

The knowledge of things unknowne. Shewing the effects of the planets and other astronomical constellations ... Together with the husband mans practice, or prognostication for ever as teacheth Albert, Alkind, and Ptolomey with the shepheards prognostication of the weather, and Pythagoras his wheele of fortune / [Godfridus].

Contributors

Godfridus

Malampus, active 3rd century B.C. Shepherd's prognostication for the weather

Pythagoras. Wheele of fortune

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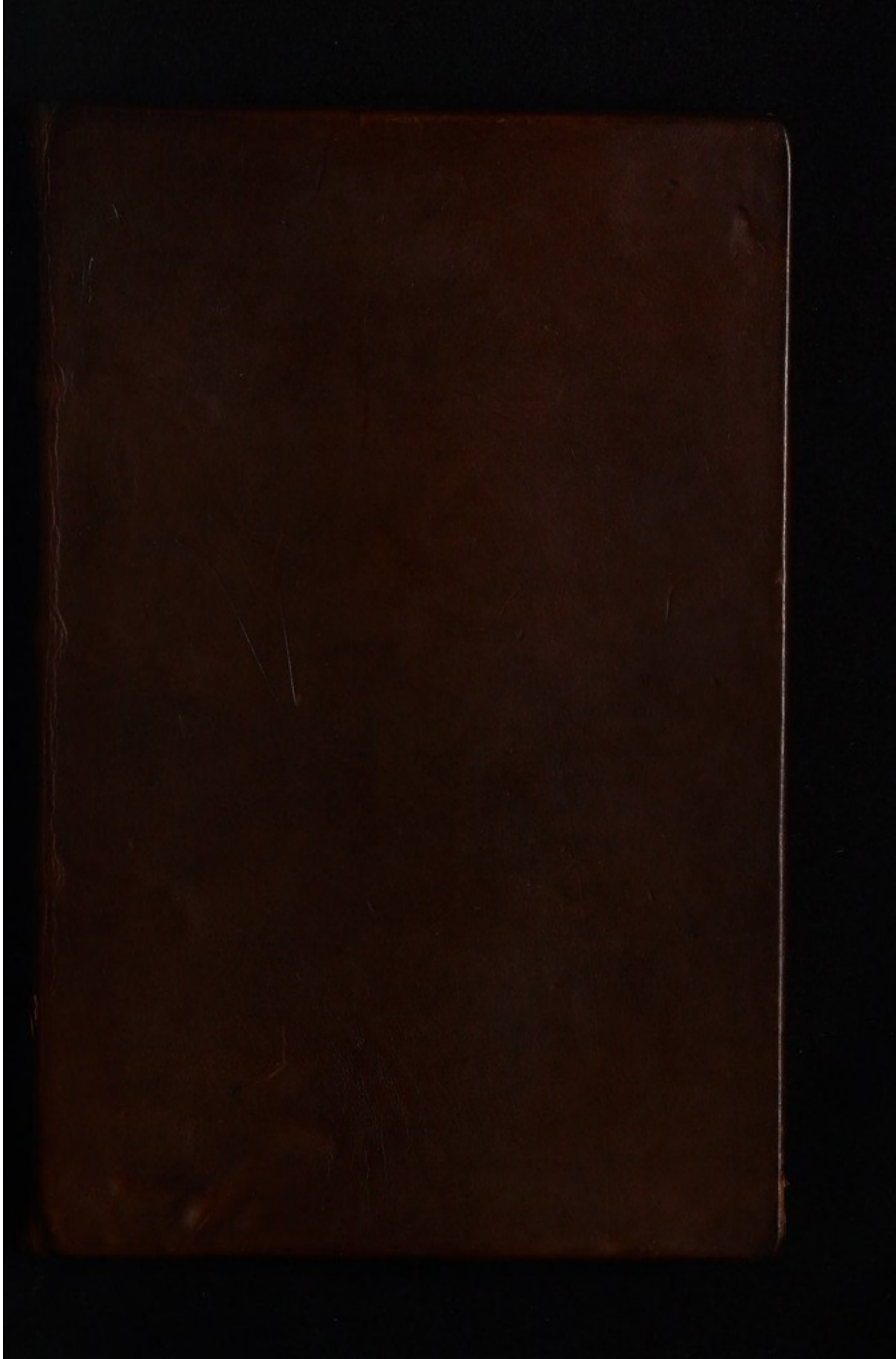
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KNOWLEDGE
OF
THINGS
UNKNOWN

GODFRIDUS

1663







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GODFRIDUS

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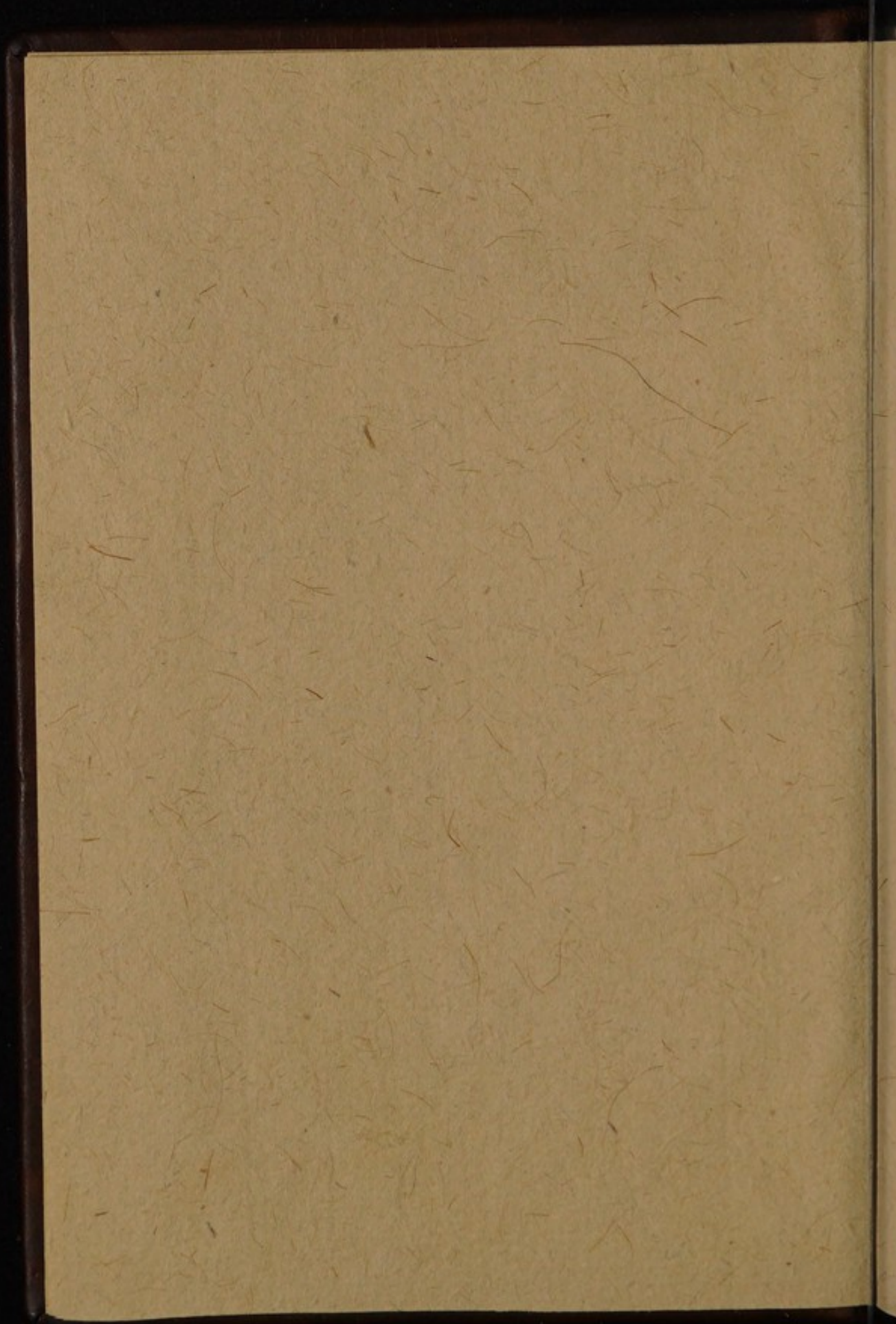
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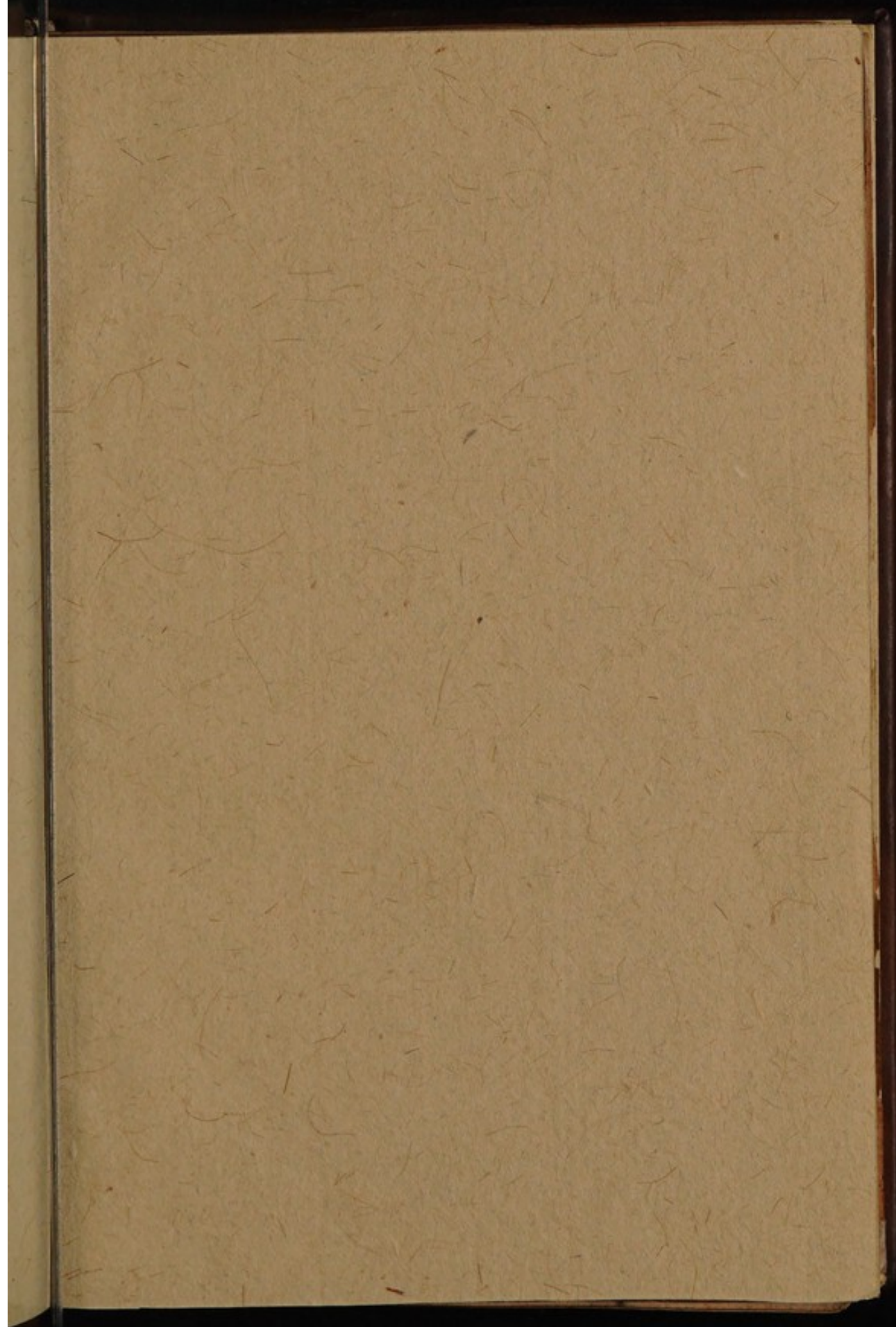
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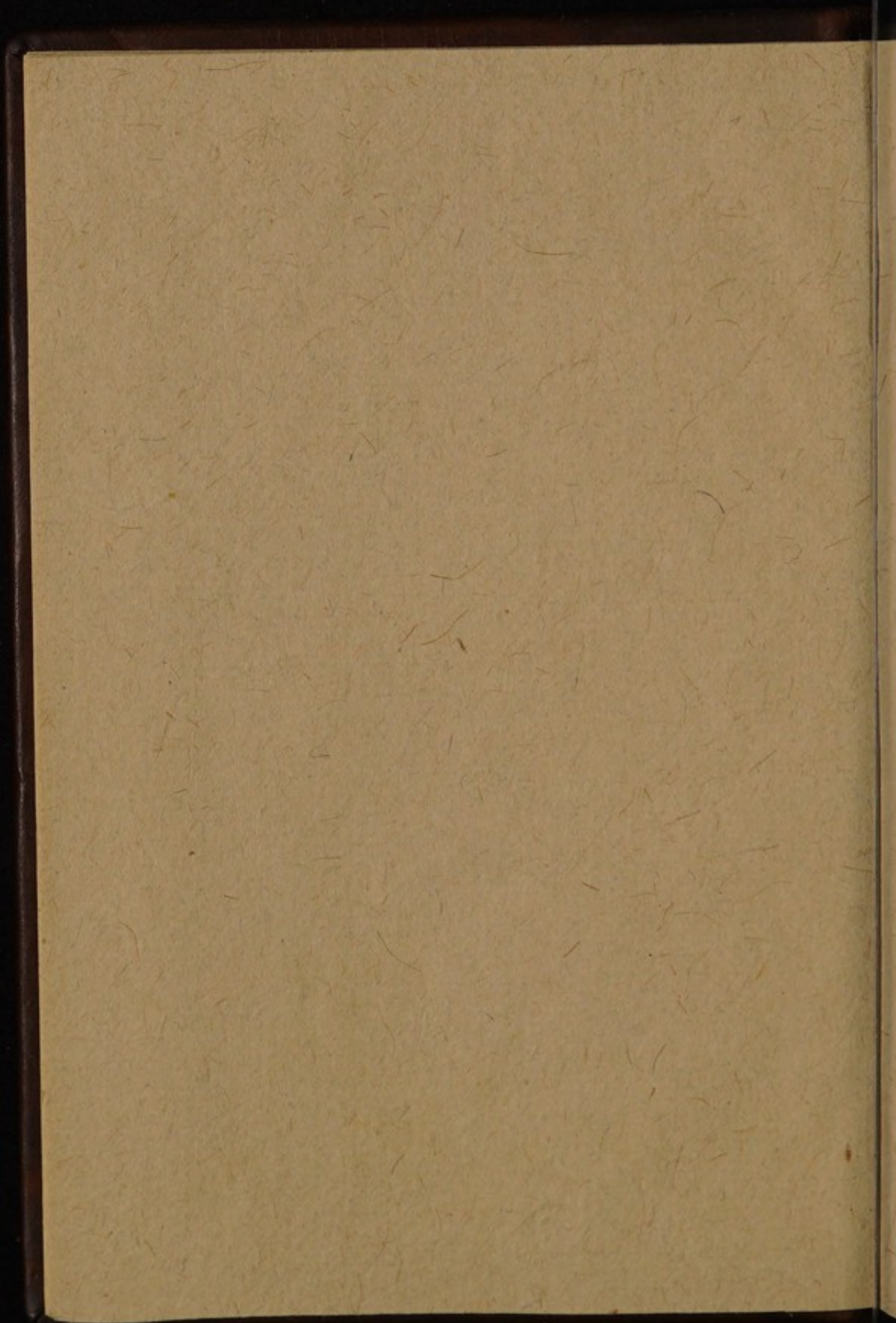
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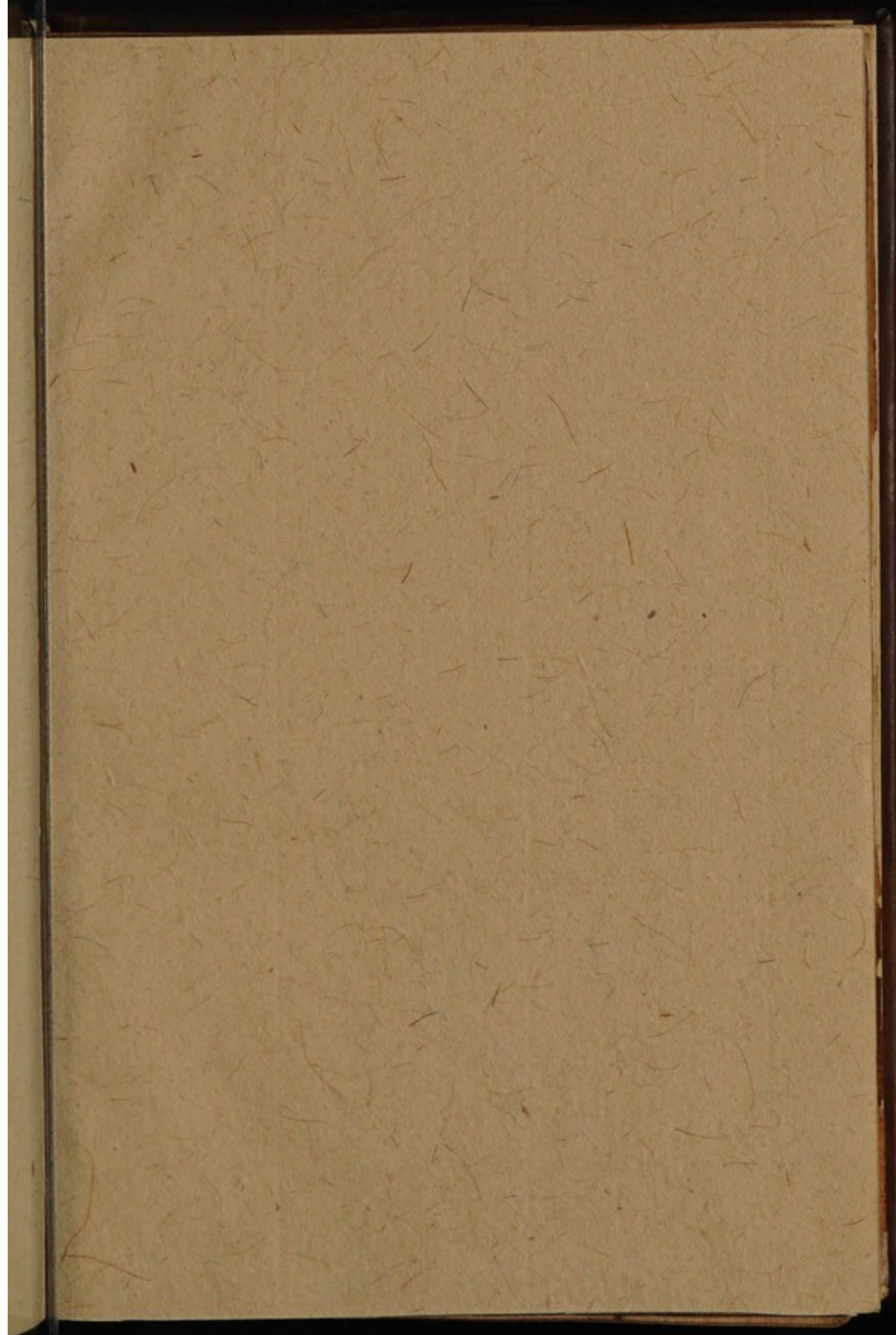
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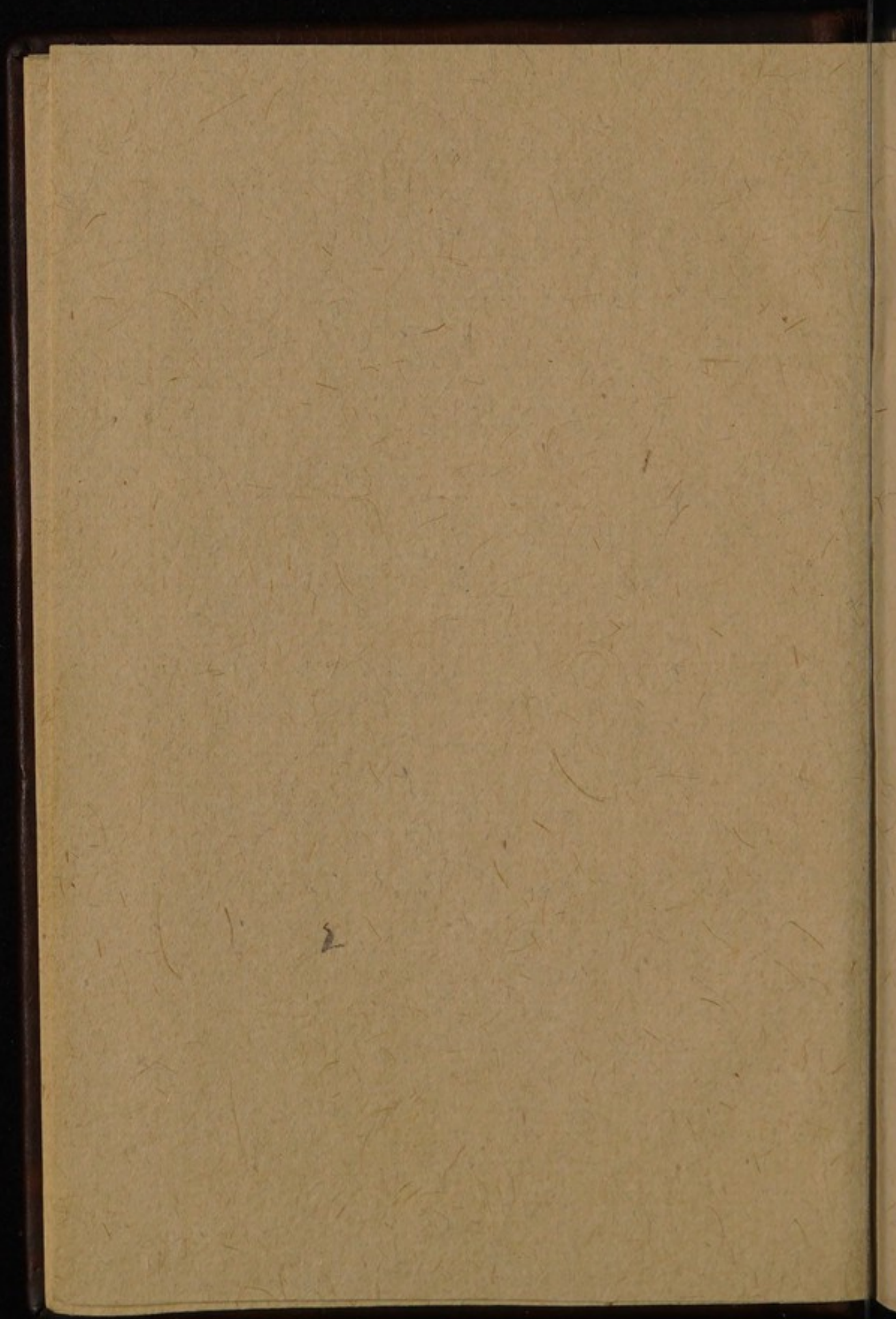
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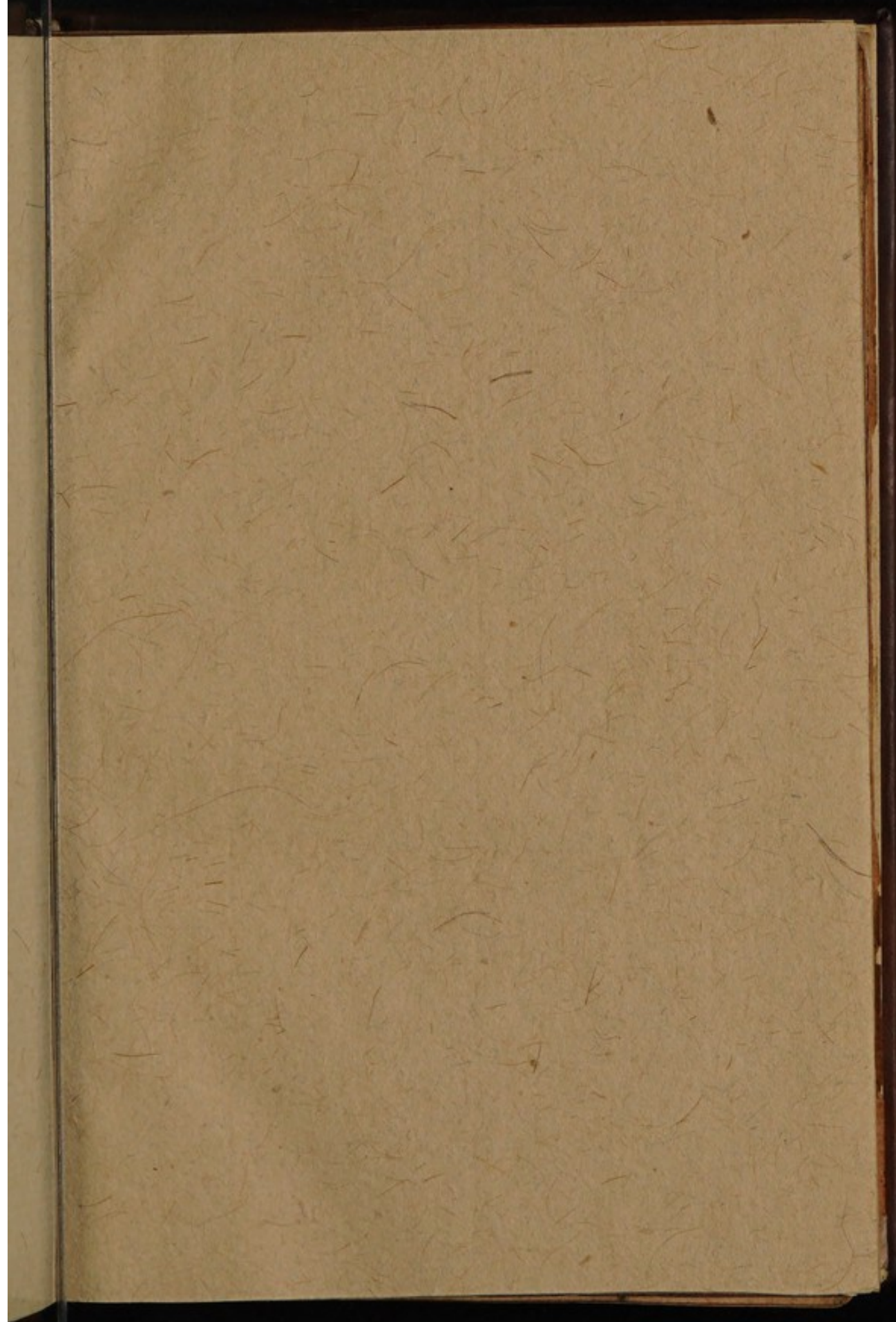


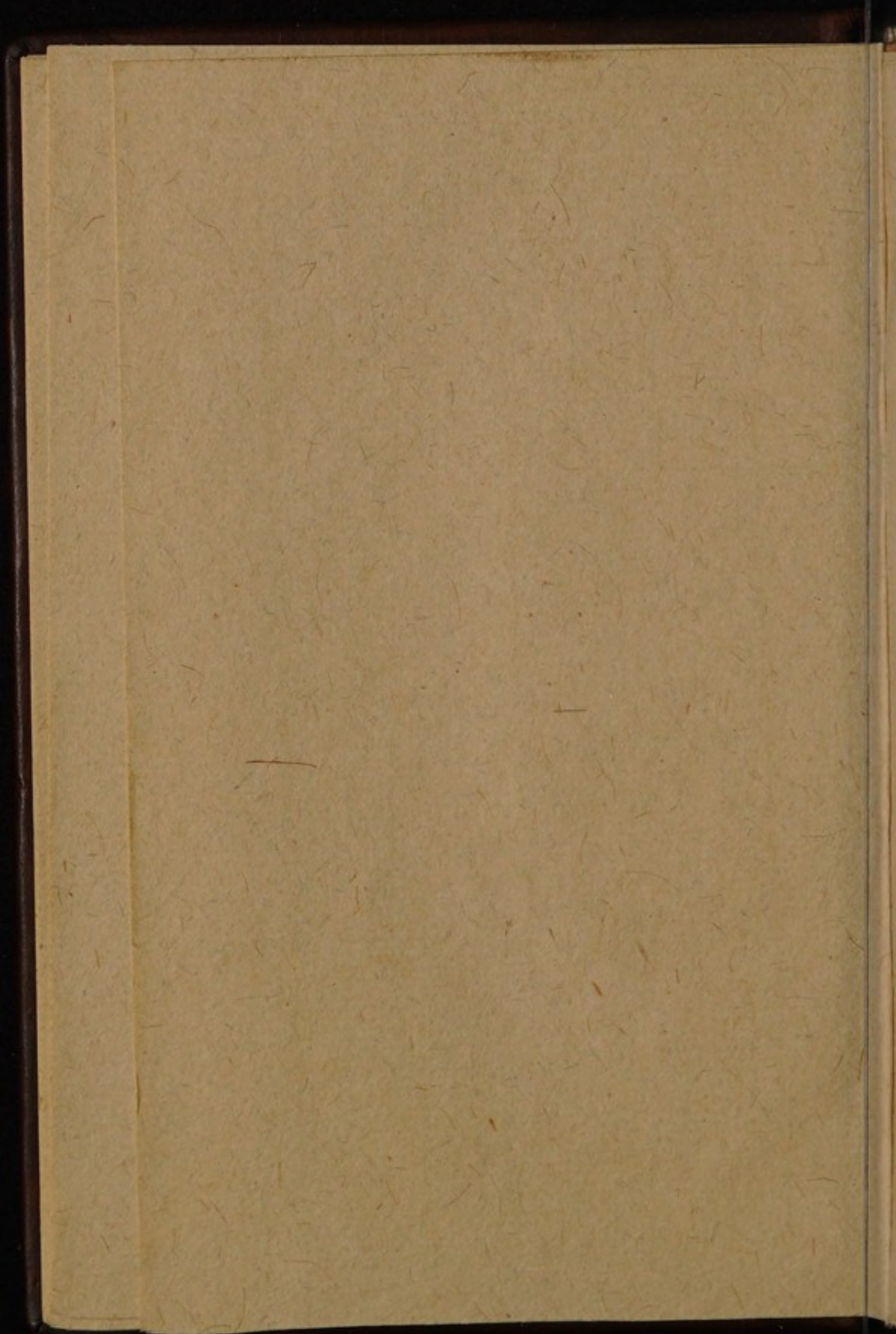


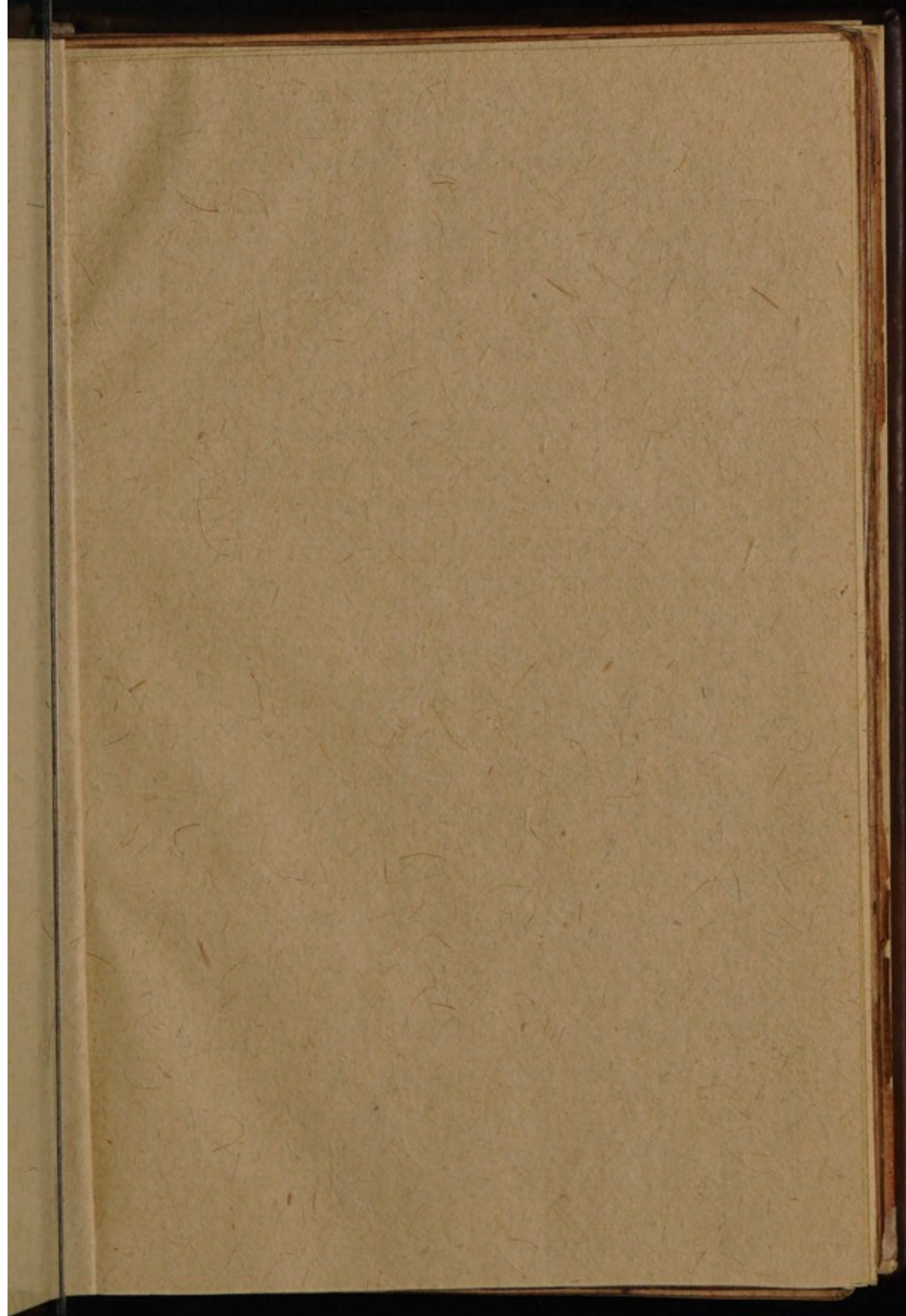


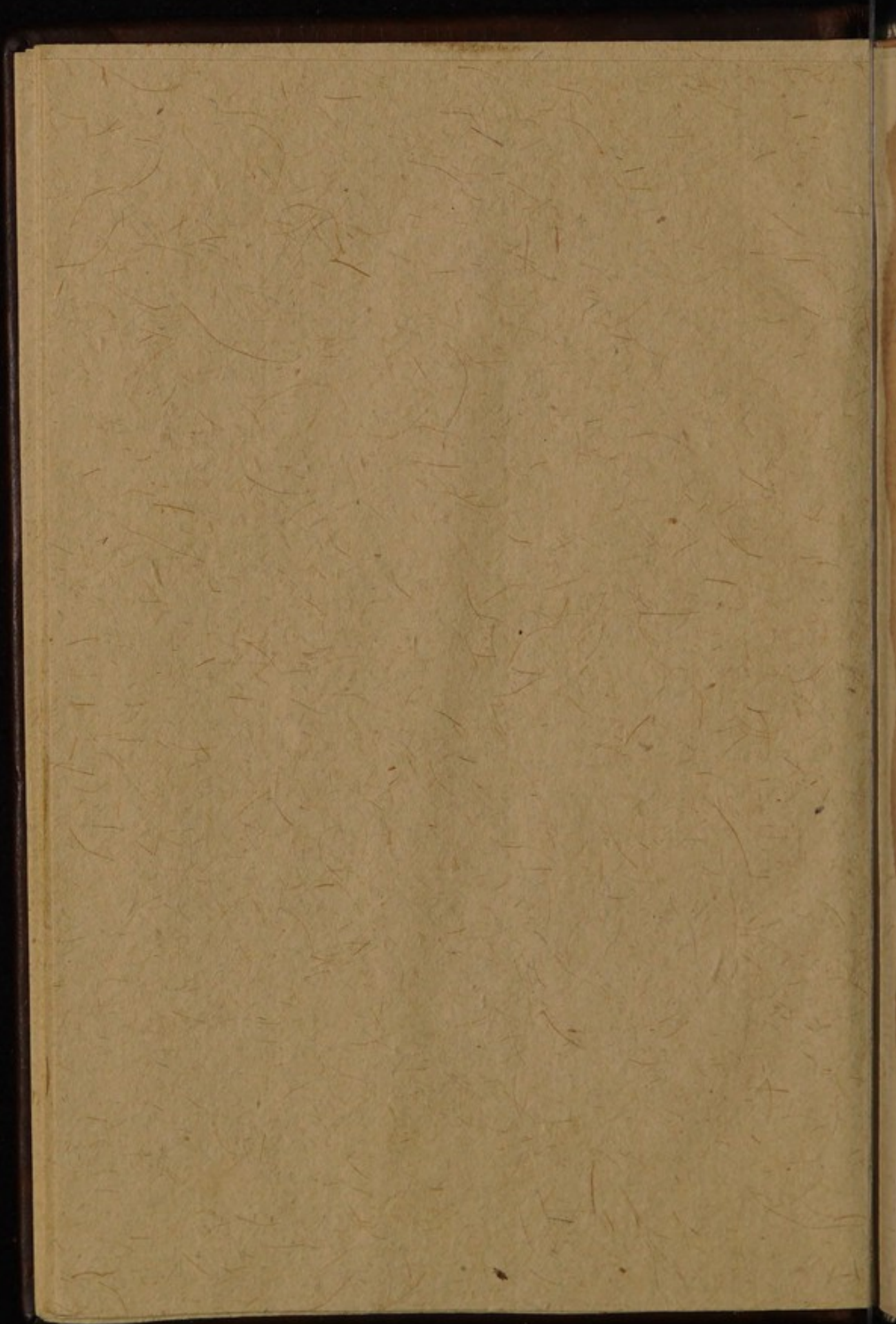












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How

The table to the third

How the Moone appears when she
is Eclipsed, and in this manner did
she appeare in the yeare 1661. upon
Saturday being the 28. of September.

North.



James Chapman

James Elliott Student in
astronomy 1810



THE BOOKE of Knowledge,

Both necessary and usefull for the bene-
fit of all People.

Sunday.

If the Nativity of our Lord
come on Sunday, Winter shall
be good, the Spring windy,
sweet and hot, Vintage flourish-
ing : Oxen and Sheepe
multiplied, Honey and Bilke
plentifull : Peace and accord in the Land, yet
all the Sundates in the yeare profitable. They
that be borne shall be strong, great and shi-
ning : and he that dyeth shall be found.

Munday.

If it fall on the Mondan, Winter shall be
indifferent, Summer dry, or cleane contra-

Butt not Road westm

ry; so that if it be rainy and tempestuous, Vintage shall be doubtfull: in each Monday of the said yeare, to enterprize any thing, it shall be prosperous and strong. Who that flyeth shall soone be found: Theft done shall be proved, and hee that falleth into his bed shall soone recover.

Tuesday.

If it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitfull Vintage laboursome, Women dye and Ships perish on the Sea. In each Tuesday of the same yeare, to begin a work it will prosper: he that is born shall be strong and courageous, dreames pertaine to age. He that flyeth shall soone be found; theft done shall be proved.

Wednesday.

If it come on the Wednesday, Winter shall be sharpe and hard, the Spring windy and evil, Summer good, Vintage plentiful, good wit easily found, young men dye, honey sparing, men desire to Travell, and Shipmen sayle with great hazard that yeare. In each Wednesday to begin a worke is good.

Thursday.

If it come on the Thursday, Winter shall be good, the Spring windy, Summer fruitfull

ull, Vintage plentiful, Kings and Princes
in hazard. And in each Thursday to begin a
new work prosperous; He that is borne shall
be of faire speech, and worshipfull; he that fly-
eth shall soon be found: theft done by women
shall soon be proved. He that falleth in his
bed shall soon recover.

Friday.

If it come on the Friday, Winter shall be
marvellous, the Spring windy and good,
Summer dry, Vintage plentiful: There
shall be trouble of the ayre, Sheep and Cows
perish, Dates dear. In each Friday to be-
gin a work it shall prosper, he that is borne
shall be profitable and lecherous. He that fly-
eth shall soon be found, theft done by a child
shall be proved.

Saturday.

If it come on the Saturday, Winter shall
be darke, snow great, fruit plentiful, the
Spring windy, Summer evil, Vintage spar-
ring in many places: Dates shall be deare,
Men war sick and Cows dye. In no Saturday
to begin a work shall be good, except the course
of the Moone alter it: Theft done shall be
found, he that flyeth shall turne againe to his
owne:

olone : Those that are sicke, shall long wait,
and uneth they shall escape death.

2. Of the Birth of Child en in the Dayes
of the Weeke.

On the Sunday, who that is borne, shall
be great and shining. Who that is borne
on the Monday shall prosper, if he begin a
worke on that day. Who is borne on the
Tuesday, shall be covetous, and perish with
Iron, and hardly come to the last age ; and to
begin all things is good. He that is borne on
the Wednesday, shall lightly learne words.
He that is borne on the Thursday, shall be
stable and worshipfull, and to begin a'l things
is good. He that is borne on the Friday, shall
be of long life and Lecherous, and to begin all
things is good. He that is borne on the Sa-
turday, shall become profitable, but
if the course of the Moone
bring it thereto.



3. The nature and disposition of the
Moon in the birth of Children.

The first day *Adam* created.

In the first day of the Moone *Adam*
was made : to doe all things is
profitable. and that thou seest in
thy sleepe shall be well, and turne
into iay : If thou seemest to be o-
uercome. Nevertheless thou shalt overcome.
A Child that is borne shall come increase. and
be of long life, and rich : he that falleth sicke
shall long live, and suffer a long sickness. It
is good to let a little Blood.

The second day *Eve* made.

In the second day of the Moone *Eve* was
made : to doe an errand is good, to enter-
prize any thing is profitable : as to buy & sell
and spe into a ship to make a way, and to sow
seeds : these done shall soon be found. What-
soever thou shalt see in sleepe, spoken effect it
shall haue, whether it be good or evil. to let
blood is good. A Child that is borne soon shall
live

war, and he shall be a Lecherer; and if a woman prove a strumpet.

The third day *Cain* was borne.

In the third day of the Moone *Cain* was borne; abstain from doing of any thing, except thou wouldst not have it prosper: draw up roots in the yard and in the field: theft done shall soon be found. Whatsoever thou seest in sleep is nought: the Man child shall grow for the time, but dye young. A sick man that falleth in his bed shall travaill, and not escape; To let blood is good.

The fourth day *Abel* was borne.

In the fourth day of the Moone *Abel* was borne. Whatsoever thou doest is good in each travaill: the dreame thou seest, hath effect; hope in God, and counsell good. A child that is born, shall be a good creature and much praised. A man that falleth sicke either soon or all be healed, or soon shall dye. It is good to let blood.

The fifth day no Sacrament.

In the fifth day of the Moone, doe nothing of errand, nor worke; to receive the Sacrament is dangerous: He that flyeth shall be taken or killed; the dreame that thou shalt see shall be well. Beware that thou reject no counsel. A child that is borne shall dye young:

He

The Booke of Knowledge.

7

He that falleth in his bed, soone shall dye : to let blood is good.

The sixth day send Children to School.

In the sixth day of the Moone, to send Children to School is good, and to use hunting.

The dreames that thou shalt see, shall not come to passe : but beware thou say nought to any man, nor discover thy counsel. A child borne shall be of long life, and sickly. A sick man underneath shall escape ; to let blood is good.

The seaventh day *Abel* was slaine.

In the seaventh day of the Moone, *Abel* was slaine. He that falleth sick shall dye : he that is borne shall be of long life : it is good to let blood, and to take drinke. A dreame that thou seest, long after shall be. Who that flyeth, shall soon be found, and theft also. To buy swine, to tame beasts, to clip haires, and to take all manner of nourishing is good. A sick man if he be medecined he shall be healed.

The eighth day good to do any thing.

And in the eighth day of the Moone : Whatsoever thou wilt doe is good : All things that thou wilt treat of to goe in counsel, to buy Manicles and Beasts, to change filds of Sheepe, to lay foundations to some
seeds

feeding to go in a way. A child that is born shall be sick and dye young; but if he live, he shall be a purchaser. A dream shall be certain, and soon shall be. If thou seest sorry things, turn them to the East. Though an old man was sick, he shall live: these shall be found; to let blood it behooveth in the midst of the day.

The ninth day, *Lamech* borne.

And in the ninth day of the Moon *Lamech* was born: to do all things is profitable, what thing thou wilt enterprise shall come to good effect. A dream that thou seeest shall come in the day following, or in the second day; and thou shalt see a signe in the East, and that shall appear in sleep only, within eleven dayes shall come to passe. A Child borne, in all things shall be a purchaser and good, and long of life. A sick man shall wax much, and arise. Who shall be chased, shall not be found: and who that is oppressed shall be comforted. Forsume then not to be let blood.

The tenth day, *Noah* borne.

And in the tenth day of the Moone was borne the Patriark *Noah*. Whatsoever thou wilt do, shall pertain to light: Dreams be in vaine, and within four dayes shall come with

without peril. A child that is bozn shall see many countries, and die old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth after shall be found: who that falleth in ravel without peril, shall be delivered: who that falleth sick in his bed he shall long abide. To let blood is good.

The eleventh day, *Sem* born.

AND in the 11th day of the Moone, Sem was bozn: It is good to begin works; a Journey; to make a Wedding; A dream within four dayes shall be fulfilled without peril; A child that is bozn shall be of long Life, and Religious, and he shall have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shall be made better. A wench shall have a signe that she shall be learned with wisdom. To ravel is good, and to change folds of Sheep from place to place. He that is sick, if long sick, shall be healed: each day to be let blood is good.

The twelfth day, *Canaan* born.

AND in the twelfth day of the Moone was bozn Canaan, the son of Cham: nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seeest, within nine dayes shall be fulfilled

C

filled

filled. To wed, and to do errands is profitable: that is lost shall be found. A child that is boyn shall be of long life, angry and honest: a Sick-man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even, it is good.

The 13th. day, *Noah* planted Vines.

And in the thirteenth day of the Moone. *Noah* planted Vines, so that to plant Vines is good: After that thou wakest, thy dream shall be, and within four dayes come to gladness: but take heed to Psalms and Orisons. A child boyn shall come to aduersity, he shall be angry, and not long of life. Who that is bound shall be loosed, that is lost shall be found. Who that waxeth Sick long time shall travel, and seldom shall recover, but die. To wed a wife is good, and each day let blood.

The 14th. day, *Noah* blessed all things.

The fourteenth day of the Moone, is a good day, and a glad. *Noah* blessed all things, whatsoever thou wilt do, shall come to thee to good purpose. A dream within six dayes shall be. To make wedding is good, & to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is boyn shall be a traitor, the sick-man shall be changed
and

and rise, and healed by Medicine: to let blood is good.

The 15th. day, confusion of Languages.

And in the 15th. day of the Moone, tongues were divided: do no work, begin no work for it is a grievous day. A Sick-man shall long trabel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child boyn shall die young: that is lost shall be found; to let blood is good.

The 16th. day, Pythagoras born.

And in the sixteen. h day of the Moone, Pythagoras was boyn, and the Authoz of Philosophy: to buy and sell is good, and to tame Oxen and other beasts. A dream is not good, after long time it shall come, and it shall be harmful; to take a wife, and make wedding is good: Foles of Sheep from place to place to change is good. A child that is boyn shall be of long Life, but he shall be pooz, forsworn and accused. A Sick-man if he change his place, he shall live: to let blood is good.

The 17th. day, ill to be an Embassador.

In the seventeenth day of the Moone it is evil to do an errand: a dream that thou seest after long time shall be, or within thirty

dayes. A child that is boyn shall be silly; he that is sick shall be much grieved, and arise: that is lost shall be found: to send children to school, to be wedded, to make Medicine, and to take it, is good, but not to let blood.

The 18 day, good to enterprize any thing.

And in the eighteenth day of the Moon, it is good for all things to be done, namely, to begin houses, and to set children to school; dreams are good, and shall be done within twenty dayes; who that sickness hath, shall soon rise, or long be sick, and then recover; they that are done shall be found; a man-child now boyn shall be valiant and eloquent, proud, unpeaceable, and not long of life: A maid-child then boyn, shall be chaste, laborious, serviceable, and better in her latter age: they shall both be marked above the knees. Not too hardy be thou to let blood this day.

The 19 day, a day indifferent.

In the nineteenth day of the Moon, it is indifferent to begin any thing, dreams shall come within twenty dayes; who that hath sickness, shall soon rise, if he take medicine: they that are then done shall not be found: A man-child then boyn, shall be true, begin, fight, wise,

wise, ever way better and better in great worship, and have a mark in the brow. A maid-child then bozn, shall be right sick; yet wedded to one man; that day is good to blæd.

The 20 day, *Isaac* blessed his Son.

And in the 20 day of the Moone, *Isaac* blessed his Son; whatsoever thou wilt do is good. A dream that thou seest shall appear, but tell it to no man. To make a wedding is good; to buy a servant; to build houses; to change folds of sheep from place to place; to tame beasts, and to sow seeds is good; a child that is bozn shall be a fighter, and he shall have many arriving; that is lost shall be found; to change bees is good; A sick man shall long wait, or soon arise; to let blood at even is good.

The 21 day, *Saul* was born.

In the 21 day of the Moone *Saul* was bozn, first King of the Jews. A dream is true and come to passe within four dayes. A child that is bozn shall find much evil, he shall be a thief, and witty, or a traitor, and travellous. *Esau* took the last blessing of his Father; it is good to heal Swine and other Beasts; it behoveth to abstain from gaming: to go in the way is good; a sick man shall arise; theft shall

be found ; let no blood neither day nor night.

The 22 day, *Joseph* was born.

In the 22 day of the Moon, *Joseph* was born : it is a day of holiness ; if thou doest any errand , thou shalt find it grievous : dreams shall be certaine , and shall come to joy. A child born, in all dayes shall be a Purchaser, merry, fair, and religious. A sick man both late is confirmed and healed. Vees to change from place to place, is good : and to let blood all day is good.

The 23 day , *Benjamin* was born.

In the 23 day of the Moon, *Benjamin* was born, Son of the right side, the East of the Patriack *Jacob*. Whatever thou wilt do is good : a dream that thou seest, shall turn to joy, and nothing shall trouble thee ; and other while it was wont to fall within eight dayes ; To take a wife is good, to make wadding, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be an out-cast, and many adventures he shall have, and in sins he shall die ; a sick man shall arise : it is good to let blood.

The 24 day, *Goliath* was born.

In the 24 day of the Moon, *Goliath* was born : a dream that thou seest, signifieth thy health,

health, and nothing shall annoy : A child bozn shall be suddenly in his Actions, and do wonderful things; a Sick-man shall languish and be healed : to let blood befoze their hour is good.

The 25 day, the Plagues of Egypt.

In the 25 day of the Moone, our Lord sent Signes into Egypt by Moses, and in each day he passed the red Sea; he that taketh the Sacrament, shall die a perillous death; fear is thzcatned. The dream signifieth hard things, and within ten dayes it was wont to come early, then bow thy head into the East; A child bozn shall be an evil man, many perils he shall suffer; a Sick-man shall sustain injury, and unncath escape; it is good to let blood.

The 26 day, *Moses* dryed the red Sea.

In the 26 day of the Moone, Moses dryed the red Sea : In that day Jonathan the son of Saul was bozn, and Saul died with his Sons. Thou shalt begin nothing; the dream shall be certain, and turned into joy. Pilgrims must beware of Spies, and Enemies. A child bozn shall be full lovely, but neither rich nor pooz. A Sick-man shall travel and arise; if he have the Dropfie, he shall die : to

let blood a little is needful.

The 27 day, Manna sent.

In the 27 day of the Moon, our Lord rained Manna to the Children of Israel; what ever thou wilt do is good; use diligence; a dream that thou seest shall come either to good or evil. A child born shall be of long life, and most loved, and if a man, neither rich nor poor: a sick man shall rise to life, he shall be holden in much languor, but shall be healed: folds of Sheep from place to place to change is good. To let blood in the evening is good.

The 28 day, good to pitch Tents.

In the 28 day of the Moon, War may begin, and Tabernacles fixed in the desert; whatever thou wilt do is good; a dream that thou seest shall turn into joy. A Child born shall be much loved, he shall be holden in sickness; a sick man that falleth in infirmity, soon shall be saved; to let blood in the even, is good.

The 29 day, the Jews go into Canaan.

In the 29 day of the Moon, the Jews went into the Land of Canaan: Herod the King cut off the Childrens heads. Begin nothing: the dream shall be certain and good, gladness and joy it signifieth; an errand begun is good to fulfill; to take a wife is

is good, but yet make no Dowes, nor write Testaments. A child born shall be of long Life, Wise, Holy, and Meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to be let blood.

The 30 day, *Samuel* was born.

And in the 30 day of the Moone, *Samuel* the Prophet was born, whatsoever thou wilt do, is good. A dream that appeareth to thee certain, and within two dayes thou shalt see, and thou shalt find a red signe in the East within nine dayes. A Child born shall be of long life, and profitable and well measured in each thing. A sick man shall nigh come to death: In no manner let blood. These and many other pertain to men, as the course of the Moone followeth.

4. Of *Saturn* and his Disposition.

Saturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Signe, two years and a halfe, which is in six Signes, fifteen years. And in all the twelve Signes thirty years: And aright as there are twelve Signes in the Zodiack,

Zodiack, so are there twelve months in the year, each Sign to his month. Wherefore beware before, and look where Saturn reigneth in three winter signs, that is to say, Capricorn, Aquary, and Pisces, and all these seven years and half, shall be scarceness and hard of Corn, fruit, Beasts, and all other things; for in three years signes he hath might and most power to fulfill his malice, if he be not letted by neighbour-hood of any good Planet.

5. What the Thunder signifieth every Month of the Year.

Thunder in January, signifieth the same year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall die in great sicknesse. Thunder in March, signifieth that same year great winds, plenty of Corn, and debate amongst People. Thunder in April signifieth that same year to be fruitful and merry, with the Death of wicked Men. Thunder in May, signifieth that year need, scarcenelle, and dearth of Corn, and great hunger. Thunder in June, signifieth that same year, that woods shall

shall be overthrowen with winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth that same year shall be good Corn, and losse of Beasts; that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plentiful of Corn, and much talling out between man and man. Thunder in October, signifieth the same year great wind, and scantnesse of Corn, Fruits and Trees. Thunder in November, signifieth that same year to be fruitfull and merry, & cheapnesse of Corn. Thunder in December, signifieth that same year cheapnesse of Corn, and Wheat, with peace and accord among the People.

9. Of the good dayes for bleeding, and ill dayes for any work.

In every month be two evil dayes, one in waxing of the Moone, and another in the waning. The Kalender sheweth them and their hours openly enough: in the which dayes, if any folk take sicknesse, or begin
any

any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog-daves, that is to say, from the fifteenth Kalender of August, to the Nones of September, in which daves it is forbidden by Astronomy to all manner of folks to let blood, or take Physick: yea, it is good to abstain from Women: For why, all that time reigneth a Star, that is called Canicula Canis, in Latin: a Hound in English: Now of the foresaid Star Canicula, the foresaid fifty daves are called Canicular daves, and biting as a Birch, for the kind of the star Caniculas, is boiling and brenning as fire, and biting as a Birch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at midnight sweate as at mid-day, and sweleth lightly, bloweth and brenneth; and if they then be hurt, they be more sick than at any other time, very near dead. In these daves all venemous Serpents creep, fly, and gender, and so they overset hugely the air, in feeding of their kind, so that many men are dead thereby. In these daves a fire is good night and day, and wholesom: seech your meats, and take heed of feeding violently.

And

And from the eighteenth Kalender of October, to the seventeenth Kalend of November, look thou take no cold; for then the powers of man, of earth, and of all things else settle, and they may not open again till the seventeenth Kalend of April: wherefore it is lesse harm for thee to take cold at Christmas, than at this time.

7. To know how a man shall keep himself in Health.

If thou wilt keep thee long in health, fly anger, wrath, and envy, and give thee to mirth in measure, travel sadly, so that thou sweat not too much in the Summer, and namely, the Canicular dayes; fly all manner of strong Drinks and hot Spices, burning Meats, especially their excellence; Fast not too long at morn; Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after; sleep not after dinner except in May, June, July, and August; and yet the lesse that thou sleepest then, the better it is. To sleep well in the waning of the Night, and to be early up in the Morning, is the better: and every

every day beware of Mylts, that none enter into thee fasting; for thereof come h great pestilences and heat. And in great cold and pestilences, eat much Garlike every day with nyre Saffron Thiebes, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats, sodden is the best; eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in the day, than once thy fill: Flesh is more nourishing than Fish: Eat not too much sower meats, nor salt, for they will make thy bones sore; look thy drink be not too new, nor too old: sweet powdred Meats be most wholesome. Of all things take measure and no more: for in measure rests vertue.

8. The perillous Dayes of every Month.

In the change of every Moone, be two dayes, in the which what thing soever is begun, late, or ever, it shall come to no good end, and the dayes be full perillous for many things.

In

In January when the Moone is thre or
four dayes old,

In February, 5, or 7.

In March, 6, or 7.

In April, 5, or 8.

In May, 8, or 9.

In June, 5, or 15.

In July, 3, or 13.

In August, 8, or 13.

In September, 8, or 13.

In October, 5, or 12.

In November, 5, or 9.

In December, 3, or 13.

Elia

Astronomers say, that six dayes in the year
are perillous of death: And therefore they
forbid men to be let blood on them, or take
any drink. That is to say,

The third day of the Month of January.

The first day of the Month of July.

The second day of the Month of October.

The last of the Month of April.

The first day of August.

The last day going out of December.

These six dayes with great diligence
ought so to be kept, but namely the latter
three, for all the Veins are then full. For
then whether man or beast be knit in them,
within

within seven dayes, or certainly within fourteen dayes he shall die. And if they take any drinks within fifteen dayes, they shall die; and if they eat any Goose in these three dayes, within forty dayes they shall die; and if any child be bozn in these three latter dayes, they shall die a wicked death.

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let the blood of the right arm: And in the beginning of April, the eleventh day, of the left arm: and in the end of May, third or fifth day, on whether arm thou wilt; and thus of all that year, thou shalt orderly be kept from the Fever, the falling Gout, the sister Gout, and losse of thy Sight.

9. Ptolomies Rule for the Zodiack.

Each mans body is ruled by a certain Signe of the Zodiack.

Wherefore (as saith Ptolomeus, If thou be sick in any limbe, do not medicine unto that limbe, for it shall rather hinder than further. And namely, fly blood-letting at that time. Thus shalt thou know how the Signes reign in our limbs.

10. Of the twelve Signes.



Aries, or the
Ram govern-
eth the Head.

The Bull reigneth in
the neck, and in the
Throat.

Geminy, or the
Twins rule the shoul-
ders, arms and hands,
and these three are the
signs of the Spring.

Cancer or the Crab, commandeth the Sto-
mack, Limbs, Arteries, Milt, Liver and Gall.

The Lion reigneth in the Back, Sides,
Bones, Sinews and Gristles.

Virgo, or the Maid, guideth the Womb,
Midriffe and Guts. And also she reigneth o-
ther-while in the Stomach, Liver, Gall, and
Milt, and other nutritive Limbs beneath the
Midriffe; and these three are the Signes of
Summer.

Libra or the Ballance holdeth in the Navel,
the Reins, and the lower parts of the womb.

The Scorpion keepeth the Bladder, the
Buttocks, and other Privities of Man or
Woman.

D

The

The Sagitary dwelleth in the Thighs and Buttocks; & these three are signs of Harvest.

The Capricorn reigneth in the Knees.

The Aquary governeth the Legs & Anckles.

The Fish delecteth the feet: and these three be the Signes of Winter.

The Disposition of the Planets.

Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth and peate.

Jupiter is the cause of long peace, rest and vertuous living.

Mars is the cause of driness, debate, & war.

Sol is the cause of life, health and waxing.

Venus is the cause of lusty love and lechery.

Mercury is the cause of much speech, merchandise and flights.

Luna is the cause of moistness, great waters and violent floods.

Saturn's hour is good and strong to do all things that asketh strength only, & to nought else, save to battle; for it is wondrous evil.

That man or woman that hath the Star Saturn to his Planet, he is melancholly, black, and goeth swiftly, he hath a void heart, wicked and bitter as worm-wood, he will lightly be moeth,

Wroth, he is quarelsome, witty, covetous and ireful; he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, and his cloaths are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely peace, love, accord; who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too soft; his stature is seemly and shining, he hath a fair visage, lovely semblance, red lips, faire hairs, broad face, good brows; his cloaths are good and strong; he is sweet, peaceable, and soft.

Mars's hour is evil, and better by night than by day; for it is Masculine on the night, and Feminine on the day: It is good to do any thing, but with great strength: by night it is good to enter battel and also by day, but not so much good as by night. Who that hath this Star to his Planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing, and he hath eyes as a Cat: and all the dayes of his life, he will accuse many men

of evil; he hath a wound of a Sword in his face, he is most cholerick. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in his hour may do his will, save Kings and Lords, and that with great strength: who so in this hour entereth battle he shall be dead there. Who that hath this star to his planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and avaritious, neither white nor black, but betwixt both; he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, then on day, ever til mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou do, thou shalt find him worth. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, & hath a round face, little forehead, round beard, he hath middle nose, and hairy eyes; he is laughing and litigious, and he hath a mark in his face; his making is fair and plain, and oftentimes his neather lip is greater than the upper.

per. And who that is bozn under Venus, when she is not in full pow. r, he hath a sharp nose, and somewhat crooked, fair hairs, soft eyes of running water; he is a singer, he longeth much after games, and loveth them well, and his tales be sweet.

Mercurie's hour from the beginning to the middle, is good in all things, & from the middle to the end it is hard, and it is not much better on night than on day, and each time of the night and day, he standeth befoze the Sun, or behinde; therefore he hath his power much more by night than by day; from mozn, to the fifth hour of the day he hath his pow. r, & from thence to the ninth he hath no power. Who that hath this star to his Planet, he hath a sharp stature, & a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meeke and lovely, he will do each thing to certain space, he is more white than black, and oft-times right white, & he hath great shoulders: And who so is bozn under Mercurius, when he is not in his full power; that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crowded teeth & sharp; he hath a wound in his body with fire, he is

scourged with wands, or smitten with a sword, and men speak evil of him, for lying and man-slaughter.

The Moons hour is right good and right evil; from the fourth day to the seventeenth it is good, namely, to all those that are born in it; and from the seventeenth day to the twentieth it is somewhat good, but not so good, and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born there under, when it is in his full power, he hath a plain face, and pale, sometime quarrelling, and doth his wills to men, he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long, nor too short; he hath straight lips and hollow eyes. Who that is born under this Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, abulging, that is to say, a white streak in the ear.

12. The Condition of Man discovered by Creatures.

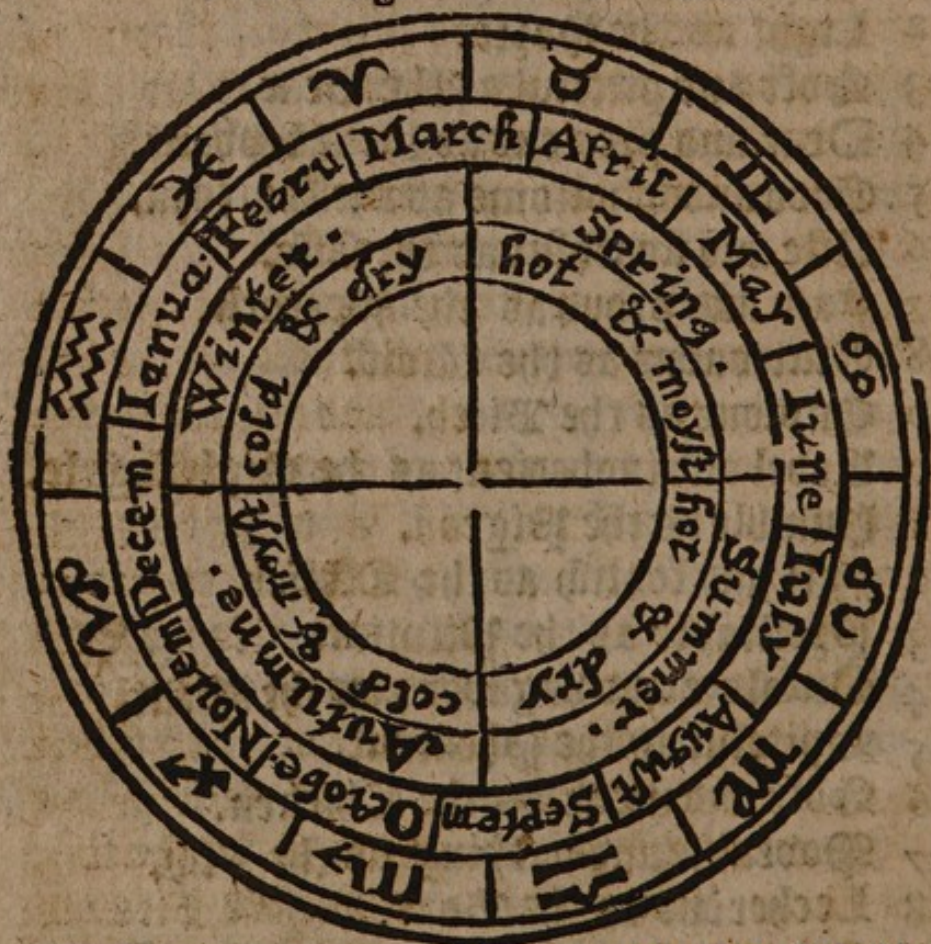
- 1 Naturally a man is hairy as the Lion.
- 2 Strong and worthy as the Oxe.
- 3 Large and liberal as the Cock.
- 4 Avaritious as the Dog.

5 Hardy

- 5 Hardy and swift as the Hart.
- 6 Debonarie and true, as the Turtle-dove.
- 7 Malicious as the Leopard.
- 8 Gentle and tame as the Dove.
- 9 Crafty and guileful as the Fox.
- 10 Simple and mild as a Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and pittiful as the Bear.
- 14 Dear and pretious as the Elephant.
- 15 Good and wholsome as the Unicorn.
- 16 Uile and sloathful as the Ass.
- 17 Fair and proud as the Peacock.
- 18 Gluttonous as the Wolf.
- 19 Envious as the Bitch.
- 20 Rebel and inobedient as the Nightingale.
- 21 Humble as the Pigeon.
- 22 Fell and foolish as the Districh.
- 23 Profitable as the Wismire.
- 24 Dissolute and vagabond as the Goat.
- 25 Spiteful as the Pheasant.
- 26 Soft and meek as the Chicken.
- 27 Moveable and varping as the Fish.
- 28 Lecherous as the Boar.
- 29 Strong and puissant as a Camel.
- 30 Traiterous as the Mule.
- 31 Advised as the Mouse.
- 32 Reasonable as an Angel.

And therefore he is called the little world,
or else he is called all Creatures, for he doth
take part of all.

13. The Description of the four Elements
and of the four Complexions, with the
four Seasons of the Year, and the
twelve Signs for each Month.



In each man and woman reigneth the Pla-
nets, and every Sign of the Zodiack, and
every prime Quality, & every Element, & eve-
ry Complexion; but not in every one alike,
for

for in some men reigneth one moze, & in some reigneth another : and therefore men be of diuers manners, as shall be made apparent.

14. Of the four prime Qualities.

Four prime Qualities there be ; that is to say, Coldness, Heat, Dryness & Moisture, which be contraries : and therefore they may not come nigh together without a mean ; for the hotness on the one side bindeth them together, and coldness on the other side. Also hotnesse and coldnesse are two contraries ; and therefore they may not come nigh together without a mean, for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, & of every sweet taste : And there again, dryness is cause of every thin substance, and of every sower stinking taste : and also hotness is cause of every red colour, and large quantity : there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements. Aire, moist and hot, the Fire hot and dry, the Earth dry and cold, the Water cold and moist. The Aire and Earth are two contraries, and therefore they may not come nigh together ; but as fire binds them on the one

one side, and the water on the other side. Also Fire and water are two contraries, and therefore they may not come nigh together; but as the air between them binds on the one side, and the earth on the other side. The fire is sharp, subtil and moveable. The Aire is subtil, moveable, corpulent, and dull. The Earth is corpulent and thick. The water is moveable, corpulent and dull. The Earth is corpulent, dull and unmovable. In the heart of the earth is the Center of the world; that is to say, the midst point, and in every Center is Hell. And there again about the Fire are the stars, and about them in Heaven Chrystalline; that is to say, waters of all blesse, departed in nine orders of Angels; then is Heaven in the hightest rooms, and largest. And there again is Hell in the lowest, narrowest and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine; that is to say, blood generated in the liver, limbs, & like to the air.

The second is Choler, generated in the Gall, and like thereto, and it is according to the fire.

The third is Melancholy, generated in the Spleen, and like to the dregs of blood, and it accordeth to the earth.

The

The fourth is flegm, generated in the lungs, like to Gall, and it accordeth to the Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A flegmatick man little coveteth, and little may, for he is cold and moist.

A Sanguine man is large, lovely, glad of cheer, laughing, and ruddy of colour, steadfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guileful, safe and wrathful, traitorous, and right hardy, small, dry and black of colour.

A Melancholious man is evious, sorry, covetous, hard, false, guileful, dreadful, slothful, and clear of colour.

A flegmatick man is slumbry, sleepy, slow, sleightful, rheumatick, dull and hard of wit, fat visage, and white of colour.

15. The year divided with the knowledge of the state of mans Body by Urine.

In the year be four quarters, ruled by these four Complexions; that is to say, the Spring,

Spring, Summer, Harbest and Winter :
 Spring hath three Months, that is to say,
 March, April, May, and it is Sanguine
 complexion. Summer hath also three Mo-
 neths, that is to say, June, July, and August,
 and this Quarter is Cholerick Complexion.
 Harbest hath also three Months, that is to
 say, September, October, and November, and
 this Quarter is melancholious Complexion.
 Winter hath also three Months, that is to
 say, December, January, and February, and
 this Quarter is flegmatick Complexion.

Each day also these four complexions reign-
 eth; that is to say, from three after mid-
 night, to nine, reigneth Sanguine, and from
 nine after mid-night, to three after mid-day,
 reigneth Choler, and from three after
 mid-day, to nine after mid-day, reigneth
 Melancholy, and from nine after mid-day, to
 three after mid-night reigneth Flegme.

Also in the four Quarters of the World,
 reigneth these four Complexions; that is to
 say, Sanguine in the East, Choler in the
 South, Melancholy in the West, and Flegme
 in the North.

Also the four Complexions reign in the
 four Ages of Man; that is to say, Choler in
 child-hood, Sanguine in man-hood, Flegme in
 Age,

Age, and Melancholy in old age. Child-hood is from the birth to fourteen years full done; Man-hood is from thence to Thirty years of age, and from thence to fifty years. And old age from thence to fou. scoze years, and so forth to death.

All these four Complexions reigne in the four parts of mans body.

Choler raigneth in all the Soulet Limbs, from the brest upward.

Sanguine reigne in all small Limbs, from the Midriff to the Wesand.

And Flegme reigne in all nourishing Limbs, from the Reins to the Midriffe.

And Melancholy reigne in all Limbs, from the Reins downward.

Wherefore every mans Urine is cast in four; that is to say, Cozkil Superfice, middle of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we must take heed; that is to say, Substance, Quantity, Colour, and the Content. Three Substances there are; that is to say, Thick, Thin and Middle.

Thick



Thick substance betokeneth very much moistness.

Thin substance betokeneth much drynesse.

A middle substance betokeneth temperance.

Also thre quantities be in Urine, that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed to the taste, whether it be sweet or not.

Sweet taste betokeneth health.

And other taste betokeneth sicknesse.

Also in Urines be twenty colours, of the which the first ten betokeneth cold, and the other ten betokeneth heat.

The ten colours that betoken cold are these.

The first is black, as dark coal, and cometh of livid going before.

The second is like to lead, and those two betoken mortification.

The third is white as clear water.

The

The fourth is lactick, like to whey.

The fifth is carapose like grey russet, or to Camels-hair.

The sixth is yellow, like to fallow leaves falling off trees; and those four colours betoken indigestion.

The seventh is subpale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subfitrine, that is to say, not full sitrine.

The tenth is sitrine, like to pomfrier, or to right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold; so we will see the other ten which betoken heat.

The first is subruse, that is to say, not full ruse.

The second ruse, like to fine gold.

And these two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet of taste, and without contents.

The third is subruse, that is to say, full red.

The fourth is red like Saffron dirt.

The fifth is subrugund, that is to say, not full rubigund,

The

The first is rubicund, like a strong flame of fire. And these four colours betoken passing of digestion.

The seventh Ynopose, like to white wine.

The eighth is Kinanos, like to rotten blood. And these two betoken adustion.

The ninth is green as the Cole-stock.

The tenth is as black as clear black horn, & this black cometh of a green going before. And these two betoken adustion and death.

In Urine be eighteen contents, that is to say, circle, ampul, grains, clouds, scum, after fatness, humour, blood, gravel, hairs, scalos, bran, crinodose, sperm, dust, esks, sedimen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampul, that is to say, Creme sheweth all to the brain disturbed.

Grains betoken of rhume and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth ventosie, and of, en the Jaundies.

After, that is to say, quittance sheweth vice of the reins of the Bladder, or the Liver.

Fatness, as oyle drops, sheweth the wasting & dissolution of the body, namely of the loyns.

Humour like glet, or like dregs of blood,

or

oz rotten gall, it sheweth vice of the mid-risse
oz aboue, oz beneath.

Blood, sheweth vice of the Liber, oz of the
reins, oz of the bladder.

Gravel, sheweth the stone.

Hairs, sheweth the dissolution of the fat-
nesse of all the body, especially the reins.

Scalos and bzan, sheweth the third spice
of Feberick incurable.

Sperm, that is to say, mankinde, sheweth
too much leachery.

Dust, sheweth the Gout oz a woman con-
ceived.

Eskes, the priuy harneis to be grieved.

Sedimen, that is to say, clogs in the ground
of the urine, oz breaking upward.

The circle called Ipostas, that is to say, the
ground, and it hath most signification of all,
and name ly, of the lower parts.

Of every mans body be four principal
limbs, that is to say, Soulet Limbs, small
Limbs, nourishing Limbs, and genozing
Limbs.

Soulet Limbs, be the bzains, and all that
are thereabout down to the wesand.

Small limbs, be the heart and the lungs
and all that be about them, betwixt the wes-
and and the mid-risse.

E

Nourishing

Nourishing limbs, be the liver, milt, gall, and guts, and all that be about them, between the wescand and the midriffe, and the reins.

Sendring limbs, be the reins, bladder, pꝛiꝓ harneis, and the limbs about from the reins downward.

16. An A. B. C. whereby thou mayest know what Planet every man is born, his fortune, and time of his death

A C. 1. J. S. 1. B. K. 2. Q. R. 2. G. L.
3. D. W. 4. C. D. 6. U. 2. T. 7. F. 8.
P. 1. E. 9.

Divide this by 9. unto a hundred; and if 1. or 8. be over, then the Sun is his Planet; if 2. or 9. be over, then Venus is his Planet; if 3. be over, then he is of Mercury; if 4. be over, then he is of the Moon; if 5. be over, then he is of Saturn; if 6. be over, then he is of Jupiter; if 7. be over, then he is of Mars.

Adam 31. Andren 1. Aldon 25. Nufos 12.
Benaster is in 9. Becus 9. David 9.

Also here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is; that is to say, under which Sign he is born, and to which Sign he is most like. Also
hereby

hereby thou mayest know his fortune, and the moment in the which he shall die. Also hereby thou mayest know thy fortune, and infortune of many things, Towns, Cities and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3.
H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O.
21. P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13.
V. 20. W. 20. X. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, and his Mothers name. And also, if thou wilt know of any Town by this A. B. C. as it is said before, then take that Town's Name, and the Name of the City Jerusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A. B. C. and when thou hast all done, divide this by 28. and if 1. or 2. be over, then that thou seest longeth to the Weather, and if three, 4. or 5. be over, then that that thou seekest longeth to the Bull, and if 6 or 7. be over, then longeth it to the Twins, and if 8, or 9. be over, then longeth it to the Crab, and if 10, 11, or 12. then longeth it to the Lyon, and if 13, or 14. then longeth it to the Virgin, and if 15, or 16 be over, then long-

eth it to the Ballance, and if 17, 18, or 19, then
 longeth it to the Scorpion, and if 20, or 21.
 then longeth it to the Sagitary, and if 22, or
 23, then longeth it to the Capricorn, and if
 24, or 25. then longeth it to the Aquary, and
 if 26, 27, or 28. then longeth it to the Fish.

Another Alphabet.

Divide any thing in seven by the proper
 name of those letters: I will tell which
 of the seven it is, by the other number divid-
 ed by nine.

A	3	I	3	R	8
B	4	K	5	S	13
C	2	L	6	T	2
D	2	M	25	U	23
E	2	N	25	V	98
F	4	O	12	W	56
G	2	P	13	X	56
H	5	Q	15		

18. To know the Weather that shall be all
 the Year, after the change of every
 Moon, by the Prime Dayes.

Sunday Prime, dry Weather,
 Monday Prime, Moist Weather.
 Tuesday

Tuesday Prime, cold and windy.
 Wednesday Prime, mercurialous,
 Thursday Prime, fair and clear.
 Friday Prime, fair and foul.
 Saturday Prime, rain.

19. A Rule to know upon what Letter,
 what Hour, what Minute, as
 followeth.

Prime upon Hours, Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

EUermore thus reigneth these seven Pla-
 nets. First reigneth Saturn, then Jupi-
 ter, then Mars, then Sol, then Venus, then Mer-
 cury, & then Luna. Saturn is Lord on Satur-
 day, Jupiter is Lord on Thursday, Mars is
 Lord on Tuesday, Sol on Sunday, Venus on
 Friday, and Mercury on Wednesday, and Lu-
 na on Monday: Saturn, Jupiter, Mars, Sol, and
 Mercury

Mercury is masculine; that is to say, Mankind; Venus and Luna are feminine; that is to say, Womenkind: Saturn, Mars and Luna are evil Planets, Jupiter, Sol and Venus be good Planets, Mercury is changeable.

On Saturday the first hour after midnight reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again, Saturn the eighth hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour. Then again, the third of day time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour. And again, the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour; and then beginneth Sol, in the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fifth hour, and so forth, hour by hour, and Planet by Planet in order as they stand, each Planet to his own day, reigneth the more certainly, the first hour, the

the eighth hour, the fifteenth hour, and the 22 hour, and so forth, every one after another, and next after that reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna.

20. Of the most best and profitable Dayes that be in the Year to let Blood.

In the beginning of March; that is to say, the sixth and the tenth day, thou shalt draw out blood of thy right arm.

In the beginning of April, of the left arm, and that in the 11 day for thy sight. In the end of May, of which arm thou wilt, and that against the Fever; and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no fevers how long thou livest.

Quot retinente vita & non fit mortis Imago
Si semper fuerint vivens morietur & infra.

	Goodhap.	Mithap.	Mithap.	
Best.	1	13		Sorrow.
	2	14	24	
	3	16	26	
	4	17	23	
Best.	6	18	27	
	11	8	10	
		20		

Est vesper Esplaton Deam pulle
Philosophie.

Vita.	7	19		Heaviness. Joy.
	8	21	28	
	9	22	29	
	12	25	30	
Vita.	15			
		20	20	

Collige per numeros aliquid cupus esse
Phandre junge simulatum feriaeque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	U	4
E	26	O	20	V	6
F	25	P	14	W	6
G	3	Q	16	X	3
					Sunday

Sunday	13
Monday	18
Tuesday	15
Wednesday	25
Thursday	11
Friday	15
Saturday	26

Thus endeth the Sphear of Platon.

VWhofoeber in the seventh day of March
is let blood in the right arm, and in
the eleventh day of April in the left arm, he
shall not lose the sight of his eyes.

In the four or five last dayes of May, if
both arms be let blood, he shall have no fe-
vers.

Whofoeber in the first day of each Month,
falleth in any infirmity, the third day ensu-
ing is to be feared, which if he passe, he shall
escape till thirty dayes.

Who so falleth in the second day, though he
be long sick he shall be delivered.

He that falleth in the third day, at next
Change shall be delivered.

He that falleth sick in the fourth day, he
shall be grieved to the 28 day, which if he pass
he shall escape.

We

He that falleth sick the fifth day, though he suffer grievously, he shall escape.

He that falleth the sixth day, though he seem to be healed, nevertheless in the fifth day of the other month he shall be dead.

He that falleth the seventh day with grief, he shall be delivered.

He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead.

He that falleth on the ninth day, though it be with great grief, he shall escape.

He that falleth the tenth day, without doubt he shall be dead.

He that falleth the eleventh day, he shall be delivered the next day.

He that falleth the twelfth day, except he be delivered within two dayes, within fifteen he shall be dead.

He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he passe, he shall escape.

He that falleth sick the fourteenth day, shall abide sick till the fifteenth day, and so he shall escape.

He that falleth sick the fifteenth day, except he recover within eighteen dayes, he shall be dead.

He that waxeth sick the sixteenth day, though he

he be grieved 24 Dayes, the 28 day shall escape.

He that waxeth sick the 17 day, he shall die the tenth day.

He that waxeth sick the 18 day, soon shall be healed.

He that waxeth sick the 19 day, also shall escape.

He that waxeth sick in the 20 day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead.

He that waxeth sick the 21 day, except he run into peril of death, within ten dayes of that other month, he shall be delivered.

He that waxeth sick the 22 day, except he run into a peril of death, within ten dayes of that other month, he shall be delivered.

He that waxeth sick the 23 day, though it be with grievousnesse of pain, in the other month he shall be delivered.

He that waxeth sick the 24 day, in the 27 day he shall be delivered; but nevertheless, in the month following he shall be dead.

He that waxeth sick the 25 day, though he suffer a little, nevertheless he shall escape.

He that waxeth sick the 26 day, though he suffer to the out passing, nevertheless in that other month he shall be delivered.

He

He that falleth sick in the 27 day, it menaceth death.

He that falleth sick in the 28 day, it menaceth death.

He that falleth sick in the 29 day, by little and little in that other Month he shall be delivered.

He that falleth sick on the 30 day, it is a doubt whether he shall pass any of these.

Also he that waxeth sick in the 31 day, whether he shall escape it is unknown.

51. Here followeth the nature of the twelve Signs.

Aries is hot and dry of the nature of the fire, and governeth the head and face of Man, and it is good for bleeding, when the Moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and governeth the neck, and the knot under the throat, and is evil for bleeding.

Geminy is evil for bleeding.

Geminy is hot and moist, of the nature of the air, and governeth the shoulders, the arms and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer

Cancer is cold and moist, of the nature of water, and governeth the breast, the stomach, and milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of fire, and governeth the back and the sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward parts, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the air, and governeth the navel, the reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus

Capricornus is cold and dry, of the nature of the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of air, and governeth the Legs, and is neither good nor evil for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of water, and governeth the Feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch with iron the members governed of any sign, the day that the Moon is in it, for fear of the great effusion of blood that might happen.

Nor in likewise when the Sun is in it, for the great danger and peril that might follow thereof.

22. The Anatomy of Mans Body, with the number of the Bones, which is in all two hundred forty eight.

In the top of the head is a bone that covereth the brain, the which Ptolomeus calleth the capital bone. In the skull be two bones, which be called Parietals, that holdeth the brain close and steadfast. And more lower in the brain is a bone called the crown of the head.

head; and on the one side, and on the other, be
two holes, within the which is the Palate,
the roof bone. In the part behind the head be
four like bones, to which the chain of the
Neck holdeth. In the Nose be two bones.
The Bones of the Chaps above be eleven,
and of the nether Jaw be two above the op-
posite of the Brain, there is one behind na-
med Collateral. The Bones of the Teeth be
sixty eight before, four above, and four under-
neath, sharp edged for to cut the morsels, and
there is four sharp, two above, and two un-
derneath, and are called Conies, for they
be like Conies teeth: After that are sixteen
that be as they were Hammers, or grinding
teeth, for they chew and grind the Meate the
which is eaten, and there are four above
on every side, and four underneath. And
then the four Teeth of Sapience on every side
of the Chaps, one above, and one underneath.
In the Chin from the head downward are
sixty Bones called knois or joynts: In the
Brest before be seven bones, and on every
side twelve Ribs: By the Neck, between the
head and Shoulders, are two Bones named
the Sheers, and the two Shoulder-blades:
From the Shoulders to the Elbows in each
arm, is a bone called Humerus: From the elbow
to

to the hand bone, in every arm be two bones that are called Canes : in each hand be eight bones, above the palm be four bones, which are called the comb of the hand. The bones in the finger in each hand be fifteen, in every finger three. At the end of the ridge are the huckle bones, whereto are fastned the two bones of the thighs : in each knee is a bone called the knee plate. From the knee to the foot in each leg be two bones called Canes, or marry-bones. In each foot is a bone called the ankle or pin of the foot, behinde the ankle is the heele-bone in each foot, the which is the lowest part of a man, and above each foot is a bone called the hallow bone. In the plant of each foot be four bones, then are the combs of the foot, in each of which are five bones ; the bones of the toes in each foot are fourteen : Two bones are before the belly for to hold it stedfast with the two branches. Two bones in the head behind the ears, called Oculares : we reckon not the tender bones of the end of the shoulders, nor of the sides, nor divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. The use and order of Phlebotomy, with the names of the Veins, and where they rest.

The Vein in the midst of the Forehead would be letten blood for the ache and pain of the head, and for Fevers, Lethargy, and for the Megrin in the head.

About the ears behind be two Veins, the which be let blood to give clear understanding, and vertue of light hearing, and for thick breath, and for doubt of Measelly or Lepzy.



In the Temple be two veins, called the Arteries, for that they heat, which are let blood, for to diminish & take away the great repletion, and abundance of blood that is in the brain, that might annoy the head & the eyes, and it is good against the Gout, the Megrin, and divers other accidents that may come to

F

the

the head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the Swelling and Apostumes of the throat, and against the Squinancy, by the which a man may die suddenly for default of such bleeding.

In the neck are two veins called Vignals, for that they have the course, and abundance of all the blood that governeth the body of man, and principally the head; but they ought not to be let blood without the counsel of the Physician: and this bleeding availeth much to the sickness of the Lepre, when it cometh principally of the blood. The vein of the heart taken in the arm, profiteth to take away humours, or evil blood that might hurt the chamber of the heart, and is good for them that spit blood, and that are short-winded, by the which a man may die suddenly for default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holseth the body in health; and this bleeding is profitable also against the yellow-fever, and apostumes of the Liver, and against the Palsie, whereof a man may die for default of such bleeding.

Between the master finger and the leech, Anger to let blood helpeth the dolours that

come

come in the stemack and side, as Botches
and Apostumes, and diuers other accidents
that may come to these places by great abun-
dance of blood and humours.

In the sides between the womb and the
branch are two veins, of the which that of the
right side is let blood for the dropsie, and that
of the left side for every sickness that cometh
about the Wilt; and they should bleed accord-
ing to the fatness or leanness of the party:
take good heed at four fingers nigh the incisi-
on; and they ought not to make such bleeding
without the counsel of the Physitian.

In every foot be three veins, of the which
three, one is under the ankle of the foot, na-
med Sophon, the which is let blood for to
swage, and put out diuers humours, as botches
and Impostumes that cometh about the
groins, and profiteth much to women, for to
cause the menstruity to descend, and delay
the Emroids that cometh in the secret places,
and other like.

Between the wrists of the feet and the
great toe is a vein, the which is let blood
for diuers sicknesses and inconveniences, as
the pestilence that taketh a person suddenly
by the great super-abundance of humor, & this
bleeding must be made within a natural day,

that is to say, within 24 houres after that the sickness is taken of the Patient, and before that the Feaver came on him; and this bleeding ought to be done according to the corruption of the Patient.

In the angles of the eyes be two veins, the which be let blood for the redness of the eyes, or watry, or that runneth continually, and for divers other sicknesses that may happen and come by over great abundance of humours and blood.

In the vein of the end of the nose is made bleeding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much against pimpled noses, and other like sicknesses.

In the mouth in the gums be four veins; that is to say, two above, and two beneath, the which be let blood for chausing and canker in the mouth, and for tooth-ach.

Between the lip and the chin is a vein, that is to let blood to give amendment unto them that have an evil breath.

In each arm be four veins, of the which the vein of the head is the highest, the second next
is

is from the Heart, the third is of the Liver and the fourth is from the Spleen, otherwise called the low Liver-vein.

The vein of the head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and swelling faces, and red, and for divers other sicknesses, that may fall and come by great abundance of blood.

The vein of the Spleen, otherwise called the low vein, should bleed against Feaver Tertians and Quartains, and it ought to be made a wide, and a little deep wound than in any other vein, for fear of winde that it may gather; and for a more inconveniency, for fear of a sinew that is under it, that is called the Lizard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arme.

Between the little finger and the leech finger is letting of blood, that greatly availeth against all Feavers, tertians and quartians,

and against the flames and diuers other lettings, that come to the paps and milt.

In the thigh is a vein, of the which bleeding abaileth against pain of the Genitals, for to put out of man's body humours that are in the groins.

The vein that is under the ancle of the foot without, is named Sciote, of the which bleeding is much wroth against the pain of the flanks, and for to make, avoid and illure diuers humours which would gather in the said place; and it abaileth greatly to women to restrain their menstruosity, when they have too great abundance.

24. Of the Year, with the growth of things.

There be in the year four quarters, the which are named thus, Ver, Hyems, Aestas and Autumnus; These are the four seasons in the year. Prime time is the Spring of the year, containing February, March, and April. In these three Months every green thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three months every herb, grain, and tree is in his most strength and beauty,

beauty, and then the Sun is at the highest. Next cometh Autumn, as August, September, and October, wherein all Fruits wax ripe, and are gathered and housed.

Then cometh November, December, and January, and these three Months be in the Winter; that time the Sun is at the lowest, and is of little profit. The Astronomers say, That the Age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every month, as January or February, and so forth: for as the year changeth by the twelve months, into twelve divers manners, so doth man change himself twelve times in his life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also the highest; and twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every Month six years, or else it may be understood by the four quarters and seasons of the year, so man is divided into four parts, as to youth, strength, wisdom, and age. He is to be eighteen years young, eighteen years strong, eighteen years in wisdom, and the fourth eighteen years to go to the full age of threescore and twelve.

25. The change of Man twelve times according to the Months.

HE must take the first six years for January, the which is of no vertue nor strength, in the season nothing on the earth groweth. So man after that he is boyn, till he be six years of age, is of little or no wit, strength or cunning, and may do little or nothing that cometh to any profit.

Then cometh February, and then the dayes lengthen, and the Sun is moze hotter; then the fields begin to wax green. So the other six years till he come to twelue, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the month of March, in which the Labourer soweth the Earth, and planteth trees, and edificeth houses. The child in these six years waxeth big, to learn doctrine and science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the earth and the trees are covered with green flowers; and in every part goods increase abundantly.

Then cometh the young man to gather the sweet flowers of harouriness; but then beware that cold winds and frozms of Wites beat not

not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then cometh May, that is both fair and pleasant; for then Birds sing in Woods and Forrests night and day, the Sun shineth hot; then man is most lusty, mighty, and of proper strength, and seeketh playes, sport, and manly-pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun at the highest in his Meridional; he may ascend no higher in his Station. His gleamering golden beames ripeneth the Corn: and then man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the seeds of perfect understanding.

Then cometh July, that fruits be set on tining, and our Corn a hardning; but then the Sun beginneth a little to descend downward. So the man goeth from youth toward age, & beginneth for to acquaint him with sadnesse, for then he is come to forty two years of age.

After that cometh August, then we gather in our Corn, and also the fruits of the earth, and then man doth his diligence to gather for to find himself, to maintain his wife, children
and

and houthould when age cometh on him, and then after that six years he is forty eight years of age.

Then cometh September, that winds be made, and the fruits of the trees be gathered: and there withal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which draweth very near: and then man is in his most stedfast and covetous estate, prosperous in wisdome, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more: and then he is fifty four years of age.

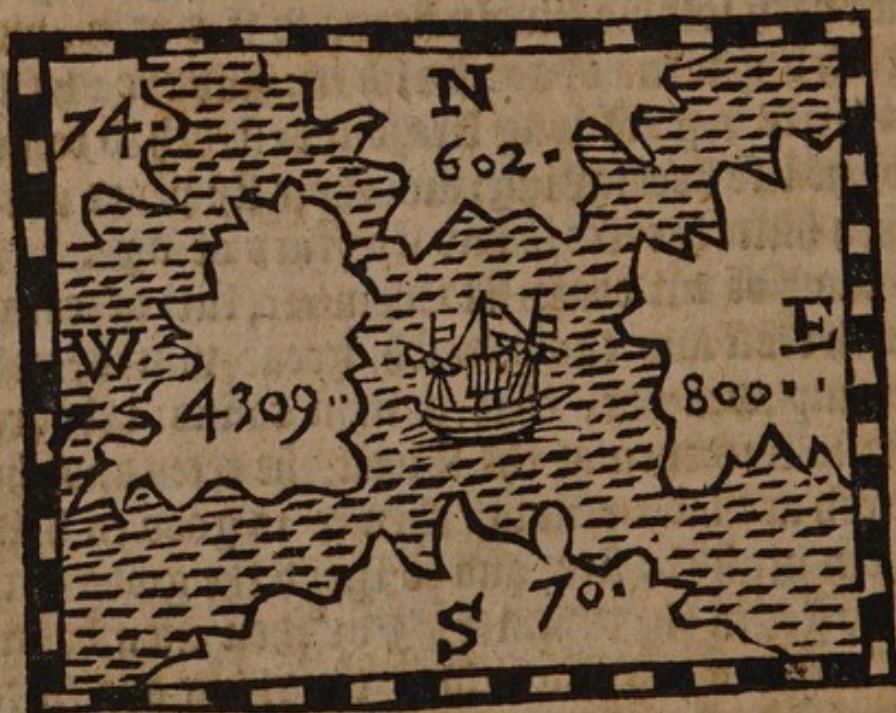
Then cometh October, when all is gathered, both Corn and other manner of fruits, also the Labourers plow, and sow new seeds in the Earth for the year to come. And then he that nought soweth, nought gathereth: and then in these six years a man shall take himself unto God for to do penance and good works, and then the benefits the year after his death, he may gather and have spiritual profit; and then man is fully the term of threescore years.

Then cometh November that the dayes be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the
field is

fields that were green look hoar & gray; then all manner of hearbs are hid in the ground, and then appeareth no flower, and winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his teeth begin to rot and fail him, and then hath he little hope of long life, but desireth to come to the life everlasting: and these six years maketh him threescore and six years of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, the Sun is then at the lowest, the trees and the earth are hid in snow, then it is good to hold them nigh the fire, and to spend the goods that they got in the summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect understanding, and his heirs desire death: and these six years maketh him full threescore and twelve years, and if he live any longer, it is by his good guoing and dieting in his youth; howbeit, it is possible that a man may live till he be a hundred years of age; but there be few that live so long,

26. The Rutter of the Distances of Har-
bours and Havens in most parts of
the World.



The compass of England round about is
4309 miles.
Venice both stand from Flanders East and by
South 80 miles.
And the next course by Sea from Flanders to
Jaffe is th's. From Sluse to Calais is 70 m.
From Calais to Buchesse 80 miles.
From Buchesse to Lezard 260 miles.
From Lezard to Capfenester 650 miles.
From Capfenester to Lisbon 283 m.
From Lisbon to Cape St. Vincent to the
Straits

Straits	240 miles
From the Straits of Gibzalter unto the Isle of Sardine	110 miles.
From Malsitana in Sardine to Inalta is	460. miles.
From Inalta the course of Saragoza and Sicil, to sail to Iasse in Surry	1800 m.
From Iasse to Basse, to Cypze, to the Ca- stle Roge	200 m.
From Castle Roge to Rhodes	100 m.
From Rhodes in Candy	250 m.
From Candy to Dodon	300 m.
From Dodon to Corfue	300 m.
From Corfue to Venice	800 m.

The length of the Coasts of Surry, of
the Sea coasts is from the Gulf of Er-
mony, to the Gulf Dalarze, next the South
and by West from Luzaria to Ryse 65 m.
That is to understand, from Lazaria in E-
remony to Soldin, that cometh from the
River coming to Antioch 70 m.

And from Soldin to the Port of Lycha,
next unto the South.

From Lycha to the Port of the South
50 m.

From Tozosa unto the Port of Tripol;
South 50 m.
From

From Bernet to Acres, South and by West, 70 m.

From Acres to Port Jaffe, South and by West, 70 m.

From Port Jaffe to Port Delazara, South, South-west, 130 m.

From Damiat to Sariza in Surry, to Damiat in Egypt, 180 m.

From Damiat to Babylon, Alchare, 80 m.

From Damiat to Alexandria, 110 m.

The length of Mare Major, is from the Gulf St. George, in the midst of the Gulf that is betwixt Tarplond, Senostopol, to the Port Messembze, West from St. George, 1060 m.

The breadth of the West end, is from the Bras St. George of Constantinople upon the River Danubius, next the North from St. George Bras, 560 m.

From Pero to Caffa in Tartary, North-east, 600 m.

From Caffa to the straits of Tane, North-east, 100 m.

The Gulf of Tane is about 600 m.

The Cape of Caffa is about 600 m.

From the head of Tane to Sanastopol 4 m.

From

West,	From Sanastopolis to Trapezond by West,	250 m.
70 m.		
and b	From Trapezond to Synopia, next to the	
70 m.	South,	430 m.
200 h.	From Synopia to Pero, next to the West,	
30 m.	Southwest,	230 m.
10 Da.	From Pero to Messember, next the North-	
80 m.	west,	230 m.
80 m.	From Messember to Mancho, North,	
100 m.	North-east,	160 m.
om the	From Mancho Castro to Danobia, North-	
of the	east,	130 m.
enost.	From Danobia to the straits of Caffa, next	
it from	the East	200 m.

The Compass of the Islands.

le upon	The Isle Cypre is about	500 m.
th from	The Isle of Rhodes is about	180
560 m.		miles.
North	The Isle of Lange is about	80 m.
600 m.	The Isle of Negre Pont is about	300 m.
North	The Isle of Sicilia is about	737 m.
100 m.	The Isle of Sardine is about	700 m.
600 m.	The Isle of great Brittan is about two	
600 m.	thousand	miles
oly 4 m.	The Isle of Ireland is about a thousand	
From	and seven hundred	miles.
		The

The Principality of Garre is about 700 m

Thus endeth the Rutter of the Distance
from one Port or Country to another.

27. Of the Axtree and Poles.



The Diamenter of the world is called the
Axtree, whereabout he moveth, and the
ends of the Axtree are called the Poles of the
World. Of whom one is called the North
Pole, and the other the South Pole. The
Northern is he that is alwayes seen in
our Habitations ; And the Southern is
that which is never seen above our Hori-
zon. And there are certain places on earth
whereas the Pole that is ever in our sight.
cannot

cannot be seen with them that dwell there : and the other Pole, which is ever out of our sight, is in sight to them. Again, there is a place on earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Sphear.

Some of the Circles of the Sphear be parallels, some be oblique, some others goe crosse over the Poles. The parallels are they that hath the same Poles as the World hath ; and there be five parallel circles, the Artick, the Estival, Tropick, the Equinotial. The Artick circle is even the greatest of all those circles that we have continually in sight, and he scarcely toucheth the Horizon in the point, and is altogether presented above the earth,

And all the Stars that are included in this circle neither rise nor set, but a man shall see them all the night long, keep their course round about the Pole. And that circle in our habitation is drawn of the further foot of Uranamajor. The Estival circle, most Northward of all the circles that be made of the sun, whom when the Sun returneth into, he turneth back from his Summer circuit, then is the longest day of all the year, and the shortest night ; and after the Summer return, the

G

Sun

Sun shall not be perceiv'd to progresse any further toward the North, but rather to recoil to the contrary parts of the world: wherefore in Greece this Circle is call'd Tropocos, the Equinoctial Circle is the most greatest of all the five parallel circles, and is so parted by the Horizon, that the one half circle is above the earth, the other half circle lyeth under the Horizon. The Sun being in his circle, causeth two Equinoxes, the one in the Spring, and the other in the Harvest. The Vernal Tropick is a circle most South of all the Circles, that by the moving of the world, he described of the Sun; which, when the Sun is once in red into, he returneth back from his Winters progress; then is the longest night and the shortest day in all the year. And beyond this Winter mark, the Sun progresseth never a whi. further, but goeth into the other coasts of the World: Wherefore this Circle is also named Trevicos, as who so say, returnable. The Antarctic Circle is equal in quantity and distance with the Arctic Circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth, and the Stars that be plac'd in this, are alwayes invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropicks, and the

Lead

least (I mean in our Habitation) are the Ar-
ticks: And these circles must be understood
without breadth, and be reasoned of by accor-
ding to the situation of the Stars, and by the
beholding of the Dioptra, and but supposed
onely in our Imagination, for there is no cir-
cle seen in all the Heaven, but only Galaxias.
As for all the rest, they be conceived by imagi-
nation.

29. The Reason why that five parallel
Circles are onely in the Sphear.

The parallel Circles alone are wont to be
described in the Sphear; not because there
be no more parallels than those in all the world.
For the Sun maketh every day one parallel
Circle, equally distant to the Equinoctial,
(which may be well perceived) with the turn-
ning of the World: Incomuch that 128 pa-
rallel Circles are twice described of the Sun
between the Tropicks, for so many dayes are
within the two returns, and all the Stars
are dayly carried withall round about in the
parallel Circles: Howbeit every one of them
cannot be set out in the Sphear. And though
they be profitable in diverse things in Astro-
logy, yet it is impossible that the Stars
may be described in the Sphear, without all

the parallel circles, or that the magnitude on dayes and nights may be precisely found out without the same parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the sphere. But the five parallel circles for certain special instructions are exhibited. The Arctick circle severeth the Stars, which we ever see; the Citival Tropick containeth the going back of the Sun, and it is the furthestmost part of the progresse into the North: & the Equinoctial circle containeth the Equinoxials, and the Vernal Tropick is the furthestmost point of the way of the Sun toward the South, & it is even the mark of the Winter return: the Antartick circle determineth the Stars, whom we cannot see. And so seeing that they are very expedient for the introduction into Astrology, they be right worthy to take room in the Sphere.

30. Of the five greater Circles; of the Appearance and Non-appearance of them.

ALso the said five parallel circles, the Arctick circle appeareth altogether above the earth; and the Citival Tropick circle is divided into two parts of the Horizon, where

of

of the greater part is above the earth, and the lesser lighter underneath it. Neither is this Tropick circle equally divided of the Horizon in every Town and Country, but according to the variety of the Regions; it hath diversities of uprising: and this Equival circle is more unequally divided in the Horizon to them that dwell nearer the North than we do; and further there is a place where the Equival Tropick is wholly above the earth: and unto them that draw nearer unto the South than we the Equival Tropick is more unevenly parted in our Horizon. Furthermore, there is a coast (but south from us) wherein the Tropick circle is equally divided of the Horizon. But in our Habitation the Equival Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shall be above the earth, and three under the earth. And indeed it seemeth that Aratus meant this Climate, when as he wrote his book of Phaenomenon; whereas he speaking of his Equival Tropick Circle, saith on this wise.

When this Circle divided is into eight parts even just,

Five parts above the earth, and three underneath remain needs must.

The restlesse Sun in Summer hot from this returneth back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, & the night of nine Equinoctial hours long: and in the Horizon of Rhodes, the Equival Tropick is so divided of the Horizon, that the whole circle being divided into eighteen parts, there shall appear 29 divisions above the Horizon, and nineteen under the earth, by which division it appeareth that the longest day in the Rhodes, hath but fourteen Equinoctial hours in it, and the night nine Equinoctial hours, with two half hours more beside. The Equinoctial circle in every Habitation, is so justly divided in the midst by the Horizon, that the one halfe circle is above the earth, and the other half circle underneath the earth. And this is the cause that the Equinoctials happen alwayes in this circle. The Summer Tropick circle is so divided of the Horizon, that the lesser part shall be above the earth, and the greater part under the earth, and the inequality of divisions hath even like diversity in all Climats, as it is supposed to be in the Equival Tropick circle; and by this means the divisions of both the Tropical circles be precisely correspondent each to other: By reason whereof the longest day is of

of one length with the longest night, and the shortest day equal with the shortest night. The Arctick circle lyeth every wher vnder the Horizon.

31. Of the bigness of the five parallel circles.

BUT of the said five parallel Circles, some keep still the same bigness throughout all the world, and of some the bigness is altered by reason of the Climates, so that some circles be bigger than other, & some lesser than other. The Tropick circles and the Equinoctial do nowhere alter their quantities, but the Arcticks vary in bigness, for somewhere they appear bigger, and somewhere lesser. For unto the Northward dwellers, the Arctick circles seem bigger, the Pole being raised on high, the Arctick circle touching the Horizon, must needs also appear bigger and bigger continually, and unto them that dwell further North, sometime the Festival Tropick shall increase the Arctick Circle, so that the Festival Circle, and the Arctick also meet together, and be taken but instead of one. And in places that be yet further North, the Arctick Circles shall appear greater than the Festival Tropick Circle: but there is a place so far North, where that the Pole appeareth over

head, and the Artick circle serveth for the Horizon, and remaineth with it in the moving of the world, & is as wide as the Equinoctial, in-
 somuch that the three circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in our order and scituation. Again, to them that dwell more south, the Poles appear more lower and, the Artick circles lesser. Yet again, there is a place being south in respect of us, which lieth under the Equinoctial when the Poles be under the Horizon, and the Artick circles are altogether gone: so that of the five parallel circles, there remain but three Circles, that is the two Tropicks and the Equinoctial.

32. Of the Number of the Parallels.

FOr al these speeches, it is not to be thought that there continue five paralels alwayes, but so many to be imagined for our habitations sake: for in some Horizons there be but three Paralels onely, and there be Habitations on earth, where the Estival Tropick circle toucheth the Horizon, and even for the Tropick circle is the second taken which is called the Habitation under the Pole. The third Habitation of whom we spake a little before, which is named the habitation under the Equinoctial.

33. Of the Order of the five parallel Circles.

The order of the five parallel circles is not every where the same, but in our Habitation; the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the brumal, the fifth the ant-artick; but to them that dwell more north then we, sometime the first is accounted as the Estival Tropick, the second as the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Brumal Tropick; and because the Artick circle is wider than the Equinoctial, the said order must needs be observed.

34. Of the Power of the five Parallels.

Likewise, neither are the Powers of the same five parallel Circles alike. For the Circle that is our Estival Tropick, is to them that dwell in a contrary Habitation, the Brumal Tropick. Contrariwise, that which unto them is the Estival Tropick circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three Circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun; for in conferring one to another, that which is the Equinoctial with us, shall be their Estival Tropick Circle. And both the Tropicks

Tropicks shall be Vnumals. So then the Esti-
val Tropick circle may be said by nature uni-
versally all the world over, which is next to the
Habitation: Therefore unto them that dwell
under the Equinoctial, the Equinoctial it self
serveth for the Estival Tropick, as wherein
the Sun hath his course directly over their
head, and all the parallel Circles shall take the
room of the Equinoctials, being divided by e-
qual divisions in the Horizon.

35. Of the Space between the Parallels.

Neither the spaces of the circle one from
the other, do remain the same throughout
all Habitations, but after the description of the
Sphears they are discussed on this sort. Let any
Meridian be divided into sixty parts, the Arctick
shall be divided from the Pole sixty six parts
off; and the same on the other side shall be sixty
five parts distant from the Estival, and the
Equinoctial shall be from either of the Poles
sixty four divisions off. The Vnumal Tropick
circle standeth from the Antarick sixty five
parts off. Neither have these circles the same
distance between them in every Town and
Country: but the Tropicks in every declina-
tion shall have even like space from the Equi-
noctial, yet have not the Tropicks equal
space

space from the Articks at every Horizon, but in some place lesse, and in some place more distance.

Likewise, the Articks have not in every declination one certain space from the Poles, but some where lesse and some where more. All the Sphears be made for the Horizon, of Greece.

36. Of the Colours.

There are circles that go cross overthwart the Poles, which of some men are called Colours, and they be so framed that they contain within their circuit the Poles of the world, & be called Colours, by reason of those portions of them that be not seen. And for other Circles, they be seen whole the world moving round about. And there are certain parts of the colour invisible; even those parts that from the Antarick lie hid under the Horizon; and these circles be signed by the Tropical points, & they divided into two equal parts of the circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

The circle of the twelve Signs is oblique and is compounded of three parallel circles, of whom two are said to shew the breadth of the Zodiack, and one is called passing through

thorow the middest Signs: thus toucheth he the two equal circles and parallels, the Equinoctial Tropick in the first degree of Cancer, and the Summer Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelve degrees. This circle is called oblique, because he passeth over the parallels awry.

38. Of the Horizon.

The Horizon is a circle that divideth part of the World, seen from the part that cannot be seen: so he divideth the whole sphere of the world into two parts, even that he leaveth the one half sphere above the Earth, and the other half sphere underneath the earth. And there be two Horizons; one sensible, the other imagined by understanding. The sensible Horizon is that, which of our sight is limited at the uttermost of our knowing: So that his Diameter is not passing a thousand furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphere of the fixed Stars, and he divideth the whole world into two parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost. So that the length of the
dayes,

dayes, the Climates, and all the apparances remain the same still; but with the more number of furlongs; for the diversity of the Habitation, the Horizon, the Climate, yea and all the apparances shall vary, so then change, and habitation must needs happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for every exceeding great number have a new Horizon, but they keep the same Climate, and all the apparances; likewise the beginnings and endings of dayes, change not at the self same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the world hit her or thither, even for every point the Horizon is changed, the Climate and the Apparances so vary. The Horizon in the Spheres not after the manner described, for all the other circles are carried together from east to west with the moving of the world; and the Horizon is immovable by his own nature, as long as he keepeth the same situation. And so if the Horizon were set out in spheres when they should be turned about, he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Sphere matter; yet for all that there may be a place assigned for the

the circle Galaxias is left out in many spheres, and it is one of the greatest circles; and they be called the greatest circles, which have the same center as the Sphere hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiack, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle of Galaxias.

41. Of the five Zones.

The outward fashion of the Earth is spherical, and divided into five Zones, of whom, two which be about the Poles are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold: and their compass is from the Arctick to the Poles ward; and the Zones that be next unto them, because they be measurably situate towards the course of the Sun, be called temperate, and above in the Firmament upon the Tropick and Arctick Circles between whom they lye. Now the fifth, which among the said four Circles is middlemost, for that it lieth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two, which lye shall about under

der the Horizon in the frame of the Spheare.

39. Of the Meridian Circles.

The Meridian is a Circle that goeth thorough the Poles of the World, and thorough the point that is just over our head. In whom when the Sun is come to, he causeth mid-day and mid-night: and this Circle is also immovable in the World, as long as the self-same situation is kept in all moving of the world. Neither is this circle drawn in a Sphear that be painted with Stars, because he is immovable and receiveth no mutation, but is mans conjecture by wit, for three hundred furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but goe North or South even ten thousand furlongs, and the same Meridian shall serve.

40. Of the Circle Galaxias.

The Circle of Galaxias, oblique also and goeth over the tropicks awry, and it is of the substance of five clouds, and the onely visible Circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place than in another, and for that cause
the

der the Equinoctial of the world. But on the two temperate Zones, one is inhabited of them that be in our habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same.

42. Of the Cœlestial Signs with their Stars.

The Signs that be blazed with Stars, are divided into three parts; some of them be placed in the circle of the Zodiack, some be called Northern, and some be called Southern, and they that be situate in the circle of the Zodiack, be twelve Beasts, whose names we have declared in another place, in which twelve Beasts there are divers Stars, which for certain notable marks espied in them, have taken their proper Names; for the fixed Stars that be in the back of Taurus be called Pleiades; and the Stars that be placed in the head of Taurus be six in number, and are called Hyades: And the Stars that stand before the feet of Geminy, are called Propus; and the cloud like substance, that is in Cancer, is called Presepe; and the two Stars that stand nigh Presepe, are called Asini; and the bright Star that is in the Heart of Leo (according to the name of his place) is the Lyons Heart, and it is called of

some

some men the royal star, for that they that are boyn under it, are thought to have a royal nativity. The fair Star that sticketh at the fingers ends of the left hand of Virgo, is called the Spike. But the little Star that is fastned by the right wing of Virgo, is named Protrigettes. And the four Stars that be at the right hands end of Aquarius, called Urna. The Stars that be spread one after another behind Pisces taile, are called the Lines. And in the South Line there are nine Stars, and in the North line five. The bright Star that is seen in the Lines end is called Nodus. So many are counted for the Forthern, as be set betwixt the Zodiack, and the North. And they be these, Ursarmajor, Ursarminor. And Draco that lyeth betwixt both Urse, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin, Protomo Hippy, the Horse that standeth by Hippachos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deltoton. And he that was stellified of Callimacus, Bernicks heir. Again, there be other Stars, who for certain plain Apparances that they have in them, have had their name given them. For the notable Stars that lyeth about the mid-

Thanks of the Arctophilar is called Arcturnus.
 And the shining Star that is set by the Harp,
 even by the name of the whole Sign, is called
 the harp; and the Stars that be at the top of
 Perseus left hand, are named the Gorgones,
 and the thick small Stars that are espied at
 the right hand's point of Perseus, make as
 it were a Sphe. And the clear Star that is
 set in the left shoulder of the Driver, is called
 the Goat. But the two little Stars that be
 at the outermost of his hand, be called the
 Kids. And all those be Southern Signs that
 lye on the South side of the Zodiac. And
 their names be these; Orion, the Centaurus,
 the beast that Centaurus holdeth in his hand;
 Thirsylocus, whom Centaurus setteth before
 the Sencar; the Southern Fish, the Whale,
 the water poure h off Aquarios, the flood of
 Orion, the South Crown, which of some is
 named Uraniscas; the Roade that lyeth by
 Hipparchos. And again, in these there be
 certain Stars that have taken them proper
 names. For the bright Star that is in Pro-
 kyon, is called Prokyon; and the gliding
 Star that is in the Dogs mouth, for that he
 is thought to cause more fervent heat, is called
 the Dog, even by the name of the whole Sign.
 The Star that shineth in the top of the Star

of Argo, is named Canopus; and this is so seldom seen in the Roades, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the Sign doth scanty appear above the Horizon.

43. Of the twelve Winds, with their Names and Properties.



The Winde is an exaltation hot and drye ingendred in the inner parts and hollownes of the Earth; which when it hath due, and cometh forth, it moveth side-long about the Earth, and is called the Wind. And there be twelve of them, which old War-

riners had in use, of whom four be called Cardinals.

The first principal Wind.

Auster the Meridional or South wind, hot and moist air, or likened to the air, Sanguine, full of Lightning, and maketh, or causeth great rain, he nourisheth large cloudes and ingendzeth pestilence and much sickness; Auster Aphricus his first collateral or side winde, airery, he causeth sickness and rain: his second collateral is called Auro Austor, airery, he proboketh clouds and sickness.

The second principal Wind.

The fourth winde, and the second Cardinal is Septentriarius, contrary, or positive to the first, cold and dry, melancholick, compared to the earth: he putteth away rain, he causeth cold, and dryeth, and conferbeth health, and hurteth the flowers and fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second collateral, earthy, cold and dry, causeth round, or hurle-windes, thick snow and winds.

The third cardinal Winde.

From the rising of the Equinoctial that is in the East, bloweth Subsolanus the third cardinal winde, fiery, hot, & dry, cholerick, temperate

rate, sweet, pure, subtile, or thin, he nourisheth Clouds, he conserbeth Bodies in health, and bringeth forth flowers, Hellefrontus collateral, Solstitial, and Estive, or summery, orpeth all things.

The fourth cardinal Wind.

East of all in the going down the Equator, that is the West, bloweth Favonious, cold and moist, watery, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth flowers; he causeth rain, thunder, and sickness, his collaterals Affricus and Corus have the same nature and properties.

44. Strange Wonders most worthy of note.

In the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius, at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, between the Rivers Pyramus & Cydnus, Pyramus being the nearer

to Issos, returneth by Mailon, and Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe, by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tombe of the Poet Aratus, worthy to be spoken of, because it is unknown why stones that are cast into it do leap about. Not far from hence is the Town of Cyrocus, environed with a narrow balk to the firm Land.

Above it is a Cave named Coricus, of singular nature, and far more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten furlongs; then going deep down, and the farther the larger; it is green round about with budding Trees, and casteth it self into a round Vault, on both sides full of Woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and it maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadows

dowes and coverts of wood, yielcing a certain rude noise, with Rivers trickling on either hand. When ye come to the bottome, there again openeth another Cave, worthy to be spoken of for other things: It maketh the enterers into it afraid with the dinne of Timbrels, which raise a ghastly and great rattling within; afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a mine, where a mighty River rising with a great brest, doth but onely shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, and it is no more seen. Within is a waste space, more horrible than any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy, and also believed to be inhabited of Gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty,

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darknesse, and not easie to be sought out:

howbeit because it was sometime the cham-
ber of the Gyant Typho, & because it now out
of hand, stifleth such things as are let down in-
to it, it is worthy to be mentioned for the na-
ture thereof, and for the tale that is reported of
it. Beyond that are two Iozelands, that is to
say, Sarpedon, sometime the bonds of King
Sarpedons Realm, and Anemutium, which
parteth Cilica from Pamphilia, and between
them Celendris and Natidos, Towns builden,
and people by the Samians, whereof
Celendris is nearer to
Sarpedon.

James Chapman

His Book ownde
FINIS,

James Elwell

THE
HUSBAND-MANS
Practice; Or, Prognostication
for Ever.

As teacheth *Albert, Alkind, Haly,*
and *Ptolomy.*

With the Shepheards perpetual Prognostication
for the Weather.



London, Printed by S. D. for John Stafford, and are to be
sold at the sign of the George at Fleet-bridge, 1663.

THE HUSBAND-MAN'S

PROGRESS, OR, PROGNOSTICATION

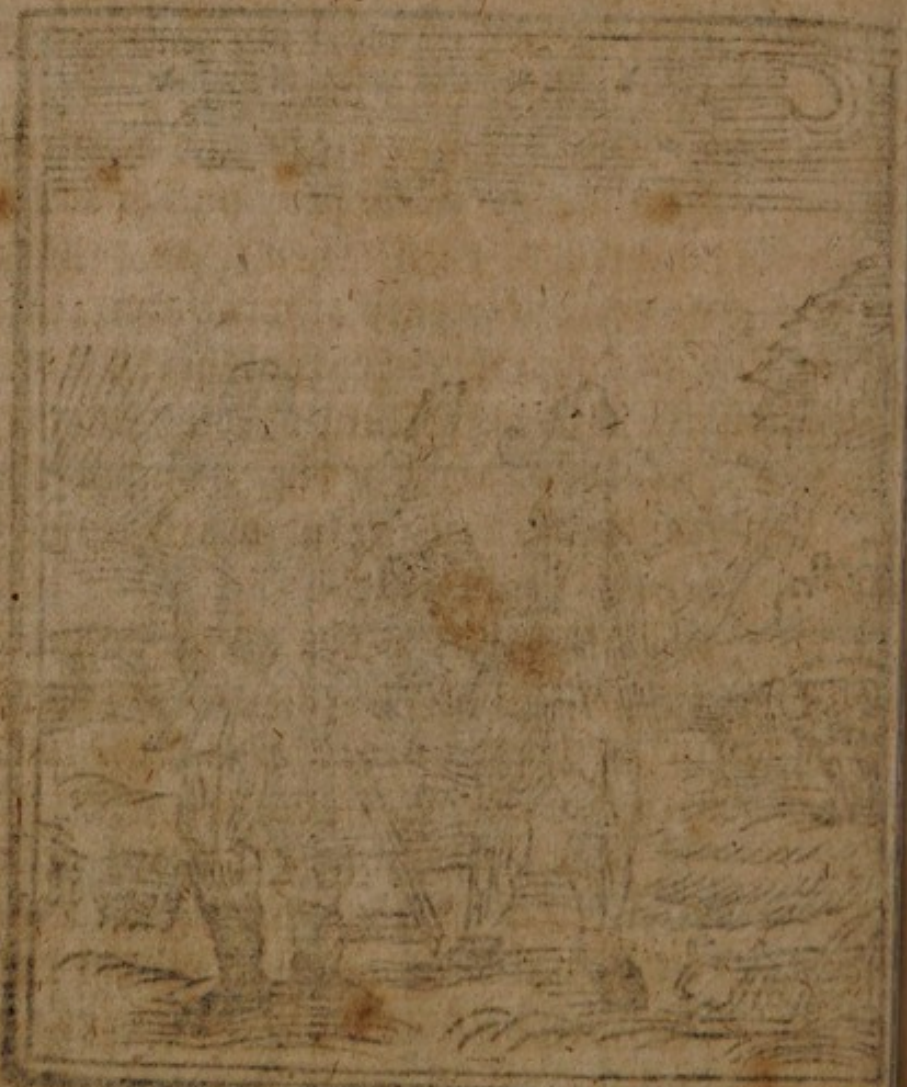
FOR FUTURE

AS REVEALED BY ALBERT, M. K. H. H.

AND P. H. H.

WITH THE SHEPHERD'S PROGNOSTICATION

FOR THE W. H. H.



Printed by S. D. for John Stacey, and are to be
sold at the sign of the George at the bridge 1832

What the Husband-man should Practice,
and what Rule he should follow; after the
Teaching of *Albert, Alkind,*
Haly, Ptolomy.

The wise and cunning Masters in A-
stronomy have found, that man may
see and mark the weather of the holy
Christmas night, how the whole
year after shall be in his working and doing,
and they shall speak on this wise.

When on the Christmas night and evening
it is very fair and clear weather, and is with-
out wind and without rain, then it is a token
that this year will be plenty of wine and fruit.

But if it be contrariwise, foul weather and
windy, so shall it be very scant of wine & fruit.

But if the wind arise at the rising of the
Sun, then it betokeneth great death among
Beasts and Cattle this year.

But if the wind arise at the going down of
the same, then it signifieth death to be among
Kings and other great Lords: But if the wind
arise at north Aquilon at midnight, then be-
tokeneth the year following a fruitful year,
and a plentiful. But if the wind do arise and
blow at South Austro in the midst of the day,
that wind signifieth to us daily Sicknesse to
reign and be amongst us.

2. Of Christmas day.

If Christmas day be on the Sunday, that year shall be a warm Winter, and beginning fast with sorrow, there shall come great winds and tempests.

The Lent shall be mild, warm and moist.

The Summer hot, dry, and fair, the Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, & the sheep shall prosper well. The small seeds and fruits of gardens shall flourish also. The old men shall die soze, and especially Women that go with child: peace and quietnesse shall be plentiful among married folks.

If Christmas day fall on the Monday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy, with great stormy weather in many Lands; the harvest good, and much wine, but very little honey; for the swarms of Bees shall die, and many women complain, and sit mourning this year for their Husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good & windy, the Summer wet, and harvest dry and evil; there shall be reasonable plenty of Wine, Corn, Dyle, and

and tallow; the swine shall die, and sheep be diseased, & the beasts perish; the ships of the sea shall have great misfortune; Much amity and good Peace shall be among Kings & Princes, and the Clergy shall die soze that year.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warme; the Lent strong with naughty weather, the Summer and Harvest very good weather; and this year shall be plenty of hay, wine and corn, which shall be very good, the honey dear, fruits scant and very bad: Builders and Merchant men suffer great Labours, and young people, children and also cattle die in great soze.

If it fall on Thursday, the winter shall be very good with rain; The Lent windy, a very good summer, and a misty harvest, with rain and cold; and there shall be much corn, fruit & all things shall abound on earth, and wine with oyl and tallow shall be plenty, but yet very little honey. Many great men shall die, with other people, and there shall be good peace and great honour to all Kings and Governours.

If it fall on Friday, the Winter shall be tedious, & continue his course: The Lent very good, but the summer tedious, and the harvest indifferent, and there shall be plenty of wines and corn, hay shall be very good, but the sheep

and

and swarmes of Bées shall die soze, the people shall suffer great pains in their eyes; oyle shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be misty, with great cold and much snow, and also troublesome, unstedfast, with great winds, the Lent shall be evil and windy, the Summer good, & dry harvest, there shall be little corn, and dear, and scarcity of fruit; pastures for Beasts shall be very good, but the ships on the sea and other waters shall have great misfortune, great hurt shall be done to many houses, & there shall be war in many Countries, with sickness, and many old people die; many trees shall wither; and the Bées die also that year.

3. Of the Practice of the Husband-man.

The Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas day, & so forth; they mark also the other twelve dayes; even from the first day, and what weather there is on every one of the twelve dayes. And also the weather that shall be upon, & in the Month that belongeth to the same day, & therefore it is to be marked, that Christmas day betokeneth January, and St. Stephens day betokeneth February, and St. Johns day betokeneth March, and so forth; proceeding unto the last,

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4. The Disposition of the twelve Dayes,
known by the shining of the Sun.

In the Christmas day, if the Sun do shine
the whol day, it betokens a peaceable y^eer.

If the Sun shine the second day, Gold shall
hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and
Relates will be diligent to make war, and
great errors shall be among Church-men.

If the Sun do shine on the fourth day, then
the weak childzen suffer much pain.

And if the Sun do shine on the fifth day, then
the Winter Fruits and Hearbs, and
cuits of Gardens prosper well.

If the Sun do shine on the sixth day, there
shall be great plenty of the Fruits of the
ardens, with all other Fruits also.

But if the Sun doth shine on the seventh day
it betokeneth hunger and scarcenesse, both
Mans food, and also of Beasts, for victuals
shall be dear, with Wine and Corn.

If the Sun do shine on the eighth day, it shall
be good for Fishers that y^ear, and fortunate.

If the Sun do shine on the ninth day, it shall
be prosperous and happy for sheep that y^ear.

If it shine the tenth day, then shall there be
much evil weather that y^ear.

If it shine the eleventh day, there shall be
much

much misty weather that year, and also commonly death.

If it shineth the twelfth day, then followeth that year much war, debate and strife.

If the wind blow the Christmas day and night, that betokeneth death to a great man in that Land.

The second night, if the wind be still and cold; then the third night dyeth the greater Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are learned.

The sixth night, wind bringeth plenty of Wine, Corn, and Oyle.

The seventh night, wind bringeth neither hurt nor good.

The eighth night, wind causeth much death among old and young people.

The ninth night, wind betokeneth much sickness and death among the people.

The tenth night, the Cattle fall to the ground and die.

If it blow the eleventh night, much fire shall die.

If it blow the twelfth night, it betokeneth much war and debate in the Land.

5 From the time of Christmas unto the
Twelfth day.

The Husband-man understanding all this,
When on Christmas even at midnight
the wind waereth still, it betokeneth a fruitfull
yeere: When on the Twelfth day afore day,
is somewhat windy, that betokeneth great
plenty of Oyle.

When the Sun on the Twelfth day in the
morning doth shine, that betokeneth foule
weather. In the beginning it is never stedfast
weather, for the moneths goe all one throught
another the same day. If it be faire weather
that day, it is happy and fortunate. The sixth
day after the first day is the last day; so that
the first is last, and that in the six dayes every
day leaveth behind him two moneths.

Also, that the second day leaveth February
afore none, and January at the after none, and
forth doth all other dayes.

January.

If it be on New-years day that the clouds in
the morning be red, it shall be an angry yeere
with much war and great tempests. If the
sun doe shine on the 22. day of January there
shall be much wind. If the Sun doth shine on
St. Pauls day, the twenty five day of Janua-
ry, it shall be a fruitfull yeere, and if it doe
raie

rain or snow, it shall be betwene both : If it be very misty it betokeneth great death. If thou heare it thunder that day, it betokeneth great winds and great death, and most especially among rich men that yee.

February.

On Shrove-tuesday whosoever doth plant or sow, it shall remain alwayes green.

Item, how much the Sun doth shine that day, so much he shall shine every day in Lent, And alwayes the next new Moone that falleth after Candlemas day, and after that the next Tuesday shall be alwayes Shrove-tuesday.

And when the Sun riseth and shineth early, then prospereth well all manner of fruit : if you hear it thunder, that it betokeneth great wind and much fruit.

Saint Beda saith there be three dayes, and three nights, that if a child be born there in the body abideth whole and shall not consume away untill the day of Judgment : that is in the last dayes of January, and the secrets thereof are full wondrous. And if a tree be hewed at, on the same day, it shall never fail.

March.

The more mists that there be in March, the more good doth it, and as many dayes as be in March, so many hear frosts shall you have after.

ter Easter, and so many mysses in August. All manner of trees that shall be cut down unto the two last holy dayes in March, shall never fail. Item, If on Palm-sunday be no faire weather, that betokeneth too goodnes. If it doe thunder that day, then it signifieth a merry yeere, and death of great men.

April.

If it raine never so little on the Ascension day, it betokeneth dearth of all manner of food for Cattell. But when it is faire weather it is prosperous, and there shall be plenty of Tallow and much Wool.

May.

If the Sun doe shine on the 25 day of May, Wine shall prosper well; but if it doth rain, it doth much hurt. Item, if it raine on Whit-sunday, it is not good. Item, in the last of May the Oake trees begin to beare blossoms, if they blossome then, you shall have a good yeere of Tallow and plenty of Fruit.

June.

If it rain never so little on Midsummer day, that is the 24 day of June, then do not the Hassell nuts prosper: If the holy Sacraments day of our Lord be faire, then it is good, and cause fruit plenty, and the Lambs to dye.

July

If it raine the second day of July, such weather shall be forty dayes after, day by day, yet some imputed it to Swithin the 15.

August.

If the the Sun do shine on the 15 day of August that is a good token, and specially for Wine.

September.

If thou wilt see and know how it shall go that year, then take heed to the Oak apples about S. Michaels day, for by them you shall know how that year shall be: If the apples of the Oak trees, when they be cut, be within full of Spiders, then followeth a naughty year: if the apples have within them flies, that betokens a mostly good year. If they have maggots in them, then followeth a good year. If there be nothing in them, then followeth great dearth: if the apples be many and early ripe, so shall it be an early winter, and very much snow shall be afoze Chriftmas and after that it shall be cold.

If the inner part or kernell be fair, and cleare, then shall the Summer be fair, and the corn good also; but if they be very moist then shall the summer also be moist. If they be lean then shall there be a hot and dry Summer. If thunder in this moneth it presageth plenty of wine and corn that year.

October,

October.

When the leaves will not fall from the trees, then followeth after a cold winter, or else a great number of caterpillars on the trees.

November.

Whether the winter be cold or warm, go on Allhallowes day to a beech tree & cut a chip thereof, & if it be dry then shall the winter be warm: if thou wilt try on S. Andrews euen, whether it shall be moist or dry yee that followeth you shall know by a glass full of water: if the yee shall be moist & much rain shall fall, then shall the water in the glass run over: and if there shall follow a dry yee, then shall not the water arise to the brink thereof.

When there followeth a foggy night a good yee after ensueth, that is when it cometh on the thursday night, or on a fash day at night, and not on the friday or saturday, where in some men wil eat no other meat but flesh: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmasse day cometh while the Moon waxeth, it shall be a very good yee, and the nearer it cometh to the Full Moon, the better shall that yee be.

If it come when the Moon decreaseth, it

shal be a hard year and the nearer the latter end thereof it cometh the worse and harder shal the year be. And if any wood be cut off on the two last dayes of December, and on the first day of Ianuary, it shal not rot nor wither away, nor be full of wormes, but alwayes war harder, and in his age as hard as a stone.

6. How thou maist rule thy beasts that year.

Item, put out of thy stable all thy beasts & what other cattle that thou hast the 3 nights following hereafter, & make the stals & stables very clean, with y^e mangers also, & giue a beast no meat those nights in those places but bestow them in some other room, and there giue them meat, for that is good; and these be the three nights, Christmas euen at night, New-years euen, and Twelke euen at night.

7 An old rule of the Husband-man.

Item, When it is fast weather three Sundayes after S. Iames his day, it betokeneth that corn shal be very good, but if it rain, then the corn withereth. S. James day before noon betokeneth the winter time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on S. Iames day, it is a token of cold weather: but if rain thereon, it is a token of warm and moist weather. But if it be betwene both, that

that is a token of neither too warme, nor yet too cold.

8 How the Winter should be the twelve Moneths.

If a man desire to know what faire weather shalbe in every moneth or what rain, then must he mark in what hour the new Moone is in, and under what signe, and what planet ruleth the same hour, so shal the same moneth be hot and dry, cold and moist after the judgment and manner of the foure times of the yere,

Item, when the Moone is new changed, what weather shal be that moneth, shalbe found out after this manner: If the Moone shine fair and cleare, and so followeth wind: Shinneth the Moone pale so shall it raine. If it raineth in the next moneth after a new Moone, then shall it raine forth the whole moneth.

The saying of Syllius, and Petrus.

If the Sun have in the morning under him troublesome clouds, then shall ye have raine, and much tempest of weather; if the Clouds be troubled in the morning early, and blacke; then shall there blow a strong North wind.

If the Sun and Clement be red in the morning, it betokeneth rainy weather. If it be red in the Evening, it is a token the next day shall be faire weather.

10 The Cicles about the Sun, Moone,
and other Stars.

Glido Bonacus speaketh on this wise, wee shall mark the circles which be sometime about the Sun, and about the Moone, whether they be one or more, & if there be but one, they being cleer and not long enduring, and quickly vanish'd, it betokeneth a faire and cleere weather following, and a good and cleere ayre: and when there be many circles it betokeneth wind: if they be of colour red & cleere in many parts, then it betokeneth trouble in the ayre.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the ayre through cold and wind; and it bringeth in the winter time snow, and in summer time raine.

When they be blacke, it betokeneth in the winter wind and snow, and in summer raine, and when they be many, then doe the same the more increase.

11 The colours and lights of the other Stars.

When the Stars give great light, it betokeneth wind from the same parts where those lights be seene.

When the stars be misty & dark, as though they shined through a myst, and that all the same time there be no Clouds in the element it is a token of trouble in the Ayre, and much raine,

raine or snow, after the time of the yeare.

And when they be cleare and red, they iudge it to be windy.

Likewise, if thou seeest the common Stars thicke, darke, and of course sight, it betokeneth alwayes change of weather.

If thou in cleare weather seeest the Starres shoot, and fall downe to the earth, that is a token, that there shall be shortly after, wind from those parts where the starres doe shoot, and the more they shoot the stronger shall be the wind. For when you see such things present, it betokeneth inordinate wind, and when you see such like in every part of the element, that is a token of great trouble in the Ayre in all parts, with thunder and lightning.

11 How to know the Weather by the rising and going down of the Sun.

When the Sunn ariseth cleare and faire it is a token of a faire day.

When the Sunn ariseth, and hath about him red Clouds, it is a token that it will rain that day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of raine.

When the buglin is in the rising of the Sun

Sun, it betokeneth a Sharpe wind, and in the going downe of the sunne faire weather.

When there be Clouds about the sun when he riseth, the lesse that the Sun doth shine, the more redder be the Clouds.

When at the rising of the sun there proceedeth a long shining, it betokeneth raine.

When afore the rising of the Sun-shine doth appeare, it betokeneth water and wind.

When the sun in the rising is dark, either hid under a Cloud, it betokeneth raine.

When the sun is cleare, and that it gibe light from the middle part against the rising about midnight, that betokeneth rain & wind.

When long shining beames goe before the sunne, it betokeneth a dead and strong wind from those parts that the beames doe shine.

When by the accident at Night there is shining circle, it betokeneth that night a boisterous and unruly weather; and if there be most the stronger shall the wind be, if the rays fall from the sunne, it betokeneth wind in that Region beyond where it falleth.

When the sun ariseth black, or with cloud under it, or that he hath on both parts cloud the which some men call the Sun, or sun beames which proceed from the sunne, whether they be black of colour or no, it betokeneth a winter ayre or raine.

When the circle that is round about the sun, in the rising or going down thereof, is many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour be settled, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going downe of the Sun, the light or shining thereof goeth before and evening the Element is red, it betokeneth the next day faire weather.

And when the shining thereof in the rising or going down be not right, it betokeneth rain.

13 Alberus of the Lightning.

If the colour of lightning be red and cleere, the flames white & red, or the colour of snow, that betokeneth all things fruitfull, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14 Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is cleere, and appeareth bright in clear weather, then shall it not be long cleare after, which betokeneth a winter ayre or raine.

Item, When thou seest in the morning a Rain-

Rain-bow, it betokeneth rain the same day
and there shall be a great boystrous storme.

Item, when the Rain-bow doth appear
about three & foure of the clock in the after-
noon, it betokeneth fair weather, and there
shall be againe in a strong dew.

Item, when there doth a Rainbow ap-
pear about noon it betokeneth much water.

Item, when the Rain-bow doth appear
about the going down of the Sun, then do
it for the most part thunder and rain.

Item, when it appeareth in the West
then followeth fair weather.

Item, when the Rain-bow appeareth
boisterous weather in the North, it betoken-
eth fair weather and clear, And contrariwise
when he appeareth and is seen with a clea-
Summer, whether in the West or at noon
followeth rain. Hailie saith when the Rain-
bow appeareth in fair and clear weather
it betokeneth increase of rain weather, and
in the Winter it betokeneth lesse.

15. Of Thunder and Lightning.

When in the time of winter, the Sun
in Capricornus & Aquarius, especially from
Lucy, untill the tenth of January, if the thun-
der be heard then shall it be from the begin-
ning of the Lightning throughout the whole year
more windy than any other year is. When

When in Summer it thundreth more then
lightneth, it is a sign of wind that shall come
in the same place whence the thunder com-
eth: but if there be seen more Lightning then
heard of thunder, then shall the wind come
in the place where the Lightning is seen.
If it thunder less then lighten, that is a to-
ken of rain, with safe & clear weather, & shall
thunder and lighten, or else thunder and
lighten out of all foure quarters, but mark if
it come onely from the East part, there shall be
next day rain from the North, and wind.
When it thundreth early, it betokeneth
thwind and rain to come from the day.

To know the weather by the four quarters
of the yeare, as sheweth *Lichtenberger*.

What weather there shall bee on the day
at the Sun enters into Aries, and in the
next day after their operation shall be for the
most part in the Harvest, in September,
October and November.

Item, Aries worketh the one day when the
sun goeth in Leo, & the next day before and
after, and so shall be the winter, especially De-
cember, January, & February, for the winter
beth him wholly, and leaveth on the North,
that is to say, from the mid-night which is the
ancient East and that time shall be day, & then
shall

shall be great frost and cold. But if it come in South Ausiro, which is of the mid-day, either west Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistnes, so shall the winter be unstable.

On that day that the Sun goeth into Libra marke the weather the next day afore it, and the next day after it.

And when the weather is given to lightning more in March, Aprill, & May, then mark that also. For as the weather is in those dayes that come next after, and afore, when the Sun entereth into Aquarius, so shall it be in the most part of the summer, Iune, Iuly, and August.

In them many wise men doe conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the 20. degree, that is, that from the 14 day of September unto Allallowes day, and commonly it shall be likewise in the yeare following. And this time is reckoned among the twelve moneths so that foure dayes are reckoned for a moneth and every day betokeneth a quarter of a Moneth which is seven dayes, and November is reckoned for the first moneth.

27 How to know the weather out of the new and full Moones.

On the thirde day before the new and full Moon

When, mark well the Moon, when there
beth or proceedeth from her a cleare light
ining, it betokeneth faire weather, and also
indy, and if the Moon be black or darke, it
a token of cold ayre and rainy.

When there is a fair and clear circle by
the Moon, and that being sharpe and bright
betokeneth a fair and clear ayre, and if
there be two or three rings about the Moon,
betokeneth a cold winter ayre.

When there is a darknesse about it, it is a
token of winterly ayre which cometh through
strong winds, And if there be black about it,
then it is a token of such like weather also.

When the Moon ariseth and shineth fair,
it betokeneth fair weather: red, wind; black,
fair.

Likewise as the weather is on the third
day after the new and full Moon, so shall the
weather be ten days after most com-
monly.

A sudden and hasty rain, cometh alwayes
from the wind that went befoze.

The greatest winds be commonly in har-
best, the sudden coming of cold and heat, co-
meth of the wind, and of the rain.

There

There goeth commonly afore Thunders
great winds.

When the wind goeth from the Occident
then it is commonly rainy weather.

From the East is faire weather.

From midnight, it is cold and hard wea-
ther.

From none, hurtfull and unhealthful
weather.

If it doe haile in the midst of Summer, it
a token of great cold in the higher Region
the ayre.

When the lower part is hot, that can ge-
nerate haile to come from above.

18 Of the Eclipse of the Moone, the cause
thereof, how and when they happen.

You are to note, that an Eclipse of the
Moone is nothing else but the interpo-
sition of the earth betwene the bootes of the
Sun and Moone, they being Diametrically
opposite: as if a line drawne from the center
of the Sun, to the center of the Moone, should
passe directly through the center of the earth:
which only happeneth at the time of the Op-
position, or full Moone, and not at every full
Moone neither, but onely when they meet in
the

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the head or tail of the Dragon; which is on
the interſection of two Circles, viz. the
Ecliptique, and the Different, which is the
Circle that carrieth the Moon about; and
you are likewise to note, that an Eclipse of
the Moon appeareth to all thoſe above, whoſe
Horizon the Moon is at the time of the Op-
poſition, though it be otherwiſe with the
Eclipse of the Sun, for a Solar Eclipse is to
ſome total, to others partial, and to o-
thers not at all viſible, though the Sun be at
the time of the Conjunction above all their
Horizons, &c.

To find when the Moon ſhall be eclipsed
and when not, by her diſtance from either
of the two ſections, called the head
and tail of the Dragon.

If the Moon at the time of her true oppoſi-
tion to the Sun, ſhall be diſtant from ei-
ther of theſe two points leſs than 10 degrees,
21 minutes, and 20 ſeconds, then muſt the
Moon ſuffer an eclipse.

But if her diſtance (as before) be more then
13 degrees, 5 minutes, and 23 ſeconds, then
the Moon (at that full) cannot be eclipsed.

Therefore if her diſtance be more than 10
degrees, 21 minutes, 20 ſeconds, and leſſe than
13 degrees, 5 minutes, 23 ſeconds, than ſhe
may

may happen to be eclipsed, but not necessarily.

20. To find when the Sun shall be eclipsed, and when not.

If the apparant latitude of the Moon at the time of the visible conjunction be lesse than 30 minutes, 40 seconds, there must be an eclipse.

But if the apparant latitude of the Moon be moze than 34 minutes, 51 seconds, there cannot be an eclipse.

Therefore if the apparant latitude be moze than 30 minutes, 40 seconds, and lesse than 34 minutes, 51 seconds, there may be an eclipse.

21. How to behold an Eclipse of the Sun without hurt to the eyes.

Take a burning glass, such as men use to light tobacco within the Sun; or a spectacle glasse that is thick in the middle, such as for the eldest sight; and hold this glasse in the Sun, as if you would burn through it a past-board, or white paper book, or such like; and draw the glasse from the board or book, twice so far as you do to burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper or book, the round body of the Sun, and how the Moon

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Moone passeth between the Glass and the Sun during the whole time of the eclipse.

Thus thou mayest practise before the time of an eclipse, wherein thou shalt discern any Cloud passing under the Sun; or by another putting or holding a bullet on his fingers end betwixt the Sun and the Glass, at such time (the Sun shining) as thou holdest the glasse, as before thou art taught.

22. The mind of the Fathers, of the Nature of the Fire.

When the fire sparkleth it betokeneth rain.

When the Fire giveth much flame, or else when a man taketh an Hassen, and lifteth it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.

When that cold in the Winter ceaseth,
And when a man snow findeth.

If there be dark clouds thereby,

Then look for rain verily.

If the Frog in the morning do cry,

Betokeneth rain great plenty.

23. A brief discourse of the natural causes of watery Meteors, as Snow, Hail, Rain, &c.

You must first understand, that all watery Meteors, as Rain, Snow, or such like, is but a moist vapour drawn up by the vertue of the Sun, and the rest of the Planets into the middle region of the aire, where being congealed or dissolved, falleth upon the earth, as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, The Rain-bow is made by the Sun-beames striking upon a hollow cloud, when their edge is repelled and beaten back against the Sun; and thus ariseth variety of colours by the mixture of Clouds, Air, and fiery Light together. But (as he saith) it pretendeth neither fair nor fowl weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo Meteorologicorum, cap. 1. & 2. But briefly, Rain is a cold vapour,
and

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and earthly humour, raised from the earth and waters, into the middle region of the air, where by the extremity of cold, it is thickened into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of Rain, congealed into Ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular Stones fall on the Earth; I have seen them in that fashion, 1610, contain 4 inches about, for the higher it cometh, and the longer it carrieth in the air, the rounder it is and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail sooner melts than Snow, and the Hail cometh oftner in the day than in the night.

28. Of Frost and Dew.

When in the day time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, pre-

scutly at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harvest, it is a sign of fair weather; but if by means of colt it be congealed, it is called Frost, and therefore Dewes come not so often in hot seasons, neither when winds be up, but after a calme and clear night, frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the Earth, and inforced laterally above the Sun.

30. Of Suddain Blasts.

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of cloudes newly over cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm, of the Greeks called Ecnephias; but when this cleft is not great, but that the windes be forced to turn round, and roll

roll in this descent without lighting, there is made a whirle-puffe, or gust, called Typhon, which is to say, The storm Ecnephias, sent forth a winding violence, and this wind doth bear many things away with it, changing from place to place; but if the hole in the cloud were great, it is called Turbo, casting down and overthrowing all that is next it. Pliny saith, no Ecnephias cometh with Snow, nor no Typhon from the South: some say, Vinegar thrown into this Wind, breaks the gust.

31. Of Earth-quakes.

Plenty of windes gotten into the bowels, holes and corners of the earth, bursting out of the earth, and the earth closing again, causeth the shaking, or Earth-quake, and is a token of ensuing war.

32. Signes of Earth-quakes.

When waters in wells or pits be troubled, and have a bad savour, the long absence of the windes, strange noises, the obscurity or darknesse of the Sun with clouds, and strangely coloured, &c.

33. Of Thunder and Lightning,

When an exhalation, hot and dry mixt with moisture, is carried up into the middle region, and there in the body of a cloud: Now these two contraries being thus shut, or pent in one room together, they fall at variance, whereby the water and fire agree, not until they have broken the prison wherein they were pent, so that fire and water flie out of the Cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, the thunder being made first, but the lightning first seen, in respect the sight is before the hearing; and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing: That which is moist burneth not likewise, but blasts, and altereth the colour: but that which is clear, is of a strange operation, it draweth vessels dry without hurt to the vessel; it melteth mettall in bages or purses, and hurteth not the bag or purse, nor Wax that sealed the bag hurt; it breaketh the bones, and hurteth not the flesh; and killeth the child in the womb, not hurting the mother. Pliny saith

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saith, Scythia by reason of cold, and Egypt
by reason of heat, have seldome lightning.

34. What things be not hurt with
Lightning,

It hurteth not the Lawrel-tree, it entresth
not past 5 foot into the earth, such that are
shadowed with the skinnes of Seales, or Sea-
calves, are freed, the Eagle is free, &c. Many
other wondrous and strange kind of Meteors
be there in the heavens often times seen,
as Comets, burning Dragons, &c. but this
volume will not contain an ample discourse
thereof.

35. Here



35. Here followeth divers and sundry Rules, of excellent use, and right necessary to be known of the Husband-man, and not onely of him, but of all other Persons of what quality soever.

AND First, I will begin to shew what Rules of Husbandry are to be observed in each month, and also Observations for Taking of Physick, and keeping of a good and wholesome Diet, and modest Recreation.

36. Rules of Husbandry in *January*.

This is the season for good husbands to lop and purge superfluous branches from fruit Trees, uncover their roots, set all kinds of quick-sets, and fruit trees in the new of the Moon, be sure the wind be not North nor East, and set the same sides to the South
and

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and West, which grew at the first, set Beans, Pease, and Parsnips, the weather milo, and Moon decreasing, dig Gardens, branch weak and sick cattle, Kine with Verdigrise, Horses with Water and ground Malt sodden with a little Brand.

Observations for Physick and Diet
in January.

The best Physick is warm Cloaths, good Fires, warm diet, and a Merry honest Wife.

Rules of Husbandry in February.

This month set, cut, and lay Quicksets, and Roses, as all other Plants, set and plant Vines, Hops, and all fruit that growes on bushes; Sow Pease, Beans and Onions, furnish your Gardens with Sallows and Pockberbs for Summer, prune and trim all sorts of fruit Trees, from Moss, Canker, and superfluous Branches, remove Grasse of young Trees in the last quarter, the Moon being in Aries, Libra or Scorpio.

Observations for Physick and Diet
in February.

If necessity urge, you may let Blood,
but

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but be sparing in Physick, and be sure when a warm day comes, to prevent taking of cold through carelesnesse, for the warm Aire in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather, graft, cut quicksets, cover the roots of fruit trees (opened in December and January) with fat earth, sowe Oats, Barley, Parsnips, Onions, Carrets, Melons, Cowcumbers, and all kind of Pothearbs, Slip Martichokes and Sage, and sowe all manner of garden Seeds.

Observations for Physick and diet
in *March*.

Now advise with the honest and able Astrological Physitian, 'tis good to purge and let blood.

Rules of Husbandry in *April*.

This month sow Hemp and flax; pull Hops; set and sow all kinds of Garden herbs, restore the Liberty of the laborious Bee,

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Bee, by opening her Hive; Bark-trees for
Tanners, and let good-huswives mind their
Gardens, and begin to think of their Da-
ries.

*In gard'ning never this rule forget.
To some dry, and set wet.*

Observations of Physick and diet
in April.

The use of Physick becomes now season-
able, as also Purging and Blood-letting,
'tis good to abstain from Wine, for many
diseases will be taken thereby to the ruin of
many.

Rules of Hasbandry in May.

This month commands the provident
house-wife, and the prudent Artift, to set
their Stills on work; in the beginning of the
month sowe and set those tender summer
Herbs, that would not indure the former
cold, weed your Hopgardens, cut off super-
fluous branches, moss Trees and Gardens,
and weed Corn.

Obfer-

Observations for Physick and Diet
in *May*.

Now every Garden and Hedge affords thee Food and Physick, Rise early, Walk the Fields by running streames the North and West sides; Sage and Sweet-butter an excellent Breakfast, clarified Whay with Sage, Scurvy-grasse-Ale, and Wormwood-beer, are wholesome Drinks.

Rules of Husbandry in *June*.

At the full of the Moon this month and next, gather your Herbs to keep dry for the whole year; Set Rosemary and Gilliflowers, sow Lettice and Radish three or four dayes after the full, and they will not run to seed; shear your Sheep the moon increasing.

Observations for Physick and Diet
in *June*.

Let honest moderate Labour and Exercise procure your Sweat, thin and light Diet, and chaste Thoughts tend to Health: Lie not unadvisedly on the ground, or over hastily drink.

Rules

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Rules of Husbandry in *July*.

Get Rue, Wormwood, and Gall, to strowe on your floores to destroy Fleas, at the full Moon gather flowers and seeds, dry your flowers rather in the shade than in the Sun, which too much exhaleth their vertue, but to aboide corruption let the Sun heat a little visit them.

Observations for Physick and Diet
in *July*.

Beware of violent heat and sudden cold, which are the great distempers of this month, and produce pestilential Diseases, forbear superfluous Drinking, but Eat heartily.

Rules of Husbandry in *August*.

Now with thankfulness reap your desired harvest. Sow winter Herbs in the new of the moon. Esteem fair weather as precious, and mis-spend it not. Gather garden Seeds near the full, use moderate Diet, forbear to sleep presently after meat : take heed of sudden cold after heat,

Obser-

Observations in Physick and Diet
in *August*.

Beware of Physick and Blood-letting in the Dog-dayes, if the Air be hot, otherwise, if occasion require, you may safely make use thereof.

Rules of Husbandry in *September*.

The beginning of this month and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Uerjuice, remove and set all slips of flowers between the two Lady dayes, remove Trees from Sept. till Febru. especially in the new of the Moon, the weather warm, and the wind South or West, cut Quick-sets, gather ripe fruit, sow Wheate and Rie, winter Parsnips and Carrets, and set Roses, Strawberries and Barberries.

Observations for Physick and Diet
in *September*.

Now as the year declines, provide you
winte.

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winter garments, hang them on loosely to prevent that you might after repent of; good for Physick, and Phlebotomy.

Rules of Husbandry in September.

Sow Wheat and Rie, remove young plants and trees about the new moon, observing this as a seasonable secret, that in setting, you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the cold kills it: gather your remaining Winter fruit, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for Physick and Diet
in October.

The Garments you last month hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and fogs oft-times beget a whole winters cold. Consult with your Tailors as well as Physicians.

Rules of Husbandry in November.

Set Crabtree-stocks to graft on, in the old of the moon, set pease and beanes, and sow parsnips and carrets, Trench gardens with dung, uncover the roots of your apple-trees, and so let them remain till March, kill swine in or near the full of the moon, and the flesh will the better prove in boyling.

Observations for Physick and Diet
in November.

The best Physick this month, is good Exercise, Warmth, and wholesome Meat and Drink.

Rules of Husbandry in December.

In the last Quarter of the Moon, this Month and the next, are the best times to fell Timber: Let fowlers mind their Game, cover all your best flowers and herbs from cold and storms with rotten horse-dung, look well to thy Cattle, blood-horses. Let a warme Fire and a cup of Nectar be thy Bath, the Kitchen thy Apothecaries shop, hot meats
and

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and broths thy Physick, and a well spread Table, the proof of thy Charity to thy poor neighbours, to whom this advice is reasonable.

Being poor thy self, and canst not feast at all,
Thank God for such as thee to feasting call.

Observations for Physick and Diet

in December.

The best Physick is as before, a merry honest Heart, and the exercise of Charity among thy poor Neighbours.

37. Here follow other brief Rules of
Physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood, when the Moon is in Pisces.

To let the Cholerick blood when the Moon hath her course in Cancer, or Pisces.

To let the Melancholy blood, when the Moon is in Libra, Aquarius, or Pisces.

To let the Flegmatick blood, when the Moon is in Sagitarius or Aquarius.

To prepare humours, the Moon being in Gemini, Libra, or Aquarius.

Good to purge.

With Electuaries, the Moon in Cancer.

With Pills, the Moon in Pisces.

With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius.

To purge the head by sneezing, the Moon being in Cancer, Leo, or Virgo.

To take Glitters, the Moon being in Aries, Cancer, or Virgo.

To stop fluxes and Rheumes, the Moon being in Taurus, Virgo, or Capricorn.

To bathe, when the Moon is in Cancer, Libra, Aquarius, or Pisces.

To cut the hair off the Head or Beard, when the Moon is in Libra, Sagitarius, Aquarius, or Pisces.

Brief

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Brief Observations of Husbandry.

Set, Sow Seeds, Graft and plant, the Moon being in Taurus, Virgo, or in Capricorn.

And all kind of Corn in Cancer.

Graft in March at the Moons increase, the being in Taurus or Capricorn.

Shear Sheep at the Moons increase.

Fell hard Timber from the Full to the Change.

Fell Frith, Copice, and Fuel at the first quarter.

Lib or Geld Cattle, the Moon in Aries, Sagittarius, or in Capricorn.

Kill fat Swine for Bacon (the better to keep their fat in boiling) about the Full Moon.

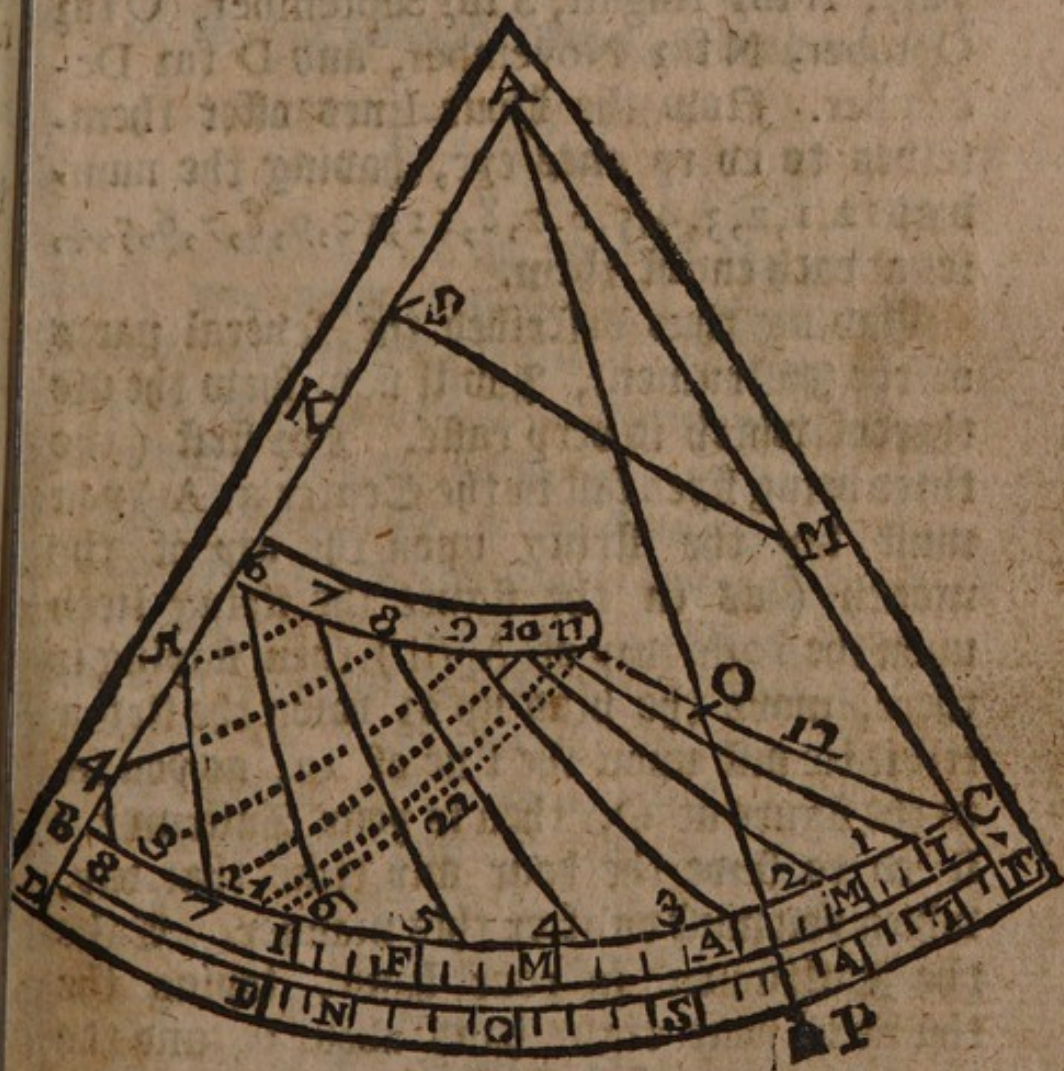


The use of a small portable
Instrument, to find the Hour of the
Day upon the least appearance
of the Sun.

This Instrument may be made ei-
ther of Wood, Brasse, or Silver,
or, for a shift, this Paper it self
being pasted upon a fine piece of
Board that will not warp, may supply the
want of a better: In the Center of this In-
strument (which is noted with the Letter
A) there is fixed a piece of fine silk, having
a small Plummet of Lead at the end thereof,
noted with the Letter P; and upon this
string, let there be a Bead, or small Pins-
head, which may be slipped up and down the
string, as occasion shall require; this small
Bead, or Pins head is noted with the Letter
Q; Likewise upon the edge of the Instru-
ment, noted with A B, you must have a small
piece of wier (or a piece of a small pin) about
a quarter of an inch in length, which must
stick

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Stick up right upon the edge of the Instru-
ment; this small piece of wier is noted with
the letter S (or if you will, you may have a



Small hole made in the line A B, into which
you may stick a pin when you would know
the hour of the day, which will be sufficient.
Lastly, between the Lines B C, and D D, are

R 4

noted

noted certain small divisions, which are the daies of the twelve months of the year, noted with the first Letter of every month, as I for January, F for February, M for March, A for April, M for May, I for June, I for July, A for August, S for September, O for October, N for November, and D for December. Now the Hour-lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the several parts of the Instrument, I will now shew the use thereof which is very easie. For first (the thred being fixed fast in the Center at A) you must lay the string upon the day of the month (as in the figure the string lieth upon the 10th. day of April) then staying it there, move the bead up or down the string till it lie just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to finde the hour any time that day, which you must do after this manner. Take the Instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow

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Shadow of the short piece of wier in S, streight along the line S C, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the houre-line, give you the true hour of the day either before or after noon.

Example.

If you would find the hour on the 5th. of April, you must then lay the thred upon that day, and keeping it there, move the bead till it lie upon the line of 12, then holding the Instrument in your hand, and turning the left side of your body to the Sun, hold it up till the shadow of the small wier fall just upon the line S M, and then, (the thred and plummet, having free liberty to move along the side of the Instrument) observe where the bead resteth, and there is the hour of the day, as if it fall upon the line noted with 9, 3, then it is either 9 in the morning, or 3 in the afternoon : in like manner, if it fall upon the lines 10, 2, it is either 10 in the morning, or 2 in the afternoon ; again, if it fall just between the lines of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon, and which

which of these hours it is, may be easily distinguished,

Note, that from the tenth day of March, to the twelfth of September, you must make use of those *Houre-lines* which are drawn with a full line thus———But from the twelfth of September, to the tenth of March, you must make use of those *Houre-lines* which are pricked thus.....
Let thus much suffice concerning the use of this Instrument.

Ufus optimus magister.

A

*A Table shewing the Interest of any sum of money, from
1 pound to 1000 pound, at 6, per cent.*

	1 moneth.	2 moneth.	3 moneth.	4 moneth.
lib.	lib. s. d.	lib. s. d.	lib. s. d.	lib. s. d.
1000	5 00 00	10 00 0	15 00 0	20 00 0
500	2 10 00	5 00 0	7 10 0	10 00 0
400	2 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	0 10 00	1 00 0	1 10 0	2 00 0
90	0 09 00	0 18 0	1 07 0	1 16 0
80	0 08 00	0 16 0	1 04 0	1 12 0
70	0 07 00	0 14 0	1 01 0	1 08 0
60	0 06 00	0 12 0	0 18 0	1 04 0
50	0 05 00	0 10 0	0 15 0	1 00 0
40	0 04 00	0 08 0	0 12 0	0 16 0
30	0 03 00	0 06 0	0 09 0	0 12 0
20	0 02 00	0 04 0	0 06 0	0 08 0
10	0 01 00	0 02 0	0 03 0	0 04 0
9	0 00 10	0 01 9	0 02 8	0 03 7
8	0 00 09	0 01 7	0 02 4	0 03 2
7	0 00 08	0 01 4	0 02 1	0 02 9
6	0 00 07	0 01 2	0 01 9	0 02 4
5	0 00 06	0 01 0	0 01 6	0 02 0
4	0 00 05	0 00 9	0 01 2	0 01 7
3	0 00 03	0 00 7	0 00 1	0 01 2
2	0 00 02	0 00 5	0 00 7	0 00 9
1	0 00 01	0 00 2	0 00 3	0 00 4

The



*The use of the Table of
Interest.*

The first column containeth any number of pounds from one to 1000, against any of which sums, there is set down the Interest thereof for one, two, three, or four months, according to the titles.

Example, Let it be required to find the interest of 70 pound for four months. Find 70 l. in the first column, and right against it, in the column of four months, (which is the last) you shall find 1 l. 8 sh. 0 d. and so much is the interest of 70 pound in four months.

Now, if you would know what the interest of the same sum would be in 6 months, Look in the Table for the interest thereof, in two months, which is 0 l. 14 sh. 0 d. which added to the interest for four months, namely, to 1 l. 8 sh. 0 d. the sum is
2 l. 2 sh.

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2 l. 2 sh. 0 d. and so much is the interest of 70
in 6 months.

Also, if it be required to find the interest
of any sum which is not in the first column,
as of 75 li.

Let it be required to find the interest of
75 li. for three months. First, look the in-
terest of 70 li. for three months as before,
you shall find it to be 1 l. 1 sh. 0 d. Like-
wise find the interest of 5 l. for three months,
which is 0 l. 1 sh. 6 d. this being added to
the former, viz. to 1 l. 1 sh. 0 d. maketh 1
li. 2 sh. 6 d. which is the interest of 75 l. for
three months.

Here

Here followeth four plain and necessary Tables shewing the true value of the purchase of any House or Land, by Lease, or otherwise: calculated according to the Rates of 5l. 6l. 8l. 10l. in the hundred.

5. per Cent.			5. per Cent.		
Time of the purch.	Years	Mon.	Time of the purch.	Years	Mon.
This Table is to be used in the Purchase of Land.	1	11	This Table shewes the Purchase of Leases of Land.	1	10
	2	10		2	9
	3	9		3	8
	4	7		4	6
	5	4		5	3
	6	1		6	0
	7	9		7	7
	8	6		8	2
	9	1		9	10
	10	9		10	4
	11	4		11	11
	13	5		13	10
	15	5		15	9
	17	3		17	6
	19	1		19	2
	21	10		21	9
	23	6		23	4
	25	1		25	0
	27	8		27	3
	29	2		29	7
	31	7		31	11
Value of the Purchase.	41	1	Value of the Purchase.	41	1
	51	3		51	9
	61	11		61	2
	71	4		71	5
	81	7		81	6
	91	9		91	7
	10	0		10	8
	11	0		11	0
	12	0		12	0
	13	0		13	0
Fee sim.			Fee sim.		

8. per Cent.

10. per Cent.

Time of
the purch.

Years

Mon.

Time of
the purch.

Years

Mon.

This table shews the Purchase of leases of houses or lands.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Value of the Purchase.

This Table shews the purchase of Leases of Houses.

Value of the Purchase.

Fee sim.

Fee sim.

The



*The use of the four pre-
ceding Tables.*

These four Tables are all to be used the same way, their difference being only in the Rate of the profit; which it is fit should be more in houses than in lands; because houses are subject to be void of Tenants, and many other casualties of fire and ruine, which lands are not. And therefore I have (as briefly as I can) hinted in the Tables, which Table is fittest for any kind of purchase: not that any one is bound to make his bargain just according to these Rates; but hereby any one may judge of his Purchase, and know what profit he makes of his money.

The Tables of themselves are so plain, that they need no explaining; I having therein altogether applyed my self to the usual way of reckoning these bargains to be worth so many years purchase. Duely the year for the more exactnesse is divided into twelve months, and not into four quarters.

The

This example will make all plain.

It is desired to know what the Lease of an House for one and twenty years, is worth in ready money? To find out this, look in the last Table which is calculated after the rate of ten per Cent. and is fittest for such kind of bargains; and in this Table at 21 years, you shall finde the value of the Lease to be worth 8 years and 8 months purchase. So that let the yearly rent or value of the house be what it will, the said Lease of 21 years, is worth eight whole years rent, and almost three quarters of the said yearly rent; which you may easily reckon up, and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short lease. Reckoning a lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 12 or 13 years purchase; Whereas you may see by this Table, that though the lease of 21 years be worth 8 years and 8 months purchase; yet the lease of 60 years

B in

is not worth full 10 years purchase: may the lease of an hundred years, or the Fee-simple cannot be worth above 10 years purchase, allowing the said rate of 10 per cent for the money.

Many other questions of Purchases and Reversions might be added; as you may see at large in my Purchasers pattern, printed for Mr. Pierrepont, at the Sun in Pauls Church yard.

A



A brief Discourse of the
Celestial part of
the World, of the Distances, Magni-
tudes, Motions, and Scituations of
the Planets and fixed Stars.

1. *Of the Heaven of the fixed
Stars.*

Although (by the Diurnal motion of the
Primum mobile) this Heaven (as all
the other Dybs of the Planets are) be violent-
ly turned about once in 24 hours, yet they re-
tain a proper motion to themselves, which is
contrary to the former; this motion is called
natural, because it is effected by the proper
motion of the Star or Planet in its own
Dybe, and the other motion is called Vio-
lent, because it forceth a motion contrary
to what the thing it self in nature would
perform.

This Heaven of the fixed Stars, is very
P 2
fiom

slow in motion, moving but one degree in 71 years, and so is 25412 years moving through the whole Zodiack: It is adorned and beautified with divers glorious bodies of several magnitudes, of which the Ancients have noted 6 in number; and that the multiplicity of these glorious bodies, might not confound the beholders by their irregular situation; the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the SWAN, the BEAR, the SHIP, the CROSSE, &c. and these are called Constellations, of these Constellations; the Ancients observed only 48, though there be others found out of later times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose magnitudes are very vast, in respect of this little ball whereon we live; for,

A Star of the first Magnitude is greater than the Globe of the whole Earth 68 times, of which magnitude there are 15 Stars:

A Star of the second Magnitude is greater

ter than the Globe of the whole Earth 28 times, of which magnitude there are 45 Stars.

A Star of the third magnitude is greater than the Globe of the whole Earth 11 times, of which magnitude there are 208 Stars.

A Star of the fourth magnitude is greater than the Globe of the whole Earth 11 times, of which magnitude there are 244 Stars.

A Star of the fifth Magnitude, is greater than the Globe of the whole Earth 21 times, of which magnitude there are 217 Stars.

But a Star of the sixth Magnitude is lesse than the Earth, and of his Magnitude are 49 Stars.

*An Appendix to the precedent
Almanack.*

2. Of the Heaven of Saturn.

This Heaven is scituated within the Concavity of the Heaven of the fixed Stars, and containeth only the body of his own Planet, which appeareth as a Star of the second magnitude; he is of a swarthy and obscure colour like unto lead; his distance from the Earth in his mean distance is,

9091960 Miles, and the circumference of his Spheare is 57030266 miles, according to which by the violent motion of the primum mobile he is moved 2376261 Miles in an hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Stars, for he endeth his course in 30 years.

3. *Of the Heaven of Jupiter.*

V Within the Concavity of the Sphear of Saturn, is situated the heaven of Jupiter, in which moveth the body of it, which appeareth like a Star of the first magnitude very bright, and of nature warm. In his mean distance he is distant from the Earth 3431400 Miles, his body exceeding the earth in magnitude 14 times, the perimter of his sphear being 21568800 miles, so that his hourly motion is 898700 Miles, he finisheth his Zodiactal period in 11 years, and 316 dayes.

4. *Of the Heaven of Mars.*

U Over the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being

being distant from the earth in his mean distance 1500700 Miles, the Circumference of his Spheare being 9432971 Miles, so that by the violent motion of the primum mobile, he is moved 393040 Miles in the space of an hour, he compleateth his revolution in one year and 322 dayes.

5. *Of the Heaven of the Sun.*

The Sun is seated in the midst of the Planetary Orb, by which he enlightens the superiour as well as the inferiour. In his mean distance he is distant from the earth 989000 Miles, the magnitude of his body being (according to Tycho) 140 times greater than the earth, the compasse of his Orb being 6216571 Miles, and he moveth in a hour 259023 Miles, he maketh his Zodiackal revolution in 365 dayes, 5 hours, 49 min. 16 second.

6. *Of the Heaven of Venus.*

VENUS the most bright and splendent star in all the firmament, is moved about the Sun as about a Centre, her distance

from the earth being 989000 Miles, she moveth equally about the Sun, though her motion seem to be very irregular, she is sometimes higher and sometimes lower than the Sun, he is six times lesse than the Earth, and is distant from the Sun, 735300 Miles.

7. *Of the Heaven of Mercury.*

VWithin the concavity of the Spheare of VENUS is placed MERCURY, he is scituate very near the Sun, and is never above 29 degrees distant from the Sun; so that he is rarely seen: he moveth about the Sun as Venus doth, and is distant from the Earth 989000 Miles, he is lesse than the earth 19 times.

8. *Of the Heaven of the Moon.*

The Moon is the lowest of all the Planets, being distant from the earth in her mean distance, 48760 Miles, the Circumference of her Spheare being 306491 Miles, she runneth in the space of an hour 12770 miles, she is lesse than the Earth 39 times; but according to Copernicus, 43 times, and
finiseth

finissheth her course in 27 dayes, 7 hours, 43 min. and 6 seconds.

Having thus taken a brief view of the heavenly Orbs, we cannot but admire their vast magnitudes and swift motions, and if from hence we can learn nothing, yet let us learn this, that there is a God, and that he is far above all the works of his hands; and the Wise-man contemplating thereupon, saith, We may understand by the heavens how much mightier he is that made them, for by the greatness and glory of the Creatures proportionally, the Maker of them is seen.

A most



A most plain and easie Table, shewing the true time of the beginning, and continuance of the Reign of each *King* and *Queen* in *England*, from the Conquest, until this year, 1662. Gathered forth of Chronicles, and set forth for the profitable use of Lawyers, Scriveners, &c.

[William Conqueror began his Reign 1066. October 15. and Reigned 20 years, 11 months, and 22 dayes.

William Rufus began his Reigu 1087. September 9. and Reigned 12 years, 11 months, and 19 dayes.

Henry the First began his Reign 1100. August the first, and Reigned 35 years, 4 months, and 11 dayes.

Stephen began his Reign 1135, December
the

The Book of Knowledge. 163

the 2. and Reigned 18 years, 11 months,
and 18 dayes.

Henry the Second began his Reign 1154.
October 23. and Reigned 34 years, 9 months,
and 1 day.

Richard the First began his Reign 1189.
July 6. and Reigned 9 years, and 9 mo-
neths.

King John began his Reign 1199. April
6. and Reigned 17 years, and 7 months.

Henry the Third began his Reign 1216.
October 19. and Reigned 56 years, and 1
month.

Edward the First began his Reign 1272.
November 16. and Reigned 34 years, and
8 months, and 6 dayes.

Edward the Second began his Reign 1307.
July the seventh, and Reigned 19 years,
7 months, and 5 dayes.

Edward the Third began his Reign 1326.
January 25. and Reigned 50 years, 5 months,
and 7 dayes.

Richard the Second began his Reign
1377. June 21. and Reigned 22 years, and
3 months, and 14 dayes.

Henry the Fourth began his Reign 1399.
September 29. and Reigned 13 years, 6
months, and 3 dayes.

Henry

Henry the Fifth began his Reign 1412.
March 20. and Reigned 9 years, 5 months,
and 14 dayes.

Henry the Sixth began his Reign 1422.
August 31. and reigned 38 years, 6 months,
and 8 dayes.

Edward the Fourth began his Reign 1460.
March the 4. and Reigned 22 years, one
month, and 8 dayes.

Edward the Fifth began his Reign 1483.
April the 9. and Reigned two months, and
18 dayes.

Richard the Third began his Reign 1483.
June 22. and reigned two years, two months,
5 dayes.

Henry the Seventh began his Reign 1485.
August 22. and Reigned 23 years, ten months,
and two dayes.

Henry the Eighth began his Reign 1509.
April 22. and Reigned 37 years, 10 months,
and 2 dayes.

Edward the Sixth began his Reign 1547.
January 28. and Reigned six years, five
months, 19 dayes.

Queen Mary began her Reign 1553. July
26. and Reigned 5 years, and 4 months, and
22 dayes.

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Queen Elizabeth began her Reign 1558.
November 17. and Reigned 44 years, four
months, and 16 dayes.

King James began his Reign 1602.
March 24. and Reigned 22 years and three
dayes.

King Charles the First began his Reign
1625. March 27. and Reigned 24 years,
10 months, and 3 dayes.

King Charles the Second began his Reign
the 30. of January 1648. Whom God grant
long to Reign over us.

Here



Here now followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. Very necessary for those who live in the Country where a Clerke or Scrivener is not near at all times to be had.

A Bill or Obligation from one man to another.

K Now all men by these presents, that I *T. R. of G. in the County of S. Yeoman, do owe, and am indebted unto J. A. of G. in the County above-said, Gentleman, the sum of One and twenty pounds of good and lawful money of England, to be paid to the above-said J. A. his Heirs, Executors, Administrators, or Assignes; in and upon the first day of May next ensuing the date hereof, at or in the now dwelling*

dwelling house of the abovesaid *J. A.* for the which Payment well and truly to be made, I binde my Heires, Executors, and Administrators, in the sum of forty two pounds of like moneys of England, firmly by these presents ; In witness whereof, I have hereunto set my hand and Seal, the first day of *June*, One thousand six hundred and sixty.

*Sealed and delivered
in the presence of*

An Obligation with a Con-
dition, Two bound to
One.

K Now all men by these presents, that we *W. S.* of *R.* in the County of *N.* Joyner, and *H. M.* of *F.* in the Isle, are holden and firmly bound unto *V. G.* of *B.* in the County of *S.* Gentleman, the sum of Two hundred pounds of good and lawfull money of England, to be paid to the abovesaid *W. G.* his Heires, Executors, Administrators or Assignes ; for the which payment, well

well and truly to be made, we bind us, and either of us, the Heirs, Executors, Administrators of us, and either of us, in the whole, and for the whole firmly by these presents; sealed with our Seals, dated the fifth day of M. 1660.

The Condition of this Obligation is such, that if the above bound W. S. and H. M. they or either of their Heirs, Executors, Administrators or Assignes, shall pay, or cause to be well and truly paid, the full and intire sum of one hundred pounds of good and lawful money of England, at one intire payment, in and upon the first day of November next ensuing the date hereof, at or in the now dwelling House of the said W. G. of B. that then this present Obligation shall be void and of none effect, or else shall remaine in full power, force, and vertue.

Sealed and delivered
in the presence of

A short Bill.

This Bill witnesseth, that I. G. of R.
in the County of S. Taylor, do owe
unto

unto I. L. of R. in the same County, Yeoman, the sum of Thirty pound of lawful English Money; for the payment whereof, I bind me and my Heirs. In witness whereof I have hereunto put my Hand and Seal, the first day of May, in the Year, 1660.

Sealed and delivered
in the presence of

A Bill without a Penalty.

BE it known unto all men by these presents, That R. S. of K. L. in the County of N. Gentleman, do owe unto R. B. of R. in the same County Yeoman, the sum of one hundred pounds of lawful Money of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first day of May next ensuing the date hereof, at, or in the now dwelling house of the aforesaid R. B. in Rish; for the which Payment well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these presents. In witness whereof, I have hereunto put my
Hand

Hand and Seal the first day of August, One
thousand six hundred and sixty.

Sealed and delivered
in the presence of

An Acquittance.

BE it known unto all men by these pre-
sents, that J. R. B. have received of
W. B. the sum of one hundred pounds of
lawful money of England, in full discharge
of all D. b. s, Reckonings, Accompts, and
demands wha soever, from the beginning of
the World, to this day, being July the first,
One thousand six hundred and sixty; In
witness whereof, I have hereunto put my
Hand and Seale, the day and year above
written.

Sealed and delivered
in the presence of

A

A General Release.

BE it known unto all Men by these presents,
 That I R. R. of H. in the County of N.
 Gentleman, have remised, released, and quite
 claimed, and by these presents do, for me, my
 Heirs, Executors, Administrators, or Assignes,
 remise, release, and for ever quit claime, unto
 E. B. his Heires, Executors, Administrators, or
 Assignes, all, and all manner of Actions, Suits,
 Cause, and Causes of Actions and Suits, Bills,
 Bonds, Writings, and Accompts, Debts, Duties,
 Reckonings, Sum and Sums of Money, Con-
 troversies, Judgements, Executions, and De-
 mands whatsoever, which I the said R. R. ever
 had, or which my Heirs, Executors, Admini-
 strators, or Assignes, or any of us in time to
 come, can, or may have, to, for or against the
 said E. B. his Executors, Administrators, or
 Assignes, for, or by reason of any matter, cause,
 or thing whatsoever, from the beginning of the
 World to the day of the date hereof. In witness
 whereof I have hereunto put my Hand and Seal,
 the second day of May, 1660,

Sealed and delivered
 in the presence of

N 2

A Letter of Attorney general to receive Debts and Rents.

K Now all men by these presents, That I
I. R. of W. in the County of R. Yeoman, have Assigned, Ordained, and Made,
and in my stead and place, put and constituted my trusty and well beloved friend, F.
R. of S. I. in York, Yeoman, to be my
true and lawful Attorney for me, and in my
name, and to my use, to ask, sue for, levy,
require, recover, and receive of all and every
Person and Persons whatsoever, all and
every such Debts, Rents, and Sums of
Money as are now due unto me, or which
at any day or dayes, time or times hereafter
shall be due, owing, belonging, appertaining
unto me by any manner of wayes whatsoever:
Giving and granting unto my said
Attorney by the Tenour of the presents,
my full and whole Power, Strength, and
Authority, in and about the Premises; and
upon the receipt of any such Debts, Rents,
and Sums of Money aforesaid, to give Acquittances,
or other Discharge for me, and

in

in my name, to make, seale, and deliver; and
 all and every other Act and Acts, Thing, or
 Things, device and devices in the Law what-
 soever, needful and necessary to be done in,
 or about the Premises, for the recovery of
 all, or any such Debts, Rents, or sums of
 Money as aforesaid, for me, and in my
 name, to do, execute and perform, as fully,
 largely, and amply in every respect, to all
 intents, constructions and purposes, as I
 my self might, or could do if I were per-
 sonally present; ratifying, allowing, and
 holding firme and stable, whatsoever my said
 Attorney shall lawfully do, or cause to be
 done, in or about the Execution of the same,
 by vertue of these presents. In witness
 whereof I have hereunto put my Hand and
 Seal, July 20. 1660.

An Indenture for an Apprentice
 bound out by a Parish.

THis Indenture, made the second day of
June, One thousand six hundred and
 Sixty, according to the Computation of
 the Church of England, &c. witnesseth,
 That the Church-wardens and Overseers of
 the Poor of the Parish of St. M. in K. L.
 in the County of Nort. with the consent of

I. P. Major, and F. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth I. R. an Apprentice with I. R. of King Lyn, afore-said, Waterman, for and until she be of the full age of one and twenty years, from the day of the date hereof; during all which terme the said I. R. doth Covenant to find unto the above-said I. R. his Apprentice, sufficient Meat, Drink and Apparel, Washing and Lodging, sufficient for such Apprentice; and at the end of the said terme, to give her two Sutes of Apparel, the one for Holy-Dayes, and the other for Working-Dayes: In witness whereof, they have interchangeably set to their Hands and Seals, the day and year first above-written.

Sealed and delivered
in the presence of

A Letter of Attorney to receive
a Debr.

K Now all men by these presents, That I *I.*
R. of *H.* in the County of *Nor.* Gent.
have assigned, ordained, and made, and in my
stead, and place, by these presents put and
constituted my trusty and well beloved friend
S. R. of *H.* in the County of *S.* Gent. to be
my true and lawful Attorney, for me and in
my Name, and to my use, to take, ask, sue for,
levy, require, recover, and receive of *G. B.*
of *Hal.* in the County of *S.* Gent. all and
every such Debts and sums of Money, which
are now due unto me by any manner of wayes
or means whatsoever. Giving and granting
unto my said Attorney my whole power and
strength, and authority in and about the Pre-
mises, and upon the receipt of any such Debts,
or Sums of money aforesaid, Acquittances, or
other discharge, for me and in my name to
make, Seal, and deliver, and all and every
such act and acts, thing or things, device and
devices whatsoever in Law, for the recovery
of all, or any such Debts, or sums of money
as aforesaid, for and in my name, to do,

execute, and perform as fully, and largely, in respect to all intents, constructions, and purposes, as I my self might, or could do if I were there in my own person present ; ratifying, allowing, and holding firm and stable, all and whatsoever my said Attorney shall lawfully do, or cause to be done, in, or about the Execution of the Premises, by vertue of these presents. In witnesse, &c.

A Copy of a Will.

IN the name of God, Amen, the first day of July, 1660. according to the Computation of the Church of England, J. E. N. of K. L. in the County of N. Gent. being of perfect memory and remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and form following, viz.

First, I bequeath my Soul into the hands of Almighty God my Maker, hoping that through the Meritorious death and passion of Jesus Christ my onely Saviour and Redeemer, to receive free pardon and forgiveness of all my Sins ; and as for my bo-
dy

by, to be Buried in Christian burial at the discretion of my Executrix, hereafter nominated.

Item, I give unto my Son P. T. the sum of five hundred pounds.

Item, I give unto my Daughter F. — the sum of five hundred pounds.

Item, I give unto my Daughter E. the sum of five hundred pounds.

Item, all the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife for terme of her Life, and then to my Son P. and his Heires for ever, upon Condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In witnesse whereof, I have hereunto set my Hand and Seal, the day of the Year first above written.

Plea-

Pleasant Questions in Arithmetick.

Quest. 1. *To tell the number that another man shall think, be it never so great.*

Let the Party that thinketh double the number which he thought, which done, bid him multiply the sum of them both by 5. and give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will alwayes be a Cypher or 5) the number thought will remain.

Example.

Let the number thought be 53. which doubled make 106, and multiplied by 5 make 530, then if you take away the cypher which is in the last place, and there will remain 53 the number thought.

Quest. 2. *A pretty question.*

A Thief breaking into an Orchard, stole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatned to accuse him of theft, and for to appease them, he gave unto the first man halfe the peares that he stole, who returned him back 12 of them. Then he gave unto the second halfe of them he had remaining, who

who returned him back 7. And unto the third man he gave halfe the residue, who returned him back 4. and in the end he had still remaining 20 Peares. Now do I demand how many Peares he stole in all? To answer this Question you must work backward, for if you take 4 from 20. there will remain 16. which being doubled make 32. from which abate 7. and there will remain 25, which being doubled make 50. from which Subtract 12, and there will remain 38. which again doubled makes 76. the true number of Peares that he gathered.

Quest. 3. *Another of three Sisters.*

A Certain man having three Daughters, to the eldest he gave 22 Apples, to the second he gave 16 Apples, and to the third he gave 10 Apples, and sent them to the market to sell them, and gave them command to sell one as many for a peny as the other; (namely, 7 a peny) and every one to bring him home so much money as the other, and neither change either Apples or moneys one with another; how could that be done?

This to some may seem impossible, but to the Arithmetitian very easie; for whereas the eldest had 3 penyworths and one apple over, the second 2 penyworths and 2 apples over,

over, and the youngest had ten penyworths and 3 Apples over; so that the youngest had so many single Apples and one penyworth as the eldest had penyworths and one apple over, and consequently the second proportional to them both.

They made their Markets thus, A Steward coming to buy Fruit for his Lady, bought all the Apples they had at seven a peny, leaving the odd ones behind, then had the eldest sister 3d. and one apple, the middle sister 2d. and two apples, and the youngest 1d. and three apples. The Sreward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, that there were but a few remaining, she notwithstanding sent him for them, and bid him bring them at any rate.

The Steward coming to the market again, could not buy the odd Apples under a peny a piece (who to content his Lady, was fain to give it) then had the youngest sister three peniworth, the middle sister two peniworth, and the eldest one penyworth, and so had they all 4d. a piece, and yet sold as many for a peny one as another, and neither changed Apples nor Money one with another, as they were commanded.

THE

THE
Shepheards Prognostication
for the Weather: With a brief Chronology
of divers Memorable things since these hun-
dred Years, shewing in what year they
hapned, and how long it is since
to this Year, 1660.

WITH
A brief Collection of all the
Members of Man Physiognomized.

AND
A Judgement upon the signification of *Moles*
on Man or Woman, from the head
to the foot.

By Melampus a Greek Author.

ALSO
The Wheele of Fortune,
Approved and confirmed by Science and Rea-
son of *Pythagoras* the most excellent Philo-
sopher: By the which you may know all
things that you will demand.

London, Printed for *John Stafford*, and are sold
at the Sign of the George at *Fleet-bridge*.

THE

Shepherds Prognostication

of the Year 1711. With a Description
of several Metaphorical things that are
said to be the Year 1711. and how long it is
to last. and how long it is to last.

WITH

A brief Collection of all the

Members of the Parish of St. Martin

AND

A Judgment upon the Signification of the
on Man or Woman, from the Year 1711

to the Year 1712.

ALSO

The Wheel of Fortune

Approved and confirmed by Science and Reason
of the Year 1711. the most excellent
of the Year 1711. which you may know all
the signs that you will demand.

Printed for John Sturges, and at the
the sign of the George in St. Martin



The Shepherds Prognostication
for the Weather: with a brief Chronolo-
gy of divers Memorial Accidents since,
these last Hundred Years.

If Rain-water be drunk or
suckt up by the earth sooner
than ordinary, it signifieth
Rain to be at hand.

If standing water be at any
time warmer than it was
commonly wont to be, and no Sun shine
help, it fore-telleth rain.

If any Springs do newly rise or bubble
forth, or old Springs flow faster than ordi-
nary, it is a token of much rain.

If Ducks and Drakes do shake and flut-
ter their wings when they rise, it is a signe
of ensuing water.

If young Horses rub their backs against
the ground, it is a signe of great drops of
rain to follow.

If in a clear and starry night it lighten in
the South or South east, it fore-telleth great
store of wind & rain to come from those parts.

If

If Sheep do bleat, play or skip wantonly, it is a signe of wet weather.

If Swine be seen to carry bottles of hay or straw to any place, and hide them; it betokeneth rain,

When Oxen do lick themselves against the hair, it is a token of Rain to follow shortly after.

If Oxen or Kine feed apace when it rains, it fore-telleth that therein shall continue many dayes after.

If Cattle when they do puffed or bellow, and do look up to the skie, it signifieth ensuing Rain.

If the heat in summer be more hot and violent than is wont to be, it is a token of rain.

If Dogs Guts or Entrails stir or rumble in his belly, it is a sign of Rain.

If Salt or powdered Meate be more moist than it is ordinary wont to be, it signifieth Rain.

The Skie or Element being red or fiery in the morning, fore-sheweth Rain to follow.

Doves or Pigeons coming later home to their Dove-house in the evening than ordinary, it is a token of Rain.

If Crows or Daws bathe themselves in winter, or if they cry, pealk alongst any shore,

A Prognostication for the weather. 185

Those more then they are commonly wont to do, then will rain presently follow.

The sparkling of a lamp or candle, is a manifest signe of ensuing rain.

The falling of Soot down a chimney more then ordinary, there will follow rain presently.

When Ants or Vismires do often run to nests or homes, it is a manifest token of wet weather.

When Hens flutter their wings in the dust or they flock together, seeking to shelter themselves, rain followeth.

When gouty Men, or such as are troubled with any old aches, do feel their joynts to ache, there rain shortly followes after.

And if the Moon seem dark, greenish, foggy, lowering or duskish, or if it appear the third day before or the third day after the new Moon it is a token of ensuing rain.

When Flies, Gnats, or Fleas do bite or sting sozer then they were wont to do or hover about mens eyes or mouths, or of beasts it is an evident token of rain.

And if Frogs doe croak more then ordinary, it is an apparant token of rain.

When toads go from their holes in the evening, it is a token of stormy weather & rain.

When Swallows are seen to flutter and fly

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flye about low, or over waters or marish grounds, and with their wings to touch the water, it is a manifest token of great rain.

And if any black spots appear in the Sun or Moone, it is a token of water.

And if the sound or noise of Bells be further heard then wont, without the help of wind, it will rain shortly after.

If Males or Quants do turne up the ground more then they are wont, and that the earth they turne up be small and dry, it is a manifest token of rain.

And if Birds, of what kind soever, make more noise with their wings then commonly, it is a sure token of rain at hand.

And if the dew fall not early in the morning (unlesse it be hindered by the wind) it is a signe of rain.

And if the wormes called Medlice or Hoglice be seen in great quantities together it is a token that it will rain shortly after.

If the Rainbow appear in calme weather it is a manifest token of windes to follow.

When the fire doth send forth his flames working or that it sparkles more then ordinarily, it is a windy weather.

The Sea casting forth great fozes or pieces of ice, it is a manifest token of stormy weather.

A Prognostication for the Weather. 187

If any great Clouds be seene to passe aloft and very high in the sky, looke from whence it comes, thence shall you shortly after have Rore of winds.

When the beames of the Sunne be red and broad, and pierce the Clouds like parts they foreshew winds.

The Hedgehog commonly hath two holes or vents in his den or cave, the one toward the South, the other toward the North, and looke which of them he stops, thence will great Rorres and winds follow.

If the Sun continue hot and scorching many dayes together, it is a token of winds to continue long together.

The winds comming from the East are dry, commonly ingendring drought.

The Northern winds is ever more healthfuller then the Southern.

If Wasps fly not farre from their bives, it is a signe of foul weather.

When Oxen bite their foreshewteeth, it is a manifest token of foul weather to follow.

If the flame of the Fire doe waue up and downe, or that sparkles fly and crack from it, there will stormy weather follow.

If small Clouds dispersed and scattered abroad appeare in cleere weather, it is a manifest

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fest token that foul weather following shall last long.

The chirping of Sparrows in the morning foze telleth foul weather.

The blustering and noise of leaves and trees in Woods or other places, is a token of foul weather.

Great store of Snow and Water in Winter doth foze tell that the Spring-time and Summer following shall be fair and warm. If the Rainbow appeare in the East toward the evening, it is a token of fair weather.

If it lighten in the Horizon without thunder, it is a token of fair and cleer weather.

When night Watts shew themselves in greater number, or more timely in the evening then they were wont, it is a manifest token that the next day after will be cleer and fair.

If Kites be seen to walk and flye together, it is a token of fair weather.

If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and flye together making as it were the forme of a pillar, it is a sure token of fair weather.

When the clouds in the ayre are seen to decline downwards, it then doth foze tell fair weather.

When

A Prognostication for the Weather. 189

When Sheepe and Goates be seene to
ioyne or couple together late, or in an E-
vening, it Prognosticateth faire Wea-
ther.

If Oren be seene to lye along upon the left
side, it is a token of faire weather.

If any Myt fall eyther in the Spring or
Autumne, it foretels that day to be faire and
clære.

When the Owle skritcheth in foule wea-
ther, it is a token of faire weather at hand.

If Ants or Pismires dwelling in any hol-
low place doe remove theire Egges, it is a sign
of faire weather.

When Cranes are seene to flye forth right
without turning aside or back, it is a mani-
fest token of faire weather.

The Moone appearing with a white circle
called Halo, in the forme of a Crowne, fore-
tellet faire weather to ensue.

If it lighten the ayre and weather being
cleare, it is a signe of hot weather.

If Ravens or Crows be seene to stand
gaping towards the Sunne, it is a manifest
signe of extreame heat to follow.

When Kites are seene to play and flye leys-
surely in the ayre, it is a signe of heat.

When the ayre is sultering and very hot, it

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is a signe of cold weather to ensue.

It is signe of manifest cold weather, if the dew fall not in the morning, especially not being hindered by the wind.

If in the winter the Sun setteth more clear red and bright then it was wont, and that a Northern wind blow, it is a signe the night will be very cold.

If that the Ayre in our Region be faint and warm, it is a token of Snow to follow.

The appearing of a Comet or Blazing Star, is a token of a dear yeer.

When Birds Eye and flock together in companies, with crying and chirping forsake the field, the woods or fields, and withdraw themselves near to Cities, Townes and Houses; it foresheweth great barrenness, dearth and want of victuals to ensue.

Thus said my Author long ago,

Which now too true we find:

None knowes his Friend now from his Foe,

Nor which way blowes the Wind.

A brief



A briefe Chronologicall Table.

Memorable Accidents.

	Yea. of Years	Christ. expir.
A Great Earthquake and a Blazing-ſtarre ſeen nightly in October and Novemb,	1580	0080
Another Blazing-ſtarre in May.	1582	0078
Fourteen Traytors executed.		
The Camp at Tilbury.	1586	0074
Portugall Voyage.	2588	0072
Wil: Hacker executed in Cheap-ſide for Blaſphemy and Treason, July 28.	1589	0071
Doctor Lopez executed the 7. of June.	1591	0067
Cadiz Voyage, and the Lady Elizabeth bozne.	1594	0066
The late King Charles was born the 19. of Novemb.	1596	0064
A great Plague, whereof dyed in one yeare in London and the Suburbs, 30578. beſides thoſe of other diſeaſes.	1600	0057
The Powder Treason diſcovered Novemb. 5.	1600	0055
A gre. t Froſt from the 8. of December,		

ember, till the 2. of February.	1607	0043
Prince Henry dyed.	6111	0049
The Pew Ribber brought from Amwell, finished.	1613	0047
A great Snow.	1616	0044
Quene Anne dyed.	1618	0042
The late King Charles having been in Spain, came home the 6 of October.	1630	0037
Queen Mary arrived at Dover, June 12.	1635	0035
The Draw-bridge repaired in June.	1628	0032
Prince Charles borne, May 29.	1630	0030
The Lad. Mary born, Novem. 4. And a lame table Fire on London bridge, the eleventh of February.	1632	0028
The late King Charles his Pro- gress into Scotland, and the Duke of Yorke borne, the 15 of October.	1632	0028
The Reparation about St. Pauls Church begun, and the Ribber of Thames twice frozen, that people did daily go over on the Ice as on plaine ground.	1634	0026
Thomas Parr, a man reported to be		

he 252 yeares old, dyed the 15 of December. Lady Elizabeth, Daughter to our Soberaigne, borne the 29 of December. A Ship brake through Bridge, that was come home with wine The Lady Anne borne the seven- teenth of March.	1635 0025
Prince Charles installed at Win- sor, 21 May.	1636 0024
A cruell Sea-fight betweene the Spaniards and Hollanders neare the English coast, in the month of September.	1638 0022
The Parliament began the thirde of November, which continued twelve yeares.	1639 0021
William of Nassau the Prince of Orange was wedded unto the Lady Mary, Daughter unto the late King Charles, the 2. of May.	1640 0020
The Rebellion in Ireland began 23 October.	1641 0019
The Lord Strafford beheaded, 12. of May.	1641 0019
The Lord of Essex made Gene- rall.	1642 0018
	1642 0018
	The

The Battel of Edghill, Octo. 23.	1642	0018
At Brainford, Novem. 12.	1642	0018
The Scots enter into Eng. Jan. 16.	1643	0017
Cheapside Crosse taken downe, May, 2.	1643	0017
Tomkins and Chaloner executed, July 5.	1643	0017
Newbury first Battel, Sept. 23.	1643	0017
W. of Canterb. beheaded, Jan. 10.	1644	0016
Marsdon-moore Fight, July 1.	1644	0016
Newbury second Battel, Octo- ber, 28.	1644	0016
Booke of Common-prayer Wo- ted downe, Nov. 16.	1644	0016
Lezd Fairfax made Generall, De- cember 13.		
Naseby Fight, June 14.	1645	0016
Scots routed in Lancashire, Au- gust, 7.	1648	0012
Ormond beaten from before Dub- lin, Aug. 2.	1649	0011
Lilburn's Tryall at Guild-hall.	1649	0011
Scots routed in Scotland by his Highness, Septem. 3.	1650	0010
The late King Charles beheaded, January 30.	1648	0012
House of Lords and } Woted Kingly Disord. } downe.	1648	0012
		Harml.

Memorable accidents.

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Hamelton, Capel, and Holland
beheaded.

1648 2012

A new stamp for Money.

1648 0012

Colchester taken, and Lucas and
Lisle shot to death, Aug. 28.

1648 0012

Duke of Yorke fled from St.
Jameses, April 20.

1649 0011

Act for abolishing Kingly Go-
vernment, May 29.

1649 0011

The King of Scots routed at
Worcester by his Highnesse
Septem. 3.

1651 0009

The long Parliament that had
sat twelve yeeres six moneths
and seventene dayes dissolved
by his Highnesse, April 20.

1653 0007

A great Victorie against the Hol-
landers, Iune 23.

1653 0007

The L. Protector began his Go-
vernment, Decemb. 16.

1653 0007

Gerard and the Portugals brother
beheaded on Tower-hill.

1654 0006

The Parliament called by the
Protector.

1654 0006

The

The River of Thames Ebbed and flowed twice in 3. houres, October 3.	1656 0004
Sir Henry Slingsby, and Doctor Huet beheaded on the Tower hill, June 8.	1658 0002
Col. Edward Ashton executed as a Traytor in Tower-street, John Betteely, the like in Cheap-side; but Henry Tryer reprieved, July 7.	1658 0002
Edmund Stacy Executed in Corn hill, John Summer, and Oliver Allen reprieved, June 9.	1658 0002
Oliver Cromwell the Usur- ping Protector dyed, Septem- ber, 3.	1658 0002
Richard Cromwell took upon him the Government, Sep- tember.	1658 0002
Our gracious Sovereigne Lord King Charles the Second, re- turned from his Exile and en- tered London, upon the 29.th of May.	1660 0001

Whom GOD grant long to
Reigne.



**A brieft Description of all
the Members of the body, with
their Significations.**

Of the Head.

First, the head short and round
denotes onely to be forgetfull &
foolish, the head long in fashion
to the hammer, to be prudent
and wary; and in the fore-part
of the head a hollownesse, to be
vily and trefull; the head big, doth denote a
full person, and applyed to the Ass. The head
little to be foolish, and applyed to the Dog,
the head mean of bignesse, doth argue a good
wit naturally; the head pinable sharpe, to be
unhamefast and a boaster.

Of the Fore-head.

The fore-head smooth, to be a flatterer ap-
plyed to the fawning Dog; the fore head big
(winkles)

wrinkled, to be bold applyed unto the Bull and Lion: a low forehead to be sad applyed to the passion, a low forehead to be a flatterer, applyed to the Dog; a high forehead to be liberall applyed to the Lion; an over-wrinkled forehead to be unthamefast, and puffed up in the temples, to be high minded, itefull and of a rude wit; the forehead small to be unapt to learne, unconstant, and applyed to the Sow; the forehead very big to be slow, and applyed to the Ox; the forehead round to be of a dull perseuerance, itefull, and applyed to the Ass; and being somewhat a plaine forehead to be circumspect, and applyed to the Dog; a square formed forehead to be bold, applyed to the Lion.

Of the Eyes.

The eyes small and quivering to be shamefast, & yet a lover; how much the bigger eyes so much the lesser malice, yet the more foolishness, the eyes that wate with thing to be deceitfull, a niggard and itefull; the eyes big out, to be foolish fearefull faint hearted and unthamefast, the eyes disorderly moving, as one whiles running another whiles staying, to be rash, disquiet and troubled in mind, wicked, and a babler; the eye-lids quivering, to be fearefull, applyed to the passion; the eye

(with)

swift mobbing with a sharpe looke, to be frau-
 alent, unfaithfull and a thiefe: the eyes sted-
 stly looking to be troubled in mind, and a de-
 ceiver, the eyes situated as into a length to be
 deceitful and envious; little bags or bladders
 swelling out from the eyes, to be great wine-
 drinkers, applyed to the passion; little blad-
 ders swelling out before the eyes, to be great
 sleepers, and applyed to the passion; the eyes
 small to be faint-hearted, applyed to the Ape;
 the eyes big to be slow and tractable, applyed
 to the Ox, the eyes hollow standing to be en-
 vious and wicked, applyed to the Ape; the eyes
 standing out to be foolish, applyed to the Ass;
 the eyes somewhat hollow to be stout of cou-
 rage, applyed to the Lion, the eyes somewhat
 high, and a little eminent to be gentle, and ap-
 plyed to the Ox, the eyes very wide-open
 to be impatient; the corner of their eyes
 fleshy unto the nose signifying to be malicious;
 the eyes of length to be crafty and a deceiver;
 the eyes small and twinkling, to be desirous of
 women, applyed to the passion.

Of the Nose.

The nose round with a sharpnes at the end
 to be wavering of mind, applyed to the Bird.
 The nose holy crossed from the forehead do wa-

ward, to be unhamfast and unstable, applyed to the Raven: the nose crooked like Eagles bill, to be bold, applyed to the Eagle; the nose flat, to be lecherous and hasty in wrath: the nostrils large to be irefull, applyed to the passion: the nose stretched long to the mouth, to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Pe: the end of the nose big and turning up: applyed to the Sow: the end of the nose sharpe, to be of a fierce ire; applyed to the Dog; the nose round being blunt at the end, to be stout, applyed to the Lyon.

Of the Eares.

The Eares long and narrow, to be envious: the eares standing very nêr to the head to be a dullard and sluggish: the eares hairy, to be long lived, and quick of hearing: the eares small, to be a scotter, applyed to the Ape, the eares big, to be a dullard, applyed to the Ass: the eares hanging, to be a fool, applyed to the Ass; the eares of a mean bignesse, to be faithfull and honest conditioned: the eares over round to be unapt to learn.

Of the Face.

The Face long, to be unhamfast, the face of small cause sweating, to be crafty, lecherous,

ous and a great feeder; the face very little
and round to be foolish; the face long and lean
to be bold; very crooked, long and leane, to
be malicious; longer from the forehead to the
jawes, to be a lyer; narrower from the jawes
unto the chin, to be envious and contentles
as: the face fleshy, to be slow applyed to
the Dre, the face leane, to be carefull, and cir-
umspect: the face very fleshy to be carefull,
applyed to the Ass, and Hart: the face big, to be
slow, applyed to the Dre and Ass: a nar-
row face, to be a niggard: a countenance low-
ring downward, to be an hypocrite and trea-
cherous: the face to be hollow without any bea-
ring out, to be contentious: like to a drun-
ken countenance, to be lightly drunke: like
to an irefull countenance, to be irefull, and ap-
plyed to the apparances, like to the shamefast
countenance, to be shamefast: the face de-
formed and awry, to be evill conditioned.

Of the Lips.

The Lips bigge that the upper hangeth
downe over the nether, to be foolish, applyed
to the Ass: the upper lip bearing out that
the gum be seene, to be a wrangler and spite-
full, applyed to the Dog; the Lips thin hang-
ing the one over the other, be bold and bawdy,

applied to the Lion; the Lips thin and hard to be irrefull, and unapt to learne, applied to the Sow; the Lips thin and soft, to be stout, applied to the Lion.

Of the Chin.

The Chin round to be effeminate, applied to the woman, the under chin hanging low downe to be lecherous; the Chin having a Bit at the end, to be a wily person and libidinous; the Chin sharpe to be faithfull, applied to the Dog; the Chin small and sharp to be envious and cruell, applied to the Serpent; the Chin in a manuer square to be honest conditioned, the Chin long and downward sharpe, to be a crafty fellow.

Of the Beard.

The Beard unseemly formed to be of a good nature, of a naturall cause: the Beard unseemly fashioned, to be of an evill nature, of the contrary. The womans Beard, to be lecherous: the woman having no Beard at all to be honest conditioned. The mans Beard over hairy to be melancholicke, of a naturall cause.

The Colour of the Eyes.

A darke yellow to be honest conditioned, applied to the Lion; and fiery to be unshamefast

fast yet full of mirth; variable of colour to be chearfull, applyed to the passion: and shining bright to be luxurious, applyed to the Cock, and Raven; the colour red about to be irefull, applyed to the passion; very black to be fearfull; which the property of the colour giveth. Black and yellow of colour to be dishonest conditioned, applyed to the comeliness thereof: gray or white to be chearfull, which the property of the colour giveth.

The Colour of the Face.

The cheeks and nose of the Libers rednesse to be most digested; the colour red above to be shamefast, applyed to the passion. the cheeks red above to be lovers of wine, applyed to the passion.

The Colour of the Brest.

Of a fierce colour, to be irefull, applyed to the passion.

The Colour of the whole Body.

A very Pale colour (except it be of sickness) to be fearfull, applyed to the passion; of an honey colour to be sluggish, of a naturall cause; of a fiery colour to be long angry, hard to be pleased, very furious and Pale, not proceeded of over-much study, to be vicious and wicked; very blacke of colour to be fearfull.

of courage, applyed to the Black-moze; very white, to be fearefull applyed to the Woman; swarfish of colour, to be meanely strong; Fellow of colour, to be honest conditioned, applyed to the Lyon: very red or ruddy, to be wily and ingentious, applyed to the Wolfe.

Of the Teeth.

The Teeth bigge and broad, to be sharpe bitten; one of a dull capacity and lascivious, applyed both to the Oxe and Ass: the sharpe Teeth if they be long and fast bearing outward to be a great feeder, treful and wicked, applyed to the Dog and Bear.

Of the Voyce.

The Voyce small, soft and broken, to be fearefull, applyed to the woman: big and high to be very trefull, applyed to the mastie Dog: a soft voyce without reaching, to be gentle, applyed to the Sheep; the voyce small and loud, to be trefull, applyed to the Goat: the voyce loud and big to be insurrious, applyed to the Ass, the beginning big and ending small, to be trefull, applyed to such which cry out and to the crying of the Oxe.

Of

Of the Neck.

The Peck shott to be witty applyed to the Wolfe and Cat; such sufficient strong about the knot or joynt of the neck, are witty, and of a good capacity; such thre weake, to be dullards, the Peck bigge to be strong, applyed to the Man, the Peck slender, applyed to the Woman, big and fleshey, to be trefull, applyed to the Bull; the Peck meane, to be stout applyed to the Lyon: long and small to be feareful, applyed to the Hart.

Of the Brest.

The Brest with out hayze, to be unshamefast, or fearefull applyed to the Woman: beery fleshy, to be unapt to learne: the space from the throat boale, to the bottome of the brest longer then from the bottom of the brest unto the nabil of the belly, to be of a witty and good capacity, the Waps fat and hanging down in men, to be weake and effeminate. A big pæce of flesh bearing out of the left side of the brest in the forme of a Leekes head, or sine w spzung up, and that there be one or many hayzes growing on it, it is then an argument of honour and riches, as Ptolemy wzteth:

the Brest big and wel fashioned to be strong,
 applyed to the man: the Brest large and well
 compact to be strong, applyed to the Lyon:
 hairy on the Brest to be unconstant and bold,
 applyed to the Birds.

Of the Shoulders.

The Shoulders sharp to be deceitfull: the
 Shoulders broad to be strong, of good capa-
 city, but narrow to be a dullard the Shoul-
 ders fashioned big to be strong; the Shoul-
 ders evil, fashioned to be weak well com-
 pounded to be liberal: weak compounded
 and bearing up thin to be a niggard.

Of the Stomack.

The Belly small to be of good capacity:
 such hairy from the Nabil downward to be
 full of words, applyed to the Birds: such fat
 about the Stomack, to be strong, other-
 wise weake: the Belly bearing out big; to
 be a great feeder.

Of the Back.

The Back crooked to be a niggard, ill
 conditioned, and equally formed to be of a
 good

The Member, of the body.

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good nature; the Back narrow weake, the Back big to be strong; the Back large, to be strong and high minded.

Of the Armes.

The Armes hairy to be unconstant, and lecherous applyed to the Birds; the Armes very long to be strong, bold, honest, and gentle; the Armes short to be a procurer of discord and lecherous.

Of the Hands.

The Hands small to be unconstant, and wily; the Palmes of the hands unto the wrists broad and narrow upward, to be a reprover in his first age; the Hands short and very bigge, to be rude and a dullard; the Hands fatt with the fingers, like to be a thief.

Of the Nails of the Fingers.

The Nayles very short to be wicked, applyed to the property; the Nails small and crooked to be a greedy catcher, applyed to the Hawke; the Nayles very little to be a craft beguiler; the white prickles of the Nayles to be wealthy, and to have many friends, the

black prickles in the Payles, to be hated, applied to the naturall cause: the Payles long, smooth, thin, white, reddish, clear with all, to be witty and of a good capacity: the Payles narrow and long to be cruell and fierce: the Payles rough and round, prone to the venereal act, applied to the property.

Of the Nayles of the Toes.

The Payles thin and well coloured, to be honest conditioned and witty; the Toes joining close together, to be fearfull, applied to the Quail: the Toes and Payles crooked, to be unshamefast, applied to the Birds.

Of the Navel.

The Stomack from the Pabell to the Breast fleshy to be wicked, after Ptolemy, the same spruce, soft and well compact to be stout and high minded. The shape large from the bottom of the Breast to the Pabell, to be dull of capacity, and a great feeder, applied to the naturall cause; the space equall, to be witty and honest conditioned, applied to the naturall cause.

Of

Of the Ribbs,

The Ribbs filled about, as they were blown up to be full of words and foolish, applyed to the Oxe and Frog : the person well ribbed to be strong, applyed to the male-kind : the ribs narrow and weak compounded, to be weak, applyed to the female-kind.

Of the Loynes and Hypochondria.

The Hypochondria thin and fat, to be fearfull applyed to the Frog : the Hypochondria fleshy, unapt to be taught : the person well loyned, to bee a lover of the hunting of the wild Beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinewed to be strong, applyed to the male-kind ; the Hips fleshy to be weak, applyed to the woman : the bones of the Hanches bearing out-ward, to be strong, applyed to the male-kind ; the bones of the hanches slender to be fearefull and weake applyed to the woman.

Of

Of the Pecten.

The Pecten very thin of haire to be chaste, applied to the naturall cause; the Pecten very hairy to be libidinous, yet prosperous, applied to the naturall cause.

Of the Buttocks.

The Buttocks dzyed in flesh to be evil, applied to the Dye; the Buttocks sharpe and bony to be strong, applied to the Male-kind; the Buttocks fat and fleshy, to be weak applied to the Woman.

Of the Legs.

The Legs slender to be dull of capacity yet this faileth often in the learned Student, the calves very big bearing out, to be sluggish, and rude mannered; the calves meanly big formed to be witty, and honest conditioned, the Legs big sinewed and brawned to be strong, applied to the Male-kind; small sinewed to be libidinous, applied to Birds, the Legges big and ill fashioned to be unshamefast: the calves of the Legs big to be an ill-mannered person; the calves soft to be effeminate.

Of

Of the Knees.

The Knees bending forward to be effeminate, applyed to the Woman: the Knees fat to be fearful, yet liberrall: the Knees lean to be strong and hardy: the Knees big to be an effeminate person, applyed to the excessive appearance of them. the Knees slender to be fearful, applyed to the excessive appearance of them.

Of the Ancles.

The Ancles broad to be strong, applyed to the naturall cause: the parts about the Ancles over-fleshy to be foolish, applyed to the property: the heels slender or thin to be fearful, applyed to the property and condition of them: the Ancles strong sinewed and browned to be strong, applyed to the Male-kind; the Ancles to be much fleshy, to be weak, applyed to the Woman.

Of the Feet.

The Feet thick and short to be weak, of the naturall cause; the Feet slender, short, to be wicked of the naturall cause; the Feet over long to be wily, of the natural cause: the Feet

feet fleshy and hard, to be a dullard the feet
 smal and fair-formed, to be a fornicator,
 applyed to the property of the note; the feet
 much hayze to be lecherous and bold, apply-
 ed to the naturall cause; the feet naked of
 hayze to be weak of strength and courage of
 the naturall cause; the feet weak sinewed
 and brauned, to be strong, applyed to the
 male-kind: the feet weak sinewed and
 smal, to be effeminate, applyed to the woman:
 the inner parts of the soles of the feet not
 hollow but so filled with flesh that they make
 no hollownesse at all in the steppe on the
 ground, is noted to be crafty, applyed to the
 naturall cause: the feet big and fleshy,
 to be foolish, applyed to the naturall cause.

Of the Hairiness of the parts.

The back very hairy to be cruel applyed to
 the Beasts; the neck behind hairy to be libe-
 rall and stout applyed to the Lyon; the hair
 of the eye-brows growing down-wards to-
 ward the nose, and spreading upward unto
 the temples, to be foolish, applyed to the Sow:
 the hairs of the eye-brows joyned together,
 to be a sad person, applyed to the passion;
 the hayze of the head standing straight up,
 to be fearfull, applyed to the passion; the
 hayze

hayze of the head very crisped, applyed to the
 Moos: the hayzes to be crisped at the end to be
 strong & bold, applyed to the Lyon; the hayzes
 of the head plain to be simple, much hayze of
 the head and thick to be evill conditioned:
 the Legs hayzy to be venerous, applyed to
 the Goat; the breast and belly very hairy to
 be unconstant, applyed to the Birds; the
 shoulders hairy to be the like unconstant.

Of the Going and Moving.

The person going with the feet and knees
 turning in to be weak, applyed to the Wo-
 man; the sculking writhing or shynking the
 body hither or thither to be a flatterer, like to
 the fawning Dog; leaning on the right
 side in the going to be a Cynick, applyed to
 excessive appearance; the eyes quick moving
 to be greedy and quick catchers, applyed to
 the Hawke; the eyes quick and often moving
 with a steadinesse of the body to be witty, and
 of a ready understanding, applyed to the con-
 dition of the passion. The pace slow and long
 to be witty and strong; the pace slow and
 short to be witty, yet weak: the pace long,
 and quick to be long, yet foolish, the pace
 short and quick to be foolish, and weak of
 strength

Strength: the shoulders bending forward in going to be high minded.

Of the Personage, and Stature,

Such as are high of personage of a hot and dry quality to be witty, and ready to conceive. Big of personage and of a cold and moyst quality to be dull of capacity, of the contrary cause. The personage evill fashioned and tall of stature to be dull of capacity, and evill conditioned. applyed to the forme. The person of a comely Personage and mean of stature, to be witty and honest conditioned, applyed to the naturall cause. Such as are of a very small personage to be quick witted and prompt in attaining any matter, of the naturall cause. Such very big of personage of dull capacity, and thereof hardly conceiving of the contrary cause, after Aristotle. Small of Personage, and of a hot and dry quality cholericke, to be apt, readily to conceive and to judge or discern any matter rightly. Small of Personage and of a cold and moyst quality, to be apt to conceive and readily to discern of the contrary cause.



THE
SIGNIFICATION
of the Moles.



If the Man shall haue a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If the Woman shall haue a Mole on the left Brest, then pronounce the same Judgement as of the Man.

If a Mole shall be scene on the mans or womans belly, doth demonstrate that he, or she, to be a great feeder or glutton.

If a Mele in either the man, or woman, shall appeare on the place right against the pléene, doth signifie that he or shee, shall be much passionated and oftentimes sick.

If either the man or woman, shall haue a Mole

Mole on the bottome of the belly, doth argue much debility, and to be often sick.

If a Mole in either the man or the woman, shall be seene neare the privy place, denotes unspeakable desirousnesse, and unsatiate in coacting.

If a man or woman have a Mole on the 23. u 2. rp2. 2. be in 2. m it selfe, argueth the begetting of male children, and the woman female children.

If a Mole shall appear on that party, about the 33. u 3. rp2. be in 2. m in the man or woman, denoteth great increase of riches.

If a man shall possesse a Mole on the knee, he shall then obtaine a comely and wealthy wife.

And if the woman shall have a Mole on the right knee, signifieth her to be honest and vertuous: if on the left, then she shall enjoy many children.

If a man shall have a Mole on the anckle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a Mole on the anckle she shall take upon her the mans part.

If the man or woman shall have a Mole on the foot denoteth good lucke, and enjoyment of many children.

Like-

Likewise (this is to be learned) that the Moles or Moles seen on the right side, either of man or woman, evermore denoteth honesty and riches, but on the left side, to be harmed with calamities and continually poor.

If a man shall have a Mole on the forehead, doth vindicate, that he shall possesse much wealth and riches.

The woman having a Mole on the forehead doth demonstrate, that she shall either govern, or else come to an high dignity.

If a man shall have a Mole about the overbrow, doth argue that he shall couple, and joyne in marriage, both with an honest, wealthy and vertuous woman.

The woman having a Mole in the same place, doth denote that she shall joyne in marriage both with a rich, fair and comely person.

If the man shall have a Mole on the overbrow, then let such a person refraine from marriage altogether, or all his life time: for that such a Person (if he marry) shall have five wives in his life time.

The woman having a Mole in the like place to have so many husbands (as the man hath wives) in her life time; as Melampus writeth.

If a man have a Mole on the nose somewhat
Q ruddy,

ruddy, and another the like in the privie place, doth vindicate that such a person to be over-much given to the venereal act.

The like Hole seen either on the nose, or eye of the woman, and that she hath the like on the privy place, doth signifie the same that is before spoken of the man.

If a man shall have a Hole over-thwart the nose, doth denote, that he shall wander hither, and thither, through Countries, and Cities.

A Hole the like standing on the womans nose, doth pretend that she shall travel on foot through sundry Countries; and that she hath the like Hole besides on the privy place.

If a man have a Hole on the gullet or throate, doth demonstrate, that he shall become very rich.

If the woman have a Hole on the nether jaw, doth vindicate that she shall lead her life in sorrow and paine of the body; because she hath that within her body which shall hinder her from the attaining and bearing of children.

If a man shall have the form of a Hole on his tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If

If either man or woman shall have a Mole on any of the lips, doth portend that he or she to be a great feeder, and a glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money, and possessions.

The woman having a Mole in the same place, doth vindicate that she shall come to the like wealth as the man, and that she hath besides the same like Mole right aloft, or against the milk.

If a man shall have a Mole in any of the eares, doth argue that he shall be rich, and much revered and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her; and that besides she hath the like Mole placed on the thigh or ham.

If the man shall have a Mole on the neck, doth promise that he shall become very rich.

If the woman have a Mole in the same place, doth vindicate that the like fortune and wealth shall ensue unto her.

If the man shall have a Mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest prayer) prevent the same.

If as well the man as the woman shall have a Mole on the loynes, doth demonstrate a weak and pooz kindzed, and to be alwayes needp.

If on the Shoulders of the man shall be seen a Mole, doth signifie Imprisonment, and sorrows of the mind.

If the man shall have (as is abovesaid) a Mole on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If the woman shall have a Mole on the same place, doth signifie, that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the mans or womans hand shall a Mole appear, doth denote the prosperous good luck, and enjoy of children.

If either the man or woman shall have a Mole on the brest, doth threaten that he or she shall be much harmed by poverty.

Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of *Pythagoras*, the most excellent Philosopher; by which ye may know most things that you can demand.

The

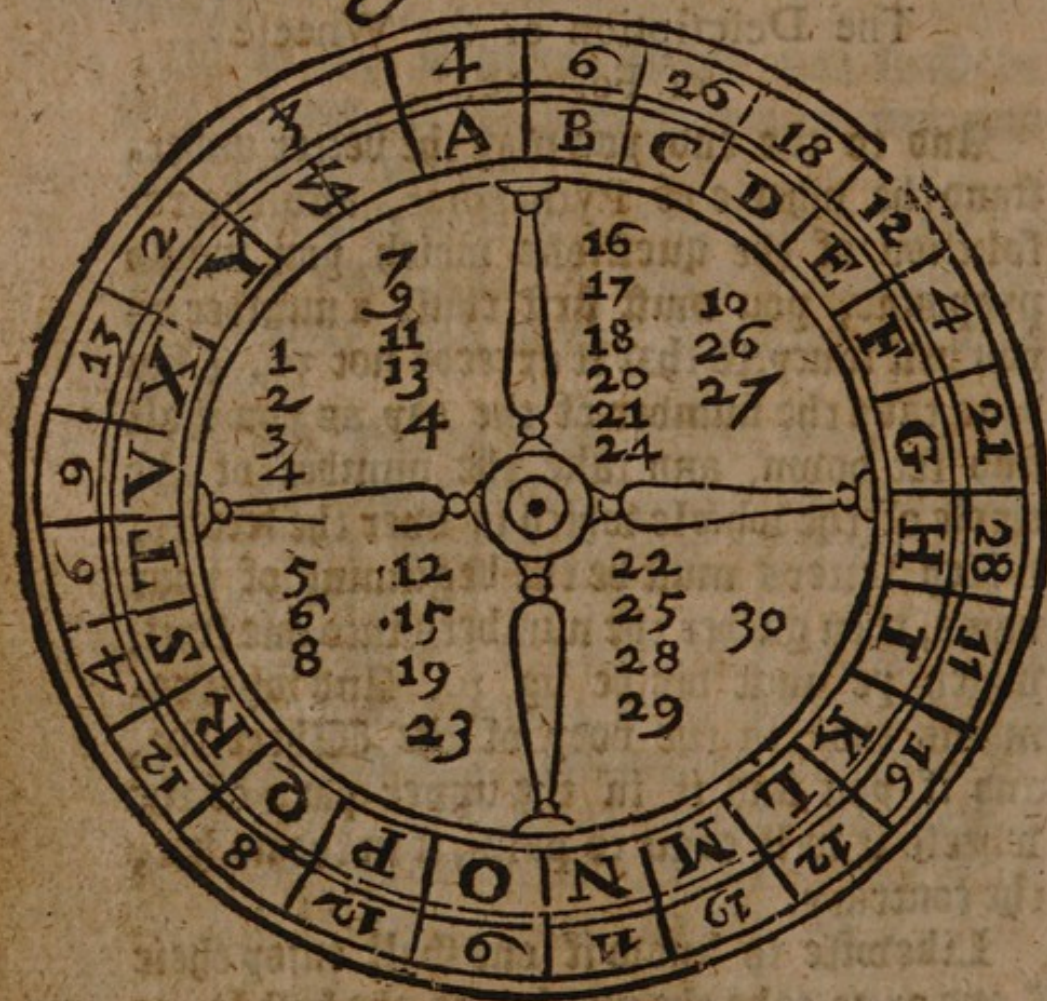


The Description of the Wheele
of Fortune.

And to the end you may the better understand the wheele of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a number as you best fancy, so that it exceeds not 30. This done, take the number of the day as you shall find set down, and take the number of the circle of the wheele which is over the letters, which letters must be the beginning of your name, then gather the numbers into one sum, which ye must divide by 30. And what remains look in the body of the Wheele for, and if you find it in the upper part of the wheele it will come to pass, if in the nether, the contrary.

Likewise to know if one shall enjoy their Love or no, take the number of the first letter of your name, the number of the Planet, and of the day of the week, all these put together, and divide them by 30. And if it be above, it will come to your mind, and if below, to the contrary; and mind that number in the which exceeds not 30.

Pithagoras Wheele



Gentle Reader, this is to let thee understand, that this is the true and ancient Book of Knowledge, though now enlarged to be sixteen sheets, the counterfeit is but ten sheets; and that you may know it the better, look in the Title page and you shall finde the date thereof, 1655.
The

The Chances or Demands which may be
made or propounded in the Wheel
of Fortune.

1. Whether you shall obtain the favour of the person you desire.
2. Whether your Master shall attain to the preferment he desireth.
3. If you shall have the favour of a *Prince* as you desire.
4. If the *Prince* shall take the town besieged.
5. Which of the two Princes which make war the one against the other, shall have the victory.
6. Whether there shall be any great feat of armes done in the camp or not.
7. If there shall be peace between two Princes.
8. If a Captain shall be in great favour with the Lord he serveth.
9. If a Captain be valiant or not.
10. If a Horse shall win the race.
11. If a Prisoner shall come out of prison.
12. If a sick person shall amend.
13. If the sickness shall be long or short.
14. If the suit in Law shall be judged to your profit.

Q 4

15. If

15. If you shall have your hearts desire or not.

16. If you shall have a Child by your wife or Lemmon.

17. If a woman with child shall have a son or daughter.

18. If a Child shall be fortunate or unfortunate in the World.

19. If a thing stollen will be recovered again.

20. If it shall be a plentiful year.

21. If it be good to take a voyage in hand.

22. If it be good to occupy merchandise.

23. If it be good to take a wife.

24. If a friends Ship shall take good effect.

25. If a man shall be fortunate in his house.

26. If a person shall be alwayes rich or poor.

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this Wheele of Pythagoras, and the resolution of the demands which ye would propound, you must first of all choose you a number what you list at your discretion, as 10, 15, or 12, or any other number more or lesse; this being done, take the number of the day,

as

as you shall hereafter find; all set in order, and then take the number which ye shall find in the Wheele upon the first letter of your name: As for example, if your name be Anthony, you must take A. and the number which is over it: all which things you shall find put in order in the Wheele, and gather all those numbers into one sum; which ye shall divide by 30. reserving the rest: As for example, if your total number do amount unto 134. divide that by 30. and there will 14 remain, which number ye must search in the wheele, and if you finde it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evil: and thus may you know all that you desire to know.

And if ye would know whether ye shall enjoy your love or not, take the number of the first letter of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30. as you did before, and take your remainder, and seek in the wheele, and you shall find it; and then if it be in the upper half, you shall have your request, and if it be in the nether part, it is contrary: And thus may you do of all other things which you would know: you must consider that the numbers in the Wheele passe not 30. as ye shall

shall finde them beginning with 1, 2, 3, and 4. consequently to 30. as in the Wheele you may see.

An Alphabet to know which of the two that fight, or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z.	
13	9	8	2	6	6	4.	

For to understand and practise this Alphabet rightly, you must first know the proper names of the Parties which is to fight or go to law one against the other, then with the same names in Latine in the nominative case singular, observing the true Orthographie, and according to the Alphabet, joyne unto each Letter of the same names the number unto him appertaining; following the purtraiture here before written, and summe the said numbers together; that is to say, each man by himself, and when ye have put them all together, divide them by 9. and that which remaineth

remaineth on the one part and on the other, the division being made, you shall no doubt readily find it. After this, behold the Rules which follow, whereby you may know what shall happen to the one and the other: And if it fortune that in the dividing the whole by 9, there remain nothing, you must take the least number of 9. for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two Persons which do go to fight, or do go to law one against the other, should be of one very name, therefore look to know their true names: And to the end that you may the better understand this Rule: Put the case that Peter and Paul should fight one against the other; if you do then examine that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour and Disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence and course of the Stars; and here

P 13	}	makes feyen times nine. resteth 4.	P 13	}	makes 4. times 9. rests 1.
E 22 67			A 1 37		
T 8			V 2		
R 13			L 10		
V 2			V 2		
S 9			S 9		
Sum 67.			Sum 37.		

And so by this example is shewed unto you the names, the numbers, and the summes of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul. The Table following sheweth which of the Persons shall be Conquerour, according to the Rule going before.

1	The Con- queror is of	3	5	7	9
2		1	4	0	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	6	8

To know whether a Person do tell the truth, or not.

You must write his or her name in Latine, that you would prove this practice by, and likewise

wise the name of that day that they told you the tale, and add unto each of those letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26. and then divide the whole total sum by 7. and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	8	C	D	E	F	G	H
I	2	22	4	14	6	16	7
K	L	M	N	O	P	Q	
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband or Wife shall die first.

To know and understand the resolution of this question, you must write the proper names both of the Man and of the Woman in latine, and put to each letter in them the number of it belonging, as ye found it in the Alphabet before, and putting all these numbers into the total sum, divide them by 7.

and

and then if the remainder be even, the Woman shall die first, and if it be uneven the Man shall die first.

To know if a Woman be with child,
whether she shall have a Boy
or a Girl:

Write the proper names of the Father and Mother, and of the Month that she conceived with child, and adding likewise all the numbers of those letters together, divide them by 7. and then if the remainder be even it will be a Girl, if uneven it will be a Boy.

To know if a Child new-born, shall
live or die.

Write the proper names of the Father and of the Mother, and of the day that the Child was born, and put to each letter his number, as ye did before, and unto the total sum being collected together put 25. and then divide the whole total by 7. and then if the remainder be even, the Child shall die by and by: and if it be uneven it shall live.

To

To know whether a Wife be honest,
or dishonest.

Write the name of Wife, and of her Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by, and then if the remainder be uneven, she is an honest Woman; but if it be even she is dishonest.

You must alwayes write the proper names in Latine, according to the true Orthography.

To know what Planet hath dominion
in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take the numbers of every letter of the proper names in latine of the party you desire to know, and of his or her Father or Mother, by the Alphabet above-said, then add
all

all the said numbers into one total summe ;
 then divide the same by 9. and then if 1. or
 4. remain, it sheweth the Planet ☉ to
 have dominion. If 2. or 7. the ♃. If 3. ♄.
 If 5. ♅. If 6. ♆. If 8. ♁. If 9. ♇. In
 like manner is known under which of the
 twelve celestial Signes any person is born :
 To try the same, summe together the Per-
 sons name, his Father and Mothers names,
 as aforesaid, and divide the same total by
 12. then if 1. remains, it signifies ♈. if 2. ♉.
 3. ♊. 4. ♋. 5. ♌. 6. ♍. 7. ♎. 8. ♏. 9. ♐.
 10. ♑. 11. ♒. and 12. ♓.

The number of the Planets, and
 their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus
♄	♃	♂	☉	♀
	114.		45.	
	Mercurius.		Luna.	
	♿.		☾.	

The number of the dayes of the week.

106.	52.	52.	103.
Sunday,	Munday.	Tuesday.	Wednesday
☉.	♄.	♂.	♀.
	31.	68.	45.
	Thursday.	Friday.	Saturday.
	♃.	♅.	♁.

FAIRE

F A I R S.

The Names of the principal Fairs in England and Wales, together set forth; with the Moneth, Day, and Place where they be kept, more largely then heretofore.

Fairs in January.

The 3 at Llanibithew, the 5 at Hicketford in Lancashire. The 6 being Twelfth day at Salisbury, at Hallow, the 7 at Llanginnie, the 25 at Bristol, at Marchingford, Gravesend, the 31 at Llandiffel.

Fairs in February.

The 1 day at Bromley in Lancashire, the 2 at Bath, Wickleworth, at Bugworth, at Faringdon, at Codle-
w, Linn, Maidston, Reading, Becklesfield, the Vi-
in Wilshire, Whiteland. The 3 at Boxgrove, at
nly, the 6 at Safford for six dayes, for all kind of
chandize without Arrests; the 8 at Tragaron, the
Landaff, the 14 at Owndle in Northamptonshire
ertham, the 24 at Baldock, Bourn, Froom, Henly
Thames, Higham ferries, Tewksbury, Upping-
Walden, the 26 at Stanford, an Horse fair.

Fairs in March.

The 1 at Langadog, Langevallah, Madrin, the 3
emwelbraks in Norfolk, the 4 at Bedford, Oak-
the 8 at Tragarron, the 12 at Spaford, Stamford,
ury, Wooburn, Wrexham, Bodnam, and Allsome
Norfolk, the 13 at Wye, Bodwin in Cornwall, and
outbowin, the 17 at Parrington, the 18 at Stur-
the 20 at Alesbury, Durham, the 24 at Llaner-
th, the 25 at St. Albons, at Alhwel in Hartford-
Burton, Cardigan, Cartwalden in Essex, Hun-
n, St. Jones in VVorc. Malden, Malpas, New-
R castle,

castle, at Northampton, at Onay in Buckinghamshire, at Woodstock, at Witelond, at great Charte. The 30 at Malnesbury.

Fairs in April.

The 2 day at Hitchin, Northfleet, Rochford. the 3 at Leak in Staffordshire, the 5 Walingford, 7 Darby, 9 Billingsworth, 22 at Stabford, the 23 Ampul, Bewdley, Browton, Bristock, Bilson, Bury in Lancashire, Castlecombs, Charing, Chichester, Engfield in Suffex, Gifford, Bishops Hatfield, Hinningham, Ipswich, Kilborough, Lonquer, Northampton, Nutley in Suffex, St. Pombes, Sabridgeworth, Tamworth, Wilton, Wortham, Rilborough, Harbin in Norfolk, Saplar in Hartfordshire. The 25 at Bourn in Lincolnshire, Buckingham, Caln in Wiltshire, Cliffe in Suffex, Colbrook, Dunmow in Essex, Darby, Innings in Buckinghamsh. Oakham, Uttoxiter, Winchcomb. The 26 at Tenderden in Kent, at Cleve.

Fairs in May.

The 1 at Andover, Brickhil, Blackburn in Lancash. Chelmsford, Congerton in Cheshire, Fockingham, Grighowel, Kimar, Leighton, Leicester, Litchfield if not on Sunday, at Lexfield in Suffolk, Linfield, Latrissent, Louth, Maidston, Ocestry in Shropsh. Perin, Philipsnorton, Ponbridge, Reading, Rippon, Stansted, Stow the Old, Stocknailand, Tuxford in the Clay, Usk Haveril, Warwick, Wendover, VVorseworth. The 2 at Powltheley in Carmarthenshire, the 3 at Abergavenny, Ashborn peak, Arundel, Bramyard, Bala, Chersey near Oatlands, Chipnam, Churchstretton in Shropsh. Cowbridge in Glamorganshire, Darby, Denbigh, Elstow by Bedford, Hinningham, Merthir, Mounon, Noneaton, Huderafield, Ratdale in Lancash. Tidnel, Waltham Abbey, Thetford in Norfolk. The 5 at Merchenleth in Moutgomerysh. The 6 at Almsbury, Hoy, Knighton. The 7 at Bath, Beverley, Hanslop, Newton in Lancash. Hatesbury, Oxford,

ford, Stratford upon Avon. The 8 at Maidston. The 10 at Ashborn in the Peak, the 11 at Dunstable, the 12 at Greys-Thorrock in Essex, the 13 at Bala in Meriton, the 15 at VVelchpool in Mountgomery. the 16 at Llangartanagge in Cardiganshire, the 19 at Mayfield, Odehill, Rochester, Wellow, the 20 Malmesbury, the 25 at Blackburn, the 29 at Grambroke, the 31 at Pershore.

Fairs in June.

The 3 at Alesbury, the 9 at Maidston, the 11 at Holt, Kinwilgate in Carmarthensh. Lanibither, Lanwist, Landinalador, Maxfield, Newborough, Newcastle. in Elim, Oakham, Wellington, Newportannel, Skipton upon Stow, Bremwel in Norfolk. The 13 at Newton in Kedwen, Mountg. the 14 at Bangor, the 15 at Vizes, Pershore, the 16 at Bealch, Newport, the 17 at Hadstock, Higham ferries, Lanigrolling, Towgreon the 19 at Bridgenorth, the 21 at Yttradmerick, the 22 at St. Albons, Shrewsbury, Durham, Darby, the 23 at Barner, Castle-Ebiden, Dolgelly, 24 at Ashborn, St. Anns, Awkingborough, Bedford, Bedle, Beverley, Bishopscastle, Boughton green, Bosworth, Brecknock, Bromsgrove, Cambridge, Colchester, Grambrock, Croydon, Farnham, Gloucester, Halifax, Hartford, Harston, Horsham, Hurst, Kingston, War, Kirkham Aund, Lanc. Leicester, Lincoln, Ludlow, Pemsley Preston, Reading, Rumford, Shaftsbury, Stratstock, Tunbridge, VWakefield, VVenlock, VWestchester, Windsor, Wormster, York. The 26 at Northop, the 27 at Burton upon Trent, Folstone, Landegain, the 28 at Hescorn, Machenkerb, St. Pombes, Royston, the 29 at Ashwel, Barkhamsted, Bennington, Bala, B. balance, Bolton, Bromly, Buckingham, Buntingford, Cardiff, Gorgange, Odesdon, Holdsworth, Horndon, Huddersfield, Lewer, Knotsford, Lempster, Lamorgan Lendeber, Mansfield, Marleborough, Peterfield, Pontstephen, Sarstrange, Sennock, Mountforril,

Mounstrel, Onay, Peterborough, Southam, Stafford,
Stockworth, Sudbury, Thorrock, Grayes, Upton,
Tring, at Wem, Westminster, Witney, Wolverhampton,
Woodhurst, York. The 30 at Maxfield.

Fairs in July.

The 2 day at Ashton Underline, at Congerton 3
dayes at Huntington, at Rickmansworth, at Smeath,
at Swernsey, VVoinborn. The 3 at Haveron, the 5
at Burton upon Trent, the 6 at Haverhull, Lamb-
ther, Llanidlas. The 7 at Albridge, Burntwood, Chip-
ping norton, Castlemain, Chappelfresh, Canterbury,
Denbigh, Emlin, Haverford, Richford, Shelford,
Sweacon, Tenbury, Teshavemick, Vizes, Uppingham,
at Lidde, Parthey. 13 at Fodringhay. 15 Green-
stead Pinchback, 17 Stevenage, Bealch, Kelmes,
Leek, Llanvilling. 20 at VVinchcomb, Anferton,
Barkway, Barley, Boulton, Bowlen, carefly, Chim-
mock, Coolidge, Llanibithener, Neath, St. Marga-
rets, Odiham, Tenbie, Usbridge, VWoodstock. 21
at Bainsards-castle, Battlefield, Bicklesworth, Billo-
ricay, Redburn, Bridgenorth, Broughton, Calne,
Clitheral, Colchester. 22 at Irkleton, Kelswick, Ki-
molton, Kingston, Maudlen-hill, Hey, Marlborough,
Newark upon Trent, Norwich, Church Ponterley,
Ridwalley, Roking, Stonistratford, Stokesbury,
Turbury, VVitheral, VVithgrige, Yadeland, Yern.
23 at Carnarvan, Cheston. 25 at Abington, Ashwel,
Aldergam, Baldock, Barkhamstead, Bilson, Bostone,
Bristowre, Bristol, Bromsgrove, Bromley, Broadoke,
Buntingford, Camden, Capel Jago, Chichester,
Chihol, Derby, Doncaster, Dover, Dudley, Erith,
Hatfield, St. James London, at St. James by Nor-
thampton, Ipswich, Kingston, Lisle, Reading, Rich-
mond in the North, at Rols, at Saffronwalden,
at

at Shaftnall, at Skipton, at Stamford, at Stackpool,
at Stone, at Themblegreen, at Thickham, at Thrap-
stone, at Tilbury, Trowbridge, Walden, VVarring-
ton, VVetherby, VVigmore. The 28 at Ashwel,
at Canterbury, at Chappel-frith, Horsham. The 30
at Stafford.

Fairs in August.

The first day at Bath, at Bedford, at Chepstow, at
Dunstable, at St. Eedes, at Exeter, at Feversham,
at Flint, at Hay, at Horsnay, at Kaermarthen, at
Kaergwilly, at Llantriffenr, at Llawiwin, at Lud-
ford, at Loughborough, at Malling, at Newton in
Lancashire, at Newcastle upon Trent, at Northam-
church, at Rumney, at Shrewsbury, at Selborn, at
Selby, at Thraxsted, at VVisbich, at Yellane,
and also at the city of York. The fourth day at
Radnor, and at Linton. The tenth day at Ab-
church, at Banbury, at Blackamore, at Bodwin, at
Brainford, at Chidley, at Chidley, at Choreley, at
Croyley, at Diffringdiwich, at Doncaster, at Farn-
ham, at Fodrisham, at Fulsea, at Harley, at Hawck-
hurst, at Horncastle, at Hungerford, at Kellow, at
Kenwilgal, at Kilgarron, at Ludlow, at Marras, at
Melton-mowbray, at Mearworth, at Newborough,
at Oundle, at Rugby, at Sedole, at Sherborn, at To-
ceter, at Waltham Abbey, at VValden, at Weydon,
at VVormster, at VVinflow. The fifteenth day at
St. Albons, at Bolton, at Cambridge, at Carlisle, at
Cardigan, at Cisbury, at Goodhurst, at Hinck-
ley, at Huntington, at Laton, at Marleborough, at
Newin, at Northampton, at Newport in Monmouth-
shire, at Preston, at Raiardargwy, at Ross,

at Stow in Lincolnsh. at Stroud, at Swanley, at Turbury, at Wakefield, at Whitland, at Yminith. The 25 at Aberconwey, at Aborough, at Allby-de-la-zouch, at Beggars-bush, at Bromley Slag, at Bridge-stock, at Chorley, at Groyley, at Crowland, at Dover, at Daringdon, at Grimby, at Harewood, at Kidderminster, at London, at Mountgomery, at Monmouth, at Nantwich, at Northallerton, at Norwich, at Orford, at Sudbury, at Tewksbury, at Tuddington, at Watford. The 28 at Ashford, at Daintry, at Scurbridge, at Wan, at Talisarnngreen, at Welchpool. The 29 at Brecknock, at Colby, at Carmarthen, at Kaerwis, at Okeham, at Watford.

Fairs in September.

The first day at Chappelfilvie, St. Giles, at Neath. The 7 at Ware, at Woodburyhill. The 8 at Atherston, at Bewmaris, at Blackburn, at Brewood, at Bury in Lancashire, at Cardigan, at Cardiff, at Charton, at Chaulton, at Drayton, at Driffield, at Gisborough, and at Gliborn, at Hartford, at Huntingdon, at Llandiffel, at Maldon, at Northampton, at Partney, at Reculer, at Smeath, at Snide, at Southwark, at Sturbridge, at Temby, at Ulcester, at Wakefield, at Waltham on the Woulds, West Nem. at Whiteland. The 12 at Tuxford, at Worsworth, at Woolpit. The 13 at Newtown, Redwin, Powlthelley, at Varsley. The 14. at Abergavenny, at Barsley, at Churchstretton, at Chesterfield, at Denbigh, at Hidome, at Hesbury, at Munckton, at Newborough, at Newport, at Penhad, at Rippon, at Richmond, at Ross, at Rockingham, at Smalding, at Stratford upon Avon, at Waltham Abbey, at Wotten under hedge. The 15 at Raiardagwy. The 17 at Cliffe, Llanidlas. The 20 at Llanvelly, at Rubin. The 21 at Abergwilly, at Baldock, at Bedford, at Braintry, at Brackley, at Maiden-pulwick, at Canterbury, at Dover, at Clapon, at Croydon, at Daintry, at Eastred,

Eastred, at St Edmondsbury: at Helmsly, at Holden;
 at Katherine hill, at Knighton, at Kingston, at Ware,
 at Marleborough, at Malden, at Mildnal, at Northing-
 ham, at Peterborough, at Shrewsbury, at Stratford,
 at Vizes, at Wendover, at Witheral, at VWood-
 stock. The 23 at Pancridge in Staffordshire. The
 24 at Llanvilling, at Malton a week. The 26 at
 Darby. The 28 at Dolgeth, at Kaermarthen. The
 29 at Aberconwey, at St. Albons, at Ashborn Peak,
 at Balmstock, at Basingstock, at Bishopstratford, at
 Blackburne, Besterrunningham, at Bukland, at
 Burwel, Canterbury, Cehich, at Cockermouth, at
 Market Deeping, at Michael Dan, at Headley, at
 Heay, at Higham-ferries, at Hull, at St. Ives, at
 Kingston, at Killingworth, at Kingstand, at Lawen-
 ham, at Lancaster, at Leicester, at Llanidlas, at
 Llanvihangel, at Llochir, at Ludlow, at Malden,
 at Marchenleth, at Metbir, at Newbury, at Selby, at
 Shelford in Bedfordshire, at Sittingborn, at Srow
 Linc. at Tuddington, at Uxbridge, at Weyhill, at
 Weymer seven dayes, at Westchester, at Witham, at
 Woodham-ferry.

Fairs in October.

The 1 at Banbury, at Caster. The 2 at Salisbury,
 The 3 at Boulton in the Moors. The 4 at St. Michael
 the 6 at Havent in Hampsh. Maidstone in Kent. The
 7 at Bishopstratford, at Chichester, at Hereford,
 at Llanibicher, at Pontstephen, at Swansey. The 9
 at Ashborn Peak, at Blich, at Devizes, at Gainf-
 borough, at Harborough, at Sabridgeworth at Thor-
 rock greys. The 12 at Bolton furnace, Llangoveth.
 The 13. at Aberfrow, at Charing, at Craiton, at
 Colchester, at Drayton, at Edmonstow, at Graves-
 end, at Hitchin Newp. at Hodnet, at Leighton bus-
 fard, at Marshfield, at Newport in Munmouthshire,
 at Royston, at Stopforth, at Staunton, at Tamworth,
 at Windsor. The 18. at Ashwell, Banbury, Barnet,

Brickhill, Bridgenorth, Bishops-hatfield, Burton upon Trent, Charlton, Regis, Cliffe, Ely, Faringdon, Henly in Arden, Holt, Kidwelly, Isk, Low hadden, at Marloe upon Thames, Middlewich, Newcastle, Radnor, Thirft, Tisdale, Tunbridge, Uphaven, VVellingborough, VVighan, VVrigley, York. 19 at Frideswid by Oxford. 21 at Saffronwalden, Cicester, Coventry, Hereford, Llanibither, Lentham, Stockfley. 22 at Bidesworth, Knotsford, Dow, Ratfdale, Preston, VVhitchurch. 25 at Beverley. 27 at Darnton. 28 at Aberconwey, Ashby de la zouch, Biderden, Hallaton, Hartford, Lemster, Llanedy, Newmarket, Oxford, Preston Aund. Stanford, Talisarn green, VVarwick, VVillon, Wormster. 30. at Abermales, Chelmsford, Rutbin, Powltheley, Stockfley, Wakefield. On Martinmas day at Darnton.

Fairs in November.

The 1 day at Bicklesworth, Castlemain, Kellome, Mountgom. Ludlow. 2 at Belchinglic, Bishopscastle, Elsemere, Kingston upon Thames, Leck, Loughborough, Layfield, Marfield, York. 3 at Kaermarthen. 5 at Welchpool. 6 at Andover, Bedford, Brecknock, Hartford, Lesford, Mailing, Marston in Holderness, Newport pond, Pembridge, Salford, Stanley, Trigney, VVellington, VVerishod. 10 at Aberwingreen, Lenton in Nottinghamshire, 7 dayes at Llanibither, Rugby, Shifnal, Wem. 11 at Aberkennem, Boetlingham, Dover, Folkingham, Marlborough, Monmouth, Newcastle, Emlin, Shaftsbury, Skipton in Craven, Tream, Withgrig, York. 13 at St. Edmondsbury, Gilsford in Surrey. 15 at Llanichimety, Marchenlete, VVellington. 17 at Harlow, Hide, Lincoln, Northampton, Spalding. 19 at Horsham in Kent. 20 at St. Edmondsbury, Health, Ingarstone. 22. at Penibont, Sawthey. 23 at Bangor, Bwelth, Carlin, Froome. Katescross, Ludlow, Sandwich, Tuddington. 25 at Higham ferries. 28 at Ashborn peak. 29 at Lawrest. 30 at

30 at Amphill, Baldock, Bedford, York, Bewdly, Boston Mart, Bradford, Collingborough, Cobham, Gubley, Endfield, Gargreen, Greenstead, Harley, Kimolton, Maidenhead, Maidenbrack, Narbert, Oeeftry, Peterfield, Pecores, Preston, Rochester, Wakefield, Warrington.

Fairs in December.

The 1 at Tutbury. 5 at Dolgeth, Newton, Puckley. 6 at Arundle, Eased, St. Needs, Exeter, Grantham, Hendingham, Herbin, Hornsay, Norwich, Sennock, Spalding, Woodstock. 7 at Sandhurst. 8 at Bewmaris, Clisheral, Helxome, Kaerdigan, Kimar, Leicester, Malpas, Northampton, Whitland. 21 at Hornby. 22 at Llandilavawt. 29 at Canterbury, Royston, Salisbury.

A Note of the moveable Fairs in England and Wales.

FROM Christmas till June every Wednesday at Northallerton. The 3 Mondays after Twelfth day, at Hinckley in Leicestersh. The Tuesday after Twelfth day, at Melton-Mowbray, and an Horse Fair at Salisbury. The Thursday after Twelfth day, at Banbury, Littleworth; and every Thursday for 3 weeks. Friday after Twelfth day, at Litchfield. On Shrove Monday at Newcastle under Line. On Ash-Wednesday at Abington, Cardain in Gloucestershire, Cicester, Dunstable, Eaton by Windsor, Exeter, Folkingham, Leichfield, Royston, Tamworth, Tunbridge. On the first Thursday in Lent, at Ban-

Banbury. On the first Monday in Lent, at
Chesay, Chichester, Winchester. On the first
Tuesday in Lent at Bedford. On the fourth
Monday in Lent at Odiham, Saffron-Wal-
den, Stanford. On Friday and Saturday
before the fifth Sunday in Lent, at Hartford.
On the Monday before the Annunciation, at
Denbigh, Kendal, Wisbich. On the fifth
Monday in Lent, at Grantham, Helxome in
Suffex, Salisbury, Sudbury. On Wednesday
before Palm-Sunday, at Drayton. On Thurs.
before Palm-Sunday, at Llandissel. On Palm-
Sunday Eve, at Alesbury, Leicester, Newport,
Pomfract, Skipton, Wisbich. On Palm-
Monday, at Billingsworth, Kendal, Llan-
danren, Worcester. On Wednesday before
Easter, at Kaerling, Languilling. On Maun-
dy-Thursday, at Kettering, Sudminster. On
Good-Friday at Acton-Burnel, Amphil, Bi-
shops-castle, Brenton, Bury, Charing, Eng-
field, Gilford, Hunningham, Ipswich, Lon-
quer, Meliain, Nutley, St. Pombes, Risbo-
rough, Rotheum. On Tuesday in Easter
week, at Brails, Daintry, Hitchin, North-
fleet, Rochford, Sanbich, Ashby-de-la-
zouch. On Monday in Easter week, at Gainf-
borough a Mart, Onay, Dryfield. On Wed-
nesday in Easter week, at Wellingborough,
Beverley, Redburn. On Friday in Easter
week, at Darby. On Saturday, at Skipton.
On Monday after Low-Sunday, at Bicklef-
worth,

worth, Evesham, Newcastle. On the third
Monday after Easter, at Lowth. In Rogation
week, at Beverley, Enfield, Rech. On As-
cension Eve, at Abargely, Darking. On As-
cension day, at Bewmorris, Bishop-Stratford,
Braditead, Brunningham, Bridge North,
Burton, Chappel Frith, Chappel Kinon,
Eccleshal, Eggestrew, Hallaton, Kiddermin-
ster, Lutterworth, Middlewich, Newcastle,
Rippon, Ross, Stapport, Sudminster, Vizes,
Wigam. Yaun. On the Monday after Ascen-
sion day, at Thraxstead, Burfington. Wed-
nesday after Ascension, at Shrewsbury. Fri-
day after Ascension, at Ruthin. On Whitson
Eve, at New-Inne, Skipton in Craven,
Wisbitch. On Whitson Monday, at Grib,
Kirby-Steven, Lenhim, Ratsdale, Rie-hill,
Salisbury, Agmondsham, Amerfon, Apple-
by, Bickleworth, Bradford, Bromyard, Bur-
ton, Chichester, Cockermouth, Darrington,
Evesham, Exceter, Harts-green, St. Ives,
Linton, Owndle, Rigate, Shelford, Sitting-
born, Sleaford, Mitliome, Whit-Church,
Darrington in the North, Dryfield, Stock-
heer. On Whitson Tuesday, at Ashby, Can-
terbury, Daintry, Elsemere, Epping, Far-
ringdon, High Knotsford, Laiton-Buzzard,
Lewes, Longuer, Long-Milford, Llanimthe-
very, Melton-Mowbray, Midhurst, Mon-
mouth, Perith, Rochiford, Oringstock. On
Wednesday, at Llanbedder, Llandeby, Leek,
Newark,

Newark upon Trent, Pontflevon, Roylton,
Lanbar. On Thursday at Cukefield, Kingston.
On Friday at Cockshal, Darby, Stew in Guel-
lin. On Trinity Eve at Pomfret, Rowel, Skip-
ton. On Trinity Monday, at St. Mary-Awk,
Kendal, Heunflow, Southcave, Stokelly, Bris-
wel, Raily, Spisby, Watford, Tunbridge, Vi-
zes. On Tuesday at Abergavenny, Radnor.
On Wednesday at Aberfrow. On Corpus
Christi day at St. Anns, Banbury. Bishop-Strat-
ford, Brimingham, Carewid, Egglefrew,
Hallaton, Halig, Kidderminster, Llanwist, Lan-
nimerchemeth, Neath, Newport, Prescor, St.
Eedes, Stamford, Stopport, Newbury, Hemp-
sted, Ross. On Friday after at Coventry, Chep-
flow. On Monday after at Belton, Stamford.
Monday after the 3d. of July at Haveril. On
Sunday fortnight after Midsummer, at Fo-
dringhay. On Monday before S. Bartholomew
at Sanbitch. On Monday after St. Michael, at
Falsely, St. Faiths by Norwich, St. Michaels.
On Tuesday at Salisbury. On Thursday at
Banbury. Monday fortnight after Whits. at
Darnton; and so every Mond. fortnight until
Christmas. A fair at Burnham-westgate in
Norfolk, Lamas Eve, and five dayes after.

An Advertisement of Books.

THe works of W. Fenner, B. of Divinity.
A heavenly Treatise of the Divine Love
of Christ, by J. Preston, D. D.

Pleni-

An Advertilment of Books.

Plenitudo Fontis; or, Christs fulness and
~~plene~~ emptiness, by the same Authour.

Two Treatises, viz. the Christian Freedom, and
the Deformed form of a formal Profession.

The Christian freedom; or, the Character of
the Gospel; shewing the priviledge and preroga-
tive of the Saints by vertue of the Covenant.

The Life and Death of Dr. Martin Luther,
the passages whereof have been taken out of his
own and other Godly and most Learned mens
writings, who lived in his time.

Justice justified; or the Judges Commission
opened: in two Assize Sermons, Preached be-
fore the Judges of Assize.

The best Name on earth: together with several
other Sermons lately preached at St. Brides,
and in other places, by Tho. Fuller, D.D.

Notes upon Jonah, by Thomas Fuller.

Triana: or a three-fold Romanza of Ma-
riana, Paduana, Sabina.

Ornitho-logie; or the speech of Birds. Also
the speech of Flowers; partly Moral, partly
Mystical.

The most glorious Star; or Cælestial constel-
lation of the Pleiades, or Charles Wane.

Divine Meditations.

A continuation of the History of Argalus
and Parthenia.

Regale Læctum miserix; or, A Kingly Bed
of Misery.

Choice

An Advertisment of Books.

Choice forms of Prayer, by several Reverend and Godly Divines.

A brief instruction concerning the Holy Sacraments.

Dives and Lazarus, or rather Devilish Dives.

The High-way to Happiness.

The Christian Sword and Buckler.

A Dream of the Devil and Dives.

A Censure of that Reverend and Learned man of God, Mr. John Cotton, lately of New-England, upon the way of Mr. Henden of Bennenden in Kent.

The wonderful and most deplorable History of the later times of the Jews, and of the City of Jerusalem.

The pleasant history of the Gentle Craft, shewing what famous men have been Shoo-makers.

Directions for Writing: set forth for the benefit of poor Schollars, where the Master hath not time to set Copies.

A Manual of most experienced, excellent, and profitable secrets belonging to Physick and Chyrurgery; for all those Diseases that are most predominant and dangerous (curable by Art) in the Body of Man.

Markhams Method; or Epitome.

The Art of Courtship, by which Young Ladies, Gentlemen, and Forreiners, may be fitted with a variety of elegant Epistles, witty Dialogues, eloquent Expressions, complemental Ceremonies.

was, and is
suitable every occasion.

The Rape of Lucrece, committed by Tarquin the sixth, and the remarkable judgements that befel him for it.

The History of the Golden Eagle; being both delightful and profitable.

The Miller and King; or the merry Progress and Hunting of King Henry the 2d. in the Forest of Sherwood in Nottinghamshire; with the pleasant pastime and merry conferences with the Miller of Mansfield and his Son.

The Book of merry Riddles.

The Parliament of Pismires; or a most delightful History of the famous Clothier of England, called Jack of Newbury: in the dayes of King Henry the 8th. how he was beloved of his Mistress above all her wealthy Sutors; what great and valiant things he did for England, and the great number of Poor he daily cherished.

The second part of Argalus and Parthenia, by John Quarles Gent.

The judgement of the Urine and Pulse, with the Physicians help attending the Chyrurgeons Sanctuary for such accidents as endanger life.

Reader, be pleased to take notice, That this Book of Knowledge, having been severall times Printed with much approbation; It is now Re-printed with very much Addition: nothing of the old omitted: It is now

pleat, that no further
be expected.

Likewise there is another Book lately Printed, intituled, The pleasant History of Thomas of Reading; or, The six worthy Yeoman of the West, corrected and enlarged.

The Government of Cattle.

Gentle Reader, I desire thee to take notice, that there is a piece of Poetry lately published, called Dimagoras, written by Mr. Quarles, which I need not stand to commend, in respect that the Author is sufficiently well known to the World.

There is another excellent Book lately extant, called, The Art of Courtship, which before was never Printed; it hath passed the perusal of many ingenious Gentlemen, who are pleased to afford it that commendations, which indeed it justly deserves.

There is a Picture of King CHARLES the Second on Horseback, with Armor, Drums, Trophies, &c. the likest Picture yet extant.

All to be sold by John Stafford, in George-Town, near Fleet Bridge, London.

FINIS.

