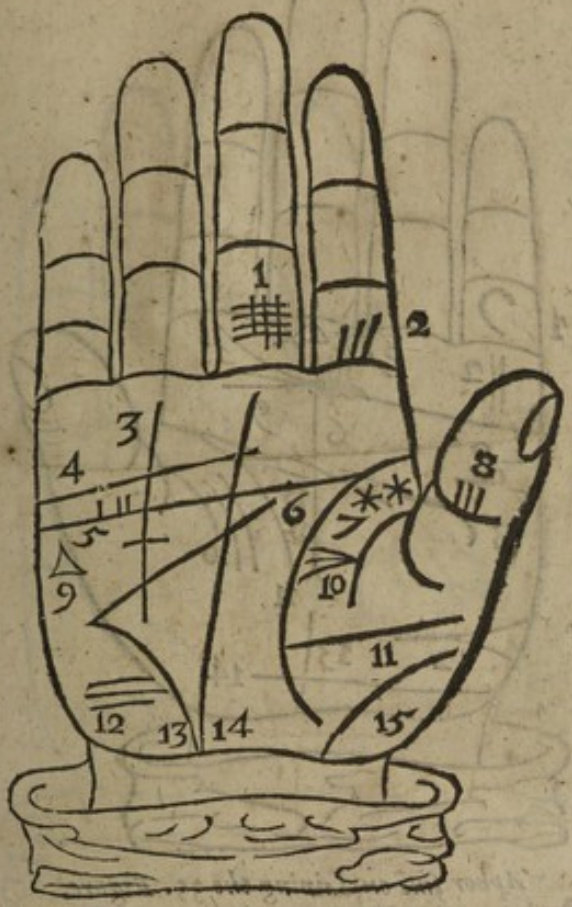
12. A line extending from the wriſt toward the little finger thus, denotes luxury; if it be cut or diſcontinued, it intimates lightneſs and folly of minde.

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. Croſſes in the mount of the thumb, denote Adulteries.

15. This character in any angle, or the triangle, denotes hanging.

Aphoriſms



Aphoriſmi explaining the 34. *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 Honorable glorious perſon.

8. Infirmities through the exceſs of Rhewm.

9. A triangle in the quadrangle alone, this perſon ſhall be inſnared and taken by his enemies.

10. To be ſo joyn'd, predicts prejudice and hurt by fire.

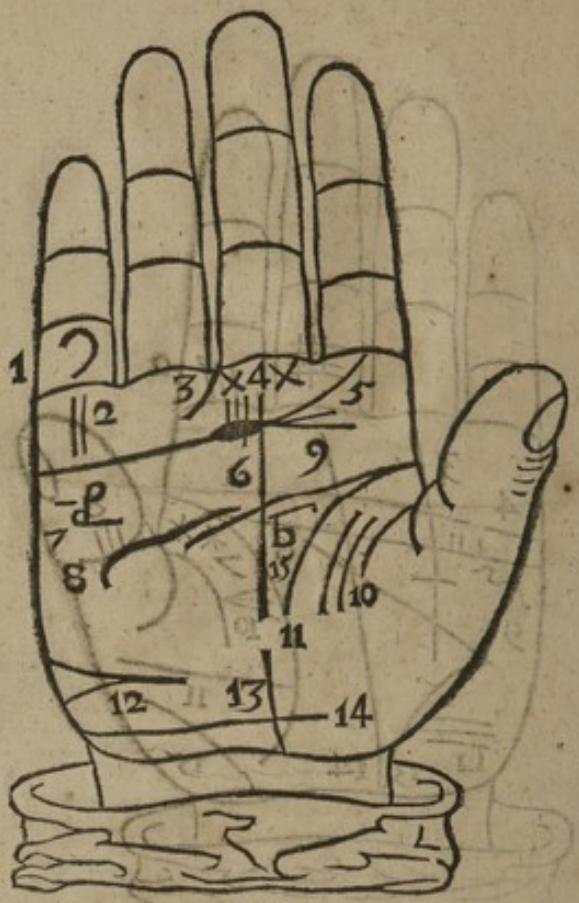
11. This line denotes capital enmities; if it toucheth the vital line, he is overcome of his enemies; if it be cut, the perſon is delivered.

12. Theſe lines indicate Navigations and travails, 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 cozened, chiefly and principally by his own kindred.



Aphoriſms explaining the 35. 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 *Jupiter*.

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 poynt in ſuch a line, it ſhews the condition not ſo bad.

6. A hollow over againſt the finger of ♄, ſending forth little lines ſignifies travell 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 honor, eſteem & riches.

10. Diſcord with his kindred.

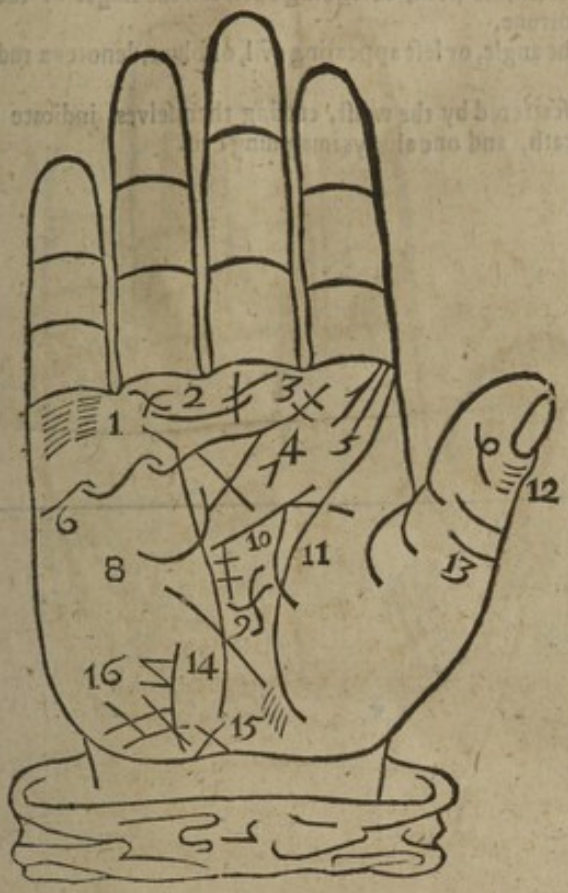
11. The Vital line ſhort, indicates a ſhort life, unleſs the ſiſter line make it up.

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 the ſignification of a violent death by hanging.



Aphorisms explaining the 36. 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 neer 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 Country.

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 interior and exterior line making a circle in the second joynt of the thumb, denote hanging.

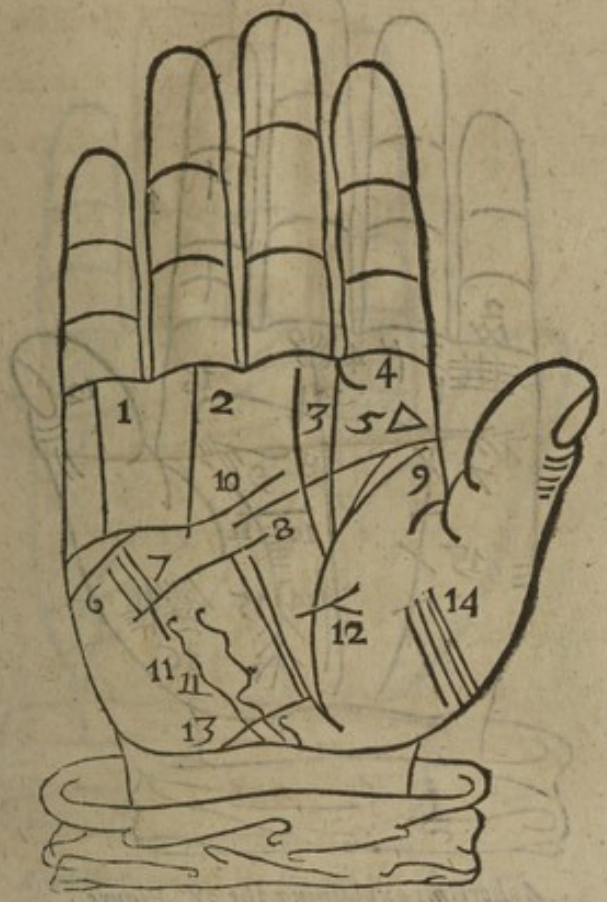
14. A line from the wrist, extending between the finger of the ☉ and ☿, prenotes good fortune.

15. The right angle, or left appearing evil, or blunt, denotes a rude, and wilde wandring brain.

16. Lines scattered by the wrist, cutting themselves, indicate a wicked person, and an evil death, and one always imagining evil.



Aphorisms



Aphoriſms explaining the 37. *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 mark aſcending the mount, ſuch a one ſhall rule over others.

5. This mark like a ſhield or triangle, indicates nobleneſs, and a lofty minde.

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 ☿, tenders 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 faithfull 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 explaining the 38. *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 Griddiron 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 only 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 Melancholique 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 & thick, denote a thieviſh, perfidious perſon.

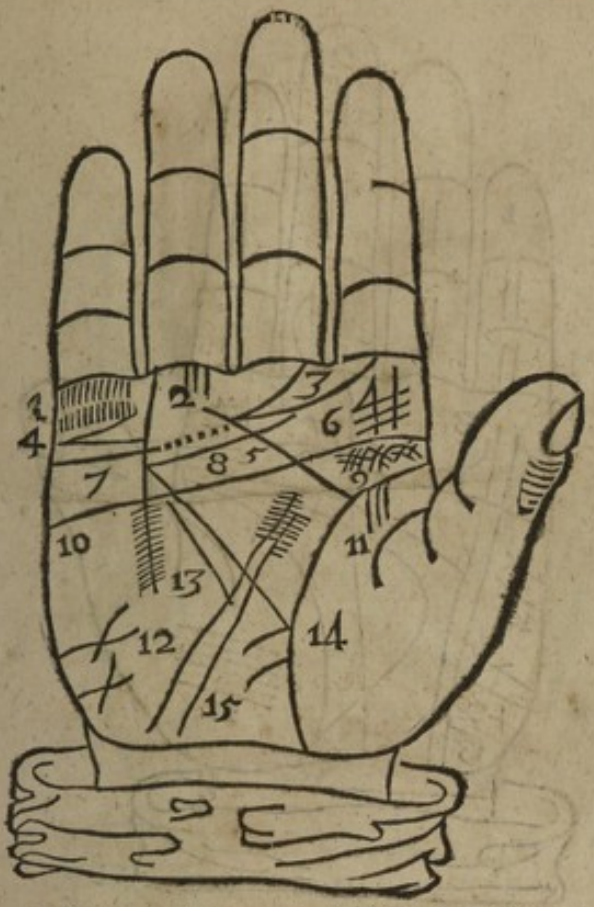
13. A line from the wriſt to the little finger, interſected with other lines, prenotes ill fortune by reaſon of women.

14. The line of the liver not joynd 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 deceitfull perſon.

Aphoriſms



Aphorisms rendring the sense of the 39. Figure.

1. THese transvers 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 travail.
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. The 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, scornfull, jeering person.
10. The Natural line cutting cross ways, quite thorough 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 croft, 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



Aphoriſms explaining the 40. 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 fore-finger, 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 neareſt 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 travell 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 the 41. *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 faithfull 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, troubleſom, 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 in his own.



Aphorisms explaining the 42. Figure.

1. TRansverse lines as in the example, denote a person delighting himself in thefts.

2. A triangle in that finger & joynt, shews the person infortunate 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 labours without rest, a continuance in troubles.

6. The table line not inclining towards the fingers, but passing by, denotes a wandring condition, and a fearfull 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 the 43. *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 honours and riches.

5. A ſtar or croſs, and ill-formed, diſcovers ſorrow and miſery of minde, 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 waighteſt occaſions, will moſt principally deſire and indeavour 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, overagainſt 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 Childe; 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 explaining the 44 *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 fore-finger, 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 thief.

8. The ſupream angle not joyn'd, and the ſpace brawny or ruggid, 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 ſudden death, from ſome unlooked for danger or ſudden 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; *Geber* 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 foreſinger, in old age: And if it be on the thumb, then he will be drowned in decrepit old age.

Aphoriſms



Aphoriſms explaining the 45. 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 always a ſigne of a contentious quarrelſom perſon.

4. 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 travell.

6. The Table line thus forked at the end, denotes a diſſembling hypocrite towards his Parents.

7. The quadrangle thus ſtraitned and narrow, denotes avarice.

8. A half circle in the ſupream angle, in this manner conſtituted, implyes 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 ſtraightened, 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 the 46. 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 powerfull enemy.

6. Lines from the wriſt to the mount of the ☽, indicate a treacherous fool.

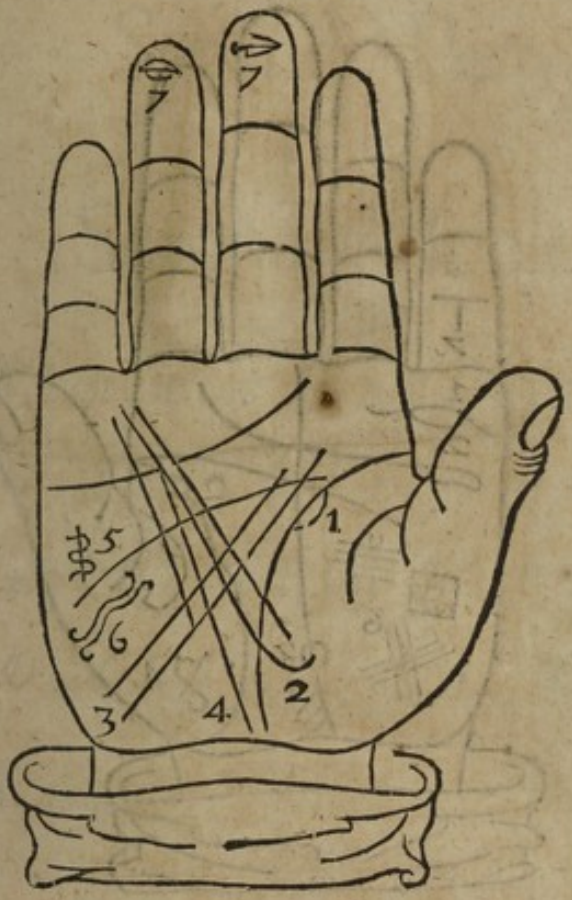
7. Such points upon the line of life, intimates a man to be a Traitor to his aſſociates.

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 faithfull 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 indangered.

Aphoriſms



Aphorisms explaining the 47. Figure.

1. SUch a sign in the beginning of the Line of life in children, if it be perfectly seen, signifies the childe shall be choaked, or killed with worms; but if it be imperfect, it implyes extream danger of death from the Maw-worms, according to the proportionable time of age.

2. In these lines it is diligently 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 Nature, 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



Aphoriſms explaining the 48. *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 *Jupiter.*

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 always peremptorily deny it.

The end of the Firſt Book, the Subject of Chiromancy.

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*, 1653.

THE

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THE *PREFACE* to the *READER.*

THIS 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 Commandments 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 Wiſdom among the eleven Properties hath called himſelf, *Great-Noſe*, אֶרֶךְ אַפַּיִם, *Longus Narium*: as if he ſhould ſay, Wiſe, Mercifull, 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*; Valiant 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 *Iudges*, as of *Sampſon*, *Gideon*, *Iephthah*, and others by the lineaments of their Phyſiognomy. Some are Couragious, Cholerick, Patient, Foreſeeing, and Wiſe, having their eyes ſhining like ſeveral Fowls; others having 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,

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.

cients, 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 Minde as Body, known from the only aspect of the Face, the holy Scriptures have made, in many places, plentifull 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 wisdom 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 minde 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 wisdom: 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 cheerfull 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, and he was a fear to his enemies, *Psal.* 31. 11,12. From whence *Iob* also, *My face is foul with weeping, and on my eye-lids is the shadow of death*, Job 16.16. Lastly, how vehement and powerfull are fears, cares, and horrors to alter the aspect of the Patient? no man need doubt, when as the

Psalmist

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 minde, affects and afflicts the heart, and the affection of the heart neceſſarily appears in the Face and the whole body, ſaith Job, *Thou lifteſt me up to the wind, and diſſolveſt my ſubſtance*, Job 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, *Phyſigonomia 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 ſearce 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 Religion and Policy, to enſlave the ſouls of ſimple men and women.

But how comes it to paſs? Tis ambition is the ſource 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*

'*days shall rise up insolent 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 carried away with many de-* '*sires.* 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 humours one of another, and 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. *Farewell.*

THE

The Second Part.

CHAP. I.

What Phyſiognomie *is, and what of it is requiſite for the* Chiromancer *to know.*

Hippocrates Prince of Phyſick, ſayes, that the Phyſician cannot be accompliſhed in his Art, if he have not the knowledge of *Aſtrologie*; ſo I may ſay that the *Chiromancer* is not perfect nor accompliſhed if he have not *Phyſiognomie*, which is *Scientia quâ natura hominum ex aſpectu corporis judicatur*, καὶ τὸ φυσιογνωμόνειν, *ex facie addivinare, & per naturæ judicia cognoſcere.* Or otherwiſe, for a more clear 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 do 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, *Juvenal*,

——Spatium luſtrabit utrumque,
Metarum & ſortes ducet, frontemque manumque,
Prabebit fati crebrum popyſma roganti.

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

———— ———— ————*Triſtis*
Occurras fronte obducta, ceu Marſia victus.
Poſt.
————*Vultus gravis, horrida ſicca*
Sylva coma, nullus totâ nitor in cute, qualem
Præſtabat calidi circumlita faſcia viſci,
Sed fruticante pilo neglecta, & ſqualida crura.

———— ———— ————How
Like conquered *Marſia*, with a cloudy 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 *Oduſſes* deſcribes *Therſites* and *Irus* miſchievous and evil ſpeakers by the lineaments and compoſition 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, a long 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 *Phyſiognomie*, the humours 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, Ἀνδρῶν ἁπάντων ξυνετώτατος σοφώτατός, *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 unhandſom 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 battell to the *Spaniard*, ſome days 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 Viceroy of *Naples*, and that he should gain the Victory; but he advertized Monsieur *de Pasise* 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 *Jacquin 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* says, and yet he did not look upon the hand of the said *Jacquin* 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 Physiognomie; and told him the success of his Voyage, and return from the Kingdom 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 finde if he please, in the Authors before mentioned; I shall only for to conclude, say, that I may without tediousness advance into my instructions, that no man can well foretell any thing, and judge of *Chiromancie* without *Physiognomie*. 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 *Physiognomie*, and the Scripture gives you the Physiognomie of *Jacob*, *Moses*, *David*, *Absalom*, *Jonathan*, and many others. The Compilers of the *Talmud* have made a Treatise of it, both of *Chyromancie* and *Physiognomie* called מסכת ידים *Massecheth Jadaim*, 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, μετωπίασκοπ& ἀπὸ τῶ μετώπε ἡ ὁπτικοπῶν, *i.e.* a Science whereby things to come are known by the aspect of the forehead. These *Greeks* knew also *Umblicometry*, and divers others; but as for *Physiognomie* they placed it according to this Figure:



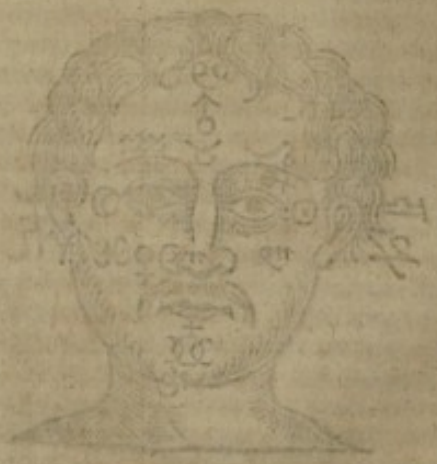
And to represent it more clearly, the whole is placed after this manner.

The Forehead	*Mars.*
The Right Eye	*Sol.*
The Left Eye	*The Moon.*
The Right Ear	*Jupiter.*
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*	On	*In the Forehead the Zenith.*
♌ *Leo*		*The Right Eye-brow.*
♍ *Virgo*		*The Right Cheek.*
♎ *Libra*		*The Right Ear.*
♏ *Scorpio*		*The Nose.*
♐ *Sagittary*		*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 finde out the Nativity of any one, taking by theſe marks the three principal parts requiſite 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 ἰνίον, 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 Mulberry, 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 Zodiak 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 a Pea, becauſe *Aries* is the firſt houſe, and moſt commonly this mark is in the Balanus 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 *Adoldayn*, it is in the throat, in the form of a Raſpberry, or little red ſpot, or like a Cats foot, which mark is always 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 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 always 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 abovementioned. 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 Travells. It is ſaid that Saint *Jerome* and *Apollonius* the *Thyenneen* 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 warty and white or pale like ſcallions. 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 beforementioned. 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 always. 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 navell 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 always 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 mee, tadvance 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 ſeldom 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 their right leg and it is ſomewhat long, in the form of a wave, and ſeldom 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 faſhion of a Mulberry, 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 enclining to red. Thoſe who are born under this part have a pleaſant countenance, having fair eyes, a handſom 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 behinde 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 *Leo*, in the 12. degree. So ſhalt thou finde 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 judgment thereupon, which was, ſaith "he, made for a young man a friend of mine, who was barbarouſly 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 drawing a little backwards; I "thence inferred he was born in the end of the firſt part of *Capricorn*, which is the

ninth

" 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 *degree 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 Judgment ; " *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 treacher- " ously 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 ac- cident 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 always seen, being oftimes in secret places, and the privy parts, I think it fit to lay down another way to finde 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 finde in the Rules I have here put down.

♄ ruling in the several temperaments.

First, he that is Cholerick having *Saturne* 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. 3. When *Saturn* rules is 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, fearfull, having the eyes most commonly asquint. He is nasty, slovenly, clowniſh, unconstant, hath a stinking breath, is thoughtfull, desiring great things, but most mischievous, nay shall be hard to believe 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 for to carowse it. 4. 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-haired, his nose like a Trouts, black eye-brows, a green eye, and bleared. 3. For the Melancholy, *Jupiter* is seldom in such Nativities. 4. As for the Sanguine Humour, 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, wisdom 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 his head big, the nostrils issuing out, and when he goes he makes

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 ſudden nature, a great Conteſter, 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: This 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 crump-ſhouldered, hath a long face, the head in the form of a Pyramid, 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 ſeldom, 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 always marked by nature, looking a ſquint, wry mouth'd, wry neck'd, and crump-ſhouldered. 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 ſeverall Conſtitutions.

Such was *Rich.* the 3. King of *England.*

The ☉ ruling In the cholerick.

The ☽ ruling in the Flegmatique.

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 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 handſom; there may be alſo ſome ſignification of Gluttony, as having a great mouth and thick lips, eſpecially the under lip.

Venus ruling through the ſeveral humors.

1. *Venus* is never but in flegmatick Nativities; the perſons are fair, courteous, amiable, gentle, having the body white, gentle ſpeech, the hair thick, handſomly 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.

Firſt, having by the lineaments of the face known what Planet was Lord, let us ſee if he derive of the natute 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 Zodiak 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 finde 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 *German* Prince, whom he had the honour to see in the Suburbs of St. *Germain* 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 Physiognomie; 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 Figure, 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 inform you. I confess he hath left it dark, but there is a key to unlock this Mysterie.

The Figure is thus to be conceived.

The	*Tenth House*	12 of ♋
	Eleventh House	19 of ♌
	Twelfth House	17 of ♍
	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.

CHAP. V.

That the Veins belong to Physiognomie, 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 *Physiognomie*, 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, subtill 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 easie 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 perfidiousnes.

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 humours, which oft-times through their Acrimony cause Malignant Ulcers and Cankers, and to women abundance of Flowers. Wherefore it should much concern the Physitian or Chirurgion to know them, their colours, accidents and qualities, that so he may faithfully make use of *Phlebotomie*, which according to *Avicenna*, is nothing else but *Evacuatio humorum propter valetudinem 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 *Preparata*, 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 *Apoſthume* which comes upon the throat. On the neck there are two veins called Original, which may be opened, if the Chirurgeon 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 ſtomack 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 expell peſtilent Humours, and Impoſtumes, and to provoke Flowers to women that are bound. Between the neck of the Foot, and the great Toe, there is a vein 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 Cankers. 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 *Phyſiognomie*. Let us now ſee what may be apprehended of *Phyſiognomie* by *Geomancie*.

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 *Physiognomie* discovered by *Geomancie* 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 elswhere: 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 *Physiognomie* 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 minde; 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, fearfull 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 the 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 minde, 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 meager 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 cheerfull 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, handsom nose, fair and white teeth; for the minde, 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 enclined to fidelity and wisdom, though he be given much to laughing, Jovial, a lover of pleasures, frequenting Balls, Sports, Comedies, Tragedies and publick Recreations; He will be naturally subject to the Head-ache, but his minde 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 color of Cats eyes, or black, they are magnanimous and officious, & 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 voice, 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, believing 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 finde, 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 happen *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 hair'd, 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 minde; yet are they somewhat slender, faced like Lions, 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 chestnut-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,

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, rustick, 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 voyce, are deceitfull, 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-eyd, 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 *Phisiognomie* 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 that of *Solar* persons: and as for the hair, they have it longer and more flaxen; 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, says 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 minde 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 wisdom. 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 behinde 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 childe 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 malicious; 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 behinde; 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 handſom 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 moyſture, and the retention proceeds from the draught in the hinder part; a head thus formed, ſignifies goodneſs and wiſdom.

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

ventricles being narrow, wherein the ſpiritr 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 haſty in all their actions, and are more like St. *Mathurin* then *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 behinde, 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 *Phyſiognomie*, 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 what ever 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 finde 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, wisdom, 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 thing 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 ovall, the lean, the fat, the broad, the narrow, the collected, the confused; as for the lines and veins, they are, the cloudie, the straight, the concave, the slender vein. Upon the forehead we place the seven Planets upon the lines as 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 fearfull 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 behinde 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 *Bulloigne* 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 wrathfull, and not legal, and oftimes a great lyar.

4. A forehead pointed at the temples of the head, so as the bones do almost ap-

pear without the flesh, signifies vanity, inconstancy, little capacity, and not much resolution in busines, 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 cros 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 Λειμάτιον, unless it be the superficies of the nose, is unconstant, wrathfull 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 signe of fearfulness, deceit, cheating and ambition. *Adamantius* saith, *Asperâ 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 carprarum 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 Melanchon*; 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 cogitare consueti.*

12. A clear forehead without wrinkles, signifies a fairness of minde 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 eye-brows hang down like those of hounds, are fraudulent, cruell, and unmercifull; 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, Cannibals, 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* Taurin, *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 melan-* "*choly and solitude had transported him to that inhumane action.*

17. A depressed and low forehead, denotes an effeminate person; this kinde of forehead suits well with a woman; for a man that is so, hath a low and abject soul, is fearfull, servile, effeminate, cowardly, and carried 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 Judgments 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 grissell 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* fist, *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, afford 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, nor 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 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 Sorcereſſe, given to unlawfull 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 forehead, 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 Zodiak 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*

brews called these Celestial bodies by the names of 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 that 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 *Piſciel*, on *Acabiel*, *Dagimiel*. 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, *Jarchael*, 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 Thianeus*, 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 & spirits are, 1. To transform the most vile Mettals 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* possesse 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*, *Syriak*, *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 Nehusio* a *German* Physician accuses them for *Anabaptists*, for having the opinions of *Socinas*; 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 possess 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.

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 and 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 withall, are neat, cunning and subtile; which is the reason of this Proverb; Few little men are humble, and red faithfull; 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 shamefaced, much subject to passion and choler; they are never at rest within themselves, thinking always that some others plot and conspire against them; all Fancies are Phantasmes to them if 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 there 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 *Candirubor*, and the *Greeks* λευκὸν ἐρεύθρον, signifies a man debonair and familiar, and couragious 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, says, *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 pass 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 color in homine excedens, demonstrat femineum.* We have amongst us some kindreds that are thus excessively white; and the women are extreamly luxurious; and the men tender, fearfull, short-sighted, and like to take the occasion of doing any imposture.

The brown colour mingled with pale, which the *Latines* call *sublividus*, the *Greeks* ὠχρόν, 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 beleeve 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:* Alber. Magnus, *Ignitus color cum 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.

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 withall. *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 retorquet;
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, incertâ vix bene fixus acu.

The Hair therefore being a part of *Physiognomie*, 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 superiour parts pierces everywhere the skin of the head, and makes a certain Humour 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 then the fleshy skin, and the hairs are broader then 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 our 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, then to old men and children; for in these the matter is more vapourous then 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 Melancholy.

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, *Ariſt.* ſays, ὅι τὸ μετάπτ τὸ πρὸ τῶν κροτάφων ἀνδρώδεις εἰσὶ, ἀναβέβλη-ται πρὸς τὰς λόφους.

7. Smooth and plain hair, denotes a perſon of a good underſtanding, placable, courteous, tractable, and ſomewhat fearfull.

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 temperament 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 Cheſtnut 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, denote a treacherous perſon, having a good underſtanding but miſchievous. Red hair enclining to black, ſignifies a deceitfull 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. Cheſtnut 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. 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 moneth to moneth 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, there iſſues out hair, whereof there are divers ſignifications.

1. A thin, ſoft beard, denotes a perſon luſtfull and effeminate, and of a tender body, fearfull, delicate, unconſtant; they that are ſo bearded, are very welcom to women, as *Propertius* ſaith.

Charior eſt auro Juvenis 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 ſo 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 concerning 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 moneth. This is ſo when the woman is not with childe; for when ſhe is, this *menſtruum* is turned into milk; but it is true, that theſe Humours which are ſo ſubtle, 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 the general a woman having no hair appearing but that of her head, is said to be a good, awfull, fearfull woman, shamefaced, weak, milde, 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 then *Albert. Mag. Parvum & breve mentum vitandum, quod mites & 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 sordid places, if they have what to eat; they are not ambitious of any thing so much as to appear Souldiers 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 kinde of Chin is more natural to a woman then 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 extremity 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 guelt 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, vainglory 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 deceitfull, 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 accuſed of Treaſon and perfidiouſneſs towards his Prince and Country, and will dye ſhamefully for ſome crime of Treaſon.

3. He that hath long hairs 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-natured, reaſonable in all things, fearfull, 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, fearfull, 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 deceitfull, 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 then wiſdom.

4. He that hath the Neck fat and fleſhly, is proud; wherefore he is compared to the Bull who is always ready to be angry.

5. A ſmall Neck, denotes a weak underſtanding, for it is more feminine then 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. 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 conſervators and diſpenſators of the Cogitations, the minde is as apertly converſant in the eyes as in a Market, they being Indexes of Love, Mercy, Wrath and Revenge: the minde reſolute, the eyes proſiliate, being humble, they ſubſidate, in love they are amorous, in hatred revengefull, the heart cheerfull they ſmile, being ſorrowfull 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 ἐλικώπιδα, 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 yellowiſh with her black eyes, as *Venus* is deſcribed by *Heſiod* διακγυῖαν Ἀφροδίτας: never look for any ſhamefaſtneſs in ſuch a woman.

1. Great and big eyes, denote a ſlothfull, bold and lying perſon, and a ruſtick and unſavory minde.

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 minde, 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 faithfull.

8. Eyes that move much, and look ſlowly, yet ſharply, and that with ſome reclination of the fleſh of the eye-brows, denote an unfaithfull, ſlothfull, and riotous perſon.

9. The worſt of all eyes are the yellowiſh, 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 faithfulneſs 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

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 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 finde
Evacuating paſſages ——— ——— ———

Saith *du Bartas*, comparing it to the Moon.

As for the Predictions; a long Noſe denotes a vain minde, and not fit for *Venus*, though there be a Proverb that ſays,

Ad formam Naſi cognoſcitur, ad te levavi.

Whereupon to recreate my ſelf I made this diſtick or Epigram, on the praiſe of one of theſe Noſes, in imitation of *Martial*.

Cui longus eſt & pendulus naſus viri,
Pendentem habet longuamque valde mentulam.

1. The *Perſians* have 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 then long Noſes, and theſe long Noſes are Hereditary in the Race of *Syach Yſmail, 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 lyar, 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 doubtfull of his neerest friends. *Lewis* the eleventh had it so, as *Comines* represents him.

5. When the Nose is awry and crooked, and withall somewhat long, it signifies a proud man, envious, and given to wine, a seducer and vain-glorious; 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, faithfull and vain; and a woman that hath such a nose, is unchaste 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*. *Cæsar* 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 and of a pleasant feature, besides that it is one of the perfections of Beauty, denotes the Woman or Maid wise, prudent and chaste, 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 childe is corrupted and the Maid also; the same thing may also be known in a Maid by the line in the forehead which is called *Præparata.*

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 aire, whereof some part ascends up to the brain, some descends through the Lights to the heart.

The

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 withall; 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, fearfull, 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 then 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 faithfull and given to all vertue, eſchewing all vice.

5. He that hath one lip thicker then another is a perſon of little underſtanding, ſlow to comprehend, and rather guilty of folly then 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 is 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 only 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 the Face.

A Face very fleshie, signifies a fearfull person, merry, liberal, discreet, luxurious, faithfull to another, importunate to obtain his will, but presumptuous.

2. A lean face, denotes a man wise, of a good understanding, but rather cruell then 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 natured, 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 *Pythagoras*, 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,

Juro ego per sanctum purâ 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, *Theut*, *Abla*, *Sire*, *Orsi*, *Abdi*, Θεὸς, *Esar*, *Deus*, *Dieu*, *Dios*, &c. by the 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.	Vau	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. Joſeph* of the four principal Angels; and the third, of the four temperaments or humours, which compoſe this little World, which is Mans 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 bodie to be ſoft, and of little ſtrength; the perſons are fearfull, and ſleep not too faſt, but are lightly awaked, and through fear.

4. The Melancholick humour, cauſes the Body to grow ſlowly, but the minde 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 only look on what they 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 Preter-natural, by means of this Science, from the only 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 Preter-natural 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 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 hands 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 3. Physiognomical signs prove the Complexion Sanguine, Jovial and Meridional

- For Colour
  - The face red, with a rosie blush, or red with some mixture of white.
  - The lips red, and of a rosie 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 gross.

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

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 fat as the Sanguine
- The countenance sober and modest
- The Hairs and Piles of the body soft and tender
- The Nose more short then 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.

These

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.
- Infigure, 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, and chiefly of the brain, how it is discovered by Physiognomie 3 first considering the
  - Natural which are
    - Simple which are either
      - Hot
        - 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 hurtfull, but the North chiefly thereunto agreeeth.
      - Cold
        - A quick growth of hair.
        - Much watching.
        - The hair crisping, dark much.
        - The head hot in the touch, and somewhat sharp.
        - Leanness of body.
      - Moyst, and these have
        - The head obnoxious to cold, and the repletion and distillation of Rhewme.
        - A redundancie of superfluous excrements.
        - Heavines of the head, and dulness.
        - A fluid fatness.
        - Never bald.
        - Much hair.
      - Dry, and such persons usually have
        - 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.
    - Compounded of
      - 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 hurtfull, but the North chiefly thereunto agreeeth.
      - Choler, and the signs are these
        - A quick growth of hair.
        - Much watching.
        - The hair crisping, dark much.
        - The head hot in the touch, and somewhat sharp.
        - Leanness of body.
      - Flegmatique, Whose signs are
        - The head obnoxious to cold, and the repletion and distillation of Rhewme.
        - A redundancie of superfluous excrements.
        - Heavines 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.

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,

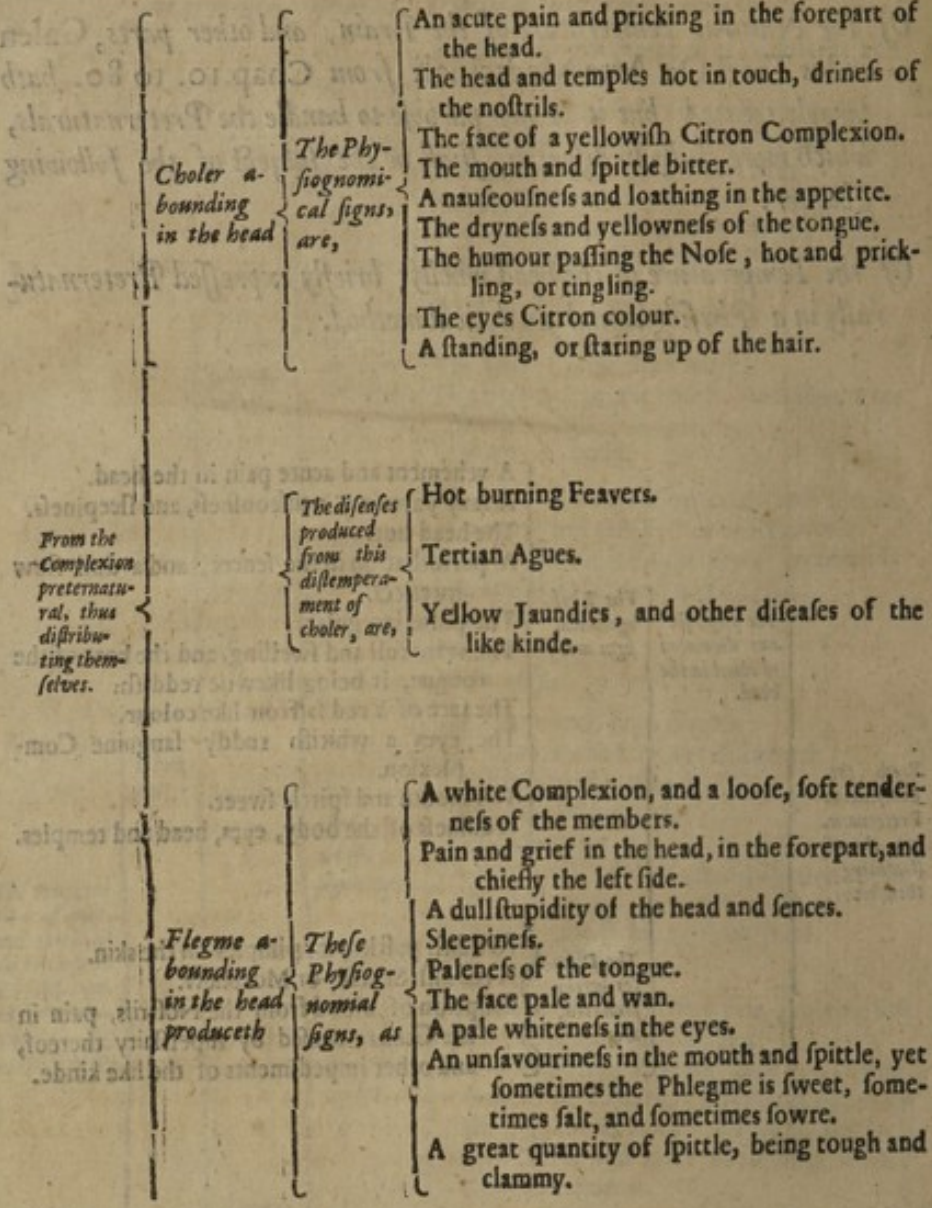
The superfluous dominion of blood in the head.

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 kinde.


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.
From the Complexion preternatural, thus diſtributing themſelves.
The diſeaſes produced from this diſtemperament of choler, are,
Hot burning Feavers.
Tertian Agues.
Yellow Jaundies, and other diſeaſes of the like kinde.
Flegme abounding in the head produceth
These 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 tongue.
The face pale and wan.
A pale whiteneſs in the eyes.
An unſavourineſs 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.

Melancholy

- *Melancholy superabounding, and repleating the head, hath these*
  - *Diseases produced from the distemperament of Flegm.*
    - Quotidian 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, painfull grief, possessing the body, and chiefly the head.
    - The face wan and pale, and sometimes swarthy.
    - The eyes pale, yellowish and black, blear-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.?
    - Faint heartedness, or cowardize.
    - Black Morphew.
    - Affliction of the Spleen.
    - Melancholy, and the like.
- *Where Melancholy ariseth from adustion, the signs of*
  - *Adustion new contracted are*
    - The face somewhat black and lean.
    - Dryness of the mouth, with a sharpness of thirst.
    - The pulse swift, and hard.
    - Attenuation of the body.
    - A heavy, sorrowfull, unpleasant countenance.
    - The extension of the Midrife 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 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 flegm abounding; and that the grosnes and amplitude of the nostrils, argue dulnes, stolidity, and weakness 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 crustines 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 itksomnes in the sight, an unwilling heavines to motion and action, shews a plenitude and sulnes 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 painfull wringing grief in the body after food, indicate obstructions.

Rule 3.

Aph. 13. & 3. de cris. c. 3. 4 & 1. de cris. c. 14. Tears, involuntarily falling from the eyes, the quaking of the lips and other members, the oblivion of things past, the ignorant senseles nes 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 cris. c. 3. ad 33. prog. a. 1. The dusfines 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 uſefull 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.

Can. 1.

IT is found an approved verity amongſt the moſt excellent Philoſophers, and by the moſt judicious Phyſitians, 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 then 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 Chryſtaline 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 withall in the time of his painfull 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 Menbranes of the jaws were looſed, the diſeaſe being violent, prognoſticates death ſhortly to enſue.

Can. 6.

If the teeth ſeem ſmaller and longer then uſual, as alſo being rongh, 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 aſhy colour, it is a bad omen to the ſick.

Can.

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 pussels 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 rubbing 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 swear, 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 *Jupiter*, ſignifies riches, prudence and a good nature.



A circle in the Line of *Jupiter*, predicts loſs of riches,



A line inflex, 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 *Jupiter* so crooked, denotes riches, but got by fraud and violence.



Such lines have the signification of infortunes, and sundry hurtfull falls.



Such lines predict loss and prejudice by riches, and all things signified by *Jupiter*.



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 *Jupiter* broken, denotes the person shall suffer much prejudice by lands and possessions.



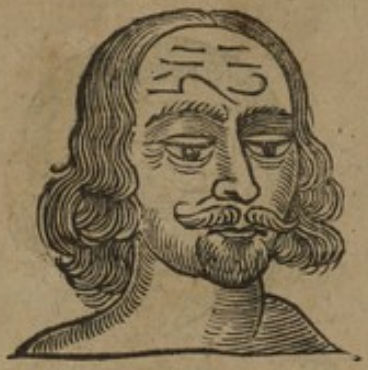
Such a cross in the middle of the forehead, denotes hanging.



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, foretells 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 cruell, and a bloody person.



Such lines in the forehead, denote much riches, a wealthy fortune.



Lines in this manner between the eyebrows, 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



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 couragious 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 minde.

This



This is the Effigies of a rough, cruel seditious, tyrannical, deceitfull 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 between the eye-brows, 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 then 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 minde coveting after many things, induſtrious, and laborious, yet hardly or ſeldom his affairs obtain their deſired end.



This is the Metopoſcopy of an excellent man, ornate 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 add 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 experienced 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 depths of perplexities.

For the line of 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 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 & ſuſpicious. But the diruption 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.

OF ONEIROCRACIE, OR, The Physiognomie OF DREAMS.

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 then Conjectures and Imaginations, whereof they have made large volumes, which have rendred them that studied them more anxious and perplexed then 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 lively-hood, is that which represents it self every night. Witness the Fisherman of *Theocritus*, in the 22. *Edyll.* Πάντα κὰν ἄγρες μανθάνομεν, ἰχθυα κἄμε, &c. which *Claudian* hath represented in these verses.

Omia qua 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 foreſpe...

All theſe elegant expreſſions of the Poets give us plainly to ſee that which Antiquitie 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 then a beaſt, for all is vanitie; 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 up on 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 then that a man ſhould rejoice in the works of his hands. If therefore this be doubtful, who will attribute divinitie to ſo many ſottiſh viſions dreamed by groſs people, ſeeing all that is under heaven is nothing but folly, and humane wiſdome, 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 groſsly embraced by him, and the other deprived of all conſolation, having not a reaſon ſtrong enough for diſcourſe, which is the ſoveraigntie of mans acquiſition. But how is it that a dream is naturall 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 hiſtoricall truth, for a thing decreed certain and true; and are (I know not what force it is that is ſo to the ſoveraign) much more miſerable then 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 felicitie, is ſuch a one as the moſt miſerable beaſt without it, is happyer then we; for as I have ſaid, dreams are equal to them with us, though I preſume to ſay that a man hath ſomewhat more then 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 ſome thing more then ordinary, that happens by ſome means more then 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, which is fully

Eccleſ. 3.19, 20, 21, 22.

fully represented without disguise, that every one what ever he be may receive the comfort of his dreams, being certain foretunners of the affairs of the day following. 'Tis not only the simple man that is concerned herein, but the Monarch, King, Prince, and any one whatever shall hence receive satisfaction, and may prevent much evil and misfortunes that might dayly 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 formularitie 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*, *Niphius*, *&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 διόμματα; and they dispose the 28 dayes 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 *Cornuta 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 unprofitabe, 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* in 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 that 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 shall be soon healed; the dreams must be kept secret and not revealed, and he that is born shall live a long and painful 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 enemie 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 then ill effect; the child born will be of 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 evill; as to sickness this day is mortall; this day the Moon enters *Libra*; the dreames are most true, and the child born shall be of the nature and complexion of *Venus*.

16 The sixteenth day or night the dreams shal 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 shal be vain and unprofitable; the child born shall be corpulent and strong, but a cheat.

22 The twentie 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 twentie third day shall be governed by ♑ and *Saturn*; the day will be more fortunate then 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 twentie fourth, the last day of ♑ being ternary, in this day or night, for the Intelligent though it be of *Mars* is נראפיאל 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 twentie fifth day or night entered death among the Egyptians for their incredulity; the Moon enters into *Aquarius* the 2 house of *Saturn*; the dreams are unfortunate, and the child born shall be much subject to dangers, misfortunes, and adversities.

26 The twentie sixth day, *Moses*, as he tells us, divided the *Erithrean* Sea, to make a passage for them whom he brought from captivitie and bondage, because of their sickness that was odious to all, they were enlightned by the spirit פדראל their Protectour; 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 twentie 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 twentie 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 5 moneths they become Idiots and Zelots, that is to say, as naturall Fools.

Let us see our 73 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 Mecubalists 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 melancholy and affliction; to the *M.* good, to the *C.* madness, to the *F.* indifferent.

2 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 fift; the man that caused him to be taken did represent one disputing with an ill Physiognomie and cruell countenance; to the *M.* it is honour, to the *cholerick* 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 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 *flegmatick* it is nothing; to the *cholerick* death or wounds, to the *M.* little or nothing.

The

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 partie 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 to 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, 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, if he be *sanguine*; as for the *M.* they are their ordinary dreams.

The third Face of ♋.

13 To see the Crows or other birds of prey flying, that being in an ill night, it is all ill and rueful; 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 fearfull, 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

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 loſs 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 careſulneſs, 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 then 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 roſt meat greedily, is ſickneſs to the *S.* and *F.*

The

The first face of ♏.

32 To gather some fair fruit, as cherries, plumbs, peaches, apricocks, 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 persue him, is either to be overcome by his enemies, or to overcome them in pursuit.

The second face of ♏.

35 To hear Crows croak, or to see Monkes, are ill dreams to *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 ♏.

38 To lose ones clothes, and especially ones shoes, is to the *S.* loss, and calumnies, if so be this dream happens the first days 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 ♐.

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 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, it is to see women 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 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 evill 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 ways 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 noveltie 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 darkneſs, 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 doe 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 then ordinary: he ſhould not content himſelf with low things; for the Spirit of the moſt High deſires high things.

Of fifteen dreams or viſions dependeth all truth, and thoſe are they that diſtinguiſh us from Beaſts, which have equall with us what is common in dreams; and thoſe dreams was all that the ancient Hebrews beleeved 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 more diviner then the reſt, which you may obſerve by the fifteen principall 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 *Semhamma-phoras*, which by its vertue and praise divided the 72 Thillick 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 Jehovah.

Thus having traced the paths of the Hebrewes, and not finding it full for thy satisfaction (Gentle Reader) give me leave for thy more ample benefit, to enlarge this Subject.

ONEIROCRACIE,

ONEIROCRACIE,
OR,
The Physiognomie
OF
DREAMS
CONTINVED.

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 candle-light: 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 posteritie 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 clearest demonstration of the immortality of our souls.

The advantages of dreams.

Being therefore resolved to bestow our endeavours on this kind of studie, we shall divide what ever concerns the Doctrine of *Oneirocracie*, 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 Genus; for all things requisite to prudence mentioned by *Arist. 6. Eth.* are found in the Discipline; As,

Oneirocracie defined. Its Genus.

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 evill.

4 It hath also the means whereby it arrives to that beatitude of future contingencies, *viz.* the knowledge of Oneirocratical precepts.

Its specifical difference.

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.

Subject of Inhæsion. Of Consideration.

The Subject of Inhæsion, is that Logistical or rational faculties 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.

Causes.

Now the causes of Oneirocracie are external or internal; the Internal are the Matter and the Form.

Matter.

The Matter (*ex qua*) or of which, of Oneirocracie, if it be taken for a habit, is the experience it self of a many Oneirocratical observations consisting in the contingencie of future things; but if it be taken for a *præceptive system*, they are the precepts and rules of the Art.

Form.

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.

Materia circa quam.

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.

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.

Material thing considered.

The material or the thing considered in respect of time and place, are the dreams.

Formal. The manner.

The formal, is the manner of considering, and the apprehension of future contingencies drawn from the dreams.

The externall 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*, *Artemidorus*, *Revierus*, and others.

The principal final cause is the glory of God; whereto, what ever hath been thought or found out concerning dreams is to be referred. Final.

The subordinate final cause, is the welfare of our neighbour, and the private advantage of every one.

Of or concerning Sleep.

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. Ignorance of Causes produceth Ignorance of effects.

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 facultie 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 definition of sleep.

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 then 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 *naturall*, 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 then sleep, as *Aristotle* testifies, *Arist.* 1. *generat. Animal. cap.* 1. §. 1. *somn. & vigil. c.* 2.

Furthermore, whereas it is said sleep proceeds as ἀ'δυναμία, from the impotencie of

of the animal faculties, which discovers the Efficient cause thereof; *digestion* or *concoction of the stomack* ὑπερον αἶνον, 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 then those I have observed in the Definition, I shall (for the more conspicuitie of this doctrine) record them in order.

The efficient cause of sleep.

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*

1 The exhalation caused from the concoction of the substance received, ἡ περὶ τὴν προσῆνν ἀναθυμίασις.

2 The native frigidity of the brain (appointed to further the heat of exhalation) congealing the vapours exhaling.

3 Συνόδος τῷ θερμῷ ἔσω, the accession of heat, not in the the præcordia, as unadvisedly *Argenterius* and others have thought, but more inwardly, as *Aristotle lib de som. & 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, wearines, immoderate heat, intense cold, overmuch evacuation, sharp and vehement hunger, the excessive profusion of bloud, whether by child-bearing, 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, ἀπερίστασις φωνῆ, the Concent and Harmony of musick, *Arist. l. de somn. cap.* 3. *&* 8. *polit.* 5.

3 As to the Efficient cause, *Revierus* 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 doleful 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.

The material cause of sleep.

Having discoursed the Efficient cause, the Materiall followes; 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 ὧσπερ βοφὴ ἅπαντες.

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 fils 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 impuritie 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.

The Form of sleep follows, which consists in a free and willing cessation of the out-

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 ἀνυσαγωγὸς κινήσεως ζώου, that is a standing still, a hinderance or interruption of Motion.

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 two-fold manner. The End of sleep.

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' ἐγρηγορέναι τῆς ἕξεως αἴτιον βελτίω τὸ καθεύδειν, 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 then 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 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 effects of sleep.

The recipient Subject is man, and truly τὸ ζῷον δικαίως 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 subject of sleep.

The Adjunct, are Dreams, of which, next in order. The adjunct of sleep.

The Physiognomie OF DREAMS FARTHER EXPLAINED, According to the Method of ASTROLOGIE.

Chap. I.

Of God, Angels, the Heaven, and Stars.

HAving dispatcht 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 varietie of the matter, the courteous Reader is entreated to bring with him an officious inclination and zeal to the advancement of these studies.

To

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 withall 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 skye, signifies profit and gladness; a troubled and cloudy skye, sadness; a burning skye, diseases; red, wars; the skye falling, guilt or crimes; the skye ascending, honour and eminent 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, contention, &c.

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 subsistence, 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 pietie, wisdom, learning, philosophy, and travels.

The tenth, Is the house of government, advancement, eminencie, 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, envie, 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* crys 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 integritie 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 foresignifies 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 the Bees

The Analogy of Bees and Philosophy. 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 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 expreſs examples of vertue, outſhining 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 the hony, the ſweetneſs of doctrine.

In like manner by a certain propriety the Vultur in a dream ſignifies a Phyſitian, as we ſhall more at large ſhew hereafter.

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 bowels; 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.* *Nero's* mothers dream.

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, immoveable 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 *Egypt. Gen.* 46. 1. and 29. *Joſephs* dream of the Sun and Moon.

But it is in this place to be obſerved that the parents of divers perſons, who had ſeen total or partial eclipſes, have within awhile 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. Eclipſe.

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 dayly 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 dayly rides) without any ſufficient prævious cauſe chance to dye either at home or abroad ſuddenly, it ſignifies ſome misfortune or danger to the Nobleman.

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.

Villa Nova's dream of four Wolves.

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. Hither may be referred what is before largely handled in *ch.* 26.

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 fruitful, 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, then 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.

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. Mid-heaven.

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. Of a Solar Face.

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.

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. A dream of a kingdom loſt.

Hither may alſo be referred the dream of *Adrianus* mentioned before in *cap.* 11. & 24. who the day before he 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. *Adrians* dream of fire fallen from Heaven.

So the dream of *Antoninus* the Philoſopher, concerning the hands of ivory, mentioned in *cap.* 11. *Antoninus* his dream of ivory hands.

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, whereof more *cap.* 24.

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 they are either ſucceeding, or cadent; the ſucceeding are, *Hell gate, Good fortune, Heaven gate, Eudæmon, viz.* the 2. 5. 8. 11. houſes.

Hell gate.

The firſt ſucceeding houſe is the ſecond, called *Hell gate*, whence is judged of riches and ſubſtance; ſubſtance is underſtood two ways; 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 with any manifeſt infamy; ſome with the note of open infamy, diſgrace, baſeneſs, and diſhoneſty.

A fiſhing dream.

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 a many great fiſh of ſeveral ſorts; This expreſly 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 dream of rain.

A dream of loſs of bloud.

A certain man dreamed that he took out his own bloud, which done he went into ſome remote Country 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 theif 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 ſuperfluity of nature, and burdened with his load of excrements he returned; This very thief a while after, ſecretly in the night entered 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 loſs of ſubſtance, as if a Fiſherman ſhould dream he loſt his fiſh out of a near fiſh pond; and ſo conſequently of other things.

CHAP.

Chap. VII.

Of Off-spring and Children.

The fifth House.

THE second succeeding house in is the fifth, called *Good Fortune*, whence we judge of sons, daughters children, subsistence, &c. Good fortune.

To foresee in a dream a multitude of children, sons or daughters, signifies many advantageous businesses, and that deservedly, because tis for our children that we undertake so many affairs.

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 high integrity and honesty crowned King. A dream of a crowned son.

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 Kingdom divers beasts under the forms of Lions, making towards her in the King her sons Palace, and that she saw the Kings Chappel burning, and that she gathered together the Saints reliques. The Queen awoke, related the dream to an Oneiromancer, who answered, That the Kingdom should suffer great loss, and that her son should dye in a war raised by the means of those beasts of the West part of her Kingdome, 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 Kingdomes, Children, and Regions, then 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 Warre) 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. VIII.

Of Death.

The eighth Houſe.

Domus mortis.

THe third ſucceding 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.

Calphurnia's dream.

Suetonius relates of *Calphurina, Jul. Cæſars* wife, that the night before the aſſaſſination, ſhe dreamt that the roof of the houſe fell, that her husband was thruſt into the belly, amd that preſently the chamber door of it ſelf flew open. And while the next day ſhe relaced 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 Sooth-ſayer, the Calends are come ſayes he to him; *Spurina* anſwered, but they are not paſt Sir; ſo going forward to the Capitol, he was killed by the Conſpiratours.

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.

Eudæmon.

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 multiplyed; as alſo to have the arms and grinding teeth ready and fit to do ſome action;

But

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.

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. *Dea bonorum.*

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.*

So another dreamed that he saw one cutting off his arms with a sword, and was afterward killed by his own brothers. A dream of arms broken.

What ever is here spoken of brothers, the same may be also understood of Companions and persons of the same bloud, 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 repleat with Serpents tails. And while he seriously considered these sights, he saw himself, as he thought, changed into a Vultur, beating off with his feet the Serpents sticking to him. About seven days after he was entertained by a great Baron, to practise Physick there, and being entertained Physitian in that house, he cast down many that envied him.

It is here to be noted that a Vultur, by some peculiar propertie signsifies a Physitian; for as a Vultur ever attends other creatures and their carkasses, so the kin of a Vultur 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.

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 κτῆμα 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 proprietie, compared to man; or according to the ordinary uſe that man makes of them.

So an Oxe 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 ſubſiſtance and cloathing; and ſo in other caſes the judgment of the dream is according to its ſeveral circumſtances, yet with this difference evet, 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.

CHAP.

Chap. XII.

Of Religion.

The ninth Houſe.

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, *chap.* 34. we ſhall in this place lay down ſomewhat briefly of Religion. *Domus divina.*

A certain man being to enter into an Order of Monkes, 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. A dream of a Monaſtical life.

So likewiſe a certain Nun before ſhe entered 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.

As concerning Wiſdom, Learning, and Philoſophy, the Reader is referred to the 29. *chap.* where it is treated at large.

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, *cap.* 16. *Cacodæmon.*

To

Prison. To go into a prison denotes treachery, bands, nets, circumventions, iron chains, and the like, represent prisons, and imprisonment.

But if any one ask what it is that thus 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 Celestial 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 arrivall of a Friend, 11 Locall 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.*

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.

2 *Joy.*

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.

3 *Cloathing.*

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.

4 Waters

4 *Waters.*

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. Water.

5 *The living Creatures of the water.*

The Moon being in ♈ fear, ♉ comfort, ♊ mony, ♋ a troubled mind, ♌ fear, ♍ loss of money, ♎ death of a friend, ♏ amendment of life, ♐ good news, ♑ trouble, ♒ sickness, ♓ the like. Creatures of the water.

6 *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. The chances of man.

7 *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 of mind, ♒ a good dream, ♓ some necessitie. Buildings.

8 *The abuse of members.*

The Moon being in ♈ a good thing, ♉ necessity, ♊ trouble, ♋ detraction, ♌ a friend, ♍ joy, ♎ detraction, ♏ a disease, ♐ wearines, ♑ money, ♒ ♓ money. Abuse of members.

9 *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. Singing.

10 *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, ♓ wearines. Arrival of a friend.

11 *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. Change of place.

12 *The seeing of fire.*

The Moon being in ♈ trouble, ♉ a guest, ♊ increase of mony, ♋ a disease, ♌ loss, ♍ trouble, ♎ news, ♏ a disease, ♐ news, ♑ news, ♒ grief of mind, ♓ grief of heart. Seeing of fire.

13 *Riding.*

The Moon being in ♈ death, ♉ honour, ♊ a friend, ♋ nothing, ♌ long life, ♍ a battle, ♎ humiliation, ♏ trouble, ♐ detraction, ♑ theft, ♒ a guest, ♓ detraction. Riding.

14 *Murther*

14 *Murther.*

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.

15 *One dead.*

One dead. The Moon being 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.

16 *Waſhing in the Water.*

Waſhing in the water. The Moon being in ♈ loſs, ♉ trouble, ♊ detraction, ♋ great anger, ♌ joy, ♍ grief of mind, ♎ riches, ♏ fear, ♐ riches, ♑ joy, ♒ loſs, ♓ labour.

17 *Money.*

Mony. The Moon being in ♈ ſickneſs, ♉ a heavy dream, ♊ loſs of a friend, ♋ a gueſt, ♌ money, ♍ wearineſs, ♎ death of an enemie, ♏ theft, ♐ a vain dream, ♑ a gueſt, ♒ joy, ♓ a gueſt.

18 *Fear of ſome fight.*

Fear of ſome fight. The Moon being in ♈ trouble, ♉ a battle, ♊ an evill conſcience, ♋ good fortune, ♌ ſickneſs, ♍ money, ♎ a vain dream, ♏ the ſame, ♐ good news, ♑ ſtrife with thy ſelf, ♒ wearineſs of heart, ♓ tears.

19 *A fight.*

A Fight. The Moon being in ♈ infirmity, ♉ victory over an adverſary, ♊ good declaration, ♋ advancement, ♌ envy, ♍ good news, ♎ an enemie, ♏ buſineſs, ♐ news of women, ♑ a meſſenger, ♒ the flight of an enemie, ♓ joy.

20 *The deſpoiling of a man,*

Deſpoil. 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.

21 *A Diſeaſe.*

A diſeaſe. The Mon being in ♈ nothing, ♉ joy, ♊ deceit, ♋ money to be loſt, ♌ a friend, ♍ gladneſs, ♎ comfort, ♏ a fight, ♐ a diſeaſe, ♑ joy, ♒ joy of a friend, ♓ good employment.

22 *Kiſſes and embraces.*

Kiſſes and Embraces. The Moon being in ♈ trouble, ♉ detraction, ♊ the coming of a friend, ♋ the arrival of an enemie, ♌ advancement, ♍ ſadneſs, ♎ a gueſt, ♏ joy, ♐ little labour, ♑ news, ♒ grief and ſtrife, ♓ gladneſs.

23 *Banquets.*

Banquets. The Moon being in ♈ joy, ♉ the arrival of a friend, ♊ gladneſs, ♋ nothing, ♌ long life, ♍ good news, ♎ poverty, ♏ money, ♐ comfort, ♑ ſeparation, ♒ a vain dream, ♓ joy.

24 *An Aſſembly.*

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.

CHAP. XV.

Chap. XV.

Of the manner of preſaging ſomewhat out of Divine, Angelical, and Diabolical Dreams.

WE 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 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

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 hence forth 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.

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 the Manichæans, Pelagians, Monks, and fanatick perſons, being 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. Aquinas* 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 enemie 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 then painted falſhood, to deceive thoſe who ſhall credit it. Angelical dreams.

CHAP. XVI.

What presage may be taken out of humane Dreams.

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.

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.

Common dreams.

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 for dbiden in holy Writ. Wherefore we may not give credit to a simple prævision any further then it proceeds from natural causes.

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 victory, but the stirring up against him of *Lentulus*, *Domitius*, *Labienus*, and others.

Pompeys dream of the applause of the people.

So *Darius* before the last battle with *Alexander*, dreamed 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 *Alaxender* 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 hee sate in his brother *Smirdis*'s Royall seat, was to him the signification of death.

Cambyses his dream.

So *Julius Cæsars* dreaming he was above the Clouds, had its effect in his death.

So *Xerxes* upon the bringing of 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.

There

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*. Conjectural 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. Ambiguous dreams.

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? A Runners dream.

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, Doest thou not see thy self overcome, for that Bird pursuing and chacing others, is ever the last it self.

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.* The melancholick dream ofteneſt.

These the Greeks call φύσει λαλοῦς, ἐνυπνιαστάς, ἐνθουσιαστάς, ἐκ προσβολῆς. 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 dayly imployment, the said faculty moves præsaging Phantasms, (*Peuc. lib. de divin. per somn. pag.* 256.) whereof we have these examples.

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. A dream of treasure hid.

So when *Ptolomie Alexanders* favourite was hurt with a poison ed 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 *Ptolomie*: *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 *Ptolomie*, but many other Souldiers that were hurt with those kind of darts. *Alexanders* dream for *Ptolomies* cure.

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 only Ideas proceeding from monstrous conceptions and phantasies. Especially since the most part, as those in the 38 *chap.* are propt up with the probability of some Analogie, and can challenge nothing certain and immutable.

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 eternall 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 helpfull to the memory.

PHYSIOGNOMIA ANTHROPOLOGICA.

PHysiognomia *Anthropologica* is that by which the Naturall 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 temperament 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.

Briefly

Briefly of that part of Phyſiognomie which is primary or moſt principall.

That part of Phyſiognomie 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 Phyſiognomie his internal affections are firſt to be known, not ſo much to advance the dignitie 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 Phyſiognomie 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 neceſſitie 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 Furthetmore, the diverſity of temperament produceth diverſity of ſignations 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 diverſitie 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 impedited, 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 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 permanent 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 bsfore 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 indications of the head as being the most noble part.

12 Moreover you must not rashly give credit to one testimony of contingent signs, but join 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 natural 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 dreams to be most of yellow things, of brawls, fightings, and quarrels.
9 The urine subtile, thin and yellow.
10 The food converting most to yellow choler.

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 contiued habit of pleasantness and affability.
10 Often affected with jests, mirth, and laughter.
11 The food converting most to blood.

III *The principall 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 ſeldome deſiring drink.
7 The dreams moſt uſually of white things, flouds, 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 ſeldome and little.

Signs

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, are,

1 A great and frequent reſpiration.
2 A great, ſwift, and frequent pulſe.
3 A large and hairy rough breſt.
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 breſt narrow and ſmooth, or at leaſt covered with ſmall and faint hairs.
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 ingenuous, partly fit for action, and partly loquacious; 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*, *Marcillius 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 timorous; 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 cannnot 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 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 to refreſh his wearied ſpirits.

Rule 1.

BY ingenuity, or wit I underſtand (in this place) an aptitude to apprehend any thing the fancie 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 hazell colour.
11 The aſpect mild and humane.
12 The ears handſomely 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

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, evill, 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.

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.

Signs of a good judgment are the same with the symptomes of a good genius; also Wisdome and prudence.

Signs of a good judg. ment.

First here is required these signs; 1 As that the eyes be meanly moveable.
2 The temperament more dry then 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 Wisdome and prudence (they being considered as intellectual habits) are thus notified.

Signs of wis. dome and prudence.

1 The stature of the body mean or little.
2 The head mean in the fore-part, and somewhat enlarged in the hinder-part.
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:

Signs of imprudency.

1 The stature very big, and the body inclining to the left side.
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 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 Claſſes, according to the number and nature of the principal parts.

Rule 5.

In the firſt rank I give the ſigns and ſymptomes 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:*

1 The face deformed. Signs of Impiety.
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, 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.

As prudence is a moral vertue, and the ſigns here of moral prudence are the ſame with intellectual prudence, which you have in the fourth Rule, to which I refer you. Signs of prudence.

In the third Rank you have the Characters of a juſt man.

As 1 The body commenſurately proportioned. Signs of juſtice.
2 The forehead long, and the temples both ways extended.
3 The colour of the hair dark, brown, or obſcure.

4 The

4 The eyes some what big, sublime, bearing forth, and shining.
5 The voice grave.
6 The countenance grave and laudable.

On the contrary: *The signs of an unjust Qualification are:*

Signs of injustice.

1 The eyes blue and dry, and somewhat red, and little moving, but roling, staring open and fixed.
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.

Signs of strength and 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 eys 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 brest 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.

On the contrary: *The signs of a fearfull, timorous, pusillanimous nature, are:*

Signs of timidity, or fear.

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 sorrowful.
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 brest 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.

In

In the next place, I demonſtrate the ſigns of audacionſneſs, which is the extremitie of fortitude: and they are,

Signs of audacionſneſs.

1 A cloudy, lowring forehead.
2 Long eye-brows.
3 Dry eys, bloudy, 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 breſt large.
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 bals mean.
4 An equal diſtance between the navil and the ſecrets, as between the lower part of the breſt and the throat.

On the contrary: *The Signs of an intemperate perſon, are theſe:*

Signs of intemperancie.

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 breſts, yet lean.
9 The hands ſlender.
10 The ſpace from the navil to the bottom of the breſt, larger then the ſpace from the bottom of the breſt 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 hair ſtraight, thick, harſh, and black.
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 breſt hairy, large, and lean.

12 The paps hanging downwards.
13 The thighs ſubtill, 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.

Signs 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.

On the contrary: *The characters of a perfidious perſon, are,*

Signs of an incredulous perſon.

1 The head very ſmall, of a rude unhandſome proportion, and debility in the back part thereof.
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.

Signs of modeſty.

1 The ſtature of the body ſomewhat inclining or loving to ſtoop.
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.
The ears having a ruddy bluſh and complexion.

On the contrary: *The ſigns of a bold immodeſt perſon, are,*

Signs of immodeſty.

1 The body ſtraight, and peircing.
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

10 The nose gross, and blunt, and crooked, or writhed, near the forehead.
11 The brest 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-brained, 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 brest large, meager, and of a flamy complexion and colour.
19 The shoulders large.
20 The shoulder blades broad.
21 The joints big and strong.
22 Using motion with the fingers in speaking.
23 A grinning, or gnashing with the teeth.

Moreover a ſlow, careleſs, negligent quality, is oppoſed to diſcreet meekneſs, and gentleneſs; of which the notes are:

Notes of careleſneſs.

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 halty 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 ſinceritie:

Which are,

Notes of truth.

1 The mediocritie of the face, and the proportionall 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 face fleſhy.
3 The noſe high in the middle.
4 The eyes merry, jocund, being furrounded with azure circles.
5 The eye-brows inclining downwards.
6 The lower eye-lids as arched, or rendring a rainbow-like colour.
7 The Speech quick and fawning, pronounced ſomething through the noſe.
8 Laughter even to deriſion.

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 ſpeech 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 adjoine 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 breſt.
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 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 bony.
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:*

Symptoms 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 diſproportionally greater then 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 perceptible.

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 nech 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,

1 The upper parts of the body (in proportion) leſſer then 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.

Notes of a perſon fit for ſecrecie.

On the contrary: *The ſigns of a Blab-tongue, are,*

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.

Signs and marks of a Babler.

In the fifteenth Claſſis are the ſigns of a perſon benevolent and mercifull: As,

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.

Signs of benevolence.

On the contrary: *The ſigns of a malevolent perſon, are,*

1 The temples concave and hollow.
2 Beetle brows, or the temples conjoin'd and hairy.
3 The eyes little and pale.
4 The diſſection and deformite of the mouth.
5 The teeth tuskiſh-like long.
6 The arms ſhort.

Signs of Malevolence.

To

To Malevolency may fitly be adjoined the Characters of Envie.

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 ſubjoin 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 comely.
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 ears neatly inſculped, of mean bigneſs, ſomewhat ſquare, and quick of hearing.
10 The mouth large and lovely.
11 The ſpeech ſober and grave.
12 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 ſerial 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 joined together with hair.

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 characters 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 clear and bright.
3 The complexion of the body verging to ſanguine.
4 The habit of the body in a mean, between 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, are,

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 mean magnitude.
6 A ſpruſe and upright carriage of the body in walking.

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 Science 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 Physiognomie, at the first sight by this means to judge of things, as Saturnine, 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 then 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 upbraidingly be accused for our sloathful lazy negligence, if we

ſhall leave any profitable monument behind us to poſteritie, 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 Claſſico truci,
Nec horret iratum mare,
Forumque vitat, & ſuperba civium
Potentiorum limina.

They are not mov'd with ttumpets 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 warlick 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 generall utility; from whence it comes to paſs, their wholeſome precepts fit the Souldier 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 wch cauſe I have appeared on the publick 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, & 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 σεαυτὸν, 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 perfection,

perfection, and copiously receive this benefit, and lastly, sapiously taste this sweetness.

II.

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 Philosophy, 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 fate 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 of Physiognomie, *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 Physiognomie, being a subject of the same nature, and by reason of its affinity it may be thereunder comprehended, seeing Physiognomie is nothing else then 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 appertains to Physiognomie; 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 penscitate, 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 which had I wanted the experience, perhaps I ſhould have deſitted to deliver them to others; For certain of the ancient Writers have made deſcription hereof, but with much variety and repugnancie, 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 *Luminaries*, 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 favour 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 hath wrote ſomething; and *Melampus* the Grecian, and alſo another fancied by the name of the *Britiſh Merlin*; but all depraved with manual errours, 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 then 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 formall proportion retains the other; the ſame correlative proportion between the noſtrils and the ſtones; the lips and the form of the mouth, proportionally 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 noſtrils 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 correſpondencie; 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 eys; 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 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 breſt.

A mole upon the upper eye-brow, denotes another on the lower part 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 navill 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 fore-skin 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

another in the privy parts on the circumference of the genitals, and another on the ribs and that side the breſt: but by the noſtrils here ſhould be underſtood the top of the noſe: but I attribute this miſtake to his Interpreter, who migh eaſily miſtake the Arabick, and render *Naris* for *Naſus*. *Melampus* renders his judgment, that if a mole appear on the noſe, or near the eye, that perſon is beyond meaſure Venereall; if it be on the noſe of a woman ſomething oblique, ſhe hath another in ſecret, and is inſatiable in her deſires: a mole on the noſtrils gives another on the ſtones, between which and the noſtrils is a great ſympathy. *Haly* ſaith moreover, a mole on the ear denotes another on the thigh; but I affirm the relation to concern the arms and thighs too; for if one be on the noſtril, it diſcovers another on the ſhoulder blade, or between the ſhoulder and the elbow; a mole on the noſtrils, or near the ears, points out one on the arm or ſhoulders; one bein on the lips of a woman, hath another on the part thereunto anſwering: I have found it ſaith *Haly*, on the ſecrets of a man: but theſe moles ſignifie belly-gods and gluttonous perſons, ſaith *Melampus*: that part of the mouth towards the cheek, relates to the girding between the loines; and the ball of the cheek to the buttocks: if there be a mole on the right part of the cheek under the eyes, another on the buttock: but if it be on the left ſide the cheek the other mole will be under the reins, for always obſerve the left ſide relates to the back part. The chin being the loweſt part of the face, hath the lower parts of the feet anſwering thereunto: and as the chin reſpects the feet, ſo the parts near the ears relate to the thighs. *Haly* is of opinion that one mole being on the chin, the other ſhall be near the ſpleen; but as well in the ſpleen as belly, they predict pains and diſeaſes. *Melampus* makes the ſame relation between the neck and the thighs, as alſo the arms and the feet. *Haly* ſaith if one appear under the gullet of the throat, there ſhall be another on the right ſide the breſt: but *Melampus* placeth it near the belly. *Haly* ſays, one in the hands indicates another on the genitals; but being in the hands of a woman, denotes her fruitful, and a plenteous off-ſpring: a woman hath moſt of females, and a man gets moſt of the male kinde; a mole on the eye-lid, in a woman is a bad ſign, and on the upper part of the eye-lid in a man; a mole on the right knee of a woman, denotes honeſty, and vertue; on the left knee of a woman, it diſcovers fruitfulneſs.

Further we are in general to note that all moles on the right ſide the bodie, have good ſignification; thoſe on the left, contrary; but for the more particular demonſtration, as alſo the genuine predictive ſignification, obſerve this doctrine moſt fully in the following Figure, and afterward in the Canons.

Here

Behold this Figure, in which you may bee able to Judge the Moles of Both Sexes from the lines in the face, answering to the parts of the body, the prick lines poynt to the back part of the body, the black continued lines to the forepart thereof.



Here is in this part of Phyſiognomie, matter more admirable, worthy the choiſeſt ſtudy, and apteſt explication; foraſmuch as the Moles, as it were caſually 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 vicinitie; 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 ey-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 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 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 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 arm-pits, 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

other is just under the armpit; and if so be the mole be toward the hinder part or orbs of the eyes, and touch not the eye, the other relating to this will be on 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 member.

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 then 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 chinne.

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 of 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 so 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 (thouh they have much truth in them) yet they are not perpetually certain and true, when as naturall causes which are the fundamentals of this Science, sometimes fail, as *Aristotle* teaches in the 2. book *De par. Animalium*. 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.

VI.

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 rendred this doctrine of moles almost wholly frivolous 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 ancient, which have searched out most things with great diligence and industry; nor none of our modern Authors, 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 Ancients not only 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 Ancient, neither do I glory to have found that the Ancient could 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.

VII.

God Almighty, the only Creatour 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 called μικροκοσμος, *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 Æthereal 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 terrene, 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 facultie. 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, guides, alters, and changes the affections of the mind; as is ſufficiently explorated 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, guide, 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, unboſomes 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 predominancie then 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 μικρὸς Κόσμος, 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 interiour and more ſecret parts of the body, which in admired order and wonderful 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, then 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 ware, 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 ſmal 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 internall qualifications, produceth ſuch brief outward ſigns by which the internall 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 dores) 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 world 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 ſupream 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 7 Planets; the firſt to ♄, the ſecond to ♃, the third to ♂, the fourth to ☉, the fifth to ♀, the 6 to ☽, and laſtly the triangle to ☿, not without the impreſſions (unleſs this ſhould be accounted a ſuperſtitious curioſitie) 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 7 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 7 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 *Jupiters* ſceptre 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 eys 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 vaporous, and conſiſteth iu the quality of air.

The taſte, 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 the 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 foggie miſts, which the vulgar Phyſitians in the eyes call Cataracts and ſignifie κατακτήματα.

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 fowl 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 dayly apprehend eaſily the face to be altered, and the complexion to be increaſed or diminiſhed; 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 facultieof the Intellect, which by the Greeks is called νῦς: have I not taught that even in the lines and signatures of the fohehead, 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 then 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 Archytype 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 enodate 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 ground 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 and condition of the subject, from both these, to draw forth natural causes, affecting plainness for the greater perspicuitie 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 Analogie 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 quantitie 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 Analogie, 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 Analogie, 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 profunditie; 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 equall 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 all are 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 the 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, 24 of the leaſt duplicated parts.

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 minde 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 Harmonicall.

Here you may finde the Double proportion, the ſeſquialteran, the ſeſquitertian: Here you may finde compoſed harmony in its parts; as the Diateſſaron, the Diapente, the Diapaſon; all which to particularize, would be too tedious, ſeeing it may be gathered moſt manifeſtly and clearly from what I have already ſaid.

What ſhould further adde, 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 onely repreſents the whole fabrick of man; but is alſo a certain, perfect, abſolute, compleat 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 remiſſneſs, 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 parts 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 Laws, are therewith written; the hand therefore, as the common aid & 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

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 always 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 is 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 buſineſs 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 finde 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 fore-finger, 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 betwixt the joynts, 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 the 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 endeavor 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 labor in the inveſtigation of Terreſtial Tracts, the immenſity of the ſea, and in the toilſom circumſcription of the moſt remote and vaſt Univerſe: as alſo the ignote dimenſions of the harmonious ſphæres; even like unto them who through overmuch 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 ſloathful, 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 Ideas, and (as it were) the images of the affections of the minde.

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 longitude of the body generally anſwereth to the length of the whole face nine 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 (beween 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 peice. The tallar, 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 hair 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 Philoſophers have called the firſt The ſtore-houſe of wiſdom: The ſecond Dimenſion (which is the noſe) tendeth to beauty and ornament: The third, which contains the mouth, according to Philoſophers, *eſt bonitatis ædes*, 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 ancle 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, conſociate 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 finde 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 & 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 breſt. 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 *Furculum*. The fourth extends to the navil. The fifth to the groin, where the the center or the 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 onely 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, That ſpace from the groin to the navil. Secondly, From the navil to the breſt. Thirdly, That part which extends it ſelf from the breſt, 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, equaleth the back in exact dimenſion, even as the ſpace or longitude of the face (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 ſhoulderblade, 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 parts 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 in other places 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 finde 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 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 diligently 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 middle 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 ὑπόζωμα perhaps ἀπὸ τοῦ ὑπάρχω, 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 ὑπόζωμα τὸ θεῖον ὀχεῖον, 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 Cartilagian 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 joint 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 breſt; 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 breſt; with the promontories of the brow, the paps of the breſt: no wonder therefore if a mole appear in the forehead, that there be another ſeen on the breſt and back, by reaſon of the affinitie of poſition, which in order is repreſented; if we behold the eye-brows which are annexed to the brow, we may ſee their analogie with the ſhoulders, which are the moſt eminent part of the body, and are connexively united to the breſt 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 diligence 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 Analogie? 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 adjoined: Now whereas the eye brows behold and aſpect the ſhoulders, as a hill a mountain; ſo the concavity of the eyes aſpects 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 φαρῆγες, or πηγὰς, becauſe from thence the tears trickling, ſlide down, the other mole declineth and adhereth to that part of the arm-hole next the breſt; but if the mole be conſpicuous near the temples in the leſſer angles, or παφωπίδας, 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 analogie; I accounting it a vertue becoming a modeſt man, to conceal and vail over the image of Natures ſecrets, rather then openly to 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 porrected 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 judgment, 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 analogie 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 ſimulated 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 *Nvam*) 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 concur 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 joints, 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 to receive; as alſo the hands have been uſeful and expedient, and neceſſary helps in the expedition of travell, 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 curioſitie 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 one 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 *pericæum* between the *ſcrotum* and the ſeat: and thus concerning moles in all parts, by analogie 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 conſtituded: 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 arteryes, 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 loins, ſperm, and parts of generation. To *Mercury*, the tongue, the imagination, memory, minde 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 breaſt, 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, backbone, ſides and loins. To *Scorpio*, the buttocks, the genitals and bladder. To *Sagittario*, the thighs, as alſo the genetals. 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 to vary in their dominion and ſignification, according to the variety of the ſigns in the which they exiſt in the time of each *geneſis*: According to which order, in *Aries*, *Saturn* diſpoſeth the breaſt, *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 mark, mole, or character the part of the body is ſigned by the moſt powerfull 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 favoring of too much curioſity, it will be more convenient to touch, then to penetrate, to be underſtood then 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

An Alphabeticall TABLE of the Principall Heads.

A.

ADulation *or flattery signes thereof.* Page 251
Age *old and quiet* p.55
Alchymy *relates to the Planets* p.22
Alfridary, *or Fridary, what they signifie* p.18
Alfridary *Tables* p.19
Alectromancy p.71
Anatomy *of Man* p.9.23
Angels *governe, How.* p.10
Aphorisms *explaining the accidents of man and woman, by the Hand, copiously demonstrated in more then 600 particulars, & explain'd in many figures from* p. 89. *to* 136
Audaciousnesse. *signes thereof.* p.247

B.

Bashfull *modest person, characters thereof* p.288
Beard *of man, predictions thereof* p.170
Beard *of women, What.* p.173
A Benevolent *person, His characters* p.251
Blab *Tongue, how known.* p.253
A Bold *person, His characters* p.248
Braine, *It's temperament* p.185
Braine *moist, signes thereof* p.241
Changes *of the body to be observed* p.30
The Chin, *its predictions* p.171
Chiromancy, *its definitions and subject* p.5
Chiromancy, *its discovery* p.1 & 2.
Chiromancy, *comprehends all the divinative and magicall Sciences* p.79 *to* 89
A Churlish *person his characters* p.25
Clydomancy, *what.* p.72
Colour *of the body to know thereby the manners* p.166, & 167
Condition *meane* p.53
Crosses *in the mount of the Moon, what.* p.58
Cossinomancy, *what.* p.76
Covetousnesse p.52
A Covetous *sordid person* p.251

D.

Dactilomancy, *what.* p.72
Death *approaching, signes thereof* p.52
Death, *shamefull* p.54.
Death *in Child-bed* p.55
A Dissembler, *his characters* p.251
Diseases, *Physiognomicall Divination thereof, in an analiticall method,* p.179 *to* 189
Dreames *by Chyromancy, and Geomancy may be known, & their signification* p.31. & 34
A Dream *forgotten found out by Geomancy.* p.32, 33
Dreames *effectually, and variously treated on* p.21. *to* 212
Dreames *defined and their Causes* p.213, 214
Dreames *after the method of Astrologie, largely pleasant, and delightfull* p. 218 *to* 232

E.

Eares *what, and observations thereon* p.176
An Envious *person, how discovered* p.254
An Epitome *of Mans conditions, How to be known* p.242 *to* 256
Epitomy *of the Cephalique Line* p.56
Epitomy *of the lines of the Sun, and Saturne* p.54
Epitomy *of the Hepatique Line* p.52
Epitomy *of the middle naturall Line* p.48
Epitomy *of the Table Line* p.46
Epitomy *of the Line of Life* p.44
Epitomy *of the Hand-wrist* p.41
Eye, *and Eye lids* p.171
Eyes, *and their various significations* p.173
Eyes, *discover the Nativity, How.* p.27

F.

The Face, *and observations thereon* p.177
A Faithfull *person, His Characters* p.248
An unfaithfull *person* ibid.
A Fearfull *& Timerous person. signes thereof.* p.246
A Figure *fully describing the division of the Hand, with the severall parts thereof, by their Names* p.13
Figures *of Geomancy their significations.* p.33 *to* 37
Figure *of a German Prince* p.153
Frydary *Tables universally serving for the Nativities of all Men.* p. 19.
Fingers *described* p.12
Folly *and Impudence, signes thereof* p.244
Forehead, *It's predictions in 27 Partic.* p.133 & 134
Fortitude, *and signes thereof* p.246

G.

Genius, *Good, the signes thereof* p.242
Genius, *Dull, signes thereof* p.243
Geomancy, *Its concordancy with the 12 Signes* p.9, 10, 11
Geomancy, *discovering the manners and actions of Men* p.156 & 157

H.

Hands, *their perfect description* p.11, 12, 13, 14

Hands *an Abridgment of the World* p.77
Which Hand *is most proper to judge by* p.25
The Hand *shews the resemblance of Father or Mother* p.28
Haires, *what, and their predictions* p.168.169
Head, *the lines thereof* p.55
Head, *its Predictions and Judgements* p.158,159
Health p.52
Heart *Hot and Dry, signes thereof* p.241
Heart *Cold* / Heart *Moist* Ibid.
A Hasty, *rash unadvised person* p.254
Hepatique *line its Judgements* p.52
Honors p.55
Horoscope *how known by Physiognomy* p.147
Hot, *braine* p.240
Humane *Dreames* p.234
An Humble, *person, His characters* p.252
The foure Humours *in man* p.177,178

I.

Ingenuity, *signes thereof* p.55
Jupiter *Ruling, in severall Temperaments* p.151
Judgement *good, the signes thereof* p.244
Justice *in Mans nature, signes thereof* p.245

K.

King *Darius Dream* p.234
King *Cambisis, and Xerxes Dreame* p.234

L.

A Laborious *person, his characters* p.252
A Lazy *person, his characters* Ibid.
Letters *in the hand, their use* p.14,15,16,17
Letters *in the Hands, their predictions* p.56.83,84
Lines, *and parts of the Hand described* p.2
Lines, *their particular explication, and diversity of Names* p.4,5,6
Lines, *their severall scituations* p.7
Lines *in the Hand their changing, and significations* p.28,29 30
Line *of Life, and its Judgements* p.42
Line *of the Liver, or Hepatique line, the sister thereof, the line called the milkie way, and Judgements thereof.* p.50.51
Lines *of the Sun and Saturne, their judge.* p.53,54
Line *of the Head called Cephalica, its descrip.* p.55
Lines *in the Hand demonstrated.* p.86
Lyer, *How known* p.250

M.

A Malevolent *person his characters* p.253
Mars, *ruling in severall temperaments, what.* p.152
A Martiall *man, How known* p.34
A Martiall *spirit, signes thereof* p.54
Marks *of the body, and their correspondencies.* p.147
Mercury *ruling in severall Temperaments.* p.152
Memory *good, signes thereof* p.243
Memory *Treacherous and weake.* Ibid.
Melancholick *Temperaments, signes thereof* p.250
A Mechanick *ingenious* p.249
A Mercifull *person, How known* p.253
Metoposcopy, *demonstrated, and its Predictions in 47 Figures.* p.192. *to* 200
Metoposcopy, *its signification from* p.160 *to* 164
A Mercuriall *man, how known* p.34
Mensall *or Table line, and its judgements under* 18 *heads considered* p.45
Milky-Way, *What? and its Judgements* p.52
Misfortune *by Women* p.53
Mount *of Saturne, and predictions* p.65
Mount *of Jupiter, and signification thereof* p.64
Mount *of the Sun* p.66
Mount *of Mercury* p.67
Mounts *of the Hand in generall* p.63
Mount *of the Moone, and signification* p.57
Moone *ruling in severall temperaments* p.152
Mouth, *and observations therefrom* p.175.172
Musick, *its harmony, With the Spheares* p.22

N.

Nailes *of the hands, their predictive signifi.* p.68.69
Nailes *under severall Notions considered.* p.73.74
The midle Naturall *line, under* 21. *consider.* p.47.48
Naturall *markes, and their significations* p.147
Nativity *known by physiognomy, how.* p.147 *to* 152
Nativity *neere break of day, how known,* p.28
Nativity, *or time of birth known by the eyes* p.27
Neck, *considered, and judgements thereof* p.172
Nose, *and judgements thereon* p.174
A Noble *Heroick nature how known.* p.254
Number *of yeares, and space of Life, how knowne.* p.29
Name *of him you meete in the morning, considerable, as to good or ill* p.56

O.

Offices p.53
Onimancy, *What, and its use* p.70
Oneirocracy, *or the subject of dreames what.* p.213

P.

Piety, *signes thereof* / Impiety, *and signes thereof* p.245
Physiognomie, *what it is* p.143
Physiognomy *explained in the Face,* p.145
Phisicall *Dreames* p.234
Physiognomy *Anthropologica, what, and signes thereof* p.237,238
Phlebetomy p.154
Plaine *of Mars, and its significations* p.56.57
Planets, *their use and motion,* p.1
Planets, *the* 7 *Planets necessary in chyromancy* p.1.24
The 7 Planets *answer to the parts of mans body.* p.23
Planets *distributed in the Hand* p.82
Planets *placed on the Fore-head* p.164
Poverty p.52
Prisons, *and sorrow* p.53.54
Prudence, *signes thereof.* p.245
Pride, *its characters* p.252

Q.

Quantity *of the body observations thereon.* p.241
Quarrelsome *person, how known.* p. 55

R.

Richard *the* 3d *King of England, What.* p.152
Rod *of Coriomancy, what. Its use.* p.16
A Generall Rule *worth noting* p.30
Rules *of the Quadrangle* p.60
Rules, *particular, relating to the Hand* p.75,76
Rules, *to finde the signification of Dreames.* p.34

S.

A Sanguine *cholerick man described* p.36
A Saturnine *man described* p.36
Sacred *Letters in the Hand* p 14,15
A Savage *base Nature* p.254
Saturne *ruling in severall Temperaments what.* p. 15
Secrets *of Astrology and Astronomy* p.77,78
Secresy, *how known.* p.253
Sensitive *memory good, the signes thereof.* p.243
Sickness, *signes thereof* p.52
Signes, *their description, and use* p.182
Signes *Celestiall, their qualities, kindes of Sympathy and Antipathy* p.7 & 8
The 12 Signes *of the Zodiack, answering to the Whole body of Man, how demonstrated.* p. 9
The 12 Signes, *their Dominion in Man* p.24
Signes *of the Zodiack on the Face* p.165
Signes *Phisiognomiall of Death* p.188. *to* 191
Silters *of the Lines their significations* p.85
Signes *of the Zodiack explained in the Face* p.145, & 146
Signes *of the Zodiack, distributed on the hand.* p.85
Signes *of sleepe* p.215
Signes *of an Artist* p.255
Signes *of Choller* p.239
Signes *of Cruelty* p.249
Signes *of a carefull person* p.250
Slavery p.54
Sleepe *defined from Causes Naturall, preternaturall* p.216.217
The forme the End, Effects, *the subject, and adjunct of* Sleepe Ibid.
The ten Spheares, *relating to the ten Commandements* p.20. 21
The Spheares *Celestiall, answer to the ten Categories, or Predicaments, compared thereto* p. 21
Strength, *signes thereof* p.246
Stupidity *signes thereof* p.248
Sun *ruling in severall Temperaments* p.152

T.

Tables *artificiall, concerning the lines of the Hand,* p.61 & 62
A Table *of Abridgement of the Rules of Chyromance* p.41
A Table *Epitomizing the line of Life* p.44
The Table-*line, and judgments thereof* p.45
A Table *abridging the Rules of the Tabe-line.* p.46
Temperaments *of the body Analitically discussed* p.186 *to* 189
Temperance, *signes thereof* p. 247
Intemperance Ibid.
Triangle, *what. Its significations.* p.58.59
Theologicall *Dreames* p. 233.
Truth, *signes thereof* p.250
Treasure *hid, dreamt of, what.* p.235

V.

Venus *Girdle, and its significations* p.47
Venus *ruling in severall Temperaments* p.152
Venery, *signes thereof* p.247
Veines, *belong to Physiognomy* p.154
Victory, *signes thereof* p. 55
Visions *Angelicall* p.233
Voyages *good* p.52
Unjust *Qualifications, signes thereof,* p.246

W.

Wantonnesse, *signes thereof* p.53
Wit *good, signes thereof* p.242
Wit *dull, Characters thereof* p.243
Wisdome *and Prudence, signes thereof.* p.244
Wrathfull *person, how known* p.249
Wrist *of the Hand, its predictions.* p.39,40,41

Y.

Yeares *of Life, and Accidents known by the Hand.* p. 87

Z.

Zodiack, *discribed with its use* p. 1. & 2
Zodiack, *in the Hand, how knowne.* p.29
Zodiack *in the Face distributed* p. 145

FRiendly *Reader*, *Note* that I have not at all carried this Table through the Doctrine of Moles, or Art of Memory, my occasions not allowing mee this oportunity, and indeed those parts (as also the whole Booke, to make an exact Table thereof) would require little lesse labour then the Booke it selfe; For the subject thereof is so various, and full of Sentences, that a more exact Table cannot be expected, some reading must acquaint you therewith, onely observe that from the Page, Number 257. The Figures there of the Face and Body will (as an Index) direct you to your desire; Which the ingenious, will quickly apprehend.

FINIS.

A TREATISE OF THE MOLES OF THE Body of Man & VVoman, ILLVSTRATED BY *RICHARD SANDERS.*

HEre followeth Rationall Judgements 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.

Fig. I.


22
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I.

THat Man or Woman who hath a Mole on the right side in the fore-head 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 shee shall have good fortune in the whole course of their lives, if black, his condition shall be mutable; if like unto a Lentill, 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 fore-head 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 he of a Honey colour, he shall attain to much good fortune by his own industry, if red, by the favour of Ecclesiasticall great men; if black, he shall be so liberall, that he shall be counted prodigall: A woman having this, shall be wonderfully fortunate in all her concernments, if the Mole shall something rise like a vetch or lentill, it predicts to man and woman unexpected, secret, and hidden goods of fortune. This Mole is of the nature of Venus and Mars, and answers to *Cauda Cygni*, a star of the second magnitude.

III.

A Mole on the right side the fore-head 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 fore-footed beasts; if red, in playes, musick, and interludes; but if black, beware of danger from riding; if it appear as a lentill, it shews good fortune in all callings 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 *Eridanus* a fixed star of the first magnitude.

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 meanes 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 much be 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 regall star of the first magnitude.

V.

A Mole on the right part of the Fore-head 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 adhering, as also friendship and Noble kindred; if it appear of a honey colour, he finds good amongst his friends; if red, he findes much beneficiall friendship amongst noble and eminent women; if black, he shall through chastity avoid adulteries; if it arise like a lentill, he is imployed 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 brest of *Cassiopea* being a star of the third magnitude.

VI.

A Mole on the right side the Fore-head 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 lentill, 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 beware, 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 Fore-head 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, ſhee 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 Fore-head 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 hony color, 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 lentill, it doth ſhew ſome moderation of ill fortune. It foretels a woman to goe 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 Fore-head 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 ſcoulding 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 treacheronſly 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 Fore-head, under the line of the Sun, as in the firſt figure and number (11.) denotes another on the left ſide the breſt,

and

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 evill. This Mole is of the nature of Mars and the Moon, and hath uniformity with *præsepis nubilosa*, a star of the third magnitude.

XII.

A Mole on the left side the Fore-head, 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 bloud; if black, by reason of women; if it arise in the skin, it shewes some mitigation of ill fortune. To a woman it declares levity; if black, shee shall commit adultery, be a whore in her young dayes, and a bawde 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 fift magnitude.

XIII.

A Mole on the left side the Fore-head, 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, litigious 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 lentill, 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 Fore-head 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 stomach, and from thence his pain ariseth; if red, his infirmity is through fervor of bloud; if it appear black, through sorrow and grief, and indicates a short life; it warnes a man also of long journeys, and threatens him with a bad wife. To a woman it prenotes dolour and pain of the wombe; if black, danger in childbirth; if it arise above the skin, it shewes some moderation of these evils. This is 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 Fore-head, under the middle of the line of Saturn, and not touching the line, as 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 shee suffers much evill. 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 brest he hath the like, and prenotes the man to have a discourteous cruel minde, floating Brain, dul and uncapable, of little and unpleasant discourse; if it appear of a honey colour, hee shall bee 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 minde; 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 Orator, yet luxurious and addicted to gluttony. Denotes a woman given to lust and lascivious courses, nothing at all respecting her credit or honesty. This Mole is of the nature of Saturn and Venus: and adequates *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 brest, 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 bloud; if black, it threatens him with much affliction in the genitals and privy parts; if it arise above the flesh as a lentill, though he patiate infirmities, yet he shall recover. To a woman it predicts weakness of the reins; if it appear black, the weakness

and

and infirmity is naturall. 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 Fore-head, under the line of Mercury, as in the first figure and number (20) indicates another under the breft, and threatens a man to fall into many miseries and calamities; if it be of honey colour, the person is temperate; if red, he findes 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 Fore-head under the line of *Luna*, not touching the line, as in the first figure and number (21) shews another in the privy parts, and designes the person, if it be black, to be guilty of very many criminall facts by reason of luxury, and to labour under the French pox, which shall be almost incurable, and to be a manslayer, but if it be honey colour, it is the better; if red, more better; and if it arise as a lentil, it is rather good then 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 side the Fore-head on the end of the line of Saturn, as in the first figure and number (22) there shall be another on the right thigh neer the huckle bone, and sheweth the party shall possesse much goods, by the means of old men of rusticall conditions, 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 then he shall gain; if it exceeds the skin as a lentil, he shall have a world of goods in his old age, and honour. To a woman, it shewes shee 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 or 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 born poor, yet shall he be very rich; if it be of honey colour, he abounds with prosperous good fortune; if red, he is ful 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.

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 Armes, and Horses; if of a honey colour, he gains and receives much benefit from martiall 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 least thinks 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 Fore-head 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 Ecclesiasticall 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 Fore-head, 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 honey colour, it comes by marriages; 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 p'enary 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 brest 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 Fore-head, 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, then in his own country, and that his own ingenuity shall advance him to riches and honour, and lift him up far above his originall; 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; 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 neer the Navill, and sheweth the man shall be addicted to long journeys, and shall heap up the riches of fortune rather in a strange countrey then 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 naturall 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 aboundance of tribulations to a man, and that through his own means and miscarriage; if it appear either of a honey colour or red, 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 good. To a woman it indicates her needy and poore; but if black, she shall be most unhappy in her successes: This Mole of Saturn denotes and threatens manifold dangers by fals, 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 appeares on the left side the Fore-head, 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 lentill, he is much given to luxury, and powerfull: The woman having this is prodigall, 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 *Pegasus*, 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, & to the man enuntiates litigious contentions, quarrels, and persecutions, by rea-

reason of women; if it appear of honey colour, these troubles shall arise from women who are of kindred by bloud; if it be red, by reason of luxury; if black, he shall himself consume his estate; if it arise in the flesh like a lentill, the man shall be reputed Martiall, stout and valiant: To a woman in generall 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 scatter-good. (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 Fore-head, and 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 loftily wastes 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 partakes 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 evill constitution of the Liver, and he is a drunkard; if black, his sickness comes from the over use (or rather abuse) of the veneriall act; if it extend it self in the flesh like a lentill, 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 the *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 under the left brest on the ribs, and shews the man to be very malignant, of evill condition; if of a honey colour, he shall be 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 falsehood; 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 shee may bee 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.

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 Navill and the side, and signifies to a man that he shall be persecuted, and cause to flye his Countrey 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 rationall 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 lentill, 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 Eyebrows then the hair, as in the 1. 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 fortun lyeth as it were in his way; if red, hee discovers hidden goods, and recovers unexpected inheritances; if black, a diminution of these is signified; if it appear as a lentill, he excels in acuity of wit, and parts. It shews a woman to be adorned with all reality, chastity, and laudable vertues, and in all things fortunate; if black, shee 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.

Who hath a Mole on the right side, behinde 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 & honor; this Mole so posited alway brings honourable dignities with fortunate journeys; if of honey colour, it signifies with good fortune; if red, it gives riches; if black, some certain losse, but not great; but if it appear as a lentill, it signifies singular good fortune to every thing. To a woman, that she shall be fortunate, and never poore; 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 carefull 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; hee shall be somewhat infringed in his operations; but if as a wart, he shall obtain all things he sets his hand unto. To a woman it imparted 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 lentill 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 perilous sickness 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 lentill 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.

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 sordid 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 sicknesses, and the highest misfortunes; if of a honey colour, it only 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 lentill, the life shall be the longer prolonged: To a woman it signifies fals 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 huckle bone behinde, 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 cruell; if black, he is a thief and murderer, for which he shall undergoe punishments deservedly; if it appear as a wart or lentill, he is somewhat better qualified: It signifies a woman to be an adultereſſe; 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 fignre and number (45) they have another under the left Thigh, and to the man causeth molestations and sorrowes; if red, or of honey colour, he is wrathfull, yet sensative; if black, he dies a violent death; if as a lentill, he is indifferent in wit. To a woman it predicts many evils and misfortunes; if black, let her take heed left through her own vitious lewdnesse, shee 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 threatneth 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 it 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 appeare as a lentill, it destroyeth that Ear, he loseth his hearing: To a woman it signifies fals, and losse of those things she most values; if black, she shall receive evill by a stone ou 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 martiall 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 signifies 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 a high place; if on the out side, a dangerous fall in the water, of what colour soever it be it is very bad; but if 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, as we have shewed, let her be carefull. 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 threatned, that he shall be so unfortunate, as to undergoe 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 theef; if red, he is of no diſcourſe, he cannot ſpeak for himſelf; if it appear black, he is a notable murderer; if as a lentill or wart, he is luxurious. To a woman it portends danger of death; if black, that ſhe ſhall undergoe 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 as well 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, hee is moſt furious; if black, he is the actor or cauſe of much man-ſlaughter; if it be as a lentill or little wart, he hardly dyes a violent evill 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, ſhee 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 II.

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 inriched 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 wife; if black, he ſhall have loſſe, and cares in keeping the reſt; if it appear as a lentill, he ſhall have fortune, though he little deſerve it: A woman having this Mole, is faithfull to her husband, indued with a good wit, and a piercing apprehenſion; but if ſhe hath it of 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 III.

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

ry 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 lentill, 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 conceipt, and one that will domineer over her husband, and a fomenter of strife and mischief; but if it be black, she will undoe 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 women 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, & signifies long and tedious infirmities and sickness; if it be of hony colour, the distemper is about the reins; if red, the head is afflicted; if black, the infirmitie is in the genitalls and secrets; if as a lentill, 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 manslayer, if of a honey or red colour, he wounds and not kils; but if black, he murthers some of his family or kindred; if it appear as a lentill, 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 the 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 lentill, he sweetens, or lessens the evill by threats. A woman having this procures her own shame, she is dammified, 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 breast of *Cassiopea*, a star of the third magnitude.

LVII.

A Mole descernable 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 appear as a pea, he is rather weak then strong: It describes a woman to be luxurious; if it be black, she is an Adultereise. This is of the nature of Venus, and is related to a star of the third magnitude, called the belly of *Andromeda*.

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 losse 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 astipulated to *Canis Major*, a star of the third magnitude.

LIX.

A man or woman having a Mole on the upper right Eye-lid, betweene 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 Navill, 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 lentill, 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 appeare black, she shall be straitned 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 lustfull 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 lentill, he is the cause of his own afflictions. To a woman it predicts sorrow and want; if black, by reason of lustfull 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 evill in marriage; if it be of honey colour, it signifies poverty; if red, he hath an evill name; if black, he lives discontentedly in the state of marriage, and enjoyes little peace; if it appeare as a

little

little wart, he consumes his own estate. It hath evill signification of marriage for women; if it be black, she will be an adultereſſe. 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 *exterior* 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 minde about marriage; if it appear as a wart or lentill, the ſignification, in reference to marriage, is very good: To a woman, it predicts a fortunate and rich husband; but if black, ſhe ſhall finde 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 likewiſe is 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 lentill, he ſhall poſſeſſe unwiſhed, and unlooked for ſubſtance: This appearing in a woman from gifts, and donations, her good fortunes 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 Eccleſiaſticall 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 joviall 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.

A Mole appearing on 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 unnaturall luxury. A woman having this Mole, shall be branded with luxury, and defamed with impudence; and the blacker it appears, the more infamous will shee 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 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 sorrowes; if it be of honey colour or red, with wrathful anger is he oppressed; if black, it threatens a violent death; if it be as a lentill, he is alwayes surrounded with the dangers and perils of life. This Mole to a woman prognosticks an evill 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 lentill, he fals into mischief through womens temptations. A woman having this Mole is denoted an adultresse; but if black, she will be in danger of a stab, or poyson. 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 cruell and furious; if of honey colour, he is more temperate; if red, he is addicted to Martiall affaires, 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 owne 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 travailes, change and variety of actings; if black, he probably shortens his dayes by poison; if it appear as a lentill, his own intemperancy shall end his dayes. To a woman it threatens perill 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 neither lid of the left Eye, a Mole appeares 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 owne 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 then 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 befal him from ordinary women. To a woman it predicts losse of good name and dishonour; if 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 appeares on the middle of the Privy member, and the man having it shall be implicated with reproaches, 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 lentill, he shall avoid an ignominious and shamefull 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 worthy observation,

especially

especially in 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 (75) 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 filthinesse, 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 Shin-bone 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 (54) 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 mems; 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 generall 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 breast toward the right side, and predicts the man to goe 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 the nature of Mars and Mercury, and seemes 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

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 debauchednesse. 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 appeares 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 baseneſſe to be the cause of her husbands murder, or untimely death; but if it be black, it designes 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 bottome 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 affaires 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 appeare 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 & 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 lustfull 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 near 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 concernes 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.

A Mole appearing on the right Noſtrill 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; if black, let him take heed he be not hurt through ſenſual luſt: in like manner it accuſeth a woman of luxury; 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 wil be another on the breſt, inclining to the left ſide, and affirms the man to be diſhoneſt, and vitious; if it be of hony 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 Noſtrill and the face, as in the firſt figure and letter (*G*) they have another upon or near the left ſide of the Stones, and 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 il fortunes ſhall arrive 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 midde 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, unleſſe Grace create a new nature. This Mole is of the nature of Mars, and refers it ſelf to a ſtar of the ſecond magnitude, in the extremity of the tail of the Bear.

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 extream parts of the body, as Hands, Arms, Legges, 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, shee will contrive murthers, 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 sorrowes, 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 sordid 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 shewes 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 naturall upon the ridge of the Nose near 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 it be 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 losse by reason of dissembling enemies. This Mole is of the nature of Jupiter and Mars, and is assimilated to the great Dogge, a star of the first magnitude.

LXXXIX.

When a Mole appears on the ridge of the Nose neer the end, and enclining to the left side, points out another on the left side the Stones, and noteth to the man most notable crlamities; if it appear of honey colour, it denotes domestick enemies; if red, his owne deere and neere friends shall bee 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 the profusion of bloud. This Mole is of the nature of Saturn and Venus, and relateth to *Caput Medusæ*, a star of the second magnitude.

XC.

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 sagaciousnesse in Art and Doctrine; if it be red, hee 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 then wealth; if it be as a wart or lentil, 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.

CXI.

A man or woman having a Mole on the left side the mouth almost touching it, they have another on the left Arme between the Elbow and the Wrist,

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 possesse: 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 heedlesse discourse: It shews a woman, that she shall bear an unlawfull off-spring; if it be black, she shall undergoe much losse, and sorrow, and her very countenance shall render her vain and obsceane: 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 chaft, 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 befall 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 neither Lip, as in the first figure and number (93) they have another on the Knee, if it bee 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 wastes 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 rejoice 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 undergoe 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 is 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 incline to the right ſide, if it inclines to the left ſide, it is on the left Shin bone, 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, hee is furious; if black, he is 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 goe 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 lentill, 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 near 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 watchfull eye over them; if it be black, let him dread Juſtice; if it be as a lentill, let him take heed to ſhun plots, and treaſons, to which he will be ſubject. To a woman it denotes labour, pain, heavineſſe of minde, 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) theere is uſually another between the Navill and the 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 appeare as a lentill 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 colour)

lour) she dyes. This Mole is of the 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 bee of singular good wit, happy in getting goods, it promiseth inheritance, the favour of superiors 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 hee 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 lentill, his ill fortunes are the lesse: 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 Winde 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 honey colour, the danger will not be so great; if red, he fals more then once with great danger; if it be black, he fals from on high with danger of life; if it be as a lentil, he is subject to fals, 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 fals 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.

C I.

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 in the Nose of the Whale.

C I I.

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.

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 kindes 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 brest 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 Wombe, and perill 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 Child-birth. 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 evill 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 losse, 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 in the lower part of the Neck towards the right Arm, as in the first figure and letter (R) denotes the man to be subject to the slavery and thraldome 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 brest 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 prone to evill then good, and that his desire runs alter that will bring evill 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.

Finis Nævorum.

WHAT
Artificiall MEMORY is,
Or the ART of
RAYMUNDUS LULLIUS.

CHAP. I.

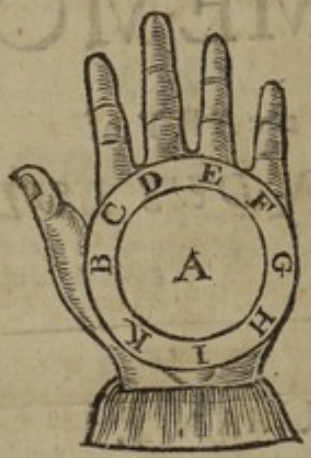
ARtificiall Memory is nothing but an Art to assist the Naturall: for without the one the other cannot subsist: If there were not a Naturall Memory the Artificial would not avail much; but the Naturall having some inclination to an Art or Science, doubtlesse the Artificial is very serviceable to it, and by the Artificail 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 Artificiall 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 leasure to know and attain it. But I seeing how necessary this Art was to Preachers, Orators, 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 minde, and consequently 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 hee 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 hee had made use of the name of ten letters after this forme, hee had arrived at the perfection.

Yet I finde 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*, *Jordanus*, *Brunus*, *Alstedius*, *Leuinberus*, 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 Jupiter; *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 minde upon every letter that point which thou desirest to treat of or remember.

CHAP.

CHAP. III.

Why this Art is called the Short Art.

Raymundus Lullius a man consummate in all Arts and Sciences for the assistance of the naturall 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 yeares of age to make all sorts of arguments. Those that are acquainted with it and have attained it, have given wonderfull effects thereof. *Agrippa* hath made it appeare, though hee 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 appeare 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*, *Bonjou*, 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 immortall 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 later ages, one *Peter* of *Ravana*, *Francis Petrarch*, and *Hermannus Buschius*, and since them *Jordanus 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 aliæ 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,
Cæsare, 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 difinition upon *E.* which is a Science invented to teach how to number many unites. The first rule of it which is Numeration is

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 ſphear, which are the Equinoctiall, the Zodiack, the Coluri, the Solſtice, the Equinoctiall Colurus, the Meridian, the Horiſon, the Tropicks of Cancer, and Capricorn, the Artick Pole, and the Antarctick, 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 ſeaven Minerals, the ſeaven Planets, to which are attributed the ſeaven 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, Vivificative 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. *To know my?*	C. *Who?*	D. *Of what?*	E. *Why?*
God.	*Angell.*	*Heaven.*	*Man.*
Goodneſſe.	*Magnitude.*	*Duration.*	*Power.*

F. *How much?*	G. *What kind?*	H. *When?*	I. *Where?*	K. *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, Goodnesse, Difference, Justice, and Avarice.

C. Who? Subjects, Angell, Magnitude, Concord, Prudence, and Gluttony.

D. Of what? Heaven, Eternity, Contrariety, Force and Luxury.

E. Why? Man, Power, Principle, Temperance and Pride.

F. How much? Imagination, Wisdome, mean, Faith and slothfulnesse.

G. Of what kind? Sensitive, Appetite or Will, End, Hope and Envy.

H. When? Vegetative, Vertue, Greatnesse, Charity and Anger.

I. Where? Elementary, Verity, Equality, Patience and Lying.

CHAP. V.

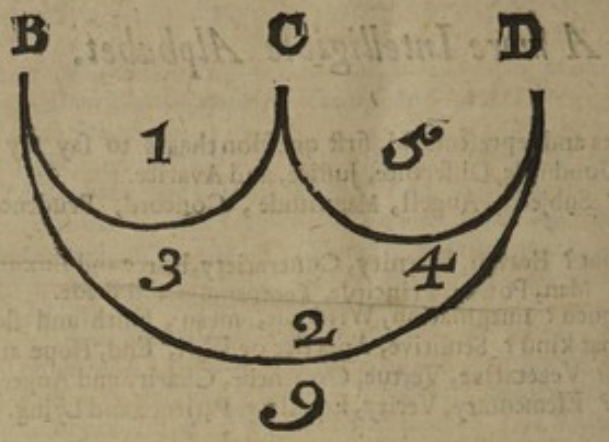
How to practise this Art.

NOw he that will practise the Art, must first learn these ten letters; but as for *A.* let him consider it as the principall, 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 professe; 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 doe 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 Resorrection of Jesus Christ, and the Angels that appeared to the woman which went to doe him the last Ceremony of his Funeralls; upon *I.* the Angels that appeared upon Ascension day; upon *K.* the Angell of the *Apocalypse.* And if you would multiply them, put again upon *B.* the Angels of *Loth*, that of *Tobias*, that in the *Acts*, which delivered *Peter* out of Prison; and

divers other hiſtories; you may imagine them by conceiving this configure of Multiplication.



For obſerve that he who knows Arithmetick, conceives and comprehends the 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, unleſſe it be of the cipher, and thus it is placed.

Some body conceives in his minde one of theſe nnmbers, 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 odde (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 doe 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 adde 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 7. 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.* Greatneſſe, *H.* Honour, *K.* Katherine; doe it backward and forward, and multiply them to encreaſe your memory, *B.* Bleſſe, *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 goodneſſe is commendable,
Charity is goodneſſe;
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 placeed 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 principall letters, of our science, they may do all. Nay a child of 7. 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 minde of what he shall have to doe.

Studious Reader, comprehend this my little Treatise, and thou shalt find the profit of this Art, and wilt magnifie the first inventor of it, whose memory should be preserved to Eternity. If thou art pleased with it, assure thy self that shortly I shall present therewith a large Treatise of all the Divine Mathematicks; wherein thou shall be shewed the secrets of the Caball and Ghematrie of the Jews, and besides that, what ever is curious in the works of all those who have any thing of occult Philosophy, take only these Notes for earnest, and esteem me thy friend.

The End of the Treatise of Artificiall Memory, or the Art of R. Lullius.

Times Treasury: or a Commentary for Gentry, for their accomplishment in arguments of discourse, Habit, Fashion: with a *Ladies Love-Lecture*, by *Richard Brathwait*, Esq.

Cei Romantia: or the Art of Divining by the Lines and Signatures engraven in the Hand of Man; with a learned *Philosophicall Discourse of the Soul of the World*, a matchlesse peice by *G. Wharton*.

Theatrum chemicum Britanicum, containing severall Poeticall pieces of our English Philosophers, who have written the Hermetique Mysteries in their own Ancient language, by *Elias Ashmole*, Esq;

Culpeper of Diseases. Of the great Eclipse.

His *Ephemeris* for 1652.

New Jerusalem, a Sermon before Astrologers. 1651.

Catholick History by Colonel *Chessenhale*.

Two Treatises, 1. *Saints advantage by Christs Ascension*. 2. *Saints are bound to confesse their sins*: by *Christopher Love*, being the third Volume.

An Arithmetick, in Number and Species, in two Boooks: 1. Teaching by Precept and example the operation in *Numbers*, by *Decimals*, and use of the Logarithms, *Napyers bones*. 2. The great Rule of *Algebra* in Species, with a Canon of the power of Numbers, by *Jonas Moor*.

Tactometria, or the Geometry of Regulars, in Solids, with usefull Experiments, with *Practicall Geometry* of Regular-like Solids, and of a Cylindrir body, for liquid Measure, with sundry new Experiments for gauging, useful for all that are imployed in the Art Metricall, by *John Wibred*, Doctor of Physick.

An Astrologicall discourse by Sir *Christopher Heydon*.

Magick and Astrology vindicated, in which is contained the true definitions of the said Arts, proved by the authority of Scripture, and by modern Authours, by *H. Warren*.

Histories with curious Discourse of Humane Learning.

Oedipus, or a Resolver, being a *Clew* that leads to the chief Secrets, and true Resolution of *Amorous*, Naturall, Moral and Political Problems, by *G. M.*

The Celestial Lamp, enlightning every distressed soul, by *T. Fettisplace*.

Tragedies and Comedies.

Fons Lachrymarum, from whence doth flow Englands complaint, *Jeremiahs* Lamentation, with an Elegy on Sir *Charles Lucas*, by *John Quarles*.

The remedy of Discontentment, or a Treatise of contentation fit for these sad and troubled times, by the Right Reverend Father in God *Joseph Hall* late Bishop of *Exon* and *Norwich*. 12.

The Grand Sacriledge of the Church of *Rome*, by the late *Daniel Featly*, Doctor in Divinity.

The cause and cure of Ignorance, Errrour, Emnity, Atheism and Profaneness, by *R. Young*. 8.

Comforts against the fear of Death, wherein are severall Evidences of the work of Grace, by *John Collings* of *Norwich*.

Jacobs seed, or the Excellency of seeking God by Prayer, by *Jeremiah Burroughs*, Minister of the Gospell.

Britania Rediviva, or a Soveraign Remedy to cure a sick Commonwealth, a Sermon, *August 9*, 1649. by *John Shaw* Minister of *Hull*.