

**The book of palmestry and physiognomy : being brief introductions, both natural, pleasant, and delectable, unto the art of chiromancy, or manual divination, and physiognomy, with circumstances upon the faces of the signs : also, canons or rules upon diseases or sicknesses : whereunto is also annexed, as well the artificial as natural astrologie, with the nature of the planets / written in Latine by John Indagine, and translated into English by Fabian Withers.**

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### **Publication/Creation**

London : Printed by J. Cottrel for Edw. Blackmore, 1651.

### **Persistent URL**

<https://wellcomecollection.org/works/fukvyaa3>

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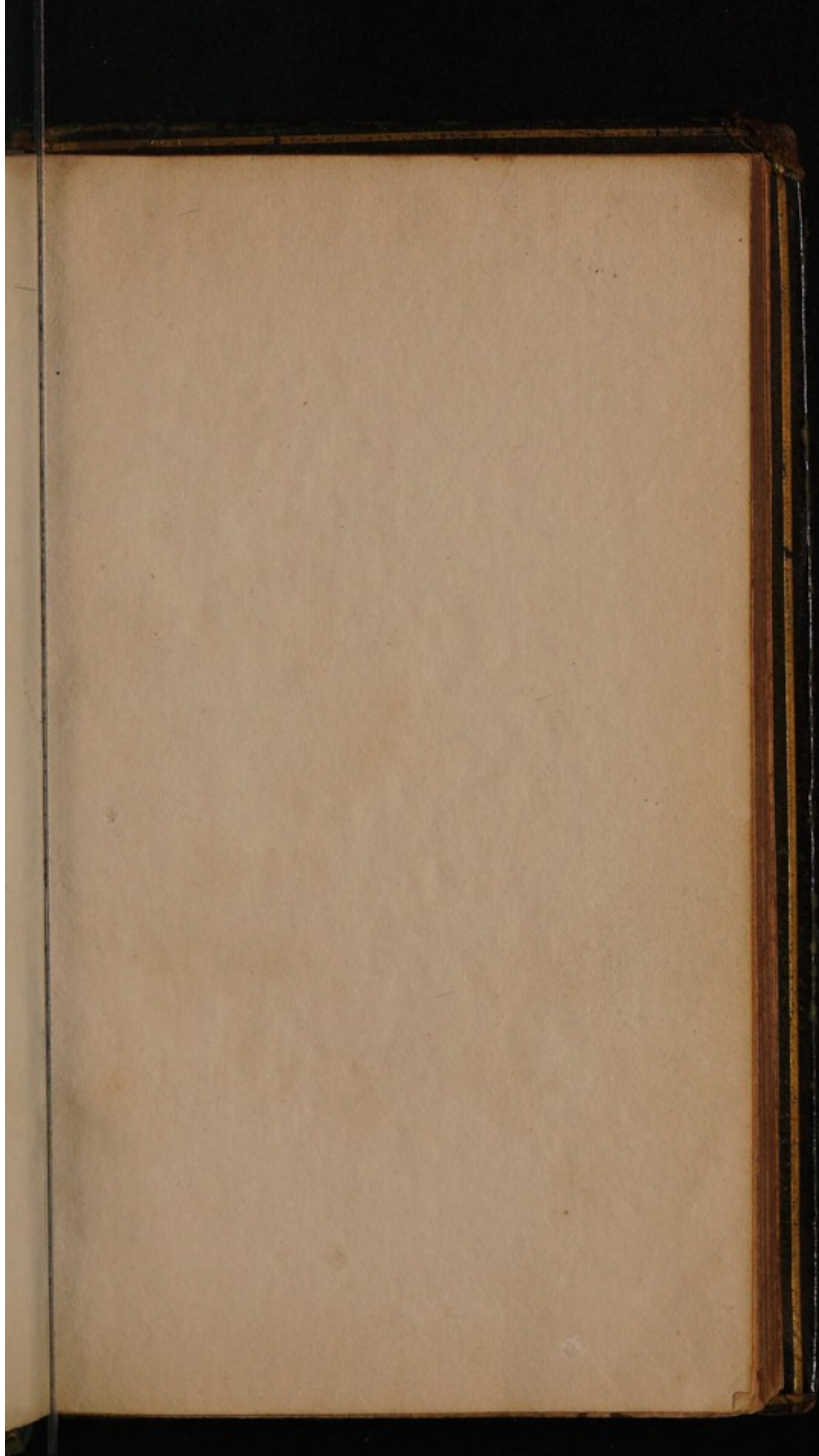
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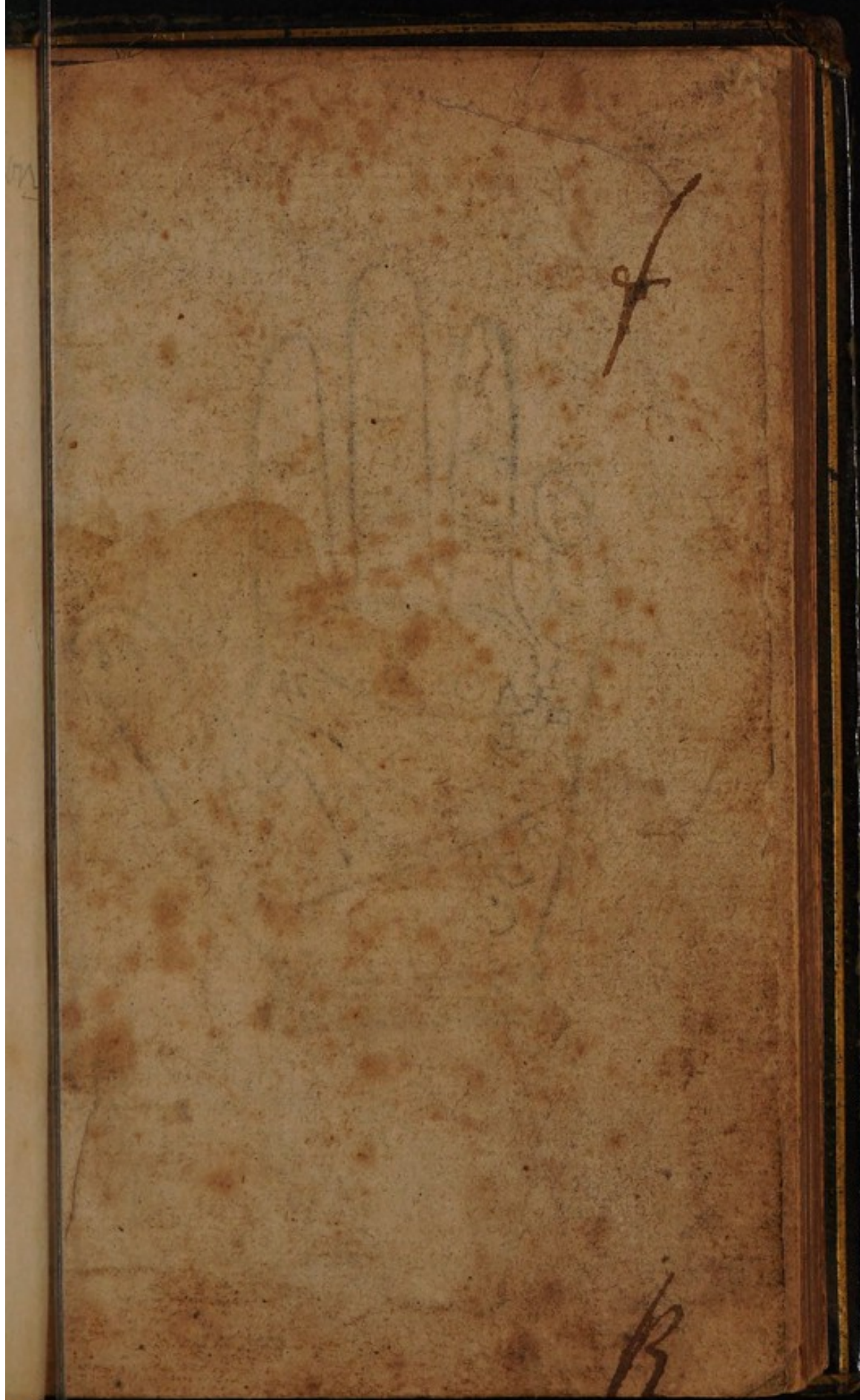




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Natural Astrology

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The Book of  
**PALMESTRY**  
And  
**PHYSIOGNOMY.**  
BEING

Brief *Introductions*, both  
Natural, Pleasant, and De-  
lectable, unto the Art of *Chi-*  
*romancy*, or *Manual Divina-*  
*tion*, and *Physiognomy*: with  
circumstances upon the Faces  
of the SIGNS.

Also, Canons or Rules upon *Diseases* or *Sicknesses*.

Whereunto is also annexed,  
As well the Artificial as Natural  
**ASTROLOGIE,**  
With the nature of the PLANETS.

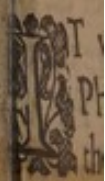
*Written in Latine, by John Indagine Priest; and  
translated into English by Fabian Withers.*

LONDON,  
Printed by J. Cottrel, for Edw. Blackmore,  
at the Angel in Paul's Church-yard. 1651.





To



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## To the gentle Reader.

**I**T was the use amongst the ancient Philosophers (most gentle Reader) that they never admitted or received any scholar, unto whom they did not indict and appoint a certain time to hear and keep silence; obliging them in no wise for to speak, until that hearing they had learned to speak wisely and discreetly. Whose example being present in my minde, and also the rash and temerary judgements of many conversant before mine eyes; I thought it good to admonish you, that, following the example aforesaid, ye should bestow some labour and time in perusing and reading this brief work of *Chiromancie* or manual Divination, before you enter into judgement of any effect or certainty of the same. In which thing if thou diligently and attentively do, I doubt not but that beside the great pleasure and delectation thou shalt finde therein, thou shalt likewise reap and gather no less good fruit and profit thereof. For hereby thou



### *The Epistle*

Thalt perceive and see the secret works of Nature; how aptly and necessarily she hath compounded and knit each member with other; giving unto the Hand (as unto a Table) certain signes and tokens whereby to discern and know the inward motions and affections of the Mind and Heart, with the inward state of the whole Body: as also, our inclination and aptness to our external actions and doings. For what more profitable thing may be supposed thought, then when a man, in himself, may foresee and know his proper and fatal accidents; and thereby to embrace and follow that which is good, and to avoid and eschew the evils which are imminent unto him, for a better understanding and knowledge thereof. And forasmuch as the *Chyromancie* unto some peradventure may seem obscure and dark, we have annexed hereunto an Epilogue or brief Collection of the Art of *Physiognomie* and circumstances upon the Faces of the Signs with certain Canons or Rules, as well for the knowledge, as also for the curing and helping of diseases; very necessary and profitable. Then orderly coming unto *Astrologie*, we have described unto you, as well by the artificial Horoscope, as also by the natural entring of the Sun into any of the twelve celestial signes, to

wh



*to the Reader.*

of N hole effect and power that any of the *Planets*  
h con d erratical Stars may by any means work in

Whereby, having recourse first unto the  
her; and, and marking and noting such signes and  
certa ens as therein shall appear; then beholding  
d kno proportion and lineaments of the whole  
eMin dy, and according to the prescript rules to  
e whigh and consider the equality and agreeable-  
s to s between them, with like respect had unto  
or wh Nativity, judging either by the Artificial  
possed oroscope, or by the Natural course of the Sun:  
f, m ou shalt not onely see and perceive a great  
al ac cessity and affinity between our Terrestrial  
follo d Celestial bodies, but also foresee and know  
a, for thousand accidents either good or evil provi-  
therec d unto us, and hanging over our head. But  
ie un t that any man should think that hereby we  
ure a tribute so much unto Natural Providence, as  
Epilog ough it were inevitable, and thereby use it as  
ognom efuge or sanctuary for all their evil actions  
he Sig d doings: Unto such we will object the An-  
all for er of *Crysippus*, writing in this manner. Al-  
d help ough (saith he) that Nature hath provided  
ble. Th things from the beginning, and that by her  
e have ovidence all things are moved and stirred up  
ficial a certain necessary reason and motion; yet  
ing of twithstanding, our dispositions and minds are  
gues, further subject or in danger thereof, then  
wh their



### *The Epistle*

their propriety and quality is concordant and agreeable unto the same. For if that by Nature our wits be first made wholsom and good, and after endued with Reason and understanding, either they do utterly put off and avoid all influences and accidents, or else receive and bear them the more easily, without hurt or damage. If contrariwise our dispositions themselves be rude and gross, not endued with any kinde of Letters or good learning to assist and help them withal, with every light conflict or assault of our natural inclination, we run headlong into all kinde of errors and vice. Even following the ensample of the *Cylinder Stone* which by Nature being apt to roul and tumble and being cast or thrown down into hollow or steep places, doth run without ceasing, not much because it is cast or thrown, as for its own Nature and aptness thereunto, and not having in it self any thing to withstand the same. The Author himself in like manner foreseeing the cavillations of certain evil disposed persons which would make all things subjected unto the influences of the heavenly Bodies; before he entreth to speak of the judgements of Nativities, writeth in this sort: We ought (saith he) first to know and understand that the Stars do not provoke or force us to any thing, but only



*to the Reader.*

ordant andely maketh us apt and prone : and being so  
by Nature posed , doth as it were allure and draw us  
good, and ward to our Natural inclination. In the  
standing which if we follow the rule of Reason, taking  
oid all er to be our onely guide or Governour ; they  
receive and e all their force, power, and effect, which  
out hurt o y by any means may have in and upon us.  
positions c ntrariwise, if we give our selves over to fol-  
indued with our own sensuality and Natural disposition,  
ing to affi y work even the same effect in us, that they  
ight confli in bruit beasts. And this shall be sufficient  
1, we run this time to answer the vain Objection of  
vice. Everal providence , whereby the fruit of this  
der Stoneork might by any means seem to be conver-  
nd tumble into any vice or error , the which indeed of  
o hollow o self is very necessary and profitable. What  
ing, not shoud I need to stand with long circumstances  
as for inlescribe the particular commodities of these  
o, and nowef Works annexed together ; when that the  
ithstand the our is so small, that with once or twice dili-  
nanner foret and attentive reading, the whole effect is  
vil disposed own and understood ? Notwithstanding , I  
ings subjectd wish and desire all men which shall read  
Bodies ; beake any fruit of this small Treatise , to use  
gements o n moderation in perusing of the same , that  
ought (said do not by and by take in hand to give  
that the Statgement, either of their own or other mens  
thing, but tes or Nativities , without diligent circum-  
onely spection



### *The Epistle, &c.*

speculation and taking heed : weighing and considering how many ways a man may be deceived ; as , by the providence and discretion of the man in whom thou givest judgement ; also the dispensation of God , and our fallible and uncertain speculation.

Wherefore, let all men, in seeking hereby foresee their own fortune , take heed, that by the promise of Good , they be not so elate or high minded giving themselves over to Otiosity or Idleness, trusting altogether to the natural influences ; neither yet by any signes or tokens of Adversity, to be dejected or cast down ; but to take and weigh all things with such equality and moderation directing their state of life and living to all perfectness and goodness, that they may be ready to embrace and follow that which is good and profitable ; and also not onely to eschew and avoid , but to withstand and set at naught all evil and adverse fortune , whensoever it may happen or change unto them.

**Th**





# The Book of Palmestry.

## CHAP. I.

### *Of the distinction of the Hand.*



The Ancient Greeks, who (as it may appear by the long and old use of the word) did use this sort and kinde of Divination which is gathered by the beholding of mans hand, called by this proper name of Chyromancia. Therefore, I intending to write the rules and observations thereof, do think it necessary and meet first of all to describe the hand of man, and point out and set forth the parts; whereby such rules and precepts shall be given upon this Manual Divination, may the more easily be understood and known. The hand therefore being extended



## The Book of

or opened abroad, the plain within is called the Palm, in the midst whereof there is certain space called the concave or hollownes, out of which the five fingers have their original and beginning. Amongst them which, the first being the strongest and most gross, is called the Thumb; the next is called the Index or Fore-finger, because in shewing or pointing to any thing, we commonly use that finger; the next that followeth, and is in the midst of the five, is by the same name called the Middle finger: next after this, is the Ring-finger; called, because it is commonly to wear a Ring of gold upon it, and specially that of the left hand; or because, as learned men hold opinion, there doth pass a certain new from that finger to the heart of man wherefore it seemed good in times past the Antiquity, to wear a Ring as a Crown upon that finger; or else as some do suppose that Gold by nature doth comfort the heart. The last Finger, and least of all, is called the Ear-finger, because it is commonly used to make clean the ears. And thus finish concerning the fingers. Moreover, the hand being closed or shut with the fingers turned in, we call the Fist; the nether part there



## Palmestry.

eof (amongst such as use this Art,) is  
monly called the Percussion or stroke of  
hand. Then the place where the hand  
drawn and gathered in, and joyned to  
Arm, is also called the Wrist. Further  
e, every finger hath his proper rising  
swelling of the flesh, which doth rise at  
the root or nether part of the said fingers,  
of some are called hills, and are attri-  
ed unto the names of the Planets; As  
ing the which is reckoned the rising or  
in the nether part of the fist, called the  
cussion of the hand; so that in the hand  
limited and appointed several places  
to every of the Planets, whereby judge  
it may be gathered. For the rising or  
of the Thumb is assigned to Venus, and  
cked with this Character ♀: the hill of  
forefinger to Jupiter, and is thus noted  
the middle finger is attributed to Sa-  
i, with this note ♄: the Ring-finger to  
Sun, with this character ☉: the hill of  
little or Ear-finger is under Mercurie,  
h this mark ☿: the rising or hill which is  
the percussion, the Moon doth possess, and  
hus figured ☾. Now what place Mars  
l have, we will shew you hereafter; but  
we will make description of the inci-  
sions



## The Book of

sions and divisions of the hand, which we  
call the Lines. Amongst the which, these be called  
chief and principal: the wrist, which divideth  
deth the hand from the arm, and is alway  
joyned to the line of life, or of the heart, the  
which beginneth under the hill of the fore  
finger, as it were between the fore  
finger and the thumb, and doth divide the  
hand, stretching downward toward the  
wrist. In the same side of the hand, at the  
hill of the forefinger, beginneth a line,  
which passeth overthwart the hand to the  
hill of the Moon, and is called the middle  
or mean natural line. And these two lines  
thus beginning and passing sundry way  
make the form and shape of a Triangle.  
the which, if the line of the Liver or Stomach,  
mack, which beginneth over against the  
wrist, and passeth under the hill of the  
thumb, to the hill of the Moon, by the end  
of the middle natural line, do appear, as  
some it doth not, it finisheth the Triangle.  
And the space contained within these lines  
is attributed and given unto Mars, and  
called the Triangle of Mars, noted with  
this figure  $\triangle$ . There is also another line  
called the table-line beginning under the  
ear-finger, at the end of the hill of the

Moc



## Palmeſtry.

ich on, and runneth to the forefinger : and is  
hele called, because the ſpace between it and  
the middle or mean natural, doth argue or  
alm to the faſhion of a Table; and that ſpace  
art, always called the Table quadrangle of  
he fore hand, and the line is alſo called the line  
of Fortune. And theſe be almoſt the chief  
diviſions or lines of the hand, to the which  
all other leſs and ſmaller incisions and  
diviſions are referred. But now as neer as we  
can, we will deſcribe them all, and as far as  
they pertaineth to this Art, ſhew their nature  
and ſignification. And firſt, I think meet  
to ſpeak of thoſe lines which take their de-  
ſignation or name of the three principal  
members of mans Body: that is, of the  
Heart, the Brain, and the Liver. For as  
in thoſe parts, whatſoever is in man, is al-  
ways changed : ſo by thoſe three incisi-  
ons and lines, a man may foreſee and prog-  
noſticate whatſoever ſhall happen touching  
his health or adverſity, or any other things na-  
tural. The which if any man think to be  
vain and trifling, let him call to remem-  
ber the ancient Philoſophers of Pytha-  
goras Sect, who chiefly by the proportion  
of lineaments of mans body, did declare  
and prognosticate the manners, ſtate, and  
end



## The Book of

end of mans life. For what is said of Socrates, when that a certain man professing the Art of Physiognomy, or speculation, beholding Socrates, judged him by his outward habit to be a very evil man, of uncleane life, libidinous, and given to all evil, was therefore wonderfully rebuked of his Scholars, as though he had shamefully slandered him. Socrates answered, That indeed naturally he felt such motions and inclinations, so that if he had not corrected his vices of this nature, by the rules of Reason, he had been such a one as he had pronounced him to be: meaning thereby, all those vices which Nature & Destiny hath planted in us, may easily by Reason and Custom be amended, if we will strive against destiny. As the Prince of the Peripateticks, Aristotle said the hand of man to be made of Nature the principal Organ and instrument of mans body. For since it is his office to minister and serve all other parts of the body, and that in humane generation, the virtues, powers, and strength of all members do come together; It is very consequent and agreeable, some certain signes and tokens of the quality and complexion of man, to be known and perceived by the hand.



## Palmeſtry.

Such is the proportion of members among themselves, that they do partake one with another in all things. And further, that this Art of Chyromancie was known in the time of Pliny, he himself doth affirm. Notwithstanding I take it to be my duty to admonish you what you ought to contribute to this Art, and what is else to be joyned with it, lest any man should think to include or shut up the knowledge of so many and great things into so straight and narrow corners. Wherefore, what I say here, I think good to shew. As often as I must answer to any that enquire, by and by, as is accustomed, I look in the hand; and therewithal behold the whole body, with the lineaments, and proportion of the same, which is called Physiognomy. (whereof in the book following I will entreat:) then I cast my minde to the houre of Nativity, Month, Day, or Year: the which known, I refer straight to the rules of natural Astrology hereafter by me written: then plainly judging none of these by themselves sufficient; and thinking it better to iudge myself fools in giving light credit, then I am counted rash and foolish hasty in giving



## The Book of

giving sentence. So that when I have gathered all these things together, and taken hold of that which I think meet for my use, I utter my judgement; esteeming it the part of a mad man, by looking onely in the hand, to give judgement of the life and all the states of mans body. And now I return to the rules of Chyromancie.



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## Palmestry.



The Table-line, or line of Fortune.

The line of Life, or of the heart.

The Wrist of a woman.

The Pomel of the hand.

The middle natural line.

The line of the Liver, or Stomack.



# The Book of



- A The Table-line.
- B The Pomel of the hand.
- C The Wrist of a man.
- D The line of the Liver.
- E The Table or quadrangle.
- G The hill of the thumb.
- H The line of Life, or of the heart.
- I The Triangle.
- K The middle natural line.



# The Book of

*The Names of the Fingers, after  
the PLANETS.*



The imperfect Table-line.  
The Sister to the natural line.  
The line of the Liver or Stomack.  
The Sister of the line of life.  
The line of life.



## Palmestry.

### CHAP. II.

#### *Of the line of Life, or of the Heart.*

**T**he line of Life, called also the line of the heart, beginneth, as is said before, at the hill of the fore-finger, passing by the midst of the palm, goeth to the wrist. The which if it be long, strait, lively coloured, bright and clear, it betokeneth long life, endamaged with few diseases or sicknesses.

Plinie affirming the same, saith, that it is a token of long life to have upright shoulders, and two long incisions or lines in one hand, the which are to be understood of the line of life, and the middle natural line. If that the natural powers be weak, and that the line do appear short, and of divers colours, running in and out, thin or slender, and cut or parted in sunder, with many overthwart rivels or small crests, it doth declare shortness of life, much sickness, small strength, and that he in whom this is so noted, shall seldom or never bring any thing to a good end. So likewise, the line gross, long, and undivided, doth shew the contraries to the same. Wherefore, if any man



## Palmestry.

require or ask a Reason of this thing,  
answer, The blood the which doth nourish  
the heart, and is also thought to be the  
first and resting place of the minde, is the  
cause efficient of this thing. For it is  
certain, that as the blood is pure, or  
impure; so the line shall be coloured, ei-  
ther cleer or dark: so as long as blood doth  
abound, it sheweth ruddy and bright; and  
contrariwise, pale, and swart, when the  
blood doth fail or wax scarce. Whereby also  
all the natural heat diminished in the  
weak body, as also the strong and lusty be-  
ing is shewed and declared. Then if this  
line be narrow, subtile, and well coloured,  
it stretch forth toward the middle natural; it  
signifieth a man of good counsel, of subtile  
understanding, and of an high and princely  
minde and stomack: And if it be broad, ill  
coloured, and pale, it signifieth the contra-  
ry. This is always to be noted in all prin-  
cipal lines, that if they be strait, not divi-  
ded, neither cut, and well coloured, it doth  
shew a good complexion: if they be con-  
trariwise disposed or set, it sheweth the con-  
trary. Also if the line of life be gross,  
and diversly coloured, that is to say,  
one place red, another pale or swart, it is a



## The

signe of malice, craft, envy, and the man to  
 be a great talker, and boaster, and one that  
 standeth much in his own conceit. If the  
 line be gross and very red, it betokeneth a  
 crafty, a filthy, and an inconstant man; but  
 if it be pale, mixed with a certain redness,  
 it signifieth an angry man, almost mad  
 with anger. And if it be very red, mixed  
 with paleness or swartness like Lead, it  
 sheweth an unconstant, unshamefast, waver-  
 ing, trayterous and angry man, and delight-  
 ing to stir up mischief, and sow discord. But  
 if it be red in the part next the wrist, it sig-  
 nifieth cruelty: and oftentimes it chanceth  
 to be forked in the upper corner, which be-  
 tokeneth an unstable man, a runner about  
 Countries, and marvellous in all his do-  
 ings: the which if it be crooked and wri-  
 then toward the middle natural line, it sig-  
 nifieth a crafty, deceitful, wanton, and a  
 manner of perverse and froward minde.  
 And if you happen to finde in the hand of a  
 woman, a crosse, with three small lines at the  
 upper corner of the line of life, it signifieth  
 an unshamefast and dishonest woman: but  
 if that crosse be found about the right corner  
 in the line of life, and be deep in, it signifi-  
 eth an ungodly and mischievous woman  
 which







## Palmestry.

man which shall suffer great punishment for her  
ne than chief: For such a cross in that line, doth  
If the days betoken evil, both in man and wo-  
eneth in. If that there be found two lines in  
an; but the end of the rising of the thumb, near the  
redness of life, as they were lying on the one  
of the; by that token I judge the man to die  
aptly. And if the line of life have Branch-  
es stretched out toward the middle natu-  
rall, in form as you see in the margin, it is  
a signe of riches, honour, and perfection. \*  
But if the said branches run downward to-  
ward the wrist in this manner, it signifieth \*  
poverty and damage by household-servants,  
through their untruth. And if the said  
branches do pass strait thorow the Triangle  
the middle natural, it signifieth a man af-  
flicted with divers and sundry dangers and changes  
of fortune, to come to prosperity and riches.  
Moreover, many small lines dividing the  
line of life, betokeneth much sickness. Fur-  
ther, if there be in the line of life certain  
dots or grains scattering, it declareth a  
man unshamefaced, a fornicator, and in jeo-  
pardy of his life for murder in a tumult,  
whereof he was author himself; and shall  
be divers times sore wounded.

When in the beginning of the line of life  
there



## The Book of

 there be three small crooked lines, dividing it in this manner, it is a token of a leprosie to come; for it doth declare the ill disposition of the Liver. Where upon this which is already said, may be gathered, that if the line of life be long and deep, well coloured, having a good proportion with the middle natural line, and the line of the Liver of the stomach, and that the two be of due quantity and length, and well coloured; it is a good signe of long life, good nature, wit, disposition, and complexion. And often times there be found in the line of life  or  or  of these notes, which do signifie the loss either of one or both eyes: the which although they be seldom found, yet in my self I have had the experience; for in the same place in my hand is the same mark; the which when I saw, I called to remembrance what danger I was of one of my eyes: for sitting by the fire in winter, I fell therein and tumbling in the flame with my left eye I was vehemently tormented. Albeit I find that not onely that did prognosticate that evil unto me, but also the opposition of Mars and the Moon in my Nativity. For I find at the time of my birth, Mars to be in the eleventh house in a manly signe, and the

Moon



## Palmestry.

oon likewise in the fifth house ; which  
a lepe constellation is obserued of the Astrono-  
all disp<sup>ers</sup> to signifie some such thing. And in  
is what much as I have found this true , it doth  
at if the more the more verifie that which I said  
coloured fore, that these Aries were joyned toge-  
e midd<sup>er</sup>, as it were by a certain alliance or affi-  
Liber<sup>er</sup>, and that the one without the other  
due qu<sup>ar</sup>ter, would very little prebail. For it is most cer-  
it is n, that the inferior bodies are governed  
; wit, do them above : and as all power and  
ten tim<sup>ing</sup> length hath its influence from those hea-  
o o<sup>ly</sup> bodies ; so likewise all lack and de-  
he los<sup>t</sup> cometh by them, it is most sure.  
althou<sup>gh</sup> herefore we may well consider, that Pa-  
lf I ha<sup>ve</sup> was a careful workman about the cre-  
e place<sup>on</sup> of mans body, which hath given know-  
the whi<sup>ch</sup> ge to man diuersly and manifoldly, to  
obance ge by these three most noble and princi-  
eyes : parts.

In the sther parts, shee hath not so done :  
she hath set in the hand of man certain  
ies and tokens of the Heart, Brain, and  
er; because that in them the life of man  
chiefly consist. But she hath not so done of  
Eyes, Ears, Mouth, Hands, and Feet,  
ause those parts and members of the bo-  
seem rather to be made fo<sup>r</sup> a comeliness



or beauty to the body, then for any necessity. Therefore all hands have the three lines foresaid; but the other incisions or lines many do want or lack; Husbandmen being also excluded from hence, for their continual labour.

Wherefore, since these two Sciences need such a mutual help one of the other, will declare unto you out of Astrology, the nature of the Erratical signes, which the Greeks call Planets. Saturnus maketh sa circumsped, covetous, slow, and little speakers, and self-lovers. Jupiter causeth pleasa liberal, quiet, sober, and eloquent person. Contrariwise, Mars causeth cruel, fieri and lyers. The Sun maketh godly, with happy, or fortunate, and couragious me Venus causeth incontinent, libidinos comely, and fair. Mercury causeth subti crafty, learned in Sciences, and nimble men. The Moon maketh quick witted and comely, but unstable and slow.

Now I have spoken of the diversity dispositions and wits: I will also shew son what of voice and speech, whereby the vers effects and working of the Planets amongst themselves, may the better be understood and known. Saturnus doth caus



## Palmestry.

and scriking voice or speech. Mars a  
hing voice, like the breaking of metals.  
ter a shrill sounding, and gentle voice.  
us maketh a weak, soft, pleasant, and  
minate voice. And so likewise doth the  
Mercurie. The Signes also have their  
er voices: For, Virgo, Gemini, Libra, A-  
rius, do make good voices or sounds. A-  
Taurus, Leo, Capricorn and the last part  
gittary, cause mean voices. Cancer, Scor-  
and Pisces, are either altogether dumb,  
without sound; or else minister some  
at impediment in the speech. There be  
certain signes called fertile, because  
do increase; which are Cancer, Scorpio,  
Pisces: And others be called barren; as  
Arius, Leo, Capricorn. So that whatsoever  
an can do, may be applyed to the signes,  
urtherers of the same. The which thing  
hat it cannot be denyed, so much the  
e are they to be counted slanderers,  
ch esteem and report Astrology not as di-  
z, but as a vain frivolous Art or know-  
ge; whom in their places we will set  
h in their colours. But now to return  
ar purpose.



# The Book of



If you finde a cross in this soyt about the upper corner, proceeding out of the line of life, and on the nether side three small lines and on the upper side two, as you may see by this figure; it signifieth a libidinous and an unshamefac'd woman. But if the three lines be found in the nether end of the line of life toward the wrist, it betokeneth the



### Palmeltry.

A woman shall suffer grievous punishment  
for some mischief, or evil doing.



at about  
of the line  
small line  
you may  
ordinous  
at if the  
nd of the  
tokeneth

When that certain small lines do divide  
such the line of life in the upper end, in  
prescribed; it doth declare the infir-  
and sickness of the body. But if on  
other part of the middle natural line,  
there



## The Book of

there be incisions in this manner, lying as  
it were directly from the nether part of the  
line, and rising upward; it betokeneth evil  
as pain in the Head, which cometh of exha  
lations of the Stomack, or some such other  
disease. And these three lines on the end  
the line, do betoken evil, as shall appe  
hereafter.

### CHAP. III.

#### *Of the Middle Natural Line.*

**T**he line which beginneth at the root  
the line of life, and passeth through the  
palm of the hand, toward the hill of the  
Moon or Mount of the Hand, is properly  
called the middle Natural line. The which  
if it be strait, and undivided with any sin  
obertwairt lines, it sheweth good health,  
sound brain, a quick and lively wit, and a  
good memory. If it be long, stretched  
to the hill of the Moon, it doth declare  
short Stomack and long life: which if it  
short, that it pass not the hallowness of  
hand, it betokeneth a fearful, covetous,  
wise, and unfaithful man; and if the  
line do not stretch out to the hill of  
Mo



## Palmestry.

lying upon, but end ever against the space, which  
between the middle finger, and the King-  
finger it betokeneth a man of ill manners,  
that shall not live long. Then if the  
line run out beyond the hill of the  
moon, and turn in again in form of a half  
compass: the farther it stretcheth, the lon-  
ger life it betokeneth, but in age poverty.  
If the same line at the upper end do  
turn toward the fingers, it signifieth an un-  
mercifull and malicious man: the which  
if it rise very much toward the fingers, it  
declare him to be very foolish and un-  
wise. Contrariwise, if it turn down-  
ward almost to the palm of the hand, it is  
token of a covetous and unclean man.  
The other part, if it turn upward, and  
touch the table-line: it signifieth some great  
wealth, and adverse or evil fortune: and if  
the same line be withen, unequal, and  
divers colours: it is a token of an ill  
disposed minde, and oftentimes of theft.  
The line being strait, equal, and bright  
and pure: betokeneth a good conscience,  
Justice. But when the middle na-  
line is broad and gross, with a cer-  
tain redness intermedled: it signifieth a  
disposition and lack of wit. And



## The Book of

if it be neither too strait nor too large, and well-coloured, it betokeneth a merry, cheerful and a fortunate man: but if it be subtile and slender, swart or pale; it declareth weakness of the brain, and vapour rising from the Stomack into the Head. And if the line appear gross and very deep, and hath a certain small line neerer it red-coloured: it sheweth an angry and furious man. Again, if it have certain knotty spaces in this manner O, so many knots as there be, it doth declare so many murders, either already committed, hereafter to be done. The which knots if they be not fully closed or shut, they are a token of a great quareller, which shall beat and wound, but not kill outright. There be in the same line certain great prickles, or points: it sheweth an unmercifully, foolish, and unpleasant man, which points if they be very red: it betokeneth a very cruel and fierce man. If the same line be crooked, making half a circle, with a certain obscure or dark colour: it signifieth danger by four-footed Beasts, or else to be slain of a wild beast. And oftentimes, nigh the last line, there be two small lines joyned together.



### Palmistry.

ether (as in the figure of the Hand following you shall see) which signifie wounds, but not with weapons. Moreover, if there be a cross in the same line, er against the middle finger: it betokeneth that the man shall die within a year. If any man have this line forked ward the wrist, with small divisions: seemeth to set all his minde on mischief, and neither to fear God nor man.



C 2

This





# The Book of



This Figure of the Hand here described with the middle natural line, beginning at the root of the line of life, and passing directly through the midst of the Hand without any incisions: signifieth the good state of mans body, and health of the Brain. And when it maketh a sharp corner in



## Palmestry.

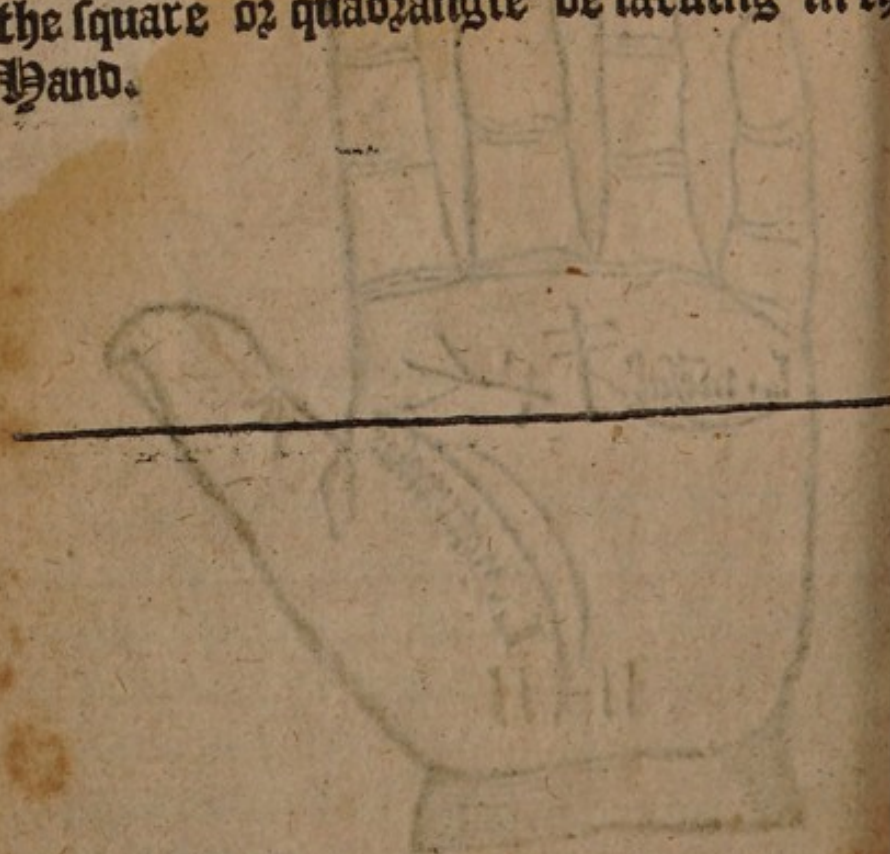
the line of life, it declareth a quickness of  
 memory, and uprightnes of minde. But  
 it be (as is rehearsed in the Canon be-  
 fore) unequal, not stretching past the pit  
 Cade of the Hand, it betokeneth a  
 fearful, covetous, and a forgetful per-  
 son.





## The Book of

If the middle natural line above figured, make as it were half a Circle, with a certain obscure colour, it threatneth hurt by Beasts, and oftentimes Death. But if at the end of this line on each side doth appear two small lines, it signifieth wounds by weapons. If there appear over against the middle finger a little Crose divided with small lines, it doth demonstrate the weakness of the body, and brevity of life; and so much the rather, if the square or quadzangle be lacking in the Hand.



If the  
middle  
line  
be  
red,  
there  
be  
al  
line



# Palmeſtry.



If the hand before portrayed, have in the  
middle natural line certain pale knots:  
so many knots there be, so many murders  
both declare already committed: if they  
be red, they do pronounce the person to be  
hereafter both murderer and thief. If  
there be crooked incisions in the said natu-  
ral line, I judge him to be a very unhap-



## Palmestry.

pe, and unfortunate man. And by the  
cross there, I suppose him to be full of strife  
and debate, and desirous of discord.



When this middle natural line stretcheth to the Table line, and is crooked in the end in form prescribed, it declareth a naughty evil tongued man, a shedder of blood, and shall often be in danger for the same, and



## Palmeſtry.

the length peradventure ſuffer condign  
punishment. If the ſame line have pry-  
cifications; it doth denounce a proud, babling,  
and angry man. But if there be a croſs in  
the upper corner right againſt the riſing or  
hill of the thumb: it ſheweth an honeſt man,  
and apt and diſpoſed to all kinde of good-  
nes, and ſo likewise on the contrary.

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### CHAP. IV.

#### *Of the Table Line.*

This line is called the Table-line, be-  
cause it maketh the faſhion of a Table  
in the Hand, for ſo we do call the ſpace re-  
maining between it, and the middle natural  
line; it is alſo called the quadrangle or  
ſquare line, becauſe that with the middle na-  
tural line, it maketh almoſt a quadrangle  
ſquare. If this line be equal, long enough,  
and ſtrait: it is a token of a good na-  
ture and ſtrength of the principal members  
of men of modeſty, temperance, and a con-  
ſtant minde in all good works. If it ſtretch  
to the miſt of the hill of the forefinger,  
touch the hill of Jupiter: it is a ſigne of  
element anger and cruelty, being red as  
bove



## The Book of

bobe is a signe of a promoter, and envying another mans felicity or welfare. And having branches rising strait to the finger of Jupiter, it doth promise promotion, encrease of riches: and that being poor, shall come by little and little to honour and worship. But if the line be naked without any branches stretching toward the root of the fourth finger: it betokeneth an unfortunate and poor man. If it have in the end three small lines or branches about the hill of Jupiter running strait forth to the upper corner: signifieth a fortunate, liberal, merry, moderate and noble man; which delighteth in kinde of comely and cleanly apparel, a sweet smells and labours. In whose birth who doth consider the horoscope, (whether he finde Taurus or Libra, whom Venus doth rule, or Sagittarius and Pisces, upon whom Jupiter hath dominion, or what planet there be) shall easily perceiue and finde the cause and reason of this matter: a child standing in the same place, doth signify a liberal man, a lover of truth, benigne and gentle to be spoken to, and in a manner indued with all kinde of vertue. But if the line do finish or end over against the hill of the middle finger: it betokeneth a lyar.



## Palmestry.

lover, inconstant, deceitful, unthames  
man, and a sower of strife and debate.  
When this line is joyned with the middle  
natural, so that they make both a sharp corne  
: the same man shall be in many dangers  
of Body and Minde, that he shall be es  
weary of his life. And if he lack the  
middle natural line, that the table line  
coming to the line of life, do make a sharp  
corner or point : I judge that that man shall  
lose his head, or be deadly wounded, and shall  
never bring any thing to pass. If this line  
be divided, that one part look toward the  
middle natural, the other toward the hill of  
Mars : it is a token that he shall be often in  
danger of his life, and yet escape. The same  
if the line being subtile and strait at the end, un  
der the hill of Jupiter : it signifieth a gover  
nor of a household : and promotion or rule  
over his brethren, kindred, and equals.  
If it hath incisions over against the middle  
finger, it betokens a flatterer, and a double  
tongued man, whom few men shall love. If  
the line coming directly from the quadzangle  
under the hill of Saturn, dividing the Table line  
make a little cross there, it threatneth vi  
olent death. For as this line is a token of  
great felicity & good fortune, if it pass by the  
hill



## The Book of

hill of the middle finger, and stretch beyond  
the hill of the fore-finger : so likewise, not  
touching the middle finger, and ending un-  
der the hill thereof, is a signe of extreame po-  
verty, and many calamities and dangers.  
Then this line having many interruption  
or incisions lying scattered, it signifieth  
feolish, and an unconstant man, whose study  
or desire is to be in contention with  
men, as now to love, now to hate, and ofte-  
times to chide and fight with them. And  
this line being deep, subtile, and pale, at the  
end aforesaid : declareth an honest cha-  
racter, but weak, and much troubled with  
sickness and diseases. But it is an ill sign  
and specially in a woman, when the line  
beginning at the middle natural, going  
to the hill of the middle finger doth both  
wide the Table, and the table line, and  
forked in the end. And that woman who  
hath a line coming from the line of life  
to the hill aforesaid: it signified that woman  
have killed her own childe. The which line  
if it turn backward to the hill of Jupiter  
it betokeneth that woman shall have great  
inheritance, if that line be redder then  
other, it betokens pain in the bowels  
knowing about the navel. Again, if



### Palmestry:

be double, cutting the table line: it  
beth that the man shall die a miserable  
th. For both in men and woman, it is a  
men of an ill end. And often the table  
toward the hill of Saturn or Jupiter, is  
forked: which doth note the man shall  
er many weary labours and travails in  
life, the which the redder it is, it shew  
him the more inclined to anger. When  
ce appeareth in the same line certain  
all lines rising one by another, the more  
ce be, the more honourable they declare  
to be, and to have the greater power and  
But in whose hand there is no table line  
I conjecture them to be of both kinds  
willing, contentious, angry, unfaithful,  
constant and ready to all mischief. More  
; if there appear a line conting from  
table line toward the little finger, it is  
erved, that man to be neither good nor  
mate, but covetous, angry, and horrible  
and also filthy, envious, and a compa  
of mischief: if there appear any lines  
between the table line, and the ear fin  
; it betokeneth so many morriages as  
be in number; but if they be crooked  
pale, they be already past. Again, if  
be found under the root of the table  
line



The Book of

line certain crooked crosses, so many there be, so many deadly enemies they betoken. When that a line comes from the table to the hill of Saturn: divide the table line, and make a cross on the end thereof; is said to be a token of a violent death. And certain wise men in this science say, that there be small incisions about the upper end of the same line betokeneth sickness in youth: if they be in the midst, in middle age; if at the other end, in age; and if the same lines run downward, the disease shall be of choler: if they ascend, of flegm: if they rise out of the midst upward, it shall be of blood; & if contrariwise they turn downward, it shall be of melancholy; after which his colour is bright or dark. Here is to be understood, that Cancer, Scorpio, and Perseus do rule the salt flegm, And Saturn causeth diseases that come of a viscous or flegm: as the Dropsie, Leprosie, Cancer, and Gout. Taurus, Virgo, and Capricorn of like nature, cold and dry, and rule melancholy. And therefore Venus doth cause cold and moist diseases in the throat and by members. Likewise the Moon causeth the Dropsie, Falling-sickness, and plexie. Aries, Leo, and Sagittarius have

mi



### Palmestry:

union of the choler, Agues, & Byles, which  
ne of blood. Likewise Mars doth rule hot  
ues, Frenies, and the Worm in the  
d: unto Jupiter we attribute the combust  
d; unto Mercury is applyed the diseases  
he minde, bitter, and heavy thoughts, and  
bled conscience. The Sun bringeth hot  
dry diseases. All which things shall ap  
r more plain hereafter, where the na  
e of the Planets and Signes shall be spo  
of, wherefore note always that the red  
s of the lines or incisions come of the  
t of Mars. Therefore in all the judge  
nts of this Manual Divination, I will  
to have respect to the nature of the Pla  
s and Signes, wherein the Sun was the  
e of Nativity or birth. And so likewise  
Phyfiognomy must be taken heed of, and  
that means the wise judge shall get both  
fit and praise.

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# The Book of



If there be found in the line of Fortune  
called also the line of prosperity, three sin-  
branches, and be joyned with the line of life  
and therewith divide the wrist; it betok-  
eth a good and quick wit, but if it joyn  
those lines, as it is here described, wit-  
certain withing or crookedness: it signi-



## Palmestry.

hast evil, perverse, wicked, and a malicious slanderer, and one which coveteth alway to shed blood. For whensoever you shall see these manner of lines, strait remember and have recourse to the nature of Mars.



The Table-line thus disposed, that it be-  
and end in his due places, doth declare  
D the



The Book of  
the good state of the body, and strength of  
the members of generation. But contra-  
rilywise, if there be no Table-line at all, or  
that it be without branches, short and gross,  
stretching out beyond the hill of the fore-  
finger : it signifieth a mischievous person,  
and hard of learning or understanding.



The



## Palmestry.

These three branches in the end, about the  
l of the fore-finger, against the upper cor-  
n, is a good sign both in man and woman.  
So a little cross in the same place, beto-  
meth good likewise. If the said table-line  
be many incisions, it signifieth hatred of  
aces, and of great men: but if the inci-  
s be unequal and dispersed, you shall un-  
stand the variety of fortune.





## The Book of

If that the table-line be lacking in the hand of man or woman, it is a very evil signe; For it sheweth a man prompt to all mischief, which also shall dye an evil death. There must also be respect to the lines about the hill of Mercury; for there is the signes of mariage, and the judgement of such things as pertain to the Planet of Mercury.



Ag



## Palmestry.

Again, if the Table-line do thoroughly touch the natural line, that it make a sharp angle as you may see, it betokeneth ill: for many perils shall hang over his head, that may justly repent that ever he was born. But if the natural line be lacking, and the Table-line touch the line of the heart, (except I be utterly deceived) that man shall lose his head, or die some ill death. When a certain line (as here you may see) doth divide the table-line, and make a small Cross in the upper end, it doth betoken a violent death. The which line if it rise strait upward in the hand of a woman, and divide the Table-line, it is an evil token, for the which see the Canon or rule aforesaid. If there be a small cross in the end of this table-line, it betokeneth spiritual dignities, and the contrary, if there be two crosses (as I have often observed) it signifieth ecclesiastical promotion.

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## CHAP. V.

### *Of the Wrist.*

The space which as is aforesaid appearing in the joyning of the hand to the



## The Book of

arm, is called the wrist; the which if it be pure, and of a good lively colour, it declareth the good estate of the body, and contrariwise the evil. And note, that for the most part there be two lines which as it were divide the hand from the arm. If there be two lines, then if that next the hand be equal straight and well coloured, stretching upward, it promiseth riches; yea, although it be very poor, it promiseth increase and felicity: and so much the rather, if there be straight branches, and not overthwart. If that a line rising at the root of the arm, run up to the root of the middle finger, it signifieth good success and prosperous fortune. But if there be in the space or joint four equal lines well joynted, dividing the arm overthwart, behold great honour and dignitie, succession, and heritage of the kindred. And if there be found in the root of the arm, nigh the hill of the thumb, nigh the line of life, it descend so low, three lines or stars, more; it signifieth that person to be accused and betrayed by women, and to suffer slander by them. Further, if a line beginning in the middle of the wrist, go toward the hill of the Moon, it doth prognosticate many storms and troubles of fortune,



## Palmestry.

by enmity and hatred. The which line if  
be crooked and unequal, it is a token of  
continual bondage, and that that person shall  
never come to promotion nor riches. If there  
many lines scattered in the wrist, and  
to the hill of the thumb, he that hath  
that signe, is in danger to be afflicted, wound-  
spoiled, cast in prison by his kinred, or  
those whom he most loved. If there be  
certain lines in the arm, and divide the  
wrist, and joyne together in the upper part,  
that man, without doubt, shall dye in exile or  
punishment. The which lines if they do not  
lie close, but be somewhat distant a sunder,  
shall end his life amongst forrein nati-  
ons, far from his own country. The same  
lines tending to the Pommel of the hand, do  
eshew long navigations and journeys by  
sea, and an unstable life to be spent in such  
peregrinations. Further, if there go a  
line directly from the wrist to the hill of the  
middle finger, it signifyeth a long journey, or a  
difficult or doubtful return. Also, if there  
be a line at the Wrist, and run into the  
side of the hand, and be very red, it declar-  
eth the weakness and diseases of the body  
to come. But if it be pale, they be already  
past, and no more to be feared. If there be



## The Book of

found in the hand of a woman a triangle, <sup>rais</sup> tending from the wrist to the hill of the <sup>life</sup> Moon, it sheweth her to have been corrupt, <sup>com</sup> defiled, and deflow'd in her first youth and <sup>ely</sup> flower of her age. Moreover, if there be a <sup>any</sup> about the wrist of a woman a little Cross, <sup>ere</sup> judge her thereby both honest, wise, and <sup>to</sup> chaste. Behold the signes of the good Estate of the Body, when the space in the wrist next the hand, and the other next the joynt of the arm, be both of good and lively colour, having the four incisions aforesaid, it betokeneth all goodness. Again, how hateful are the thre Stars, which threaten danger by accusation and slander!

Mark also going from the wrist to the <sup>omel</sup> of the hand, how manifest an argument of infelicity and evil fortune it is. Then that coming from the wrist to the hill of Jupiter, how it signifieth a forrain, and far distant life to be led. Another rising upright, doth promise riches and favourable fortune. Moreover, the signes which are in the hill of Jupiter, betoken riches, honour and dignity. Also four lines almost compassing the arm (as you may see in the hand following) are tokens of long life: and certain lines going from the root of the arm making a sharp angle or corner, and a line <sup>cro</sup>



### Palmestry:

pass by them, do promise great quietness  
of life, and to pass his time meerly with  
in motion. But if the cross be away, it doth  
only promise succession and heritage of  
many. If the cross & certain little stars be  
there, that man shall lack nothing necessa-  
ry to his life.









# Palmestry.



If that two lines beginning at the **W**rest  
rise through the **P**alm to the hill of the  
o<sup>r</sup> ring-finger, and the same hill be di-  
vided with two lines overthwart: it signi-  
fies a compasser o<sup>r</sup> doer of great things,  
which shall have rule and authority in kings  
business and affairs, and thereby get both  
great honour.

If



The Book of



If in the wrist there be seen a certa  
gross line, and then another subtiller a  
slenderer, and the third grosser and deeper  
then the other, it proposeth abundance  
riches in the first age or youth, infelic  
and poverty at the middle age, and in  
third and last age, recovery of all before lost  
with increase of riches, and a quiet life



## Palmeſtry.

the laſt end. If there be two crooked lines aſ-  
cending to the hill of Jupiter, and upon the  
ſame joynt of the ſame appear two lines go-  
ing overthwart, it ſignifyeth increaſe of  
ſubſtance, by long Journeys and travaills.  
The ſame lines going to the hill of Mercu-  
ry betokeneth a man apt to many things,  
but not fortunate to great riches. But if they  
go to the finger of Saturn, there can be no  
good ſigne: for he will all coveteouſneſſe,  
and immoderate deſire, envy, and diſdain  
another mans happineſſe and welſare,  
and a minde given to all evil.



CHAP.





The  
lines,  
en natu  
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ed into  
first is  
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nding a  
uary.  
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be that an



## Palmeſtry.

### CHAP. IV. *Of the Triangle.*

The Triangle in the hand is three lines, (that is to ſay) the line of life, the natural line, and the line of the liver and ſtomack : which are ſo diſpoſed and ſet, that they make the form of a triangle. And the ſpace incloſed within thoſe lines, is diſpoſed into three parts or corners ; whereof the firſt is made by the line of life, and the natural line, and is called the upper angle. The ſecond, which is formed by the line of life, and the line of the liver, is called the right or right angle. The third, which is formed by the line of life, and the line of the ſtomack, is called the left or left angle. The triangle being of equal angles, having lines fair, well ſet, and ſtraight, doth repreſent the quality of nature, and of the Body, health and ſecurity of the minde, with wealth and renown, and alſo long life. And contrariwiſe, the lines being dark, unequal, and crooked, taking a plain Triangle, doth declare the contrary. Further, if the ſpace of the triangle be wide and broad, it doth argue a free, liberal, and bold ſtomack. Again, if the ſpace be ſtrait and ſhort, it betokeneth niggardie, covetouſneſſe.



## The Book of

ness, and fearfulness. If the plain within  
pale decline to swarthinness, it signifieth  
an angry and a deceitful person. Also, if it be  
cut and divided with many wrinckles, it  
sheweth the ill disposition of the body. More  
over, the upper angle is closed by the line of  
life, and the natural line, three manner  
ways: first of all, if it close in the cave  
the hand over against the valley between  
the fore-finger and the middle-finger, who  
judge thereby a miserable life, endangered  
with calamities and captivity, and a mind  
full of anxiety and care, and oftentimes  
it were drowned and overcome, and specially  
ly for the desire of money. Secondly, if it  
well closed with a sharp corner under  
midst of the hill of the fore-finger, it declar  
reth a good nature, a quick wit, and good  
position, happy and prosperous success, wi  
integrity of manners. And all these thin  
are so much the perfecter if the angle be  
and sharply closed. Thirdly, the lines  
joyning together, but having a certain sp  
left between, is an argument of an amb  
ous man, a self-lover, unpure, and unmi  
nerly, a slanderer, and cruel, a lyer, and  
ving without praise or good name. A  
which man if he happen to come in capt



## Palmestry.

or bondage, he shall never recover again  
his liberty. And if he be free, yet he shall dye  
miserably. The space within the triangle  
rough and hard, is a signe of anger and craft,  
and subtilty; if it be rough with wrinkles,  
signifieth envye, hatred, and slanders.  
When there doth appear a certain line be-  
tween the two lines, so neer, that it touch  
either of them, it signifies that man shall ei-  
ther be poisoned, or have some mortal wound.  
When there appear in the upper space four  
lines, dividing one another like crosses; it  
betokeneth envye, backbiting, with study and  
care to oppress others. For the two lines  
meeting sharply together, doth declare the  
weakness of the whole body; but if they end  
in the cave or pit of the hand, precisely or  
against the finger of Saturn, making an  
angle; it betokeneth blood-shedding divers  
sundry ways; as wounds of the head,  
of the belly: and if this signe be in two  
lines, it signifieth the incessant flux of the  
stomach, and danger in child-bearing. If  
there be in the triangle a figure like a star,  
betokeneth an adulterous woman, and passi-  
on, and furious, which through her irre-  
pressible anger, shall fall into such a frenzy  
madness of minde, that she shall covet

¶

and



## The Book of

and go about to cut her own throat. When-  
soever you perceive in the hand of a woman  
in the place aforesaid, a certain star putting  
forth a long rule, judge that woman to have  
four husbands. If in the same place there be  
a cross without any incision, it betokeneth  
good both in man and woman. For in those  
which have that signe, it betokeneth a life  
well passed, and to end with good name and  
fame. The right angle being very sharp  
doth shew a circumspect, witty, and sparing  
man; the same being obscure and gross, is  
a signe of rudeness, sloth, and much given to  
sleep. The left angle sharp, betokeneth  
babler and crafty man, notwithstanding  
witty and painful: but if the upper corner  
be not sharp, and having as it were the cha-  
racter of Saturn, it is a token of an evil and  
plain Saturnine nature. And he whose fi-  
ngers are so set, that there be in every joy  
as it were certain spaces or risings crooked  
and unequal, it betokeneth him to become  
very poor, and to live miserably. If there  
in the upper part, that is, in the third joy,  
an evident writhing or crookedness, it is  
signe of envy, deceit, malice, and also  
ther of an evil disposed minde, which will  
also shall lead a life full of misery and  
mity.



# Palmestry.





## The Book of

The Triangle both in the hand of Man  
and Woman, doth signifie much good-  
ness. But if there be found in the hand  
of a woman, within the triangle, the simi-  
litude of a star, it betokeneth an unchaste  
woman, and given over to the lust of the  
flesh. Also, in a man it is a signe of evil.  
Further, if there be in the hand of a man,  
about the right angle, an expresse plain star,  
it doth plainly declare an untrusty, trouble-  
some, deceitful, and slanderous person;  
also a thief and robber, doing all things,  
be it right or wrong, by violence; incli-  
ned, and also instructed in all evil; who  
at the length shall dye an evil death.  
Small branches in the beginning of the  
line of life, or table-line, doth betoken  
abundance and increase of household.



# Palmestry.





## The Book of



If a star habing a long stalk or branch  
going from it, be found in the hand of a wo-  
man, it doth declare that she shall have ma-  
ny husbands. As often as the two lines of  
the upper corner be distant asunder with a  
space between them, it is an evil signe. Also  
four lines dividing themselves in the upper  
corner



## Palmestry.

ener in manner of a cross, do demon-  
strate an envious detractor, and a man of e-  
vil fame and name. Then a figure as it  
were the character of Saturn, doth pronounce  
an evil end. The table line also fashioned as  
you may see, doth betoken an unfortunate  
man, and given to the belly. If there be  
the figure of a fork either upward or down-  
ward in the said triangle, it sheweth an in-  
continent and libidinous man.

## CHAP. VII.

### *Of the Quadrangle.*

**T**his Quadrangle is called that space  
which is between the line and the  
mean natural. Then if the incisions of this  
quadrangle be of a bright and lively co-  
ur, it doth promise the equity and upright-  
ness of life; and contrariwise, it doth de-  
clare a wicked and naughty man. The same  
square, ample, and large, betokeneth libe-  
rality, and stoutness of stomack. A cross al-  
so in the same place of the hand, signifieth  
good success in ecclesiastical ministrations;  
and is so much the more fortunate, if the  
figure be doubled or tripled, like unto a



## The Book of

lattice: but if the same cross be crooked or undivided with overthwart incisions, it doth prognosticate the contrary to all that is aforesaid. Moreover, an evident star in the same place, doth demonstrate a stout man, upright, true, and of a good conscience. The which man although through adversity and misfortune he fall into poverty, yet he shall rise again by his own vertue and goodness: yet notwithstanding, it sheweth him to be a feminine man, which also shall suffer some adversity and trouble for women.



After



## Palmestry.



Often times also the whole table is lack-  
ing: then if the table-line joyn with the  
natural line, and begin a triangle, it shew-  
eth that man to be in danger to be slain by  
many that shall lie in wait for him. But if  
the end of the table about the pommel of  
the hand there be a manifest cross, judge  
thereby



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thereby many peregrinations, long journeys, and often changing of place, but thereby good fortune. When the two lines which make the table, be far distant, with a great space between them; it is a token of superfluous heat, and untemperate humours in the body. Contrariwise, the plain or table of the hand being narrow and straight betokeneth a covetous man, careful to get goods, and therewithal deadly cruel. And this is sufficiently spoken of the Principall incisions or lines which are within the hand. And consequently we will intreat of the rings or hills of the fingers, and also of the fingers themselves, with the stations of the Planets, and whatsoever else shall remain needful to be spoken of.

You have heard before declared what the characters, lines and crosses in the table of the hand, do signifie and foreshew. The star also in the midst of the table, doth shew a lover, and maintainer of all honesty and goodness, and therefore had in reverence, and aspiring to great dignity. And let this be a general rule for all those whose hands quiver and shake by nature, (for unto many it hapneth by chance, and to othersom sickness and diseases) to judge them as a



## Palmestry.

scolders, and bꝛabiers, unclean men and  
knards.

### CHAP. VIII.

*Of the hills of the Fingꝛs; and first of the  
hill of the Thumb, called also amongst an-  
cient writers, the hill of Venus.*

I Dow that there is sufficiently entreat-  
ed of the principal lines of the hand,  
I will also write of the particular incisi-  
ons of the fingers, and of their hills; laying  
before your eyes their significations, with  
the natures of the seven Planets, whereby  
you may know what is agreeable among  
men, and contrariwise what doth hurt.  
The rising or swelling of the flesh, begin-  
ning at the line of life descending strait to  
the wrist, is called the hill of the thumb: it  
is also called the hill of Venus, because it is  
smooth and plain, with very few or no wrinkles  
or incisions: and being ruddy and lively co-  
loured, it sheweth the good quality and es-  
teem of the body, also a lover of women, and  
delighting in cleanly and fine apparel.  
But if there appear in the same place a  
line going downward by the line of  
life,



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life, (and therefore is called the sister of the line of life) it signifieth a man delighting in venery. Notwithstanding, the same line being long, not broken off, wholly accompanying the line of life thorow, doth promise continual riches. But if it begin in the upper end of the hill, but peradventure in the midst, or not far from the other end, it betokeneth lack and penury in youth; but after aboundance and plenty. Often also there be four lines equally distant, coming from the top of the hill to the wrist, which do promise riches and honour even in the first age: the which lines they begin not at the very top, but at the joint of the thumb, they do promise the same success, but longer and later to come pass, even in the extreame age. If the same four lines do divide the upper joint of the thumb a little within the nail, or be nearer the same joint, and be long, bright shining, they betoken present honour and riches; And also rule and dominion, if the same four lines be divided, or cut, with other small lines going overthwart. Many times there is a subtil incision beginning at the top of the hill of the thumb, going toward the line of life, which signifieth that man

shy



### Palmestry.

All die by some stroak of weapon. Also,  
many bright lines rising over against the  
fingger, and diuiding the line of life, are  
tokens of many peregrinations and long  
turneys into diuers places. The same lines  
coiding the line of life in the upper part oꝝ  
beginning, sheweth a Boaster and an am-  
bitious man, riotous, and venericous. In  
the also a red line, wandring up and down  
the hill of the thumb, betokeneth incest,  
and carnal company with his kinred. Al-  
beit I would not have such credit given to  
his science, that this should strait be judged  
true, the hand being looked upon: for when  
we speak of accompanying with kinred, we  
should have it understood, that man to be so  
flamed with fleshly lust and appetite, that  
there is but little hope that he will abstain  
from them. To the which thing it beho-  
ueth much, to behold the face and whole  
body of the man, which doth declare the  
state of life to come. For they which be  
pleasant mannered, leading a merry and so-  
ber life, being conversant and rejoycing in  
mays and dances, have small Stars in their  
hill, for this is the whole study of Venus:  
and such men have their hill commonly di-  
uided with many small and bright incisions,  
whom



## The Book of

whom if you do well behold, you shall see his face well coloured, his body decently compact, his eyes black and cleer, a pleasant countenance; and honest gesture, and altogether venerous, and therefore wanton, riotous, lecherous, delighting in dice, play, dancing, and other pastimes, having pleasure in flowers, roses, and sweet smells, costly apparel, desirous of gold and silver, often laughing, conversant amongst women, desirous and apt to learn all sciences of this sort and nature, and of a dull wit and understanding to learn any other thing. Also light of belief, easie to be deceived, liberal, gentle, just and faithful, delighting in painted Pictures, and also desirous to learn to paint himself, having good fortune in all things of that sort: in the contraries, not so fortunate, whose life shall be pleasant with mean substance, not covetous of lucre and gain, beloved of many, given to all kind of pleasure, not easily moved with anger, not careful about hard doubtful busines, but content with his present estate, setting all anxiety and trouble of minde apart, and liviing to his last end. For likewise as in this, so in all other is the nature of man to be considered, as well by the habit and proportion



### Palmeltry.

on of the body, as by looking in the  
: wherefore that which is here expres  
et let be an example to be followed in all  
thers. Further, they which have the hill  
of the thumb divided with many small  
pikes not equally distant, but scattering  
out of order, are to be counted fleshly,  
more, forward, and bawling, delighting  
in contention with women, burning so  
ch in lust, that they be never satisfied,  
seek strange and unaccustomed kindes  
se like unto monsters and beasts how  
they be of an unpleasant conversation  
life, delighting in no kinde of wisdom  
arning, neither profiting any thing at  
herein, but very apt to learn all handy  
es, and to devise and invent all things  
aining to riot. The cause of this I as  
ge to Venus, being in the sixth or eighth  
one in the birth of such men. Whereby  
may perceibe how Astrology and Chy-  
rancy do mutually embrace each other; so  
the one without the other cannot well  
nderstood, as shall be shewed hereafter  
at large.





Venus.





### Palmeſtry.

If there be about the firſt joynt of the  
thumb a creſt like a ring going round about,  
and dividing the thumb: Many do ſtiſly  
udge and ſay, That that man ſhall be hang-  
ed. The which thing I have proved true in  
the man; but becauſe I have ſeen many  
marked which have lacked that mark, I  
have it as uncertain. Alſo three or four in-  
ciſions in breadth under the firſt joynt, be-  
okeneth riches and honour in youth; if  
they be above that joynt, it ſhall be in the  
middle age: but if the ſame inciſions be  
under the ſecond joynt, it ſignifieth the ſame  
effect, but in the extreame and laſt age. If  
any woman have her thumb ſo marked (as  
is deſcribed in the ſecond figure) I judge  
her to be eſchewed and avoided, as crafty  
and naught. Alſo this mark ○ in the miſt  
of the hill of Venus, ſignifieth a libidinous,  
evil mannered, and adulterous woman,  
willingly putting forth her ſelf to whooredom  
and vice, wonderful untemperate, and un-  
ſtable in copulation. Further, what ma-  
n woman hath three lines ſomewhat un-  
eually diſtant, dividing the firſt joynt of the  
thumb, it ſheweth her to be in danger either  
of death, or of a wound by her own husband.  
Moreover, many ſmall croſſes under the ſe-



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sond joynt, declareth a very holy woman,  
giben to religion. Again, onely two of those  
marks, doth signifie an unfaithful babler  
& a woman full of strife & discórd. And ma-  
ny small branches in the same place, doth  
betoken a wanton woman, and one soon ripe

CHAP. IX.

*Of the hill of the fore-finger, and of the fin-  
ger, with the nature of the Jovials.*

**J**upiter the most beneficial Planet of all  
hath his place in the hill which is under  
the fore-finger; the which hill being plain  
and smooth, doth shew unto thee honesty  
life and goodnes of nature. And so much  
the rather, if there be certain small da-  
rreles going out from the same finger; the  
which if there be not far distant, it beto-  
keneth honour and dignity by princes. And  
some being bolder, do define and say, that  
shall attain to so many degrees of honour  
or ecclesiastical dignities, as there be su-  
incisions in his hand. It is also a token  
magnitude and boldness, desire, and study  
compass great things: as also a desire  
renown and glory, when a strait clear line  
beginning at the root of the fore-finger,  
most at the mean natural line, doth ter-  
minate



### Palmeistry.

back again to the corner of the hill. A small  
line also going from the table line to the hill  
of the fore-finger, doth signifie the same  
aforesaid. If that certain overthwart ri-  
els do divide the line aforesaid, they beto-  
ken wounds in the head. Also a gross,  
thicket, and ruddy line, dividing the fore-fin-  
ger from the middle finger in a man, doth  
token the sickness of the intrails or bow-  
els: in a woman, it signifieth danger in  
childe-bearing, and so much the more dan-  
ger, if it be very red. Moreover, crosses in  
the hill of Jupiter, do signifie honour, and  
promotions in so many degrees, as there be  
many crosses; for it hath been often seen, such  
men to have gotten benefices and ecclesi-  
astical promotions abundantly. And those  
men having those marks, are chiefly called  
Privies, or of the nature of Jupiter, having  
for the most part good success in all af-  
faires of that sort or kinde, who for the  
most part are of a mean stature, and  
pleasant form or shape, whitely coloured,  
black haired, comely eyed, given to cleanly-  
ness and mirth. They be naturally stout  
and naked, and high minded, having to do  
with great and weighty affairs, liberal often-  
times above their ability, coveting to rule



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and have dominion over others, despisers of all mediocrity and mean estate; honest, noble, covetous of glory and renown, ambitious, pleasant and merry, faithful and friendly, abhorring all fraud and deceit, peaceable, apt and inclined to all learning and wisdom, politike and eloquent. The walking or going is mean, neither fast, nor slow, betokening a great constancy of minde. No men more fortunate then they, or that sooner obtain their desires. For the most part always in favour with Princes and great men, loving dearly their wife and children. Also prosperous and happy in succession and posterity.

Moreover, they be great eaters, and therefore often diseased with the rawness of the stomack or liver, or else long lived, having a clear and shrill voyce, and the former two upper teeth sticking out. And thus much of them on whose birth Jupiter Lord, without conjunction of any evil with him. Furthermore, many lines going oblique in the upper joynt of the fore-finger in the hand of a woman, do declare that she shall have large inheritance by the death of her friends and kindred. The same in the middle joynt, do signifie envy, lying and



## Palmestry.

ceit: which signes if they be in the hill of  
Iupiter, do minister suspicion of an angry,  
rasty, un mannerly, and scolding woman.



And thus have I also found out the num-  
ber of children: If any woman have in the  
middle joynt threë bright incisions running  
in three ways, whereof the middlemost is short  
and blunt at the one end, and another bright



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 line going owerthwart, and two other dark  
 lines which touch not the middle short line.  
 Also wicked and naughty women have  
 Stars with a half compass in the hill of Ju-  
 piter.



The same also do declare three crook  
 lines almost equally distant within the  
 ter joynt of the fore-finger. Contrariwise  
 it is a token of honesty and chastity, wh



### Palmestry.

The middle joynt is divided with many  
lines going in length, with a star in the  
midst; also it promiseth great inheritance  
riches to come (whether it be by order of  
inheritance, or of ecclesiastical dignities or  
promotions) unto him that hath a cleer star  
not interrupt with any line or wrinkle in  
the hill of Jupiter. A line going from the hill  
of the middle-finger to the wrist, sheweth  
careful and weak hearted men, but notwith-  
standing envious. Some also affirm, that  
those which have that line, if they chance to  
be taken and cast into prison, either they  
will dye there, or be grievously punished, or  
very hardly escape and be delivered.

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### CHAP. X,

*Of the hill of the middle-finger, appropriate  
to Saturnus; of the finger it self, with the  
nature of the Saturnines.*

The middle finger of the hand as is a-  
foresaid in this science, is attribute  
to Saturn, and called by his name, and  
therefore the rising underneath it, is also  
called the hill of Saturn. The which hill if  
be plain and smooth without wrinkles or



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incisions, it declareth a simple man, painful, and without deceit. If that a ribel coming from the table-line, do cut the hill of Saturn, it signifieth a careful man, disquieted and vexed with daily troubles and cares, always studying and musing on something, notwithstanding seldom rich. Also many incisions in the same place, do declare a heavy and pensive life, full of penury and necessity, prisonment, and torments. Likewise, a line bowing from the root of the ring-finger to the hill of Saturn, sheweth a slothful and sluggish man, foolish, and rash, never doing any thing wittily, albeit sometime foolish, bold, of a foolish and rude mind and understanding. They say also, that a woman which hath more lines between the fingers of the Sun and Saturn, then between the Sun and Mercury there being some line also, to be apt to generation, and speciall of men-childzen. This also I know certain that if any small lines go from the principal lines of the hand, to the hill of Saturn they declare an evil disposition, and not very honest life. It is also judged a token of sterility and barrenness in a woman, have a cross or a star in the first joint of the finger. And those which have the hill

verl



## Palmestry:

erfly divided with rules, the other hill be-  
ing smooth and plain; are to be judged Sa-  
rnines, whose nature for the most part is  
be pale coloured, uncomely visaged, their  
eyes fixed downward to the ground, in going  
low, lean, and oftentimes crooked backed,  
and for the most part evil mannered. For  
turn maketh them malicious, deceitful,



and



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and crafty, delighting to be alone, regarding no man, without all friendship. Not very curious about their meats, great drinkers, and oftentimes great eaters; continually disquieted with cares and miseries, never free from them, full of heavy and fearful thoughts and imaginations, loving fennes and standing waters, living filthily, slow and rare of speech, cold of nature, weak bodied, sickly, of a low voice, hoarse, and stutting, lightly envying other, and whom they hate, they persecute continually without remission. Their delight is to build, to plant, plow, and all things that will continue, having no great pleasure in women and therefore seldome having children, but dying without issue. Wonderful defender, and keepers of their Liberty, judging it extreme evil and misery to serve and be in bondage, delighting in black, and therefore clothing themselves therewith, full of suspicion and fear, giving great regard unto dreams: and thus far of Saturnius. The woman that hath five or six lines in the first joynt of the middle finger running downward, shall bear a son which shall be a prie. Also that man which hath a star in the same joynt, shall either kill or be killed.

CHAI



# Palmeſtry.

## CHAP. XI.

*the Ring-finger and hi<sup>t</sup> and the nature  
of them born under the Sun.*



The hill of the Ring-finger, called also  
of most learned men the hill of the Sun,  
that which riseth in a certain space be-  
tween the finger and the table-line: if there  
be a line drawn from the root thereof to the table-  
line, certain small lines, they work the  
effect that Mercury doth amongst the  
astrologians, which make a man of a preg-  
nant and quick wit, given to divers kinde of  
learning, proud, and eloquent, also fortunate  
promotions, as well prophane as spiritu-  
all. But if there be other lines drawn over  
it, or that they divide one another,  
it signifieth the clean contrary. But if  
the



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the same lines do not touch or divide the  
ther, it is a good token that he shall overcome  
and tread down all his enemies. The which  
if they neither touch the finger, neither  
equally placed from the table-line, but ha-  
ving between, according to the alteration  
the lines; they note the change of estate a-  
life. Also many slender red lines in the sa-  
hill, do shew a wise and a merry man: 1  
which lines if they be crooked and red, be-  
ken diseases wherewith a man is presen-  
tered and troubled: if they be pale, pain  
already past. Again, if they divide the  
selves like a S. Andrews cross, stretc-  
from the table-line to the first joynt; it  
nifieth a provident and circumspect man  
doing his business. There is also anot-  
token pronouncing fortunate things, especi-  
ally in getting honour and dignity, and  
things pertaining to vertue, liberality,  
wisdom; which are two crooked lines  
qually distant going from the wrist, as  
may perceiue by this figure.



## Palmestry.



Also many lines in the hand of a woman  
 out the upper joynt runing together, do  
 shew the same. And moreover, that she shall  
 had in reuerence, and made rich by her  
 husbands; also they shew her to be debout,  
 it not to lead a monastical life. So like-  
 se, if they be in the second joynt, they de-  
 clare



clare that she shall always be had in reputation and honour, but amongst them of her own stock. Always they signifie riches, as well in men, as in women. But they are evil if they stretch to the hill of the Sun.

## CHAP. XII.

*Of the hill and Finger of Mercury, and of his Nature.*

**T**he hill of the ear-finger, or rather of Mercury, is between the little-finger and the table-line. It is greatly material whether it is plain without incisions or veins. For it being well coloured, without wrinkles, sheweth a constant minde in man, in a maid integrity. A slender line rising at the table to the root of the hill, betokeneth liberality. Also many such lines beginning between the table-line and the little-finger, signifieth so many marriages as there be lines. Notwithstanding, the length, colour, and slenderness of them must be marked; for the pale lines signifie marriages past; the long and well coloured, then come. It happeneth often, some of them be gross and very red, whereby thou shalt judge



be a lyar, a thief, and a robber, and one  
diled with all kinde of mischief. Now if  
there be a crooked line, as it were a circle  
going from that finger to the middle finger,  
it declareth an excellent wit and dispositi-  
on in whom there is great hope that he will  
be apt and prompt to all kinde of affairs.  
If there be small crooked lines in the upper  
part of the little finger in the hand of a wo-  
man, it sheweth a condition proper to all  
women, which is pride, much talk and bab-  
ling, with inconstancy. And this for the  
next part is the Physiognomy of all the Mer-  
chants, mean coloured, between black and  
white; high fore-head, round face, fair eyes  
like a cat, black and thin beard, slender bo-  
dy, comely stature, thin lips, sharp nose, shrill  
voice; & ready, a quick motion and stirring.  
If thou wilt foreknow this by the hill, if it  
be full of straight lines, he is also of a preg-  
nant wit, bold, a whozemonger, faithful,  
ready to lye, a lover of his own sects, a ha-  
ter of superstition, not regarding temples  
or oracles; apt to all science, Mathematical  
Geometry. Finally, a man fit for all as-  
saires, a Doctor, a Poet, endued with the  
knowledge of tongues, a searcher of secrets,  
a philosopher, hearty, modest, but full of  
words,



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hurting no man, delighting in the cleane  
hady-crafts, as in painting and such like  
Albeit, he is more vexed with sickness, and  
troubled with delusions of spirits, then  
ther men.



The



## Palmestry.

There be also certain tokens, whereof the  
first in the first joynt doth declare a man to  
be studious, chiefly of Rhetorick, arrogant,  
proud, and of a ripe wit. That in the second  
joynt although it vary from the first, yet  
with it the same effect; sheweth an excellent  
preacher or Orator: if it stand overthwart,  
is troubled with sundry passions, horrible  
dreams, and evil fantasies. If in the third  
joynt there be a cross, it is a sure signe of  
liberty and necessity. And this is suffi-  
cient of Mercury although the figure do not  
contain all the signes, yet we have descri-  
bed the chiefest and principal; for who can  
comprehend so many sorts of lines, and to-  
kens of so divers dispositions in so small a  
time? We have left nothing out in the  
Canon or Rule, which might be to any ef-  
fect or purpose.



# The Boock of

## CHAP. XIII.

*Of the utter part of the triangle, and  
them over whom the Moon hath power  
and dominion.*



**F**irst of all, I will declare what the Ch  
romancers call the utter part of t  
Triangle: it is the same which by  
common name is called the line of  
Stomack & Liver; which rising at  
tail of the line of life, touching the m  
natural, maketh a triangle, if there  
not let in the nativity. Albeit, I kn  
in some it doth not scyn; yet it is not  
be left out; for it is found to be of as m  
force as all the other: for if it make a p  
fect triangle with the mean natural



### Palmeſtry.

The of life, it ſheweth the flourishing  
health and proſperity both of body and  
mnde. If it happen to be dark coloured,  
and full of points, it ſheweth the ill di-  
poſition of the ſtomack, morpheu, col-  
ick, flegm, binding of the belly, pain  
of the ſtomack and ribs, and ſpecially if  
it be pale. But if it be well drawn,  
red, nearer the line of life then the mid-  
dle natural, it betokeneth pain in the  
head; if contrariwiſe it be nearer the  
middle natural, it ſignifieth the inflamma-  
tion of the lungs, annered with a ſeruent  
cough, the cough, and ſtink of the mouth.  
If ſuch a circle in the place of the  
eye, although it ſeem to be but a rift,  
it betokeneth the loſs of one eye; if there  
be two ○ ○, the loſs of both eyes: which  
I have proved true by my own  
experience. Likewise a ſtar in the ſame place,  
ſignifieth a wicked and miſchievous man.  
If you deſire to know the Phyſionomy of  
Lunaticks, they be whitely faced, with  
red, their brows joyned together,  
their face and cheeks blown, unequal  
in colour, ſomewhat black, peradventure mar-  
ked in the face, unthriſty, ſickly, unſtable,  
fooliſh, poor in youth, in the ſecond



## The Book of



age richer somewhat. But in the extreme  
age miserable again, doting, unfortunate  
and born to travel, given to the falling-sick-  
ness and Palsie, to the flux and blastings  
except the Moon in the root of nativity be  
the Sun or Jupiter propice and in aspect  
with her.



# Palmistry.

## CHAP. XIV.

*Of the place of Mars, and the nature of the Martialists.*



G 3

Mars



## Palmeſtry:

MARS.



WE thought it meet before we ſpake of  
to place him in the cābe of the hand in  
the triangle, over againſt the natural line  
in the which if there appear another perfe  
triangle according to all the natural prop  
ties of the Martialiſts, you may prognosti  
that by how much the ſame is larger ar  
bigger, the man is to be judged the more b  
etous. And ſpecially if it be well proport  
oned with the lines. The Phisnomy herein  
not to be deſpiſed, which I have therefo  
adjoyned, becauſe it ſhould help the Chyr  
mancer the better in judgement, otherwi  
it cannot be ſo exactly judged. They be hi  
coloured in the face, as burnt of the S  
thin haired, and curled, ſmall eyes, ſon  
wh



## The Book of

that crooked bodied, with a sharp and fierce  
a set, bold, covetous, deceitful, a briber, un-  
faithful, a jester, unshamefast, light, un-  
constant, angry, seditious, suspicious, im-  
pudent, a murderer, a boaster, a mocker,  
perjured, and a counterfeiter of all things  
that may be counterfeited.

The Conclusion of this work of *Chyromancy*.



## Chyromantical Prognosti- cation, or Manual divina- tions, according to the places of the seven *Planets*.

Besides the characters and lines which  
are commonly in the hand, there do  
often appear strange notes & marks, which  
do token some great unknown thing: where-  
fore our intent is to shew their effect and  
meaning. We have shewed before, the na-  
mes of the signes, and what planet is Lord  
of every man: now we will attempt to know  
what suspect tokens be in the planets, I  
mean not those in the heavens; but their  
characters which be in the fingers, of what  
place they be.



# The Book of

## *Of the places of Mars.*

**T**he place of Mars is in the triangle  
wherefoze if you perceiue or finde such  
a mark or signe drawn in this sort in the tri-  
angle, judge that man to be a Martialist  
and that he shall be hanged. The other  
three marks over against the table of the  
hand, signifieth boldness, Stubbornness, se-  
verity, wasting of patrimony and inheri-  
tance, with oppression of his friends and  
kinsfolks.





## Palmeftry:



*Of the finger of Venus.*

Venus possesseth the thumb, and the hill thereof, which for the plains of it, is called the hill of Venus: if there be in the first joynt such a mark, they shall prosper in their affairs. In the second joynt, it bea



## Palmestry.

betokeneth poverty; and nēer the nail, that  
he shall have a leprous child; or else in the  
place of Venus, it sheweth a venerous man,  
given to incest and adultery, and specially if  
the marks be in the hill.





## The Book of

### *Of the finger of Jupiter.*

Jupiter hath also his proper marks, who possesseth the fore-finger as is here prescribed: in the first joynt, they signifie an adulter; and in the upper joynts, riches, and specially in age. The other signes, for the most part betoken no ill.





## The Book of

*Of the fingers of Saturn.*

**S**aturn the highest among them, keepeth  
the middle finger with his private cha-  
racters here described, which declare a Satur-  
nine man, whose nature you may partly ga-  
ther by that which is aforesaid, and partly  
we will define more at large hereafter.





## Palmeſtry.

### *Of the finger of the Sun.*

**A** Line portured in this ſort, appearing in the Ring-finger, called properly the finger of the Sun, ſignifieth long life, and poſperity; all other apparences are tokens of evil.





*Of the finger of Mercury.*

**T**hey have appointed unto Mercury the little-finger, with certain lines, where by you may perceiue and know a Mercuria here briefly expressed: they betoken benefi or offices; all other signifie sadness, melan choly, and heaviness.





## Palmistry.

*Of the fore-part of the Moon.*

The place of the Moon is in the pomel of the hand. Wherefore if thou perceibe the lines here described rising from the rest, it sheweth sluggishness; in the place Jupiter, dulness and foolishness, and specially in women, which by nature are not very wise.





The Book of  
The Conclusion.

**Y**ou have heard (dear Reader) the signs  
and marks of the planets, by the which  
without Astrology you may learn and know  
unto what planet every man is subject. Desiring  
you to take this our Treatise in good  
worth, and to make a proof thereof with labour  
and diligence, lest we may be thought  
herein to have spent our time and labour in  
vain. There lacketh but onely judgement  
the labour or pain is nothing; forsomuch  
as the whole effect may be understood and  
known by once or twice reading at the  
most.

Fare you well.





## Of Physiognomy.



The second Part, Entreateth of  
an Epilogue or brief Collection of  
the whole sum of the Art of PHY-  
SIOGNOMY. By which you may  
understand and perceive, what e-  
very member, from the crown of  
the head, to the sole of the foot,  
doth signifie and mean. Also a  
brief introduction upon the Faces  
of the Signes, with certain Canons  
and Rules upon sicknesses and dis-  
eases. And first to begin with the  
Eyes.

**T**he eyes therefore being moist  
and cleer, sheweth mirth,  
good manners, and an honest  
life; declining and looking  
downward, red, and very  
great, betokeneth gluttony,  
fleshy lust. Small hollow eyes, co-  
betousness.



## Of Physiognomy.

betousness. Gray eyes, an evil man. Hol-  
low eyes, a crafty man, wavering : unstable  
eyes, declare a seivitious, suspicious, unfaith-  
ful boaster. Great eyes, sloth : trembling  
eyes, sluggishness : glistering eyes betoken  
drunkenness, smal unshamefac'tness, divers  
coloured and small, signifieth crafty flatter-  
ing. Turning toward the Nose, betokeneth  
lecherous men. Great dropping eyes with  
an unstable countenance, mad men. Dry  
eyes, crafty men. Black cleer eyes, just, wit-  
ty, libidinous, and cunning. The circle of  
the ball green, declareth a crafty wicked  
man, and a thief. Moist eyes, stoutness of  
Stomack, perfect speech and good counsel.  
Great glistering eyes shew mad men, high  
and gluttons. Crooked hollow and dry eyes  
declare unfaithful and trayterous persons.  
High eyes, large, cleer, pure, and moist, ar-  
tokens of circumspect, diligent persons, an-  
lovers. Always running and dropping with-  
out cause of sickness, declareth foolishness.  
Misty dry eyes, unfaithful men : large eyes  
glistering, moist, and cleer, signifieth wi-  
ty, and high men, violent, stout, and boaster.  
Black and shining eyes, fearful and ef-  
feminate men. Swelling eyes and raw, sheweth glu-  
tons and unamiable men. Small and holl  
ey



## Of Physiognomy.

Es, covetous deceitful men. Chearful  
es betoken just men, prone to laughter,  
gible, and holy. Hoist eyes, good counsel.  
Linking eyes, a thief, and a liar in wait.  
Heared eyes, libidinous men. Upright  
ws, amiable: the brows hanging over,  
eminate: playing with the byes, signi-  
h adulterous persons.

The forehead narrow, sheweth a foolish  
sen: long, one apt to learn. A high fore-  
d, swelling and round, is a signe of a  
fty man and a coward: full of wrinkles,  
of cares: round, envious and crafty.

A large forehead betokeneth a liberal  
n: the brows hairy, do signifie stuffing;  
being extent to the temples, uncleani-  
s.

The face plain and flat, declareth a man  
of debate and strife: without any rising  
swelling, injurious, and an unclean per-

A lean face is a token of a wise man:  
hie face, one apt to learn. A sad face  
oeth sometime foolishness, sometime  
dom.

Open ears betokeneth a man without  
on or understanding: great ears, an un-  
man: small ears, a fool: square ears,  
turned and wise man.



## Of Physiognomy.

A sharp nose sheweth an angry person : thick and lowe , evil manners. The nose tending or stretching to the mouth , declareth honesty, strength, and apt to learning. A great nose, good ; a little nose, a deceitful person. A nose like an ape , betokeneth a libidinous and riotous person.

The nostrils thick and strong , betokeneth strength : round, fair, drawn in length merry and couragious. The nostrils narrow and round, are tokens of a fool.

A big mouth sheweth a bold and hardwarriour. The mouth very big, with the upper lip hanging over, signifieth a glutton and an ungodly man, a babler, rash, foolish and unstedfast.

Slender, thin , and subtil lips , betoken eloquence: but thin lips, with a little mouth an effeminate person. Fleshie lips , a fool. And they whose dog-teeth do bear out their lips, are to be counted contumelious , slanderers, and unfaithful. A sharp throat, betokeneth a vain jester.

A long slender neck , declareth a fearful evil-mannered man : thick and long , a furious, fearful, and stubborn person. A meane neck, a strong and vertuous man , and apt to learning. A thick neck , sheweth rui-

bart



## Of Physiognomy.

Barbarous, and ungentle person. A sharp  
neck, a slanderous person. A short neck,  
thiness. A crooked neck, a covetous man,  
the neck turned to the right side, shewes a  
temperate man; turned to the left side, a  
housemaster and a fool.

A great brest is always praised: a large  
it doth represent magnanimity, boldness,  
and honesty. A little brest, a fearful person.  
A pursie or gross brest, an ungentle and  
cruel man.

The paps hanging down from the brest,  
shew a violent man.

A great belly declareth an indiscreet fool-  
ish man, proud, and riotous. A lank belly,  
with a big brest, a man of understanding  
and counsel.

A broad back declareth gentleness. The  
man proportion both of the back and brest,  
is always commendable. A crooked back is  
sign of a niggard and covetous person.

Very long arms are a signe of boldness,  
strength, and strength: short arms, a sower  
of discord and riot.

The hands very short, doth signifie a  
rough and rude person: fat and fleshy, with  
finger likewise, inclined to theft. Small  
hands, crafty men.



## Of Physiognomy:

The feet full of flesh, declareth foolishness:  
Small and slender feet, hardness.

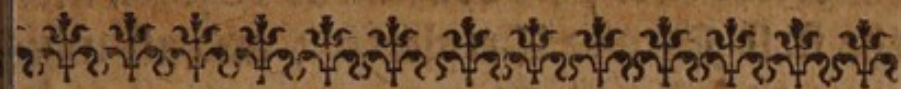
Slender legs shew ignorance; gross legs  
boldness and strength. Large, and full of  
sinews, fortitude and strength. Short and  
fat legs, cruelty. Crooked and hollow in  
ward, is a token of very ill men. Soft and  
swelling legs, evil mannered men.

The shin gross and short, with a sharp  
heel and fat thighs, do prognosticate madness  
or frenzie to come or happen to that party.

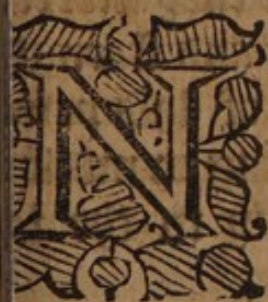
Thus have you here these brief Introdu-  
ctions to this Art of Physiognomy, by the  
which a man may judge the dispositions  
of others: Following herein Aristotle and  
Valla, who did the like; by whose help, we  
have performed herein what we may or can  
Therefore, if any man will slander us  
let him know, that we have not written any  
Commentaries, but a compendious Tre-  
tise of this Science. And thus an end.



## Of Physiognomy.



rief Introductions upon the faces of  
the Signes ; what effect the Sun doth  
work in every House or Mansion.



Now that we have fully pro-  
posed, and also fully deter-  
mined, as well to instruct,  
as to induce and allure the  
studious and desirous to the  
 studie and knowledge of Astrologie, and that  
 there be many things to be obserbed and  
 marked therein, as, the situation and placing  
 of the Houses, and the judgements of the  
 Prosopope : we think now onely to remain  
 necessary to treat or speak of the Faces or  
 Triplicities of the Signes, and of their  
 work and effect in every degree, For the Sun,  
 and every other Planet, have diuers and  
 many effects in each Degree and Face,  
 making one thing in the first Triplicity,  
 another in the second, and a far different and  
 contrary operation in the third Face. The  
 which that you may the better understand,  
 every Signe is divided into 30 Degrees.  
 The same 30 being parted again into three



## Of Physiognomy?

parts, the first part or order to 10, doth make the first Face or Triplicity: and all which cometh between 10 and 20, it attributes to the second: and that which remaineth to the 30 degree, is added to the third Face. And in this manner must you divide all the other Signes: and these degrees, as they increaseth in number, so do they in force and strength. So toward the end they be of less power then they were in the beginning or midst of the Triplicity, and especially in the last Faces or Triplicities.

These notes, and others, we have briefly drawn or taken out of Abraham, Haly, Alcabitus Firmicus, and such others. Wherefore, if any Zoylus or envious person will object or demand why we joyn these things to our doings; we answer, that those learned men did not fully and distinctly write the whole effects, which a perfect Astrologician might altogether do; but rather to admonish their own disciples and scholars, then to teach others. And these things being thus touched, we will proceed to speak of Aries.

The Sun in the first Face of *Aries* ♈.

**T**he Sun in Aries, which is the first and principal Signe amongst the Twelve  
an



## Of Physiognomy.

And in the first Ten Degrees of the same, which commonly make those which be therein, red coloured, small visaged, lank and under bellied, and lean, marked in the left elbow, having many friends, hating ill, and loving all that is good.

In the second Face, which is from the 10 degree of Aries, to the 20 degree of the same, it maketh them black coloured; the which blackness is not reputed as any vice or deformity, but for a comeliness and great civility. They be also of a mean civility, angry, suspicious, deceitful, and hearty, compassed and beset with many enemies, which shall pursue him even unto death.

In the third Face, it maketh them often times red, inclining to a Saffron-colour, solitary, and devising crafts and deceits.

The Sun in the first Face of *Taurus* ♉,

**M**aketh them that be born apt or diligent, great eyed, and great lips, marked in the neck, but very merry, and always occupied in riot and banqueting.

In the second Face, it maketh them warrlike and riotous (but not so much as in the first Face) runners about Countries, andstedfast.

In



## Of Physiognomy.

In the third Face, it causeth a colder and ha  
complexion, because of Saturn which doth bitted  
possess this last Face, and bringeth the paine abing  
or diseases of the ears, belly, and thighs.

The Sun in the first Face of *Gemini* II.

**W**hoſoeuer happeneth to be bozn the Surges.  
being in the first Face of *Gemini*, is In th  
for the most part of a mean stature, wel and dull  
bodied, every member decently compact it we  
marked in the head or knees, gentle and  
painful, unfortunate through women, and  
commonly no issue.

In the second Face, it doth diminish th  
stature, adding blackness of colour, marke  
in the elbow or priue members: and tha  
which seemeth to be diminished or wanting  
in the other parts, is repaired and fulfille  
with eloquence.

In the declination of the third Face, i  
maketh them to decrease in honesty, and th  
due proportion of the members, making  
them foolish, and inventers and spreader  
abroad of jests and vain trifles.

The Sun in *Cancer* ☊.

**T**hey which are bozn in the first 10 de  
grees of *Cancer*, are comely both of bod  
an



## Of Physiognomy.

and hair, narrow brows, quick and pregnant  
titted, marked in the right arm & thighs,  
iving a good spirit and disposition, and  
enty of friends.

In the second Face, red hairs, short sta-  
re, without any beard, and marked in the  
es.

In the third Face, it maketh them gross  
and dull, with hairy brows full of itch, and  
it were blown or puffed up in the face.

### The Sun in *Leo* ♌.

In the first Face of *Leo*, is the gift of  
Life; and it maketh them of a small  
mely body, ruddy coloured, mixed with  
me white, rolling eyes, straight body, full  
diseases in their feet, and especially in  
ge: famous and notable, simple, and beloved  
the Kings and Rulers of the earth.

In the second Face, it maketh them  
rge breasted, the stones and privie members  
ender, hearty, and honourable.

In the third Face, short of stature, rose-  
loured mixed with white, vexed with  
uch sickness, a whoremonger, and lover  
women.

The



## Of Physiognomy.

The Sun in *Virgo* ♍.

**T**he Sun possessing the first Face of *Virgo*, causeth a comely stature, high and tall body, a fair face, witty, prudent and quick, curled hair, a player of Instruments with a quick and shrill voice, learned in many Sciences; but unfertil and barren in having or bringing forth of children.

In the second Face, it maketh them likewise comely countenanced, small eyes, fair nose, religious, learned, honest, without blame or reproach, and desirous of praise.

Under the third Face, simple, fair, apt, witty, prudent, and good.

The Sun in the first Face of *Libra* ♎,

**B**eing a Signe of manly shape or form causeth a fair face, a simple, painful, and modest person, which shall be wounded in the head.

In the second Face, it maketh likewise a fair face, but blear-eyed, or squint-eyed for they shall have some default in them.

In the third Face, it maketh them honorable, reverent, and comely: in the end of this Face, it maketh them oftentimes of both kindes, and let them take heed they take no venomous thing.

The



## Of Physiognomy.

The Sun in *Scorpio* m,

Maketh them which are boorn to be evil  
favoured, marked in the head or shoul-  
ders, or in the left foot or arm; large breasted,  
erry, and pleasant in giving checks or  
blows, sober, and discret.

In the second Face, it causeth a great  
id, and a great babler, marked in the  
eyes or back.

And under the third Face, maketh a small  
and little stature, goggle-eyed, a glutton or  
great eater, and a whozemonger.

The Sun in *Sagittarius* ♐,

Maketh them of a comely countenance  
and tall stature, belonging to the  
court, studious and desirous of good things.

Under the second Face, it causeth a comely  
and fair countenance and stature, inclined  
to a Saffron-colour, thin brows, and mark-  
ed in the breast.

In the third Face, tall and comely, large  
and big breasted, marked in the breast and foot.

The Sun in *Capricorn* ♑,

Maketh oftentimes a large breast, a  
tender and soft person, of a compe-  
tent



## Of Physiognomy.

tent stature, but somewhat black coloured marked in the elbow or the brest, crafty.

In the second Face, fair, marked in the left arm : but if the nativity be by night, it maketh them malicious, long nosed, and quick witted.

In the third Face, it causeth a comely body, a citrine face, marked in the arm or knee, angry, lovely, and a lover of women.

The Sun in the first Face of *Aquarius* ☿.

**T**he Sun in the first Face of *Aquarius* maketh a comely body and face, marked in the brest or left foot ; also benign, easy and gentle to be spoken to, tractable and familiar amongst men.

Under the second Face, it maketh them very long, red fac'd, marked in the back or elbow, endamaged with many vexations and tribulations.

In the third Face, it causeth a short stature, rose-coloured countenance, marked under the elbow, and a lover of women : but if it happen that he be born in the last Degree, he shall not onely be different and contrary disposed in the proportion of the body but in all his actions and doings.



## Of Physiognomy.

The Sun being found in *Pisces* ♋,

Aweth a soft body, white big brest,  
comely beard, fair forehead, clear skin,  
large and fair eyes, full of flesh, and honest.  
In the second Face, an equal and short sta-  
ture, black beard, thin haired, nimble and  
very.

In the third Face, it maketh them come  
and decent in all members, and giveth  
clearness of sound or voice.

This also we have judged worthy to be  
marked & marked, that in Artificial Astrologie  
there be certain forms or signes, which do  
show greatnes or bigness; as Leo, Virgo,  
Sagittarius: and certain which cause dimi-  
nution, or making less; as Pisces, Cancer,  
Aricorn.

The beginnings also of Aries, Leo, and  
Taurus, do cause bodies to tend to grossness  
and strength: the ends of the same, do con-  
trariwise cause leanness, slenderness, and  
debility. Likewise the beginnings of Ge-  
mini, Scorpio, and Sagittarius, cause leanness  
and debility; and the ends of the same,  
grossness and strength. But Virgo, Libra and  
Sagittarius, cause equality and good propor-  
tion. Taurus, Scorpio, and Pisces, as Haly  
writeth,



## Of Phyllognomy.

writeth, do work and cause diuers and unequal proportion of the body.

For they which are born in the day, are clearer then they are born in the night for the night doth help the Planets signifying obscurity and blackness. Also the Moon in Conjunction with Mercury in the hour of Nativity, and not being Ascendant, causeth the Falling-sickness, and specially if Saturn be in any angle in the day-birth or Mars in the night-birth. Also Saturn in any of the angles, either in the night or day-birth causeth madness, and especially when Cancer, Virgo, or Pisces are found in any of the angles. Moreover, Saturn in the houses of the Lights, that is to say, the Sun or Moon which are Cancer and Leo, if it betokeneth the passion or hurt of the eye.

These Signes, Aries, Cancer, Scorpio, Capricorn, and Pisces, do signifie and cause Biles, Leprosie, red Spots, Itches, Scars, Deafness, Stuffling, Baldness, and a small beard.

Cancer, Scorpio, and Pisces, are signes many sons or men-children. Also, the Signes betoken the honesty of women, the Religion and purity of life, Taurus, Leo, and Quarius.

The



## Of Physiognomy.

These signes have reason, and are called  
reasonable signes: Gemini, Virgo, Libra, the  
left part of Sagittarius, and all Aquarius:  
Signes moving to anger and sharpness,  
Aries, Leo, and Scorpio.

Moreover, Gemini, Virgo, and Libra,  
use great, loud, and shrill voices: Cancer,  
Scorpio, and Pisces, are dumb, and without  
voice or sound.

There be three Planets which do give  
names: that is to say, Jupiter, the Sun, and  
Mars. The Sun also giveth wisdom, Mer-  
cury eloquence, and Venus goodly utterance  
or pronounciation.

There be also three signes oriental or of  
the east. Aries is the heart of the east. Leo  
the second triplicity, and the left part of  
the east, and Sagittarius his right part or side:  
Auricorne is the heart of the South, Taurus  
his left side, and Virgo the right. Libra is  
the heart of the West, Aquarius the left  
side, and Gemini the right.

Cancer is the heart of the North, Scor-  
pio his left part, and last of all Pisces his  
right side.

Wherefore, if you will know to what  
this respect or disposition of the signes  
prolong or attain, you shall briefly  
hear



## Of Phyfiognomy

hear. We have said there be three signes  
oriental, or of the east, three meridional,  
three pertaining to the north, and three to the  
west: the oriental signes profit us, if that  
they rising, and the Sun being in them, we  
order and direct all our doings to that coast  
part, or place.

As, if thou wilt lead an healthful life, sleep  
quietly, prosper in children if thou be mar-  
ried, or have any thing to succeed or go for-  
ward, if thou wilt sell or make any bargain  
or hope for any honoz or gain, or any suc-  
like; direct all your doings toward that  
place, in the which the signes having re-  
spect to those things, are situate or placed.  
So contrariwise, if that we fear the evil  
success of any of those things, the contrar-  
signes are to be eschewed. And in this so  
may you judge of the other signes. Also we  
have made a larger description hereof  
whereas we make mention of the quali-  
and nature of the houses. Thus have I  
here no less copiously then briefly describ-  
the nature of the faces of the signes, ne-  
ther do I perceive how they could more  
compendiously have been couched, not jud-  
ing it of great effect to have tarried long  
herein with great circumstances. Albe-  
rt



## Of Physiognomy.

They be necessary unto Astrology, yet are they not of such force, that (as is said in the proverb) both ship and helm were to be committed unto them, or that the whole rule and governance of Astrology did depend on them. For as they cannot well be left unknown, yet are they with such a moderation to be learned and understood, that upon the knowledge of them a man ought not to judge himself by and by an Astronomer. Therefore, whosoever thou art that seemest to be propense or apt to this Science, I turn thee to use moderation, and do nothing rashly, neither unadvisedly to give judgement of any man his Nativity. There are many things whereby we may be deceived, as the wisdom and circumspection of the man, the dispensation of God, and our certain judgement.

As for example, it may be that a man born under Aries, be very fierce and angry, who weighing with himself the foulness of his vice, doth moderate and suppress his anger. If I then should judge this man to be an angry or testy man, who would not mock me and laugh me to scorn, albeit nature and destiny do incline therewith? Yet notwithstanding, the sentence and judgement is so



## Of Physiognomy.

to be tempered and ruled, that without perfect respect had to all things, thou utter nothing rashly. The which if you do not take heed of, be assured you shall neither prognosticate or foreshew any truth; but also become a mocking-stock to all men. And this I do everywhere admonish you of because I have known many to have erred and have been foully deceived: who thinking themselves sure, have been (as they say) sixteen feet off from the mark or prick.

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Cer



## Of Physiognomy.



### Certain Canons or Rules upon sickness or diseases, by what means the Patients may be cured and holpen by the aspect of the Signs.

#### The Preface.

**T**He foolish and unadvised sort  
of Physicians which in these  
our days we see so much to  
advance themselves, and  
claim unto themselves the  
supremacy over us, albeit  
they be commanded by their Authors not to  
take in hand to cure any man, without ha-  
ving respect to the Stars: So far are they di-  
stant from the true knowledge of Physick,  
which are ignorant of Astrology, that they  
might not rightly to be called Physicians,  
but deceivers. Howbeit, it is now come to  
this point, that amongst a hundred you shall  
scarce



## Of Physiognomy.

scarcely finde one, the which can truly discern what time every medicine ought to be ministred.

The which no marvel, for how can they finde any time to bestow or occupy themselves in Astrology, which have no leasure to read Galen, or Hippocrates, but do all things a head or unadvisedly by certain prescript receipts: Like as there was a certain (no simple) man at Moguntia, whom you would have judged to have been the third Cato, or another Galen, if that gravity would help any thing thereunto. This man being most rude and unlearned, used two receipts, from whence he had drawn them I know not. There was in them 3℥. of Elleborus, or so much Scamony, to purge the womb. These he ministred by course, without having respect either to the complexion or sickness; by the which vain trifles, he scraped together so much money, that being dead, he left behind him 3000 gilders. He judged the whole effect of this science to consist in loosing of the belly. Such effect hath authority & boldness in physick. These sort of rude and gross men, the which disdain to learn, we will neither admonish, nor yet reduce into the right way. But unto others



## Of Physiognomy.

thers which intend hereafter to be Physiti-  
s. We will prescribe certain rules, where-  
y, setting apart all old vain trifles, they  
ay learn from above to help the patient  
d diseased. For it hath been many times  
perimented and proued, that that which  
any Physicians could not cure or remedy  
ith their greatest and strongest medi-  
nes, the Astronomer hath brought to  
ass with one simple heart, by observing the  
roving of the signes, the which we have  
holly divided in Canons.

**T**he first Canon. There be four signes,  
the which behold or govern each in-  
ward parts of a man, the which Physicians  
do call the spiritual members. Those are  
Cancer, Leo Virgo, and Libra. Of these, Can-  
er beholdeth the Liber, the Lungs, and the  
heart-strings. Leo governeth the Stomack,  
and the mouth thereof. Virgo the nether  
part of the Stomack, the belly, the midriff,  
and the bowels. Libra hath respect to the ne-  
ther part of the belly, the Loyns, and the  
Pavil.

The second Canon. Cancer which govern-  
eth the Lungs, engendreth the Cough, the  
Pertisies and Plurisie. Leo causeth Im-



## Of Physiognomy.

posthumes, Jaundies, Feavers, and Pestilence. Virgo the swelling of the belly, the Dropsie, and hardness of the belly, and Collick. Libra causeth the exulceration of the bowels, pain in the belly, and about the small of the back: and chiefly if the signes aforesaid happen into those houses which are naturally evil. Such as are the sixth house, the eighth and twelfth house from the ascendent or Horoscope.

The third Canon. He that is born under Taurus for the most part shall be in peril by poison, witchcraft, or the Collick: and specially in the fatal yeers, which are the 6, 8, 18, 20, 23, 44. according to the revolution of every twelfth year, beginning at the eight year of the Nativity. And because that Taurus doth govern the throat, they do also refer unto him the squinancy and all imposthumes and biles, which happen in the throte: the which when the expert Physician doth understand and know, let him take heed that he minister not unadvisedly.

For this is almost a general rule, that the Sun, or rather the Moon, being in any sign which beholdeth any member vexed or diseased, during that revolution there be no medicine ministered thereunto, or else that



## Of Physiognomy.

be ministred in such sort, not to cure or  
al, but to comfort and nourish, lest that it  
cline into a worse estate, until such time  
the Sun be removed out of that signe.

The fourth Canon. They which are  
much vexed or troubled with the Strangul  
or stone, or with any such kinde of dis  
es, most commonly are born, the Sun be  
in Aries or Gemini.

The fifth Canon. They that have Pisces  
their ascendant, or are born under Pisces,  
are in danger of hot infirmities; as hot  
fevers, gnawing of the belly, and poyson,  
cause of Libra and his Lord of the eighth  
house. These diseases shall partly happen  
to harlots and evil women, and specially in  
the 44, 56, 78 yeers, in the which he shall be  
in great danger of death. Wherefore, the  
Physitian ought carefully to observe  
these things. There be also certain evil  
times and yeers of a mans life, which are  
every seven yeers end; so that every se  
venth yeer is perilous. Wherefore if thou  
wilt prolong the days of thy life, as often as  
thou comest to every 7 or 9 yeer, (if thou  
quest any credit to Marsilius Ficinus or Fir  
minus) diligently consult with an Astrono  
mer, from whence, and by what means any  
peril



## Of Phyfognomy:

peril or danger may happen or come unto me  
thou; then either go unto a Phyfician, or use help  
discretion & temperance, and by that means, be  
thou maist defer and prolong thy natural life  
end, through the rules of Aftronomy and the  
help of the Phyfician. Neither be afhamed to  
enquire of the phyfician what is thy natural  
diet; and of the Aftronomer, what ftar doth  
moft fupport and favour thy life, and to feeth  
in what afpect he is with the Moon. Likewife,  
in the beginning of thy ficknefs thou can  
behold the Sun in the day, and the Moon in  
the night. They, if they be letted or hindered  
there muft great heed or diligence be had  
upon the patient. The like is to be feared  
in all ficknefs, when the Moon and the Lord  
of the afcendant be letted in the 8 houfe  
which is called the houfe of death. For  
fuch cafe it is paft all hope, without  
great diligence and labour of the expert  
wife Phyfician. Thefe and many other fu  
like things, the wife and learned Phyfiti  
ought diligently to obferve & take heed un

The fixth Canon. Leo in the eighth houfe  
engendreth to him that is born under Capricorn  
thefe kinde of difeafes; that is to f  
gnawing of the ftomack, the plurifie,  
cough, inflammation of the liver, and imp

hum



## Of Physiognomy.

...res of the stomack. Wherefore in curing  
...helping thereof, you must eschew wednes-  
...day, because of  $\Pi$ , the sixth house; Sunday,  
...cause of  $\Omega$  in the eighth house, and thurs-  
...day, because of Sagittarius in the vii. house.

The seventh Canon. Cancer causeth the  
...animation of the lungs, with a fervent  
...e. The Sun being in Sagittarius, engend-  
...h likewise the Ethica, and swelling of the  
...Lungs. But and if Saturnus be in Sagittari-  
...it causeth the swelling of the feet, and  
...gout. Saturnus in Cancer causeth the pain  
...the Cods, Stones, and privy members.

The eighth Canon. Scorpio engendzeth  
...gout in the hand, the Sciatica, and some-  
...the pain in the head. If Saturn be in  
...Scorpio, it causeth also pain under the ancle:  
...wherefore let this diet be used, not to wash  
...heads upon a Tuesday, neither use any  
...baths, the Sun being in Aries, lest they fal  
...a continual head-ach, for that they shall  
...in great danger of frenzy or madness.

And for because that the evil days, months  
...yeers, are to obserbed and taken heed of:  
...them abstain specially from hot things.  
...the fortunate days for the cure and help of  
...as are infected with that kinde of me-  
...acholy, are Thursday, munday, and Sunday.  
...The infortunate days are Tuesday and wed-  
...nesday,



## Of Physiognomy.

nesday. And for so much as Scorpio doth behold the priue members, they ought not be ministered unto, the Sun being in Scorpio.

**The ninth Canon.** They that have Virgo in their Horoscope, or else are born under Virgo, for the most part have the natural infirmity of the legs or feet swollen, the legs running with corrupt and filthy matter, else the eye-lids or cheeks full of pimple. In like wise great pain in the head, through the exhalation of humours out of the feet to the head. The which pains are soon allayed and appeased by cutting the swelling of the feet. And so much the rather, if Saturn be in Virgo at the time of Parturition. Wherefore if thou diligently consider it thou shalt perceive and see it to be a natural disease, and for the most part incurable. And therefore onely to be avoided and put off by the natural observation of the signes. Such ought to abstain from hot-houses, whether they be to wash or sweat in: which if they cannot altogether eschew, let them abstain tuesday and saturday, and the evil month and years before prescribed; because that those times more then at any other, they most vehemently pour out their mischief and poison. Let them also refrain from Autumnal fruits.



## Of Physiognomy.

The tenth Canon. The infortunate  
is unto such as are born under Leo, are  
saturday and thursday; the which thing must  
be taken heed of in their diet; for all sharp  
and peppered meats are hurtful for them.  
Moreover, they may take no drink or purga-  
nts. And in like case when the Sun re-  
veth out of Leo, and cometh unto Capri-  
corn or Pisces, they must abstain from all  
kind of salt-fish, and diminution or letting  
of blood.

The eleventh Canon. If that any man  
comes to fall sick, the Sun being in Aries,  
thou be admitted or called for Physiti-  
an; understand that he in especial engen-  
dereth the pains of the head, and deafness  
thereof, with the dulness of sight, Where-  
fore beware that thou minister no hot baths  
or frowns, because of Mars, and specially in  
October, when the Sun possesseth Scorpio;  
neither give him in his diet any mutton,  
nor flesh, or lamb; neither suffer him to  
lay his head upon the tuesdays or wednes-  
days, because of Mercury being Lord of Vir-  
gin in the 6 house, whereas Mars also doth  
joyfully rejoyce, and Scorpio is the eighth  
house, for then they prolong the sickness, not  
only because the sixth house in mansion of  
sick,



## Of Phyllognomy.

sickness, as also that Virgo is a signe cold and dry, earthly and melancholy. Notwithstanding, this hope remaineth, that the patient shall not depart. And albeit Scorpio as is aforesaid, be in the eighth house, which is the mansion of death; because that Mars is Lord of the same signe, it prevaileth nothing; for no evil planet is noysom or hurtful in his proper mansion or house; and such kind of men most of all, shall be without peril of the sword. Wherefore after his recovery or amendment, you must warn the patient that he do not take in hand any journey, the Sun being in Pisces, which is the twelfth house from the Horoscope.

Or else not to have to do with notaries or scribes, grabbers or goldsmiths. Also that he abstain from women, and horses. For by all these things infirmity or sickness may happen unto him, by reason of the first house which is the house of sickness; and chiefly in August the Sun having his course in Virgo.

The twelfth Canon. In like manner the number of the yeers of the patient are diligently to be observed and marked; for always every eighth and ninth yeer are mortal and deadly, and are called of the Astronomers, the perikous time of a mans life.



## Of Phyllognomy.

every seven yeers end. The cause thereof, is the great mutation and change of the bodies that happeneth in those yeers. For Saturn, which in the other yeers is far distant from us, is then joyned to the Moon, which is the lowest planet of all. Wherefore you must always observe in the revolution of the yeers, the aspects of those planets, and thereby judge whether there be any danger toward the patient or not, or whether Saturn or Mars which also governeth every ninth yeer, be in strength or power to work their malice upon us, or else if that any good or favourable planet have the rule and dominion over him. And by this means you shalt not onely put away the sickness, but also through the engines of Astronomy defer and prolong the fatal end and death.

The thirtieth Canon. Always the diet of the patient is to be enquired, secondly the periscope of the Pativity, and then by a figure erect to behold the stars of the planets, and by the situation of them in their houses know their strength and operation, with the causes of the infirmity, and the Lord of the birth; and so by the contrary qualities of the figures, to drive away the disease, as will declare hereafter by examples.

The



## Of Physiognomy.

**The fourteenth Canon.** Furthermore you must note and mark every seventh day and the courses. For thereby is life or death to be looked or hoped for: but which be those Critical days, we have referred to be learned of the Physician. Forasmuch as example do most instruct and teach, we have annexed one. It may happen peradventure, that in the beginning of the sickness the Moon be in Aries, which is a hot and dry signe, and according to his nature, doth inflame the diseases. Here thou maist admonish the sick person to be patient, and that his pain will be delayed at the seventh day, at which time the Moon will be removed into Cancer. For Cancer being cold and moist, and being quartile aspect unto Aries except the sickness be very furious, will moderate the same through his coldness and moistness. The which thing if thou diligently attend and mark, thou shalt soon perceive and understand. And in like sort thou must work by the other signes, considering how by signes of like nature, diseases are augmented and increased, and by the contraries they be cured and holpen.

**The fifteenth Canon.** In like wise the second number of days is to be observed and marked



## Of Phyllognomy.

marked, which is the fourteenth day, the  
which doth give a certain and determinate  
gement by means of the full Moon, not  
much for the Crisis, as for the influence of  
Moon, being then in opposition. As Aries  
and Libra, Taurus and Scorpio.

The sixteenth Canon. The medicines  
themselves have likewise their proper  
times, neither are they indifferently to be  
ministered at all times. For some serve for  
gargles, some for Suffumigations, and other  
for potions or drinks. Wherefore to  
avoid tediousness, I will comprehend all  
these in one Canon. The Moon being in A-  
ries, Leo, and Sagittarius. it is good to corro-  
bate and strengthen the vertue attractive  
in man.

The seventeenth Canon. Under Virgo  
and Taurus, the vertue retentive, the diges-  
tive in Gemini, Libra, and Capricorn, gar-  
gles, vomits, and Suffumigations, are to  
be ministered the Moon being in Aries, and  
sometimes onely gargles in Taurus, laxatives  
in Scorpio, by Electuary in Cancer,  
pills (if you will) in Pisces in Gemini,  
in Aquarius, all comfortable medicines are  
to be received and taken. In Libra, or Scor-  
pio suppositoies or glisters.

¶

The



## Of Physiognomy

The eighteenth Canon. In the ministring of Purgations, there is great respect to be had unto the Moon, and her aspects.

For she being in Cancer, and having a trine or sextile aspect with Venus, it is good to purge choler; having the like aspects with the Sun, it is good to purge flegm; and with Jupiter, melancholy, either by pills, or by goblets, called of the Physicians Boly. But if thou wilt purge by drinks, use the same aspects in Scorpio, and likewise in Pisces for ministring of pills. And if that two planets at one time be in the aspects aforesaid with the Moon, two purgations may be taken at once. As for example, if the Moon be at one time a trine or sextile aspect with Venus and the Sun, you may purge both choler and flegm together.

The nineteenth Canon. Such as have in the root of their nativity, Mars in Aries, in his triplicity, are cholerick, for the most part in danger of hot fevers, by abundance of choler; Phrensie, pushes, or biles coming of blood; scurvy, itch, burnings, and such diseases as consume and eat the flesh; the holy fire. The which diseases, if they cannot utterly be avoided and eschewed, the Physician or Chyrurgion must take diligent heed.



## Of Physiognomy.

that he may drive away the diseases by the  
es of qualities of the signes before ex-  
ss. p. 112.

The twentieth Canon. The like is to be  
s understood of all those with Mercury, evil  
s placed in the house of Mars; the which when  
u perceivest in any nativity, judge there  
y hot fevers, pimples rising of blood, the  
ker, the kings evil, and holy fire, dark-  
me nes of the eyes, suffocation, and mozeover,  
ices rible and fearful thoughts and verations  
d minde, except there come any tempera-  
d nt unto the Moon, either in the signes or  
d ces appointed unto Venus, and specially  
at cholerick men.

The one and twentieth Canon. The in-  
let nities of the flegmatick, are of another  
c; for unto them happeneth most common-  
ly he agues called Quotidians, and are much  
ed with cold; the which is perceived by  
the urine, which for the most part is thick  
and raw. Wherefore such must use exercise  
labour, and abstain from all fat flesh and  
ne flesh, also from cheese and milk, and  
in the marrow and brains of beasts.

The two and twentieth Canon. Saturn  
h the Moon, engendzeth the falling sick-  
t, black choler, leprosie and fistula. Al-



## Of Physiognomy.

to the morphew, gout, and oftentimes sudden pangs.

The which diseases when they happen, are leasurely and gently to be dealt withal, neither mayest thou in such case strive against the planets; except the medicine be such as will endeavour with all force and strength, to expel and drive away the sickness, and pull it up clean by the roots. Also if any man be born at the time of the conjunctions of the Sun and Moon always that nativity is judged evil, for it maketh men when they come to age, dangerously afflicted as it were with evil spirits, to be sickly, inclined to the falling sickness, to madness and such kinde of diseases, as may hardly and difficultly be cured by the Physitian.

The three and twentieth Canon. You may also judge by the course of the Sun, the sickness which we are in danger of, if they mark the moneth in which the man is born. As for example, the man born under Scorpio shall be indamaged with the disease of the shoulders, the gout in the hands, or the contraction, or convulsion of the hand or fingers. If it be a woman, it causeth the pain in the spleen and stomack. Likewise they which are born under Cancer, shall

ver



## Of Physiognomy.

ered with a dry scurvy itch, or roughness  
skin, biles, and pushes. The women with  
e gnawing in the bowels, and perils by  
aters. Taurus bringeth the infirmities a  
ut the throat, and many other verations  
the body, and specially in the evil months  
d yers prescribed. Also Leo causeth the  
ins of the stomack. And Aquarius engen  
eth quotidian feavers, as we have briefly  
ouched before.

The four and twentieth Canon. This is  
to be noted no less profitable unto the  
k man then unto the Physitian, that is to  
2, if that the patient have Saturn or Mars  
the seventh house, it is not convenient  
meddle, neither with physitian nor phy  
k, although the Lord of the house be ne  
e so unfortunate: for so Galen thought it  
meet. Also if the Physitian be Saturnine or  
artial, such as is the patient, it is approbed  
d known, that these kinde of men are born  
the destruction of mankinde. For it is  
possible that they should ever cure or help  
bring any thing prosperously to pass, ex  
pt peradventure amongst prophane and  
stical people. Such a one as we have  
own, a man surely well learned and in  
eat reputation amongst Noblemen, in  
whom



## Of Physiognomy.

whom there wanted nothing as touching the Art or Science, howbeit being admitted either to Priests, Noblemen, or ecclesiastical rulers, his labour and knowledge was always frustrate and in vain, and brought the most part of them to their end; but contrariwise, amongst the prophane and rude sort, he did cures without any difficulty or pain. Hereby you may perceive, as well in this, as in all other things, of what force and strength the planets are. And this dare I be bold to profess, that whosoever hath Mars conjoynd with Venus in the 6 house, he shall be an excellent Physitian. And such kinde of men ought not to give themselves to any other kinde of learning or knowledge. I could rehearse unto certain grave men Physitians witnesses hereof; unto whom it is a ready and easie matter to cure and help; yea, even without any pain or labour. And again, othersome unto whom it is so difficult and hard, that with all their possible endeavour they can scarcely bring any thing to pass, whose names we will keep in silence, lest we may seem to backbite or slander any man. Thus we have briefly spoken, not hereby to expound all things, which cannot be done in so few words



## Of Physiognomy.

words; but to minister occasion unto Physicians, that beholding and considering the utility and profit of Astronomy, they may with their whole power and endeavour embrace the same, and thereby learn not onely the prescript rules of men to help the diseased; but also by their own wit and ingeny to put away the diseases, even without medicines; for every sick man is not of that sort, that he can bear salves or medicines; or some by diet, and others by observations of the signes may be cured and holpen. Toorn us who will, we utterly have written these things of a sincere mind and affection, intending shortly to set forth greater things. But first we thought it good to declare the things in general, and afterward the sum and effect whereon the matter dependeth.





A Compendious description  
of Natural Astrology,  
never so briefly handled  
before.

Made by *John Indagine* Priest.

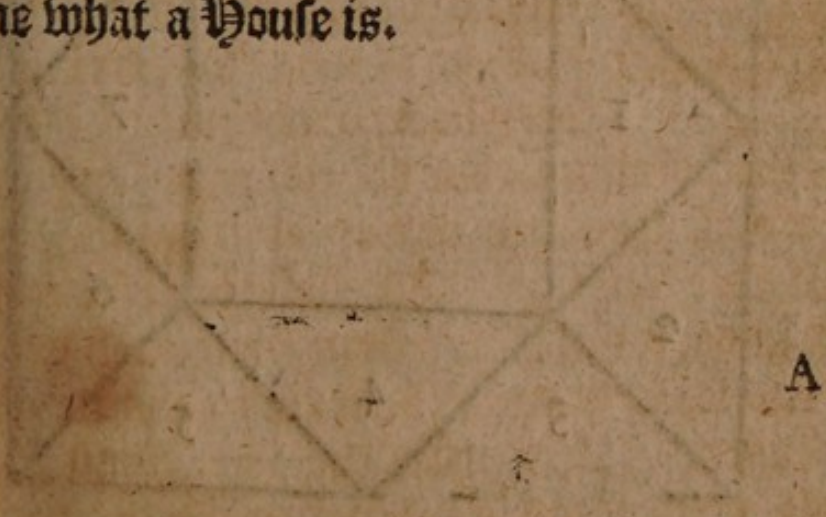


First of all and chiefly, it is  
meēt to refel and put off the  
objections of such as object  
and say, that beside the sun  
and the Moon, we attribute  
very little or nothing at all to  
the other planets, but do collocate and set  
the whole sum and power of Astrology in  
them two onely. Wherefore let every  
man understand and know, as much ver-  
tue and force to be in them two, as in all  
the other. And that the Sun hath the  
whole power and governance in the day,  
and



## Of Natural Astrology.

the Moon in the night, so that it is not  
useful to have respect to any of the other  
planets. And this is the onely difference  
between natural and artificial Astrology,  
that thing which artificial Astrology  
doth by the several observations of every  
planet and Horoscope, the same doth natu-  
ral Astrology bring to pass by the onely ob-  
servation of the motion of the Sun and  
Moon. Wherefore they are so knit and joyn-  
ed together, that the one without the other  
cannot well be learned or understood.  
Wherefore he shall not lose his labour  
which shall joyn them both together, as  
well for the learning, as for the pleasure of  
it; for the natural hath somewhat more  
of divination then the artificial, albeit the  
other seem the better. But now we will  
see what a House is.

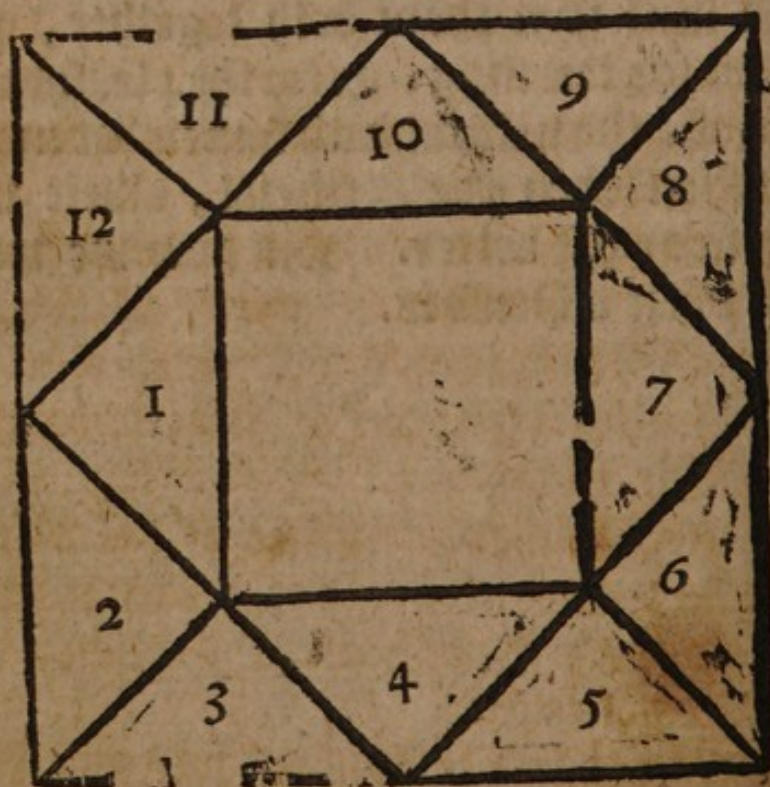


A



## Of Natural Astrology.

**A** House is a certain space in the firmament divided by certain degrees, by the which the Planets have their motion, metaphorically called. For as in a house there be many mansions; so every Planet hath his proper place in the Heaven or Firmament, by the which they do move, and in the which they be resident and situated. And it is called the description or division of the signes by 30 degrees: for every house or signe hath 30 degrees.





## Of Natural Astrology.

The number of the Houses.

**A**s the Astronomers do make mention in their common Rithmes, there be 12 houses, the which we will here describe, with their interpretations.

The first is interpreted the house of life.

The second the house of faculties or substance, called also of the importunity of the face, the gate of hell.

The third is the mansion of brethren.

The fourth being the bottom of the Heavens, and the angle of the earth, is the house of Parentage.

The fifth is the pleasure of Venus, the house of children.

The sixth of evil fortune, servants, sickness, and the pleasure of  $\delta$ .

The seventh being opposite to the first, is the house of marriage and open enemies.

The eighth is the house of Death.

The ninth of Religion or long journeys, the delight of the Sun.

The tenth being the middle of the firmament, is the house of rule or governance.

The eleventh is the house of Fortune, the exaltation of Jupiter.

The twelfth is the house of prisons, evil fortune, the pleasure of Saturn.

Of



## Of Natural Astrology.



### Of the principal Angles or Houses Of the Heaven or Firmament.

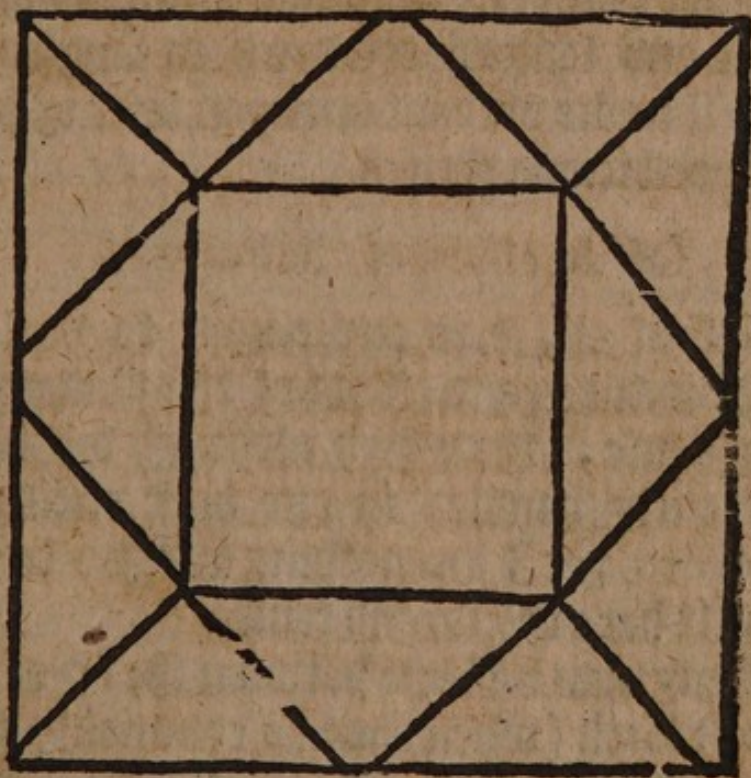
**A**mongst these twelve there be certain which are called the principal Angles or corners of the firmament, which are the first, the tenth, the seventh, the fourth. The first is the Angle of the East, the Horoscope of the birth, and the house of Aries. The second is the midst of Heaven, and the house of Capricorn. The third is the Angle of the West, and pertaineth to Libra. The fourth of Firmicus is called the bottom of the Firmament. And in these four almost the whole judgement doth depend and consist. For they are the principal Angles and Houses, and the Planets have more power and strength in them then in any of the other.

Mediun



# Of Natural Astrology.

Medium Cœli.



Occidens.

Imum Cœli.

Judge it but superstitious and unprofitable to intreat much of the beginning of Nativity, because it doth rather pertain to artificial Astrology; as of the fall the seed into the womb, and the ascent of the hour of Nativity, which (as I said) pertaineth to another kinde of speculation. Our intention at this present is only directed to the Sun, and the signe herein the Sun is the day of Nativity.

For



## Of Natural Astrology.

For as Ptolomy is witness, there are as great effects and vertues in the Sun, as in all the other planets. And those things which nature and long experience hath taught us, we will make evident unto you, letting pass all superstitious things.

### Of the effects of the Planets.

**F**irst of all, it is convenient to declare the natures and effects of the planets in every house, the which although we have sufficiently handled in our book entituled Octocedro, yet I am nothing abashed to describe it here the second time.

If any man be bozn between the 10 or 11 day of March. (when the Sun commonly doth enter into Aries) and continueth there through three decanes or Faces, unto the 20 or 21 day of April; Mars is found Lord in the day of nativity, who being by nature fiery, and Aries likewise doth augment and increase the heat and fury, and all other evil dispositions, more then if he had been in an earthly or watery signe.

Saturnus wheresoever he be, and specially in the 6, 8, or 12 house, is the authoz of all miseries, calamities, labour, and sickness.

Venus being temperate, causeth a man to



## Of Natural Astrology.

Mercury is a lover of women, of plays, songs, & banquets, and all things pertaining unto mirth.

Mercury is the minister and giver of wisdom and eloquence, laws, rhetorick, subtile wits, merchandice, and such like.

The Moon causeth madness, unstedfastness, moistness, and slough.

Jupiter in the angles is the author of beauty, riches, honour, and rule.

The Sun in the ascendant, or in the angles, maketh a great and honourable personage, and had in reputation amongst princes and great men.

The signs also causing beauty are Gemini, Libra, Virgo, and the first part of Sagittarius.

Workers of mean beauty, Scorpio, Capricorn, and Pisces.

Barren signes are Gemini, Leo, Virgo.

Causing defection or lack of children, Aries, Taurus, Libra, Sagittarius, Capricorn, and Aquarius.

Deaf and without voice, Cancer, Scorpio, Pisces.

Ministring reason, Virgo, Libra, Aquarius, Gemini.

The qualities of the signes I judge are well enough known.

Aries, Leo, and Sagittarius, are hot and dry.

Taurus,



## Of Natural Astrology:

Taurus, Virgo, Capricorn, are melancholick, cold, and dry.

Cancer, Scorpio and Pisces, are cold, moist, and watery.

Gemini, Libra, Aquarius, are hot, moist, and airy.

And thus always three signes agreeing in one nature, do make a triplicity. And in every planet likewise have certain powers and effects in their private or proper houses: as for example,

Aries, and Scorpio, are the houses of Mars.

Taurus, and Libra, of Venus.

Gemini, and Virgo, of Mercury.

Sagittarius and Pisces, are the houses of Jupiter.

Capricorn, and Aquarius, are attribute to Saturn.

The Sun hath only one house, which is Leo.

The Moon possesseth also Cancer.

Every signe hath likewise his proper signification in the creation of the members of mans body.

Aries hath of the body of a man, the head and the face.

Taurus the neck, and the throat-bell.

Gemini the shoulders, arms, and hands.

Cancer the breast, the heart, stomach, and ribs, spleen, and lungs.



## Of Natural Astrology.

Leo the nether part of the Stomack, back  
and sides.

Virgo the belly or Midriff, Diaphragma  
and bowels.

Libra the loyns, the nether part of the  
belly and Pabil.

Scorpio the priuy members, stones, bladder,  
and thighs.

Sagittarius the buttocks with the apurtes  
ices. And Capricorn the knees.

Aquarius the legs, Pisces the feet and soles.

Certain worthy notes concerning the  
Sun and Moon.

Let that any should herein be deceived,  
we think it not meet to be let pass, con-  
cerning the Sun and Moon; the which albeit  
they be the chief and princes of the planets;  
yet are they never Lords of the Nativity: as  
for example: If the Moon be in Gemini, or  
in Cancer, which is her own house, when a  
child is born, yet shall not the Moon have  
the dominion of the birth, but it shall be in-  
trusted to the Lord of the house following. So  
likewise if a man be born the Sun being in  
Leo, which is his proper house; yet he loseth  
the dominion of the nativity, and it is de-  
voted unto Mercury, being patron of the next  
mansión



## Of Natural Astronlogy.

mansion Virgo. Again, the Moon being in  
Virgo, Venus is Lady of the birth, because  
of Libra following, which is the house of  
Venus. Neither is it unprofitable to admonish  
you also of this, which I perceive every  
where to be doubted of, that the evil pla  
nets, as Saturn and Mars, are not so hurtful  
and pernicious in their own proper houses  
as they be in the mansions of others. I will  
propound an example of the first signe  
whereby it may appear more evident. We  
will set the Sun to be in the time of son  
nativity in Aries, whose nature you already  
know, and what effect he worketh being in  
the Horoscope. Then in the erection of the  
figure, joyn Mars with Aries, being Lord of  
the house; and thereby judge that he which  
is born shall live long. Notwithstanding  
Mars, who although he be naught and ill  
yet doth he not so much pour out and shew  
his malice being in his own house, as if he  
were in another house, saving that in stead  
of hurt by the sword, he threatneth suddain  
sickness, because Mars being in Scorpio, the  
8 house; neither shall those sicknesses bring  
death. And this is for an example. The like  
is also to be understood of Saturn, being in  
Capricorn or in Aquarius. And lest we may  
see



## Of Natural Astrology.

in here utterly to neglect artificial Astrology, the which we do not deny, but to be requisite to the understanding of the natural; wherefore, we minding to declare the force and strength of the signes, we will do it by artificial Astrology; so that any man lacking Firmicus and his tables, having a plain Astrolabe, and beholding theendant at the hour of the nativity, may by these small instructions give judgement. And after this in order in another phrase, I will do the same by natural Astrology, the which shall help the artificial.

Of the first house and Horoscope in Aries.

If any man will peradventure demand what operation and effect the Horoscope in Aries doth work in us; First of all I admonish them that the stars or signes do not provoke or force us to any thing, but onely doth make us prone; and apt; and being so apt, they do move and stir us up unto the things we are so prone unto. From whose motion we are free and out of danger, that follow the rule and governance of Reason; they shall have no effect in us. But if contrariwise we onely follow our natural disposition, they shall work the same effect in us, that



## Of Natural Astrology.

they do in a manner in bruit beasts. Wherefore, this Horoscope maketh them which are born, flourishing in youth, without brethren, or one at the most, if they be fortunate; having a mutable inheritance, now gotten, now lost; and now lost, and strait recovered again; inclined to the diseases of the head, rather then to any other sickness (because Aries hath chief respect to the head.) For the most part bestowing his labour and good will upon unthankful persons, and specially Aries being in the Horoscope. Next after the Horoscope, must heed be taken unto the chief angles, and what signe is in each angle; which may easily be reckoned by the fingers, or else by a figure erect: as for example: Aries being in the first house, Cancer possesseth the nether part of the Heaven, Capricorn the midst, and Libra the West. And now we will shew what these principal angles do promise.

Capricorn in the midst of the Heaven doth discern honours, riches, promotion, secrets of Religion, and a subtile wit.



## Of Natural Astrology.



Libra in the West sheweth the life and  
 virtly manners, the which life few do al-  
 low; for it is unconstant, casting down a  
 man from honour and reputation, into infam-  
 y and reproach; fortune now flattering  
 and laughing upon him, and by & by vering  
 him with sundry miseries & calamities, so  
 that he shall have no commodity or gain,  
 without incommodity & loss. All this shall  
 happen through emulation or despite of his  
 companions: but al of these evils whatsoever  
 they are, Cancer in the nether part of the  
 heaven doth amend & recompence. We have



## Of Natural Astrology.

joyned hereunto a figure, by the which as in a table you may perceiue all things perfectly.

Of the second house and Horoscope in Taurus.

**N**Ext after Aries, Taurus both orderly follow, and is placed in the figure to the second house, the which as we said before, is the house of substance or riches.

If any man therefore will know whether he shall be rich in the first, second, or third age: let him judge according to the Lords of the triplicities and their places. Which we will do hereafter. Now we will onely speak in general.

The Horoscope or ascendant being in Taurus, thou shalt judge in this sort; that that man shall be painfully disquieted with sundry cares for getting of riches, which he shall easily attain unto, and be as apt to lose the same again, and shall triumph over his enemies.

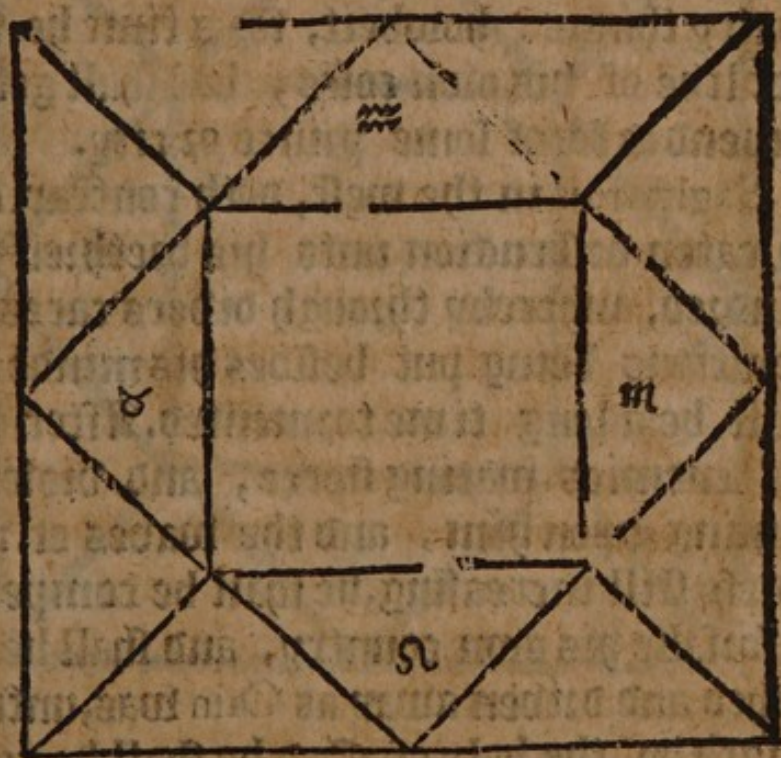
Aquarius also in the midst of heauen, maketh him acceptable to princes and great men, and giveth him rule in publike affairs and offices, and peradventure in business pertaining to waters, because he seemeth to be most given to the nature of the water.

Scorpio



## Of Natural Astrology.

Scorpio in the West causeth a hearty and  
uneficial person, the which shall lose his  
wife: if it be a woman, she shall lose both  
her husband, and her son or childe.



Leo in the nether part of the Heaven,  
causeth him to challenge his patrimony, the  
which (notwithstanding all the endeavours  
and lying in wait of his kindred) he shall  
obtain and get.

Of the ascendant in *Gemini*.

Whosoever hath this Horoscope, shall  
have prosperity and good fortune by his  
parents,



## Of Natural Astrology.

parents, brethren, friends, kinsfolk, and great men.

According unto Firmicus, Pisces being in the midst of Heaven, causeth them which are so born to get their livings by moist and watry things: howbeit, for a time he shall not live of his own costs, but shall get the stipend or fee of some prince or city.

Sagittarius in the west, doth contrariwise threaten destruction unto his brethren and kindred, whereby through divers cares and vexations being put besides his minde, he shall be a long time tormented. After this his enemies waring fierce, and violently coming upon him, and the waves of mischiefs still increasing, he shall be compelled to forsake his own country, and shall be banished and driven away as Cain was, until at length by the help of God he shall be restored into his former estate and condition.

Virgo likewise in the bottm of the Heaven, do threaten the very same; but by chance and increase of time (according to the state of the incommodities and hurts) it doth increase abundance, and good Fortune.

Here



## Of Natural Astrology.

Here you may behold the figure.



Of the Horoscope in Cancer.

Cancer in the Horoscope doth dispose the natural disposition, and all other fortune his sort. It maketh a man of a quick subtile wit, albeit somewhat slow, pleasant, quiet, and angry, earnestly pursuing all persons, whose anger is soon appeased. So strong, moderate, and grave, by the which gifts he shall be promoted unto public offices, and have his living by them.

Many



## Of Natural Astrology.

Many shall obey him, and some by compulsion flatter him, but feignedly & not heartily. Saturn is also hurtful unto him, if that he be either in the Horoscope or any near aspect. For he doth foretell not onely violent death, but also continual vexations with sickness, and the death of his brethren.

Whosoever Aries being present in the midst of the heaven, doth resist him all that he may and maketh him also acceptable unto princes and great men, desirous of good things also waisting and recovering again his patrimony and inheritance.

With like clemency Capricorn in the occident shall cause him to be spotted with infamy, which he shall shortly after wipe away, and many other misfortunes; and shall restore him into his former estate.

And shall also encourage him to seek hidden and secret things, but not with great vexation and travail.



## Of Natural Astrology.



Libra in the bottom, bringeth sorrow upon  
 sorrow, dispersing the patrimony and get-  
 ting it again, preferring him to publike or  
 civil offices, whereby great & secret affairs  
 shall be committed unto him, which are  
 accustomed to be committed, but onely  
 unto very good men. And whereas Saturn  
 before in the Horo-  
 scope doth threaten a violent death, Libra  
 shall alienate the same, promising an honest  
 death and burial. And if Jupiter be in the  
 house following, it causeth the first childe  
 to be a son.

Of



## Of Natural Astrology.

Of the Horoscope in *Leo*.

**T**hey also which have *Leo* in the Horoscope, for the most part are trouble with business not pertaining to themselves whereby they get themselves immortal name and fame, preferring themselves unto other Nations, loving liberty, neither willingly suffering subjection; bestowing all their labour and travel to prescribe laws and ordinances to others. Mars in the artificial figure being opposite unto *Leo*, doth in all effects deny men children; except Jupiter being present do appease his rigour, where peradventure will give a daughter.

*Taurus* in the midst of Heaven, causeth him to be suspect among Princes and great men: and maketh him a ruler of public offices; Also promoted into dignities by great men, witty in all things, but onely in marriage, for because he shall refuse the most honest and beautiful women, and marry either an old woman, or a woman of evil name, or else a widow.

*Aquarius* being in the occident, doth give both increase and losses.

*Scorpio* in the nether part of Heaven, maketh him a ruler over certain affairs. A

th



## Of Natural Astrology.

They also have Taurus in the midst of the  
heaven, whom Mars beholding with a con-  
sary aspect, doth threaten both imprison-  
ment, and also death in a strange place or  
country.



### Of the Horoscope in *Virgo*.

The Horoscope in *Virgo* doth vehement-  
ly provoke a man to lechery and riot,  
and causeth him to be so far in love with  
women, that he would abuse all women.  
It doth also minister riches and religion,  
and maketh him ruler over answers and  
Oracles,



## Of Natural Astrology.

Oracles, so that he shall be thought to be of the number of the Gods, witty, and cunning in all things, searching out all things, a good artificer, with abundance of riches, whether it happen by religion, by learning, or by merchandise.

Gemini being in the midst of the Heavens, doth promise in a manner the same effect; howbeit, not so soon, but doth adde a goodly wit and disposition in the seeking out of secret things, and prescribing rules and precepts of living unto others.

Pisces also tending towards the West doth not onely foreshew the same, but also more pleasant and joyful things, as beauty or comeliness, liberality, gentleness, and softness, with favour and love amongst men.

Sagittarius doth adde unto this the favour and gifts of the Gods, as felicity and plenty of all things, as of children, ecclesiastical rule, and agility and quickness to do all these things. And this is the destiny of him which hath Virgo in his Horoscope, the other three signes being also gathered, as you may here perceiue.



## Of Natural Astrology.



### Of the Horoscope in *Libra*.

*Libra* being ascendant at the hour of Nativity, causeth sickness, dangers, enemies, and great strifes & debates: howbeit, for all those dangers, it decreeth victory & triumph. Also promotions, religion, verity, and integrity of judgement. In being so unfortunate as in having of children: for when he hath gotten certain children, and beginneth to put all his whole confidence and trust in them, by and by they



## Of Natural Astrology:

they shall decay and die, even those in whom he had set his full hope and trust.

If any man desire to know what dignities he shall have, and in what place, they may be very well perceived by Cancer, being ascendant in the midst of the Heaven. Who promiseth ecclesiastical promotion or stipends, and to have his living out of the common treasure. Hither also are to be referred the substance, nobility, and childzen which shall happen abundantly in age; holdbeit, he shall not be so fortunate in childzen except Jupiter do behold him with some sound aspect.

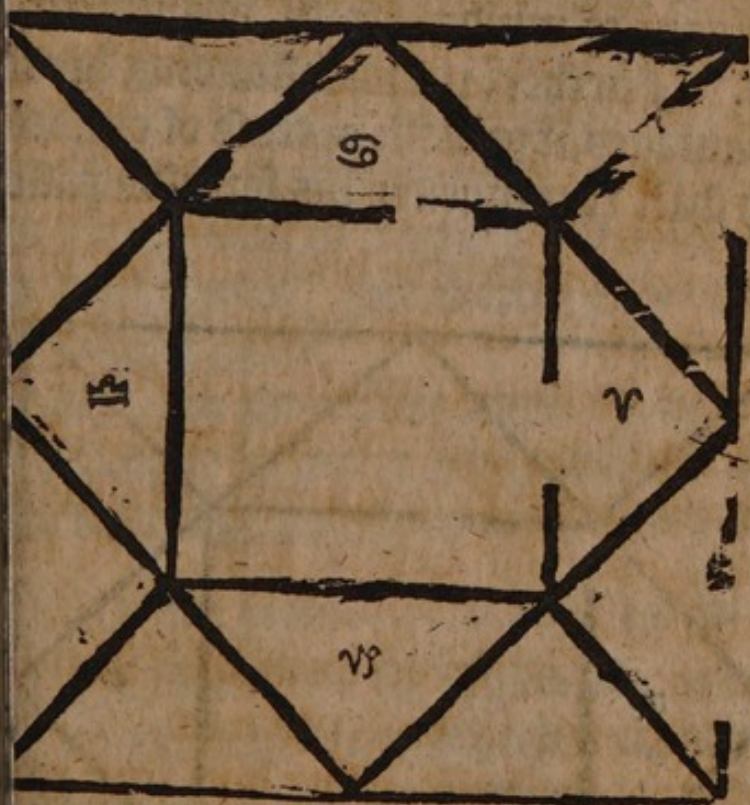
Aries being in the occident, shall minister all these things in watry places, or about the water; shall also bring him into great dangers, long journeys, and desert places into perils by his wife, and peradventure into a frenzy or madness till he draw in age and then he shall have an end of all the miseries.

Capricorn shall toss him hither and thither, and seldom suffer him to be in quiet neither will he suffer his patrimony to be in surety, but now up, now down; now lost now recovered again; because for the most part they be wanton which have Capricorn



## Of Natural Astrology.

the nether part of the Heaven. Also he  
ll have a Son by an unlawfull woman.



The Horoscope in Scorpio.

Judge the Nature of the Horoscope in  
Scorpio to be manifest, according to the  
natural guiding of the thing taking life  
in. For it maketh an angry man, pri-  
pouring out his poyson, and back-biting  
his pestilent tongue, very rich, & tossed  
in many perils, & thereby almost brought  
to desperation; the which being somewhat

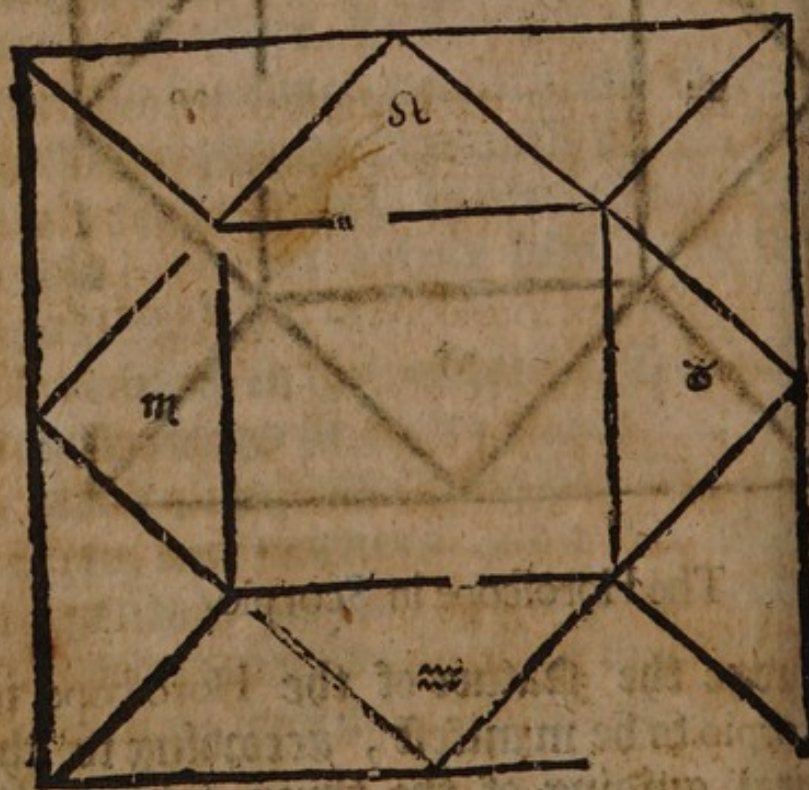
¶

quieted



# Of Natural Astrology.

quieted and pacified, he shall enjoy a quiet  
fruit and use of glory, dignity, ministration,  
and religion; it addeth also a lively spirit,  
and vigour of minde, with adornment of  
speech. Further, notwithstanding his for-  
mer damages, it giveth increase of children  
which shall recompence his sorrows passed



Forasmuch as it happeneth seldom  
that the other principal angles perform  
same which the ascendant doth promise;  
Leo possesseth the midst of the Heaven,  
promise that which is aforesaid, add  
the



ereunto fortitude and strength to performe  
the same withal; giving also dignity, as an  
immortal reward of vertue.

Taurus in the occident, giveth him victo-  
ry over his enemies, as well privy as apart.  
Howbeit, he shall be infamed for lechery,  
the which he shall also wipe away by little  
and little, now increasing and augmenting  
his inheritance; and shortly dispersing and  
dissolving it again.

Aquarius in the nether angle, threatneth pe-  
rils & danger by water, & ingratitude of them  
to whom he hath been most beneficial.

#### Of the Horoscope in Sagittarius.

The Horoscope in Sagittarius is reckoned  
amongst them which wrapeth a man  
in manifold dangers and perils being as-  
sailable: for it doth allure them which are  
born under it, to travel long journeys, and  
to commit themselves to the seas and great  
waters. It ministreth also naturally, prompt  
and ready wit to all good learning and di-  
scipline, so that they follow nature.

Wherefore, if Virgo happen to be in the  
east of the Heavens, it doth augment his  
fortune, recompensing the labours of his  
body and wit with some notable prefer-



# OF Natural Astrology.

ment, by the which he shall excel others ;  
using the same liberality in helping others,  
although they be unthankful.



Gemini in the west, giveth children and  
Nephews by and by in the middle age, and  
shall give him rule or office over books and  
secret things.

Pisces in the nether part of the Heaven,  
giveth help out of the watery places, ma-  
keth him faithful, to whom secrets may be  
committed, noble either by blood or gentle-  
ness ; whom, if Jupiter do behold with any  
mean



## Of Natural Astrology.

mean aspect, he shall marry a wife which  
ith been defiled befoze, oz an adulterous  
oman.

### Of the Horoscope in Capricorn.

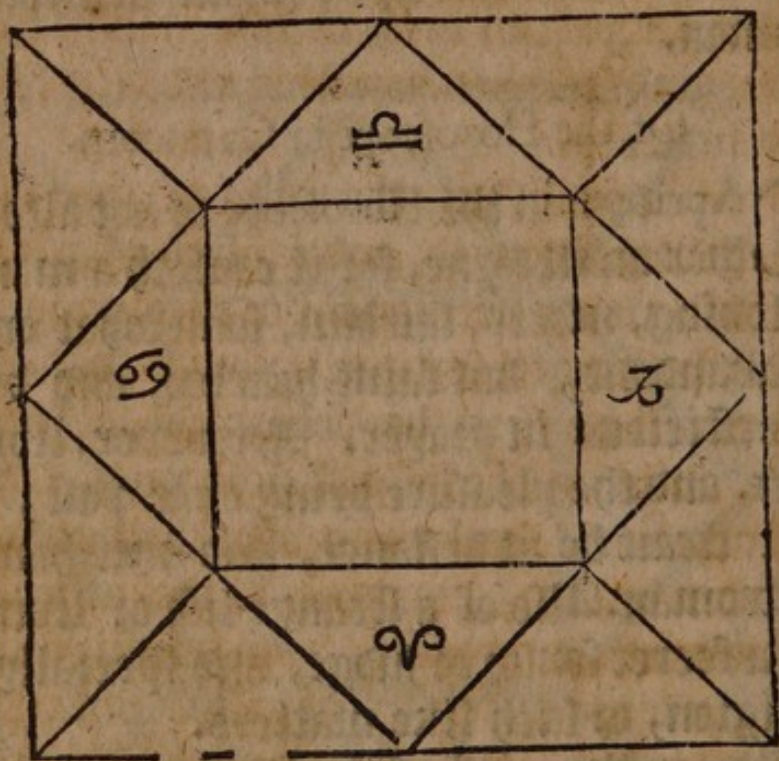
Capricorn in the Horoscope is not altoge-  
ther an ill signe, for it causeth a man to  
be loving, merry, faithful, somewhat cras-  
ty, abundant, but faint-hearted, and very  
superstitious in prayer. Moreover, libidi-  
nous, and the pleasure being once past, he  
will strait be at defiance, and mis-handle  
the woman. Also of a strange life oz living,  
and a secret sensoz oz judge, and specially of  
religion, oz such like matters.

Libra in the midst of the Heaben, bringeth  
in his gain by the loss and death of others,  
maketh him also honest, godly, acceptable,  
eloquent, and learned; and in his necessity  
doing and praying unto God, whereby af-  
ter evils and misfortunes, he shall obtain a  
prosperous and happy age.

Cancer in the Occident, stirreth up all  
his friends against him, and increaseth  
innumerable perils and dangers towards  
him. The same thing also Aries doth  
threaten in the bottom of the Heaben: for  
his substance, dignities, and offices,



## Of Natural Astrology,



shall be tossed too and fro, now up, now down  
until at the length, as is said, Libra shall mo-  
derate the same; yet shall he not preserve his  
son or child, but that he shall be grievously  
tormented with sickness.

Of the Horoscope in *Aquarius*.

**T**he effect of this Horoscope is such, that  
it maketh them meanly rich, promote  
them unto great men, and casteth them into  
many dangers, out of the which, even  
the midst of desperation, he shall be relieved.



## Of Natural Astrology.

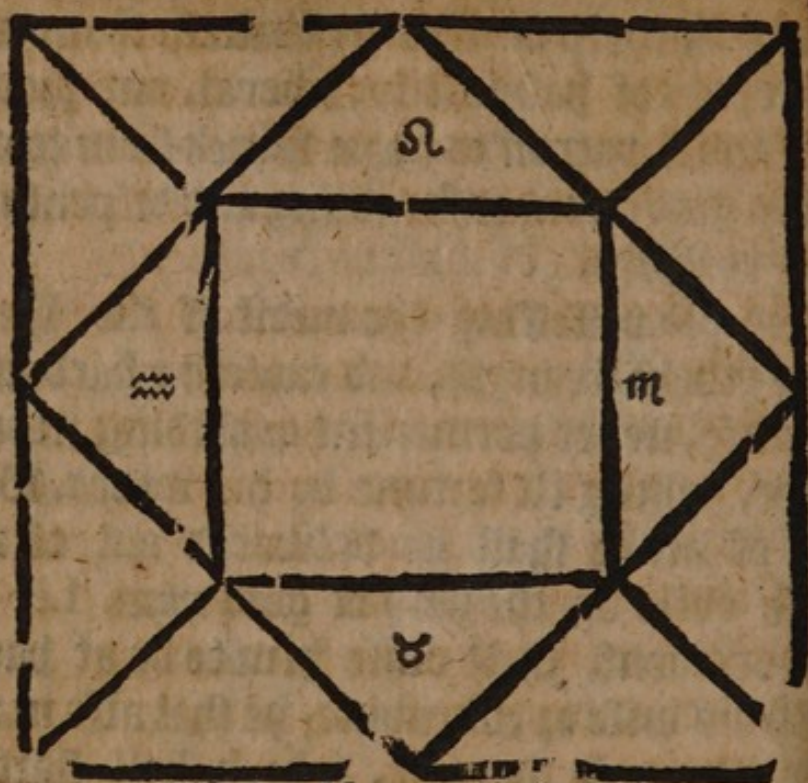
by the help of God. It maketh them al-  
keepers of hospitality, liberal, and prodigal,  
and a patron to them which seem to excel  
in good sciences, handling and dispensing  
ly matters.

Scorpio possessing the midst of the Hea-  
ven, giveth strength, and causeth a hard and  
short life, never permanent or abiding in one  
place, having ill fortune by his wives. But  
if of all he shall be delivered out of all  
these evils by the help of good men. Leo in  
the occident, shall cause him to be at vari-  
ous with his wife or concubine; he shall also mar-  
ry with an old woman, which shall flatter  
him, promising him great gifts, but in her  
heart she shall love others better then him.  
His own household shall be his enemies,  
whose help his other enemies shall go  
out to destroy him. And he shall marry  
either another mans wife, or else a  
widow.

Taurus in the nether angle, encreaseth  
his glory and pomp, which he is given unto,  
riching him also with other mens goods,  
and causing him to live long.



## Of Natural Astrology.



Of the Horoscope in Pisces.

**P**isces maketh them very witty, bold, hearty, sothful, friendly, and somewhat high minded, promoting them also to honour.

Sagittarius in the upper angle, shall call him headlong into many perils & dangers. Notwithstanding, maketh him personable and bold to move debate and strife with great men, and shall bring other mens good in peril and danger, and thereby possess the which is none of his own.

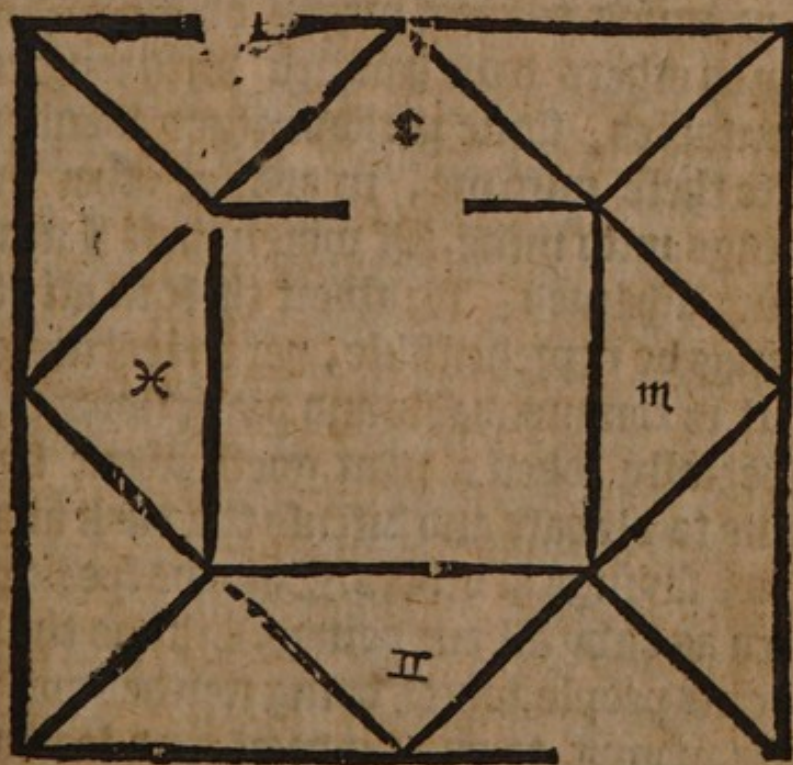
Virgo in the occident, maketh him hearty a keeper of Hospitality, secret, a steward, one loving his wife immoderately, whom



## Of Natural Astrology.

he contrariwise shall not love, and all other  
unto whom he hath been beneficial, shall be  
unthankful. Wherby he shall be often vexed  
and troubled through his wife and children.

Mozeover, he shall be troubled with sick-  
ness, by reason of Gemini in the nether an-  
gle. He shall also have a disease whom none  
shall know but himself; he shall lose his sub-  
stance, and recover the same again, and also  
be holpen by his friends, lest he might seem  
destitute. He shall surrender his spirit to  
his Maker in a strange land or place, out of  
his own country by suddain death.



Hereafter



## Of Natural Astrology.



Hereafter followeth the Natural judgements of Astrology, according to the Revolution of the Sun, through the twelve Signes of the Zodiack.

**H**itherto we have entreated the obscure sayings of others, concerning the judgements of the Horoscope. But because we only promised to treat briefly of those things, which others have handled with long commentaries; some peradventure would impute these unto me, in adding other men's doings unto mine. Of which theft I am nothing ashamed; for albeit theft in all other things be reprehensible, yet in learning only it is commendable and praise-worthy, and especially when a man goeth about by the same to elevate and discuss the dark and obscure sayings of others. This we speak unto such as envy all our doings. Like as the barbarous people, which being neither apt, neither prompt to any kinde of good learning yet they judge all things in their own tongue and



## Of Natural Astrology.

and language vile and naught. Thou, who-  
ever thou art, that readest these things,  
rather weigh and consider our minde and  
intent, then our words; minding to teach  
and make evident al things unto thee: which  
it come otherwise to pass, it is contrary  
our minde and purpose. Now we will en-  
ter upon the natural judgements, whereas  
chiefly concerning Aries, it is in this sort.

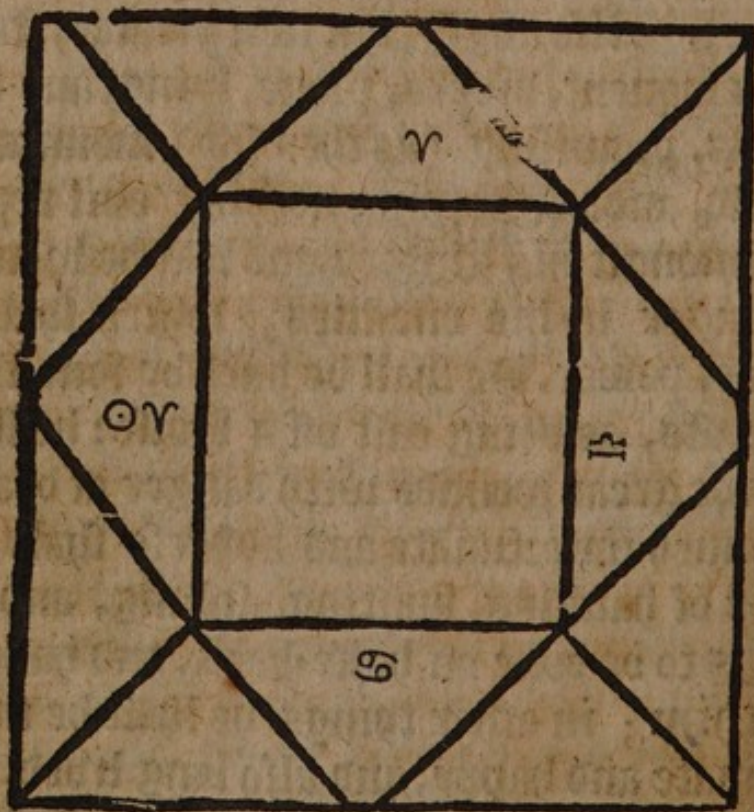
### The Sun in Aries.

The Sun being in Aries, maketh them  
which are born, neither rich, neither be-  
poor. Also angry, but soon pleased, studi-  
ous, eloquent, divers, proud, lying, and lux-  
urious, promising (as they say) mountains  
gold, and performing nothing. evil repute  
amongst his kindred, and shal be brought  
danger by his enemies, which shal be  
men of power. He shal be hurt by four-foot  
beasts, as being cast off a Horse: he shal  
receiue great wounds with danger of death.  
so much unfortunate and aduerse shal all  
ende of hauking, hunting, fishing, and all  
things to be done on horse-back, and happen  
to him; in other things he shal be more  
fortunate and happy, and also long lived. Al-  
if it be a maid which is born, she shal be  
given



## Of Natural Astrology.

given to lying, angry, fair, curious, delighting in new and strange things, envious and fruitfull in children, whose first childe shall be slain: she shall be in many perils and dangers, whereby she shall get a skar in the head, or else be naturally marked there, or in the feet. This we have noted also out of certain Authoꝝ, that the children of Aries being born in the day, shall be fortunate and of great reputation and renown amongst great men and Princes; contrariwise, the which are born in the night, to be unfortunate, and of no reputation,





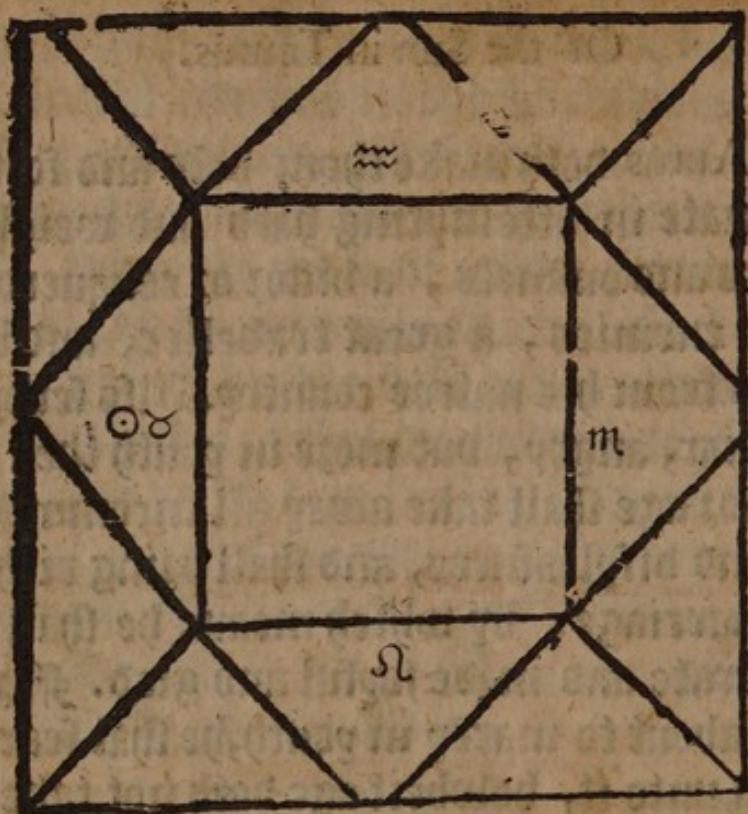
Of Natural Astrology.

Of the Sun in Taurus.

♉ Aurus doth make them bold and fortu-  
nate in attempting hard and weighty  
affairs and business, a victor or conquerour  
of his enemies, a great traveller, and ban-  
ished from his native country. Also servile  
and humble, angry, but more in youth then in  
age, for age shall take away all incommodi-  
ties and displeasures, and shall bring riches  
by marriage, by which means he shall be  
enriched and made joyful and glad. For if  
he go about to marry in youth, he shall scarce  
come unto it, howbeit age doth not take a-  
way sickness, but encreaseeth sadness, me-  
lancholy, black choller, and causeth hurt, as  
that of a dog, and that about the 28, or 35  
of her age. These things once passed,  
he shall flourish again and live very long.  
maketh also the women children wanton,  
careful, obedient, and full of words; also  
inclined for whoredom, which infamy shall  
wash away by little and little: when she  
cometh to the age of 21 yeers; she shall have  
many husbands and children, wise and wit-  
ty, helping and counselling others, also  
un suspect and rich.

The





The Sun in Gemini.

**G**emini being naturally fair, doth al-  
 cause a fair child, merciful, wise and  
 witty, liberal, a boaster, a runner and strar-  
 er about countries, having no regard to h-  
 own business, whereby he shall be neith-  
 rich, neither oppressed with poverty, but  
 a mean estate; And of such fidelity and  
 faithfulness, that he shall have the rule  
 the common treasure, merry minded, full  
 of understanding, subtil, gentle to be s-  
 ken to, and by a certain instruction accep-  
 ble unto men, as they which have Venus



the root of their nativity. Also fair of  
age, indued with good learning and sci-  
ence; as Mathematical sciences, the laws,  
and Arithmatick. This singular gift he  
hath also before others, that being angry,  
he can dissemble and cover his anger. He  
shall be in great danger about 23 yeers of  
age, either to be bitten of a dog, or hurt by  
fire, or else by some weapon.



The



## Of Natural Astrology.

### The Sun in Cancer.

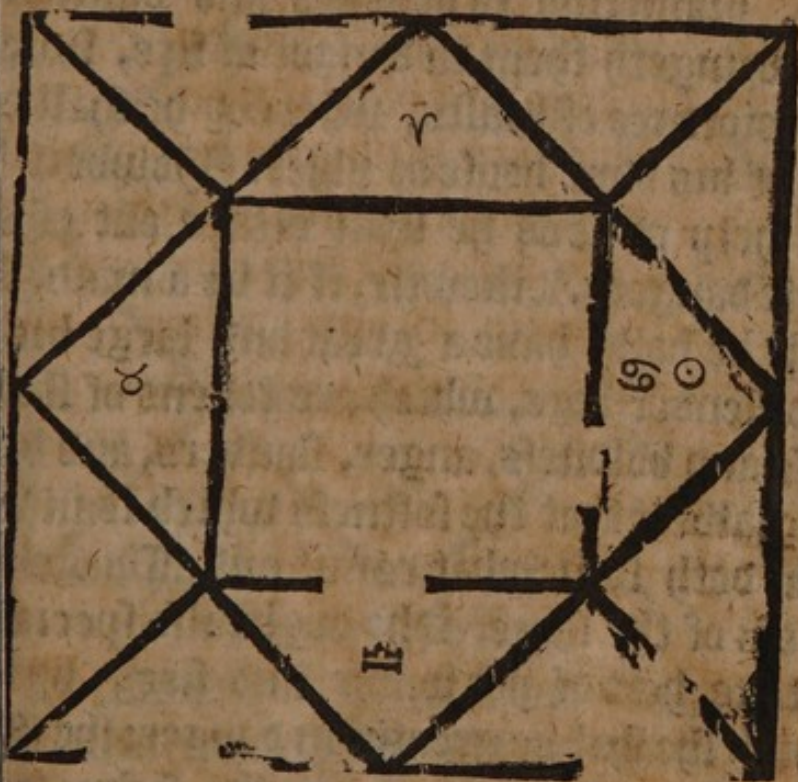
**C**ancer being naturally cold and moist, doth make gross the flesh, and doth allure and provoke to the love and company of women. Also it causeth a good with, humility, and wisdom, full of strife, and debate; and for the most part giving victory over all his enemies. Attempting many things, and specially on the sea, often in danger, and vexed with many incommodities, with much poverty and misery. And albeit he be the causer of gain, yet shall he be never whit the richer; he shall dig for treasure and finde that which he looked not for. But if it be a maid, she shall be fat, beautiful, nimble, angry and soon pleased, diligent, wise, civil, and shamefast, witty, deceitful, and crafty, saying one thing and doing another, always careful and painful, ordained to many dangers, as by water, by falling, by child-bearing, and by the collick having her first childe weak and tender, the other somewhat stronger. And if he happen to commit any fault of infamy after the age of 20 yeers, it shall be clean abolished and put out of minde. After the which age, whether it be man or woman, it promiseth good success and fortune. It makes them also wel haired

model



## Of Natural Astrology.

modest, faithful, painful, greedy of meat and  
ink, acquainted with noblemen, and for-  
tunate in husbandry.



The Sun in Leo.

The Sun in Leo maketh a stout stomack,  
bold, arrogant, eloquent, and proud; a  
ccker and scorner, unmerciful, cruel, hard,  
hard to be entreated; beset with many  
eries and perils, out of the which he  
ing escaped, shall obtain some common  
ce; as to be a Centurion or Captain  
c 500, looking for benefit at the hands  
three Noblemen, unfortunate in chil-  
Dren,

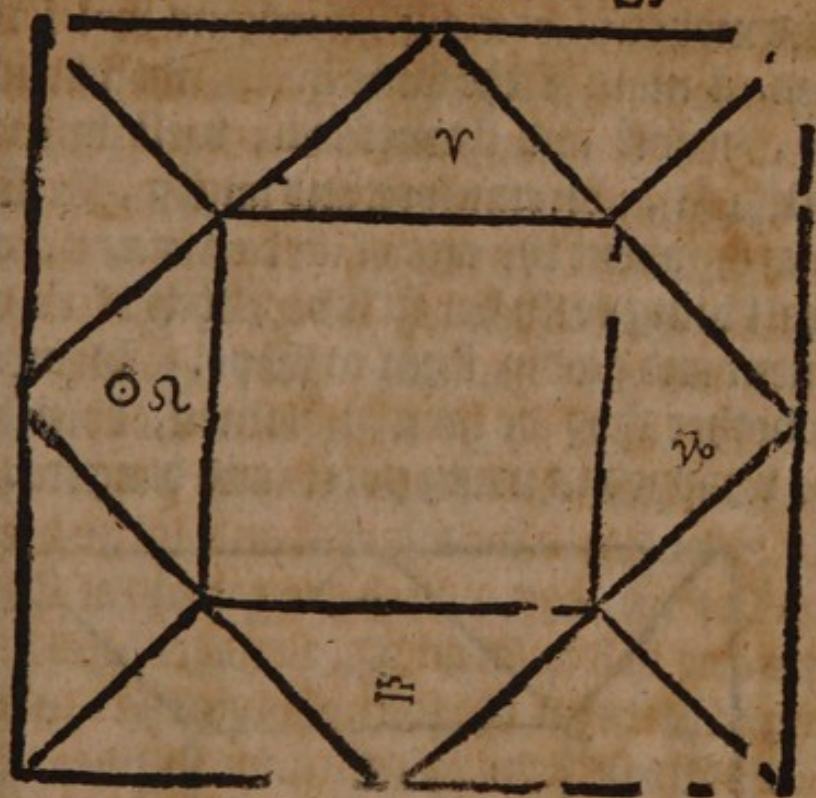


## Of Natural Astrology.

dozen, and for them sustaining much labour and affliction, prone to anger, and putting himself into many dangers, enflaming choller, promoting to honours and dignities and bringeth them in danger of fire, sword and violence of beasts, whereby he shall die out of his own house or place. Howbeit by the help of God he shall escape out of all these dangers. Likewise, if it be a maid, she shall be bold, have a great and large brest and slender legs, which are tokens of stoutness and boldness, anger, slanders, and babbling, albeit that the softness which is in women doth somewhat remit and assuage the excess of the same. She ought also speciall to take heed of hot water and fire, by the which she shall be greatly in danger: she shall also be much inclined to the sickness called gnawing of the stomack. But after the age of 20, or 21 yeers, she shall be fortunate in riches, the which she shall obtain by the help of great men, and the use of other men's goods; also in house-keeping, beauty, and love. Notwithstanding, she shall have but few children.



## Of Natural Astrology.



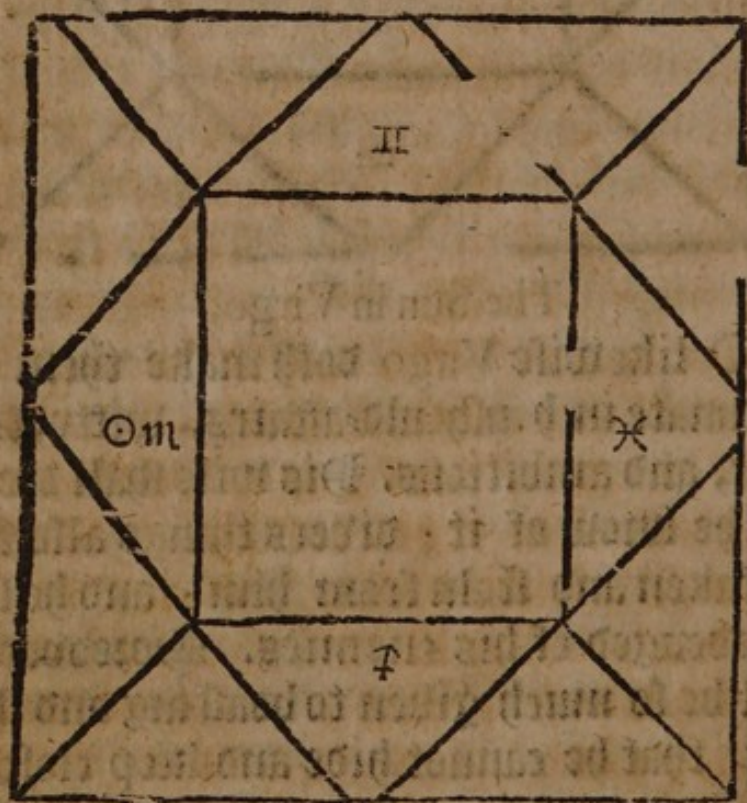
The Sun in Virgo.

And likewise Virgo doth make them fortunate in household affairs, witty, true, but, and ambitious. His wife shall die before he know of it; divers things also shall be taken and stolen from him; and he shall be revenged of his enemies. Moreover, he shall be so much given to boasting and bragging, that he cannot hide and keep close his secrets: fair of face, well mannered, a lover of women, and delighting to be in the courts of great men and princes. Moreover, just, wise, good and honourable, a patron and defender of his friends; also holy



## Of Natural Astrology.

and merciful, comely bodied, and wel friended. A maid of the same birth, shall be witty, honest and shamefast, well willing, diligent, circumspect and angry, she shall marry about the age of sixteen yeers, and shall bring forth her first begotten of an elegant and goodly form or shape. Howbeit whether they be men or women, they shall be wrapped in many perils and dangers.



The Sun in Libra.

**T**he Sun in Libra causeth the child to be libidinous, buisie, fortunate, and specially upon the waters, or things pertaining to the water. Also by sweet spices and precious

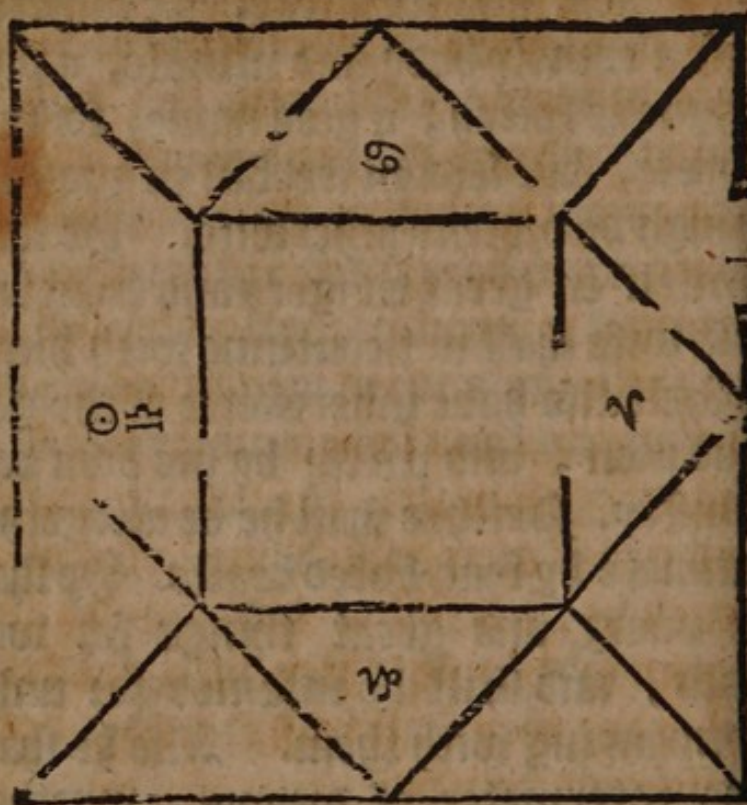


## Of Natural Astrology.

is stones, and such like. It causeth like-  
wise a comely body and nimble, a pleasant  
tongue or speech, a good name, seeking out  
secrets, but seldom stedfast in promises, al-  
though he pretend otherwise. He shall put  
himself in great dangers and troubles. His  
first wife shall not continue with him long,  
shall also have inheritance of the goods of  
dead men, and partly by his own wit and  
industry. Neither shall he be altogether un-  
fortunate by four-footed beasts. He shall suf-  
fer many and great things for womens  
sakes, and shall be infamed for unlawful  
companying with them. Also he shall be a  
good interpreter of dreams, whether his  
dreams be by day or night. The woman shall  
be friendly, merry and jocund, setting her  
whole delight on the fields and herbs, wan-  
dering into strange places. About the age of  
thirty she shall marry, which marriage shall be  
fortunate; whose beauty, pleasant speech or  
tongue, and comely behaviour, shall greatly  
prefer or promote her. Neither are the chil-  
dren of Libra altogether unapt to letters or  
learning. But let them take heed of  
standing water and of fire; for they shall re-  
ceive hurt by them, without great regard  
had.



## Of Natural Astrology.



The Sun in Scorpio.

**S**corpio doth augment the inheritance, saddeth boldness and stoutness, also flattery by the which he shall deceive many, shewing (as they say) bread in the one hand, and hiding a stone in the other; mingling poison with honey, performing almost nothing that he promiseth. Notwithstanding, merry and jesting, light of belief, and a conquerour of his enemies.

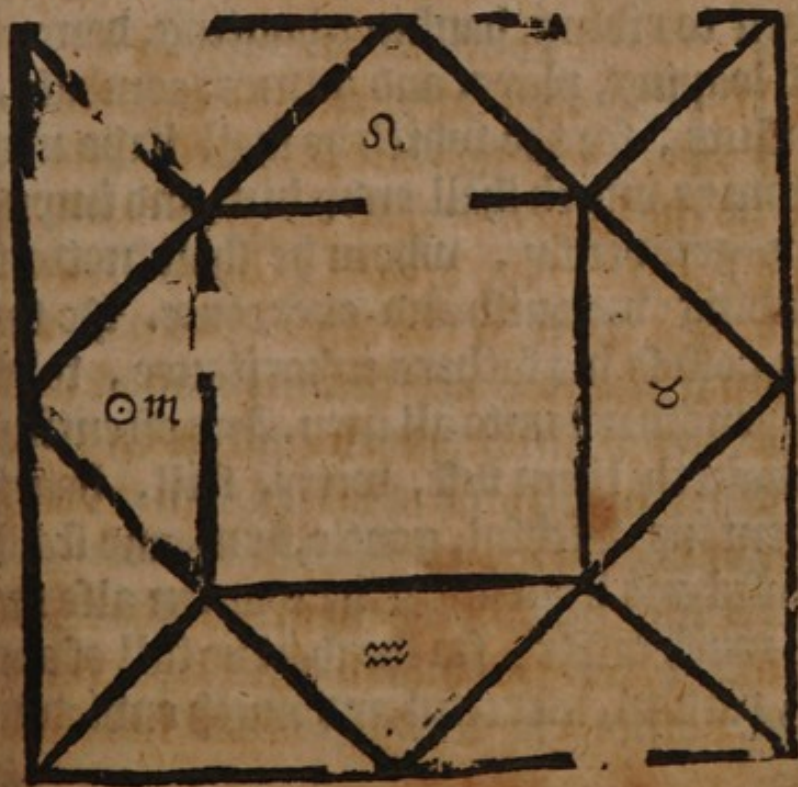
It causeth also the woman to be friendly, wise, and crafty, which shall be deceived by her first husband; her other husband she shall joyfully use, & overcome her enemies.

St



## Of Natural Astrology.

he shall also have the pain of the spleen, and be marked either in the head or shoulders, or brawn of the arm. It maketh both minds bold and rash to rob and steal, and to reach out forbidden things, and to make contracts or bargains. Also it maketh them wanton, fornicators, unstable, and full of evil thoughts and imaginations, babbling, and angry, and sometime very sad and afflicted. Howbeit, there shall be Princes and great men which shall esteem and set much by such sort of men, and also of the common people which shall flatter them, whereby they shall be had into great reputation and honour.





## Of Natural Astrology.

The Sun in Sagittarius.

**S**agittarius is not altogether evil, for the Sun dwelling in it, doth give fortune, and ministreth courage to take any thing in hand, whatsoever thou purposest; and specially to travel strange countries, and to pass the seas, and not to return without great gain. He shall also get friends to come into the houses and courts of princes, (not to gather up the trenchers, or lick the dishes, as the common and viler sort of courtiers do; but) to be put in some office, as to be steward or such like; to the which promotion his agility and strength shall greatly prefer him. Moreover, he shall be altogether given to riding, hauking, hunting, dancing, and leaping, plays, and games, combats, & conflicts, for the which he shall have many enemies, which shall envy him, and impugn him grievously, whom he shall notwithstanding vanquish and overcome. He shall also possess his fathers inheritance, which happeneth not unto all men. And oftentimes it maketh them just, witty, still, hearty, ingenious faithful, gentle, firm, and stable, painful and boasting. The woman also shall not much differ; for she shall be full of anxiety, painful, merciful, and much envied and laid



## Of Natural Astrology.

id in wait for by evil men ; but she shall overcome them, and be fertile in child-bearing. She shall marry about the age of 17 years, but if that marriage proceed not, she shall not marry until the age of 24 years.



The Sun in Capricorn.

Capricorn maketh the child angry and slight, accompanying himself with vile and suspicious persons. Also painful, and disquiet, and vexed with divers variances, the which adversities he shall boldly and stoutly bear out and sustain. He shall be ready to die for love of some poore and



## Of Natural Astrology.

and simple maid, the which at length shall cast him into some disease and sickness.

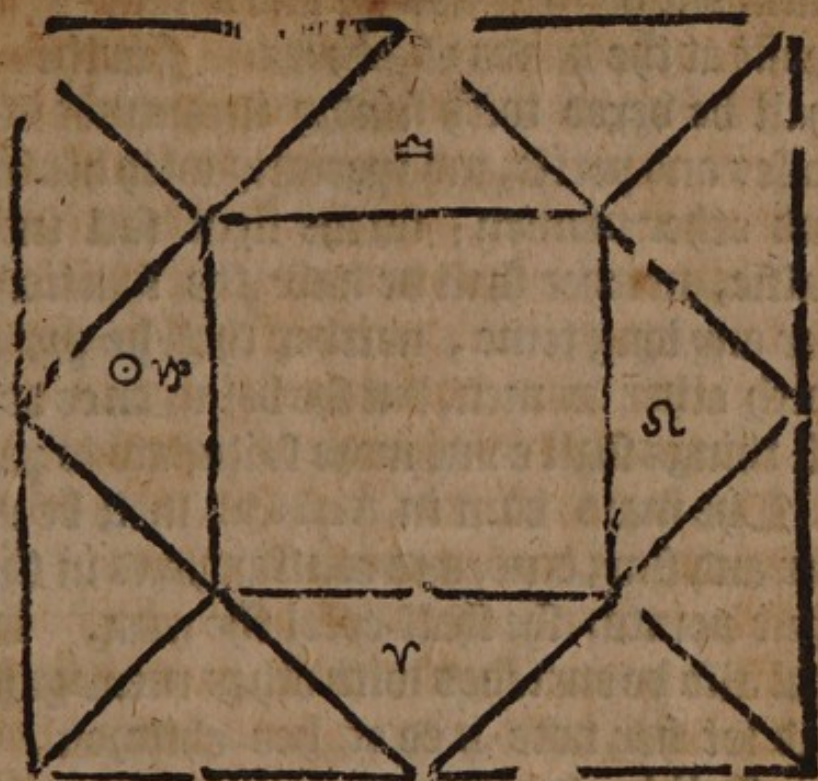
It maketh them also meanly rich, benevolent, cheerful, and merry; but unstedfast, if the nativity be by night. In his age, when he seeth his riches increase, he will begin to love money, and decline from his former liberality unto covetousness; for in youth he was easily to be handled. He shall prosper in Ravigations, and specially toward the east; for his fortune shall come out of the east from great men. The Physiognomy of those children for the most part is such, a little head, hollow eyes, and a mean voice. Baths be profitable unto him being sick. The women are timorous, and very shamefast, and shall have dominion and victory over their enemies, and shall stray far abroad.

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## Of Natural Astrology.



### The Sun in Aquarius.

**A**quarius maketh the child friendly, but covetous, and apt to quotidian agues, unfortunate about waters, which naturally he shall abhor. His good fortune shall begin to increase about the age of 15, or 16 yeers, at the which time he shall begin to wander and stray through divers places, and wax somewhat rich, which riches shall never come to abundance, but shall be dispersed again until his latter yeers, which shall make amends for that which hath been over-liberally spent before. Neither shall his long journeys turn him to any great lucre or gain,



## Of Natural Astrology.

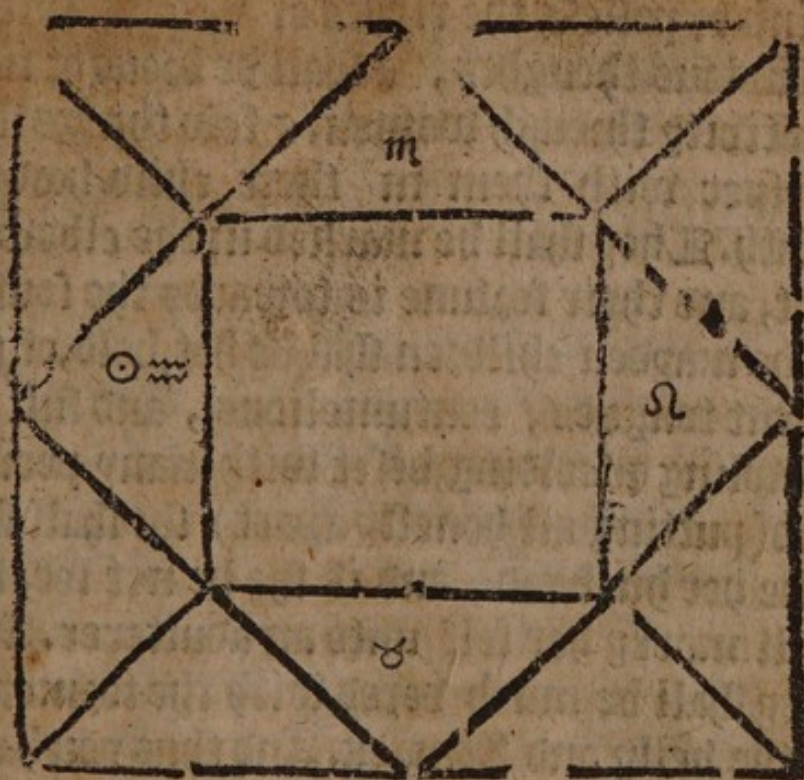
gain, but he shall look for and obtain greater profit at the hands of others. Further, he shall be vexed with sundry incommodities, losses and perils, and specially with his wife and other women; for she shall fall into a palsey, neither shall he have the fruition of her any long time, neither shall he prosper with other women, but she being once dead, all things shall come more fortunate to pass.

The maid born in Aquarius shall be prosperous and fine, true, and constant, and in these three points, she shall excel the man. She shall also be enriched with other mens goods: and let her take heed of her children, for she shall be vexed with many incommodities, and attempt strange places, she shall be but of mean estate unto the age of 22 yeers, and then fortune shall begin somewhat to favour her, & she shall obtain mean riches. Oftentimes both the men and women be soft of speech, wise, ingenious, faithful, merry, and continually angry with their enemies.

The



## Of Natural Astrology.



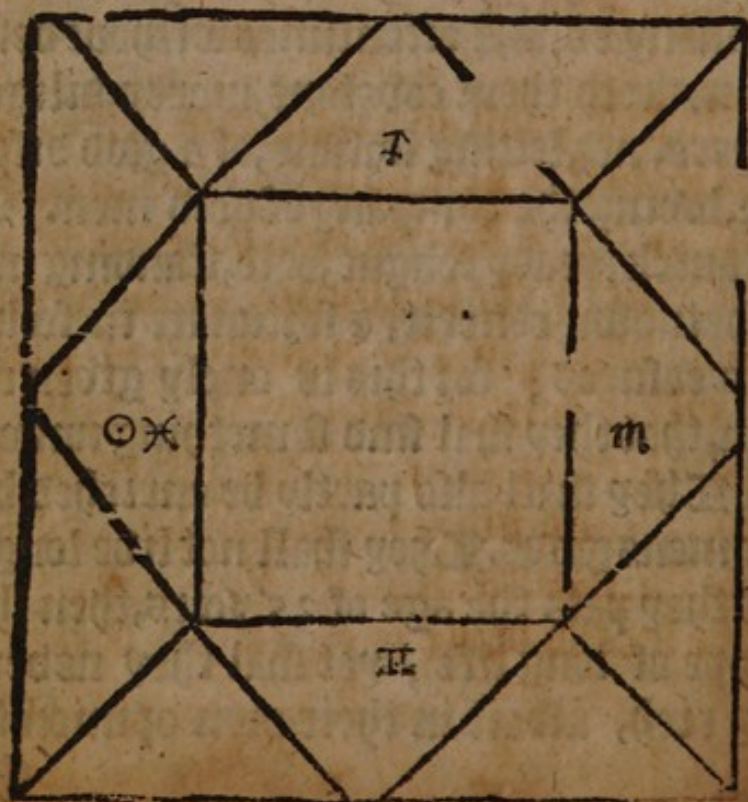
The Sun in Pilces.

**P**ilces in youth doth vex his children with many evils, & oftentimes without desert; and maketh them covetous, merry, diligent, flayers, neglecting fortune, of a good disposition, loving the company of good men. Also a quick & ready tongue, bold, standing much in their own conceit, & fortunate in seeking out treasures; for this is onely given unto them, that they shall find something unlooked for. They shall also partly be enriched by other mens goods. They shall not live long, except they pass the age of 35 yeers, then there is hope of long life; yet shall they never be very rich, albeit in their own opinion they think



## Of Natural Astrology.

think to possess the riches of Cræsus, full of troublous thoughts, & shall be brought into captivity through women, & few things shall prosper with them in their child-hood or youth. They shall be marked in the elbow or foot, and their fortune is towards the south. The mayden children shall be hot, bold, of insolent tongues, contumelious, and full of brawling & scolding, beset with many perils, and (putting all honesty apart) she shall forsake her husband, and if she be not let, she will marry her self unto an adulterer. Also they shall be much vexed with the torments of the belly and stomach. And thus you have the second time the influences of the signes sufficiently spoken and entreated of.





## Of Natural Astrology.

### The Nature of the Houses.

**N**ow there doth remain to speak of the nature of the houses and signes, how and in what things they favour or help our things, and what is to be done in every sign; hereby we may so order all our actions and things, that all things may come prosperously and happily to pass. For this is the on scope of Natural Astrology, to the which we do not attain, I know not (as Alchabius saith) to what end it can otherwise be profitable unto us.

The first house is given unto Aries, who also is the first signe in order, and is called of the Astronomers the house of life, and signifieth the beginning of all works; and that which in the beginning of the life will either delight the childe, or else vex him and trouble him, also his strength and weakness, and finally, all things that pertain to the natural life.

The second house is of Taurus, and is the house



## Of Natural Astrology.

house of substance, living, ministration, and servants, and betokeneth the end of youth. In the which house, if Jupiter and Venus happen to be, they will chiefly encrease those goods which amongst the Lawyers are called moveables, and also unmoveables, as gardens, fields, vineyards, and yeerly rents, and whatsoever doth endure long. Also if any man do hire any bond-servant under the signe, he shall be faithful in all things he shall be put in trust withal.

The third house which signifieth success by brethren, sisters, kindred, and smal journeyes, is attribute unto Gemini. Wherefore if any man have Aries in the Horoscope, you may pronounce to him good fortune by his brethren and kindred, by great men, and by his neighbours.

It is good under the sign to write and send letters, to take in hand short journeyes, to begin friendship or brother-hood, or such like.

The fourth house is called the mansion of parents inheritance, treasures, and secrets. In this house it is good to contract, buy and sell, and to change vineyards, fields, & possessions, to build houses and engines, to lay foundations, to dig the earth, & to chuse the sepulchre, for all these things Cancer doth prosperate.



## Of Natural Astrology.

The fifth house, is the house of children, and love, legacies and gifts, and of all those things which after death do pertain either to pain or reproach. It is expedient therefore under this signe to take in hand all things that cometh in minde, to cherish thy self, to banquet and make good cheer, to stray abroad, to enter into covenants and friendship, because of Venus ministring gladness. It is good also to put on new garments, to write epistles, to be merry and pleasant, and to get him faithful friends, which may defend him in his necessity and need.

The sixth is the house of infirmity and sickness, sadness, and servants, the delight of Mars and is imputed unto Virgo. It is not good herein either to buy, or sell, because of unfaithfulness, labour and sorrow, and especially by Mercurials and virgins, whom a man ought to eschew. For it heape up against us false witness, thieves, and those which shall lie in wait for our life, men-slaves, and bloodshedders. Also tumults, seditions, and factions: and all these shall happen by the virginitis and Mercurials, because that Mars is aforesaid doth rejoyce in these things. The 7 is in Libra, which following by after the sickness, is the house of marriage.



## Of Natural Astrology.

riage, and of those things which are handled about the middle age, as it were equal in balance. In this it is good to amend and recover things lost and in desperation; and because it is the house of perfect enmity, it is good to have to do with thine enemies, to begin wars and debates, and specially for them which have Aries in the ascendant.

The eighth mansion is attribute unto Scorpio, and is the house or portion of death, fear, and inheritance of dead men, and such things as are done after death. Wherefore take heed that in this signe thou take in hand nothing, neither enter upon any journey, nor commit thy self unto waters, because that herein he shall easily take hurt. Wherefore all battels, contentions, unjust causes, enmities, and evil women, are to be eschewed, and specially if they come by inheritance.

The ninth is in Sagittarius, the house of faith, religion, long journeys, wisdom, philosophy, Mathematical sciences, books, epistles, narrations, messages, dreams, and rumors, which every one have their proper star in the firmament of Heaven. Wherefore the Sun & the Moon being in that house it is good to take in hand the things afore-



## Of Natural Astrology.

id, for because they shall sooner take effect  
that time then any other, for it is the man-  
on of perfect friendship.

The tenth house is in Capricorn, and is  
called the house of kingdom, rule and office,  
whatsoever pertaineth to power. Where-  
e, if thou wilt give forth any precept or  
commandment, or bring any province or ci-  
in subjection, or attain & get any rich king-  
om, or have to do with any judge, or take  
hand the defence of the poore, or have con-  
equence with great or noble men; all these  
things may happily and fortunately be done  
the Sun or Moon being in this house, com-  
only called the house of Capricorn by the  
regular order, Aries being in the first  
house.

The eleventh is referred to Aquarius,  
and is the house of praise, of good fortune,  
the delight of Jupiter, of servants and helpers  
in this mansion. It is good to set upon thine  
emies, to get friends, to praise them by  
whom thou lookest for reward and gain; and  
sally to take in hand all things that we  
ould have come well to pass.

The most evil and pestilent house in a  
manner of all, is the the twelfth house, for  
is the mansion of enemies, prisons, la-



## Of Natural Astrology.

hours, miseries, envy, murmurations, and  
beasts, and is the end of life. In this house  
let no goodnes be looked for, but let him  
take heed of imprisonment or setters, the  
which (if he chance to come into this sign)  
he shall be hardly delivered out. And if the  
Saturn the Lord of the house, or Mars be there  
it worketh death and all kinde of mischief.  
In thus successively of all the other signes.

Hitherto we have spoken of the nature  
and effects of the signes, in what things the  
being ascendant, do help and further.  
Now we will call to minde againe some  
what which was spoken before concerning  
the planets; about the which (as the mat-  
ter doth require) we will not tarry with  
long circumstance, according to the pre-  
verb, not minding to make an Elephant  
of a Fly; or a great matter of a small.

### Saturn Lord of the Birth.

**S**aturnus wheresoever he be Lord of birth  
doth draw the minde of those which  
born under him, having the brydle at liberty  
to be high minded and stubborn, to malice  
and to many miseries & calamities. How-  
beit he giveth faith and wisdom to



## Of Natural Astrology.

made, and to discern that which is just and true in all matters but in his own, in the which he shall not be so circumspect. He shall trust much unto himself, and his own wit; be an ill eater, but a larger drinker; not greatly affectioned towards his wife and children.

Moreover, he causeth the body to be lean, cold, and dry, filling it full of evil humors, maketh paleness, bringeth sickness soon, and heapeth all diseases together; as the inflammations of the lungs, with a violent ague, the dropsie, the gout, the kings-evil, botches, and biles, falling of the hair, and blindness, falling sickness, and finally, the whole seas and flood of naughty and vicious humors. He doth also cut off and shorten the life, either in a moist place, or else in a strange or desert place, out of his native country. It is also very evil if Mercury do dwell in the house of Saturn, for he maketh an enchanter, a conjurer, a southsayer, a truce-breaker, and an enemy of his parents and brethren, and of all other men.

Jupiter Lord of the Birth.

Jupiter doth everywhere deserve praise, for there is no point of counsel, wisdom,



## Of Natural Astrology.

knowledge, eloquence and beauty, which he doth not liberally minister and give; so that if you will describe any good man, you may well saign him to be a Jovial. And briefly, if thou bendicate unto him all vertues and goodness, thou canst not erre: For the Jovials be fully replenished with all those things, so much less do they lack any thing. To what end shall I need to commend and praise their magnanimity, with their large honours and promotions; when, as I said before, there is nothing found to be wanting or lacking in them?

### Mars Lord of the Birth.

**C**ontrariwise, Mars being naturally evil, doth make them disposed to all kind of evil. And as we said, there was nothing in Jupiter blame-worthy; so we do again pronounce, that there is not so great a mischief, but that the Martialists dare boldly take in hand, nor none so foul a crime, wherewith they are not contaminate and defiled.

It is counted a hainous thing amongst them, to be honest and good. And it is counted a great vertue to rob, and steal, to kill, to burn, to lye, to deceive, and delude. An



## Of Natural Astrology:

to be short, it is natural unto them to commit all unlawful things. And if there be any thing more mischievous then other, they think it lawful for them to do it without shame or punishment.

### Venus Lady of the Birth.

**T**he properties of Venus are so well known, that I shall not need to stand about it with great circumstances; neither do I see why she should not be joyned with Jupiter. For unto all the effects and works of all the vertues and sciences, and finally, of all the good things that Jupiter doth give, she addeth splendor and renown, and also right, and specially if Jupiter be in any friend's aspect with her; or that Mercury be in conjunction with Saturn and Mars, her signification is well known.

### Mercury Lord of the Birth.

**A**sto some Mercury seemeth doubtful, good with the good, and evil with the evil. Howbeit alone he is very good, in giving the dowries of the wit or disposition, in the which he doth excel Jupiter and Venus. As



## Of Natural Astrology.

for the sorts and kinds of sciences and learning, they are so well known, that we shall not need to repeat them here again.

The Sun with the Lord of the Birth.

**A**ll that which is aforesaid of the good planets, we would also have it understood of the Sun. For he is assured of a good planet which hath him, I mean not Lord of the birth; for that he is never. Likewise as the Moon being with the Lord of the birth, seemeth to me to be (as it were) a mean betwixen Mars and Venus, and therefore keepeth as it were a mean in the natural gifts. But if she happen to come in conjunction with Jupiter, Venus, and Mercury; who will not judge that man most happy?

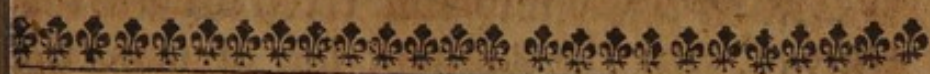
The Moon with the Lord of the birth.

**T**he Moon onely for this cause is evil reported, because it doth breed instability and unstedfastness, the which in a man bringeth all kinde of mischiefs.

Canons



## Of Natural Astrology.



### Canons or Rules for the erection of the figure of the Heaven.

**T**he same order of the signes is observed herein, that is in the artificial; for what sign is ascendant, every planet according to the order is to be put in every house. As if Aries be the ascendant of the birth-place, Aries in the first house, Taurus in the second, Gemini in the third, and Cancer in the fourth. If the Sun be in Cancer, thou shalt place Cancer in the first house, Leo in the second, Virgo in the third, Libra in the fourth, Scorpio in the fifth, Sagittarius in the sixth, Capricorn in the seventh, which is opposite to Cancer; and the other in their order as you well know.

But the Lordship and governours of the signes is clean preposterous and contrary to that which is alledged of Firmicus; for here only respect is had to the Lord of the ascendant, and after him the other planets in each house are to be placed according to their natural order.



## Of Natural Astrology.

And in this onely it agreeth with the artificial, that the Lord of the ascendant is placed with the ascendant of the other planets: there is no order but onely the natural order. As for example, I desire to erect a figure of Nativity, the Sun being in Aries. I know the order of the houses. I will set in the first House Aries, in the second Taurus, in the eighth Scorpio, in the ninth Sagittarius, in the tenth Capricorn, in the eleventh Aquarius, in the twelfth Pisces. And the signs being thus set, is almost the whole order of them which judge by the Horoscope.

Now followeth the order of the planets. First of all I appoint to the Lordship of Aries, Mars; for he is Lord of the signe: to the second house I ascribe the Sun, to the third Venus, to the fourth Mercury, to the fifth the Moon, to the sixth Saturn, to the seventh Jupiter, to the eighth Mars, to the ninth the Sun, to the tenth Venus, to the eleventh Mercury, to the twelfth the Moon.

Thus you see the Lord of the ascendant onely, except all other planets, to be placed according to their natural order. I would not that any man should understand me herein, that when I speak of the ascendant that I mean the ascendant of the houre of Horoscop



## Of Natural Astrology.

Horoscope, but of the signe in which the Sun is at that time.

Likewise, in the second revolution, thou shalt set Saturn in the first house, and shall be the Lord of life at the age of 13 yeers. In the second house Jupiter, and according to his nature judge the substance of the childe. To the third house adde Mars, and by him judge concerning brethren and kindred, and host journeys. To the fourth house the Sun, and according to his nature have respect to the parents and inheritance at 16 yeers of age. And by this example you may raise to any man a like revolution, and perceive hereby what shall happen yeerly. For this house doth not signifie that short revolution wherein the Sun is every two hours, but a yeerly revolution: wherefore we have added a revolution, stretching to 84 yeers according to the ascendant in Aries, but if that any other signe be ascendant, you must form another revolution, but according to the type or rule. If thou wilt judge of children, look to the fifth house. For sickness, small beasts, and servants, behold the sixth house. For marriages and open enemies, the seventh house. For death and inheritance by dead men, and such kinde of things, give judgement by the



## Of Natural Astrology.

the eighth house, and so likewise of all the other houses. Neither do I understand and perceive what either ought or can be further spoken or said herein. The sum of this art is to know the natures of the signes and planets, and then to erect a figure, and to exercise that which you have read. Prove it who will, and he shall see it not onely agree with the artificial; but also for to excel it, as well for the easiness, as also for the certainty of the same.

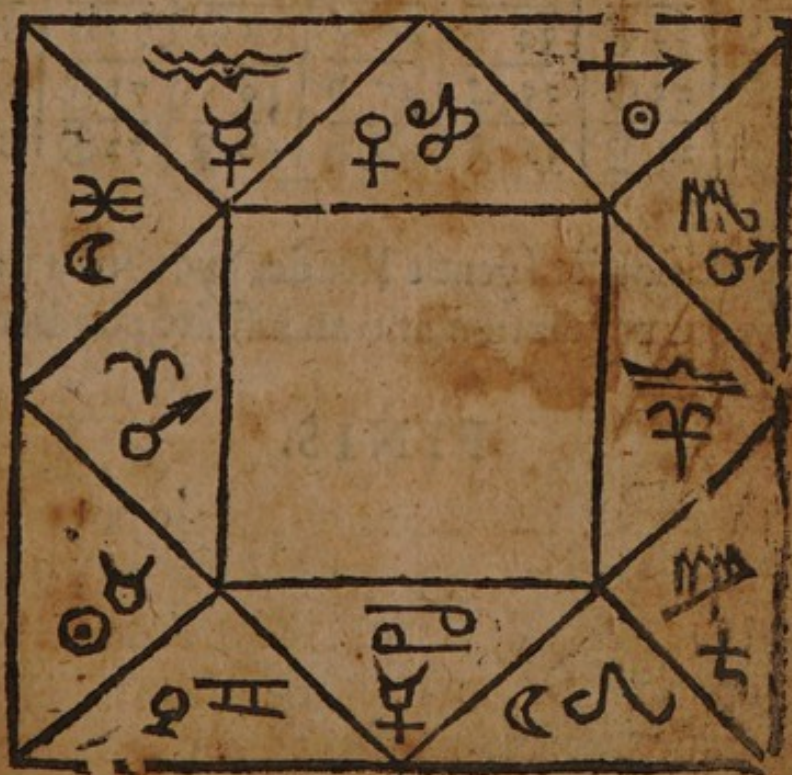
Thou seest (as we said before in our preface, & now again without shame) that there is nothing so much to be taken heed of, as a few things which are taken out of the artificial. Neither is it unknown that Liechtenbergius, the best learned of his time in natural Mathematical sciences, by this onely Art to have made all the Astronomers astounded, and to have wrought strange things. Wherefore it should seem very evil, if that we should suffer the learning & cunning of such a man to be obscured & kept close, for these our doings we have drawn out of him. Wherefore we are the less to be blamed if that we have not satisfied every mans mind, except you will count it fault-worthy, that we have expounded and set out other mens  
good



## Of Natural Astrology.

good works, unto the posterities, and prefer them before our own. The which thing if it be culpable, who is then without shame or reproach, even they which are counted best learned in this time and season? We have added hereunto a figure of the revolution; he that will know the other revolutions, let him read the Tables following.

A figure of the Revolution of the Signes and Planets according to Natural Astrology, whose ascendant is ♊, and the Lord of the same ♄.





**A continuation or prolonging  
of the figure aforesaid, from the  
first yeer of the Horoscope in ♈, un-  
to the end of 84 yeers.**

1 ♈ ♂	13 ♎	25 ♀	37 ☉	49 ♊	61 ♏	73 ♀
2 ☿ ☉	14 ♋	26 ♏	38 ♀	50 ♂	62 ♎	74 ♀
3 ♀ ♀	15 ♂	27 ♎	39 ♀	51 ☉	63 ♋	75 ♏
4 ☿ ♀	16 ☉	28 ♊	40 ♏	52 ♀	64 ♂	76 ♎
5 ♎ ♏	17 ♀	29 ♂	41 ♎	53 ♀	65 ☉	77 ♋
6 ♎ ♎	18 ♀	30 ☉	42 ♋	54 ♏	66 ♀	78 ♂
7 ♎ ♋	19 ♏	31 ♀	43 ♂	55 ♎	67 ♀	79 ☉
8 ♎ ♀	20 ♎	32 ♀	44 ☉	56 ♋	68 ♏	80 ♀
9 ♎ ☉	21 ♋	33 ☉	45 ♀	57 ♂	69 ♎	81 ♀
10 ♎ ♀	22 ♂	34 ♎	46 ♀	58 ☉	70 ♋	82 ♏
11 ♎ ♀	23 ☉	35 ♋	47 ♏	59 ♀	71 ♂	83 ♎
12 ♎ ♏	24 ♀	36 ♂	48 ♎	60 ♀	72 ☉	84 ♋

By this order (gentle Reader) you may mul-  
tiply your revolution into an infinite number.

**FINIS.**

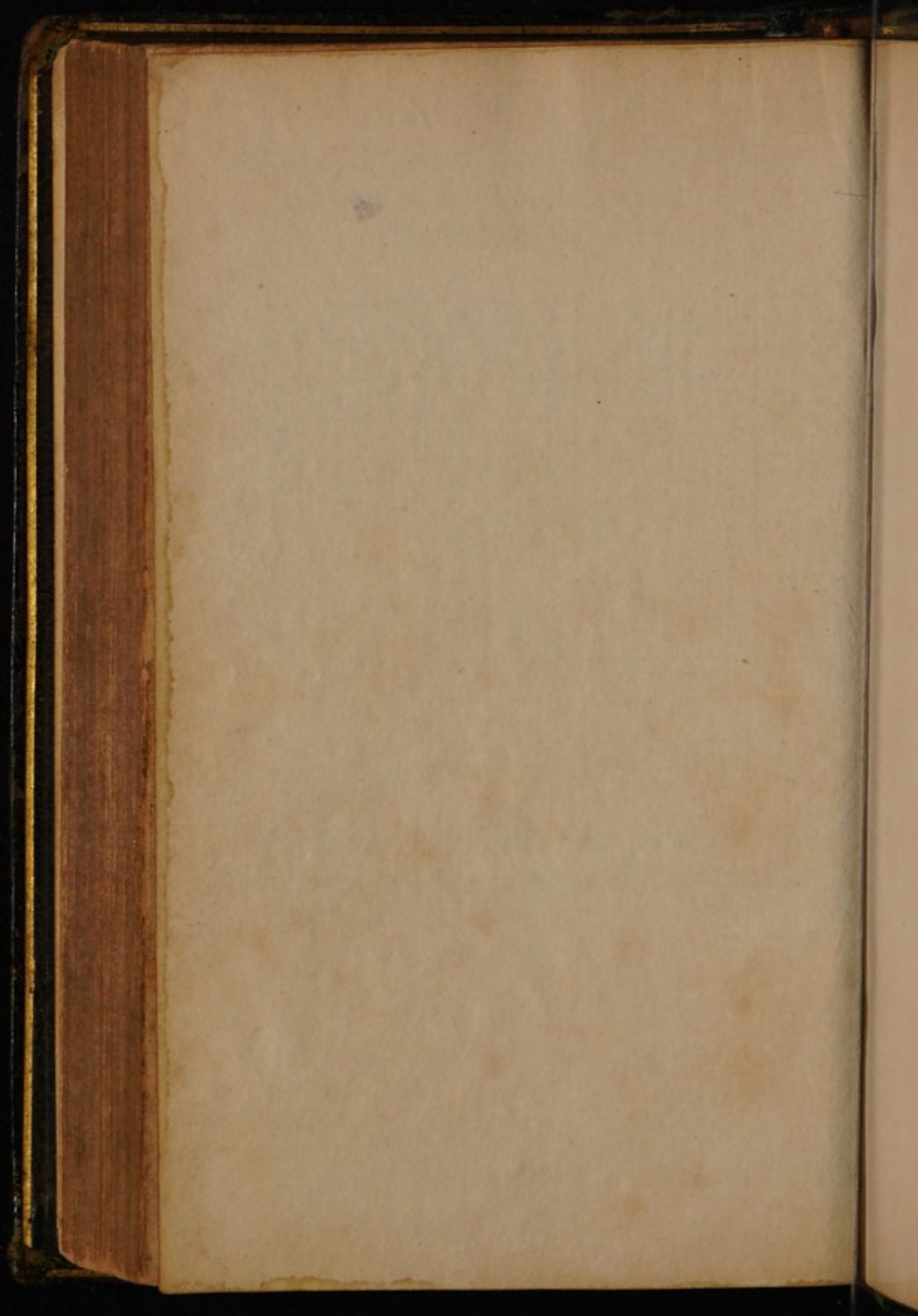


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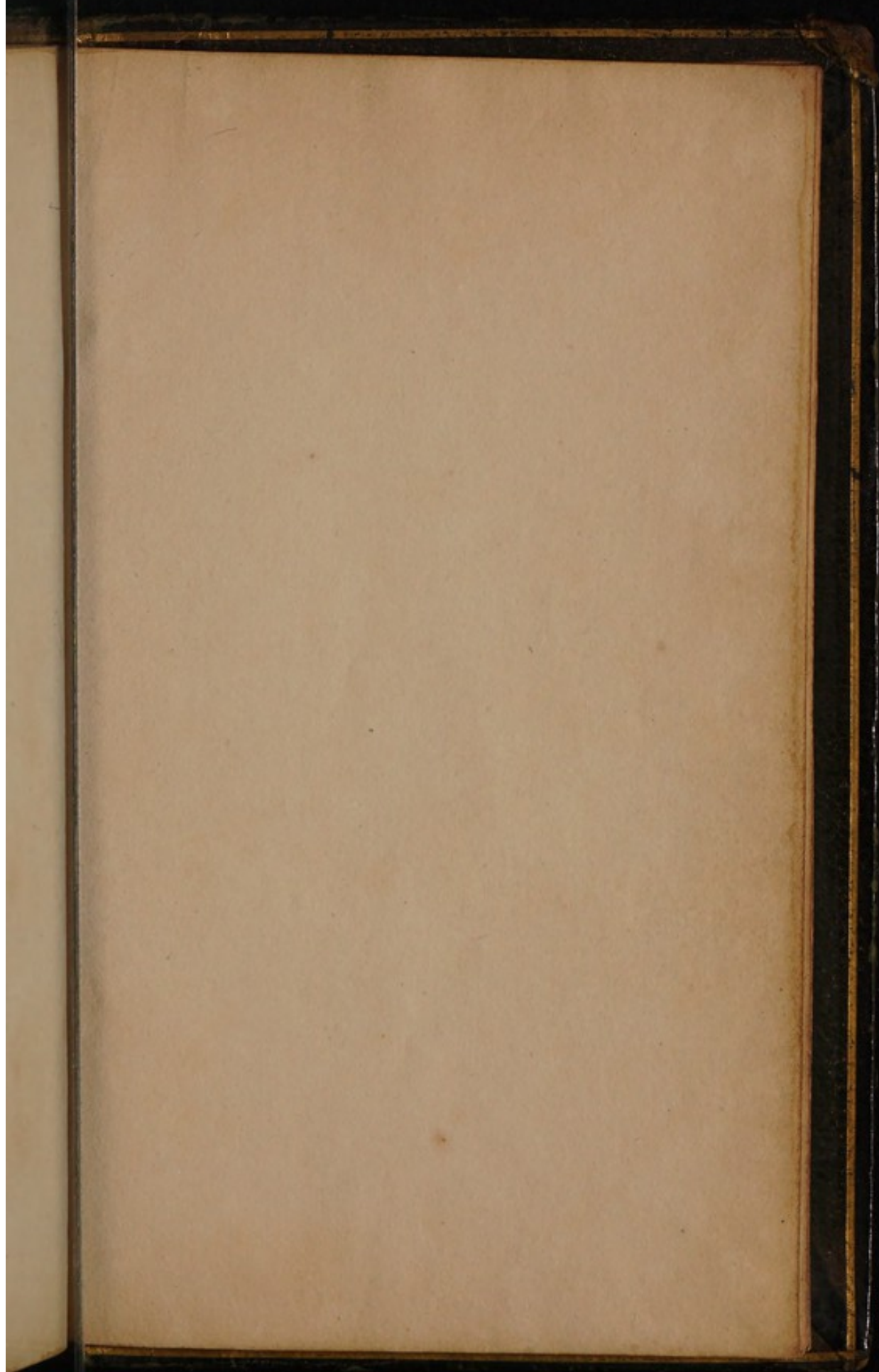
73	Q
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75	D
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80	Q
81	Q
82	D
83	F
84	u

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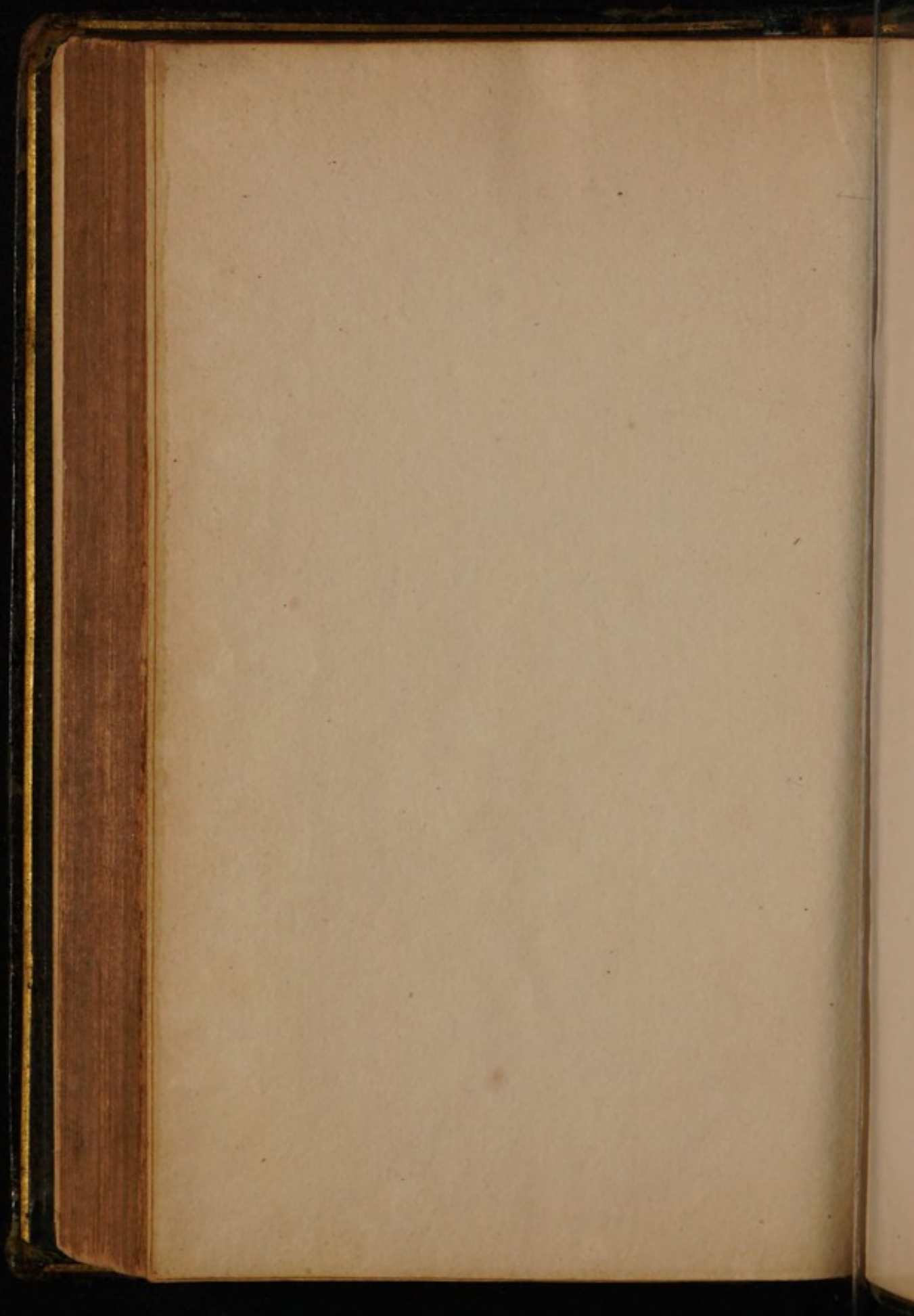




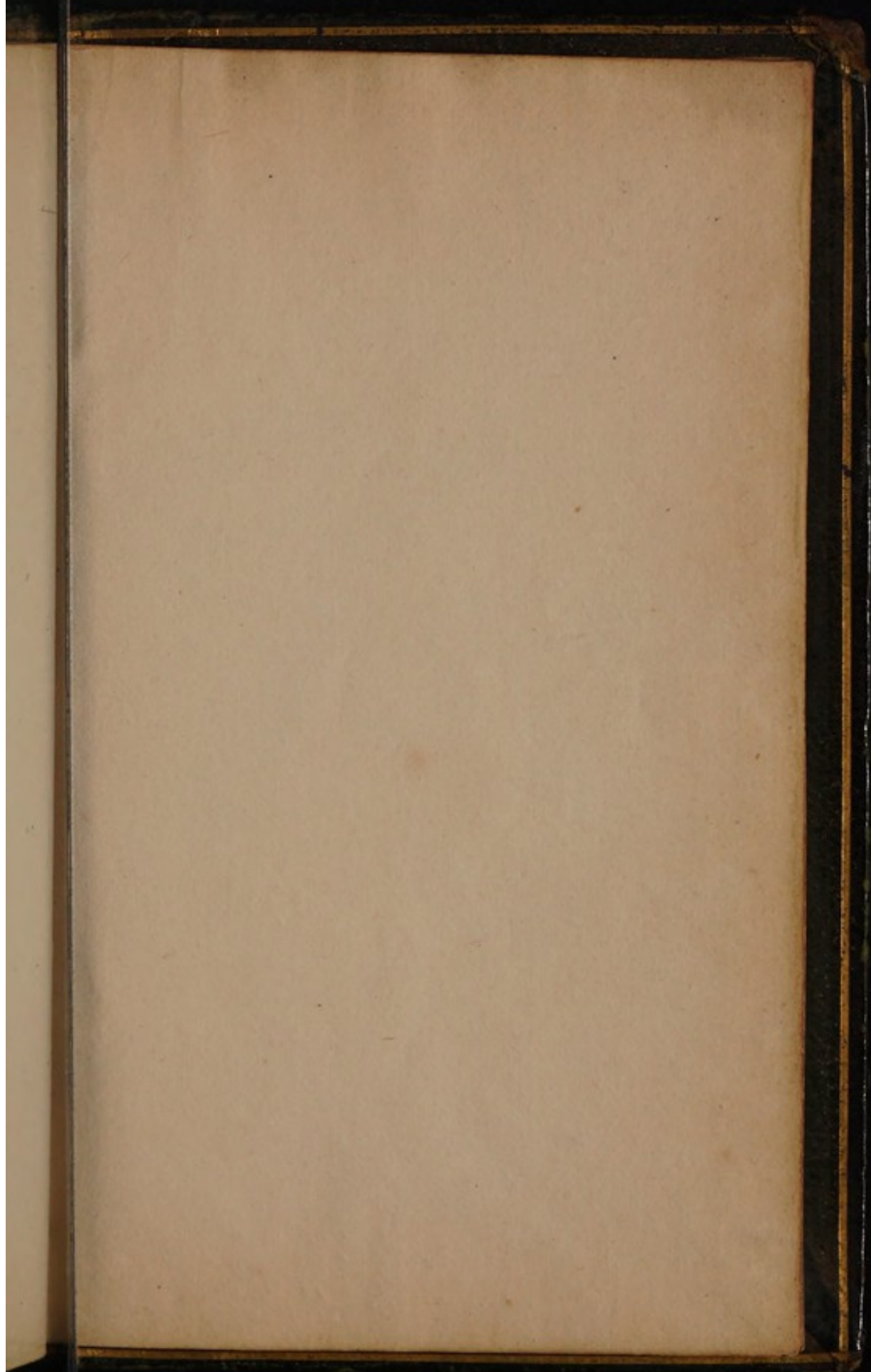














27 H 60  
7 V 70



