

## History of Dreams.

OR

## Dreams Interpreted, &amp;c.

## CONTAINING,

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THE  
HISTORY OF DREAMS, &c.

3. *Advice to all Bachelors, Maids, Widowers, Widows, &c.*

LOVE is a mixture of pleasure and pain, hopes and fears, &c yet it is coveted and pursued by all; and though the female sex seem coy, and stand at a distance protesting many times against love, and that they will never marry; this is all pure dissimulation, for take my word on't they are more desirous than men as, their pleasure in the enjoyment of a marriage bed exceeds their's: Therefore in making love, never mind denials, for their hearts seldom go with their tongues; they are often eager for what they seem to slight and refuse; and they would not have you believe them when they deny you, for as the song goes.

*Pretty sbame fac'd PHILLIS,  
to hide her fled the green,  
But when among the willows,  
she peep'd out to be seen, &c.*

But in this case ther is a method

to be observed in courtship; and first to maids who have not possess'd their first blushes, your first address must be with gentleness and modesty, lest you fright them with an opinion you are rude and uncivil of behaviour, and rather aim at debauching them than at marriage, but maids in years are less fearful, and you must be brisk with them, or they will take you for a drone without a sting.

Widows, especially the young ones, are game some and buxom, for having once smelt to the spit, they always love a good joint: those you must entertain with merry discourse, and lay aside whining or solemn protestations, kiss them till their ears crack, and when you find a convenient time and place, warm them with caresses, squeezing their hand, gently treading on their toes and when you kiss, bear close to them and you will soon perceive by their eager looks, blushing and often changing of colour, that now is the time to ask a favour, to which you'll have a faint denial, if any at all, and then make use of

your time and press forward without delays for they are dangerous, and many a fair opportunity has slippt that could not be recovered, though earnestly pursued.

As for maids or widows, if you like a brisk man and are bashful, you may use dumb signs which is called love's silent language; gaze on his face; then when he perceives it, suddenly take off your eyes, and turn your head aside, blush naturally, forcibly, hold your breath: start a little when first you see him at any time, as if you were surpris'd. If he takes you by the hand grasp his with a little trembling, and seem to withdraw your hand again, as uneasy; if he kisses you, stay your lips on his awhile with some advance and he must be very dull that will not take these for the signs of tender love.

II. *A true interpretation of Dreams.*  
*Of the head.*

TO dream you have a great head is good, for it foretelleth principality and dignity.

*Of the Forehead.*

The forehead sound and fleshy, is good to all, signifies liberty of speech, strength and constancy; But to dream you have a head of brass, iron, or stone, to all takers of ventures, and such as live by shameless gain, is good. and to those only, for to others it most certainly breeds hate,

*Of the hair.*

To have many hairs is good to him that would have any one obedient to him, wife, children, and servants; To the rich, it signifies great return of his goods, if the hairs be well shapen, but if deformed, to his ill.

This dream is ill to servants, or those that have suits in law.

*Of the brow.*

The brows hairy, and of a good grace, are good to all. but especially to woman; but the brows naked and bare, signify to all ill success of business

*To dream of the eyes.*

To have a sharp sight is generally good; but a troubled look signifies want of money. He that hath children, it foretells that they shall be

sick ; and to be blind of both eyes is loss of children, brethren, father or mother.

*To dream of the Nose.*

For to have a fair red great nose is good to all, for it signifies subtilties in sense, providence in affairs and acquaintance with great persons ; but to have no nose, signifieth the contrary ; and to the sick, death, For to have two noses, is discord with his kindred.

*Of the Neck.*

For to have the head turned, so that it looks backwards, forewarns one to go out of his own country, and to enterprise no affair, lest the issue be bad, and they who are in a far country shall return home.

*Of Horns.*

For to dream you have ox horns on, or any such wonderful beast's, foretells an unnatural death, and chiefly beheading

*Of the Members.*

First, the members signifieth the father, the mother, the children the wife, the friend, the cousin ; also, the fruit of the body ; eloquence and



knowledge, for it is very fruitful—  
 Again, it signifies riches and possessions  
 because it increaseth and diminisheth,  
 also counsels and secrets, poverty and  
 servitude; also it signifieth dignity  
 and increase of honour; therefore,  
 when one departs he seeth it in his  
 estate and palace; it signifieth also in-  
 creasing, diminishing and redoubling  
 of things present to all, only the wife  
 and friends excepted it taketh them  
 away, because a man may not impart  
 their use to any.

*Of the Back.*

The back, and all the hinder parts,  
 signify old age; therefore, as one  
 thinks his back and hinder parts to be,  
 so shall be in old age.

*Of the Knees.*

The knees being stout and sturdy,  
 signifies in many other notions and  
 operations, of health; but being weak  
 and diseased, to the contrary; also a  
 tree or branch coming out of the  
 knee, signifieth slowness, and to a sick  
 man, death.

*Of the small of the Leg, Feet, and Heels*

The small of the leg has, as it were

the same signification as the knees, to have many feet; for merchants and masters of ships, for they command the master. This dream is good for poor men.

To dream of storms and a troubled sky, denotes anger.

If a maid or widow dreams a man puts a ring on her finger, or ties on her garter it denotes sudden marriage.

To dream one wears a garland, promises the party honour, reputation, and preferment,

To dream our living friends are dead is a sign they are in health.

To dream of lighted tapers denotes the party happy in friends and affection

To dream one is in danger of being killed denotes a deliverance from great danger.

To dream you embrace without power to speak, denotes the party to fall in love, but shall not obtain the party desired.

To dream of singing and music, denotes you shall soon hear of the marriage of some relations.



To dream you hear magpies chatter signifies brawling and contention

For a barren woman to dream she embraces one of her own sex denotes that in time she shall have children; but to a fruitful woman it denotes pain and sorrow in child bearing.

For lovers to dream they fall out and quarrel, signifies constancy and affection.

To dream you see a little spring increase to a river or lake, signifies an increase of riches and preferment.

To dream one receives a letter, denotes good success in love, or the speedy arrival of absent friends.

To dream you hear the singing of swallows, denotes anger.

For a maid to dream she kisses her sweet-heart, is a sign of true affection.

To see great feasts and partake of them, signifies plenty; but if you are debarred from eating, then want and poverty.

To dream you catch great store of fish, denotes riches and plenty.

To dream of dead relations, promises the seeing of some friends.

To dream you receive money is  
 lucky, but dreaming of finding mo-  
 ney betokeneth disappointment.

For a maid to write the numeral  
 letters in her own name, and lay them  
 under the pillow the first Friday in  
 the month; if she dreams she sees  
 any person writing, or casting up ac-  
 counts she may suddenly expect over-  
 rures of marriage, a happy wedding.

To dream the sun shines bright in  
 your house foretells prosperity

To dream you see an egg hanging  
 by a ring at your bed's head, signifies  
 your finding hidden treasure

To dream you shake hands, signi-  
 fies courtship and love.

To dream of young birds, signifi-  
 eth child-birth

To dream of fire, signifies sickness  
 or discontent.

### III. *The birth of children on every day of the week.*

He that is born on Sunday shall be  
 great and thriving. He that is born  
 on Monday shall prosper, if he begin  
 a work on that day. He that is born

on Tuesday, shall be covetous, and perish with iron, and hardly come to old age; but to begin any thing on that day is good. He that is born on Wednesday, shall lightly learn words, He that is born on Thursday, shall be stable and worshipful; and to begin any thing on that day is good. He that is born on Friday, shall live long and be lecherous. And he that is born on Saturday, shall seldom be profitable, except the course of the moon do bring him to it.

V. *A division of man's age by twelve times six signs.*

6. THE first six years bring him up a child,  
 12 The next keep him under from waxing too wild,  
 18 The next let him learn no longer to toy;  
 24 The next a man and no longer to boy;  
 30 The next let him wisely lay out for a wife,  
 36 The next look about him now or never to thrive,  
 42 The next make sure for a term of life,  
 48 The next save something for children or wife,  
 45 The next to be said give over thy lust;  
 60 The next think hourly whether go thou must,  
 66 The next get a staff thy body to stay,  
 72 The next go to Heaven: God send us the way.

Remember that divisions pass on.

So this life also will quickly be gone.

V. *Whether the party shall die that falleth sick on any day of the month.*

He that falleth sick on the first day of each month, of an infirmity, the

third day is to be feared, which if  
 he pass, he shall escape till thirty days.  
 He that waxeth sick on the second day  
 though he be very weak, yet he shall  
 recover. He that waxeth sick on the  
 third day, at next change shall be de-  
 livered. He that waxeth sick on the  
 fourth day, shall be grieved until the  
 twenty-eight day, which, if he pass,  
 he shall escape. He that sickens on  
 twenty-eight day, tho' he suffer griev-  
 ously, he shall escape. He that wax-  
 eth sick on the sixth day, though he  
 seem to be healed, nevertheless on  
 the fifth day of the other month he  
 may die. He that waxeth sick on the  
 seventh day shall be delivered. He  
 that falleth sick on the eighth day,  
 if he is not well in the ninth, he may  
 die. He that waxeth sick on the  
 ninth day, though it be with grief,  
 may escape. He that falleth sick on  
 the tenth day, may die. He that  
 waxeth sick on the eleventh day may  
 be well the next day. He that falleth  
 sick on the twelfth day, if he be not  
 well in two days, in fifteen he may  
 die. He that falleth sick on the thir-

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tenth day, if he pass the eighteenth, he may escape. He that waxeth sick the fourteenth day may escape. He that falleth sick the fifteenth day except he recover within eighteen days, he may die. He that sickens on the sixteenth may escape. He that sickens on the seventeenth, may die the tenth of the next month. He that falleth sick on the eighteenth day, may be healed. He that sickens on the twenty-first day may escape, He that sickens on the twentieth day, may escape. He that falls sick on the twenty-first day, may escape. He that falls sick on the twenty-second day, may escape the next month following. He that falls sick on the twenty-third day, it is uncertain whether he escape or not. He that falleth sick on the twenty-fourth day in the next month may die, He that sickens on the twenty fifth day may escape. He that falls sick on the twenty sixth day may escape, He that falleth sick on the twenty-seventh day, may die. He that sickens on the twenty-eight day may die. He

that falleth sick on the twenty-ninth day, may recover. He that falleth sick on the thirtieth day, it is doubtful whether he would die at that time or not, He that takes sicknefs on the thirty first day may very probably recover if he live past the seventh day of the following month.

*VI. To know whether a woman be with child of a boy or a girl.*

**TAKE** a dish and put some water in it then let the woman milk her breast into it; and if it be a boy it will float, if not it will sink.

*VII An excellent way to know in the morning, when you go forth, whether you shall have good or bad luck.*

**WHEN** you go out of your house into the streets, fields, or any other place, the first that you meet with, whether his or her name begin with these letters, A, F, O, V, C, L, that doth betoken good fortune that day; and if his or her name begins with the letters, S, D, T, I, is of ill success to any thing that day

*VIII. To make a man or woman put off their cloths,*



TAKE the seed of a thistle that grows upon ditches, make it into a powder, and put it into your bosom, or take a linnen cloth dipped in hare's blood and make a candle thereof, light it and the like will follow.

IX *To make a maid's face fair.*

TAKE the flower of rosemary, and boil it in white wine, then wash your face therewith, and use to drink thereof.

X. *To cure the Felon.*

TAKE the herb of gracc, rue balm, four leaven, and snails that have shells on their backs; taking them out of their shell; beat all these together and apply it to the sore.

XI. *The way to heal any thing that is scalded with hot liquor.*

YOU must take ale-hoof, annise, sheep-nit, sheep-dung, goose-dung; and when you have washed the herbs, break them altogether, fry them, and strain it, and make a plaster thereof and lay it on the part; warm it a little before you use it, lay on new plasters twice a day. You may take dew of houseleek, sallad-oil and wa-

ter, heat them together, and wash the space before you use the plaister.

XII *The signification of moles on any part of the body of man and woman.*

A mole on the right arm denotes a man fortunate from the terror of military affairs to a woman a fortunate, good, and rich husband.

A mole on the left arm, signifies to a man that he shall be in danger of committing murder and be of a peevish, pettish nature: to a woman it declares her a brawling scold.

A mole under the muscle of the right arm denotes a man to thrive by plays, by arms, and by horses to a woman it signifies inheritance by her parents.

A mole on the left arm, between the elbow and the wrist, shews that he shall have bastards, and be in danger of the French disease; and it is as bad for a woman.

A mole on the left side and near the upper part of the breast, shews the party shall have good fortune in planting, sowing tilling, building and the like, a woman that hath this mole

shall be fortunate and receive gifts and inheritance.

A mole on the right breast, declares good fortune in marriage, long life, and honour; a woman with this mole shall have exceeding good fortune.

A mole on the back, tending to the right side foreshews a man riches honour and possessions; to a woman as good fortune,

A mole on the right side of the belly on the upper part, show a man shall have a rich wife; to a woman good fortune.

A mole on the eye-brows, shews to a man a good wit; to a woman wisdom and prudence.

A mole on the right side of the body near the middle promises a man good fortune in merchandise; to a woman good fortune in marriage,

A mole on the left side of the back denotes long imprisonment; to a woman that she shall go out of her own country, yet she shall have two husbands but none of the best.

A mole on the left side of the breast signifies that a man shall be displeasing

unto his superiors; to a woman it shews poverty.

A mole on the middle of the breast denotes a man a little unpleasent in discourse; this shews a woman to be weak, simple and idle.

A mole on the left side of the belly is indifferent good fortune; in a woman it denotes a pure spirit.

A mole on the left foot, intimates rash and evil qualities; and to a woman a great deal of care and labour.

A mole on the right side of the belly, next to the navel shews the person addicted to long journies; to a woman a rich husband.

A mole on the ribs of the right side, shews to a man long life, and riches flowing to him; to a woman the same good fortune.

A mole on the left side of the ribs, declares a man cruel and and furious, and the woman vain and proud.

A mole on the midst of the stomach shews a man shall suffer much through a woman's means; this uole in wome declares them to be vain and luburious.

A mole on the left shoulder, to a man, it threatens prison and persecutions; and to a woman, anguish and shame and poverty.

A mole on the right shoulder shews a man happy in all his interprizes; and a woman, that she will keep, as well as get her husband's estate.

## A SONG.

DESPISE not moles in any case,

For moles do signify,

to every man as they are plac'd.

How each mans fortunes lie.

Mark well the moles all o'er your

Compare them by this book; (body

You'll find them true, or I'm a noddy

If you with care do look.

As marks and features in the face,

Do tell mens' fortunes true;

So lines in hand in every space,

And moles, the body too,

Dreams also tell what is to come,

By which all men may know,

What may be their most certain doom

Here in the world below.

XII. *Exact rules whereby a man or woman may know if thy shall obtain the party desired in marriage.*

To know this, which hath been held for a great secret, put their christian and surnames together, and consider what numbers the letters maketh stand for numbers in them, as the I, stands For one ; V, for five ; X, for ten ; L, for fifty ; C, for a hundred ; M. for a thousand ; D, for five hundred, &c. write every letter on a separate pieces of paper, roll them up, and put the billets into any thing, and shake them together ; and in drawing if the number of your names comes up to what it would in so many billets which you put in for, you will be happy in your desire ; but if a cross number arise, you will meet with many disapointments.

XIV. *How a young man or woman may choose a good husband or wife.*

THE hair in this case, is very remarkable, viz

Blackish hair signifies the party rash choleric, given much to quarrels and strife ; but if it be soft and pliable, the party is moderately meek and humble of a free temper and good nature.

Dark brown hair signifies an indif-



ferent good temper, loving and affable, one easy to be wrought on with good usage, and proves a good match and many children.

Light brown hair that is not harsh or broken at the ends, shews the party very loving and good natured, industrious and patient in the pleasure of marriage.

Flaxen hair is Venus' own colour, and rarely fails in any one, to render a soft kind temper, usually of a fair and sanguine complexion, very amorous and apt to love.

Dusky red hair shows the person melancholy, of a morose temper, not much subject to love, but covetous, and designing after riches.

Bright or deep red hair, shows the party very lecherous; one that will have many children and very pleasing in marriage, yet apt to stray, if satisfaction in marriage fails, it also signifies the party wise and industrious, not designed for great riches.

Any colours that are intermixed between these, precipitate equally of the temper, qualities good nature

and humours, that I have mentioned in the degrees of mixtures. And thus many a man or woman make their conjecture in a good choice, and so be happy in a prosperous marriage state.

XV. *How to know by rules of art, whether a female be a pure virgin or not.*

TO do this, take of alabaster a quarter of an ounce, and burn it in the fire till it may be beat to a very fine powder; then sift the powder thro' a piece of lawn, till it become very fine: steep it in acquavite, then dry and powder it again; concal this till you have an opportunity to put a drachm of it into any liquor the party is to drink, when you are at any merrymetting, or drinking-bout; and, if being drank, it makes her not to blush or change her colour, she has lost her virginity; if she does. she is a maid. So by this you may, know if she has parted with the toy you court for.

*Note This may be done without any harm to the person.*

XVI. *To know if a young man be a bachelor or not.*

TAKE the seeds of carssues benedictus, or blessed thistle, dry them so that they may be beat to powder; take the pitch that grows to the shell of an oyster, dry it and powder it likewise, and mix it with the other; give of this powder to the party, having drank it, if he be not a true bachelor, will more frequently than usual, be observed to go and make urin, which he will wonder at himself, not knowing the cause: but if he has his virginity, no such extraordinary matter will happen.

XVI. *How to make love powder, to cause any person to fall in love with you.*

TAKE nettle-seeds and juniper-berries, dry them that they may be beaten to powder, or calfine or burn in the fire the claw of a crab, that it may be done the like withal; mix these powders finely sifted together, and give as much as will lie on a silver-penny, in any liquor to the party, and it will produce wonderful effects,

without doing any harm, by which a husband or wife through prudent management, may be very easily obtained.

*Another way.*

Take of the female fern root a quarter of an ounce, dry it well, powder it with seeds of tulips and burnt peach-stones; make this into a fine powder, give it in a glass of wine; or other liquor; and if you be any way taking or pleasing in person or behaviour, doubt not but the party to whom you give it will soon be loving and kind, though never so shy or averse to love before,

XVIII. *How to restore a lost maiden head.*

TAKE myrtle berries, beat them, to a powder, add to this powder the beaten flower of lavendercotton, and when both mixed, drink a little of the powder, in a glass of white or Rhenish wine. You will find the wonderful-effects of it to your mutual satisfaction,

*Then buy this book the price is small,*

*Such other books are silly;*

*For it your fortunes will tell all,*

*More true then Father Lilly,*

F I N I S.