

The knowledge of things unknown: shewing the effects of the planets and other astronomical constellations. With the strange events that befall men, women and children borne under them / Compiled by Godfridus super palladium de agricultara, anglicarum. Together with the husbandman's practice, or Prognostication for ever as teacheth Albert, Alkind, and Ptolomey. With the shephead's prognostication of the weather, and Pythagoras his wheel of fortune.

Contributors

Godfridus

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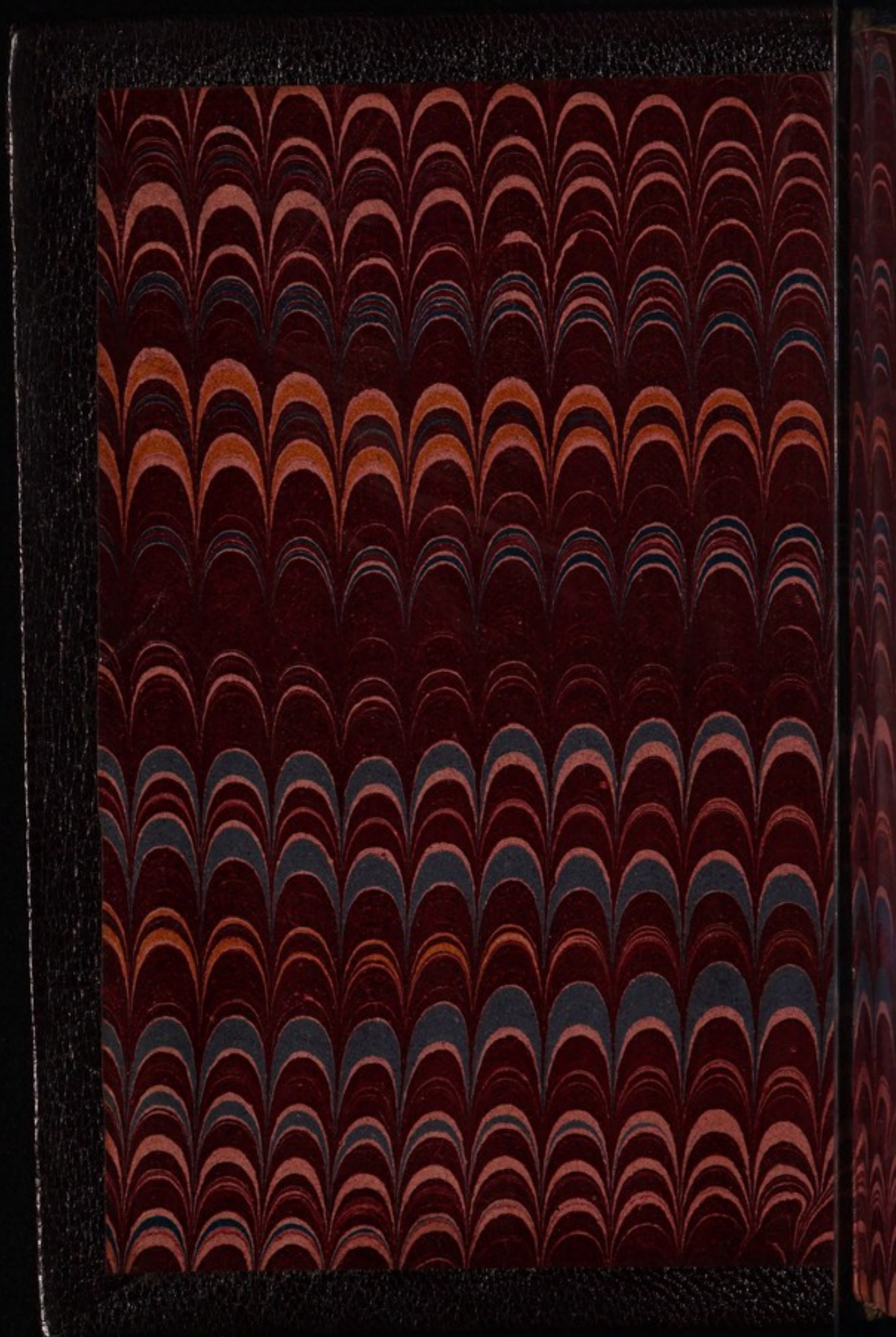
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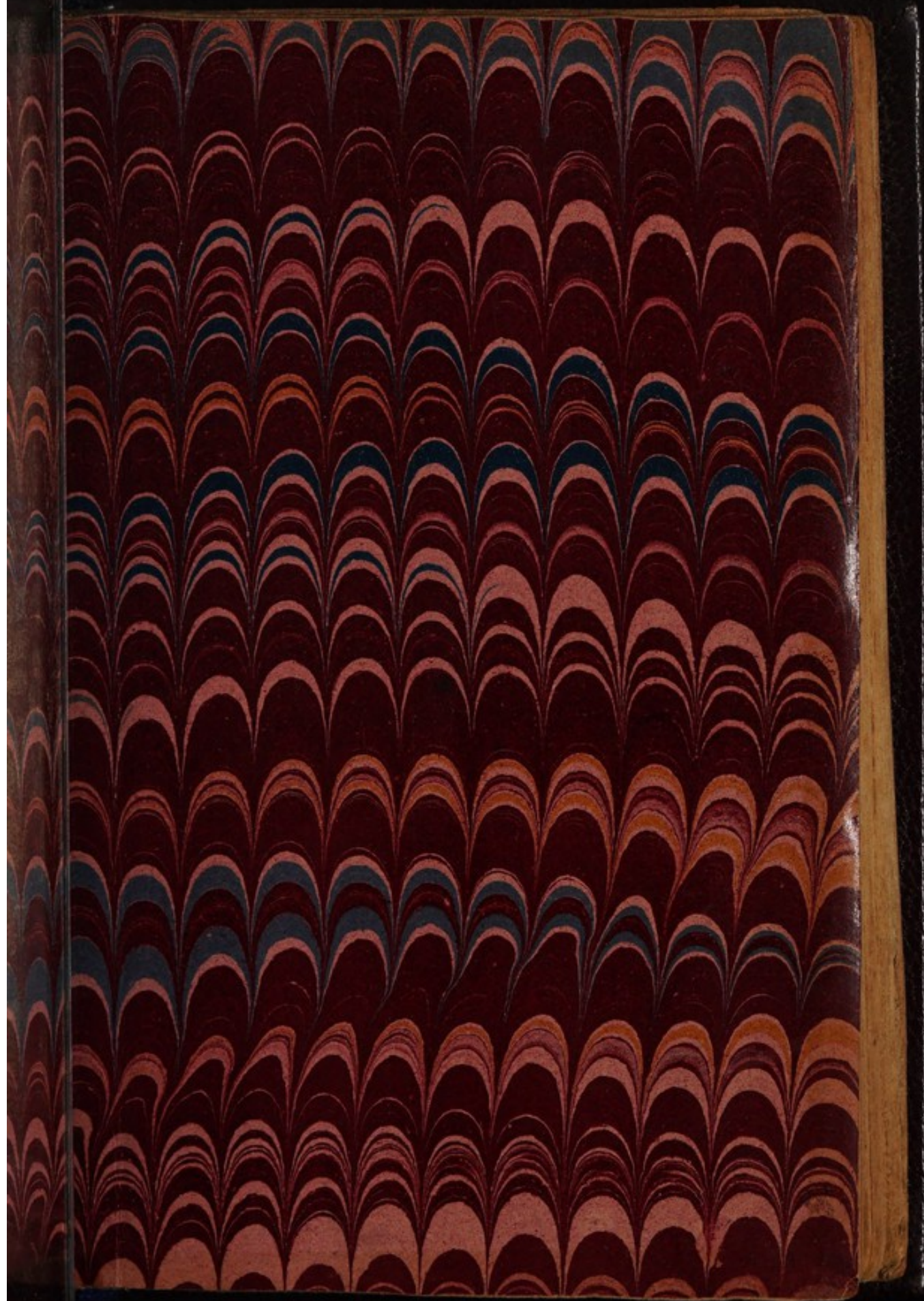
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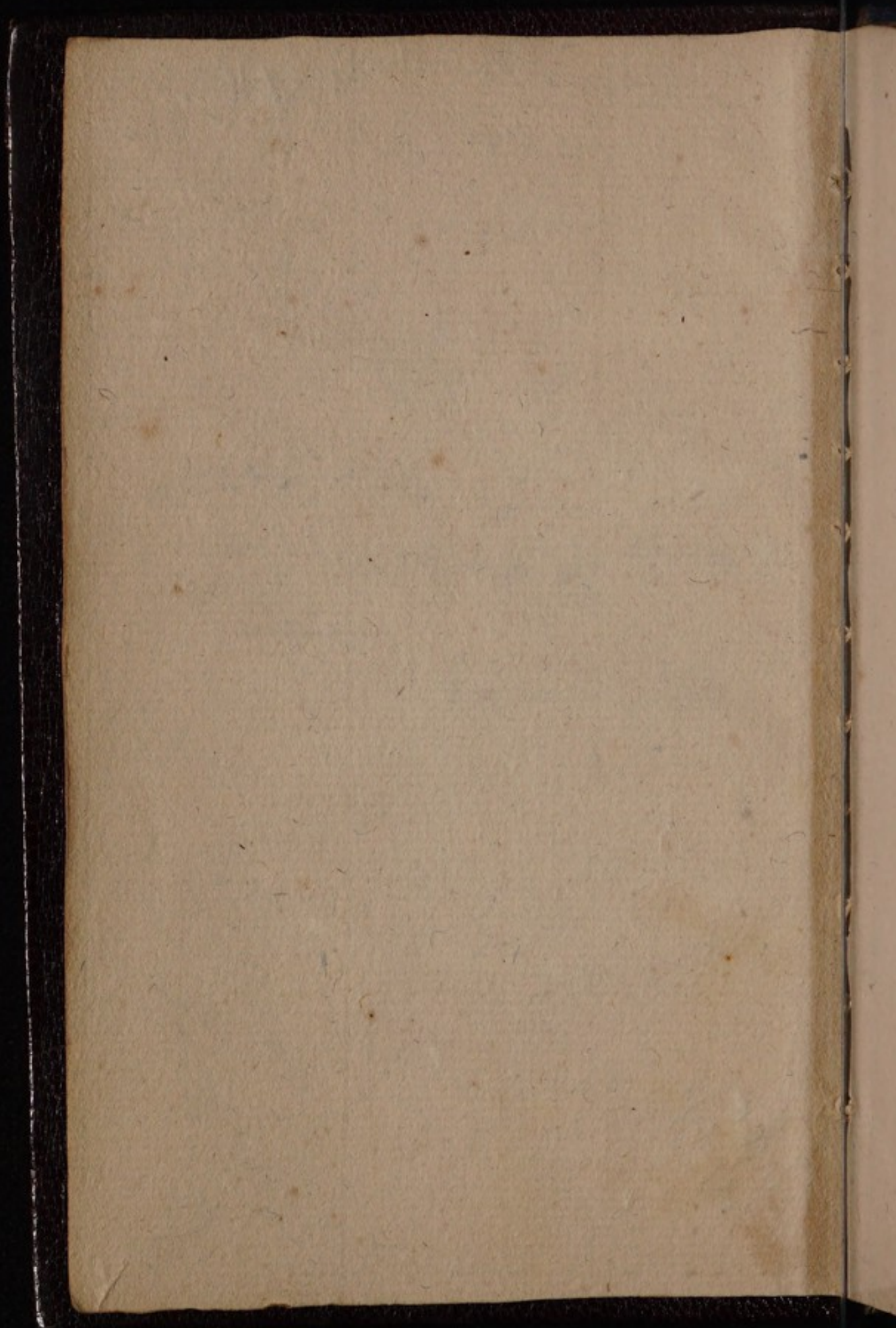
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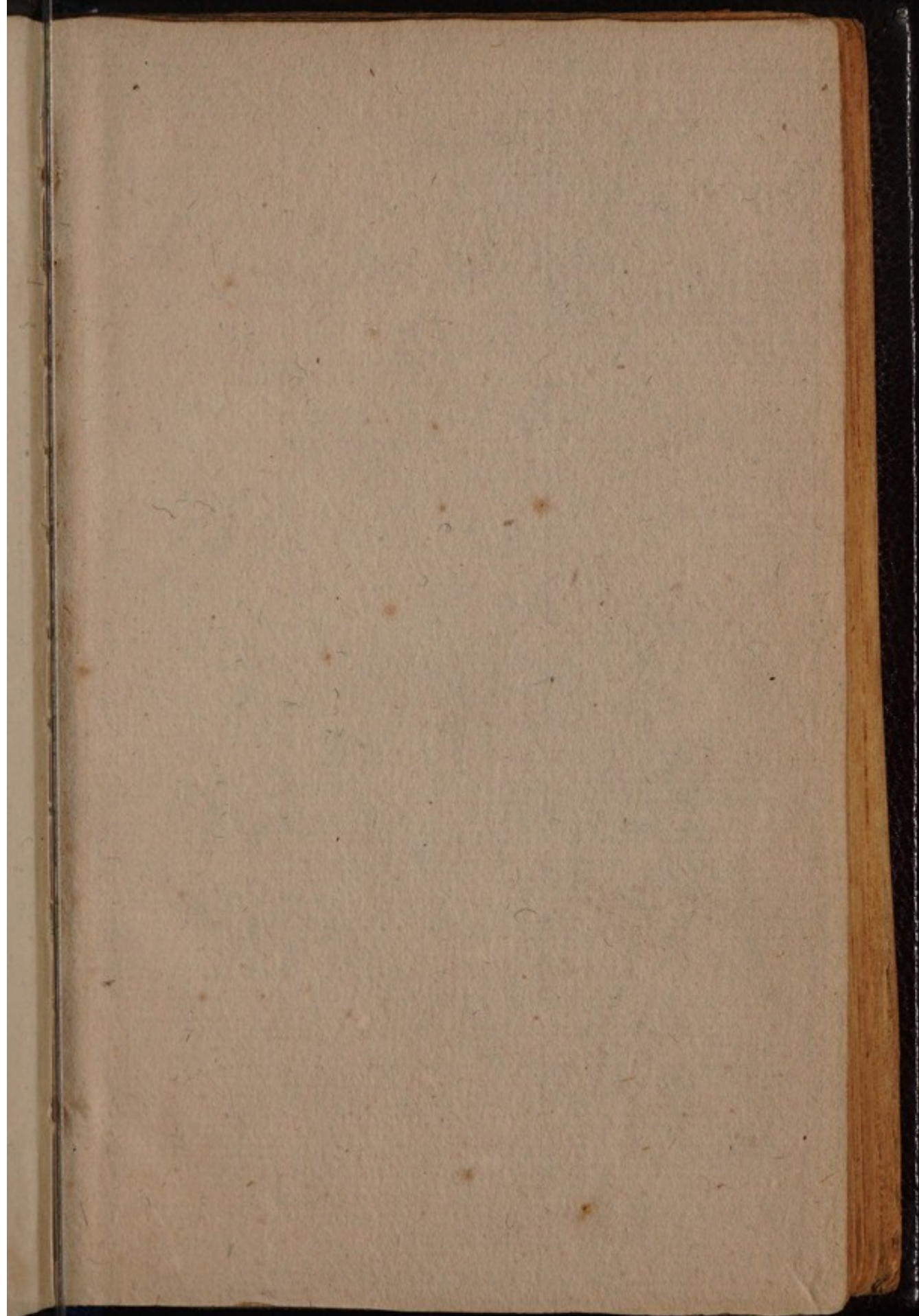
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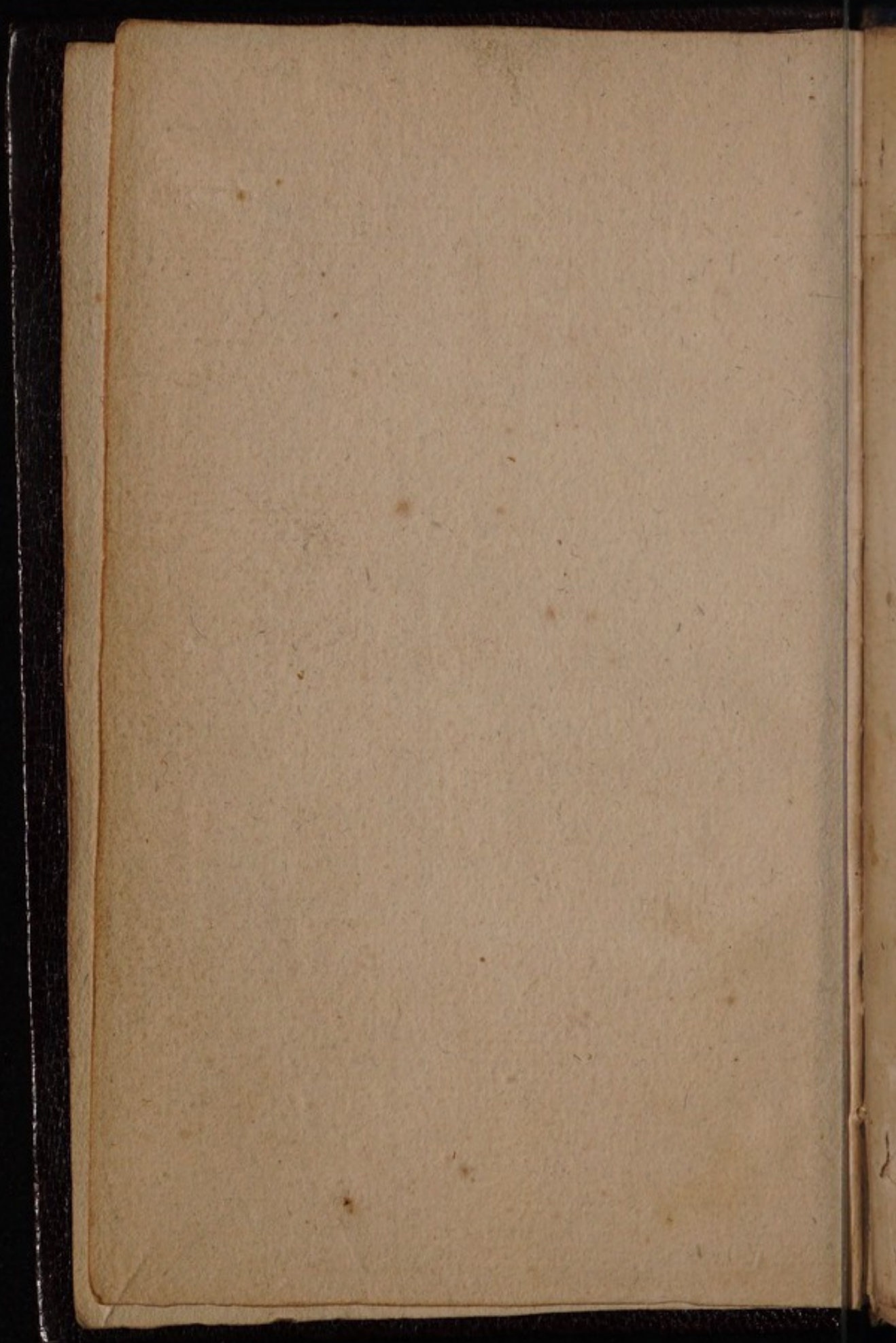
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The Table to the first.
part.

- T**He Book of Knowledge, for the benefit of all people; and of the Nativiry of our Lord, falling on any of the seven days in the week, thereby shewing the Disposition of the year. *Fol. 1*
- 2 Of the birth of children in the dayes of the week. *4*
- 3 The nature and Disposition of the Moon in birth of Children. *5*
- 4 Of *Saturn*, and his disposition. *17*
- 5 What the Thunder signifieth in every moneth of the year. *18*
- 6 Of the good dayes for bleeding, and ill dayes for any work. *19*
- 7 To know how a man shall keep himself in helth. *21*
- 8 The perilous dayes of every moneth. *22*
- 9 *Ptolomies* rule for the Zodiack. *24*
- 10 How the Twelve Signes do rule the parts of mans body. *25*
- 11 The disposition of the Planets. *26*

The Table.

- | | | |
|----|---|--------|
| 12 | The condition of man discovered by creatures. | 31 |
| 13 | The descriptions of the four Elements, and of the four Complexions. | 32 |
| 14 | Of the four prime qualities. | 32 |
| 15 | The yeer divided, with the Knowledge of the state of mans body by Urine. | 35 |
| 16 | An <i>A. B. C.</i> Wherein you may know of what Planet every man is born, his fortune, and time of his death. | 42 |
| 17 | Another Alphabet for the same purpose. | 44 |
| 18 | To know the Weather that shall be all the yeer after the change of the <i>Moon</i> , by the prime days. | 46 |
| 19 | A rule to know upon what letter, what hour, and what minute, as followeth. | 46 |
| 20 | Of the most belt and profitable dayes that be in the the yeer to be let blood. | 48 |
| 21 | Here followeth the nature of the twelve signes. | 53 |
| 22 | The Anotamy of mans body, with the number of the bones, Which is in all, 248. | 55 |
| 23 | The use and order of Phlebotomy, with the names of the veines and where they rest. | 58 |
| 24 | Of the yeer with the growth of things. | 63 |
| | | 25 The |

The Table.

25	The change of man twelve times, according to the moneths.	65
26	The Rutter of the distances of the harbors and havens in most parts of the VVorld, from one to another.	69
27	Of the Axtree and the Poles.	72
28	Of the Circles of the Sphear.	73
29	The Reason why that five paralell Circles are onely in the Sphear.	75
30	Of the five greater Circles, of the appearance and non appearance of them.	76
31	Of the bigness of the five parallel Circles.	79
32	Of the number of the Parallels.	80
33	Of the order of the five parallel circles.	81
34	Of the power of the five Parallels.	81
35	Of the space between the Parallels.	82
36	Of the Colours.	83
37	Of the Zodiack.	83
38	Of the Horizon.	84
39	Of the Meridian circles.	85
40	Of the Circle Galaxias.	86
41	Of the five Zones.	87
42	Of the Celestial Signes with their Stars	88
43	Of the twelve VVindes, with their names and properties.	91
44	Strange wonders most worthy of note.	93

The table to the second. part.

- 1 **T**He Husbandmans Prognostication for
ever, together with his Rules and
Practice. Also a brief Chronology of divers
memorable Accidents.
- 2 Of Christmase day. 100
- 3 The Husbandmans practice 102
- 4 The disposition of the twelve dayes known by
the shining of the Sun. 103
- 5 From the time of Christmas to twelf day. 105
- 6 How thou mayst rule wel thy beasts that year. 109
- 7 An old rule of the Husbandman. 110
- 8 How the VVinter shall be after two twelve
moneths. 110
- 9 The saying of *Solynnus* and *Petrus*. 110
- 10 The circles about the Sun, Moon, and other
Stars. 111
- 11 The colour and lights of the other Stars. 112
- 12 How to know the weather by the rising and
going down of the Sun. 113
- 13 *Albertus* of the Lightning. 114
- 14 Of the Rain-bow, from whence he is, and
what it signifieth. 115

The table.

15	Of Thunder and Lightning.	116
16	To know the weather by the four Quarters of the year, as sheweth <i>Leichtenberger</i> .	117
17	How to know the weather out of the New and Full Moon.	118
18	Of the Eclips of the Moon, the cause thereof, how and when they happen.	121
19	To find when the Moon shall be Eclipsed and when not.	121
20	To finde when the Sun shall be Eclipsed and when not.	122
21	How to behold an Eclipse of the <i>Sun</i> with- out hurt to the eyes.	122
22	The minde of the Fathers of the nature of the fire.	123
23	A brief discourse of the naturall causes of watery <i>Meteors</i> .	124
24	Of the Rainbow.	124
25	Of Rain.	124
26	Of Hail.	125
27	Of Snow.	125
28	Of Frost and Dew.	125
29	Of VVinde	126
30	Of sodaine Blasts.	126
31	Of Earth Quakes.	127
32	Signes of Earth Quakes.	127
33	Of Thunder and Lightnings.	128

The Tble.

34 VVhat things be not hurt with Lightning. 129

35 Sundry rules of excellent use, and right necessary to be known of the Husband-man and all other persons of what quality soever as of Phylick and Husbandry through the 12 moneths of the yeer. 130

The use of an Instrument to finde the hour of the day. 142

A Table shewing the Interest of any sum of money from 1 pound to 1000 pound. 147

Tables shewing the value of any Lease or purchase either at 5, 6, 8, or 10 pounds in the hundred. 150

Of the Distances, Magnitudes, Motions, and Situations of the Planets and fixed Stars 155

1 Of the Heaven of the fixed Stars. 155

2 Of the Heaven of Saturn. 157

3 Of the Heaven of Jupiter, 158

4 Of the Heaven of Mars. 158

5 Of the Heaven of the Sun. 159

6 Of the Heaven of Venus. 159

7 Of the Heaven of Mercury. 160

8 Of the Heaven of the Moon. 160

A Table of the Kings Reigns, their beginning ending and continuance. 162

How to make all manner of Bills, Bonds Leases, Indentures, Receits, VVills, &c. 166

The

*The Table to the third
part.*

- 1 **T**He Shepherds perpetuall Prognostication for the weather : and first, The signes of Rain. 183
- 2 Signes of Storms and VVind. 184
3. Signes and tokens of fair VVeather, 185
4. Signes of Heat and hot VVeather, 196
- 5 Signes of cold and frosty VVeather, 196
- 6 Signes of Snow. 187
- 7 Signes of Plenty and Abundance, 189
- 8 Signes of Dearth, and want of Corn and Food. 190
- A brief Chronologie of Memorable Accidents. 191
- A brief Description of all the members of the body with their signification. 197
- Of the signification of *Moles*. 215
- A description of the VVheele of Fortune.

T H E

How the Moon appears when
she is Eclipsed, and in this manner
will she appear in the year 1661,
upon Saturday being the 28, of Sep-
tember.

North





THE BOOK of Knowledge.

Both necessary and usefull for the benefit of all People.

Sunday.

If the Nativity of our Lord come on Sunday, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing: Oxen and Sheep multiplied, Honey and Milk plentiful: peace and accord in the land; yea all the Sundates in the year profitable. They that be born shall be strong, great and longliving: and he that dyeth shall be found.

Monday.

If it fall on the Monday, Winter shall be indifferent, Summer dry, or clean contrary:

re; so that if it be rainy and tempestuous, Vintage shall be doubtful: in each Monday of the said yeere, to enterprise and thing, it shall be prosperous and strong. Who that sleepeth shall soon be found: theft done shall be proved, and he that falleth into his bed shall soon recover.

Tuesday.

If it come on Tuesday Winter shall be good, the Spring windy, Summer fruitful Vintage laboursome, women dye and Ships perill on the Sea. In each Tuesday of the same year, to begin a work it will prosper: he that is born shall be strong and courageous, dreams pertaine to age. He that sleepeth shall soon 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 witt easily found, young men dye, honey sparing, men desire to travell, and Shipmen falle with great hazards that year. In each Wednesday to begin a work is good.

Thursday.

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

full, Vintage plentifull, Kings and Princes
in hazard. And in each Thursday to begin a
new work prosperous: He that is born shall
be of fair speech, and worshipfull; he that fly-
eth shall soone be found: thest 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 Bees
perish, Dates dear. In each Friday to be-
gin a work it shall prosper, he that is born
shall be profitable and lecherous. He that fly-
eth shall soon be found, thest 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 still, Vintage spar-
ring in many places: Dates shall be dear,
Men wax sick and Bees dye. In no Saturday
to begin a work shall be good, except the course
of the Moone alter it: Thest done shall be
found, he that flyeth shall turn again to his
owne:

own: Those that are sick, shall long wait, and
uneath they shall escape death.

2. Of the Birth of Children in the
Dayes of the Week.

On the Sunday who that is born, shall be
great and shining. Who that is born on
the Monday shall prosper, if he begin a work
on that day. Who that is born on the Tues-
day, shall be covetous, and perish with Iron,
and hardly come to the last age; and to begin
all things is good. He that is born on the
Wednesday, shall lightly learn words. He that
is born on the Thursday, shall be stable and
worshipful, and to begin all things is good.
He that is born on the Friday, shall be of long
life, and Lecherous, and to begin all things
is good. He that is born on the Satur-
day, shall seldom be profitable, but if
the course of the Moon bring

it thereto.

3. The

The Book of Knowledge.

5



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

The first day *Adam* created.

In the first day of the Moon *Adam*
was made : to do all things is
profitable, and that thou seest in
thy sleep shall be well, and turn
into joy ; if thou seemest to be overcome,
nevertheless thou shalt overcome. A Child
that is born shall soon encrease, and be of long
life, and rich, he that falleth sick shall long
waile, and suffer a long sickness. It is good
to let a little blood.

The second day *Eve* made.

In the second day of the Moon *Eve* was
made : to do an errand is good, to enter-
prize any thing is profitable : as to buy & sell,
and flye into a ship to make away, and to sow
seeds : thest done shall soon be found. What-
soever thou shalt see in sleep, sudden effect it
shall have, whether it be good or evill ; to let
blood is good. A Child that is born, soon shall
waile

war; and he shal be alecherer; and if a woman
probe a strumpet.

The third day *Cain* was born.

In the third day of the Moon *Cain* was
born; abstain from doing of any thing, ex-
cept thou wouldest not have it prosper: draw
up roots in the yard & in the field: theft done
shall soon be found. Whatsoever thou seest
in sleep is nought: the man childe shall
grow for the time, but dye young. A sick man
that falleth in his bed shall travell, and not
escape: To let blood is good.

The fourth day *Abel* was born.

In the fourth day of the Moon *Abel* was
borne. Whatsoever thou doest is good, in
each trael: the dream thou seest, hath ef-
fect: hope in God, and counsell good. A childe
that is born, shal be a good creature and much
praised. A man that falleth sick either soone
shall be healed, or soon shall dye. It is good
to let blood.

The fifth day no Sacrament.

In the fifth day of the Moon, do nothing of
ecc and, nor work: to receibe the Sacra-
ment is dangerous; He that flyeth shall be ta-
ken or killed; the dream that thou shalt see
shall be well. Beware that thou reject no
counsel. A childe that is born shall dye young:

The Book of Knowledge.

7

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

The sixth day send children to school.

In the sixt 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 unseath shall escape; to let blood is good.

The seventh day *Abel* was flaine.

In the seventh day of the Moone, *Abel* was flain. He that falleth sick shall dye: he that is borne shall be of long life: it is good to let blood, and to take drink. A dream 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 haire, and to take all manner of nourishing is good. A sick man if he be medicted he shall be healed.

The eighth day good to do any thing.

And in the eighth day of the Moone: whatsoever thou wilt do is good: All things that thou wilt treat of to go in counsel, to buy Principles and Beasts, to change foles of Sheepe, to lay foundations, to sow seeds

seeds 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, & soon shall be. If thou seeſt ſorry things, turn them to the Caſt. Though an old man was ſick, he ſhall live: theft ſhall be found; to let blood it behooveth in the miſt of the day.

The ninth day, *Lamech* born.

And in the ninth day to the Moon *Lamech* was born: to do all things is profitable, what thing thou wilt enterprize ſhall come to good effect. A dream that thou ſeeſt ſhall come in the day following, or in the ſecond day: and thou ſhalt ſee a ſign in the Caſt, and that ſhall appear in ſleep onely, within eleven days ſhall come to paſſe. A Child born, in all things ſhall be a Purchaſer and good, and long of life. A ſick man ſhall waile much, and ariſe. Who ſhall be chaſed, ſhall not be found: and who that is oppreſſed ſhall be comforted. Preſume thou not to be let blood.

The tenth day, *Noah* born.

And in the tenth day of the Moon was born the Patriark *Noah*. Whatſoever thou wilt do, ſhall pertain to light: Dreams be in vain, and within four days ſhall come
with

The Book of Rnowledge.

9

without perill. A childe that is bozne shal see many countres and dye old. Whatsoeuer is lost shal be hnd: who that is bound shal be unbound: who that flyeth after shal be found: who that falleth in trabel, without perill shal be deliuered: who that falleth sick in his bed he shal 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, or Journey, to make a Wedding, A dream within four daies shal be fulfilled without perill. A childe that is bozn shal be of long Life, and Religious, and he shal have a sign lovely in the forehead, or in the mouth, or in the eye, & in the latter age he shal be made better. A wench shal have a signe that she shal be learned with wisdom. To trabel is good, & to change folds of Sheep from place to place. He that is sick if he long sick, shal be healed: each day to be let blood is good.

The twelwe day, *Canaan* born.

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

10 The Book of Knowledge.

filled. To wed, & to do errands is profitable :
that is lost shal be found. A childe that is
born shal be of long life, angry and honest :
a sick man shal be grieved, and arise : who
that is taken shal be let go : theft done shal
be found. To let blood at even, it is good.

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

And in the thirteenth day of the Moon.
Noah planted Vines, so that to plant
Vines is good : After that thou wakest, thy
dream shal be, and within four dayes come to
gladness : but take heed to Psalms and D-
rmons. A childe born shal come to adversity,
he shal be angry, and not long of life. Who
that is bound shal be loosed, that is lost shal be
found. Who that waxeth sick long tyme shal
travail, and seldom shal recover, but dye. To
wed a wife is good, and each day let blood.

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

The fourteenth day of the Moon, is a good
day, & a glad. *Noah* blessed all things
whatsoever thou wilt do, shal come to the
to good purpose. A dream within six day
shal be. To make wedding is good, & to go in
the way. Ask of thy friend, or thine enemy
and it shal be done to thee. A childe is born
shal be a traitor, the sick man shal be change
an

The Book of Knowledge.

11

and rise, and healed by Medecine; to let blood is good.

The 15th. day, confusion of Languages.

A In the 15th day of the Moon, tongues were divided: do no work, begin no work for it is a grievous day. A sick man shall long travell, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall dye young: that is lost shall be found; to let blood is good.

The 16th. day, *Pythagoras* born.

A In the sixteenth day of the Moon, *Pythagoras* was born, and the Author of Philosophy: to buy and sell is good, and to tame Oxen & other beasts. A dream is not good, after long time it shall come, and it shall be harmfull; to take a wife & make wedding is good: Folds of Sheep from place to place to change is good. A child that is born shall be of long Life, but he shall be poor forsworn and accused. A sick man if he change his place, he shall live: to let blood is good.

The 17. day ill to be an Embassador.

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

days. A child that is bozn shal be silly; he that is sick shal be much grieved, and arise: that is lost shal 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.

Ad 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, & shalbe done within twenty days. Who that sicknesse hath, shal soon rise, or long be sick, and then recover: theft done shal be found. A man-child now bozn shal be valiant and eloquent, proud, unpeaceable, and not long of life. A maid child then bozn, shal be chaste, laborious, serviceable, and better in her latter age: they shal both be marked above the knees. Not to 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 shal come within twenty dayes: who that hath sicknesse, shal soon rise, if he take medicine: theft then done shal not be found. A man-child then bozn, shal be true, begin, fight, wise

The Book of Knowledge.

13

Wise, ever war better and better in great
worship, and have a mark in the brow. A
nafo-child then bozn, shal be right sick; yet
bedded to one man; that day is good to bleed

The 20. day *Isaac* blessed his son.

A In the xx. day of the Moon, *Isaac* ble-
sed his son; whatsoeber thou wilt do is
ood. A dream & thou seest, shal appear, but
tell it to no man. To make 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 shal be a fighter, and he shal have ma-
ny arribing; that is lost shal be found; to
change Bees is good. A sick man shal long
aile, or soon arise; to let blood at even is
ood.

The 21. day, *Saul* was born.

A In the xxi. day of y^e Moon *Saul* was bozn,
first King of the Jews. A dream is true &
come to passe within four dayes. A child
that is bozn shal find much evill, he shal be a
fool, and witty, or a traitor and travellous.
He took the last blessing of his Father; it
is good to heal Swine and other Beasts; it
cometh to abstain from gaming; to go in y^e
ship is good, a sick man shal arise; that shal

be found; let no blood neither day nor night.

The 22. day, Joseph was born.

In the xxii. day of the Moon Joseph was born: it is a day of holiness; if thou dost any errand, thou shalt find it grievous; dreams shall be certain, and shall come to pass. A child born, in all days shall be a purchaser, merry, fair and religious. A sick man both late is confirmed & healed. 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 sooth and nothing shall trouble thee, and other while it was wont to fall within eight dayes. To take a wife is good, to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be a out-cast & 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 xxiiii. day of the Moon Goliath was born, a dream that thou seest, signifieth the

heal

health and nothing shall annoy : a child
born shall be suddenly in his actions, and do
wonderfull things, a sick man shall languish
and be healed : to let blood before their hour
is good.

The 25 day, the Plagues of Egypt.

In the xxv. day of the Moⁿ, our Lord sent
signes into Egypt by Moles, & in each day
he passed the red Sea ; He that taketh the
Sacrament shall dye a perillous death, fear
is threatned. The dream signifieth hard
things, and with in ten dayes it was wont
to come early, then bow thy head into the
East ; a child born shall be an evil man, ma-
ny perils he shall suffer ; a sick man shall
sustain injury, and unneath escape, it is
good to let blood.

The 26 day Moses dryed the red Sea.

In the xxvi day of the Moⁿ, Moses dryed
the red Sea : In that day Jonathan the son
of Saul was born, and Saul dies with his
son. Thou shalt begin nothing : the dream
shall be certaine, and turned into joy. Pil-
grims must beware of Spyes, & Enemies.
A child born shall be full lovely, but neither
rich nor poor. A sick man shall travell and
arise, if he have the droppe, he shall dye : to
let

let blood a little is needfull.

The 27. day, Manna sent.

In the xxii. day of the Moone, our Lord rained Manna to the chldren of Israel; what ever thou wilt do is good, use diligence; a dream & thou seest shal come either to good or evil. A childe born shal be of long life, and most loved, & if a man, neither rich nor poor; a sick man shall rise to life, he shal be holden in much languor, but shalbe healed, folds of sheep fro place to place to change is good. To let blood in the evening is good.

The 28. day, good to pitch Tents.

In the xxviii. day of the Moone, War may begin, and Tabernacles fixed in y desert; whatever thou wilt do is good; a dream that thou seest shal turn into joy. A childe born shalbe much loved, he shalbe holden in sickness, a sick man y fasteth in infirmity, soon shal be saved, to let blood in the even, is good.

The 29. day, the Jews go into Canaan.

In the xxix. day of the Moone, the Jews went into the Land of Canaan, Herod the King cut off the chldrens heads. Begin nothing: the dream shal be certain and good, gladness and joy it signifieth, an errand begun is good to fulfill, to take wife
is

is good, but yet make no dowes, nor write Testaments. A childe borne 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 xxx. day of the Moon, Samuel the Prophet was born, whatsoever thou wilt do, is good. A dream that appeareth to thee certain, & within two dayes thou shalt see, and thou shalt finde a red signe in the East within nine dayes. A child borne 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 Moon followeth.

4. Of *Saturn*, and his disposition.

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

Zodiack, so are there twelue moneths in the y^eer, each sign to his moneth. **W**herefore beware before and look where Saturn reigneth in th^{re}e winter signs, that is to say, Capricorn, Aquary, and Pisces, and all those seven y^eers and half, shal be scarcenels and dearth of Corn, Fruitt, Beasts and all other things: for in th^{re}e y^eers signs 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 Moneth of the Y^eer.

Thunder in January signifieth the same y^eer great winds, plentiful of Corn and Cattel peradventure. Thunder in February, signifieth that same y^eer many rich men shal dye in great sicknesse. Thunder in March, signifieth that same y^eer great winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same y^eer to be fruitfull and merry, with the death of wicked men. Thunder in May, signifieth that y^eer need, scarcenelle and dearth of Corn, and great hunger. Thunder in June, signifieth that same y^eer that woods
shall

shal be oberthrowen wth winds, and great raging shal be of Lions and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth that same yeer shal be good Corn, and losse of Beasts, that is to say, their strength shal perishe. Thunder in August, signifieth the same yeer sorrow, wasting of many, for many shal be sick. Thunder in September, signifieth the same yeer great wind, plentiful of Corn, & much falling out betwixen man and man. Thunder in October signifieth the same yeer great wind, and scantnesse of Corn, Fruits and Trees. Thunder in November, signifieth that same yeer to be fruitfull and merry, & cheapnesse of Corn. Thunder in December, signifieth that same yeer 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.

If every moneth 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 eber 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 Starre, that is called
Canicula Canis in Latin, a Hound in En-
glish: now of the foresaid Star Canicula,
the foresaid fifty daves are called Canicular
daves, and biting as a Bitch for the kind of
the star Caniculas is boyling and brenning
as fire, and biting as a Bitch whelp: that
time the heat of the Sun, and of the Star,
is so fervent and violent, that mens bodies
at midnight sweat as at mid-day and swell-
eth lightly, bloweth & brenneth: and if they
then be hurt, they be moze sick then at any
other time, very nere dead. In these daves
all venemous Serpents creep fly, and gen-
der, and so they over set hugely the ayr, in
feeding of their kind, so that many men are
dead thereby. In these daves a fire is good
night and day, and wholesom: seeth 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, & of all things else settle. And they may not open again till the seventeenth Kalend of April: wherefore it is lesse harme for thee to take cold at Christmasse then 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 geve thee to mirth in measure : travel sadly, so that thou sweate not too much in the Summer, and namely, the Canicular dayes : fly all manner of strong Drincks and hot Spices, burning Meats, especially their excesse. Fast not too long at mozn. Sup not too late at night ; eat not too hastily, nor overmuch at once, and that that thou eatest chew it wel : every time þ thou eatest, rest a lttle 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 waring of the Night, and to be early up in the Morning, is the better : and every

every day beware of Mysts, that none enter into thee fasting: for thereof cometh great pestilences and heat. And in great cold and pestilences, eat much Garlike every day with nine Saffron Chiebes, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat me 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 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 powdered meats be most wholesome. Of all things take measure and no more: for in measure rests vertue.

8 The perilous dayes of every moneth.

If the change of every Moon be two dayes, in the which what thing soever is begun, late, or ever, it shal come to good end, and the days be full perillous for many things. In

In January when the Moon is three or four daies 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, 2, or 12.

In August, 8, or 13.

In September, 8, or 12.

In October 5, or 12.

In November, 5, or 9.

In December, 3, or 13.

Astronomers say that six daies in the peere 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 Octo.

The last of the Month of April.

The first day of August.

The last day going out of December.

These six daies with great diligence ought so to be kept, but namelp the latter three, for all the veins are then full. For then whether man or beaſt be knitt in them, with in

within seven dayes, or certainly within fourteen dayes he shall die. And if they take any drinks within 15. dayes, they shall die; and if they eat any Goose in these three days, within forty dayes they shall dye, And if any child be born in these three latter dayes, they shall die a wicked death.

Astonomers 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 peer, 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 then further. And namely, stop 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 governeth
the Head.

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

Gemini, or the
Twins rule the
Shoulders, arms
and Hands, and
these three are the
signs of Spring.

Cancer, or the Crab, commandeth the Stomack,
Limbs, Arteries, Milt, Liver & Gall.

The Lion reigneth in the Back, Sides,
Bones, Sinewes and Gistles.

Virgo, or the Maid, guideth the Wombe,
Midriffe and Guts. And also she reigneth o-
ther while in the Stomack, Liver, Gall, and
Milt, and other nutritife Limbs beneath the
Midriffe. And these three are the Signes of

Libra or the Ballance, holdeth in y^e Patel,
the reins, & the lower parts of the Wombe.

The Scorpion keepeth the Bladder, the
Buttocks, and other P^rivities of Man or
Woman.

C

The

The Sagittary dwelleth in the Thighs and Buttocks: & these three are signs of Haruest.

The Capricorn reigneth in the Knees.

The Aquary governeth the Legs & Ankles.

The Fish decteth 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 peace.

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

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

Sol is the cause of life, healt and waxing.

Venus is the cause of lusty love & lechery.

Mercurie is the cause of much spech & merchandize and flights.

Luna is the cause of moistnesse, gre at waters and violent floods.

Saturns hour is good and strong to do all things that asketh strength only, & to nough else, save to battle; for it is wondrous evil. That man or woman that hath þ Star Saturn to his Planet, he is melancholly, black & goeth swiftly; he hath a bold heart, wicked and bit ter as woꝝmwood, he will lightly be wroth.

moorth, he is quarrelsome, wittyp, covetous and
refull: he eateth hastily, and is fals and in-
fining to lye, with shining eyes as a Cat; he
hath in the forehead a mark or wound of fire,
is poore, and his cloathes are rent unto a
fine. And thus he hath open signs, and all
his covetous is by other mens possessions,
and not by his own,

Jupiters hour is good in all things, namely
peace, love, accord, Who that hath this Star
his Planet, he is sanguine, ruddy, and ge-
th a large pace, neither too swift nor too soft:
his stature is seemly and shining, he hath a
fair visage, lovely semblance, red lips, fair
cheeks, broad face, good brows; his cloths are
good & strong, he is sweet, peaceable, and soft.
Mars hour is evil and better by night than
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 & also by day, but not
much good as by night. Who that hath
his Starre to his Planet, his unaking is of
good defence, & oftentimes his face is red
with blood: his face is small and subtil, and
going, and he hath eyes as a Cat: and if
in the eyes of his life, he will accuse many men

of evil: he hath a wound of a sword in face, he is most cholerick. And thus he hath open signs.

Sols hour is the worst of all other hours: a man in this hour may do his will, save kill & Lords, & that with great strength. So in this hour entrench 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 & ambitious, neither white nor black, but betwix both: he hath a mark in his face, or a wound and hath a wound in his body of fire, as is right wicked and grudging in his deeds.

Venus hour is good in all things, and better on night, then on day, ever til mid-day. At mid-day it is not good, for y^e Sun cover it. On Sunday y^e ninth hour is Venus hour: sue not then to any Lord nor Potentate: if thou do, thou shalt find him worth. That hath this star to his planet, name: he born by night in Venus hour he is round: he hath a round face, little forehead, round he hath middle nose, and hairy eyes laughing and litigious, & he hath a mark in his face: his making is fare and plain: his lower lip is greater then the upper.

And who that is born under Venus

He is not in full power he hath a sharp
and somewhat crooked, fair hairs, soft
of running water: he is a singer, he
geth much after games, and loveth them
1, and his tales be sweet.

Mercurie's hour from the beginning to the
middle, is good in all things, & from the mid-
dle to the end it is hard, & it is not much bet-
ter at night then on day, & each time of the
night and day, he standeth before the Sun, or
the Moon, therefore he hath his power much
more by night then by day: from morn to the
fourth hour of the day he hath his power, & from
the fourth to the ninth he hath no power.

Who
hath this star to his Planet, he hath a
fair stature, & a sharp long face, long eyes,
long nose, great hairs on his eyes, and thick
hairs on forehead, long beard, thin hair, long
fingers, long feet, long head: he is
freckled and lovely, he will do each thing to cer-
tain space; he is more white then black, and
sometimes right white, & he hath great shoul-
ders: And who so is born 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 crooked teeth, & sharp;
hath a wound in his body with fire, he is

scourged with wands, or smitten with sword, and men speak evil of him, for ly and manslaughter.

The Moons hour is right good and right evil, from the fourth day to þe seventeenth is good, namely, to all those that are born in it, and from the seventeenth day to the twentieth day it is somewhat good, but not so good, and from the twentieth day, to the twenty-first day, it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born thereunder, when it is in his full power, he hath a plaine face and pale, sometime quarrelling, and doth wils to men: he hath a seemly semblance, he is rich, and he hath mean stature, neither too long, nor too short: he hath straight legs and hollow eyes. Who that is born under that Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, a bulgine; 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.

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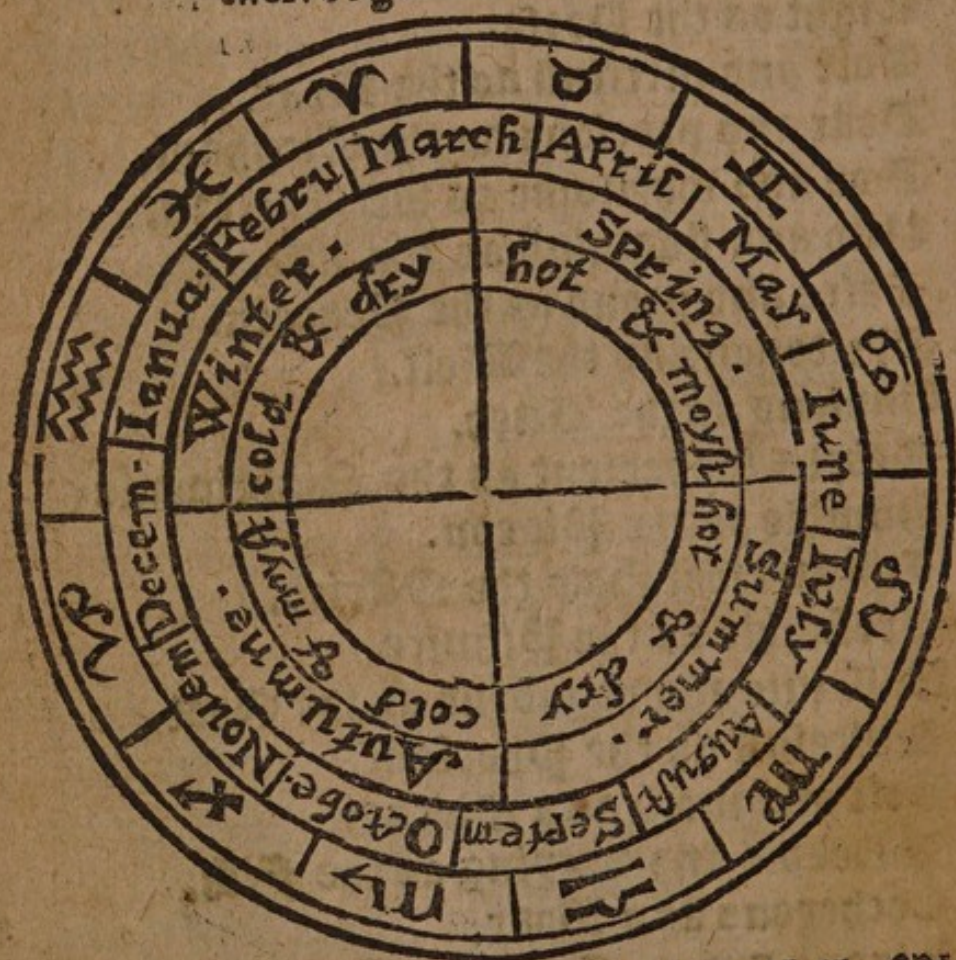
33

- 5 Hardy and swift as the Hart.
- 6 Debonaire and true, as the Turtle-Dove
- 7 Malicious as the Leopard.
- 8 Gentle and tame as the Dove.
- 9 Crafty and guilefull as the Fox.
- 10 Simple and mild as a Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and pittifull as the Bear.
- 14 Dear and precious as the Elephant.
- 15 Good and wholsome as the Unicorn.
- 16 Idle and sloathfull as the Ass.
- 17 Faire and proud as the Peacock.
- 18 Gluttonous as the Wolf.
- 19 Envious as the Bitch.
- 20 Rebel & inobedient as the Nightingale
- 21 Humble as the Pigeon.
- 22 Fell and foolish as the Ostrich.
- 23 Profitable as the Pismire.
- 24 Dissolute and vagabond as the Goat.
- 25 Spitefull as the Pheasant.
- 26 Soft and meeke as a Chicken.
- 27 Moveable and varying as the Fish.
- 28 Lecherous as a Boar.
- 29 Strong and puissant as a Camel.
- 30 Traiterous as the Mule.
- 31 Advised as the House.
- 32 Reasonable as an Angel.

The Book of Knowledge.

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

13. The Description of the
and of the four Complexions, the
four Seasons of the Year, and the
twelve signs for each Moneth.



In each man and woman reigneth the Pla-
nets, and every Sign of the Zodiack, and
every prim Quality, & every Element, and
every complexion: but not in every one like,
for

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

12. Of the four prime Qualities.

Four prime Qualities there be; that is to
 say, Coldness, Heat, Dryness & Moisture,
 which be contraries: & therefore they may
 not come nigh together without a mean; for
 the hotness on y^e one side bindeth them toge-
 ther, and coldness on the other side. Also hot-
 nesse 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, & dryness on the
 other. Moistness is cause of every thick sub-
 stance, & of every sweet taste: And there again,
 dryness is cause of every thin substance, & of
 every sower stinking taste: & 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 y^e four
 Elements. Ayre, moist and hot, the Fire hot
 and dry, the Earth dry and cold, the Water
 cold and moist. The Ayre & Earth are two
 contraries, and therefore they may not come
 nigh together; but as fire binds them on t^h

one side, and the water on y^e other side. Also
 Fire and water are two contraries, & there-
 fore they may not comenigh together; but as
 y^e air betw^en them binds on the one side, &
 the earth on the other side. The fire is sharpe
 subtil and moveable: The Ayre is subtil, mo-
 vable, corpulent, & dul: The Earth is corpu-
 lent & thicke: The water is moveable, corpu-
 lent and dull: The Earth is corpulent, dull &
 unmoveable. In the heart of the earth is the
 Center of the World, that is to say, the midst
 point: & in every Center is Hell. And there
 again about the Fire are the stars, & about
 them in Heaven Chrystalline; that is to say,
 Waters of all blisse, departed in nine orders
 of Angels, then is Heaven in the highest
 rooms, and largest. And there again is Hell
 in y^e lowest, narrowest and straightest place.

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

The first is Sanguine; that is to say blood
 generated in the Liver, Limbs, and like to the
 Ayre,

The second is Choleric, generated in the Gal,
 and like thereto, & it is according to the fire.

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

The Book of Knowledge.

3

The fourth is Flegm, geendred in þ lungs like to Gall, and it accoꝝdeth 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 gulleful, safe and wrathful, traisterous, and right hardy, small, dry and black of colour.

A Melancholious man is envious, sorry, contentious hard, false, gulleful, dreadful, slothful, and cleer of colour.

A Flegmatick man is slumbry, sleepey, slow, sleightful, rheumatick, dull and hard of witt, fat visage, and white of colour.

15 The yeer divided with the knowledge of the state of mans body by Urine.

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

The Book of Knowledge.

Spring, Summer, Harbest and Winter :
Spring hath three moneths, 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 moneths, that is to
say, September, October, & November, and
this quarter is melancholious complexion.
Winter hath also three moneths, that is to
say, December, January, and February,
and this quarter is flegmatick complexion.

Each day also these four complexions
reigneth, that is to say, from three after
mid-night, nine reigneth Sanguine, and
from nine after mid-night, to three after
mid-day, reigneth cholerick, and from three
after mid-day to nine after mid-day, reign-
eth melancholy, and from nine after mid-
day to three after mid-night reigneth flegm.

Also in the four quarters of the World,
reigneth these four Complexions : that is to
say, Sanguine in the East, Cholerick 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
childhood, Sanguine in manhood, flegme in
a

age, and Melancholy in old age. Childhood is from the birth to fourteen yeeres full done. Manhood is from thence to Thirty yeeres of age, and from thence to fifty yeeres. And old from thence to fourscore yeeres, and forth, to death.

All his four Complexions reigneth in the four parts of mans body.

Choler reigneth in all the soulet Limb from the bzeast upward.

Sanguine reigneth in all small Limbs from the Noziffe to the Weland.

And Flegme reigneth in all nourishin Limbs, from the Reines to the Noziffe.

And Melancholy reigneth in all Limbs from the Reines downward.

Wherefore every mans Urine is cast to four that is to say. Corkil, superface, midst 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. What substances there are; that is to say, thick, thin, and middle.

The Book of Knowledge.



Thick substance be-
tokeneth very much
moistnesse.

Thin substance beto-
keneth much drynesse.

A middle substance
betokeneth temperance

Also three 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 betoken cold, and the o-
ther ten betoken heat.

The ten colours that betoken cold are
these.

The first is black, as dark coale, and co-
meth of life going before.

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

The third is white as clear water.

The fourth is lassicke, like to whey.

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

The sixt 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 eight pale like to some sodden flesh.

The ninth is substrine, that is to say, not full strine.

The tenth is strine, like to pomfiter, or to right yellow flowers.

And these four colours token 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 those 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 betokeneth passing of digestion.

The seventh Ynopose, like to white wine.

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

The ninth is green as the Cole stock.

The tenth is a 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, elkes, sedimen, or ypostas.

The Circle sheweth all the qualities of the head.

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

Grains betoken of rheum and glet.

Clouds sheweth vice in the small limbs.

Scum, that is to say foam, sheweth ventose, and often the Jaundies.

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

Fatneses, as oile drops, sheweth wasting & dissolution of the body, namely of the loins.

Humour like glet, or like dregs of blood,

or rotten gall, it sheweth vice of the mid-
riffle or above, or beneath.

Blood, sheweth vice of the Liver, or of the
reins, or of the bladder,

Gravel, sheweth the stone.

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

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

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

Dust, sheweth the Gout, or a woman con-
ceiv'd.

Eskes, the priby harness to be gresed,

Sedimen, that is to say, clouds in the
ground of the urine, or breaking upward.

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

Of every mans body be four principall
limbs, that is to say, Soulet limbs, small
limbs, nourishing limbs, and generating
limbs.

Soulet limbs, be the brains, and all that
are thereabout down to the welsand.

Small limbs, be the heart, and the lungs
and all that be about them, betwixt the we-
sand and the mid-riffe.

D

Nourishing

Pourishing limbs, be the liver, milke, gall, and guts, & all that be about them, between the weland and the mid-riſſe, and the reins. **G**endering limbs, be the reins bladder, p^rivie barnets, 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. 5. 1. B. R. 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. Anoren 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, & is to ſay, under which Sign he is born, and to which ſign he is moſt like. **A**lſo hereby

The Book of Knowledge.

43

here thou mayest know his fortune, and the moment in y which he shall dye. Also hereby thou mayest know the fortune, & infortune of many things, Towns, Cities and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 34. G. 3.
H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O.
P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13.
V. 20. W. 28. Z. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, & 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 Towns name. And the name of the City of Jerusalem, for that is the Mother of all Towns, and then recount the letters of the names by the number of this A. B. C. and when thou hast all one divide this by 28. and if 1. or 2. be over, then that thou seekest longeth to y Wether, 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 13, 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-

The Book of Knowledge.

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 divide
 ed by nine.

A	3	I	3	R	8
B	4	K	5	S	13
C	2	L	6	T	2
D	3	M	25	U	33
E	3	N	25	V	98
F	4	O	12	W	56
G	2	P	13	X	56
H	5	Q	14		

18. To know the Weather that sha
 be all the yeer, after the change of ever
 Moon, by the Prime Dayes.

Sunday Prime, dry Weather.
Monday Prime, moist Weather.

Tuesday

Tuesday Prime, cold and windy.

Wednesday Prime, marvellous.

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

Wherefore thus reigneth these seven Pla-
nets. First reigneth Saturn, the Jupiter,
then Mars, then Sol, the Venus, then Mercu-
ry, and 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, & Lu-
na on Monday: Saturn, Jupiter, Mars, Sol, &

D 3

Mercury

Mercury is masculine; ♀ is to say, Mankind
 Venus and Luna are feminine; that is to say
 Womenkind: Saturn, Mars & 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 se-
 venth hour Luna.

And then again, Saturn the eighth hour
 and Jupiter the ninth hour, Mars the tenth
 hour, Sol the eleventh hour, Venus ♀ twelfth
 hour, Mercury the thirteenth hour, and Luna
 the fourteenth hour. Then again, the third o-
 day time, Saturn the fifteenth hour, Jupiter
 sixteenth hour, Mars ♀ seventeenth hour, Sol
 the eighteenth hour, Venus ♀ nineteenth hour
 Mercury the twentieth hour, & Luna the on-
 and twentieth hour. And again the fourth
 time, Saturn the 22 hour, Jupiter ♀ 23 hour
 Mars the 24 hour: and then beginneth Sol, the
 first hour after midnight on ♀ Sunday, Venus
 the second hour, Mercury the 3 hour, Luna
 the fourth hour, Saturn the fifth hour, and the
 sixth hour by hour, and Planet by Planet in
 order as they stand: each Planet to his ow-
 day reigneth evermore certainly, ♀ first hour

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

20. Of the most best and profitable days
that be in the ycer to let blood.

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

In the beginning of April, of the left arm,
and that in the 11 day for the sight. In the
end of May, of which arm thou wilt and that
against the Feber: and if thou so doest, nei-
ther thou shalt lose thy sight, nor thou shalt
have no Feavers how long thou livest.

Quot retinente vita & non fit mortis

Imago:

Si semper fuerint vivens morietur &
infra.

The Book of Knowledge.

Gwshap.

Wthap.

Wthap.

Best.

1

13

2

14

24

3

16

26

4

17

23

6

18

27

Best.

11

8

10

20

Sorrow. Earth.

Est vesper Esplaton Deam pull
Philosophie.

Wthap.

7

19

7

21

28

9

23

29

12

25

30

Wthap.

15

Heavens. Sep.

Collige per numeros aliquid cupus esse.
Pandre junge simulatum feriaque diem.

A

3

B

15

R

4

B

6

L

21

S

29

C

12

M

19

T

28

D

20

P

31

U

4

E

26

Q

32

V

6

F

35

W

14

X

6

G

3

X

16

Z

3

Sunday

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

Thus endeth the Sphear of Platon.

Whosoeber in the seuenth 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 armes be let blood: he shall haue no Fe-
 vers.

Whosoeber in the first day of the Moneth,
 falleth into any infirmity the thirde day ensu-
 ing is to be feared, which if he passe, he shall
 escape till thirty dayes.

Whoso falleth in the second day, though
 he be long sick he shall be deliuered.

He that falleth in the thirde day, at next
 Change shall be deliuered.

He that falleth sick in the fourth day, he
 shall be gretted to the 28 day, which if he
 passe he shall escape:

He

He that falleth sick the first day though he suffer greivously, he shall escape.

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

He that falleth the seventh day without 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 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 sixteenth day, and so he shall escape.

He that falleth sick the sixteenth day, except he recover with in eighteen dayes, he shall be dead.

He that waxeth sick the sixteenth day, though he

The Book of Knowledge. 51

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

He that wareth sick the seventeenth day, he shall dye the tenth day.

He that wareth sick the eighteenth day, soon shall be healed.

He that wareth sick the nineteenth day, also shall escape.

He that wareth sick in the twentieth day, in the fift day he shall escape: but nevertheless in the moneth following he shall be dead.

He that wareth sick the 21 day, except he run into perill of death within ten dayes of that other moneth he shall be delivered.

He that wareth sick the 22 day except he run into perill of death within ten dayes of that other moneth, he shall be delivered.

He that wareth sick the 23 day, though it be with grievousnesse of paine, in the other moneth he shall be delivered.

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

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

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

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 moneth he shal be deliuered.

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

Also he that waxeth sick in the 31. day, whether he 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 culeth.

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.

Gemini is evil for bleeding.

Gemini is hot and moist, of the nature of the ayre and governeth the shoulders, the arms the hand, 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, & Stomack, and the milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evill for blēding,

Leo is hot and dry, of the nature of fire, and governeth the back and the loes and is evill for blood letting.

Virgo is indifferent for blēding.

Virgo is cold and dry of the nature of the earth and governeth the womb, and the inward parts, and is neither good nor evill for blēding, but betwēn both.

Libra is right good for blēding.

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

Scorpio is indifferent for blēding.

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

Sagitaris is good for blēding.

Sagitaris is hot and dry, of the nature of fire, and governeth the thighs, and is good for blēding.

Capricornus is evill for blēding.

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 ayre, and governeth the legs, & is neither good nor evil for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold & 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 y^e 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 perill 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 called the capitall bone. In the skull be two bones, which be called Parietals that holdeth the brain close and stedfast. And more lower in the brain is a bone called the crowne of the head :

The Book of Knowledge. 55

head: and one the on side, and on the other, be
no holes, within the which is the Palate,
roof bone. In the part behinde the head be
four like bones, to the 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 behinde na-
med Collateral. The bones of the teeth be
thirty eight before, four above & four under-
neath, sharp edged for to cut the morsels,
and there is four sharp, two above, and two
underneath, and are called Conines, for they
be like Conies teeth: After that are sixteen
that be as they were hammers, or grinding
teeth, for they chew and grinde the meat 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
thirty bones called knots or joints: In the
chest before seven bones, and on every side
twelve ribs: By the neck, between the
head and shoulders, are two bones named
the Thyras, and the two Shoulder blades:
From the shoulders to the elbows in each
arm is a bone called Auln: 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 y hand. The bones in the finger in each hand be fifteen, in every finger three. At the end of the ridge are y huckle bones, whereto are fastned the two bones of the thigh: in each knee is a bone cal'd the knee plate. From the knee to the foot in each leg be two bones called Canes, or marrow bones. In each foot is a bone called the ankle or pin of the foot, behind the ankle is the heel bone in each foot, the which is the lowest part of a man, and above each feet is a bone called the hollow bone. In the plant of each foot be four bones: then are the thumbs 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 steadfast wth y 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 girdles 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, Letharge
and for the Megrin in the head.

About the ears behind be two veins, the
which be let blood to give cleer understand-
ing, and vertue of light hearing, & for thicke
breath, and for doubt of Measels or Lepre.



In the temple be two veins, called the Ar-
teries for that they beat, which are let blood,
for to diminish, & take away the great reple-
tion, and abundance of blood that is in the
pain, that might annoy the head & the eyes,
and it is good against the Gout, y Megrin,
and divers other accidents that may come to

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 **Originals**, for that they have the course and abundance of all the blood & governeth the body of man, and principally the head, but they ought not to be let blood without y^e counsell of the Physitian: and this bleeding abateth 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 humors, or evil blood that might hurt y^e chamber of the heart, and is good for them that spit blood, and that are short-winded by y^e which a man may dye suddenly for default of such bleeding. The vein of the Liver taken in the arm, smageth the great heat of the body of man, and holdeth the body in health: and this bleeding is profitable also against the pelloswares and apostumes of the Liver, & against the Balste, 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

The Book of Knowledge.

43

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

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, & that of
the left side for ebery sickness that cometh a-
bout the Wilt: & they should bleed according
to the fatnesse or leannesse of the party: take
good heed at four fingers nigh the incision:
and they ought not to make such bleeding
without the counsell of the Physitian.

In ebery foot be three veins, of the which
three, one is under the ankle of the foot, ca-
led Sophon, the which is let blood for to
wage and put out diuers humors, as botch-
es and impostumes that cometh about the
roins, and profiteth much to women, for to
cause the menstruosity 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 inconueniencies, as
the pestilence that taketh a person suddenly
by 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 corpulence of the Patient.

In the angles of the eyes be two veines, the which be let blood for the rednesse of the eyes, or watry, or that runneth continually, and for others 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 a 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 veines that is to say, two above, and two beneath the which be let blood for chaulsing 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 y^e which the vein of y^e head is the highest, the second ne

from the Heart, the third is of the Liber
and the fourth is from the Milt, otherwile
called the low Liber-vein.

The vein of the head taken in the arm,
ought to bleed for to take away the great re-
pletion and abundance of blood & may annoy
the head, the eyes, and the brain, and abasleth
greatly for changeable heats, and swelling
aces, and red, and for others other sicknes-
es that may fall and come by great abun-
dant of blood.

The vein of the Milt, otherwile called the
low vein, should bleed against Feaver Ter-
tians and Quartans, and it ought to be
made a wide, and a lesse deep wound than in
any other vein, for fear of winde that it may
gather; and for a more inconueniencie, for
fear of a sinew that is under it, that is called
the Vezard.

In each hand be three veins, whereof that
aboue y 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 then that
of the arme.

Between the little finger and the leech fin-
ger is letting of blood, that greatly abasleth
against all Feavers, tertians and quartians

and against the flames and divers other lettings, that come to the paps and milke.

In the thigh is a vein, of the which bleeding abatheth 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 armpit of the foot without, is named Sciota, of the which bleeding is much worth against the pain of the flanks, and for to make a void and issue divers humours which would gather in the said place; and it abatheth greatly to women to restrain their menstruity, 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, Hyem, Aestas & Autumnus. These are the four seasons in the year. Prime time is in Spring the year containing February, March and April. In these three months every green thing growing beginneth to bud & flourish.

Then cometh Summer, as May, June and July, & in these three months every bearded 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 those three moneths 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 moneth, as January or February, and so forth: for as the year changeth by the twelve months into twelve diverse manners, so doth man change himself twelve times in his life, by twelve ages, & every six times six maketh thirty six, and then man is at the best, also at the highest: & twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every moneth six years or else it may be understood by the four quarters and seasons of y^e year: so man is divided into four parts, as to youth, strength, wisdom, & age. He is to be eighteen years young, eighteen years strong, eighteen years in wisdom, & the fourth eighteen years to go to the full age of threescore and twelve.

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

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 born, 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 more hotter: then the fields begin to wax green. So the other six years till he come to twelve, the child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the moneth 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 encrease abundantly.

Then cometh the young man to gather the sweet flowers of hardinesse; but then beware he of the cold winds & storms of vices 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 faire 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 gleaming golden beames ripeneth the Cozn: 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 repineth the seeds of perfect understanding.

Then cometh July, that fruits be set on sunning, & our Cozn a hardning: but then the Sun beginneth a litle 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 Cozn, & 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 househould when age cometh on him, and then after that six years he is forty seven years of age.

Then cometh September, that Wines be made, & the fruits of the trees be gathered: and therewithal he doth freshly begin to garnish his house, and make proviston of needful things, for to live with in winter, which draweth very neer: & then man is in his most stedfast and covetuous estate, prosperous in wisdoome, 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 age.

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

Then cometh November, that the dayes be very short, & the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields that were green look hoar & gray; then
all

all manner of hearbs are hid in the ground, & then appeareth no flower, & winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength: his teeth begin to rot and fall him, & then hath he little hope of long life, but desireth to come to the life everlasting: and these six yērs maketh him threēscore and six yērs 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, & 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, & his heirs desire death: & these six yērs maketh him full threēscore and twelve yērs, and if he live any longer, it is by his good guiding and dieting in his youth, howbeit it is possible that a man may live till he be a hundred yērs 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 compasse of England round about is
4309 miles.

Venice doth stand from Flanders East
and by South 80 miles

And y next course by Sea from Flanders to
Hasse is this. From Sluse to Calais is 70 m.

From Calais to Bucheffe 80 miles.

From Bucheffe to Lezard 260 miles

From Lezard to Capfenester 650 m.

From Capfenester to Lisbonne 283 m.

From Lisbonne to Cape St. Vincent to the
Stratts

Straits 240 miles.
 From the Straits of Gibralter unto the
 Isle of Sardine 1100 m.
 From Maltana in Sardine to Inalta is
 460 m.

From Inalta the course of Saragoza and
 Sicill, to sail to Jaffe in Surry 1800 m.

From Jaffe to Basse in Cypre, to the Ca-
 ste Roke 220 m.

From Castle Roke to Rhodes 100 m.

From Rhodes in Candie 250 m.

From Candie to Modon 300 m.

From Modon 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 Cr-
 mony, to the Gulf Malarze, next the South
 and by West from Lazaria to Rysle 65 m.
 That is to understand, from Lazaria in C-
 remony to Soldin, that cometh from the
 Riber 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 Trosola unto the Port of Tripol,
 South, 50 m.
 From

70 The Book of Knowledge.

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 Terpsond, Senostopol, to the Port Mellembe, 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 Cassa in Tartary, North-east,

600 m.

From Cassa to the Straits of Tae, North-east.

100 m.

The Gulf of Lane is about

600 m.

The Cape of Cassa is about

600 m.

From the head of Lane to Sanastopol 4m.

Pro

The Book of Knowledge. 71

From Sanctopolis to Trapezond by West, 250 m.

From Trapezond to Synopla, next to the South, 420 m.

From Synopla to Pero, next to the West, Southwest, 230 m.

From Pero to Messember, next the North-west, 230 m.

From Messember to Mancho, North, Northeast, 160 m.

From Mancho Castro to Danobia, North, east, 130 m.

From Danobia to the Straits of Caffa next the East, 200 m.

The compasse of the Islands.

The Isle Cypre is about 500 m.

The Isle of Rhodes is about 180 miles

The Isle of Lange is about 80 m.

The Isle of Pegre Pont is about 300 m.

The Isle of Sicilia is about 737 m.

The Isle of Sardinie is about 700 m.

The Isle of great Brittain is about two thousand miles.

The Isle of Ireland is about a thousand and seven hundred miles.

The

The Principallty of Barre is about 700 m.

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

27. Of the Axtre and Poles.



The Diamenter of the world is called his
Axtre, whereabout he moveth, and the
ends of the Axtre are called the Poles of y
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 eter 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 go crosse over the Poles. The parallels are they that hath the same Poles as the world hath; and the be the parallel circles. The Arctick the Cithall Tropicke; the Equinoctiall. The Arctick circle is even the greatest of all those circles that we have continually in sight, and he scarcely toucheth the Horizon in y 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 that espye them all the night long keep their course round about the Pole. And that circle of our Habitation is drawn of y further foot of Ur-sa-major. The Cithall circle, most northward of all the Circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer circuit, then is the longest day of all the year and y shortest night: and after the Summer return, the

¶

Sun

Sun shall not be perceived to progresse any further toward $\frac{1}{2}$ North, but rather to recoil to the contrary parts of the world: wherefore in Greeke this circle is called Tropocus, the Equinoctial circle is the most greatest of all the five parallel circles, & 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 Equinoctials; the one in the Spring, and the other in the Harvest. The Brunal Tropick is a circle most South of all the circles, that by the moving of $\frac{1}{2}$ World, be described of the Sun, which when $\frac{1}{2}$ Sun is once entred into, he returneth back from his Winter progress, then is the longest night & the shortest day in all the y^{ear}. And beyond this Winter mark the Sun progresseth never a whit further, but goeth into the other coasts of the World: wherefore this circle is also named T^revicus, as whoso say, returnable: the Ant^artick circle is equal in quantity & distance with the Artick circle, and toucheth the Horizon in one point, & his course is altogether underneath the Earth, and the Stars that be placed in this are alwayes invisible unto us. The greatest of all the said circles is the Equinoctial, and then the Tropicks, and the least

least (I meane in our habitation) are the Ar-
ticks: and these circles must be understood
without breadth, and be reasoned of by ac-
cording to the settuaton of the Stars, and
by the beholding of the Dioptra; and but
supposed onely in our imagination, for there
is no circle seen in all the Heaben, but onely
Galaxias. As for all the rest, they be con-
ceived by imagination.

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 then those in al \bar{y} world.
For the Sun maketh every day one parallel
circle, equally distant to the Equinoctiall,
(which may be well perceived) with \bar{y} turn-
ing of the World: Insomuch 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
ared aliy 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 parallel. 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 Sphear, But the five parallel circles for certain special instructions are exhibited. The Arctick circle severeth the Stars, which we ever see; the Equall Tropick containeth the going back of the Sun, & it is the furthestmost part of the progress into the North; and the Equinoctial circle containeth the Equinoxes: and the Brumall Tropick is the furthestmost point of the way of the Sun toward the South: & it is even the mark of the Winter return: the Antarctic 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 Sphear.

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 Equall Tropick circle is divided into two parts of the Horizon, where-
of

of the greater part is above the earth, and the lesser lighteth 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 up rising: and this Equall circle is more unequally divided in the Horizon to them that dwell nearer the North then we do; and farther there is a place where the Equall Tropick is wholly above the earth: and unto them that draw neerer unto the south then we the Equall 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 Equall Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shal be above the earth, and three under the earth. And indeed it seemeth that Aratus meant this Climate, when as he wrote his booke of Phaenomenon; whereas he speaking of his Equall 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 return back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, & the night of 9. Equinoctial hours long. And in the Horizon of Rhodes, the Equinoctial Tropick is so divided of the horizon, that the whole circle being divided into eighteen parts, there shal appear 29. divisions about the Horizon, and nineteen under y^e earth by which division it appeareth that the longest day in the Rhodes, hath but fourteen Equinoctial hours in it, & the night nine Equinoctial hours with two half hours more beside. The Equinoctial circle in every Habitation is so justly divided in the middlest by the Horizon, that the one half circle is above the earth, and the other half circle is underneath the earth And this is the cause that y^e Equinoctials happen alwayes in this circle. The Summer tropick circle is so divided of the Horizon, that the lesser part shal be above the earth, & the greater part under the earth, and the unequality of divisions hath even like diversity in al Climats, as it is supposed to be in the Equinoctial 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 equall with the shortest night.
The Antartick circle lyeth every whit hie
under the Horizon.

31. Of the bigness of the five
parallel circles.

But of the said five parallel circles, some
keep still the same bignesse throughout all
the world, and of some the bignesse is altered
by reason of the Climates, so that some circles
be bigger then other, & some lesser then other.
The Tropick circles and the Equinodtal do
nowhere alter the quantities, but the Ar-
ticks vary in bignesse, for somewhere they
appear bigger, and somewhere lesser, For
unto the Northward dwellers the Artick cir-
cles seem bigger, the Pole being raised on
high, the Artick circle touching the Horizon,
must needs also appear bigger and bigger
continually, and unto them that dwell fur-
ther North, some time the Equivall Tropick
shall increase the Artick circle, so that the
Equivall circle, and the Artick also meet toge-
ther, and be taken in stead of one. And in
places that be yet further North, the Artick
circles shall appear greater then the Equivall
Tropick circle: but there is a place so far
North, where that the Pole appeareth over

head, and the Arctick circle serdeth for the Horizon, and remaineth with it in the moving of the world and is as wide as the Equinoctial, insomuch that the 3 circles (to say) the Arctick, the Equinoctial, and the Horizon, be placed in our order and scituation. Again, to them that dwell more south, the Poles appear more lower & the Arctick circles lesser. Yet again there is a place being south in respect of us which lyeth under the Equinoctial when the Poles be under the Horizon, and the Arctick circles are altogether gone: so that of the five parallel circles, there remain but three circles, that is, the two Tropicks and the Equinoctial.

23. Of the number of the Parallels.

FOR all these speeches, it is not to be thought that there continue five Parallels alwayes, but so many to be imagined for our habitations sake: for in some Horizons there be but three Parallels only, and there be habitations on earth, where the Equinoctial 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 speak a little before, which is named the Habitation under the Equinoctial.

33. Of

33. Of the order of the five Paralel circles.

The order of the five parallel circles is not every where the same, but in our Habitation; the first shall be called the Arctick, the second the Equival Tropick, the third the Equinoctial, the fourth the Brumal, the 5. the Antarctic: but to them that dwell more north then we, sometime the first is accounted as the Equival Tropick, the second as the Arctick, the 3. as the Equinoctial, the 4. as the Antarctic, the fifth as the Brumal Tropick: and because the Arctick circle is wider then 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 γ is our Equival Tropick, is to them that dwell in a contrary habitation, the Brumal Tropick. Contrariwise, that which unto them is the Equival Tropick circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three circles be in power Equival 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 Equival Tropick circle.

Tropicks shall be Brumals. So then the Equivall Tropick circle may be said by nature universally all the world over, which is next to the Habitation: Therefore unto them that dwell under the Equinoctiall, the Equinoctiall it self serveth for the Equivall Tropick, as wherein the Sun hath his course directly over their head, & all the parallel circles shall take the room of the Equinoctials, being divided by equall divisions in the Horizon.

35, Of the space between the Parallels.

Neither the space of the circles one from the other, do remain y^e same throughout all Habitations, but after y^e description of the spheres they are discusst on this sort. Let any Meridian be divided into sixty parts, y^e Artick shall be divided from the Pole sixty six parts off; & the same on the other side shall be sixty five parts distant from the Equivall, and the Equinoctiall shall be from either of the Poles sixty 4. divisions off. The Brumall Tropick circle standeth from the Antartick sixty five parts off. Neither have the circles the same distance between them in every Town and Country: but the Tropicks in every declination shall have even like space from the Equinoctiall; 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 Sphers be made for the Horizon of Grecc.

36. Of the Colours.

There are circles that cross oberthwart the Poles, which of some men are called Colours, & they be so framed that they contain with in 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 colours invisible, even those parts that from the Antartick lye hid under the Horizon, & those circles be signed by the Tropicall points, and they divided into two equal parts of the circles & passeth through the midst of the Zodiack.

37. Of the Zodiack.

The circle of the twelve Signs is oblique and is compounded of three paralell circles, of whō two are said to shew the breadth of the Zodiack, and one is called passing
thorow

thorow the middest Signs : thus toucheth he the two equal circles and parallels, y^e Equival Tropick in the first degree of Cancer, and y^e Wynnall Tropick in y^e first degree of Capricorn. The breadth of y^e Zodiack is twelve degrees. This circle called oblique, because he passeth o^{er} the parallels awy.

38. Of the Horizon.

The Horizon is a circle that divideth the part of the World seen from the part y^e cannot be seen: so he divideth y^e whole sphear of the world into two parts, even that he leaveth the one half sphear above the earth, and the other half sphear underneath the earth; & 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 y^e his Diameter is not passing a thousand furlongs even throughout. The Horizon y^e is imagined by understanding, is for the speculation of y^e sphear of the fixed Stars, and he divided the whole world into two parts wherefore there is not y^e same Horizon throughout every habitation & Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost So y^e the length of the
 dayes,

The Book of Knowledge. 85

dayes, the climates, & 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 & all the apparances, shall vary; so then change & habitation must needs happen in going Southward or northward beyond four hundred furlongs. And they that dwell in one Paralel, for every exceeding great number have a new Horizon, but they keep the same Climate, & all the apparances; likewise the beginnings & endings of dayes, change not at the self-same time to all that dwell in the same Paralel, But after very exact curiosity, pleasest moving in the world hither or thither, even for every point the Horizon is changed; the climate & the apparances do vary. The Horizon in the spheres not after the manner described, for all other circles are carried together from east to west with the moving of the world; & the Horizon is immoveable 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, & sometime to be over head, and that were a thing most inconvenient, & farthest out of reason in sphere matter; yet for all that there may be a place assigned for the

þ circle Galaxias is left out in many speares and it is one of the greatest circles, and they be called the greatest circles, which have the same center as the spheare hath. And there be seven of the greatest circles, the Equinoctial, the Zodiack, that which goeth thorough 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 whō, 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 compasse 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, & abode 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 all about, under

er the Horizon in the frame of the Sphear.

39. Of the Meridian Circles.

The Meridian is a circle that goeth thro-
row the Poles of the World, and thro-
row 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 im-
moveable 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 immoveable and receiveth no muta-
tion, 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 go
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 fine clouds and the onely vi-
sible circle in the Heavens, neither is it cer-
tain what breadth it is of, for it is narrower
in one place then in another: & 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 & 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 y^e feet of Gemini are called Propus: and that 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 royall starre, for that they that are borne under it, are thought to have a royall nativity. The faire starre that sticketh at the fingers ends of the left hand of Virgo, is called the Spike. But the little starre that is fastned by the right wing of Virgo, is named Protrigettes. And the four starres that be at the right hands end of Aquarius, called Urna. The starres that be spread one after another bebinde Pisces taylor, are called the lines. And in the South line there are nine starres, and in the North line five. The right starre, that is seen in the lines end is called Nodus. So many are counted for the Northerne, as be set betwixt the Zodiack, and the North, And they be these, Ursa maior, Ursa minor, And Draco that lyeth betwixt both Ursa, Arctophylax, Corona Enonasin the Serpentine, y Serpent, y Harp, the Wted, the Arrow, the Eagle, the Dolphin, Protome Hippi, the Horse that standeth by Hipparchos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deloton. And he that was stelled of Callimacus, Bernicks aire. Again there be other starres, who for certayne plaine apparances that they have in hem, have had there name given them. For the notable starres that lyeth about the mid-

Banks of the Arctophilar is called Arcturus.
 And the Shining Star that is set by the
 Harp, even by the name of the whole signe is
 called the harp; and the Stars that be at the
 top of Perseus left hand, are named the Gor-
 gones, and the thick small Stars that are
 espied at the right hands point of Perseus,
 make as it were a Sphe. And the cleer
 Star that is set in the left Shoulder of the
 Driver, is called the Goat. But the two litle
 Stars that be at the outermost of his hand,
 be called the Kids. And all those be Sou-
 thern Signs that lye on the South side of the
 Zodiack. And their names be these; Orion,
 the Centaurus, the beast that Centurus hold-
 eth in his hand; Thirsylocus, whom Cen-
 taurus setteth before the Sencar, the Sou-
 thern Fish, the Whale, the water poured of
 Aquarius, the Flood of Orion, the South
 Crown, which of some is named Uraniscas
 the Road 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 Prokyon, is called
 Prokyon; and the glistering 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. It is

Sta

Star that shineth in the top of the Star of Argo, is named Canopus; and this is so seldom seen in the Indies, 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 Windes, with their names and properties.



The Wind, is an exaltation hot and dry, kindled in the inner parts and hollownesse of the Earth; which when it hath issue, and cometh forth, it moveth along about the Earth, & is called the Wind. And there be twelve of them which old Mariners

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

The first principall Winde.

Auster the Meridional or South wind, hot and moist ayre, or likened to the ayre, Sanguine, full of Lightning, and maketh, or causeth great raine, he nourisheth large cloudes and ingendreth pestilence & much sicknesse, Auster Aphricus his first collateral or side winde, averse, he causeth sicknesse and raine: his second collateral is called Auro Auster, averse, he provoketh clouds and sicknesse.

The second principall winde.

The fourth winde, and the second Cardinal is Septentriouarius, contrary, or positive to the first, cold and dry, melancholick, compared to the earth: he putteth away raine, he causeth cold and dryeth, & conserveth health, and hurteth the flowers & fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without raine, and hurteth the flowers. Circius his second collateral, earthy, cold and dry, causeth raine, or hurlewindes, thick snow and winds.

The third Cardinall winde.

From the rising of the Equinoctiall that is in y^e 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 collate-
ral, Solstitiall, and Estiue, or summer, or geth
all things.

The fourth Cardinall winde.

Last of all in the going down the Equa-
tor, that is the West, bloweth Favonious,
cold and moist, water, flegmatick, which re-
solbeth and loseth cold, labourerth and bring-
eth forth flowers: he causeth raine, thunder,
and sicknesse, 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 report-
eth in the innermost places there is a Pro-
vince of great renown. For the discomfiture
of the Persians by Alexander & the flight of
Darius, at that time habing in it a famous
City called Issos, whereof the Bay is nam'd
by Bay of Issos, but now habing not so much
as a little Town. Far from thence lyeth the
Izeland Amanoides, betwene the Rivers
Pyramus & Cydnus, Pyramus being by nearer

to Ilios, returneth by Mailon and Cydnus runneth out beyond through Tarsus. When 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 Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown why stones that are cast into it do leape about. Not far from hence is the Town of Cyrocus, environed with a narrow bank to the firm Land.

Above it is a Cave named Corycus of singular nature, and far more excellent then 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, yelding 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 din of Limbels, which raise a gasly and great rattling within; afterward being a while lightsom: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and cryeth 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 that any man dare pierce into, & therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy and also beléved 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 tryed it doth report) very low, and therefore dimmed with continuall darknesse, and not easie to be sought out:

howbeit because it was sometime the chamber of the Gyant Typho, and because vt now out of hand ittelleth such things as are let down into it, is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two forelands, that is to say, Sarpedon, sometime the bound of King Sarpedons Realme, and Anemutium, which parteth Cilicia from Pamphilia, and between them Celendris and Natids, towne builded and peopled by the Samians, whereof Celendris is nerer to Sarpedon.

Here endeth the first part of *The Book of Knowledge*, Now follow two other parts, the one containing; *The Husbandmans Practice or Prognostication*, the other, the *Shepheards Prognostication for the Weather*, as also the *Wheel of Fortune*, and other things of good consequence.

FINIS.

THE
HUSBAND-MANS
Practice Or, Prognostica-
tion for Ever.

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

With the Shepheards perpetuall Prognosti-
cation for the Weather.



London, Printed for John Stafford and are to be sold
at the signe of the Geo ge at Fleet-bridge. 1660.

What the Husband-man

should practice, and what Rule he should follow, after the Teaching of *Albert, Akind, Haly, Ptolomy.*

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

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

But if it be contrarywise, 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 Cattel 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 north Aquilon at midnight, then betokeneth 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, and the sheep shall prosper well. The small seeds and fruits of gardens shall flourish also. The old man shall dye soon, and especially Women that go with child: peace and quietness shall be plentiful among married folks.

If Christmas day fall on 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 dye, and many women complain, & 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, Oyle,
and

and fallow: the swine shal dye, & 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 Clergie shall dye sore that year.

If it fall on Wednesday then shall y winter be very sharp, hard, and after warme: the Lent strong w naughtie weather, the Summer and harbest very good weather, And this year shal be plenty of hay, wine, & corn, which shal be very good, the honey dear, fruits scant and very bad: Builders and Merchant men suffer great labours, and young people, children, and also cattie dye in great store.

If it fall on Thursday, the winter shall be very good w raine: The Lent windy, a very good summer, & a mysty harbest, with raine & cold. And there shal be much corn, fruit, & all things shall abound on y earth, and wine, with oyle & fallow shal be plenty, but yet very little honey. Many great men shal dye, with other people, and there shal be good peace and great honour to all Kings and Governours.

If it fall on Fryday, the Winter shall be stedfast, & continue his course: The lent very good, but the summer unstedfast, & the harbest indifferent, and there shall be plenty of wines & corn, Hay shal be very good, but the sheep,

and

and swarms of Bées shal dye soze, the people shal suffer great pains in thei eyes: oil shal be very dear that yeer, and fructs there shal be plenty, but chilozen shal have much sicknes.

If it be on Saturday, then shal the Winter be mysty, with great cold & much snow, and also troublesome, unstedfast, wth great winds, the Lent shal be evil and windy, the summer good & a dry harvest; there shal be little corn, and dear, and scarcity of frutt: pastures for beasts shal be very good, but the ships on the sea and other waters shal have great misfortune, great hurt shal be done to many houses, & there shal be war in many countries, with sicknes & many old people dye: many trees shal wither, and the Bées dye also that yeer.

3 Of the practice of the Husband-man.

The Husband-mens practice standeth after this manner:

They begin to mark first on Christmas day, and 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 y^e weather that shal be upon, and in the moneth that belongeth to the same day, and therefore it is to be marked that Christmas day betokeneth January; and S. Stevens day betokeneth February; and S. Johns day betokeneth March; and so forth: proceeding unto the last. 4 The

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

On the Christmas day, if the Sun do shine
p whole day, it betokens a peaceable y^eer.
If the Sun shine the second day, Gold shal
be hard to come by, and the cozn much set by.

If the Sun shine the thirde day, Bishops and
Prelets will be diligent to make war, and
great errors shal be among Church-men.

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

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

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

But if the Sun doth shine on the seventh
day then betokeneth hunger and scarceness,
both of mans food, and also Beasts, for vi-
tuals shal be dear, with Wine and Cozn.

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

If the Sun do shine on the ninth day: it shal
be prosperous and happy for sheep that y^eer.

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

If it shine the eleventh day, there shall be
much

much mysty weather that yer, and also commonly death.

If it shyneth the twelfth day, then followeth that yer much war, debate and strife.

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

The second night, if the winde be still and laid; then the thirde night dyeth the greatest Lord in that Land.

If the winde 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, winde 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 sicknesse and death among the people.

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

If it blow the eleventh night, much fish shall dye.

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

Or, Prognostication for ever. 105

5 From the time of Christmas unto
the twelfth-day.

The Husband-man understanding all
this, when on Christmas even at mid-
night the wind waereth still, then it betokeneth
a fruttfull yeer: when on the twelfth day a-
foze day, it is somewhat windy, that beto-
kenenth great plenty of opl.

When the Sun in the twelfth day in the
morning doth shine, that betokeneth foul
weather. In the beginning it is never stedfast
weather, for the moneths go all on thzongh
another the same day. If it be fair 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 eve-
ry day leaveth behind him two moneths.

Also that the second day leaveth February
afoze noon, and January at the after noon,
and so forth doth all other dayes.

January.

If it be on Peter's day that y clouds in
the morning be red, it shall be an angry yeer
with much war and great tempests. If the
Sun do shine on the 22 day of January there
shall be much wind. If the Sun doth shine
on S. Pauls day, the twenty five day of Janu-
ary, it shall be a fruttfull yeer, and if it do

rain or snow, it shal be between both: If it be very misty it betokeneth great death, If thou hear it thunder that day, it betokeneth great winds, and great death, and most especially among rich men that yeer.

February.

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

Item, how much the Sun did shine that day, so much he shal shine ever day in Lent. And alwayes the next new Moon that faileth 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 wine and much fruit.

Saint Beda saith there be three days, and three nights, that if a child be born therein the body abideth whole and shall not consume away until the day of Judgement: that is in the last days of January, and the secrets thereof are full monozous. And if a tree be hewed at, on the same day, it shall never fall.

March.

The more mists that there be in March, the more good doth it, and as many dayes as be in March, so many hoar frosts shal you have af-

ter

Or, Prognostication for ever. 167

ter Easter, and so many mists in August. All manner of trees that shall be cut down unto the two last holy days in March, shall never fall. Item, If on Palm-sunday be no fair weather, that betokeneth to goodness. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain never so little on the Ascension day, it betokeneth dearth of all manner of food or Cattel. But when it is fair weather it is prosperous, and there shall be plenty of Callow and much Wooll.

May.

If the Sun do shine on the 25 day of May, Wine shall prosper wel; but if it doth rain, it doth much hurt. Item, if it rain on Whitsunday, it is not good. Item, in the last of May, the Oak trees begin to bear blossoms if they blossom then, you shall have a good year of Callow and plenty of Fruit.

June.

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

July.

If it rain 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 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 meetly 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 also Christmas, and after that it shall be cold.

If the inner part or kernell be fair, and clear, then shall the Summer be fair, and the corn good also; but if they be very moist the shall the summer also be moist. If they be less 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 leaues will not fall from the trees, then followeth after a cold winter, or else a great number of caterpillars on y^e trees.

November.

Whether the Winter be cold or warm, go on Allhallows day to a beech tree, & cut a chip hereof, & if it be dry then shal the winter be warm: if thou wilt try on S. Andrews eben, whether it shal be a moist or dry y^eer that followeth you shal know by a glass ful of water: if the y^eer shal be moist, & much rain shal fall, then shal the water in the glass run over: and if there shal follow a dry y^eer, then shal not be water arise to the brink thereof.

When there followeth a foggy night, a good y^eer after ensueth, that is when it cometh on the thursdoy night, or on a flesh 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 Moone waxeth, it shal be a very good y^eer, and the nearer it cometh to the New Moone, the better shal that y^eer be.

If it come when the Moone decreaseth, it

shal be a hard y^eer, and the nearer the latter end thereof it cometh the worse and harder shal the y^eer be. And if any wood be cut off on the two last days of December, and on the first day of January, it shal not rot nor wither away, nor be full of worms, but alwayes war-
harder, and in his age as hard as a stone.

6. How thou maist rule thy beasts that y^eer.

Item, put out of thy stable all thy beasts or what other cattle that thou hast, the 2 nights following hereafter, & make the stalls & stables very clea^r, with y^e mangers also, & giue 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 even at night, New-y^eers even, and Twelue even at night.

7 An old rule of the Husband-man.

Item, When it is fair weather three Sun-
d^aies after S. James his day, it betokeneth that co^rn shal be very good, but if it rain, then th^e co^rn withereth, S. James day before noon betokeneth y^e winter time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on S. James day, it is a token of cold wether: but if rain thereon, it is a token of warm and moist weather. But if it be between both,
that

Or, Prognostication for ever. 111

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

8. How the winter should be the twelve moneths.

If any man desire to know what fair weather shalbe in every moneth or what rain, the must be mark in what hour the new Moone is in, and under what signe and what planet ruleth the same hour, so shal y same moneth be hot and dry, cold & moist after the judgement and manner of the four times of the year.

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

The saying of Sylinus, and Petrus.

If the Sun have in the morning under him troublesome clouds, then shall ye have rain, and much tempest of weather; if the Clouds be troubled in the morning early, and black, then shall there blow a strong North wind. If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in the Evening, it is a token the next day shal be fair weather.

10. The Circles about the Sun, Moon,
and other Stars.

Guido Bonatus speaketh on this wise, we shall mark the circles which be sometime about the Sun, and about the Moon, whether they be one or more, & if there be but one, they being clear and not long enduring, & quickly vanished, it betokeneth a fair and clear weather following; and a good and a clear ayre: and when there be many circles it betokeneth wind: if they be of colour red, & clear 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, & in y^e summer time rain.

When they be black, it betokeneth in the winter wind and snow, and in summer rain, and when they be many, then do 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 seen.

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

raine or snow, after the time of the year.

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

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

If thou in clear weather ſeeſt the ſtars ſhoot, and fall down to the earth, that is a token, that there ſhall be ſortly after, wind from thoſe parts where the ſtars do ſhoot, and the more they ſhoot the ſtronger ſhall be the wind. For when you ſee ſuch things preſent it betokeneth inordinate wind, & 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.

12. How to know the weather by the riſing and going down of the Sun.

When the Sun ariſeth clear and faire it is a token of a fair day.

When the Sun 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 raime.

When the kuglen is in the riſing of the Sun

Sun, it betokeneth a Sharp winde, and in the going down of the Sun 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 rain.

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

When the Sun in the rising is dark, either hid under a Cloud, it betokeneth rain.

When the Sun is clear, and that it giveth light from the middle part against the rising about midnigh, that betokeneth rain & wind.

When long shining beames go before the Sun, it betokeneth a dead and strong wind from those parts that the beames do shine.

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

When the Sun ariseth black, or with Clouds under it, or if he hath on both parts Clouds, the which some men call the Sun, or Sun-beams which do proceed from the Sun, whether they be black of colour or no, it betokeneth a winter aire or rain.

When

When the circle that is round about the Sun, in the rising or going down thereof, is in 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 down of the Sun, the light or shining thereof goeth before and at evening the Element is red, it betokeneth the next day fair weather.

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

13 Albertus of the Lightning.

If the colour of lightning be red and cleer, the flames white & red, or the colour of snow, that tokeneth all things fruitful, the other helpeth to the bringing forth, and doth never hurt or 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 clear, and appeareth bright in clear weather, then shall it not be long clear after, which betokeneth a winter ayre or rain.

Item, When thou seest in the morning a Rain.

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

Item, when the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be againe in a strong dew.

Item, When there doth a Rain-bow appear about noon it betokeneth much water.

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

Item, When it appeareth in the Orient, then followeth fair weather.

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

15. Of Thunder and Lightning.

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

Or, Prognostication for ever. 117

When in Summer it thundzeth more then it lightneth, it is a sign of wind that shal come from the same place whence the thunder cometh: but if there be seen more lightning then is heard of thunder, then shal the wind come from the place where the Lightning is seen.

If it thunder less then Lighten, that is a token of rain, with fair & clear weather, & shal both thunder and lighten, or else thunder and lighten out of all four quarters, but mark if it come only from the East part, there shal be next day rain from the North, and wind.

When it thundzeth early, it betokeneth both wind and rain to come from y^e mid-day.

16. To know the weather by the four quarters of the year, as sheweth *Leichtenberger*.

What weather there shal be on the day that the Sun enters into Aries, and in the next day after their operation shal be for the most part in the Harbest, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth into Leo, & y^e next day before and after, and so shal be y^e winter, especially December, January, & February, for the winter giveth him wholly, and leaveth on the North, that is to say, from the mid-night which is the Orient East, and that time shal be dry, & then shal

118 The Husband-mans Practice.

shall be great frost and cold. But if it come in South Austro, which is of y^e 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, mark the weather the next day afoze it, and the next day after it.

And when y^e weather is given to lightning more in March, April, & May; then mark that also. For as the weather is in those days that come next after, and afoze, when the Sun entereth into Aquarius, so shall it be in the most part of the Summer, June, July, and August.

In them many wise men do 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 Alhallowes day, and commonly it shall be likewise in the year following. And this time is reckoned among y^e twelve moneths, so that four days are reckoned for a moneth, & every day betokeneth a quarter of a Mon which is seven dayes, and November is reckoned for the first moneth.

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

On the thirde day before the new and full Moon,

Moon, mark well the Moon, when there goeth or proceedeth from her a cleare light shining, it betokeneth faire weather, and also windy, and if the Moon be black or dark, it is a token of cold ayre and rainy.

When there is a faire and clear circle by the Moon, and that being sharpe and byght it betokeneth a faire and clear ayre, and if there be two or three rings about the Moon, it 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 faire, it betokeneth faire weather: red, windy, black, rain.

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

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

The greatest winds be commonly in harvest, the sudden coming of cold and heat, cometh of the wind, and of the rain.

There

There goeth commonly afoze Thunder,
great winds.

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

From the East is faire weather.

From mid-night, it is cold and hard weather.

From noon, hurtful and unhealthfull
weather.

If it do haill in the midst of Summer, it is a
token of great cold in the higher Region
of the ayre.

When the lower part is hot, that causeth
Hayle to come from above.

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

You are to note, that an Eclipse of the
Moon is nothing else but the interpo-
sition of the earth between the bodies of the
Sun and Moon, they being Diametrically
opposite; as if a line drawn from the center
of the Sun, to the center of the Moon, should
passe directly through the center of the earth:
which onely happeneth at the time of the Op-
position, or full Moon, and not at every full
Moon nesther, but onely when they meet in
the

the head or tail of the Dragon; which is only 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 Opposition; though it be otherwise with the Eclipse of the Sun, for a Solar Eclipse is to some totall, to others partfall, and to others 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 opposition to the sun shall be distant from either 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 than 13 degrees, 5 minutes, and 23 seconds, then the Moon (at that full) cannot be eclipsed.

Wherefore if her distance be more than 10 degrees 21 minutes, 20 seconds, and less than 13 degrees 5 minutes, 23 seconds, then she

122 The Husband-mans Practice.

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 then 30 minutes 40 seconds there must be an eclipse.

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

Therefore if the apparant latitude be more then 30 minutes, 40 seconds and lesse then 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 glasse, such as men use to light tobacco with in 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

Or, Prognostication for ever. 123

soon passeth between the glasse 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
body passing under the Sun; or by another
way putting or holding a bullet on his fingers end
betwixt the sun and the glasse at such time
as the sun shining) as thou holdest the glasse,
as before thou art taught.

22. The minde 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 Hasten, and listeth
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 brieft discourse of the naturall 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 drawne up by the vertue of the
Sun, and the rest of the Planets into the
middle region of the aire, where being con-
gealed or dissolved, falleth upon earth, as hails
or rain.

24 Of the Raine-bow,

Pliny saith the Raine-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 cloudes, aire, and
fiery light together. But (as he saith) it
it pretendeth neither fair nor fowle 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

nd earthly humour, raised from the earth
nd waters into the middle region of the air,
where by the extremity of cold it is thickned
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 wee have
great irregular Stones fat on the Earth; I
have seen them in that fashion 1610 contain 4
inches about: for the higher it commeth, and
the longer it tarieth 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 melteth than Snow, and the Hail
commeth oftner in the day then 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-
sently

sently at night it descendeth againe upon the earth, and is called Dew, and in the Spring or Harbest, it is a sign of fast weather; but if by means of cold 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 by 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.

Winde is nothing but many exhalations drawn from the earth and inforced laterally above the sun.

30 Of Sodaine Blasts.

A windy exhalation being throwne down and encompassed (as Pliny saith) in a thick course of cloudes newly over-cast comming at some time with such a violence, as it barke and cleaves a dry cloud in sunder, and makes a storm, of the Greeks called Ecmephias, but when this cleft is not great, but that the windes be forced to turne round, and

roll in this descent without lighting, there is made a whistle-puffe. or gust, called Typhon, which is to say, the storme Ecnephias, sent forth a winding violence, and this wind doth beare many things away with it, changing from place to place; but if the hole in the clond were great, it is called Turbo, casting down and ouerthrowing all that is next it. Pliny saith, no Ecnephias commeth with snow, nor as Typhon from the South: some say, vinegar thrown into this wind, breakes 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 warre.

32 Signes of Earth-quakes.

When waters in well 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 carries 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 untill they have broken the prison wherein they were pent, so that fire and water flye out of the cloud, the breaking whereof maketh a noyse 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 cleare is of a strange operation, it draweth vessels dry without hurt to the vessell; it melteth mettall in bagges 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

Or, Progonstication for ever. 129

Latth, 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 entreth
not past 5 foot into the earth, such that are
shadowed with the skinner of Seales, or Sea-
calves, are freed, the Eagle is free, &c. Many
other wondrous and strange kind of Meteors
bee there in the heavens often times scene,
as Comets, burning Dragons, &c. but this
volume will not containe an ample discourse
thereof.

35 Here



35 Here followeth divers and sundry Rules, of Excellent use, and right necessary to be known of the Husbandman, 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 moneth, 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

The Husbandmans practice, 131
and West, which grew at the first, set Beans,
Pease, and Parsnips, the weather mild and
Moon decreasing, dig gardens, dress
weak and sick cattel, kine with Herdusage,
Horses with water and ground Salt sodden
with a little Brand.

Observations for Physick and diet
in *January*.

The best Physick is warm clothes, good
fires, warme dyet, and a merry honest
wife.

Rules of Husbandry in *February*.

This moneth 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, Beanes and Onions,
furnish your Gardens, with sallads and pot-
herbs for Summer, prune and trim all
sorts of fruit trees, from Hols, Canker, and
superfluous branches, remove grafts of
young trees in the last quarter, the moon be-
ing in Aries, Libra or Scorpio.

Observations for Physick and diet
in *February*.

If necessity urge, you may let blood,
but

132 The Husband-mans Practice,
but be sparing in Physick and be sure when
a warme day comes, to prevent taking of
cold through carelesnesse, for the warm
ayre in this moneth is not lasting, but oft
deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather,
graft, cut quicksets, cober the roots of fruit
trees (opened in December and January)
with fat earth, sowe Oats, Barley, Pars-
nips, Onions, Carrets, Melons, Cucumber-
bers, and all kind of Pottherbs, Slip Harti-
chokes and Sage, and sowe all manner of
Garden seeds.

Observations for Physick and diet
in *March*.

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

Rules of Husbandry in *April*.

This moneth sow Hemp and Flax : pole
Hops, set and sowe all kinds of Garden
herbs, Restore the liberty of the laborious
Bee,

Or, Prognostication for ever. 133

Bee, by opening her Hve; Bark trees for
Tanners, and let good-huswifes mind their
Gardens, and begin to think of their Da-
rtes.

*In gardening never this rule forget.
To some dry, and set wet.*

Observations of Physick and diet
in April.

The use of Physick becomes now sea-
sonable, as also purging and blood-letting,
'tis good to abstain from wine, for many
diseases will be taken thereby to the ruine
of many.

Rules of Husbandry in May.

This moneth commands the provident
house-wife, and the prudent Artist, to set
their Stills on work, in the beginning of the
moneth 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 cozne.

Obser-

Observations for Physick and diet
in *May*.

Now every Garden and hedge affords thee food and physick, Rise early, walk the fields by running streams the North and West sides, Sage and sweet Butter an excellent breakfast, clarified Whay with Sage, Scurvy Grasse Ale, and Wormewood beer are wholesome Drinks.

Rules of Husbandry in *June*.

At the full of the moon this moneth and next, gather your herbes to keep dry for the whole year, set Rosemary and Gillflowers, 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

Rules of Husbandry in *July*.

Get Rue, Wormwood, and Gall, to strowe on your floozes to destroy fleas, at the full Moon gather flowers and seeds, dry your flowers rather in the shade then in the Sun which to much exhaleth their vertue, but to avoid corruption let the Suns heat a little vssit them.

Observations for Physick and diet
in *July*.

Beware of violent heat and sudden cold, which are the great distempers of this moneth, and produce pestilential diseases, forbear superfluous drinking, but eat heartily.

Rules of Husbandry in *August*.

Now with thankfulness reape your desired harvest. Sow winter herbs in the new of the moon. Esteem faire weather as precious and mispend it not. Gather Garden seeds neere the full, use moderate diet, forbear to sleepe presently after meat: take heed of sodaine cold after heat.

Observations in Physick and diet
in *August*.

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

Rules of Husbandry in *September*.

The beginning of this moneth and end of the former, gather hops, their Complexion being brown and the weather faire, and no dew on the ground, kill Bees, make Mersaice, remove and set all slips of flowers between the two Lady days, remove trees from Sept. till Febr. especially in the new of the Moon, the weather warm, And the wind South or West, cut Quick-sets, gather ripe fruit, sow Wheat and Rie, winter Parsnips and Carrots, And set Roses, Strawberies and Barbertes.

Observations for Physick and diet
in *September*.

Now as the year declines: provide your
winter

Or, Prognostication for ever. 137

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

Rules of Husbandry in ^{October} September.

Sow Wheat and Rye, 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 moneth 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 pirsaps and carrots, Trench gardens with dung, uncover the roots of your apple trees, and so let them remaine 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 moneth, is good exercise, warmth, and wholsome meat and drinke.

Rules of Husbandry in *December*.

In the last quarter of the moon this moneth 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 cattel, blood horses. Let a warme fire and a cup of Nectar be thy Bath, the Kitchen thy Apothecaries Shop, hot meats
and

Or, Prognostication for ever. 139

and broths thy physick, and a well sprea-
table the proof of thy charity to thy poore
neighbours, to whom this advise is season-
able.

*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 exrecise of charity
among thy poor Neighbours.

37 Here follow other brieft Rules of
Physick and Hus-
bandry.

Physical Observations.

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 Sagittarius 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 Sagittarius.

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

To take Glsters, 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, Sagittarius, Aquarius, or Pisces.

Briefe Observations of Husbandry.

Sow, Sow Seeds, Graft and plant, the
Moon being in Taurus. Virgo, or in Capri-
corn.

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 Cattel, the Moon in Aries,
Sagittarius. or in Capricorn.

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



The use of a small portable
Instrument, to finde the Houre of the
Day upon the least appearance
Of the Sunne.

This Instrument may be made either 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 Instrument (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 Head or Pins-head is noted with the Letter O; Likewise upon the edge of the Instrument noted with A You must have a small piece of wter (or a piece of a small pin) about a quarter of an inch in length, which must
 Pick

noted certain small divisions, which are the dayes of the twelve moneths of the year noted with the first Letter of every moneth, 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 Houre-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 severall parts of the Instrument, I will now shew the use thereof which is very easie. For first (the th:rd being fixed fast in the Center at A) you must lay the string upon the day of the moneth (as in the figure the string lieth upon the 10 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 houre 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
sha-

shadow of the short piece of wire in S, straight along the line SC, 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 houre of the day either before or after noon.

Example.

If you would find the hour on the 5 of April, you must then lay the thrd 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 wire fall just upon the line SM, and then, (the thrd 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 a hour past 8 in the morning or half an hour past 3 in the afternoon, and
which

146 The Husband-mans Practice,
which of these hours it is, may be easily dis-
tinguished.

*Note, that from the tenth day
of March to the twelfth of Sep-
tember, 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 Table shewing the Interest of any sum of money from
1 pound to 100 0 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
90	00	10		0	01	9	0	02	8	0	03	7
80	00	09		0	01	7	0	02	4	0	03	2
70	00	08		0	01	4	0	02	1	0	02	9
60	00	07		0	01	2	0	01	9	0	02	4
50	00	06		0	01	0	0	01	6	0	02	0
40	00	05		0	00	9	0	01	2	0	01	7
30	00	03		0	00	7	0	00	1	0	01	2
20	00	02		0	00	5	0	00	7	0	00	9
10	0	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 moneths according to the titles.

Example, Let it be required to find the interest of 70 pound for 4 moneths. Find 70 l. in the first column, and right against it, in the column of four moneths, (which is the last) you shall find 1 l. 8 sh. 0 d. and so much is the interest of 70 pound in four moneths.

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

Or, Prognostication for ever. 149

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

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 moneths. First, look the in-
terest of 70 li. for three moneths as before,
you shall find it to be 1 l. 1 sh. 0 d. Like-
wise find the interest of 5 l. for three moneths,
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 moneths.

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.	Yers	Mon.	Time of the purch.	Yers	Mon.
1	0	11	1	0	11
2	1	10	2	1	10
3	2	9	3	2	8
4	3	7	4	3	6
5	4	4	5	4	3
6	5	1	6	4	11
7	5	9	7	5	7
8	6	6	8	6	2
9	7	1	9	6	10
10	7	9	10	7	4
11	8	4	11	7	11
13	9	5	13	8	10
15	10	5	15	9	9
17	11	3	17	10	6
19	12	1	19	11	2
21		10	21	11	9
23	12	6	23	12	4
25	14	1	25	12	9
27	14	8	27	13	3
29	15	2	29	13	7
31	15	7	31	13	11
41	17	1	41	15	1
51	18	3	51	15	9
61	18	11	61	16	2
71	19	4	71	16	5
1	19	7	81	16	6
91	19	9	91	16	7
Fee sim.	20	0	Fee sim.	16	8

This Table is to be used in the purchase of Land.

Value of the Purchase.

This Table shewes the purchase of Leases of Land.

Value of the purchase.

able
house
rding

8 per Cent.

10 per Cent.

Time of the purch.	Years	Mon.
1	0	11
2	1	9
3	2	7
4	3	4
5	4	0
6	4	7
7	5	2
8	5	9
9	6	3
10	6	9
11	7	1
13	7	1
15	8	7
17	9	1
19	9	7
21	10	0
23	10	4
25	10	8
27	10	11
29	11	2
31	11	4
41	11	11
51	12	3
61	12	4
71	12	5
81	12	6
91	12	6
	12	6

Value of the purchase.

Fee sim.

Time of the purch.	Years	Mon.
1	0	11
2	1	9
3	2	6
4	3	2
5	3	9
6	4	4
7	4	11
8	5	4
9	5	9
10	6	2
11	6	6
13	7	1
15	7	7
17	8	0
19	8	4
21	8	8
23	8	11
25	9	1
27	9	3
29	9	4
31	9	6
41	9	9
51	9	11
61	9	11
71	10	0
81	10	0
91	10	0
	10	0

This Table shewes the purchase of Leases of Houses.

Value of the purchase.

Fee sim.

The



The use of the foure preceding Tables.

These four tables are all to be used y^e same way, their difference being onely in the Rate of the profit; which it is fit should be more in houses then in lands; because houses are subject to be voyd 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 full 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 usuall way of reckoning these bargains to be worth so many yeers purchase. Onely the yeer 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 yeers, is worth in ready money? To finde out this, look in the last Table which is calculated after the rate of 10 per Cent. and is fittest for such kind of bargains; and in this Table at 21 yeers you shall finde the value of the Lease to be worth 8 yeers and 8 months purchase. So that let the yearly rent or value of the house be what it will, the said Lease of 21 yeers is worth eight whole yeers 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 peer 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 yeers to be worth but 7 yeers, and yet thinking a lease of 60 yeers to be worth 12 or 13 yeers purchase, Whereas you may see by this table, that though the lease of 21 yeers be worth 8 yeers and 8 months purchase; yet the lease of 60 yeers

is not worth full 10 yeers purchase : may the lease of an hundred yeers, or the Fee-simple cannot be worth above 10 yeers 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
Celestiall part of
the World, of the distances, magnitudes,
motions, and situations of the Planets
and fixed S T A R S.

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

Although (by the Diurnal motion of the
Primum mobile) this Heaven (as all
the other orbs 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 Starre or Planet in its own
Orbe, and the other motion is called *Violent*,
because it forceth a motion contrary
to what the thing it self in nature would
perform.

This Heaven of the fixed Stars is very

slow in motion, moving but one degree in 71 years, and so is 25412 years moving through the whole Zodiac: It is adorned and beautified with others glorious bodies of severall 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 Zodiac 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 then the Globe of the whole Earth 68 times, of which magnitude there are 15 Stars.

A Star of the second Magnitude is greater

for then the Globe of the Whole Earth
28 times, of which magnitude there are 45
Stars.

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

A Star of the fourth magnitude is greater
then the globe of the whole Earth 11
times of which magnitude there are 244
Stars.

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

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

An Appendix to the precedent Almanack.

2 Of the Heaven of Saturn.

This Heaven is situated within the
Concavity of the heaven of the fixed
Stars, and containeth only the body of his
one Planet, which appeareth as a Star of
the second magnitude; he is of a swarthy
and obscure colour like unto lead; his di-
stance from the earth in his mean distance is

9091960 miles, and the circumference of 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 owne proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Stars, so, he endeth his course in 30 yeers.

3 Of the Heaven of Jupiter.

Within the Concauity of the Spheare of Saturn is situated the heaven of Jupiter, in which moveth the body of 4 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 spheare being 21568800 miles, so that his hourly motion is 898700 Miles, he finisheth his Zodiackal period in 11 yeers, and 316 days.

4 Of the Heaven of Mars.

Vnder 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 yeare and 322 days.

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 then the earth, the compasse of his Orb being 6216571 Miles, and he moveth in a houre 259023 Miles, he maketh his Zodatcal 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, h distance
from

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 then the Sun, she is six times lesse than the Earth, and is distant from the Sun 735300 Miles.

7 Of the Heaven of Mercury.

Within the concavity of the Spheare of VENUS is placed MERCURY, he is situate very neere the Sun, and is never above 29 deg. 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 then 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 runeth in the space of an hour 12770 miles, she is lesse than the Earth 39 times, but according to Copernicus 43. times and

Answeth

finiseth her course in 27 dayes, 7 houres, 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 greatnesse and glory of the Creatures proportionally the Maker of them is seen.

*I kept aside because y^e hia
the full conclusion of har son
had not yett reached to my mind
upon the ground I lay along
the did these things and I wrote to
A*



A most plain and easie Table, shewing
the true time of the beginning, and con-
tinuance of the Reigne of each *King*
and *Queen* in *England*, from the Con-
quest, untill this yeer 1660 Gathered
forth of Chronicles, and set forth
for the profitable use of Lawyers, Scri-
veners, &c.

William Conquerour began his Reigne
1066 October 15 and Reigned 20 yeers
11 moneths and 22 dayes.

William Rufus began his Reigne 1087
September 9 and Reigned 12 yeers 11
moneths and 19 dayes.

Henry the First began his Reigne 1100
August the 1, and Reigned 35 yeers 4
moneths and 11 dayes.

Stephen began his Reigne 1135 December
the

he 2 and Reigned 18 peers 11 moneths
and 18 dayes.

Henry the Second began his Reign
1154 October 25 and Reigned 34 peers 9
moneths and 1 day.

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

King John began his Reign 1199 Aprill
6 and Reigned 17 peers and 7 moneths.

Henry the Third began his Reign 1216
October 19 and Reigned 56 peers and 1
moneth.

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

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

Edward the Third began his Reign
1326 January 25 and Reigned 50 peers
5 moneths and 7 dayes.

Richard the Second began his Reign
1377 June 21 and Reigned 22 peers and
3 moneths and 14 dayes.

Henry the Fourth began his Reign 1399
September 29 and Reigned 13 peers 6
moneths and 3 dayes.

Henry

Henry the Fifth began his Reign 1412
March 20 and Reigned 9 yeers 5 moneths
and 24 dayes.

Henry the Sixth began his Reign 1422
August 31 and reigned 38 yeers 6 moneths
and 8 dayes.

Edward the Fourth began his Reign
1460 March the 4 and Reigned 22 yeers
one moneth and 8 dayes.

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

Richard the Third began his Reign
1483 June 22 and Reigned two yeers
two moneths 5 dayes.

Henry the Seventh began his Reigne
1485 August 22 and Reigned 23 yeers ten
moneths and two dayes.

Henry the Eighth began his Reign 1509
April 22 and Reigned 37 yeers 10 moneths
and 2 dayes.

Edward the Sixth began his Reign 1547
January 28 and Reigned six yeers five
moneths 19 dayes.

Queen Mary began her reign 1553 July
26 and Reigned 5 yeers and 4 moneths and
22 dayes.

Queen

The Book of Knowledge. 165

Queene Elizabeth began her Reign
1558 November 17 and Reigned 44 yeers
4 moneths and 16 dayes.

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

King Charles the First began his Reign
1625 March 27 and Reigned 24 yeers
10 Moneths and 3 dayes.

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

Here



*Herenow followeth the manner of
making all manner of Bonds,
Bils, Leases, Indentures,
Wills, &c. Very necessary for
those who live in the Countrey
where a Clerke or Srivener is
not neer 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 I. A.
of G. in the Countie above said, Gentle-
man, the sum of One and twenty pounds
of good and lawfull money of England,
to be paid to the above said I. A. his Heirs,
Executors, Administrators, or Assignes.
in and upon the first day of *May* next en-
suing the date hereof, at or in the now
dwelling

I dwelling house of the abovesaid I. A. for
the which payment well and truly to be
made, I binde my Heires, Executors, and
Administrators, in the sum of fourty two
pounds of like monies of England, firmly
by these presents; In witnesse 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 VV. S. of R. in the County of N.
Jopner, 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, Admini-
strators or Assignes, for the which payment,
Well

Well and truly to bee made, wee 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 Seales, dated. the fifth day of M. 1660.

The condition of this Obligation is such, that if the above bound VV. 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 lawfull 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 J. G. of R. in the County of S. Taylor, doe owe
unto

unto I. L. of R. in the same Countie, Peo-
man, the sum of Thirty pound of lawfull
English money, for the payment whereof I
bind me and my Heirs. In witness whereof
I have here unto 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 Penaltie:

BE it knowne unto all men by these pre-
sents, that R. S. of K. L. in the Coun'ty
of N. Gentleman doe owe unto R. B. of
R. in the same County Peoman, the sum of
one hundred pounds of lawfull money of
England, to be paid to the said R. B. his
Heirs, Executors, Administrators, or As-
signs, 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 Ad-
ministrators, 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 knowne unto all men by these pre-
sents, that J. R. B. have receyved of
W. B. the sum of one hundred pounds of
lawfull money of England, in full discharge
of all Debts, Reckonings, Accomps, and
demands whatsoever, from the beginning of
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 Seal, the day and yeare above
written.

Sealed and delivered
in the presence of

A

Be it
that
gentlemen
claimed,
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A Generall Release.

E it knowne unto all men by these presents,
 that I R. R. of H. in the Countie of N.
 Gentleman, have remised, released, and quite
 aimed, and by these presents doe, for me, my
 Heirs, Executors, Administrators, or Assignes,
 give, release, and for ever quit claime, unto
 E. B. his Heirs, 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-
 versies, Iudgements, 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 witnesse
 whereof I have hereunto put my hand and Seal
 the second day of May, 1660.

A Sealed and delivered
 in the presence of.

A Letter of Attourney generall to receive Debts and Rents.

K Now all men by these presents, that I, R. of W. in the County of R. Esq. man, 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. Esq. man, to be my true and lawfull Attourney for me, and in my name, and to my use, to aske, sue for, levy, require, require recover, and receive of, and every person and persons whatsoever, and every such Debts, Rents, and sums of money as are now due unto me, or which shall be due, owing, belonging, appertaining unto me by any manner of wayes whatsoever: Giving and granting unto my said Attourney by the Tenour of these 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 my name, to make, seale, and deliuer, and
 all and ebery other Act and Acts, thing, or
 things, device and devices in the Law what-
 soever, needfull and necessary to be done in,
 or about the Premises, for the recouerie of
 all, or any such Debts, Rents, or sums
 of money as aforesaid, for me, and
 my in my name, to do, execute and performe,
 as fully, largely, and amply in ebery 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 Churchwardens and Overseers of
 the Poore of the parish of St. M. in K. L.,
 in the County of Nort, with the consent of
 J. P.

J. 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 J. R. an Apprentice with J. R. of King Lyn afore said waterman, for and untill she be of the full age of one and twenty yeares, from the day of the date hereof: during all which terme the said J. R. doth Covenant to find unto the above said J. R. his Apprentice, sufficient meat, drink and apparell, washing and lodging, sufficient for such Apprentice, and at the end of the said terme, to give her two Sutes of apparell, the one for Holy dayes, and the other for working dayes: In witnesse whereof they have interchangeably set to their Hands and Seals, the day and yeare first above-written.

Sealed and delivered
in the presence of

A Letter of Attorney to receive a Debt,

K Now all men by these presents that I *J. R.* of *H.* in the Countie 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 Countie of *S.* Gentleman, to be my true and lawfull Attorney, for me and in my Name, and to my use, to take, aske, sue for, levie, require, recover, and receive of *G. B.* of *Hal.* in the County of *S.* Gentleman, 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 Authoritie in and about the premisses, 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 me and in my Name, to do, execute, and perform

4

from

forme as fully, & largely, in every 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. I 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 to the 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-

op, to be buried in Christian burfall at the discretion of my Executrix hereafter nominated.

Item, I give unto my Son P. T. the sum of Five hundred pound.

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 wch. done, bid him multiply the sum of them both by 5 and give you the product (which they will never refuse to doe, 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 multiplyed 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 Thiefe breaking unto an Orchard, stole from thence a certain number of peares, and at his comming forth he met with 3 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 doe 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 make 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 monyes one with another, how could that be done.

This to some may seeme impossible, but to the Arithmetitian very easie, for whereas the eldest had 3 peniworths and one apple over, the second 2 peniworths & 2 apples over,

over,

over, and the youngest had ten peniworths and 3 apples over, so that the youngest had so many single apples and one peniworth as the eldest had peniworths and one apple over, and consequently the second proportionall to them both.

They made their markets thus, A steward coming to buy fruit for his lady bought all the apples they had at 7 a peny, leaving the odde ones behinde, then had the eldest sister 3d. and one apple, the middle sister 2d. and 2 apples, and the youngest 1d. and 3 apples. The steward 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 odde apples under a peny a piece (who to content his Lady, was fain to give it) then had the youngest sister 3 peniworth, the middle sister 2 peniworth, and the eldest one peniworth, 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
Shepherds Prognostication
for the Weather : With a brief Chronologie
of divers memorable things since these hun-
dred yeares, 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 Philoso-
pher ; By the which you may know all
things that you will demand.

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

THE

Shepherds Prognostication

for the Weather: With a brief Chronologic
of divers memorable things since that year
did begin, showing in what year they
happened, and how long it is since
to this year 1666.

W. V. M.

A brief Collection of all the

Managers of Man by his Government.

A. W. D.

A Judgment upon the Education of Man
on Man or Woman from the head
to the foot.

By Nicholas a Great Scholar.

ALSO

The Wheels of Fortune

approved and confirmed by Science and Reason
of Providence the most excellent Philosophy
which you may know all
things that you will demand.

London, Printed for John Streater, and are
to be sold at the Sign of the George at the Old-Bridge.



The Shepheards Prognostication for the Weather: with a brief Chronology of divers Memorable accidents, since these Last hundred yeers.



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

If standing water be at any time warmer then 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 then ordinary, it is a token of much rain.

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

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

If in a cleare 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 be-
tokeneth rain.

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

If Oren or Kine feed apace when it rains,
it fore-telleth th it therein shall continue ma-
ny days after.

If Cattle when they do pufte or bellow,
and do look up to the skie, it signifieth en-
suing rain.

If the heat in summer be more hot and vio-
lent then is wont to be, it is a token of rain.

If Dogs guts or entrailles stir or rumble
in his belly, it is a signe of rain.

If Salt or powdered meat be more moyst
then it is ordinary wont to be, it signifieth
rain.

The skie or element being red or fiery in
the morning foresheweth rain to follow.

Doves or Pigeons coming later home
to their Dove house : in the evening then or-
dinary, it is a token of rain.

If Crows or Ravens bathe themselves in
winter, or if they cry, pe ik alongk any
more

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

When Hens flutter their wings in the dust or that 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 follows after.

And if the Moon seem dark, greenish, foggy, lowering or dusky, 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 sorer 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 do 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

186 A Prognostication for the weather.

flie about low, or over waters or marsh 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 Moon, 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 raïne shortly after.

If Moles or Warts 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 worms called Molluscs 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 waving; or that it sparkles more then ordinary, it is a windy weather.

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

A Prognostication for the weather. 187

If any great Clouds be seen to passe aloft
and very high in the skie, look from whence
it comes, thence shall you shortly after have
toze of winds.

When the beames of the Sun be red and
broad, and pierce the Clouds like darts they
fozetell winds.

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

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

The winds comming from the East are
very commonly ingendring drought.

The Northern winds is evermore health-
fuller then the Southern.

If Bees fly not far from their hives, it is a
signe of foul weather.

When Oxen bite their fozeteeeth, it is a ma-
nifest token of foul weather to follow.

If the flame of the fire do wave up and
down, or that sparkles flye and crack from it
there will stormy weather follow.

If small clouds dispersed and scattered a-
broad appear in cleere weather, it is a man-
ifest

188 A Prognostication for the weather.
best token that foul weather following shall
last long.

The chirping of Sparrows in the morning
foretelleth foul weather.

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

Great Hoze of Snow and Water in Win-
ter doth foretell that the Spring-time and
Summer following shall be fair and warm.

If the Rainbow appear in the East toward
the evening, it is a token of fair weather.

If it lighten in the Horizon without thun-
der, it is a token of fair and clear weather.

When night Batts shew themselves in
greater number, or more timely in the eve-
ning then they were wont, it is a manifest
token that the next day after will be clear
and fair.

If Bittes be seen to walk and fly 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 fly 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 foretell fair
weather.

A Prognostication for the weather. 189

When Sheep or Goates be seen to
loope or couple together late, or in an E-
vening, it Prognosticateth fair Wea-
ther.

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

If any Appst fall either in the Spring or
Autumn, it foretells that day to be fair and
clear.

When the Owle skyeeth in foul wea-
ther, it is a token of fair weather at hand.

If Ants or Wismires dwelling in any hol-
low place do remove their Egges, it is a
signe of fair weather.

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

The Moon appearing with a white circle
called Halo, in the forme of a Crown, fore-
telleth fair weather to ensue.

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

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

When Kites are seen to play and flye le-
isurely in the ayre, it is a signe of heat.

When the ayre is sultring and very hot, it

190 A Prognostication for the weather.
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 cleer, 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 Blasing-star, is a token of a dear yeer.

When Birds flye and flock together in companies, with crying and chirping forsake the Island, the Woods or Fields, and withdraw themselves near to Cities, Towns and Houses; it foresheweth great barrenness, dearth and want of victuals to ensue.

Thus said my Author long ago,
Which now too true we finde:
None knows his Friend now from his Fo,
Nor which way blowes the Winde.

A brief



A brief Chronological Table.

Memorable Accidents.

	Yea of Christ.	Years expir.
A Great Earthquake and a Bla- zing-Star seen nightly in Octo- ber and Novemb.	1580	0080
Another Blazing-Star in May.	1582	0078
14. Trappes executed.		
The Camp at Tilbury.	1586	0074
Portugale Voyage.	1588	0072
William Hacket 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 Eli- zabeth born.	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	0060
The Powder-Treason discovered Novemb 5.	1600	0057
A great Frost from the 8 of De- cemb	1605	0505

ember till the 2 of February.	1607	0053
Prince Henry dyed.	1611	0049
The New River brought from Amwell, finished.	1613	0047
A great Snow.	1616	0044
Queen Anne dyed.	1618	0042
The late King Charles having been in Spain, came home the 6 of October.	1622	0037
Queen Mary arrived at Dover, June 12.	1625	0035
The Draw-bridge repaired in June.	1628	0032
Prince Charles born, May. 29.	1630	0030
The Lady Mary born, Novem- ber. 4 And a lamentable Fire on London-Bridge, the eleventh of February.	1632	0028
The late King Charles his Pro- gress into Scotland, and the Duke of Yorke born, the 15 of October.	1632	0028
The Reparation about St. Pauls Church begun, and the River of Thames twice frozen, that people did daily go over on the Ice as on plain ground.	1634	0026
Thomas Parr, a man reported to		

- be 252 yeers old. dyed the 15 of
 Decemb. Lady Elizabeth,
 daughter to our Sovereign, born
 the 29 of December. A Ship
 brake through Bristow, that was
 come home with Wine. 1635 0025
 The Lady Anne born the seven-
 teenth of March. 1636 0024
 Prince Charles installed at
 Windsor, 21 May. 1638 0022
 A cruel Sea-fight between the
 Spaniards and Hollanders,
 neer the English Coast, in the
 moneth of September. 1639 0021
 The Parliament began the third
 of November, which continued
 twelve yeers. 1640 0020
 William of Nassau the Prince
 of Orange was wedded unto
 to the Lady Mary, daughter
 unto the late King Charles,
 the 2 of May. 1641 0019
 The Rebellion in Ireland began
 23 October. 1641 0019
 The Lord Strafford beheaded,
 May. 12. 1642 0018
 The Lord of Essex made Gene-
 rall. 1642 0018

The Battel of Edghil, Octo. 23. at Brainford. Nov. 12.	1642	0018
The Scots enter into Eng. Jan. 16	1642	0018
Cheapside Cross taken down. May. 2.	1643	0017
Tomkins and Chaloner execu- ted, July 5.	1643	0017
Newbury first Battel, Sept. 23.	1643	0017
B. of Canterb. beheaded Jan. 10.	1644	0016
Marston-moor Fight, July 2.	1644	0016
Newbury second battel Octo- ber. 28.	1644	0016
Book of Common-prayer Uoted down, 26 Nov.	1644	0016
L. Fairfax made General, De- cember. 13.		
Naseby Fight, June. 14.	1645	0016
Scots routed in Lancashire Au- gust. 7.	1648	0012
Ormond beaten from before Dublin, Aug. 2.	1649	0011
Lilburns Arpal at Guild-hall.	1649	0011
Scots routed in Scotland by hts Highness, Septemb. 3.	1650	0010
The late King Charles beheaded, Jan. 30.	1648	0012
House of Lords and 2 Uted Kingly Office. Down.	1648	0012

Hamilton, Capel, and Holland beheaded.	1648	0012
A new stamp for Money.	1648	0012
Colchester taken, and Lucas and Lisle shot to death Aug. 28.	1648	0013
Duke of Yorke fled from S. James, April 20.	1649	0011
Act for abolishing Kingly Go- vernment, May 29.	1649	1611
The King of Scots routed at Worcester by his Highness, Sept. 3.	1651	0009
The long Parliament that had sat twelve yeers six moneths and seventeen dayes dissolved by his Highness, April. 20.	1653	0007
A great Victory against the Hol- landers, June. 23.	1653	0007
The Lord Protector began his government, Decemb. 16.	1653	0007
Gerard and Portugals brother be- headed on Tower-hill.	1654	0006
The Parliament called by the Protector.	1654	0006

The River of Thames Ebbed and flowed twice in three houres, October. 3.	1656	0004
Sir Henry Slingsby and Dr. Huet beheaded on Tower- hill, June 8.	1658	0002
Col. Edward Ashton executed as a Traytor in Tower- street, John Betteely, the like in Cheapside, but Henry Tryer reprieved, July 7.	1658	0002
Edmund Stacy Executed in Cornhill, John Summer and Oliver Allen reprieved, Ju. 9.	1658	0002
Oliver Cromwell the Mearp- ing Protector died 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 of May.	1660	0001
Whom God Grant long to Reign.		



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

Of the Head.

First, the head short and round, denotes onely to be forgetful & 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 wolly and fressull; the head big, doth denote a dull 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 witt naturally; the head pinable sharp, to be unshamefast and a boaster.

Of the Fore-head.

The fore-head smooth, to be a flatterer applyed to the fawning Dog; the fore-head big wrinkled

wrinkled, to be proud applyed unto the Bull
and Lion: a low forehead to be sad applyed to
the passion; a low forehead to be a flatter, ap-
plied to the Dog: a high forehead to be liberal
applyed to the Lion: an over-wrinkled fore-
head to be unshamefast, and puffed up in the
temples, to be high minded, trefull & of a rude
wit; the forehead small to be unapt to learn,
unconstant, and applyed to the Sow; the fore-
head very big to be slow, and applyed to the
Oxe; the forehead round to be of a dull per-
severance, trefull, and applyed to the Ass; and
being some what a plain forehead to be cir-
cumspect, 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 shame-
fast, & yet a lover: how much the bigger eyes
so much the lesser malice, yet y^e more foolish-
ness, the eyes thwart wththing to be deceitful
a niggard, and trefull; the eyes big out. to be
foolish, fearefull, faint-hearted and unshame-
fast; the eyes disorderly moving, as one
whiles running, another whiles staying, to
be rash, disquiet and troubled in minde, wick-
ed, and a byrber; the eye-lids quivering, to
be fearefull, applyed to the passion; the eye
swift

swift moving with a sharpe look, to be fraudulent unfaithfull and a thief: the eyes steadfastly looking to be troubled in mind, & a deceiver, the eyes situated as into a length to be a deceiver & envious; little bags or bladders swelling out from the eyes, to be great wine-drinkers, applyed to the passion; little bladders 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 Oxe; the eyes hollow standing to be envious 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 courage, applyed to the Lion, the eyes somewhat big, and a little eminent to be gentle, and applyed to the Oxe, the eyes very wide-open to be impudent; the corner of their eyes fleshy unto the nose joining to be malicious: the eyes of length to be crafty and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The nose round with a sharpnes at the end, to be waivering of mind, applyed to the Bird, the nose holy crooked from y^e forehead downward.

ward, to be unshamefast 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 irascible, 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 Oxe: 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 Lion.

Of the Eares.

The Eares long and narrow, to be envious: the eares standing very neer 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 scoffer, 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 ears over round to be unapt to learn.

Of the Face.

The Face long, to be unshamefast, the face of a small cause sweating, to be crafty, lecherous,

rous 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 lean, to be malicious; longer from the forehead to the jaws, to be a lyer; narrower from the jaws unto the chin, to be envious and contentious: the face fleshy, to be slow applied to the Oxe, the face lean, to be careful and circumspect: the face very fleshy to be carefull applied to the Ass and Hart: the face big, to be slow, applied to the Oxe and Ass: a narrow face, to be a niggard: countenance looking downwards, to be an hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a drunken countenance, to be lightly drunk: like to an irefull countenance, to be irefull, and applied to the apparances, like to the shamefast countenance, to be shamefast; the face deformed and awry, to be evill conditioned.

Of the Lips.

The Lips big that the upper hingeth down over the nether, to be foolish, applied to the Ass: the upper-lip bearing out that the gum be scene, to be a wangler and spitefull, applied to the Dog; the lips thin hanging the one over the other, be bold and baray.

D

applied

applied to the Lion; the lips thin and hard to be frefull, and unsapt to learne, applied to the Dove: 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 pit at the end, to be a folly person and libidinous; the Chin sharp to be faithfull, applied to the Dogge; the Chin small and sharp to be envious and cruell, applied to the Serpent: the Chin in a manner square to be honest conditioned; the Chin long and downward sharp, to be a crafty fellow.

Of the Beard.

The Beard unseemely formed to be of a good nature, of a natural cause: the Beard unseemly fashioned, to be of an evil 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 naturall cause,

The Colour of the Eyes.

A darke fellow to be honest conditioned applied to the Lion; a fiery to be unshamefast

the Members of the Body.

203

fast yet full of mirth: variable of colour to be chearful, applyed to the passion: and shining bright to be luxurious, applyed to the Cock, and Raven: the colour red about to be frefull, applyed to the passion: very black to be fearful, which the property of the colour giveth. Black and yellow of colour to be honest conditioned, applyed to the comeliness thereof: gray or white to be cheerfull, which the property of the colour giveth.

The Colour of the Face.

The cheeks and nose of the lovers rednesse to be most digested: the colour red above to be same fast, applyed to the passion: the cheeks red above to be lovers of Wine, applyed to the passion.

The Colour of the Breast.

Of a fierce colour, to be frefull, applyed to the passion.

The Colour of the whole Body.

A very pale Colour (except it be of sickness) to be fearful, applyed to the passion: of an honey colour to be sluggish, of a natural 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 black of colour to be fearfull

of courage, applyed to the Black-moor; very white, to be fearefull applyed to the Woman; swarfish of colour, to be meanely strong; Yellow of colour, to be honest conditioned, applyed to the Lion: very red or ruddy, to be wily and ingenuous, applyed to the Wolfe.

Of the Teeth.

The Teeth bigge and broad, to be Warptwitted; one of a dull capacity and lascivious, applyed both to the Oxe and Ass: the Warpe Teeth if they be long and fast bearing outward to be a great feeder, frefull 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 frefull, applyed to the mastie Dog: a soft voyce without reaching, to be gentle, applyed to the Sheep: the voyce small and loud, to the frefull, applyed to the Goat: the voyce loud and big, to be insurmountable, applyed to the Ass, the beginning big and ending small, to be frefull, applyed to such which cry out and to the crying to the Oxe.

Of

Of the Neck.

The Neck shott to be willy, applyed to the Wolfe and Cat; such sufficient strong about the knot or joynt of the neck, are wilty, and of a good capacity; such there weake, to the dullards, the Neck bigge to be strong, applyed to the Man, the Neck slender, applyed to the Woman, big and fleshy, to be frefull, applyed to the Bull; the Neck meane, to be stout applyed to the Lion: long and small to be fearfull, applyed to the Hart.

Of the Brest.

The Brest without hayre, to be unshamefast, or fearefull applyed to the Woman: very fleshy, to be unapt to learne: the space from the throat boale, the bottome of the brest longer then from the bottom of the brest unto the navel of the belly, to be of a wilty and good capacity, the Paps fat and hanging down in men, to be weake and effeminate. A big peece of flesh bearing out of the left side of the brest in the forme of a Laekes head, or sinke sprung up, and that there be one or many hayres growing on it, it is then an argument of honour and riches, as Ptolomy writeth:

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 capacity, but narrow to be a dullard: the Shoulders fashioned big to be strong: the Shoulders evill, fashioned to be weak: well compounded 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 Navil downward to be full of words, applyed to the Birds: such fat about the Stomack, to be strong, otherwise weak: 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

good nature; the Back narrow, the Back bigge 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 & narrow upward, to be a riotour 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 thiefe.

Of the Nailes of the Fingers.

The Nayles very short to be wicked, applyed to the property: the Nayles small and crooked to be a greedy catcher, applyed to the Hawke: the Nayles very little to be a craft beguiler: the white prickes of the Nayles to be wealthy, and to have many friends, the

black pyckes 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 cruel 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 cokered, to be honest conditioned and witty; the Toes joining close together, to be fearfull, applied to the Quaille: the Toes and Payls crooked, to be unshamefast, allyed to the Birds.

Of the Navel.

The stomack from the Pabel to the Brest fleshey to be wicked, after Potlomey, the same spirce, soft and well compact to be stout and high-minded. The shape large from the bottome of the Brest 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 Ore 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 Hypochondriathin and fat, to be fearefull applyed to the Frog: the Hypochondria fleshy, unapt to be taught: the person well loyned, to be 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 weak applyed to the Woman.

Of

Of the Pecten.

The Pecten very thin of hair to be chaste, applie to the naturall cause; the Pecten very hairy to be libidinous, yet prosperous, applied to the naturall cause.

Of the Buttocks.

The Buttocks dyed in flesh to be evil, applied to the Ore; 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 fattereth 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 Legs 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, applied to the Woman: the Knees fat to be fearful, yet liberall: the Knees lean to be strong and hardy: the Knees big to be an effeminate person, applied to the excessive apperance of them: the Knees slender to be fearful, aplied to the excessive apperance of them.

Of the Ancles.

The Ancles broad to be strong, applied to the naturall cause: the parts about the Ancles over-fleshy to be foolish, applied to the property: the heels slender or thin to be fearful, applied to the property and condition of them: the Ancles strong sinewed and brained to be strong, applied to the Male-kind: the Ancles to be much fleshy, to be weak, applied to the Woman.

Of the Feet.

The Feet thick and short to be weak, of the natural cause; the Feet slender, short, to be wicked, of the natural cause; the Feet over long to be wily, of the natural cause: the
Foot

feet fleshy and hard, to be a dullard, the feet small and fair-formed, to be a fornicator, applyed to the property of the note; the feet much hairy, to be lecherous and bold, applyed to the naturall cause; the feet naked of hayre to be weak of strength and courage of the naturall cause: the feet strong sinewed and brawned, 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 stepe 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 Hairines of the parts.

The back very hairy to be cruel applyed to the Beasts; the neck behind hairy to be liberal and stout applyed to the Lyon; the hair of the eye-brows growing down-wards toward 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 hayre of the head standing straight up to be fearesfull, applyed to the passion; the
hayre

hairs of the head very crisped, applyed to the
 Monks: the hairs to be crisped at the end to be
 strong & bold, applyed to the Lion; the hairs
 of the head plain to be simple, much hairs of
 the head and thick to be evill conditioned:
 the Legs hairy 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, withing 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 Hauke; the eyes quick and often moving
 with a steadiness of the body to be witty, and
 of a ready understanding, applyed to the con-
 dition of the passion. The pace low 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 big of personage of a hot and dry quality to be witty, and ready to conceive. Big of personage and of a cold and moist quality to be dull of capacity, of the contrary cause. The personage evil fashioned and tall of stature to be dull of capacity, and evil conditioned, applied to the Forme. The person of a comely personage and mean of stature, to be witty and honest conditioned, applied to the naturall cause. Such as are of a very psimal personage to be quick witted and prompt in attending any matter, of the natural 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 cholerick, to be apt, readily to conceive and to judge or discern any matter rightly. Small of personage and of a cold and moist quality, to be apt to conceive and readily to discern of the contrary cause.

The



THE
SIGNIFICATION
of the Moles.



If the man shall have a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If the Woman shall have a Mole on the left brest, then pronounce the same judgement as of the man.

If a Mole shall be seen either on the mans or womans belly, doth demonstrate that he, or she, to be a great feeder, or glutton.

If a Mole in either the man, or woman, shall appear on the place right against the spleen, doth signifie that he or she shall be much passionated and oftentimes sick.

If either the man or woman, shall have a Mole

Mole on the bottom of the belly, doth arguie much debility, and to be often sick.

If a Mole in either the man or the woman, shall be seen near the privy place, denotes unspeakable desirousness, and unsatiate in coacting.

If a man or woman have a Mole on the 23. u. 2. rp. 2. be in 2. m. it self, argueth the begetting of male children, and the woman female children.

If a Mole shall appear on that party, about the 33. u. 3. rp. 2. be in 2. m. in the man or woman, denoteth great increase of riches.

If a man shall possess a Mole on the knee he shall then obtain a comely and wealthy wife.

And if the woman shall have a Mole on the right knee, signifieth her to be honest and virtuous: 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 up on 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 luck, and enjoyment of many children.

Likewi

likewise (this is to be learned) that the
 Notes or Moles seen on that 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 fore-
 head doth demonstrate, that she shall either
 govern, or else come to an high dignity.

If a man shall have a Mole about the over-
 brow, doth argue that he shall couple, and
 joyne in marriage, both with an honest, weal-
 thy and vertuous woman.

The woman having a Mole in the same
 place doth denote that she shall joyne in marri-
 age both with a rich, fair and comely person.

If the man shall have a Mole on the over-
 brow, 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
 writteth.

If a man have a Mole on the nose somewhat

P

ruddy

ruddy, and another the like in the p^{ri}u^{te} place, doth v^{er}ificate that such a person to be over-much g^{iv}en to the v^{er}erfall ad.

The like Mole seen either on the nose, or eye, of the woman and that she hath the like on the ar^{ch}ible place, doth signifie the same that is before spoken of the man.

If a man shall have a Mole oberthwart the nose, doth denote, that he shall wander hither, and thither, through Countreys, and Cities.

A Mole the like standing on the womans nose, doth portend that she shall travell on foot through sundry Countreys; and that she hath the like Mole besides on the p^{ri}u^{te} place.

If a man have a Mole on the gullet or throat, doth demonstrate that he shall become very rich.

If the woman have a Mole on the nether jaw, doth v^{er}ificate 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 forme of a Mole on his tongue, doth demonstrate that he shall marry with a rich and beautifull woman.

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 mill.

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 hams.

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 (though earnest prayer) prevent the same.

If as with the man as the woman shall have a Mole on the loynes, doth demonstrate a weak and poore kindred, and to be alwayes needy.

If on the shoulders of the man shal be seen a Mole, doth signifie imprisonment, and sorrows of the minde.

If the man shall have (as is above said) a Mole on the throat, it doth promise that he shall marry both with a beautifull 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 faire, or comely man.

If eyther 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 Wheele 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

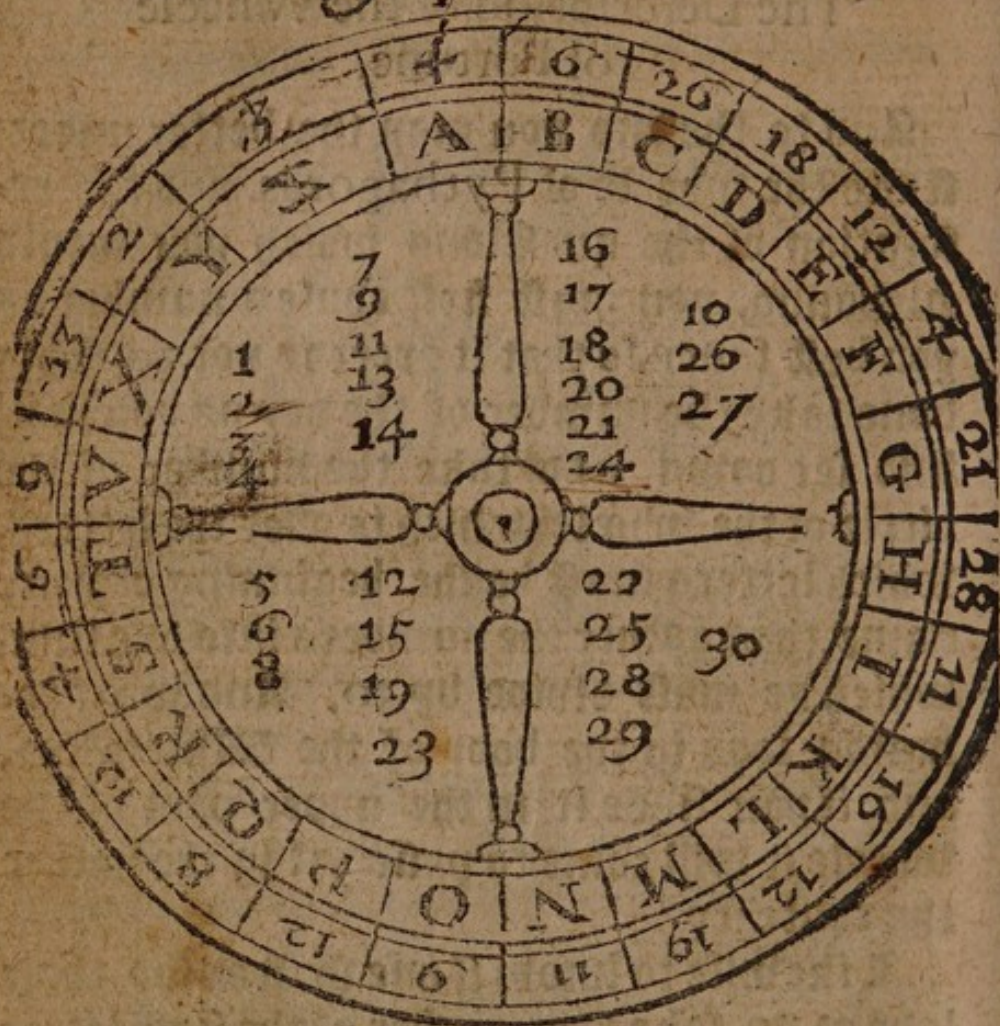


The Description of the Wheele
of Fortune.

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 finde it in the upper part of the wheele it will come to passe, if in the nether the contrary.

Like wise 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 minde, and if below, to the contrary; and minde 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 BOOK OF THE WHEEL
The Chances or Demands which may be
made or propounded in the VVheel
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 besie-
ged.

5 Which of the two *Princes* which make
warre 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 be, shall be judged to
your profit.

15 If you shall have your hearts desire or not.

16 If you shall have a childe by your wife or Lemmon.

16 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 plentifull yeer.

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 finde; 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 finde 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 totall 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 evill: 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 y^e number of the first letter of your name, the number of the Planet, and of the day of the week & 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 VVheele 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	23	13	8	12	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 y^e proper names of the Parties which is to fight or go to law one against the other, then with the same names in Latin 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 portraiture 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 not it is you find it. After this, behold the Rules which follow, whereby you may know what shall happen to the one & to the other: And if it fortune that in the dividing the whole by 6, 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 change 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

E 22

T 8

R 13

V 2

S 9

Sum 67

67 } makes seven
times nine.

} resteth 4.

P 13

A 1

V 2

L 10

V 2

S 9

Sum 27.

37 } makes 4.
times 9.

} rests 1.

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 Querour, according to the Rule going before.

1		3	5	7	9
2		1	4	6	8
3		2	5	7	9
4	The Con-	1	3	6	8
5	queror is of	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 Latin, that you would prove this practice by, & likewise

4. wise the name of that day that they told
9. you the tale, and add unto each of those let-
1. ters 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	B	C	D	E	F	G	H
10	2	22	4	14	6	16	7
I	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 of 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 num-
bers into the total sum, divide them by

7. and then if the remainder be even, the Woman shall dye first, and if it be uneven the Man shall dye 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 Moneth that she con-
ceived 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 borne 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 totall
sum being collected together put 25. and
then divide the whole totall by 7 and then if
the remainder be even, the Child shall dye 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 totall 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	90	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 partie 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 diuide the same by 9. and then if 1. or
 4. remaine, it belongeth the Planet \odot to
 haue dominion. If 2. or 7. the J . If 3. V .
 If 5. M . If 6. S . If 8. M . If 9. J . In
 like manner is known under which of the
 twelue celestial signes any person is born ;
 To try the same, summe together the Per-
 sons name, his Father and Mothers names,
 as aforesaid, and diuide the same totall by
 12. then if 1. remaine, it signifies A if 2. B . 3.
 C . 4. D . 5. E . 6. F . 7. G . 8. H . 9. I . 10. K . 11.
 L . and 12. M .

The number of the Planets, and
 their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
h .	V .	S .	\odot .	V .
114.	45.			
Mercurius.	Luna.			
M .	L .			

The number of the days of the week.

106.	52.	52.	103.
Sunday.	Monday.	Tuesday.	Wednesday.
\odot .	M .	S .	V .
31.	68.	45.	
Thursday.	Friday.	Saturday.	
V .	S .	h .	

FAIRES.

FAIRES.

The Names of the principal Faires in England and Wales, together set forth; With the Month, Day and Place where they be kept, more largely then heretofore.

Fairs in January.

The 3 at Llanibithew, the 5 at Hicetford in Lancashire. The 6 being Twelfth day at Salisbury, at Bristow, the 7 at Llanginnie, the 15 at Bristol, Churchingford, Grayesend, the 31 at Landisfel.

Fairs in February.

The 1 day at Bromley in Lancashire, the 2 at Bath, at Bicklesworth, at Bugworth, at Faringdon, at Codlemew, Linn, Melton, Reading, Becklesfield, the Vizes in Wiltshire, Whitland. The 3 at Boxgrove, at Brimley, the 6 at Stafford for 6 days, for all kinde of Merchandize, without Arrest; the 8 at Tragaron, the 9 at Landaff, the 14 at Oundle in Northamptonshire, Feverham, the 24 at Baldoek, Bourn, Froom, Henly upon Thames, Higham-ferris, Tewsbury, Uppingham, Walden, the 26 at Stanford, an Horse fair.

Fairs in March.

The 1 at Langadog, Llangevellah, Madrim, the 3 at Bremwelbraks in Norfolk, the 4 at Bedford, Oakham, the 8 at Tragaron, the 12 at Spasford, Stamford, Sudbury, Wooburn, Wrexham, Bodnam, and Alsomes in Norfolk, the 13 at Wye, Bodwin in Cornwall, and Mountbowin, the 17 day at Patrington, the 18 Sturbridge, the 20 Alesbury, Durham, the 24 at Llanerchemin, the 25 at St Albones, Aswel in Hertfordshire, Burton, Cardigan, Cartwalden in Essex, Huntington, St. Jones in Wore, Malden, Malpas, Newcastle,

castle, at Northampton, at Onay in Buckinghamshire,
at Woodstock, at Whiteland, at great Charte. The
30 at Malmesbury.

Faires in April.

The 3 day at Huchin, Northfeet, Rochford, the 3
at Leak in Staffordshire, the 5 Walingford, 7 Darby.
9 Billingsworth, 22 at Stabford, the 23 Ampil, Bew-
dley, Browton, Bristock, Bilson, Bury in Lancash.
Castlecombs, Charing, Chichester, Engfield in Sus-
sex, Gilford, Bishops Hatfield, Hinningham, Ipe-
wich, Kilborough, Lonquer, Northampton, Nutley
in Sussex, St. Pombes, Sabridgworth, Tamworth,
Wil on, Wortham, Rilborough, Harbin in Norfolk,
Sapsar in Hartfordshire. The 25 at Boutn in Lin-
colnshire, Buckingham, Galm in Wiltshire, Cliff in
Sussex, Colbrook, Dunmow in Essex, Darby, Innings
in Buckinghamsh. Oakham, Uttoxiter, Winchcomb.
The 26 at Tenderden in Kent, at Clete.

Fairs in May.

The 1 at Andover, Brickhil, Blackburn in Lancash.
Chelmsford, Congerron in Cheshire, Fockingham,
Grighowel, Kimar, Leighton, Leicester, Litchfield,
if not on Sunday, at Lexheld in Suffolk, Linfield, La-
rissent, Louth, Maidston, Ocestry in Shropsh. Perin,
Phillipsnorton, Ponbridge, Reading, Rippon, Stan-
sted, Stow the Old, Stocknailand, Tuxford in the
Clay, Usk, Haveril, Warwick, Wendover, Worser-
worth. The 2 at Powltcheley in Carmarthenshire, the
3 at Abergavenny, Ashbornpeak, Arundle Bramyard
Bala, Chersey near Oatlands, Chipnam, Churchstre-
ton in Shropsh. Cowbridge in Glamorganshire, Dar-
by, Denbigh, Elstow by Bedford, Hinningham, Mer-
thir, Mounon, Noneaton, Hudersfield, Ratsdale in
Lancash. Tidnel, Waltham Abbey, Thetford in Nor-
folk. The 5 at Merchenleth in Mountgomery. The 6
at Almsbury, Hoy, Knighton. The 7 at Bath, Bever-
ley, Hanslop, Newton in Lancash. Hatesbury, Ox-
ford,

1031, Stratford upon Avon. The 8 at Maidston. The
10 at Ashburn in the Peak, the 11 at Dunstable, the
12 at Greys Thorrock in Essex, the 13 at Bala in
Merion. The 15 at Welchpool in Montgomery.
The 16 at Llangarranage in Cardigan, the 19 at
Mayfield, Odehil, Rochester, Wellow, the 20 Malms-
bury, the 25 at Blackburn, the 29 at Crambroke, the
31 at Pershore.

Fairs in June.

The 3 at Alesbury, the 9 at Maidston, the 11 at
Holt, Kiowilgate in Carmarthen, Lanibither, Lan-
wist, Landinalador, Maxfield, Newborough, Newcastle
in Elin, Oakham, Wellington, Newportspanel,
Skipton upon Stow, Bremwel in Norfolk. The 13 at
Newtown in Kedwen, Mountg. the 14 at Bangor, the 15
at Vizes, Pershore, the 16 at Bealch, Newport, the 17
at Hadstock, Higham ferries, Lanigrolling, Towgreen
the 19 at Bridgenorth, the 21 at Ystradmerick, the 22
at St. Albons, Shrewsbury, Durham, Darby, the 23
at Barner, Castle Ebidien, Dolgelly, 24 at Ashborn,
St. Anns, Awkingborough, Bedford, Bedle, Beverley,
Bishopscastle, Boughton green, Bolworth, Breck-
nock, Bromsgrove, Cambridge, Colchester, Cram-
brock, Croydon, Farnham, Gloucester, Halifax, Har-
ford, Hareston, Mersham, Hurst, Kingston War, Kirk-
ham Aund, Lanc. Leicester, Lincoln, Ludlow, Pemsey,
Preston, Reading, Rumford, Shaftsbury, Stratstock,
Tunbridge, Wakefield, Wenlock, Westchester,
Windsor, Wormster, York. The 26 at Northop. the
27 at Burton upon Trent, Folkstone, Landegain, the
28 at Hescorn, Machenlet, St. Pombes, Royston,
the 29 at Ashwel, Barkhamsted, Bennington, Bala,
Bibance, Bolton, Breunly, Buckingham, Buntingford
Cardiff, Gorgange, Odesdon, Holdsworth, Horndon,
Huddersfield, Lewer Knersford, Lempster, Lamoorgan,
Lendeber, Mansfield, Marlborough, Peterfield,
Pontstephen, Sarstrange, Sennock, Mountsorrid,

Mounstrel, Cnay, Peterboroug, Southam, Staffords,
Stockworth, Sudbury, Therrok-Graves, Upson,
Tring, at VVem, VVestminster, VVirney, VVool-
verhampton, VVoodhurst, York, the 30 at Maxfield,

Fairs in July.

The 1 day at Ashton underline, at Congerton 3
dayes at Huntington, Rickmansworth, Smeath, at
Swernsey, VVoinburn. The 4 at Haverfon. The 5
at Burton upon Trent. The 6 at Haverhull, Lambi-
ther, Llanidlas. 7 at Albridge, Burntwood, Chip-
pingworth, Castlemain, Chappelfresh, Canterbury,
Denbigh, Emlin, Haverford, Richford, Shelford,
Sweaton, Tenbury, Teshewmick, Vizer, Uppingham,
11 at Lidge, Parthey. 13 at Fodrington. 15 Green-
head, Pinchback. 17 Stevenage, Bealsh, Kelmes,
Lech, Llanyvilling. 20 at VVinchcomb, Anserion,
Barkway, Barley, Boulton, Bowlen, Catefry, Chim-
mock, Coolidge, Llanibithener, Neath, St. Marga-
rets, Odiham, Tenble, Usbridge, VVoodstock. 21
at Bainards castle, Battlefield, Bicklesworth, Bille-
ricay, Redburn, Bridgenorth, Broughon, Calne,
Clithorol, Colchester. 22 at Irkleton, Kefwick, Ki-
molton, Kingston, Mawdlin hill, Mey, Marlborough,
Newark upon Trent, Norwich, Church Ponterley,
Ridwalky, Roking, Stonistratford, Stokesbury,
Turbury, VVitheral, VVithgrige, Yadeland, Tern.
23 at Carnarvan, Cheston. 25 at Abington, Ashwel,
Aldersam, 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 Ross, at Saffornwalder

at Shafnal, at Skipton, at Stamford, at Stackpool,
 at Stone, at Themblegreen, at Thicham, at Thrap-
 stone, at Tilbury, Trowbridge, VValden, VVarring-
 ton, VVetherby, VVigmore. The twenty eight 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 Excester, at Feversham,
 at Flint, at Hay, at Holfnay, at Kaermarchen, at
 Kaergvilly, at Llantrissent, at Llawiwin, at Lud-
 ford, at Loughborough, at Malling, at Newton in
 Lancashire, at Newcastle upon Trent, at Northam-
 chere, at Rumney, at Shrewsbury, at Selhorn, at
 Selby, at Thraffed, at VVisbich, at Yellane,
 and also at the city of York. The Fourth day at
 Radnor, and at Lincon. The tenth day at Al-
 church, at Banbury, at Blackamore, at Bodwin, at
 Braintford, at Chidley, at Chidley, at Choteley, at
 Croyley, at Distringwich, at Doncaster, at Farn-
 ham, at Fodrisham, at Fulsea, at Harley, at Hawck-
 hurst, at Horncastle, at Hungerford, at Kellow, at
 Kenwilgal, at Kilgarfön, at Ludlow, at Marras, at
 Mel on Mowbray, at Mearworth, at Newborough,
 at Oundle, at Rugby, at Sedole, at Sherborn, at To-
 cet r, at VValtham Abbey, at VValden, at VVeydon,
 at VVormser, at VVinflow. The fifteenth day at St.
 Albones, at Bolton, at Cambridge, at Carlile, at
 Cardigan, at Cisborough, at Goodhurst, at Hinc-
 ley, at Huntingdon, at Laton, at Marlborough, at
 Newin, at Northampton, at Newport in Monmouth
 shire, at Preston, at Raiaidargwy, at Roff,

at Stow Lincolnsh. at Stroud, at Swanley, at Turbury, at Wakefield, at Whitland, at Yminith. The 24 at Aberconwey, at Aborough, at Ashby-de-la-Zouch, at Beggars-bush, at Bromley Slag, at Bridge Rock, at Chorley, at Croyley, at Crowland, at Dover, at Daringdon, at Grimby, at Hare-wood, 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 Sturbridge, at Wan, at Talisarngreen, at Welshpool. The 29 at Brecknock, at Colby, at Carmarthen, at Kaerwis, at Okeham, at Watford.

Faires in September.

The first day at Chappellilvie, 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 Cardiffe, at Charton, at Chaulton, at Drayton, at Driffield, at Gisborough, 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 Tenby, at Ulcester, at Wakefield, at Waltham on the Woules, West Nem. at Whitland. The 12 at Tuxford, at Worsworth, at Wollpit. The 13 at Newtown, Redwin, Fowlthely, at Varsley. The 14 at Abergavenny, at Barsley, at Churchstretton, at Chesterfield, at Denbigh, at Midome, at Hetsbury, at Munekton, 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 Ruthin. The 21 at Abergwilly, at Baldock, at Bedford, at Braintry, at Brackley, at Maiden pulwick, at Canterbury, at Dover, at Clapen, 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 Nottin-
gham, at Peterborough, at Shrewbury, at Stratford,
at Vizes, at VVendover, at VVitheral, at VWood-
stock. The 23 at Paneridge 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
at Blackburn, Besterunningham, at Buckland, at
Burwel, Canterbury, Cehich, at Cockermouth, at
Marker Deeping, at Michael Dan, at Headley, at
Heay, at Higham ferries, at Hull, at Su Ives, at
Kingston, at Killingworth, at Kingland, at Lawen-
ham, at Lancaster, at Leicester, at Llanidlas, at
Llanvibangel, at Lloshir, at Ludlow, at Malden,
at Marehenleth, at Methir, at Newbury, at Selby, at
Shelford in Bedfordshire, at Sittingborn, at Stow
Linc. ut Tuddington, at Uxbridge, at VVeyhill, at
VVeymer seven days, at VVestchester, at VVitham,
at VWoodham ferry.

Faires in October.

The 1 at Banbury, at Caister. 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 Llanibither, at Pontstephen, at Swansea. The 9
at Ashborn Peak, at Blith, at Devizes, at Gainsbo-
rough, at Harborough, at Sabridgeworth, at Thor-
rock greyes. The 12 at Bolton furnace, Llangoverth.
The 13 at Abersfrow, at Charing, at Craston, at
Colchester, at Drayton, at Edmondstow, at Graves-
end, at Hitchin Newp. at Hodnet, at Leighton buffard,
at Marshfield, at Newport in Mumouthshire, at
Royston, at Stopforth, at Staunton, at Tamworth,
at VVindfor. The 18 at Ashwell, Banbury, Barnet,
9 4 Brickhill,

Brickhill, Bridgenorth, Bishops Hatfield, Burton
upon Trent, Charlton, Regis, Cliffe, Ely, Far-
ringdon, Henly in Arden, Holt, Kidwelly, Isk, Low-
badden, at Marlos upon Thames, Middlewich, New-
castle Radnor, Thirsk, Tisdale, Tunbridg, Uphaven,
Wellingborough, Wingham, Wrigley, York. 19 at
Fridelwidby, Oxford. 21 at Saffornwalden, Cicester,
Covenry, Hereford, Llanibithel, Lentham, Stock-
ley. 23 at Bidesworth, Knotstord, Dow, Ratfdale,
Preston, VWhitchurch. 25 at Beverley. 27 at Darne-
ton. 28 at Aberconway. Ashby de la zouch, Bidderden,
Mallaton, Hartford, Lemsfer, Llanedy, Newmarket,
Oxford, Preston Aund. Stanford, Talisarn green,
VVarwick, VVillon, VVormser. 30 at Abermales,
Chelmsford, Ruthin, Powltheley, Stockfley, VWake-
field. On Martelmas day, at Darnton.

Fairs in November.

The 1 day at Bicklesworth, Castlemain, Kellome,
Mountgom. Ludlow. 2 at Belchinglie, Bishops cast.
Elsemere, Kingston upon Thames, Leek, Loughbo-
rough, Mayfield, Marfield, York. 3 at Kaermarthen.
5 at Welshpool. 6 at Andover, Bedford, Brecknock,
Hartford, Lesford, Mailing, Marton in Holderness,
Newport pond, Pembridge, Salford, Stanley, Trig-
ney, VVellington, VVetshed. 10 at Aberwingreen,
Lenton, Nottinghamshire, 7 dayes at Llanibithel;
Rugby, Shifnal, Wem. 11 at Aberkennem, Boetling-
ham, Dover, Folkingham, Marlborough, Monmouth,
Newcastle, Emlin, Shaftsbury, Skipton in Craven,
Tream, Withgrig, York. 13 at St. Edmondsbury;
Gifford in Surrey. 14 at Llanithimery, Marchenleth,
VVellington. 17 at Marlow, Hide, Lincoln, North-
ampton, Spalding. 19 at Horsham in Kent. 20 at St.
Edmondsbury, Heath, Ingarstone. 22 at Penibone,
Sawthey. 23 at Banger, Bwelth, Carlin, Froome,
Ludlow, Katescross, Sandwich, Tuddington. 25 at
Higham ferry, 28 at Ashbornpeak. 29 at Lawrest. 30

at Amphil, Baldock, Bedford, York, Bewdly, Boston
Marr, Bradford, Collingborough, Cobham, Gubley,
Endfield, Gargrean, Greenstead, Harlow, Kimolton,
Maidenhead, Maidenbrack, Narbert, Ockfry, Peter
field, Peccores, Preston, Rochester, Wakefield, War-
rington.

Fairs in December.

The 1st at Tutbury. 5 at Dolgeeth, Newton, Puckley.
6 at Arundale, Eased, St. Needs, Exeter, Grantham,
Hondingham, Hethin, Hornsay, Norwich, Sennoek,
Spalding, Woodstock. 7 at Sandhurst. 8 at Bewmaris,
Clitheral, Helxome, Kaerdigan, Kilmor, Leicester,
Malpas, Northampton, Whitland. 21 at Hornby. 22
at Llandilavawr. 29 at Canterbury, Royston, Salisbury.

*A Note of the moveable Fairs in England
and Wales.*

From Christmas till June, every Wednes-
day at Northallerton. The 3 Mondayes af-
ter 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 Banbu-
ry, Litterworth; and every Thursday for 3
weeks. Friday after Twelfth day, at Litch-
field. On Shrove-Monday at Newcastle un-
der Line. On Ash-Wednesday at Abington,
Cardain in Gloucestersh. Cicester, Dunsta-
ble, Eaton by Windsor, Exeter, Folking-
ham, Leichfield, Royston, Tamworth, Tun-
bridge. On the first Thursday in Lent, at
Ban-

Banbury. On the first Monday in Lent, at
Chesay, Chichester, Winchester. On the 1st
Tuesday in Lent at Bedford. On the 4th.
Monday in Lent at Odiham, Safforn-Wal-
den, Standford. On Friday and Saturday
before the 5th. Sunday in Lent, at Hartford.
On the Monday before the Annunciation, at
Denbigh, Kendal, Wisbich. On the 5th.
Monday in Lent, at Grantham, Helxome in
Suffex, Salisbury, Sudbury. On Wednesday
before Palm-Sunday, at Drayton. On Thurs-
day before Palm-Sunday, at Llandiffel. On Palm-
Sunday Eve, at Alesbury, Leicester, Newport,
Pomfract, Skipton, Wisbitch. On Palm-
Monday, at Billingsworth, Kendal, Llan-
danren, Worcester. On Wednesday before
Easter, at Kaerling, Llanguilling. On Maun-
dy-Thursday, at Kettering, Sudminster. On
Good-Friday at Aeton-Buruel, Amphil, Bi-
shops-castle, Brenton, Bury, Charing, Eng-
field, Gilford, Hinningham, Ipswich, Lon-
quer, Meliain, Nutley, St. Pombes, Risbo-
rough, Rothecum. 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,
Beverly, Redburn. On Friday in Easter
week, at Darby. On Saturday, at Skipton.
On Monday after Low-Sunday, at Bicklef-
worth;

North, Evesham, Newcastle. On the 3d. Monday after Easter, at Lowth. In Rogation week, at Beverley, Engfield, Rech. On Ascension Eve, at Abargely, Darking. On Ascension day, at Bewmorris, Bishop-Stratford, Bradstead, Brunningham, Bridge-North, Burton, Chappel-Frita, Chappel-Kinon, Eccleshal, Eggesfrew, Hallaton, Kidderminster, Lutterworth, Middlewich, Newcastle, Rippon, Ross, Stapport, Sudminster, Vizes, Wigam, Yaun. On the Monday after Ascension day, at Thraxstead, Burfington. VWednesday after Ascension, at Shrewsbury. Friday after Ascension at Ruthin. On VWhitson Eye at New-Inne, Skipton upon Craven, VVisbitch. On VWhitson Monday, at Grib, Keiby, Steven, Lenhim, Ratsdale, Ric-hill, Salisbury, Agmondsham, Amerson, Appleby, Bickelsworth, Bradford, Bromyard, Burton, Chichester, Cockermouth, Darrington, Evesham, Exceter, Harts-green, St. Ives, Linton, Owndle, Rigate, Shelford, Sittingborn, Sleaford, Mitliome, VWhit-Church, Darrington in the North, Dryfield, Stockheer. On VWhitson Tuesday, at Ashby, Canterbury, Daintry, Elsemere, Epping, Farringdon, High-Knotsford, Laiton-Buzzard, Lewes, Longuer, Long-Milford, Llanimthevery, Melton-Mowbray, Midhurst, Monmouth, Perith, Rochiford, Oringstock. On Wednesday, at Llanbedder, Llandeby, Leek, Newark,

Newark upon Trent, Pontsteeven, Roylton,
 Lanbar. On Thursday, at Cukefield, King-
 ston. On Friday at Cockshal, Darby, Stew
 in Guellin. On Trinity Eve, at Pomfret,
 Rowel, Skipton. On Trinity Monday, at St.
 Mary-Awk, Kendal, Hemflow, Southcave,
 Stokelly, Briswel, Raily, Spisby, VVatford,
 Tunbridge, Vizes. On Tuesday, at Aber-
 gavenny, Radnor. On Wednesday, at Aber-
 frow. On Corpus Christi day at St. Anns,
 Banbury, Bishop-Stratford, Brimingham,
 Carewid, Egglefrew, Hallaton, Halig, Kid-
 derminster, Llanwist, Llannimerchemeth,
 Neath, Newport, Prescor, St. Eedes, Stam-
 ford, Stopport, Newbury, Hempsted, Ross.
 On Friday after, at Coventry; Chépstow. On
 Monday after, at Belton, Stamford. Monday
 after the 3d. of July, at Haveril. On Relick
 Sunday (being the Sunday fortnight after
 Midsummer) at Fodringay. On the 1 Mon-
 day before St. Bartholomew, at San ditch. On
 Mond. after St. Michael, at Falsely, St. Faiths
 by Norwich, St. Michaels. On Tuesday, at
 Salisbury; on Thursday at Banbury. Mond.
 fortn. after VVnits. at Darnton; and so every
 Mond. fortn. until Christmas. A fair at Burn-
 ham-westgate in Norfolk, Lamas Even, La-
 mas day, and the day after, for 3 dayes.

An Advertisements of Books.

THe works of VV. Fenner, B. of Divinty.
 A Heavenly Treatise of Dike iwine love of
 Christ, by J. Preston Dr. in D. Ple-

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