CHIROLOGIA: OR THE
NATURALL LANGUAGE
OF THE
HAND.
Composed of the Speaking Motions, and Discoursing Gestures thereof.
Whereunto is added
CHIRONOMIA:
Or, the Art of
MANVALL RHETORICKE.
Consisting of the Naturall Expressions, digested by Art in the HAND as the chiefest Instrument of Eloquence.

HISTORICAL MANIFESTO'S,
EXEMPLIFIED
Out of the Authentique Registers of Common Life, and Civill Conversation.

With TYPES, or CHIROGRAPHS:
A long-wisd for illustration of this Argument.

By J. B. Gent. Philochirosophus.

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To His
HEROIQVE FRIEND,
EDWARD GOLDSMITH
of GRAIES-INNE, Esq.

SIR,

When I first (according to my open and free manner of communi-
cation to my Intellectual Friendes) shewed you a Copie of my Idea, which ac-
quainted you with my scope and generall projection upon Gesture; you were pleased (as in a Platonique extasie of ap-

A 2   pre-
prehension) to admire the vastness of the Deigne, to applaud the rise thereof, and the promising aspect it had to the advancement of Learning; inso-
much as fill'd with the benevolent influence and illustration of a Prophetique rapture, you turn'd Chiromancer, divining by the lines of life and prosperity, which appeared faire unto you in the first draught; that the Hand would be embraced and kissed by the more intelligent part of the world, and in time travell and learne to speake (as it doth naturally) so literally all Languages. This strong reflection of your conceits on my
my early undertakings, you have by the vivacity of a mastering phantast, oftentimes endeavoured to propagate in the opinions of your most generous Acquaintances, which as they were the friendly efforts of a subtle perspicacity of your Judgement (which I have heard a Great Critique to acknowledge to be the genuine felicity of your intellect, whereby you are able to deflect the least atome of a Philosophical project:;) I have (though the raising of expectation proves many times an injurious courtseie) took as a good omen to advance upon. What was
then a cloud that had neither
the shape, nor bignes of a mans
Hand, is now growne fit to be
held up, and by i.s owne suf-
frage to chuse and confirme you
its Patron: For, I affecting no
Dedication that rises above the
levall of Friendship, having in-
tentionally consecrated all the
issues of my receffe and leisure
to certaine select Friends: This
both by prescription and signio-
ritv of acquaintance as by a
Prerogative, and by a recipro-
cation of love for your affection
to it, falls to your Tuition. I
confesse some other of my di-
g fted thoughts strugled for
precedencie, claiming by the
analogie of Natures usuall course, and the Head would have had the priviledge of primogeniture: But it fell out in the contention somewhat like as in the case of Tamar's twins, where Zarab put forth his Hand, and the midwife said, This is come out first. However this Chiroso- phie or first Fruits of my Hand be accepted abroad, having put forth my Right Hand in signe of amity to you, and for performance of promise: there remains nothing (most noble Chirophilus but that you take it between Yours in token of warranty and protection, as the tender off-spring of one who is Your affectionate Friend,

JOHN BULVER.
To The
Candid and Ingenious
READER.

This Copy of my IDEA;
Or The
Hint, Scope, and generall Projection.

The consideration in generall, and at large of humane Nature, that great Light of Learning hath adjudged worthy to bee emancipate and made a knowledge of it selfe. In which continent of Humanity bee hath noted (as a maine deficiencie) one Province not to have beene

visi-
visited, and that is Gesture. Aristotle (saith he) ingeniosè & solertiè corporis fabricam dum quiescit, tractavit, eandem in motu, nimirum gestus corporis, omisit, that is, be bath very ingeniiously and diligently handled the factures of the Body, but not the Gestures of the Body, which are no lesse comprehensible by Art, and of great use and advantage, as being no small part of civill prudence. For, the lineaments of the Body doe disclose the disposition and inclination of the minde in generall; but the motions doe not only so, but doe further disclose the present humour and state of the minde and will; for as the Tongue
Tongue speaks to the Ear, so
Gesture speaks to the Eye, and
therefore a number of such per-
sions whose Eyes do dwell upon
the Faces and fashions of men, do
well know the advantage of this
observation, as being most part of
their ability; neither can it bee
denied but that it is a great disco-
veryer of dissimulation, and great
direction in businesse. For, after
one manner almost we clappe our
Hands in joy, wring them in sor-
row, advance them in prayer and
admiration; shake our Head in
disdaine, wrinkle our Forehead in
dislike, crisse our nose in anger,
blush in shame, and so for the most
part of the more jubtite motions.
Taking (therefore) from hence my Hint, I shall attempt to advance in the scrutinie and search after the scattered glances, and touches of Antiquity, tracing them through most clasicall Authors, with intent to reduce them into one continued and intire History, propounding this form to my self, to handle Gesture, as the only speech and generall language of Humane Nature. For ballast to the subject, and to make the matter in Hand more solid and substantive, I shall annex consultatons with Nature, affording a glosse of their causes: And for the further embellishing thereof, I shall inrich most points of expression with
with examples both of Sacred and profane Authority, more espe-
cially drawne from Poets and Historians, the only great Doctors
in this point of Humane litera-
ture; wherein, by the way, I shall
lay claime to all metaphors, pro-
verbiall translations or usurpati-
ons, and all kinde of Symbolicall
Elegancies taken and borrowed
from Gestures of the Body, with
the depredations the Subtiler
Arts of Speech have made upon
them for the advancement and ex-
altation of their particular inven-
tions and designes. All these
(together with the civill rites, and
ceremonious customes and fashions
of divers Nations in their
nationall expressions by Gesture; with the personall properties and genuine habits particular men) being but as so many several lines that meet in an angle, and touch in this point; I intend to reduce and bring home to their fountaine and common parent the Body of man. Two Amphitheaters there are in the Body, whereon most of these patheticall subtilties are exhibited by Nature, in way of discovery or impression, proceeding either from the effect of sufferance, or the voluntary motions of the Minde, which effect those impressions on the parts which wee call the Speaking Motions, or Discour
sing Gestures, and naturall Language of the Body, to wit, the Hand and the Head; in answer whereof, I intend two receptacles of the observations, falling within the compasse of their particular Districts, under the generall Titles of Chirologia and Cephalelogia, The naturall language of the Hand, and The naturall language of the Head; and these two comprise the best part of the expressions of Humane Nature. Chironomia, or the Rule of the Hand is adjoyned as the perfection and sublimation of Chirologie; as Cephalenomia, or the Rule of the Head, is to appeare with Cc-
Cephalelogia, as being the qualification of all Cephalicall expressions, according to the Laws of Civill Prudence. The personall or genuine expressions fall in with these. What I finde remarkable in the naturall expressions of the other parts, I shall refer to a general Rendezvous, wherein I shall take a muster of the Postures and Gestures of the Body in generall. All that I shall have to say more to the Hand in point of Gesture, is under the Title of Chirethnicologia, or the Nationall expression of the Hand. This I account my left Hand. By this Clavis (I suppose) the Intellectuall Reader
der will see that the Work will be supplementall to Learning, and not of supererogation, New, and in regard of the generality of the Designe, never attempted by any, affording profitable hints to such ingenious spirits, who desire to understand the mysterious properties, of so admirable and important a piece of themselves.
In candidissimam amicissimamq; Johannis Bulweri Manum.

D A, Bulwerc, Manus cui reddat oscula Musa, Quam mirata velit Pallas, & esse suam. Talem formose Veneri pinxisset Apollo, Hoc quoque Posteritas non mittetur opus. Delicias Scenae nec Roscius ille movebat Talem, visa fuit quae sine voceloque. Candidior non illa, volentem docta Senatum Ducere, facundique Ciceronis erat.
Dignior ecce Manus tua formas induit omnes, Invenit atq; arces ingeniosa novas. Eloquii pandens nunc melgaea lumina fundit, Nunc contrasta brevi rem ratione probas. Nunc sublata Dei laudes ad sydera tollit, Nunc conjuncta humiles mittit ab ore preces. Jam demissa pavet; jam se complexa potitur Voto; jam pectus, sed gemibunda, quatit. Quid mihi vel centum linguae sunt, oraq; centum, Unica mille tua has si Manus instar erit?
At tu Chirolophus Digito monstrabere, Palmâ Deserat, & plaudens jam Tibi cuncta manus.

Ad eundem.

A Leiden pede cognoscamus, & urge Leonem: Gratulor ostendi Te potuissete Manu.

Fra: Goldsmith.

To his ingenious Friend the Author; on his Chirologia.

The Hands discoursing Gestures, ever rise,
Though not so much observ'd in common life,
(Notes wherein Historic delights to place
The circumstantial beauties of her grace)
Thy Hand hath, like a cunning Motiff, found
In all the Senses, wherein they abound:
Which in one Bundle with thy Language ty'de,
Ore-tops the poring Book-wormes highest pride.
At the first sight we learne to read, and then
By Natures rules to perce and construe Men:
So commenting upon their Gesture, finde
In them the truest copie of the Minde.
The Tongue and Heart th'intention oft divide:
The Hand and Meaning ever are ally'de.
All that are dease and dumbe may here recrute
Their language, and then bless Thee for the mute

En-
Enlargement of Thy Alphabets, whose briefe Expresses gave their Mindes so free reliefe. And of this silent speech, Thy Hand doth shew More to the World then ere it look’d to know. He is (that does denie Thy Hand this right) A Stoique or an Areopagite.

GUIL. DICONSON.

To his singular good and approved Friend: this Expresse or Signature of intellectuall Amitie, Upon bis Chirologia.

joy (deare friend) to see thy Palme display A new Chirosohie, which hidden lay In Natures Hieroglyphique grasp’d, the grand And expresse Pantotype of Speech, the Hand. Me thought thy Enchiridion, at first view, Seem’d like that Manuall cloud, that swiftly grew, Till the moth Curtaine had the heavens ore-spread, For straightwaies it became th’ Encycloped. Who’ll not beleevle, with deep Charon, that men May have more sensles then they erst did ken? Since Speech, that doth within thy Hand commence, Deserves the double honour of a Sense, And may obteine unto a better end, That, to which Lingua did in vaine pretend.

How
How might Antiquity now blush to see
Such maine deficiencies supply’d by Thee?
Interpreters henceforth grow out of date,
While Politiques usurp the Sultans state;
And (fellow-Communers) in dumb disputes
Outvie th’intelligence of all his Mutes.
The babe, whose harpe of Speech is yet unstrung,
Speakes tence and reason in this Infant-Tongue.
All Tribes shall now each other understand,
Which (though not of one lip) are of one Hand.
Chirologic redeemes from Babels doome,
And is the univerall Idiome.

Ad eundem.

Remove the Pillars, and set out the Bar,
Th’old Ne plus ultra’s narrow bounds, as far
As a’croc Wit employes a speaking Hand:
For, science though it have an unknown land,
Yet there’s no Straights or utmost Thule set,
Inventions new Discoveries to let.
Since the Great Instauration of the Arts
By Verulamian Socrates, whose parts
Advanced Learning to a perfect state:
Thou art the first that from his hints durst date
For Arts bemoan’d defects, a new supply;
(The hardest Province in Humanitie.)
Which doth in thy Projections ample Sphære
Another Novum Organum appeare.

And
And as we much unto Thy Hand doe owo
For Augmentation, some as farre shall goe
Another way, to shew their learned might,
While Science, Crescent-like, extends her light.'

Thus while the gratefull Age offer whole springs
Of Palmes, my zeale an humble Da&yle brings:
Which lawfull pride (like Batrachus his name
He strove to fasten on Octavia's frame)
Shall be my highest glory: May I stand
But as Excrecence on thy well-limb'd Hand.

Thomas Diconson,
Med. Templ.

To his deservedly honour'd Friend, Mr,
I. B. Upon his excellent piece,
his CHIROLOGIA.

Sir:

In those Antique times, when men were good,
And studied the now vice call'd Gratitude:
Those that in Arts inventions first did shine,
Were honour'd with the Title of Divine.
Physick and Versing, in his flaming Chaire
Plac'd Phæbus, and bestow'd that blazing Haire:
Whence often it hath been observ'd and seen,
Physitians have the best of Poets been.
How should we honor Thee then, whose Hands gain
Hath added to his Gifts a higher veine?
In these consuming dayes, haft eas'd our Tongues,
And rais'd an Art in favour of the Lungs.
Let Bacon's soule sleep sweet: the time is come
That Gesture shall no longer now be dumbe;
And Natures silent motions shall advance
Above the Vocal key of Utterance:
Where every Digit dictates, and doth reach
Unto our sense a mouth-excelling Speech.
Arts Perfection! What Babell did denie
To Lips and Eare, Th'aft given the Hand and Eye;
Haft reconcil'd the World, and its defect
Supply'd, by one unerring Dialect.
To Thee this boone we owe; for which great worth
We all desirous are to limb Thee forth:
But blushing, must confesse, none can command
A pencill worthy Thee, but Thy own Hand.

Jo. Dickenson.
Ad eruditum Chirologiae Authorem, omnifq, reconditoris Philosophiae Scrutatorem assiduum.

Non prius audita Sophia das fercula Mystis,
Et Tua convivas excipit una Manus,
Das quod pollicitus s-ap es; latorq; videre
Te summam scriptis imposuisse Manum:
Expansaque Manu Capitis mysteria pandes;
Hoc te facturum das mibi Chirographum.

Ad eundem.

Edo Nunc ut a CAANAE positum cum focis
Amphoteris, saxh, in loco sevulatun.
Maîlan âc sçrcoim dioiteles en muelois
Phoiiicos pissa in ferin epoëmerou.

Ad eundem.

See here appeares a Hand, one limbe alone,
Borne to the World, a perfect ouvalor.
And marke how well 'tis muscled, how it speakes
Fresh from the Presses wombe: and view the freakes
Of this emphatique silence, which doth found
Onely to'th Eye: beyond which ovall round

a 4
It roves not; and this mute Vocalitie
Is practic'd, where there wants abilitie
Of mutuall knowledge of each others tongue:
The hand alone doth intimate our strong
Or faint desires; In this garbe long ago
We spake with th' Indian Apochankano.
Thus may we trade with the dumb Ginnie Drills
By Exercise: and make our secret wills
Known to those rational Brutes; and thus we
May make the World one Universitie.
Becan the Britaine-Stagerite, found fault
With all the Ancients, 'caufe they never taught
This in their Schooles: Now the Worke is ended;
Which best of all is by it selfe commended.
So, our Briareus; of whose new desigone
By Chirocmancies leave I must divine:
He need not feare bold Atropos her knife,
For in his hand each line's a line of life.

JO: HARMARUS,
Oxoniensis Philatus.

To bis excellent Friend the Author; on bis Chirologia.

Can swelling rage, without a Genius, streine
To the true pitch of a Poetique veine?
And shall not Loves harmonious heat inspire
My thoughts; and set them to Apollo's lyre?
I seele my Hand, deep struck in friendships veine,  
With rich invention flowing out amaine.  
And where such force the Pens ingament drawes,  
There an unskilfull Hand may give applause.

Were I Bellova's Darling, I would fight:  
But at that Spirits rate that Thou dar'ft write;  
Mercuriall valour in Thy conquering Pen  
Equalls the Hand of War in ord'ring men.

I find Thee (Friend) well armed to repell  
Th'affronts of any scoffing Ismael;  
Whose carping Hand 'gainst ev'ry man is bent,  
And each mans Hand 'gainst his Hands crosse intent.  
Thou may'ft such blowes without a Gauntlet ward,  
Or any Second of Thy Fames lifes Guard:  
But if a Viper through the glove invade  
Thy harmlesse Hand; shake't off, and to Thy aide  
Raise Thy own new Militia, Thy Hands,  
Natures best squadron, and Arts Trained Bands.

J. W.
Mei illimo in deliciis, Chirologiae Authori; Amanueni Musarum, Polhymniae Alumno, Motistarum Clarissimo, & Manus publicè praebent-santium Candidato.

Chiromysta orare doce, penetralia signi
Scutaris, praxi sit pietatis bonos.
Chirodorus opem Musis das munere Dextram,
Tendens doctrinae magna docentis opus.

Sed palmata novo nutans Polibymnia voce
Omnia complectens, nomen & omenerit;
Anserere omnes, Palmis te digna locutum,
Pleronymi titulo dicere Chirosothum.

R. G.

Nomenclator Chiro-musæ.
Chirologia,
Or the NATURAL LANGUAGE
Of the HAND.

In all the declarative conceits of Gesture, whereby the Body, instructed by Nature, can emphatically vent, and communicate a thought, and in the propriety of its utterance express the silent agitations of the minde; the Hand, that busy instrument, is most talkative, whose language is as easily perceived and understood, as if Man had another mouth or fountaine of discourse in his Hand. So proper and apt to make signes, and work great matters is the Hand of Man; It seems to me observable, that when Moses covertly desired a signe of God, to make the Egyptians believe He had appeared unto him, God presently asked him what he had in his Hand? and commands him natural gestures which had thence the force of miraculous signification: and to these signes, God attributes a voice, for He faith, If they will not hearken to the voice of the first 

Exod. 4: 19, 20, 24, 25, 34, 35, 38, 39, verses.
Chirologia: Or, they will believe the voice of the latter signe: (and as there is in the supernaturall, so there is a signifying voice in the natural signes of the Hand.) Althusius calls these miraculous expressions of the Hand, habitus portentosos, which by their rare and illustrious action denote and express some singular and memorable intention by the command of God, besides their natural signification. For, the Hand being the Substitute and Vicegerent of the Tongue, in a full, and majestique way of expression, presents the signifying faculties of the soule, and the inward discourse of Reason: and as another Tongue, which we may justly call the Spokesman of the Body, it speakes for all the members thereof, denoting their Suffrages, and including their Votes. So that whatsoever thought can be delivered, or made signifiantly manifest, by the united motions and con-native endeavours of all the other members: the same may be as evidently exhibited by the sole devoyre, and discoursing gestures of the Hand. The intendments of which demonstrative gestures (being natural signes) have no dependance on any ordinance or Statute of Art, which may be broken off, or taken in hand; as it is either repealed, or stands in force: but these being part of the unalterable Lawes and Institutes of Nature, are by their owne perpetuall constitution, and by a native consequence significant. As smoke which in darke vapours expires from incensed fuell is a certaine signe of fire; or as rich smells by whose aromaticque breath the ayers perfum'd, doe sweetly declare the presence of the ascended odour: and as the blushes of Aurora bewray the early approach of the bright Emperor.
The natural Language of the Hand.

An hour of the day: So that in these Art hath no Hand, since they proceed from the meere instinct of Nature: and all these motions and habits of the Hand are purely natural, not positive; nor in their senses remote from the true nature of the things that are implied. The natural resemblance and congruity of which expressions, result from the habits of the minde, by the effort of an impetuous affection wrought in the invaded Hand, which is made very pliant for such impressions. But whereas these speaking Organs are complets, an active pair; sometimes they both, and not seldom one alone doth by a neat infusion of speech, make and accomplish the habit. Sometimes differing words, which visibly grow on one root of action, goe for Synonima's in gesture: and we shall sometimes see contrariety of pathetick expression, in identity of posture.

Not doth the Hand in one speech or kinde of language serve to intimate and express our mind: It speaks all languages, and as an universal character of Reason, is generally understood and knowne by all Nations, among the formal differences of their Tongue. And being the onely speech that is natural to Man, it may well be called the Tongue and general language of Humane Nature; which, without teaching, men in all regions of the habitable world doe at the first sight most easily understand. This is evident by that trade and commerce with those salvadge Nations who have long enioy'd the late discovered principalities of the West, with whom (although their Language be strange and unknowne) our Merchants barter and exchange their Wares.
Chirologia: Or,

driving a rich and silent Trade, by signs, whereby many a dumb bargain without the crafty Brocage of the Tongue, is advantageously made. Hence 'tis apparent, that there's no native law, or absolute necessity, that those thoughts which arise in our pregnant minde, must by mediation of our Tongue flow out in a vocal stream of words; unto which purpose we must attend the leisure of that inclosed instrument of speech: Since whatsoever is perceptible unto sense, and capable of a due and fitting difference; hath a natural competency to express the motives and affections of the Minde; in whose labours, the Hand, which is a ready Midwife, takes oftentimes the thoughts from the foretalled Tongue, making a more quicke dispatch by gesture: for when the fancy hath once wrought upon the Hand, our conceptions are display'd and utter'd in the very moment of a thought. For, the gesture of the Hand many times gives a hint of our intention, and speakes out a good part of our meaning, before our words, which accompany or follow it, can put themselves into a vocal posture to be understood. And as in the report of a Piece, the eye being the nimbler sense, discernes the discharge before any intelligence by conduct of the vocal Wave arrive at the ear; although the flash and the report are twins born at the instant of the Pieces going off: so although Speech and Gesture are conceived together in the minde, yet the Hand first appearing in the delivery, anticipates the Tongue, in so much as many times the Tongue perceiving her self foreftall'd, spares it selfe a labour; to prevent a needless Tautologie: And if words ensue upon the gesture,
The natural Language of the Hand.  

gesture, their addition serves but as a Comment for the fuller explication of the manuall Text of utterance; and implies nothing over and above but a generall devoure of the minde to be perfectly understood. A notable argument we have of this discoursing facultie of the Hand in our common Jesters, who without their voice, speaking onely by gestures, can counterfeit the manners, fashions, and significant actions of men. Which may be more confirm'd by that wonder of necessity which Nature worketh in men that are borne deaf and dumbe; who can argue and dispute rhetorically by lines, and with a kind of mute and logistique eloquence overcome their amaz'd opponents; wherein some are so ready & excellent, they seeme to want nothing to have their meanings perfectly understood. His parallel to this, what Natures grand Inquisitor reports of certaine Nations, that have no other language wherein to impart their mindes; the common tongue of Beasts, who by gestures declare their senes, and dumb affections. For although Seneca will not allow their motions to be affections, but certain characters & impressions ad similitudinem passionum, like unto passions in men, which he calleth impetus, the rising, forces and impulsions of Nature, upon the view of such objects as are apt to strike any impressions upon it: yet as Montaigne (in that elegant Essay of his, where he in imitation of Plutarch, maintains that Beasts participate with us in the rationality of their discourses) shewes, that even they that have no voyce at all, by their reciprocal kindnesse, which we see in them, we easily inferre there are some other means of entercommunication: their
Chirologia: Or, gestures treat, and their motions discourse.

Non alia longe ratione atque ip/a videtur Protrahere ad Gestum, pueros infantiae lingue.

No otherwise, then for they cannot speake, Children are drawne by signes their mindes to breake.

And why not (faith he) as well as our dumbe men dispute and tell histories by signes? Certainly (as he well observeth) there is a society and communion of justice, fellowship, good wil, and affection betwene us and Brutes: they being not so remote from good nature, gentlenesse, and sweet converse, but that they can expresse their desire of honour, generositie, industrious sagacity, courage, magnanimity, and their love and feare; neither are they void of subtilty and wisedome. For by reason of their affinity as it were, and daily conversation with men, they get a tincture from us of our manners and fashions, and consequently enjoy a kinde of nurture and teaching discipline, and apprentising by imitation, which does enable them to understand and expresse themselves in this language of gesture, teaching us by learning of us, that capable they be not onely of the inward discourse of Reason, but of the outward gift of utterance by gesture: and if there be some gesture's of ours that they doe not understand, so there are some of theirs which need an Interpreter, a greater Critique in their language then Democritus Melampus, or Apollonius Thyaneus were, who understood all the idiomes of Birds and Beasts, to expound them unto us. Plato in setting out the golden Age under Saturne, reckons among the chiefest advantages, this kinde of communication. And indeed it is a kinde of knowledge that Adam
The natural Language of the Hand.

Adam partly lost with his innocency, yet might be repaired in us, by a diligent observation and marking of the outward effects of the inward and secret motions of beasts.

This natural Language of the Hand, as it had the happiness to escape the curse at the confusion of Babel: so it hath since been sanctified and made a holy language by the expressions of our Saviours Hands; whose gestures have given a sacred allowance to the natural significations of ours. And God speaks to us by the signes of his Hand (as Bernard observes) when he works wonders, which are the proper signes of his Hand. His est Digitus Dei, say the astonished Magi, when they acknowledged the expression of a Divine Hand. These signes in Bernard's language, are nota stellaris, blazing and Starrie expressions. In another Dialect of his Divine Hand he expresses his revealed will to his Prophets by inspiration, as Ribera notes: which the Prophets in Scripture acknowledge to be the still voice of the Hand of the Lord. Bede takes notice of another Dialect or way of expression which God useth with his Hand, when he perswades men, working upon them by the examples of good workes. After this manner Christ our Lord to his doctrine added the signs of his Hand, that is, his workes: according to that of the Evangelist, Jesus began to doe and teach. And as God speaks to us with his Hand by a supernatural way: so we naturally speake to Him, as well as unto men, by the appeal of our Hands in admiration, attestation, and prayer. Nay when we are beyond the vocal lines of communication with men, and that distance of place hath
made the highest tone of our Tongue too low to reach the auditory nerve of one that is remote, or when the noise of some ear-deafing crowd hath rendred our Tongue unserviceable to declare our minde; we use the visible expressions of our Hand, as more loud and demonstrative, which are a farre off perceived and understood by those who were uncapable of an auricular intimation. And as concerning those *mannall expressions* which we use to those are lesse distant from us, the Hand is so ready and cunning to expound our intentions, abounding in a sense so copious, and so connatural a kind of eloquence, wherein all things are so lively expressed; the Hand seems to enter into contentation, and to vie expresses with the Tongue, and to over-match it in speaking labours, and the significant varietie of important motions, that it almost transcends the faculty of Art to enumerate the postures of the Hand, and the discoursing gestures which present the interpretation of the Minde. Whose manifest habits rise to so high an account in the Hand, that if their totall summe could be cast up, they would seeme to exceed the numericall store of words, and the flowry amplifications of Rhetoricall Phrases. For, with our Hands we

Doe, intreat, beseech, sollicite, call, allure, induce, dismiss, graunt, dene, reprove, are suppli
ant. feare, threaten, abhoz, repent, pray, instruct, witnisse, accuse, declare our silence, condemnne, absolve, thew our astonishment, profer, refuse, respect, give honour, adore, worship, despise, pro
hibit, reject, challenge, bargain, vow, swears, imprecate, humour, allow, give warning, com
mand, reconcile, submit, desye, affront, offer in
jury,
The natural Language of the Hand.

jury, complement, argue, dispute, explode, confute, exhort, admonish, affirm, distinguish, urge, doubt, reproach, mock, approve, dislike, encourage, recommend, flatter, applaud, exalt, humble, insult, adjure, peep, confess, cherish, demand, crave, covet, blest, number, probe, confirm, congee, salute, congratulate, entertain, give thanks, welcome, bid farewell, chide, plausible, consent, upbraid, envy, reward, offer, force, pacify, invite, justifie, contain, disdain, disallow, forgive, offer peace, promise, performe, reply, invoke, request, repel, charge, satistrify, deprecate, lament, condole, bemoan, put in mind, hinder, praise, commend, brag, boast, warrant, assure, enquire, direct, adopt, rejoice, shew gladness, complain, despair, grieve, are sad and sorrowful, cry out, bewail, seek, discomfof, ask, are angry, wonder, admire, pitie, attest, order, rebuke, favour, night, dispraise, disparage, are earnest, importunate, referre, put to comprimise, plight our faith, make a league of friendship, strike one good luck, give handsell, take earnest, buy, berter, exchange, shew our agreement, express our liberality, shew our benevolence, are liberaall, ask mercie, exhibit grace, shew our displeasure, scrt, chaste, tune, rage, revenge, crave audience, call for silence, prepare for an apology, give liberty of speech, bid one take notice, warn one to forbear, keepe off and be gone; take acquaintance, confesse our selves deceived by a mistake, make remonstrance of another's error, weep, give a pledge of aid, comfort, relieve, demonstrate, redargue, persuade, revolve, speake to, appeal, promise a willingnesse to strike, shew our selves convicnted, say we know some what
what which yet we will not tell, present a check for silence, promise secrecy, profess our innocence, manifest our love, mutiny, hate and despight; provoke, hyperbolically extoll, enlarge our mirth with folly and triumphant acclamations of delight, note and signify another's actions, the manner, place, and time, as how, where, when, &c.
The natural Language of the Hand.

A COROLLARIE
Of the Speaking motions, discoursing gestures, or habits of the Hand.
WITH AN Historicall Manifesto, exemplifying the natural significations of those Manuall Expressions.

HE STRETCHING OUT OF THE HANDS is a natural expression of gesture, wherein wee are significantly importunate, intreat, request, sue, sollicite, beseech, and ask mercy and grace at the Hands of others. History, the grave Mistris of the Rolls of Action and manuall expressions, from whose Hand we receive the placard of Time, subscribed by the reverend Hand of Antiquity, and made letters Patents under the Broad-seale of Truth: as she is the most faithfull guide to the exemplary knowledge of any matter of Fact pasted: so she presents a lively image of the Hands present estate, and by reflection of her light, affords subsidiarie presidents and patterns of significant actions to come. For this Schoole-mistris of our discoursing gestures,
gestures, contending with a high Hand, that no
Chiramnestia or act of oblivion should passe aga
against Nature, by transcripts out of her owne
Chiridiographical observations, hath sufficiently
 testified the naturall signification of this Chiri
diome, or proper form of speech in the beseeching
Hand.

An example of this naturall gesture and ex-
pression, we finde to have appeared in the Hand
of Julius, who endeavouring to satisfie the de-
scires of Constantius, but the souldiers forcing him
to accept of the stile of Augustus, with a resolute
and well grounded minde withstood them all
and some, one time shewing himself to be wroth
and highly displeased, other whiles STRETCH-
ING FORTH HIS HANDS, requesting and be-
seeching them to forbear their unseasonable of-
fer. When Annibal after the battaile of Canne
had granted the Romans the favour and libe-

ty to redeeme their prisoners, and M. Junius
had ended his Oration in the Senate, immedia-
	y the multitude that were gathered together in
the common place, set up a lamentable and pi-
teous cry, and HELD OUT THEIR HANDS to
the Counsell-house, beseeching the Lords of the
Senate that they might have and injoy their
children, their brethren, and kinsfolkes againe.
The Noblemen in the behalfe of Coriolanus used
this gesture of the Hand when Sicinius the Tri-
bune had pronounced sentence of death upon
him, for, some of them HOLDING FORTH
THEIR HANDS to the people, besought them not
to handle them so cruelly. Thus Mavlius and Ful-
vius comming unto Tiberius with teares in their
eyes, and HOLDING UP THEIR HANDS, bes
sought
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fought him to let the Law Agraria alone, which he would then have passed. And Plutarch in that notable description of Æmilius triumph relates, how King Perseus children were led prisoners with the traine of their Schoolmasters and other Officers and their servants, weeping and lamenting, holding out their hands unto the people that looked upon them, and taught the Kings young children to doe the like, to ask mercy and grace at the peoples hands. The force of this expression hath sometimes remained in the Arme when the Hand hath beene lost. For Amyntias the brother of Æschylus the Tragedian, when the people of Athens would have stoned his brother for some impiety brought on the Stage, he held up his Elbow and Arme without a hand, lost at the fight at Salamis: by which spectacle the Judges calling to minde the merits of Amyntias, dismissed the Poet.

Scripture, the most sacred Spring of pregnant Metaphors, and lending gestures, among other of these kind of speaking apparitions, or divine elegancies, which are able to enrich a sanctified understanding, the Hebraismes and mysterious notions resulting from the properties of the Hand, doe everywhere obtaine, by divine permission, an ineffable latitude of significations: whose vulgarismes varied through such multiplicity of senses, are of that note and consequence, that they much conduce to the advancement of the dignity and reputation of the Hand. Among other remarkable expressions borrowed from the Hand, wherein God is pleased to condiscend to the capacity of man, and to cloath His expressions in the natural language of our Hand. That of the
the Prophecy of the Prophet Isaiah hath reference to this requesting gesture, where the Lord complaining after the manner of men, saith, he had stretched out his hands all day to a rebellious people.

Oro, Geffus II. To raise the hand coniyned or spread out towards heaven is the habit of devotion, and a natural and universal forme of prayer, practiced by those who are in adversity, and in bitter anguish of mind; and by those who give publick thanks and praise to the most High. Thus we acknowledge our offences, ask mercy, beg relief, pay our vows, implore, complain, submit, invoke, and are suppliant. Hence 'tis the Scriptures doe most emphatically define prayer by this outward signe, not that this speaking habit of the hand is all or the most principal part of devotion, for, Hypocrites, as if sired with zeal, extend their arms and hands, who yet but mock God by seeming to draw nigh unto Him, when their hearts believe their hands. But, this gesture is an outward helpe unto devotion, appointed by the ordinance of Nature to express the holy fervour of our affections. For since it is impossible by reason of our great infirmitie, we should with our soaring thoughts move beyond the centre of our bodies; we stand in need of some outward help to declare the ascension of our inward zeal, which we reveal by the extension of our hands, which supplying the place of wings, helpe our hearts in their flight upward. For unless our hearts are polluted with the leaven of hypocrifie, they raise the heart to the throne.
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The throne of grace, before which we present our supplications. But the Soul being invisible, unless she shew her selfe by demonstration of gesture, the Hand was instituted Surrogate, and Vicar of the Heart, to testify by outward gesture, the offering and lifting up of the Heart, and that our prayers are seriously poured out from the bottome of our Breast. Hence in those sacred Monuments that keepe alive the memories of the Dead, whether their effigies be exhibited in brasse or marble, their monumentall Statues are commonly hewn into this forme of prayer. From the practice and natural propensity of the Hands to prayer, as from the premises, Athanasius (as it is likely) drew this conclusion: That therefore man had Hands given him, that they might serve to necessary uses, and to be spread forth and lifted up in offering prayer to Him who made them. It being on all hands confess, that this gesture is an originall rite, and a piece of the discipline of Nature, polished also by the rule of reason, and solemniz'd by the examples and exhortations of wise men. For there was no Nation instructed in any kind of piety, who did not know before hand by a tacit acknowledge ment of a God, that the Hands in prayer were to bee lifted up. Omnes homines * tendimus manus ad Caelum cum praes fundamus,] saye that Prince of Peripatetiques. And Gobrias in Xenophon seems to confirme the same. Apuleius elegantly and roundly to this purpose. Habitus orantium hic est, sus * manibus extensis in cœlum [praecinent.] To this purpose Horace.

* Calus supinus titulvis manus. And Lucretius of the same gesture,


Horace. Lucret. lib.5.
IcS CHIROLOGIA: Or,

--- Et *pandere palmas
Ante Deum delubra.---

Ped. Albin. And Pedo Albin. joyning in the harmony of all
rin, the Heathen Prophets.

carm. Atq; aliquis de plebe pious, pro paupere nato
Livii. Hence farbas in Virgil is said
Æneid. Thus Anchises in the same Poet,
Idem lib. At pater Anchises passis * de littore palmis

Idem li.5. So Cleanthus,

Ni* palmas ponto tendens utrasq; Cleanthus
[ Fudissetq; praces, divosq; in vota vocasset.]
Ovid.lib. Thus Cressa in Ovid,
8. Metam. *ad Sydera supplex

Cressa manus tollens

Sil. Ital. So Scipio in Sil. Italicus,
lib.4. * Sublasis in Coelum manibus [pracatur.]

Their manner was to turne themselves to the

East, with an erected countenance, hands o-

Valer. pen spread, lifted up, and stretched
Flacc. li.2. ed out towards heaven.

Whence Valerius Flaccus,

Imperat binc* alte Phœbi surgentis ad orbeh

Ferre manus ---

Plutarch In this posture we finde Antonius lifting
in the life up his hands to heaven, making a char-
of Antonius itable prayer to the gods for his army when he

was to encounter the Parthians. And M. Fur- Thus Alexander in his third bataille with Da-
ius Camillus used the same gesture of his hands

in his prayer at the taking of the Citie Veies.

Idem in Thus Alexander in his third bataille with Da-
the life of nius, before he gave charge upon the enemies,

Camillus. he tooke his Lance in his left hand, and hold-

Idem in

Idem in

Idem in

the life of the life of the life of

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ING HIS RIGHT HAND INTO HEAVEN, he fought the gods (as Calisthenes writeth) that if it were true he was begotten of Jupiter, that it would please them that day to helpe him; and to encourage the Grecians. And the Heathens when they came forth in the morning to plough, they laid one Hand upon the stilt of the plough, and LIFTED THE OTHER UP TO Ceres the goddess of Corne: beginning both their actions of warre and peace with this gesture. So remarkable was the mixt and double office wherein Nature hath interested the Hand. For as we raise these to Heaven, so with them we worke; and the Hand thrives but ill that workes, unless it prays: which these Heathens by the instinct of Nature were wonted to acknowledge. And the most desperate Atheists and Hypocrites, in some extremities and damages, doe LIFT UP THEIR JOYNE HANDS TO HEAVEN, as a signe and token of some devotion, though they have no faith nor believe. Thus also they gave thanks. It is reported that when Archidamas had overcome the Arcadians, and returned home victorious to Sparta, from that tearlesse bataille; neither man nor woman would keepe the City, but came flocking down to the River side, HOLDING UP THEIR HANDS TO HEAVEN, and thanked the gods, as if their City had redeemed and recovered her shame and lost honour, and began to rise againe as before it did. And to the signification of this gesture that of Virgil may be referred.

*Sustulit exuix vinclis ad sidera palmas.

The LIFTING UP THE HANDS IN PRAYER, as it is a naturall expression, so it seems necessary, for
God requireth the whole man; there being a woe pronounced to fainting Hands, that is, which faint in prayer. When Moses held up his Hands, Israel prevailed: but when Moses let his Hands down, Amalech prevailed. And when Moses Hands were heavy, they took a stone and put it under him, and he sate upon it: and Aaron and Hur stayed up his Hands the one on the one side, and the other on the other side; so his Hands were steady untill the going downe of the Sunne: and Joshua discomfited Amalech.

Upon which Philo allegorizing, thewes that victorious gesture of Moses Hands doth signify that by the vertue and intention of prayer all things are overcome: or it implyes the elevation of the intellect to sublime contemplations, and then Amalech, that is, the affections are overcome.

Origen descanting upon the posture of Moses Hands, observes that hee did elevate, not extend his Hands, that is his workes and actions to God, and had not his Hands delected. He lifts up his Hands, that lapes up treasure in heaven. For where we love, thither regorts the eye and the Hand. He that keepes the Law, overcomes; he that doth not, lets Amalech prevail.

Elias Cretensis thus: This gesture of Moses Hands, if you looke to that which falls under the aspect of the eye signifies prayer. Hence in an old Scheme of Clodovaus there are two armes erected to Heaven, supported by two others, with this Motto, Titius Simus, with reference to the conquering Hands of Moses. To teach Commanders, that piety strikes the greatest stroke in all
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all battailes. *Goropius* who with an over strained phancie following his owne conceit, makes use of the natural expressions of the *Hand*; for the exalting the Cimbrian or old Teutonic tongue into the preheminencies of the original language, presents his superstitious observations thus: To joyned the hands in prayer, and so to apply their upper parts to the mouth, doth signifie that men in prayer should seeke to be conjoin'd to one that is most High: and because prayer proceeds from the mouth, and the *Hands* upright with the mouth transverse, seeme to delineate a Roman T, he hath another inference from that similitude.

The stretching out the Hands to God is sometimes taken in Scripture for the acknowledgement of an offence, as in the prayer 1 King. 8. of Solomon at the consecration of the Temple: 38. and *Solomon praying, stretched forth* 1 King. his Hands to heaven after this manner, 8.22. And thus *Moses praying stretched out* Exod.9. his Hands unto the Lord. Thus Judai 29. & 33. Macchabeus encountering the army of Nicanor, 2 March. stretched out his Hands towards heaven, and called upon the Lord that worketh wonders. To the signification of anguish and affliction belongs that of the Prophet Jeremiah, Zion spreadeth forth her Hands, Lament. and there is none to comfort her. For they who pray sometimes stretched out their Hands & sometimess lift them up. Hence Laureatis, to spread out, or extend the Hand, is to open, dilate, and unfold that which was straitned Lauretin and folded in. To spread out the Hand is also to lift it up: but to extend, is to erect and raise.
S. Hillar. in Psalm.

raise them up. So he expounding the sacred sense of these speaking gestures of prayer. S. Hillaries very elegantly distinguishes between the expansion and elevation of the hands, which in this matter of prayer, are promiscuously used in Scripture. So upon that of the Psalmist, I will 

**Psalm 63:4.**

lift up my hands in thy Name, hee doth not take it for the habit of praying, but for a declaration of a work of a high elevation. So likewise upon such a passage of another Psalmist: Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. He shewes that the Apostle where he exhorts them to lift up pure hands, hee does not appoint a habit of praying, but adds a rule of divine operation. So the noble Prophet, when you spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers I will not hear: if you extend your hands, not if you lift them up; but if you extend your hands: because the habit of prayer is in the spread out hands; but the power of a perfect work is in the elevation. Therefore the lifting up the hands is an evening sacrifice. But this, for all I can finde, is but the peculiar fancie of this Father. For surely the elevation as well as the expansion or stretching out of the hands, are both significantly natural in this sense. Indeed S. Hierome drawes these two gestures of prayer into Allegories, not much unlike, thus: To send forth the hand to God, as it were to seeke out for reliefe, is to direct our actions to him, and not to worke for vain glory. He also spreads forth his hands to God, who
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who dilates in the evaporation of a vain mouth: and who against the grace of the Giver, is proud of the virtue of his workes.

Calvin in his Comment upon Timothy, which place Cornelius a Lapide hath also noted many things, observing that the Apostle hath put the signe of prayer for the thing signified, sayes that this expression of gesture is very agreeable to true piety; so the verity that is signified thereby doe answer the signification; to wit, that being by nature admonished that God is to be sought for in heaven, that first wee should put off all terrene and carnall imaginations of Him, that nothing may hinder us in the raising of our selves above the world. Idolaters and Hypocrites, in lifting up their Hands in prayer, are but Apes, who while they by the outward Symbol profess to have their mindes erected upwards, the first of them sticke in the wood and stone, as if God were inclosed there: the second sort intangled in vaine cares, or wicked cogitations, lye groveling on the earth, and by a contradiction of gesture, beare witness against themselves.

The Ancients are very copious in expressing these outward formes of devotion in the Hands, for they say, the Hands stretched out, put forth, holden abroad, expanded and erected, and all to imply the natural piety of the Hand in this expression. With Tertullian the Hands thus affected are expans'd: with Virgil, holden abroad: as Nonius interpreteth the action, they are the open and extended Hands. And in this gesture many things are contained.
Maldonat conceives the meaning of this natural elevation of the Hands is to teach us that Heaven is the throne, and as it were the Cathedtal Temple of God. Pintus thinks this gesture shews that God is on high, and that all things are to be hoped for at His Hands.

Cresollus sayes, that this deportment of our Hands declares that we affectionately fly unto the protection of God our heavenly Father. Even as little children disabled by some fright with stretcht out Hands run into the lap of their parents: or as men in the midst of shipwrecke stretch out their Hands to some friendly Saviour. For, since the force of this Organum organorum, the Hands, the most excellent instrument of common life doth chiefly consist in three things, in Giving, Doing and Repelling, who lift up his Hands seems wholly to deliver and commit himself and all that he is into the sacred power of the Godhead, as if with David he had his soul in his Hand: from the Right-hand of Charity, and the Left-hand of Zeale, both joyn'd together to make their intentions more acceptable, as from the living censer or incense-pan of prayer, there ascends, in a sweet kind of articulated silence, the speaking favour of these significations.

O Parent of the World! God, the maker of all things! this soul, all that I am, a thousand times due to thy Majesty and gracious Goodness, I render and refer to its Fountain and Original. What ere my Hands can doe, or my tacit understanding and industry endeavour, let it be Thine! Thee (seduced by ill counsell) I have withstood, and like a wretch rejected the Gifts,
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Gifts, and by wicked machinations repelled and throwne them from mee. Behold my Hands I which if thou please command to be bound, and mee, an unworthy Captive, (who have sinn’d with a high hand) to be drawne to punishment; who had not lib’d, unless Thou hadst lent me life; which I have abus’d, and rebelliously stretch’d out my Hand against Thee, to my owne destruction, and the reproach and dishonour of Thy Name. All these significant expressions (as Crescius hath happily observ’d) are contain’d in this Gesture.

S. Augustine very elegantly and sweetly gives us the rationality and religious convenience of this manuall expression. When men in prayer stretch out their Hands, or use any visible expressions, they doe that which is agarable to the case of a Suppliant, although their invisible will & intention of their heart be known to God; neither doth hee stand in need of such declarations that the minde of man should bee laid open before him: but by this gesture man doth more rouze up himselfe to pray and groane more humbly and fervently: And I know not how, whereas these motions of the body cannot be done, unless the inward motions of the mind precede, the same thing againe being made externally visible, that interiour invisible which caused them is increased, and by this the affection of the heart, which preceded as the cause before the effect, for so much as they are done, doth encrease. And indeed this outward addition or adjunct of Piety, the opening and lifting up of the Hands is a naturall manifestation of the uprightnesse and integrity of the heart, and

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of the sincerity of the affections. For deceit naturally hath no will, though hypocrisy sometimes may affect to dilate and extend the Hand. And the sympathy is so strong betweene the Heart and the Hand, that a holy thought can no sooner inlarge the erected Heart, but it workes upon the Hands which are raised to this expression, and extended out to the uttermost of their capacities. Upon this natural motion or exposition of the minde, Saint Chrysostome sets a morall gloss. This lifting up of our Hands should put us in mind to take heed of sin, lest we defile our Hands therewith. Since it is very absurd, that those who are to bee the Trouchmen and Interpreters of prayer and divine administrations, should also be the instruments of wickednesse : for if we say it is not honest for a man to pray with dirty and unwashed Hands; how much more naughtiness will that expression be tainted with, to lift up Hands not dirty, but defiled with the pollutions of sin. And in this sense washing of Hands was used by most Nations before prayer. This Manuall of Prayer as a helpe at Hand, the Christians in all ages have diversly used for the furthering their devotion, as may be collected out of the Ecclesiastical records of Time, Tertullian renders a reason thereof thus : Christians pray with spread out Hands, because our Hands are harmless; bare-headed, because we are not ashamed; and without a monitor, because we pray from the breast. For the most part they lifted them up. Which Tertullian would have modestly done, not as mad-men who pray Hand over Head. For this grave Father reporting and prai-
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praising the modesty and humility of the Primitive Christians, hath left this caution for a rule in prayer: Adoring with modesty and humility, we doe more commend our prayers to God, not so much as our Hands more loftily held up, but temperately and honestly erected. Sometimes Christians did not indeed lift up their Hands on high, but did extend them out and there into the figure of Christ's sufferings; Hence in a Medall of Gordian the godly, there is an Image lifting up the spread out Hands to Heaven, with this inscription fitted to the device, Pietas Augusta. And Eusebius hath left a memoriall, that Constantine was wont to be figured in Coines and painted Tables with his Hands holden abroad, and his eyes lift up to Heaven, which he calls The habit and composition of Prayer. Doctor Donne in reference to the Symbolicall signification of the Gesture calls it Constantines Catechisticall Coyne.

The same Author in a Sermon upon Job 16.17 &c. upon these words, Not for any injustice in my Hands: also my Prayer is pure; according to his elegant way of decaunting upon the emphaticall expressions of holy Writ, hath many notions about nocturnall and diurnall cleannesse and foulness of Hands; and observing that the holy Ghost hath so marshalled and disposed the qualifications of prayer in that place, as that there is no pure prayer without cleane Hands, which denote righteousness towards man; comming to speake of the gesture, and observing that Moses prayer had no effect longer then his Hands were lifted up
All this (faith he) perchance therefore especially, that this **lifting up of the Hands** brings them into our sight, then we can see them, and see whether they be clean, or no; and consider, that if we see impurity in our Hands, God sees impurity in our prayer. Can we thinke to receive ease from God with that **Hand** that oppressus another? mercy from God with that **Hand** that exercises cruelty upon another? or bounty from God with that **Hand** that with-holds right from another? And to adde by a little enlarging his owne words in another place. How can we expect God should open with his **Hands** of benediction, who shut up our **Hands**, and that which is due to another, in them? How much more then, if we strike with those **Hands** by oppression, or (as Esaiah) we lift up the bloody **Hands** of cruelty.

At this day the common habit of praying in the Church, is, as pertaining to the **Hands**, **to joyn the Hands, moderately lift them up**, or religiously cut them by ten parts into the forme of the letter X, holding them in that manner before the breast: which manner of prayer Cresfolius calls **Manus decussatae**. In the Romish Church which doth superabound in the externall adjuncts of Devotion, and where the Rubriques direct to varying formes of manuall expressions at the word **Oremus**, there is always annexed some emphaticall behaviour of the **Hand**. Hence in the Masse when the Priest faith **Oremus**, he **extendeth** and then **joyns his Hands**. By the extension of his **Hands** he gathereth as it were the hearts of the people: by the **joining** of his **Hands** together, he doth amasse them into one;
one; which is the glofe of Huelamus upon this Romish rite. The many gesticulations of the Hands and Fingers to ceremoniously troublesome in the Maffe, whose mysterious senses Bellarmine, Durandus in visibus Ecclesiae, and Gavanus in his large Comment upon their Rubriques, hath so copiously explained, was one thing that made the Masse so uneasie to be said of old by the Hands of every Sir John, as requiring one very well trained up in the School of divine complements.

This is the Manuall of Prayer, and Practice of Piety, commended by Nature unto us, as a faithful assistant to our private devotions; which expressed in one of the most significant Dialects of the general language of the Body, is more vocal and effectual, then the explications of the Tongue; and more religiously true to the soule in case of extremity, which is manifest by their use in this Christian exercise, when the voice cannot express or performe her office: for, the Hand enabled by Nature to supply the defect of a vocal Interpreter, hath continued the act of prayer, and presented many visible petitions to the eye of Compassion, which understands the groaning Gestures and dumb ejaculations of the Hand. And this is often observed in religious men, in extremity of sickness, whose Hands in the time of health having beene used to accompany and exhibit their requests to heaven, as the last service they can doe the soule and body, offer themselves in this Evening Sacrifice of life. To passe by common instances, it is reported of that learned and reverend Doctor of our Church, that he was totus in his sacrificiis, always imploy'd in this
CHIROLOGIA: Or, this reasonable service God requires at our Hands; and toward the time of his dissolution, his Hands were never empty of prayer; and when he could pray no longer voice, with his voice, yet manibus et oculis, by lifting up the Hands and eyes, hee prayed still: and when weakness and necessity of Nature had excluded these externall accidents of devotion, the Hands and voice failing in their function, with his heart he prayed still, as was perceived in him by some outward tokens.

Ploro.
Gest. III.

To WRING the Hands is a natural expression of excessive grief, used by those who condole, bewaile, and lament. Of which Gesture that elegant Expositor of Nature hath assign'd this reason. Sorrow which diminisheth the body it affects, provokes by wringing of the minde, tears, the sad expressions of the eyes; which are produced and caused by the contraction of the spirits of the Braine, which contraction doth strainc together the moisture of the Braine, constraining thereby teares into the eyes; from which compression of the Braine proceeds the hard wringing of the Hands, which is a Gesture of expression of moisture. This composition of Weeping Crosse of the Hands, is elegantly described by Apuleius, in these words, Palmulis inter alternas digitorvm vicissitudines super genua connectis, sic grabatum cæsium in sedens ubernim flebam. Where, as Cresellius observes, hee hath rightly conjoined this Gesture of the Hands with weeping and teares. For 'tis the declaration of a mind languishing for grief, and almost spent, and wea

Apuleius
lib. 3.
Miles.
ried with some vehement affliction. Which the Gregori
brother of Basil the Great, elegantly letting out
to our eyes, faith, *Complodie manus, digitos com-
plicas, atque tuas cogitationibus orat.* So also
*Dio Chrysostomus* among the arguments and
signes of mourning and lamentation, puts down

*manum complicationes, humilem, sessioem.* Indeed

the FOLDING and WRINGING of the HANDS in the naturall equipage of sorrow, hath
ever passed for a note of lamentation. History,
the mistis of life, and right Hand of experience,
which is the mother of Prudence; holding up the
Mirror to Nature, wherein she may see her own
actions represented in their true and lively col-
lours, affords some confirming reflection of this

Gesture. Wee reade that when Heliodorus that
hated favourite of the Emperour Valens was dead
and his corps carried forth to bee buried by the
Beir-bearers, Valens commanded that many
should attend on foot bare-headed, yea, and some
also with HAND IN HAND, and FINGERS
CLUTCHED ONE WITHANOTHER, to go
before the cursed coarse of that bloudy villaine.
Who (had not the Emperours command extor-
ted this formality of sorrow from their Hands)
had missed of so solemnne exequies and interment.

To throw up the HANDS TO HEAVEN

is an expression of admiration, amazement,
and astonishment, used also by those who flatter
and wonderfully praise; and hate others in high
regard, or extoll anothers speech or action. The
first time that this expression appeared in the
Hand of Man, was certainly upon occasion of
some new unexpected accident, for which they
gave
gave thanks to God, who had so apparently manifested the act of his beneficence. And as it is a signe of amazement, 'tis an appeal unto the Deity from whose secret operation all those wonders proceed which so transcend our reason, which while wee cannot comprehend, wee raise our Hands to heaven, thereby acknowledging the Hand and Finger of God. And that this is a natural, and so by consequence an universal expression of the Hand, appears by the generall use of this Gesture with all Nations: That passage of Catullus is well known. [Admirans] ait bec * manus q; tollens Dii boni! &c. To which intention of gesture Horace alludes,

Horac. lib. 11. Sat. 5. Importunaat amat [laudari] donec ohe jam * Ad coelum manus sublatis dixerit —

Cicero in Academ. To this appertaines that of Cicero. Hortensius aut [e vehementer [admira] quod quidem perpetuo Luctulo loquentem fecerat, ut etiam * manus sapè tolleret!

Idem lib. 7. Epist. ad Caecarem. And that of his in another place.* Suflationus manu ego ut Balbus! ut illud nescio quid, non fortuitum sed divinum videretur. And to this is referred that Liv. lib. 24 of Livie. Ad quam vocem cum clamor ingenti alacritate sublatus esset ac nunc complexi inter se gratulentesque nunc * manus ad coelum tollentes! &c. '

T O C L A P THE R A I S E D H A N D S O N E A-GAINST ANOTHER, is an expression proper to them who applaud, congratulate, rejoice, assent, approve, and are well pleased, used by all Nations. For, applause as it is a vulgar note of encouragement, a signe of rejoicing, and a token and signe of giving praise, and allowance, doth wholly consist in the Hands. Whence Cicero, Populus Romanus manus sua non in defendere da
The natural Language of the Hand.

da libertate, sed inplandendo consumit. Which hee spake of theatricall applause exhibited by the Hand of old. Xenophon expresseth this affection of the minde in a very cleare and eloquent kinde of speech, in these words: Primipulus qui nos proxime discumbebat, rem intuitus, manus invicem comploset, riden, que latabatur. And Hisastas in the IdemCyr: same Author speaks unto Cyrus in these words: 

Unum solum ignoro, quinam modo essenturum sim ne gandere bonis suis: utrum manuum concussionem utendum est, an ridendum, an aliquid faciendum? This publique token hath beene of old, and is so usuall in the assembly of a multitude, when they cannot contain their joy in silence, that there is nothing more common with them then by clapping their hands, to signify their exceeding joy and gladnesse of heart, in so much as all Histories both prophane and sacred, abound with examples of this expression: out of which infinite store I shall produce but one or two for confirmation of this point. When Lehoiadah the Priest 2 Kings caused Ioah the sonne of Ahazia to be crowned King, and had brought him out, and given him the testimonie, they made him King, and anointed him, and they clapped their hands, and said, God save the King. Which gesture retains the same signification in divers other places of Scripture. When Caes Valerius entred the City of Rome ovant the affectionate favour of the people that stood in the streets appeared by clapping of hands, and great applause, striving a vie to exceed the songues chaunted by the Souldiers. When the Senate had granted the peoples desire that a Commoner should be chosen Consull with a Nobleman, and the Dictator
Chirologia: Or,

Plutarch in the life of Camil.

Idem in the life of Alcibiad.

Chirol

for had published the Decree of the Senate, confirming their desire; the common people were so joyfull, that they brought Camillus home to his house with great shouts of joy, and clapping of hands. When Alcibiades had one day in the market place given a largesse to the people out of his owne purse, the people were so glad at it, that they fell to shouting and clapping of their hands for thankfulness. The fourth day after the battle fought by Persius King of Macedon, even as the Playes and Games were exhibited in the shew-place, there was heard suddenly at first a confused humming noise, which spread all over the companies of the spectators, that a field was fought in Macedonie, and Persius vanquished; afterwards arose a more cleare and evident voice, which grew at length to an open shout and clapping hands, as if certaine newes had been brought of the same victory. The Magistrates wondered thereat, and made search after the author of so sudden a gladness, but none would be found: and then verily it passed away as the momentany joy of some vaine and uncertaine occurrence, howbeit a joyfull presage of some good luck sett in mens hearts, and remained behinde, which was after confirmed by the true report of Fabius Lentulus and Metellus sent from the Consull.

Liv.lib.45

Indignor. Gest.VI. To smite suddenly on the left hand with the right, is a declaration of some mistake, dolour, anger, or indignation: for so our learned Humanicians understand this gesture, usurping it often in this sense. Seneca attributes this passion of the hand to anger: for
in his description of an angry man he hath, Parmen. explanat, vocibus, sermo praeptus & complexes sapis manus. And in another place shadowing out anger in her proper colours, he sets her out thus: Dentes comprimentur, horrent ac surriguntur capilli, spirituality coactus ac stridens, articulorum ipsos sorquentium sonus. And in another place. Adjicem articulorum crepitum cum sepsis manus frangunt. Petronius that great Doctor of iniquity and pleasure, conspiring in the like sense of the same expression, presents us with this gesture thus habited. * Manibus inter se usque ad articulorum crepitum contribus. And in another place he thus gives us the garbo of anger and griefe, * Infractis manibus ingemnit. Neither are examples wanting in Histories to confirm the senses of this natural expression. Philo Judaeus of Cains, the Emperour boiling with anger, and grievously fretting with indignation, Exceudecebat Hegens, multam praee se ferens [ira enidiam] ubi vero desit, * compositis manibus Euge! Petron, inquit, non dicisti audire imperatorem? To confirm the natural practice hereof by divine Authority and preachers taken out of the most Sacred History. Thus Balack in token of anger smote his Hands together when he was woeful with Balam that he would not curse the Israelites as he desired. To which answers that of the Prophet Ezekiel. Thou therefore Sonne of Man prophesie and smite hand to hand, &c. that is, strike thy Hand as men in griefe and anguish are wont to doe. The same signification of gesture hath that of the same Prophet. Behold therefore saith the Lord, I have smitten mine Hands upon thy covetousness that thou hast used, and upon the blood that hath
Chirologia: Or*

Explodo. **TO CLAP THE RIGHT FIST OFTEN ON THE LEFT PALME,** is a natural expression used by those who mock, chide, buffet, and insult, reproach, rebuke; and exclaim, or vent out with noise, commonly used by the vulgar in their bickerings, as being the Scolds taunting dialect, and the loud natural Rhetorique of those who

To clap the right fist often on the left palm, is a natural expression used by those who mock, chide, buffet, and insult, reproach, rebuke; and exclaim, or vent out with noise, commonly used by the vulgar in their bickerings, as being the Scolds taunting dialect, and the loud natural Rhetorique of those who

Ovid met. decline at Billingsgate. Hence Ovid not unskilful in this brawling property of the hand, very ingeniously signifies the Pierides as they were about to scound, and to CLAP THEIR HANDS with a disgracefull noise, to have beene turned into Pies, and made Sylvan Scoulds. This (which is but the repetition of that stroake used in anger and indignation) is used in this sense by the mirror of patience. Every man shall CLAP THEIR HANDS at him, and hisse at him out of their place. And the good man when his patience was tryed beyond suffrance, fell into this habit of contention with his miserable comforters, as appeares by the accusation of Elibn. He addeth rebellion unto his sinne, hee CLAPPETH HIS HANDS amongst us, and multiplieth his words against God: That is, as the glossie on our Bibles hath it, he standeth stubbornly in maintenance of his cause. To this may bee referred that of the Prophet Jeremiah: All that passe by CLAP THEIR HANDS: they hisse and wag the head at the daughter of Jerusalem. The same signification hath that of the Prophet Ezekiel, Because thou hast CLAPPED THINE HAND, and flamped with the feet, and rejoiced in heart with all thy despite
The natural Language of the Hand.

To appear with Painting and Dejection Hands, is a posture of fear, abatement of mind, an object and languishing courage, and of utter despaite. The Prophet Isaiah calls this habit of dejection or consternation, the faint Hand, or the Hand fallen downe. The Prophet Ezekiel and Jeremiah call this apparition of fear the feeble Hand. And the Author to the Hebrewes most appositely, the Hands that hang downe. The old Annals of Time, and the Journalls and Diaries of common life, which containe a narration and exposition of things done, give the best patternes of the Hands expressions, as being the most natural Registeres thereof; in so much as there are no interpreters so proper or able to informe us of the validity and use of this languishing carriage and behaviour of the Hand. An expression by gesture wee finde to have appeared in the Hands of Prusius, King of Bithynia, a man of a most faint heart and abject spirit, who when he came to Italy to see the mansion place of the Empire of the world, when he entered into the Senate, standing at the gate of the Court right over against the Fathers, Demisfix* manibus limen salutavit: which are the words of Prusius rehearsing a thing unworthy of Royall Majesty.

To fold the Hands, is a gesture of idleness, an expression often scene in the Hands of lubbers amus'd with sloathe, who keepe their dull Hands so knit together, to maintaine a browne
CHIROLOGIA: Or, 

prowlice league with sleepe: for being loath to forgoye the pleasure of eafe, they by this gesture doe as it were allure and play the bawds to in: dulge and procure their lusts delight more sweet- ly to cease upon their lyther bodies. Hence the 

Ægyptian Priests when they would exhibit an expresse character of lazinesse, or of a sluggish fellow good for nothing, one who would scarce entreate a busie thought, left it should worke some disturbance in his breast, or rowze his Hands from the complacency of their embofom'd rest; they use to decipher a dull Sloe-worme of this lowzy Tribe, with his Hands thus enterlac'd as parallels in his bosome, as if they had there taken up their habitation, or did lye skulking to avoid worke, which is a Lion in their way. This gesture of the Hands as it is the sluggards common guise, who demands a little more FOLDING OF THE HANDS, and out of love to eafe often neglects what his mouth requireth at his Hands, (contented so he have from Hand to mouth, as if hee hated the more provident extension of a thought) is significantly brought in Sacred Writ, by a metaphor to upbraid and note out the de-spicable state of fooles and sluggards, time-spe: ding loyterers of no esteeme, since the widsome of man doth much confist in his Hands. Salomon unfolding the nature of a sloathfull person who FOLDETH UP HIS HANDS, (each Hand holding as it were the other from worke) and hideth his Hand in his bosome, in this last posture, he excellently sets out the nature, wickednesse, and punishment of sloath. The nature of it, in noting the sweetnesse of it to a sluggard; in that his Hand is in his bosome, hugging as it were his owne
own laziness. The wickedness of it, in that
his Hand is hidden: sloathfulnesse being so shame-
full a thing, that it needeth to be concealed. The
punishment of it, in that the sloathfull man star-
veth himselfe. And in another place he is said to
hide his Hand in his bosome, that none might
finde it, left by taking him thereby, hee might
raise him up: or else as if he feared some Cato
Censorius, who calling to see the Hands of men,
refused those that had soft Hands, as unworthy
to be Citizens of Rome. Emphatically in one
place of the Proverbs of Salomon, the slacke Hand
of the sluggard is most directly translated, the
Hand of deceit. Rightly doth the Originall call
it a Hand of deceit, because, for the most part, the
lazy Hand, being not able to sustaine it selfe, be-
takes it selfe to cousenage and deceit. The or-
iginall word in the fore part of the verie,proper-
ly signifies the bowing of the Hand: because deceit
is hollow, and 'tis with the hollow of the Hand that
the sleights of deceit are practised. In the latter
part of the verie the word signifies the whole hand,
the strength of the Hand, for that it is which dili-
gencc useth, and by that it maketh rich.
The garb of such men who sit crowching in
the world with their arms a-croffe, their mouths
gaping, and their feet in one shooe; leading ra-
ther a bestiall then a humane life, a famous Law-
yer doth graphically describe out of Eccles. Lectius,
thus:

\[\text{Ensedet ignavus * manibus per mutua nexis}
\text{Pigritiae donet marces accedat egestas;}
\text{Prostat enim palmis, inquit, palma una duabus}
\text{Unica cui requies gemina quibus anxia cura.}
\]

To this personall character Westmerns and other

\[\text{By Beda.}\]

\[\text{Pro. 10, 4.}\]

\[\text{Pro. 16, 15, 19, 24.}\]
Commentators referre that Anthropopeia in Psalm of the Royall Prophet, Draw thy right Hand out of thy bosome.

TO HOLD THE FINGERS INSERTED BETWEEN EACH OTHER A-CROSSE, is their sluggish expression who are fallen into a melancholy muse. To the signification of this Gesture accords the Oration of Sextus Tulius Liv. lib. 7. unto Sulpitius Dictator: You our Generall deem us your Army to be Handleffe, heartlesse, and armourlesse, &c. for what else may we thinke of it, that you an old experienced Captaine, a most valiant Warrior, should sit as they say with one Hand in another, doing nothing. Hence the ancient s Good Advice compressis sedere, in the Adage, is all one with [Nihil facere, otiio indulgere, aliis obesse.] For this Gesture is thought to have a tacite force to damp the lively spirit of mirth and friendly communication. Hence 'tis in vulgar practice to accuse such men whose Hands in company fall into this posture, as Remora's unto the happy birth and wish'd for progresse of conceit; and for dull Schismatiques that deny themselves to those with whom they converse: for, such whose thoughts stray out of season, minding not what others doe or say, by a mentall sequestration withdraw their soules as were from their bodies, and while they over-prise their private thoughts, (express oftentimes by this disrespect of the Hand,) they seeme no other then to make a Solæcisme in Society. Hence this gesture by the superstitious Ancients was held a note of impediment, and hath passed time out of minde for a kinde of secret sorcery. Whereupon the Romans
mane Senate gave out a solemn prohibition, that in all consultations held by any Prince or Potentate, or any General of an Army, or any person that was present at any mysticall solemnity, none should presume to sit or stand cross-legged, or in the foresaid manner HAND IN HAND. Supposing this gesture did hinder the progress and event of any act in Hand; or any consult which by advice was to bee ripened for an expedition. They thought it also witchcraft but to sit by one that had a practical designe upon health by the receit of any medicine, either inwardly or outwardly appli'd: Nay, they thought this posture was of force (alone) to hinder such who were in labour, and did then need Lucina's HAND; and that such could not bee delivered as long as any one present held the Hands thus mutually-inwrapped: which piece of forcery was the worser, in case the party did hold them about one or both his knees. This was well seen by the Lady Alcmena, when jealous Juno set one CROSE-HANDED and cross-legged to hinder her delivery, as the story goes. But the contrary gesture implied quicke labour, or the felicity of being delivered. Thus in a Medall of Julia the Godly, the happy fruitfulnesse of childbirth is implied, wherein Venus holdeth a Javelin in her left hand, shewing her right Hand stretched out and spread, with this inscription, Venus genetrix. But this placing one Hand upon another was ever held unluckie. Whence Hippocrates derides certain superstitious and knavish Emperickes for quack-salving Cheats, who bid men against the Epilepsie, *Nec pedem pedit nec manum manum superponere.*
TO IMITATE THE POSTURE OF WASHING THE HANDS BY RUBBING THE BACK OF ONE IN THE HOLLOW OF THE OTHER WITH A KIND OF DETERITIVE MOTION, IS A GESTURE SOMETIMES USED BY THOSE WHO WOULD PROTEST THEIR INNOCENCY, AND DECLARE THEY HAVE NO HAND IN THAT SOULE BUSINESSE, NOT SO MUCH AS BY THEIR MANUALL ATTENT; AS IT WERE ASSURING BY THAT GESTURE, THAT THEY WILL KEEP THEIR HANDS UNDEFILED, AND WOULD WASH THEIR HANDS OF IT: NOT HAVE ANY THING TO DOE THEREIN. A GESTURE VERY SIGNIFICANT, FOR THE HANDS NATURALLY IMPLY, AS IT WERE IN HIEROGLYPHICHE, MENS FACTS AND OPERATIONS; AND THAT CLEANSING MOTION DENOTES THE CLEANLINESE OF THEIR ACTIONS. AS THIS EXPRESSION IS HEIGHTENED BY THE ADDITION OF WATER, 'TIS MADE BY THE AEGYPTIANS THE HIEROGLYPHICHE OF INNOCENCY. IN TOKEN (ALSO) OF INNOCENCY THIS GESTURE WAS COMMANDED THE ELDERS OF THE NEIGHBOUR CITIES IN CASE OF MURTHE. AND IT WAS PRACTISED BY PILETH WHEN HE WOULD HAVE TRANSFERRED FROM HIMSELFE UNTO THE JEWES THE Guilt OF OUR SAVIOUR; BLOOD; WHO WHEN HE SAW HE COULD NOT PREVAILE WITH THE MULTITUDE FOR THE DELIVERY OF CHRIST, HE CALLED FOR WATER AND WASHED HIS HANDS, I AM INNOCENT, FAITH HEE; OF THE BLOOD OF THIS JUST MAN, LOOKE YOU TO IT. TO THIS GESTURE THAT OF THE PSALMIST REFERRES, I WILL WASH MY HANDS IN INNOCENCY. AND FROM THIS GESTURE CAME THE ADAGE CONCERNING MUTUALL GOOD OFFICES, MANUS MANUM DIGITI INTERIM DIGITOS LAVANT.

TO RUB THE PALMES OF THE HANDS TOGETHER, WITH A KIND OF APPLAUSE, MUCH AFTER THE MANNER AS SOME ARE WONT

Pier. Hieroglyph.
Deut. 21. 6
Matt. 27. 24.
Psal. 36. 6.
Eras. Adag
Lucri apprehensio nem plau.do.

Gest. XI.
Gest. XII.
The natural Language of the Hand.

WONT TO DO WHO TAKES PAINES TO HEAT THEIR HANDS, is an itching note of greedy haste, many times used by such who applaud some pleasing thought of deceit, that they have in their heads. This (I confess) is somewhat a subtile notion: yet noted in some men by Phisiognomers, and to be found by an observation and marking log. of nature, for every minute thing if we watch and watch the time of relation, will appear an expression, from whose remonstrance we may take arguments, for they issue out into notes, and breaking the barre of silence, by token speak and informe the eye.

TO HOLD FORTH THE HANDS TOGETHER, is their natural expression who peeld, submit, and resigne up themselves with supplication into the power of another. This with the Ancients was "manum dare." Hence Ovid,

Omnia te [metuent] ad te sua brachia tendens.

To illustrate this by examples taken out of the ancient Registers of time. Thus Vercingetorix Dion, lib. falling on his knees before Cæsar, and hold-40.

ING FORTH HIS HANDS, exhibited the gesture of a suppliant. And thus Diridates King of Armenia exhibited the same obedience of gesture 36. Nero, and submission to Nero. Thus the Legates of Decembus with TOYMED HANDS after the manner of captives presented themselves unto the jano. Senate; upon which, peace concluded, Trajan triumphed over the Dacians, and was surnamed Dacicus. The Romanes that were in the Galley that were carrying the cup of gold to Delphos, Plutarch made of the jewels of the Roman Ladies, when in the life hard by the Island of Æolus they were set upon of Camil.
Chi RoloaiA: Or, by the Gallies of the Lippawans, they used this expression, for they held up their hands and intreated, making no resistance. But for the signification of this gesture in submission, Plutarch is very emphatical, who declaring the pride and power of Tigranes King of Armenia, says that he had ever many Kings in his Court that waited on him: but amongst others he had four Kings that waited continually on his person as footmen: for when he rode abroad any whither, they ran by his side in their fins. And when he was set in his Chair of State to give audience, they stood on their feet about his chair holding their hands together, which countenance shewed the most manifest confession and token of bondage that they could do unto him. As if they had shewed thereby that they resigned all their liberty, and offered their bodies unto their Lord and Master, more ready to suffer, than anything to do.

Protego. T O E X T E N D O U T T H E R I G H T H A N D B Y T H E A R M S F O R E I G H T, is the natural habit wherein we sometimes allure, invite, speak to, cry after, call, or warn to come, bring into, exhort, give warning, admonish, protect, pacifie, rebuke, command, justifie, ablow, enquire, direct, instruct, order, shew a generous confidence, readiness, and authority; give free liberty of speech, manifest a readiness to answer, and make an apology for our selves, and appear to undertake a businesse. All which acceptions of this gesture, though they more easily fall in the compass of observation then they can be exemplified by authenticall authority; yet Histories have taken notice
notice of most of the expressions of this gesture of the Hand. That it is significant in the six first senses, may be collected out of many ancient Writers. Thus Memmius Regulus the Consul, in the Senate and presence of the Senators, called Sejanus unto him. For thus Dion says it down,[Inclunans] munus portans. Sejanus, ad arbor. And Cyrus when any of his friends were seene crowding towards him, as Xenophon hath recorded it, proconsul manu [as ascer/fecat]. The same gesture of invitation Abraham used to Esther, when he signified her coming was according to his will. Wisedome also cloathes her words in the language of this gesture. Because I have called, & ye refused, I have stretched out my Hand; and none would regard. The Psalmist acknowledges himselfe to have used this gesture. I have called upon Thee. I have stretched out my Hand unto Thee. This indication gesture of the Hand our Saviour used to direct and instruct the Jews who were his brethren, when stretching out his Hand to his Disciples, he said, Behold my mother, and my brethren. Flavius Flaccus made use of this warning gesture of the Hand in stead of speech; for when Musius began to call the Tribes of the people to give their voices for the establishing of some new lawes, propounded by Tiberius Gracchus, in favour of the people, and he could not proceed according to accustomed order in the like case, for the greater part the hindermost made, thrusting forward, and being driven backe, and one mingling with the other; in the mean time Flavius Flaccus, one of the Senator, got up into a place where all the people might

Dion Cass. in Tiberio.
Metaph. de Loq. Cyr. lib. 7. Eich. 5. 2. Prov. 1. 24
Plutarch in the life of Tiberius and Cassius.
might see him, and when he saw his voice could not be heard of Tiberius, he made a signe with his Hand that hee had some matter of great importance to tell him. Tiberius [who soone understood this gesture of his Hand,] bade them make a lane through the press. So with much ado Flavins came at length unto him, and bewray'd a conspiracy against him. Valentinian with good success used this gesture of pacification and rebuke, when he was pronounced before the whole Army Soveraigne Ruler of the Empire. For when hee addressed himselfe to make a premeditated speech, as he put forth his armes that he might speake more readily, there arose a great murmuling that out of Hand there might a second Emperor be declared with him: Valentinian fearing to what the Souldiers confident boldnes might prove, holding up happily his right hand, as a most hard and rebellted Prince, daring to rebuke some of them as seditious and stubborn, delivered his minde without interruption of any. The Emperour having ended his speech, which an unexpected authority had made more confident, appeased them, and won them all to his minde; which was to choose his companion: who took afterwards unto him to be Colleague in the Empire, his brother Valens. That this gesture is significat to protect appeares by most passages of holy Writ, intimating the powerful and gracious protection of God. Where the expressions by an Anthropopoeia are taken from this gesture. Thus God having put Moses in the cleft of the rocke, covered him with his Hand while he passed by. And Noverinus
The natural Language of the Hand.

Verinus: his observation; that with the Hebrewes Caph signifies both the Hand, or the hollownesse of the Hand, and a cloud. Hence Pagaeinus turns Protagon to manu mea, into operiam temnebe mea: a good coherens, faith he, manus & nubis nexus. In this sense that of the Prophet Isaiab is to bee taken, Under the shadow of his Hand hath he hid me: That is, he hath taken me into his protection and defence. And the Metaphors of an outstretched arm and high hand are very frequent in Scripture: to shadow out the powerfull protection of God in the two degrees of it, the ordinary and extraordinary. For in this representation of power, there is the hand, and the arm, the mighty hand, and the stretched arm; two degrees of power, both great, but one greater: that of the hand is great, but ordinary; that of the arm is greater, and commeth forth but upon extraordinary occasions, every thing we put not to the armes end. And their hands are properly said to be shortened, that have lost the power to save and protect; a phrase much used in holy Writ by the Prophets speaking in His Name who made the hand, the natural hieroglyphique of power. This gesture doth naturally import command. Hence Kings are said to have long hands, as the Romane Poet,

Quia necesit * longas Regibus esse manus?

The hand found under the Table as Vespasian was at dinner, signified, as the Southfayers did then interpret, that command should one day come to his hand: and this was before he was Emperor. And Crinagoras a Greeke Poet very learnedly praising Caesar, sayes, his right hand was mighty to command, which by its majestique power and autho-
shortly, did quell the fierceness and presumptuous audacity of barbarous men. The second fall of Dagon the Idol before the Ark of God, by a flat acknowledgement confirm this natural signification in the Hand. For this head falling off from his body, and the Hands from the arms, shewed that it had not power nor understanding in the presence of God; since the head fell off, which is the seat of Reason and knowledge, and the Hands (by which we execute strength) were hanged from the arms.

1 Sam. 2. 22. In the sense of direction Jeroboam stretched out his Hand from the Altar, laying Lay hold on him; but his Hand bee put forth against the Prophet, dried up, and bee could not pull it in again unto him. 1 K. In Felix the Governor made this signe unto Paul, to give him leave to speak. Acts 16. 1. And thus when Agrippa said unto Paul, Thou art permitted to speake for thy selfe; Paul stretched out the Hand and answered for himselfe.

Triumph. To put out the raised Hand, and to shake it as it were into a shout, is their natural expression who exult, brag, boast, triumph, and by exultant gesture express the raptures of their joy; they also who would declare their high applause, or would congratulate; and they who have drunk, doe commonly use the same gesture. In congratulatory exclamations either in the behalfe of our selves or others welfare, it is usall and natural. Examples whereof are yet fresh in the life of Memory. For we read that when the Antiochians understood that Titus was coming to their City, they could not
The natural Language of the Hand.

containeth themselves within their walls for joy; but all went out to meet him, and not only men, but women and children, expecting his coming. 30. Stands off; and when he approached near unto them, they holding up their hands unto him saluted him with great joy and acclamations. Hence Israel is said to have gone out of Egypt with a high hand: that is, with great joy and boldness. And this protraction and exaltation of the hand in signification of mirth, jollity, pleasure, and delight, is so grounded in nature, that it is the common custom of all nations, when they are tickled with joy, that cannot be contained from breaking out into gesture, out goes the hand! So the prince Homer, and father of poets,

[Deficiunt risus] * tollantique per aera palmas.

For, the hand anointed as it were with the same oyle of gladness where with the heart is replenished, signifies its sensibility of the enlargement of the heart, by this amplification of gesture, and natural periphrasis of joy.

The becking with the raised hand silentium hath beene ever with all nations accounted postulo. a signe of craving audience, and intreating a favourable silence. And how considerable an expression this gesture of the hand was ever accounted in this business, may be collected out of the office of the common cryer, whom we finde in the monuments of the Ancients commanding silence by the hand alone, without the voice. Whence that of Dion may receive illustration. "Praecum * manum porrexisset, esset quod ob eam causam silentium consequatur, ut est constat."

Dion car. in Hadr. do, lib. 69.
Which gesture if it were used by the Cryers of Courts of Justice, would be more proper and significant to procure silence, then by making more noise, to engender peace, and their loud way of reclaiming one auricular disturbance with another. The learned inventions of the Ancients do ordinarily allude to this expression.

Seneca that witty-contriver of that abusive Play of the death of Claudius Casar, which he called Apocolocyntosis, or Immortality gotten by Mushromes, very elegantly brings in Claudian the Emperor commanding silence with this

**B E C K I N G O F T H E H A N D.** Heliodorus in his History which hee preferred before his Bishopricke, in that passage where the people (affected with joy and pittie at the strange hap that Caricia was knowne to be Hydaspes daughter) would not heare the Cryer that commanded silence, makes Hydaspes himselfe to **S T R E T C H O U T H I S H A N D** to appease them, and bid them be still.

And Barclay brings in Euphormio when there was a noise that he could not bee heard, with **T H I S G E S T I C U L A T I O N O F H I S H A N D**, signifying that he had somewhat to say unto them.

Prophane Histories that containe a relation of things really done, are not barren in this expression of the Hand. For when Titus was returned to Rome, after the destruction of Jerusalem, and his Father Vespasian and hee triumphed in common; as soone as they were set in their Ivory Tribunals, the Souldiers with loud voice declared their valour and fortitude: Vespasian having received their prayses, they offering still to speake on in his commendations, he **B E C K N E D W I T H H I S H A N D** and made a signe unto them to bee silent.
When Commodus the Emperor was set in his throne to behold those famous Actors which were to celebrate a Sacred Agon or Pageant in honour of Jupiter Capitolinus, and the Theater full of Spectators; before any thing was said or acted on the Stage, suddenly there started out one in a Philosopher's habit, with a Staffe in his Hand, and a Sceptre on his Shoulder (half-naked) who running to the midst of the Stage, stood still, and beckoning with his Hand for silence, discovered the treason of Perennis to Commodus. Thus Drusus being sent to appease the rebellion Th ad in Pannonia, standing up upon the Tribunal, Annal. I. 5. beckoned with his hand for silence to be made. And after Constantine the Emperor was baptized, having caused a Throne to be erected in the Palace of Trajan: he declared with the eloquence of a Monarch the reason which had moved him to alteration of Religion. His Oration being heard of all the world with great applause, in such sort that for the space of two hours the cries of a great many were heard, which made acclamations: at length the Emperor rose up, and making a signe with his Hand, required silence, which instantly made all that great multitude hold their peace. The most sacred History is not without examples of holy men who have significantly made use of this expression of the Hand. For we read that Peter Act, 12. beckond with his Hand unto them that were gathered together in Mary's house to hold their peace. Thus Paul stood up and beckond with Act, 13. his Hand, and said, Men of Israel and ye that fear God, hearken, &c. And when Claudius Lyfias the chiefest Captains had given Paul licence to speak
peake unto the people, Paul stood upon the graces of the Castle into which they were leading him, and **beck and** unto the people, and when there was made a great silence; he began his Apology in the Hebrew tongue. Alexander likewise used this **becking** with the Hand, when he would have excused the matter unto the people. In the Original all Peter is said **exspect avs in hum ili**="Manus silentio postulato", as one Translation: *answer manut tacrent*, as Beza: in the others the word *στρών* is left out: for, the **becking motion** of the Hand upon such occasions cannot well be understood otherwise then for a signe of craving audience.

**Juro.**

**Grælus** XVII.

TO **LIFT UP THE RIGHT HAND TO HEAVEN** is the naturall forme and ceremony of an oath, used by those who call God to witness, and would adjure, confirme, or assure by the obligation of an oath. An expression first used by the **Hand s** of the ancient Patriarchs, and is thought to have flowed from God himselfe, who in many places of holy Writ is brought in speaking of himselfe, to have used this gesture for confirmation of his gracious promises by the outward solemnity of an oath. Hence it was that Abraham said unto the King of Sodome, I have **lifted up my Hand unto the Lord**, that is, I have sworn, that I will not take from a thread, even to a shooe latchet, &c. Unto this naturall expression the Psalmist alludes, **he lift ed up his Hand** that is, he swore: And to the signification of this gesture of the Hand, some inferre that passage of the Psalmist: Whose **Right Hand is a Right Hand of falsehood**: that is, they have
The natural Language of the Hand.

have for two:ne and broke their bow. Hence by
a forme of speech taken from this expression, To
LIFT UP THE HAND, in the Scripture phrase, is
the same as to SWEARE and take a Solemn oath.
With reference to the manifest attestation and
significant & obligatory force of the Hand in this
business, the late nationall Covenant was ex-
pressly ordered to be tooke with the Right Hand
held up on high. The Angels also when they
SWEARE doe it without this manuall attes-
vera-
tion: for the Angell in the Apocalyps that
Apoc.10.
John saw standing upon the sea and upon the.
earth, when he SWEARE that there should be time
no longer, lifted up his Hand to Heaven. ¶ This
bowing expression of the Hand, Marius ufed in
Plutarch:
the battaile of the Cymbres, when he PROMISED
and vowed a Hecatomb or Solemne sacrifice of
an hundred Oxen. Thus also Cassius vowed to
build a Temple to Fortune for that day.

TO EXTEND AND RAISE UP BOTH THE
HANDS TO HEAVEN, is an expression of
establishment, and a most strong kinde of attes-
vera-
tion, implying as it were a double oath. There
is a passage in the prophesie of the Prophet Da-
niel which doth confirme and illustrate this ex-
pression. And I heard the man cloathed in lin-
nen which was upon the waters of the rivers,
when he held up his right Hand and
his left unto heaven: which was a double
oath, as our Glossie hath it. Lauretus upon this
place faith, that the lifting up of the right and the
left Hand, signifies an oath with a commination
and a promife. Ovid well knowing this double
forme of an oath, describing Philomela frighted
at the comming of her sister Progne, as she strove to sweare and call the gods to witnesse to the purity of her thoughts, and that she was compelled to that dishonourable fact, very elegantly makes her hold up her hands for speech. Such an attestation of gesture I lately observed in some at the publicke taking of the last Nationall Covenant, who as I conceived rather out of a zealous earnestnesse to ingage themselves in the Cause, then out of any affection or privity to this double formality of a Vow, tooke the Covenant with both their hands hold up.

Xenop. de infcit. Cyr. lib. 5.

Suffragor TO HOLD UP THE HAND is a natural token of approbation, consent, election, and of giving suffrage. An expression of the Hand is common, that Chirotonia which properly is this gesture of the Hand, is usurped per metalepsin connexion pro suffragio. To this declaration of the Hand that elegant metaphor of the Prophet Zephania is referred: The deepes made a noife, and lift up their hands on high, that is, shewed signes of their obedience and voluntary inclination, as by lifting up their hands. And when Esdras blessed God, the people lifting up their hands, to their audible, added a kinde of visible Amen, sign'd by this gesture of assent, which is as much in the language of the Hand as doth it. Tully makes mention of this expression: If those Decrees that are received be rightly expressed, and singular excellent; not declared so by judgements nor authorities, nor bound
bound by an oath, but by holding up the hand, and with great acclamation of the affected multitude. Hence both the phrase and practice of this gesture of approbation so frequently occurs in Xenophon's Orations, who having made a proposition to the people, to whom this seems good (faith he) let him hold up his hand, and all of them held up their hands. At the end of which Oration Chrysippus approving what Xenophon had said, requires the same expression at the peoples hands in the same phrase, laying, He who approves of these things, let him signify his assent by holding up his hand. Then all of them held up their hands. And Xenophon arising againe to speake, concludes thus: Who affents to these things, let him hold up his hand, which they did accordingly. And so in many other places of his Oration. The signification of suffrage in this gesture may be further illustrated by the practice of the Athenians in that passage of Thucydides, where when Cleon and Dositatus had both delivered their opinions, the one most opposite unto the other, about the alteration of the cruell Decree of the Athenians against the Myteleans, the Athenians were at contention which they should decree; and at the holding up of hands they were both sides almost equall. And one sort of the Athenian Magistrates were xemestai, Magistrates chosen by this gesture. Aeschines contra Ctesiphon, Which indeed, is a most significant expression of the hand; so naturally doth the hand imply the will and consent thereof; for, what wee put our hand unto we are infallibly understood to will and intend, and with counsell and advice to...
54 Chirologia: Or, 

undertake, and promise our concurrence.

Respuo, 
Gestus 
XX.

The flirting out of the back part of the hand, or put-by of the turning palme, is their natural expression who would refuse, deny, prohibit, repudiate, impute, or to lay to one's charge, reject or pretend to lay for an excuse, or would twist and hit one in the teeth with a thing, and signify disdain. The minde of man being moved by distaste, in some significant gesture to utter and disclose her hatred and detestation: when she is displeased with any, she usually gives intelligence of her dislike in a discharge implied by the significant dismission of the hand, and such like signes, representing by gesture a willingness to rid her hands of them. And this expression doth arise from the same cause that trembling and horror do; namely from the retiring of the spirits, but in a lesser degree. For, the shaking of the hand, is but a slow and definite trembling. And is a gesture of slight refusall and dislike, being used often by those who refuse a thing, or warn it away. This was the entertainment Antipater found at the hands of his Father. For when he boldly came neare as though he would have saluted him, Herod stretched out his hand, and shaking his head, gave him the repulse, taxing his presumption, for daring to offer to embrace him, when he was guilty of so many treasons against him. As it is a gesture that naturally without speech forbids, it was used by Augustus; when with his countenance and hand he repelled those unseemly flatteries which were offered unto him. Cecina in his dreame
used the like expression to the ghost of Quintillus Varus stretching out his inviting Hands towards him, which he thrust back, refusing to follow. And to this gesture, as I conceive, may that passage of the Prophet Zephaniah Zeph. 2. 15 concerning the destruction of Nineveh be referred. Every one that passeth by her shall hisse and wag his Hand; that is, shall express his detestation. Although Ribera and others give it Ribera in the sense of astonishment and insultation.

To shew forth the Hand, and so invito. Forthwith to call backe as it were and bring it againe unto us with a waving motion, is a natural Gesture, and a vulgar compellation, which we significantly use in calling for men whom we bid to come neare and approach unto us, which alluring habit in this matter is very natural, ready, and commodious to explaine our minde and will, wherein there is a certain kind of forme or semblance of the thing signified. For we seeme by this gesture to draw them to us. To the signification of this gesture appertaines that of the Prophet Isaiah: Shake the Hand, that they may goe into the gates of the Nobles. That is, make a signe unto them to come by this inciting motion of the Hand. To this vocative, alluring and inciting compellation of the Hand, Propertius seemes to allude:

Et me defixum vacua patiatur in ora
Crudelem * infa sape [vocare] manm.

Fovianus Pontanus brings in Mercurie and Perichalcas inflicting punishments upon certaine Usurers and prophane Churchmen, where Mercurie
rie is enforced to leave the execution of some of their punishments to Pyrichalcas, for Charon as he perceived stayed for him in the Port, and had a long time beckoned to him with his Hand, and he went to him to know wherefore he called. Cecina the General in his expedition against the Germanes, stirred up by Arminius, had one night a heavie dreame, which drove him into a feare. For he thought he had seene Quintilius Varus rising out of the bogs, embred all in bloud, calling him by name, and stretching out his Hand towards him, which he thrust backe; refusing to follow.

**Ovid Metamorph. lib. 12.**

TO WAG AND WAVE THE HAND FROM US, is an expression by gesture significant to prohibit, bid one be gone, keepe off, forbid, dismiss, and bid farewell and adieu: in which there is a certaine forme of the thing signified; for we seeme by this gesture to put from us. Nothing more ordinary in the occurrences of common life then this gesture, practised in these senses, a common custome to bid one keepe on his way, and proceed who is returning to us; to shake our Hand as farre as euer we can see, to bid our friends farewell and adieu. Ovid according the ingenious way of invention in Poets, to heighten their fictions, and to set an artificiall glose of truth upon them, that they may seeme more probable, upon every occasion brings in the personages of his story using these naturall expressions of the Hand. Thus he brings in Juno bidding Iris hallet on a message on which she was sending her, doing it by shaking her Hand into this naturall expression. And bringing
in Ceyx going to sea, and taking leave of his wife Alcynoe, when he was gone aboard and lanced out, the raising up her humid eyes, espies him in the poop of the ship, shaking his hand, bidding her thereby adieu, which she answered by the same motion, and loving pursuit of gesture the usual consequence of expression with those who have formerly shewed themselves loath to depart. And bringing the ghost of Ceyx appearing to his wife Alcynoe in a dream to be drowned, at the end of his imaginary speech, he seems to add tears, and this departing gesture of his hand, bidding her for ever farewell. Burton in his symptoms of love, melancholy, makes this [longum vale] of the hand a peculiar property of lovers. A lover loath to depart will take his leave again and again, and then come back again, looke after, shake his hand, and wave his hat a far off.

To shew and shake the bended fist at one, is their habit who are angry, threaten, would strike terror, menace, revenge, their enmity, despite, contenue, humble, challenge, detie, express hate, and offer injury, tell one what he must looke for at their hands. When anger a fit of the invading appetite, hath tooke hold of our spirits, and that we are incensed by some affront we cannot brooke, we use to threaten, to call the trespasser to account by this gesture of the hand, occasioned by the violent propensity of the minde, and strong imagination of the act of revenge. Hence Phisiognomists in reference ad morem apparentem, or according to their rule of apparence, observing the fashion of men
in this effect of passion in the Hand, conclude such persons to be hasty, cholericke, revengeful, and apt to take or give offence, who customarily use to hold their Hand in this posture. If we should goe over the Chronicles of all ages, and trace this naturall gesture of the Hand through those records which beare witness of times and the manners of men; we should meet with many examples of this angry expression of the Hand. Some few copies of this originall affection will serve to confirm and illustrate the acception of this gesture, in this sense, and signification. Thus

Zonaras. Leo Armenius, Emperor entering into the prizon by night, and seeing Michael Balbus, and the Warden of the prizon with him, and almost asleep, declared his anger by the agitation of his Hand. Papias the Warden fearing the anger of the Emperor, in conclusion conspired with the same Michael, and on the very night of the nativity of our Saviour slew the Emperor.

Tacit. hist. lib. 1. Thus the Souldiers of Vitellius Army sent their fists against the Ambassadors of the Helvetians, who came to treat that their City might not be razed, which the Souldiers (greedy of revenge) had importunately called for to be razed, and Vitellius for his part spared no threats. Thus the Senate sent their fists against Satrienus Vocula, and ceased not to offer violence until he had departed the house. Thus also Agrippina mad and wilfull after her favourite, Paulas was displaced from the charge that Claudius had given him, gave out threatening and thundering speeches, yea not forbearing the Princes cares, and after her bitter threats, bent her fist toward Nero. Thus the Souldiers in Pannonia
nonia threatened with the fists those they met of the guard, or Cæsar's friends and familiars, as desirous to picke quarrells and raise sedition. Free-men, bond-slaves, also were feared, threatning with words and fists, their Patrons and Masters. The Italian vulgar doe most resent the indignity of this minatory agitation of the Hand exhibited against them.

To hold out the Hand hollow in manner of a dish, is their habit who crane, beg, cobet, and therein a greedy readinelle to receive; and there is a certaine forme or semblance of the thing implied, in this unusuall capacity of the Hand. From the naturall signification of this posture, that biting adage had its original which taxeth the lucrative grædinele, of the Athenians; Atheniensis, vel moriens, * cavat Eras. Adag. manum. This gesture of receit to an ingenious and honest man hath been accounted a kinde of repioath, as appeares by the witty laying of Julian the Empeour. For when by a certaine solemn order or custome, there were certaine Messengers or Pursivants brought into the consistory, to receive gold; among others, one of the company tooke it, not as the manner is, in the lappet of his mantle spread abroad, but with the hollow ball of both Hands; and with that these Pursivants or Intelligencers (quoth the Empeour) can skill to catch, and not to latch money. Hence it was that the Hand of Ruffinus governour of the East under Honorius the Empeour, was carried about through new Rome, after his death, in mockery, fashioned after this manner, which Claudian hath elegantly expressed in his death.
CHIROLOGIA: Of, Claud, in *Dextra quinetiam, ludo eonfsa vagatur.

Corippus very ingeniously shadows out the tacticy of a company of Plebeians inferred from this Gesture of the Hands:

Tendere; quo veniens late pluat aureus imber.

And a little before he said,

This entertainment Marcus Antoninus, the Imperiall Philosopher, received at the Hands of the greedy multitude when he came to Rome. For when in an oration, he made to the people, among other things, he had said, that he had been absent in his travels many years; the multitude cried out, eight; and with stretched out Hands, signified how they craved that they might receive so many Aurei, for a coniary: at which the Emperour smiled, and laid also, eight; and afterwards gave them eight Aurei a piece; so great a summe, as they never received at any Emperours Hands before. Pierius saith he had seen the signe of Philemon in Rome, holding a booke shut, and tyed very straignt in his left Hand, and his right Hand disth'd in this manner: so that he seem'd to demand the price, which unless they paid him downe in his Hand, they should not have his booke; for they report him to have beene a writer of Comedies, who was wont to sell his labours at a very deare rate. And Aristophanes hath a jest in one of his Comedies, where Phidolus brings in the gods for an example: To whom when we tender supplication...
The natural Language of the Hand.

application for some good, they stand holding their hand upwards; not as they would give, but as they would receive somewhat. Barclay who is everywhere very elegant in his allusions to natural gestures, reflecting upon the similitudes between this gesture, and the posture of the hand in giving, brings in Euphorbrio describing the statue of a goddess, that held her left hand very open, but stretched out her right hand with such a womanish feigning and colourable pretence, that you could not tell whether she had rather give or take. This is the beggar's craving posture. Yet covetousness hath bowed the hands even of Emperors to the significant practice thereof. For Suetonius reports that Octavius Augustus Caesar, by occasion of a vision by night, begged yearly upon a certaine day money of the people, and held out his hand hollow to those who brought him brazen dodkins, or mites, called Asses. And the same Author hath observed as much in Vespasian, who was so famous for raising profit out of his subjects urinae and his dulcis odor luceri ex re qualitatem. For when certaine Ambassadors brought him word that there was decreed for him at the common charges of the state a Giant-like image that would cost no meane summe of money, he commanded to raise the same immediately, showing therewith his hand hollow. Here is the basis, quoth he, and pedestal for it ready.

To put forth the right hand Minero.

is read, is the habit of bounty, liberality, and a free heart; thus we reward and friendly bestow our gifts. Hence to open the hand in
in the Hebrew phrase implyes to be free hearted, munificent, and liberall. For, the Hebrewes when they would expresse a profuse munificence, they say_Jad pethucha, that is, Manum apertam; from whence perchance the Turkes borrowing the conceit, are wont to set forth Liberality by an open Hand. The sonne of Sirach knowing that the exercise of Bounty and Prodigality requires in a manner the like gesture and expression of the Hand: speaking of the unjust spend-thrift wafting of his goods, faith, That while he openeth his Hand he shall rejoyce. And the Greekes in old time (faith Pliny) called the span, or space of the Hand from the thumb to the little fingers end, Doron. which is the reason that gifts be in their language called Dora, because they bee presented with the Hand. Hence Phisognomists say such who custumarily use to hold the Hand extended out are of a liberall complexion of minde; arguing from this liberall property of the Hand. And there is a tradition our Midwives have concerning children borne open handed, that such will prove of a bountifull disposition, and franke handed. Infants indeed for the most part come into the world with their Hands clos'd; thereby notifying, as a Rabbi observes, that God hath given them the riches of this world, and as it were shut them up in their Hands: whereas on the contrary, dying men are wont to extend and stretch out their Hands and fingers, thereby willing to signify that they relinquish the world, and have no longer to doe with the things thereof. Which is the only good action the close-handed Mifer doth, who when death opens and unlockes his Hand, doth
The natural Language of the Hand.

Bellarmine relates a story of Stephen King of Hungary, whose Hand was found whole and uncorrupt after his death. And casting in his mind what might be the reason why God was pleased miraculously to preserve his Right Hand onely, with the skinne, bones, and nerves, when the other members were resolved into their first elements, delivers his opinion, thus: Truly I thinke that in this miracle God was willing to shew the depth of his divine counsell, that charity excells all other vertues. Deservedly therefore did the Right Hand of this holy King remain uncorrupt, which was always flourishing with the blossomes of mercy, and which in relieving and distributing gifts to the poore, was never empty or indisposed. God (indeed) who opens with his Hand, and filleth every living thing with his blessings, out of his infinite bounty doales out liberally his divine Almes to his creatures with both his Hands. Whence Divines distinguish the gifts of God into those of his Right Hand, and those of his Left, to wit, into spiritual and temporall. Dextra Dei est unde grata proveniunt. Hence the Aramites by a Right Hand understand the effulgent benignity of God. Maldonat. nat commenting upon the words of our Saviour; Let not thy left Hand know what thy right Hand doth, gives a reason why in this place, contrary to the custome of Scripture, the Left Hand is named before the Right, and action attributed to the Right Hand, and knowledge to the Left. For it is therefore done (faith hee) because wee are wont
Chirologia: Or,

wont to reach out our altmes (which our Saviour there speaks of) with our Right Hand, hence called Manus eleemosinaria, and not with our left, and all other works that are done with the Hand, the Right Hand does them, the Left as a helper doth assist; so that if it had eyes it could not bee ignorant what the Right Hand did: wherefore Christ would have us so to exercise this Hand with works of charity, that our Left Hand (which is wont to be not onely conscious, but accessory to all the actions of the Right Hand,) should not so much as know or take notice thereof. Crescolius judiciously scanning these words of our Saviour, Let not thy left Hand know what thy right Hand doth, tells us that it is a symbolical expression very like to the Hieroglyphiques of the Egyptians, and therefore the force and sense of this admonition, is to be sought out of the nature and usuall signification of both the Hands.

As for the Right Hand, it is altogether open, free, and manifestly put in action. Wherefore for its part it denotes an ingenuous candor and virtue, whose glory is most perspicuously set out by action; but more especially the Right Hand signifieth liberality, and for that cause chosen to bee the hieroglyphique of a most beneficent and plentiful largesse: whereas the Left Hand hath a contrary Genius, and is observed to be of a close and retired nature: this Niggard out of a skulking disposition affecting secrecy, and the subtile leisure of a thrifty vacation. So that this Symbol of our Saviour infinuates thus much: If thou art disposed to communicate thy goods to relieve the wants of thy brother, and to shew forth the liberality of thy minde, take not counsel of thy Left.
The natural Language of the Hand.

Left Hand: minde not what the covetous desire of goods, and the thirst of having, require at thy griping Hand; let the Right Hand prevaile with thee, the index of beneficence, and pledge of commutation, the accuser of covetoussille. Let that muck-worme the Left Hand earth it selfe in avarice, and keepe silence by an uncharitable retention, which doth not love to leafer, but to snatch away; not to bellow, but a long time to retain. How many Scavola's or Left-handed Donatists in matter of bounty doe our times afford, within the frozen hold of whose sparing Hand Charity is quite starv'd with cold? And how many who fearing the Moralists Bis dat qui cito dat, with the old Courtiers glossie, that the sooner suiters are dispatched, the sooner they will returne againe: by sinister delay hold them in suspense, while their courtesies hang to their fingers ends like Bird-lime, and will not come away? These the Heathen man would call viscata beneficia, we left-handed favours. These men, as if they were restrained by some summptuary Law, made against the natural munificence of the Right Hand, refer all matters of beneficence to the penurious discretion of the Left Hand. Nay, are there not some, who as if they held ignorance to bee the mother of thrift, to elude this ncftiat of the Gospel, have made their Hands strike a league together, and agree never to know any such thing one by the other?

To extend and offer out the right Hand unto any, is an expression of pity, fero. used also as a token of assurance, peace, security, and
and promised safety, and salvation. An expression much desired by those who are in distress, and are not able to shift for themselves, who use to call for the gift or auxiliary loan of this Hand; for thus Palmarus calls to AESCH.,

'Da dextram miseris & secum the solle per undas.

Hence *Dare manum aliqui vel *manum adhibe

sign. [opem & auxilium ferre.] Symmachus calls this [adjuricem] manum the helping Hand. Ca-

fiodorus *Dextram [Salutarem] the comfortable
Hand; and with Isidor, it is the witness of sal-
tation. Pierius makes this gesture the hierogly-
phicke of fortitude and aid, in which sense it is very frequently used by the learned Romans. The same manner of expression hath prevailed also with the Greeks, and with the Hebrews Likewise; for so faith the Scripture, The wicked lend one another the Hand, but in vain; for though Hand joyned in hand, the wicked shall not escape unpunished. The like expression of gesture is frequent in sacred Writ. The Prophet Isaiah in reference to the signification of comfort, faith, they shall not STRETCH out the hands for them in the morning to comfort them for the dead: And Solomon speaking of the virtuous woman, faith, She spreadeth out her Hands to the poore, and putteth forth her Hand to the needy. To this intent, Jesus immediately STRETCHED FORTH HIS Hand, and caught up linking Peter crying out unto him to save him. And so significant and demonstrative to succour and support is this gesture, that Oza for putting forth his Hand to stay the Arke of God, was smitten with death for that speaking error of his Hand. This gesture of succour and relief, hath
hath been observed in ancient coins, stamped with the image of the goddess Ops, by that posture, promising a willingness to help all that invoke her name. This gesture is (also) a natural token of assurance and promised safety. Thus the King of Persia saved Mentors life by reaching him his right hand. Ammianus Marcellinus faith the fame of one Nebridius, who was the only man that refused to conspire with others against Constantius, and therefore to save himselfe from the fury of the Souldiers who had drawne their swords upon him, flying with all speed he could make to Julian, befought him, that for assurance he would vouchsafe to give him his right hand; whereunto Julian made answer, what shall I keep especially for my friends, in case thou touch my Hand? but goe thy wayes from hence whether thou wilt, in safety and security.

TO LET DOWN THE HAND with intent to reare some languishing creature from off the ground, is a greater expression of pity and compassion, than to afford a stretched out hand to one who riseth of his owne accord; for between these expressions the Learned have made a distinction: To this expression I finde that of the Psalmist referred, Send downe thy Hand from above.

TO STRIKE A TABLE or somesuch like thing with the hand, is the gesture of one angry or grieved in mind, and very impatient. To which gesture that of the Prophet Ezekiel is referred, Thus faith the Lord God, smite with
WITH THINE HAND, &c. By this signe inciting the Prophet to signifie the great Wrath and destruction to come. The natural reason of which gesture is, the minde fretted that it cannot meet with a revenge, doth out of Hand endeavour to quench her fervent heat some other way, to wit, by strokes or noise, or some other remedy, which somewhat ease the minde. To descend downe into our owne Historie for an example of this pathetical motion of the Hand, a Royall Copie whereof we have in a Prince, whose passions were, as himselfe, great, to wit, Henry the eight, who demanding of one of his Physicians whose patient Cardinall Woolsey was, what distemper Woolsey had, who then was sicke, the Doctor replied, what disease soever he hath, he will not live to the end of three dayes more. The King STRIKING THE TABLE WITH HIS HAND, cryed out, I had rather lose two thousand pounds then hee should dye, make haste therefore you and as many Physicians as are about the Court, and by all meanes endeavour his recovery. Another example of this expression I finde in our Chronicles, before the times of this Prince, and that is in the Duke of Gloster, Protectour to young King Edward the fift. For among other passionate gestures which accompanied his changed countenance, when he accused the Queene Mother and her complices of plotting his death, and my Lord Hastings had adventur'd to returne some answer to his fierce interrogatory, submissively saying, If the Queene have conspired,--- The word was no sooner out of the Lord Hastings mouth, when the Protectour CLAPPING HIS HAND UPON THE BOARD,
board, and frowningly looking upon him, said,
Tellest thou me of If and And, I tell thee, they,
and none but they have done it, and thou thy self
art partaker of the villany, &c.

To hold up the Hand hollow above
the shoulder points, and to shake
it in or be by the turne and returne
of the wrest, is their naturall expression
who encourage, embolden, and exhort one to be of
good there. Antonius instead of speech signi-
ficantly used this gesture. For it is written of
him, that while he was setting his men in order
of battaile at Actium, being resolved for a navall
fight, to end the controverseie betweene Octavius
Caesar and him for the Monarchie of the world;
there was a Captaine and a valiant man that had
served Antonius in many batailles and conflicts,
and had all his body hacked and cut: who as
Antonius passed by him, cryed out unto him, and
said: O noble Emperour, how commeth it to
passe that you trust in these vile brittle ships?
what, doe you mistrust these wounds of mine,
and this sword? Let the Egyptians and the
Phoenicians fight by Sea, and set us on the main
land, where we use to conquer, and to bee slaine
on our feet. Antonius passed by him and said
never a word, but only beckond to him
with his Hand and Head, as though he wil-
led him to be of good courage, although indeed he
had no great courage himself.

To exalt or lift up the stretch'd
out Hand, is the habit of one attempting
to doe and take some famous exploit in Hand:
and is a natural posture of an exalted and victorious power. Hence he is said to have his Right Hand exalted who is made powerful and glorious. Hence the Prophet Michæ: Thy Hand shall be lift up upon thine adversaries: that is, Thou shalt overcome and be victorious. And to this gesture the Psalmist alludes, Thou hast set up the Right Hand of his adversaries. Wee read in Deuteronomy, that the Lord would have scattered his people, but he feared their enemies should wax proud, and say our High Hand and not the Lord hath done all this. And that mirror of patience: The high Arme of the wicked shall be broken. The Psalmist using the expression and signification of this gesture in great attempts: Arise O Lord, lift up thine Hand. And againe, Thou hast a mighty Arme, strong is thy Hand, and high is thy Right Hand. And the Scriptures generally under the metaphor of this gesture shadow out the power of God manifested in the delivery of the children of Israel out of Egypt, who under this phrase is significantly said to have brought them out from thence openly, and by might force. That it is significant in their Hands who goe about to set in Hand a business, to omit other confirmation, appears in Pharaohs speech to Joseph, were he said unto him, I am Pharaoh and without thee shall no man lift up his Hand in Egypt. Examples of this attempting gesture are not wanting in profane Histories. For the day on which the battaile of Pharsalia was stricken, Cesar seeing Crafinus in the morning as he came out of his Tent, asked him what he thought of the successe of the battaile? Crafinus
The natural Language of the Hand.

Stretching out his right Hand unto him (which was a mute omen hee should have the better Hand of his enemies that day) cried out aloud, O Cæsar, thine is the victorie; and this day shalt thou commend mee alive or dead: and accordingly brake afterwards out of the rankes, and running amongst the midst of his enemies, with many that followed him, made a great laughter: at last one ran him into the mouth, that the swords point came out at his neck, and so slew him.

To present the Hand, is their expression who present or deliver a thing as their act and deed. And the Verbe profero which hath the signification to present and present a thing, seemes to imply the very gesture. This was the first expression that ere appeared in the Hand, and was used by Eve in the fatall profer of the forbidden fruit unto the first man. And it was required in the old Law at the Hand of the offerer, who was to present his offering with his owne Hand: for in religious duties there was never a proxie allowed. As it is significant in delivery of writings as our act and deed, it is most apparently scene in its signification at the delivery of Deeds (so called from this gesture, for this is that which gives force to all legall conveyances, and without this expression Liverie and Seifin is of none effect. A semblance of the same gesture wee use when wee would take or accept what is proffered and delivered into our Hands. And that similitude of posture seemes to imply a correspon-
dency and a favourable inclination to entertaine their offer, as if they therewithall proffered thanks...
for the same. To the natural purpose and meaning of this gesture, the Sonne of Sirach: He hath set fire & water before thee, stretch forth thy hand unto whether thou wilt: that is, take or accept of which thou wilt: for by a metonymy of the adjunct the signe is put for the thing signified. This was the second gesture of any significacion that is recorded to have appeared in the hand, and the first that shewed it selfe in the hand of the first man Adam, when hee accepted of that forbidden fruit, with which hee tooke a curse that filled his hand with labour, and forced it often to advance to wipe his sweating browes. From this unhappy gesture the hand may be well called Manus a manando, because all evill proceeded from this action. Two uses the hand was chiefly ordained for, to take, and doe, as Galen well observes: but Man took so ill with it at first, that he undid himselfe. The misguided hand would be reaching at the Tree of knowledge, but prohibited by an expresse caveat, was prevented from putting forth it selfe to the tree of life.

**TO WAG THE HAND IN A SWINGING GESTURE,** is their natural expression who would endeavour to hasten and assist themselves in progressive motion, and withall denotes a kinde of wantonnesse and effemenacy. Aristotle sayes, the man could not walke unlesse he were assisted by the motion of his shoulders, and that the swinging of his armes doth much help the bodies transportation in leaping: which men by instinct knowing, doe many times fall into this gesture upon such occasion. Hence Phisognotical
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Micall Philosophers who know that every man hath his peculiar genius, causing that native difference of habilities in men; observing the operation of these spirits as they are matched and conjoined to outward gestures, which by a kind of tacit character give out the manner of their complexion; doe easily discerne the differences of spirits by arguing syllogistically from the natural habit to the genuine or contrated, which custome makes more personall; for as mens present passions and inclinations are brought by nature into act; so men following the vogue of nature, are wrought to a reiteration of that action, untill the Hand hath contracted a habit. The resulf of these Phisiognomers falls thus into a grand axiome of their art, that whosoever is (as by a personall propriety and actual condition) customarily seen to use the gesture of any natural affection; he is by habituall complexion very incident to that affection, exhibited by that gesture. Hence Seneca, not unskillfull in this art of Chiromanticall Phisiognomie, makes the customary wagging of the Hand to and fro, a personall character of effeminacie and impudence. Impudicum & incessus estendit, et manus mota, et relatus ad caput digitus, & flexus oculorum: The gate, the turning of the eye, the finger on the head, and the wagging of the Hand, shew a shamelesse wanton. And Marcus Cato was wont to say, Plut. in the life of Cato Major, he would not have him for a soouldier, that wagaed his Hand as he goeth, removes his feet as he lighteth, and routeth and snorteth louder in his sleep, then when he crieth out to charge upon his enemy.
TO SHAKE OUT THE HAND, is their natural expression who would show that they have not, nor desire to have a thing. This the Latines call * manus excutere. The Prophet Isaiah in reference to the signification of this gesture, faith, The righteous SHAKETH HIS HANDS from holding of bribes. And the sonne of Sirach ludes to the signification of this gesture, where he faith, The slothfull man is compared to the filth of a dunghill; every man that takes it up, will SHAKE HIS HAND.

TO SHAKE OR HOLD THE STRETCHED AND RAISED HAND OVER ANY, is their expression who offer to chastise and shew a willingness to strike or take revenge. Hence the prohibition of the Angel to Abraham about to sacrifice his son, after he had STRETCHED OUT HIS HAND, to that intent, lay not thine Hand upon the childe. The Prophet Isaiah respective to this signification of gesture, faith, That the King of Assyria should SHAKE HIS HAND against the mount of the daughter of Sion. And because men are wont to use this expression by gesture to those they hold worthy of rebuke and punishment, that being terrified thereby they might reclaim them from vice. Hence by an Anthropopeia in many places of Scripture this gesture implies the chastising Hand of God. To this signification belongs that of the Prophet Isaiah, In that day shall Egypt be like unto women; and it shall be afraid and fear, because of the SHAKEING OF THE HAND of the Lord of Hosts, which he shaketh over it. To this also belongs that
that of the same Prophet, With his mighty wind Idem cap shall he shake his hand over the river. And 11. ver. 15. the Prophet Zechariah to the same signification, Behold, I will shake mine hand upon Zach. 2. 9. them.

TO STRIKE ONE WITH THE FIST, is their Pugno. Gesture who would be avenged of those Gestus that have offended them, and would right them: selfes: by this wilde vindictive justice of their Hands. The Hand thus closely shut and the fingers all turned in, is called in Latine, Pugnus, quo-rium manus que ante erat pappa & manc (undemen-nes) contrata clavis digitus, effe est. Aest Scaliger denua. The nether part of this hand in this posture Chiromancers call the pomell, or percussion of the Hand, the Greeks Hypothenar seu furiaus manus, and Invap um & Rivifer, percussere. Galen observes that the outside of the hand was deprived of flesh, that the Fist might be more confirmed to supply the place of a weapon. And indeed they naturally and easily finde this thicke weapon who would buffet or fight at fistif- cuffses with others. This was the gesture of the Hand that first begun the fray or skirmish in the world, before time had brought in the use of other weapons. Hence the Latines say, Pugnam in manu esse, and pugna hath its denomination from this posture of the hand. Lucretius alludes to this primitive expression of anger,

Arma antiqua manus unques denticet, sucrunt. And when we see men together by the ears, we know what they intend thereby. The Prophet Isaiah condemning the injurious use of this smi- ting expression of the Hand in strife and debate, calls
TO BOX OR SMITE ONE WITH THE PALM OF THE HAND, is their expression who would rebuke or correct another for some saucie speech or action. Hence the Hand with the fingers stretched out, which Isidor calls the palm, hath its name in Hippocrates from a word that signifies to strike. Agellius useth the word depalmare for this smiting expression of the palm: The Greeks to the same signification of gesture use the word κολοφίζεσθαι. This contemptuous expression of anger the officer of the high Priest used to our blessed Saviour; for the Text saies, He strooke him with the palme of his Hand, taking upon him to rebuke Christ for answering the high Priest irreverently as he cursedly supposed. To the natural signification of this offensive gesture, may that of the Prophet Isaiah be referred. Therefore is the anger of the Lord kindled against his people, and He hath STRETCHED FORTH HIS HAND against them, and hath smitten them, &c. for all this, his anger is not turned away, but his HAND IS STRETCHED OUT still.

OLAY HAND UPON ONE is their expression who with authority apprehend and lay hold of one as a delinquent to secure their person. This is one of the properest expressions of the Hand; apprehension being the proper action of the Hand, for Hand and Hold are conjugates, as they terme them in the Schooles; from which gesture the Hand is called Organon antilepticorum, for it is the first use of the Hand to TAKE HOLD. With
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With the Ancients this gesture is manucaptio and manus injicere. This is a dangerous Habeas Corpus in officers who are the Hands of the Law, & without words obtains the force of an arrest, and hath a spice of their authority more strong then their emblematicall Mace. These actions Mark 14. are frequently entered in the Counter of Time. 46. Thus the officers of the high Priest laid hands on Christ, and tooke him.

To let go one hold and take off Manumit. the Hand from any one, is their gesture who would signifie a willingnestte to release one that was before in their possession and power, as having some reason to grant them their liberty. This with the Ancients is manumittere, and from the signification of this natural gesture, the Ancients tooke their forms of manumission, used when they did enfranchise their bond-men: of which the Civill Law takes much notice, and the observation of Critiques are very large in that matter. There is in this natural expression of the Hand a certaine forme of the thing signified. Hence the Egyptian Priests who alwayes had their eyes fixt upon the Hand of nature, in their Hieroglyphique expressed it by a Hand extended out at large, in which lively symbole of gesture, the fingers seem to be made fre of the Hand. The medall of Tiberius Clandius Caesar, in which a little gra-\(\text{\textsuperscript{b}}\).35 grain image hath the left hand opened to its uttermost extent, with this inscription, Libertas Augusta, implies as much, since the left hand the most retentive appears frely to manumit; for as the Hand in this posture implies
Chirologia: Or, the natural liberty of its owne proper and individual body; so it most properly expresses the gift of the same privilege to others by the same freedome of gesture.

Incito. Gestus XXXIX.

To clap one on the back or shou-der with the hand, is their expression who would heasten and encourage others; a gesture obvious in the hand that takes part with those that are in sight, and desires to set men or beasts together by the ears. Significantly repective unto this, is that gesture among others used in installing the Knights of St. John of Jerusalem, whereby he that gives him Knight-hood, laying his hand on his shoulder doth exhort him to be vigilant in the Faith, and to aspire unto true honour by courageous and laudable actions.

Sandys Travells, lib. 4.

V E USE TO STROKE THEM GENTLY WITH OUR HAND whom we make much of, cherish, humour, or affectionately love, an expression very obvious among the actions of common life, being a kind of indulgent declaration of the minde, used to pacifie and please others, performed by drawing our hand with a sweetning motion over the head or face of the party to whom we intend this insinuation. This the Ancients call mulcera capt alterius; a gesture often used by men in signe of favour and encouragement to ingenious and to-wardly youths.

Foveo. Gest. XL.

Admoneo. Gest. XLI. 

To take hold gently of another's hand, is a gesture used by those who admo-
nith and perswade, which hee that shall set himselfe to observe the actions of men, may upon such occasions finde used to the same intents and purposes. Mithropausites used this gesture in ad-
monishing Demaratus the Lacedemonian: who
being in the Court of Persia, the King willing
him to aske what gift he would. Hee besought
the King to grant him this favour, to licencethim
to goe up and downe the City of Sardis with
his royall Hat on his head, as the Kings of Persia
do. For, Mithropausites the Kings cozen.
Taking
him by the Hand, saide unto him, Demaratus,
the Kings Hat thou demandest, and if it were on
thy head, it would cover but little wit. Nay
though the King should give thee his Lightning in
thy Hand, yet that would not make thee Jupiter.
And we finde Timon, surnamed Misanthropos (as
who would say Loup-garou, or the man-hater)
using this expreflion: who meeting Alcibiades
with a great traine as he came one day from the
Councell and Assembly of the City, not passing
by him, nor giving him way (as hee did to all o-
ther men) but went straight to him, and took
him by the Hand, and said, O, thou dost
well my sonne, I con thee thanke, that thou go-
est on and climpest up still: for if ever thou be in
authority, woe be unto those that follow thee,
for they are utterly undone. Such an intention of
gesture, but with more vehemency of expression
the Angels used to Lot, while he lingered in So-
dome, LAYING HOLD UPON HIS HAND, and
UPON THE HAND of his wife, and UPON THE
HAND of his two daughters, to admonith and
perswade them to a sudden departure from that
accursed City.
The gesture who make a confiding use of the staffe of their age or affection, an expression importing that they much rely upon their faith and friendship: and often seen in the hand of great Princes, when for greater state and ease they are supported in this wise. The signification of which countenance of Majesty doth in effect shew that the Nobleman on whose hand the King leaned, was next and subordinate in authority to himself, and that the weight of all the principal affairs of State did ly on his hands. Thus in the Book of the Kings of Judah we reade of a Prince (the same that mocked at the words of Elisa when he foretold of the releefe of Samaria) on whose hand Iehoram King of Israel lean'd: that is, as the Gloss upon our Bibles hath it, a Prince to whom the King gave the charge & oversight of things, as doth more plainly appeare by the 27. verse of the same Chapter. And the speech of Naaman to Elisa after hee had cured him of his Leprofe, makes it more apparant: Onely herein let the Lord be mercifull to thy servant, that when my Master goeth into the house of Rimmon to worship, and lean upon my hand, &c. Where Naaman craveth to bee pardoned of zeal without knowledge, as M. Junius faith, it being no such thing as should trouble his conscience to bow himselfe in an officious sort and civill duty to bend his body that his Lord might lean upon his hand when he went into the Temple of the Idol Rimmon to adore. Thus Libo Drusus sustained by the hand of his brother, entred into the Senate House to answer to that enormity hee was accused.
accused of: who when he saw Tiberius a great way off, he held up his Hands, imploring mercy with great humility. Which stateliness of gesture was much used in Asia by great persons, and is at this day by your Italian Ladies.

To hold fast another's Hand in the signification of hindrance and restraint, is a gesture so obvious in the cholericke perturbations of humane life, that it needs no illustration by example, since we may every day meet with satisfaction in the publique streets: for in quarrels where there is any moderation or over mastering power on one side, this restraint of the Hand is used both with signification and advantage. To this gesture may be referred that of the Prophet Zechariah, A great tumult from the Lord shall be among them, and they shall lay hold every one on the Hand of his neighbour, and his Hand shall rise up against the Hand of his neighbour, and Judah also shall fight at Jerusalem, &c.

To jog one on the Elbow, is the usuall intimation of those who put others in minde, and take upon them the part of a Remembrancer: a gesture very frequent in the common passage of humane affaires: much practifed by the Hands of the ancient Romane Nomenclators, as appeares by the testimony of Horace:

Mercemur servum, qui dicit nomina, laxum
Quid fodias latum —

To take one by the Hand in courteſe, to recommend them unto another by way of presentation, is an usuall expression in the Hands of men, a gesture significant and remarkable,
able, having beene tooke notice of by ancient Chronologers: for, the Hand according, to the primitive intention of Nature, having by a necessary consent of Nations beene ever chosen Chronologer of al remarkable actions, hath consequently proved its own Biographer. If therefore we but cast an intuitive eye upon those memorials the Right Hand of Time hath left fairly noted in the Left Palme of Antiquity, even by the old autography of the Hand, wee may spell out the sense of this natural expression. For when Valentinian had a full purpose to adorn his sonne Gratian, a pretty young stripling, and well growne, with the Imperiell Ensignes, when he had wrought the Souldiers to accept thereof, hee ascended up the Tribunall, and taking the youth by the Right Hand, hee brought him up before them, and in a publique Oration recommended him (as ordained Emperour) to the Arme. Another Copie of this natural gesture we finde in the Hand of Pertinax, refusing in modesty the Empire, pretending his age and meane descent: who taking Glabrio by the Hand, and pulling him forth, placed him in the Imperiell Throne, recommending him as more fit for the Empire. And Commodus in a speech he made unto the Souldiers of his Army, puts them in minde how his father Marcus when hee was an infant, carried him in his armes, and delivered him into their Hands, recommending him (as it were) to their tutelage and fidelity. Thus also Tiberius (though with dissimulation) tooke Nero and Drusus, Germanicus children, by the Hands, and recommended them to the care of the Senate in a dissembling Oration he made. Thus Cyrus taking Hystapias
Hyfias he by the Right Hand, gave her unto his friend Gobrias, who having stretched out his Hand before, received her at his Hands. And this expression Raphiel used when he gave his daughter Sarah to wife to young Tobias, an expression Tob.7.13 which delivered from Hand to Hand is one of the Solemn Rites of Matrimony to be used by the Father of the Bride.

To lead one by the Hand, is their ex-officio expression who take care of the weakness and inability of others in matters of progressive motion, used most commonly to young children whom we would teach and assist to goe with more ease and safety: of which manuduction Holy Writ affords many examples. Thus Agar Gen.21. by commandement of the Angel held her childe 18. by the Hand, which allegorically signifies the workes of the Law, that is, the Law com- mandeth workes. Thus the Tribune tooke the Nephew of Saint Paul by the Hand. And to this Act.23.19 may be referred that of the Prophet Ezekiel, Thus Ezek.45.1 faith the Lord unto Cyrus, whose Right Hand I have holden. And to the signification of this gesture appertains that of the Prophet Isaiah, con- cerning the misery of Jerusalem, There is none to guide her among all the sones whom he hath brought forth: neither is there any that taketh her by the Hand, of all the sones that she hath brought up. This sense of gesture hath that also of the Author to the Hebrewes: In the day when I took them by the Hand, to lead them out of the land of Egypt. The like phrase of gesture occurs in divers other places of Scripture. But when this expression is used to
CHIROLOGIA: Or,

a female, and one of riper yeares, 'tis significant to present an officious and tender respect or serviceable affection. The aspiring affectation of women raised by Choppines to an artificial elevation of stature, hath made this courtly garb of gesture more necessary and commodious to great Ladies, and hath preferr'd it to bee one of the eight parts of speech of a Gentleman-ushers Accident. Hence Ovid, a man well versed in such obsequious expressions, makes Jupiter at his arrivall into Crete, lead Europa by the Hand into the Cave of Dilete. This expression is sometimes used to the blinde; for the Hand as it speaks by signes unto the dumb, so in a more necessary garbe of speech it officiates the place, of an eye, and speaking in the conducting dialect of a friendly assistance, supplies the defect of an ocular direction. Samson when the Philistines had boared out his eyes, was beholden to the Lad that held him by the Hand, for the last achievement of his fatal strength. And in this sense the blind man and his leader are a kind of relatives.

TO APPLY THE HAND PASSIONATELY UNTO THE HEAD, is a signe of anguish, sorrow, griefe, impatience, and lamentation, used also by those who accuse or justify themselves. The recourse and offer of nature in this relieving expression of the Hand, makes good the Adage, "ubi dolor, ibi digitus." The Prophet Jeremiah prophesying against Judah, foretels that she should be brought to use this note or signe of lamentation. And Tamar desfloured by her brother.

Ammon, laid her Hand upon her Head,
The natural Language of the Hand.

as it were accusing or justifying herself, as Lorinus. And 'tis probable that the Shunamites child when he cried, My head, my head, made use of this dolorous expression of the Hand. Thales by a pretty Pageant put Solon into such a passion by making him believe his sonne was dead at Athens, that like a mad man he straight beganne to beat his head, like one impatient in affliction, and overcome with sorrow. The Head is the natural hieroglyphique of health, and the Hand of reliefe and protection, as being the Champion of the Head. Hence in the straits of imminent perils, or dolorous calamity, they usually meet in a Committee of safety. Hence Tiberius Gracchus engaged in extreame danger, as it were justifying himselfe, and recommending his life and safety, which depended on his Head, to the people of Rome, laying his Hand upon his Head, went forward to the Capitoll: which by the sinister interpretation of his enemies turned to his prejudice, they inferring that by this signe he craved the Diadem. Some such passage you shall finde in Aristophanes, where Dicapolis to this effect: Et si non vera profatus fuero * manu Achariani; supra caput imposita, quaeg universus approbes populus.

T orub or scratch the Head with the Hand, is their naturall gesture who are in anguith or trouble of minde: for commonly when we are in doubt, and uncertaine what to doe, we musting scratch our Head. Hence by a proverbial translation from this gesture, Caput fricare, seu digitu scalpere, is used pro cogitare. Eraf. Adag But why we should in earnest meditation to notwithstanding

Lorinus in his comment upon Numbers. Plutarch in the life of Solon.
Chirologia: Or, naturally express our endeavour by this recourse of the Hand to the head, to scratch where it doth not itch; is, may be, to rowze up our distracted intellect; or else the Hand, which is the Engineer of invention, and wits true Pallasium, having a natural proclivity to bee acquainted with their phanfic, officiously offers it selfe to facilitate the dispatch of any affaires that perplex a faculty so nearly d'unto it, the Hand in the col-

laterall line of Nature, being couzen germane to the Fancie.

**The Recourse of the Hand to the Face in Shame, is a natural expression, as Alexander Aphrodiseus proves.** For, shame being a passion that is loath to see or be scene, the blood is sent up from the breast by nature, as a mask or veil to hide the labouring face, and the applying of the Hands upon the face is done in imitation of the modest act of Nature. Hence Licentius a Noble young man writing to Anfin a learned and sweet Poem, very cunningly alludes to this natural expression.

**Et mea Calliope quamvis te cominus altum Horreat, &* vultus abscondat—**

This declaration of shame by the Hand, we finde Mark Antony to have used after the battle of Actium fought betweene him and Octavins Ce-

far. For he flying with a doting speed after Clap-

patra, who was fled before, having overtaken her, and being pluckt up into her Gally; at his first comming saw her not, but being ashamed and cast downe with his adverse fortune, went and fate downe alone in the prow of the Ship, and said never a word, **CLAPPING HIS HEAD**
The natural Language of the Hand.

Between both his hands. And this expression is not onely used in respect of our selves, but of others also, as daily experience and the actions of men do declare. For when there were divers Oratours of Greece very fluent and elegant speakers, sent Ambassadors unto Philip, and Demosthenes had not spoken sufficiently for the honour of the Commonwealth, if there bee any credit to bee given to Aeschines his enemy, putting it downe in one of his Orations: Adje-
cit ille etiam maxime ridenda, quarum collegas ita
[pudebat] ut * faciem obtegerent. The same Aeschines in another Oration, where he describes the impudent audacity of a most notorious wicked man, who would speake openly in a publick assembly of the Citizens naked; Such, faith hee, was the beastliness of that petulant and drunken man, that wise men put their hands before their eyes, blushing in the behalfe of the Commonwealth which used such Counsellours.

To kisse the Hand, is their obsequious expression who would adore & give respect by the courtly solemnity of a salutation or valediction. The gracefull carriage of the Hand in this officious obedience to the will, while it moves to the chiefest orifice of the minde. Tertullian and others have acknowledged to have the handsome sense of a civill complement. To whom Lucian consents. Qui adorant (saith St. Hierom) solent manum * deosculari. And in the phrase of Plautus this is Adorare (usviter). There is no expression of the Hand more frequent in the formalities of civill conversation, and he is a novice in the Court of Nature, who doth not

[Note: The text is a page from a book discussing the language of the hand, particularly about the expression of respect and obedience. The text mentions the use of the hand gesture in formalities and the importance of grace in such expressions. It also refers to historical figures and their use of hand gestures in public and private contexts.]
understand a basier de la main: and he a clown in
Humanity, who doth not speake to his betters in
this respectfull language of the Hand.

TO bring the Hand to our mouth, and
having kissed it, to throw it from
us, is their expression who would present their
service, love, and respect to any that are distant
from them. A gesture I have often observed to
have beene used by many at publique shewes, to
their friends, when their standings have beene
remote from them. Tacitus calls this * jacere os
scula. Dion * Oscula per digitos mittere. Otho who
omitted no servile crowching for an Empire,
after this manner threw his kisles abroad; and
herein shew'd himselfe his crafts master, for hee
had not often cast out this bait of courteuse, but
the people bit at it, and swallowed this popular
libation of the Hand. And when the Tide was
once turn'd, the Senators contending and shoul-
dering who should get first, defaced Galba's
image, extolled the Souldiers judgement, kissing
Otho's Hand, and the lesse they meant it in heart,
doing so much the more in outward appearance.

To lay the Hand open to our heart,
using a kinde of bowing gesture, is a garb
wherein we affirm a thing, swear or call God to
witness a truth, and so we seem as if we would
openly exhibit unto sense, the testimony of our
conscience, or take a tacite oath, putting in se-
curity, that no mentall reservation both barely
divorce our words and meaning, but that all in
truth that we now protest unto. This expressi-
on hath been most observed in the ancient Gre-
cians,
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cians, as Chryfippus faith, who from this natural expression of the Hand, concludes the lodging of the soule to be about the heart. The Turkes at this day are observed most frequently to use this naturall forme of protesting, with whom the Hand spread upon the breast, is accounted equivalent to the most solemn oath, insomuch as whatsoever they speake or promise using this gesture, may be beleaved as ingeniously spoken, and the accomplishment of that promise to be presumed of. If we would see this forme of sincere allegiance in practise, our owne Histories afford us many examples. For the forme that hath been and is used at this day in judicairy trialls & arraignments of Noble men who are tried by their Peers, is, that when the Lord Steward or Clarke of the Crowne, asketh the Peers whether the Noble man there arraigned be guilty or not, every one of them ceremoniously by his Hand to his breast, affirms upon his honor and conscience he is, or is not guilty, according as they find him. The particularizing of the examples I purposely omit, as unwilling to offend any Noble Personages who love not to heare of the tainted bloud of their Ancestours.

TO BEAT AND KNOCK THE HAND UPON THE BREAST, is a natural expression of the Hand, used in sorrow, contrition, repentance, shame, and in reprehending our selves, or when any thing is irksome unto us, because the breast is the cabin of the heart; and this naturall proca
city of the Hand to this gesture, doth manifest the heart to be the seat of affections. This naturall ceremony is exemplified in sacred Writ; for this
this was the penitential expression that the Publican used who went up to the Temple to pray. Thus also the people who were witnesses of our Saviour's sufferings, and the wonders that followed thereupon, beholding the things that were done, smote their breasts and returned. This habit of the Hand is much practised by the zealots in the Roman superstition, as a penitential expression most pathetically, who are wont also mysteriously to mince this natural expression, and ceremoniously sometimes with two or three fingers only, lightly to strike upon their breast and mouth, a thing usual with the ancient Ethiiques of old. And in ancient times in testifying griefe & mourning, and at funerals, as a solemn kind of behaviour, they used this expression whom Plutarch calls \textit{σαμωνικός}. So in \textit{Cornelius Tacitus, Incendebat haec fietum, * petlus atē os manibus verberans}. And the acute Epigrammatist describing the corporall adjuncts of sorrow and mourning:

- \textit{Quod fronte Selium nubila vides, Rufe,}
- \textit{Quod ambulator porticum terti ferus;}
- \textit{Lugubre quiddam quod tacit piger vultus,}
- \textit{Quod pene terram tangit indecens nasus;}
- \textit{Et * dextra peellus pulsat, & comam vellit;}
- \textit{Non ille amici fata [luget.]}

\textit{Gregory Nyffen} when he would paint out as it were in apt colours of expression an unusual griefe of mind, and as it were a certaine heat of anger, he useth the phrase of this habit, * peellus manibus verberare. Touching the natural intentions of the stilt in this expression so customary and significant in sorrow and repentance, the Fathers very elegantly and declaratively deliver.
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deliver their opinions thus: We strike our breast with the Hand, as it were protest against the sins included in that mention, as Cyprian: Or as if we would drive those evil cogitations from our heart, as Hierome: Or to roule up our heart, as Theophylact: Or to appease the judge we take revenge upon our selves, as Chrysostome: Or to Chryost. chastise our flesh wherewith we have offended God, as Austin.

To hold the Hands upon the loins, Dolorem sides or hip, is their expression who in note, feel some paine in those regions of the body, oft seen in those which feel the pains of travell, and in those who are troubled with Hipocondriacall melancholy, and the Sciatica, or Hipgoat. This demeanour of the Hand is very declarative in the first sense, as appeares in the Prophese of the Prophet Jeremiah, Demand, now Jer. 30. 6. and behold, if man travell with childe; wherefore doe I behold every man with his Hands upon his loines, as a woman with travell, and all faces turned into paleness; upon which place, they who are curious may consult with Ghifterius.

The smiting of the Hand upon the thigh, in the practise and conversation of common life, was ever frequent, and is so deeply imprinted in the maners of men, that you shal in vaine persuade a man angry and inflamed with griefe, to contain his Hand from this passion. Seneca the Philosopher attributes this expression of the Hand to anger, where he faith, Quid opus for the Hand to anger, where he faith, Quid opus ferire? In griefe it is also significant, as they who...
who are versed in Homer do well know when they meet with those places wherein he describes his Heroes provoked to anger and dolour, whom he calls ἔμαθον πλὴν τόπων. In the sacred oracles of the Prophets we have this expression noted & described; for that holy Prophet speaking of Ephraim lamenting, Surely after I was converted, I repented, and after that I was instructed, I smote upon my thigh, &c. which gesture in that Prophet hath the signification of repentance, with others of anger, dolour, and indignation. In the same sense it appears in the Prophesie of the Prophet Ezekiel, Cry and howle, son of man; terrorous by reason of the sword shall be upon my people; smite therefore upon thy thigh. Tully indeed describes it to mourning; Feminum & capitis percussiones. The registres of common life, Histories, are full of examples of this habit of the Hand, bearing the character of this sense. Thus Cyrus in Xenophon hearing of the death of Abdartas, smote his hand upon his thigh. And Flaccus President of Egypt and Syria, banished by Caes the Emperour, when he arrived at the Island Andros most miserably howling in his calamity, smote his hands and thighs. Fabius Dictator, when his Generall of the Cavaliere Minutius had almost cast away himselfe and his Army, at the sight thereof is said to have uttered his anger and dolour this way. And when Pompey had received letters from Rome advertising him what great matters the people had passed in his behalfe, some say that at the receit of them (in the presence of his familiar freinds and they that were about him
him & rejoiced with him for congratulation) he knit his brows, and clapped on his thigh, as though it grieved him to have such great offices and charge laid upon him, one in the neck of another; by this dissimulation cloaking his ambition. This gesture of the Hand is significant also in fear, admiration and amazement. Hence Plutarch relating the injuries that the Pirates whom Pompey vanquished did the Romans, saies, the greatest spite and mockery they used to the Romans was this; That when they had taken any of them, and that he cried he was a Citizen of Rome, and named his name, then they made as though they had been amazed and afraid of that they had done; for they clapped their hands on their thighs, and fell downe on their knees before them, praying him to forgive them.

To strike another's palm, is the habit and expression of those who plight their troth, give a pledge of faith and fidelity, promise, offer truce, confirm a league, buy, sell, grant, covenant, bargain, give or take handsell, engage themselves in sureship, refer their controversies to an arbiter, put to compimise or chufe an umpier, engage themselves to be true and trusty, warrant and affure. That this gesture hath the sense and signification of faith and a solemne promise, is apparent by the frequent intimations of the Roman Poets, who by this gesture doe often imply faith. Thus the Prince of Latine Poesie in this of Dido,

And in that of Anchises,

*Nota*
Chirologia: Or,

*Dat dextram, atg, animu presenti pignore firmat.*

Ovid Metamorph.

Ovid no way ignorant of any matter of manuall expression, brings in Pandion taking his leave of Tereus, and his daughter Philomel demanding this pledge and pawn of faith,

Or [fidei pignus] * dextram utrag poposst.

Inter seque datas junxit.

Se nec. in And that lofty Tragedian brings in Licus suing for marriage with Megara, saying,


conting dextram.

Martial Epigr.

Martial according to the acute way of Epigrammatists, taking a hint from the peculiar property of the right Hand in making promise, brings in Caesar in the whiske of one of his Epigrams, answering two petitioners at once, by promising with both his Hands:

*Dum peteret pars hoc myrinum pars illa triumpha.*

[Promiss] pariter Caesar utrag manu.

Pliny.

Ifidor faith, this gesture is the witnesse of faith and truft. In faith, faith Pliny, we put forth our Right Hand, or when we make a faithfull pro Diogenes mistake. The Cynique in his symbole advising men to adde benignity to their courtship, covertly alludes to the propriety of this free expression;

Give not unto thy friend a clinched Hand.

And the symbole of Pythagoras,

Doe not to every man extend thy Hand;

wills us not promiscuously to prostitute this friendly token of expression. To which that of Lyphius may be referred. *Vis dextram [fidei] mei [sestem?] habes hic impressum, eti coram *iplam dare & jungere mihi fпас est cum anulam vestram videbo.* When the Hyrcanians of Cyrus Army expostulated with him in regard he seemed to distrust.
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The nature of the Hand. 

Cyrus in Xenophon is said to have answered him thus, Cogito nobis omnibus [prima] Cyr lib.4. esse in animis nostris, atque in [nostri manibus.] This expression of the Hand the Greeks very elegantly note in the word *Δεξιός.* The Stoicks say faith is derived of the word *facer* to doe, because all things that are faithfully promised, ought to be performed; most aptly therefore implied by the Hand the symbole of action. And faith is strengthened by this expression of reaching out the right hand. How did Cicero condole the violation of promise made by this speaking nation of the Hand? "Dextera que [fidei testes] esse solebant, perfidiae sunt & seclere violare.* Virgil for an expression of breach of promise symbolically useth the prevarication of this gesture,—*Fallore dextram.* And in this sense some take that of the Prophet Isaia, Is there not a lie in my right Hand? And to this, that of the Psalmist may be referred, whose Right Hand is a Right Hand of falsehood, that is, as the glosses on our Bibles hath it, Though they *strike hands* yet they keep not promise. *Cainus Ligarius* used this expression of promising his aid, assistance and concurrence in any secret confederacy with Brutus, who when Brutus came to see him being sicke in his bed, and said unto him, *O Ligarus* in what a time art thou sicke? *Ligarius* rising up in his bed, and taking him by the Right Hand, said unto him, Brutus, if thou hast any great enterprise in Hand, worthy of thy self, I am whole. *Gobrius* in Xenophon praiseth the Right Hand of Cyrus for what it promised it performed. Cyr. And the Danes, Swedes, and Norwegeans in whom the honest impressions of nature flow from.
from their Hands pure and unmixed without any
fuss of dissimulation or affection of art, do
most faithfully retain the natural sincerity of
this expression of faith, for of those Northern
Nations our learned Barclay gives this commen-
dation. They break no promises when their
Hands are given. Such Religious obser-
vers of their manuall faith were the ancient
Medes and Persians. Hence Plethon Genistus
* manus porreßio maximæ inter Persas censeitur si-
dec. Wherefore Cyrus in Xenophon in an Orat-
on he made unto the Medes, faith, Hyrcanus qui
bus & *jus jurandum & *dextras dedi [fidei]furi-
vabo, & munquam hoc deprehendar prodidisse. And
Xenophon relating an agreement between the
Persian and the Grecian Armies for a peaceable
departure and safe conduct, having recited the
Articles, faith, Hæc utriusque jurandæ sancta
sunt, * dextra data vicissim. A royal example
of this declaration of the Hand we have in Da-
rius, who after he was wounded by Bessus and
the other conspirators, to the fouldier of Alex-
ander who found him fore wounded in his litter,
but as yet alive, recommending in a speech he
made of his master, touching his love and ac-
knowledgement of courtesie, and that he dyed
his debtor; in token whereof as a Kingly pledge
of his faith, he gave the fouldier his right
Hand to carry unto Alexander, and these words
being uttered, having stre
c'd out his
Hand, hee gave up the ghost. Florus Josephus
proves this expression of the Hand to have been
in very great force and virtue among the Anci-
ents. Artabanus (faith he) King of the Parthian
STRETCHING OUT HIS RIGHT HAND.
The natural Language of the Hand, to Juifous the Jew that his brother Asinens might have safe access unto him, which with the Barbarians about to assemble, is a most certain argument of truth. For after the right Hand given, with them it is neither lawful to deceive or distrust, all suspicions and difidence ceasing. Wherefore when he was moved by the matter of his Horse that he might kill Asinens, he denied to permit that against a man who had committed himselfe to his Faith confirmed by giving the right Hand, with an oath. To this expression that passage also of the Romane History may be referred, where Plautins comes to the Romane General Gracchus, enforcing him that hee had begunne an enterprise of great consequence, for the accomplishing and full perfecting whereof hee needed the helping Hand of Gracchus himselfe: namely, that he had perswaded all the Pretors and Governours, who in that universal trouble of Italy had revolted to Annibal, to returne into the league and friendship of the Romanes; by many arguments I have used to them. Thus and thus were my words unto them; and indeed but my words: Mary they had liever heare Gracchus himselfe speake, and heare the same from his owne mouth: they would more gladly talke with him in person, and take hold of his right Hand, which as the assured pawning of his faithfull promise he carryeth always with him wheresoever he goeth, and they desire no more. This may bee further illustrated by another passage of Livie, where Sy- phax King of Numidia having contracted a new alliance with the Africans, by marrying Sophonisba the daughter of Asdrubal, allured by the faire words
words of his new Spouse, sent into Sicily to Scipio to advise him not to passe over into Africa, nor rely upon any confidence of him, or build upon his former promises. Scipio in his Letter which he dispatched by the same Ambassadors requested him earnestly to be advised, and bethink himselfe that he breake not the rights either of Friendship or hospitable league with him: or the league and society entred with the people of Rome: nor violate Justice and faithfull promise made. By giving Right Hands: nor yet beguile and abuse the gods, the Witnesses and Judges of all covenants and agreements made. Q. Sedore faith, the surety of Peace is given with the Hand. And indeed all leagues, truces, and compacts are confirmed by this gesture of the Hand. Thus the league Trium-virat betwixeen Antonius, Lepidus and Caesar was established: at Confluents, betwixeen Perugia and Bononia, they JOYNE HANDS, and their armies embrace. Which league they symbolically expressed by three Right Hands embracing each other, with this Motto, Salus generis humani: a strange Impresse to gill the world with and to cloake their ambitious confederacy. The King of Persia commanded his Ambassadors to make this expression in his name. And in the same manner the ancient Emperours and Kings of Germany were wont to send their great men to conclude a peace, and determine affaires, when they could not goe themselves. Apollonius Cyzicenus, who had in former times beene bound to Pharnabazas by the lawes of Hospitallity, and was a guest at that time with Agesilus, promised him to bring Pharnabazas to a parly for confirmation of a Peace,
Peace, which Agesilus hearing of, consented; so he having received faithfull promise of late conduct, and the right hand being given, brought Pharnabazus into the appointed place, where having saluted one another, Pharnabazus first of all put forth his right hand, to which Agesilus also joynd his. Of this language of assurance expressed by the given hand, there called Dextra securitatis. The Bookees of the Macchabees are very pregnant; Thus when the 3 thousand Soldiers that Jonathan had sent to Demetrius to Antiochia at his request, when the Citizens saw that the Jewes had gotten the upper hand, and they were disappointed of their purpose of slaying their King made their supplication unto the King, saying, Give us the right hand [or grant us peace.] Thus they of Gaza made supplication unto Jonathan, and he gave them the right hand [or made peace with them.] When Simon had besieged Beth-sura, and fought against it a long season, and shut it up; at last they desired right hands to be given them, to whom giving the right hand, &c: [that is, they desired peace, which he granted.] When Simon had besieged Gaza, the people of that City cried with a loud voice, beseeching Simon to give them right hands, [that is, to grant them peace.] So they in the Castle at Jerusalem besought Simon that he would joyn and give them right hands, which he gave them [or make peace with them, which he did.] Thus Andronicus coming to Onias, who had fled to the Sanctuary at Daphne, hard by Antiochia, counselled him craftily, giving him his right hand with
with an oath, by that faire shew of peace perswaded him to come out: whom inconstantly without any regard of righteousness he flew according to Menelaus instigation. So the Nomades of Arabia being overcome, besought Judas a right hand to be given them: which Judas giving them, thereupon they showed hands, and so departed to their Tents. And thus Antiochus Epiphanes communed with the men in Beth-Sura, and gave and tooke the right hand, [or tooke truce with them.] The speech of Reuben to his father Jacob about Benjamin delivering into his Hands, hath reference to this signification of trust. And that speech of Jeshub unto his father about the same basines, I will be surety for him; of my Hand shalt thou require him. In the sense of fidelity all the Princes men of power, and all the sons of David gave the hand unto King Salomon. And the Prophet Ezekiel emphatically declaring the perjury and infidelity of the King of Jerusalem, who hath broken the oath made with the King of Babel, which he had confirmed by giving his hand, denounced these punishments: That he should dye in the midst of Babel, in the place of the King that had made him King, whose oath he had despised, and whose covenant made with him he brake: Neither should Pharaoh King of Egypt in whom he trusted deliver him. For he hath despised the Oath, and broken the Covenant: Yet loe, he had given his hand! And verily all Nations have ever had a natural respect unto the mystery of Faith, which hath her firme existence in the hand, and how so esteemed the Right Hand, they thought the touch
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The touch thereof to be the most lively, significant and express; pawns or pledge of faithfulness; whence all compacts, leagues, grants, combinations, taxes, provisions, bargains, tenants, and enterprizes whatsoever, are held to be inviolably ratified, and to stand in full power, force, and virtue by the touch of the infiring Hand. For when we give our Hand, we do seal as if it were an obligation or real contract, by which presents we deeply ingage our selves to a punctual accomplishment of that which our Hand had protested to; the Hand being bound as a surety that our deeds shall be forth-coming, and be found answerable to our words: for who,soever forfeits the Recognizance of his Hand, he breaks the most sacred and strongest band of Truth; and by falsifying his manuall faith proves a kind of Renegado to himselfe. Calius Zoodigaus thinkes there is some Pythagorical mystery in this authentick guide of the Hand in warranting faithful dealings, and that the gesture flows from a secret and religious reverence to that comprehensive number Ten, for while each Hand doth extend five fingers which move to the comprehension of each other, they present a resemblance of the Decades mystery, since meeting in their formall close they seem to greet one another in that number. Callimachus and Varro endeavour to render another reason, shewing from the natural authority and command that consists in the virtue of the Right Hand. And verily faith consists wholly in the Right Hand, and the left hath no obligatory force or virtue in it. For to give the left hand, or to take anothers given Right Hand with the
left; is not binding in point of natural Faith. And therefore when Josippus Gorio the Jew, desired a Roman Soldier to give him his Right Hand in sign of Faith, he gave him his left, and drawing his sword with his Right hand, slew him; and yet he cannot properly be said to have falsified his promise, since he gave him but his left hand, whose touch hath no assurance, but was ever held deceitful and ominous. Therefore the oath of Faith in all adjurations was taken and required by the Right Hand. Hence Plautus, *Hec per dextram tuam, dextrae tui resistente manu, obscuris, infidelior mihi ne sis quam ego sum tibi.* To which may be referred that adjuration of Cicero, *per dextram ipsam quam bospsi bospsi perrexisti.* For, the Ancients were wont by this gesture of faith to put their last will and commandment into the obliged Hand of their heirs, or executors. To which intent Manilius, Proconsul of Africa, requesting him to fend unto him, then at the point of death, Scipio Amilanus who then served under his command as a Soldier, supposing his death to prove more happy, if he dyed embracing his Right Hand, and adjured him thereby, to perform his last will and testament. Tarquinius Priscus sent for Servius to this purpose. Thus the friends of Germanicus touching his Right Hand swore to revenge his death. And Micipsa King of Numidia after he had adopted Jugurth, upon his deathbed used these words unto him, I adjure thee by this Right Hand [which he held] and by the allegiance thou owwest to thy Country, that thou strange not thy love and service from these thy kinsmen whom by favour and adoption I have created.
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created thy brethren. To this, Virgil alluding to Virg.Æneid. 7:

Fata per Åenea juro dextramg, potestem. 

Tibullus alludes to this gesture,

Te teneam moriens deficiente manu.

The wilde Irish doe ordinarily use to sweare by this seat of faith and minister of virtue, the Right Hand, who at every third word are wont to lath out an oath, and among the rest, these, By my God fathers Hand, by my goslips Hand, or by thy Hand, and for the performance of promise, and that a man may believe them, these are of greatest weight to binde them: If one sweare by the Hand of an Earle, or of his owne Lord, or some mighty person, for if he be forsworne and conviict of perjury, the said mighty man will wring from him perforce a great summe of money, and a number of cowes, as if by that perjury the greatest abuse and injury that might be, were offered to his name. And the Hebridian Scots and Mountainiers in their contracts sweare by the Hand of their Captaine, an ordinance observed among them ever since Ewenus the first King that exacted the oath of Faith at their Hands. But the indissoluble foder and inviolable bond of society, which old sincerity instructed by reason in the tacit force thereof thought the great oath and the strongest hold the Re-publick hath to keep the honour of her estate is Faith, then which there was never any thing held to be of greater credit or antiquity. Hence Xenophon hath Βεγιλί inventions, ἀνδρον καθάτεχον, id est, publicam fidem. And Numa by his dedication of the Hand to Faith, and commanding the Flamins to execute their functions with their Hands covered,
and wrapped close to their fingers ends, gave a notable testimony that he held Faith for holy and sacred after touching of the Right Hand, that it ought be kept and preserved, and that her seat was sacred and consecrated even upon the Right Hands, and therefore that it ought by no means to be violated: wherefore in particular contracts among the Romans there was not any oath more religious and holy then the oath of Faith, a point of natural doctrine that Numa did but enforce with his ritual additions. But the authority, reputation, consequence and dignity of the Publicke Faith was had in such singular estimation, that men held their money no where so safe as in the Hands of the Publicke State. Hence it is that we may see many ancient coins with two Hands joyned together, with this inscription of Faith kept; Fides Romanorum sometimes Fides legionum. And hence also it was that the Romans were wont to contrive the statues of those Princes that had deserved well of the Common-wealth, that by a Right Hand extended out they signified their Faith unto the same. Tully had reference to this State oath, when he said, I gave Publicke Faith upon the promise of the Senators, that is to say, he offered forth his Right Hand, as a pledge thereof; and it is fit this natural ceremony of an oath should be reverenced in the Hand, the chief seat of Fidelity, since it is the honest foundation of all right and equity. If Nothing so ordinary in the common affaires of life as STRIKING HANDS, whether it be for confirmation of our bargaines, grants or covenants in the behalf of our selves, or in undertaking by way of promise and
and certainty for others wherein the Hand as a surety is still engaged. And indeed the whole trade of the universe is driven by this driving stroke of the Hand: he that shall (as I have sometimes done) walk upon the Royal Exchange among Merchants, meerly to observe their several courses of buying and selling, shall soon be satisfied in the natural force of this expression. But he that would see the vigour of this gesture in purissimis naturallibus, must repair to the Horse Cirque, or Sheep Pens in Smithfield, where those crafty Olympique Merchants who need the Hand of no Broker to speed the course of their affaires, will take you for no chapman, unless you strike them good lucke, and unite them earnest in the palme. And I have sometimes in comfort with my friend had good sport to see him to observe the pure and natural efforts of these men in the heat of their dealings, and have suffered my selfe to bee a little smitten with the Hand of deceit, to gaine the curiosity of an experiment, a kinde of solace, pleasing to Philosophical complections, and such who hunt after the subtleties of Nature: wherein though I cannot brag of my bargain, yet I can afford my Reader a good penniworth. Their cunning managing of the Hand in time and tone, I have sometimes called the Horse-Rhetorique of Smithfield, which by calculation I have found to differ from the Fish Dialect of Billingsgate, in the monochord of motion, and peaceableness of accent! And he that shall undertake to out-write Markham, and like Hucus Fucus to discover the subtleties of his owne profession, will not set forth the art of Horf-courfing well, if he omit the rule of buying
ing and selling by this assurance and policy of
the Hand.

But as concerning that perillous striking of
the Hand for others, Solomon who was well ver-
ed in the subtle notions of manual utterance,
acknowledging the signification thereof in sure-
tiship, discemns the inconvenient and oblig-
atory force of this expression: My Sonne, if thou
be surety for thy friend, if thou hast stricken thy
Hand with a stranger, thou art snared, &c. And
in another place: Be not thou of those that strike
Hand, or of them that are sureties for debts. And
the Wise man striking again with the same Hand
of reprehension: A man void of understanding
striketh Hands and commeth surety in the pre-
seice of his friend. Wherein he checkes the in-
discreet forwardnesse of some men in these kinde
of undertakings, who offer themselves before the
favour is required at their Hands, and at the very
sight of and presence of his friend, without con-
sideration or looking into the business, thrusts
his Hands into the bond of suretiship. And such
a man is here describ'd to bee a man wanting a
heart, and fully it were well if such a one were
without a Hand also: for since he hath not un-
derstanding in his heart to keep him from hurt,
it were good he had no power in his Hand to doe
himselfe hurt: especially if he be such a foole, as
having strucken another's Hand, and made him-
selfe a surety, he striketh his owne Hands as ap-
plauding himselfe for it, which may be the sense
of this place. Surely such a foole may quickly
wring his Hands together in sorrow, who before
did clap his Hands in joy, and may strike him-
selfe in anger with the same Hand wherewith in
the
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The foolish kindness of suretieship he struke the Hand of another. For he that hath strucken his Hand to be surety for his friend, had beene better that his friend had strucken him with a harder blow, when by striking his Hand he hath brought him under the Hand of another, and behind hand in the world. Salazar commenting upon these places of the Proverbs, renders this expression of the Hand, according to Expositors: Variously, sometimes 'tis Manum desigere, volam percure in fidei jubensibus pro debitis manum pepigere, in fidei jussimibus stipulata manus fide jubero. And he calls it sometimes Sonum securitatis vel affectationis, scil. eam Sonum quem in stipulationis, & fidemphthnisc. fecit affectationis patto manus manuI conserta; & illis edere solet. Job also, eloquent in affliction, Job 17. 3, in his appeal from men to God, acknowledgeth the obligatory sense of this expression of the Hand, Lay downe now, put me in a surety with thee; who is hee that will strike Hands with me? By Tully this solemn bond or obligation of the Hand is called Nexus: Attici, esse scribis mancipio, & nexus: meum antem usu & frutiu. And in another place: Non enim ita distant eos esse servos, ut sunt mancipia, quae sint Dominorum; fulta nexus ant aliquo jure civili. Hence in the Lawes of the twelve Tables we finde these words, Ut queres mancipio essent, quae eis venderi, nexus facere. To which may bee annexed that which Valerius Maximus reports of Titus Veturius, who as his words are, Proper domestici Max. 1. 6, lib.r. 7. Idem in paradox.
fragments, in which the Heyre was taken by the
Hand that hee might passe into the family of the
Testator, and in the buying of servants, but also
in all obligatory bargains and pledges, as Hot-
roman informs us: and indeed in buying and
selling this Nexus was commonly used; as when
he that sold a commodity did undertake for the
thing sold, and did oblige himselfe to make good
whatsoever there lacked of the weight or tale
of the commodity bought, as the same Hotroman
affirms, which is as much as to undertake to be
sundry for the thing it self; for suretis is a spe-
cies of bargaining. And according to Varro a free
man when he had enthralled himselfe to servitude
for money borrowed, untill hee had paid it hee
was called Nexus, a neuter, vel nexus quasi no
sum. Clemens Alexandrinus calls this Law-ex-
pression Carpismum, because that he who did ob-
lige himselfe unto another, or offered his faith,
gave his wretch, to wit, the joynt whereby the
Hand is joyned to the wretch, to be apprehended
and wrung, to signifie that he was held oblig'd;
custome having a little chang'd the most natural
forme, without impeachment of signification.
That this gesture is significant to licence, war-
tant, and allure, is not difficult to prove. For that
Artaxerxes King of Persia by giving his Right
Hand to Mithridates the brother of Ariobarsan,
promising to kill Datismen, gave him licence, and
an open warrant, with pardon of punishment to
doe what he would in that businesse. And Saint
Paul when he would warrant and allure the Ga-
latians, Corinthians, Colossians, and Thessaloni-
ans, to whom he writ, that those Epistles were
his, his salutations in the close intimate that they
were
were written with his owne Hand. § This gesture is also significantly used when we chafe an Umpire put to arbitration and comprimise. To which that of Job may be referred. Neither is there any dayes-man betwixt us that might lay his Hand upon us both. To which expression of gesture, that also of the Apostle Saint Paul seems to appertaine. The Law was given by Angels in the Hand of a Mediator, as if that Law of the Old Testament, about keeping whereof the people of Israel had covenanted with God, had (as by giving the Hand) come to that people by mediation of Moses, and did prefigure what was to be done by the Angel of the Testament or Mediator of a better Testament; to wit, that a better Law established between God and Man, the Mediator of the new Covenant mediating between both the parties, and stretching out his arms in this suffering, had laid his Hands upon them to Confirme a more holy league and covenant.

To shake the given Hand is an expression usuall in friendship, peacfull love, benevolence, salutation, entertainment, and bidding welcome; reconciliation, congratulation, giving thanks, valediction, and well-wishing. This loving declaration of the Hand, the Greeks express in the word ἀγαπᾶ. An expression usual between those who desire to inteiporate, consult, or confer together, and make a perfect feast. The most happy point of amity; a naturally formed very rich in signification, since they who thus protest a communion of gods while they willingly embrace each others Hand signifies...
Chirologia: Or, ife that they are both content that their works shall be common; by this gesture speaking plainly, as if they in effect should say, What damage happens unto thee, I shall esteem as my own loss; and thy emolument and profit I shall entertain as mine own; and thou shalt end me ready part with a consonant and willing minde, both to yield to thee a share of my welfare, and reciprocally to beare a part of thy calamity. For, all this is the more significantly implied by this gesture, in regard, that works are the words of love; and the Hand is the Tongue of hearty good will. The minde of man naturally desires by some symbol or sententious gesture to utter and disclose herselfe in the affections of love, doth manifestly set forth her disposition by this courtly declaration of the Hand, a natural complement wherewith she commonly sweetens her affectionate respects to others. And this natural expression seems to result from the sympathy between the will and the Hand: for, the will affectionately inclined and moved to stretch forth herselfe, the Hand, that is moved by the same spirit, willing to goe out and set a gloss upon the inward motion, casts itselfe into a forme extending to a semblance of the inward appetite; neither is the Hand at any time found too short for such an expression if the will be disposed to cooperate with it. For, nature who hath ingeniously thought on many conveniences of expression for the use and benefit of commodelife, among others, seems to have ordained the Hand to be the general instrument of the minde, and endued it with a courteous appetite of closing with anothers. Therefore when the minde would
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would disclose the virtue, strength, and forcible operation of her favour and goodwill, out of the abundance of her love she puts forth the Hand, and in that as it were the heart it self, with affectionate love; and receives them againe by a natural bill of exchange in the Hand of another, which verily is a signe of mutuall agreement, and of a perfect conjunction; for which cause Pindarus a Poet of an aspiring wit, placed the heart Pindarus and Hand as relatives under one and the same parallel. To the natural sense of this gesture appertains divers passages of Tacitus: Tacit. Hist. lib. 1. The Lingsones (faith he) according to their accustomed manner had sent gifts to the Legions right Hands in token of mutuall love and hospitality. The Centurion Sisenna carried in the name of the Syrian Army to the Soldiers of the guard right Hands, in token of concord. And Ambassadors came from Artabannes King of the Parthians, calling to minde their friendship and alliance with the Romans, and desiring to renew Right Hands. To bring this important gesture of the Hand in friendship a little nearer to the authentick light of sacred History. So John to Jonadab when he asked him whether his heart were right, give me thine Hand. So James and Cephas and John gave to Barnabas the Right Hand of fellowship, that is, they gave him their Hands in token of agreement in matters of doctrine. That this gesture is significant in salutation, bidding welcome and entertainment, is apparent by many testimonies of the Ancients. Virgil in the first place wittneseth the same, complaining to his mother, thus, Virg. Aeneid. 8.

Cur dextre iungere dextram

Non
And in another place Evander speaking to Achilles concerning his affection to Anchises.

Mibi mens juvenili ardebas amore

[Compellare] virum & deince conjungere desistis.

Hence also concerning himself.

Accurris quidam notus mihi nominequantum,

Arreptat,mans quid agis dulcissima rerum?

To this signe of salutation and entertainment appertaines that medall, whose inscription is,

Traianus Adventus, wherein you may see the Emperor himselfe joyning his Right Hand with the Hand of Jupiter sitting, with this inscription placed under the bale, ADVENTUS AUG. We read of Richard the second to have used this expression of welcome to his Nobles when they appeared at Westminister. Manichaus delivered this gesture as a certaine secret to his disciples; that when they met one another, they should salute by joyning Hands, by which signe they declared that they were delivered out of darkness, as Epiphanius reporteth. And there is no expression of love more frequent in the entertainments of common life then this. Thus Abravanes in Xenophon comes to Cyrus, and taking him by the Right Hand, makes use of this grateful expression: and both Xenophon, and all other Authors are full of such loving occurrences of the Hand, and mutual declarations of hospitable love. Thus Paris in Virgil entertaining Aeneas, and bidding him welcome:

Thus Tiridates King of Armenia comming to Corbul, lighted first from his horse, and Corbul did
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did the like immediately, and both of them on
foot joyned Right Hands. And when Cicero had
fled out of Rome for leafe of Antonius, who af
ter the death of Julius Caesar began to looke a-
loft, and became feartfull to all men, as though he
meant to make himselfe King: But afterwards
concerning his daftardly feare, returned to
Rome, there came such a number of people out
to meet him, that he could doe nothing but take
them by the Hands and embrace them: who to
honour him came to meet him at the gate of the
City , as also by the way to bring him to his
house. This symbolicall expression of the Hand
had a practicall signification among the Anci-
ents, when the Hand given did assure the infall-
able observation of all the lawes of hospitality,
which may receive some illustration from the
noble practice of Pachinus Calavins, who when he
had invited Annibal to supper, and Perotta his
only sonne after supper had told his father that
he had now an opportunity to reconique himselfe
unto the Romanes, to let him seal it with the
blood of Annibal; His father dehorting and con-
juring him from the violation of the lawes of
hospitality & breach of covenant: There are not
many hours past since that we sworke by all the
gods and holy hollowes in heaven, and by ro-
yning Hand in Hand made faithfull promise
and obliged our selves, to communicate together
with him, & so to eat at the holy Table of sacred
Viands, &c. And when King Syphax was brought
into the Praetorium or Generals pavilion, and
there presented unto Scipio, Scipio was much mo-
v ed in minde to consider the state and fortune of
the man, compared now to his present con-
dition
dition [which more wrought upon him] when he remembred withall and called to minde, the hospitable entertainment, the giving inter-
changeably of the right Hand, and the covenant betweenee them, made both in publique and private. Our Ancestors also had this expression of hospitable love in a reall respect, when they knew no greater terme of reproach, then to call a man unhospitable. This expression of the Hand continues in force and estimation, and beares such sway among all Nations (especially those that are Northward) that he seems to be disarmed of all humanity, and to want the affability of expression, who doth (when there is occasion for it) omit this benevolent intimation of the Hand. But concerning this familiar and naturall intimation of the Hand in point of salutation, the ancient Sages and men of soundest judgement, have made a quære whether the familiar contact bee so comely and laudable in the Hand of a prudent and religious man. Among the wise Masters, those who were given to pleasure, as Socrates, Plato, and others, willingly admit of this embracing of the Hand, as an allurement to uncleane desire. But those that affected gravity, disallowed the promiscuous use thereof. Verily the Pythagoreans did give the Right Hand to none but men of their owne Sect, no not so much as to any of the same family, unleffe to their Parents, as Lamblicus notes. And it appears by the most ancient observations of elder times, that holy men for the most part used in their salutations only to put forth the Hand, since so, the singular benebolence of a friendly minde may be expresed without any impeachement to their
their virtue and gravity. Meletem of Antioch, a man endued with an incredible easiness and sweetness of manners, and most dear to all good men, is said only to have put forth his affable and gracious Right Hand in salutations, to shew the force of his love and affection towards others, wherein he observed the laws of common humanity, and a courteous disposition, without any detriment to religious modesty. And at this day religious men in foreign parts most commonly abstaine from embracing the Hands of others, without incurring the censure of incivility, and want of grace in behaviour, as taking the shaking of Hands in this sense, to be too blunt an expression for a Hand accustomed to matters of decorum, and the sacred tokens of divine reverence. In signe of congratulati-
on the Huntsmen at the fall of the Boore slaine by Meleager with cheerfull shouts unfolding their joyes shake his victorious Hands, as Ovid elegantly feignes according to the naturall property of the Hand on such occasions. Nothing more ordinary then shaking of Hands in valedic-
tion and taking leave of our friends, and bidding them farewell, of which Poets and Historians are not silent. Ovid brings in Cadmus at his transformation, speaking to his wife Hermione to use this loving gesture of valediction, and to shake Hands with him while he yet had a Hand to shake. Thus Calanus the Indian Philosopher about to sacrifice himselfe alive at the tombe of Cyrus, before he went up upon the funereal pile, he bad all the Macedonians that were there fare-
well, and shake them by the Hands.

And Tebutius when Hierax Admirall of the La-

Ovid
Metam. 4.
Cedemonians came in the interim that he was rescuing the Aeginetes besieged by the Athenians, and took his ships from him; yet he went home very happy, for when about to depart he took his ship, there was not a soilder but shook him by the hand, and with other kind expressions wished all happiness unto him.

That this gesture is significant in reconciliation is most manifest by our common practice and use thereof in the sense of that intention. Thus Minucius and Fabius Maximus Dictator gave their hands one to another at the time of their reconciliation. And when Onatius Aurelius, a Knight of Rome had told the people what a vision he had seen in his dream, that Jupiter had appeared to him that night, and willed him to tell them openly, that they should not put Pompey and Crassus out of their office, before they were reconciled together; he had no sooner spoken the words, but the people commanded them to be friends. Pompey sat still, and said never a word unto it. But Crassus rose, and took Pompey by the hand, and turning him to the people, told them aloud, My Lords of Rome, I do nothing unworthy of my selfe to seek Pompeys friendship and labour first, since you your selves have called him the Great before he had any haire upon his face, and that you gave him the honour of triumph, before he was a Senator.

To press hard and wringing another hand, is a natural instigation of love, duty, reverence, supplication, peace, and of forgivenesse of all injuries. Hence Physlirians, the subtile and diligent observers of nature, think...
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thinketh that there is in the Hand a certaine secret and hidden vertue, and a convenient force or philtre to procure affection. Wherefore Themist., he who coupled eloquence with the gravity of Philosophy, where he disputes of reconciliation and knitting together of hearts in the common bond of friendship, he would have the Hands of others to be laid hold on, and wrung with the fingers; for that, faith he, the Hands put forth aiding or good, and are many times a convenient spur to future amity. Hereupon beauties pale vassalls led by the forcible instinct of their passion, in preferring their amorous insinuations, doe much use this speaking touch of the Hand, a piece of covert courtship whereby they seem to strive to imprint upon their mistresses Hand a tacit hint of their affection, suggested in this pressing flattery of the Hand; for lovers, I know not by what amorous instinct, next to the face, direct their passionate respects to the Hand of those they love; to this part they most usually accommodate their significant expressions; this they devoutly wring and embrace, and by the discoursing compressions thereof, intimate and suggest the eagerness of desire, and their inexplicable apprehensions of joy and grief. Hence the great Master in the Art of love, understanding the natural force of this tacit conference and humble supplication, brings in Jason exhibiting his request to Medea solely wringing her fair Hand:

Ut vero capitis, loqui dextram, prehendit,
Hosps, & auxilium submissa voce rogavit.

But this Chirothripia, or griping another's Hand, was never held a safe or warrantable expression
prestation in the Hand of any man, taken for the most part for a wanton essay or the proof of a tractable disposition, and a lascivious prologue and instruction of lust. I willingly heare (faith Gresollus) Gregory Nyffen, whose voice and admonitions I prefer before all the learned Schoolmen in the world. Solent manus ipso contine valida anime robur effaminare, a proofo and experiment of whose observation may be understood out of a certaine short narration of Philostratus. There were in the stately Seraglio of the King of Persia many of the Kings concubines of excellent beauty, who for their rare perfection of parts, and outward endowments of nature might well have stood in competition for the golden ball of Paris, upon one of which when a certain Eunuch had more curiously cast his eyes, he began to be tickled with desire, and so entangled with the itch of concupiscence, that he placed all his felicity in enjoying of her; wherefore he made frequent visits, carried himselfe very obsequiously unto her, sprinkled his discourse with amorous and alluring words (and which he thought would most of all avail to set forward his designe, and to stir up and quicken the flames of affection) he wrung her hand, which when the over-seer of the Eunuchs perceived, he commanded him, especially in no wise to touch the neck or hand of the woman: good counsell; which when he refused to follow, he fell into that foule action, which proved fallall unto him. This gesture as it is a token of duty and reverentiall love, Coriolanus used towards his mother Volumnia, when overcome by her earnest periwings to withdraw his Army from Rome, he cried
cried out, Oh mother! what have you done to me? for holding her arme by the Right Hand, Oh mother! said he, you have wonne a happy victory for your Counter, but mortall and unhappy for your sonne; for I see my selfe vanquished by you alone. ¶ This wringing of anothers hand, doth sometimes naturally imply peace, and a loving forgiveness of all injuries. And how faithfull an interpreter of the mind the hand hath continued, even when the tongue hath failed, and men have been deprived of all wayes of delivering their mindes but by signes and tokens; and how intelligible this expression by gesture which we have now in hand, hath been apprehended to be in the extremity of silence, may sufficiently appeare by preferring the examples of two great Princes lying both speechlesse on their death-beds. The first example shall be in Philip Duke of Burgundy; the father of Charles slaine at the battell of Nancie; Charles having absented himselfe from his father for some faults, and his father falling very sicke in the City of Bruges, so that his speech failed him; Charles hearing of it came from Gant in post to Bruges, and falling on his knees before his father, did with warme teares beg humble pardon for all the griefes he had put him to, and besought him with lowly reverence, that he would vouchsafe him his fatherly blessing; his Confessour having told him in his ear that if he could not speak he should at least-wisef give his sonne some token and testimony of his gods will towards him: The good Prince opened his eyes; and taking his son by the Right Hand, clasped it within his owne
owne so hard as he could, a signe of love and forgiveness. To match this with another of our own History, to wit, of Henry the eight, who falling sick, commanded the Archbishop (then at Croyden) should be sent for in all haste, who using all possible speed came not until the King was speechlesse: as soone as he came, the King took him by the Hand, the Archbishop exhorting him to place all his hopes in Gods mercies through Christ, & beseeching him that if he could not in words, he would by some signe or other testify this his hope, who then wringed the Archbishops Hand as hard as he could, a signe of faith, and hope of mercy and forgiveness, and shortly after departed.

TO DRAW BACKE THE UNWILLING HAND INSTEAD OF REACHING IT OUT TO IBRACE THE HAND OF ANOTHER, is a sign of enmity likely to prove inveterate, used by those who flatly refuse to agree, & reject that proffered amity which they have in suspition. The example of Caius Popilios may seem very aptly to belong unto this gesture, who when he had met Antiochus foure miles distant from Alexandria, after greeting and salutation, at the first coming, Antiochus put forth his Right Hand to Popilios; but he delivered unto him a scrole written, and wished him before he did any thing to read that script; after he had read the writing through, he answered he would devise with his friends, and consider what was best to be done. But Popilios according to his ordinary blunt manner of speech which he had by nature,
nature, made a circle about the King with the rod he had in his Hand, and withall, make me an answer (quoth he) I advise you, such as I may report to the Senate, before you passe the compass of this circle. The King almonied at this so rude and violent a commandement, after he had stayed and paused a while; I will be content (quoth he) to doe whatsoever the Senate shall ordaine; then and not before, Papilius gave the King his Hand as a friend and ally. The Soutrennes of Sylla, and his resolution to be reconcilied upon noother learnes than his own, discovered it selfe by the same neglectfull carriage of his Hand towards Mithridates, who when he came to him, and offered to take him by the Hand; Sylla asked him first if he did accept of the peace, with the conditions Archelamus had agreed unto; nor untill Mithridates had made him answer that he did, would he accept of his proffered and full peace of amity; for then, and not before, he saluted, embraced and killed him. Thus Fredericke partner and comfort in the Kingdome with Vladislawa, the second King of Bohemia, refused to give his Right Hand to Sobieskew, whom his father received into favour after he had attempted to raise garboyles in Moravia, pretending he had the gout in his Hand. And so that lofty and stately Prelate Dunstan refused to give King Edgar his Right Hand, because he had defloured a Virgin, but rating him, Dares thou touch my Right Hand that haft ravished one devoted to God, I will not be a friend to him that is an enemy to God, & injoyned him seven years penance,
CHIROLOGIA: Or, penance, after which he was absoleved, and the childe christned.

Character di-\(\text{ }\)li-\(\text{ }\)go.
Geft. L.X. Chare \(\text{ }\)di-
\(\text{ }\)li-
\(\text{ }\)go.

Figure put forth both our hands to embrace those we love, as if we would bring them home into our heart and bosom, as some dear and precious thing, as Aristophic gives the reason of the gesture. To which expression I find that of the Psalmist referred, My hands will I lift up unto thy commandments which I have loved: A proverbial speech taken from this intention of the Hand, as Simon de Mus observes. Cornelius a Lapide notes the natural disposition of the hands in embracing, who commenting upon the second of Canticles 6. His left hand is under my head, and his right hand doth embrace me; for lovers and parents use to put their left hand under those they tenderly affect, and then with their right hand to embrace the whole body, and so bring them to their bosom, comprehending them in the compass of their armes, as in the most natural circle of affection.

Simon de Muis comment. in omnes Psal.
Cornel. a Lapid. in Cant. 2.6.

Honoro. To apprehend and kiss the backe of another's hand, is their natural expression who would give a token of their serviceable love, faith, loyalty, honourable respect, thankfull humility, reverence, supplication, and submission. From this natural gesture the Spaniards took their usual forms of salutation and valediction, whose complement usually is Baso des vosfres mans, I kiss your hand. The tonne Ecclesiast. of Sirac acknowledgeth the signification of this submissive gesture in that saying, Till he hath re-
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received, he will kisse a mans Hand. If we should looke backe upon the actions of affecti-
nate lovers, whose inflamed hearts have moved them to sacrifice kisses on this low altar of friend-
ship, and to offer their seruices; by this modest in-
finuatio of gesture, we might finde many pa-
sages of historicall antiquity to confirme and il-
lustrate the sense of this expression. How pas-
sionate was Cyrus when he came to the place
where his friend Abradatas lay slaine, seeing his
wife sitting upon the ground by the dead body
of her Lord: for bursting forth into this patheti-
call ejaculation, O thou good and faithfull soule,
at thou gone and left us, and therewithal
**tooke him by the Right Hand, and the**
Hand of his dead friend followed (for it was cut
off with the cyimeter of an Egyptian) which
Cyrus beholding it, much aggravated his sorrow.
But Abradatas wife Panthea shrieked out, and tak-
ing the Hand from Cyrus, **kissed it**, and
fitted it againe to its place as well as she could.
To match this president with another molt illu-
rious postscript of surviving affection, that
bright mirrour of masculine constancie. T.
Volumnius when he had long wept over the bo-
dy of his friend M. Lucullus, whom Marke An-
thony had put to death, because he tooke part
with Brutus and Cassius, desired Anthony he Valer.
might be dispatched upon the body of his friend, Max.1.4.
whose losse he ought not to survive; and having
obtained his desire, being brought where he
would be, **having greedily kissed the**
**Right Hand of Lucullus**, he tooke up his
head that lay there cut off, and applied it to his
breast, and afterward submitted his neck to the
sword.
Plutarch in the Life of Cato-Utican.


Tic. Liv. us l. 37.

Valer. Max. I. 2.

T. Livius lib. 33.

*Chirologia: Or,*

...word of the Conquerour. Valerius Maximus, in the relation of this Story runs high in setting out this hyperbole of friendship, and unmatchable patience of Roman fidelity. Julius the Celerian used this expression of thankfull humility to Scipia when he had received that unexpected favour at his hand to have his captive betrothed wife preserved by him, and freely delivered unto him: seeing it could not be comprehended nor equalled by any recompence or thanks, he was held sealed with joy and shame, and taking Scipio by the right hand, prayed all the gods to requite the great favour he had done him, seeing he found himselfe insufficient to make any satisfaction as he desird. As this gesture is a signe of honour and obsequious reverence. Cato Utican had his hand first by his Army in especiall honour of him at his departure. Scipio the conqueror of Africa received the like respect and reverence from certaine Pirates, who when they had intreated him they might presume to approach into his presence, and to have a view of his person, he let them in, and immediately they went, and worshipped the posts and pillars of his gates, as if his house had been the harbour of some sacred deitie, and having laid their gifts and presents at his threshold, ran hastily to his handes and kissed them; which done, overjoyed as it were with so great a Happinesse, they returned home. Delapsa Cato fidera hominibus sese offerent [venerationem] amplius non recipient, saith Valerius. This token of love and honor may be further amplified out of Livius. For when T. Quintinus had vanquished King Philip, and proclaimed liberty by the Beadle to
many of the parts of Greece, as the Corinthians, Phocensions and others, there was such joy as men were not able to comprehend, at last when their joy was once confirmed by making the Beadle to cry it once again, they set up such a shout, and followed it so with clapping of Hands, redoubling the same so often, as evidently it appeared, how there is no earthly good in the world more pleasing to a multitude then liberty is; and afterwards running apace unto the Roman Generall in such fort, that his person was in some danger of the multitude crouding so hard upon him alone to touch his Right Hand. Thus Charicles a Physitian departing from Tiberius as it had been about some business of his owne, under colour of duty, taking him by the Hand, felt the pulse of his veins. Thus also we finde Gadaras and Godrins in Xenophon worshipping the Right Hand of Cyrus. But the most unseasonable and servile use of this expression the Senatours made towards Nero; when even in the height of their griefe, the City filled with funerals, the Capitol with sacrifices, one having his brother, another his sonne put to death, or friend, or near kindred, gave thanks to the gods, deckt their house with bayes, fell downe at the Emperours knees, and wearied his Right Hand with Kisses. It was a strange mischance that happened to the learned Oporinus of the University of Basil, going about to use this courtly expression, to whom it being given in charge to receive the famous Erasminus by offering him presents of wine in the name of the City; he was prepared for it with a brave and a long Oration, but being trained up to the Schooles
Schooles (which hath little curiosity and quaintness in complements), going about to kiss Erasmus his Hand, full of the gout, he did it so roughly that he hurt him, and made him to cry out with paine he had put him to by his kiss, which made the good Professour lose himselfe, nor could he ever hit upon the beginning of his discourse, untill they plentifully had powred out some of the presented wine for him to drink, so to awaken his memory. ¶ In supplication this gesture is also significant; for it hath beeene a custome with all Nations in supplication to appeale unto the Hand of those from whom they expected aid, pressing upon it as that part whole touch was an omen of success, tendering their requests thereto, because the power of doing doth most manifestly rest therein: whereas to touch the left hand was ever accounted an ill presaging of. To this appertaines that of Apuleus, Juvenem quempiam &c. in medium producit, enjuus din manus deosculatus &c. miserere, ait sacerdos. And the same Author in another booke presents us with this examplar confirmation. Pontianus ad pedes nostros advoluitus, veniam & oblivionem præteritorum omnium postulat &c. manus nostras osculabundus. Of which kinds of supplication exhibited with reverence and outward modesty, declaring the inward affection, the Roman Annales are full of examples. Thus Sophonisba the wife of Syphax taken prisoner by Massinissa, desiring that it might be lawfull for her to open her mouth, and make an humble speech unto him her Lord, in whose only hands lyeth her life and death; If I may be so bold (faith she) as to touch your knees, and that victorious
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The glorious Right Hand of yours, &c. to whom when as now he held him fast by the Hand, and requested his protection, he gave his Right Hand for assurance to perform her request. And when Mithridates cast himselfe at the knees of Eunones; Eunones moved Tacit. la with the nobility of the man, and the change of his fortunes; at his prayer which argued no base minde, lifted up the suppliant, and commended him that he had chosen the Adorion nation, and his Right Hand for obtaining pardon. Arche- Plutarca chius when he besought Sylla with tears in his eyes, to be contented with what the Ambaffa- dours of Mithridates his master had excepted against his demands, taking him by the Hand, by intreaty at the end obtained of Sylla to send him unto Mithridates, promising that he would either bring him to agree to all the articles and conditions of peace that he demanded, or if he could not he would kill himselfe with his owne Hands. Thus also Nicias comming to Marcellus with tears in his eyes, and embracing his knees, and kissing his Hands, besought him to take pity of his poore Citizens. The Tacit. Souldiers of Germanicus, who upon pretence of this expression in their complaints, lamentations and supplications unto him, tooke him by the Hand as it were to kiffe it, thrult his fingers into their mouths, that he might feele they were toothlesse. Hecuba comming as a suppliant to Ulices to intreat for Iphigenia, as she addrest her selfe to touch his Right Hand he hid it, thereby cutting off all hope of pardon. To this appartains the speech of Lucius Cefar the kinsman of Julius Cefar the Conqueror, where he
he praieth Cato to helpe him to make his oration which he should say unto Cesar in behalfe of the three hundred Merchants in Utica. And as for thee (Cato) faith he, I will KISS HIS HANDS, and fall downie on my knees before him to intreat him for thee. For the exemplifying this expression in the fente of faith, loyalty and subjection, Martin Fluntee affords us an Historiall and pregnant profe in King John of Hungarie when with a great company of the Hungariant Nobility which he brought with him, he came to KISS SOLYMANS HAND, and to acknowledge himselfe to him as his subject, and tribuation, who found him sittie under a canopie where he made no great countenance to move himselfe at the reverences he made, but shewing a great majesty, he gave him his Right HAND in signe of amity which he KISSED. There is a pleafant Story agreeable to this purpose of Amalasuentà Queen of the Longobard; how when she after the death of the King her husband, being childleffe, had with great prudence and gravity governed the Kingdome, and was much magnified of her subjeets, at the last her Nobles offered her a free power of chusing them a King out of the Nobility, whom she might make her husband, who having sent for one of her Nobles whom she preferred in her choice to the rest, and he supposing he had been sent for about some affaires of State, as soon as he saw the Queen, who was come out to meet him, he leapt from his horse and bowed himselfe to KISS HER HAND; to whom she smiling, not my Hand, but my face, meaning that he was now no longer to be a subject, but her husband and King.
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King Aurelianus sent by Clodovus to Clotilda, of whose vertue he was enamoured, to finde means of access unto her, resolved to beg alimes of her, for which cause he stood at the gate of a Church among a great rable of beggars expecting the Cauful Princesse to come forth; she faileth not to per-
forme acts of charity to all the poore according
to her custome, and perceiving this man who
seemed of a generous aspect in these miserable
rags, felt her heart teyled with extraordinary pi-
ty, beholding one of so good carriage reduced to
such misery, and without any further enquiry,
she gave him a piece of gold. Aurelianus seeing
this Royall Hand so charitably stretched out
to succour a counterfeited want, whether he
were transported with joy, or whether he was
defirous to make himselfe observed by some act,
he lifted up the sleeve of the Princesse, which
according to the fashion of Robes then wonte,
covered all even unto her Hands, and having
bared her Right Hand KISSED it with much re-
terence; she blushing, yet passing on and shewing
no resentment, afterwards sending for him;
which was the scope of his desire, who comming
to the place assigned him, Clotilda beholding
him, soundly chid him for his boldnesse, in lifting
up the sleeve of her garment, and KISSING HER
HAND: He who was a most quaint courtier
found out this evasion, and said, The custome
of his Countrey permitted to kisse the lips of
Ladys at salutation; but the unhapinesse
of his condition abased him so low hee could
not aspire to the face; behold the cause why
hee contented himselfe with the Hand, it be-
ing a thing very reasonable to kisse a Hand,
which is the course of so many charities.

TO OFFER THE BACKS OF THE RIGHT
HAND TO BE KISSED by others, which
Plinie calls a religious ceremony used by all Na-
tions, is an expression of state used by proud
and scornfull persons, who affect the garbe of
great ones, and are willing to afford a slight
respect to one they think unworthy of a higher
touch. Martial very acutely jeers at the con-
dition of such over-weening magnifico's;

Basia das alie, alie das posthurne dextram,

Dicis, utrum mavis eligere, malo manum.

Many such apes of sovereignty our times afford
who arrogate to themselves more honour then
either their birth or fortunes can challenge, such
may see a copy of their improper expression in

Ammianus, who describing the corrupt state of
Rome in the days of Valentinian and Valens,
shews how the Nobility some of them, when
they began to be saluted, or greeted breast to
breast, turned their heads a wry when they should
have been kissed, and bridling it like unto curt
and fierce bulls, offered unto their flattering fa-
vourites their knees or Hands to kiss, supposing
that favour sufficient for them to live happily,
and be made for ever. Indeed the favourites of
fortune, and great Commanders of the world,
with a little more reason have thought them
much to wrong their majesty who in kisssing
presumed above their Hands. Examples of
which imperious expression we have in Caligu-
la, who as Dion reporteth of him was very la-

ing of his Hand, except it were to Senators,
and to whom he offered this favour, they gave
him publicke thanks in the Senate for it, whereas all men saw him daily allowing this favour to dancers and tumblers. And Domitian to Canis his fathers concubine newly returned out of Istria, and offering to kisse his lippes, hee put forth his hand. And the younger Maximin is noted to have used the said stately expression in his demeanour towards them that came to salute him, and not to have admitted any above his hand. A piece of state that hath been as improperly usurped by the proud Prelates of the Church, who have expected the same symbol of subjection from the humble mouths of their adorers. A reserved carriage which begat envy in the people to the greatest Emperours: Wherefore Pliny comending Trajan the Emperor in forbearing this expression of state, & condemning it in those that used it, faith, Jam quo assensu senatus quo gaudio exceptas es, cum candidatis ut quemque nominaveras? osculo occurrere? de vexus in planum, & quas unus ex gratulatibus, te miror magis, an improbem illos, qui efficerunt ut illud magnum vitam retur, cum velut affixi curulis suis manum tantum, & hanc cunctanter & pigre, & [imputantibus] smilies promerent? Yet in Princes whose tempers did enrich them with their peoples love, this demonstration of the hand was held to be a note of Royall pliability. Of this kinde of benigne and courteous Princes was Marcus Aurelius, as Herodian noteth, who was of so sweet a temper, and debonaire behaviour towards all men, that he would give his hand [αξείως] to every man that came to him, commanding his guard to keepe backe none that came unto him. The same Author speaking of the
Emperor Severus his entrance into Rome with his Army, and noting his plausibility the next day when he came to the Senate, where he made a smooth and plausible speech, and then (faith he) he gave his hand to all the company, where he useth the same Greek word as before.

Absolon used this popular action of his hand, as a bait to entice and steal away the hearts of the people from his father David: for, the text saies it was so, that when any man came nigh him to doe him obeysence, he put forth his hand, and tooke him, and kissed him. Otho was of the same courtly complexion, and (as Tacitus observeth) was well skilful in the tacit force of this popular intuition, very ready to stretch forth his hand, and to bow himselfe to every meane person, neither did he reject any, though comming single. The humanity of Alexander the Great, King of Macedon, Prince of an invincible spirit, and noble temper, is most renowned in Histories; who although he was weakned with the violence of a disease (a thing most incredible to be spoken or heard) raising himselfe upon his couch, put forth his dying hand to all his souldiers that would, to touch it, and holding it in that posture untill all his Army had kissed, not untill then taking in his weared arme: Upon which unimitable act of Alexander, Valerius Maximus breaks forth into a most pathetical interrogatory, Qui autem manum osculari non curreret, que jam fato oppressa maximi exercitus complexui, humanitate quam spiritus vividiore suffecit? Nor was the affability of Cyrus King of Persia much lesse remark-
they should dispose of his body after his a, to wit, to bury it presently in the earth, and not to inclose it in any gold or silver urne; wherefore (faith he) if there be any of you, that would either touch my Right Hand, or behold my eye while I am yet alive, let them come neare; but when mine eyes are once closed, I crave of you my sonnes, that my body may be seene of no man, nor of you your selves; and having spoken these and other things, when he had given them all his Hand, he closed his eyes, and so dyed. Great Princes at this day expose not their Right Hand to be killed, but to such whom they would welcome with some especiall grace. For when great Potentates intend to admit a friend into protection, or in their Royall goodnesse are pleased to re-admit some exile from their love, and would dispense with greater majesty a pardon royall for some pasted offence, they use openly to offer and present the backe of their Right Hand, permitting them by that favour to reverence their power and high command; or the signification of that touch and honourable favour is as much as a firme signe of reconciliation and a gracious league obtained at their Hand.

TO PUT FORTH THE LEFT HAND AS IT WERE BY STEALTH, is their significant endeavour who have an intent unseen to purloine and convey away something. From which fellonious action the Adage is derived, Utitur manu sinistra, which translated, in the proverbial sense is tooke up against cheates, and pilfering fellowes, who by a thievish sleight of Hand,
and the way of robbery, can bereave one of a thing unperceived; for such Mercurialists who address themselves to such, and lurking closely assay under hand to steal a thing hand-smooth away, doe in the cursed handcraft of theft, out of a kind of cunning choice imploy the left hand, which is the hand that lies more out of sight, and is farre lesse observed then the right hand is. A hand which if it once grow dexterous by habituall theieving, will not be left; for if it once affect to keep it selfe in ore, it turns to an incurable felon. And it may be worth our inquiry why the law doth so expressly order theft to be punished in this hand, for that the drawn of the left thumbe is branded in malefactors, a kind of penall pardon for the first transgression. And if it may be lawful to divine of the legality of this law-checke, I should think that there lyes some concealed symboll in the device, and that the estates assembled had regard to the fellonious procacity and craft of this guilefull hand, which is prone by a lie insinuation with more subtle secrecie to present it selfe to any sinister intention, & doth no sooner move to such actions, but every finger proves a limetwig; which the ancient Egyptians implied in their way of Hieroglyphique when they figured furacity or theft by a light fingured left hand put forth as it were by stealth. To open and unfold the subtle and occult concepions of antiquity about the nature and disposition of the left hand, and to collect what hath been noted touching the sinister inclinations of this hand, whereby its naturall properties have propagated themselves, and by action insensibly spread into the
manners and customs of men. First, it is the noted property of the left hand to be covered, and to keep as it were a recluse in the bosom, or to be carried wrapped up in a cloak, lurking closely and lying as it were in ambush to entrap, and by a crafty fetch imperceptibly to make a prize of all that comes to hand. Whence the Greeks from whom the facetiousness of manners and elegance of learning (as some thinke) were first derived, signifie as much, who will therefore have the left hand named χερί ξέρευε λαβαμ manum, because for the most part ἐκεῖ ἔξω ἄποικη, tegi & occultari soleat, whereupon this hand being more idle, for idlenesse is a maine cause of theft, it is consequently more prone to this manuall transgression. This light-fingered hand being called by Isidor, Lava quod aptior sit ad levandum, to wit, to beguile, elude, lessen and diminish another's goods. And Theocritus following herein the opinion of antiquity, having noted the particular quality and behaviour of this hand, and the private vice to which it is propenfe, concludes from the pitchy temper thereof, that the left hand signifies the captivity of unlawful desire and rapacity; so that it hath for this cause been consecrated to Laverna the goddess of theieves, as being by reason of its wily genius more fit and convenient for couensage and clandestine theevery; for being commonly hid and involved in the bosome of a gown or cloak and waiting in obscurity, it comes to passe for the most part (men suspecting no such thing) that doing nothing and devoted to rest, yet being at liberty and ready to handle, it will be doing, and somewhat of other mens suffers

for
for it, while this purloining hand thinkes it selfe
the proprietary of anothers goods. Hence that
elegant recorder of the ancient fictions, with a
Poeticall touch of his pen, sets a gloss e upon this
business thus,

--- Natae ad furt a sinistre.

And that quaint Comedian long before him
pointing out as it were with his finger the ge-
nuine deceitfulness of this hand, called it, Furtif-
cam levam, the close and cunning pilferer:

And Euphorino alluding to the same properties
of this hand, faith, Turgentes oculos furtiva ma-
nexfrico. And (indeed) lev a or sinistra ac-
cording to the ancient manner of speaking used
with the Ancients, notes one to be a thief.

That subtill knave Asinus who was experienced
in the crafty handling of things, and drawing
them to his owne private advantage, used this
hand as least suspected,when he had watched an
opportunity at a feast to steal away some of the
linnen; against whom Catullus in his sling
stile slings these words out of his crisped pen:

Maruccine Asini manu sinistra,
Non belle uterius sed insoco at quivo
Tollis linteae negligentiorum.

Hence also when Sophiclodisca the baud in Plau-
tus, upon suspition of felony demanded to see the
Hand of Paeginum, and the lad like a crafty wag
had put forth his Right Hand; she replied to him,
ubi ulla altera furtifica lev a, where is that other
close and cunning pilferer the left hand. Autol-
icus was expert in the flie feats of this hand,
of whom Martial,

Non erat Autelioi tampiceata manus.

And we read in Catullus of Porcius and Socratia,
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duafiniftra Pifonit the two left hands of Pifo, that is instruments of his by whose private conveyance he received bribes; for although in regard of their imployments under him, they might be said to be his Right Hands, yet in this sense of bribery, and close conveyance they were properly called his left hands. The Ægyptians in Hieroglyphique painted justice by an open left hand, as the colder, weaker and flower hand, and therefore less prone or able to apply it selfe to offer or doe any injury. But it is better for the Common-wealth that Judges should be without Hands, as the Theban Statues of Judges were. Idem.

then in this sense to have a left hand.

The Imposition of the Hand, is a na-

tural gesture significantly used in condem-
nation, abolution, pardon and forgivenesse, be-
ediction, adoption, initiation, confirmation, con-
fecration, ordination, cannation, and in gracing
our meales. That this gesture is of importance
in condemnation is apparent by the commands of
the old Law in case of temptation to Ethnicism
and practicall Idolatry. So when the sonne of
Shelomith the daughter of Dibri of the Tribe
of Das which she had by an Ægyptian) had
blasphemed, the Lord by the hand of Moses
commanded him to be brought forth without
the campe, and all that heard him were to lay
his Hand on his head. And the laying of
the Hand on the sacrifices head that was condem-
med in the offerers head, so often commanded in
the Leviticall Law, points to the signification of
this gesture. In abolution, pardon and for
givenesse, notwithstanding the identity of ge-
sture,
ture, there is a proper contrariety of expression, and this seems to be a natural and paraphrastically gesture, very suitable to that petition in the Lords prayer,  For, as Nature teacheth us to raise our Hands to beg pardon and forgiveness at the Hand of God; so the likewise moves us to the same expression of gesture, as most proper and significant to seal our pardons to others; implying, that who forgives shall be forgiven; and neither Nature nor Grace doth move us to ask pardon on any other terms. The phrase of this gesture is significantly took into the forms of the Civill Law; and hath been practised in Ecclesiastick ablution. Parisiensis for this reason would have it a sacrament, because it hath a sancring and sanctifying signe, to wit, a sign having a natural resemblance with inward sanctification itself, which is the Hand. To this gesture as it is cunningly made an Appenage to the Papall policy of auricular confession, I have nothing to say, only I finde that the ancient form of ablution was to hold both the Hands conjoined over the parties head which was to be absolved; which may be also exhibited by one Hand laid in sequence of the other; or both conjoined and held above the head, so appearing in the aire without any residence at all upon the head. The manner of performance at this day (it seems) is, to lay on both the extended Hands upon the head, so that they touch the crowne, and rest and settle downe thereon. As this gesture is significant in benediction, it was used by Isaac upon his death-bed when he blessed his Sonne Jacob who supplanted Esau of his blessing by
by counterfeiting the rough Hands of his elder brother: And thus Jacob about to dye blessed his twelve sons, every one of them with a love. Gen. 40: 28. real blessing. Our Blessed Saviour who with the sacred gestures of his Hand, hath sanctified the expressions of ours, and made them a holy language, was often seen to use this expression of the Hand; whence the Church commenting upon his action, faith, He by his outward gesture Matt. 10, and deed declared his good will to little children, in that He embraced them in His Armes, laid His Hands upon them and blessed them. And the very last expression that flowed from His sacred Hand was blessing: for at the time of His ascension He lifted up His Hands and blessed His Apostles, and while they beheld Him in this posture blessing them, He departed bodily from them ascending up into Heaven. Hence in all tacit posies of His ascension, this figure of the sacred property of His Hand is most emphatically significant. That in conferring the blessings of primogeniture and adoption, this gesture of the Right Hand is more peculiarly significant, is excellently illustrated by the adoption of Ephraim unto the birthright of Manasses by Jacob when he blessed Joseph's sons: Gen. 48, 8. For, Joseph bringing his sons to be blessed of his father, took Ephraim in his Right Hand towards Israels left hand; and Manasses in his left hand, towards Israels Right Hand, so he brought them unto him: But Israel stretched out his Right Hand, and laid it on Ephraims head which was the younger, and his left hand upon Manasses head (directing his Hands on purpose) for Manasses was the elder. But when Joseph saw that
CHIROLOGIA: Or,

... his father laid his Right Hand on the head of Ephraim, it displeased him, and he said his father's Hand to remove it from Ephraim's head. And Joseph said unto his father, not so my father, for this is the eldest, put thy Right Hand upon his head: But his father refused and said, I know well my sonne, I know well; he shall be also a people, and shall be great likewise: But his younger brother shall be greater than he, and his seed shall be full of Nations: So he blessed them that day, and said, In thee Israel shall bless and say, God make thee as Ephraim, and Manasseh: And he set Ephraim before Manasseh. For the Historically tense of this expression, see Tiraquel and Dr. Field. Peregrinus, Rapertus, and Isidorus affirme, that in a mystical sense this cancelling or crossing of the Patriarchs hands in exhibiting his blessing and transferring the right of primogeniture to the younger, was representatively done to prefigure a mystery of the calling of the Gentiles, and the preferring of them before the Jewes: and that this was the first type or prefiguration of the manner of the promised Messiah's passion in the decreed way of redemption. ¶ The same gesture we use in gracing our meals, an expression very proper and significant: For, the Hands reverently erected, without any other form of speech annexed, seem naturally to pronounce this Grace.

O Thou supreme Power, the giver of all good things, who openest with thy Hand, and fill every living thing with thy blessings, touch Safe, LORD, benedicendo, benedicere, to let th Right
Right Hand bless, sanctifie, and confirm us the blessings of thy left.

And it is a brand of prophane unmannerlines in the rough Hand of Esau that he was readier to strike Hand with a chapman to fell Gods blessing for his meat, then with his Hand to invite it to his meate. Whereas our Blessed Saviour thought blessing (bid by this reverend invitation of the Hand) a considerable guest at a feast, who to shew that man liveth not by bread only, upon all such occasions used the significacion of this gesture. Thus He blessed the five loaves and two fishes wherewith he wrought his feeding miracle. And from this Chireulogia or act of blessing and giving thanks the Sacrament used at His last supper, is called the Eucharist. And in the teartnes and stile of School-men or natural Divines to speake to the fundamentall point of this gesture now in Hand. The Hands and Blessing seem to be conjugates in the Schoole both of Nature and Grace. Benediction being a naturall rite neare allied unto the Hand, and of spirituall affinity with prayer. For, Religion and Grace disanull not the powers of naturall expressions, but advance them to a full and purer perfection, improving the corporeall sense of those manifestations to a more spirituall and sanctified significacion. That inexhaustible fountaine (therefore) of Blessing, our Blessed Saviour having ordaind himselfe a Hand, and having taken upon Him the corporeall nature of man was constantly pleased to honour the nature He had so taken, and to enforce by the precept and authority of His owne example, the significan
Chirologia: Or, convenient convenience, religious use and decent importance of this property of blessing annexed to the Hand. In consecration this gesture hath the like congruity of signification; for there was never any thing by the express command of any legislator to be hallowed by a dedication, but the Hand was called to, and injoyed to attend as a proper addition to confirm and sanctifie all other rites; not that there is any inherent holiness in the Hand, or solemn forme of expression, but an adherent only. The very heathens have acknowledged a significant vertue in this expression of the Hand; for we read that Numa was consecrated upon mount Tarpeian by the chiefe of the southlayers, called Augures, laying his Right Hand upon his head; a piece of superstitious apishness they learned from the grand Spirituall Imposter. Moses a man skilfull in all the learning of the Egyptians, among which some secrets of our Chirophorie were judiciously veyled; by inspiration commanded the Right Hand of the high Priest, to wit, the thumb thereof, or vice-hand to be hallowed with the oyle in his left palme, from thence called the Holy Finger, (a forme also obsered in the Inauguration of Kings.) And the finger was used in all dippings and sprinklings of the Leviticall Law. The ground and foundation of this typical expression seems to be laid in nature; for, the Hand is conceived to be as it were a shadow or image of the Trinity; for the arme that proceeds from the body, doth represent the second Person who proceeds from the Eternall Father, who is as it were the body and spring of the Trinity, and the fingers which flow both from the body and the
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can'me, doe represent the Holy Ghost, who proceeds both from the Father and the Son. Hence Hierem upon the passage of Isaiah, To whom is the Arm of the Lord revealed, saies that the Arm of the Lord is mystically the Son proceeding from the Father: To which some Isaiah refer that of the Psalmist, He made strong his Arm. And the armes shadowes out the second Person in the Trinity in these respects; in cous-fentiality with the body coevallity, Ability, Utility, Agility and Flexibility. The fingers give an umbrage of the Holy Spirit in regard of their procession proceeding from the Arm and Hand, operation, the body working by the Hand and fingers, conjunction, tactien, ostention, asper- tion, distiction of joynts, equal numera
tion, &c. Hence the Finger of God in Scripture signifies the Holy Spirit. If in the Finger of God I cast out divells; but then the word Finger must be in the singular number, for in the plurall it hath other senses. ¶ It is also their gesture who would solemnly confer some spiritual or tempora
dl honour upon some person. This in the sacred language of Scripture is Chirothefa, and is a ma-triculating gesture, and the formall preposition proper to those who are to be openly instilled or inaugurate in some new place of duty or of command; all creations relying on the honora-
tie touch of the giving Hand, as the ending ensigne that by evidence ensures the priviledges of investiture. And this manuall expression is so naturally important, that it proves in honora
tie initiations, a fitter vestment to cloath the intention in, then the airy texture of words; for it hath ever had a sacred efficacy to move the under-
stan-
Standing by the sense, and to facilitate the overture of sacred affairs, as being of good note and consequence conducing and inviting to the knowledge of things abstract, there being no other part of man that can so lively and emphatically present by gesture the solemn images of his intention, since by the motion of the Hand there is wrought in the mind of the beholder something that is, ex congruo, significant unto a thought, as that which suggests more unto the mind, then what is expressed unto the outer sense; for it hath more solidity and weight then appears in the bare ocular relation: And all gestures of the Hand being known to be of their very nature signs of imitation; the mystique property & close intention of this gesture is not alone to represent itself, but to conduct and intimate something else into the thought, which being (as it must ever be) an intelligible notion, as it is a signe or token it falls short and abates of the perfection of the thing that is implied by its outward signification: Wherefore a Hand is but improperly said to be the shadow of its counterfeit, which is wrought by a pencill in imitation of the life, although upon sight thereof we know and conclude it to have the semblance of a Hand, & to be a draught or copy of the original: so this gesture is but a manuall vision of the mind most conformable to express divine notions, which else would lose much of their lustre, and remaine invisible to the conceit of man. This forme of expression in ordination as it is agreeable to the canon of Nature, so it hath received confirmation by the Hand of God since it first appeared in the Hand of the Patriarchs, the first
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dispensers of personal benediction, who used it
to broken, the restrained intention of their
votes unto them on whom they conferred their
blessings: For we find 

of Nun to appoint him governor, who is said
to be full of the Spirit; for: Moses had 

his Hands upon him. And when Moses and
Joshua had prayed, and laid their Hands on
the seventy elders, the Holy Spirit came upon
them. In shaking of Deacons this gesture 

was used by the Apostles. And in the separati-
on of Barnabas and Saul to be the Apostles of
the Gentiles, this gesture is again used. And
Timothy is put in mind by St. Paul of the gift
he received by this: 

for not only the office but the ability were to-
together conferred upon many by this gesture; of
which acquire we must not conceive the solemn
gesture to be a natural but a morall cause, as be-
ing the true manner & form of imprecation, God
assenting, and by success crowning the prayers
of religious Hands; and shewed that what they
did was by prayer and blessing in his name,
they being indeed, Gods Hands by which he rea-
cheth Counsell and Religion, which as through
their Hands are conveyed unto men, Christ hav-
ing promised to open and shut them, to stretch
them out and draw them in, as the Hands of man
is guided by the spirit that is in man. This Chri-
trothes 

(Chirotonia (for both occur in the new
Testament) is used as an Ecclesiasticall gesture at
this day in token of elevation or ordination, ele-
cration, and separation. And χειροτονε 

id est manus tendo, seu astollio in signum
CHIROLOGIA: Or,

To which appertains that cautionary symbol of St. Paul, Lay the Hand suddenly on no man; which interpreters expound of the care that is to be used that none should be admitted into rooms of divine calling, but such who are called and are fit, Tam doctrina quam moribus: For no man can lay the Hand upon himselfe and be as Basil tarmis it, ἀυτοκεφαλον, his own orderer; for that is parallel unto the crime of Jeroboam who filled his owne Hand; that is, ordained himselfe. ¶ To the signification and externall effects of imposition of Hands in confirmation, Tertullian elegantly, Cæro * manus impositione adumbraitur, ut & anima spiritu illuminetur. ¶ In sanitation or conferring a corporall benefit on any, imposition of Hands is very naturall, significant and agreeable to the mysterious intention; for, the Hand is the generall salve that is applied, and applies all remedies; for naturally ubi dolor, ibi digitus, and necessarily in point of topicall application, whose very approach doth most sensibly import relief and safe. Our Blessed Saviour the great Physician of soule and body, who did most of his miracles for restauration of bodily health, though he were the truth and substance, who gave an end to all legall shadowes, yet he most commonly used the shadow of this naturall gesture to the most visible and significant application of his miraculous cures. He gave sight to the blinde, yet not without touching the eye: Hearing to the deafe, not without thrusting his Finger into the ear; and speech to the dumb, yet not without wetting the tongue; most with this gesture Ma. 8.15 of imposition. Thus by touching Simons wives
wifes mothers Hand; He cured her of her seueret. Thus by putting forth his Hand, and touching the leper, He healed him of his leprosye. Thus by laying Hands on the woman that was troubled with a spirit of infirmity, he loosed her from her diseafe, and made her straight. And it is laid of Him that he could doe no great workes in his owne Country by reason of their unbelleefe; save that He laid his Hands upon a few sicke folkes, and healed them. And (indeed) their futes that Mark 6.61 came unto him for helpe, were commonly tendered and expressed in such formes of speech as shewed that he much used this significant expreflion of gesture. For, although as Fonfæa truly observes, the flesh of our Saviour, for that it was the flesh of God, gave life and health to all that touched it, for a certain vertue went out from all parts of Him, and cured all men, (as the woman that had the issue of bloud experimentally found) yet He was pleased (to honor the Hand) to use his Hand in the conveyance and application of that curative vertue, as that which in nature is the most important & significant member of the body: he could have laid the word only and it had been done, but he would speak reliefe with his Hand. Thus James besought him to come and lay his Hands upon his sicke daughter that she might be healed and live: And they who brought the deafe and stammering man unto Him, besought Him to put his Hand upon him, whose requests were graciously answered in this desired and his accustomed forme of expreflion with his healing Hand. And Expositors agree that they required no expreflion of
pitp from our Saviours Hands then what they had observed him to use, thereby attributing unto him, the honour and right of the chiefe Prophet: For it was an expression used by the ancient Prophets as a holy charme against bodily infirmities: And of the practice of this gesture attended with a visible successse, the Heathens were not ignorant, apparent by the speech of Naaman who was halfe wroth with Edisha for omitting this expression or pledge of health, for he thought with himselfe that the Prophet would have come out and stood, and called upon the name of the Lord his God, and put his Hand upon the place and heale the lepro-

Mark 16. 17. After the ascension of our Saviour, his promise was fulfilled, that they should lay their Hands on the sicke, and they should be cured.

Act. 9. 17. Thus Paul received his sight by the laying on of Ananias Hands. And thus Paul healed

Act. 28. the father of Publius Governour of the Iffe of Melita, now Malta. Thus Peter taking the Cripple that sat at the gate of the Temple called Beautifully by the Right Hand, recovered him of his lameness. But of all the curative miracles wrought by the vertue of this expression of the Apostles, the casting out of Divells, and freeing the possessed, most astonifhed the people, especially after those sons of one Scave (a Jewish exorcist) had took in hand to counterfeit that powerfull gift by an unwarrantable imitation, and were soundly beaten for their apish and vain attempt: After the Apostles times, the exorcists (an order in the Primitive Church) used this curative adjunct in commending those to God who were disquieted with Divells. The curative adjunct

Dr. Field of the Church
adjunct, with a target to sex, Dana to
deus, is used in consequence of that
charitane or miraculous gift of healing,
which derived from the infancy of the
Church, the inaugurated monarchs of this
land to happily enjoy: in which ex-
pression of their beneficent virtue, they
not only surpass the fabulous curses
of Pythagor or Boeaeian, of which
Pliny and others make mention, but the pretended virtues of other
Christian monarchs.
And indeed it is a maxime Eccle-
сиastick, that no miracle is wrought
out of the church. And this miracu-
lous imposition of the hand in curing
the disease called struma, which
from the constant aspect of that su-
perorique salve is called the king's
will, his sacred majesty, that now
is hath practised with as good suc-
cess as any of his royall sage-
itors.
CHIROLOGIA: or,

An Index of reference to the following Table or Alphabet of natural expressions; which gestures, besides their typical significations, are so ordered to serve for fancy cyphers for any secret intimation.

A B C D

E F G H

I K L M

N O P Q

R S T V

W X Y Z

XXI XXII XXIII XXIV Gest.
The natural language of the Hand.

The necessary defect of these chi-
ograms in point of motion and
perception, which act cannot ex-
presse, must be supplied with
imagination, and a topical refer-
ence to the order and number of
their Pictures.
An Index to the following Alphabet of naturall Gestures of the Hand.

Which Gestures, besides their typicall significations, are so ordered to serve for privy cyphers for any secret intimation.

<table>
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DACTY-
A. Munero.
B. Auxilium fero.
C. Irasco.
D. Demonstror non habere.
E. Castra.
F. Pugno.
G. Consido.
H. Impedio.
I. Recommendo.
K. Officinè duco.
L. Impatiençia prode.
M. Sollicitè cogito.
N. Pudet.
O. Adoro.
P. Conscientè affirmo.
Q. Pænitentiæ gieude.
R. Indignatione tincit.
S. Dara fide promitto.
T. Reconcilio.
U. Suspicionè et odio noto.
V. Honoro.
X. Reservacione saluto.
Y. Furaciatem noto.
Z. Benedico.
He Hand the great Artificer and active Contriver of most corporeal conceits, receiving good intelligence of the pathetick motions of the minde, proves a Summarie or Index, wherein the speaking habits thereof significantly appear, representing in their appearance the present posture of the phantie. And as we can translate a thought into discoursing signes; so the conceptions of our minde are seen to abound in several Dialects while the articulated Fingers supply the office of a voyce.
COROLLARIE

OF THE

Discoursing gesture of the Fingers.

WITH AN

Historicall Manifesto, exemplifying their naturall Significations.

THE FINGER IN THE MOUTH GNAWN AND SUCKT, is a gesture of serious and deep mediation, repentance, envy, anger, and threatened revenge. The signification of invent the meditation, Poets the most accurate observers of Nature, have elegantly acknowledged. Thus Propertius in the emendation of a verse:

Nec Plutem cadit nec demorsos sapit ungues.
And Horace of the sweating and solicitous Poet.

Sape caput scaberes, vivos & roderet ungues:
who in another place describing the earnest posture of Canidia, brings her in gnawing her long nails:

His
The natural Language of the Band.

His insenatum seva dente livido
Canidia rodens pollicem.

Insenatum aiunt, valde seium, aut non insenatum,
id enim venisse magis convenit, longos curvosque
gestare unques quos incantationes suae [meditando]
* arrodant, quod [(annam animi attentionem] de-
monstrat: As Torrentius upon the place. And to
this signification belongs that of the same Poet:

De * tenero [meditetur] ungui.

And therefore in the Areopagetique School and Syndon:
Council-house, they painted among others, Apol.1.9:
Cleanshe for the signification of his earnest study
in Arithmetick and Geometric, with his FINGERS. GNAWN about, as Sydonius Apollinaris
reports. Goropius very witilly fetcheth the rea-
son of this gesture from the Etimologie of the
word Finger thus: Digiti manus significant inven-
niendi desiderium, nam in prima lingua dicen-
tur. Vinger, qua vox denotat [invenire desidero]
nam omis inveniendi facultas numeratione absolvitur,
& ad numerandi artem digiti maxime sunt compa-
rati, numeros enim omnes digitis indicamus; quo fit
ut merito nomen babent ab inveniendi desiderio.

To the signification of repentance, Propertius
alludes:

* Ungue meam morfo satis querere sidem.

To the intention of envy, that of Martial is
referred:

Ecce iterum * nigros corredeit [lividus] ungues.
Id est pro [insidia anxius]. *corrodeit ungues nigros
As Ramirez upon the place. This gesture is al-
so a wilde expression of fierce anger and cruell
revenge, as Aristotle adverisethus, who when
he had reckoned up those actions which are
done by reason of some disease or cruel customs,
he puts downe this arrosion of the nailes, which
the Interpreters of that place declare to be the
property of men enraged with cholcer, and silently
threatning revenge. And the Italians, a revenge-
full Nation, doe most usually declare by this ge-
ture their greedy coveting to be at hand with
revenge; and therefore that awfull Satyrift of
the angry Potet:

Perseus
Satyr. 5.

— Crudem chærestatus unguems
Abrodens ait hoc—
So they report of Orestes raging and transported
with the furious appetite of revenge to have
Paulanias
BITTEN HIS FINGER in Arcadia, where a
monument representing that expression of anger
was built, as Paulanias hath left it recorded to
posterty. And the masters of the Hierogly-
phiques pourtray out this gesture to the same
significations: And if we see one BITHE HIS
Thumbe at us we soone infer he meanes us no
good.

Fleo.
Gest. II.

TO PUT FINGER IN THE EYE, is their ex-
pression who criie, and would by that en-
deavour of nature ease themselves and give vent
to their conceived heavinesse. The reason of
PUTTING FINGER IN THE EYE IN WEEP-
ing, is, because teares falling from the EYE,
with their saltinesse procureth a kinde of itching
about the carnell of teares, which requireth aid
of the Finger to be expressed at their first fall;
afterward the parts affected with that quality,
and one teare drawing on another, such expres-
sion is not so necessary. Besides this cause of
rubbing the WEEPING EYE, a strange matter
therein requireth wiping, which also moveth
the
The natural Language of the Hand.

the Finger to haste to the eye watered with teares; but this is after a while, the other almost before any teare fall, as though they were expressed with rubbing. Thus Moagotes the Tyrant of Cibyra, when he was greatly affrighted at the minatory words of the Roman Consul, Ca. Livie I.38

Manlius, imposing the sum of five hundred talents in ready money to be laid down upon the raile, counterfeiting and pretending his needinesse, after much base huckling, and using by little and little, one while hafting and wrankling, another while praying and intreating (and that with whining and putting FINGER IN THE EYE) he was fetctht over at length, and came off to pay a good 100. talents of silver, and deliver ten medimnes of corne besides.

T O H O L D U P T H E T H U M B E, is the gesture Approbo. of one giving his voice or suffrage, of one Gest. III. that helpeth with his word at the time of election, and of one shewing his assent or approbation as Flavius Vopiscus writeth. The putting forth of the Finger also signifies an allowance of opinion, advice and judgement of others wisely uttered in our presence.

T O H O L D U P B O T H T H E T H U M B S, is an expression importing a transcendency of praise. Gest. IV. Hence Horace * Utroq pollice, dixit, pro [summo favore].

Fautor * utroq tua[m laudabit] pollice ludum: Horace

Serm.

Of which proverbial speech, Porphyrius conceit runs thus: *Utroq pollice, id est, utroq manu, synechdoche a parte ad totum. An qui [vehementius laudat] *manus jungens, *jungit pollicem cum proxi-

M mot Adag.
Chirologia: Or,

mo? Acron another way * Utroq pollice, sych-
dodche, manu utraq, subletaq, pariter, as sapins mota,
hic enim gestus valde laudantes est: Sane utraq, hunc
ex iis conciici licet, proverbi origo fuit, inquit E-
rasmus.

Collate-
ratiter
monstro.

Gestus V.

TO POINT WITH THE TURNED OUT
Thumbe is a note of demonstration; for as
by divers gestures of the Thumbe wee signifye
the various motions of our minde, so by
the same we are wont to point out, and shew
those wee love, and such who deserve our
commendations by PUTTING FORTH THIS
FINGER, making it many times to usurpe
the office of the Index, as may be collected out

Claud. de of Claudian:
6.Hon.
Consaltat.

Indico.
Gest. VI.

The fore-Finger put forth, the
rest contracted to a fist, is an
express of command and direction; a gesture of
the Hand most demonstrative. This Finger being
called Index ab indicando, Deiticos by the Greeks,
ied est Demonstrator. Hinc[ indigitar] verbum pro
res saitis doneum, hoc est digito offendere, vel digitum
intendere: And hence some of the Heathen
gods were called Dii indigisti, because it was un-
lawfull to name them, or point them out as it
were with this Finger. The force of this Finger
in pointing out men of note and quality, Poets
and Historians the accurate observers of the na-
tural expressions of the Fingers, doe every
where acknowledge in their writings, alluding
thereunto. Thus the fineweie Epigrammatist:

Martial
Epigram. Rumpitur invidia quad turba semper ab omni
The natural Language of the Hand.

Thus Horace:

**Quod [monstror] * digito prateriuntium.**

Thus the Schoole-Amorift:

**Sepe aliquis * digito vatem [designat] cunctem.**

At e, ait, hic hic est quem ferus urit amor.

Thus that obscure Satyrift:

**At pulchrum est * digito [monstrari] dicier hic est:**

Where the Satyrift (as Lubentius comments upon the place) taking an argument from the adjunct, seems to have respect unto the History of Demosthenes which Cicero toucheth at, who was much affected with the mute encomium of this Finger, directed towards him by certaine women that were drawing water, and saying this is Demosthenes; yet this is the same man Diogenes the Cinique pointed out in way of derision, not with the Index, but the middle Finger. To parallel this with another example drawn out of Historicall antiquity. The first time that Theseu came to the Olympique games, after the victory obtained over Xerxes navie at Sea, he was no sooner come into the Grew-place, but the people looked no more at them that fought, but all cast their eyes on him, shewing him unto the strangers that knew him not, with their Fingers, and by clapping of their Hands, did witness how much they esteemed him; who being a man ambitious by nature, and covetous of honour, was so much tickled with this publick demonstration of their loves, that he confessed to his familiar friends, he then did begin to reap the fruit and benefit of his sundry and painfull services he had taken for the preservation of Greece. The natural validity of this incitigation of persons, and
pronominal vertue of this Finger, when accentually put forth, appeared in the malipert demonstration of Diphilus the Tragedian, when he acted in the Playes dedicated to the praise of Apollo, who when he came to that verse in his part, Meferia nostra Magnus est, directing his Hand and pointing to Pompey surnamed the Great, he gave it a remarkable pronunciation; and being constrained by the people (who with their Hands loud applause encouraged him) to repeat the same divers times; continuing in that demonstration gesture, he drove out him that was guilty of too great and intolerable a power. But Pylades for such a speaking prank of his Finger, came not off so well; for, Octavius Augustus Cesar banished him out of the City of Rome and Italy, because he had pointed with his Finger at a spectatour who hissed him of the Stage, and so made him to be known. The valiant Boucicaut instead of speech used such a point of declaration with his Finger, and as it is likely shewing some other of his Fingers afterwards to signify that he was a kin to him he pointed at, as the Fingers of his Hand which are brethren. For in that furious battell that Bajazet the Turkish Emperor waged against the King of Hungarie, where there were many French-men, and the Count of Nevers, the Count of Ewe and March, and the valiant Marshall Boucicaut, who the next day being brought before Bajazet sitting under a pavilion spread for him in the field; Bajazet having heard by his Interpretour that the Count Nevers, Ewe and March, were near kinsmen to the King of France, caused them to be reserved, commanding they should sit on the ground
ground at his feet, where they were inforced to behold the lamentable butchérie of their Nobility. The valiant Marshall Boucicaut in his turne was produced; he who was wise, and particularly inspired by God in this extremity, made a signe with his Finger before Bajazet, who understood not his language, as if he would declare himselfe the kinsman of the Count of Nevers, who beheld him with an eye loquituful, that it was of power to rent rocky hearts: Bajazet being perswaded by this signe that he was of the bloud Royall, caused him to be set apart to remaine a prisoner, where he afterwards by his great prudence endeavoured the liberty of those noble Gentlemen and his owne. Sometimes this Fingers [ibi] stands for an Adverbe of place. And it was the custome of the Romans in the meetings of divers waies to erect a statue of Mercurie with the Fore-Finger pointing out the maine road, in imitation whereof, in this Kingdome we have in such places notes of direction; such is the Hand of St. Albans. And the demonstrative force of this Finger is such, that we use to forewarne and rebuke children for pointing at the Pallaces of Princes as a kinde of petty treason. The Roman Histories afford us a notable example of the practice of this moving Adverbe of place in Marcus Manlius Capitolinus; for when he was accused for moving sedition, and his matter came to pleading, the sight of the Capitoll troubled his accusers much, for the very place it felte where Manlius had repulsed the Gaules by night, and defended the Capitoll, was easely seen from the Market-place where the matter was a hearing; and he himselfe pointing with his Hand shewed
Chirol

OGiA:Or,

hewed the place unto the gods, and weeping tenderly, he laid before them the remembrance of the hazard of his life in fighting for their safety: This did move the Judges hearts to pity, so as they knew not what to doe, neither could they use the severity of the Law upon him, because the place of his notable good service was ever still before their eyes; wherefore Camillus finding the cause of delay of Justice, did make the place of judgement to be removed without the City into a place called the Wood Petelian, from whence he could not shew them the Capitoll, and having deprived him of this advantage, he was condemned. ¶ As it is a gesture of command and direction, imperious masters with a stately kinde of arrogancie often use it to their miniall servants who stand ready expe-

cting but the signall of their commands, when they call them, not without a taunt, to execute the tacit pleasure of their lordly will; an expression flowing into their Hand from the hautinesse of spirit, and an insolent humour of domi-

ning: And the signe of pride is the greater when men affect to have their mindes thus discried, and put others to guesse at their meaning by what their talking Fingers exhibit, as if their high raised spirits disdainned to descend so low as to explaine their minde in words, but thought it more then enough to signe out their intent with

their Fingers.

The holding up of the Fore-Fin-
ger, is a gesture of threatning and upbrai-
ding. Hence this Finger is called [minax] or [mi-

nitans] by the Latines, quodeo [minas inferimus]
The natural Language of the Hand. 167

& in [exprobrando] utimur. The force of this Finger in denouncing threatenings when it is brandished in way of terror, Seneca acknowledge, where he faith that of old in children, Constant.

Solebat ciere lachrymas * digitorum motus. Hence also Plutarch borrowed his ᾧ μπεἰς; ἔνυκτι αἵνεται, de eo qui [alteri terrorem denunciat.] To this may be referred the relation of a worthy and right elegant Country-man of ours in his voyage into the Levant, who being in the Isle Rhodes, and one morning prying up and down, a Turke met him, and threatening him for an English man and a spie, with a kinde of malicious posture, laying his Fore-Finger under his eye, he seemed to have the looke of a designe.

The Fore-Finger kissed in the natural greetings of the Hand, hath been ever tooke for a complementsal salutation, and is used by those who adore, worship, give honor, thanks, or a faire respect. Hence called, Digitus [salutaris] vel [salutatorius] because this Finger as designed by nature to that office of respect, hath been thought most convenient to performe the ceremony of a salutation. And [Adoro] (faith learned Selden) hath its derivation from this gesture, quod ad orae seve os digitum [salutarem]. And the Hebrewes use the phrase of this gesture for veneration. As concerning the signification of thanks implied by this gesture, Sir Francis Bacon covertly acknowledgeth where he signes a most proper and significant expression of the people of Benfalem, who lift their Right Hand towards heaven, and draw it softly to their mouth, which is the gesture they use when they thanke God.
Silentium indici. Gest. IX.

The laying of the Fore-Finger upon the Mouth, is their habit who would express their silence, convictions, shame, ignorance, reverence, servile fear, modesty, a revolving meditation, admiration and amazement, after which manner also we crave and promise secrecy. To the signification of silence appertaineth the proverbial phrase taken from this gesture, *Digitum oris imponere pro [silere.]*

Whence the Poet,

—Digitum compe hace labelum.


Hence the five Spies of Dan unto the Priest of Michael, hold thy peace, lay thine hand upon thy mouth. Hence also the coyners of the Hieroglyphiques introduce this gesture to note Taciturnitatem. ¶ To the signification of conviction or a modest ignorance, belongeth that of the Sonne of Syrach. If thou hast understanding answer thy neighbour, if not, lay thine hand on thy mouth. ¶ To the signification of admiration and amazement appertaineth that of Job. Marke me, and be astonisht, and lay your hand upon your mouth. And to this note of admiration that of Apuleius may be referred, At ille *digitum a pollici proximum oris suo admovens, & [in] cumporem attonitus* Tacet, Tacet inquit. ¶ This gesture of the Index is likewise important in craving silence. For after this sort was the effigies of Harpocrates, framed among the Egyptians, as a monument of silence. And the Ancients were wont to wear in their rings the seale of Harpocrates, for this cause (saith Plinie) that they might declare silence and secrecy of the businesse in Hand. Hinc reddi Harpocratism.
The natural Language of the Hand.

eratem id est [tace.] Hence Alciat took his Em-

bleme.

Cum tacit hand quisquam differt sapientibus amens,

multitia est index lingua\_\_ vox \_\_ sue.

Ergo * premet labias, digitoque \_\_ silentia suadet,]

& see Pharum vertit in Harpocratem.

In this posture the image of Titus Livius of Pa-

dua was placed over the doore of the Pratorium

of that City, for that he had comprized so much

in his writings that he seemed to have denoun-

ced silence to all other Writers. Hence Martian-

us Capella, Verum quidem redemitus puere * os

compresso digito salutari \_\_ silentium commonebat.]

And in allusion to this gesture, Ovid:

Qui\_\_ premet vocem \_\_ digitoque \_\_ silentia suadet.

The Egyptian Priests, Indian Brachmans, the

Persian Magi and the French Druides, and all

the old Philosophers and wise men, very poli-

tickly caused to mould and portrair their gods

with their Fingers upon their lips, to teach men

(them adorers) not to be too curious enquirers

after their nature, or rashly fable forth what ever

ey imagine of them, left that being discovered,

they should have been found in the end to have

been but men, either worthy in their time for

warre or peace, and after their death deified.

Heraicus is reported to have come out of his mo-

thers wombe with this Finger, the index of silence

fixed upon his lips, in the same manner as the \_\_ Eg-

yptians feigne Orus to have been borne, and

before him Sol; whereupon because this Finger

clace to his mouth, it was faine to be removed

by incision, and the scar remained alwayes in his

lip, a conjpicuous signe of his close and mysti-

call nativity. As concerning the use of this

g-
gesture to intimate we know somewhat, which nevertheless we will not utter: or this way of promising secretly when we are required, they are expressions that many times occur in the actions of common life.

Redarguo
Gestus X.

The bowing downe of the Fore-Finger for a checke of silence, and to redargue, is an action often found in the Hands of men. This gesture if objected with a more frequent motitation, obtains the force of an ironical expression; and with the Ancients it was called Ciconia or the Storke, from the forme of a Storks bill pecking, which it seemes to imitate. That darke Satyrift the obscure richnesse of whose stile doth much depend upon such adjuncts of expression, alluding to this gesture:

O Jane, a tergo quem nulla * Ciconia pinst.

And St. Hierom whose workes are very curiosely garnished with such critical observations, very elegantly alludes to the same expression, Qui si scirent Holdam viris tacentibus prophetaffe, nunquam post tergum meum* manum incurvarent in Ciconiam. The Greeks in this matter call it the Crow, as Causabon gathers out of Hebdod, thus interpreted, Cave inquit domum linquas imperfettam ne caput tibi tundat garrula Cornix.

Hierom
in praef.
ad Sophoniam.

Causabon
upon Perf.
Satyr. I.

Compello
Gest. XI.

The lifting up and bowing of the Index towards the face, is a usual gesture of invitation as naturally significat to that intent, as the inward waving of the whole Hand; and is a naturall Synechdoche of gesture, whereby we use a part for the whole Hand: he that shall set himselfe to observe the manners and
and discoursing gestures of men shall soone finde this observation to be true and valid.

**The raising up, and bowing the Fore-Finger from us, is a gesture naturall to those who hecket a retreat or forbid, and is a Synecdoche of gesture whereby we significantly use the Index for the whole Hand. Though I annex no example of this gesture, yet the validity thereof is not much the lesse; and when all is done, somewhat must be left to observation; and if it be matter of oversight in the cursory reading over of some Histories, then my Reader hath an opportunity to oblige me by a more happy invention and application; yet prudent omissions have their places, and an universal foretallment of a Readers fancie or memory, is one of the four and twenty properties of a moyling Pedant.**

*To feel with the Fingernends, is their scepticall expression who endeavour to satsisfe themselves by information of the Eft, in the qualities of a thing. A gesture that proceeds from the instinct of nature, whereby we know our Hand to be the judge and discerner of the touch, for although this touching ver-tue or tactive quality be diffused through the whole body within and without, as being the foundation of the animal being, which may be called Animalitas, yet the first and second qualities which strike the sense, we doe more curioul-ly and exquisitely feele in the Hand, then in the other parts, and more exactly where the Epider-mis or immediate organ of the outer touch is thin-
CHIROLOGIA: Or, thinned, but most subtilely in the grape of the Index, which being the only part of the body that hath temperamentum ad pondus, is by good right chiefe Touch-warden to the King of the five senses. The satisfaction the Hand gives the minde by this gesture, made Alciat (taking his hint from Plautus, who seems to me to have called this expression manum occultatam) to represent in Embleme the certainty of things by an eye in a Hand. Hence manus oculata the Adage; and verily we may well believe this occular test or feeling eye of the Hand. Thomas Dysemus as different as he was, received a palpable satisfaction by this way of silent information.

Alciat
Embl. 16.
ex Plauto
sumpt.

Erasm.
Adage.
John 20.
27.

Mollicie
prod. Geftus
XIV.

TO SCRATCH THE HEAD WITH ONE FINGER, is a kinde of nice and effeminate gesture, bewraying a close inclination to bite; observed in many by cunning Motifs who have found the way to prie into the manners of men. A gesture so remarkable that it grew into an Adage, * Digito uno caput scalpere, by a metonymie of the adjunct signifying, impudence & effeminacy, taken by Critiques out of Juvenal, who hath given a satyrical lash at this gesture. Pompey was publickly upbraided to his face with this note of effeminacy by Clodius the Tribune, asking aloud these questions; who is the licenciouslef Cap- taine in all the City? what man is he that seeks for a man? what is he that SCRATCHETH HIS HEAD WITH ONE FINGER? some that hee had brought into the market-place for that pur- pose, like a company of dancers or fingers, when he spake and clapped his Hands on his gowne, answered him strait aloud to every que-

Plutarch
in the life of Pom- pey.
The natural Language of the Hand. 173

As concerning the phrase of seeking for a man, that Prince of the Senate of Critiques, fayes that he hath read in an old manuscript of an Interpreter of Lucan never published, this distich:  

*Magnus quem metuant homines,* digito caput uno scalpit, quid credas bene, sibi velle? virum.  

Molles enim solent virum quaerere. Cicero also observed in Cæsar the same genuine fashion of his hand, as appears by the opinion he once had of Cæsar: when (faith he) I consider how fairly he combeth his fine bush of haire, and how smooth it lyeth, and that I see him scratch his head with one finger only, my minde gives me that such a kinde of man, should not have so wicked a thought in his head, as to overthrow the state of the Common-wealth. By the way, I cannot but note, that two of the greatest Commanders Rome could ever boast of, concurrents in time, and competitors for the Empire of the World, should be both branded with one and the selfe-same note of effeminacie.

*The putting forth of the Middle-Finger, the rest drawn into a Fist on each side, which is then called ian® Geft.XV. by the Greeks, vulgarly Higa, in the ancient Tongue, pugner à μυγή, is a natural expression of scorn and contempt. This gesture is called Catapygon by the Athenians, id est, Cinedas & scortum, quia prenus ad obscenitatem & quod [infa-miamconcueret] & [convicium faceret] which is well noted by that elegant Epigrammatist:  

Rideto multum qui te Sextile Cinedum Dixitris, & * digitum porrigito medium.  

*Plutarch in the life of Cæsar.
Chirologia: Or,

As Rami-

rez upon

the place.

Plaut. in

Pseudel.

Id est, si te Sextile Cynedum vocaveret, tu eandem

contumeliamei objice, & repende,* sublato medio digi-
to, qua nota Cynedi est, non solum enim ad [irrisio-

genem] sed etiam ad [infamiam & moliciem alicujus
denotandum valet. To which that of Plautus may

be referred:

In hunc *intende digitum hic leno est.

Hence also Martial calls this Finger, Digitum

Epigram. [impudicum.]

* Offendit digitum sed [impudicum.]

* Offendis digitum mihi minant?*

Perseus

Satyr. 2.

Perseus calls it [infamum.]

Insani digito

With Acron and Porphyrius it is [famosus.] Eu-

pborumio calls it [improbum.] Et hic quidem* in-
tendebat improbum reclusa digitum dextre; descri-
bining the posture of ercpobation in some images.

In another place the Epethite is flagitosus, Cal-

dem lib. [flagitoso] digito superiorem explicans bar-
bam. With Plautus it is [manus pullaria] pal-
pandis tentiandis, pulis, &c. (as Turnebus thinks.)

[Petulans] and [lascivus] by others. Hence

Cælius,

with the Athenians, oxium: i.e. id est cimaliisse

eft prætentare digito ubi quemquam [flocci sacre]

offendunt; nam eft proprie Græcis fit cum digito per-
temamus equid gallinam ovum conceperit. tamen ver-
bo eodem utantur cum prosentum [contumeliosae]*o-

ffendunt medium digitum, concerning which ex-

pression Juvenal:

—Cum fortuna ipse minaci

Juvenal

Satyr.

Mandaret laqueum * medium quod offenderet ungnum,

nam * medio digito aliquid monstrare per [ignomini-
am] siebat, ob ejus [infamiam] as Lubinus upon

the place. This pointing out with the Finger in
The natural Language of the Hand. 175

in way of mockery, Tertullian calls digito destina-re. That the scoffing motion of this Finger moves an apprehension of what we intend, may plainly be gathered out of the Prophecy of the Prophet Isaiah, where he saith, If thou take away from the midst of thee the yoke, the putting forth of the Finger, and evil speaking, which by the most of Expositors is conceived to be meant of this very gesture, although Divines have variously descanted upon the place. In this sense also that of the Wise man may be understood, The wicked man speaketh with his Finger, that is, his Finger by gestures and signs speaks scoffes. As Doctor Termein in his paraphrastical comment upon the place, Lampridius speaking of the notorious effeminacie, and luxurious impudencie of that sottish Emperor Heliogabalus among other expressions of his corrupted minde reports him to have used this, Nec enim unquam verbis pepercit insamibus, cum & digitis & * impudicitiam offentaret, nec ulius in conventu, & audiente populo effet pudor. Thus Caligula was wont to flout and trump Cassius Charea Tribune of the Praetorian cohort in most opprobrious tearmes as a wanton and effeminate person. And one while when he came unto him for a watch-word to give him Priapus or Venus, another while if upon any occasion he rendered thankes, to reach out unto him his Hand, not only fashioned, but wagging also after an obscene and filthy manner. Q. Cassius a right valiant man, and one that distafted the corrupted manners of those times, tooke this reproach of effeminacie so ill at Calligula's Hand, that he bore him a particular grudge for this very cause, and was the man

See Flaccius in clavis script. Salomon

Prov.6.13 Lampridius in Heliogabalus

Sueton in Caligula.
man that conspiring with Cornelius Sabinus his fellow Tribune, deprived him of life and Empire. Thus Diogenes when certain strangers in a great assembly were very inquisitive to know which was Demosthenes, Diogenes in derision putting forth this Finger instead of the Index, pointed him out and shewed him unto them, covertly thereby noting the impudent nature and effeminacie of the man. And it may be the en- vie and despite of Josephs brethren towards him shewed it selfe in the contumelious gesture of this Finger, which pointed out unto him their contempt of him when he was afar off, and making towards them, when they said one unto another, Behold this dreamer commeth!

TO COMPRESSE THE MIDDLE-FINGER WITH THE THUMBE BY THEIR COM- PLOSION PRODUCING A SOUND AND SO CASTING OUT OUR HAND, is a gesture we use to signifie our contempt of unprofitable things, & to shew by gesture how we slight, contemne, undervalue any thing. This KNACK-ING with the Fingers was called by the ancient Romans *Crepitus, or Percussio digitorum. Hence that illustrious Poet expounding the sense of this expression makes mention of the Thumb, which he therefore calls argutum, id est, resonatim, whole verses very cleare for this businesse run thus:

Cum pector et seram media jam notte matellam
* Argutomadidus pollice Panarethus.
Arguto pollice, that is, as he hath it in another
Propertius place *crepitas digitorum. And Propertius to the
I.eleg.7. same purpose,
The natural Language of the Hand.

Pollicibus fragiles increpauer Manus.
The posture of the same expression prepared to create a sound; The statue of stone at Tharsis which Plutarck speaks of to have been made for Sardamapalus after his death, and let over his grave, did significantly retain, which statue was formed dancing after the Barbarian fashion, and Knacking as it were with his Fingers over his head like an Antieke: the inscription was, Sar-
damapalus the son of Anacynderax built Anchia-
lus and Tharsus in one day, but thou my friend,

Eat, drinke the wanton Leacher play,
For nothing else is ought I say:
signifying the underbalancing sound produced by such a Knacking of the Fingers, eda, bibe & c.

name catena omnium sunt illius quem efficeret manus solet, as Athenaeus hath it.

To bend the Middle-Finger while it stiffly reste th upon the Thumb, and so in jesting-wise to let it off, is a trivial expression whereby we with a Fili-
zip inflict a tender punishment, or a fesse.

This Filli with the Finger or naye, some thinke is so called à sono sellito, qui cum Talitrum aliqui impingitur, datur; and Talitrum à talione, Jun.
est enim ludi genus inter pueros quo par pari referetur, vel recurvi digitii impressio, unde forte melior, deno-
minatio Latinè vox est talo, convolutio digitorum quem emulatur, non Latinè Græcis. That this ge-

ture was called Talitrum by the ancient Latines appears by Suetonius, who speaking of Tiberius, and the native vigour of his left hand, Articulis Sueton,
Calius. Talitro vulneraret. Sometimes they were said scimalisare who in mockery used this gesture: A kind of punishment we usually inflict upon unhappy wags. Hence that of Petronius, Ego durante adhuc iracundia, non continui manum, sed caput miseranti stricto acuto, articulo percussi. Percussit ut non pueri Gisonis caput. This fleeting expression of the Fingers gives such a flour of disgrace if used to men, that it hath been thought such a disparagement as wounded a tender reputation. Sir Francis Bacon in his charge in the Star-Chamber touching Duells, being then His Majesties Attorney Generall, informs against the hot spirited Gallants of those times, who pretended a defect in our Law that it hath provided no remedy for Fillips. A strange thing that every touch or light blow of the person, (though they are not in themselves considerable save that they have got upon them the stampe of a disgrace,) should make these light things passe for such great matters. The Law of England, and all Laws hold these degrees of injury to the person, slander, battery, maiming, and death; but for the apprehension of disgrace, that a Fillip to the person should be a mortall wound to the reputation, he saith it were good that men would hearken to the saying of Gonzalvo the great and famous Commander, that was wont to say, a Gentlemans honor should be de tela crasions of a good strong warpe or web that every little thing should not catch in it, when as now it seems they are but of copweb-lawne, or such light stuffe, which certainly is weaknesse and not true greatness of minde, but like a sicke mans body, that is so tender that it feels every thing.
The natural Language of the Hand.

To beckin with the bare-finger, is their usual concife expression, who are advanced by confidence to rely upon the strength of their ability, and would by a provoking signal, dare, challenge, despise, and bid one prepare for an encounter, implying a strong presumption of the victory, as if they esteemed him as nothing in their Hand. To this expression Horace alludes, Horace

Crispinus * minimo me [provocat] accipe suis

Accipe jam tabulas——

To gripe the left hand the thumbe clutched in with all, is the hold-fast gesture of tenacious avarice, and significant to discover the miserable and penurious condition of a close-fisted niggard, a parcel of the character of an old pinch-penny. This catching and restrained gesture, is an expression often seen in the Hands of penny-fathers, and men of a terepe complexion, and is parallel to the Thumbe under the girdle. The Egyptian Mythologists who were very quaint in their occult devices, used to paint out Avarice by this posture of the left hand: And they who allegorically interpret dreams make this hand the symboll of lucre, profit, gaine and increase, as the hand more fitting to retaine: for though it want the diligence and insinuating labour peculiar to the Right Hand, and hath not the faculty to scrape and get by such dexterious endeavours, notwithstanding being more dull and sluggish, the retentive appetite thereof is thereby increased, and it is the Mifers maxim, and as it were the signet on his wretched hand:

N 2

Note
Chiroplogia: Or, 

Non minor est virtus quam quorere parta tueri.

This hand by the grave testimony of Solinus, which Camerarius also affirme's, to doe any thing is lesse agile; but to beare burdens, and to comprehend any thing strongly is more fit: for Jael tooke the hammer in her Right Hand, but the naile in her left, which she smote through the temples of Sisera: and the three hundred Souldiers of Gideon held their lamps in their left hands; and the trumpets in their Right Hand, which Marius hath drawne into an allegoric of other significations.

Offensif-unculam retentio, Gersalfo, Borknucks, fent!ir. Gest. XX.

To Give One a Rap with the Fingers half bent, or knickles, is their expression who would vent their sleight anger or dislike upon others; or would softly and modestly knocke at some doore. This posture of the Hand was called by the Ancients Condylus, Scilicet digiti articulus, aut nodus in curvatura digitis fletitur. The stroake inflicted with the Hand thus composed, hath from antiquity retained the name of Condyl; this the Greeks call κονδύλιος. We read of a boy who attended at the banquet of Aeneas slaine by Hercules with a stroake of his Condyl, called Archias as Hellenicus writes, other Eunomius, the sonne of Architeles, but in Phoronidos 2. he is named Cherian, who dyed of that blow in Calydon, although Hercules intended not his death, but chastisement. The Greeks also write that Theseus was slaine by the Condyles of Achilles, because he had strucken out the eye of Penthidice slaine by him with his speare. This gesture is sometimes used by those who would signifie their desire of being let
The natural Language of the Hand.

let in at a door, and in this sense it was modestly used by Bagaw the Eunuch at the tent door of Holofernes his master, whom he supposed to have slept with Judith. Dorleans upon Tacitus faith, he did plasmum facere manibus to awaken his master, but it is most likely he used the sound of this gesture as a mannerly watchword to intimate his attendance without, and a desire to come in and speak with him; an expression that hath been ever used by such who came to salute or speak with great persons in a morning, to intimate their modest and obsequious attendance, which they seemed by that low knock to desire their patrons to take notice of.

TO PUT THE FINGERS INTO A GRIPPE OR CLAW-LIKE ASPECT, and to scratch or claw another therewith, is the impotent expression of a currish heart that eagerly desires to let a mark of its displeasure upon those that have provoked it to a plentiful use of its powers. But this is no manly expression of the Hand; it more properly appertaining to children and vixens, who are prone upon any provocation to wreak their despite upon others with the talons of their indignation. Fury that hath furnished all men with weapons, left the tongue & the nail to the impotent part of humanity, two venemous weapons, and apt to wrangle where they fall. And if we see this nail-rubricke in the face of any, we are apt to infer that it is the mark of some such impotent creature.

TO PRESENT THE INDEX AND EAR.

Finger wagging, with the thumb.
Chirologia: Or, Applied unto the Temples, is their expression who would scornfully reprove any for failing, in any exercise of wit, or for some absurd stumble of a tripping and inconsiderate lip, or for some error in manners and behaviour: For, this most ridiculous affront implies such men to be Asses. The reason is, for that man only by nature, provident donation hath received eares fixt and immoveable, whereas that which appears most moveable and stirring in that dull animal is his eares; and the wagging of the Fingers goes for the wagging of the Eares, which cannot be done otherwise by reason of this natural prohibition. Perseus alludes to this ironical signification of the Fingers,

Nec manus auriculas imitata est mobilis alba.

Hence Manum addere: the Adage; a metaphor taken from this gesture. The same gesture if you take away the motion, is used in our malle-fingered times to call one Cuckold, to present the badge of Cuckoldry, that mental and imaginary horn seeming to cry, O man of happy note, whom fortune meaning highly to promote, hath stucke on thy fore-head the earnest-penny of succeeding good lucke; all which upbraiding tearmes many understand by this gesture only of the Fingers; for in this sense the common use hath made it the known signall of disparagement, so naturally apt are the Fingers to speak scoffes: For, lascivious disdain masked by scorn under the disguise of a facetious wit, out of an itching disposition hath been ever very prone to devise and happen upon waies to vent her conceited bitterness, it being the guise of overweaning wit to despise and undervalue others:

Hence
Hence comes your scornfull frumpe and drie sconce, keen jeers that wit hath turned up trump, wherein the dealer rubbeth with a gibe, making another his laughing stocke; which cunning game is received into Rhetoricke, and called an Ironie, a Trope, which gives a man leave closely to carpe at the manners of men, wherein what which is expressed by words, the contrary is shewn by the gesture: nay we may make a witty board without the helpe and concurrence of an unhappy word, and your broad verball jest is nothing neare so piquant as these soule habits of reproach by gesture, which broch men as it were with a spit, and having once entred into the quicke like shafts with barbed heads a long time gaule with a sticking mischiefe: and to this feat of mockery the Fingers have been proclive to fashion out contempt, provoked forward by a natural dicacy.

**TO LOCKE THE THUMBE BETW'ENCE THE NEXT TWO FINGERS, is an ironical vulgarism of the Hand used by Plebeians when they are contumelioufly provoked thereunto, and see that they cannot prevale by viceing words, their spleene appealing to their Fingers for aid, who thus armed for a dumbe retort, by this taunting gesture seem to say abant. This position of the Fingers with the Ancients was called Higa, and the moderne Spaniards by objecting the Hand formed to this reproachfull expression, imply as much as if they should say *padicavite*, with us it is usuall their garbe who mocke little children.
To give with two fingers, is a parcimonious expression of the Hand of XXIV. thirteen in clutch-fists niggards, and pinch-pennies, from whose gesture the Adage came, Pare contra manu, id est [parce & frigide aliquid dare.] Hence the Spaniards in the propriety of their Tongue, express covetousness by a short Hand, and bounty by a long and large Hand. These phrases do often occur in Guzman, which I take for a subtile contexture of the proverbial richer and gravity of the Spanish Tongue. Solomon dislikes this gesture, where he saith, Let not thy Hand be open to take, and closed when thou shouldst give. And Artaxerxes the son of Xerxes, who was named Long Hand, because he had one Hand longer than another, was wont to say, that as a Prince (who was God's image upon earth) he had a Hand to give, to wit, a right Hand very long; the other to with-hold and take away, to wit, a left Hand, contracted and very short; adding that it was a more Princely and Royall property, to give, then to take away.

To begin with the first finger of the left Hand, and to tell on to the last finger of the Right, is the natural and simple way of numbering & computation; for all men use to count forwards till they come to that number of their Fingers, and being come to that number, prompted as it were by nature to returne at this bound or But of numerical immensity, (about which all numbers are reflected and driven round,) they repeat againe the same numbers returning unto unity from whence
The natural Language of the Hand.

whence their account began, which we must not account as an accident, but a thing propagated from the fountaine of nature, since it is ever done and that by all Nations. For the Fingers by an ordinance of nature, and the unrepealable statute of the great Arithmetician, were appointed to serve for casting counters, as quicker and native digits, always ready at Hand to assist us in our computations. Hence some have called man a natural Arithmetician, and the only creature that could reckon and understand the mystique laws of numbers, because he alone hath reason, which is the spring of arithmetical account; nay that divine Philosopher doth draw the line of man's understanding from this componing faculty of his soul; affirming that therefore he excells all creatures in wisdom, because he can account and indeed not the least of the more subtile part of reason doth depend upon this Arithmetical infused quality. Hence we account such for idiots and half-sould men who cannot tell to the native number of their Fingers. And if we count the dole of nature, and those numbers that were borne with us and cast up in our Hand from our mothers womb, by Him who made all things in number, weight & measure, we shall finde that there are five Fingers ranged upon either Hand, which quinary construction of the Fingers, as being of a mysticall perfection is much canvased by the Pythagoran Philosophers, and called marriage, because it is a compound of the first numerall male and female; it is also fitly termed nature, because being multiplied it determines and rebounds upon itselfe, for five times five makes twenty-five, and multiplied, by an old number
number it still representeth it selfe, for if you take five unto five by doubling the Cinque you make the Decade; and there is in it a naturall vertue or faculty to divide, as appeares in the Fingers of each Hand, so that nature seems to have tooke more delight to order and compose things according to the number of five, then to fall upon any other forme that might have proved spherical. Hence Plutarch observes that the Ancients were wont to use the verbe pempafeihai when they would signifie to number or to reckon. And the Memphian Priests in their Hieroglyphiques, by a Hand, the Fingers set upright, used to figure out Arithmetick. Great is the perfection of the totall summe of our Fingers, for Ten is the fount and head of all numbers, for this is compounded of 1, 2, 3, and 4, which united, summe up Ten; the most compleat of numbers, as possesse of the formes of all the others, for both the eaven and odde, the square, cubique, plaine, the linear, the monade, and compound, with all the rest, are compriz'd in the Decade; which therefore Pythagoras the Samian, who was thought to be the first Author of the name Philosophie, as Plutarch affirmes, concludes the Denarie to be the most absolute perfection of numbers, because as the Poet faith we have.

Ovid.l.1. Tot digitos per quos [numarare] solemus.

Fattorum. Hadrianus fumus by an elegant and neat description, seems to allude to the intention of nature in devising the Hand so fit for all accounts, that it may serve for a counting table;

Hadrian Jun. in Enigm. Porrigor in ramos quinos, & quilibet horum

Diditur in triplices nodos, nisi quintus egeret

Uno, qui solus respondet robore cunctis

Undig.
The natural Language of the Island.

Unde sig, colligulis surge, in vallem, reside
Avt Abaci desit si forte, ego immia profic,
Abacus being a counting-table, such as Arith-
meticians use.

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An Index to the following Alphabet of natural Gestures of the Fingers.

Which Gestures, besides their typicall significations, are so ordered to serve for privy cyphers for any secret intimation.

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Courteous Reader, in some copies thou shalt find these mistakes, hereafter mentioned, which I pray thee charitably to amend, or not to censure.

Page 3. line 18. for an read in, p. 22. l. 6. r. all good things, p. 43. l. 20. the paragraph indicative belongs to the last paragraph of that sentence in p. 44. p. 62. l. 26. r. Rabbin, p. 76. l. 17. r. Seiver, p. 73. l. r. manners, p. 76. 34. leave out of, p. 83. l. 7. r. the, p. 90. in the margin r. Pulcheria with a Capitall, p. 94. l. 6. r. ustra/ges, ibid. l. 30. r. affection, ibid. l. 32. r. impressam, p. 96. l. 30. r. stretched, p. 112. l. 33. r. dextram/ges, p. 17. l. 34 r. Chirothepis, p. 141. l. 15. r. instituted, p. 143. l. 10. r. coevaltity, p. 149. l. r. sant, p. 161. l. 16. r. 1000. p. 167. l. 19. r. thanks, ibid. p. l. 14. malicious, p. 17 and 64. a marginall quotation superfluous.
Peruchio, la Chiromance, Physionomie et la Geomance, curious plates, fine copy, gilt leaves, 18s. Paris, 1663
CHIRONOMIA:  
Or,  
The Art of  
Manuall Rhetorique.  

WITH THE  
Canons, Lawes, Rites, Ordinances, and Institutes of RHETORICIANS, both Ancient and Moderne, Touching the artificiall managing of the HAND in Speaking.  

Whereby the Naturall GESTURES of the HAND, are made the Regulated Accessories or faire-spoken Adjuncts of RHEORICAL Utterance.  

With TYPES, or CHIROGRAMS:  
A new illustration of this Argument.  

By J. B. Philochirotophus.  

Ratio est Manus Intellextus; Rationis Oratio; Orasonis Manus. Scal.  

LONDON:  
Printed by Tho. Harper, and are to be sold by Richard Whitaker, at his shop in Pauls Church-yard. 1644.
To His
HONOVRED FRIEND
WILLIAM DICONSON
ESQUIRE.

SIR,

After I had once well relished the sweetness of your conversation; having calculated your temper and disposition according to the meridian of Friendship, I soone proposed you to my selfe as an Idea and patterne of all Humanity. This
apprehension I have of your virtues, is so deeply settled in my understanding, that I finde it difficult to restraine affection from dilating upon this Argument, even to a Panegyrique: Yet I confesse I doe not more truly honour and revere you under any one notion, as I doe in that relation you stand in to my worthy Friend your Son, a relation which you have made more reverend and amiable, by the felicity of your comportment. There, Nature and Education are in their Zeniths. This is the Achma of worldly Beatitudes, when by a reciprocal invention, without the confusion
fusion of distance and proximity, reverence and affection; there results by converse, idem Alter, & Alter Idem: were not this a truth that hath oft beene visible to discerning eyes, I might be thought a little to play the Poet, and this assertion taken for an Allegory. Sir, the congruity of this Art, with your Nature, in gaining upon the affections of men, hath made me pitch upon you as a competent Judge and Patron: To you therefore I confecrate this Fruit of my Hand, as to one well read in the prudentiall Laws of Civill Conversation, and by consequence knowing, to man-
age the Hand of your Intellect and Reason (your reason and speech) to the best advantage and utterance of discretion and honesty. Be pleased in returne of those expresses of your affection and respect I have received from you, to accept of this demonstration of respect from him, who is

Your faithfull friend to command,

I Q. Bulvver.
To his affectionate Friend the Author,
on his
CHIRONOMIA.

The Hand of Nature plac'd the Eye and Eare
As Parallels within Minerva's sphere:
Th'art set the Understandings Optique line
Above the common sense of Discipline,
By Thy life-speaking Types, engraven by
A keen beam borrow'd from Thy Mules eye.
The sprucer Arts of Speech will grow more neat
And rich in utterance, by Thy conceit.
Démôsthenes might here his garbe refine,
And Cicero out-act his Cateline:
Nay, in Thy Glasses typicall Expresse,
Commanding Rhetorique may mend her dress:
Th'art drawn all bookes de Oratore, dry:
And Polychronicons but few will buy,
While they may have Thy Hand to draw and mend
All Action by, their Mindes can well intend.
Alcides Chaine is Thine by just surprize,
Plac'd in Thy Hand, fix'd to the peoples eyes;
Who may'ft with greater sway by this Hand's tongue
The Wise command, then he his long-ear'd throng.

Singularis amicitia ergo,


A 4

Ad
What dream last night I had! how sweet! how
And when I wak'd, how I desir'd to die!
If death such sleep had been: Minerva's Phane
Me thought wide open flew to entertaine
Thy faire Chironomie, which there install'd
Was by Wits Hand the new Palladium call'd.
The Graces Hand in Hand appear'd, in signe
Of honour, acting with the Triple Trine,
The new perswasive gestures of thy Art;
But when I saw Thy active Muses part
So well perform'd, I lost my ravish'd sense,
Orecome by her Hands silent Eloquence.
May this good Omen strike Thee luck, and force
The Worlds dull eye to like Thy Hands discourse,
Untill the Honours on Thy Front that stick,
We count with the Right Hands Arithmetique.
Ad summum Gestuum Artificem, &
Chiromysten, in
GHIRONOMIAM.

CVM Venerem spectas blandam mirare figuram
Omnia concinno membra decore nitent.
Omnia sunt formosa, tamen superantur ab Vno;
Non habuit talem vel Cythereæ Manum:

Ad eundem.

HOC si sit verum, senior quod prodidit olim
* Scaliger, baud poterit pulchrior esse liber.
[ * Pulcher quod πολύχρυσ, ex sententia Julii Scaligeri.]

Ad eundem.

ALtera jam teritur Bellis Civilibus Ætatas,
Luxuriamque novo sanguine tristes humus:
Tu tamen in tuto es, nec territat hosticus ensis;
Defendit Manuum Te numerosa Manus.

Ad eundem.

Gythings's commend, so is Martin too,
For Hands of any sort: but their Pens doe
Fall short of thy Quills worth; th'are at a stand,
Admiring You that write a better Hand.

Jo. Harmarus,
Oxoniensis philatros.
Amico tuo ingeniosissimo, in

CHIRONOMIAM.

CHIRONOMON, gestus Natura legibus efferis,
Commensuratos, Rhetoricosq; facis.
Articulis, Digitis, Abacum rationis adornas,
Calcula et in Digitos mittere viva doces.
Sculptura secreta typis manifesta renident,
Ad ventu lucis splendidiora nova.
Tunc fugienda notas, sed navos primus Agentis,
Chirofolacismos prævaricantis, habes.
Rhetoris invadis gravi comprensæ maniplo,
Omnia puncta, gravi suæs ubique Manu:
Dulce decus Charitum! Manuali semper ab ore
Verbula commenso gesta decore sonant.

R. G. Nomenclator Chiro-musa.
Of the necessitie and dignitie of this Art of Manuall Rhetorick.

PRAELUDIUM.

Of the prevalent Gestures accommodated to perswade, have ever been in the Hand; both the Ancient Worthies, as also Use and daily Experience make good, it being a thing of greater moment then the vulgar thinke, or are able to judge of: which is not onely confined to Schooles, Theaters, and the Mansions of the Muses; but doe appertaine to Churches, Courts of Commonpleas, and the Counsell-Table; where we daily see many admirable things done by those, who in the course of Humanitie and profitable studies, have been well instru&ted and inform'd in this facultie of the Hand. And the wisedom of the Ancients is in good part placed in this care and diligence. That they who were nourished to the hopes of great dignities, should have com-
composed and comely motions, which might signify a ingenious Minde, and adorne their very Eloquence. Some may perchance imagine, that this Manuall Rhetorique is a vaine and unnecessary Art, because they see little writ by the Greekes, who were the Doctors of Eloquence, and but few things thereof by the Latines: when yet these men of excellent wits of both Nations, have with great artifice beautified all the sublime kindes of Eloquence, to heighten the Grandieure of a majestique Utterance. Cresollius alleadgeth many causes why this one part of most noble Science seemes (though not as neglected, yet) passed by and omitted by those great lights of Antiquitie. For, the Greekes borne in a region, which by reason of the thinnesse and puritie of the aire, was more fertile of good wits then any other productions; had naturally both motions of the Minde and Body to expaine and unfold their cogitations and recondite senses with an incredible facilitie: by reason whereof they lesse needed the precepts of this Art. For since they had two Palæstra's, wherein a double Chironomia was practised, one of Armes, another of Peace, and proper to the pacifique temper of Humanitie: a domesticall Theater, Doctors and Rhetorique Professors, and publique Declamations; having in common among them, such
ILLUSTRIOUS aides of Pronunciation; no marvell that so few Rhetoricians have left any Manuscripts of the Conformation of gesture; this artifice of the Hand being a thing so common, and as it were naturall unto them. Which volubility of a prompt & easie nature, wonderfully accommodating it selfe to all things, made the Satyrift say, that the whole Nation of the Greekes were Comedians: for in the Scene and Theater, and in graphicall assimilating and imitating the affections, there were few of any Nation could match them, and none that could out-act them. And as they were very studious in all kinds of literature; when they apply'd their minds to eloquence, it cannot be said how they excel'd in gesture, by the force and guide of Nature; which per-chance was the caus why the Stagerite said, to "

Juvenal. Satyr. 3.


Plotius and Nigidius, two great Doctors in these Ele-
PRAELUDIUM.

Legacies, (to omit others) published their beauteous Commentaries. They that follow Aristotle in his mistaken opinion of Action, esteeming these Chironomicall Notions as things of no great matter, are much deceived: for that great Doctor of the * Lyceum (as Cre- sollius well observes) spake rather of himselfe, then of all men in generall: who being of a most excellent wit, and by Nature furnished with all ornaments, he contemned Rhetoricians, as seeing himself to have little need of those petty Rules which were carried about for the conformation of Manuall gestures. For else, he had Demosthenes in his eyes, man wholly composed of this Artifice, and turn'd after a manner, upon the wheele of Rhetorique: who at first, by reason of his natural imperfection herein, was much dis- couraged: by which it appeares, that an Orator is not borne, but made: and to speak well and laudably, there is need of studie and striving, before the facultie can be attained. For as for this opinion of ignorant men, who thinke that Gestures are perfect enough by Nature, and that the climate availes nothing, it being not materiall whether the Hand be moved hither or thither: that every one may please himselfe, observing no rule or admoni- tion of Rhetoricians: The daily Example of speakers refute. For we see many both in sa-
PRAELUDIUM.

cred and prophane places, so preposterously & ill favoredly expressing their minds, that it is a wonder how any eye can behold them with attention. Certainly, men polished with Humanitie, cannot without loathing, behold the praevarications of such durtty and slovenly Oratours, and with a just indignation distaste their inconsiderate action. If the Naturall motions were absolutely compleat, & sufficiently fit to open & unfold the sense of the Mind; or were accommodated to gaine good will, or opportune for the incredible force and variety of the affections; would these goodly Orators and lovers of faire speech do bewray themselves, and wallow in the dirt? But this is enough, to prove that the actions of the Hand are not perfect by Nature. Therefore let those upstart and tumultuarie Oratours bragge as much as they will, of the force of Nature, and facilitie of Gestures. Reason, and the sayings of the learned Ancients doe not onely gainfay them, but prove these Cosmetique gestures of the Hand to be things of great moment, & the very Palme and Crown of Eloquence. Had the ancient pieces of this Art (which ingenious Oratours wrot of old, more for the benefit of after-times then their own) come to our Hands, men might have beene more ready in speaking then they are, and not so prone in these points, to offend the
PRÆLUDIUM.

the discereter part of their Auditory; but since those helps are lost, I cannot see how an Oratour can be perfect and absolutely compleat, that hath not consulted with the Oracle of Quintilius, about this Manuall pronunciation; whose institutions contain all those ancient subtleties that escaped the injurious Hand of Time. Things which of old, they were wont to learne with their Grammar, as Sidonius Apollinaris witnesseth, which perchance, was the reason why Polibymnia, Catmodor, whom that learned Senator affirmes to have taught the Elegancie of Gesture, the same by the Greeks is said to have taught Grammar and Letters. And indeed Decencie of expression doth so depend upon this Art, that ( as Grammarians observe ) Decencie is properly spoken of Gesture; and motions of the Hand and Body, and it so exalts Beauty from the concrete into the abstract, that Nature and the tacit voice, and assent of all men, allow of it as a thing very material in commerce, and is so look'd for at the Hand of an Orator, that the defects of extemporarie and jejune Ora-
tions, have been covered by the Elegancies of this Artifice; and those that have come off unhandsomly with their expressions, for want of these comely and palliating graces of Elocution, were ever laughed at, and justly de-
tided.
CHIRONOMIA:
OR, THE
ART OF
Manuall Rhetoricke.

H E Clazomenian Sage (as Plutarch reports of him) upon a curious speculation of the properties and motions of the Hand, as it were in an extasie of Anaxagor's admiration, concluded Man to be the wisest of all creatures, because he had Hands, as if they were the spring and fountaine of all intellectual and artificiall elegancies: which opinion of Anaxagoras, Galen with great elegancie and humanity, by way of inversion corrects. That because Man was the wisest of all creatures, therefore he had Hands given him, the Hands being added, that as he was the most intelligent, so he might have fit organs to do and explain what his knowledge did inlight him unto; Art in the Hand being the same with Science in the Intellecf; nor is the Genius of Na's Arist. de nature silent herein. Plutarch endeavour to give part. Ani-
an Allegoricall interpretation of this laying of Anax...

Cap. 10.
Anaxagoras, Manus est causa sapientia. Manus id est experientia, est causa sapientia: But in regard of the Rhetoricall properties of the Hand, Man may well be called Chirophilus, id est, Manus sapiens, Hand-wise. Galen excellently observes Man to be armed by Nature with three weapons, Reason, the loud weapon of the Tongue, and the Hand, which may be gave the hint to the President of the Colledge of Critiques to make them all three Hands, in that golden saying of his, wherein he subtilly sets forth the Rhetoricall force and dignity of the Hand, Ratio est manus intellectus, rationis oratio, orationis manus. Hence the Hand, the famous companion of Reason hath ever obtained the preheminence in gesture, and been the Dominus fac totum in all matters of corporeall eloquence, as appeares by the cleare testimony of the learned Sages, and the Chirographie of elder Time. Hippocrates calls the Hand, Optimum diciendi magistrum. The brother of Basil very copiously sets out the Rhetoricall worth of this goodly Scepter and Caduceus of ingenuity. Rebell statuitur, manus est proprium quoddam nature loquendi facultate pradita instrumentum, hunc potissimum ad finem efficit ut earum operi expeditor in nobis sermonis esset usus. Cassiodorus gave also the force of this Hand-maid of wilidome, and living implement of elocution, Manus singulariter data ad multas cogitationes nostras communitur explicandae. The younger Plinie would have this saying marked and registred, Recitantium propria pronunciationis adiumenta esse manus. And one taking his hint out of the Poesie of Homer, makes this honourable mention thereof, Deselitis manibus perconts quoque Palladis artes. Hence
Hence the Latines significantly call the Hand. 

Manum am manando quod hoc instrumentum potissimum actiones est nobis eminant. Therefore the Greeks for good cause seem to have called the Hands, γιαγς ἐν τῆς κρυπτῶς ab utilitate, for that they are not only assilant to eloquence, but doe incredibely conduce to all the offices of Reason and Humanity. For it is the choicest Friend of Art, the Artificer of Elocution, the Brother of the phantie, and Remembrancer to her that dwells backwards in the high Towre of Pallas, the Bodies will and Intellec, the Gift, the wit, and ingenuity of the outer man, and the better Genius of the Microcosme: In which Minerva's darlings, the Phalanx of the Muses, and the Pierian Band, are trained & exercised as in a convenient Palestra or Gymnasmum. The Logitcallyall motions that appear in the Hands of Disputants, as they demonstrate the large command of the signifying faculty of the Body which flows not only into the vocal organs, but proceeds so far, as to the Hands: so they significantly argue the Hand to be a peculiar instrument of reasonable nature, especially ordened to let a gloss upon the vocal expressions of the mind. The Hand being a part to prompt & officious to afford the Tongue necessary aid, to powerfully inclined by its natural gifts and abilities to bring reliefe to reason, so apt and fit on all essays to deale in matters of expression, and to affect the hearers mindes, that whereas Man by a happy endowment of nature is allowed two instruments, Speech and a Hand, to bring his concealed thoughts unto light; the Tongue without the Hand can utter nothing but what will come forth
Chironomia: Or,

lame and impotent, whereas the Hand without the discourse of the Tongue, is of admirable and energetical efficacie, and hath achieved many notable things. All Histories abound with the exploits of the Hand, which hath performed and brought to passe more things by a significant silence, then the Tongue hath ever done by an audible demonstration. Apollonius Tyaneus by his most famous example, alone, shall serve to cleare this point, who when he had with an incredible religion observed the Pythagorean silence, neither had suffered any word to fall from him during the space of five whole yeares; yet when he came into Cities labouring of sedition, thì χειλε το τείστω μανιμ' ατ' νυλίν σεδαβαί διεροδίας: After which manner hee travelled through Pamphylia, Cilicia, and other regions of the earth: For whatsoever is express by the Hand is so manifestly spoken, that men of the most obtuse understanding that are not able to conceive of the words pronounced in an unknown Tongue, to whom an Oratours spoyle is meerly lost, because their rich and elegant expressions in conceits transcend the pitch of their capacity: yet these may see and perceive the intension of the Hand, which by gestures maketh inward motions of the minde most evident: for, all men (a thing nature hath so appointed.) are stirred & moved by the same motives of the mind, and doe in others understand and take notice of the same moving demonstrations, by experience judging and approving in themselves those affections that outwardly appeare to worke upon others. Hence the ingenious are forced to confesse that all things are more expressive in the
Hand, as that which doth garnish the sense of words, and gives the shape, figure, and winning glory unto eloquence. This strengthens Speech with nerves, and the sinewed cords of twirled Reason. Speech divided from the Hand is unbound, and brought into a poor and low condition, flags and creeps upon the ground. The babbling Tongue (indeed) may have a long and spacious walk, and the full mouth may prate and run o're with large and loud impertinencies, but without the concurrence of the Hand, the mouth is but a running sore and hollow fistula of the mind, and all such ayery truth but the cracks of an unprofitable lip that wants the assistance of those native Orators which were designed to attend the perfect issue of a well delivered cogitation: for what can we expect from that eloquence that neglects the motions of the Hand? or what can we conceive can be wrought out of that which is maimed and deformed, that should bee able to work upon the affections? Whence a grave Father, an Author of Classick authority (the high pitch of whose fancies some may chance to admire) borne on the rapture of his thought, run so high in his expressions, that he denies that man could have enjoyed the honour of an articulate voice, had not nature planted this magazine of Speech in the body, and stowed it with native ammunition for the defence and arming of oral reason. And verily if Man were disarmed of this native weapon, or organ intended for the speciall advancement of utterance, wanting the subtle force of his Hand and Fingers, the expression of his Tongue would be very weake and unhewed; for the motions of
the Hand in pronunciation, doe much enrich and endear the expressions of the Tongue, which without them would many times appear very mean. And if we consider the orations yet remaining among the ruins of former ages which were publickly pronounced, wee may cease to admire the advantages they have had over others, or themselves only penned; so that we may not so much wonder how they having been armed by discourse and voice (together with the emphatical assistance of the Hand) have produced such prodigious effects: For, these gracefull aids of Speech and advantages are so peculiar to pronunciation and the Hand, that the Pen or Press knoweth not what they mean. This is sufficiently confirmed by what Quintilian reports of Hortensius, a long time Prince of Orators, afterwards Coevall and Competitour with Cicero, but alwayes accounted the second, whose writings notwithstanding were so short of that fame of his living eloquence of pronunciation, that it appeares there was somewhat in those Orations he pronounced which pleased very well, which they who came afterwards to read could not finde; the gifts of Speaking and writingwell, although compatible, yet not so inseparable that he who pretends to one, must necessarily bee possiible of both. That Virgin Monarch, Queene Elizabeth of famous memory, whose Apothegmes may paffe among the Oracles of Royall Reason, and Civill Prudence, having heard, or rather seen a Sermon that was preached before Her with the advantage of pronunciation, was much affected and taken therewith, and having the same Sermon afterwards presented unto Her,
Her, when She came to read it, and found not the insinuations of elocution and gesture, gave Her judgement of it, "That it was one of the best Sermons She ever heard, and the worst she ever read."

Not only prophane, but sacred Authors have taken notice of this solemn bond and Rhetorical call obligation between the Hand and the mouth, and have not only allowed the language of the Fingers by which the Ancients were wont to speak, but have likewise punctually set downe the office of these sides-men the Hands, and gravely noted their necessary imployment and concurrence to the more advantagious setting out of speech. Among the recorded advantages of gesture and Rhetorical uniformity, the observation of Noverinus is not to be passed over in silence, whose ingenious animadversion it is, that the Septuagint in their version of the Proverbs, where Solomon bringeth in wisdome speaking; and where St. Hieroms translation, or the vulgar Latine hath it, *Extendi manum meam* in the Septuagint translation it is εἰς ἑκείνου λόγῳ καὶ *extendebam sermones*; for that speech may have life and efficacie in it, the Hands must goe out, and gesture must appear to the eye that it may give evidence to both senses: And Solomon where he accuseth the sloathfull man for not bringing his Hand to his mouth, seems to have cast an eye upon the old Egyptian symboll, and to have said, his Hands touch not his lips, his action agrees not with his voice: For to this sense the Expotition of Saint Gregory may with little wresting be drawn, *Manum ad os porrigere* est voce sua opera concordare; a good dependance &
necessary relation, the Hand is joyned to the lips, and the lips must be so knit and held, with the Hands, that sometimes our very words and speeches are turned into Hands, as the Septuagint in this place insinuate. And it is observable that the Spirit that is called the Finger of God, appeared under the form of fiery Tongues, a most excellent connexion and it may be not without a Rhetorical mystery of divine and powerfull elocution, the gift of speaking being granted hereby as well to the Hand as the Tongue, and a dore of utterance opened by the Spirit in both; no marvell therefore that they of Liddra seeing the chiefe Speaker of the Apostles speaking in the power of these Tongues, as this Finger gave him utterance, tooke Paul for Mercury their imaginary god of eloquence. Since (therefore) the Tongue is obliged to the Hand, it will become elegant Divines to be good at Action, bring thy Hand to thy Mouth, and tye thy Tongue to thy Finger, and thou haft a most perfect fymboll of Rhetorick heat and divine expression.

For the Hand of the Artificer the worke shall be commended, and the wise ruler of the people for his speech, saith the son of Syrach. It stands him in Hand therefore who would emblazon the armes of the Queen of the affections Eloquence, to use her owne pencill the Hand, of a most secret property to quicken speech, for where Eloquence swayes the Scepter, the graces of utterance forlack their place and the feeblenesse of the proper forces of the Tongue are perceived, if they be not this way relieved by the Hand, by whose armes and allurements (as it were by main force) the ancient Orators have so often extorted appro-
approbation from their auditors, and by this third supply of elegant deportment, invading the minde through the eye, with easie accessses put themselves into the possession of the people: And questionleffe those brave generous forms of discourse wherein Art hath beene married to abundance, and richnesse of speech mixed with sweetnesse and majestie of action, wherewith those great and strange conceptions of the Ancients have been so curiously limed and plentifully adorned and graced, are but too tenderly taken notice of in these times, the perfections whereof can be of no meane importance, when without the helpe of this great secret, neither ornament of Art, nor grace of Nature can be but in part pleasing, nor (as one well observes) shall all the reasons the Tongue can alledge, per-Balzac, swade a very woman, resolving to resist: For, the Hands are those common places and Topiques of nature, which receive most of those extraordinary motions which appear in Ora-
tions, the high excesses, Enthusiasmes, raptures, and commanding beauty of expressions are here found: For, although gesture naturally floweth out with the voice, yet comelinesse and beauty are the decent issue of apt motion, which appeare in a sweet delivery, anticipating the eare by the eye. And to speake seriously, this artifice of the Hand is no lesse necessary to excellent discourses and conceits, then discipline among Souldiers, without which courage is of no effect, and valour most commonly proveth unprofitable: They therefore, who in publicke, and before those who are versed in the Art of wel-
Speaking fall short in Manuall performance, suf-
suffering the glory of Eloquence to receive diminution in their Hands; do no lesse then cast an aspersian upon the Art they professe, and abuse their hearers; since no Speech ought to be publicke if you intend to performe it negligently, and not to allow it all the ornaments whereof it is capable; for the polishing whereof we need not go far, since the Hands is able to accommodate the Tongue in such occasions, as that which hath a greater variety of Synonymous expressions, and is able to outvie it in equivalent variations. This is sufficiently proved by the old emulation between that famous Oratour Cicero and Roscias the great Master in the Art of Action; for it is certaine that most eminent Oratour would often contend and strive avie with Roscias whether he should more often express the same sentence in gesture; or whether he himselfe by the copiousnesse of his eloquence in a differing speech and variety of expression pronounce the same; which raied Roscias to that height and perfection of knowledge, that he wrote a booke, wherein he compared Eloquence with the Art or Science of Stage-players: And indeed the fame and estimation of Roscias grew hereupon so great, that learned Cato made a question whether Cicero could write better then Roscias could speake and act; or Roscias speake and act better then Cicero write. Hence a certaine moderne Author reckoning up nine kinde of wits usuall at this day, makes up his account thus: In Speculo Humorum.
The Art of Manual Rhetoricke.

one can farre more wittily expresse a thing by a dumbe externall action, then by a lively inter- 
nall invention, more by gestures then jests. This 
was in that Pantomimicall Roscius, who could 
very a thing more by gestures then either Tully 
could by phrase, or he by his witty speeches. 
And as concerning such men wee may say of 
them as once Cicero said of Piso, They are wise 
only by signes. These Actors, the cunning coun-
terfeaters of mens manners, were called Panto-
mimis from their multivarious imitation, their fa-
culty, Ars gesticulatoria by the Romans, which 
one Teletes is said to have found out, or at least to 
have much amplified, who is reported to have 
been so excellent in this subtill artifice of his 
Hands, that he could expresse by them whatso-
ever could be spoken by word of mouth. And 
we read of a certaine Philosopher, one Memphis 
by name, a master in this faculty, whose excel-
licie therein when the same Authour would 
signifie, Tacitus (faith he) gesticula omnia nobis mani-
festius indicabat, quam qui artem dicendi se docere 
proficientur, in the reigne of Domitian, Batillius 
was famous for these measures of the Hand, con-
cerning whom the Satyrift:

Chironomone Ledam molli saltante Batillo.
Saltationem manibus gesticulantis Leda representan-
temino, as Farnaby upon the place. We read al-
so of one Mnesstor a famous Pantomime, much 
affectted by Caligula.

Cassiodorus elegantly describing one of these 
Pantomimes, Tunc illa sensum manus occultis ca-
norum carmen exponit, & per signa composita quasi 
quibusdam litteris, edoces insenitus aspectum, in illa, 
leguntur apices rerum, & non scribendo facie quod
Scriptura declaravit. Monstraletus in his Chronicle makes mention of a company of these Chironomons, who before Trinity house in Paris represented the passion of our Saviour without any words at all, but by the mystery of gesticulations of his Hands, all things being very exactly and graphically acted by them. These Chironomons of old being sent for from the Theater to banquets, carved up foules and other viands to their Symphonies: To which Juvenal alludes,

Nec minimo sano discrimine refer
Quo gestu lepores & quo gallina secesur.
Hence Petronius, Ad symphoniam gesticulatus lac-
rebat obsonia. And Juvenal:

Juvenal, Satyr. 8.

Stuflorem interea nequa indignatio desit
Saltantem videos & Chironomonta volanti
Cultello.

Cælius Lipinus confounds these structores or carvers; with the Chironomons. The scene of this Art (as is thought) lay first in Syracusa, and that these Chironomical expressions sprang from the immane cruelty of Hieron, the Tyrant of that City, who among other his barbarous edicts, prohibited the Syracusians all commerce of speech, and the vocal liberty of communication, commanding them to call for their necessaries by nods and significant motions of their Hands, eye and feete, which soone necessitated them to fall into these dancing conferences and declarations of their mindes. The first man that usurped the name of Chironomon or Pantomime among the Romans, was Pylades when he came out of Asia: an Art which about the time of Nero was brought to that authority and perfection, that many Writers both Greeke and Latine
The Art of Manuall Rhetorike.

Tune as a thing most wonderfull cried it up to the skies. Hence Demetrius the Cynique who lived in the time of Nero, seeing one of these Pantomimi dancing the masque of Mars and Venus:

Videris ipsis manibus loqui:

Or as Lucian hath it, Now agere, sed arguta manu effari.

And wee read of a certaine Prince who coming out of Pontus about businesse to Nero, then resident at the head of the Roman Empire, when he together with others had seen this Chironomon dancing so conspicuously, that although he could not heare nor understand what was sung (for they were all semi-Grecians for language) yet they understood all things very perfectly: This Prince when he was to returne home, and Nero had invited him with much courtesie and love, and liberally had him aske what he would at his Hands, promising him readily to grant his desire; Give me, quoth he, Royall Sir, this Chironomer, and with this gift you shall highly pleasure me: Nero demanding what that fellow might advantage him in his affaires at home, I have quoth he (most sacred Emperour) many barbarous neighbours differing in language, to understand whom, I need a great number of Interpreters, which are not easie to be had; therefore when I shall stand in need of an Interpreter, this man by significant motions of his Hands shall interpret all things unto me. And concerning these artfull gestures of the Hand, and loquacity of the Fingers, we must understand many passages of the ancient Poets, and Philosophers. Thus is that of Claudian to be understood:

Qui nutu manibus, loquax.

And
And that of Sydovius Apollinaris:
Clauses : fandibus & loquente gestu.

To this also belongs that of Petronius:
Puer manu loquaci.

And what another speaking of this Art hath:
Egressus scenam populum Saltator adorat
Solerti:penet prodere verba manu.
Pugnat, ludit, amat, baccatur, vertitur, adsat,
Illustrat verum cuncta decor rectet.
Tot lingua quot membra vix, mirabilis est ars
Quae facit articulos voce silente loqui.

The Poet here faith very aptly, Articulos loqui,
for that these Pantomimi did not only delight in
 gestures of the Hand, but more especially in mo-
tions of the Fingers. Theoricus King of Italy
called this, Musicam mutam, still musicke, qua ore
classo manibus loquitur, & quibusdam gesticulatio-
nibus facit id intelligi, quod vix narrante lingua,air
scriptura textu posset agnosci. To this appertains
that of St. Cyprian, Vir ultra mulierum mollicien
disolutus, cui ars sit verba manibus expedire. And
that of Seneca, Mirare solemnum scene peritos, quod
in omneum significatione rerum & affectuum parata
ilorum est manus, & verborum velocitatatem gestus
assequitur. But of all that have touched at this
Art, most Wittily Cassiodorus, Hic sunt addita Or-
cheearum locuacissima manus, linguo: digiti, silenti-
um clamosum, expostio tacita, quam musa polyhymnia
reperisse narratur, ostendens homines posse, & fine oris
affatu, sum velle declarare. And indeed the Prince
of Roman Poets where he handles the names &
inventions of the nine Muses, ascribes the find-
ing out of this kind of utterance to Polyhymnia.
Signat cuncta manu loquitur Polyhymnia gesta.
The learned observation of these premises made
the
The Art of Rhetoricke.

The ancient Masters of the Hieroglyphiques who used to decipher a distinct and articulate voice by a Tongue, added a Hand comprehending the same, to note out eloquence, by that conceit implying, that speech stood in need of that moist organ the Tongue, but pronunciation required a Hand, to wit, an artificial help to set it off, and make it beautiful to the eye. And the first inventor of the Art of Logique, to note the moods and brevity of argumentation, exhibited Logique by a Hand compress'd into a Fist, and Rhetoricke by an open and dilated Hand, which is but pugnus expansus. Analogical to this, is that syllogism of the Cynique, Manus non sunt preferenda complicata confusis digitis, which insinuates that speech should not be perplexed in the delivery, but should be open plain and free, for then speech labours of a blinde cramp, when it is too concise, confused or obscure. Hence Phisiognomiers according to their rule ad apparentiam, infer such men to be full of words whose manners and common use it is to hold the Hand spread out with the Fingers. These Hand Critiques observing the apparent manners of men, say, That he who customarily useth much action of his Hand, in his talk, is a faire Speaker, and neat in his Language. And that ancient Interpretor of dreams, in his Allegoricall inferences, makes the Hand to signify reason, understanding, speech and languages, which as it were by the conduct of letters, or rather an opportune speech, declares the tacit affections of the minde. Ribera observes, that the Hand in Scripture doth not only signify the divine suggestions of Prophefie, but also all kinde of speech, especially wherein there
is anything commanded: and he addes the reason, Quia sic ut manus movet, ita movet locutio precipiems. The reasons why grave Antiquity did render and understand all kinde of speech and language (as Pierius notes) by a Hand, are, for that the moving and significant extention of the Hand is knowne to be so absolutely pertinent to speech, that we together with a speech expect the due motion of the Hand to explaine, direct, enforce, apply, apparell, & to beautifie the words men utter, which would prove naked, unlefe the cloathing Hands doe neatly move to adorne and hide their nakednesse, with their comely and ministeriall parts of speech: And words would have but a cold lodging in the eares or the auditors, if the Hand should not be the Harbinger of the Tongue, to provide and prepare the eye for their better entertainment; for as words paint out the image of the minde: So these suffragans of speech by a lively sense afford that shadow which is the excellencie of the vocall porтрature. Since as these gestures of the Hand alone, and by themelves doe speak and shew the mental springs from whence they naturally arise; so invited by Art to the aid of Eloquence, they become the Accessories and faire spoken Adjuncts of speech. Hence the first Artificers of Manuall Rhetoricke, hit on the right veine of Oratorie, when conducted by a learned curiosity of wit they tooke in hand that polite device, and elegant design of reducing the usuall gestures of Nature into strict rules of Art, preparing the undigested motions of Nature, and making them more formall, and fit for the intention of Rhetoricke, whose life and force they made much to con-
The Art of Manuall Rhetoricke.

consist in the just demeanour of the Hand, whose motions appeare as emphatique to the eye, as speech doth to the eare; two ports of sense, through all passions finde an entrance to ceaze upon the minde. And hence such Orators have ever won the prize, and have had their Hands crowned with the Olympique palme of Eloquence, who have excelled in the subtile notions of this Art; who conceiving Rhetoricke to consist most in a decent motion of the body, bestowed well neare as much paines to adapt their gestures to Rhetorical significations, as in the elegant disposing of their choice flowers; the Hands so surpassing in dignity all the other corporall adjuncts of mans wit, that there can bee no eloquence without them. And they perceiving that action bore most sway with the people, who most commonly are led by sense, which is moved by some adequate objects; that without the true knowledge of this secret of Art, none could be accounted in the number of good Orators, & that a mean Orator instructed in this knacke of action, did oft excell the most eminent; they bent their whole endeavours for the attaining this quality. Demosthenes who deserves the surname of Chirocrates for his active judgment in these Rhetorical endeavours, he was wont to compose the action and gesture of his body by a great looking-glass; and for further acquaintance with this faculty, he entertained Andronicus the Stage-player, by whom being instructed in this Art after he had reformed the defect that was before in his Orations for want of Action, he grew very famous for Eloquence; insomuch that Eschines the Oratour
who in a discontent left Athens, and came to keep a Schoole at Rhodes, and begun to teach the Art of Rhetorique, when he otherwhiles read unto the Rhedians (and that with action and gesture) the Oration he had pronounced against Ctesiphon: when all the hearers marveiled there- at, and namely, how possibly he could be cast, if he acted such an Oration: You would never wonder at the matter (quoth he) my Masters of Rhodes, if you had been in place, and heard Demosthenes, and seen the vigorous sharpnesse of his eyes, the terrible weight of his countenance, a sweet voice accommodated to every word, and the efficacious motions of his Hand and body. This Art was generally practised by all the eminent Oratours of Athens, unless perchance in that sad and solemn Session of the Areopagites, where when they were to speak without affecti- on, in an obscure and darke place, there was no cause why they should use the motios of the hand.

Among the Romane Oratours, Cicero to this intent made use of Roscius the Comedian, and Aesope the Tragedian, in his time the Masters of this kind of learning, who was wont to call Roscius for his great skill in these subtleties of the Hand, Delicias suas, his Darling: and upon a time, in a most eloquent Oration, he rebuked the people of Rome, because while Roscius was acting, they made a noyse. What an apt Scholler he proved, and what his opinion was of this Art, appears by his book de Oratore, where- in he so highly extolls Action, the practice whereof help'd to intitle him to the principality of Eloquence. Plutarch relating the force of Cicero's eloquence, by reason of the sweet grace of
of his pronunciation, reports him in his Oration pro Ligario, so marvellously to have moved Cæsar, [one that could well skill in Manual Rhetorique] that he changed divers colours, and shewed plainly by his countenance, that there was a marvellous alteration in all the parts of him. For, in the end, when he came to touch the battle of Pharsalia, then was Cæsar so troubled, that his body shooke with all, and besides, certaine booke which he had, fell out of his hands, and he was driven against his will to let Ligarius at libertie. Therefore the malice of Antonius forced teares and lamentations into the eyes of the Romans, when they saw Cisero’s Right Hand, the instrument of his divine Eloquence, with which he penn’d and pronounced the Philippiques, nail’d fast unto his head, and set upon the Rostrum or Pulpit of Common pleas in the Forum. Cn. Lentulus also, for his excellency in this Art, was more famous then for his vocall eloquence. C. Lentulus, P. Lentulus, C. Gracchus, L. Apuleius Saturnius, Crassus, and C. Julius Cæsar, were men expert in this mysterie. Antonius, he used the Asiaticque phraze in his pleadings, which carried the best grace and estimation at that time, full of ostentation and bravery of gesture. As for L. Pompeius, sirnamed Bithyniens, C. Macer, Manilius Sura, &c. they lost the estimation of good Oratours, for their deficiency in this Art. But above all, most actively eloquent was L. Hortensius the Oratour; one could not tell whether they should most desire to run to heare, or see him speake: his presence and aspect did so adorne and become his words, and assist his periods to accomplish all their num-
numbers; and againe, his verball expressions were so conformable to his gesture, and so elegantly administered unto his hand, that for certaine, Aesop and Roscius, two famous Actors of those times, were often observ'd to crowd into the Assembly when he was pleading, that they might by imitation transferre some of his expressive gestures from the Forum to the Theater. Some Lawyers and Divines I have observed to have been very prevalent by virtue of this artifice of the Hand, even in these times: among whom, most eminent was that much lamented Dr. Donne; of whom an ingenious friend thus in his Elegiack knell:

Yet have I seen thee in the Pulpit stand,  
Where one might take notes from thy look and hand:  
And from thy speaking acttion beare away  
More Sermon then some Teachers use to say.  
Such was thy carriage, and thy gesture such,  
As could decide the heart, and conscience touch:  
Thy motion did confute, and one might see  
An error vanquish'd by deliverie.

Such (as Sconerus notes) was the action of the Prophets and Ecclesiastical Oratours in the Primitive times, plainly Heroique, as may be collected out of Sacred Writ, and some Commentators thereon, in whom the Eloquence of the Prophets is graphically described.

Nature exhorts all men to Action consentaneous to the stile of their Elocution: which inbred and commodious propensitie, unless illustrated by Art, and confirmed by exercitation, is, as Trapezantius notes, but as a field untill'd, which runs wild
wild with disorder'd productions. Art being the Imitator which perfecres Nature, makes her actions more dilucid, illustrious and sweet, by her positive accommodations. For whatsoever Nature doth institute in the individuals worthy observation, reduced into one exact idea, built upon generall precepts, by a perpetuall order, Art doth expose under one aspect of the Understanding: And Nature againe placed by Art, beholds the excellent actions of eminent men, and expresseth them by a happy exercitation. Wherefore the ancient Rhetoricians, who cast their eyes upon Nature, and insisted in her steps, whose Art was principally bent to imitate the severall actions of the Mind with a decent and comely grace; admitted no gesture to the hand, but what they did find by an accurate collation to have some similitude with the truth of Nature. That which Philostratus Junior requires of a Painter, who would be eminent by his hand, is more necessary to an Orator. He would have him that would seem to manage that Art skilfully, to be a man endued with a good fancy and a sound judgement, actively apt to every thing, and indultrious in the observing of mens natures, and assimilating their manners, and counterfeiting of all things which in the gesture and composition of the body, are the signes and notes of the tacite mind and affections. And indeed, then shall the hand of an eloquent man move aptly, and as to the purpose applied to expresse what he takes in hand, when he hath convers'd with Nature, and insinuated himselfe into all the veins of the affections of the Hand, & by diligent study hath attained to an exquisite experience in the proper-
ties of the fingers, and what the natural motions of the Hand are wont to be. Hence Philosophers, who can discern of the natural causes of things, have a notable advantage: for he shall most elegantly & judiciously manage his Hand, & moderate the gestures thereof, who by the discipline of Philolophie shall apply and conforme himselfe nearest to the nature & varietie of the affections.

Hence Demosthenes, being demanded the question, Which was the first point of Eloquence? he answered, Action: Which the second? He answered, Action: and which was the third, he said, Action, still. Wherefore in the Olympian Games, at that famous assembly of Greece, that Theater of Honour, where the Arts, wisdome, and the illustrious Vertues were recompenced with publique honours; there, in the sight of the people of Greece, after the sound of a Trumpet, wherewith the mindes of the standers by were rowzed up to attend the solemnne commendation of the publique Cryer; the Hands were first crowned, before the Head, as S. Chrysoftone advetiseth us. For when the Brabutiae, which were most skilfull Judges, would declare, that all the glory of the Victors did proceed from the Hand or Action; and that in the first place, Industry, labour, and skill were crowned by them; not the shoulders of the triumphant Olympia nicans, but their Hands were decked and prai led with the glorious Palm. Skilfully therefore S. Ambrose: Palma manus vitricic ornatus est. And Victorie is called, Dea palmaris: and victorius, with Isidor, is palmosus. But why the Palme was given to them that overcame, and why the boughes thereof have been proposed as rewards to
to such as were victorious in Artes or Armes, according to that of the Poet:

Palmae nobilis,

Terrarum dominos evehit ad deos.

There are who alledge this reason: For that the fruit of the Palme doth resemble the Hand and fingers, and are thereof by the Greekes named dactili, that is, digitii, fingers: for, the great ends of the branches appeare like hands stretch-ed forth, and the dates as fingers. It seemed therefore right, the Palm should be given to them whose Hands were skilfull in Arts, and Fingers cunning in battail; since the chief weight & illustrious honour of all triumphs depend upon the hand or action, or as if the fruit of the Palm were peace. And Tullie, when he had unfolded all the ornaments of a costly and copious eloquence, he calls up all in the summary of these grave words:

Sed hie omnia perinde sunt ut agitur: implying, that without a pleasing and opportune Action, all the other aydes of Speech would become vaine and unprofitable. Talaus is in the right, where he faith, that many Infants by the dignity of Action, have often reap'd the fruit of Eloquence; while many eloquent men through the deformity of gesture, have been accounted very babies in Expression. For whereas Nature assignes to each motion of the Minde its proper gesture, countenance, and tone, whereby it is significandy express; this grace of Gesture is concei-ved to be the most elegant and expressive virtue of the three; install'd by Plato among the Civill virtues, as the Speech and native eloquence of the Body; for that those Elegant conceptions that inrich the pregnant Mind, incite the minde.
by some stratagem of wit, to finde out apt and fit expressions: and while she labours to be free in powring out her hidden treasures, she imprints upon the body the active hints of her most generous conceits, darting her rays into the body, as light hath its emanation from the Sun: which eloquent impressions, a kinde of speech most consonant to the minde, are in the moving of the Hand so neatly wrought and emphatically produced, that the Hand many times seeemes to have conceived the thought. He therefore that would purchase the repute of an accomplish'd Rhetorician, must pursue the knowledge of this Art, which consists in understanding the lawfull garbe and ordered motions of the Hand, the most puissant Agent of the soule, and which hath by some been called Mens corporis, or the Minde of the Body; the voyce of Philosophie admonishing in Episternus, no lesse to be minded by a Rhetorician then a Philosopher:

Ne digitum quidem temere extendere.

Some notions of this Manuall Rhetorique are derived from the Heroique ages of the world, and were approved and allowed of by Socrates. Yet in the dayes of Aristotle were not delivered by any, as digested into any forme of Art, which had been a Subject worthy of his pen: but, in Chirologias dormiviit Aristoteles. The Art was first formed by Rhetoricians; afterwards amplified by Poets and cunning Motifs, skilfull in the portraiture of mute poesie: but most strangely inlarged by Actors, the ingenious counterfeiters of mens manners. The first Romane Oratour that-collected these Rhetorical motions of the Hand into an Art, translating so much from the Theater
The Art of Manuall Rhetorick.

Theater to the Forum, as stood with the gravity of an Oratour, was surely Quintilian unto whose Quintil. in curious observation in the Hand. I referre those Rhet. in. who out of curious desire to be more punctually informed in these most subtle and abstruse notions of the Hand, which they may also finde recited in Pastimhs his Rhetorique; a mysterie in great request with the ancient Sophisters and Rhetorics, and properly handled by them although some not well advised, would have them considered in the Ethiques: for there is distinction to be made between that which Morallists call Actionem moratam or civilem, and Oratoriam, which the Grecians call Hyporictia and Quintil. Chirazoniama, which are accommodated to move the affections of the Auditors. And indeed the gestures of Rhetorical utterance doe presuppose the Ethique precepts and the lawes of civil conversation. The Ancients, especially the Greeks, who were never very inventive of such subtleties, had a Phalæstra, or place of exercise for this purpose. Talaus prefers these Canonicall gestures before the artifice of the Voyce, although this Commentator will allow the preheminence of this Artoomly among Nations of divers tongues; and not where the assemblie is of one lip. Keckerman gives the voyce the dignity of precedence for our times: but he is no better than a precision in Rhetorique, of whose conceit let the learned judge, since he confesseth the Jesuites (known to be the greatest proficient in Rhétorique of our times) instruct their disciples after this manner. And how wonderfully they have improved and polished this kind of ancient Learning, appeares sufficiently by

Claudius
Minos in
Talæum.
by the Labours of three eminent in this facultie: Crefolius de gestu Oratoris, Voellus de arte descendœ, and Caufinus de Eloquentia. Alstedius could wish we had some booke of the Pronunciation of the Ancients, that we might take out of it such gestures as did square with our times: such a Booke as Laertius praises. And Schonerus wishes for Types and Chirograms, whereby this Art might be better illustrated then by words. Which defect in this Art I have here attempted to supply (and as I hope) with reasonable success. If I have miscarried in any, it is the more pardonable, since in all my search after these subtleties of the Hand, I never met with any Rhetorician or other, that had pictured out one of these Rhetorical expressions of the Hands and fingers; or met with any Philologer that could exactly satisfy me in the ancient Rhetorical postures of Quinsilian. Franciscus Junius in his late Translation of his Pictura veterum, having given the best proofe of his skill in such Antiquities, by a verball explanation thereof. That which enabled me to advance so farre in this Art, is the insight I have purchas'd in the ground-work or foundation of all Rhetorical pronunciation, to wit, the Natural Expreffions of the Hand.

**Canons**
THE CANONS OF RHETORICIANS TOUCHING
The Artificial managing of the Hand in Speaking.
With an Historical Manifesto, exemplifying the Rhetorical Actions thereof.

He Hand lightly opened, timorously displayed before the breast, and let fall by short turns under the heaving
Chironomia: Or,

Ving Shoulders, is an humble
and neat action, becomming
those who daunted and de maids,
begin to speak as if their tongue
were afraid to encounter with
the publicke eare: and such who
shunning a profuse excess of
words, would sparingly ex-
press their Mindes, or assuage
and mitigate the censorious ex-
pectation of their Auditours, by
an ingenious insinuation of a
diminutive Action.

Quintilian thinks that Demosthenes in that low-
ly and fearfull Oration for Ctesiphon, began with
his Hand composed after this manner: And that
Ciero's Hand was formed to this composition of
gesture in the beginning of his Oration; for
Archias the Poet, when he said, Si quid est in me
ingenio (judices) quod sentio quam sit exignu.
The Art of Manuall Rhetoricke.

ding, and hath a secret helpe and preparative to ready speaking, and commendeth an Apology or any set speech to the Auditours.

In the memorials of Antiquity, in the writings of the old Annales, the lineaments of Pictures, and ancient Statues, we shall finde this posture of preparation in the Hands of famous Oratours. Aristides reports, that Prince of Oratours, Miltiades to have been so painted in Greece to the eternall monument of his memory, stretching out his Right Hand only, as he was wont most honourably to speake unto his people. Phillip that eloquent man, was wont to say, that he did brave up to speake that hee knew not his first word, yet he said he used to speake excellently well, when he had once warmed his Arme. And Marcellinus observing the demeanour of Vaktinian about to make a publicke speech, when he had put forth his Hand (faith he) that he might speake more readily. That divine Oratour and chief Speaker of the Apostles, used this Action as a preparative to his ensuing Apologie: for when Agrippa had permitted Paul to speake for himselfe, Paul stretched out the Hand, and answer'd for himselfe. This forme of pleading is to be seene in the ancient Statues of Roman Advocates.
THE indulgent putting forth of the Hand towards the Auditours, signifying a kind of Humanity and good will, is a benevolent action, fit for those who praise or congratulate, and is of great efficacy to move the affections.

This Action had a singular grace and comeliness in Meletius, that reverend Bishop of Antioch, a man invironed with a guard of all the Vertues, with which Action of his Hand, as with the engine of good will, he seemed to lift up the hearts of his hearers with him; therefore Gregory Nyffen attributes to him, Comem dextram veluti lenocinio orationis jecurfasam, qua una cum oris facundia digitos commovere soleat.

The gentle and well-ordered Hand, throwne forth by a moderate projection, the Fingers unfolding themselves in
The Art of Manuall Rhetorike.

in the motion, and the shoulders a little slackned, affords a familiar force to any plain continued speech or uniforme discourse; and much grace eth any matter that requires to be handled with a more lofty stile, which we would faine fully present in a more gorgeous excess of words.

The comeliness of this Action (which best suites with them who remove & shift their standing) appears herein, that by this emanation of the Arm, and delivery of gesture, speech is so well pronounced and powred forth, that it seems to flow out of the Hand.

THE Hand directed to- wards the Auditours, with a kinde of impetuous agitation of the Arme, maintaining its gravity with a swift recourse,
Chironomia: Or, is an action intense and full of vehemencie, fit to threaten, denounce, reprehend, and assurever, and by its extension, implies power, and a prevalent authority.

This Action is not seasonable untill an Oration begin to wax hot and prevalent, and the discour-sing appetite of the Hand be rowled up, and well heated by a Rhetorical provocation, and is sufficiently affected to move according to the nimble contention of the Tongue. And then this glittering dart of speech, like lightning, or the shaking of Apollo's beams, expatiates it selfe into a glorious latitude of elocution: The Oration with this militarie gesture, as it were, pow-ring out it selfe. The left arme (if any thing is to be done with it) is to be raised, that it may make as it were a right angle.

Canon VI.

The Hand restrained and kept in, is an argument of modesty, and frugall pronunciation, a still and quiet action, suitable to a milde and remisse declamation.
This Action with Tully, is Molli brachio agere: with Fabius, Molli articulo: Gladiatorem vehementis impetus, adversarii mollis articulus except. And in the Primitive times of elocution, when eloquence began to floure and bud, and intolencie was rarely entertained. Oratours were wont to keep their Hands within their cloaks, for so, as Eschines will have it, those ancient Oratours, Princes of Greece, in most account, both for their language and judgement (Pericles and Themistocles) were wont to declame; as an action most suitable to conserve their modesty. And he settheth his argument of so laudable a custome from the statue of Solon, which the ancient Statuaries, skilfull in the counterfeiting mens maners made for Solon at Salamina, in this posture to note his moderation and modesty; with which signification there was the like statue long after his time erected at Rome for Scipio. And verily Eschines who approved of this posture of the Hand as an Index of moderation, he observed it himselfe even in the heat of reprehension and reproofe; but this animadversion of Eschines who spitefully carped at the important gestures of the Hand, the Oratour Demosthenes did afterwards most elegantly deride and explode; for that statue of Solon, faith he, the Salaminians say was not dedicated above fifty yeares agoe: But from Solon to this present time are two hundred and forty yeares, so that the work-man who expressed that gesture, no not his grandfather, were then alive. But it cannot be denied that such a thing might be with the Ancients, which Eschines knew rather by conjecture, than any certaine assurance: For we read of one Polemon a
Valer. Max. deboylse young man, who upon hearing of Xenocrates, became modest, and drew his Hand within his cloake. And the graver Writers report of Cleon that turbulent Oratour of Athens, to have been the first that opened his cloake in speaking. This rationall conceit prevailed also with the Romans, for although in the ancient statues of Lawyers in Rome, we finde the Right Hand put forth, the forme of pleading: yet the first year they were called to the Bar, they were not to put forth the Hand, nor a young Advocate permitted to plead after the same manner as an ancient Practitioner. Cicero hath left a certificate of this custome, Nobis olim annus erat unus ad cohibendum brachium constitutus, ut exercitatione ludog, campesstri Tuniciatu uterentur; which garbe of the restrained Hand, as it is an argument of frugall pronunciation, the great Prelates of Rome observe at this day when they speake before the Pope, as that great Master of the Hieroglyphiques testifies. But when wit which lay asleep in those rude and simple times, began to be rowzed up and instructed with Arts, those streights of bashfulnesse were inlarged, the Hand released and set at liberty, and a more freer course of pleading brought in, not that modesty should be excluded mens manners, which is a great ornament of life; but that speech might have a greater force to worke upon the affections of men. Now, to use this fearfull demeanour of the Hand, were the part of one void of common sense and humanity; against whom that of Quintilian might be brought, who reprehended those who in pleading inhibited the Hand, as if the businessse were done sluggishly.
THe Hand put forth and raised aloft, is an action of congratulatory exclamation and amplification of joy.

This is drawn from Nature into the Schooles and discipline of Rhetoricians, who prescribe this free and liberall motion of the Hand, as a fit periphrasis of gesture upon such occasions, and most consonant to the intention of Nature.

THe Hand collected, the Fingers looking downewards, then turned and resolved, is a setform accommodated to their intention who would openly produce their reasons.

The artificiall conceit of this Action is, that it seems as it were indeed to bring forth with it, some hidden matter to make the argument in Hand more Rhetorically apparent.

THe hollow Hand raised above the shoulder with D 2 some
Chironomia: Or, some kind of grave motion of the wrest, doth cheere, exhort, embolden and encourage.

The palme (the Fingers all joyned together) turn'd up, and by the return of the wrest, in one motion, spread and turned about with the Hand, is an action convenient for admiration.

The Hand (the Fingers all joyned at their tops) referred to the vocal passage of the minde, doth lightly admire; and fits their occasion who in the interim are moved with sudden indignation, and in the end fall to deprecate, amazed with fear.

The
The Turned up Hand, (the Thumb bent in, and the other Fingers remisfe) transferred to the Northern side of our body, and then prone to our South side, so, lightly waved to and fro, doth very aptly distinguish contraries, and may show the variety of numbers.

The hand after one sort is not still disposed to ask a question; yet commonly when we demand, however it be composed, we use to change or turne our hand, raising it a little upwards.

The hand erected, and then so moved, that the inside is turned...
Chironomia: Or, Ned out, is a sensible Action that apparently presents the least disparity or difference.

The Hand that by alternate motions contracts and unfolds it selfe, doth aid them in their pronunciation who are very instant to urge a thing.

The turning of the Hand may serve to signify an easie dexterity of performance.

This is a magistrall notion raised upon this principle, that the Hand is so borne to Action, and so prompt to expedite all accounts of significaction, that nothing seems more easie then the motion of the Hand. Hence the Greeks very ingeniously call that which is proclive and easie to be done 

oruas, as if it were no more difficult then to stir the Hand; for the ancient Greeks call the Hands usea. Hence Manus non verterim, the Adage, pro eo, quod est, nihil omnis laboro, a forme of speech used by Apyleius. The Carthaginian Ambassadour used this adjunct of demonstration.
The Art of Manuall Rhetoricke.

The Art of Manuall Rhetoricke.

tration to Andromachus at the City Tauromenion, for in his bold speech wherein he threatened in the name of the Carthaginians, to make quick dispatch to the overthrow of Tauromenion, he shewed first the palme of his hand, then the back of his hand, threatening him that his city should be so turned over-hand, if he did not quickly send away the Corinthians: Andromachus turning his hand up and downe as the Ambassadour had done, bad him be going, and that with speed; out of his City, if he would not see the keele of his Gally turned upwards. This Action as it is expressive to the easiness of performance, is Canonickall enough, but as a demonstration of the Cities or Gallyes overthrow, it is Apochryphall.

The Hand brought to the stomacke, and spread gently thereon, is a gesture of Rhetoricall affirmation.

But whether it be convenient to touch the breast with the Hand; the sonses of Rhetoricians have made enquiry in their learned Disputations: Some would have the Hand to be onely turned, and so referred to the Breast: Others say, we may touch the Breast with our Fingers ends; both, in the opinion of Cresollius may bee done without reprehension, when we speake any thing concerning ourselves, and that our speech glydes with a calme and gentle stremme. But the touch doth most availe in a sharpe and inflamed D 4

Plutarch, in the life of Timoleon.
Chironomia: Or,

... when the motions of the minde are by action unfolded: As when an Oratour would express an incredible ardour of love lodged in his bosome, and cleaving to his very marrow; or griefe deeply setled in his yearning bowells; in signifying these and such like affections, none can rebuke an Oratour if he shall touch his Breast with his Fingers ends only. Cresollius makes little doubt, but Tully used this gesture, when he said, miserum me, &c. for in such occasions, the splendour of pronunciation is lacking, neither have words sufficient force to make the minde altogether intelligible, unless the Hand be brought to the Breast.

THE shewing forth of the Hand, or beckning with the same, are Rhetorically significant to speake to, call after, invite, bring in, and warne to come.

Cicero in Epilog. Planc. Tullie, in the Epilogue of his Oration for Plancins, which did abound and overflow with lamentation, very commodiously explained himselfe by this Rhetoricall compellation, where with most excellent artifice he call'd Plancins, and bids him come unto him, that he might touch and embrace him. Cresollius rather prefers the first action to the Hand of an Oratour, and would have
The Art of Manuall Rhetorick.

have invitations signified by putting forth the Hand onely, without any waving motion; for, that Beckning with the Hand, in his judgement, is the property of an unskilfull multitude, and of men of small account, who want gravitie and moderation; who doe not onely induce and apply their bent-in-Hand to this perswasive behavioour, but doe also revoke and bow back their whole body, and wind and wret about their very sides: Who though he doe not forbid or repudiate this calling gellure of the Hand alone, yet if the body be drawne in within him, he would have it referr'd to the Stage, and to places of common resort.

The Hand rais'd & stretched out with the arme, or the Hand waved towards the auditors, are advantageous actions for them who would imply a generous confidence, and their authoritie and abilitie to effect a thing: it serves also to call for, and demand silence, and for the prologue to an act of pacification.

This Canon is grounded upon the Axiome in Nature, That there does appeare in the Hand as
as twere a Naturall marke of the Majestie and Authoritie of Man. Hence Ovid, in this Rhetorical sense, attributing a Majestical Gravity to the Hand of Jupiter,

\[ \text{qui postquam voces manu,} \]

Marmura compressit, tenere silentia cuncti,

Substitit clamor, pressus gravitate regentis.

And Statius speaking of the action of Jupiter's Hand in a Council of the gods, advanced to the same purpose:

\[ \text{veniam donec pater ipse sedendis} \]

Tranquilij a jubet esse manu——

Hence Alian of Jul. Ang.

\[ \text{Manus semper eos placare cuperet.} \]

But though the Hand onely put forth, and advanced with Authoritie, is of force to asswage tumults, and procure audience, (as Domitian in Statius) Dextra [vetat pugnas]—— Yet if a certaine kinde of motion be therewithall exhibited, it will be of more force and dignitie; which κατασώσει or κατασώσθαι, words which the Greekes use in this case, doe import. Herodians phrase is, νεύμα τῆς ἄρσεως, the proper word in this business is κατασώσθαι: the Greekes also say, ποιεῖτι τινὰ λειτουργίαν: with Greg. Nyss. †us μεταφέρειν τὴν ἑξίαν: others κατασώσθαι, some also, ἀναθεῖν τῷ ἴπταρχεῖ, almost in the same sense, although this last, seems to signifie something lesse, onely the lifting up of the Hand. Verily, Cornutus upon Persius grants as much: Magna (faith he) & profutura hominibus locuturi [tacere jubent] moveunt manum. See the Naturall gestures, GeʃXVI. for examples of Oratours using this Action.
The Art of Manuall Rhetoricke.

The Hand propellent to the left-ward, the left shoulder brought forward, the Head inclined to the Southward of the Body, is an action accommodated to aversion, execration, and negation.

To shake the Hand, with bended browes, doth abhorre, deny, dislike, refuse, and disallow.

The hand resilient or leaping back to the Northward of the Body, whence it did descend, makes an action fit to abominate, and to accompany words of refusal or dislike, and may serve also in point of admiration.

THE
Chironomia: Or, The Hand with a gentle percussion, now greater, now less; now flat, now sharp, according to the diversitie of the affections, is fitted to distinguish the comma's & breathing parts of a sentence.

By his Hand refer'd unto him, an Oratour may shew himselfe, when he speakes anything concerning himselfe.

Cesare used this patheticall demonstration of himselfe, when one accused Brutus unto him, and bad him beware of him: What, said he againe, clapping his Hand on his breast; thinke ye that Brutus will not tarry till this Body dies?

The Hand bent into a fist, and the Pulpit or Barre strooke therewith, is an action of Rhetorical heate, and very artifici-
ally accompanies Anger, and a more vehement contention.

The palm struck upon a book, (held usually in the left hand of an Orator) doth serve to excite and rowze up the Auditors.

This action is commonly used by our Moderne Oratours, and hath succeeded in the place of smiting upon the thigh, which cannot well be performed in our deep and little pulpits.

To clap the hand suddenly upon the breast, is an act of increpation, proper in their hands, who would arrest their speech, and non-suit it by silence, and by a carefull stop restraine their tongue, and call back as it were their reprehended words, & put in a Rhetoricall Demur, or
CHIRONOMIA: OR,
or croffe bill againft their owne Declaration.

To this Action, that of Homer appertaines:
Peltore autem percussa, Canimur incorpites
sermone.

The Hand brought unto the stomack, & in a remisfe garb spread thereon, doth conscienceously asseverre, & becomes them who affirm any thing of themselves.

The Breast stricken with the Hand, is an action of Griefe, sorrow, repentance, and indignation.

This is a very pathetickall motion in Nature, & Rhetorical in Art; an action in use with the anci-ent Oratours, and with a profitable signification practised by the Jesuits; who are went, not only with a light approach to touch the Breast, but sometimes also to beat upon it with the Hand; which they doe; for the most part, to testifie anguish of minde, repentance, and matters of Morti-
Mortification; which they acte and performe with such substantiall abundance of speech, with such motion of the body, and such imminent gesture, that while they beat their Breasts, they raise oftentimes great motions in the minds of their Auditors, and religious teares are drawne from the eyes of many. Which Rhetoricall action of the Hand is not alwaies (to an inch) framed by the precepts of Rhetoricians, nor by line and levell fitted to the rule of Art, nor weighed, as 'twere, in the Goldsmiths balance; for they who assume this gesture, strike their breast with an audible stroake, when they judge it fit for their purpose; although some, who are more studious of eloquence, doe not heartily admit of this loud contact of the Hand; who with a peaceable meeknesse bringing the quiet Hand unto the breast, by the forcible achievements of that pronunciation, procure a dreadfull influence to fall upon their Auditory. But in a Senate of the Learned, and a solemne Assembly of venerable personages, a vehement percussion of the breast is not convenient; but is to be remitted to the Theater, left (as my Author faith) some Stripling in Eloquence, should tacitely throw at them that out of the Comedie;

Hic pectus digitis pultat, cor credo evoca-tur, nos foras.

The Forehead stricken with the Hand, is an action of dolour, shame, and admiration.
Quintilian grants this to have been used by some turbulent Oratours in their pleadings, even in his time, and very available with them, who by a popular ostentation of Eloquence, hunted after the applause of the people. His words are these: *Iam collitire manum, terra pedem incutere; femur pelis. frontem oedere,mire ad [pullat u circulé] faciunt.* Yet Oratours of very good esteeme, by their practice commended the use and signification of this gesture; but in Epilogue only, and a certaine fiery amplification; when for the moving of passion, these tragical expressions of the Hand are held comely and convenient. A gesture with the Greekes and Latines of equall use and signification, as farre as our understanding can light us to the knowledge of those Rhetoricall ornaments of Expression, in fashion with the Ancients. And it was wont to attend upon three causes; to Dolour, Shame, and Admiration. In great griefe, they thought it of old a very expressive demeanour of the Hand. *Cicero commendeth it in Brutus. Dionysius Halicarnassensis acknowledgeth the use of this gesture: Percipientes frontes, & apearance trifles pre se ferentes. Cicero insinuates as much to his friend: Puto te [ingenum] ut frontem ferias. Livie calls this affection of the Hand, Capitis offensionem: [Flere] omnes & offiare capita. With Q. Curtius; it is, *Os convenerere: Is tum [flere] capit, & os convenue- rare; [moestus] non ob nam vicem, & c.* In Apuleius the gesture stands thus, *Dextra saeui*nte *frontem replanderre.* The Greeks say τυ παν καφαλας, and *παισις, κρομι, ῥαπις,* *πιλασεις tò μι το μι, and κοπειν *πω καφαλας.* Hence Heliodorus of his old man, *Cum feriisset frontem & collaturamass.* And Liba-
The Art of Manuall Rhetoricke.

aims of the Persian King. Caput identidem percussius deploret: And we read it to have been the forme of lamentation used by the Spartans at their funeralls. But of this dolorous adjunct of discontent, and angry symptome of grieved nature, Tullie in a kinde of medley of naturall invasions, and Rhetoricanl impressions of the Hand upon the assailed Body, makes this rehearfall: Multi-ebrres lacerationes ganarum Pelteris, feminum, capitis percussio. That this gelture was used in signification of shame, S. Chryjostome declares, when he had upon a time, with an incredible force of utterance, rehearsed divers impious and ridiculous superstitions observed by some of the people, he made the whole multitude of his auditors ashamed. Of whose fame he puts down three visible arguments, in words founding to this effect: Vultum operuisti, Fronstem percussisti, & ad terram inclinaftisti. This ξρψις το μετατο το in another place hee expresseth in his owne language thus: τον ἁγιον θεον. That it was significant in wonder and admiration, appeares by Nonnus a great Poet, who attributes this gesture to admiration, in his paraphrase of the sacred Historie of S. John; where, of Nathaniel, wondering at the doctrine of our Saviour:

Θαυματ τα μετατο θεονηθε σεπαια. Præ admiratione Fronstem divina manu feriens.

Hannibal used this adjunct of expression as a stragagem, at the battaille of Cannes: who when Giscon, a man of like state and nobilitie with himselfe, told him that the enemies seemed afar off to be a great number; Hannibal [rubbing his forehead] answered him: Yea, said he, but there is another thing more to be wondered at then you thinke.
Chironomia: Or,

think of Gifcon. Gifcon straight asked, What? Mary, faith he, this; That of all the great number of Souldiers you see yonder, there is not a man of them called Gifcon, as you are. This merry answer, delivered contrary to their expectation that were with him, looking for some great weighty matter [suitable to his gesture] made them all laugh a good.

This gesture, although it was with these senses admitted the hands of the Ancients, yet it appears to Cresollius in the possibilitie of a doubt, whether or no it can now with any advantage be done, it being little used by Advocates, and the more judicious sort of men, that speake in publique; unless perchance by such who are of a more hot complexion, and are apt to boyle over with a sudden motion, whose choler in the seething, bubbles into action; for men of this temper, soone moved, as having a natural inclination to anger, in the vehement fervency of passion, hastily and swiftly with the Hand touch the forehead or cap: which action, because there manifestly appeares in it the virtuall effect and commotion of Nature, it commonly escapes the lash of reprehension. But faintly and childishly apply'd, and favoring more of School-artifice then the intentionall operation of Nature, it is condemned as feigned and adulterate; for which reason, my Author concurs in opinion with Quintilian, and adjudgeth it worthy of Rhet. Infl. banishment from the Hand of an Oratour, and to bee confined to the Theater, and the ridiculous Hands of Mimicks. Unlesse it seeme good to any to reserve it as a relique of Divine Courtship, which they report the Polonians to doe,
The Art of Manuall Rhetoricke.

doe, who in their Churches at their holy mysteries, are wont to beat their fore-heads with the Hand.

The Thigh smitten with the Hand, was the gesture of one pleading more vehemently, of one grieved and fuming with indignation, of one taking notice of an others error, or confessing himselfe deceived.

Tullie believed that action of an Oratour feignned, who in some grievous matter desiring the sharpest hate and heaviest indignation, did not use this expression; for he calls Callidius a cold and dull Oratour, and argues his guilt from hence, that in his Oration, Neg, from percessa fess nec femur. The first Oratour that used this gesture, by the testimony of the old Annales, was Cleon, who when he pleaded in Athens, that famous mansion of the Muses, transported with a certaine vehemencie, and provocation of spirit, and moved with indignation, smote his thigh, which when he had vented with other such like signes of a fierce and turbulent disposition, many wise men thought him to have thrust all decorum and laudible moderation out of the Pulpit. This, many afterwards did imitate, at the first thought ill of for the novelty, but in the use of common life very
very frequent. This gesture prudently, and with good advice exhibited, hath a cunning force to amplify and enlarge a thing, and to shake and astonish the minds of the Auditours. Scopelianus a man of greatest account for eloquence, as Philostratus hath delivered it to posterity, that he might rowze up himselfe and his Auditours, now and then used this patheticall demeanour of the Hand: This, as it was oftentimes necessary in the Forum, so very feisible in those large pewes, where those that were retained in causes did plead: but in our times, and the manner of pleading which we now use, it is neither so frequent, neither can it so commodiously be done: But another thing hath succeeded in the room thereof, which the writings of the Ancients are silent in; for the Advocates eagerly beat the Bar with their Hands, and sometimes so madly and importunately, that the standers by heartily with their Hands qualified with some Chiragracall prohibition. This blemish and infirmity of the Hand, hath crept also into holy places, and there are many Preachers found, who with an inconsiderate rashness shake the innocent Pulpit, while they wax warme, and conceive a vehement action to excell. This action as it is least unseemly when the wicked deceits and notorious dishonesties of men are called in question, so used without judgement, it argues a turbulent and furious motion of a vaine minde, and dulls the Auditours.

Canon XXXII. The left hand thrust forth with the Palme turned back-
backward, the left shoulder raised, so that it may aptly consent with the head bearing to the Right Hand, agrees with their intention who refuse, abhor, detest, or abominate some execrable thing, against which their minds are bent as a distasteful object, which they would seem to chase away, and repel.

With this Action these, and things of the like nature, are to be pronounced:

\[
\begin{align*}
\text{Hand equidem tali me dignor honore,} \\
\text{Dixtalem terris avertere pecem!}
\end{align*}
\]

The left hand explained into a Palme, obtains a forme of perspicuity.

These two last Canons are exceptions against the generall maxime of Quintil. Manus sinistra nunquam sola gestum facit.
Both the turned out Palmes bent to the left side, is a more passionate forme of detestation, as being a redoubled action.

Both Hands objected with the Palmes adverse, is a fore-right adjunct of pronunciation, fit to helpe the utterance of words comming out in detestation, despite and exprobration.

Both Hands extended forth, the Palmes driving out to both sides, doubles the Action to all the same intents and purposes of averse nesse.
Both Hands clasped and wrung together, is an Action convenient to manifest griefe and sorrow.

Both Hands dejected, make supplication more canonical.

Both Hands a little or farre disjoyned, shew the manner and abundance.

Both Hands extended out forward together, is an Action commodious for them who submit, invoke, doubt, speake to, accuse, or call by name, implore or attest.

With this Action are such as these to be set off to the best of utterance, *Vos Albani Tumuli atq* E 4 Luci
Both Hands lightly smitten together, is convenient enough to express a certain anxious and turbulent heat of cogitation of an Oratour, that cannot sufficiently explaine his minde, or doe as he would.

Crefollius conceives, that infringere articulas, that Qintillian speaks of as an elegant and comely action in the Hand of the ancient Rhetoricians, and so commendable that they used it as a Manuall introduction to their Orations, was no other but this Action.
light encounter or compolasion, make an opportune cadence of Action, to attend the close or period of a sentence.

This Action was commended by the practice of Procrisius that accomplished Oratour, of old time, the Master of brave speech, and grace in ready speaking, who publickly pleaded his cause at Athens to the great admiration of all men, of whom one of his Auditours, Eurapius, thus speaks: Procrisius ordinur flumen quoddam orationis singu- los periodos pulsus manu mni finiens.

Both Hands smitten together with a certaine kinde of gravity, doth affirme with a hero- ricall aseveration.

Both the Palines held respective to the body, declare benevolence.

Both Palms held averse before the Breast, denote com- miseration.
This Action, with this Signification, I have observed in some ancient painted tables, the Hands of cunning Motifs. And verily, without the knowledge of the natural and artificial properties of the Hand, as Franciscus Junius well observes, it is impossible for any Painter, or Carver, or Plastique to give right motions to his works of Hand; for as the History runnes and ascribes passions to the Hand, gestures and motions must come in with their accommodation. The notions (therefore) of this Hand may bee of good use for the advancement of those curious Arts.

**Canon XLVI.** The Hands address to both sides, are well disposed to satisfy or to request.

**Canon XLVII.** If both Hands by turnes be have themselves with equal Art, they fitly move to set off any matter that goes by way of Antithesis or opposition.

**Canon XLVIII.** We may use likewise the advantage of both Hands, when wee would pre-
present by some ample gesture the immensity of things; some spaces far and wide extent, a great number, almost infinite, large affections, or when the voice is reiterate by conduplication.

Both Hands modestly extended and erected unto the shoulder points, is a proper forme of publicke benediction, for the Hands of an Ecclesiastical Orator, when hee would dismiss his Auditours.

It was the custome of the Hebrew Divines, to observe this Deacon in elevation of the Hands for publick Benediction. And the Romanists who in matter of ceremony, much emulate the external devotion of the Jew, in all their exten-
sions and elevations of the Hand, which they use in blessing, keepethem within thelesprescribed bounds: Not that there is any mystery in this point, only the elevation of the Hand declares that we have chosen heavenly things, according to Godwin in his booke of the ancicnt rites of the Heb.
to Origen, and the extension or spreading out of the Hands signifies the effectual force of prayers, as Basil expounds it. Tertullian therefore regulating the Hands in this rite to a decencie of motion, would have them temperately and modestly erected; whereupon it seems to me, the Priests conforming their Rubrique to the Jewish Talmud, limit the Priests Hands, not to overtop, or exceed the distance of the shoulders. This solemne Action, according to some modern Expositors, implies the solemnity of a presentation of the Auditoris to God in prayer, and doth denote unto them Gods favourable goodnesse, protection, and spirituall Benediction, desires God to confirm the blessing given, who opens with his Hands, and fills all creatures with his blessings, and seems to wish the accomplishment of all that is comprised in their Manuall vote. That Priestly Blessing or solemne Benediction, with which the Priests under the Law blessed the People, was apparently uttered and pronounced by this advancement of Gesture: because they could not lay their Hands on all the Congregation, they lifted them up onely to the shoulder-points: the ordinary forme that was then in use, was to impose the Hand, which could not be done with any decent expedition; and this the Levites conferred face to face, from the place where they stood. Such a solemne Benediction was that where with Melchizedech is said to have blessed Abraham, when he met him in his returne from the slaughter of the Kings, and blessed him. The like was practised by the Hand of Aaron, when he lift up his Hands towards the people, and blessed them. And Symon the High Priest,
The Art of Manuall Rhetoricke.

Priest, the sonne of Onias, in finishing the solemn service, lifted up his hands over the whole Congregation of the children of Israel, to give the blessing of the Lord with his lips. The people bowing themselves, that they might receive a blessing from the most High. The forme of which solemn Benefiction the Psalmist gives us: *Lift up your Hands to the Sanctuary, and praise the Lord. The Lord that hath made heaven and earth, Bless thee out of Sion.* For thus the Levites used to praise the Lord, and bless the people. Spiritual Benefiction having been ever accompanied with this sacred Manifesto of the Hands. Hence we finde it observed, that among the Hebrewes of old, when the Priest blessed the People, they used to erect three fingers, to wit, the Thumbe, the Index, and middle finger; by which number of their fingers they tacitely implied a Secret of the Trinitie. *Petrus Blessensis* seemes to allude to this action of the Hand. *His Benefictionibus sacerdos alios Benedicens, protrusos ante vultum suum Palmas utrasque tenebat.* Cum verò dicebat, Dominus, quod & Hebraico illo trino & uno nomine exprimebat, Tres digitos priores, id est, Policem, Indicem, & Medium utriusque manus, rellum & altius erigebat, & dixit ista, Dominus, digitos remittebat ut prius. Addit statim: *Quid per trium digitorum elevationem melius quam Trinitatis excellens mystice intelligi potest ? a qua se- licet vera & plena Benediction.* A Gesture of the Hand, used in the same sense and signification, by the Pope at this day: who when he is carried upon mens shoulders in solemn procession, with the same posture of his Right Hand, and number of his fingers, bestowes his Canonickall Bene-
Benedictions upon the people, onely wa-
ving them into a Cross. Buxtorfius sayes,
that the moderne Jews, at the feast of their Passe-
over, when the Priest at the end of their Prayers
Blesseth the people, he extends and spreads a-
brand his Hands and Fingers, which they call
Chabumim, whereupon Schechina or the Glorie
and Majestic of God, doth rest upon the Hands
of the Priest: wherefore they give a strict charge
that none of the people presume to looke upon
their Hands at that time, unless he would be
imitted with blindness. And in the Feast of Re-
conciliation, when the Priest pronounceth the
Blessing, he extends out his Hands towards the
people; the people presently hide their eyes
with their Hands, it being unlawfull for any to
behold the Hands of the Priest; as it is written:
Behold he stands behind the wall, he looketh forth at
the window, showing himselfe through the Lattice:
That is, God stands behind the Priest, and
looketh through the windowes and lattices;
that is, through the spread Hands, and dif-
persed Fingers of the Priest, which the He-
brewes call the windowes and lattices of the
Hand. The Rubriques of the Romish Rites,
which seeme a little to squint this way, prescribe
three formes of Benediction for the Hands of
the Priest. The holding up of the Hands be-
fore the breast: The crossing of the Thumbe:
and the turning the little finger towards the
people. All which have their severall seasons
and significations in their Liturgie. Our blessed
Saviour was a manifest observer of the Naturall
forme of Benediction, and hath sanctified the
Gesture to a more divine importance. After
Christs
The Art of Manual Rhetoricke.

Christ's ascension, the Apostles communicating the virtue of his last Benediction, to others; in the conveyances thereof used the same expressions by gesture, and were famous for the effectual force of their prospering Hands: their exemplary action was copied out by their successors, the illustrious Fathers of the Primitive Church, whose Hands preserved Blessing, as their lips Knowledge. Christians in those ages being devoutly ambitious of such benefits, thought themselves happy when they could receive this spiritual favour at their Hands.

There is a story in Gregorie Nyffen, of a Deacon of the Bishop of Neocasaria, who in respect of the wonderful strange things which he wrought by his inspired Hands, was surnamed Thaumaturgus. Which Deacon being to goe a long and adventurous journey, requested a Blessing at the Hands of his Diocesan; who lifting up his Hands, most willingly bestowed this Manual viaticum upon him. This comfortable elevation of the Hand in Benediction, hath a force at this day in the Hands of our Reverend Divines: And (very) there is no Blessing formally confer'd, or authentically administered, unless the Hands denote their suffrages by their visible attendance, and appeare in a due conformitie to the words directed unto the eare. And I never saw any Grave or Orthodox Divine from the Pulpit, dismissing the People with a Blessing, without this adjunct and formall concurrence of the Hands.
An Index to the following
Rhetorickall Alphabet of Manuall Significations.

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The use of this following Table, besides the exhibition of the Manuall Figures of Rhetorick, may be for an Alphabet of Privie cyphers, for any kinde of Secret intimation.

To make up the Alphabet, C. D. I. Q. are taken in, out of those supernumerary Gesticules, following, under the Title of Indigitatio.
INDIGITATIO

Or,

The CANONS of the Fingers.

He two inferior Fingers shut in, and the other three presented in an eminent posture in the extended Hand, is a speaking Action, significant to demand silence, and procure audience.

The ancient Oratours, when they prepar'd to speake to the incomposèd multitude, used this Action,
Chironomia: Or, Apuleius action. Of which gesture of the Fingers, Apuleius hath left a certificate, where Telephron, porrigit dextram, & instar oratorum conformat articulum, duobus consimili coniunctis digitis, ceteros eminentes porrigit, & infesto pollice clementer subrigens, infit. Fulgentius expounds this common fashion of the Hand after this manner, ita compositus in dicendi modum eretris, in iotam duobus digitis, tertium pollice comprimens, ida verba exorsus est, who differ not much, but that one makes the Thumbe erect, the other comprest. Many have made mention of this matter, Libanius where he describes Nestor painted in the midst of the Hero's, Orationem apud ipsos habere videbatur, idque significare conformatione digitorum, but what that conformation of the Fingers was, he doth not explain. But the most usuall garbe of the Hand in way of preparative to speech, was this of Apuleius. Which posture of the Hand preparing the Auditors attention, is found in many Statues of the Ancients. There is a Colossus at Rome, which in times past stood in the Baines of Anthony, the left hand whereof leaneth upon a club; but the two first Fingers of the Right Hand extended out with the Thumbe, such as of old time was the gesture of Oratours speaking, as Gruterus notes, which most authenticall copie of speech they seem to have followed, whose Hand the golden History of the Crossie in Cheap was, for there were to be seene two Statues of mitred Prelates having their Hands figured in this manner, as if they were speaking to the people. And in old hangings, in whose contexture, most part of the Historicall discourse is represented and insinuated by gestures of the Hand: And
in all ancient painted tables where any counterfeit of speech is exhibited, nothing so obvious and remarkable as this Rhetoricall posture of the Fingers. And the inventions and painted Histories of our moderne Artists in their representations of speech had in publicke, have a constant relation and respect unto this ancient forme of the Fingers. And over the ancient images of the Prophets, which pollish'd by the Hands of the Jesuists, come over to us from the Mart, there is usually a Hand extended out of Heaven, impail'd about with rayes, the Fingers retaining this gesture, as it were the Index of God speaking to his Prophets, as He was wont to doe of old, when He stirred up their hearts, and suggested His sacred Oracles unto them. For since they could not by any fitting semblance or fancied portraiture of inventive wit, describe God as He is in Himselfe; lest impiety should have taint'd their imagination, and they should seeme to make the Prophet equall to his God; they would not by a grosse description shadow out God speaking Face to face, because the Face presents the Person, \textit{Nudam Divinam Essentiam}, as Brixian; clearly as he is in Himselfe: but Hee hath never been seen in that manner by dreame or vision of His Seers, nor is it possible any mortall eye should endure the infinite lustre of so great a Majesty: therefore to evade the prophaneness of that presumptuous errour, they only displaied a Hand from Heaven, to that intent of signification, as a more lawfull note; and as it were a member more remote from the face; and because the Hand is the Index, and signe of inspiration, and that Divine power and impulsive ra-
vishment wherewith the Prophets were raised up to Prophecy. For, Prophecy if it be strong, with the Hebrews it is called the Hand, as Ribera observes; in which sense the Hand of God is taken in divers places of Scripture; for the Prophets used to call that Spirit the Hand of God which fell upon them when He did inspire their disposed souls, and heating them with the raving influence of a Prophetique fire, by a terrible illustration, filled them strangely full of His revealed will. Cornelius a Lapide affirmeth himselze to have seen the like description of the Prophets in the ancient Bibles of the Vatican Library, and in his Comment upon the four greater Prophets, he hath prefixed to their Prophecies their several effigies after the same manner; which, as it is probable, were copied out of the Vatican Bibles.

The Thumbe erect, the other Fingers gently bent in, is a convenient composition of the Hand for an exordium, and to lead to the forming of the other actions of the Hand; oft used by our modern Chironomers.
IF any thing be to be shewed, the Thumb must be bent in, the other foure Fingers remisse.

The Index joyned to the Thumbe, the other Fingers remisse, is another forme of the Hand, fit for an exordium.

The middle Finger applied unto the Thumbe, the other three let loose, is a fashion of the Hand, most of all commodious for a Proem.

This Action must be performed with a gentle motion to both sides, the Hand a little put forth, the Head together with the shoulders, with a shrinking modestly, regarding that part to which the Hand is carried. In Narration the same gesture, but a little more produced and certaine; in Exprobration and arguing, sharpe and instant; for in these parts of an Oration it is put forth longer, and appears in a larger extent. Which should bee the best Rhetorical figure of the Hand.
Hand to frame it to express by Art what it cannot so well insinuate by Nature; neither by the use and practice of experienced and eloquent men that now are, nor by any advertisement of the Ancients can be certainly collected, since they differ much about the matter; some pronounce with the unfolded Hand, these holding it downwards, others contract it, and make thereof a Fist; some frame their action by the fourth Canon, some by the fifth Canon: Which Quintilian commends above all other forms allowed to be of any moment, to set a gloss or vernish upon discourse. So many Oratours, so many varying and different forms of speaking.

Cresol. de gest. orat. lib. 2.

But Cresolius whose judgement is Oracular in such matters, conceives that posture best observed by an Oratour, that when he pronounces with the open Hand, held abroad, and set at liberty, he would not hold it wholly down, nor altogether upwards, but in a certaine meanes, which as it is (according to the opinion of Phyficians) most natural, as he notes it out of the two grand Patriarchs of Physicke, so it seemes to him most easie and agreeable to modesty, although this ought to be in common use, yet upon occasion the Hand may fall into the other postures.

Hippoe. 1. de fractis. & Galen de motu Musculorum I. 2.

Canon VI. The two middle Fingers brought under the thumb, is an Action more instant and...
importunate, and doth urge more then is convenient for an Exordium or Narration.

The top of the Fore-finger moved to joyne with the naile of the Thumbe that's next unto it, the other fingers in remitter, is opportune for those who relate, distinguish, or approve. Tis also fit for them that mildly councell, and becomes the phrales of pompous Elocution, with which Rhetoricians polish and enrich their Orations. Tis reasonable also for Narrations and Panegyriques, where a soft & pellucid Oration flowes with the copious streames of Eloquence, and it availes
availes in any painted kinde of speech, and agrees with an Epitomia.

Cresullius commends this composition of the Fingers, as most comely of all others, and consonant to ingenious dispositions, if the arme be extended out fore-right, which best agrees with a manly and courageous speech; or the Arme a little bent, and the Hand lifted up before; a gesture much affected by elegant men.

The two last Fingers drawn to the bottome of Cytherea’s brawny hill, or the pulpe of the Thumb; the Thumb apprest unto the middle joynt of the two next: if the Dexter Hand so form’d, do smite with a light percussion on the Sinister Palme, it doth conspicuously distribute & digest the numbers, arguments, and members of an Oration.
The Art of Manuall Rhetoricke.

The top of the Thumb joyn'd to the middle of the naile of the Right Index, the other Fingers remisse; is fit to distinguish contraries.

The left Thumb prest downe by the Index of the Right Hand, doth urge and instantly enforce an argument.

The top or grape of the left Index gently apprehended, puts the Hand into a Rhetorical shape for disputation.

The middle joint of the left Index apprehended, intends more earnestnes, and sublimes the sense of words unto a point of greater vehemencie.

THE
CHIRONOMIA: Or,

The upper joynt of the Index apprehended, the two next Fingers a little bowed, the earp=finger in the meane time scarce bent at all; hath a Rhetoricall force in Disputations.

The Mid-finger prest to the Palm, and the others at their own behest, makes the Hand competently apt for to upbraid.

The two Middle-fingers bent inward, and their Extremes presented in a fork, doth object a scoffe, and doth consumeliously reproach.

The Vice-band, or Thumb, extended out with the Earp=Finger, the other Fingers drawn in,
The Art of Manuall Rhetoricke.

The Thumbe that presents it selfe upright, out of a Right-hand bent into a Fist; is a grave Masculine action, fit to advance the sense of Magnanimity.

The Thumbe turn'd out, by a received custome, is made an act of Demonstration.

The three last Fingers contracted close to the Palme, and compress'd by the Champion of the Hand, and the Index display'd in full length; upbraides: is a point of indigation, most demonstrative.

The force in this indicatorie action, Antonie Anton noted Crassus to have skilfully used to his pur- de Oral pole,
pose, in expressing his earnest grief, and, the vehement affection of his minde:

\[\text{Qua me hertule, Crafe, cùm à te trallantur in causis horrere soleo; tanta vis animi, tantius dolor, oculis, vulne, gessin, Digito denique itto tuo, significari solet.}\]

Other very excellent Pleaders, imitated this notable gift of Nature, or exquisite endeavor and affection of Art, in that wealthy Oratour; as we may gather, of the monuments of the Ancients.

To whom (faith Cresollius) thus speaking, we may cry out; as Seneca reports a famous spoken Oratour once did in a certaine Declamation of his:

\[\text{O Digitum multa significantem!}\]

**Canon XX.**

The Index erected from a Fist, doth crave and expect attention; and, if mov'd, it doth threaten and denounce.

**Canon XXI.**

The Index advanced from a fist, and inclin'd respective to the shoulder; hath a great facultie to confirme, collect and refute.

This seemes to be that Action, which Tertullian sayes, Hermogenes was wont to use; to wit, \[\text{Natu Digiti accommodato: and he calls it, Lenocininium pronunciationis.}\]

Indeed, this Action can doe much in gathering together, and reciting the matter
matter to be debated and concluded by reason; to wit, when that, we take up from others, is such, as cannot be denied, and doth necessarily to follow, especially in Controversies and Disputations, when the fallacie of erroneous opinions, are with great gravitie of speech and asseveration refuted: in which case Ctesollus dares pronounce that of Phrynicus in the Comedie;

*Stimulum & aculeum quendam habent in Athen. I. 4. Digitis.*

The Index (the rest compos'd into a Fist) turn'd down perpendicular, doth urge, inculcate and drive the point into the heads of the Auditours.

Both the Indexes joyn'd, and pyramidically advanced; doe exalt the Force that flows from more splendid and glorious Elocution.

Both the Indexes, with a countenance averse, directed
Chironomia: Or, cited to one side, doe point out an ironicall intention.

This Action although it may with honesty eno
ough be done by an Orateur, yet to doe it of
ten, and to charge them strongly and vehement-ly against them that are present, as if he would
dig out the eyes of his Auditory: Cresollius
makes a question whether such may be thought lef
out of their wits then that miserable matron
Hecuba, who with great force and violence flew upon Polymnestor:

Ovid.l.2; — Et digitos in persida lumina condit:
Metamor. Or ever a whit modester then Cleodemus, Qui
intentu digito Zenothenidi oculum effossi in convi-Lucian in vio; for this is rather the garbe of those who rage
Convivio. and rave like mad men, then of those who with
understanding and moderation exercise the fac-culty of the Hand in speaking.

THE Middle Finger put forth, and brandish'd in extent, is an action fit to brand and upbraide men with sloth, effeminacie, and notorious vi-
ces.

This action is Magistrall in Rhetorique, but grounded upon Nature: for this Finger, as some Chiro-
Chiro Critiques was for its sloath and unactive-ness placed in the midst, as seeming to stand in need of the defence of the other neighbouring Fingers, and being longer than the rest, length and laziness going usually Hand in Hand, it may helpe to relate in a more open way of expression, the notoriousness of their vices, who exceed others in vildenesse as far as this idle Finger appears eminent above the rest.

The middle Finger strongly comprist by the Thumbe, and their collision producing a flurting sound, and the Hand so cast out, is an Action convenient to flight and undervalue, and to express the vanity of things, in searching after which things, and the immoderate care of keeping them, the industry and strength of most mens wit are impertinently exercised and spent.
Chironomia: Or, Cresollius though he give a tolleration to this knacking adjunct of expression, yet he would have it sparingly used, and adds in an assembly of the people, for in the tolemne Session of learned and judicious men, this action, perchance, as taken from the scene and Hands of Mimiques, is to be rejected, and left unto the customary levity of men.

Canon xxvii. If the Ring Finger by a single Action goe out of the open Hand, as it were to serve the Tact, it may much advance their utterance, who in discourse touch and handle a matter lightly.

This is a Magistrall notion of my owne, never thought on by any Ancient or Moderne Rhetorician, for all I can finde, (unlesse Quintilius Interim Quartus oblique reponitur, darkely allude unto it) but, grounded upon the same principles of observation as all their precepts of gesticulation are. Galen saies this is the Finger we use to put out when we would touch any thing lightly; and the ancient Physitians used gently to stir their cordialls; and Collyriums with this Finger, thence called Medicus, upon which ground of Nature, I was induced to cast in my mite into the treasury of this Art.

The
The Fare Finger appearing erect out of a bended Fist, doth by that action obtain a force to explain more subtilly things.

The Right Index, if it Martial-like goe from Finger to Finger, to note them out with a light touch, it doth fit their purpose who would number their arguments, and by a visible distinction set them all on a row upon their Fingers.

Hortensius the Oratour was wont after this manner to set his arguments all on a row upon his Fingers: But although he excelled in this way of numbring, and dividing arguments upon his Fingers, yet others used that fashion also, the Fingers having been devoted after a certaine manner for the numbring of things by an univerfall and naturall custome; as we may learn out of St. Hierom, for he speaking of a S. Hierom.
certaine smatterer in learning swollen with a conceit of his owne skill, Cum capissit in digitis partire causam, &c. And Tully significandy to the same purpose, Quid? cum accusations tua membræ dividere tauerit, & in digitis suis singularas partes causa constituere? Quintilian denies this gesture admittance to the Hand in a mournfull cause, perchance, because it seems to have a certaine splendour and elegancie of Artifice, Ansi de morte filii sui, vel injuria quæ morte sit gravior dicendum patri suæ, aut argumenta unducet in digitos, aut propositionum ac partitionum captavit leporæ? This gesture of the Hand is not to be used unless the distinctions and distributions be substantiall and weighty, being things of great moment which we desire, should fix & take deep impression in the minde of men, and of which we are accurately and subtilly to dispute, for in this case it is advantageous to use the Fingers. It seems probable to Crespellius that Tully used this gesture when he made mention to the Romans of the honourable Captaine, in whom he did note these foure notable things, Scientiam rei militaris, virtutem, autoritatem & felicitatem, which he afterwards amplified distinctly and particularly, with a most high and rich variety of utterance. This numeration by the Fingers, doth likewise availle in an Epilogue, and Anachephalas, as when we reckon up all the chief heads and aides of a matter in question, which have been brought in and alleged for the advancement of truth, or which have been evidently refuted or proved. Hence in the Areopagetique Schooles or Counsell-house at Athens, they painted Chrysippus with his Fingers in this posture, for the signification
of numbers; and our moderne Artists when they would exhibit Arithmetick counting, observe the same gesture of the Fingers. Such a Statue of Arithmetick there is in the new Ovall Theater, lately erected for the dissecting Anatomies in Barber-Surgeons Hall in London.

TO lift up, or put forth some of the Fingers, is a plaine way of Rhetorical Arithmetick fit to signify a small number, a simple action serving well enough their occasions who would inculcate two or three chiefe points to an ignorant multitude.

Roscius made use of this Arithmetical intimation instead of speech, when he rose to speake against the Lawes Gabinus had propounded for Pompeyes Authority against the Pyrates: for when he could have no audience, and that he could not be heard, he made a signe with his Fingers that they should not give Pompey alone this Authority but joyne another unto him; while he was signifying this by the gesticulation of his Hand, the people being offended with him, made such a threatening outcrie upon it, that a
Crow flying over the Market-place at that instant was stricken blinde, and fell downe among the people. Then Koscins held not only his Tongue, but his Hand also. This is most properly performed by the Fingers of the left hand. Crescillius commends this way of numeration in the Hands of our moderne Divines. So some of the Fathers when they did expound the mystery of the Sacred Trinity, they lifted up three Fingers of the Right Hand. But this simple way of computation hath been entertained since the ancient manner of account hath grown somewhat out of use. For, the ancient Rhetoricians who lived in that age wherein Wit and Industry were in their prime taking their hint from Nature, by an accommodation of Art reduced all numbers into gestures of the Hand, which did represent as it were the lively images of numbers: And this Art of Manuall Rhetorick was so punctually observed by the ancient Rhetoricians, that it was accounted a great absurdity and disparagement to them that erred through a false and indecent gesture of computation, as appeareth plainly by Quintilian who gives in this testimonie thereof; In causis Alter si digitorum incerto aut indecoro gestis a computatione dissentiet, judicatur indolens. And Apuleius reprehends this in Rupfinus the Lawyer, for that by a deceitfull gesture of his Fingers he added twenty yeares: Whose words alluding to the same Arithmetical expressions run thus: Si trinaginta annos per decem dixisses, possis videri pro computationis gestis errasse, quos circulares debueris digitos aperisse. Quin vero quadrinaginta, quae facilius catetis porrecca palmula significatnr, ea quadrinaginta in dimido auge; non potes
Tbe Art of Manuall Rhetoricke.

Tbe Art of Manuall Rhetoricke was much in use with the Ancients, as appears by the frequent allusions to it in Authentick Authors, the knowledge whereof will bring much light to many obscure and difficult places which occur in divers old Writers, which cannot be understood without the knowledge of this Manuall Arithmeticke. To trace it a little through the gloomie walks of Antiquity. Thus Seneca: Numerare docet me Arithmetica avarice accommodare digitos. Tertullian thus: Cum digitorum supputatoris gesticulis assistendum. Martian. Capella thus: In digitos calculum distribuit. The younger Plinie thus: Componit vultum, intendit oculos, movet labra, agitat digitos, nihil computat. St. Augustin thus: Omnium vero de hac re calculantium digitos resolvit, & quiescere jubes. Orontes, in law to King Artaxerxes was wont to compare Courtiers, Computatorum digitis; for like as they make a Finger sometimes stand for one, another time for ten thousand; even so those that be about Princes at one time, can do all at once, and another time as little or rather just nothing. And Quintilian in disallowing one of those numerical gestures to be used to a Rhetorical intention, acknowledgeth the Arithmetical force and validity thereof. To these allusions appertains that of I know not what Poet:

Utile sollicitis computat articulis.

Hence grew the Adage, Ut in DIGITOS Mittere: that is, to number in the most accurate and exact way.

Their manner was, to reckon upon the Left Hand, until they came to 100. and from thence

G 4

L. Senec.
Epift. 88.

Tertul.
Apol. c. 90
Mart. Capel. 1.2. de
nupt. Phil. &
Merc.
Epift. 20.
lib. 2.
Aug. de
Civit. Dei
l. 18. c. 53.
Plutarch
in Apoth.

Quintil.
Init. Rhet.
lib. 11.

Erasm.
Adage.
began to reckon upon their Right Hand. Solomon is thought to allude to this, where he faith, Wisedome commeth with length of dayes upon her Right Hand: meaning (as some expound that place) that Wisedome should make them live a long age, even to an 100 yeares. Pierius in affirmation of this artificiall way of account, brings in a facetious Epigram of one Nicharchus a Greeke Poet, jesting at Coytutaris, an old Hagg, who dissembling her true age, began againe to number her yeares upon her left Hand. The epigram rendered by him in latine, runsthus:

\[ \text{Multum garrula anus, caput omne Coytutaris alba,} \]
\[ \text{Propter quam Nestor non sit aedebus senior.} \]

\[ \text{Qve cervos annis superavit, queq, sinistra} \]
\[ \text{Vita iterum captet connumerare dies.} \]
\[ \text{Vivit aedebus, eernis, pede firma est, virginis instar,} \]
\[ \text{Plutonem ut dubites passum aliquid gravius.} \]

To this, Juvenal speaking of the long life of Nestor, doth also allude.

\[ \text{Rex Pylius magnus quisquam credis Homero,} \]
\[ \text{Exemplum vita suit a Cornice secunda,} \]
\[ \text{Felix nimirum, qui tot per secula vitam,} \]
\[ \text{Disulta, atq; suos jam Dextra computat annos.} \]

Chrysol. in Parab. centum ovium. Chrysologus upon the Parable of the 100 sheepe, hath a most excellent conjecturall meditation, alluding to this artificiall Custome. Which of you having a 100 sheepe, and if he lose one, &c. Why not 50? why not 200? but 100. Why not 4? why not 5? but 1. And he shewes, that he griev'd more for the number, than the losse; for the losse of one, had broke the centry, and brought it back from the Right hand to the left, shutting up his account in his Left hand, and left him nothing in his Right, &c. The first posture in the Right hand,
hand, wherein the Ear-finger is circularly bent in; by Bede is referred to Virgins, as that which expresseth, as it were, the Crown of Virginity. The Gesture [Thirty] is referred to Marriage; for the very Conjunction of the fingers, as it were, with a soft kiss embracing and coupling themselves, paints out the Husband and Wife. S. Hierome, willing to explain the reason why S. Paul would have a widow indeed, chosen not under 60 years of age: to shew why this number is so properly referred to widows, very learnedly betakes himself unto the Hieroglyphique of this number, wherein the Thumbe is deprest by the upper Finger, and very straitly girded by the same: It shews (faith he) in what straights Widowhood is afflicted, which is so restrained in on every side. Capella bringing in Arithmetique, at the marriage of Philologie; and Mercurie describing the posture of her Fingers: Digiti vero Virginis recursantes, & quadam incomprehensae mobilitatis scarce rigine vermiculati. Quae max ingressa septingentos decem, & septem numeros complicatis in eo digitis joveem salutabunda subretix. Which made the Numbers 70. and 17. And Philosophe standing by, Tritonides, enquires of her what Arithmetique might meane by those postures of her Fingers? To whom Pallas: She Salutes Jove by his proper name. And indeed, the Manuall number, 70, was the ancient posture of adoration; which was, the saluting Finger laid over-thwart the Thumb: Made more apparent by Apuleius, speaking of the adorers of Venus, Et admoventes oribus suis dextram Priore digito in erectum pollicem residente, ut ipsam prorsus doam Veneré religiosis adorationibus venerendasur. Many of Beda de Indig. & Scholast. J. Novio in ag. Hier. l. i. in Jovian in princip. Mart. Capella, l. 7. de Nupt. Plut. & Merc. in principio; Apuleius in Metam. lib. 4.
of these Numerical postures of the *Fingers*, are found in the statues of the Ancients. Witness that image of *Janus*, with two faces, dedicated in the Capitol, by King *Numa*; the *Fingers* of whose Hands were in such sort fashioned and formed, that they represented the number, 365, which are the days of the whole yeare: by which notification of the yeare, he shewed sufficiently, that he is the god and Patron of times and ages. *Pierius* endeavours to represent the Posture of his *Fingers*, by a verball description. And it was the custome, to place the ensignes of Honour on the more honourable Hand, and to figure the left Hand of Oratours, and other great men, to note out the first, second, or third time of their access unto that Office or Dignitie.

These postures, devised by a happy dexteritie of wit, were recorded among the *Egyptian* Letters or Hieroglyphicks, as unfit to be prostituted to the Vulgar, in regard they did allude to all the Pythagorical secrets of Numbers, informably as the Caveat of *Pythagoras* might have been placed over the Rhetorique-School-doore of the Ancients: *Nemo Arithmetica [Manualis]* ignorant hie ingrediatur. And the Notions of this Art are not onely necessary to Oratours, but to all men, especially the Sonnes of Art, although by the carelessnesse and negligence of men, it is growne somewhat out of use. In the practice of this Art, some follow *Bede*, others embrace a more probable way of account. Some follow the order of *Irenæus* the Divine, a man of great learning and generall parts, who flourished some ages before *Bede*. But among the modern, *Lucas Minoritanus* is above comparison the best, who hath a most absolute Tract of this argument.
Hey who desire a more compleat account of this Art, so farre forth as this Chirogram may semem defective; as the continuation of the account from 10 to 19. as the numbers, 11. 12. 13. 14, &c. To satisfie their curiositie, may consult with Pierius in his Hieroglyphiques. And Bede if they would know the Indigit. manner of computing from a Myriad, to whereunto 10000. unto 100000. may advise with Reverend Bede, who hath written a whole Booke de Indigationes, or the Ancient manner of computation by gestures of the Fingers: and is the man (as it is thought) to whom we owe the preservation of this subtle piece of Hand-learning; which he may find transcribed in Baptist Porta, in Furtivis literarum notis.

Plautus alludes to the Grand Account thus:

Petitus Digitis pulsat, cor credo evocaturus foras.

Ecce ante nixus, lavam in femore habet manus.

Dextra digitis rationem computat, feriens famur.

An
### An Index to the following Alphabet of Action, or Table of RhetoricaI Indigitations.

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† The verbal periphrasis of the gesture F, by accident hath been overflipped: but the Plate speaks Canonically for it selfe. It is one of Quintilians Gestures, which he observes the Greekes much to use (even with both Hands) in their Enthymemes, when they chop, as it were, their Logick, and inculcate and knock it down, as with a horse.

This following Table doth not onely serve to express the RhetoricaI postures of the Fingers; but may be used as Cyphers for private wayes of Discourse or Intelligence.
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<td>Exordium accommodat.</td>
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<td>Insabit.</td>
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<td>Enthymemata tundit.</td>
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<td>Distinguet.</td>
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<td>Disputabit.</td>
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<td>Acrius Argumentatur.</td>
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<td>Demonstrat.</td>
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<td>Magnanimitatem ostendit.</td>
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<td>Attentionem poscit.</td>
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<td>O</td>
<td>Colligit.</td>
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<td>Urgat.</td>
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<td>Splendidiora explicat.</td>
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<td>Ironiam ostendit.</td>
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<td>Leviter tangit.</td>
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<td>T</td>
<td>Subtiliora explicat.</td>
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<td>Exprobabit.</td>
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<td>Memb: orat: distribuit.</td>
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<td>Y</td>
<td>Amplitudinem denotat.</td>
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<td>Z</td>
<td>Contraria distinguet.</td>
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THE
APOCHRYPHA
OF
ACTION:
Or, certaine Prevarications a-
gainst the Rule of Rhetorical
Decorum, noted in the Hands of
the Ancient and Modern
ORATOURS.

O use any Grammaticall gestures of compact, or any snapping of the Fingers, or amorous intimations invented by Lovers of old, is very unseemly to the gravity of an Oratour. The natural discourses of the Hand being so plain to be understood, the Ancients assay'd to finde out in the Hand a more close & private way, contriving by a close compact how men might signifie their mindes; a kinde of speaking, used by such who would not openly express themselves, yet in a dumb
dumb & wary kinde of signifying, intimate their intention, an Art first found out and exercised by Lovers, when with great caution they would present their affections, and make their Fingers convey a message from their heart. Of these cautionarie notes of Lovers, Ovid that grand Master of love knacks, and amorous expressions, affordes us many touches:

Ovid de Art. Amand.

Nil opus est digitis per quos arcana loquar is.

And in another place:

—Et in digitis litera nulla fuit.

And againe glancing at the same Grammaticall expressions, he faith;

—Nec vos

Excipite arcana verba notata manu.

And instructing his Mrs. in the way of tacit conferences:

Verba legis digitis verba notata mero.

Cum tibi succurrunt veneris lascivia nostra

Purpureas tenero pollice tange genas.

Si quid erit de me tacita quod mente loquaris,

Pendeat extremam mollis ab aure manus.

Cum tibi qua faciam mea Lux dicamve placebunt,

Verse tur digitis annulus usque tuis.

Tange manu mensam, tangunt quo more precantes,

Optabis merito cum mala multa viro.

And to this kinde of amorous discourse by speaking signes, that of his refers:

Ut quae refer digiti sepe est nutus locutus.

To which Propertius also alludes:

Aut tua quam digitis scripta silenda notas.

To this is referred that which Ennius speakes of a certaine impudent Companion, who had no part of his body free from some shamelesse office or other, his words are these: Quasi in choro pila

Indens
The art of Manuall Rhetorike.

Indens datationem dat se, & communem facit, alium tenet, alius mutat, alibi manus est occupata, alius per-vellit pedem, alius dat annulum expellantum a labris, alium invocat, cum alio cantat, attamen alius dat digito liseras. And Salomon alluding to these kinde of expressions, He winketh with his eyes, he speakeith with his feet, he teacheth with his Fingers.

Sometimes the Ancients did to this purpose of secrecie and private communication, order an Alphabet upon the joynts of their Fingers, which Artifice of Arthrolegie obtained a privy force by shewing those letters by a distinct and Grammaticall succession. Amongst which Grammars by gestures, The postures of the Fingers which appertaine to the old Manuall Arithmetick, have been contrived into an Alphabet, of which way of intimation, Baptifta Porta hath treated at large. To the same intent the Naturall and Rhetorical postures of this Hand may be reduced into mystique Alphabets, and be very significantly ufed for cyphers without any suspicion. Sometimes of old they used for a light watch-word a snapping collision of the Fingers called Creptitus Digitorum, which imperious way of silent expression, & the phrase whereof is ufed for a hyperbolicall dimitive of the leaft signification. Lyra in his learned descant upon the Proverbs harping upon this string. The unthrift and wicked man instructeth with his Fingers, faith, Digito loqui, arrogantiam & superbiam indicat.

And St. Hierom in a certaine Epistle, faith, Superbia est signum cum quis per digitorum crepitum vult intelligi. The notification and sound of this arrogant gesture, was reckoned among the nocturnall and darke signes of Lovers. Malters


Bapt. Port. de fut. lit. notis.

Lyra in Prov. 6.13.

H a alfo.
Chironomia: Or, also by this snapping of their Fingers used to call their servants, upon the hearing of which watchword, they were to be presto and at Hand to execute their dumbe commands. To this custome I finde that of Petronius referred, *Trimalcio lautilissimus homo digitis concrepnit, ad quod signum matellam Spado ludenti supposuit, exonorata ete vesica, 

&c. To this also belongs that of Tibullus:

Et volet ad digiti me taciturna sonum.

To which Martial likewise alludes

*Dum poscor crepitu digitorü & verna moratur, O quotiens pellex culcitra facta me est.*

And in another place:

*Digitij crepantis signa novit Eunuchus.*

Which custome the Christian Pedagoge would have excluded from the Hands of men piously affected, whose minde Clemens Alexandrins hath expounded thus: *Digitii expressi soni, quibus accessuntur famuli, cum sint ratione exportes significationes, ratione prudetis hominibus vitandi sunt.* This kinde of commanding gesture is most common to the Spaniard, whose humour is only a medley of arrogence and imperious pride, whence he is most commonly detested of all Nations, for his naturall odious desire of soveraignety over others.

And the Romans, the ancient Lords and Masters of the World growne insolent by the greatnesse of their Empire, could well skill of this proud intimation of their Fingers. For, *Tacitus* tells us, that the innocencie of *Pallas* was not so gratefull to the people of Rome, as his insupportable pride was odious. For whe some of his freedmen were fayd to have been privie to the practice of a conspiracie against *Nero,* he made anfwier, that in his house he appointed nothing to be done, but with
with a nod of his hand or head, or by writing, if he had much to say, left if he should have spoken unto them, he should seem to have made them his fellows. Some Oratours of old affected this percussion or knocking with the Fingers, both to procure audience, to maintain their authority, and for the signification of gravity; of which custom many Authours make mention, especially St. Hierom, for so he hath left it written:

Et audet quidam ex iis adduio supercilio & [concrepantibus digitis] erutare & dicere. And in another place speaking of that jangling fellow Grunnius, he hath this, Cum mensa posita librorum exposuit set fruem, adduio supercilio, contratti maribus, & fronte corrugata, [digitulis concrepatis,] hoc signo ad audiremum discipulos provocans, &c. And of this custome, Veleius Longus is to be understood. Digitorum sono pueros ad respondendum ciemus: So that this gesture hath travelled from the business of common and individual life, into Schooles, Auditories, and Common-Pleas; for, this knacke of the Fingers was got in use with many, so that [Digitis concrepare] seems to have been used by the Learned, pro refacilima. So in the judgement of Cresullius, Tullie disputing of his Offices, takes it, Ita, si vir bonus, habeat hanc vim, ut si [digitis concrepante] pessis in locupletum testamenta nomen ejus irrepere. For, this gesture was performed in entering upon inheritances: they who did desire to try their title, and take possession of an inheritance, they signified their mind by this percussion of the Fingers, which was the usual symbol as Cujacius saith; for this Percussio digitorum (as Cresullius rightly collects) is altogether the same with Crepitus digitorum or digiti concrepantibus.
tes, which may be very clearly gathered out of
Tul. lib. 3. de offi

T he gestures of one requiring the Cup, or
threatening stripes, or the numerical gesture
which with the Thumbe bended in, and reaching
to the mount of Mercuriē, makes the number
5000, according to the computation of Manuall
Arithmetick, are gestures that have been noted
by some Writers, but yet so uncomely, that
Quintilian never observed them in the Hand of
any Rustique.

T o stretch out the Hands in length to a racked
extent, or to erect them upward to their ut-
most elevation, or by a repeated gesture beyond
the left shoulder, to throw back the Hands,
that it is scarce safe for any man to remaine be-
hind them. To thrust out the Arm, so that the side
is openly discovered, or to draw sinister circles,
or rashly to fling the Hand up and downe to
endanger the offending of those that are nigh;
are all Prevarications in Rhetorick, noted and
condemned by Quintilian.

T o throw downe the Hand from the Head,
with the Fingers formed into a gripe or scrat-
ching posture; or to use the action of one that
Saws or Cuts; or of one dancing the Pyrrhique
Gal-
The Art of Manuall Rhetoricke.

To throw it upwards with the Palme turned up, are actions prevaricant in Rhetorick, and condemned by Quintiliani.

To represent a Phylistian feeling the pulse of the arteries, which with them is manum mittere in carpus; or To shew a Lutenist striking the chords of an instrument, are kind of expressions to be avoided; for an Oratour should bee farre from any light imitation of a Dancer, and is not permitted to shew what hee speaks, but his gesture must more expresse his sense, then his words.

To denounce with a high Hand, or To erect a Finger to its utmost possibility of extension, is a blemish in the Hand of an Orator; That habit which the peace-makers of old were painted & carved in, wherein the Head inclined to the Right Shoulder, the Arme stretched out from the Eare, the Hand extended out with the Thumb manifestly apparent, which most pleaseth them, who brag that they speake with a high Hand is reckoned by Quintiliani among the moales of Rhetoricke; an action not far from the usuall pendent posture of Changelings and Idiots.

To bring the Fingers ends to the Breast, the Hand hollow, when we speake To our selves, or in cohortation, objurgation, or commissertation, is an action that will seldome become the Hand of an Oratour; or to strike the Breast with the Hand, which is Scenicall.
Chironomia: Or,

Pravar. To apply the Middle-Finger to the Thumb, is the common way of gracing an exordium, yet to direct it as it were towards the left shoulder, and so make it a collateral action, is nought, but worse, to bring forth the Arm transverse, and to pronounce with the elbow.

Pravar. To set the Arms a gambo or aprank, and to raft the turned in backe of the Hand upon the side, is an action of pride and ostentation, unbecoming the Hand of an Oratour.

Pravar. The trembling Hand is scenicall, and belongs more to the theater, then the forum.

Pravar. There are certaine hidden percussions of speech, as it were a kind of feet, at which the gesture of most of the ancient Oratours did fall, which though they were usuall, yet Quintilian condemns them for most deceitfull motions, noting it also for a fault in young Declamers, that while they write, they first tune their sentences to gestures, and forecast for the cadence of the Hand, whence this inconvenience ensues, that gesture which in the last should be Right, doth frequently end in the sinister point. It were better, that whereas there are certaine short members of speech, (at which if there be need we may take breath) to dispose or lay downe our gesture at those pauses.

Pravar. To clap the Hands in giving praise and allowance, is a Naturall expression of applause, encouragement, and rejoicing, heard in com-
common assemblies of people, and in publique Theaters; which was at first, according to the simplicite of those times, plaine and natural: for Ovid speaking of the primitive and ancient Playes of the Romans, faith:

— Plausus tunc arte carebat.

But afterwards they had an artificiall manner of clapping their Hands, to a certaine measure or proportionable tune. Of which, the Poet Carippus:

Ingeminatæ cavos dulci modulamine plausus.

For, the applause was done with the hollow of both Hands; which being smitten together, caus'd that sound which is called Popismus, a word altogether feigned to the similitude of the sound. The posture of this artificiall plaudite of the Hands, and the sound also rais'd from their collision, Philostratus most elegantly describes in the image of Comus the god of Ebrietie, in these words: Plausum etiam quendam imitatur pictura, Iconibus, cujus maxime indiget Comus. Nam Dextra, contractis digitis, subjetae finistram ad cavum plestit, ut Manus cymbalorum more percusse consone fiant. The very figure of which gesture is to bee seen in the French translation of that Author.

How ambitious was Nero of this popular approbation, when he entred upon the Theater to contend for the prize of Harpers; and kneeling, shew'd a reverence to the Assembly with his Hand: and the Citie-people accustomed also to approve the gesture of the Player, answered him with a certaine measure and artificiall applause. Thou wouldst have thought, faith Tacitus, they had rejoyned, and perhaps for the injurie of the publique discredit. But those which from
Chironomia: Or, from townes farre off, and from remote provinces, unacquainted with disolute behaviour, came either as Embassadours, or for private busines, could neither endure that sight, nor applaud any way so dishonorable a labour: but weary of their unskilfull clapping of Hands, and troubling the skilfull, were often beaten by the Souldiers, placed in thick array, left any moment of time should be lost by an untuned and disproportio-
nable crie, or slothfull silence. The like applause he expected and had from the Hands of his friends at home; for Xiphilinus reports, that Seneca, and Burrhus, though lame of his Hand, when ever Nero spake, they applauded him with their Hands and Vestments. The ancient Sophisters were so greedy of this manner of applause in their Schooles and Auditories, that they purchas-
shed it; having for that purpose a Chorus of dom-
esticall Parasites, who were ready in the assem-
blies, at every Gesture to give them this signe of approbation. This Applause, which Nazianzen
calls, Camoram Manuum actionem; and S.Hierom,
Theatrale miraculum; and condemned by Chry-
stocone, among the trifling and unprofitable gesticulations of the Hand, and Theatricall ges-
tures, crept into the Christian Churches, and was given to the Divine Oratours of the Primitive times, untill such time as it was exploded out of the Temples, by their grave and sharpe reprehensions. But although the ancient Oratours received this token of approbation from the hands of their auditors, yet they never exhibi-
ted upon any occasion, such Manuall plausibilitie to the people, it being a Gesture too plebeian & Theatrically light for the Hands of any prudent Rheto-
The Art of Manuall Rhetoricke.

Rhetorician, who can never decently advance his intentions, by the naturall or artificiall 
plau- 
dice of his Hands.

To discourse customarily with the Hands.

Prevar. 

rere, is an effeminate and ill habit in the Hand of 

Dio Prufans, among the Symbols 

of Intemperance, reprehends this habituall de-

meanour of the Hand: for when hee would 

reckon up those things which signifye a corrupt 

and naughty custome, which he calls συρρόλε 

αρχαίος, he sets downe among the rest, Supinis 

Manibus differere.

Now they are properly called Manus supina, 

that are so advanced, that the Palmes respect the 

heavens, ὀπίσω τοις ἄρσις, with the Atticks. Cresoli-

us hath cast in his minde, what should be the 

cause why so excellent and weighty an Author 

should seeme justly to have reprehended this 

gesture: for he could not altogether condemne 

it,because in things sacred, it hath been so religious, 

and received with so great content of all 

Nations, that the most ancient holy mysteries, 

which vulgarly were called Orgia, (as some 

Grammarians will have it) tooke their denomi-

nation from this very gesture of the Hands. But 

my Author conjecturing what his meaning 

should be; Perchance (faith he) his intention is, 
to reprove the action of some foolish men,who, 
as Quintilian faith, hold out their Hands after the 

manner of them who carry something; or of 
those, who as if they crau'd a Salary or Minerva 

all of their Auditors, most unskilfully bear about 

their Hands upwards: in whom that of the
Roman Poet may be verified; for Galen, when he would express the Hand to be conveniently dispos'd for the containing of water that it flow not out, calls this purpose of the Hand, Manum supinam. But this would be done more uneasonably, and to less purpose, if a man by the motions of his Hands should use to imitate one taking up water out of some river, as he in Virgil;

That which seems most probable, and to come neerest the true sense of that ancient Author, Ctesiolus conceives to be an intended reproof of a certaine action incident to nice and effeminat men: for in that place, Dio prosecutes the sinnes of voluptuousnesse, and a lascivious habit of the minde. Indeed, tender and delicate minkes, after their right womanish garbe, lay their Hands upright, which a wise man should not imitate: and therefore in his opinion, that excellent Poet Æschylus, with exquisite judgement, aptly said; Minus muliebri more supinatas. So that great Emperor of learning, and perpetuall Dictator of the Arts, among the portentous signes of Impudence, layes down, Supinas manum motus, teneritudine quadam & modicie dissolutas. After which manner Tatian paints out Crescens a Cynicall Philosopher, the onely ring-leader to all abominable lust and beastly concupiscence: whom he therefore calls, delicato corpore fratrum, & rω χείς λυπιζομαι.
They who cast and throw out the Hand, or raise the Arm with a shout, if they do it as of a customary disposition, declare thereby the jovialitie of their natures. To this vapouring ex-cap. 7 v. preffion of the Hand, some refer that of the Prophet Hosea: This is the day of our King: the Princes have made him sick with flagons of wine: he stretched out his Hand to scorners. And Lipsius tells us, that in Westphalia, where they drinke super naculum, as an ordinary elegancie, at every quaffe & carouse, they put forth the Hand: and this seems naturall to good fellowes, whose sociable disposition makes them very apt to fall upon this joviall exaltation of the Hand, which in the Meridian of mirth naturally importeth the elevation of the cheered heart, raised by the promotion of the brisked spirits.

The wagging and impertinent extension of the Fingers in speaking, hath ever been accounted a note of levitie and folly. And such who by a certaine reciprocall motion doe ever and anon lift up one or other of their Fingers visibly prolonged, they seeme to trie conclusions with their hearers, and to play with them at that exercise which was in use among the ancient Romans, who had a game or lotterie where-in one held up his Finger or Fingers, and the other turning away, guessetted how many he held up: Or if you will have it according to Polidors relation, the play was after this manner: Two, having first shut their Hands, forthwith let out their Fingers, naming a certaine number. As for example, I put forth three fingers, you as many; I name four, you fixe: to you by ghesfing

Tbe Art of Manuall Rhetoricke. 109

Prevar.

Sec. 14.

Hosea

Epift.al

Heur.

Polidors relation, the play was after this manner: Two, having first shut their Hands, forthwith let out their Fingers, naming a certaine number. As for example, I put forth three fingers, you as many; I name four, you fixe: to you by ghesfing
ching and naming the right number, winne. And
because the Fingers thus unfolded, suddenly ap-
peare, by a metaphor they were said in this sport
Micare digitis. Hence Varro; Micandum erat
cum Graeco, utrum ego illius numerum, aut ille me-
um sequatur. This is well knowne among the I-
talians at this day, and vulgarly called Mor; per-
haps (faith Polydor) quod Maurorum hic sit ludus.
But the more approved opinion is, quod morti,
eft, Stultorum ludus. And perhaps Nero had ob-
serv'd in Claudius his predecessor, some such
kinde of indiscreet prevarication with his Fin-
gers, who in spightfull and contumelious manner
both in word and deed, was wont every way to
taunt and twit him with his folly; and among
other opprobrious indignities offered to his
name and memory, in scoffing wise he would
say of him, that he had left now Morari any
longer among men; using the first syllable of the
word, long: in which word there is couched a
double sense, which gives the grace unto this
pleasant scoffe; for being a meere Latine word,
it signifieth to stay or make long abode: and ta-
king it thus, it importeth, that Claudius lived no
longer among Mortalls. But as Nero spake of
Moros in Greeke, which signifieth a foole; and
bath the first syllable long, it importeth, that
Claudius play'd the foole no longer here in the
world among men. Cresolius condemmes this
Finger-toping gesture as very uncomely; and un-
worthy the different Hand of an Orator, so un-
advisedly to counterfeit the common gestures of
Buyers of confisicate goods: and he would have
the Edict of Appronianus, Provost of the
Cittie of Rome, to be set before them; in
which
The Art of Manual Rhetoricke.

Which he did desire this up-and-down motion of the Fingers to be cast not only out of the Courts of Justice and the Senate house, but from the Forum, and very entercourse of buying and selling. This Edict is yet to be seen in a marble table at Rome, beginning thus.

EX AUCTORITATE
TURCI APRONIANI, V. C.
PRÆFECTI URBIS
RATIO DOCUIT UTILITATE SUA
DENTE CONSUETUDINE MI-
CANDI SUBMOTA SUB EXAGIO
POTIVS PECORA VENDERE QUAM
DIGITIS CONCLUDENTIBUS
 TRADERE, &c.

They that would conserve the qualitie and state of an Oratour, must avoyd this ridiculous custome of wagging the Fingers, lest now they doe not seeme to stand in their Pulpits to fell sheep, but to fell them oft, or to brag and boast of their parts.

Such who have Hands too active in discourse, and use to beat the aire with an odious kinde of Chiromachia, bewray the cholericke transpor-
tation of their individuall natures, a habit of the Hand incident to young men, who as a Learned Father faith, are wont to glory that in them, Super modum vigean manus ad motionem. This ha-ituall imperfection the Ancients called, fatare manus; even as the Satyrist scoffes at those who had
had a smackering of the Greeke Tongue, who did, à facie jactare manus—a gesture it seems Parasites in their way of admiration, were wont to use: for, Martial,

—geminas tendis in ore manus.

S. Hierome very elegantly mocks at this fashion: Nam si applosset pedem, intendisset oculos, ruggasset frontem,[ jactasset manum] verba tonasset, teumes illico ob oculos effundisset judicibus: imitating perchance herein that renowned Stoique, thus setting it down. Nec supploderem pedem, nec [Manum jactarem] nec attollerem vocem. Quintilian affirms this behaviour of the Hand became onely Demetrius the Comedian, famous in those times; and beside him, none. As for the Athenian Eagle Socrates, so called for his quick insight of understanding, he was wont to use this vehemencie of the Hand, which was observed in him as a token of his violent nature and hot spirit; who, because in his pleadings he was transported with such heat of action, and would often in the eagerness of disputation, skirmish as it were with his Fist, he was therefore despis’d and laugh’d at by many, and not undeservedly: for his immoderate action was somewhat hot, & mad-man like, arguing an impotent minde, and an ill temper’d spirit. Crefolius reports, he once saw a learned man, a Crefol. de Rhetorique Professor, make his Clerum in a publique assembly of learned men: But he with such a continued swiftnesse moved his Hand before his face, that he could scarce discern his eyes or countenance while he spake. How other of his Auditors conceived of his gesture, he knew not: to him it seemed most odious; for with that argute
argute and vehement action, his eyes were almost dazled. This my Author would say properly to be that, which Aristopha-nes facetiously call Muscas abigere; as if all that labour of his had tended to no other end, then to make his Hand a Flie-flap. Demitius Afer, seeing Manilius Sura handling a cause, and in his pronunciation running up and down, dancing, Manus saltantem, tofting his Hands, casting back and putting aside his gown, said, that he did not Abigere, sed Satagere: Aelio enim Oratoris est; Sata- git autem, qui frustra miserecit, tonatur.

In a fewing posture to drive out the Elbowes Prevar, to both sides, as one of the Gentle-craft, is a sect.17. Prevarication noted and condemned by Quintilian. Crefollius sayes, A learned and reverend friend of his, once saw a Muschome Doctor Crefol. de pronounce after this manner; that at every g ft. Orators comma; he drew out his Elbowes with such constancie, or rather pertinacie, that he seem'd to know no other gesture. At which sight, he tacitely to himselfe: Either I am deceived in my opinion, or this man hath been of some fewing occupation. And it seemes, upon further enquire, his Augurie fail'd him not; for he had been lately a Cobler. This ablurd motion of the armes, makes an Orator seeme rather to have come to speake, from his Last, then his Booke: or as if he newly came from vamping his Creation.

To shake the armes with a kinde of perpetuall Prevar, motion, as if they would straightway flye but of the sight of their Auditors, or were about to leave
leave the Earth: is a Prevarication in Rhetoric. Such Orateurs have been compared to Ostriches, who goe upon the ground, yet so, that by the agitation of their wings, they seeme to thinke of flight. This happens to some by reason of a certain Plethorique wit and ardor of Nature, which scarce suffers itself to be kept down and holden by the body. Cresellinus once saw such a Divine, whose habituall mobilitie of his Hands was such, that the strongest men could scarce emulate, unless by an incredible contention of labour. Some, through a puerile institution, or by a contracted custome doe the same; imitating little birds, which being not yet fledged, nor strong enough for flight, yet in their nests move and shake their wings very swifly. These the Greekes call τετράζωνες, which they use to object against those who by a foolish gesticulation appeare in the posture of little birds. The Polite Comedian elegantly, φλέρεσι τετράζωνες, νυγάρις gesticulando. This doth usually appeare in many, in the gesticulating and skipping motions of joy, when the exultant Minde leaps and lifts up itselfe; and tickling the body with an active sweetnes, shakes those parts most which are more free and prompt to action. Diphilus a Greek Poet, pleasantly expresst this in his Parasite; whom he brings in, rejoicing, with this exultant motion of his armes. Atticus Lysias, in an Oration of his, hath elegantly signified the same; who, when he would prove the Adversarie not onely to be conscious of the injurie, but to be the principall author of it; he brings this perspicuous signe, that he imitated the crowing gesture of a Cock of the game, after his
his victorie; and clapped his sides with the applause of his Armes, as with wings, incircled in a ring of wicked men. This gesture is most proper to Mimiques, and the Theater; and can scarce stand with the gravitie of the Forum, or the reverence of the Church; unless some part of it well moderated, may be permitted in signification of Gladnes of heart.

To use no Action at all in speaking, or a heavy and slow motion of the Hand, is the property of one stupid and sluggish, Hyperides, whom Plutarch reckons in the Decad of Orators, was of this temper; for it is said, that in his Orations he shewed no action or gesture at all; his manner was, to set down the Case, and lay open the matter plainly and simply: without troubling the Judges any otherwise then with a naked narration. Which Aeschines, as some thinke, did strive to imitate; who in a foolish emulation of Solon, and by praising his Hand, prove to controvert his opinion of an inactive pronunciation. But from that time, all Antiquitie hath repudiated those for stupid and brutish Oratours: of whom one may justly lay that which Cassiodorus of that drunken wise man, Piramus ilium prudenteris.Item, difficile est vivum redeas, quam si nec movere posse conspicias. 12. Who may be describ'd, as the miserable woman in the Fable, turned into a Stone by Laetona:

Nec stelti cervix, nec brachia reddere gestans;
Nec per ore potes, nihil est in imagine oris.

There was no kinde of writer, that did not with franke language inveigh and pleasantly scoffe at

\[12\]
Chironomia: Or,

the sluggishness of those Orators. Juvenal pret-
tily compares them to the stumpe of Hermes, and
in one, disgraces them all.

Nullo quippe alio vincis discrimine quam quod
Illi marmoreum caput est, tua vivit imago.

Aristides was wont to say, that such dull Ora-
tours were very unlike Orpheus; for he, as the fa-
bles report, enticed and drew stones after him:
but they, as wood and stones, move no man.
Cresolus (who hath prepared much of this in-
telligence to my hand) sticks not to joyne toget-
her such men who speake, without action, to
those statues made by the Ancients in the igno-
rant ages of the world: for they had their eyes
shut, their hands hanging down and joyned to
their sides. Dadalus, a cunning and witty man,
was the first that formed the eyes, and put forth
the Hands, so giving life and motion to all the
parts, with singular judgement, teaching there-
by the decencie thereof; wherefore he is feigned
to have made those statues and pourtraitures of
men so excellently, that they moved of them-
selves. The inconvenience of this cold vacati-
on in the Hand, gave being to that Axiome in
Rhetorique, Est maxime viciosum, si aliine ma-
nummæ motu careat: for such, my Author thinks a
wrestling place were necessary; but that of the
Ancients, wherein the apt and comely motions
of the whole Body, especially Chironomia, the
eloquent behaviour or Rule of managing the
Hand, was taught. But since these helps of elo-
quence now faile, his advice is, they would
mark the gestures of famous and excellent men,
honestly and freely brought up, and by a certaine
diligent imitation, garnish their owne Hands
with
Tbe Art of Manual Rhetoricke.

They who have Hands slow, and ponderous, Prevar.

and who without any comeliness beare sect. 20. and offer about their leaden Hands, together with the arme, after a rusticall manner; so lifting it up sometimes, that they seeme to move a great lumpe of trembling flesh, reaching their slow Right hand out so timerously, as if they gave provender to an Elephant. Such are by this customary habit, discovered to be Clownes, and men of a most unfaithfull memorie. Such men we shall sometimes see so faint and idle in their discourse, that they stick in the briers, and demurre in a grosse gesture of pronunciation; and stricken as it were with astonishment, they seeme nailed to that ill behaviour. This in old time, was called, Agere suspensa manus. For that Clownes, and men not so well exercised in speaking, or such whose unfaithfull memories faile them, while they are altogether ignorant of the matter, and are not certaine whether they shall be caried, or where they shall at length rest; they hang the Hand, and hold it as it were in suspense. Therefore Plini the younger elegant-ly usurps Suspensa manus commendare, for a faint and cold commendation, destitute of that ardent affection which is wont to appeare in those who are moved in matters of great moment.

The subtle gesticulation, and toying behaviour of the Hands and Fingers, was called by the Ancients, Gestuosa Manus, arguta Manus, and argutia Digitorum: and are certaine quick and over-fine delicate motions of the Fingers; such
Chironomia: or, such as our Juglers' use, who perform tricks by flight of Hand, and by a colourable craft mock the eye. Hence [Manus arguta] are spoken of theeves, whose Hands doe quickly leap up, and issue forth, instantly vanishing out of sight: anon they shew themselves, and are called to every part. Sidonius Apollinaris, very skilfully; Scrinia tua consuendentibus nobis, ac sororantibus, effetorum [Manus arguta] populabantur. This pratling and busie talking of the Hand, and chattering vanitie of the Fingers, by the common verdict of all discreet and knowing men, hath been ever condemned for a ridiculous weakness in those that use it much: against which the most judicious Rhetoricians have entred their caveats. See that grave precept of the Prince of Eloquence: Nulla sit mollicia cervicis, nulla [argutia digitorum] non ad numerum articulus cadens. That rich Oratour, whose wealth begot a Proverb, very wisely also to this purpofe: Digitus subsequens verba non exprimens. This genuine blemish and epidemicall disease, takes hold of the Hands of light and unskilfull persons, and young men, who are usually too hot at Hand in their expressions: yet it hath been the noted and deforming propertie of some learned men, who by reason of the lively force of their wit, and vigorous a-lacritie of their spirits, doe manifest and signifie their mindes with a tumultuous agitation of the whole body, whose Hands are never out of action, but alwayes stirring and kept in play, their words plentifully issuing out on all Hands. Q. Hortensius, otherwise a man excellent, was taxed with this genuine or contracted affectation of the Hand: concerning whom, let us heare the re-
The Art of Manual Rhetoricke.

Report of Agellius. Cwm manus ejus [forens argu-
ta.] admodum & gestuosa, maledictus appellatio-
bus, probrosis jactatus est, &c. In which he faith
true: for he was upbraided by the Orators of those
times, for the gesticulation of his Hands, and cal-
led Stage-player; and Torquatus, his enemie,
nick-nam’d him, Gesticulariam Dionysiam: as if
he had been but the zanie and ape of Dionysia, a
tumbling girle, and shee-Mimique of those times.
Fullic relates the same man to have used such
subtle and swift motions of his Hands, that he
dazzled the eyes of the beholders. Such a one
was Titius, who as the same Author reports, was
to effeminate and dissolutely active in his ge-
stures, that the Pantomimi of those times made a
dance of him, and called it by his name, Titius
his Coranto. Tyrtamus that sweet-mouth’d So-
phister, whom Aristotle for his divinitie of Elo-
cution, pointing out with his finger, as it were,
the man, call’d him Theophrastum: yet Athenaeus
reports him, Nullum gestum & corporis motionem
pretetmisisse; and so by consequence guilty of
an impertinent vexation of the Hands and
Fingers.

To play & fumble with the Fingers in speech,
is a simple and foolish habit of the Hand,
condemned by the ancient Rhetoricians, as an
argument of a childish and ill-temper’d minde.
This, with the Ancients, was, [Vibrare digitis:]
There are, faith Quintilian, Qui sententias vi-
bratis digitis jaculantur: and the Hebrew Pro-
verbe faith, Stultus digito loquitur, The Foole
speaketh with his Finger. Wherefore it was the
laying of Chilo the Lacedemonian; Inter loquen-
dum
Chironomia: Or,

Laertius

_1.1._

dum manus movere non debere, which he spake not of Rhetorical motions, since in Sparta there was scarce any man esteemed the copious elegancy of speech worth his study; but his intention was either closely to carpe at this foolish toying with the Fingers, or else to admonish his Citizens to be sparing in speech, and to affect Laconical brevity, and where one or two words would serve the turn to express their minde, there would be no great need of gesturing with the Hand. To this may be referred that which Suetonius reports of Tiberius Nero, Caesar, whose speech was exceeding slow, not without a certaine wanton gestication, and fumbling with his Fingers, which with other signs were reckoned and observed in him by Augustus, as properties odious, and full of arrogancie.

Suetonius

cap.68.

Pravar.

_Sect.23._ To use the Middle-Finger instead of the Index in points of demonstration is much to be condemned in the Hand of any man, much more of an Oratour. The ancient Grecians noted and reproved such for witslesse dotards. Hence Diogenes the Cynique said, _Multos insanire praeter digitem_, covertly inferring that they are not (only) mad, who erre in putting forth of their Finger. Which gives a notable lustre to that elegant, but darke place of Persens, hitherto underflow of none, not excepting Cornutus the ancient Scholiast, for Ramirez marvels not that Erasmus was ignorant thereof, in his Adage:

_Ramirez
_Comment._

_Epigr._

_Nil tibi conceffe ratio, digitem exere, pecdas,_

_Mut. in_ Amphirol,

_Ces._

_Tolle digitum, the place is Satyr 5._

_Et quid tam parvum est?_ Art thou void of reason, and a starke foole: shall
I prove it to you? exere digitum, mimically he feignes him to have put forth his Middle-Finger, which is the fooles Index, according to that vulgar versicle:

Miles, mercator, stultus, maritus, amator.

And he addes Peccas, thou erreft in putting forth that Finger, and he urges an argument, a minori, and what is so small and easy to doe? as if he should say, if you mistake in so small a matter, what would you doe in a case of greater moment? Lubinus commenting upon these words, Digitum exere, peccas, fayes the Poet speaks according to the opinion of the Stoiques, who did demonstrate, Ne digitum rette a stultis exercipes; and that a wise man only can doe a thing; which that he might make good, he puts him to an easie triall, in which this foolish Dama miscarried, which discovered, he was not able to move the leaft member of his body without fault and incurring a just reprehension. Paschalinus alluding to the same misprision of the Hand in demonstration lib. 26. faith, Stultus medium digitum montrat, & hinc fe demundat, an action so unnatural and uncomely, that we will not permit children to be guilty of committing it.

Once measurement & distinguish the intervals of an oration by scanning motions of the hand, & certain delicate flexions, and light sounding percussions of the Fingers, is an action condemned in the Hand of an Oratour; called by Quintilian in his Prohibition against this action; Adnume-rum articulis cadens; and explaining himselfe in this matter, he faith, Soluta oratio non descendit, ad strepitum digitorum. Indeed Protagoras cal'd Man the
the measure of all things. The Learned very fitly call Measure the daughter of the Fingers, and the Egyptians use to signify measure by a Finger painted. Hence the meeting and scanning of verses upon the Fingers, hath been a very ancient custome, and it was the manner of old in the recitation of the verses of Poets, in the measuring and singing them, to note out the intervals and strokes by a certain motion of the hands, where- in the Fingers exhibited a sound, which Quintilian calls [Digitorum ilium] for he saies in meeter, [Digitorum ilum] intervals signari. S. Augustin not obscurely contentes to the same, who attributes singing, applause and percussion, to the recitation of verses: hence that sentence of Seneca's to be taken notice of, Quorum Digiti aliquod inters se carmen metientes semper sonant, where (as Cresollius observes) that great guide of literature, Lipsus, hath corrected a place which was found of it else; but the Fingers (faith he) in that measuring do scarce sound, therefore for sonant he puts sonat; yet Cresollius is loath to thinke that the above mentioned place of Quintilian had escaped his knowledge, which confirms this [illum digitorum] or founding motion of the Fingers, which Seneca in this sentence al- ludes unto: So, a Dactyl, one of the Poeticall feet, on which verses run, they will have to have took denomination from the drawing in length of the Finger, which they very cunningly used to express the modulation of the instrument. But this ilium or musicall cadence of the Fingers, which Cresollius thinkes was not usurped of old by Oratours, when they related the verses of ancient Poets, unlese perchance of the more effe-
minate of them, (who hunted also after delicate flexions of words) though it may be tolerable for the setting off the intervals of restrained numbers, yet in free prose, which Fabius calls oratio. Seneca in nen sultam, to affect these subtill cadences, deserves the sting of the Stoique, which he put out against it.

To use the left hand commonly as principall in Action, which should be at most but accessory, is the idle property of one destitute of all Artificie, and common notions; and of one that would seem to speake in despite of the advertisements of the Ancients; a strange errour in the Hand of an Orator, yet observed & condemned by Cresollius in some pretenders to divine Rhetoricke, fit only to preach before such as the children of Nineveh, who cannot discerne between their Right Hand and their left; for in those things that are done in the sight of honest men, it was never thought the property of an ingenioues minde, and one well bred to use the left hand. Neither is there any cause why in the education of Noble-mens children it is diligently given in charge, that they feed themselves with the Right Hand, yea, & nurses use to rebuke infants, if happily they put forth their left; which precept is drawne out of honesty it selfe, and nature, and hath ever beeene in use with those Nations who have addicted themselves to humanity and good manners. Hence the Egyptians, because in writing and casting account, they frame their letters, and lay their counters from the Right Hand to the left; and the Grecians (as Herodotus notes) contrariwise, from the left to the Right; used to gird
gird and trump at the Grecians, saying, that themselves doe all to the Right Hand, which is well and honestly; but the Greeks to the left, that is perversely and untowardly. And indeed the Nomenclators seeme to have excluded the left hand from all actions of decencie and importance. The Hebrewes call the Right Hand fa- min, the South, the light and active Hand; and the left the North, the obscure and darke hand, much inferiour to the South. Homer, though hee differ, yet mainaines the dignity of the Right Hand above the left, in calling it the Orient, and the left the Occident. The Hand is so occupied in endeavouring and doing, that the Greeks, who to the advancement of wifdome have flourished in polishing humanity, and inventing names, call it σεξιματο το σέκεδρμ, quod ut magni Gram- matici animadvertunt, σέκετι δ' αυτη το δημων. Meletius faies the left hand is called καλανυχь εν πέπτο ουα ζέων, quod in rebus peragendis, ipsa per se claudicet & obteret: And that is called καλων λα- νας, εν το θεαιας, quod ob sui imperfectionem ab omni pené functione removetur. Sometimes with the Greeks it is called καταλειπθής à καταλείπτσ,i.re linquo. Hence with the Latines, Reliqua à relin- quo, è retrò & linquo, and lavo (it may be) for that in most actions we leave it out, for the same reason in the English Nomenclature, the left hand, for that it is most usally left out. With the Germans, it is Die linke hant, quas leigend hant, id est, quiescens vel cessans manus. With the Italians Mano fìanca, Manus lassa, and Mano manca, id est, Manus deficiens. S. Hierom so attributes vertue and honesty to the Right Hand, that e will not acknowledge a just man to have so much as a left
left hand; and the Hebrewes and Greeks ascribe the left hand to vice. Who (faith Crefollius) is so great a forrainer and stranger in the nature of man, that he knowes not the Right Hand to be naturally more vigorous, and able then the left? If there be any such, I could produce a cloud of witnesses for his information, and the chiefe Authors and Ring-leaders of Antiquity trooping together under this banner, the splendour of whose Armes and Martiall lookes shall put all ignorance to flight. Aristotle in his Problems filled with incredible variety of learning, faith, Dextra partes corporis nostri longe sunt nobiliores sinistris, & multo amplius solent efficere. They who followed him in the chorus of the Learned, taking their hint from this their renowned principal, adhere to the same opinion; for Plutarch totidem verbis, sinistra est adeo subjecta to omit what Apuleius, Censorius, Plinie, Solinus, and others deliver, who have given their manuall suffrage and assent unto this point. Philo Indicus enquiring the reason why the Divine Law in the rite of sacrifices, gave to the Priests the part of the oblation, which they call the Right Shoulder, fayes, there is a symbolical signification in that mystery: That the Priest ought to be diligent and swift in action, and exceeding strong in all things. We know that commonly in Crefol. de combats the left hand, as it were affixed to the body, manageth the shield, and staying as it were at home quiet; the Right Hand shewes it selfe forth, and is occupied in doing and giving the charge. In which we may see a certaine shadow of Rhetoricall motion; for in speaking, motion and action is proper to the Right Hand only,
only, the left remaines quiet, and is scarce

Chironomia: Or,

Cicero ad
Herenn.

J. 3.

Fab. in
Rhet. Inst.

Tullie not very obscurely

adviseth thus, who disputing of Action, makes

mention only of one Hand, which he somewhere
calls the Right Hand, no where the left, Sierit
fermo cum dignitate, lavi Dextra motu loqui oppor-
tebit. But the most cleare Interpretour of all the
Ancients, Quintilian, hath brought this Oracle
of Rhetoricians from behinde the curtaine, Manus
sinistra nunquam sola gestum facit, and how
should it make of it self a compleat action, since
the action thereof is more contracted, insirme,
incososed, and out of order? whereas the ac-

tions of the Right are free, frequent, continued,

comosed, and resembling the sweet cadencies
of numbers; & therefore hath the prerogative of
cloquence in the body, as being nearest the prin-
ciple of motion, and most apt to move and signi-
fie. And because the left hand of it selfe is of
very small dignity in pronunciation, common
humanity doth teach us, that as a Virgin shut up
in her chamber, it should be modestly concealed;

the Right Hand on the contrary, as a most goodly
Scepter of Reason, with its force and weight,
doeth much among men.

But although this pra\avarication of acting with
the Left hand in chiefe, be an errore so grosse,
that we cannot away with it even in picture,
where an imitation of speech is expreite: Yet
there might be a Quare rais'd, what toleration
might be granted to such who are Left-handed
or Ambodexters by nature of custome. And I
could furnish a Pre\avaricato\nChiro\pho\ie,
with some notions to advance with, toward an
excuse, or Apologie, in the behalfe of those who

are
are Scipiones and Scavolae in this point of Rhetoricke. For many of the ancient Sages, who gave themselves to the speculation of Nature, are of opinion, that both Hands are by nature equally qualified. The great Oracle of Phylique, faith, \( \text{Utram in homine Manum esse com similem.} \) And \( \text{Plato,} \) where he speaks of the Hands, with that wit whereby he comprehended things divine and humane, affirmes, \( \text{Parem Dextra atque Sinistra vim à Naturauisse concessam.} \) And that it hapned by Custome, that one Hand is better, and the other more infirm ; yet Custome is another Nature. But \( \text{Goropius} \) hath a saying to \( \text{Plato} \) for this. \( \text{Melertius}, \) point-blanke, from an exemplar argument proves, \( \text{Dextram Lava potior orem mentigium esse.} \) \( \text{Plato,} \) the Prior of all ancient Philosophers, where he sels forth the education of honourable Childhood, he would have them all in warre and handling their weapons, to be like those Sonnes of Thunder in \( \text{Homer,} \) \( \text{steptès}, \) and no lesse then the Scythians in bat-taille, equally to use both Hands, since it seems easie to be done. The lawes of which most acute Philosopher, when the Interpreter of Nature briefly sets downe in illustrating his learned Tractate of Politie, he remembers this to be one: \( \text{Cives omnes alios ac quiuus esse, portere.} \) Since there is little reason why one Hand should be idle and quiet. And \( \text{Commodus} \) the Emperor preferr'd the Left hand for any action, and was wont to boast much that he was Left-handed. We read also, that \( \text{Ehud} \) and \( \text{Tiberius} \) were of this complexion. But although some are found more nimble and active in their left hands, and some Ambodexters, (which \( \text{Bartholinus} \) imputes to a paire Hippocrates. \( \text{Plato.} \) \( \text{de legibus.} \) \( \text{Goropius} \) in Hieroglyph. \( \text{Melertius} \) \( \text{de Nat.} \) \( \text{Hom.} \) \( \text{Plato 1. 7.} \) \( \text{de legibus.} \) \( \text{Arist.} \) \( \text{Polit. cap. ult.} \) \( \text{Dion.} \) \( \text{Cal.} \) \( \text{Judg. 3} \) \( \text{Suet. ius.} \) \( \text{Tib. c 28.} \) \( \text{Barthol.} \) \( \text{Anat. hist.} \) \( \text{fol. 260.} \)
paire of veines, whereas the puiffance of the Right Hand proceeds from a veine \( \textit{ sine pari } \), (on that side onely) yet the utmost dispension can be granted, is a connivence in common actions; for in matter of speech or ornamentall gesture, there can be no toleration granted to an Oratour to play the Ghibeonite, and to fling words at his Auditors out of the Auke of utterance, though he can doe it at a haires breadth. For the truth is, the Left Hand wants that agilitie, excellence, force and grace in point of action, being made contrary and unhappy by its situation: whereupon 'tis called \textit{ Sinistra} in latine, \( \textit{quia sine abris bonis} \). And the lack of grace in doing of a thing, is called \textit{ Sinisteritas}, and \textit{ sinister} the adverb sounds unhappily. The best way (therefore) that it can be imployed, is in attendance on the Right; which by the course of Nature hath the prioritie, as the more proper and propense, and after to make good its actions by a more handsome diligence, as being planted nearer the fountain of the blood. And verily, the Left Hand seemes to be born to an obsequious compliance with the Right. And therefore when Quintilian calls for this accomodation, he seemes to have had respect unto the Interpretour of Nature, whose well-grounded Axiome it is, \( \textit{ Ita comparata esse à Natura, ut Lava Dextris obsequi} \). And the Philosopher addes his reason, in another place: \( \textit{quod omnia Sinistra Dextris humidera sunt facilius obsequi, atq ad nutum alterius singi & moveri:} \) which the Hebrew Divines, (as Cresollius sayes) seem to have had respect unto, in their exposition of Deuteronomie, about the ceremonie of washing Hands; where they say
Thus: Denique opus est, ut in ablutione manuum Sinistra tanquam famula subserviat Dextra.

Hence some Critiques would have the Left hand called by the Greeks, quasi quod egregia optimam non sit, sed ad Dextra obsequium ministerium, procreata. And the ancient Lingones called improsperous things, Eperiusta; but good and fortunate things, Dexia. By the Greeks, indeed, sometimes by the way of Antiphra, the Left Hand is called deus-Left, ex, ab deusos, i.e. optimus. But in all humane affairs, Sinistra signifies as much as unlucky.

For an Ecclesiastical Orator, to bless or disfavour his auditors with the Left hand, is a Solemnine in Manuall Divinitie. For the Left hand in this businesse, hath onely usurped the office in the second place, as being of a lower nature then the Right; neither is it of that fortune or reputation: whence, in all Naturall devices and matter of forme or token of the Hand, or any utterance implying the freedome of election, the introducing of the Left hand doth abate, and denotes a subordinate propertie. 'Tis the Right Hand (according to Isidor) that hath its name a dando, by which we understand a joyfull abundance of all good: the extension of that hand therefore, hath been ever of more repute in conferring Benediction. And Justin Martyr lays, it was an institution of the prime Apostles, that the Right Hand should confer the badge of Christianitie in Baptisme, for that it is more excellent & honorable then the Left; and, as Crescius thinks, accompanied with Blessing: Whereas in the left hand there is a contrary Genius; certainly, it is found to be of a very different condition.
and naturally more apt to detain, then to bestow a Blessing. Yet notwithstanding, the Left Hand, though it contribute little, yet as in some Naturall and civill actions, it is conformable and obsequious to assist the Right: so in the more accomplish'd and plenary exhibition of this sacred rite, it hath oft Diaconiz'd unto the Right; but of it selfe alone somewhat improper, and ever subordinate unto the Right. Hence among other prodigies happening in the time of Cesar Dictator, which were thought to prognosticate but small happines. When certaine Infants were borne with their Left Hands upon their Heads, the Sooth-sayer concluded that there was signified thereby, that men of an inferior condition should rise vp against the more Noble. And the people, who relyed much upon these kinde of Allegoricall inferences, thought as much, and believed it.

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CER-
C E R T A I N

C A V T I O N A R Y
N O T I O N S.

Extracted out of the Ancient
and Moderne Rhetoricians,
for the compleating of this
Art of Manuall Rhetorique, and
the better regulating the impor-
tant gestures of the
Hand & Fingers.

The ancient Rhetoricians were
evry precise in the Doctrine
of Action, and had many in-
ventions for the forming there-
of, which hapned by reason of
the manners and complexion
of those times: but we are not to tread in their
steps so far, as to revoke the whole Art of their
obsolete Rhetorique, since it is not very ap-
parent, what Action the Ancients used: and if it
were known, the whole and perfect discipline;
cannot be observed so properly now, since the
K 2 times.
times and dispositions of men, now differ; and Oratorian Action must vary according to the diversities of people and Nations. In the mean while, their universal precepts, which may be drawn out of the ancient Orators, are not to be neglected, but diligently learned, and as much as can be, reduced to practice.

**Cautio II.**

**ACTION** accommodated to persuade by an apt enumeration of utterance, called by Rhetoricians, *Pronunciation*, divided into the figure of the voice, and motion of the body, whose chiefest instrument the *Hand* is; hath been ever accounted absolutely necessary for a Rhetorician: yet all things that the Ancients prescribe for Action, do not properly belong to a Rhetorician; neither are all things that appertain, convenient for our times; nor doe all actions of the *Hand* become speech; for there are some so far from advancing elocution, that they render it unamiable and deformed.

**Cautio III.**

There are two kinds of Actions, which are more perceived in the motion of the *Hand*, than any other part of the Body: one, that Nature by passion and ratioaminam teacheth; the other, which is acquired by Art. An Orator is to observe both the Natural and the Artificial; yet so, that he add a certain kind of art to the Natural motion, whereby the too much flownes, too much quicknes, and immoderate vastnesse may be avoyded.
The Art of Manuall Rhetorike.

The incompositure of the Hands is to be avoided, for to begin abruptly with the Hand, is a sinne against the lawes of Speech. In the exordium of an Oration, the Hand must not goe forth, nor stand extended, but with a sober and composed heed proceed to its first Action, it is good, as Rhetoricians say, simulare conatum, and when it first breaks forth into gesture, while it is softly brought forward, we may looke upon it with an eye, expecting when it should supply our words: Wherefore when an Oratour hath exhibited his honour to his Auditours, and laid his Hands upon the Pulpit, let him stand upright, and that without any motion of his Hands, or his Right Hand not brought forth beyond his bosome, unleffe a very little way, and that gently.

When the Oration begins to wax hot and prevalent, the Hand may put forth with a sentence, but must withdraw again with the same.

Gesture doth with most conformity to Art, begin at the left Hand, the sentence beginning together from the left side, but is put off and laid downe at the Right Hand, together with the end of the sentence.

It is absurf often to change gesture in the same sentence, or often to conclude sinister motions.

Gesture must attend upon every flexion of the voice, not Scenicall, but declaring the sentence and meaning of our minde, not by demonstration, but signification: for it must be ac-
Chironomia: Or, commodated by the Hand, that it may agree and have a proper reference, not so much to the words, as to the sense; wherfore 'tis added as an authentique clause, that the Hand must attend to begin and end with the voyce, lest it should outrun the voyce, or follow after it is done, both which are held unhandsome.

Cautio IX.

Oyne not E S A U'S Hands, with J A C O B S Voyce.

Cautio X.

to raise the Hand above the Eye, or to let it fall beneath the Breast, or to fetch it down from the Head to the lower belly, are accounted vicious misdemeanours in the Hand: yet the masters of this faculty doe grant a toleration sometimes to raise the Hand above the Head, for the better expressing of a just indignation, or when we call God, the Courteours of Heaven, or the common people of the Skies to witnesse.

Cautio XI.

To avoid the long silence of the Hand, and that the vigour thereof might not be much allay'd by continuall motion, nor prove deficient, there is a caveat entered for the interposing of some intervall, or pause, as 'twere a measure of the expression, or stay, of the active elocution of the Hand: some that are skilfull and curious in this matter, would have three words to make the intervall of every motion in the Hand. But Q u i n t i l i a n condemnes this for too nice a subtilty, as that which neither is, nor can be observed.

Cautio XII.

No gesture that respects the rule of Art, directs it selfe to the hinder parts: Yet otherwhiles
The Art of Manuall Rhetoricke.

whiles the Hand being as it were cast backe, is free from this prohibition: for whereas there are seven parts of motion, To the Right Hand, To the left, upwards, downwards, forward, backward, and circular, the first five are only allowed a Rhetorician.

Take heed of a Hand Solecisme, or of transgressing against the rule of Action, by the incongruity of your Hand and Speech: For to speake one thing with the Tongue, and to seem to meane another thing by a contrariant motion in the signifying Hand, and so to thwart and belie a mans selfe, hath been ever accounted a grosse absurdity in Rhetoricke, and the greatest Solecisme of pronunciation. Which makes to this purpose; Wee read how at the Olympique Games which in times past were celebrated at Smyrna, where Polemon, that skilfull Sophister was present, there enters the Stage a ridiculous Player, who when in a Tragedy he had cried out ὀὐ ζηύ, ὀ Καλυμ! he put forth his Hand to the earth: and againe pronouncing ὀ γα, ὀ Τerra! erected his face towards Heaven. The learned Sophister laughed at the absurd Actor, & withall allow'd, so that all were near heare him, ὁυς τὶ χειῶ εἰπολίως, hic mans solecismum admissit: Wherefore being President of those Games, he by his censure deprived that rude and ignorant Mimique of all hope of reward. For reconciling of the Hand and Tongue, and bringing them to an uniformity of signification, and for maintaining their natural and most important relations, Rhetoricians have agreed upon many Canons and Constitutions. And the Hand then only
only accords and complies with Speech, when it moves to verifie our words; for if the motions of the Hand doe differ from the expressions of the Tongue, it may contradict and convince the tongue of vanity; for so we may commend even when we doe reproove, if the gain saying Hand should have a contrariant motion; seem to confirme when we are in doubt, when we forbid, our Hand may deport it selfe into the forme of an exhortation; we may acquit when we accuse, accept, when we refuse, and abhor, comply in words, yet by our disordered Hand bid defiance, be sad, with a rejoicing Hand, affirme and grant, what we deny, and many other waies thwart and belie our selves. No true construction can be made of any speech, nor can we evade such dull absurdities of this voucher of our words, do move in opposition to their meaning; for without judgement and advice, which should set in order and support the thought into the Hand, that is ever ready to maintaine that trust that the Tongue endeavours to obtaine, Truth wants her warrant, and is so absurdly crost, that the efficacie of Speech is utterly defac'd, and all the credit that such language amounts unto, is the pittance of a doubtfull faith.

Cautio

S Hun similitude of gesture; for as a monotone in the voyce, so a continued similitude of gesture, and a Hand alwayes playing upon one string is absurd, it being better sometimes to use a licentious and unwarrantable motion, then alwayes to obtrude the fame Coleworts. Cretacat. Au.

Cretacat. Autumn. L. 2. who had a name for the knowledge of honest

Arts
Arts, and indeed there was in the man much learning, and that of the more inward & reconcile, a great Antiquary, and one that had a certain large possession of Divine and Humane Lawes, goodness of words, soft and pellucient; and decked with flowers, adorned and polished with the sayings of wise men, and a speech flowing equally after the style of Xenophons: But it can scarce be imagined how much the ill composed and prevaricant gestures of his Hands took off from the common estimation of his accomplished wit: For when he had turned himselfe to the left Hand, he powred out a few words with little gesture of his Hands; then reflecting himselfe to the Right Hand, he plainly did after the same manner, againe to the left Hand, strait to the Right Hand, almost with the like dimension, and space of time, he fell upon that set gesture and univocall motion; his Hands making circumductions, as it were in the same lineall obliquity; you would have tooke him for one of the Babylonian Oxen (with blinded eyes) going and returning by the same way, which for want of variation gave an incredible distaste to his ingenious Auditors, which did nauseate that ingratefull society of Action; if he might have followed the dictate of his owne Genius, he would either have left the Assembly, or given him money to hold his peace: But he considered there was but one remedy, that was to shut his eyes, or to heare with them turned another way; yet hee could not so avoid all inconvenience, for that identity of motion, entring at his ears, did disturbe his minde with nodious similitude.

Take
Cautio XV. Take care that variety of gesture, may answer the variety of the voyce and words, which that it may be better done, four things are to be observed: First, see to the whole cause, whether it be joyfull or sad; then look to the greater part; for in an Exordium, a gentle motion is most commodious. Narration, requires the Hand a little spread, and a quick & freer motion. Confirmation, a more sharpe and pressing Action; the conclusion of an Oration, if it be composed to excite, must have rowling motions; if to pacifie, gentle and sweet; if to sadnesse, flow and short, and broken motions; if to joy, liberall, cheerfull, nimble and briske accommodations. Then the sentences are to be weighed, which vary with the affections, in expressing which, diligence must be used. Last of all the words, some whereof are now and then to be set off with some emphasis of irifion, admiration, or some other signification; yet those gestures which fall from the now Hand, are most patheticall.

Cautio XVI. Take heed of levitie, and a scrupulous curiositie, in a pedantical and nice observation of these gestures of the Hands and Fingers.

Cautio XVII. Hun affectation: for all affectation is odious: and then others are most moved with our actions, when they perceive all things to flow, as it were, out of the liquid current of Nature.

Cautio XVIII. Se some preparation, and meditate beforehand of the action you intend to accommodate your voyce with.

Although
Although an Orators art should not altogether consist in imitation, yet remember, that Imitation is one of the great Adjuants, and chief Burnishers and Smoothers of Speech: it having been an ancient and laudable custome, for ingenious Sparks of Oratorie, to be present at the Declamations of eminent Oratours, & studiously to observe their Countenance and Hand. Plinie dislikes those, that imitate none, but are examples unto themselves. The same Plinius Secundus, a famous Pleader, and most sweet Orator, among others that applied themselves unto him, had Fuscus Silinatur & Numidius Quadratus. Plinius also commended to him by his ancestors, was trained up in the Exemplar doctrine of Manuall gestures. Hence the Tribe and Nation of Oratours were called by the name of those eminent men which they did imitate. Sidonius, truly surnamed Apollinaris, call'd those Frontoneans, who did imitate Fronto a famous Philosopher and Orator, the patterne of Eloquence to M. Antonie. So the followers of Posthumus Festus were called Posthumians. Sulpius, not the least in the Chorus of elegant men, imitated the Hand of Craphus, that Nightingall of the Forum, the glory of the Senate, and (as Tullie layes) almost a god in speaking: (of whom, that (it seemes) might be spoken, with small exchange of words, which was Hyperbolically said of Herods eloquence; \( \text{Non Manus hominem sonat!} \) Wherein He was so happy and industrious, that he was accounted to be very like unto him.

In
In Imitation, propose to yourself the best pattern, according to the Æthique Rule of Aristotle: Par est in omni re optimum quenque imitari. Fusius erred in this part: of whom Tullie reports, that he did not imitate the fine new expressions of C. Fimbria, but only his Pre-varications. Basil the Great, a grave and perfect Orator, a man accomplished in all kinds of humanitie, which in him had a sacred tincture of pietie: when he had beene acknowledged to be Ensigne-bearer to Virtue, he had not only admirers, but some that strove to be his Imitators. And what did some imitate? Certaine moales and defects of Action; and so fell into an unpleasant and odious kinde of Manuall composition. Therefore Nazianzen, a man of a most sharpe judgement, sticks not to call them, Statuas in umbris, a kinde of Hobgoblins and night-walking spirits, who did nothing lesse then imitate the splendor of Rhetoricall dignitie. Take heed therefore, that Imitation degenerate into Caco-zeale, and of proving a Left-handed Cicero.

When you have judiciously proposed your pattern, keep close unto it without levitie or change, for diversity of copies is the way to mar the Hand of Action. Titanius Junior was famous for this vice, who (as Capitolinus saith) was the Ape of his time. The same levitie or facility of imitation Libanius the Sophifter had, who was called by those of his times, the very painted Map of mens manners and dispositions.
The Art of Manuall Rhetoricke.

Use Exercise. For as the most learned of the Jews, there are three Ideas, Nature, Art, and Exercitation; by which we endeavor to the best end. The Corinthian Oratour much commends this Exercitation. And the Oracle of the Græcian Sage, is, Omnia sista sunt in Exercitatione. The absolute perfection of all Arts, is from thence; and from it Eloquence receives her beauteous colours, her Musive or Mosaicque Excellency, whereby she becomes most accomplished.

Bend and wrest your Arme and Hands to the Right, to the Left, and to every part: that having made them obedient unto you, upon a sudden, and the least signification of the mind, you may shew the glittering orbes of Heaven, and the gaping jawes of Earth. Sometimes place your arguments upon your Fingers; sometimes lifting up your Hands, threaten and denounced punishment, or with a rejecting posture abominate: sometimes shake and brandish your Hand as the lance of Eloction; that so you may be ready for all variety of speech, and attaine that ἡμετερον or facilitie of action, with the decorum & beauty of decent motion: which excells both that of colours and proportion.

Charmides a goodly young Oratour, when he would compose his gesture to all kinde of elegance, and (as Ovid speaks) Numerosos ponere in Convexit gessus) that is, accurate; and made neat by a subtle judgement) at home, alone, εχερωδους he practised the gesticulations of his Hand.

To have Censors at times of exercise, who shall informe truly and skilfully of all our gestures, would much helpe to the conformati-
on of the Hand. Or to practice in a great Looking glasse: for though that Mirrour reflects that image of one Hand for another, yet we may believe what we see to be done. Demonax, a great Philosopher, and an acute Rhetorician, advis'd an untoward Declamer to use more exercise, and while he answered, that he alway first acted his Orations to himself; Demonax replied, that may very, well be; for you act so little to the purpose, because you have alwayes a fool to your Judge.

Lucian in Dæmô. The gestures of the Hand must be prepar'd in the Mind, together with the inward speech, that precedes the outward expression.

Cautio XXIV. Vfie no uncomely or irregular excesse of gesturing with your Fingers in speaking, nor draw them to any childish and trifling actions, contrary to the rules of Decorum, and to that they serve for; lest you diminish the glory of faire speech and Rhetoricall perswasion; and offer a great indignitie to Minerva, to whom these organickall parts of Elocution were sacred.

Cautio XXV. The Left hand of it selfe alone, is most incompetent to the performance of any perfect action: yet sometimes it doth, but very rarely. Most commonly it doth conform & accommodate it selfe to the Right Hand. And where both Hands concur to any action, they exhibite more affection. Wherefore, as in the Duall, is masculine, cause vis unica fortior.
Both Hands do sometimes rest, and are out of action: yet this Rhetorical silence of the Hand, is an act proper, where no affection is emergent: though a long intermission of gesture be displeasing.

Avoid Enackings, and superstitious flexures of the Fingers, which the Ancients have not given in precept.

The Actions of the Hand are to bend that way, that the voice is directed.

Take heede, that while your Hand endeavours to accomplish the acts of Rhetorical pronunciation, you lose not modesty, and the morall and civill vertues, nor the authoritie of a grave and honest man.

In all Action, Nature beares the greatest sway: Every man must consider his own Nature and temperament. The reason is, because no man can put off his own, and put on another's nature. One Action becomes one man, and another kind of behaviour, another. That which one does without Art, cannot wholly be delivered by Art; for there is a kind of hidden and inesseable reason, which to know, is the head of Art. In some, the Civill vertues themselves have no grace: in others, even the vices of Rhetorique are comely and pleasing. Wherefore a Rhetorician must know himselfe; yet not by common precepts; but he must take counsell of Nature for the framing of the complectionall and individual properties of his Hand.
IN the Rhetorical endsavour of the Hand, as in all other Actions, the golden Mediocrity is best, and most worthy the hand of a prudent man. For the action of the Hand should be full of dignitude and magnanimous resolution, making it a liberall and free Index of the Minde; such as theirs is, who are said by Xenophon to be inspired with divine love, who (as he sayes) gestus ad speciem quandam maxime liberalem conformant. Which forme of apparence consists in a certaine moderation of gesture, no chafed and incomposed rashnes, or a too daring garbe of action, nor superfinicall demeanour: nor on the other side, a rustique and homely fearfulness, which is wont to discourage and disappoint the purpose of necessary motion. Yet of the two extremes, it is least faulty to draw nigh to modestie, and an ingenuous feare, than to impudencie. The manner and tempering of gesture, is not onely to be fetched from the things themselves, but also from the age and condition of the Oratour: for otherwise a Philosopher, or some grave person, otherwise a young Sophister, lifted up with study, and boyling over with the fervencie of an active spirit. A soft and calme action most commonly becomes grave men, endued with authority: which to one in the flower of his youth, would be accounted flownes, and a flacking negligence. Modification of gesture hath also regard to the condition and qualitie of the Auditours; for an Oratour should first consider, with whom, and in whose presence he is about to act: for in the Senate, or hearing of a Prince, another action is required than in a Congcion to a Congregation of the people, or an Af-
assembly of light young men. Among Kings, and Potentates, and Fathers of the Court, regard is to be had to their illustrious power & authority; all juvenile gesture pompe and ostentation laid aside, by a submissive Action he must transferre all dignity from himselfe. Concerning this golden point of moderation, there is a Nationall decorum imposed upon men by time and place; for according to the Genius of that climate, wherein we converse, moderation, may admit of a divers construction. In Italy a faire spoken, and overmuch gesturing with the Hand, is held comely and acceptable. And in France he is not a la mode, and a compleat Mounfieur, who is not nimble in the discoursing garbe of his Hand, which proportionable to that language is very briske, and full of quicke and lightsome expressions. And your French Protestant Divines are easily good Chirologers, some I have lately seen in the Pulpit, to my great satisfaction, and have gone away more confirmed in the validity of these Rhetorical gestures, there being scarce any one gesture that I have cut, but I have seen used in the heat of one discourse of Polemicall Divinity, such Logickall asseverations appeared in their Hands. In Germany, and with us here in England, who in our Nationall complexion are neare allied unto the Germans, moderation and gravity, in gesture, is esteemed the greater virtue. The Spaniards have another Standart of moderation and gravity accorded to the lofty Genius of Spaine, where the Hands are as often principalls, as accessories to their proud expressions. But our language growne now so rich by the indenization of words of all Nations.
Chironomia.

Chirepilogus.

Thus, what my Soul's inspired Hand did find
To exhibit in this Index of the Mind,
What Nature, or her subtle Zanie can
By signs and tokens reach with Speeches span:
(While many Hands made lighter work) at last
Brought to the nail, hath crown'd the labor past.
Here my Hand's Genius bids my Fancie stand;
And (having her discoursing Gestures can'd)
Beckens, left for a Manuall unfit,
The Work should rise, to make a Hand of it.

Manum de Tabula.
Errata.
