

The BOOK of
PALMESTRY
 AND
PHYSIOGNOMY.

BEING

Brief *introductions*, both Natural, Pleasant,
 and delectable, unto the Art of *Chiroman-*
cy, or *Manual Divination*, and *Physiog-*
nomy; with circumstances upon the Fa-
 ces of the SIGNS.

Also, Canons or Rules, upon *Di-*
seases or *Sicknesses*.

Whereunto is also annexed,
 As well the Artificial as Natural
ASTROLOGY,
 With the Nature of the PLANETS.

Written in Latine by John Indagine Priest,
and Translated into English by Fabian
 Withers.

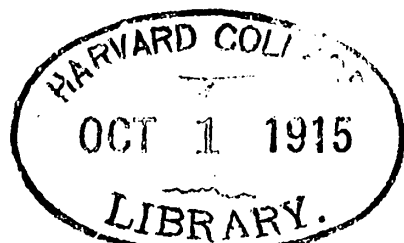
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To the Gentle Reader.

IT was the use amongst the antient 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; willing them in no wise for to speak, until that by hearing they had learned to speak wisely and discreetly. whose example being present in my mind, and also the rash and temerarious judgments of many conversant before mine eyes, I thought it good to admonish you, that following the example aforesaid, ye bestow some labour and time in perusing and reading this brief work of Chyromancy, or Manual Divination, before you enter into judgment of any effect or certainty of the same. The which thing if thou diligently and attentively do, I doubt not but that beside the great pleasure and delectation thou shalt find therein, thou shalt likewise reap and gather no less good fruit and profit thereof. For hereby thou shalt 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 signs 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 all our external actions and doings. For what more profitable thing may be supposed or thought, than 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 the better understanding and knowledge thereof? And forasmuch as the Chiromancy unto some peradventure may seem obscure and dark, we have annexed herewithunto an Epilogue or brief Collection of the Art

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of Physiognomy, 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 Astrology, 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 Cœlestial signs, the whole effect and power that any of the Planets and erratical Stars may by any means work in us. Whereby, having recourse first unto the hand, and marking and noting such signs and tokens as therein shall appear; then beholding the proportion and lineaments of the whole body, and according to the prescript Rules to weigh and consider the equality and agreeableness between them, with like respect had unto the Nativity, judging either by the Artificial Horoscope, or by the Natural course of the Sun: thou shalt not only see and perceive a great necessity and affinity between our Terrestrial and Cœlestial bodies, but also foresee and know a thousand accidents either good or evil, provided unto us, and hanging over our heads. But lest that any man should think that hereby we attribute so much unto Natural Providence, as though it were inevitable, and thereby use it as a refuge or sanctuary for all their evil actions and doings: unto such we will object the answer of Crylippus, writing in this manner. Although (saith he) that Nature hath provided all things from the beginning, and that by her Providence all things are moved and stirred up by a certain necessary reason and motion; yet notwithstanding, our dispositions and minds are no further subject, or in danger thereof, than their propriety and quality is concordant and agreeable unto the same. For if that by Nature our wits be first made wholesome and good, and after endued with reason and understanding, either they do utterly put off, and avoid all evil influences and accidents, or else receive and bear them the more easily, without hurt or damage. If contrariwise, our dispositions of themselves be rude and gross, not induced with any kind of Letters or good learning to assist and

help

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help them withal, with every light conflict or assault of our natural inclination, we run-head-long into all kind of errors and vice. Even following the ensample of the Cylinder stone, which by nature being apt to rolie and tumble, and being cast or thrown down into hollow or steep places, doth run without ceasing, not so 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 subject unto the influences of the heavenly bodies, before he entreteth to speak of the judgments 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 maketh us apt, and prone: and being so disposed, doth as it were, allure and draw us forward to our natural inclination. In the which if we follow the rule of reason, taking it to be our only Guide or Governour, they lose all their force, power, and effect, which they by any means may have in and upon us. Contrariwise, if we give our selves over to follow our own sensuality and Natural disposition, they work even the same effect in us, that they do in brute beasts. And this shall be sufficient at this time to answer the vain objection of natural providence, whereby the fruit of this work might by any means seem to be converted into any vice or error, the which indeed of its self is very necessary and profitable. What should I need to stand with long circumstances to describe the particular commodities of these brief works annexed together; when that the labour is so small, that with once or twice diligent and attentive reading, the whole effect is known and understood; notwithstanding, I would wish and desire all men which shall read or take any fruit of this small Treatise, to use such moderation in perusing the same, that they do not by and by take in hand to give judgment, either of their own, or other mens estates or nativities, without diligent circumspection and taking heed; weighing and con-

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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 to fore-see 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 signs 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 all that which is good and profitable ; and also not only to eschew and avoid, but to withstand and set at naught all evil and adverse fortune, whensoever it may happen or chance unto them.

The



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 kind of Divination which is gathered by the beholding of mans hand, called it by this proper name of *Chiromantia*. Wherefore, 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 his parts ; whereby such rules and precepts as shall be given upon this Manual Divination, may the more easily be understood and known. The hand therefore being extended or opened abroad, the plain within is call'd the Palm, in the midst whereof there is a certain

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certain place called the concave or hollow-
ness, out of which the five fingers have
their original and beginning. Amongst the
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 do
commonly use that finger ; the next that
followeth, and is in the midst of the five,
is by the same name called the middle fin-
ger ; next after this is the Ring-finger ; so
called, because it is commonly to wear a
Ring of Gold upon it, and especially that on
the left hand ; or because, as learned men
hold opinion, there doth pass a certain si-
new from that finger to the heart of man,
wherefore it seemed good in time past to
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 u-
sed to make clean the ears. And thus far
concerning the fingers. Moreover, the
hand being closed or shut with the fingers
turned in, we call the Fist : the nether part
thereof (amongst such as use this Art) is
commonly called the percussio or stroke of
the hand. Then the place where the hand
is drawn and gathered in, and joyned to
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the arm, is called also the Wrist. Further-
more, every finger hath its proper rising
or swelling of the flesh, which doth rise at
the root or nether part of the said fingers,
and of some are called hills, and are attri-
buted unto the names of the Planets : A-
mong the which is reckoned the rising or
hill in the nether part of the Fist, called the
percussio of the hand, so that in the hand
are limited and appointed several places
unto every of the Planets, whereby judg-
ment may be gathered. For the rising or
hill of the Thumb is assigned to *Venus*, and
marked with this Character ♀ : the hill of
the fore-finger to *Jupiter*, and is thus noted
♃ : the middle finger is attributed to *Sa-
turn*, with this note ♄ : the Ring-finger to
the *Sun*, with this Character ☉ : the hill of
the little or Ear-finger is under *Mercury*,
with this mark ☿ : the rising or hill which is
in the percussio, the *Moon* doth possess, and
is thus figured ☾. Now what place *Mars*
shall have, we will shew you hereafter ; but
first we will make description of the inci-
sions and divisions of the hand, which we
call the lines, amongst the which these be
chief and principal : the wrist, which divi-
deth the hand from the Arm, and is almost
joyned to the line of life, or of the heart,
the which beginneth under the hill of the
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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 fore-finger, beginneth a line which passeth over-thwart 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 ways, make the form and shape of a triangle. To the which, if the line of the Liver or Stomach, 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 in some it doth not, it finisheth the triangle, And the space contained within these lines, is attributed and given unto *Mars*, and is called the Triangle of *Mars*, noted with this figure δ . There is also another line, called the Table-line, beginning under the ear-finger, at the end of the hill of the *Moon*, and runneth to the fore-finger: and is so called, because the space between it and the middle or mean natural, doth agrue or shew the fashion of a Table, and that space is always called the Table quadrangle of the 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
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all other less and smaller incisions and lines are referred. But now as near as we can, we will describe them all, and as far as appertaineth to this Art, shew their nature and signification. And first, I think meet to speak of those lines which take their denomination, 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 altered and changed: so by those three incisions and lines, a man may fore-see and prognosticate whatsoever shall happen touching health or adversity, or any other things natural. The which if any man think to be vain and trifling; let him call to remembrance the ancient *Phylosophers* of *Pythagoras* Sect, who chiefly by the proportion and lineaments of mans body, did declare and prognosticate the manners, state, and 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 unclean 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,

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ons, 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 and destiny hath planted in us, may easily, by reason and Custom be amended, if we will strive against destiny. And the Prince of the Peripateticks, *Aristotle*, said the hand of man to be made of nature the principal Organ and Instrument in mans body. For since it is his office to minister and serve all other parts of the body ; and that in humane generation, the vertues, powers, and strength of all members do come together. It is very consequent and agreeable ; some certain signs and tokens of the quality and complexion of man, to be known and perceived by the hand.

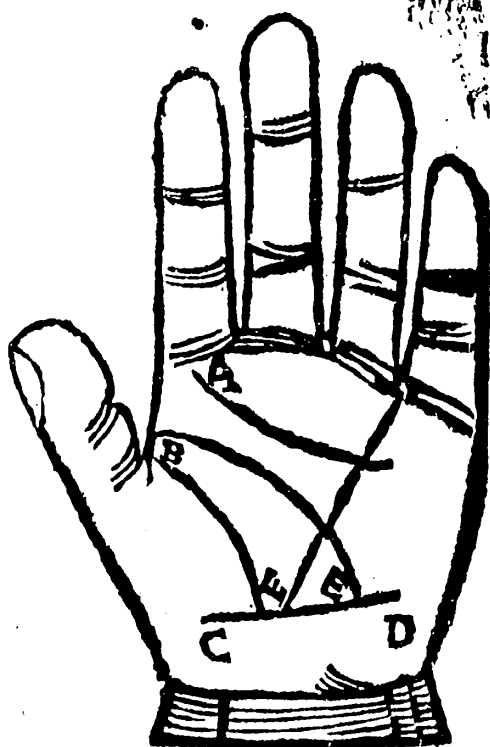
Such is the proportion of members among themselves, that they do partake one with another in all things. And further that this Art of *Chiromancy* was used in the time of *Pliny* ; he himself doth affirm ; notwithstanding I take it to be my duty to admonish you what you ought to attribute to this Art, and what it is else to be joyned with it lest any man should think to include or shut up the knowledge of so high and great things into so straight and narrow corners. Where-

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Wherefore, what I judge herein, I think good to shew : As often as I must answer to any that inquireth, by and by, as is accustomed, I look upon the hand, and there-withall behold the whole body, with the Lineaments, and Proportions of the same, which his called his *Physiognomy*, (whereof in the Book following I will Entreat :) Then I cast my mind to the Hour 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 judge them Fools in giving light credit, than I to be counted rash, foolish, and hasty, in 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 judgment of the life, and all the states of mans body. And now I return to the rules of *Chiromancy*.

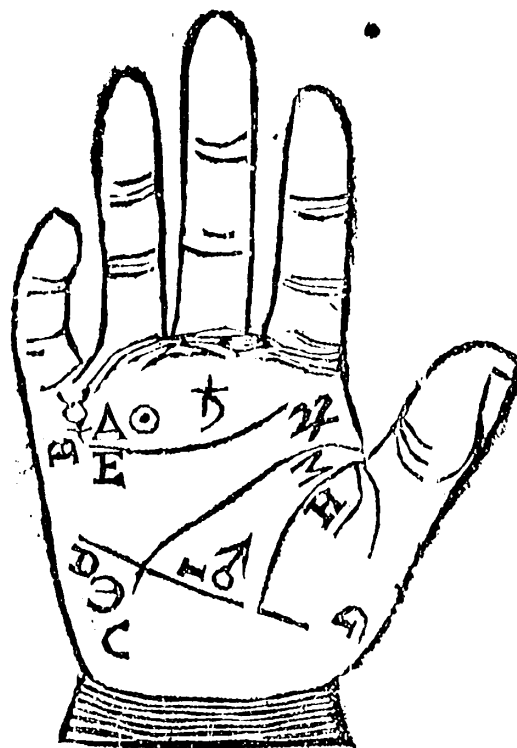
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- A** The Table Line, or Line of Fortune,
- B** The Line of Life, or of the heart.
- C** The Wrist of a Woman.
- D** The Pomel of the hand.
- E** The middle natural Line.
- F** The Line of the Liver, or Stomash.

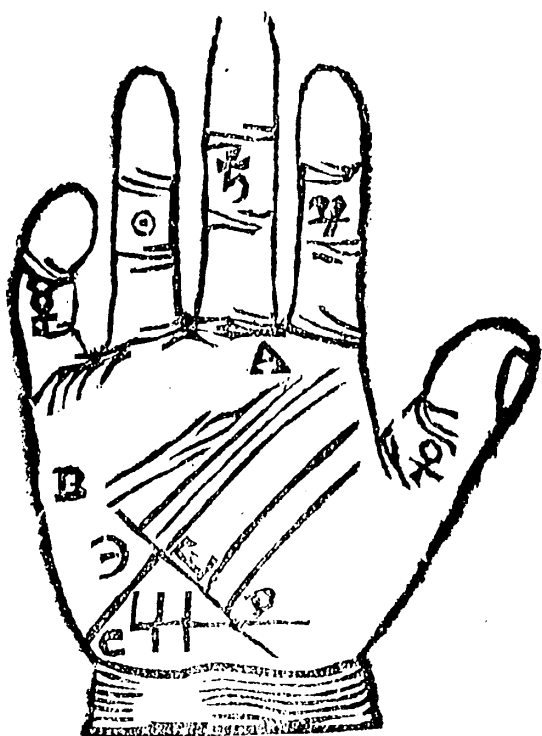
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- A** The Table Line.
- B** The Pomel of the Hand.
- C** The Wrist of a Man.
- D** The Line of the Liver.
- E** The Table or Quadrangle.
- G** The Hill of the Thumb.
- H** The Line of Life, or of the Heart.
- I** The Triangle.
- K** The middle Natural Line:

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*The Names of the Fingers, after the
P L A N E T S.*



- A The Imperfect Table-Line.*
- B The Sister to the Natural Line.*
- C The Line of the Liver or Stomach.*
- D The Sister of the Line of Life.*
- E The Line of Life.*

Chap.

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C H A P. II.

Of the Line of Life, or of the Heart.

THe Line of Life, called also the Line of the Heart, beginneth, as it is said before, at the hill of the fore-finger, passing by the midit of the palm, goeth to the wrist. The which if it be long, straight, lively coloured, bright and clear, it betokeneth long Life, endamaged with few diseases or sicknesses.

Pliny 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 an out, thin or slender, and cut or parted in sunder, with many overthwart rivals or small crests, it doth declare shortness of life, much sickness, small strength, and that he in whom this is so noted, shall seldome 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 do require or ask a Reason of this thing? we answer, The blood which doth nourish

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the heart, and is also thought to be the seat and resting place of the mind, is the cause efficient of this thing, for it is most certain, that as the blood is pure, or unpure, so the line shall be coloured, either clear or nark: so as long blood doth abound, it sheweth ruddy and bright; and contrariwise pale and swart, when the blood doth fail or wax scarce. Whereby as well the natural heat diminished in the weak body, as also the strong and lusty body, is shewed and declared. Then if this line be narrow, subtle, and well coloured, stretch'd forth toward the middle natural; it signifieth a man of good counsel, of subtle understanding, and of an high and princely mind and stomach; and if it be broad, ill coloured, and pale, it signifieth the contrary.

This is alwaies to be noted in all principal lines, that if they be straight, not divided, neither cut, and well coloured, it doth declare a good complexion: if they be contrariwise disposed or set, it sheweth the contrary. Also, if the line of life be gross, deep, and diversly coloured, that is to say, one place red, another pale, or swart, it is a sign of malice, craft, envy and the man to be a great talker, and boaster, and one that understandeth much in his own conceit. If the line be gross and very red, it betokeneth


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a crafty, a filthy, and an unconstant 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 inconstant, unshamefac'd, wavering traiterous, and angry man, and delighting to stir up mischief, and sow discord. But if it be red in the part next the wrist, it signifieth cruelty: and often times it chanceth to be forked in the upper corner, which betokeneth an unstable man, a runner about Countries, and marvellous in all his doings: The which if it be crooked and written towards the middle natural line, it signifieth a crafty deceitful wanton, and a man of a perverse and froward mind. And if you happen to find in the hand of a woman, a cross with three small lines at the upper corner of the Line of Life, it signifieth an unshamefac'd and dishonest woman: but if that cross be found about the right corner in the line of life, and be deep in, it signifieth an ungodly, and mischievous Woman, that shall suffer great Punishment for her mischief: For such a cross in that line, doth always betoken evil, both in man and woman. If that there be found two lines in the end of the rising of the thumb, near the line of Life, as they were lying on the one side;


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

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by that token I judge the man to die shortly. And if the Line of Life have branches stretched out toward the middle natural, in form as you see in the Margin, it is a sign of Riches, Honour, and Perfection. But if the Branches run downwards toward the wrist in this manner, it signifieth poverty, and damage, by household servants, through their untruth. And if the said branches do pass strait through the Triangle to the middle natural, it signifieth a man after 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. Further, if there be in the line of life certain points or grains scattering, it declareth a man unshamefaced, a fornicator, and in jeopardy of his Life for Murther in a tumult, whereof he was author himself; and shall be divers times wounded.



When in the beginning of the line of Life 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. Whereupon that 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 or

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stomach, and that the two be of due quantity at length, and well coloured; it is a good sign of long life, good nature, wit, disposition, and complexion. And oftentimes there be found in the line of life  or  of these notes which do signifie the loss either of one or both eyes: the which although yet they be seldome found, in my self I have had the experience; for in the same place of my hand is the same mark, the which when I saw, I called to remembrance in 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 only that did prognosticate that evil to 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 sign, and the *Moon* likewise in the Fifth House; which Constellation is observed of the Astronomers to signifie some such thing. And in so much as I find this true, it doth so much the more verifie that which I said before, that these *Aries* were joyned together, as it were by a certain alliance or affinity, and that one without the other could very little prevail: For it is most certain, that the inferiour bodies are governed by them above; and as

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all strength and power hath its influence from those heavenly bodies ; so likewise all lack and default cometh by them, it is most sure. Wherefore we may well consider that Nature was a carefull workman about the Creation of mans body, which hath given knowledge to man diversly and manifoldly, to judge by these three most Noble and principal parts.

In the other parts she hath not so done : for she hath set in the hand of a man certain signs and tokens of the heart, brain, and Liver ; because that in them the life of man chiefly consists. But she hath not so done of the eyes, Ears, Mouth, Hands, and Feet, because those parts and members of the body, seem rather to be made for comlieness or beauty to the body, than for any necessity.

Therefore all hands have the three Lines aforesaid ; 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, I will declare unto you out of *Astrology*, the nature of the *Erratical Signs*, which the Greeks call *Planets*. *Saturn* maketh sad, circumspect, covetous, slow, and little speakers. and self-lovers. *Jupiter* causeth, pleasant,

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sant, liberal, quiet, sober, and eloquent persons. Contrariwise, *Mars* causeth cruel, fierce, and lyars. The *Sun* maketh Godly witty, happy, fortunate, and courageous men. *Venus* causeth incontinent, libidinous comely and fair. *Mercury* causeth subtle, crafty, learned in Sciences. and nimble men. The *Moon* maketh quick witted and comely, but unstable and slow,

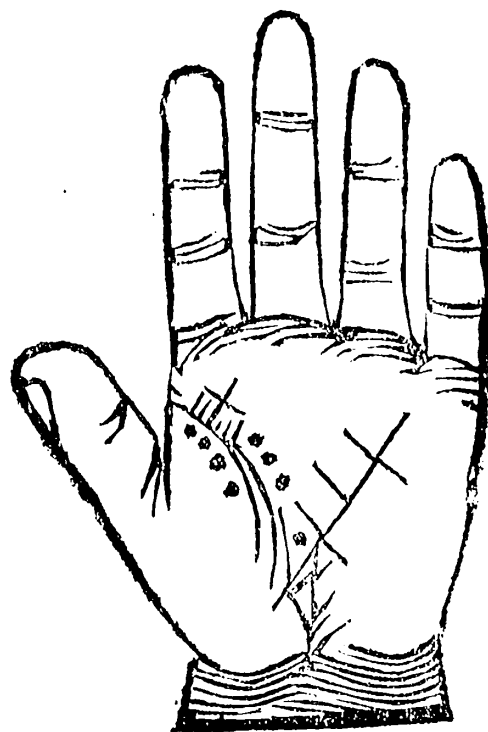
Now I have spoken of the diversity of dispositions and wits ; I will also shew somewhat of voice and speech, whereby the divers effects and workings of the *Planets* amongst themselves, may the better be understood and known. *Saturnus* doth cause a slow and screeking voice for speech. *Mars* a crashing voyce, like the breaking of Metals, *Jupiter* a shrill sounding and a gentle voice. *Venus* maketh a weak, soft, pleasant, and effeminate voice. And so likewise doth the *Sun* and *Mercury*. The *Signs* also have their proper voices : For *Virgo*, *Gemini*, *Libra*, *Aquarius*, do make good voices, or sounds. *Aries*, *Taurus*, *Leo*, *Capricorn*, and the last part of *Sagittary*, cause mean voices, *Cancer*, *Scorpio*, and *Pisces*, are either altogether dumb, and without sound, or else minister some great impediment in the speech, there be also certain signs called fertile, because they do increase, which are, *Cancer*,
Scorpio.

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Scorpio, or *Pisces* : and others he called barren, as *Gemini*, *Leo*, *Capricorn*. So that whatsoever a man can do, may be applied to the Signs, as furtherers of the same. The which thing in that it cannot be denyed, so much the more are they to be counted slanderers, which esteem and report *Astrology* not as Divine, but as vain frivolous Art or knowledge: whom in their place we will set forth in their colours. But now to return to our purpose.

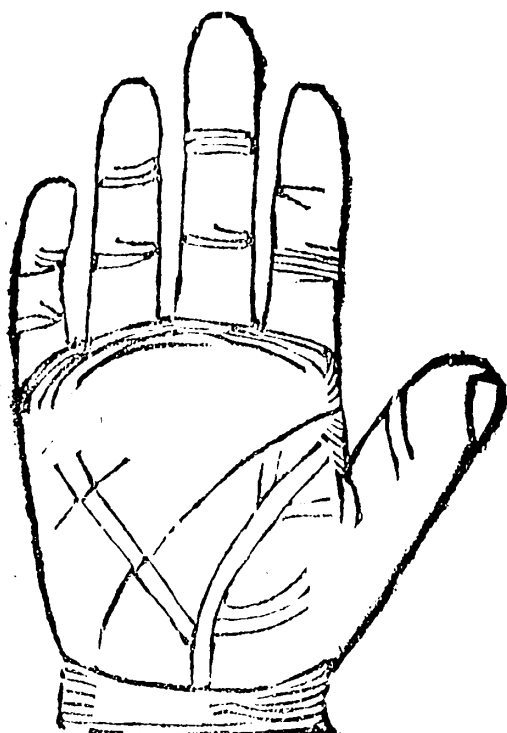
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If you find a cross in this sort about the upper corner, proceeding out of the line of life, and on the other side three small lines, and on the upper side two, as you may see by this figure ; it signifieth a libidinous and an unshamefac'd woman. But if the three lines be found in the nether end of the line of life toward the wrist, it betokeneth that the woman shall suffer grievous punishment for some mischeif or evil doing. When

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When that certain small lines do divide or touch the line of life in the upper end, in form prescribed; it doth declare the infirmity and sickness of the body. but if on the other part of the middle natural line, 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 exhalations

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lations of the Stomach, or some such other disease. And these three lines on the end of the line, doth betoken evil, as shall appear hereafter.

CHAP. III.

Of the Middle Natural Line.

THe Line which beginneth at the root of the Line of life, and passeth through the Palm of the Hand, toward the Hill of the *Moon* or *Pommel* of the Hand, is properly called the Middle Natural line. The which if it be strait, and undivided with any small overthwart lines, it sheweth good health a sound brain, a quick and lively wit, and also a good memory, If it be long, stretched out to the Hill of the *Moon*, it doth declare a stout stomach and long life, which if it be short, that it pass not the hollownes of the hand, it betokeneth a fearful, covetous, unwise and unfaithfull man; and if the said Line do not stretch out to the Hill of the *Moon*, but end over against the space which is between the middle finger, and the ring-finger, it betokeneth a man of ill manners. and that shall not live long. Then if the

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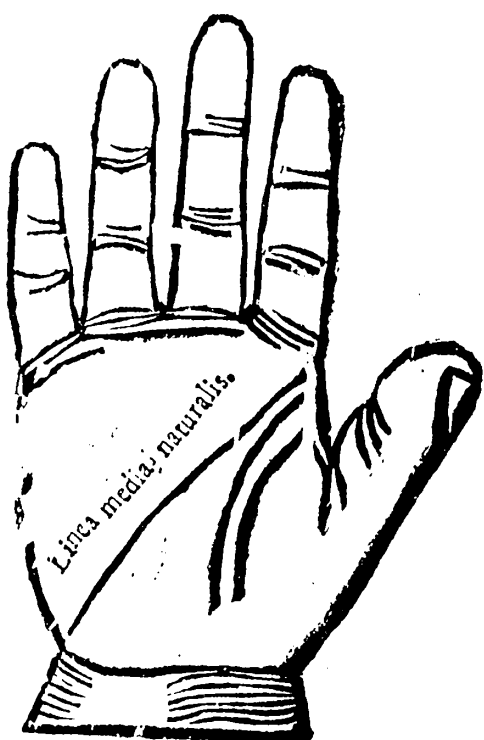
same line run out beyond the Hill of the *Moon*, and turn in again in form of a half compass, the farther it stretcheth, the longer life it betokeneth, but in age Poverty. But if the same line at the upper end do rise towards the fingers, it signifieth an unshamefac'd and malicious man, the which if it rise very much towards the fingers, it doth declare them to be very foolish and unwise. Contrariwise, if it turn downward almost to the Palm of the hand, it is a token of a covetous and unclean man. On the other part, if it turn upward, and touch the Table Line, it signifieth some great loss and adverse or evil fortune: And if the same line be writen, unequal, and of divers colours, it is a token of an ill disposed mind, and often times of Theft. The Line being strait, equal, and bright-coloured, betokeneth a good Conscience, and Justice: But when the middle Natural Line is broad and gross, with a certain redness intermingled it signifieth a rude Disposition, and lack of Wit. And if it be neither too straight nor too large and well coloured it betokeneth a merry, cheerful, and a fortunate man, but if it be subtle and slender, swart or pale, it declareth weakness of the brain, and vapours rising from the Stomack into the head. And if the line appear

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appear gross and very deep, and hath a certain small line near to it red coloured, it sheweth an angry and furious man. Again, if it have certain knotted spaces in this manner (o) so many knots as there be, it doth declare so many murders, either already committed, or hereafter to be done. The which knots, if they be not fully closed or shut, they are a token of a great quarreller which shall beat and wound, but not kill out right, If there be in the same line certain gross pricks or points, it sheweth an unmannerly, foolish, and unpleasant man, the which points, if they be very red, it betokeneth a very cruel & 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 same line there be two small lines joyned together (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, over-against the middle finger, it betokeneth that the man shall dye within a year. If any man have this line forked towards the wrist, with small divisions: he seemeth to set all his mind on mischeif, and neither to fear God nor Man.

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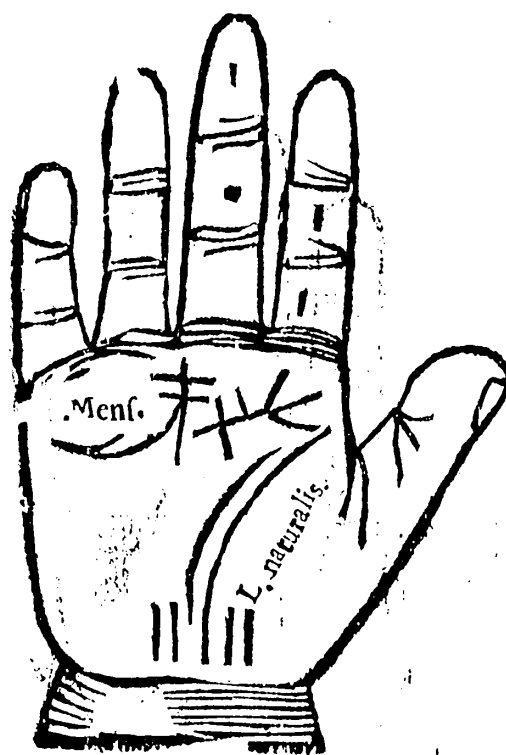
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This Figure of the Hand here described, with the middle Natural Line, beginning at the root of the line of life, and passing directly through the midst of the Hand, without any incisions : signifieth the good state of mans body, and health of the brain. And when it maketh a sharp corner with the line of Life, it declareth a quickness of memory, and uprightnes of mind, But if it

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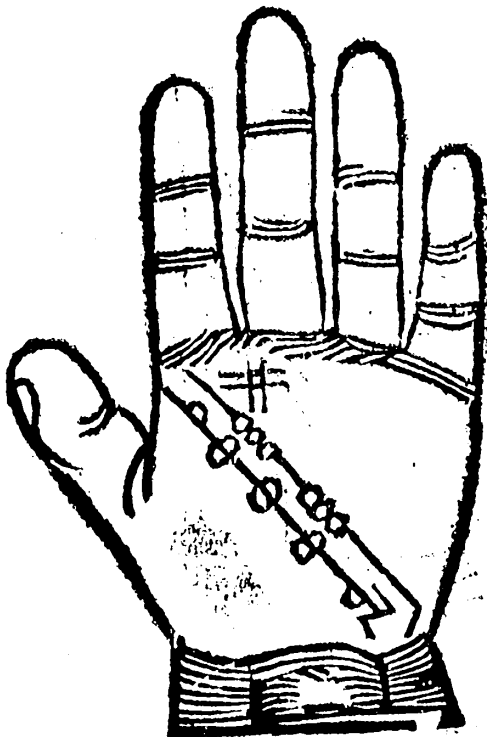
it be (as is rehearsed in the Canon before) unequal, not stretching past the Pit or Cave of the hand, it betokeneth a Fearfull, Covetous and a Forgetful person.



If the middle natural line above Figure d, make as it were half a Circle, with certain obscure colour, it threatneth hurt by Beasts, and oftentimes death. But if

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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 Cross 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 Quadrangle be lacking in the hand.



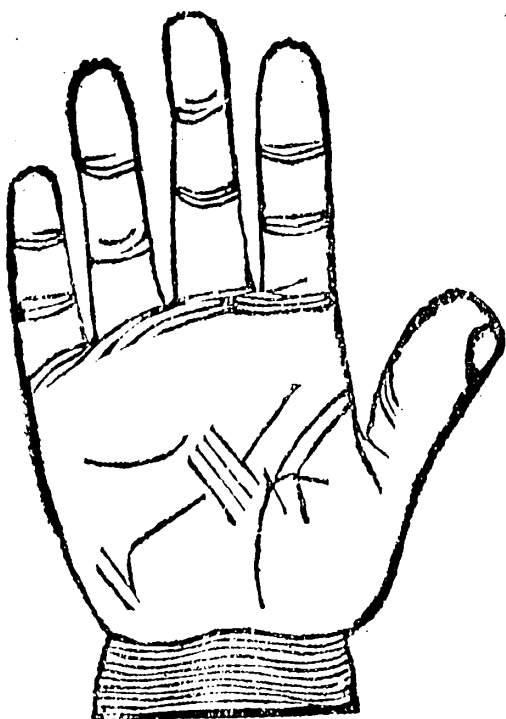
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If the hand before portrayed, have in the middle natural line certain pale knots: how many knots there be, so many murders it doth declare already committed: if they be red, they do pronounce the person to be hereafter both a murtherer and thief: If there be crooked incisions in the said natural line, I judge him to be a very unhappy, and unfortunate man. And by the Cross there, I suppose him to be full of strife and debate, and desirous of discord.

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When this middle Natural line, stretcheth to the Table Line, and is crooked in the end in form prescribed it declareth a very evil tongued man, a shedder of blood, and shall often be in danger for the same, and at length peradventure suffer condign punishment. If the same line have privy incisions, it doth denounce a proud, babling, and angry man. But if there be a cross in the upper corner, right again^t the rising, or hill

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of the thumb, it sheweth an honest man; and apt and disposed to all kind of goodness, and so likewise on the contrary.

C H A P. IV.

Of the Table Line.

THis Line is called the Table Line, because it maketh the fashion of a Table in the hand, for so we do call the space remaining between it, and the middle natural line: It is also called the Quadrangle, or square. If this line be equal, long enough, deep and strait, it is a token of a good nature and strength of the principal members of men of modesty, temperance, and a constant mind in all good works. If it stretch past the midst of the hill of the fore-finger, and touch the hill of *Jupiter*, it is a sign of vehement anger and cruelty, being red above, is a sign of a promoter, and envying another mans felicity or welfare. And having branches rising strait to the finger of *Jupiter*, it doth promise promotion, increase of riches; and that being poor, shall come by little and little to honour and worship;

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But if the line be naked without any branches stretching toward the root of the fore-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, it signifieth a fortunate, liberal, merry, modest and noble man, which delighteth in all kind of comely and cleanly apparel, and sweet sinells and savours. In whose birth, who doth consider the *Horoscope* (whether he find *Taurus* or *Libra*, whom *Venus* doth rule; or *Sagittarius* and *Pisces*, upon whom *Jupiter* hath dominion, or what planet else there be) shall easily perceive, and find the cause and reason of this matter: a cross standing in the same place, doth signifie a liberal man, a lover of truth, benign, gentle to be spoken to, and in a manner one endued with all kind of vertue. But if this line do finish or end over-against the Hill of the middle-finger, it betokeneth a Lier, a self-lover, inconstant, deceitful, unshame-fac'd man, and a sower of strife and debate. When this line is joyned with the middle natural, so that they make both a sharp corner, the same man shall be in many dangers both of body and mind, that he shall be even weary of his life. And if he lack the middle natural line, that the Table Line joyning

to

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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 *Saturn*, it is a token that he shall be often in danger of his life, and yet escape. The same line being subtle and strait at the end, under the hill of *Jupiter*, it signifieth a Governour 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 a line cometh directly from the Quadrangle to the Hill of *Saturn* dividing the table-line to make a little cross there, it threatneth violent death. For as this line is a token of great felicity & good fortune, if it pass by the hill of the middle finger, and stretcht beyond the Hill of the fore finger, so likewise, not touching the middle finger and ending under the hill thereof, is a sign of extreampoverty, and many calamities and dangers: then this line having many interruptions, or incisions lying scattered, it signifieth a foolish and unconstant man, whose study or desire is to be in contention with women, as now to love, now to hate, & often-

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times

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times to chide and fight with them. And this line being deep, subtle and pale, at the end aforesaid; declareth an honest, chaste man, but weak, and much troubled with sickness and diseases. But it is an ill sign, and especially in a woman, when the line beginning at the middle natural, going to the hill of the middle finger, doth both divide the Table and the Table-Line, and is forked in the end, And that woman which hath a line coming from the Line of Life to the hill aforesaid, it signifieth that woman to have kill'd her own child. The which line if it turn back to the hill of *Jupiter*, it betokeneth that woman shall have great inheritance, if that line be redder than the other, it betokens pain in the bowels, and gnawing about the Navel. Again, if that Line be double and cutting the Table-Line it sheweth that the man shall dye a miserable Death. For both in man and woman, it is a token of an ill end. And often the Table-Line toward the Hill of *Saturn* or *Jupiter* is seen forked: which noteth the man shall suffer many weary labours and travels in his life, the which the redder it is, it sheweth him the more inclin'd to anger. When there appeareth in the same line certain small lines rising one by another, the more there be, the more honourable they declare him

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him to be, and to have the greater power and rule. But in whose hand there is no Table line at all, I conjecture them to be of both kinds, ill-willing, contentious, angry. unfaithfull, unconstant, and ready to all mischief. Moreover, If their appear a Line coming from the Table-Line toward the little finger, it is observed, that man to be neither good nor fortunate, but covetous angry, and horrible sad, and also filthy, envious, and a companion of mischief: if there appear any lines red between the table line and the near Finger, it betokeneth so many marriages as their be in number; but if they be crooked & pale, they be already past. Again, if their be found under the root of the table-line certain crooked crosses, so many as there be, so many deadly enemies they do 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: it is said to be a token of a violent death. And certain wise men in this science say, that if there be small incisions about the upper end of the same line, it 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 upwards, it shall be

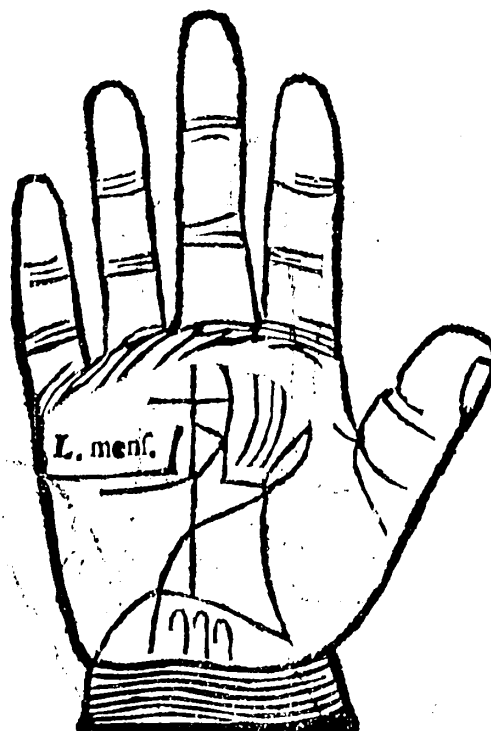
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be of blood, and if contrarywise they turn downward, it shall be of melancholly, and his colour be it bright or dark. Here is to be understood, that *Cancer*, *Scorpio* & *Pisces* do rule the salt flegm, and *Saturn* causeth all diseases that come of a vicious or slimy flegm, as the Morpew, Leprosie, Canker and Gout. *Taurus*, *Virgo*, and *Capricorn* are of like nature, cold and dry, and rule the Melancholly, and therefore *Venus* doth cause cold and moist diseases in the throat and privy members. Likewise the *Moon* causeth the Dropsie, Falling-sickness, and Apoplexy. *Aries*, *Leo*, and *Sagittarius*, have dominion of the choler, Agues, and Biles which come of blood. Likewise *Mars* doth rule hot Agues, Frenzies, and the worm in the head : unto *Jupiter* we attribute the cumbust blood ; unto *Mercury* is applyed the diseases of the mind, bitter and heavy thoughts, and troubled conscience. The *Sun* bringeth hot and dry diseases. All which things shall appear more plain hereafter, where the nature of the Planets and Signs shall be spoken of ; wherefore note alwaies that the redness of the lines or incisions come of the heat of *Mars*. Therefore in all the Judgments of this Manual Divination I will you to have respect to the nature of the Planets and Signs, wherein the Sun

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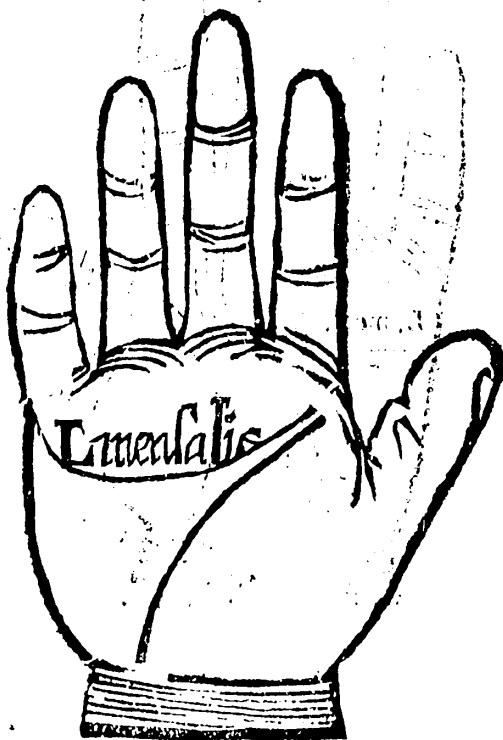
was the time of Nativity or Birth. And likewise the *Physognomy* must be taken heed of, and by that means the wise judge shall get both profit and praise.



If there be found in the Line of Fortune, called also the line of prosperity, three small branches, and be joyned with the line of life, and therewith divide the wrist, it betokeneth a good and quick wit, but if it joyn to those

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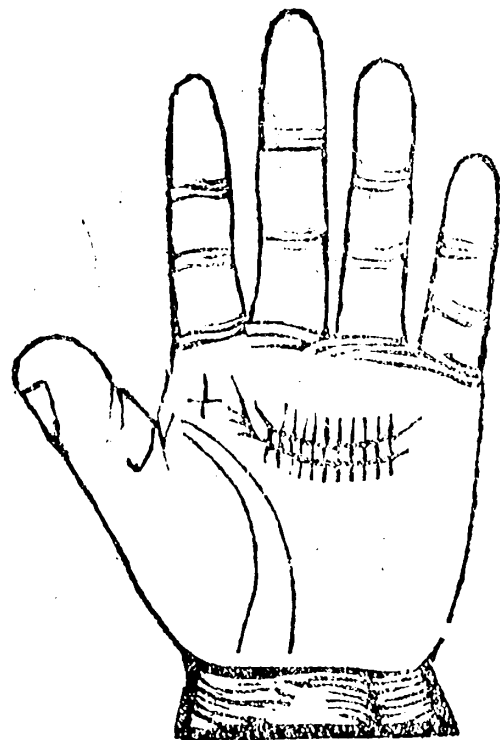
those lines, as it is here described, with certain writhing and crookedness it signifieth an evil, perverse, wicked, and a malicious slanderer, and one which coveteth always to shed blood. For whensoever you shall see these manner of lines strait, remember and have recourse to the nature of *Mars*.



The Table line thus disposed, that it begin and end his due places, doth declare the

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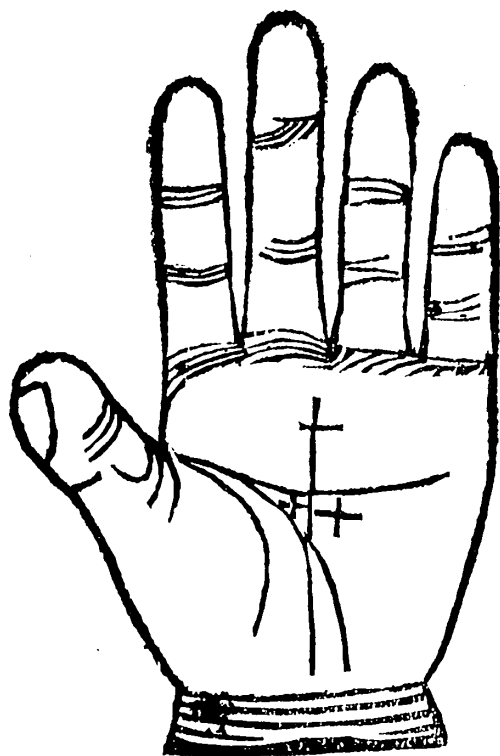
the good state of the body, and strength of the members of generation. But contrariwise, if there be no line at all, or that be without branches, short and gross, stretching out beyond the Hill of the Forefinger; it signifieth a mischevous person, and hard of learning and understanding.



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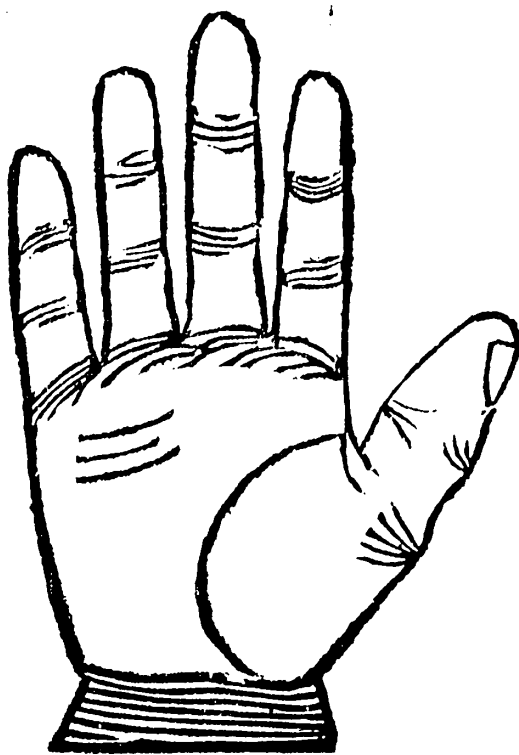
These three branches in the end, about the hill of the fore finger; against the upper corner, is a good sign both in man and woman. Also a little cross in the same place, betokeneth good likewise. If the said table line have many incisions, it signifieth hatred of Princes, and of great men: but if the incisions be unequal and dispersed, you shall understand the variety of Fortune.



If

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If that the Table-line be lacking in the hand of Man or Woman, it is a very evil sign; 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 signs of marriage, and the Judgment of such things as pertain to the Planet *Mercury*.



Again

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Again if the table line do throughout touch the natural-line, that it make a sharp angle as you may see, it betokeneth ill, for so many perils shall hang over his head, that he justly may repent he ever 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 dye 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 betokeneth a violent Death. The which line, if it rise strait upwards in the hand of a woman, and divide the Table-line, it is an evil token, for the which seek the Canon or Rule afore. If there be a small cross in the end of this Table-line, it betokeneth spiritual dignities : and the rather, if there be two crosses (as I have often proved) it signifieth Ecclesiastical promotions.

CHAP

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CHAP. V.

Of the Wrist.

THe space which (as afore said) appeareth in the joyning of the hand to the 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 do as it were divide the hand from the arm, if there be two lines, the if that next the hand be equal, strait, and well coloured, stretching upward, it promiseth riches ; yea, although he be very poor, it promiseth encrease and felicity ; and so much the rather if there be strait branches, and not overthwart. If that a line rising at the root of the arm, do run up to the root of the middle finger, it signifieth good success, and prosperous fortune. But if there be in the space or joynt, four equal lines well joynd, dividing the arm overthwart, behold great honour and dignity, succession and heritage of the kindred. And if there be found in the root of the arm, near the hill of the thumb nigh the line of life (if it descended so low) three lines or stars, or more : it signifieth that person to be

D accuse

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accused & betrayed by woman, and to suffer slander by them. Further, if a line beginning in the middle of the wrist, go towards the Hill of the *Moon*, it doth not prognosticate many storms and troubles of Fortune, and privy enmity and hatred. The which line if it be crooked and unequal, it is a token of continual bondage, and that, that person shall never come to promotion nor Riches. If there be many lines scattered in the wrist, and rise to the hill of the thumb, he that hath that sign, is in danger to be afflicted, wounded, spoiled, cast in prison by his kindred, or those that he most loved. If there begin certain lines in the arm, and divide the wrist, and joyn together in the upper part, that man, without doubt, shall dye in exile, or banishment. The which lines, if they do not fully close, but be somewhat distant asunder, he shall end his life amongst foreign Nations, far from his own Countrey. The same lines tending to the Pomel of the hand, do fore-shew long navigations and journeys by Sea, and an unstable life, to be spent in such Sea-peregrinations. Further, if there go a line directly from the wrist to the hill of the forefinger, it signifieth a long journey, or a difficult, or doubtful return. Also, if there rise a line at the wrist, and run into the

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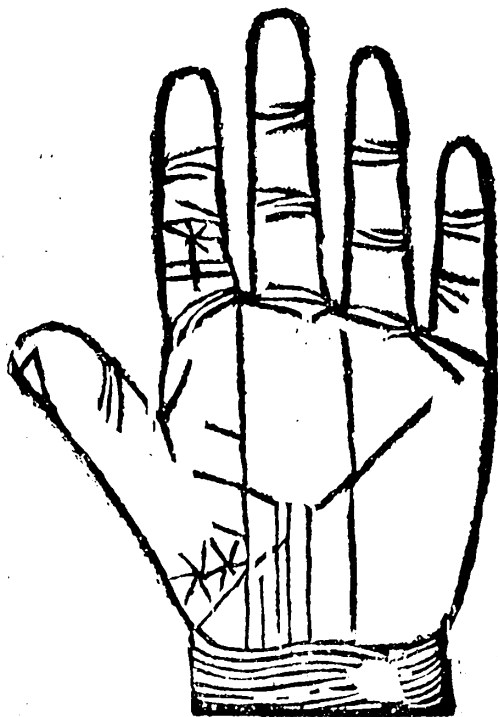
cave of the hand, be very red, it declareth the weaknes and diseases of the Body to come. But if it be pale, they be already past, and no more to be feared. If there be found in the hand of a woman, a Triangle tending from the wrist to the hill of the *Moon*, it sheweth her to have been very corrupt, defiled, and deflowered in her first youth, and flower of her age. Moreover if there be about the wrist of a woman a little cross, I judge her thereby both honest, wise, & chaste. Behold the signs of the good estate of the body, when the space next to the wrist in the hand, and the other next the joint of the arm be both of good and lively colour, having the four incisions aforesaid, it betokeneth all goodness. Again how hatefull are the three stars, which threaten danger by accusation and slander. Mark also going from the wrist to the Pomel 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 Foreign and far distant life to be led. Another rising upright, doth promise riches and favorable fortune. More-over, the signs 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

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life : and certain lines going from the root of the arm, making a sharp angle or corner and a small cross by them do promise great quietness of life, and to pass his time merrily with promotion. But if the cross be away, it doth only promise succession, and heritage of many. If the cross or certain little stars be there, that man shall lack nothing necessary to his life.



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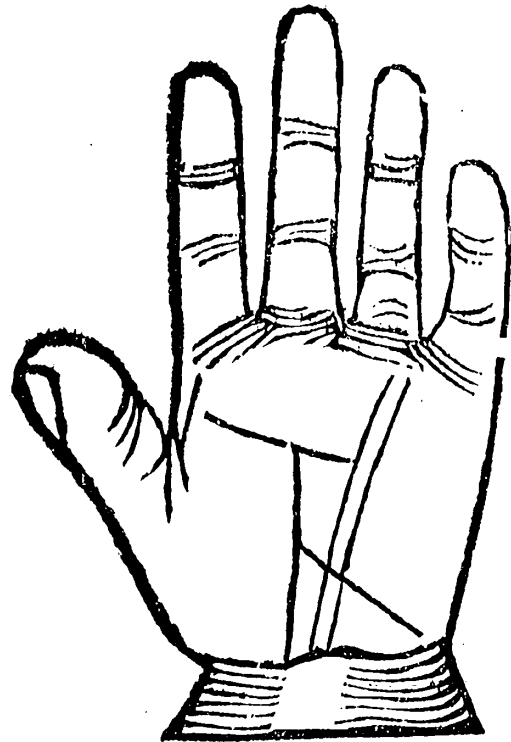
If there be found in the Wrist, two large lines, and the nether line be subtil, it signifieth riches until the middle age, and after worship, but decrease and decay every day more and more. If there rise out of the same lines, two small lines, as it were supporting and holding up one another, and certain other lines rise up directly through the Palm of the Natural Line ; it is a token of great integrity, and declareth that man to be of a good conscience, the which through his behaviour shall come to great Riches, and prosperity, and also come to a good end : but yet it will be the longer before these things happen, if the line ascending be crooked and writhen.

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If that two lines beginning at the wrist do rise through the Palm to the Hill of *Sun*, or ring-finger, and the same hill be divided with two lines overthwart: it signifieth a compasser or doer of great things, which shall have rule and authority in Kingdoms and affairs, and thereby get great honour and riches.

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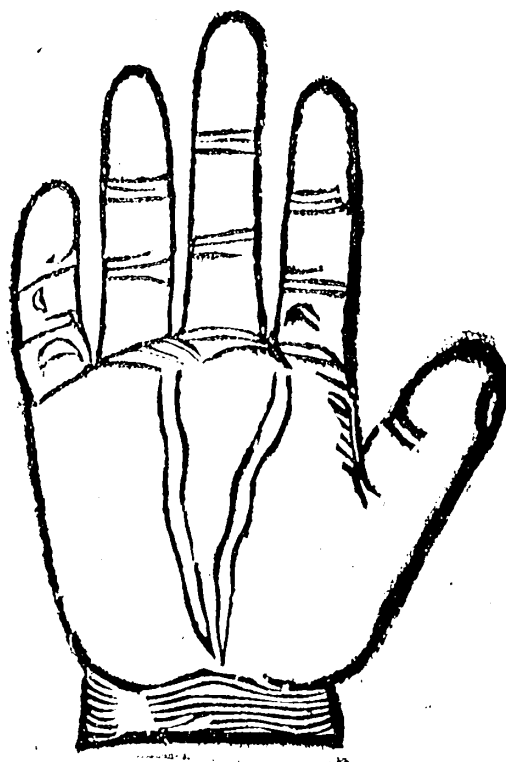
If in the Wrist there be seen a certain gross Line, and than another subtiller and slenderer, and the third grosser and deeper than the other, proposeth abundance of Riches in the first age or youth, infelicity and poverty at the middle age, and in the third and last age, recovery of all before lost, with increase of Riches, and a quiet life to the last end. If their be two crooked lines

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ascending to the Hill of *Jupiter*, and upon the first joynt of the same appear two lines going overthwart, it signifieth encrease of substance by long journeys and travels. The same lines going to the hill of *Mercury*, betokeneth a man apt to many things, but not fortunate to great Riches. But if they run to the finger of *Saturn*, there can be no worse sign: for he will be covetous, and immoderate in desire, envy, and disdain at another mans happiness and welfare, and a mind given to all evill.

CHAP.

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CH A P. VI.

Of the Triangle.

THe Triangle in the Hand, is three lines (that is to say) the Line of Life, the mean natural line, and the line of the Liver or stomach, which are so disposed and set, that they make the form of a triangle: And the space inclosed within those lines is divided 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 other, which is formed by the line of Life, and the utter part of the triangle, is call'd the *Sinister* or left angle. The triangle being of equal angles, having lines fair, well coloured, and strait doth represent the good quality of Nature, and of the body, which health and security of the mind, with fame and renown, and also long-life. And contrariwise, the lines being dark, unequal, not making a plain triangle, doth declare the contrary. Further, if the space of the Triangle be wide and broad, it doth argue a stout, liberal, and bold stomach. Again, if it be strait and short, it betokeneth niggardly covetousness, and fearfulness. If the plain within the pale decline to swarthiness, it
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signifieth an angry and deceitful person. Also, if it be cut and divided with many wrinkles, it sheweth the ill disposition of the body. Moreover, the upper angle is closed by the line of life, and the natural line, three manner of ways, First, if it close in the cave of the hand over-against the valley between the fore-finger and the middle finger we judge thereby a miserable life, endangered with calamities, captivity, and a mind full of anxiety and care, and oftentimes, as it were drown'd and overcome, and specially, for the desire of money. Secondly, if it be well closed with a sharp corner under the midst of the hill of the fore-finger, it declareth a good nature, a quick wit, and good disposition, happy and prosperous success, with integrity of manners. And all these things are so much the perfecter, if the angle be well & sharply closed. Thirdly, the lines not joyning together, but having a certain space left between. Is an argument of an ambitious man, a self-lover, unpure and unmannerly, a slanderer, and cruel, a lyer, and living without praise or good Name. The which man if he happen to come in captivity 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 sign of anger, and craft,
and

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and subtilty, if it be rough with wrinkles, it signifieth envy, hatred and slanders, when there doth appear a certain line between the two lines, so near that it touch either of them, it signifies that man shall either be poysoned, or have some Mortal wound. When there appears in the upper space four lines, dividing one another like crosses, it sheweth envy, backbiting, with study & desire to oppress others. For the two lines joyning sharply together, do declare the goodness of the whole body; but if they end in the cave or pit of the hand, precisely over-against the finger of *Saturn*, making an angle, it betokeneth blood-shedding diverse and sundry ways; and wounds of the head, flux of the belly, and if this sign be in women, it signifieth the incessant flux of the menstrues, and danger in child-bearing. If there be in the triangle a figure like a star, it sheweth an adultrous woman, and past shame, and furious, which through her irre-frainable anger, shall fall into such a frenzy and madness of mind, that she shall covet and go about to cut her own throat. Whenever 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, and not any incision, it betokens good

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good both in man and woman. For in those which have that sign, 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 sign of rudeness, sloath, and much given to sleep, the left angle sharp, betokeneth a babler and a crafty man, notwithstanding witty and painful; but if the upper corner be not sharp, and having as it were the character of *Saturn*, it is a token of an evil and plain *Saturnine* nature. And he whose fingers are so set, that there be in every joynt as it were certain spaces, or risings crooked and unequal, it betokeneth him to become very poor,, and to live miserably; If there be in the upper part, that is, in the third joynt an evident writhing and crookedness, it is a sign of envy, deceit, malice, and altogether of an evil disposed mind, that man also shall lead a life full of misery and calamity.

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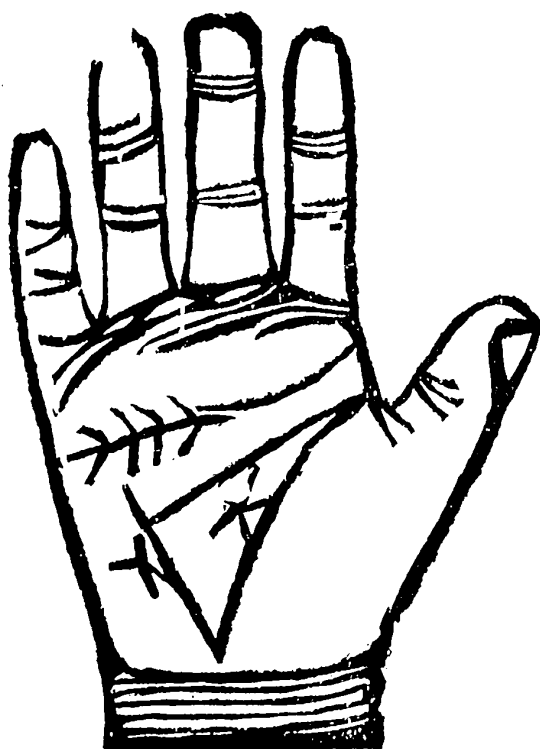
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The Triangle both in the hand of Man and Woman, doth signifie much goodnes. If there be found in the hand of a Woman within the triangle, the similitude of a star, it betokeneth an unchaste Woman, one given over to the lust of the flesh. Also in a Man it is a sign 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, Troublesome, Deceitful, and slanderous person; also a Theif and Robber doing all things, be it right or wrong, by violence; inclined, 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 house-hold.

The Book of Palmeftry.



The Book of Palmeftry.



If a Star having a long stalk or branch
 ing from it, be found in the hand of a wo-
 an, it doth declare that she shall have many
 husbands. As often as the two lines of
 the upper corner be distant asunder with a
 space between them, it is an evil sign. Also
 four lines dividing them selves in the up-
 per corner in manner of a cross, do demon-
 strate

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strate an envious detractor, and a man of evil fame, and name. Then a figure, as it were the character of *Saturn*, pronounceth 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 downward in the said Triangle, it sheweth an inconstant and libidinous man.

C H A P. VII. *Of the Quadrangle:*

OHis Quadrangle, is called that space that is between the line and the mean Natural. Then if the incisions of this Quadrangle be of a bright and lively colour, it doth promise Equity, and uprightness of life; and contrariwise, it doth declare a wicked and naughty man. The same space, ample and large, betokeneth a liberality, and stoutness of stomach. A cross also 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 trebled, like unto a Lattice: but if the same cross be crooked or undivided with overthwart incisions, it doth

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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.



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Oftentimes also the whole table is lacking: Then if the Table-line joyn with the Natural-line, and begin a triangle, it sheweth that man to be in danger to be slain by many that shall lie in wait for him. But if in the end of the table, about the pomel of the hand, there be a manifest cross, judge thereby many Peregrinations, long Journeys, and often changing of place, but thereby good fortune. When the two lines, that make the Table, be far distant, with a great space between them, it is a token of superfluous heat, and untemperate humors in the body. Contrariwise the plain or table of the hand being narrow and strait, betokeneth a covetous man, carefull to get goods, and therewithal deadly cruel. And this is sufficiently spoken of the principal incision-lines which are within the hand. And consequently we will treat of the risings 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 fore-show. 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 aspi-

pi.

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piring to too great dignity, and let this be a general Rule for all those whose hands do quiver and shake by Nature (for unto some it happeneth by chance, & to othersome by sickness and diseases) to judge them as angry, scolders and brablers, unclean men, and drunkards.

C H A P. VIII.

Of the hills of the fingers, and first of the hill of the thumb, called also among Ancient Writers, the hill of Venus.

Now that there is sufficiently treated of the principal. Lines of the Hand; we will also write of the particular incisions of the fingers, and their hills; laying before your eyes their significations, with the natures of the seven Planets, whereby you may know what is agreeable among them, and contrariwise, what doth hurt. The rising or swelling of the flesh, beginning 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 soft and plain, with very few or no wrinkles or incisions, and being ruddy and lively

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coloured, it sheweth the good quality, and estate of the body, also a lover of woman, and one delighting in cleanly and fine apparel. But if there appear in the same place a short line going downward, by the Line of 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, nor broken off, wholly accompanying the line of life thorough, doth promise continual riches. But if it begin not in the upper end of the hill, but peradventure in the midst, or not far from the nether end, it betokeneth lack and penury in youth; but after, abundance 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, if they begin not at the very top, but at the joynt of the thumb, they promise the same success, but longer and later to come to pass, even in the extreame age. If the same four lines do divide the upper joynt of the thumb a little within the nail, or be very near the same joynt, 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

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Line of Life, which signifieth that man shall dye by some stroke of weapon. Also many bright lines rising over-against the fore-finger, and dividing the Line of Life, are tokens of many peregrinations, and long-journeys to divers places. The same lines dividing the Line of Life in the upper part, or beginning, sheweth a boaster, and ambitious man, riotous, and vengorous. In some also a red line, wandering up and down the hill of the thumb, betokeneth incest, and carnal company with his kindred. Albeit I would not have such credit given to this science, that this should strait be judged true, the hand being looked upon; for when we speak of accompanying with kindred, we would have it understood, that man to be so enflamed with fleshly lust and appetite, that there is but little hope that he will abstain from them. To the which thing it behoveth much, to behold the face and whole body of the man, which doth declare the state of life to come. For they that be pleasant mannered leading a merry and jocond life being conversant and rejoycing in Plays and dances, have small Stars in their hill, for this is the whole study of *Venus*: and such men have their hill commonly divided with many small and bright Incisions, whom if you do well behold, you shall see his face well coloured, his body decently compact, his eyes black and clear, a pleasant
E + countenance

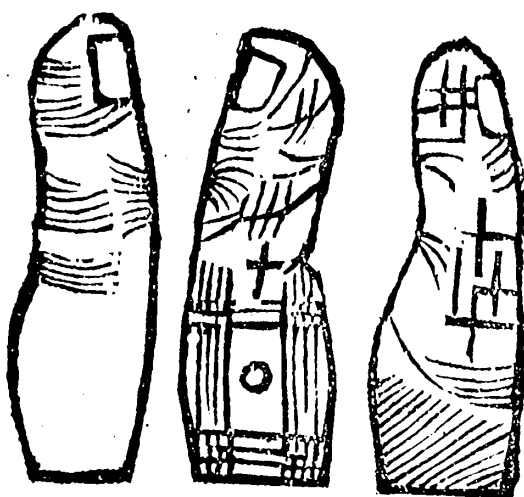
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countenance and honest gesture, and altogether venerous, and therefore wanton, riotous, letcherous, delighting in dice-play, dancing, and other pastimes, having pleasure in Flowers, Roses, and sweet smells, costly apparel, desirous of gold and silver, often laughing, conversant amongst women, desirous and apt to learn all sciences of this sort and nature, but of a dull wit and understanding to learn any other thing. Also light of beleif, 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 business, but content with his present state, setting all anxiety and trouble of mind apart, and in living at 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 of the body, as by looking in the hand, wherefore that which is here expressed, let it be an example to be followed in all others. Further, they which have the hill of the thumb divided with many small wrinkles,

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wrinkles, not equally distant, but scattering & out of order, are to be counted fleshly, unpure, froward and brawling, delighting to be in contention with women, burning so much in lust, that they be never satisfied, but seek strange and unaccustomed kinds of use, like unto monsters and beasts, howbeit they be of an unpleasant conversation and life, delighting in no kind of wisdom or learning, neither profiting any thing at all therein, but very apt to learn all handicrafts, and do devise and invent all things pertaining to riot. The cause of this I assign to *Venus*, being in the sixth or eighth house, in the birth of such men. Whereby you may perceive how *Astrology* and *Chirromancy* do mutually embrace each other, so that the one without the other, cannot well be understood, as shall be shewed hereafter, more at large.

The Book of Palmeftry.



The Book of Palmeftry.

If there be about the first joynt of the thumb, a crest like a ring going round about, and dividing the thumb, many do judge and say, that that man shall be hanged. The which thing I have proved true in one man ; but because I have seen many hanged which have lacked this mark, I leave it as uncertain. Also, three or four incisions in breadth under the first joynt, betokeneth riches and honour in youth ; If they be above that joynt, it shall be in the middle age, but if the same incisions be near the second joynt, it signifieth the same effect, but in the extream 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 \odot in the midst of the hill of *Venus*, signifieth a libidinous, evil mannered ; and Adultrous Woman, willingly putting forth her self to whoredom and vice, wonderful untemperate ; and unsatiabable in copulation. Further, what married woman hath three lines somewhat unequally distant, dividing the first joynt of the thumb, it sheweth her to be in danger either of death, or of a wound by her Husband. Moreover many small crosses under the second joynt, declareth a very holy Woman, given to Religion. Again, only two of those marks

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marks doth signifie an unfaithful babler, and a woman full of strife and discord. And many small branches in the same place doth betoken a wanton woman, and one soon ripe.

C H A P. IX.

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

Jupiter 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 of life and goodness of nature: and so much the rather, if their be certain small dark rivels going out from the same finger: the which if they be not far distant, it betokeneth honour and Dignity by princes. And some, being bolder, do define and say, that he shall attain to so many degrees of honour, or ecclesiastical Dignities, as there be such incisions in his hand. It is also a token of magnitude and boldness, desire, and study to compass great things, as also a desire of renown and glory, when a strait clear line beginning at the root of the fore-finger, almost at the mean natural line, doth turn back again to the corner of the hill. A small line also going from the table-line to the hill

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hill of the fore finger, doth signifie the same aforesaid. If that certain overthwart rivels do divide the line aforesaid, they betoken wounds in the head. Also a gross, bright, and ruddy line, dividing the fore-finger, from the middle finger in a man, doth betoken the sickness of the intrails or bowels: in a woman it signifieth danger in child-bearing, and so much the more danger, if it be very red. Moreover crosses in the hill of *Jupiter*, do signifie honour, and promotions in so many degrees, as there be found crosses, for it hath been often seen, such men to have gotten benefices, and ecclesiastical promotions abundantly, And those men having those marks, are chiefly called *Jovial*, or of the nature of *Jupiter*, having for the most part good success in all affairs of that sort or kind, who for the most part are of a mean stature, and pleasant form or shape, whitely coloured, thick-haired, comely eyed, given to cleanliness and mirth. They be naturally stout stomached, and high-minded, having to do in great and weighty affairs, liberal, oftentimes above their ability, coveting to rule 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 freindly

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freindly abhorring all fraud and deceit, peaceable, apt and inclined to all learning and wisdom, politick and eloquent. The walking or going is mean, neither fast nor slow, betokening a great constancy of mind. No men more fortunate than they, or that sooner obtain their desires. For the most part, alwaies in favour with Princes, or 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 stomach or liver, or else long-lived, having a clear and shrill voice: and the foremost two upper teeth sticking out. And thus much of them on whose birth *Jupiter* is Lord, without conjunction of any evil with him. Furthermore, many lines going overthwart 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 freinds and kindred. The same in the middle joynt, do signifie envy, lying, and deceit: which signs if they be in the hill of *Jupiter*, do minister suspicion of an angry, testy, unmannerly and scolding woman.

And

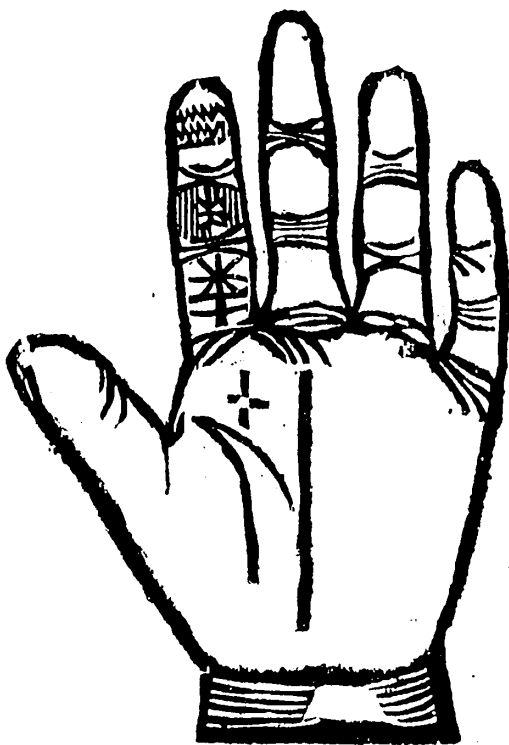
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And thus have I also found out the number of children: If any woman have in the middle joynt three bright incisions running long-waies, whereof the middlemost is short and blunt at the one end, and another bright line going overthwart, and two other dark lines which touch not the middle short line. Also wicked and naughty women have stars with a half compass in the hill of *Jupiter*.

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The same also do declare three crooked lines almost equally distant within the utter joynt of the fore-finger. Contrariwise, it is a token of honesty and chastity, when the middle joynt is divided with many lines going in length, with a star in the midst, also it promiseth great inheritance or Riches to come (whether it be by order of inheritance, or of Ecclesiastical dignities, or Promotions) unto him that hath a clear star
not

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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 fearful and weak-hearted men, but notwithstanding envious. Some also affirm, that those which have that line, if they chance to be taken and cast into Prison, either they shall dye there, or be grievously punished, or very hardly escape, and be delivered.

C H A P. X.

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

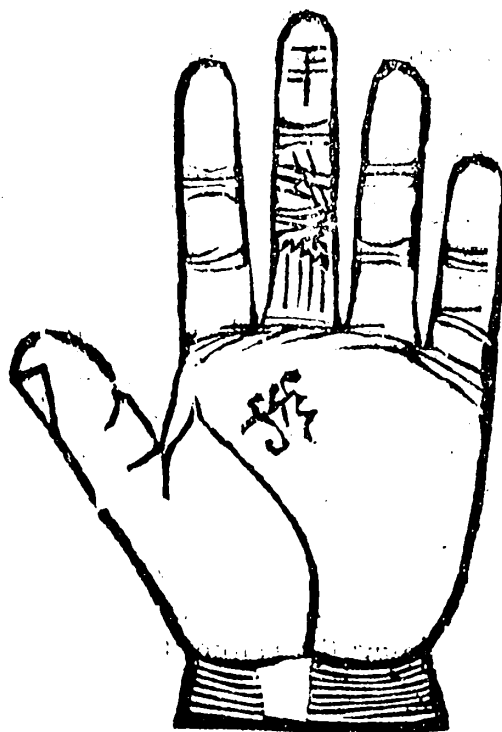
THE middle finger of the hand as is afore said in this science, is attributed unto *Saturn*, and called by his Name, and therefore the rising underneath it, is also called the hill of *Saturn*. The which hill if it be plain and smooth without wrinkles or incisions, it declareth a simple man, painful and without deceit. If that a rivel coming from the table-line, do cut the hill of *Saturn*, it signifieth a careful man, disquieted and vexed with dayly troubles and cares, alwaies studying and musing on something, notwithstanding ieldom rich. Also many
f inci-

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incisions in the same place, do declare an 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 sloathful and sluggish man, foolish and rash, never doing any thing wittily, albeit, sometime foolish, bold, of a foolish and rude mind and understanding. They also say, that women which have more lines between the fingers of the *Sun* & *Saturn*, than between the *Sun* & *Mercury*, their being some lines also, to be apt to generation, and especially of men-children, This also I know certain that if any small lines go from the principal line of the hand to the hill of *Saturn*, they declare an evil disposition, and not a very honest life, it is also judged a token of sterility and barrenness in a Woman, to have a cross or a star in the first joynt of the finger. And those, which have the hill diversly divided with rules, the other hill being smooth and plain, are to be judged *Saturnines*, whose nature for the most part is to be pale coloured, uncomely-visaged, their eyes fixed downward to the ground, in going slow, lean and oftentimes crook-back'd and for the most part evil mannered. For *Saturn* maketh them malicious, deceitful, and crafty, delighting to be alone, regard-

ing

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ing no man, without all freindship : 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

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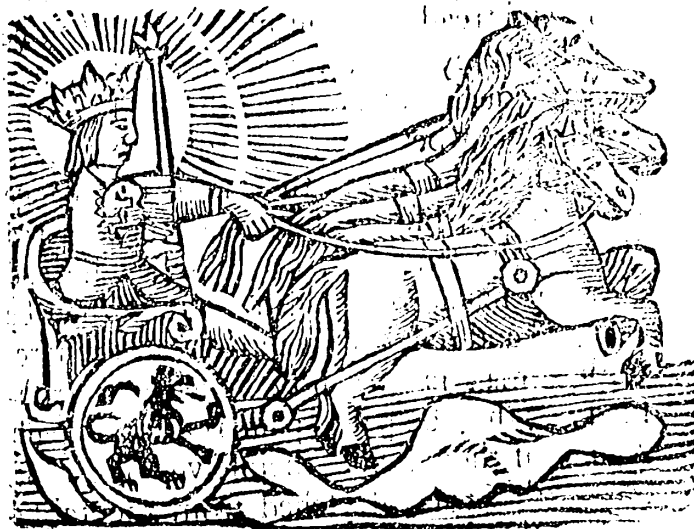
stutting, lightly envying other, and whom they hate they persecute continually without remission. Their delight is to build, to plant, plow, and all things that will continue, having no great pleasure in women, and therefore seldome having Children but dying without issue. Wonderful defenders and keepers of their liberty, judging it extreame evil and miserie, 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 *Saturnus*: That Woman that hath five or six lines in the first joynt of the middle finger, running down-ward, shall bear a Son which shall be a priest. Also, that man that hath a star in the same joynt, shall either kill or be kill'd.

CHAP.

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C H A P. XI.

Of the Ring-finger and hill, and the nature of them born under the Sun.



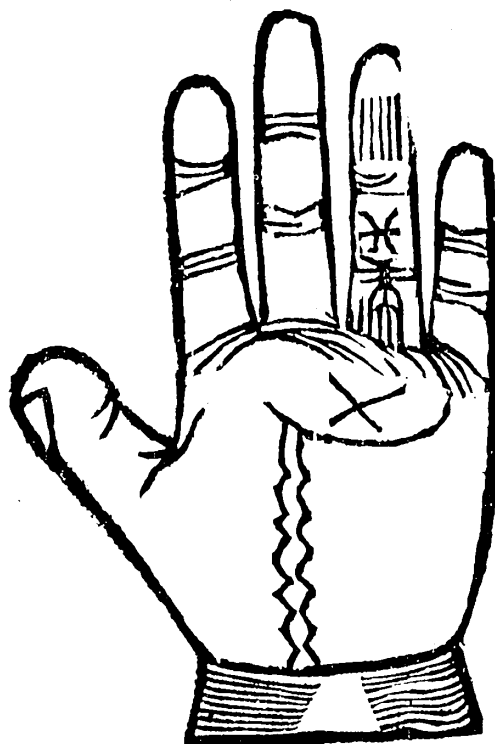
The hill of the ring-finger, called also of more learned men the hill of the *Sun*, is that which riseth in a certain space between the finger and the table-line; if their proceed from the root thereof to the table-line, certain small lines, they work the same effect that *Mercury* doth amongst the *Astrologians*, which make a man of a pregnant

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and quick wit, given to divers kind of learning, proud and eloquent, also fortunate to promotions, as well prophane as spiritual. But if there be other lines drawn overthwart them, or that they divide one another, it signifieth the clean contrary: but if the same lines do not divide nor touch the other, it is a good token that he shall overcome and tread down all his enemies. The which if they never touch the finger, neither be equally placed from the Table-line, but hanging between, according to the alteration of the lines, they note the change of estate and life. Also, many slender red lines in the same hill, do shew a wise and a merry man: the which lines if they be crooked and red, betokeneth diseases where-with a man is presently vexed and troubled: if they be pale, pain is already past. Again, if they divide themselves like a *St. Andrew's Cross*, stretched from the table-line to the first joynt, it signifieth a provident and circumspect man in doing his business. There is also another token pronouncing fortunate things, especially in getting honour and dignity, and all things pertaining to vertue, liberality and wisdom; which are two crooked lines, equally distant going from the wrist, as you may perceive by this figure.

Also

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Also many lines in the hand of a woman about the upper joynt running together, do shew the same. And moreover, that she shall be had in reverence, and made rich by her husbands; also, they shew her to be devout but not to lead a Monastical life. So likewise, if they be in the second joynt, they declare that she shall alwaies be had in reputation and honour, but amongst them of her

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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*.

C H A P. XII.

Of the Hill and finger of Mercury, and of his Nature.

THe hill of the ear-finger, or rather of *Mercury*, is between the little-finger and the Table-line. It is a greatly material whether it is plain without incisions or veins. For it being well coloured, without wrinkles, sheweth a constant mind in a man, in a maide 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 & well-coloured, them to come. It happeneth often, some of them to be gross and very red, whereby thou shalt judge a liar, a theif, and a Robber, and one defiled with all kind of mischeif. Now if there

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there be a crooked line, as it were a Circle going from that finger to the middle-finger it declareth an excellent wit and disposition, in whom there is great hope that he will be apt and prompt to all kind of affairs. If there be small crooked lines in the upper part of the little finger, in the hand of a woman it sheweth a condition proper to all women, which is pride, much talk and babbling, with inconstancy. And this for the most part is the *Physiognomy* of all the *Mercurians*, mean coloured, between black and white, high-forehead, round face; fair eyes like a Cat, black and thin beard, slender body, comely stature, thin lips, sharp nose, shrill voice, a ready, a quick motion and stirring. If thou wilt foreknow this by the hill, if it be full of strait lines, he is also of a Pregnant wit, bold, a whoremonger, unfaithful, ready to lye, a lover of his own Sects, a hater of Superstition, not regarding Temples nor Oracles: apt to all science Mathematical, and Geometry, Finally, a man fit for all essays, a Doctor, a Poet, endued with the knowledge of tongues, a searcher of secrets, Philosopher, hearty, modest, but full of words, hurting no man, delighting in the cleanest handy-crafts, as in painting, and such like. Albeit he is more vexed with sickness, and troubled with delusions of spirits, than other men. There

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There be also certain tokens, whereof the first in the first joynt doth declare a man to be studious, cheifly of *Rhetorick*, arrogant, proud, and of a ripe wit. That in the second joynt, although it vary from the first, yet that

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hath it the same effect; sheweth an excellent Preacher or Orator if it standeth overthwart, he is troubled with sundry passions, horrible Dreams, and evil Phantasies. If in the third joynt there be a cross, it is a sure sign of poverty and necessity. And this is sufficient of *Mercury*, although the figure doth not contain all the signs, yet we have described the cheifest and principal; for who can comprehend so many sorts of lines, and tokens of so divers dispositions in so small a room? We have left nothing out in the Canon or Rule, which might be to any effect or purpose,

CHAP.

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C H A P. XIII.

*Of the utter part of the Triangle, and of them
over whom the Moon hath power and do-
minion.*



First of all, I will declare what the Chi-
romancers call the utter part of the
Triangle: it is the same which by the com-
mon name is called the Line of the
Stomack or Liver; which rising at the
tail of the Line of Life, touching the mean
natural, maketh a triangle, if there be not
let in the Nativity. Albeit, I know in some
it doth not joyn, yet it is not to be left out;
for it is found to be of as much force as all
the

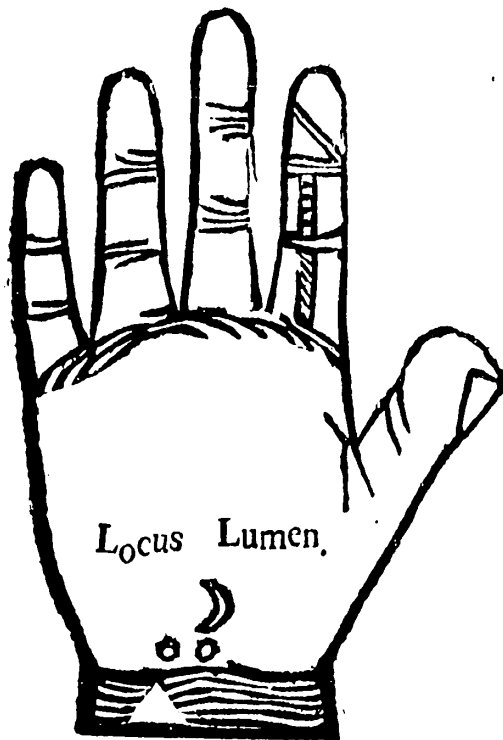
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the other; for if it make a perfect triangle
with the mean Natural, and Line of Life
it sheweth the flourishing health and prospe-
rity both of body and mind. If it happen to
be dark coloured and full of points, it shew-
eth the ill digestion of the stomach, Mor-
phew, Collick, Flegm, Binding of the bel-
ly, pain of the stomach and ribs, and special-
ly if it be pale. But if it be well drawn, rud-
dy, nearer the Line of Life, than the middle
natural, it betokeneth pain in the head;
if contrariwise it be near the middle Na-
tural, it signifieth the inflammation of the
Lungs, annexed with a frequent Ague: the
Cough and stink of the Mouth.

Also such a circle in the place of the Moon
○ although it seem to be but a rift, yet it
betokens the loss of own eye; if their be to
○ ○; the loss of both eyes: which thing I
have proved true by my own hurt. Likewise
a star in the same place, signifieth a wicked
and mischevous man.

If you desire to know the Physiognomy of
the Lunaticks, they be whitely faced, with
some red, their brows joyned together, their
face and cheeks blown, unequal eyed, some
what black, peradventure, marked in the
face, unthrifty, sickly, unstable, slow, foolish
poor in youth, in the second age richer some-
what. But in the extream age, miserable
again,

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again, doting, unfortunate, and born to travel, giving to the falling-sickness and palfie, to the flux and blasting, except the *Moon* in the root of Nativity have the *Sun* or *Jupiter* propice and in amity with her.

CHAP.

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CHAP. XIV.

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



Mars

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M A R S.



WE thought it meet; before we speak of δ to place him in the cave of the hand in the triangle, over-against the natural line; in which if there appear another perfect triangle, according to all the natural properties of the Martialists, you may prognosticate that by how much the same is larger and bigger, the man is to be judged the more vicious. And especially if it be well porportioned with the line. The Phisnomy herein is not to be despised, which I have therefore adjoyned, because it should help the Chiromancers the better in judgement

The of Book Palmeftry.

ment, otherwise it cannot be exactly judged. They be high coloured in the face, as burnt of the Sun, thin haired and curled, small eyes, somewhat crooked body'd, with a sharp and fierce aspect, bold, covetous, deceitful, a briber, unfaithful, a jester, unshamefac'd, light, unconstant, angry, seditious, suspicious, impatient, a murderer, a boaster, a mocker, perjured, and a counterfeiter of all things that may be counterfeited.

The Conclusion of this work of *Chiromancy*.

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Chiromantical

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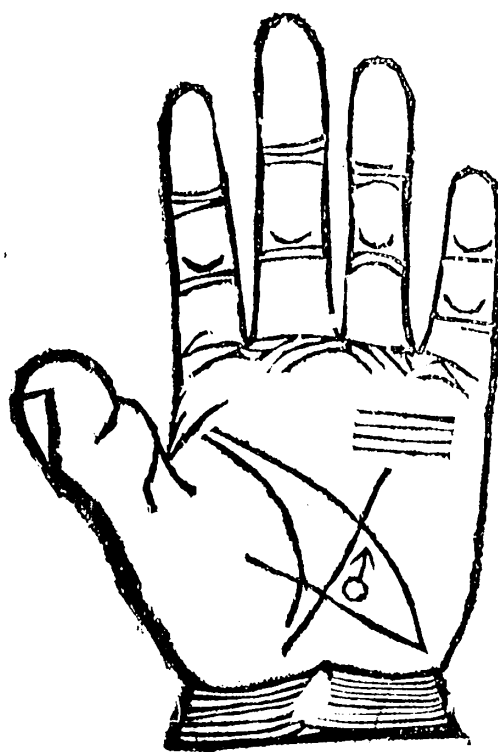
*Chiromantical Prognostication,
Manual Divinations, according to the
Places of the seven Planets.*

BESIDES the characters and lines which are commonly in the hand, there do often appear strange notes and marks, which betoken some great unknown thing; therefore our intent is to shew their effect and meaning. We have shewed before, the natures of the signs, and what Planet is Lord of every man; now we will attempt to know what suspect tokens be in the Planets, mean not those in the heavens; but the characters, which be in the fingers of what force they be.

Of the place of Mars.

THE place of *Mars* is in the triangle wherefore if you perceive or find for a mark or sign drawn in this sort in the triangle, 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, severity, wasting of Patrimony and Inheritance with oppression of his friends, and kill folks

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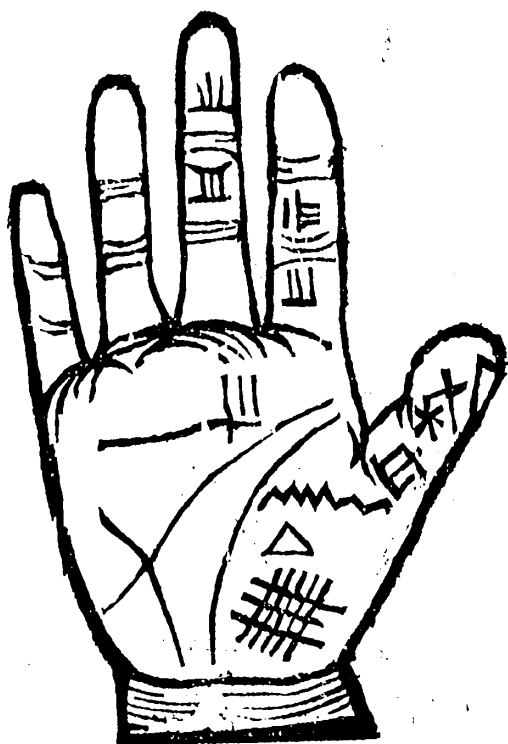


Of the finger of Venus.

Venus possesseth the thumb, and the hill thereof, which for the plainness 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 tokeneth poverty; and neer the nail, that shall have a leprous child; or else in the

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place of *Venus*, it sheweth a venerous man, given to incest and adultery, and especially if the marks be in the hill.

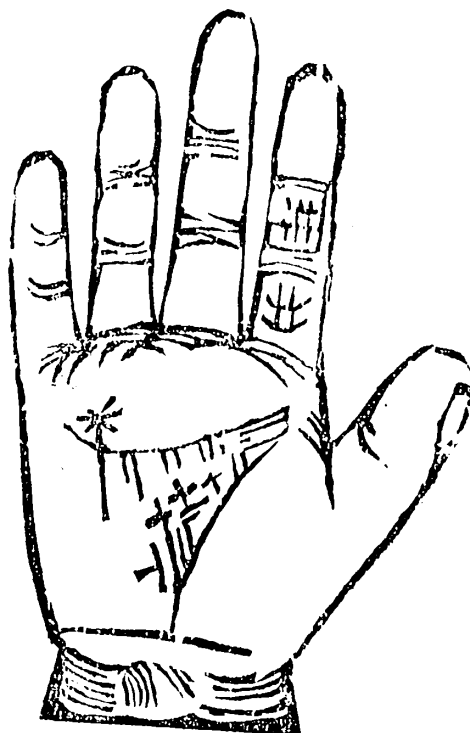


Of the finger of Jupiter.

Jupiter hath also his proper marks, who possesseth the fore-finger, as is here prescribed: in the first joynt, they signifie an adulterer; and in the upper joynts, rich

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and especially in age: To other signs for the most part betoken no ill.

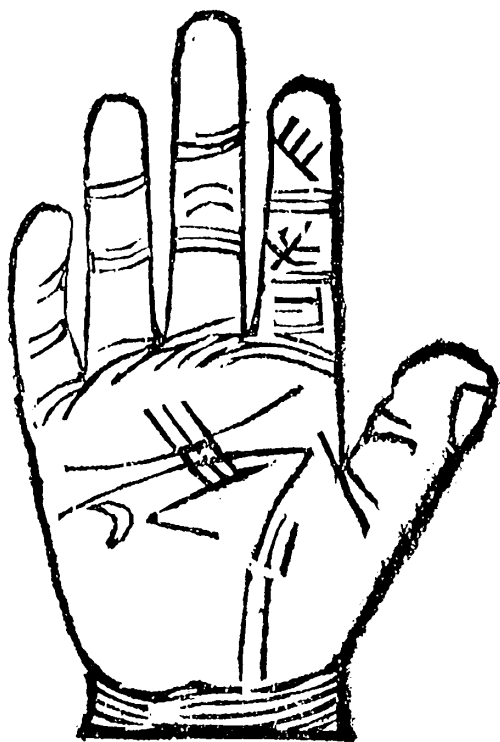


Of the finger of Saturn

Saturn, the highest amongst them, keepeth the middle-finger with his private characters here described, which declare a Saturnine man, whose nature you may partly gather,

The Book of Palmestry.

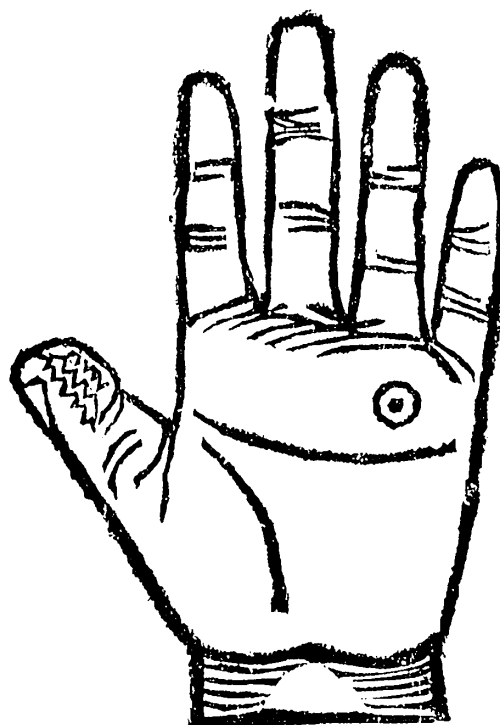
ther, by that which is aforefaid, and partly we will define more at large hereafter.



The Book of Palmestry.

Of the finger of the Sun.

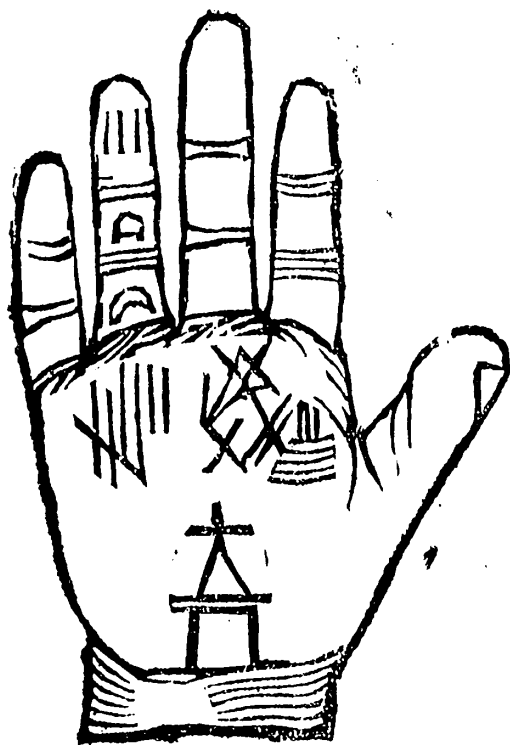
A Line portray'd in this sort appearing in the ring-finger, called properly the finger of the *Sun*, signifieth long-life and prosperity, all other appearances are tokens of evil.



The Book of Palmestry.

Of the finger of Mercury.

They have appointed unto *Mercury*, the little finger, with certain lines, whereby you may perceive and know a *Mercurial* here briefly expressed: they betoken benefits or offices: all other signifie sadness, melancholly and heaviness.

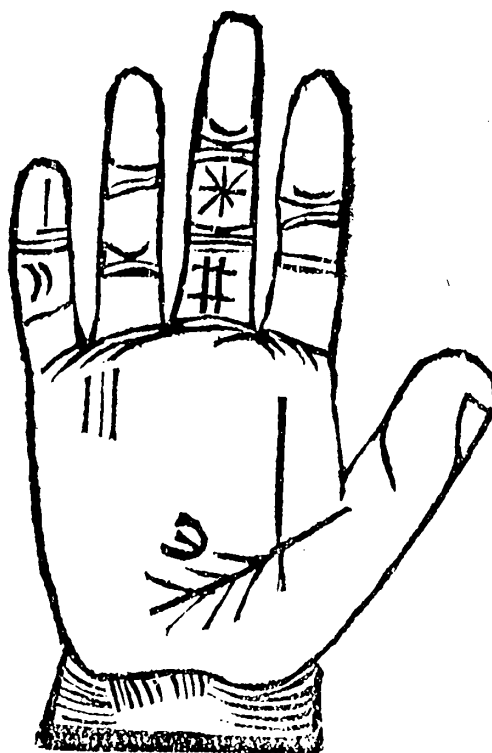


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The Book of Palmestry.

Of the Fore part of the Moon.

The place of the *Moon* is in the corner of the hand. Wherefore if you perceive the lines here described rising from the wrist, it sheweth sluggishness; in the place of *Jupiter*, dulness, and foolishness, and specially in women, which by nature are not very wise.



The

The book of Palmes . . .

The Conclusion.

YOU 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 judgment, the labour or pain is nothing, forasmuch 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 Treateth of an Epilogue, or Breif Collection of the Whole Sum of the A R T of P H Y S I O G N O M Y : By which you may understand and perceive, what every Member, from the crown of the head to the sole of the Foot, doth signifie and mean, Also a breif Introduction upon the Face, of the Signs, with certain Canons and Rules upon sicknesses and diseases. And first to begin with the Eyes.

THe Eyes therefore being moist and clear, sheweth Mirth, good manners, and an honest life; declining and looking-downward, red and very great, betokeneth Gluttony, and
The fleshly lust. Small hollow Eyes, Covetousness: Gray Eyes, an evil man: Hollow Eyes, a crafty man: wavering, unstable eyes

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eyes, declare a seditious, suspicious unfaithful boaster. Great Eyes, sloth: trembling eyes sluggishness: glittering eyes, betoken drunkenness: small unhamfac'tness: divers coloured and small, signifieth crafty flattering. Turning toward the Nose, betokeneth lecherous men. Great dropping eyes with an untable countenance, mad men. Dry eyes crafty men, Black clear eyes, just, witty, libidinous, and cunning. The circle of the ball green, declareth a crafty wicked man, and a thief. Moist eyes, stoutness of stomach, perfect speech, and good counsel. Great Glit'ring eyes, shew mad men, light and gluttons. Crooked, hollow and drye eyes declare unfaithful and traiterous persons. High eyes, large, clear, pure, and moist, are tokens of circumspect, diligent persons, and lovers. Always running and dropping without cause of sickness, declareth foolishness. Misty dry eyes, unfaithful men: large eyes glistering, moist, and clear, signifieth witty, and high men, violent, stout & boasters. Black and shining eyes, fearful and evil men. Swelling eyes and raw, sheweth gluttons and unainable men. Small and hollow eyes, covetous deceitful men; & chearful eyes betoken just men, prone to laughter, gentle and holy, Moist eyes good counsel. Winking eyes a thief and a lyer in wait. Blear-

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ed eyes, libidinous men. Upright brows, aimeable: the brows hanging over effeminate: playing with the briers, signifieth adulterous persons.

The forehead narrow, sheweth a foolish person: long one apt to learn. A high forehead, swelling and round, is a sign of a crafty man and a coward, full of wrinkles, full of cares, round, envious and crafty.

A large forehead betokeneth a liberal man: the brows hairy do signifie stutting; and being extent to the Temples, uncleanness.

The face plain and flat, declareth a man full of debate and strife: without any rising or swelling, injurious, and an unclean person. A lean face is a token of a wise man: a fleshy face, one apt to learn, a sad face sheweth sometimes foolishness, sometime wisdom.

Open ears betokeneth a man without reason and understanding: great ears, an unwise man: small ears, a fool: square ears, a learned and wise man.

A sharp nose sheweth an angry person: thick and low, 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 libi-

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bidinous 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 hardy warriour ; 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 subtle lips, betoken eloquence : but thin lips with a little mouth, an effeminate person. Fleshly lips, a fool. And they whose dog teeth do bear out their lips, are to be counted contumelious, slanderers, and unfaithful. A sharp throat-hole signifieth a vain jester.

A long slender neck, declareth a fearful evil mannered man : thick and long, a furious, fearful, and stubborn person. A mean neck, a strong and vertuous man, and apt to learning. A thick Neck, sheweth rude, barbarous, and ungentle person. A sharp neck, a slanderous person. A short neck, rashness. A crooked neck, a covetous man. The Neck turned to the right side, shews a temperate man ; turned to the left side, a whoremaster and a fool.

A great breast is always praised ; a large breast doth represent magnanimity, boldness, and

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and honesty. A little breast a fearful person. A purfic or gross breast, an ungentle & cruel man.

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

A great belly declareth an indiscreet foolish man, proud, and riotous. A lank belly with a big breast, a man of understanding and counsel.

A broad back declareth gentleness. The mean proportion both of the back and breast, is alwaies commendable. A crooked back is a token of a niggard and covetous person.

Very long arms are a sign of boldness, honesty and strength ; short arms a sower of discord and riot.

The hands very short, doth signifie a gross and rude person : fat and fleshly, with the fingers likewise, inclined to theft. Small hands, crafty men.

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 inward, is a token of very ill men. Soft and swelling legs, evil manuered men.

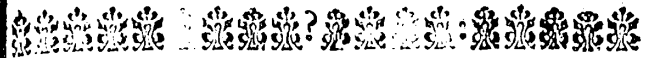
The shin gross and short, with a sharp heel and fat thighs, do prognosticate madness

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ness or frenzy to come or happen to that party.

Thus have you here these brief Introductions 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. Wherefore, if any man will slander us, let him know, that we have not written any Commentaries, but commendatious treatise of this Science. And thus an end.

Of Physiognomy.



Brief Introduction upon the
*Faces of the signs; what effect the Sun doth work
in every house or mansion,*

NOW that we have fully proposed, and also fully determined, as well to instruct, as to induce and allure the studious and desirous to the study and knowledge of *Astrology*, and that there be many things to be observed and marked therein: as the situation and placing of the houses. & the judgments of the *Horoscope*: we think it not onely to remain necessary to treat or speak of the Faces or Triplicities of the Signs, and of their work & effect in every degree. For the *Sun* and every other planet, have divers and sundry effects in each degree, and Face, working 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 sign is divided into 30 Degrees. The same 30 being parted again into three parts, the first part or order to 10, doth make the first face or Triplicity: and all
H which

Brief

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which cometh between 10 and 20, is attributed to the second : and that which remaineth to the 30 degree, is added to the 3 face. And in this manner must you divide all the other Signs : and these degrees, as they increase 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 Hall*, *Alcabitius*, *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, than to teach others. And these things being thus touched, we will proceed to speak of *Aries*.

The Sun in the first face of Aries ♈

THe Sun in *Aries*, which is the first and principal sign amongst the Twelve, and in the first Ten Degrees of the same, doth commonly make those which be then born, red coloured, small visaged, lank and

slender

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slender bellied, and lean, marked in the left foot or elbow, having many friends, hating evil, 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 mean civility, angry, suspicious, deceitful, and hearty, compassed and be-set with many enemies, which shall pursue him even unto death.

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

The Sun in the first face of Taurus ♉

Maketh them that be born apt or diligent, great eyed, & great lips, marked in the neck, but very merry, and always occupied in rioting and banquetting.

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

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

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The Sun in the first Face of Gemini ♊.

Whosoever happens to be born the *Sun* being in the first face of *Gemini*, is for the most part of a mean stature, well bodied every member of decent compact, marked in the head or knees, gentle and painful, unfortunate through woman, and commonly no issue.

In the second Face, it doth diminish the stature, adding blackness of colour, marked in the elbow or privy members: and that which seemeth to be diminished or wanting in the other parts, is repaired and fulfilled with eloquence.

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

The Sun in Cancer ♋.

They which are born in the first 10 degrees of *Cancer*, are comely both of body and hair, narrow brows, quick and pregnant witted, marked in the right arm and thighs, having a good spirit and disposition and plenty of friends.

In the second Face, red hairs, short stature,

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ture, without any beard, and marked in the eyes.

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

The Sun in Leo ♌.

SO in the first face of *Leo*, is the gift of life; and it maketh them of a small comely body, ruddy coloured, mixed with some white, rolling eyes, strait body, full of diseases in their feet, and especially in age: famous & notable, simple, and beloved of the Kings and rulers of the earth.

In the second face, it maketh them large breasted, the stones and privy members slender, hearty, and honourable.

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

The Sun in Virgo ♍.

THe 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 ma-

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ny Sciences ; but unfertile and barren in having or bringing forth of Children.

In the second face, it maketh them likewise comely countenance, 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 ♎.

BEing a sign of manly shape or form, causeth a fair face, a simple, painful, & 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 kinds, and let them take heed they take no venomous thing.

The Sun in Scorpio ♏.

CAuseth them which are born to be evil favoured, marked in the head or shoulders, or in the left foot or arm; large breasted merry and pleasant in giving checks or taunts,

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taunts, sober, and discreet.

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

And under the third face, maketh a small and little stature, goggle eyed, a glutton, or great eater and a whore monger.

The Sun in Sagittarius ♐.

MAketh them of a comely countenance and tall stature, belonging to the Court, studious & 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 marked in the breast.

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

The Sun in Capricorn ♑.

MAketh oftentimes a large breast, a tender and soft person, of a competent stature, but somewhat black coloured marked in the elbow, or the breast, 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 the third Face it causeth a comely body, a citrine face, marked in the arm or knee, angry, lovely, and a lover of women.

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The Sun in the first face of Aquarius ☿.

THe Sun in the first face of *Aquarius* maketh a comely body and face, marked in the breast or left foot; also benign, and gentle to be spoken to, tractable and familiar among men.

Under the second Face, it maketh the very long, red fac'd, marked in the back 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.

The Sun being found in Pisces ♊.

CAuseth a soft body, white big breast, comely beard, fair forehead, clear sight, large and fair eyes, full of flesh, & honest.

In the second Face an equal and short stature, black beard, thin haired, nimble and merry.

In the third Face it maketh them comely

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ly and decent in all members, and giveth also clearness of sound or voice.

This also we have judged worthy to be noted and marked, that in Artificial *Astrology* there be certain forms or signs, which do cause greatness or bigness, as *Leo*, *Virgo*, *Sagittarius* : and certain which cause diminution or making less, as, *Pisces*, *Cancer*, *Capricorn*.

The beginnings also of *Aries*, *Leo*, and *Taurus*, do cause bodies to tend to grossness, and strength : the ends of the same, do contrariwise cause leanness ; slenderness, and debility. Likewise the beginnings of *Gemini*, *Scorpio*, and *Sagittarius*, cause leanness and debility, and the ends of the same grossness & strength. But *Virgo*, *Libra*, & *Sagittarius*, cause equality and good proportion, *Taurus*, *Scorpio*, and *Pisces*, an *Italy* writeth, do work and cause diverse and unequal proportions of the body.

For they which are born in the day, are clearer than those that 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 especially if *Saturn* be in any angle in the day-birth, or *Mars* in the night-birth. Also *Saturn* in any of the angles,

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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*, it betokeneth the passion or hurt of the eye.

These Signs, *Aries*, *Cancer*, *Scorpio*, *Capricorn*, and *Pisces*, do signifie and cause Biles, Leprosie, red Spots, Itches, Scurfs, Deafness, Stutting, Baldness, and a small beard.

Cancer *Scorpio*, and *Pisces*, are signs of many sons or men Children. Also, these Signs betoken the honesty of women, their Religion and purity of life, *Taurus*, *Leo*, *Aquarius*.

These signs have reason, and are called reasonable signs, *Gemini*, *Virgo*, *Libra*, the first part of *Sagittarius*, and all *Aquarius*.

Signs moving to anger and sharpness, are *Aries*, *Leo*, and *Scorpio*.

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

There be three Planets which do give riches, that is to say: *Jupiter*, the *Sun*, and *Venus*. The *Sun* also giveth wisdom, *Mercury* eloquence, and *Venus* good utterance,
or

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or pronunciation.

There be also three signs 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, *Capricorn* is the heart of the South, *Taurus* the 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, *Scorpio* his left part, and last of all, *Pisces* his right side.

Wherefore, if you will know to what end this respect or disposition of the signs doth belong or attain, you shall briefly hear. We have said there be three signs Oriental, or of the East, three Meridional; three pertaining to the North, & three to the West; The Oriental signs profit us, if that they rising, and the *Sun* be in them, we order and direct all our doings to that coast, part, or place.

As, if thou wilt lead an healthfull life, sleep quietly, prosper in Children if thou be married, or have any thing to succeed or go forward, if thou wilt sell or make any bargain, or hope for any honour and gain, or any such like, direct all your doings towards that place, in the which the signs having respect to those things, are situated or placed, So
con-

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contrariwise, if that we fear the evil success of any of those things, the contrary signs are to be eschewed. And in this sort may you judge of the other signs, Also we have made a larger description hereof : whereas we make mention of the quality and nature of the Houses : Thus have we here no less copiously than briefly described the nature of the faces of the signs. neither do I perceive how they could more compendiously have been couched, not judging it of greater effect to have tarried long herein with great circumstances. Albeit, they be necessary unto Astrology, yet are they not of such force, that (as is said in the proverb) both ship & 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. Wherefore, whosoever thou art that seemest to be propense or apt to this science, I warn thee to use moderation, and do nothing rashly, neither unadvisedly to give judgement of any man his Nativity. There are so many things whereby we may be deceived, as the wisdom and circumspection of the

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the man, the dispensation of God, and our uncertain judgment.

As for example, it may be that a man born under *Aries*, be very fierce and angry, who weighing with himself the foulness of the vice, doth moderate and suppress his anger. If I then should judge this man an angry or testy man, who would not mock me and laugh me to scorn, albeit nature and destiny do incline thereunto ? Yet not withstanding the sentence and judgment is so 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 never Prognosticate, or fore-shew any truth ; but also become a mocking stock to all men. And this I do every where admonish you of, because I know 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.

Certain

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 P R E F A C E

THe 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 having respect to the Stars: so far are they distant from the true knowledge of Physicians, but are ignorant of Astrology, that they ought not rightly to be called Physick, which Deceivers: Howbeit, it is now come to this point, that amongst a hundred you shall scarcely find one, the which can truly discern what time every medicine ought to be ministered.

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The which no marvel, for how can they find any time to be-stir or occupy themselves in Astrology, which have no leisure to read Gallen 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 Gallen, 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 3l. of Elaborus, or of so much Scamony, to purge the womb. These he ministered by course, without having respect either to the complexion or sickness; by the which vain trifles he scrapeth together so much money, that being dead he left behind him three thousand Guilders. He judged the whole effect of this science to consist in loosing of the belly. Such effect hath authority and boldness in Physick. These sort of rude and gross men, the which disdain to learn, we will neither admonish, nor yet reduce in the right way. But unto others which intend hereafter to be Physicians, we will prescribe certain rules, whereby setting a part all vain trifles, they may learn from above to help the patient and deceased. For it hath been many times experimented and proved

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proved ; that that which many Physicians could not cure nor remedy with their greatest and strongest medicines : the Astronomer hath brought to pass with one simple herb, by observing the moving of the signs, the which we have wholly divided into Canons.

THe first Canon. There be four signs, the which behold or govern each inward part of man, The which Physicians do call the spiritual members. Those are *Cancer*, *Leo*, *Virgo*, and *Libra*. Of these *Cancer* beholdeth the liver, the Lungs, and the heart-strings. *Leo* governeth the stomach and the mouth thereof. *Virgo* the nether part of the stomach, the belly, the midriff, and the bowels. *Libra* hath respect to the nether part of the belly, the loyns, and the Navil.

The second Canon *Cancer* which governeth the Lungs, engendereth the Cough, the Palsies and Pleurisie. *Leo* causeth Imposthumes, Jaundice Feavors, and Pestilence, *Virgo* the swelling of the Belly, the Dropsie, and hardness of the Belly, and colick, *Libra* causeth the exulceration of the bowels, pain in the belly, and about the small of the back : and chiefly if the signs aforesaid, happen into those houses which are naturally evil. Such as are the sixth house the
eight

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or Horoscope.

The third Canon, He that is born under *Taurus*, for the most part shall be in peril by poyson, with craft, or the Colick : and specially in the fatal years, which are 6, 8, 18, 20, 22, 24. according to the Revolution of every twelfth year beginning at the eighth year of the Nativity. And because that *Taurus* doth govern the throat, they do also refer unto them the squinancy and all imposthumes and biles. which happen in the throat : 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 ministred thereunto, or else that it be ministred in such a sort, not to cure or heal, but to comfort or nourish, lest that it decline into a worse estate, until such time as the *Sun* be removed out of that sign.

The fourth Canon. They which are much vexed or troubled with the Strangullion, or Stone, or with any such kind of diseases, most commonly are born, the Sun being in *Aries* or *Gemini*.

The fifth Canon. They that have *Pisces* in their ascendant, or born under *Pisces*, are
1 in

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in danger of hot infirmities, as hot feavers, gnawing of the belly, and poyson, because of *Libra* and his Lord of the eighth house. These diseases shall partly happen by Harlots and evil women, and especially in the 44, 56, 78. years, in the which he shall be in great danger of death. Wherefore, the wise Physician ought carefully to observe those things. There be also certain evil times and years of a mans life, which are at every seven years end, so that every seventh year is perillous. Wherefore if thou wilt prolong the days of thy life, as often as thou comest to every seven or nine years, (if thou givest any credit to *Marsilius*, *Ficinus*, or *Firmicus*.) diligently consult with an Astronomer, from whence, or by what means any peril or danger may happen or come unto thee: then either to go unto a Physician, or use discretion & temperance, and by that means thou mayest defer and prolong thy natural end, through the rules of Astronomy, and the help of the Physician. Neither be ashamed to enquire of the Physician what is thy natural dyet; and of the Astronomer, what star doth most support & favour thy life, and to see in what aspect he is with the *Moon*. Likewise, in the beginning of thy sickness to behold the *Sun* in the day, and the *Moon* in the night. They, if they be letted or hindered there

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there must great heed or diligence be had upon the patient. The like is to be feared in all sickness, when the *Moon* and the Lord of the ascendant be letted in the eighth house, which is called the house of death. For in such case it is past all hope, without the great diligence and labour of the expert and wise Physician. These and many other such like things, the wise and learned Physician ought diligently to observe & take heed unto. The sixth Canon. *Leo* in the eighth house engendreth to him that is born under *Capricorn* these kind of diseases: that is to say, gnawing of the stomach, the pleurisy, the cough, inflammation of the liver, and imposthumes of the stomach. Wherefore in curing or helping thereof, you must eschew wednesday because of *Mars*, the sixth house, sunday, because of *Sun* in the eighth house, and thursday because of *Sagittarius* in the seventh house.

The seventh Canon. *Cancer* causeth the inflammation of the lungs, with a frequent spue. The *Sun* being in *Sagittarius*, engendreth likewise the *Ethica*, and swelling of the lungs. But and if *Saturnus* be in *Sagittarius*, it causeth the swelling of the Feet, and the gout, *Saturnus* in *Cancer* causeth the pain of the cods, stones, and privy members.

The eighth Canon, *Scorpio* engendreth the gout in the hand, the *Sciatica*, and some-

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times the pain in the head. If *Saturn* be in *Scorpio*, it causeth also pain under the ankle wherefore let this dyet be used, not to wash their heads upon a tuesday, neither use any hot baths, the *Sun* being in *Aries*, lest they fall into a continual head-ach for they shall be in great danger of frenzy or madness.

And for because that the evil days, moneths and years, are to be observed and taken heed of, let them abstain, specially from hot things. The fortunate days for the cure and help of such as are infected with that kind of Melancholly, are Thursday, Monday, and Sunday. The unfortunate days, are tuesday and wednesday. And forsomuch as *Scorpio* doth behold the privy members, they ought not to be ministred 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, or else the eye-lids or cheeks full of pimples. In likewise great pain in the head through the exhalations of humors out of the feet unto 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 Nativity. Wherefore if thou diligently consider it, thou shalt perceive

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and see it to be a natural disease, and for the most part incurable. And therefore only to be avoided and put off by the natural observation of the signs. Such ought to abstain from Hot-houses, whether they be to wash or sweat in: which if they cannot altogether eschew, let them abstain Tuesdays, and saturdays, and the evil months and years before prescribed; because that at those times more than at any other, they do most vehemently pour out their mischeif, and poyson. Let them also refrain from all Autumnal fruits.

The tenth Canon. The unfortunate days unto such as are born under *Leo*, are saturday, and tuesday, the which thing must be taken heed of in their dyet; for all sharp and peppered meats are hurtful for them. Moreover, they may take no drink nor purgations. And in like case when the *Sun* removeth out of *Leo*, and cometh into *Capricorn* or *Pisces*. they must abstain from all kind of salt-fish, and diminution or letting of blood.

The eleventh Canon. If that any man chance to fall sick, the *Sun* being in *Aries*, & thou be admitted or called for a Physitian understand that he in especial engendreth the pains of the head, and deafness thereof, with the dulness of sight: wherefore beware that thou minister no hot baths, or stews, because

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cause of *Mars*, & especially in *October*, when the *Sun* possesseth *Scorpio*; neither give him in his dyet any Mutton, Ram-flesh, or Lamb neither suffer him to wash his head upon the tuesdays, or wednesdays, because of *Mercury* being Lord of *Virgo* in the 6 house, whereas *Mars* also doth privily rejoyce, and *Scorpio* in the eighth house, for then they prolong the sickness, not only because the sixth house is mansion and sickness, is also that *Virgo* is a sign cold and dry, earthly and melancholly. Notwithstanding this hope remaineth, that the Patient shall not depart. And albeit *Scorpio*, as aforesaid, be in the eighth house, which is the mansion of death; because that *Mars* is the Lord of the same sign, it prevail-eth nothing; for no evil Planet is noysome nor hurtful in his proper Mansion, or house, and such kind of men most of all, shall be without peril of sword. Wherefore after this recovery or amendment, you must warn the Patient that he doth 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 a notary or scribes, graver, or gold-smiths. Also, that he abstain from women and horses. For by all these things infirmity or sickness may happen unto him because of the sixth house, which is the house of sickness; and chiefly in

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August the *Sun* having his course in *Virgo*.

The twelfth Canon. In like manner, the number of the years of the Patient are diligently to be observed and marked; for alwaies every eighth and ninth year are mortal and deadly; and are called of the Astronomers, the perillous times of a mans life at every seventh years end. The cause thereof, is the great mutation and change of the bodies that happeneth in those years. For *Saturn* which is in the other years 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 years, the Aspect of those Planets, and thereby judge where there be any danger toward the Patient or not, or whether *Saturn* or *Mars*, which also governeth every ninth year, be in strength or power to work their malice upon us, or else if that any good or favourable Planet have the rule or dominion over him. And by this means thou shalt not onely put away thy sickness, but also through the Engines of Astronomy defer and prolong the fatal end and death.

The thirteenth Canon. Always the dyet of the Patient is to be enquired Secondly, the *Horoscope* of the nativity, and then by a figure erected to behold the stars of the planets, and by the scituation o' them in their

I 2. houses

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houses to know their strength and operation, with the causes of the infirmity, the Lord of the birth; and so by the contrary qualities of the signs, to drive away the disease as we will declare hereafter by examples,

The fourteenth Canon. Furthermore, you must note and mark every seventh day, and the courses; For thereby is life and death to be looked or hoped for: but which be these Critical days, we have referred to the learned or the Physician. Forasmuch as examples 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 sign, and according to his Nature, doth inflame the diseased. Here thou mayest 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 a quartile aspect unto *Aries*, except the sickness be very furious, will moderate the same through his coldness and moisture, 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 signs, considering how by signs of like nature, diseases are augmented and increased, and by the contraries they be cured and holpen.

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The fifteenth Canon. In likewise the second number of days is to be observed, and marked, which is the fourteenth day, the which doth give a certain and determinate judgements by means of the full *Moon*, not so much for the *Crisis*, as for the influence of the *Moon*, being then in opposition, as *Aries* and *Libra*, *Taurus* and *Scorpio*.

The sixteenth Canon. The medicines themselves have likewise their Proper signs, neither are they indifferently to be ministered at all times. For some serve for gargles, some for suffumigations, and other some for potions or drinks. Wherefore to avoid tediousness, I will comprehend all these in one Canon. The *Moon* being in *Aries*, *Leo* and *Sagittarius*, it is good to corroborate and strengthen the vertue attractive in a man.

The seventeenth Canon. Under *Virgo* and *Taurus*, the vertue retentive; the digestive in *Gemini*, *Libra*, & *Capricorn*; gargles, vomit, and suffumigations, are to be ministered, the *Moon* being in *Aries*, and sometime only gargles in *Taurus*; laxatives by drink in *Scorpio*, by electuary in *Cancer*, by pills (if you will) in *Pisces*, in *Gemini* and *Aquarius*. All comfortable medicines are to be received and taken. In *Libra*, or *Scorpio*, suppositories or glisters.

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The eighteenth Canon. In the ministring of Purgations, there is a 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*, melancholly, either by pills, or by gobbets, 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 in a trine or sextile aspect with *Venus* and the *Sun*, you may purge both choler & flegm together.

The nineteenth Canon. Such as have in the root of their nativity *Mars* in *Aries*, or in his triplicity, are cholerick, for the most part in danger of hot feavers, by abundance of choler; Phrenzy, Pusles 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 Chirurgion must take diligent heed that he may drive away the diseases by the rules and qualities of the signs before expressed

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The twentieth Canon. The like is to be understood of all those with *Mercury*, evil placed in the house of *Mars*; the which when thou perceivest in any nativity, judge thereby, hot feavers, pimples, rising of blood, the canker, the kings-evil, and holy fire, darkness of the eyes, suffocation, and moreover horrible and fearful thoughts and vexations of mind, except there come any temperament unto the Moon; either in the signs or places appointed unto *Venus*, and especially in cholerick men.

The one and twentieth Canon. The infirmities of the flegmatick are of another sort; for unto them happeneth most commonly the agues called *Quotidians*, and are much vexed with cold; the which is perceived by the Urine; which for the most part is thick and raw. Wherefore such must use exercise and labor, and abstain from all fat flesh and swines flesh, also from cheese and milk, and from the marrow and brains of beasts.

The two and twentieth Canon. Saturn with the *Moon*, engendreth the falling-sickness, black choler, leprosie, and fistula. Also the morphew, gout, and oftentimes sudden pangs.

The which diseases when they happen, are leisurely and gently to be dealt withal, neither mayest thou in such a case strive against the

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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*, alwaies 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 kind of diseases, as may hardly and difficultly be cured by the Physician.

The three and twentieth Canon. You may also judge by the course of the *Sun*, the sickness which ye are in danger of, if that ye mark the moneth in which the man is born. As for example, the man born under *Scorpio* shall be endamaged with the diseases of the shoulders, the gout in the hands. and the contraction, or convulsion of the hands or fingers. If it be a woman, it causeth the pain in the spleen and stomach. Likewise, they which are born under *Cancer*, shall be vexed with a dry scurvy, itch, or roughness of skin, biles, and pusles; the woman with the gnawing in the bowels, and perils by waters. *Taurus* bringeth the infirmities about the throat, and many other vexations of the body, and especially in the evil months and years prescribed. Also *Leo* causeth the
pain

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pains of the stomach. And *Aquarius* engendreth *quotidian* feavers, as we have briefly touched before.

The four and twentieth Canon. This is also to be noted no less profitable unto the sick man than unto the Physician, that is to say, if that the patient have *Saturn*, or *Mars* in the seventh house it is not convenient to meddle, neither with Physician, nor Physick, although the Lord of the house be never so fortunate: for so *Galen* thought it meet. Also if the Physician be *Saturnine*, or *Martial*, such as is the patient, it is approved and known, that these kind of men are born for the destruction of man-kind. For it is impossible that they should ever cure, or help or bring any thing prosperous to pass, except peradventure among prophane and rustical People. Such a one as we have known, a man surely well learned, and in great reputation among Noble-men, in whom there wanted nothing as touching the Art or Science, howbeit being admitted either to Priests, Noble-men, 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

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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* enjoin'd with *Venus* in the 6 house, he shall be an excellent Physician. And such kind of men ought not to give themselves to any other kind of Learning or Knowledge : I could rehearse unto certain grave men Physicians witnesses hereof; unto whom it is a easie and ready matter to cure and help; yea, even without any pain or labour. And again, other some unto whom it is so difficult and hard, that withal their possible endeavour they can scarcely bring any thing to pass, whose names we will keep in silence, lest we may seem to back-bite or slander any man. Thus we have briefly spoken, not hereby to expound all things, which cannot be done in so few 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 only the prescript rules of men to help the diseased, but also by their own wit, and ingenuity to put away the diseases, even without medicines, for every sick man is not of that sort, that he can bear salves or medicines, for some by dyet, and some by observations
of

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of the signs, may be cured and holpen. Scorn 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 Inlagine* Priest.

First of all and chiefly, it is meet to refel, and put of the objections of such as object, and say, that besides 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 only. Wherefore let every man understand and know, as much vertue and force to be in them two, as in all
the

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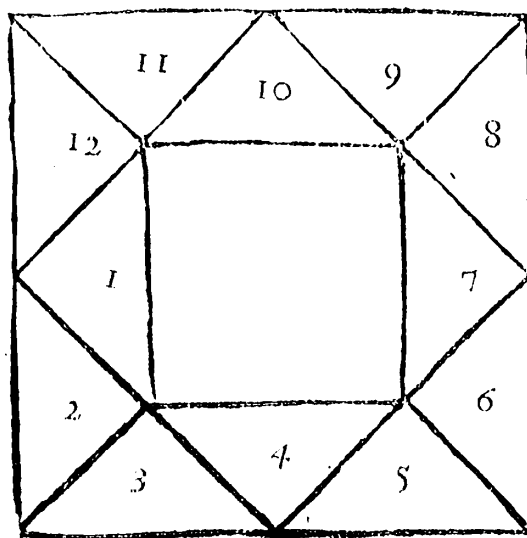
the other. And that the *Sun* hath the whole power and governance in the day and the *Moon* in the Night, so that it is not needful to have respect to any of the other Planets. And this is the only difference between natural and artificial *Astrology*, that that thing which Artificial *Astrology* doth by the several observations of every Planet and *Horoscope*, the same doth natural *Astrology* bring to pass, by the only observation of the motion of the *Sun* & *Moon*. Or else they are so knit and joyned together that the one without the other cannot well be learned or understood, Wherefore he shall not loose his labour which shall joyn them both together, as well for the learning, as for the pleasure of them; for the natural hath somewhat more delectation than the artificial, albeit the other seem the better. But now we will define what a house is.

A House is a certain space in the firmament, divided by certain degrees, by the which the Planets have their motion; so 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 situate, And is it called the description or division of the

signs

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signs by 30 degrees, for every House or sign hath 30 degrees.



AS 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 the importunity of the place, the gate of Hell.

The third is the mansion of Brethren.

The fourth being in the bottom of the Heavens, and the Angle of the earth, is the House of Parentage.

K

The

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The fifth is the pleasure of *Venus*, the House of Children.

The sixth of evil fortune, servants, sickness and the pleasure of *Mars*.

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*.

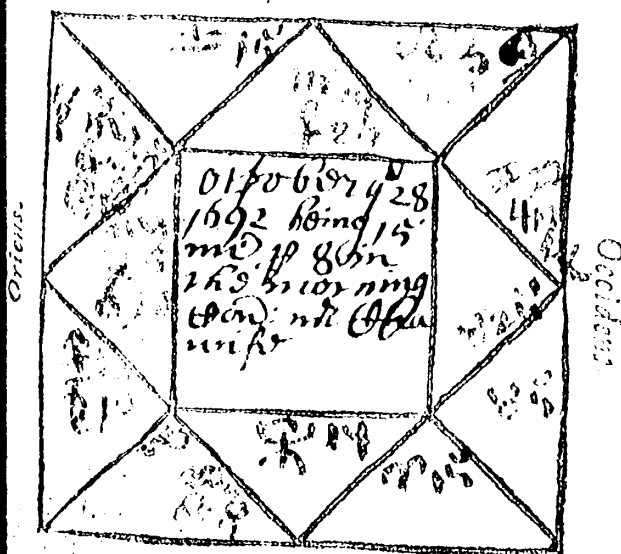
Of the Principal Angles or Houses of the Heaven or Firmament.

AMongst 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

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house of *Aries*. The second is the middle of heaven, and the house of *Capricorn*. The third in 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 judgment doth depend and consist. For they are the principal Angles and Houses, and the Planets have more power and strength in them than in any of the other.

Atrium Celi



Firmament Celi

K 2

Judge

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Judge it but superfluous and unprofitable to treat much of the beginning of the nativity, because it doth rather pertain to artificial *Astrology*, as of the fall of the seed into the womb, & the ascendant of the hour of nativity, which (as I said) pertaineth to another kind of speculation. Our intention at this present is fully directed to the *Sun*, and the sign wherein the *Sun* is the day of Nativity. 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.

First 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, *Oftocedro*, yet I am nothing abashed to describe it here the second time.

If any man be born 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 10 or 11 day of *April*, Mars is found Lord of the day of Nativity, who being by nature fier

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fiery, and *Aries*, likewise doth augment and encrease the heat and fury, and all other evil dispositions, more than if he had been in an earthly and watry sign.

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

Venus being temperate, causeth a man to be 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, subtle works, Merchandise, and such like.

The *Moon* causeth madness, unsteadfastness, moistness and sloath.

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 mens beauty; *Scorpio*, *Capricorn* and *Pisces*.

Barren signs are *Gemini*, *Leo*, *Virgo*.

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

Mean and without voice, *Cancer*, *Scorpio*, *Pisces*.

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Ministering reason, *Virgo, Libra, aquarius, Gemini,*

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

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

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

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

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

And thus alwaies three signs 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 attributed to *Saturn*.

The *sun* hath only one house, which is *Leo*.

The *Moon* possesseth also *Cancer*.

Every sign 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

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Taurus the neck, and the throat-bole.

Gemini the shoulders, arms, and hands.

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

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

Virgo the belly or midriff, *Diaphragma* and bowels.

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

Scorpio the privy members, stones, bladder and thighs.

Sagittarius the buttocks with the appurtenances. And *Capricorn* the knees.

Aquarius the legs. *Pisces* the feet & soles.

Certain worthy Notes concerning Sun and Moon.

Lest that any should herein be deceived, we think it not meet to be let pass concerning the *Sun* and *Moon*; the which albeit they be the cheif and princes of the planets; yet are they never Lords of the Nativity; as for example; If the *Moon* be in *Gemini* or *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 imputed to the Lord of the house following. So likewise if a man be born, the *Sun* being in

K 4.

Leo,

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Leo, which is his proper house; yet he loseth the dominion of the Nativity, and it is deriv'd unto *Mercury*, being patron of the next 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 planets, 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 sign, whereby it may appear more evident. We will set the *Sun* to be in the time of some nativity in *Aries*, whose nature you already know and what effect he worketh, being in the *Horoscope*. Then in the erection of the Figure joynes *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 instead 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

Ca.

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Capricorn or in *Aquarius*. And lest we may seem here utterly to neglect Artificial Astrology, the which we do not deny, but to be requisite to thy understanding of the natural; wherefore, we minding to declare the force and strength of the signs, we will first do it by Artificial Astrology; so that any man lacking *Firmicus* and his Tables, having a plain *Astrolabe*, and beholding the ascendant 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 signs do not provoke or force us to any thing, but only do 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 *Jason*; they shall have no effect in us. But if contrarywise, we only follow our natural inclination they shall work the same effect in us, that they

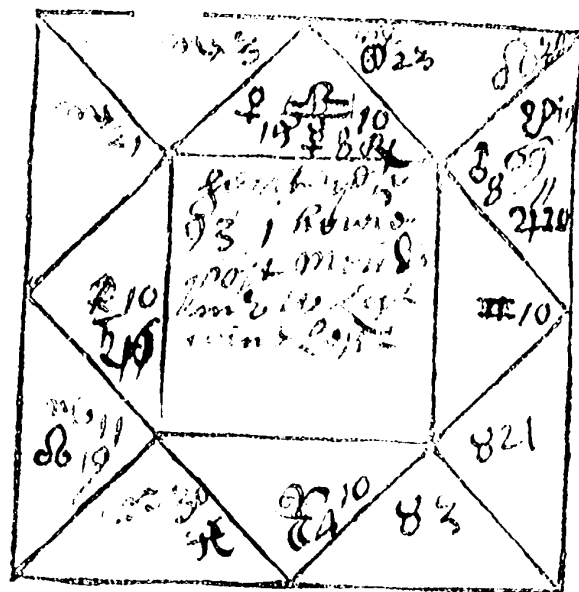
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they do in a manner in brute beasts, wherefore this *Horoscope* maketh them which are born, flourish in youth, without brethren, or one at the most; if they be fortunate, having a mutable inheritance; now gotten, now lost; and now lost, and straight recovered again; inclined to the diseases of the head, rather then to any other sickness (because *Aries* hath cheif respect to the head.) For the most part bestowing his labour and good will upon unthankful persons, and especially *Aries* being in the *Horoscope*. Next after the *Horoscope*, must heed be taken unto the cheif angles, and what signs 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, promotions, secrets of Religion, and a subtle wit.

Libra

Of Natural Astrology.



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

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in a table you may perceive all things perfectly.

Of the second House and Horoscope in Taurus.

NExt after *Aries*, *Taurus* doth 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.

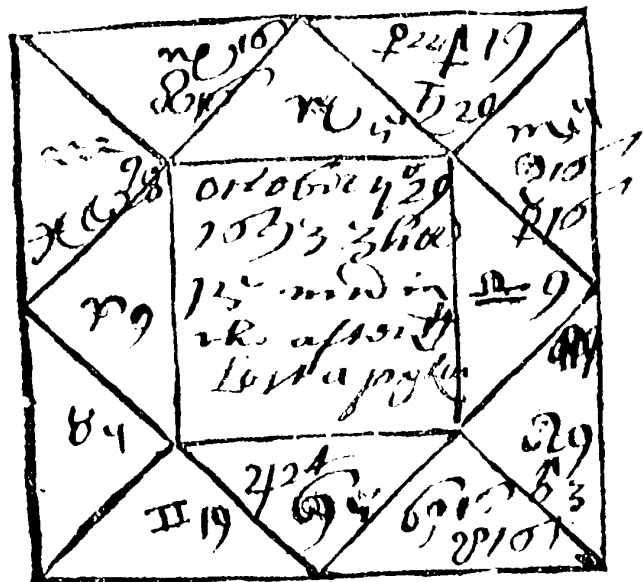
The *Horoscope* or Ascendant being in *Taurus*, thou shalt judge in this sort; that that man shall be painfully disquieted with sundry cares for getting of riches, which he shall easily attain unto, and be as apt to lose the same again, and shall triumph over his enemies.

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

Scorpio in the west, causeth a hearty and be-

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beneficial person, the which shall lose his wife; if it be a woman, she shall lose both her Husband, and her Son, or Child.



Leo in the neather 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.

VHosoever hath this *Horoscope*, shall have prosperity and good fortune by his fortune by his Parents, Brethren, Friends, Kinsfolks, and great men.

According

Of Natural Astrology.

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 cost, but shall get the stipend or fee of some Prince or City.

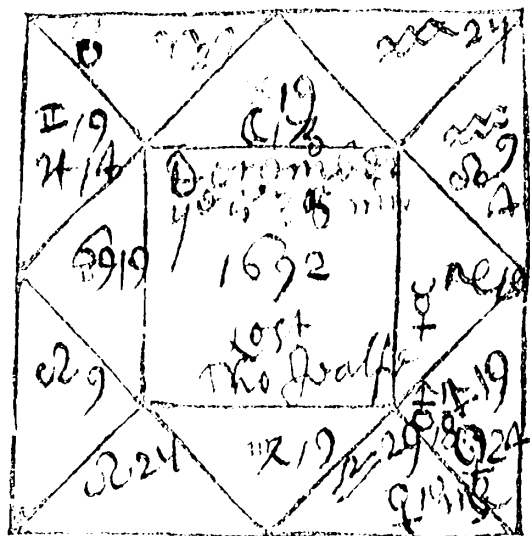
Sagittarius in the west, doth contrariwise threaten destruction unto his Brethren and kindred, whereby through divers cares and vexations being put besides his mind, he shall be a long time tormented. After this his enemies waxing fierce, and violently coming upon him, and the waves of mischiefs still 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 bottom of the heaven, doth threaten the very same ; but by chance and encrease 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 in this sort. It maketh a man of a quick and subtle wit, albeit somewhat slow, pleasant, quiet, & angry, earnestly pursuing all evil persons, whose anger is soon appeased. Also, strong, moderate and grave ; by the which gifts he shall be promoted unto publick offices, and have his living by them. Many shall obey him, and some by compulsion flatter him, but feignedly, and not heartily.

Of Natural Astrology.

tilly. *Saturn* is also hurtful unto him, if that he be either in the *Horoscope* or any near aspect. For he doth foreshew not onely violent death, but also continual vexations with sickness, and the death of his brethren.

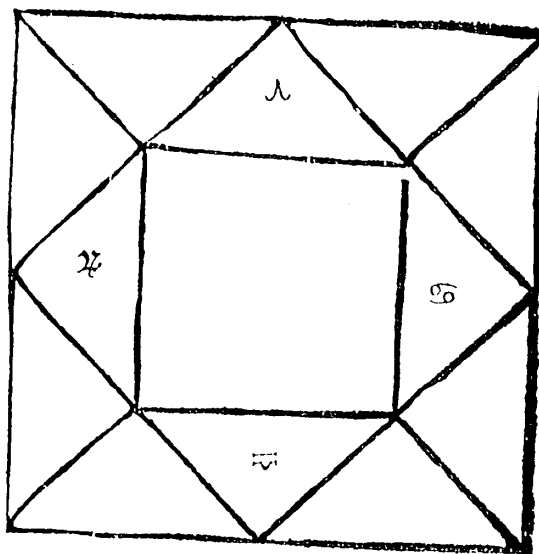
Howbeit *Aries* being present in the midst of the heaven, doth resist him all that he may, and maketh him also acceptable unto Princes and great men, desirous of good things, also wasting and recovering again his patrimony and inheritance.

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 unto his former estate.

And shall also encourage him to seek out hidden and secret things, but not without great vexation and travail.

Libra

Of Natural Astrology.



Libra in the bottom bringeth sorrow upon sorrow, dispersing the patrimony, & getting it again, preferring him to publick or civil offices, whereby great & secret affairs shall be committed unto him, which are not accustomed to be committed, but only unto very good men.

And whereas *Saturn* before in the *Horoscope* doth threaten a violent death, *Libra* doth alienate the same, promising an honest death and burial. And if *Jupiter* be in the sign following, it causeth the first child to be a Son.

¶

Of

Of Natural Astrology:

Of the Horoscope in Leo.

They also which have *Leo* in the *Horoscope*, for the most part are troubled with business not pertaining unto themselves, whereby they get themselves an 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 to all effects deny men Children, except *Jupiter* being present to appease his rigour, who peradventure will give a Daughter.

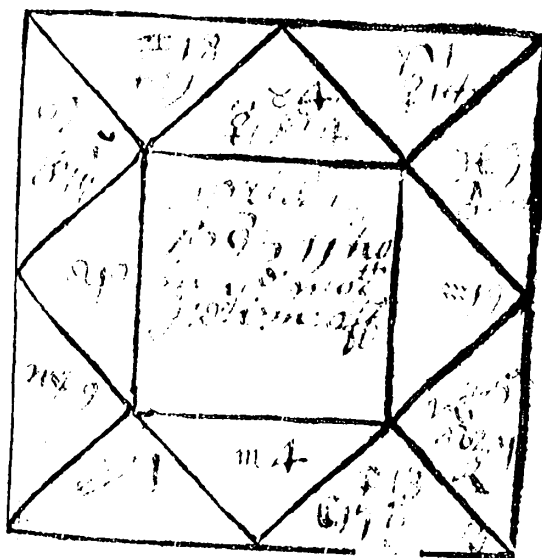
Taurus in the midst of Heaven, causeth him to be suspect among Princes and great men; and making him a Ruler of Publick Offices: also promoted into Dignities by great men: witty in all things, but only in Marriage, for because he shall refuse the most honest and beautiful women, and marry either an old woman, or a woman of evil name, or else a Widdow.

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

Scorpio in the nether part of the Heaven maketh him a Ruler over certain affairs. And they have also *Taurus* in the midst of the Heaven, whom *Mars* beholding with a con-

Of Natural Astrology.

trary aspect, doth threaten both imprisonment, and also death in a strange place or Country.



Of the Horoscope in Virgo.

The *Horoscope* in *Virgo* doth vehemently provoke a man to lechery and riot, causeth him to be so far in love with women, that he would abuse all women, doth also minister Riches and Religion, and maketh him Ruler over answers and oracles, so that he shall be thought to be of the number of the God's, witty, and cunning in all things, searching out all things, a good Artificer, with abundance of riches,

Of Natural Astrology.

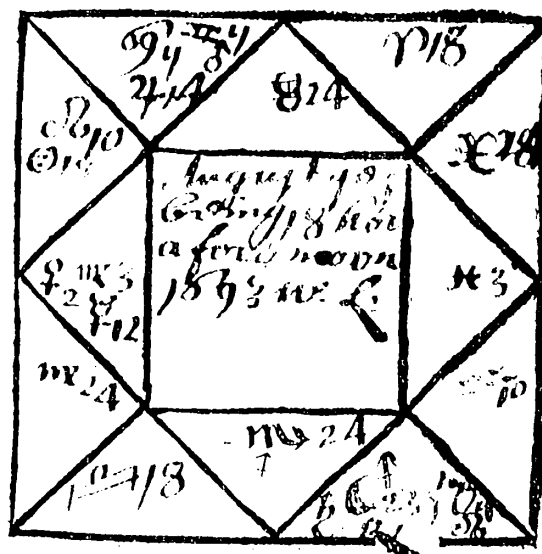
whether it happen by religion, by learning or by Merchandize.

Gemini being in the midst of the Heaven, doth promise in a manner the same effect: howbeit, not so soon, but doth add 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 only 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 these things. And this is the destiny of him which hath *Virgo* in his *Horoscope*, the other three signs being also gathered, as you may here perceive.

Of Natural Astrology.



Of the Horoscope in Libra,

Libra being ascendant at the hour of Nativity, causeth sickness, dangers, enemies, and great strifes and debates; howbeit after all those dangers, it decreeth victory and triumph. Also promotions, Religion, Sincerity, and Integrity of Judgment. In nothing 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 shall decay and dye, even those in whom he had set his full hope and trust.

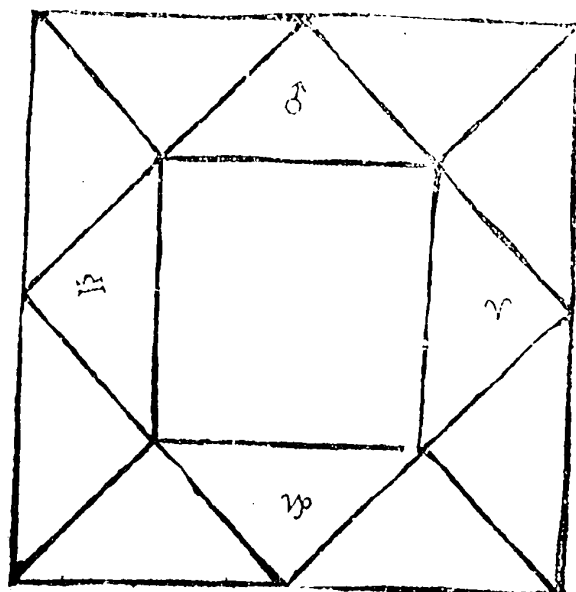
Of Natural Astrology.

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 Heavens. Who promiseth the Ecclesiastical promotions or stipends, and to have his living out of the common treasure. Hitherto also are to be referred the substance, nobility, and Children, which shall happen abundantly in age, howbeit, he shall not be so fortunate in Children, except *Jupiter* doth 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 desart places into perils by his wife, and peradventure into a frenzy or madness until he draw in age, and then he shall have an end of all these 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* in the nether part of the heaven. Also he shall have a Son by an unlawful woman.

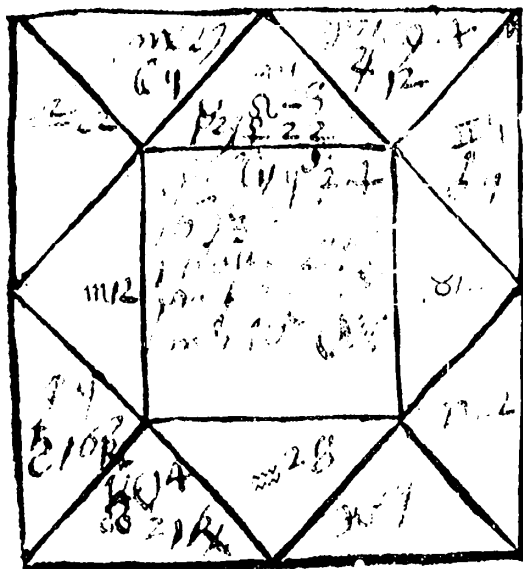
Of Natural Astrology.



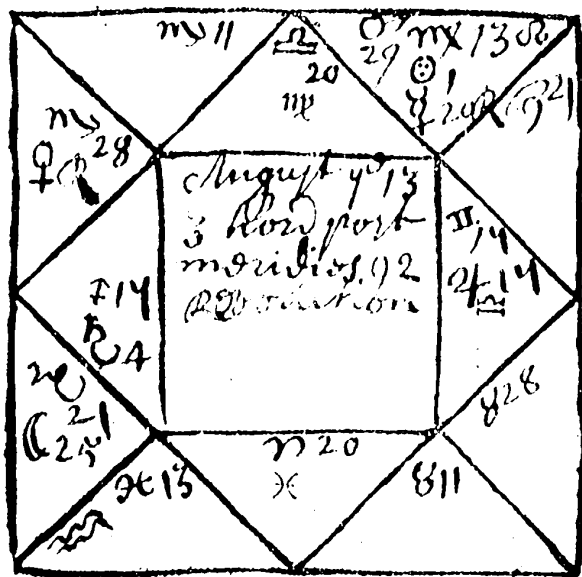
Of the Horoscope in Scorpio.

Judge the Nature of the *Horoscope* in *Scorpio* to be manifest, according to the natural guiding of the thing taking life therein. For it maketh an angry man, privy pouring out his poyson, and back-biting with his pestilent tongue, very rich, & tossed with many perils; & thereby almost brought to desperation? the which being somewhat quieted and pacified, he shall enjoy a quiet suit and use of glory, dignity, ministration, and Religion; it addeth also a lively spirit, and vigour of mind, with adornment of speech. Further, notwithstanding his former damage, it giveth encrease of Children, which shall recompense his sorrows passed.

Of Natural Astrology.



Of Natural Astrology.



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 watry places, maketh him faithful, to whom secrets may be committed, noble either by blood or gentleness, whom, if *Jupiter* do behold with any mean aspect, he shall marry a Wife, which hath been defiled before, or an Adulterous woman.

of

Of Natural Astrology.

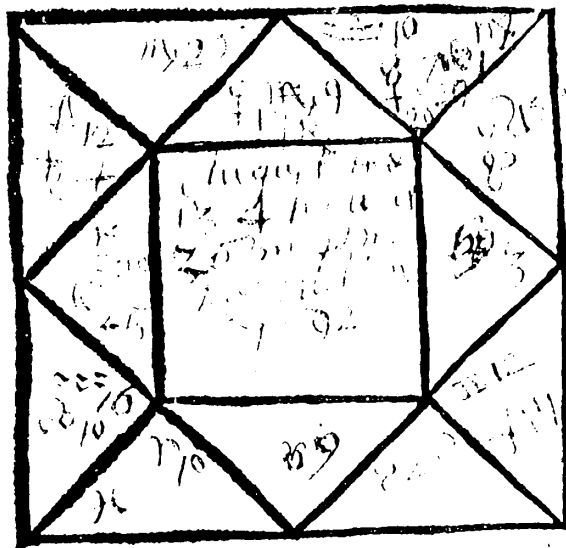
Of the Horoscope in Capricorn.

C*Apricorn* in the *Horoscope* is not altogether an ill sign; for it causeth a man to be loving, merry, faithful, somewhat crafty, abundant, but faint hearted, and very superstitious in prayer. Moreover, libidinous and the pleasure being once past, he will strait be at defiance, & mis-handle the woman. Also of a strange life or living, and a secret censor or Judge, and specially of Religion, or such like matters

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

Cancer in the Occident, stirreth up all his friends against him, and encreaseth innumerable perils and dangers towards him: The same thing also *Aries* doth threaten in the bottom of the Heaven: for all his Substance, Dignities, and Offices, shall

Of Natural Astrology.



shall be tossed to and fro, now up, now down until at the length, as is said : *Libra* shall moderate the same, yet shall he not preserve his son, or child, but that he shall be grievously vexed with sickness.

Of the Horoscope in Aquarius.

THe effect of this *Horoscope* is such, that it maketh them meanly rich, promoteth them unto great men, and casteth them into many dangers, out of the which even in the midst of desperation, he shall be relieved by the help of God. It maketh them also keepers of Hospitality, liberal, and prodigal,

Of Natural Astrology.

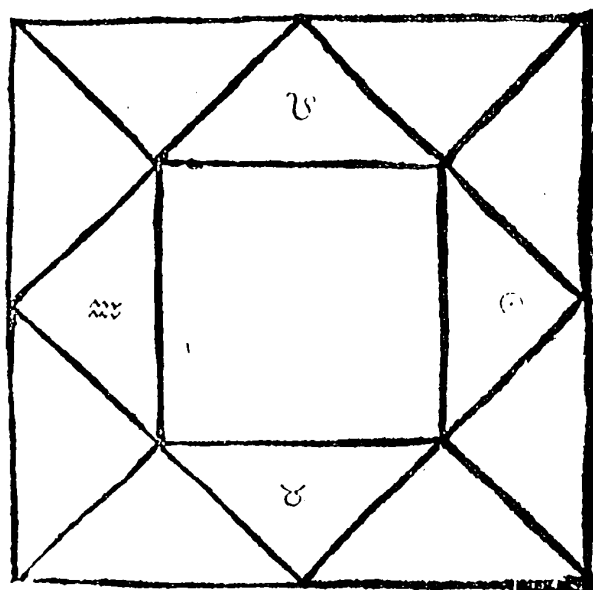
gal, and a patron to them which seem to excel in good sciences, handling and dispensing holy matters.

Scorpio possessing the midst of the Heaven, giveth strength, and causeth a hard and vile life, never permanent or abiding in one place, having ill fortune by his wives. But last 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 variance with his Wife or Concubine ; he shall also marry with an old woman, which shall flatter him, promising him great gifts, but in her heart she shall love others better than him. His own household shall be his enemies, by whose help his other enemies shall go about 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, enriching him also with other mens goods, and causing him to live long.

of

Of Natural Astrology.



Of the Horoscope in Pisces.

Pisces maketh them very witty, bold, hearty, faithful, friendly, and somewhat high-minded, promoting them also to honour.

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

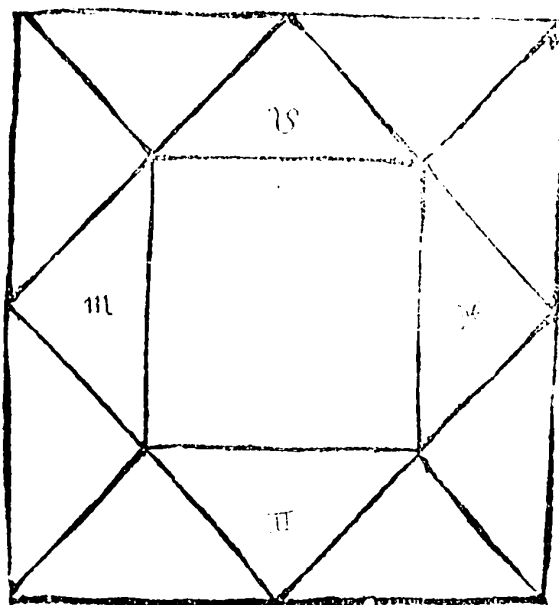
Virgo in the occident, maketh him hearty, a keeper of Hospitality, secret, a steward, & one loving his wife immoderately, whom she contrariwise shall not love, and all other

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Of Natural Astrology.

unto whom he hath been beneficial, shall be unthankful. Whereby he shall be often vexed and troubled, through his wife and children.

Moreover, he shall be troubled with sickness, by reason of *Gemini* in the nether angle. He shall also have a disease, whom none shall know but himself: he shall lose his substance, 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 sudden death.



Here.

Of Natural Astrology.



Hereafter followeth the Na-

*tural Judgments of Astrology, according to
the Revolution of the Sun, through the
twelve signs of the Zodiack.*

Hitherto we have entreated the obscure sayings of others, concerning the judgment 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 mens 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, nor prompt to any kind of good learning, yet they judge all things in their own tongue and language vile and naught. Thou, whofo-

ever

Of Natural Astrology.

ever thou art, that readeest these things, rather weigh and consider our mind, and intent, then our words, minding to teach and make evident all things unto thee: which if it come otherwise to pass, it is contrary to our mind and purpose. Now we will enter upon the natural Judgments, whereas briefly concerning *Aries* it is in this sort.

The Sun in Aries.

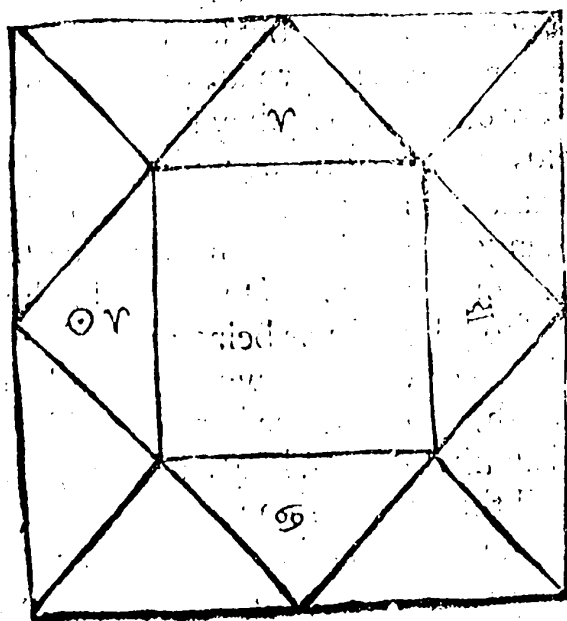
THe *Sun* being in *Aries*, maketh them which are born, neither rich, neither very poor. Also angry, but soon pleased, studious eloquent, diverse, proud, lying, and luxurious, promising. as (they say) Mountains of Gold, and performing nothing, evil reported amongst his kindred, and shall be brought in danger by his enemies, which shall be men of power. He shall be hurt by four-footed beasts, as being cast off a Horse: he shall receive great wounds, with danger of death. So much unfortunate and adverse shall all kind of hawking, hunting, fishing, and all things to be done on horse-back, and happen unto him; in other things he shall be more fortunate & happy, and also long lived. Also if it be a maid which is born, she shall be given to lying, angry, fair, curious, delighting in new and strange things, envious

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and

Of Natural Astrology.

and fruitful in children whose first Child shall be slain; he shall be in many perils and dangers: whereby she shall get a scar in the head, or else be naturally marked there, or in the feet. This we have noted also out of certain Authors, 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 they which are born in the night, to be unfortunate, and of no reputation.

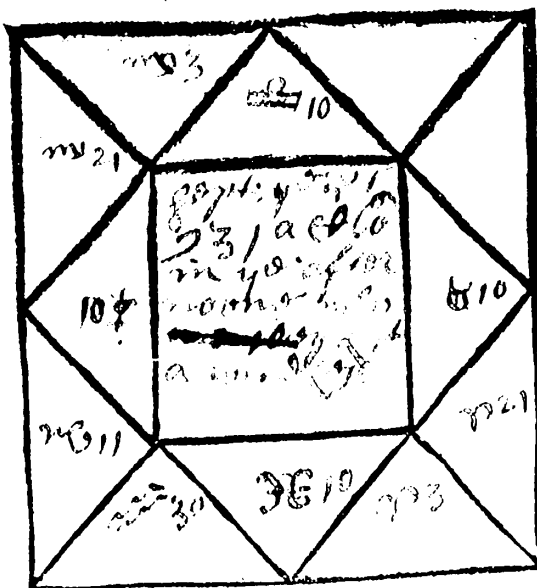


Of Natural Astrology:

Of the Sun in Taurus.

Taurus doth make them bold and fortunate in attempting hard and weighty affairs and business, a victor or conquerour of his enemies, a great traveller, and banished from his native Country. Also servile, familiar, angry, but more in youth than in age, for age shall take away all incommodities and displeasures, and shall bring riches and marriage, by which means he shall be exhilarate, and made joyful and glad. For if he go about to marry in youth, he shall scarce attain unto it, howbeit, age doth not take away sickness, but increaseth sadness, melancholly, black choler, and causeth hurt, as biting of a dog, or that about the 28 or 35 year of his age. These things once passed, he shall flourish again, and live very long. It maketh also the women-children wanton, painful, obedient, and full of words; also infamed for whoredom, which infamy shall vanish away by little and little, when she cometh to the age of 21 years; she shall have many husbands and children, wise and witty in helping and counselling others, also circumspect and rich.

Of Natural Astrology.

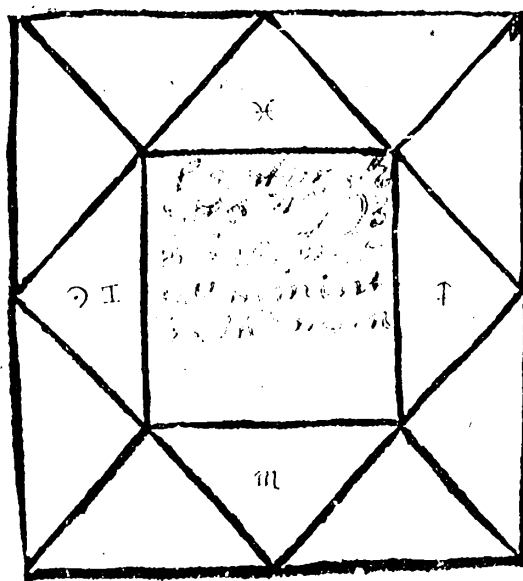


The Sun in Gemini.

Gemini being naturally fair, doth also cause a fair child, merciful, wise, and witty, liberal, a boaster, a runner, & a strayer about Countreys, having no regard to his own business, whereby he shall be neither rich, neither oppressed with poverty, but of a mean estate; and of such fidelity and faithfulness, that he shall have the rule of the common treasure, merry minded, full of understanding, subtle, gentle to be spoken to, and by a certain instruction acceptable unto men, as they which have *Venus* in the root of their Nativity. Also fair of face, endued with good learning and science: &

Of Natural Astrology.

Mathematical sciences, the laws, and Arithmetick. The 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 years of age, either to be bitten by a dog, or hurt by fire, or else by some weapon.



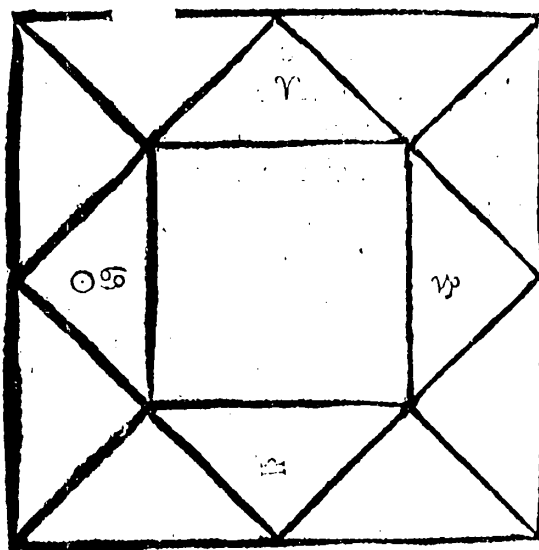
Of Natural Astrology.

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 wit, humility and wisdom, full of strife and debate, and for the most part getting victory over all his enemies. Attempting many things, and especially 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 a whit the richer; he shall dig for treasure, and find 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 shameface, witty, deceitful, and crafty, saying one thing and doing another, alwaies careful and painful, ordained to many dangers, as by water, by falling, by child-bearing, and by the chollick, having her first Child weak and tender, the other somewhat stronger. And if he happen to commit any fault of infamy after the age of twenty 6 years, it shall be clean abolished and put out of mind. After the which age, whether it be a man or woman, it promiseth good success and fortune. It maketh them all well haired, modest

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modest, faithful, painful, greedy of meat and drink, acquainted with noble-men, and fortunate in husbandry.



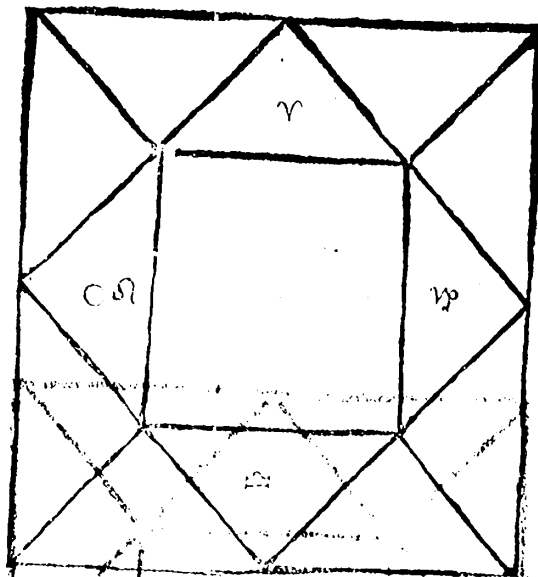
The Sun in Leo.

THe *Sun in Leo* maketh a stout stomach, bold, arrogant, eloquent, and proud; a mocker and scorner, unmerciful, cruel, hard, and hard to be intreated; beset with many miseries and perils, out of the which he being escaped, shall obtain some common Office; as to be a Centurion or Captain over 500, looking for benefit at the hands of three Noble-men, unfortunate in Children, and from them sustaining much labour and affliction, prone to anger, and putting

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himself into many dangers, enflaming choler; promoting to Honours & Dignities, & bringeth them in danger of fire, sword, and violence of beasts, whereby he shall dye out of his own house or place. Howbeit, by the help of God he shall escape out of all those dangers. Likewise, if it be a maid, she shall be bold, have a great and large breast and slender legs, which are tokens of stoutness and boldness, anger, slanders, and babling, albeit that the softness which is in women doth somewhat admit and assuage the excess of the same. She ought also specially to take heed of hot waters and fire, by the which she shall be greatly in danger: She shall also be much inclined to the sickness, or gnawing of the stomach. But after the age of twenty or twenty one years, she shall be fortunate in riches, the which she shall obtain by the help of great men, and the use of other mens goods; also in house-keeping, beauty, and love. Notwithstanding, she shall have but few Children.

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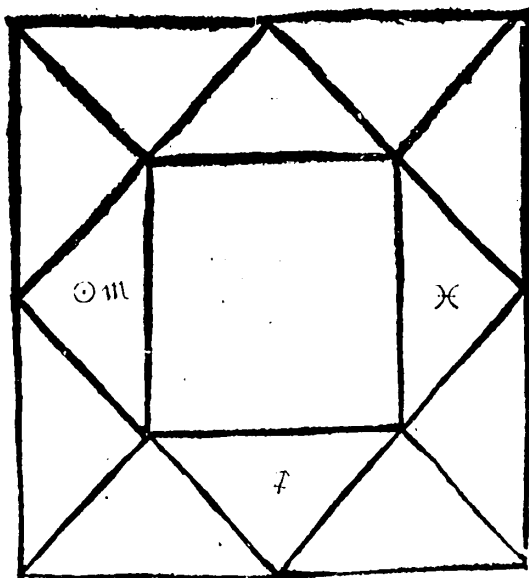


The Sun in Virgo.

SO likewise *Virgo* doth make them fortunate in household affairs, witty, true stout and ambitious. His wife shall dye before he know of it; divers things also shall be taken and stoll from him, and he shall be revenged of his enemies. Moreover he shall be so much given to boasting and babling, that he cannot hide and keep close his own 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 and merciful, comely bodied, and well featured. A maid of the same birth shall be witty,

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ry, honest, and shamefac'd, well-willing, diligent, circumspect and angry; she shall marry about the age of fifteen years, and shall bring forth her first begotten of an eloquent 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.

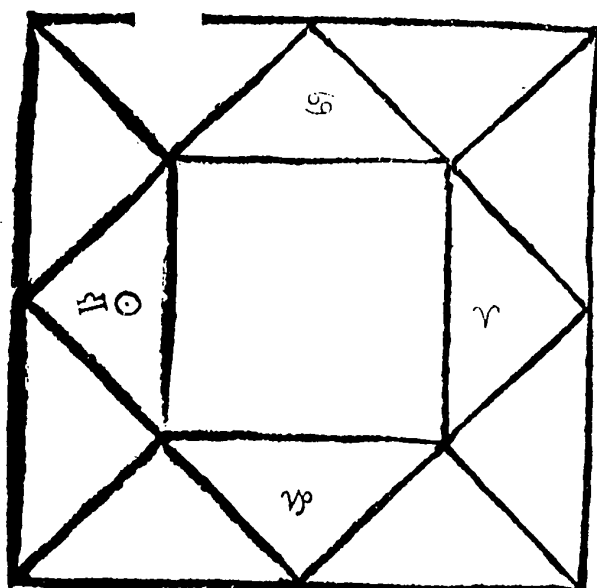
THe *Sun* in *Libra* causes the child to be libidinous, busie, fortunate, and specially upon the waters, or things pertaining to the water. Also by sweet spices and precious stones, and such like. It causeth likewise a comely body, and nimble, a pleasant tongue or speech, a good name, seeking out secrets

Of Natural Astrology.

secrets, but seldome stedfast in promises, although he pretend otherwise. He shall put himself in great dangers and troubles. His first wife shall not continue with him long, he shall also have inheritance of the goods of dead men, and partly by his own wit and industry. Neither shall he be altogether unfortunate by four footed beasts. He shall suffer many and great things for Womens sakes, and shall be infamed for unlawful company with them. Also he shall be a good Interpreter of Dreams, whether his birth be by day or night. The Woman shall be friendly, merry, and jocund, setting her whole delight on the fields and herbs, wandering into strange places. About the age of 23 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 children of *Libra* altogether unapt to letters, or good learning. But let them take heed of scalding water and of fire, for they shall receive hurt by them, without great regard be had.

The

Of Natural Astrology.



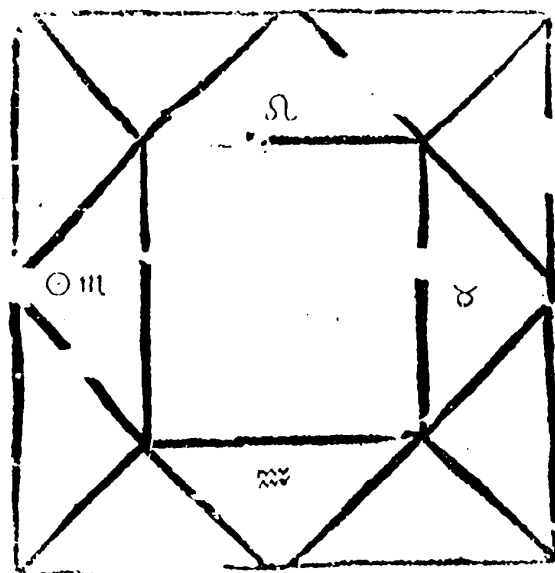
The Sun in Scorpio.

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

It causeth also the women to be friendly, wise, and crafty, which shall be deceived of her first Husband; her other Husband she shall joyfully use, and overcome her enemies. She shall also have the pain of the Spleen and

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and be marked either in the head or shoulders, or brawn of the arm. It maketh both kinds bold and rash to rob and steal, and to search out forbidden things, and to make contracts or bargains. Also it maketh them wanton, fornicators, unstable, and full of evil thoughts and imaginations, babling, 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 in great reputation and honour.



The Sun in Sagittarius.

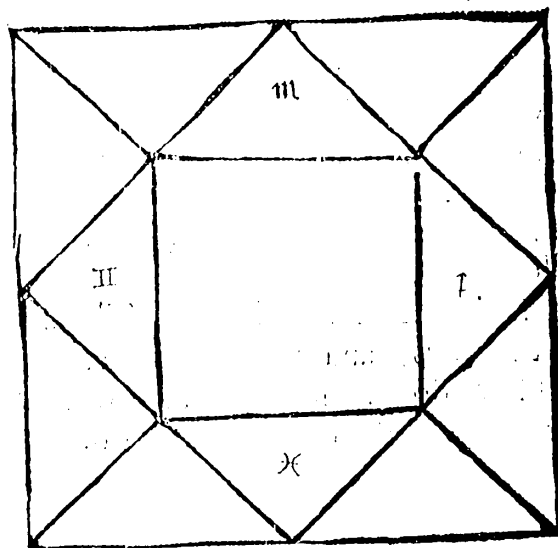
Sagittarius is not altogether evil, for the Sun dwelling in it, doth give fortune, & ministreth

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ministreth courage to take any thing in hand, whatsoever thou purpolest; and specially to travel strange Countreys, and to passe 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, hawking, hunting, dancing and leaping; plays and games, combats and conflicts, for the which he shall have many enemies, which shall envy him, and impugn him greivously, 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, gainful and boasting. The woman also shall not much differ: for she shall be full of anxiety, painful, merciful and much envied, and laid 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

Of Natural Astrology.



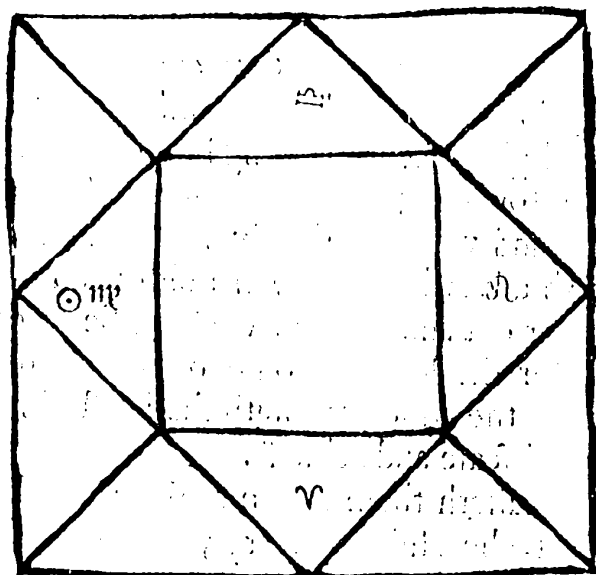
The Sun in Capricorn.

Capricorn maketh the Child angry, and light, accompanying himself with vile and suspicious persons. Also painful and distract and vexed with divers variances, the which adversities he shall boldly and stoutly bear out and sustain. He shall be ready to dye for the love of some poor and simple Maid, the which at length shall cast him into some discase and sickness.

It maketh them also meanly rich, benevolent, chearful and merry; but unstedfast, if the nativity be by night. In his age, when he seeth his riches encrease, he will begin to love

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love money, and decline from his former liberality unto covetousness, for in youth he was easily to be handled. He shall prosper in Navigations, and especially 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 shame-fac'd, and shall have dominion and victory over their enemies, and shall stray far abroad.



The

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 encrease about the age of 15 or 16 years, 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 years, 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, 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 especially with his wife, and other women, for she shall fall into a *Palsie*, 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 fortunately to pass.

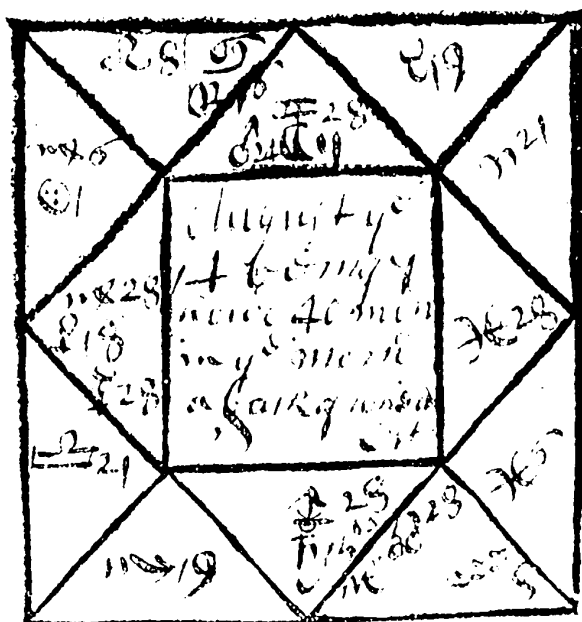
The Maid born in *Aquarius*, shall be proper and fine, true and constant, and in these three points she shall excel the man. She shall also be enriched with other mens goods, and let her take heed of her Children, for she shall be vexed with many incommodities;

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and

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and attempt strange places, she shall be but of mean estate, unto the age of 22 years, and then fortune shall somewhat begin to favour her, and 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 Sun in Pisces.

Pisces in youth doth vex his children with many evils, & oftentimes without desert; and maketh them covetous, merry, diligent, players, neglecting Fortune, of a good disposition, loving the company of good men. Also of a quick and ready tongue, bold, standing much

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much in their own conceit, and fortunate in seeking out treasures; for this is only 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 years, then there is hope of long life, yet shall they never be very rich, albeit in their own opinion they think to possess the riches of *Cresus*, full of troublous thoughts, & shall be brought into captivity through women, and 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 Maiden children shall be hot, bold, of insolent tongues, contumelious, full of brawling and 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 to 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 Signs sufficiently spoken and treated of.

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The nature of the Houses.

Now there doth remain to speak of the nature of the Houses and Signs, how and in what things they favour or help our doings, and what is to be done in every sign whereby we may so order all our actions and doings, that all things may come prosperously and happily to pass. For this is the onely scope of *Natural Astrology*, to the which if we do not attain, I know not (as *Alchabations* saith) to what end it can otherwise be profitable unto us.

Of Natural Astrology.

The first House is given unto *Aries*, who also is the first sign 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 shall either delight the Child, 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 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, Feilds. Vineyards, and yearly rents, and whatsoever doth endure long. Also, if any man do hire any bond-servant under the sign, 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 small journey is attributed 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 his Neighbours.

It is good under this sign to write & send Letters, to take in hand short journeys, to begin

Of Natural Astrology.

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, and possessions, to build houses and Engines, to lay foundations, to dig the earth, and to chuse thy sepulchre, for all these things *Cancer* doth prosperate.

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 sign to take in hand all things that cometh in mind, 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 heapeth against us false witness, thieves, and those

which

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which shall lye in wait for our life, men-slayers, & blood-shedders, also tumults, seditions, and factions: and all these shall happen by the *Virginists* and *Mercurials*, because that *Mars* as is aforesaid doth rejoyce in these things.

The 7 is in *Libra*, which following by and by after the sickness. Is the house of Marriage, and of those things which are handled about the middle age, as it were equal in ballance. 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 especially for them which have *Aries* in the Ascendant.

The eighth mansion is attributed unto *Scorpio*, and is the house or portion of death, fear, and inheritance of dead men, and of such things as are done after death. Wherefore take heed, that in this sign 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,

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files, narrations, messages, dreams, and rumours, which every one have their proper star in the firmament or heaven. Wherefore the *Sun* and the *Moon* being in that house it is good to take in hand the things aforesaid, for because they shall sooner take effect at that time, then any other, for it is the mansion of perfect friendship.

The tenth house is in *Capricorn*, and is called the house of kingdom, rule and office, and whatsoever pertaineth to power. Wherefore if thou wilt give forth any precept, or commandment, or bring any Province, or City in subjection, or attain and get a rich Kingdome, or have to do with a judge or take in hand the defence of the poor, or have conference with great and Noble men, all these things may happily and fortunately be done, *Sun* and *Moon* being in this house, commonly called the house of *Capricorn*, by the regular order, *Venus* 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 up thine enemies, to get friends to praise thee by whom thou lookest for reward and gain, and finally to take in hand all things that would have come well to pass.

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The most evil and pestilent house in a manner of all, is the twelfth house, for it is the Mansion of Enemies, Prisons, labours, miseries, envy, murmurations, and beasts, and is the end of life. In this House let no goodness be looked for, but let him take heed of imprisonment or fetters, the which (if he chance to come in this sign) he shall hardly be delivered out. And if that *Saturn* the Lord of the house, or *Mars* be there it worketh death, and all kind of mischief. And thus successively of all other signs.

Hitherto we have spoken of the nature and effects of the signs, in what things they being ascendent, do help and further us. Now we will call to mind again somewhat which was spoken before concerning the Planets, about the which (as the matter doth require) we will not tarry with long circumstance, according to the Proverb, not minding to make an Elephant of a Fly; or a great matter of a small.

Saturn Lord of the Birth.

S*aturn* wheresoever he be Lord of Birth, doth draw the mind of those which are born under him, having the bridle at liberty to be high-minded and stubborn to malice, and to many miseries and calamities. Howbeit

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beit he giveth faith and wisdom to persuade, 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 in his own wit; a small eater, but a large drinker, nor 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, and bringeth sickness soon, and heapeth all diseases together; as the inflammation of the Lungs, with a fervent 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 humours: 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 fall in the house of *Saturn*, for he maketh an Enchanter, a Conjuror, a South-sayer, a Truce breaker, and an enemy to his parents, his brethren, and of all other men.

Jupiter Lord of the Birth.

J*upiter* doth every where deserve Praise, for there is no point of counsel, Wisdom, knowledge, eloquence and beauty, which he

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he doth not liberally minister and give; so that if you will describe any good man, you may well feign him to be a *Jovial*. And briefly, if thou vindicate unto him all virtues and goodness thou canst not err: 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.

Contrariwise, *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* doth boldly take in hand; nor none so foul a crime, where-with 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: And 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

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think it lawful for them to do it without shame or punishment.

Venus Lady of the Birth.

THe 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, to all the vertues and sciences and finally, to all the good things that *Jupiter* doth give, she addeth splendor and renown, and also riot, and specially if *Jupiter* be in any friendly aspect with her; or that *Mercury* be in conjunction with *Saturn* and *Mars*, her signification being well known.

Mercury Lord of the Birth.

UNto some *Mercury* seemeth doubtful good with the good, and evil with the evil. Howbeit alone, he is very good in giving the Dowries of wit or disposition, in the which he doth excel *Jupiter* and *Venus*. As for the sorts and kinds of science and learning, they are so well known, that we shall not need to repeat them here again.

The

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The Sun with the Lord of the Birth.

ALL 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 the 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) between *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.

THe *Moon* only for this cause is evil reported, because it doth breed a instability and unsteadfastness, the which in a man bringeth all kind of mischief.

Canons

Of Natural Astrology.



Canons or Rules for the erection of the Figure of the Heaven.

THE same order of the Signs is observed herein, that is in the artificial ; for what sign is ascendant, every planet according to the order, is to be put into every house. As if *Aries* be in 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 signs is clean preposterous and contrary to that which is alledged of *Firmicus* ; for here only respect is had to the Lords of the ascendant, and after him the other Planets in each house, are to be placed according to their natural order.

And

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And in this only 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 only 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 the Lordship of *Aries*, *Mars* ; for he is Lord of the sign, 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 hour, or *Horoscope*, but of the sign in which the *Sun* is at that time.

Likewise

Of Natural Astrology.

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 years, in the second house *Jupiter*, and according to his nature, judge the substance of the child. To the third house add *Mars*, and by him judge concerning brethren and kindred, and short journeys. To the fourth house the *Sun*, and according to his nature have respect to the parents and inheritance, at sixteen years of age. And by this example you may raise to any man a like revolution, and perceive thereby what shall happen yearly. For this house doth not signifie that short revolution wherein the *Sun* is every two hours, but a yearly revolution: wherefore we have added a revolution, stretching to 84 years, according to the ascendant in *Aries*, but if that any other sign be ascendent, 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, or servants, behold the sixth house. For marriages and open enemies, the seventh house. For death, and inheritance by dead men, and such kind of things, give judgment by 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

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to know the natures of the signs 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 astonished, and to have wrought strange things. Wherefore it should seem very evil, if that we should suffer the learning and cunning of such a man to be obscured and 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 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 accounted best learned in this time or season? We have added hereunto a figure of the revolution: he

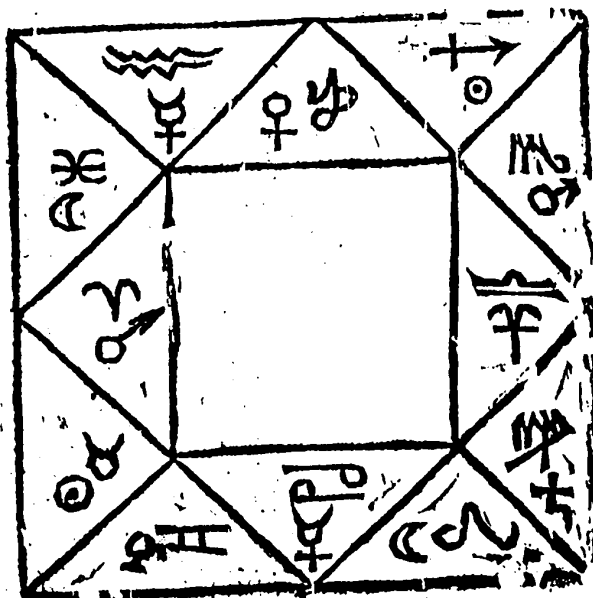
O

that

Of Natural Astrology.

that will know the other revolutions, let him read the Tables following.

A Figure of the Revolution of the Signs and Planets, according to Natural Astrology, whose ascendant is ♈ and the Lord of the same ♂.



Of Natural Astrology.

A Continuation or Prolonging of the Figure aforesaid, from the First year of the Horoscope in ♈, unto the end of 84 years.

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 multiply your Revolution to an infinite number.

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