THE BOOK OF THE ZODIAC
(Sfar Malwašia)
D.C. 31

1 Sfar or Ašfar, "a book," "manuscript," "writing."

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NOTE ON TRANSLITERATION AND PRONUNCIATION

It has been decided, on grounds of expense and convenience, to use the English alphabet for purposes of transliteration from Mandaic characters. It has been usual to employ Hebrew, but there are objections to this, not the least being that Mandaic knows only one h, except b as possessive suffix. Conventions replace letters for which there is no English equivalent, for instance 3 is transliterated ' (to differentiate from e). Purely Mandaic letters or rather words compressed into a sign such as 3 (pronounced kath to rhyme with English hath) and the particle ' (pronounced like a d with a glottal stop before it) are rendered k and d respectively. As for the possessive h it is denoted by a line placed beneath, h, and the like the Arabic 3 becomes 3.

No indication of pronunciation is given in the case of variable letters such as 3, 3 t, and 3 p, f, for the plain reason that I am unable to give the correct pronunciation in every case, nor is it certain in these degenerate times that the Mandaic priests themselves know the original pronunciation. Words in common use such as mashuta (pronounced maswetta), gabra (genu), gansibra (ganziera or ganzowa), bula (butha) 'nta ('ntha), and the sacramental formula Tab Taba lhabia (taba lhabia) are traditional. In reading and recitation the 3 k is often pronounced like the Arabic 3 and 3 g like the Arabic 3. The heavy letters 3 and 3 are pronounced like Arabic 3 and 3. The 3 equals Arabic 3 and Hebrew p. The feminine plural termination -ata is pronounced 3 ata, but ata "he came" with a short a, 3 ata. The termination 3 ata for abstract qualities is pronounced 3 ata. The accent usually falls on the penultimate syllable. The final a of the plural ending -ia is not pronounced, but rhymes with English he.

To PROFESSOR SIDNEY SMITH, in grateful acknowledgment of wise and friendly counsel over many years
### TABLE

| Ar. | "Arabic" |
| Assyrian. | "Assyrian" |

### ABBREVIATIONS

| A. | "Astronomical Reports" |
| Sh. | "Sham" |
| Ar. | "Arabic" |
| Astral Rep. | "Reports of the Magicians and Astrologers of Nineveh and Babylon" |
| G.R. (r), G.R. (l) | (1). The right side and left side of the Ginza Rabba, respectively. |
| MMII. | "Mandäische Grammatik." Theodor Nöldeke, Halâ, 1895. |
| N. | "Mandäische Grammatik." Theodor Nöldeke, Halâ, 1895. |
| P. | "Persian" |
| Syr. | "Syria" |
| T.W. | H.E. Seyyid Tawfiq Wahabi (see p. 3). |
Like most of the longer Mandaic manuscripts, the *Book of the Zodiac* is a miscellany, a group of manuscripts of varying source and date, the main subjects being astrology and omens. At every new year Mandaean priests meet together and peruse its pages carefully in an endeavour to pierce the veils of the near future for themselves and the community. In thus doing they carry on traditions of the country, for in ancient Babylon on the eighth and eleventh days of the New Year Festival, ceremonies to "fix the fates" of the coming year took place in a part of the Nebo-temple. In times of personal or national crisis, too, recourse was had to priest-astrologers and omen-readers, and so when during recent years Mandaean priests turned anxiously the pages of the *Book of the Zodiac* they were following the example of those who lived on the same soil thousands of years ago and, in days of stress and war, hoped to find in the stars a promise of peace and better times.

In form, the *Sfar Malwaṣia* is a *kurasa*, that is, a set of unbound pages kept within a pair of stiff covers. The last word of a page is repeated at the beginning of the first line of the next. My own manuscript was completed by the copyist in the year 1247 A.H. A copy of earlier date, 1212 A.H., in the Bibliothèque Nationale in Paris (library reference number C.S. 26) was microphotographed for me; and later on, in Baghdad, I was able to make a word-for-word comparison with a third copy dated 1350 A.H., lent me for the purpose by a Mandaean priest. Reference to these three MSS. is made respectively under "D.C. 31" (my own), "C.S. 26" (the Paris MSS.), and "A" (the priest's copy). Access to German libraries was, unfortunately, impossible.

My translation, therefore, is based on three copies. All three have mistakes, miscopyings, and omissions, but they are not of importance and in most cases it is possible to correct by comparison. Trifling differences are only noted when they may affect sense or construction.

The nucleus around which the fragments were originally assembled is, most probably, the first segment. It is racy in style and rich in idiom. Nevertheless, Noldeke, in his *Mandäische Grammatik*, speaks disparagingly of the *Sfar Malwaṣia*:

> Hatten wir in diesen Stücken wirklich einen modernen lebenden Dialekt, so wären sie von grosser Wichtigkeit; aber sie bieten uns nur ein unerquickliches Gemisch von Formen der alten Sprache, welche man noch immer zu schreiben meint, und ganz jungen. Nicht bloss der Wortschatz, sondern auch die Grammatik ist von arabischen und persischen Elementen durchdrungen. . . . Die

Texte sind dazu grade wegen ihren Abweichungen von der alten Orthographie und Grammatik durchweg sehr schwer verständlich.

I venture to think that Noldeke is mistaken, and that the language is not artificially archaic, but represents a transitional period. In the later fragments, in which Arabic and Persian elements are, as he says, very evident, we get something very near the spoken Mandaic of today, hence, philologically, it is of importance. On other counts the book is certainly of value and is a rich mine of information for the anthropologist and folklorist.

In considering the fragments as a whole, it should be borne in mind that most of them are probably, and some admittedly, translations, or, it may be, translations of translations. Arabic, Greek, Persian, and Pahlevi writers probably drew upon older material. In some passages references to the "King of kings" and mention of certain place-names indicate a Sassanian epoch, and much of the folklore and magic is a heritage from Babylon.

Noldeke admits that translation is difficult, which makes apology concerning the present attempt superfluous, although since his time, recently-discovered MSS. have shed a little light on obscurities. The path of the translator is made no easier by the purposely contradictory and ambiguous nature of many expressions and prophecies, a quality characteristic of prophetic utterances from the days of Siwa and Delphi onwards. Oracles must protect their reputation by studied vagueness; were they precise, subsequent history and facts might give them the lie.

Again, copyists re-copy ancient errors, with disaster to the clarity of the text, a not uncommon feature of ancient manuscripts. I make no apology for my own mistakes, and doubt not that Orientalists may find a good deal to criticize and amend. I have often been in two minds as to the meaning of words, especially 'in the case of the roots SKR and SPR. The latter has undoubtedly a double meaning in Mandaic, auspicious and inauspicious, as may be seen by reference to Appendix I, which registers some of the doubtful passages and expressions.

The manuscripts, as said, have been assembled from various sources and represent different social conditions and different epochs. Parts I and II give a lively picture of people who are frequently well-to-do since they own slaves and handmaids, are sometimes landed proprietors or, at any rate, overseers of estates, travel by land and water, are often red-haired, and are certainly not militant, as there is no mention of serving in an army. They appear to be peaceful folk under a foreign governing caste, and might well be Jews or semi-Jews under Sassanian or Persian rule. The governing class is spoken of as haria or malkia. Men are not infrequently employed on public works, or serve in government offices. Women appear to enjoy personal freedom and independence and are certainly persons of character.

They are superstitious and regard certain people, as unlucky to others from birth. The expression used is gia l... , that is to say "dangerous to" others, in much the same way as the waters of the Nile were called nmp in the Elephantine Aramaic papyri.1 This unfitness can be mitigated by precautions taken at birth; for instance, they are sucked by two or more women, sometimes by as many as seven, and occasionally as "a mother and daughter;" or else they are taken out at birth to the country or desert.

As for religion, they are not Moslems or orthodox Jews as they worship alaha in the Arabian" gods." nor in there anything to indicate that they are Mandaics. They are "godfearing" and if the" eye of the gods" is fixed on an individual, he or she enjoys good fortune.

In later fragments, VI and VII for instance, the society is evidently a Moslem community, and the MSS are probably translations from the Arabic.

In the omen fragments the canvas is wide and includes distant lands. The "king of kings" is warned of great events; wars, plague, and harvest are dealt with in the manner of Babylonian omen and eclipse texts. These and most other predictions in the days of the true Chaldean astrology dealt with the fate of nations, kings, and peoples, not with that of individuals. It was the later astrology of the pseudo-Chaldeans which converted astrology into an Old Moore's Almanack for the common man and woman. Babylon and Assyria laid the foundations of astrology, but the Greeks and their successors raised the superstructure.

The book cannot be considered as anything but a number of translations, as there is no trace whatever of Mandaic ideas, religion, or customs except for references in tags at the conclusion of a section, and these are probably glosses.

It remains for me to thank warmly those who have assisted me by advice and by reading the MSS. or part of them. Amongst these I am especially indebted to Dr. Hans Polotsky, of the Hebrew University, to Dr. Cyrus Gordon, of John Hopkins University and Smith College, Northampton, Mass., U.S.A., to Professor Neugebauer, and to Professor G. R. Driver for suggestions concerning puzzling passages in the text. In identifying the place-names in Part II, I received the efficient help of Seyyid Towfiq Wahbi in Baghdad, of Professor

2 Or, as the grammatical form is identical, "of god."
I

THE BOOK OF THE ZODIAC

[1] In the name of the Great First Sublime Life, from bounding words of light, which are above all works! Health and purity, strength and soundness, speech and hearing, joy of heart and a forgiver of sins be there for me. Ram Zihrun son of Malita by means of these—the Book of the Signs of the Zodiac for men and women, so that I may undertake and succeed in it through the strength of Yawar Ziwa and Simat Hija. 8 9 a.

He who is born under the sign of Aries, this is what will become of him. He will be tall and handsome and wise, and his mouth and lips will be large, his hair straight, his eyes big and his eyebrows fine. There are two whorls on his head, his nose is long, his voice is powerful and there is a mark on his face. He will bring trouble to his father and mother: they should suckle him with milk and take him out of the house. If they omit to do this to him the house in which he is will be ruined. Good fortune will come to him from noblemen and kings. 5 He will do good to mankind, and get a fair reputation in the cities. He will acquire property, have children, and found a family. He will be a philanthropist (have love towards all) humanity. 6

With a money-bag, Taurus. It is decreed that he will acquire property, and he will sit in a seat of honour like sons of noblemen. But all that comes to him from his parents is debarred (or “lost”) to him. 7 Then he shall become great, he will attain greatness, will acquire land and water, and will plant plantations and build buildings. He will find favour with a widow-woman.

With brethren, Gemini. So he will be oppressed by his brethren and it will warp his disposition. 8 And he will have brothers and sisters—two or three brothers. One of his brothers will fall out with him. He will dispense hospitality 9 to others, but they will return him no thanks (i.e. be ungrateful). 10

1 The copyist.
2 Yawar Ziwa, a spirit of light, and Simat Hija (Treasure-of-Life), a spirit of life, are commonly invoked in prefaces. The former is a male spirit and the latter a female, and the two together are considered generating forces.
3 See 1. This idiomatic expression throughout the book means “bring ill luck to”, “bring difficulties”, “cause trouble to”, “be hard upon”. See Appendix I and Preface.
4 Refers to a belief that an unlucky child should be suckled by several women.
5 C.S. 26 has “Good fortune will result to him from his converse with noblemen”, etc.
6 C.S. 26 and A have rasheda la’id ‘inad aqili.
7 See SKR in Appendix I. In conjunction with the next sentence it may mean that he makes his own fortune unaided by family circumstances.
8 Literally “his disposition will be perverted”.
9 Literally “will be a giver of food and drink to people.
10 ‘afa laqmadaa = jaburi laqmadaa, i.e. “are ungrateful”, “make no return”.

V. Minorsky of the London School of Oriental Studies, and of others, to whom I tender sincere thanks.

For a long time it seemed unlikely that the book could be published at all owing to the lean and difficult times we live in. The Royal Asiatic Society nevertheless undertook its publication, provided the bulk of the money needed was forthcoming from other learned bodies. 7 The British School of Archaeology in ‘Iraq thereupon granted a substantial support for the work. To them and to the Royal Asiatic Society I offer my very grateful thanks, not only for their financial help, but for their constant encouragement.

The figures in square brackets indicate approximately the page of Mandean text.
With parents, Cancer. It is decreed that he will be a mischief-maker. He will be wealthy and it is written that he will wed an alien wife. Destroy the place in which he was born, if not, it will go hardly with his parents. He (however) will stand firm amidst calamity and the older he gets, the wider he becomes. And he will have children and begot children on two wives.

With children, Leo. This will be his destiny — that he will have trouble with his children, but if he brings them up carefully, and takes precautions, his children will be reared. He will get a mark (sore) and will be in great pain. If [3] Bel (Jupiter) rules, him (however) eight sons will be raised up to him.

With pains and blemishes, Virgo. It is his fate to pass through trouble (or "get over sickness"). He will have headache and heartache. They will work spells against him: he must guard himself against magic spells. And he will suffer from sores throat and be hurt (scalded) by hot water.

With nuptial rejoicings, Libra. It is decreed that he will take a well-born maid to bed and thus he will co-habit with a girl of good family. He is addicted to (Zit. "runs after") fornication.

With death, Scorpio. It is ordained that physical might will be his, or, if Mars is in the ascendant, he will fall into disputes. If Jupiter, Mars, and Sol are in the ascendant, a serpent will attack him, or he may fall from a height and die. If under the aspect of Saturn, he will suffer from age and hardship (ill-health?), or bloody marks will come out on him, and he will die a seeming death.

Sagittarius is the house of absence from home. It will happen that he will take a far journey. He will work hard (manual work), and it will turn out well. He will perform good work (lit. "fair works"), until four or seven years have passed.

At the culmination (medium coelum), Capricornus; so the man will be handsome, impressive, and brilliant and his society courted.
brothers. If, not, he will be an only child and there will be his friends and his enemies.\footnote{1}

With kinsfolk, Leo. If (born) at the beginning (of the Sign) he will be a liar, casting down his mother before his father\footnote{2} and ungrateful to his parents.

With children, Virgo. He will have loss in his children, but if the first-born of his children is a daughter, it shall be well, and he will have sons. If the first-born is a son, he will be sickly and will have marks that come from his mother. If at the beginning (of the Sign) Taurus is in the ascendant: he will have trouble (or "loss") about his children caused by wizards and demons. Until he is twenty-eight years old, (only) daughters will be raised up to him, and he will take a wife (that will bear him)\footnote{6} sons.

With pains and blemishes, Libra. He will fall from a height and will receive an injury on one side of his head, and water, boiling-over, will split his flesh and blood, (however) show him no gratitude, and they will fall into the hands of thieves and fall (into) hot water. If under the (protective) influence of Mars, it is well and he will be saved from all evils.

If the first-born is a daughter, it shall be well, and he will be brilliant and clever, but his fate will be a liar, casting down his mother before his father and ungrateful to others, but those of his own flesh and blood will show him no gratitude.

With nuptials, Scorpio. If he takes a stranger to wife, his fate will be violent of temper. He will sit at meat with others and will acquire a great reputation and become proud.\footnote{6} Crucial (dangerous) years are these: at twenty years old an illness, at six years old an illness, at eighteen an illness, at thirty-four an illness, at forty-four an illness, and at fifty-eight an illness. If he gets over these illnesses he will live to be seventy and then die. \footnote{8}—a.

This will be the fate of a man born under Gemini. If at the beginning he will be under Bel (Jupiter) and will be tall and slender, his limbs spare, his head small, his forehead small and his eyes small. The hair of his head will be red and curly, his face long, his body emaciated, his mouth small, his private parts contracted and his neck long. \footnote{If (born) in the middle (of the Sign), he will be under the influence of...}

\footnote{1} Kana'nia (written elsewhere Kana'ia, Kana'a) (cf. 723 "to remove from sight") refers to the sexual parts of either sex throughout the MS.

\footnote{2} Lit. "he will take the spouse of sons". The sentence must be corrupt, and I give the probable meaning of the copyists of the MSS. show wavering. C.S. 26 (fairly reliable) has umn bidatda at malcia bruata maiia as translated.

\footnote{3} Sarnadita has the special meaning of "night-fright", "nightmare". A has sarnadita apina.

\footnote{4} The sentence is obscure.

\footnote{5} A has bharab "nigh.

\footnote{6} A has khaduq "hath.

tingushing marks of another woman are that she is short, thick-set, and short-of-limb; her cheeks are puffy, her face broad, and her private parts\footnote{3} wide. Her head is big and out-of-the-common, her thighs\footnote{2} broad and her left\footnote{2} side pains her.

With death, Sagittarius. (If) at the beginning (of the Sign) ananemia\footnote{4} is either inherent (?) or comes from (an) outside (cause)?). When ill, he will recover from his sickness in two years.

\footnote{7} Virgo. If (born) in the middle (of the Sign), he will be under the influence of Mars, it is well and he will be saved from all evils.

Capricornus is the house of absence from home. He will be away from home one year, or three, or seven years. He will be supported by his native place (lit. eat bread from his native place), and dispenses hospitality, but it is not reciprocated. He will have an unovernable temper (lit. "rebellious", "ungovernable"), raging one hour and the next calm. When he sets out on a journey he is timid and turns about, gazing at the road.

Aquarius is in the medium coelum. He will pass through evil and distress, and people are ungrateful to him. But for a number of years well-being\footnote{6} will be his and in his old age he will attain to honour.

With good fortune, Pisces. He will be brilliant and clever, but offers no advice to (other) people. Foreigners will hold him in esteem and he will be helpful to others, but those of his own flesh and blood will show him no gratitude.

With the Scorpions, Aries. Yet out of evil he will attain good. In his old age he will visit cities and frequent society.\footnote{7} There will be an outbreak about him, and he will emerge triumphant.

With the Sagittarians, Taurus. If (born) in the middle (of the Sign), he will be under the influence of Mars, it is well and he will be saved from all evils.

With the Librans, Gemini. He will pass through evil and distress, and people are ungrateful to him. But for a number of years well-being\footnote{6} will be his and in his old age he will attain to honour.

With good fortune, Pisces. He will be brilliant and clever, but offers no advice to (other) people. Foreigners will hold him in esteem and he will be helpful to others, but those of his own flesh and blood will show him no gratitude.

With the Scorpions, Aries. Yet out of evil he will attain good. In his old age he will visit cities and frequent society.\footnote{7} There will be an outbreak about him, and he will emerge triumphant.
Mars. He will be of light complexion, the hair of his head red and his eyes reddened. He will be in government employ. If (born) at the end (of the Sign) Sol will be the ruling planet. He will be [9] short, thick-set, and fair; his limbs thin, his gait dainty and his buttocks small. He will have nerve (muscle) (courage), strategy and decision. His eyes will be beautiful and greenish (in colour). He will be a jester. There will be a mark on his breast or on his belly. And he will cherish rancour in his heart and make mischief (cause division) amongst people, and people dislike him. He will be a star-gazer (astronomer) and acquainted with the mystery of heavens and earth; and (but) he sneers (Lit. "curls the lip") at other people. His feet pain him in childhood, and his eyes are large. He will do trade by water, will acquire name and fame and will take precedence of others. His figure will be comely, neither tall nor short; he is the handsomest of men. He is slender of limb and will be made much of when a child. He is hasty and quick, choleric of temperament, and does not remain (long) of one mind. He is employed by the government. And he conceives (Lit. "layas hold on?) evil in his heart (but) it will be well.

With a money-bag, Cancer. He will acquire property from his family, but all the possessions owned in childhood will pass away from him, and he will gain a living from the property of people of position. Yet, though he gets nothing from his family he will not lack for bread and have enough to fill his belly (Lit. "will be full"). He likes his associates and they are fond of him and help [10] him. His tongue is like fire, and he loves jest and song; (in short) he lacks for nothing and will acquire possessions that were not his own, and will be made much of by a great man, and name and fame will be his. Until the age of fifty all that he possesses will be lost (or withheld) from him, but from then on, for a number of years until he grows old, he will be fortunate and attain to honour and greatness; he will receive much favour and acquire a great reputation. If not, he will go into mountainous country, there earn his living, meet with kindness, build a building and find a family (Lit. "plant plants"). By command of the Sultan he will become a great man and those that

\[\text{hate him and are his enemies will fall beneath his feet: He will be an enemy to false men (cheats). His eyes and feet are small. He will receive an injury from fire or hot water. He is like a waterpot that is full and spilla over. He will make a great reputation amongst people and they will talk about him, but Fortune guards him and sleeps not. He should beware of actions by night, and will have vexations caused by those who eat his bread. They will stand in judgment on him, but he will not.} \]

With brethren, Leo. He brings trouble on, and makes discord between his brothers. He will have one or two brothers and they will be hostile and will work enchantments against him, and the children of his flesh and blood make him no return (show him no gratitude) and he meets with . . . and they speak malignant words to him, but he is healed.

With parents, Virgo. His father will take a sickness from him (or incur a loss through him) and he will be the cause of separation for his parents. Either one of his little ones or some of his cattle will die; and there will be a pestilence in his cattle-shed and thieves will enter into it. For two years he will fall sick, and they will suckle him with milk.

With children, Libra. In his youth children are denied him. If (born) at the beginning of Libra, he will have children; if at the end, he will have one or two children.

With pains and blemishes, Scorpio. So sickness, disgrace, and need will be his, but a great man will loose (or exercise) him, and he will escape from it. Or else, from his horoscope (astrological conjunction), there will come disease, or he will have foeache. And he
will be struck by an iron (weapon), and fire and hot water will fall on him, and he will suffer from baldness (or “have irritating patches on the head”). He will have an affection in a secret part until blood issues from it. For a number of years they will speak evilly about him until he is put into fetters, but he will escape.

With nuptial rejoicings, Sagittarius. Chief amongst his wives is a woman whose husband has divorced her. His name will go to three women. If he takes a well-born damsel (to wife) it will be well for him. The woman who was divorced is neither tall nor short, her eyes are well-open, and she has high cheek-bones (or “is full of face”). She is taking to the eye, her hair is red, her nostrils are pinched, and her hips wide.

With death, Capricornus. He is seized by illness, but will get over it in one year; but for two years (he will have) giddiness.

With absence from home, Aquarius. He will be persecuted, except in his society will be welcome to him.

With bad fortune, Taurus; so some persons, his enemies, will work spells against him and for a number of years he will be in the grasp of a demon. Thrice he will construct a building. His unlucky years are these: at one year, an illness; at the ages of two, ten, four, twenty, and fifty-six, illness. If he recovers, he will live to be eighty-four, and (then) die. Life is victorious.

This is what will become of a man born under Cancer. If at its beginning, he will be under Venus. He will be neither tall nor short; at first (on [14] figure, the handsomest of men, and his hair black and thick. His nose will be small, his head small and his eyebrows distinguished and fine. His eyes are glowing; his neck long. He will be prudent. If he will have marks ( spots?) either in his eyes, or on his face, or on his private parts. If (born) in the middle (of the Sign), he will be studious and skilled in Writing. When speaking, he will show the white of his eyes, and he will have marks in his eyes; or a mark on his thighs, or neck, or loins. If (born) at the end (of the Sign) he will be studious and skilled in writing, but will have evil in his heart. His eyes will be sparkling and small; he has a long tongue (lit. “stretched-forth”), shows his teeth (lit. his teeth are parted) and is splenetic. He is short-legged; his feet are splayed and broad and defective (“trifan”) and the toes of his foot fleshy.

With a money-bag, Leo. So, as a child, family affairs are denied him until, when he is twenty-four, he collects property, absorbing what is his own and what is not; but no family property will come to him. He will be a clever man; his society will be welcome to people, and he will have companionship, increase, and dominion. He will be impetuous. If (born) in the middle of his fixed sign, he will be poor, and will have a genital blemish.

With [15] brethren, Virgo. He loves his brothers and rejoices in them, but they hate him and his elder brothers will cause him vexation. One of his brothers will be quarrelsome and hard on his brothers.

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1. Minillia bleda “evil words”
2. Semh. - smth. This expression is used for women also, and refers probably to marriage or marriage-settlement.
3. Or “highs”.
4. See Appendix I.
5. CS. 26 and A. “na manamith bharta.”
6. CS. 26 and A have amanamis in DC. 31 aminia.
8. I prefer this reading to “He walks in his own might.” Cf. reb habia “captain of a host.” However, cf. Mon. No. 2, I, p. 121.
9. CS. 26 and A have mohunram “made much of”.
10. A rubh or ruhla that “grasps” is usually an evil spirit in exorcisms, also zippa personified. Also zippa after bleda.
11. CS. 26 and A have zippa after bleda.
12. Read aisa as in CS. 26 and A.
13. Dr. Cyrus Gordon suggests “using.” AKL with bit of giminia often refers to taking “fruits of quinces” or to “symbolic property” (capital defect?)
14. D.C. 31 is defective. For see the two others have nainsila.

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1. Usurial missing in DC. 31.
2. “kleen and kethan of eyes, “glowing” ? “ardent” ?
3. CS. 26 has zahiri, as abege, which suits the character described; but DC. 31 and A have zahrin “evil”? “venomous”?
4. Aman (SMR “to be heedful”). As this word is twice linked with books on this page, I suggest “studious”. DC. 31 is defective here, for be read uffffff zippa basa is in DC. 26 and A.
5. Amst. Or “glares”.
6. Read jinu baza, or nizagia. (C.S. 26 and A respectively.)
7. Read tib hijo bilda. CS. 26 and as lila. Both have usalif bava basa for nana basa.
8. Mysag. (C.S. 26 and A). DC. 31 has mysag “blinking”.
9. The two expressions should be taken together and seem to apply to behaviour rather than to physical attributes. Pug with lubha in Zitara “ready of tongue”, but here, I imagine, means “long” in the idiomatic sense of “malicious”.
10. See above, p. 10, I. 11. Umaferen “cut;” cf. Ate. puk with sga meaning “to snare.” If I am correct in my surmise, the simile is to a dog which shows its teeth when growling, or ready for trouble.
11. Trifan applied to feet or legs, see Appendix I. “Defective.” See J. J. and T..
12. Read aisa as in CS. 26 and A.
13. Dr. Cyrus Gordon suggests “using.” AKL with bit of giminia often refers to taking “fruits of quinces” or to “symbolic property” (capital defect?).
and sisters. The society of his brothers does not satisfy him, and he will not continue to dwell with them. He will be a lucky man and will find favour. They will call him to a vocation and entrust him with a command, and he will speak and be obeyed. He will be a lovely man and devoted to his children and his family. If (born) at the end (of the sign), he will occupy a house not his own and will acquire a little property.

With parents, Libra. At the time of his birth they shall take him from his horse and suckle him with mixed milk. Should they omit to do this, he will bring trouble on his father and mother, will have a legal dispute and will not sit at the table of his parents nor continue to dwell in the home of his fathers. He will remove from three places, including the place in which he was born. He will walk the king's highway. Either he will remove a breach in it, or else there will be a palm tree before his door.

With children, Scorpio. If the first (born) of his children is a daughter, he will have three or five children. He will rejoice in them, and his sons will obey a great man. If the first of his children is a son, he will have three children.

With pains and blemishes, Sagittarius. So he will have pain in a private part, will be attacked by flatulence and suffer great torment. He will have a mark on his face. In infancy he will have an illness and suffer from debility or from stomachache. He will fall from a height, and a four-legged creature will bite him.

With nuptial rejoicing, Capricornus. He will take a virgin as his chief (or "first") wife. Women will bring him affliction. His name will be linked with three or two women, and he will be excitable sexually (?) and will be changeable with (2) women. If he takes

(1) a well-born girl, he will speedily be parted from her, (but) if he takes a stranger, it will be well with him. And (as for) the woman he first took, if (when) he celebrates the wedding, there will be quarrel. He maintains two wives, and one of the wives that he takes will have a malady of the womb and a discharge. If he will have children by both wives, and kindness will be his. He will take a woman to wife unexpectedly and take over her property. He will have a good reputation. The woman whom he divorces will be neither tall nor short, and will have a large head and a pale complexion (viz. "a pallor over the face"). The hair of her head is red, her eyes are inflamed, her limbs are slender, her buttocks small, and her feet wide.

[17] With death, Aquarius. He will have an attack of pleurisy, suffer from bellyache or earache, be sick in bed, have fever, pain in his heart, and an attack of jaundice. If Bel exercises (a beneficent) influence over him and rescues him, he will have a blemish in the penis (C.S. 26, "hand"; A, "buttocks"). And he will die from a curse, or poison. Pisces is the house of absence from home. He finds it pleasant (or "will prosper"), and will earn his bread by scribe's work and trade. He will go into foreign parts for five or seven years, or, if he goes up to the hills, he will make a living and find favour (there). And whilst away from home, he will fall ill.

Aries is the house of dominion. So noblemen approach him and give him commands, he will be entrusted with governance over the works of those who are mighty, will own slaves and bondwomen, will win fair fame, and will sit in a seat of honour. He will go amongst noblemen and lords and will be honoured by them. And for a number of years onwards he will attain much honour and magnificence, and will find unexpected favour. He will occupy a house and estate not his own, and fortune and fame shall be his.

With good fortune, Taurus. He will perform mighty deeds and will be a benefactor to men, but they will require his him with evil. And he will be in government employ and will find favour. In old age, he will be the chief man in his city.
With bad luck, Gemini. So they speak evil about him, but when he is standing amongst them they are silent about him. And the children of his own flesh and blood plot against him, but Fortune guards him. The critical years are: at one year old an illness; and an illness at the ages of four, eight, twenty-two, thirty-four, fifty-six, and sixty-six. If he recovers from these illnesses he will live to be seventy, and will die a seemly natural death. Life is victorious.

Whoso is born under Leo, this will be his fate: If at the beginning, he will be under Saturn. He will be broad of chest, and contemptuous and hostile will be the glance of his eye. His forehead will be lofty; he will be full of face and plump. If born in the middle (of the sign) he will be under Jupiter. He will be fair-skinned and comely and full of face. If at the end, he will be under Mars. He will be tall and slight and sinewy. His eyes will be bloodshot and (C.S. 26 and A, “or”) squinting and his hair red. And he will be very spiteful, will have no self-control [or (C.S. 26 ulamamik)] “will not accept advice”? When annoyed (full of spite) no man dares to approach him. He will be an out-spoken manly fellow.

With a money-bag, Virgo. He will be dependent on buying and selling and crosses land and water. Many possessions come into his hand; and he will get property from a widow-woman. But he will have nothing coming to him from the estate of his parents until he is thirty-two. He will have a business (or “be of a saving disposition”?) gaining (money) and acquiring property. If born at night he will amass plenty of property; if born by day he will just scrape along and not a penny will stay in his purse. In his youth he will be harried, but for a number of years onwards he will gather property, accepting his destiny and making a place for himself. He will not lack for bread. He will be harsh in judgment, and in a dispute he will have pain and swellings of the hip, and pain in his knees or will receive an injury to his limbs or will be harried, but for a number of years onwards he will gather property, accepting his destiny and making a place for himself. He will not lack for bread. He will be harsh in judgment, and in a dispute he will take the better of him, drunk or sober.  

With brethren, Libra. To his brothers he will be a trouble-bringer. He will have brothers born under his constellation; they will be his enemies and if he supports them (“gives them bread and drink”), they will make him no return, and he is unable to gain ascendency over them.

With parents, Scorpio. He brings trouble to his father and mother and causes a breach between his father and mother. If born under the beginning (of the sign), there will be clamour amongst his relatives; his parents’ home will be laid waste and will be in fragments, or (and?) he will walk the king’s highway. Sleep will flee from him (insomnia) and he will talk in his sleep. People flatter him falsely and his enemies will calumniate him. He will court “goes after” a man. And they will commission him to perform works. His speech is rapid and when excited and coming from the desert, his aspect is alarming and his appearance hideous, and people who hear, his voice are afraid of him. He is the cause of harm to himself (i.e. “is his own enemy”).

With children, Sagittarius. When very young he will lie with a woman and will have children, and be deprived of them and his children will be a disappointment to him. One of his sons, or his daughters, will have an infirmity. He will see (to see?) his grandchildren.

With pains and blemishes, Capricornus. So he will be impetuous and hasty, and through impulsiveness will fall from a height and receive an injury to his limbs; either his arm or his thigh. He will have pain in a private part, or will be in the grasp of an (evil) spirit, or will suffer from nightmare or be burnt by fire or hot water. (Moreover) he will have pain and swellings of the hip, and pain in his knees and in his throat. If under Mars, he will be smitten by an iron instrument or else a dog will bite him. They will make magic spells against him, and the (evil) eye of many will be directed at him. And once he will be half-drowned, but they will get him (out). But if under the (kindly) influence of Jupiter, he will be rescued from all these evils. He will seek the help of the gods (“go to the gate of the gods”), A woman who eats and drinks with him will perform sorceries against him, and they will administer laxatives and healing draughts (However) by night and by day, his portion will be evil and distress,

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1 C.S. 26 and A, dl naf sia.  
2 C.S. 26 and A have rdb upla “large and wide”.  
3 mlkam or mlkama. A Priest translates “full”, “fleshy”. Throughout the MS. “plump” suits the context.  
4 sarum. See the late Professor S. Langdon’s note to ala urhia in JRS, 1937, iv. p. 19 (Pi resh Am i). Possibly, however, from Arabic .  
5 C.S. 26 and A have ala urhia upla li hawia. See above, p. 13, n. 9. “Ill-natured gossip.”  
6 gisra. Cf. P.S. “plainly, without circumlocution”, also Arabic .  
7 akirr, C.S. 26 and A (see Appendix I). Both these MSS. omit “or” after hawia.  
8 hawia. See Appendix I.  
9 C.S. 26 and A, ap rikha. (Prakia, and ap rikha in other contexts mean “wealth”, “money.”)  
10 Full or empty (of liquor).
and when going on a journey will have nervous palpitation and running
at the nose. 1 (Nevertheless) from all these evils he will escape.

With nuptial rejoicings, Aquarius. He will take three women to his bed (or his fate will be three women 2 ) and with one he (will commit) fornication and adultery and will get an infirmity. If born in the daytime, there will be strife at his wedding. One hour he will hate and one hour he will love, and he will be henpecked: and the women that he takes oppresses him. If he is under Venus and Mars, he will commit fornication with many and will become impotent with women (lit. "his seed with women dries up"). And women love him. The woman ascribed to him (by fate) is neither tall nor short; her eyes are small, her mouth large; she has full cheeks and is vigorous from [22] the waist upwards. 3 And slender are her lower legs, broad are her feet, and she is rounded (of body).

With death, Pisces. So that, as he grows older, he will find favour (or will decline). 4 And, towards old age his forearm 5 and side will trouble him, a red rash 6 will come out on him, an (evil) spirit will seize on his heart, and in the caviity of the navel he will have strangury. Or else, he will be attacked by pleurisy, and will die a seemingly death. And he will have adversity in his marriage bed (i.e., his marriage will be unhappy) and will suffer from bellyache.

Aries is the house of absence from home. He will have access to his (native) place, and all who behold him will honour him, and in every marriage will be unhappy) and he will be henpecked and the women that love him. And he will be triumphant. He will be neighbourly with his fellows 7 (although) they talk maliciously about him. And in every place in which he goes to settle down, he will, at the beginning, be oppressed; they will call him schemer and cheat, and he will be with deceitful persons. Eventually, he will grow rich, and will have a money-bag and goes (back?) to his village and (all) goes well.

Taurus is the house of dominion. He will be clever, and (but) is of a divided mind (lit. "his heart"), and he will traffic with (lit. "people and people") will traffic with him. And he will be hard-hearted. If under Mars, he will be smitten by an iron (weapon), [28] if under Saturn, he will attain to good from evil. When travelling the road, he will be fearful of heart and thieves will fall on him. If under Jupiter, he will be rescued and will be well, and he will gain a position of authority. His conversation will be listened to, but he makes no intimate friends, nor does he derive blessing from association with others.

Gemini, with good fortune. So (lit. the children of his own flesh and blood turn against him (lit. are his enemies). He will be excitable sexually (or "impotent"), 8 He will give his brothers and friends entertainment (lit. "food and drink"), and his works are skilful. One of them is dear to his heart.

With ill-fortune, Cancer. Illness and sickness will be his lot, and he will have pain in his heart and belly. On a Monday he (should) not speak to his enemies; and if he does speak, dispute will follow dispute. If they get at him his enemies will vanquish him. He will have pain in one side and when he has recovered he will suffer from exhaustion and limping. The years that are unlucky for him are: at two years old, an illness; at ten years, an illness; at forty-eight, an illness; and at seventy-four, an illness. If he gets over these illnesses he will live [24] eighty years and then die. And Life is victorious. 9

The man who is born in Virgo, this will be his fate. If (born) at the beginning, he is under Sol. He will be tall and slim, his head large and the hair of his head red and thick. 10 He has a taking appearance.

1 C.S. 26, u'n&éra, u nisár. In the colloquial Arabic of "Iraq the word for cattarrh is nálir.
2 See p. 6, n. 6. C.S. 26 and A have puriu liiat 'núša nízal.
3 C.S. 26 and A reverse rahim and qamia.
4 lau'dah, níjara. 5 DC. 31 omits a sentence here. C.S. 26 and A have w'núsla d láqi yádi kích 'u Libit w.Nfrí házi a liat. 6 D.C. 31 and A have polg lílai. The passage seems corrupt and may be influenced by the common expression mn polg dá líla "from midnight". 7 la ud 'qiba. The translation is tentative. See p. 8, n. 3.
8 The apparent meaning does not fit in with the bad fortune indicated. The root SPE appears to have a double and contradictory meaning. When nípar or lópar occurs in the text, they usually indicate a form of disaster. The unlucky meaning may possibly be influenced by the Arabic شر "to be diminished", "decline", "be in straitened circumstances", or it may be a Symbol form of the root PAR "to cut off", or again there is the Aramaic and Hebrew ספ to break with its figurative meaning of calamity. There may be a reversal of consonants—either SFR ("to melt, vanish, be broken", etc.), or SPE ("to burn up, consume, destroy", etc.). Such reversal is no uncommon occurrence in Mandaeic.
9 In books of magic the exorcist is often instructed to bind the talisman to his client's maánt. I am told that this means the upper arm, to which, in fact, phylacteries are often secured.
10 C.S. 26 and A have emáptu for emártu. 11 C.S. 26 and A have w'ka béraá níbiakul. 12 C.S. 26 and A, insert níjaru 'u after malíau. 13 C.S. 26 and A have gáruftu (مَلَكَى = "walking lamely" or "mutilation", GTP 7).
14 Missing in D.C. 31.
15 C.S. 26 and A has the misspelling bínůh.
His complexion is pale, and his fingers large. His heart is reserved but his disposition fervent and his personality powerful and wise. If (born) at the end, he will be under the influence of Mercury. He will be studious and book-learned, or else he will practise a handicraft. And his fingers are slender and his speech rapid. He will have marks either on his belly, neck, face, or limbs. And he will remove from house to house.

With a money-bag, Libra. He lives at peace, and occupies property, both his own and not his own. Should he take (other people’s property) for one that he takes, seven will go from him. He will be grasping and miserly. He neither borrows nor lends, and when he gains he does not rejoice, and when he loses is not cast down. He gains his living and when he gains he does not rejoice, and when he loses is not cast down. He gains his living honestly. He will not come into family property.

With brethren, Scorpio. He will have brothers and sisters, but he should be taken to a distance from them because he will bring them under his control. He will have brothers and sisters, but they do not return his kindly feelings. He will have brothers and sisters, but they do not return his kindly feelings. He will have children. But he will cast his eye on (other) women, and will acquire a bad name. Finally he will settle down; his prospects will be favourable, and he will live to behold his grandchildren.

With his first-born is a son, his children will be reared and will have brothers and sisters, but they do not return his kindly feelings. He will remove from house to house. He will be poor, and will have a business and will lack for nothing. The property referred to is probably cattle.

With children, Capricornus. He will have two or three children and then ceases to have them. If his first-born is a son, his children will be reared; if under the (favourable) influence of Jupiter, he will have four children and rejoice in them.

With pains and blemishes, Aquarius. So he will have pain in the heart, headache, and swellings of the loins, or else they will work spells and enchantments against him, and his mind will become deranged; but he will have recourse to a healer and will be healed. If under the (favourable) influence of Jupiter, he will be saved from all ills.

With marriage festivities, Pisces. He will take three women to

wife, and will lose (?) the first. If he lives with a well-born damsel, he will have children. But he will cast his eye on (other) women, and will acquire a bad name. Finally he will settle down; his prospects will be favourable, and he will live to behold his grandchildren.

With Taurus the house of absence from home. He will move from place to place and from house to house. He will seek the society of peaceful well-to-do people and will take up and rebut (or “evade and repel”); the reckless (or “the hotheaded”). And he will speak and be heard! and will lack for nothing. The older he gets, the pleasanter his circumstances will become.

Geminus is at the culmination, so he will find favour with rulers and will have slaves and handmaidens and associate with lords and great men.

With poor luck, Leo. Towards old age he will have a great lawsuit (or “dispute”) and will be disquieted. He will bow the knee to no man, and will pick a quarrel with someone. He will be poor, but not humble. The years which bring him trouble are: at four years, an illness; at eight years, a sickness; at fourteen, an illness [at thirty-six, an [27] illness]@; at sixty [sixty-two], an illness [at sixty-four, an

3 A prefix meaning “as”, “similar to”.
4 With Taurus, C.S. 26 and A have lamina antoikia.
5 With children, Capricornus. He will have two or three children and then ceases to have them.
6 C.S. 26 and A have asima after nayih.
7 With marriage festivities, Pisces. He will take three women to
8 With a money-bag, Libra. He lives at peace, and occupies property, both his own and not his own. Should he take (other people’s property) for one that he takes, seven will go from him. He will be grasping and miserly. He neither borrows nor lends, and when he gains he does not rejoice, and when he loses is not cast down. He gains his living honestly. He will not come into family property.
9 With brethren, Scorpio. He will have brothers and sisters, but he should be taken to a distance from them because he will bring them under his control. He will have brothers and sisters, but they do not return his kindly feelings. He will have children. But he will cast his eye on (other) women, and will acquire a bad name. Finally he will settle down; his prospects will be favourable, and he will live to behold his grandchildren.
10 With his first-born is a son, his children will be reared and will have brothers and sisters, but they do not return his kindly feelings. He will remove from house to house. He will be poor, and will have a business and will lack for nothing. The property referred to is probably cattle.
11 With children, Capricornus. He will have two or three children and then ceases to have them.
12 With marriage festivities, Pisces. He will take three women to
13 With Taurus the house of absence from home. He will move from place to place and from house to house. He will seek the society of peaceful well-to-do people and will take up and rebut (or “evade and repel”); the reckless (or “the hotheaded”). And he will speak and be heard! and will lack for nothing. The older he gets, the pleasanter his circumstances will become.
14 Geminus is at the culmination, so he will find favour with rulers and will have slaves and handmaidens and associate with lords and great men.
15 With poor luck, Leo. Towards old age he will have a great lawsuit (or “dispute”) and will be disquieted. He will bow the knee to no man, and will pick a quarrel with someone. He will be poor, but not humble. The years which bring him trouble are: at four years, an illness; at eight years, a sickness; at fourteen, an illness [at thirty-six, an [27] illness]@; at sixty [sixty-two], an illness [at sixty-four, an

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illness]; and at seventy-four, an illness. If he gets over these illnesses, he will live to his ninety-fifth year and will die. And Life is victorious.

Whoso is born in Libra, this will be his destiny. He will be a meek man. In his youth he will recover from an illness, and in his youth he will be harried. If (born) at the beginning—(of Libra) he will be learned. His distinguishing marks are fairness [and he will be pitted on the face and his hair is thick]. He is tall of stature [his beard scanty, his forehead wide, and his nose long]. His voice is [powerful]. He will be straightforward, learned, wise, and godfearing, and examine ("dabbles in") every branch of occupation (or "handicraft"). He will be true to his word, stern of heart, and inform himself about all that he sees. When he gets angry, he is quickly appeased. He will be full of face. If (born) in the middle (of the sign), he will be studious. He will have long teeth, and be a lover of fine raiment. (If he is) under Saturn he will be tall and slender; if (born) at the end (of Libra) Venus will be his ruling star; he will have a white body and be fair of face. His brows will be handsome and his nose prominent and wide. There will be marks on his head, or a mole on his neck. He will have pain in his thigh. His personality will be powerful, pleasant, and forcible, and he will take precedence over other people. His opinions are valued and [28] people will listen to his words. He will guide men aright. He is rapid of speech, and he laughs at that which is stronger than himself. Regarding himself, he is careful; like as a pair of balances he conducts himself with strict (Ziti, "much") rectitude, and when a person has speech of him, he does not lie to him. And, as he upholds right-dealing, he does well. He is a godfearing man.

With a money-bag, Scorpio. He will be wealthy, fortunate, grasping, and miserly. He will speak and be heard at the gate of noblemen and rulers, and will own property. He will frequent the society of governors and, when in their midst, they will show him respect. He will take nothing that is not his own; should he do so (however), for any one (thing) that he takes, seven would go from him. He will not inherit anything from his family, and will earn his living by his labour. He will have intercourse with a (great?) man. When he has abundance he is not elated, and when he is lacking it does not afflict him, because he is wise. If under the (beneficent) influence of Jupiter ([his home will] flourish) like a tree, and he will have many descendants.

With brethren, Sagittarius. So he will have brothers and sisters. One of his brothers will be quarrelsome, and he will bring trouble on his brothers and sisters. He will have a lawsuit about property, and will be successful in it. If (born) at the end of his Zodiakal sign, he will occupy a house not his own, and gain possession of a small estate; his children will gain and his relatives will envy him.

With parents, Capricornus. (26) Sixty-six days are inauspicious for himself and his parents and the place in which he was (born) will be laid waste, and his father will be plunged into strife. He shall be suckled with mixed milk.

With children, Aquarius. So he will have sons and daughters—one or two for certain. (Yea) he will have beloved and commended children. He will have one daughter, and she will have a mark on her face. With pains and blemishes, Pisces. He will have headache and toothache, or dizziness, or a pain in his heart. He will suffer from deadly diseases, pleurisy, or pain of the navel and loins, and will be burnt by fire or scalded by hot water. He will have sore tonsils and (pain) in his heart. If (under) Jupiter, he will suffer martyrdom with his parents (*), and will have a severe illness. They will bewitch him [and he will have to endure weakness, pain, fever, and sickness] and his leg will be marked by a blemish, or his head will be injured, and he will be set upon by people. His mother will fall ill, and will have pain in the hands and legs. He [will become rowdy with idle vagabonds, and] with worthless rascals will commit misdemeanours. And he will fall from a height.

With nuptials, Aries. He will seize by force a woman of good family and cohabit with her. When he abducts her [it will be well with him]. He will separate from his [30] first wife, and will wed

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1. In square brackets, CS. 26 only.
2. Read hamid as in CS. 26 and A.
3. CS. 26, makhria makbar: A, makri makbar.
4. In square brackets missing in DC. 31. CS. 26 has utila huna hania umnul guban, A, the same, with baira for bura.
5. In square brackets missing in DC. 31.
6. In square brackets missing in DC. 31.
7. Indian. Mundanas give the right hand when making a promise, and say "I have given *i*.
8. CS. 26, util hania yaliif. A, util hasil yaliif.
9. Table: -'a of Kuran. CS. 26 has uryana.
10. It does not agree with the character depicted to say "he laughs at those older than himself". The above is an alternate reading.
11. CS. 26, Khat hona alaan "he speaks (or swears) like a pair of balances" (i.e., weighs every word). A, ya marri tumma qaamul "his conversation is like a pair of balances". Zbunla (Ass. zilanda).
12. CS. 26 and A, lamkatiib.
13. CS. 26 omits minor wamia wam거나 nignia wmn haria udulfi'a.
14. Pl. II 58. CS. 26 and A have nishbambu.
three women! If under a favourable star, he will lie with the first wife.

With death, Taurus. He will live many years, and when he dies it will be from (a malady of) the heart or legs, and he will die in his own bed.

Gemini is the house of absence from home. So he will remove from place to place and from house to house, and will go to foreign parts and will find favour.

In the culmination, Cancer. So he will be a great and industrious man, and will be like a great personage and will find favour with noblemen and rulers, and people of good position will listen to his conversation. He will build buildings and will construct a large house and will possess gold and silver.

With good fortune, Leo. He will be blessed by fortune. He will accept food and drink from others, but advice he will give to none.

With bad luck, Virgo. On a Wednesday he shall not give (1) anything to anybody, nor speak. With his enemies this day is held in honour! Inauspicious illness as.

If (born) in the middle, he will be under Sol. He will be of fair complexion and red-haired. If at the end, he will be under Venus. He will be neither tall nor short, white-skinned, his eyebrows and hair black and thick, his limbs long and thin. His heart is hard and his disposition fiery, and from his works...

If born in Scorpio he will be under the Sun. He will be of fair complexion and red-haired. If at the end, he will be under Venus. He will be neither tall nor short, white-skinned, his eyebrows and hair black and thick, his limbs long and thin. His heart is hard and his disposition fiery, and from his works...

He will live seventy-eight. If his moon should be in its third quarter, he will be an amusing fellow and a jester. He will run like the wind and breathe like a dense cloud. They will malign him until he is thirty; subsequently he will grow rich, and the older he gets the fairer his lot.

With brethren Capricornus. He will be stern, harsh, and domineering and will bring trouble on his brothers, on both those older and those younger than himself. One of his brothers will be involved in a quarrel (with him?). He will be reckless and the cause of tribulation to his father and mother, and words from his mouth will injure his brothers, and his words are injurious (apt to cause trouble): If Luna (.)? in his parents' house is at its zenith, it will be well, and speedily, in a night.

[33] With parents, Aquarius. His father will survive but his mother perish. They shall give him mixed milk. For a space of thirty days he will bring ill-luck on his father and mother. His father will run off into the desert and will not remain in the dwelling of his fathers. Two fiery serpents (conflagrations?) will dwell in the place where he was born, and the sun will shine into it (i.e. it will be roofless), and he will go in misery (ill-health) until he is three or four years old, bringing ill-fortune on his father and mother, and they will be ruined.

and he seize on the words that are in his heart (?) (He will have eloquence and judgment; will be a wise man and pursue wisdom). With a money-bug, Sagittarius. He will not inherit family property, but his trade will be blessed. If not, for a number of years onwards he will use what is his and what is not. He will be made much of by a great man, a ruler, and will be employed in his service and find favour with him, and however old he is, he will work and grow rich.

(See Preface.)

The passage is obscure and probably corrupt. For taba, CS. 26 and A have tabuddu.

C.S. 26 and A have niqqua for niqqua in niqqua, niqqua. See p. 18, n. 8. C.S. 26 has niqqua here; A. niqqua (probably an error).

C.S. 26, bidda; A. B'da. The other two MSS. have 'I abna u l'm giba.

The other two: unikhamban.
If he is (born) at the end of his Zodiacal sign, he will cause a breach \(^1\) between his father and mother.

With children, Pisces. If the first-born of his children should be a son, he will be proud (of him)\(^2\). If a daughter, it will be well for him, and (but 2) he will lose his children and will bring up strangers (as his own). And one of the children will be scorched by fire, or sink in water and they will lift it out. If under Jupiter, he will rear sons and daughters, and slaves and handmaidens and his children will attain to great honour.

With pains and blemishes, Aries. He will have an infirmity in a secret part (of the body), and will have headache and earache. And in childhood he will be injured by boiling water, and fire will reach will experience. If a son, he will be proud (of him), and (but 2) he will lose his children and will bring up strangers (as his own). And one of the children will be scorched by fire, or sink in water and they will lift it out. If under Jupiter, he will rear sons and daughters, and slaves and handmaidens and his children will attain to great honour.

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and will be removed and driven off by noblemen and great men; but as he gets older he will own property and become lord of land and water, will sow seed and plant plants {and will have a money-bag}.  

With a money-bag, Capricornus. The possessions of his youth will be lost (shut off) to him, and he will inherit nothing from his family. By [37] combing (carding wool) 2 he will acquire goods and will bring possessions from a distance to his native place. Until his thirtieth year all that he earns will be withheld 4 from him, and it will be in meagre measure.

With brethren, Aquarius. He will bring trouble on his brothers, and his brothers and friends will become his enemies. He will have 5 brothers, and his brothers and friends will perform sorceries against him, and he should beware of them.

With parents, Pisces. So he casts down his mother before his 6 father. He will cause the ruin of his own home and of three others beside. He will not remain in his home. If born at the end of the sign, he will cast down his mother before his father, and, however great her depravity, her mother remains respected (sits in honour). 8

With children, Aries. If the first-born of his children is a daughter, he will get sons; nevertheless, three pregnancies will come to nothing. 9 And he will have trouble with a woman (wife) 2 of five years or seven years' (standing) 7, and his spouse who has 8 children. And one of his children will be lord of his fate. 10

With pains and blemishes, Taurus. He will have pain in a secret part and will have nightmare, and an (evil) spirit will possess him. When he is getting old, he will be wounded by an iron instrument and be injured by fire; he will fall from a height and a quadrapled will bite him.

With nuptials, Gemini. So, he will take three women to wife, and will be lecherous and a fornicator. [38] He will take a girl of good family, and will disagree (lit. have unrest) with the first wife and will forsake her. Subsequently he runs after 11 witches and maidservants, and will be estranged from his wives. They will speak evilly of him. The wife whom he divorced [has glowing eyes] 12, her eyebrows are fine, and her

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1. Whoso is born under Capricornus, this will be his destiny. If (born) at the beginning, he will be under Jupiter. He will be tall, long of limb, and handsome; his thighs broad. His hair will be thick and red, his skull wide, his forehead lofty, his eye glowing, and his brows (eyelashes) long. He will have marks (flecks) in his eyes. His trade transactions will be fortunate 12 and he will find much favour. If (born) in the middle, he will be under Mars. He will be fair and
ruddy and the hair of his head red. He will be of venomous temper, and a worker in iron. If (born) at the [40] end, he will be under the sun. He will be neither fair nor dark, will be short and bulky, his face small, and his hair black and straight. He will have hair in his pudenda. His feet are wide, and trijón. In his youth he will have an evil spirit. He will have access to people (who are) well-born. He flies like the wind, and walks like the burning of a cloud (lightning?). He will administrate rule over land and water. He will be the subject of malicious talk and calumny, a false report, that destroys his personality and his heart (mind?) cracks. Towards old age, he becomes impotent (or sensual ‘‘white-haired’’? 2) and bald; his eyes blink and his limbs become feeble. His face is fleshy and his neck massive. In his youth he will have an end of the year. His feet are wide, and In his youth he will have an estate of ruddy and the hair of his head red. He will be of venomous temper, and a worker in iron. If (born) at the [40] end, he will be under the sun. He will be neither fair nor dark, will be short and bulky, his face small, and his hair black and straight. He will have hair in his pudenda. His feet are wide, and trijón. In his youth he will have an evil spirit. He will have access to people (who are) well-born. He flies like the wind, and walks like the burning of a cloud (lightning?). He will administrate rule over land and water. He will be the subject of malicious talk and calumny, a false report, that destroys his personality and his heart (mind?) cracks. Towards old age, he becomes impotent (or sensual ‘‘white-haired’’? 2) and bald; his eyes blink and his limbs become feeble. His face is fleshy and his neck massive. In his youth he will have an end of the year. His feet are wide, and In his youth he will have an estate of ruddy and the hair of his head red. He will be of venomous temper, and a worker in iron. If (born) at the [40] end, he will be under the sun. He will be neither fair nor dark, will be short and bulky, his face small, and his hair black and straight. He will have hair in his pudenda. His feet are wide, and trijón. In his youth he will have an evil spirit. He will have access to people (who are) well-born. He flies like the wind, and walks like the burning of a cloud (lightning?). He will administrate rule over land and water. He will be the subject of malicious talk and calumny, a false report, that destroys his personality and his heart (mind?) cracks. Towards old age, he becomes impotent (or sensual ‘‘white-haired’’? 2) and bald; his eyes blink and his limbs become feeble. His face is fleshy and his neck massive. In his youth he will have an end of the year. His feet are wide, and In his youth he will have an estate of ruddy and the hair of his head red. He will be of venomous temper, and a worker in iron. If (born) at the [40] end, he will be under the sun. He will be neither fair nor dark, will be short and bulky, his face small, and his hair black and straight. He will have hair in his pudenda. His feet are wide, and trijón. In his youth he will have an evil spirit. He will have access to people (who are) well-born. He flies like the wind, and walks like the burning of a cloud (lightning?). He will administrate rule over land and water. He will be the subject of malicious talk and calumny, a false report, that destroys his personality and his heart (mind?) cracks. Towards old age, he becomes impotent (or sensual ‘‘white-haired’’? 2) and bald; his eyes blink and his limbs become feeble. His face is fleshy and his neck massive. In his youth he will have an end of the year. His feet are wide, and In his youth he will have an estate of ruddy and the hair of his head red. He will be of venomous temper, and a worker in iron. If (born) at the [40] end, he will be under the sun. He will be neither fair nor dark, will be short and bulky, his face small, and his hair black and straight. He will have hair in his pudenda. His feet are wide, and trijón. In his youth he will have an evil spirit. He will have access to people (who are) well-born. He flies like the wind, and walks like the burning of a cloud (lightning?). He will administrate rule over land and water. He will be the subject of malicious talk and calumny, a false report, that destroys his personality and his heart (mind?) cracks. Towards old age, he becomes impotent (or sensual ‘‘white-haired’’? 2) and bald; his eyes blink and his limbs become feeble. His face is fleshy and his neck massive. In his youth he will have an end of the year. His feet are wide, and In his youth he will have an estate of

With parents, Aries. He will be removed from the village in which he was (born) and brought up in another place. They shall suckle him with the mixed milk of a mother and daughter. If they omit to do this to him, he will separate his parents from each other. Should he be under the same stars as his father, his mother will be cast down (die?) before his father; but if under the same stars as his mother, his father will be cast down before his mother. His father and mother receive no gratitude from him. And the sun will shine into the place where he was born (i.e. it will be ruined), or else he will break out in it.

With children, Taurus. If the first-born of his children is a daughter, he will have three children; if a son, three pregnancies will result in miscarriage. He will have praiseworthy children, and will rejoice in them. He will become very famous in cities. He will lose two sons and three daughters, but will behold his children's children.

With pains and blemishes, Gemini. In his youth he will be ailing, and will go through a great illness from a woman; or it may happen that he will receive a blow from an iron weapon aimed beneath his right ear; or he will be fearful in sleep. He will have a blemish on his hand or in his eyes, or else he will fall from a horse or from a height. He will be sickly in childhood and recover and in his childhood will suffer pain [and will have pain in the navel] and will have blemishes in his secret parts. A four-footed creature will bite him, or he will be bewitched; they will administer exorcisms (purgatives, see p. 17, n. 10) and drugs to him; and he will be cured.

With nuptials, Cancer. If he takes a girl of good family, he will take three women to wife. And in marriage he will incur trouble, or, if he go to a woman on whom the reputation of being a whore rests(?), and lives with her, he will find happiness with her, and they will hold the woman and his children in respect. He is an odious man, and is driven off by another woman. The woman whom he divorced is tall and slim, her face small, and her eyes large. Her feet are small and she has... legs. Her buttocks are small, her [43] limbs comely, and her hips wide.

With death, Leo. He will fear Leo (or ‘‘a lion’’). Flatulence (or ‘‘wind’’) will attack his body, and he will be tongue-tied. He will die at the first hour of a Sunday.
Virgo is the house of absence from home. He will remove from place to place, will stand before a great man, and from time to time he will make a journey (lit. "walks a road"). (Outwardly) he appears all perfections, and he strives after wisdom in speech, but his heart is hard and there is evil in his mind. On one occasion, thieves will fall on him, but he overcomes them.

Libra is at the culmination. He will acquire property from noblemen and governors, have access to people of importance, and will take precedence over others. He will own landed estate and waters, will plant plants, build buildings, and have seed and offspring. [Kings and nobles will see him and he will have plenty of enemies and friends.] He will give them food and drink (entertainment), but they make no return, and the children of his own flesh and blood speak evil about him, perform sorceries against him, and do not come near him. He is daring and keen-witted (brilliant), and gives advice to strangers. He has no fear of others; his conversation is pleasing and his words are thought much of, and people hold him in respect. He has knowledge of the secrets of the heavens and earth, and he neither lends to, nor borrows from others.

Scorpio with good luck. He will be impulsive, a healer amongst men. He will earn his living either by ciphering, or from the road (travelling?) or in the king's service. His star is a fair one [and he will attain greatness, and converse with kings]. A thousand will bow before him and ask for his counsel. Should he be the son of poor people, he will meet with vicissitudes and persecution, and have a blemish on his face; (however), on leaving his thirteenth year, his destiny will be excellent and he will be supported by gifts from his children.

With poor luck, Sagittarius. He will have pain in his head and sides. And when he goes into the presence of a great man he is afraid, and thereupon is confounded. The crucial years for him are: at five, an illness; and at six, an illness; at eight, an illness; at eighteen, an illness; at twenty-four, a severe illness; at thirty, an illness; at thirty-six, an illness; at forty-six, an illness; at sixty-six, an illness; and at sixty-eight, an illness. If he gets over these illnesses, he will live to be seventy and then die. Life is victorious. S—a.

[45] This is what will happen to the man born in Aquarius. He will be short and plump, and his cheekbones high. He has an active disposition; his eyes are small and his face broad, his cheeks are puffy. His secret parts are wide and (as for?) his nose, water comes from it. Black is his hair and thick, his loins lean and his feet wide. He will be upright. If (born) at the beginning of the Sign, he will be under Venus. He will be bulky and small, his hair black and his eyes small. He will be book-learned and wise. He will take up a handicraft, or be engaged in trade by water. If (born) at the end of (the Sign) Aries will be his ruling star. He will be plump and small, of taking appearance, red hair, long limbs, and his buttocks slight and small. If Saturn is the ruling star of his (astrological) house, he will be a great man, and work in royal service.

With a money-bag, Pisces. In his youth he will have a meagre subsistence, and no family property falls to his lot. If (born) at the end, he will live on what is his own and on what is not his own. He will make a discovery, and people will be supported by him (i.e. live on him).

With brothers, Aries. He will bring trouble on his brothers and parents, and is the cause of separating his[46] parents. For a number of years he will go away from his home, and will bring every goodly thing (?), (but) he will not remain in the home of his fathers.

With parents, Taurus. Either he will be removed from (home?), or he will tear it down and (re)build it. Fire will break out in the place in which he was born, or a breach will develop in it, or a temple of the gods will be before it. If he is born under the same stars as his father, his mother will be cast down before his father. They (should) suckle him with mixed milk.

With children, Gemini. He will have trouble with his children, and in his youth children are denied him, but, later on, he will have children, and takes a spouse (who will bear 2 children. One of the children will have a mark or a sign (birthmark).

With pains and blemishes, Cancer. He will have an illness and be bewitched, will be splashed by boiling water, thieves will fall upon him, fire will scourch him, or great heat; he will be attacked, and an iron (weapon) assail him; he will have weak knees and pain in the spleen. For a number of years he will be removed (or out of his mind) and will get a mark (scar) and will be greatly blemished. Or else, they will perform spells against him; but exorcisms and healing herbs will subdue it, and he will be cured. And there will be defects in his body.

With nuptials, Leo. He will get hold of a woman by his
receive great honour, will own servants, found a family (lit. "plant plants"), and become the head of his family and tribe. 

49 People will behold (benefit by) his goodness, and there will be no 2 poverty. He will have a fat (lit. good) and fair purse, will win much fame, and have jurisdiction over lakes and rivers. He will issue commands and they will be carried out. 3 If the &st-born of his children is a daughter, he will have three male children, and his sons will speak to a great man and will be heard.

With good fortune, Sagittarius. His name and his honour will go, 4 but he will hurl back all that calumniate him (!). He will have fair fortune in the place in which he was born, and all will be well.

With bad luck, Capricornus. He will be a deceitful fellow who uttereth falsehood, a schemer. In old age he will be troubled by wateriness of the eyes. His crucial years are: at four years old, an illness; at eight, an illness; at ten and at eighteen, an illness; at twenty-four and forty-eight, illnesses. If he gets over these illnesses, he will live to be seventy, then his left side becomes inflamed and he will die.

And Life is victorious. S——at.

This will be the fate of a man born in Pisces. If at the beginning, he will be under Saturn. He will be tall and slender, his head small, the hair of his [50] head red, his body long, his brows long and his eyes small. He is long of countenance, his limbs long, his thighs narrow and plump. His face is pallid, and he has a birth mark on his face. If (born) in the middle, he will be under Jupiter. His face will be broad, his lips firm, his teeth parted, and the hair of his head fair and ruddy. He will be skilled in a craft or in penmannahip, and will be quiet, peaceful, and godfearing. If (born) at the end (of the Sign) he will be under Mars. He will be short, stocky and taking to the eye. His legs will be long, and the hair of his head light red. He will be mild and wise and practises piety with wisdom. He will walk unperturbed, though the earth should quake! He will become a great man (although) persecuted in his youth, becoming like a slave to the son of a nobleman. He will leave his home and his village, and all will be well. People will slaughter at his word, and no one will take precedence of him.

With a money-bag, Aries. Men reckon him a rich man (lit. "as

vehemenoe 1; or will take a woman who is of his own kindred (lit. "daughter of a man of his flesh and blood"), and there will be strife at the wedding, even unto bloodshed. He will incur injury from women, and will be addicted to sensuality (†). 2 If he takes to wife a woman under the same stars as himself, he will wed (or "take to his bed") three women, or five, or (even) seven. The woman whom he divorces 3 is short, stocky, her face and nostrils broad, and her hair reddish. Her breasts are ample, her limbs sturdy, and her hips slender (narrow?), if he takes a widow (to wife), children will be raised up unto him, and he will acquire 6 dolor viridis; blood will come from his nostrils and gush over him and spread over his body. He will have pain in the legs or eyes, and[48] should beware of enchantments, or of knots 6 or that an evil spirit will possess him. (But) he will not die a miserable death. If under the influence of Luna and Mars, he will be involved in feuds, or will die 7 of poison.

Libra is the house of absence from home. He will be prosperous, and will bring bread to his house from a distance (i.e. earn his livelihood at a distance). He will meet with kindness. In his youth he will go abroad, and for a number of years onwards, (this) will be his home.

Scorpio is at the culmination. He will be overweening and scomful. He will be good to others, but they are ungrateful, and his brothers and friends will become his enemies. He will be a fierce (?) man. If (born) in the middle (of the Sign) his eyes will be enlarged (pronounced?) and he will have blinding of the eyes and 5 birth marks on his face or on his membra. He will be a (true?) man, and (yet) something is said falsely which was not so, 8 and they will speak evilly about him and will say that he has done something which he did not do. He will apply 52, "go to the door of ") wise men 9 and governors, and they will give him a splendid appointment. He will
a rich man”) and he will acquire a small property.¹ [51] He will have plenty to live on, will administer his estate, and will have everything that is agreeable. He will keep an abundant table and a mixed cup, have much income, and little outlay. He will be powerful and have access to important people. He will be handsome.³ If (born) at the end, he will be (bountiful?) like the sea, and will make provision (for) his family.

With brethren, Taurus. He will come into family property, works, and adds to it. He brings trouble on his brethren (both) those older and younger than himself, and brings reproach on his father and mother, or does harm (zainga)⁸ with animals.

With parents, Gemini. When his mother is pregnant of him she will be ailing, and when he is born, he causes distress to his father and mother. Or he does harm (zainga)⁸ with animals.

With children, Cancer. So he will have sons and daughters and takes the spouse of (his?) children. He will beget two or three children, and will suffer loss amongst his children either through demons (?) or by revilement and cursing, but if he uses precaution,⁸ he will attain good (fortune).

With pains and blemishes, Leo. So he will have pain in the knee, or in the heart, and will have an illness, and will be struck by an iron weapon if coming from the market so that he is maimed. He will get over the sickness of his youth. If under Sol, he [52] will have a disfigurement on his face, or else on his leg. He will have bellyache, and will go to seek a healer, and there, will be a remedy for it. If sickness, and [deafness (or “a bridle”)],¹⁰ and agony or vomits foul (fish), vomits he may be cured by the water of exorcisms (i.e. water in which written exorcisms have been soaked).

With nuptials, Virgo. He will have a legal dispute with a woman, and will have affliction. He will take to himself a singing-woman, and will wed three women. If he weds a woman under the same stars as himself, children will be raised up unto him. One (wife) that he takes causes uproar amongst his women. The woman ascribed to him is short and bulky, her face broad, her cheeks full, and her hair reddish. She has a taking appearance, and her limbs are short. The tokens of another woman are, she is neither tall nor short, but will be ailing, and when he is born, he causes distress to his father and mother. Or he does harm (minu)¹¹ with demons.

With parting, Libra. Blood from his nostrils will soak him through. He will carry a secret in his heart until it causes his head to hang down.

Scorpio is the house of absence from home. He will earn his living by trade, but will lose the property of his parents when young.

⁴ [53] Sagittarius, at the culmination. He will have precedence over others and be skilled in his profession. But the children of his flesh and blood and his neighbours will perform magic against him, bringing him sadness and adversity.

Capricornus, with good fortune. Good will come of evil, and people will entreat his favour. And in all that he does, he does not change his mind.³ He is watchful over his talk, and will attain fame and honour.

With poor fortune, Aquarius. He will be fearful of heart. Until he reaches the age of twenty-four he will be talked against, but he will be saved from all evils, and will be lucky up to his old age, and held in great repute. The dangerous years for him are: at two years old, an illness; at four, illness; at the ages of eight, sixteen, twenty-six, thirty-two, forty-four, and sixty-six, illnesses. If he recovers from all these illnesses, he will live to be seventy-five and (then) dies and goes. Life is victorious. S—a.

Unto this point the reckoning for men: (now) finished.

A woman born under Aries. This is what will become of her, according to the hour in which [54] she was born. She will be pretty and desirable, alert and bright of wit, her eyes attractive and her countenance beautiful. She will find (incur) pain and affliction from her husband, (but) will lack for nothing. She will be angry one hour and appeased the next. There will be a (birth)mark either on her head, breasts, or face. And all that she perceives,⁶ she learns, and she will acquire a reputation amongst great seven women.

¹ [55] CS. 26, medir.
² Or, “it will be excellent.”
³ Zaina. The context suggests “provision” (NMT).
⁴ The word “zainga” can mean “arms,” “weapons,” “accoutrements,” “fighting,” “strife,” “mischief,” “havoc,” “damage.” The prefix ‘s suggests a connection with the verb ZNA (ZNT).
⁵ See Appendix I for other contexts.
⁶ Pititaruta. Doubtful. Demons called pititaruta occur in a list of evil spirits. A priest suggests that in the above passage it means “scornful talk,” (cf. PTR with qahata), but may be guessing from the context. Pititaruta occurs with balauna on p. 8. Perhaps the meaning “parting,” “leaving,” or something similar is probably intended here.
⁷ The end or the sentence in D.C. 31 only.
⁸ Darmana, see Appendix I.
⁹ CS. 26 and A, insert m before aska.
¹⁰ CS. 26 has upada upigudata ‘a mina ‘ebha before gairine. A has the same, with upigudata for upigudata. D.C. 31 omits altogether. A similar sentence occurs on p. 11, n. 4, but in another context. Both passages seem corrupt and it is significant that D.C. 31 omits the clause.
¹¹ Either lana or masla are superfluous.
With a money-bag, Taurus. She will own property and lose (?) it but will get hold of some of her parents' property. And those who eat and drink with her flatter her falsely.

With brethren, Gemini. She will have brothers and sisters and will lose (?) some of them (or 'is shut off' by them) 1 2. She will not continue to dwell with them, and fights 2 like a lioness amongst them. But she will have estimable brothers.

With parents, Cancer. Should she be the child of poor people, the place in which she was born will be destroyed, or the sun will shine into it and it will become roofless. A woman who is a stranger will bring her up: she will give her an education. She will become estranged from her people and it will benefit her family and her brothers. She will go away from her home, but will return to it.

With children, Leo. She will have children, and rear them [55] because she goes to the house of the gods about her children 3 and seeks out wise men. She will educate her children, and her children will grow up, and she will have great (distinguished) children.

With pains and blemishes, Virgo. She will have pain in the heart and breasts, and headache. She will receive a blow (calamity) from the gods. A woman will quarrel with her and they will bewitch her, a dog will bite her, or she will fall from a height.

With nuptials, Libra. This is her fate: she will be given to a man of good family, and her marriage-portion will go to (i.e. she will marry) one or two men. At the wedding there will be outcry and the first quarrel. And each time that she is visited by (sexually) and (is possessed by) the first husband, she shuts him out (?) or leaves him. 6 She will be beautiful, and she will see and love one man, and neighbours will gossip about her. She will get the better of her enemies. Those who eat and drink at her board will oppose her guilefully; but, as she gets older, (the older she gets) she will prosper.

With death, Scorpio. She will have pain in the heart and navel but will live for many years. If born in an hour (governed by 2) Mercury or Mars, she will die in her own house. She will love song, laughter, jest, and joy will be hers.

Sagittarius is the house of absence from home. She will be energetic, and will [56] accumulate property and will become famous.

Capricornus is at the culmination. She will cause trouble (outcry) 9

1 C.S. 26 and A have mahn for ming. Cf. p. 17.
2 A has tizznu ("she acts like a lion").
3 C.S. 26 and A have ahis ababa.
4 C.S. 26 has (mistakenly) mahra for maha.
5 C.S. 26 and A have the more probable long for 'u, etc.
6 This sentence is very obscure, and the translation is tentative.
7 See Appendix. (FS. on Pa HZA with 4 suggests "be wary with ", but the evidence of other contexts suggests the above.)
8 QUM I "rise up to assist" is contrary to the Mandaean idiom.
9 Or "scandal" ?

amongst mankind, and will not sit at her parents' table, because she quarrels with her brothers without justification.

With good fortune, Aquarius. One hour she will be cheerful, the next, she frets. And she shows nervousness of water. However aged she becomes, she will administer her estate.

With bad luck, Pisces. Her neighbours detest her. She will be like a man in her actions. Her dangerous years: at four, an illness, at the ages of twelve, twenty-six, thirty-two, and forty-six, illnesses. If she comes through these illnesses, she will live to be seventy and then die. Life is victorious. 8—9.

This is what will become of a woman born under Taurus. She will be a cheerful temperamento. One hour she hates, and the next, loves.

She is skilled at a handicraft. Her hair is reddish, her breast broad, and she will be dry. Her neighbours, who are many, are fond of her. She will have sorrow in her heart. [Her hair is plentiful. She will have joy.] 4 and her [57] voice is subdued.

With a money-bag, Capricornus. 4 She will acquire property from her [friends] and neighbours. She lacks for nothing but will not come into family property. She will gain possessions by her own effort (lil, "hand") and will get a fair name and good. She will belong to (marry 2) a wise man. In her home she will be like a male son, and people will reverence her name. She is sincere of speech; her conversation is straightforward and she administers her husband's purse and estate. When he has plenty she does not rejoice, and when he is lacking, it does not distress her. And she will make a discovery. 5

With brethren, Cancer. She will have brothers and sisters, but loses (2) the brother older than herself. She will pray to the gods that two or three brothers may be preserved in life, and it will be well.

With parents, Leo. She will bring ill-luck on her father and mother, and will bring about fire and earthquake, and her birthplace will be ruined.

With children, Virgo. She will be (constantly) pregnant and childbearing. The first time she will have a son, after which she will have (more) children, and then will lose some of them (be deprived of them) 6 becoming pregnant and miscarrying. One or two or five miscarriages will take place (lit. pregnancies will go from her). She will have male children and will welcome them, but she will [58] have a hard time with her sons and daughters.

With pains and blemishes, Libra. Through (the influence of 2) Saturn and Mercury she will have suffering: pain of the uterus and swellings of the loins, and her womb often pains her. Like a bow she
will be bent and bowed; fire and hot water will fall on her, or she will have pain in the heart or bellyache. And all these pains, (so) powerful and strong, will chastize her. And she will have a defect in her eyes or in her mouth. In her old age (however), (it) will improve.

With nuptials, Scorpio. Two or three men will fall to her lot, and she will belong to a man of good family. Her old age will be prosperous; she will preside over important activities. She will have upsets and annoyance from her husband, but it will (end) well.

With death, Sagittarius. An unexpected heavy blow will be dealt her. Either she must fear hard times, or she will be struck by an iron (weapon), or attacked by a scorpion, and she will die in great distress.

Capricornus is the house of absence from home. She will remove from place to place and from house to house; and the place to which she goes will be pleasing to her. She will never be poor, and will earn a great name. She is energetic in her work and good-tempered. She will have slaves and handmaidens, and will be skilled in dyes, and [59] will become powerful by reason of her spells and will take the hearts of men. She will be vain-glorious.

In culmination, Aquarius. She will stand well with great people, and will be godfearing and well-favoured. She will be restless in her actions, learning one thing and abandoning mother. She will derive renown and honour by it.

With good luck, Pisces. She will acquire a great name, and fortune will guard her. [She will not act] meanly to her friends.

With poor fortune, Aries. There will be a red-haired woman in her home, and [she will suffer pain, injury, and distress] from her. Like a man she will run and will fall (i.e., she can run and take a toss like a man). She will acquire possessions and build a building, and all evil influences will be powerless to harm her. The crucial years are: at two, an illness; at four, an illness; at eight, an illness; at twelve, an illness; at thirty, an illness; at forty-six, an illness; and if she gets over these illnesses, she will live to be seventy and then die. —

This is what will become of a woman born under Gemini. She will be of the year (or hour 2) of Mercury. She will be a clever woman, accomplished and discerning. If she learns penmanship, it will be well. She will either have a cast in her eye, or a [60] defect on one side.

1 kṣabha. C.S. 31 and A, kṣavata ("Burning", "scorching"?) I think, however, that the word refers to the woman (KBR to be bent).
2 Or "she will wed".
3 Mirra. The word also means "flattening".
4 C.S. 26 has biaštka. The word is rabuṭa in D.C. 31.
5 C.S. 26 and A have mūliptu. (Inversion.)
6 From what? Obscure.
7 The three clauses in square brackets missing from D.C. 31.
8 Will have a (birth)mark on one flank. She will not eat the bread of idleness (lit., meat of ease), and if she does, it will be bad for her.
9 Fire and hot water will fall on her. Her talk is like that of a man, and in her youth she endures hardship and penury. She will practise enchantments of (on) a man. She is beautiful.
10 With a money-bag. Cancer. Her converse is of kings and she will acquire gold and silver and will attain queenly rank. Her husband's (a man's?) name will fall on her (i.e., she will share his fame), and like a man, she will eat and drink. All that she finds, she will give to her husband. She will be comely.
11 With brethren, Leo. She will have a removal from her brothers; if she is in the family home, she will obstruct (or "lose") her brothers. She will resemble her brothers as the lion the lamb. She will have two or three brothers.
12 With parents Virgo. She will bring misfortune on her parents, and will cast down her father before her mother. At last, all will be well.
13 With children, Libra. She will have two beloved children and twins, skilful and accomplished children. She will fall into her children's disputes (or "share" her children's mishaps?). She will not eat the meat of dishonesty (or "defiled meat"), so that children are raised up unto her. And she will enter the house of the gods because he who is (under) Libra is perfect, and regards that which is seemly.
14 With[61] pains and blemishes, Scorpio. She will have inner pains in her heart, madness and catarrh; will be hers, her heart will pain her, and burning (charring) by fire will befall her. They will employ witchcraft against her and her face, and will cast aspersions (or and will "blacken" her "face") on her. Her hair will be pulled out, or (someone) will attack her with an iron (weapon). She shall apply to a healer, and will obtain healing. Or else, a scorpion will strike her and she will die.

With nuptials, Sagittarius. Three men will fall to her lot. She will become (the property of) a man of good family by means of abduction which they carry out (to obtain her). If she is under a malign star, she will be taken away from him, and will be afflicted. A woman will approach her (or "who has access to her") and will perform spells against her.

1 Does this mean that she talks snobbishly? Cf. p. 42.
2 I square brackets missing in D.C. 31. The passage is obscure.
3 A three clauses in square brackets missing from D.C. 31. 4 inverted. "she acts (or fights) like a lion with a lamb towards her brothers?" See also p. 43.
5 C.S. 25 and A, 'ī akabah. See Appendix I.
6 C.S. 25 and A have masītiyā lamāśi. Read liši alāhiši masīti.
With death, Capricornus. She will live for many years, but will suffer from headache or pain in the eyes, or she will be attacked by wind in one side and will be laid low for forty days until death overtakes her. She will die in great repute.

Aquarius is the house of absence from home. She takes pleasure in her sensual faculties, and she will remove from house to house and threshold to threshold. She will get her livelihood agreeably (Zit. 4 "will eat pleasant bread").

At culmination, Pisces. She will be a beautiful woman, but misanthropic (lit. "dislikes people"). She will own slaves and handmaids. The very people who eat and drink with her speak evil [62] about her. (However) the Eye of the gods is directed upon her (favourably).

With good fortune, Aries. The older she gets, the fairer (her lot). She will have a good name and good sense? She will sit at a plentiful table, and a great man will delight in her. She will acquire property and will have "speech and hearing".

With poor fortune, Taurus. She will be a clever woman, and they will talk maliciously about her, but will fall beneath her feet (overcome). She will take to her bed. Her companions dislike her.

The crucial years for her are: at two, an illness; at eight, an illness; at fourteen, an illness; and at fifty-five, an illness. If she gets over these illnesses, she will live to be sixty-eight, and (then) dies. And Life is victorious.

This is what will become of the woman born under Cancer. She will be in her father's (astrophological) house, and will be a clever, accomplished, and brilliant woman. She will have, either a cast (plural) in her eyes, or a defect in one flank, or will have a (birth)mark on one side of the body. She will not eat the bread (Zit. 6 meat) of dishonesty, nor enter the house of a dishonest person? If she does enter it, it will bring evil on her, and fire and hot water will fall on her. And her speech is like a man's, and in her youth she must [63] endure evil circumstances and penury. She will perform men's work, and her work will be polished (brilliant). She will be goodlooking.

With a money-bag, Leo. Her topic of conversation is kings, and she will own gold and silver and will attain regal rank. But they give her a bad name. She will eat and drink like a man, and all that she finds, she will give to her husband. It will be well (with her).

With brethren, Virgo. She will have a removal from her brothers, and if she leaves, it will be well for her. If she is in (remains in) the family home, she will lose (or "obstruct") it her brothers. She will be like a lion upon her husband. She will have one or two brothers.

With parents, Libra. She will bring misfortune on her parents, and cast down her father before her mother; but later it will be well.

With children, Scorpio. She will have two beloved children, and will fall (enter into) her children's disputes. She will not eat the bread (lit. meat) of dishonesty, so that children will be raised up unto her.

All her prospects are fair.

With brethren, Virgo. She will have a removal from her brothers, and she will die of poison. If Mars is present, she will lose (?) three husbands, and for a number of years she will have an equable fortune, and a man (husband). He will love her, she will acquire possessions, and will prosper.

With death, Aquarius. She will fall ill [and will die a seemly death]. She will have his ake. She will have confusion or pain of the mind (lit. heart). If under Jupiter, it will be 15 well, or there will be an infirmity in her limbs, and she will meet with wickedness from others and will die of poison.

Pisces is the house of absence from home. She will migrate from home and village like a bird. And those who eat her bread oppose her perfidiously, and she will acquire an evil reputation until, in her old age, things improve for her.

1 Parallel passage on p. 41.
2 See Appendix I.
3 If it were the woman who is fair we should have hāpirīa.
4 Parallel passage on p. 41.
5 C.S. 26 and A have hātia for qaffa. The context indicates that it should be latibānī, not tīhānī.
6 The word occurs elsewhere with hātia. See Appendix I.
7 C.S. 26 and A have qaffa, not qaffa–“it turns over” vs. “turns away” if there were min. See p. 45, n. 2. For qaffa b see J. PEN 3.
8 C.S. 26 and A have tiqātir. See above, p. 41.
9 hātia. See Appendix I.
10 Tiqātir. The word occurs elsewhere with hātia. See Appendix I.
11 The phraseology does not necessarily suggest marriage. She will be his.
12 See above, n. 6.
13 See Appendix I.
14 In square brackets missing in C.S. 26 and A.
15 C.S. 26 and A have tīhātia ("afflictions") for tīhātia.
In culmination, Aries. She will have an equable fortune; will sit at a plentiful table, and will have good prospects.

With good luck, Taurus. She[65] will do good, and a fair wind will breathe on her. She will act with consistency to herself. For a number of years onwards she will have a husband and home, and her husband will love her. She will occupy a house not her own, and will come on good fortune.

With poor luck, Gemini. Her kindred will utter malicious words and wickedness against her, and threaten her. When she stands amongst them they are silent with her, and the children of her own flesh and blood mistreat her and plot against her. But fortune will protect her. The dangerous years for her are: at two, an illness; at four, an illness; and at the ages of eight, twelve; twenty-two, twenty-four, twenty-six, and forty-eight, illness. If she gets over these illnesses, she will live seventy years and (then) die. Life is victorious? 

With good luck, Taurus. She will love her. She will occupy a house not her own, and will come on these illnesses, she will live seventy years and (then) die. Life is victorious?

This is what will become of a woman born under Leo. She will be slender and tall. She will be powerful; her body and face fleshy and her mouth large. Her nose will be small, her eyes inflamed, and her limbs sturdy. There will be a mark on her face, and her lips and her mouth large. Her nose will be small, her eyes inflamed, and her limbs sturdy. None of the family properties will come to her, and she will eat bread that is savourless and drink waters of bitterness, and (nevertheless) gives bread away. In the end, (however) (her fortune) will be fair.

With a money-bag, Virgo. She will acquire property from her husband and will administer his estate.

With brethren, Libra. She will bring trouble to her brothers, and should not remain in her brothers’ dwelling-place. Should she (continue to) dwell amongst them, she will lose them if she has two brothers. And all that she sees, she learns.

Scorpio is the house of parents. She leaves her parents’ home and is brought up in another place, then returns and comes (back). It will be favourable (for her).

With children, Sagittarius. She will become pregnant, but has three miscarriages. And she will pray to the gods that children may be raised up unto her. If Jupiter, a good star, is in the ascendant, three main children will be raised up unto her. But she will have grief on account of her children.

With pains and blemishes, Capricornus. She will have headache or pain in the loins and digestive organs, or toothache. Fire and hot water will fall on her, or she will meet with misfortune, or will be bewitched.

With nuptials, Aquarius. She will care for her husband, but will lose her first husband and her marriage portion will go to (i.e. she will wed) two or three men. If Jupiter is in the ascendant, she will be a daughter of first marriage (i.e. marry once), if Mars be present, she will change (marry successively) three husbands.

With death, Pisces. She will be ill in bed and will die an evil death. Or else, she will get a malady of the eyes, and will die by the hand of man. If Jupiter is in the ascendant she will die a seemly death.

Aries is the house of absence from home; so she will leave her village and home, and will encounter hardship. Evil gossip will circulate about her, they will utter . . . and reproaches about her.

But she will get the better of her enemies.

Taurus, at culmination. She will be more energetic than men, and will commit harlotry and will cast her eye upon men. She will have a vain spirit. She will make a discovery (or "find tranquillity"). [will speak and it will be] [will have servants and handmaids], will sit in the seat of honour, and fair fortune will be hers.

Gemini, with good fortune. She[68] will remove from place to place and from locality to locality, but it will be propitious. And (although) they speak evilly about her, she will offer them hospitality (lit. bread and water), and will possess gold and silver.

With poor fortune, Cancer. She will earn renown and fame for herself, will find a good home, and will sit unexpectedly at an abundant table, and will eat goodly viands (or "make a good living"). She will rule an estate. The dangerous years for her are: at four pears, an
illness, and at the ages of eight, sixteen, twenty-eight, thirty-four, and sixty-eight, illnesses? If she gets over these illnesses, she will live to be seventy, and then goes (i.e. “dies”). S- a.

This will be the fate of a woman born under Virgo. She will not eat the meat of dishonesty because Mercury is a good star. The older she gets, the wiser she will become, she will be cheerful and upright. She is skilled in manly weapons (birth)mark and sometimes might (i.e. “entertaining”). Her hair will be straight, and there will be a (birth)mark on her face, or ears, or [69] head, or on a hidden part (of the body). Or she will have terrifying dreams. All her prospects are fair.

With a money-bag, Libra. She will flourish in peace and will possess a fine property. If (haply) she take what is not her own, in place of one thing gained, seven will go from her. She will be grasping, neither borrowing nor lending. When well-off (Zit. “she has”) she does not rejoice, nor does she grieve when badly off. She will inherit nothing from her family.

With brethren, Scorpio. She should go away from her brothers because she brings trouble on them. She will have three or four brothers, and she is ill-treated by them. She has no satisfaction in the company of her brothers, and they show her no kindness. If (haply) she cast down her father before her mother, she will have a mark on her breast broad, and her hair thick. She will get a mark on her shanks, or sore eyes, or will have swellings of the loins. Or they will bewitch her, and she will have... The auspicious star Jupiter is in the ascendant, she will have children and rejoice in them.

With pains and blemishes, Aquarius. She will have headache, or pain in the heart, or [70] in her shanks, or sore eyes, or will have swellings of the loins. Or they will bewitch her, and she will have recourse to a healer (exorcist). If Jupiter is there, she will be saved from all evils.

With nuptials, Pisces. Three men will fall to her lot, and she will lose (7) the first man. If he is a man of good family, she will go, and he will cohabit with her (but) she will cast her eyes (about her) and will get a reputation for unchastity, and will bring shame on her husband. She will lose her first husband, but with her last (husband) she will settle down. Her prospects will be fair.

With death, with death. She will die an evil death and from time to time they will use her ill, and in exile, childless and amongst strangers, she will die, and the worlds and ages will weep for her.

Taurus is the house of absence from home. She will remove from place to place and from house to house. She will be accounted as of the aristocracy, will seek the society of upright persons and will evade the presumptuous (or reckless). She will have (spiritual) speech and hearing, will lack for nothing, and as long as she lives she will prosper.

At culmination, Gemini. She will have misfortune, but will be as enterprising as a man in all that she does. She will possess slaves and maidservants. [71] Each time that Jupiter is in Gemini, it will be propitious for her. She will have intercourse (or “equality”) with her husband, and it will be well.

With good fortune, Cancer. She will be strong at housework, and will give all that she has to her husband. She will cause dissension amongst others, and they will get the better of her by stealth, and do her harm. She will lack for nothing.

With evil fortune, Leo. She will win fame and honour for herself, but before she is greyheaded she will have a (legal) dispute and unrest. She will bend the knee to no one. She will have a dispute with a man (or “her husband”), and in her youth will be poverty-stricken, but later on she will have money and will show meanness to other people. The dangerous years for her are: at four years, an illness; at eight, twelve, fourteen, thirty-two, thirty-four, and at fifty-six, illnesses. If she gets over these illnesses, she will live to be seventy and (then) die. S- a.

This is what will become of the woman born in Libra. She will not act falsely or evilly, nor will she oppress anyone, nor will she take anything that is not her own. Should she take (that which is not hers), [72] one thing that she takes, seven will go from her. She will be an upright and honest woman and will live at peace. She will be tall of stature, her breast broad, and her hair thick. She will get a mark on

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1 C.S. 26 and A. omit some of the ages. I have abbreviated.
2 In view of the many meanings of zawa the translation is tentative.
3 nikhia. Both construction and word are puzzling.
4 C.S. 26 and D.C. 31, lamgubia: A. lamgubia. tarbula lamgubia is translated by Lidzbarski always “are ungrateful”! The literal meaning of naphala is either “they offer” or “they accept” or “they reciprocate”. The context here suggests the translation given above.
5 A hiatus in the sense. In a seat of honour?
6 See Appendix I.
7 Tarbula possibly should read tarbula tirabia “will rear a child”.

With death, she will lose the man. If she is a man of good family, she will go, and he will cohabit with her (but) she will cast her eyes (about her) and will get a reputation for unchastity, and will bring shame on her husband. She will lose her first husband, but with her last (husband) she will settle down. Her prospects will be fair. Aries, with death. She will die an evil death and from time to time they will use her ill, and in exile, childless and amongst strangers, she will die, and the worlds and ages will weep for her.

Taurus is the house of absence from home. She will remove from place to place and from house to house. She will be accounted as of the aristocracy, will seek the society of upright persons and will evade the presumptuous (or reckless). She will have (spiritual) speech and hearing, will lack for nothing, and as long as she lives she will prosper.

At culmination, Gemini. She will have misfortune, but will be as enterprising as a man in all that she does. She will possess slaves and maidservants. [71] Each time that Jupiter is in Gemini, it will be propitious for her. She will have intercourse (or “equality”) with her husband, and it will be well.

With good fortune, Cancer. She will be strong at housework, and will give all that she has to her husband. She will cause dissension amongst others, and they will get the better of her by stealth, and do her harm. She will lack for nothing.

With evil fortune, Leo. She will win fame and honour for herself, but before she is greyheaded she will have a (legal) dispute and unrest. She will bend the knee to no one. She will have a dispute with a man (or “her husband”), and in her youth will be poverty-stricken, but later on she will have money and will show meanness to other people. The dangerous years for her are: at four years, an illness; at eight, twelve, fourteen, thirty-two, thirty-four, and at fifty-six, illnesses. If she gets over these illnesses, she will live to be seventy and (then) die. S- a.

This is what will become of the woman born in Libra. She will not act falsely or evilly, nor will she oppress anyone, nor will she take anything that is not her own. Should she take (that which is not hers), [72] one thing that she takes, seven will go from her. She will be an upright and honest woman and will live at peace. She will be tall of stature, her breast broad, and her hair thick. She will get a mark on
her body. Her brows are long and fine and her eyes lagian (1). Her face is ruddy, her mouth small, and her father and mother are fond of her. Her temperament is warm, and people love her.

With a money-bag, Scorpio. She will acquire much property, but will get nothing from her parents’ estate. She will perform important work [and will earn name and fame]. She will be a dispenser of food and drink to others, and will ask no favours of her female friends (Zi. 4 will not stand at the door of 2, etc.). She will be comely. If under Luna, she will perform important work.

With brethren, Sagittarius. She will have brothers, and will remove herself from them. She will be struck by her brothers with an iron (weapon). She will be independent and hot-headed.

With parents, Capricornus. It is her fate that for sixty-three days she will bring misfortune on herself, and for thirty days they must take her out to the country (or desert) (or “put her outside?”). If they do not treat her thus, she will work harm.

With children, Aquarius. So she will become pregnant and will bring forth. She will have beloved children. One daughter will have a mark on the mouth and will bring (her mother) honour and joy, and [73] she will be fair.

With pains and blemishes, Pisces. She will have headache, and pain in the heart and belly, or will have swellings of the loins. She will be scalded by hot water.

With nuptials, Aries. She will be abducted from her home and become the property of a man of good family. If she goes through abduction, it will bring her misfortune and she will lose the first husband, and two or three men will be her lot. If Jupiter (the good?) star is in the ascendant, she will fall to the share of the first man.

With death, Taurus. She will live for many years, and when she dies, she will die of her heart and throat.

Gemini is the house of absence from home. So she will move from place to place and from house to house and will counter sorceries and turn them against those who made them. She will live agreeably (fer. “eat pleasant bread”).

1 Lagian is used again of eyes on p. 54 with the adjective “beautiful”, I cannot trace a likely derivation. If from ٣٥٦ it might mean “weak”, and if from ٣٥٦ (Arabic ٣٥٦) “mirthful”, LGA meaning “to make unmeaning sounds” conveys an inappropriate meaning, although the Arabic ٣٥٦ might lead to “expressive”. There is no Persian word of the kind.

2 In square brackets missing from D.C. 31.
3 C.S. 26 and A have hadda for harta.
4 C.S. 26 and A have kumsu for “a hundred and a hundred”. Had the original text read a hundred and thirty days”, D.C. 31 would have walsain not uma Walsain.
5 Tirkh.
6 C.S. 26 has kamps “and apostatizes” or “faithlessness”. The word was probably either kamps “her side” or kambah “her throat”.
7 The verb ٣٥٦, with TRA. See p. 21, n. 7, and p. 47.

In culmination, Cancer. It is her destiny to acquire possessions, and she will be fortunate, will own gold and silver, make a discovery, (or “find tranquility”) and fair fortune will be hers.

With good luck, Leo! It will come to pass that she will be blessed by fortune, and that one hour she will be angry and the next appeased, and that she will be inflammable with men (amorous).

With poor luck, Virgo. She will have a fine house, but [74] one woman will have access to her, and they will perform spells on her, and her reason will become darkened; and her heart, (mind) overthrown. (But) later on, she will have hanimess. The dangerous years for her are:

With parents, Aquarius. She should give her mixed milk to drink, call her by two names, and send her away (to the country) for sixty days. If they omit to do this to her, she will bring about harm and loss (lit. work harm and lacking), cause division amongst her brothers, and will be sickly and ailing. She will be repulsive to others. She is hot-tempered like fire, rises up like a whirlwind, and when raging, beats her side.

With a money-bag, Sagittarius. It is said that if she gets through the years of infancy and those of middle-age, she will die. Her fair name will be fought for.

With brethren, Capricornus. It will happen that she will bring trouble to her brothers; and one of her brothers will be involved in strife. She will have three brothers. She will be recklessly hard.

[75] With parents, Aquarius. She will make much of (lit. “exalt”) her father, and slight (humiliate) her mother. Her father is arrogant, or the judge of the town.

With children, Pisces. It will happen that her first-born will go (die), but she will rear children. If the first-born of her children is a daughter, she will have good children; or if her eldest should be a male, a son, she will ransom him with gold and silver; land she will lose two or three but she will take care of herself and sons and daughters will be raised up unto her.

With pains and blemishes, Aries. It is her fate to have baldness
of pate, or she will have festering sores and boils. Or she will be injured by fire and hot water, or wounded by an iron (weapon). And she will have pain in her womb and belly.

With nuptials, Taurus. It will happen that she will be a famous woman. But at heart she will be a grumbler, and she will be separated from her husband, or will leave him.

With death, Gemini. So she will have pain in her back.

Cancer is the house of absence from home. This will be her destiny: that her word will be obeyed (heartened to.

In culmination, Leo. It is decreed that she will lead an easy life (eat pleasant bread).

With good luck, Virgo. It is its destiny that she will approach (frequent) (poor) 2 people, and will not act meanly to others. 6 She will approach the orphaned, peasants, and poor people, and each time that she encounters sorrow 2 good fortune will protect her from all that is evil.

With poor luck, Libra. It is her destiny to belong to a man (husband?), and adversity will be the portion of her children. The dangerous years for her are: at two years old, an illness; and at the ages of ten, fourteen, twenty-four, forty-four, forty-six, and fifty-six, illnesses. If she gets over these illnesses, she will live to be eighty and will then die. Life is victorious. 8

The woman whose horoscope is Sagittarius. This is what will happen to her, namely that they will give her mixed milk and two names (up to a period of seven days) she bring misfortune on her father and mother. She will be a tall woman, and have bad patches on her head. Her eyes will be large and her brows comely, her mouth big and her lips thick. She will occupy herself in trade, and it will prosper. In her youth she will be timid, and she will have enemies.

With a money-bag, Capricornus. It is destined that she will be bright and entertaining. She will not come into family property either. Some evil things are said of her, but she pays back the evil in kind. And she is bereaved of (?) children.

With deaths and blemishes, Taurus. It is decreed that she should use precaution3 about herself, for she slanders people, her tongue is not a person who speaks before her is let be (or escapes7-—her tongue is evil.

With nuptials, Gemini. It will happen that she will be lecherous and wanton, and she (even) stoop to prostitution (lit. "she lowers her head to " etc.). But, later on, she will repent of her whoredom.

With death, Cancer. She eats and drinks, and gradually her body, legs, and loins will become gross (lit. "thicken").

Leo is the house of absence from home. She is fated to remove from place to place, and to have sorrow to endure. They will perform sorceries against her, (but) she guards herself against spells, so that children are raised up unto her. On her children's account she will visit a healer (exorcist), and will stand at the gate of wise men (physicians).

Virgo is at culmination. It will happen that many enemies will pursue her with evil intent, and whatever (good) she may do, she will get no return. The dreams that she sees are beautiful. 4

With good luck, Libra. However old she gets, she will meet with kindness. She will make contracts with important people, and it will be advantageous.

With poor luck, Scorpio. It is decreed that she will often become involved in strife and agitation through female friends. 6 The crucial years for her are: at two years old, an illness; and at the ages of twelve, twenty, thirty-two, sixty-six, and seventy-six, illnesses. If she gets over these illnesses, she will live to be eighty, and (then) die. 8

[79] This is what will happen to a woman born under Capricornus. In her youth she will be beloved and brought up like the children of...
genteel folk. She is keen and bright-witted. It is decreed that until sixty days have elapsed she must be suckled with mixed milk; because for sixty days her family will (otherwise) have bad luck.

With a money-bag, Aquarius. It will befal her that the Eye of the gods is fixed upon her; so that her want will become plenty (lit. lacking becomes full), and she will become wealthy and give to her female friends. The possession of her youth will be debarr'd to her, and none of the property of her parents will fall to her share. And the children of her home-circle will hold her in esteem.

With brethren, Pisces. If Luna is in the ascendant, it is decreed that it shall be favourable for her, since Luna is auspicious (lit. is predominant for good).

With parents, Aries. This will befal her; (namely) that they shall put her forth from the house in which she was (born). If they omit to do this to her, she may bring misfortune on her brothers and parents.

With children, Taurus. (This) will be her fate: she will be fearful; she will be given to dreaming, and will seek mercy for her barrenness, and finally she will bear children.

With pains and blemishes, Gemini. It is fated that she will receive pollution (Gk. "take a blemish" = "be infected by") from her brothers, children, and family, and will suffer from a disease, but will purify herself and will find healing.

[80] With nuptials, Cancer. She will age and grow prosperous, and will gain property from an enemy.

With death, Leo. It will happen that she will have pain in the heart and loins, and pain in the breast and tonsils.

Virgo is the house of absence from home. She is fated to behold many places, and (then) returns, and goes back to her (native) place.

Libra is at culmination. It will be that the Eye of the gods is fixed upon her. Her temperament will be fiery. She will perform kindnesses for others, but receives none in return.

With good luck, Scorpio. She is destined to be a clever woman, and she will win fame and glory.

With poor luck, Sagittarius. This will be her fate: she will act like a man and will be overbearing, violent, and given to reckless and malicious speech about people. She speaks amongst them and about them, and makes no end. The years that are crucial for her are: at two years old, an illness; and at the ages of eight, twelve, twenty-

four, twenty-eight, thirty-six, and fifty-eight, illnesses. Should she come through these illnesses, she will live for eighty years and (then) die. Life[81] is victorious. S——a.

The woman born under Aquarius. This is what will become of her. From first to last she will bring bad luck. They should put her forth out of doors, and if they omit to do this to her, she will wreak harm.

She is in full face (or "has high cheek-bones"), and her mouth and nose are small. She will have a mark on her side and her hair is straight.

She will suffer from headache. And her father and mother will be at strife, or else he (her father) will die in a quarrel.

With a money-bag, Pisces. This is what will happen to her. Her parents are set in evil ways, and she will be grasping, and in her youth she will be despised. The older she gets, the richer she will become.

With brethren, Aries. It is decreed that, however small (young?) she is, she will have brothers. Up to (a period of) seventy days she should not be with her brothers, (for) if she is, she will do harm.

With parents, Taurus. This is what will become of her. She will bring trouble to her father and mother, and they should send her away to (a place) without. If they do not send her away, she will cause the separation of her parents.

With children, Gemini. It is decreed that she should remove from place to place. And the Eye of the gods is directed upon her, so she will become pregnant, will bring forth, and will age and grow thirty-six, and fifty-eight.

With pins and blemishes, Cancer. She will be given to dreaming, and will seek mercy for her barrenness, and finally she will bear children.

With death, Leo. It will happen that she will have pain in the heart and loins, and pain in the breast and tonsils.

Virgo is the house of absence from home. She is fated to behold many places, and (then) returns, and goes back to her (native) place.

Libra is at culmination. It will be that the Eye of the gods is fixed upon her. Her temperament will be fiery. She will perform kindnesses for others, but receives none in return.

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With good luck, Scorpio. She is destined to be a clever woman, and she will win fame and glory.

With poor luck, Sagittarius. This will be her fate: she will act like a man and will be overbearing, violent, and given to reckless and malicious speech about people. She speaks amongst them and about them, and makes no end. The years that are crucial for her are: at two years old, an illness; and at the ages of eight, twelve, twenty-

four, twenty-eight, thirty-six, and fifty-eight, illnesses. Should she come through these illnesses, she will live for eighty years and (then) die. Life[81] is victorious. S——a.
Scorpio is at culmination. She will amass possessions and will be a benefactress to others. She will get a mark on her mouth, or on her cheek, or on a covered part of her body.

With good luck, Sagittarius. Her husband will delight in her. Those before her (in age), that are older than herself: she will remove and rebuff. People will hold her in esteem, and [83] her good fortune will watch over her. And her husband will see her in her (native) place, and will love her and honour her.

With poor luck, Capricornus. It is decreed that they will speak ill of her, but she will lend ear to no one and will triumph in all that she does, and honour and happiness will be hers. The dangerous years for her are these: at four years old, an illness; and at six, eight, thirty, and forty-eight, illnesses. If she gets over these illnesses, she will live to be ninety and (then) die. And Life is victorious.

This is what will become of a woman born under Pisces. She will be beautiful and her eyes prominent, her eye-sockets deep, and her nose comely. Her eyes are Inian (eloquent), and lovely, her brows noble and beautiful and her hair curly. She will have delicacy of limb. In mind she is wise and she will be sparkling (of wit). She will become vain of spirit, and subdues (suppresses) words that she hears, and laughs at men. She will get an impurity in the breast. Her reputation will be low (?), but to outward view she is fair (?).

With a money-bag, Aries. This is what will become of her. She will be mistress of an estate; [84] when she has plenty (she is not elated) 9 and when she has not, it does not depress her. She will lose her purse and her first house, but will acquire others. 10 She will be brilliant and impetuous, and compassionate to captives and and the poor. 11 And for a number of years onwards she will be honoured.

With brethren, Taurus. It is decreed that the older she is, the more she will be a benefactress to others. She will get a mark on her mouth, or on a covered part of her body. For, literally, 12 for the people, her view is beautified. 13 Obscure. As in parallel passages throughout the book.

C.S. 26 and A have the correct amurina. 14

Or, literally, 12 for the people, her view is beautified. 13 Obscure. As in parallel passages throughout the book.

With parents, Gemini. It is decreed that she will be like a man in her actions, and she will be esteemed by others.

With children, Cancer. It is decreed that she will bear two or three children. Either by demons or from enemies, or from (evil) oaths, loss (death) will occur amongst her children, but if she administer a remedy to them, they will be saved by it.

With pains and blemishes, Leo. This will happen to her: that she will have pain, infertility, and calamity, or else will go forth from place to place and be removed from place to place. And she will have headaches and will be impaled by fire and hot water; (moreover) she will have festering sores and blains come out in her; she will need, with adversity, fall from a height, will suffer from pains in the side, and will become demented. 9 And she will be excitable sexually (?). 4 And all that she does, she will achieve through her own cleverness.

With nuptials, Virgo. It is fated that fornication and whoredom will assail her.

With death, Libra. It is decreed that when she dies, she will die of her heart and tonsils.

Sagittarius is at culmination. She will take precedence of others, and be skilled at a handicraft. But the children of her flesh and blood and her neighbours will employ spells against her, and sorrow and illness will come upon her. She will eat from two houses and will behold fear. But she will triumph in all her doings.

With good luck, Capricornus. This will be her fate: the children of her flesh and blood will hate her. She will become a famous woman.

With poor luck, Aquarius. It is decreed that she will be under the (auspicious) influence of Jupiter and Venus. She will prosper in all that she does, because Jupiter and Venus are good stars. The years dangerous to her are: at ten years, an illness; at twelve, twenty-two, twenty-eight, thirty-two, forty, and fifty-two, illnesses. If she gets over these illnesses, she will live for seventy years and (then) die. And Life is victorious.

This ends the word of men and women through the strength of our Lord. S——a——
II.

THE BOOK OF THE STARS

In the name of the Great Life. 'Health and purity, strength and soundness, speech and hearing, and the help of mighty Utria, children of light, be the portion of Ram Zahirun, son of Maitha, by means of this Book of the Stars of Men and Women, that he may get through it (his labour) and succeed in it through the strength of Yawar Zirwa and Simat Ifia.'

Who so hath Sol (burning) as his star, this is decreed for him: [that he shall be] fair of complexion and rosy, and his nose and mouth small. He will have a mark on his side or head. In the year that he was born he will recover from a malady and sickness. He will be the foe of evil persons and liars, and will reprove others. He will play a trade by water. His figure is tall (exalted), but his horn is subdued. He will have warts on his head, his arms and legs are long and thin and his feet broad. He has (good) nerves and a stout heart, and his society is valued. And in his youth he will look on woman (and) will have pustules in his body, or a mark on his membrum or beneath the navel, or in a covered part (of the body). If he gets through nine years and two months and (at) sixteen years, he will have a great misfortune, and will fall from a height. At thirty years old he will go away from home, and will have either pain or a gaping wound in the head. He will lose his first wife, and will take a widow (to wife) and will have children by her. He will be employed on government work, and will make a discovery, (or "find tranquillity"). And (a woman I) will see him, and her appearance is fair. On the twenty-second of Adar he should not venture out-of-doors, nor go to the markets. If he does go out, he will fall ill, and will receive an injury to his limbs, either in his hand or his members. The reason is that Sol is the house of the Ram, and Scorpio occupies it. If he survives these illnesses, he will live to be ninety or one hundred and two, and will (then) die. Life is victorious.

The man whose star is Venus will become rich and famous. His nostrils and mouth are small and his nose sharp. The tops of his ears are spreading, his eyes beautiful and glowing, his lips full and his limbs gleaming-white and fair. But his heart is stern and his temperament hard. He will go to another place and another house, and will have enemies. In his youth he will go into (pass through) evil (times); and they (should) call him by two names and he will be reared in (despite) his sickness. And he will be attacked by a high fever. Should he come through nine years, he will live for many years. (But will have headache, and will be) struck by an iron weapon, or (receive) a splitting blow to his head. And they will put him in charge: of (certain) things and these will become his own. He will make a discovery (or "find tranquillity"), but thieves will fall upon him. At thirty-eight years of age he will get over an illness, then at forty-six and at fifty-two, he will have a bubo and sore throat. The dreams that he sees are pleasant ones. He will have a mark on his head, or eyes, or on his right hand, or before (by ?) his nose (or "face"), or on his sex-organs. On the twenty-seventh of the month of Adar he should not go out. His figure is short and fleshy and his head, audibly, will be hotheaded and brilliant, and will be well-informed, and a lucky person. Those older than himself will place a seat for him and he will become a famous man, and ruler over land and water. He will have access to men of might, people will obey him, and he will have a voice and judgment (an opinion). He will live with (marry) a woman who is a widow: she will be his light-giver. Her (his) hair will be red and her (his) eyes small, and dark. He will be changeable, a man and his fate (or "marriage-bed") will go to three women. The woman assigned to him is neither tall nor short; the arch of her foot is comely and her eyes are closed (blindfolded). Her hair is beautiful, and she will have a mark on her face. He will either cohabit with her or commit adultery with her. He is conversant with the mystery of the heavens and earth, and skilled in magic. One day he is at peace not speaking with a woman.

1 Utira = a spirit of life or light. Pronounced utira.
2 D.C. 31 has omitted hawra.
3 See p. 5, n. 2.
4 Though he be exalted (tall) of body, his horn is not exalted, "i.e. not proud.
5 The real meaning here is equivalent to the English idiom, "he has nerve," i.e. is not nervous or fearful.
6 C.S. 26 and A have khasar ml fisia.
7 Something left out here? The sentence is the same in all three MSS. "See him" might mean "provides for him," and the subject be the khasa, but the context does not fit.
8 Of. akhdara "beautiful".
9 Of. ashdara, "beautiful".
10 C.S. 26 and A, ofa.

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No man will get the better of him in a dispute, but he should strike no man, for, should he strike (anyone), that person will die beneath his hand. And he will become a stranger, with a ban ... fail, and his heart manly. As first, eldest (of his children) a son is ascribed him and he will be an eater and a drinker, with a defect and weakness of the feet; because he is of the house of Taurus (and) Libra, and the dominion of Pisces. If he survives his forty-sixth year he will live to be ninety-eight and will then die, and they should keep him away from water. And when he falls ill, take him some goat's horn, and some catgut (bow-string) and sesame-oil; boil, and rub (the result) into all his body and he will obtain relief.

Whoose has Mercury (Nebo) as his star will be wise and discerning and is skilled in his profession. He will be book-learned and wise, but will be fiery, pugnacious, and quick-tempered. His limbs are long and his face handsome and he will be learned and commended, but people dislike him. The house in which he was born will become a ruin and the sun will shine into it (i.e. "it will become roofless"); and he will be removed from house to house. He brings hardship on his brothers and parents, but as he grows older, they hold him in respect, and he will gain friends and will go from place to place. They will utter malicious words about him, he will have a cleft in his head, and an iron (tool, weapon) will crush him, or his head, so that it comes on him, on the head, from his work. Or else he will become ill when he is three or four years old and again at forty. He will go abroad. His temperament is fiery, and he will incur loss and an (evil) spirit [will possess his limbs; his mother] will have to endure evil from him. In his youth he will get over sickness and misfortune, but he will have pain, and will have a mark on his face or on his privy parts or on his chest. And there will be a black mark (mole?) on his shank or his leg. He is fond of jest and song and does good although [91] people do not return his kindness. His countenance and beard are short, his hair black and curly. His eyes and brows are handsome. He will have a festering sore on his limbs or face or privy part, or side, and birthmarks (signs) in a privy part. His eyes will be large. He will run after women and be addicted to fornication and magic, and is fond of raping, adultery, and theft. No one will get the better of him in a dispute. He will fall from a height, will be injured (scalded) by hot water, fire will char him, sepsis will break out in him, and either a dog or some other four-legged creature will bite him. He will meet disaster, or the mark of a god will fall on him and he will encounter strife and care. And the children of his youth will die. (But) for a number of years he will prosper. The woman with whom he lives is tall and bright and her hair is long, but she will have headache and swollen eyes. He will either live with her, or commit adultery with her, and will acquire property from her, because the House of Mercury is Gemini, and its dominion (i.e. "it controls") Virgo. At two years old (he will have) an illness; and at the ages of four, seven, ten, twenty-eight, thirty-six, and forty-three he will have [92] illnesses. At the age of seventy-three he will die of venereal disease (lit. "wasting fever of Venus"), and depart the body. Blood will come from his nose, or there will be discharges from the ears, and he will die. When he is ill, take him some bull's horn, together with some of its hooves, blood, and hairs (and) seven black and white seeds or pipes and boil in sesame oil. Rub him all over his body and he will obtain relief. Further, when he sickens, bring cloves, nutmeg, and ginger; pound and put into pure honey and he shall eat it and be assuaged.

Whoose has Luna (Sin) as his star will be an excellent fellow, quick-tempered and clever. He will be fond of his brothers (and sisters) and his family. He will have much (legal) dispute, and the children of his home will run after him ("throw the blame on him")! See P.S.). People will give him bad advice, but he is without evil. He will be learned and will possess property but will lose those (two?) before and behind him. He will have an (evil) spirit in his chest and will become charred by fire, and will have pain in the spleen, chest, joints, and limbs and for many years fever and sickness will hold him in thrall, and poverty, until Jupiter (Bel) with words (of exorcism) takes him under his protection. (Then) he will obtain honour on honour, he will have the appearance (countenance) of a [93] divinity; and will take people by the hand (in aid). He will be skilled in a profession and will plant plants and build buildings. At the age of thirty-two he will cut him off! His distinguishing marks are a red and white (com-
plexion) a light and handsome beard, and he will have hair and a mark on his face. His eyes are dark, his mouth small, and his lips slightly thick. And he will have a mark upon his countenance. He is of medium figure, and will have a mark upon his sex organs. In conversation (that when they are talking) he is ready of speech. He will be struck by an iron (weapon), and the house in which he was (born) will be ruined. And at all times he will collect property. Fever will attack him. He is fond of other people, and gains possessions from them, and his father honours him. If under Mercury (Sin) and Sol (Samis) he will reach one position of authority another (Sit. "power 1st power") he will attain favour and honour at thirty-two years of age. It will befall that a woman of medium (height 7 age 7) is assigned to him. Her appearance is fair, but the name of wanton will fall on her. Or he will live with another, her person is white and zed. And when he dies, he dies a seemly death. At eight years old he will have an illness; at twelve, an illness; and at the ages of twenty-two, forty-eight, fifty-two, sixty-two, sixty-four, and sixty-eight, illnesses. And he will live eight years, two months, and eight days, When he falls ill bring him some of the horn and hooves of a bull, and its blood. He will become chief of his people, and all will swear by earthquake. He will have indigestion. He will take his mother and she will gain his estate. This is as if poured out, and hasty speech. The root 6 will be healthy, but this word has nothing to do. This sounds like a cutaneous disease (see Appendix I). The root 6 is "to fall of vitality", "to flourish", "be healthy", but this word has nothing to do with health. There are later references to 6a in a list of skin diseases. Probably the root 6 means "his people".

1 C.S. 26 and A have 666. D.C. 31. 666 (miskhun) which might be translated "his speech is as if poured out, and hasty";
2 C.S. 26, purata) on his head; and his lower lip will be thick. His voice and temperament are agreeable; he loves song and merriment, and all that he says, will receive hearing. He will gain, and will lose, estate, and will be upright and his heart is big. His right foot will hurt him, and he will have an inflammation, and will be scaled by hot water or (burnt) with fire. At seven years will fall sick and at ten 6a (eczema) will come out in him, and sore 5 will break the second 6. The second 5 is omitted by C.S. 26 and A.
3 This sounds like a cutaneous disease (see Appendix I). The root 6 means "to fall of vitality", "to flourish", "be healthy", but this word has nothing to do with health. There are later references to 6a in a list of skin diseases. Probably the root 6 means "his people".
4 A man whose star is Jupiter (Beli) is bold and hard, and will go to various places, will have a fair return journey. His speech is forcible and he will be a leader of his people. 6 He is handsome, his eyes attractive, and his nostrils wide. Outcry and disputations will come from his mother. He will be inclined to baldness, and fair and ruddy. He will have indigestion. He will take his mother and she will gain his estate. Some animal seems intended here, unless the writer has perverted some form of the verb 6 to buy, 6a.

A man whose star is Saturn (Kiwan) will be learned, wise, and intelligent, and (would unfold) a mystery though none had revealed it to him. He will walk unconcerned (Sit. "with placidity") though the earth quake. He will have "speech and hearing". He will be employed on the affairs of great people and will gain property thereby. He will become chief of his people, and all will swear by his life. He will leave the house in which he was (born). His two parents will bring him up, but his mother will meet with grief on his account. An iron (weapon) will crush him, and when he is thirty-five he will fall from a height. They will give him orders about his estate and himself. At the age of thirty-six he will have a serious illness, or else women will give him trouble. He will be a man of medium (stature 6), with a large head and hair that is curly and reddish. He will rise from poverty to wealth, but, until he is thirty-six years old his 6a (eczema) will be surety (or "pleasant to him") for him.

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3 This sounds like a cutaneous disease (see Appendix I). The root 6 means "to fall of vitality", "to flourish", "be healthy", but this word has nothing to do with health. There are later references to 6a in a list of skin diseases. Probably the root 6 means "his people".
4 A man whose star is Jupiter (Beli) is bold and hard, and will go to various places, will have a fair return journey. His speech is forcible and he will be a leader of his people. 6 He is handsome, his eyes attractive, and his nostrils wide. Outcry and disputations will come from his mother. He will be inclined to baldness, and fair and ruddy. He will have indigestion. He will take his mother and she will gain his estate. Some animal seems intended here, unless the writer has perverted some form of the verb 6 to buy, 6a.
out in him. At twelve years old feebleness will come on him and he will come near to death, but will not die. At thirty-two he will enter trade and be able to do anything (lit. "will attain commerce and everything"). and will gain some property. At thirty-seven he will reach fame and honour. Two women are his fate (or "will share his couch"). The woman destined for him is tall, slender, and black-haired, and her feet are broad. The woman who has these signs will be his fate. If Venus or Mercury are in the ascendant, she will be a reliable wife to him. If under the influence of the moon (Sin) in Dracon (or "in eclipse") he will have four children, and they will be learned, wise, and [97] powerful. The (distinguishing) marks of the boy will be that he is neither tall nor short, his figure comely, his hair thick, his nose long and his upper lip somewhat strong (thick). At the age of forty-two a malady will attack him, (but) he will live for eighty years and six months and will die a seemly death. For the House of Luna is Cancer and its dominion Capricornus. When he falls sick, bring him the entrails of a crab and the entrails of a scorpion, sweet oil, wine, and bowstring (catgut), and boil on the fire and rub it all over his body and he will be cured. Life is victorious. S-a.

A man whose star is Mars (Nirig) will be learned, clever, and cunning. He will either learn a shameful secret and go to war, or else his occupation (profession) will be strife and his pursuits fraud. He will be quick-witted, and no man can restrain him from that which he has (is). He will have intercourse with noblemen and will give entertainment (lit. food and water), but they will intrigue against him. In his childhood he will be ill-treated and will suffer from weakness and eruptions, and they will administer drugs. He will remove from house to house and from threshold to threshold, will eat broken victuals, and (from) restlessness will go (from)[98] place (to place)? If under the influence of Jupiter and Venus he will have (will not lack for) food and water. He will have an ulcer in the palm (!) of his hand. The signs by which the boy may be known (lit. "of the boy") when the evil stars have removed from him, are that he is tall and fleshy, his hair straight, his mouth small, and his voice powerful; his eyes are large, his brows red and joined together. He will have a mark on the upper part of the ear; his beard will be scanty (or "fine") and red. The fingers of his hand are well apart from each other and broad and his knees large.

Should Sol and Mars, and Luna and Saturn be in opposition to each other; and these arise (oppose!) and surround him, there will be other distinguishing signs, namely that he will be a man of medium (stature) with curly hair, and his head black. His cheeks (?) will be rosy, his eyes pleasing, and his nose long. He will have a mark on his mouth, will get a defect in his eyes, and on the right side of his body (there will be) a blemish. He will have the itch (or "scabies"), disease (sleta) and pain in his body. He will be skilled in a trade and earn his bread by it. If under Venus (Libat) and Mars (Nirig) he will be a gormandizer and guzzler (i.e. fond of eating and drinking), and will love jest and song and variegated colours. He will be the strength of his brothers, both of those older and younger than himself. A woman will gossip about him with guile, he will be struck by an iron (weapon) and will receive injury. And he will be sorrowful and (full of) sighing and will [99] leave the home of his family. He will have precedence amongst important people, (but) at the age of forty-four a scandal will go about concerning him. If he escapes, he will live to be sixty, because Mars is in the House of Scorpio and its dominion is Aries. When he falls ill, bring him some cockscob, some goat's horn and seven black hairs: boil in olive oil and rub it all over his body and he will get well. S-a.

This is the completion of the calculation of stars for men. S-a.

A woman whose star is Sol (Sanih) when born, they should take her away from her place of birth, and suckle her with mixed milk. If they omit to do this, she will bring ill luck on her parents, and (in) one house they will fall ill and with evil (or "want") in her home. When she was (born(?)) At two years and seven months she will lay her hand to her head, and will have (be possessed by) an (evil) spirit of bitter sorrow and redness, (flushing) and fever, or her spleen will give her pain. She will have a blemish in the hands or legs.

A man under the same stars as herself lives with her, he
will have children by her, and her first-born will be a son. She will have an infatuation for men (nymphomaniac) and will have pains in the eyes and loins. Finally, the good things (of life) will be hers: she will have rule over land and waters, and all who see her will love her. She will build a building and gain estate (wealth). She will have access to people who are lords, and will approach the first (in the land) in peace, and at last it will benefit her. At forty years it will improve for her if she gets over these years and her illness, and she will last out ninety-eight. In her old age, and fearlessness (or "laziness") she will die. S—a.

This is what is predicted of a woman whose star is Venus (Libra): that for twenty-four days it will go hardy with her and she will take to her bed. She will live pleasantly (Zil, will eat pleasant bread). She will have an (evil) spirit in her limbs and pain in her heart and spleen. At seven years old she will have septic eruptions, iron will crush her, and at the age of eighteen she will be given to a husband and will have children and will live well. (But she will be reputed to be adulterous and her sleep light. And for a number of years she will thrive, but at thirty-eight calamity will overtake her.) At the time of her birth they (should) suckle her with mixed milk. At forty years of age she will fall ill and will groan and will contract a [101] blemish in her eyes or her limbs and nothing possible to man can restore her to health. If she happens (to be born under) Venus the day-star, she will be circumspect, but if (under) Venus the night-star, she will be wanton. At the age of fifty-eight she will die a seemly death. S—a.

The woman whose star is Nnu (Nebo, Mercury): this is what will become of her: that she will be neither tall nor short; and they (must) call her by two names and suckle her with the milk of three women. When two months old she will sicken and will, and when she is two years and seven months scabs will come out on her and she will be burnt by fire on the hand or leg. At eighteen years old she will get nightmares (terror by night) and fever will attack her. They will talk (evilly) about her and calumniate her, but she will be delivered from them and will become the wife of a man under the same stars as herself, or else, her destiny will be a man of good birth. She is hard on her children (or "brings her children danger"). She will be skilled in magic, and will be conversant with the mystery of the heavens and earth. She will gain property through honest means; and all

1 The older meaning of the Toot ZNA "to run after (men)" seems indicated here, as the woman described becomes later a well-to-do matron. "She runs after men and flirts" might be the equivalent.
2  
3 Uam mingi, literally "she is deprived (or stopped) from the words of her mouth."
4 Tilpari (telpari). Indicating an improvement of her ill fate? See Appendix I.
5 Ohu a-na, or a number. See p. 61, n. 8. Oha a-na akpụta.
6 A skin-disease (rt. SHF or "to scrape", "to peel off"). See Appendix I.
7 A NP? It might also mean "flatulence" or a "wind-demon".

See Appendix I and pp. 13 and 30. "Mining," "teetering," or "unteddy" might serve here, but in the former passages the adjective is linked with "wide". Doeful.
be ruined and it will go hardly with her. At the age of one year and a month she will have pain in her knees and hip, and fluid will come from them. At fourteen she will fall sick and will go on, and will have headache; and an iron (weapon) will batter her. She will not lack for food. At the age of sixteen she will have sore tonsils (diphtheria). She will have sons and daughters and will have a male child who, when born, will bring ill-luck on his mother and father (unless) they suckle him for seven days with the milk of seven women. If they omit to do this to him, it is decreed that she will die. [104] And as (she is) a woman whose star is Saturn, she is irritable, so that a man cannot hold her. 

A woman whose star is Jupiter. This is decreed for her; for a space of thirty days she will bring misfortune on her father and mother. When she is six months old, she will fall ill; or, when a year (or an hour) has passed over her she will become marked (pock-marked) and blemished (Zit. take a mark and get a blemish). Her heart is lying, and she will learn nothing. At the age of eighteen she will be given to a husband and will have sons and daughters and will receive kindness from them. When she walks, her figure sways. At the age of twenty-eight she will get a female disease. She will rule her husband, her house, her land and waters, and everything. And at the age of fifty-six she will depart the world. 

This is what is ordained for a woman whose star is Mars (Nirig). It is decreed that they must take her from the place in which she was born and suckle her with mixed milk. If they omit to do this to her, it will bring danger (ill-luck) to her brothers. When she is fourteen months old she will become sickly, and will be brought low. Scabs and ulcers will come out in her, and she will have pain in the heart and the spleen, and pain of the loins. She will lose her first husband and will become (the wife of) another and will have sons and daughters. All that she gains (earns) she will give to her husband, and does nothing deprived—or, if she does, she will derive no benefit from it. From the age of twenty-four until she is twenty-eight she will have a hard time (be unlucky): then she will gain some possessions. She will worship the gods because at heart she is godfearing, and they enter into touch with her. She will seek out a healer (Zit. go to the gate of, etc.) and will find healing (or be exorcised) and her fame will reach all cities. At the age of fifty she will depart from the body. 

Till here the subject of the Seven Stars is completed. 

This is the Book of the Signs Of the Zodiac for Men and Women and the Book of the Stars which I copied for myself. I am poor and lowly, a slave that is iniquity, and small and infantile amongst my brethren the literati and dust beneath the feet of the priests and gazivri. I am Ram Zhirun, son of Rabbi Bihram Sam, son of Rabbi Yahia Zhirun, son of Rabbi Bihram Sam, son of Rabbi Yahia Zhirun, son of Rabbi Yahia Mhattam,* son of Adam, son of Adam Yuhana, son of Bihram, son of Zihm, son of Gam, son of Rabbi Yahia, son of the great and lofty Rabbi Adam of the family aziz, known as the Kufaji and Duraji. I copied this for myself from the manuscript of Yahia Ram Zhirun, son of Mhattam, son of Mhattam Yuhana, son of Bihram, son of Masad, son of Najmi, son of Karam, son of Kira, son of Hiat of the family of Sabur; who copied it from the manuscript of his maternal grandfather who was my master (initiator into holy orders) and placed the crown (of priesthood) on my head, (namely) the great, lofty, honoured, steadfast, and elect gazibria who was proof against all blemish, lord of perfection and rank, son of an exalted family and high in adept knowledge, Rabbi Yahia Yuhana, son of Rabbi Zhirun Adam, son of Zihm, son of Dafall, son of Sugria, son of Najmi, son of Zakria, son of Zakia, son of Zhirun, son of Zakria of the family of the Dihdaria (tribe) known as Btahs, of the tribe of Sabur. He copied it for himself from the manuscript of Rabbi Sam Bayan, son of Adam, son of Yuhia, son of Zhirun, of the 'Aqata family, and Rabbi Sam copied it from the manuscript of the great, exalted, and respected Rabbi Bihram Sitlan, son of Sam Zakia, son of Rabbi Abu-al-Faraz, son of Rabbi Ram Yuhana, of the Sabur family. And he (the latter) copied it for himself from the collection of Rabbi Yahia, son of Adam, of the 'Asakir family. And he who copied it was the great, lofty, honoured one, that fountain-head of treasure and master-mason of priestly knowledge, Rabbi Mhattam Bihram, son of Sam Zihm, son of Bihram Yahia Adam, son of Yuhana, son of Sarwan, of the family Saias--may Manda d Hia forgie him his sins?--who copied from the loose-leaved book Rabbi Mhattam Bihram also copied for himself, (who was) son of Sam Zihm, son of Bihram of the Saias family, who copied it from the loose-leaved book.

1 The priestly caste to-day consists of three orders: galufia, those who can read and write the Mandic language: tanridia, priests; and gazibria, head-priests. For a marriage a.punish is necessary. The word is derived from the Persian, meaning "treasurer". Professor Driver points out that, appearing in Babylonia, as gazibria, gazibria, and Biblical Aramaic it became degraded into "priest (Ex. vii, 2).

2 So pronounced.
3 The rabi (rabbi) is the name given to a priest or head-priest who initiates a novice (famia) into priesthood.
4 Nadiia. The Mandic and Syriac root NNSK "to instil", "infuse" (doctrine), "pour out", has in time become confused with the Persian k, a devout man.
5 For an explanation of the words nafarita and narafruta see MMH., pp. 3-5. In general, nafarita means "priestly learning", "priestcraft". The root NHSK in Syriac (see P.S.) has the meanings "to chant, sing praises", "utter broken sounds as magicians", etc. These meanings fit the functions of priesthood: and Professor Driver points out that the Aramaic root NHZ has another suitable meaning, "to preserve, to guard", and that nafarita might mean "hidden treasure", "hidden things". Writing was called nafarita kitumia by the Babylonians.
6 Manda d Hia, See MMH., p. 13, etc.
book of Rabbi Adam Zakia, son of Rabbi Yahia Bihram Gailani, known as Rustam, copied by our master Rabbi Mhattram Zihrun Bhiia Kuhalia, which was from the loose-leaved book which he copied for himself from the loose-leaved book of Anhar, daughter of Rabbi Sam Bihram, son of Zakia, son of Yuhana, copied by Rabbi Sam Zakia, son of Bayan Bihil Majhadia from the loose-leaved book which he copied for his son, that is Ramuia Zihrun, son of Abufars Masa Hadia, copied by [106] Rabbi Sam Zakia, son of Bayan Bihiji Majhadia from the loose-leaved book of Rabbi Bayan, son of Yahia Sair, copied also by Sam Zakia, son of Bayan Bihiji Masadia, from the loose-leaved book of Ram Baktiar, son of Yuhana, copied by Yahia Siti, son of Adam Marsiqania, who copied it from a loose-leaved book of Anus Malaljia, son of Anus Bihfjad (copied from) the loose-leaved book of Adam, son of Bayan Masadia, (copied from) the loose-leaved book of Anus, son of Hibil, son of Yahia Manzana. And may health abound for his sisters (and f) for him. Life is victorious. S—a—

III

(Translator's Note.—Following is a list of some of the names considered auspicious for those born under certain astrological conditions, together with their numerical value. The priest bestows names, known as malwa/j, intended for use in religious and magical ceremonies only. In exorcisms and phylacteries the exorcist or scribe uses the malwa/j and not the name by which a man is known to his family and the outside world. On the other hand, the malwa/j name is sometimes used in everyday life, and I have known personally individuals called Zahirun, Yahia, and Hurmiz. In the genealogies appended to books and manuscripts, the malwa/j name of the father is given, but in the actual texts, religious or Mandaiic, the person for whom the text is written is named as the son or daughter of the mother by the latter's malwa/j. Each malwa/j name has a numerical value which is taken into account by priests and exorcists when making calculations as to omens, and so on.)

(Men.)

Three. Yahia Maimun.2 Manduia. Sukia.3 Saluia.4 Qiaim.

1 CS. 26 and A. Mihan.
3 DC. 31. Pati. 4 A. Mihan.
5 DC. 31. Suk-Yayar.

Seven. Mhattram (Mhattram). Bihram. Sandra. Malia.2
Twelve. Gadana. Sitlia.6

S—a—

(Translators Remarks.)

IV

ASTROLOGICAL INFORMATION, ETC.

Aries (mbr) Taurus (Tauru). Gemini (Silmia). Cancer (Sartana).12
Sagittarius (Hiia).12 Capricornus (Gadia). Aquarius (Daula). Pisces (Nuna).14

1 CS. 26 and A. Hibrat.
3 CS. 26. Samlina. This is usually Hia-Siti.
4 CS. 26 and A. Fakt.
5 A. Yasman.
6 A. Hibrat.
7 A. Dinarta.
8 CS. 26. Mihrazad.
9 16 A. Dinarta.
10 The names given show a large proportion of Persian origin: e.g. Ruzbia (روزيه) fortunatel; Zihan (z i anan “of iron”); Mahan (مهايام “a domestic servant”); Bahlujia “fortunate”, “rich”, and so on. Amongst the women’s names occurs Dilgan (ديلان) “peasant”. Fanciful names such as Jessamine, Coral, Pearl, Narcissus, and Beloved have nothing to do with religion. On the other hand there are pure Mandaiic names such as “Son of Life”, “Rahmat”, “Hiiia” “Thou-lovest-Life”, “Mahnd” “Moon-of-Anus” (or Enoch), “Hava “Eye”, “Naib” “Those-Planted”), and the names of such Mandaiic patriarchs or spirits as Adam, Hibil, Anus, Zakria, and so on.
11 Sartana, also written Sarfana, often on the same page.
12 Hiia = maize, wheat. Priests translate it “mear”, referring I suppose to the maize on which the archer mounted. Dr. Polotsky points out that in Pahlavi مسند is used as an idiom for “arrow”. The word is often pronounced bate.
13 The Mandaiic names for the signs of the Zodiac rarely recall Assyrian-Babylonian nomenclature for them. Perhaps Arin for Leo and Nuna for Pisces; but these can have no direct ancestry.
The sun (Šamšī), Venus (Libāt), Mercury ('nbū). The moon (Sin). Saturn (Kīvan). Jupiter (Bil), Mars (Nīriq). 1

The sun is the star of Sunday, the moon the star of Monday, Mars the star of Tuesday, Mercury the star of Wednesday, Jupiter the star of Thursday, Venus the star of Friday, 2 Saturn the star of Saturday. S—a.

[106] Aries, Nisan; Taurus, Ayar; Gemini, Siwan; Cancer, Tammuṣ; Leo, Ab; Virgo, Ellul; Libra, Tūṣir; Scorpio, Maṣurwān; Sagittarius, Kanūn; Capricornus, Šābīt; Aquarius, Šabāt; Pisces, Ādār. S—a.

These are the stars upon the days (of which?) calculation of the spheres must be made. 4 The highest sphere, Saturn; the second, Jupiter; the third, Mars; the fourth, the sun; the fifth, Venus; the sixth, Mercury; the seventh, the moon. 5—a.

Aries, Leo, and Sagittarius are of a fiery nature (lit. "of the essence of fire"); Taurus, Virgo, and Capricornus have an earthy nature; Gemini, Libra, and Aquarius are of an airy nature and Cancer, Scorpio, and Pisces are of a watery nature. S—a.

Aries is masculine and Taurus feminine; Gemini is masculine and Cancer feminine; Leo is masculine and Virgo feminine; Libra is masculine and Scorpio feminine; Sagittarius is masculine and Capricornus feminine; Aquarius is masculine and Pisces feminine. S—a.

[109] The star and dominant stellar influence of Aries and Scorpio is Mars. The star and dominant stellar influence of Taurus and Libra is Venus. The star and dominant stellar influence of Gemini and Virgo is Mercury. The star and dominant stellar influence of Cancer is the moon. The star and dominant stellar influence of Leo is the sun. The star and dominant stellar influence of Sagittarius and Pisces is Jupiter. The star and ruling stellar influence of Capricornus and Aquarius is Saturn. S—a.

A calculation of the course of the sun and the (number of) days that he occupies in the signs of the Zodiac. In Aries, he occupies sixty days; in Taurus he occupies twenty-three days; in Gemini, twelve days; in Cancer, thirty-one days; in Leo, thirty-two days; in Virgo, thirty days; in Libra, twenty-six days; in Scorpio, thirty

days; in Sagittarius, twenty-nine days; in Capricornus, twenty-eight days; in Aquarius, thirty days; in Pisces, twenty-nine days. S—a.

Saturn occupies (one zodiacal sign) thirty months; Jupiter, [110] twelve months; Mars, forty-five days; the sun, thirty days; the moon, two and a half days; Venus, twenty-seven days; and Mercury occupies seventeen days. S—a.

If thou wishest to cut out garments or put on new clothes for the first time, beware, beware, lest the moon be in Taunts, in Leo, or in Scorpio, or at its end. It is said that (one who does this) will never wear them out and will die. And should the moon be in Taurus, blood-letting will be unsuccessful, (therefore) beware of opening a vein. When (the moon) is in Scorpio, or in Aries, or Cancer, or Aquarius, abstain: it will be difficult. 6 a.a.

One born under Aries and Libra, the hour of (birth) being under the sun (Šamšī), will not survive, or will only live eight years. [One born under Taunts and Scorpio, the mistress of the hour (of birth) being Venus, will not survive. One born under Sagittarius, the lord of the hour (of birth) being Mercury, will not live.] 7 One born under Cancer or Capricornus, the lord of the hour (of birth) being the Moon, will not live, or, if he does, will live ten years (only). One born under Leo and Aquarius, the lord of the hour being Saturn, will not live. One born under Virgo and Pisces, the lord 8 of the hour being Mars, will not live. S—a.

[111] In the name of the Great Life!

One who falls ill in Aries will recover after seven days and will not die. One who falls ill in Taurus will be ill for five days and will have a difficult time (lit. "will meet with hardship") but will not die. One who falls ill in Gemini will pass through fifteen days, and will not die. One who falls ill in Cancer will be ill for eight to fifteen days, but will not die. One who falls ill in Leo will have a confused mind for a period of five days but will not die. One who falls ill in Virgo: his throat will pain him, or blood will flow from his nose, but he will not die. One who falls ill in Gemini will take to his bed 5 for forty-one days and his eyes will be painful, but he will not die. One who falls ill in Scorpio, will suffer from debility 6 and have pain in the side for eight days, but will not die. One who falls ill in Sagittarius, if he comes through forty-one days, will recover. One who falls ill in Capricornus will get well before twenty-one days have elapsed. One who falls ill in Aquarius, (after) fifteen days will come through, and has nothing to fear. One who falls ill in Pisces, if

1 The names of the planets, however, are in several cases identical with Assyrian and Babylonian names. These were Šamād (sun), Sin (moon), Kūranu (Saturn), Dilbat (in the Nippur bowl texts the Mandieh has Dilbat—also in some magic texts) (Venus), Gudud (the ancient Nebo corresponds, however, with the Mandieh 'hwit) (Mercury), Ūmān-pātā (later Bil), Mandieh Bil (Jupiter), Musharkunu (ancient Nergal), Mandieh Nīriq (Mars).

2 The usual word for Friday is rakaqi ("running streams") 4. C.S. 26 has 'rubā'a, a rarer word for the sixth day, viz. "the eve" (of Saturday).

3 It will be noticed that here the New Year is indicated as starting in Nisan—the spring month. To-day the Mandieh year begins in September.

4 The seven spheres or "wheels" of astrology are the orbs of different radius which carry the planets (including the Sun and Moon) round the earth.

5 fellī al-manṣūrī "nativity", "horoscope".

6 Penōs (or "will have physicians "?). Doubtful.
twenty-two days pass, will not die. 8— a, [112] In the name of the Great Life health and purity be mine, Ram Zihrun, son of Malilha.

He who falls ill in the first hour of the sun on a Sunday. Write a “Ransom of Diseases” 1 for him and he shall not fear. If he falls ill at midday, he will recover after eight days and shall (need) not fear. If he falls ill in the evening, he may get well up to twenty-four days, but if (his illness) is prolonged to twenty-eight days, he will have cause for fear. If he falls ill in the evening, he will recover after thirteen days and has nothing to fear. A person who falls ill on a Monday: the first hour is the hour of the moon, (so) he will recover after thirteen days and has nothing to fear. If he falls ill at midday, he will recover after eleven days and has nothing to fear. If he falls ill in the evening, he will recover after eight days and need not fear, or, should it (the illness) last thirteen days, he will suffer from delirium, restlessness, and pain of the heart, but has nothing to fear. A person who falls ill on a Tuesday in the first hour of Mars: in eight days he will come through; he has nothing to fear and will recover. If he falls ill at midday, after eleven days he will get over it and need not fear. If it last thirteen days, he will suffer from delirium and pain of the heart, but has nothing to fear. If he has come through twenty days and has not recovered, he is in danger of death [i.e., “he shall fear death”]

A person who falls ill on a Wednesday, in the first hour of Mercury, will get over it in eight days and has nothing to fear. If he falls ill at midday, or in the evening, he will get over it in eighteen days, and has nothing to fear. A person who falls ill on a Thursday, the first hour of Jupiter, comes through in nine days and has nothing to fear. If he falls ill at midday, he will come through in eight days and has nothing to fear. If he falls ill in the evening, there is cause for alarm [i.e., “fear with him”]. A person who falls ill on a Friday, the first hour of Venus, or falls ill at midday, will be ill from Friday to Friday and (then) recover. If he falls ill in the evening, he will come through after eighteen days and shall not fear.

A person who falls ill on a Saturday, the first hour of Saturn, or sickness at midday, will come through after twelve days and shall not fear. 8—a.

In the name of the Great Life, health and purity be mine, Ram Zihrun, son of Malilha.

One who falls ill at the beginning of the month will get well up to thirty days, (but if) he does not get well there is cause for alarm and his head will ache and he will get over a fever. 3 One who falls ill on the second of the month up to the (next) 2 dawn will get well; if the illness lasts six to fourteen days or up to twenty-three days he will get well, but if he has not recovered (by then) fear for him. 4 A person who falls ill on the fourth of the month may recover up to the twentieth day, but if he has not recovered by then, there is cause for alarm. A person who falls ill on the fifth of the month, up to eighteen days may recover, and has nothing to fear, 5 he will be cured at the hands of a healer. A person who falls ill on the sixth of the month may recover up to twenty-one days, but should there be confusion (of mind), pain of the face, and weakness, 6 he may be cured by a healer, but if he does not (then) recover, there is cause for alarm.

A person who falls ill on the seventh of the month, up to twenty-one days, will recover and be cured. A person who falls ill on the eighth of the month should get over it in six days and need not fear, but (should his illness last) for seventeen days, there is cause for alarm. A person who falls ill on the ninth of the month, when twelve days have passed, will get stomach trouble until he surmounts his difficulties. 7 (But) when he has come through a month, if he has not recovered, there is cause for alarm.

A person who falls ill on the tenth of the month: in that (very) hour he will rattle and die, (but if 2) he gets stomach trouble. up to seven or thirty days he should recover; if [115] he has not got well, there is cause for alarm. A person who falls ill on the eleventh of the month up to fourteen or fifteen days, can be healed by means of a healer. A person who falls ill on the twelfth of the month, up to twenty-four days his teeth will chatter and his belly pain him, and he will come nigh death, but will not die.

A person who falls ill on the thirteenth of the month, if the hour (or “time”) in which he sickened? has passed, or if no fever or unconsciousness have come over him [there is cause for alarm, (but) if fever and unconsciousness have come on him], 8 up to seven days, or up to sixty days, he will recover, and there is no cause for alarm. A person who falls ill on the fourteenth of the month, in that (very) hour he will rattle and die; or, if the hour in which he sickened has passed over, they should remove him from place to place. Should he get through seventeen days, he will not die. A person who falls ill on the fifteenth of the month may recover up to seven days; if not cured (then), up to sixteen days or twenty days they should remove
A person who falls ill on the sixteenth of the month may recover up to thirty days or sixty days; but if not well by then, there is cause for alarm. A person who falls ill on the seventeenth of the month, will get over it in (about) twenty [116] to thirty days, and need not be alarmed. The person who falls ill on the eighteenth of the month: if a (certain) time has passed by and he has not died, he will be cured by the hand of a healer; he will recover in nine days and has nothing to fear. The person who falls ill on the nineteenth of the month, if seven days pass by there is no cause for alarm; if thirteen, he may be cured by a healer and will recover in nine days and has no cause for alarm. The person who falls ill on the twentieth of the month, will get over it up to seven days or sixty-one days and need not fear. The person who falls ill on the twenty-first of the month, will have confusion (of mind), or pain in the heart or head for thirteen days [or up to fifteen or fifty days]. If these days have elapsed and he is not cured, there is cause for alarm. A person who falls ill on the twenty-second of the month may get better up to six, thirteen, twenty-one or thirty days, but if he does not recover, fear for him. [The person who falls ill on the twenty-third of the [117] month may recover up to twenty-one days: if he is not cured (by then) there is cause for alarm.] A person who falls ill on the twenty-fourth of the month may (have cause to) fear a bad time. If he gets through fifteen days, he may be cured by the hand of a healer.

A person who falls ill on the twenty-fifth of the month may get well up to thirteen days or twenty days, but if not cured (by then) there is cause for alarm. A person who falls ill on the twenty-sixth of the month up to seven days should recover; if not well (by then) will get over (his sickness) in eighteen days and has no cause for alarm. A person who falls ill on the twenty-seventh of the month will recover in four days or a week, and need not be alarmed. A person who falls ill on the twenty-eighth of the month, if the hour in which he fell ill has passed by, will recover. If he is not cured, he may be cured up to thirty days and shall not fear.

A person who falls ill on the twenty-ninth of the month, will get well up to sixty days; even if it is a serious illness he will get over it and has nothing to fear: he will come nigh death, but will not die. A person who falls ill on the thirtieth of the month, may recover in three or seven days, and need not be alarmed. S——a.5

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1 See p. 73, n. 7.
2 In square brackets is an insertion or gloss in C.S. 26.
3 In square brackets omitted by C.S. 26.
4 See above, p. 73, n. 7.
5 The Mandaean month, like the Egyptian priestly month and the Iranian month from the time of Darius, consists of thirty days. Five intercalary days are inserted in the spring during the month of Nisan, about the time of the spring solstice.

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V

THE BOOK OF THE MOON

In the name of the Great Life, health and purity be mine, Ram Zibrun, son of Malia, by merit of this Book of the Moon.

A person who sickens on the first day of the month will get well, or, if not well (by then) may get well up to the end of the month and will not die.

A person who sickens on the second day of the month, it will go hardly with him.

A person who sickens on the third day of the moon, something will come out of (depart from) issue from him. Up to eight days he may get well; if not recovered, [118] fear for him.

A person who sickens on the fourth day of the moon: a very grievous 1 fever will attack him and bring him into danger, (but) he will not die and will be cured at the hands of a healer. If fifteen days pass over him, he will not die.

A person who sickens on the fifth day of the moon. If fifteen days go by, he will not die.

A person who sickens on the sixth day of the moon, if he comes through eleven days, he will be attacked by palpitations, 3 but will not die.

One who sickens on the seventh day of the moon, it will go hardly with him until the end of the month. If not (then) recovered, fear for him.

One who sickens on the eighth day of the moon will shiver (?) ("have ague") for an hour, but has no cause for alarm. If the hour in which he sickened passes, they shall remove him from house to house and he will not die.

One who sickens on the ninth day of the moon: if fifteen days elapse, he will not die.

One who sickens on the tenth day of the moon will be attacked by a disordered stomach and should get well up to thirty days; if these days have elapsed and he is not cured, there is cause for alarm.

One who sickens on the eleventh day of the moon, it gets through fourteen days, and excretes excrement (as "has a swelling on the groin, P.S.) will be cured with the help of a healer.

One who sickens on the twelfth day of the moon, it gets through twenty-four days, and (then) will be ill: his teeth will chatter, he will be seized by shivering fits, his belly will pain him, and he will die of the throat (a malady of ?).

One who sickens on the thirteenth day of the moon: [119] if sixty-six days elapse (and he is still ill ?), he will die a grievous death.

1 Root SRK not SRG.
2 C.S. 26, nadia.
3 For "shivers" read ningul "shivers."
One who sickens on the fourteenth day of the moon will chatter with ague in his sleep, and a feverish 
will come upon him. After a while, they shall move him from his house to another house and he will recover in seventeen days. If he does not get well, he will get through twenty-one days and will die of wind.2

One who sickens on the fifteenth day of the moon will get over it up to seventeen days, and has nothing to fear.

A person who sickens on the sixteenth day of the moon, up to eight days or thirty days may be attacked by smallpox, and if he is attacked (by it) he will die.

A person who sickens on the seventeenth day of the moon will not die if he gets through seven days.

A person who sickens on the eighteenth day of the moon will not die if eight days pass him by.

A person who sickens on the nineteenth day of the moon, [if he passes through seven days will not die] and need not fear.

A person who sickens on the twentieth day of the month, if (ill) for thirteen, or fifteen, or thirty days, will not get better; fear for him!

A person who sickens on the twenty-first day of the moon will not get better for thirteen, or fifteen, or up to fifty-one days, and will have fever and pain. If these days have gone by and he has not recovered, there is cause for alarm.

A person who sickens on the twenty-second day of the moon will get well either up to six days or twenty days, or, if he has not recovered, he will be seized by convulsions.9

A person who sickens on the twenty-third day of the moon may get well up to six days or twenty-four days. If [120] he is not better (by then) he will be attacked by convulsions and will die.

A person who sickens on the twenty-fourth day of the moon should fear calamity (the worst ?), but if he gets over seven or fifteen days, he need not fear.

A person who sickens on the twenty-fifth day of the moon, (when) thirteen or twenty days have passed by will recover and shall not fear.

If not better, fear for him; he will die.

A person who sickens on the twenty-sixth day of the moon will get well after seven days, or up to thirty days.

A person who sickens on the twenty-seventh day of the moon will get well in seven days or in fourteen days.

A person who sickens on the twenty-eighth day of the moon will be in danger up to the day on which he fell ill, (but) if the eight days have passed, or up to thirty days, he will get well.

A person who sickens on the twenty-ninth day of the moon will come through (after ?) thirty days and has nothing to fear: he will be cured with the help of a healer. If he eats anything, he will have flatulence.

A person who sickens on the thirtieth day of the moon will have headache, but he will not die. Life is victorious. S—n.

VI

In the Name of the Life, which cometh not to an end.

CHARMS AGAINST SIDS, DEVILS, AND LUNACY-DEMONS

Against the demon which cometh on the first of the month and the second of the month. They are brothers and of one kind. When they come, beat him (the possessed person) on the head. When the first hour comes, take him out to the desert (or "country") [121] into the sunlight; let his blood and rub him with the blood and give him to drink of it. And bring the skin of a weasel (?) and some olender, tie together, hang it up and he will grow calm.

Against the demon which cometh on the third of the month. He is evil, seen to be of one kind. Take him (the possessed person) into a ploughed field in a plough driving furrows, in the midst of the rusts; pass it (the plough) by and receive some slaver from the mouth of the ox (drawing the plough), and take some of the dust from the top of the furrows and give it him (the patient) to drink in the slaver of the ox. And rub it all over his body and he shall eat of it. And come (back 2) by another road, and do not turn round or look about thee on thy way, and he will be quietened.

1 I.e. either the return of the day of the week on which he fell ill (say a Sunday, or Friday), or the day of the month (say the 15th. or 3rd).
2 Sids, plural sidia. The Hebrew sidia תידי. Originally a bull-headed colossal placed before an Assyrian temple as guardian, the sidia was probably regarded as a demon whose task was to attack those coming with hostile intent, much as in Christian churches demons and monsters appear on the outer walls as gargoyles, etc. The sidia survives to-day in Jewish, Mandean, and Christian exorcism formulas.
3 Of one kind "inissing in C.S. 26.
4 C.S. 26 has only "beat him". A agrees with DC. 31.
5 allicha 3amili. Allicha = "alone", which leaves 3amili in the air. I suggest reading Allicha 3amili "in the glow of the sun", i.e. "in sunlight.
6 C.S. 26 has the correct mileda.
7 Qusa. On pp. 58 and 70 this is evidently for qusa "short", "under size".
8 Read mitakin.
Against the demon which cometh on the fourth of the month. Take an egg and the wing of an eagle and rub it on all his body, and he shall eat of it on that day on which he (the demon) comes upon him (the patient), and he will be cured.

Against the demon which cometh on the fifth of the month. He is dear; blind he is and sees not, nor hears; therefore he cannot be cured.

For the demon that cometh on the sixth of the month. Evil he is, and crafty he is! Take the blood of one wounded by a lion or killed by a lion and put it into water; wash him and give him to drink of it (lit. "them"); i.e., the blood and water, and put it into his nostrils. And let him 'slaughter angika (?)' with his right hand and chew in his mouth and he will obtain relief.

For the demon which cometh on the seventh of the month. He will fall down and bite, and drum his feet on the earth. Take the skin of a serpent and the tongue of a tortoise or a wolf, and make him eat it within an hour, and he will calm down.

For the demon which cometh on the eighth of the month. He is grievous, he attacketh people that move on the waters. Either he withdraws of himself, and (or) he is incurable.

For the demon which cometh on the ninth of the month. He is evil and prowleth behind children. Write for him these names upon a plaque of tin or lead or gold or silver; hang it on his neck and he will be calmed. (Magic symbols follow.)

For the demon which cometh on the tenth of the month. Approach him not, for he is incurable.

For the demon which cometh on the eleventh of the month. There will be separation from him because he is incurable.

For the demon which cometh on the twelfth of the month. Take it for his hair, if he has any, bind it and suspend it on him and he will be cured.

For the demon that cometh on the thirteenth of the month. He is violent, roareth, and (is) like a lion. He fears the blood of an ape, its hair, if he has any, bind it and suspend it on him and he will not, for he is incurable.

For the demon which cometh on the fourteenth of the month. Take an egg and the wing of an eagle or kill (from C.U.M. to cut off; "doubt").

For the demon that cometh on the fifteenth of the month [123], take the blood of one wounded by a lion or killed by a lion and put it into water; wash him and give him to drink of it (lit. "them"); i.e., the blood and water, and put it into his nostrils. And let him 'slaughter angika (?)' with his right hand and chew in his mouth and he will obtain relief.

For the demon that cometh on the sixteenth of the month. He sitteth on his flank and seizeth him for twelve days.

For the demon that cometh on the seventeenth of the month and on the eighteenth of the month. They are brothers, chastising him sorely.

For the demon that cometh on the nineteenth of the month. If he turneth his eyes (inwards) he will torment him seven days; if he gazeth down, he will torment him for five days; if he gazeth upward, for three days; if he gazeth to the left, he will torment him for ten days.

For the demon that cometh on the twentieth of the month. He falleth like a mountain on people when sleeping. Take the sloughed skin of a serpent and "ab mia 'rutu (?)" and place it in his nostrils, and tie up and hang it up, and he will grow calm.

For the demon that cometh on the twenty-first of the month. Before (people) it causeth him to weep and laugh, covering them with shame. Bring the tail of a small (or short) dog which is a little dog, tie up and hang on him and he will grow calm.

For the demon that cometh on the twenty-second of the month. He shouts and dribbles saliva. He fears the names of these (beings ?), namely those of seven angels written on a sheet of tin and lead, or gold and silver, such as Markil and Gabriel and Susam Pargus, and hang it on him and upon his belt, and "badar kus." And hang it on his neck, and he will grow calm.

For [124] the demon that cometh on the twenty-third and the twenty-fourth of the month. They are evil; do not approach him, for he is incurable.

For the demon that cometh on the twenty-fifth of the month. He casteth him (the possessed person) down and injures him and causes him to weep and utter cries. Bring him the gall of a lion or the blood of a lion and pour it into a skin, unless it is the patient who received a severe beating, not necessarily to kill. (So used in popular speech to-day.)

1 Presumably the blood is mixed and poured into a skin, unless it is the patient who received a severe beating, not necessarily to kill. (So used in popular speech to-day.)
2 See above, n. 2.
3 Read "sab mia 'rutu" as in a similar passage.
4 A. ksopir.
5 Take water in which a Thora has been immersed.
6 Here "short" "kira.
7 BROCKMANN, L. "Brevissimis, calnis Galihs Ha: $\aleph\aleph$ "small".
8 Unless the order is transposed, the sentence does not make sense.
9 The "mixer" for a woman is an embroidered shawl looped over one shoulder.
10 And sprinkle, "munch"?

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a wolf, or its fat; melt in sweet oil, rub it into his body, put it into his nose, and hang it on his neck and he will be cured.

For the demon that cometh on the twenty-sixth of the month, He chatters and talks and, as it were, quacks ("makes senseless noises"). He (the demon) fears ignominy and bonds of restraint, and the talk of a healer (exorcist). Bind, and hang him up and he will be healed.

For the demon that cometh on the twenty-seventh of the month, He falleth to the ground and smiteth himself, drooling spittle. He (the demon) fears astarium,2 which is gulbistar, which is the celery-plant (or - celery seed) and also hart's horn. Tie up a some of them (these), bind and hang on him and he will be cured.

For the demon that cometh on the twenty-eighth of the month, He resembles fire. He fears human bones when burnt in the fire. Bind and hang on him and he will be cured.

For the demon that cometh on the twenty-ninth of the month, He fears owlets.4 Bring the owlets and split open their bellies (and all that thou findest in their bellies), bind together, and hang on him and he will calm down and be cured.

For [125] the demon that cometh on the thirtieth of the month. Take the counter-spell as prescribed (for the demon that cometh) at the beginning of the month. Do it, and he will be cured. Life is victorious.

VII

IN THE NAME OF THE GREAT LIFE!

This is an Explanation of Counter-Spells to drive out Devils, Shidit5 and Piqdit;6 and the Counter-Spells which Solomon, son of David, taught and revealed from the Explanations which Hibil Ziva declared.

For him (the demon) that cometh on the eve of the opening day of the month: bring him the gull of a wolf, make him smell it, and drink it and he will be calmed. If he (the demon) cometh at midnight bring him hairs from a lion, tie up, and hang on him and he will be cured.

1 Something is missing from the sentence, for the treatment of hanging the patient up is obviously too drastic.
2 C.S. 26. astarium; A. astariur, Some species of Petroisia? 3 A has tabnif "knot it".
4 All references to this creature point to its being an owl. In the Tefir Pagnah of the asturia (m. pl. asturias, f. pl. asturiasa) is classed with the bat, the cock, the porcupine and hedgehog.
5 Both C.S. 26 and A have bai# (not beia). In square brackets omitted in D.C. 31.
6 Sidit; see p. 77, n. 2.
7 Pqdit—demon visitants. They are frequently mentioned in lists of devils.

grow calm. If he cometh at dmna1 bring him much fat of a striped hyena, hang it on him, and he will calm down and be healed.

He that cometh on the eve of the second of the month. Evil is he; bring him white fledgelings3 and catch them with the blood of a little one, and hang on him and he will grow calm. If he cometh at midnight, do not approach him, for he cannot be calmed. If he cometh at dawn, bring him the kidneys of an ape and hang on him and he will calm down.

He who cometh on the eve of the third of the month, is lord of all the night; all are cast in one mould. Write for him these names and he will be calmed: By the name... (magic signs)... avuant in the name Qafa Adonai Yahu Yahu Yahu, flee from the body of N."

He who cometh on the eve of the fourth of the month, bring him a hair from the whiskers of a small dog and blood from a black dog and hang on him and he will calm down. If he cometh at midnight, bring him the skin of a mongoose, tie up, and hang on him and he will grow calm. Or, if he comes at dawn, he will go of himself.

He who cometh on the eve of the fifth of the month. Bring him the fledgelings of an owl, tie up, and hang on him and he will be calmed and cured. If he cometh at midnight, bring the blood of a bat, rub him with it, and he will be cured. If he cometh at dawn, keep your distance from him.

He who cometh on the eve of the sixth of the month. Bring him young owlets,6 tie up, and hang on him and he will calm down. If he cometh at midnight, bring him the blood of a bat and rub him (with it) and he will be cured. If he cometh at dawn, bring him a leaun plaque, write on it (these) names, suspend it and.......

1 Misafir "the first glimmer of dawn". Root SLA or SLL "to grow clear" (no connection with SLA "to pray").
2 C.S. 26 and A have paraksia. Below occurs parxik il d wmaa s la bna d ham, the latter part of the sentence looking like a gloss: and parxik,s wmaa. The p is probably pronounced j, and the word is related to the Arabic چيپ "young bird". D.C. 31, however, has parpsia ("a rag"). The word parpsia occurs in a love-charm: Hiliw ba#a d rhamaa bila wni wi k6da sibhami apaph pkopsia. Write this love-charm twenty- six times and tie it round with rags...
3 D.C. 31 has gnag, the simile being that of a potter using a mould. C.S. 26 and have their ganaa qatsia (arriving in one evening...)
4 Qusa. See p. 68, n. 9, and pp. 77 and 79.
5 Astumos. See above, p. 60, n. 4.
6 Baldam. Undoubtedly a bat. In the Guna Rabba the evil are likened to "Hebrew who go not forth (from the dark) to the light", The word recalls הולandelier (= the position in which a bat sleeps).
... go forth, depart in fear, remove from and shrink back 1 from N."
He who cometh at midnight: Bring him the hairs [127] of a black cat, tie up and suspend to him and he will be calm. If he cometh at early dawn, let his own blood (the patient’s), rub him with it, and make him drink of it and he will calm down.

He who cometh on the eve of the eighth of the month: write for him: “Say, ‘Confess the Lord of the people and say ‘He and Allah are one’ and hadia lema . . .’” (magic signs and meaningless words and letters mingled complete the talisman). If he cometh at midnight bring him the hoof of a water-buffalo 4 and some horsehair, suspend it on him, and he will be calmed. Or, if he cometh at dawn, bring him sepia of a cuttlefish and suspend to him and he will be cured.

He who cometh on the eve of the ninth of the month. Bring the fur of a leopard and the pelt of a firstling 10 leopard, or rue, 6 and he will be quietened. 4 If he cometh at midnight smear on him human [129] blood or the blood of a rabid wolf and rub it on him and he will be calmed. If he cometh at dawn, bring early (?) "genuine’s hair (or hair ?) (of black mud) 6 and genie’s stink (the stink, or maggots, of black mud ? ?) 6 and he will get calm.

Or, for the demon that cometh on the eye of the seventeenth of the month, make him taste 8 alchemical herbs and the flesh of a wolf and he will be eased. If he cometh at midnight give him the blood of a tortoise to drink, and hang it up, and he shall be cured through the strength of our Lord because he is of the early hours.

He who cometh on the eve of the sixteenth of the month. Bring him the gall of a scorpion and suspend on him, and he will be calmed. If he cometh at midnight, write him these names on a plaque of refined 14 gold, suspend it, and he will be calmed: “Avaunt . . . (magical

write for him these names . . . (words of exorcism in distorted spelling follow). . . Hang it (the writing) on a projection 5 and he will become calm because they are two brothers, both he who cometh at dawn and he who cometh before it.

He that cometh on the eve of the fifteenth of the month. He is a good fellow: he is afraid of the Qur’an (especially) of the Yaṣīn chapter or of the Throne Verse, and will leave him (the possessed man). He is lord of the whole night.

He that cometh on the eve of the sixteenth of the month. Bring him the fur of a leopard and the pelt of a firstling 10 leopard, or rue, 6 and he will be quietened. 4 If he cometh at midnight smear on him human [129] blood or the blood of a rabid wolf and rub it on him and he will be calmed. If he cometh at dawn, bring early (?) "genuine’s hair (or hair ?) (of black mud) 6 and genie’s stink (the stink, or maggots, of black mud ? ?) 6 and he will get calm.

Or, for the demon that cometh on the eye of the seventeenth of the month, make him taste 8 alchemical herbs and the flesh of a wolf and he will be eased. If he cometh at midnight give him the blood of a tortoise to drink, and hang it up, and he shall be cured through the strength of our Lord because he is of the early hours.

He who cometh on the eve of the sixteenth of the month. Bring him the gall of a scorpion and suspend on him, and he will be calmed. If he cometh at midnight, write him these names on a plaque of refined 14 gold, suspend it, and he will be calmed: “Avaunt . . .
He who cometh on the twenty-seventh of the month. Bring him the skin of an otter when inscribed in the blood of a cat with these (names of) angels: "Tarqun Tq'il Tdp'm'il Infra Ms'dl." 2 If he cometh at midnight, fear death. Or, should he come in the early hours, he will be incurable.

He that cometh on the eve of the twenty-eighth of the month. Bring him the blood of a completely black crow, **give** him to drink (of it) **and** rub him with it and bring the kidneys of a hare and hang up, and he will grow calm. If he cometh at midnight, or in the early dawn, rub him with the liver of a crow that is piebald and, he will be eased.

He who cometh on the eve of the twenty-ninth of the month. Write on his right hand and on his left (!), foot these names in the blood of a black crow: "TutJar'd Tutsamaf'il." If he cometh at midnight, fear him and do not approach him. If he come in the early hours, he will go of himself.

He who cometh on the eve of the thirtieth of the month. Bring him the wing of a bat and write on it in the blood of a hoopoe and put it on him (or "cast it on him") and he will grow calm. These are the names. Or he goes of himself. "Ziy'ah or Suwz... (symbols and jargon follow). . . . If he cometh at midnight, or at the 'prayer of dawn (?)' give him asses' blood to drink and rub him with it. He will become quietened through the strength of our Lord, praised, be His name. Life is victorious over all works.

Further, for the demon that cometh on sleep (in sleep) on the eve of Sunday. Bring him the kidneys of a she-ass, roast them with fire, and give him water to drink and (he) will escape from him.

The demon which cometh in sleep on the eve of Monday. Bring him the blood of a black ass and give him to drink with the fluid of beastings, and he will become calm.

Further, for the demon which cometh in sleep on the eve of Tuesday. Bring him some dust from the mikhab of the Great Mosque, put it into water, give it to him to drink, and throw it (the residue?) below the roof-gutter of the mosque and he will be calmed.

Further, the demon which cometh in sleep on the eve of Wednesday. Bring water from the mosque and throw over him and he will be calmed.

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1 A has kibiwr (مُحِرب) ham.
2 Presumably a Mandaeic gloss to what was obviously originally a Moslem text. The Giza means is the Gina Ruhha, or Book of Adam, the longest of all the Mandaean religious texts.
3 Il-`ib'ham. Or **" ass", "yearling she-ass"**.
4 The Arabic, "to extend a skin between stakes". A priest, prone to inventious about Mandaeic, translates "lungs". Translate "skin".
5 Or "furs", "musk".
6 Slight variations in spelling in C.S. 26 and A.
7 Bhhaw. "white", parshu, "piebald".
8 Sentance or adlana, a bat. See p. 81, n. 6.
9 Part of the text missing.
10 C.S. 26, ummara, A simirley ("the first flush of dawn"?)
11 With the "missing" \\n12 The niche in a mosque which indicates the direction of Mecca, towards which worshipper should turn when praying.
Further, for the demon which cometh in sleep on the eve of Thursday. Cut off the top of his little finger and squeeze out the blood into his mouth and he will grow calm.

Further, for the demon that cometh on Friday and any demon that cometh. Bring the placenta (2) in a womb and boil it in sweet oil and cast it with the right (hand) and rub him on his head and his body. and the demon will pass from him and he will become calm.

Further, for the demon which cometh on Saturday for any that are turned away by phylacteries and spells. Bring the blood of a red and white bull, saffron, and the kidney-fat of cat and hang on him whilst he is sleeping and he will be cured.

In the Name of the Great Life! Health and purity shall be his, and truth and speaking and hearing and joy of heart and forgiving of sins there shall be for him, for Ram Zihrun, son of Mahnu, through this Book of the Stars and Signs of the Zodiac and Days and Months and the Calculation of Demons and Sidi and Piqdi. Life is victorious over all works.

The demon which cometh on a Sunday, in the first hour. Cut off his little finger and let drops of blood fall into the nostrils of the sick person (Zih, "son of misfortune") and he will grow calm.

The demon which cometh on a Monday: tear his shirt before him with rendings unto the hem of the garment and over him and behind him, kindle an oven and cast it into the oven that is lit, and he will grow calm.

The demon which cometh on a Tuesday. Hang up the comb—

I mean the gurata (Ar. “contused skin”), the comb of a cockbird of white fowls, a gamecock, put into Thora-water (water into which a Thora has been dipped), and he will grow calm.

The demon which cometh on a Wednesday. Cut off the ear of a black cat and hang on him whilst he is sleeping and he will be cured.

The demon which cometh on a Thursday [135]. Bring him the juice of herbs and sal ammoniac and the leaves of the mouse-ear, the urine of a red and white bull, saffron, and the kidney-fat of a lion. Put these medicaments together and pour into his nostrils or put into sesame oil and then pour into his nostrils. (It is) a great (powerful) medicine and he (the demon) will leave him. This demon is of Jupiter.

Further, when a person approacheth thee about his illness and thou [136] desirest to know whether he will live or will die, or the length of the illness, collect the circumstances, as to the name of the sick person, the name of his mother, the name of that day on which he asketh about it (his illness), and that (day) on which he sickened. Calculate by arithmetical calculation and add (or “combine”) them together. See in which direction the moon cometh from his horoscope (and ?) from Aries even unto the place, so that it brings (in?) the moon, and add it to thy reckoning and subtract threees from it. If that day be Sunday, should one remain over, he will be re-established and cured. If two remain, the sickness will be prolonged. If three remain he will die, and our Lord knoweth it.

If he cometh on a Monday, search out and calculate, when he has told thee that (i.e. the above astrological conditions). Should one remain, he will die; if two remains, he will be cured; or if three remains, his illness will be prolonged.

If on a Tuesday, if one remains he will be cured, if two remains, he will die; if three remain, he will die. If on a Wednesday, if one remains he will be cured, if two remain, his illness will be lengthy, if three remains he will die.

Thursday: if one remains he will die, if two remains he will be cured, if three remains his illness will be a long one.

1. The scribe has confused hafta (bat) with hit hafta.
2. C.S. 26 has palpa for pagra.
3. See Appendix I.
4. See above, p. 80, n. 7.
6. Ar. & pers. wordless from the Arabic and Persian.
7. Or “duckweed” — according to Low.
8. Properly marnangud, D.C. 31, marnangi; C.S. 26, marnangud; A. mirdangul.
9. Mirzangd; زَرگوسht.
If he cometh on a Friday: if [137] one remains the illness will be long, if two remains he will die, if three is left over he will recover.

If he cometh on a Saturday: if one remains he will be cured, if two remains his illness will be long, if three remains he will die and the God of Truth knoweth! Life is victorious. S—a.

Further, a calculation for one who is sick. Take the name of the sick person and the name of the day on which he fell ill and subtract from them nine, nine (i.e., divide each by nine). See what remaineth and whether the sick man will be cured. If the sick person adds to more, he will come to the ninth day; if the day adds to more than the sick person, it will go hardly with his strength until he has passed the day on which he fell ill. This is a calculation which is excellent. Life is victorious. S—a.

VIII

DAYS OF THE MONTH

In the name of the Great Life! Health be mine, Ram Zihrun, by reason of this (Conditions & Computation) of the Days of the Month.

The first of the month is good for buying and selling, for setting forth on a journey, and for commerce, and is good for building. He who goeth forth to steal will be caught, and one going to sea (should) not go, and he who escapeth will be discovered. And the child born to its mother will live. S—a.

The second of the month is good for wedding a woman and for cohabitation and for forming a partnership, for approaching a great man, and for building and opening the gate of favours (i.e., making a request), and for the sale of a slave or handmaiden. But he who maketh advances to a woman who is not his, will be found out. He who falleth sick will recover, and the child born to its mother will live for many years. S—a.

The third of the month: all its hours are dangerous; thou shalt not make a request, nor wash thy head, nor set forth on a journey, nor undertake difficult work. One who escapes will be discovered, he who thieves will be caught, and he who falls ill will not recover. But the babe born to its mother will live. S—a.

The fourth of the month. All its hours are dangerous; but one who falleth sick may be cured by the hand of a healer. The fugitive fleeing away will be discovered and will fall into the hand of the enemy.

An infant born to its mother will sicken and fall ill, but will recover. S—a.

The fifth of the month is good for health and for undertaking new work. If a Saturday, it is not favourable for borrowing, and he who takes an oath will be silenced, and it will be evil for him. It will be evil (also) for an infant born to its mother, and it will languish (or will have diarrhoea?). He who falleth sick, his illness will be severe but he will not die, and a fugitive will not be [139] found. S—a.

The sixth of the month. Good for setting out on a journey but unfavourable for sowing seed. One who escapeth will be discovered; he who falleth ill will recover, and a child born to its mother will live. S—a.

The seventh of the month is good for loosening the bond (i.e., exorcising the bewitched), and for taking children towards their tutors, for the purchase of slaves and for removal from house to house, and for him who falleth sick (for he) will recover, and for a child born to its mother. And speak, and it will be hearkened to. And it is good (also) for binding and tying (spells?). S—a.

The eighth of the month is good for boat-building, for melting bitumen, and for casting (a net) into the sea, also for removal from house to house, for writing phylacteries, planting plants, and for going down to the sea (in ships). And it is propitious for setting out on a journey. But he who falleth sick will suffer, and as for him who executeth evil commands, they will be exposed. A child born to its mother will live and will go to another place. It is good for bonds and knots. S—a.

The ninth of the month is evil for health and evil for writing phylacteries.[140] for (fresh) enterprises, for working on the land, for borrowing a loan from people of position (lit. "lords"), for buying and selling and for sowing seed. Favourable for removal (or "being honoured") and for presentation to a great man. He who is sick will recover. It is evil for taking a wife; and for making a request, but the babe born to its mother will live. S—a.

The tenth of the month is good for performing a cure, for giving physic; and for any loan, commerce, for all occupations, and for beginning a building, it is favourable. He that is sick will be cured by the hand of a healer, and a babe born to its mother will live. S—a.

The eleventh of the month is favourable for setting out on a journey, for hiring a hireling, and for taking a servant (1) a handmaiden or a woman; (also) for him that goeth to sea or that escapeth by road

1 CS. 26 and A have kērō for kēr throughout.
2 Read kērō for kēr.
3 Athar (see Appendix I) is here used as a noun. "Depending Circumstances"
4 "Computation" is a poor substitute.
5 Read d'arg.
and is caught, and for him who falleth sick (for) he will be cured by a healer. And a babe born to its mother will live. §—a.

The twelfth of the month. All hours are dangerous, (nevertheless) he who falleth sick will recover and a babe born to its mother will get well and live. §—a.

The thirteenth of the month. All quarrels will be made up, but neither trade nor quarrel with anyone, nor deceive anyone. And all that ye do must be done with gentleness. It is favourable for washing the head, and a sick man will recover and a babe born to its mother will live and will become a causer of strife. §—a.

The fourteenth of the month is favourable for everything. He who falleth sick will recover, the babe born to its mother will live and the fugitive will not be discovered. §—a.

The fifteenth of the month. Guard thyself from everything: (abstain) from work, set not forth on a journey nor go to a strange land. (As for) one who falleth sick, he will develop a grievous illness, and a babe born to its mother will have bad luck. (But) it is good for asking favours from a ruler (Zb. "standing at the gate of" = approaching him with a petition). §—a.

The sixteenth of the month is favourable for commerce and for all things, and is favourable for taking a wife and for land. (But) a sick man that has a hemorrhage will die, and a babe born to its mother will die. §—a.

The seventeenth of the month. He who seeth good dreams shall wash (himself in) water and purify himself. It is favourable for contracts and trade. He that falleth sick will recover after seventeen days and the babe born to its mother will live many years. §—a.

The eighteenth of the month is favourable for buying and selling, for planting plants, building a building, and setting forth on a journey. It is favourable for buying a slave and property, for commercial transactions in cattle, and for sowing seed. (As for) the babe born to its mother, if it get through the day on which it was born, it will live, and a person who falleth sick, should he get through seven days, he will recover. §—a.

The nineteenth of the month is good for all things; for teaching children their letters, for commerce, and for buying and selling. He that falleth ill will lie at death's door, but will not die. A babe born to its mother (will grow up?) and go forth to trade. §—a.

The twentieth of the month is good for letting and drawing out blood. One burnt with fire will be cured, and it is favourable for planting plants. One who falleth sick is in fear of death, and the child born to its mother will live. §—a.

2 C.S. 26 and A. *kilma*.

2 This is a curious statement, as Mandaeans have to perform ritual purification after evil or polluting dreams. A has *kisra* for *umana*. There may have been an early miscalculation which a gloss confused yet further.

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The twenty-first of the month. Guard thyself against everything, (abstain) from taking a journey and from buying, and carry out commercial transactions with no one. Eat [148] drink, and sit at home. One who falleth sick cannot live, no matter how strong (lit. "with all his strength"), and a babe born to his mother will have obstruction (of orifices). §—a.

The twenty-second of the month is favourable for taking up, bringing, and offering a gift. One that falleth sick will recover and the babe born to its mother will have good fortune. §—a.

The twenty-third of the month is favourable for going down to the sea, and favourable for forming a partnership and for going forth to the chase. An article-lost will be found, a person that fails ill will recover, and the babe born to its mother will live. §—a.

The twenty-fourth of the month is favourable for setting out on a journey, for writing manuscripts and (for) war. A sick person who has a hemorrhage will die (but) a babe born to its mother will live. §—a.

The twenty-fifth of the month is favourable for those who lend, but hard for him that claims a debt. One who falleth sick will come near death but will not die, (but) a babe born to its mother will perish because of evil spells and rites. §—a.

The twenty-sixth of the month is favourable for building, going down to the sea, and for commerce and for buying and selling, and auspicious for setting forth on a journey. The invalid who is ill will be cured by the hand of a healer, and the babe born to its mother will live. §—a.

The twenty-seventh of the month is favourable for raising a slave to greatness, and for hiring labour. (As for) one who falleth sick, if he come through seven days he will get well, and the babe born to its mother will live. §—a.

The twenty-eighth of the month is good, and is favourable for knots and bonds and phylacteries and for cutting short fever, delirium (or "unconsciousness", or "intoxication") and war. (And it is) favourable for commerce and for all domestic work. A sick person taken ill will get well and the babe born to its mother will live. §—a.

The twenty-ninth of the month is good for all activities, and for teaching a trade and books. One who falleth ill will lie at death's door but will not die, and a babe born to its mother will live.

The thirtieth of the month is good for everything: for joining battle, for exorcising pains (i.e. pain-demons), for having sexual...
intercourse with a woman and for buying and selling. He who falleth sick will die, (but) the babe born to its mother will live. S— a.

These [145] are fair sayings concerning the year; an estimate of the favourable days of the moon and the evil days of the moon (lit. "that belong to the moon").

These are the days of light of the moon: the first of the moon, the third of the moon, the ninth of the moon, the eleventh of the moon, the twenty-third of the moon, the twenty-sixth of the moon, and the twenty-eighth of the moon. These days are favourable and auspicious for all activities, they go and attain their end. S— a.

The days of the moon's darkness are: the second of the moon, the fourth of the moon, the fifth of the moon, and the seventh, eighth, twenty-fourth, twenty-fifth, twenty-seventh, and thirtieth of the moon. These days are evil. (On) the thirtieth day of the moon a sick man will die; one selling cream— it will be spoilt; one taking a woman (to wife), she will be evil; (or?) a house—it will be split and not put up; and he who sets seed in the ground— it will not germinate or, if it germinate, the earth will consume it or, the river carry it away.

The person who falleth sick in the light of the moon will be taken ill, but will live, (whereas) one who falleth sick in the dark of the moon, if the moon passeth and he is not well, he will either die or his illness will be prolonged. Life is victorious. S— a.

IX

1 In [146] the name of the Great Life which is never-ending.

One that falleth sick in the house of Aries will die in Scorpio. One falling sick in the house of Taurus will die in Sagittarius. Whoso falleth sick in the house of Gemini will die of looseness of the bowels in Capricornus. Whoso falleth ill in the house of Cancer will die in Aquarius of a stomach (disorder). Whoso falleth ill in the house of Leo will die (in Pisces) of great exhaustion. He who falleth sick in the house of Virgo will die in Aries of looseness of the bowels. Whoso falleth ill in the house of Libra will die in Taurus of looseness of the bowels. Whoso falleth ill in the house of Scorpio will die of a mouth (disease) in Gemini. Whoso falleth ill in the house of Sagittarius will be wounded by iron in Cancer and will die. Whoso falleth sick in the house of Capricornus will die in Leo from what is before him. Whoso falleth sick in the house of Aquarius will die in Virgo of a belly (complaint). Whoso falleth sick in the house of Pisces, if he survive twelve days in Libra, he will not die. S— a.

A person [147] who falleth ill in Aquarius, if twelve days pass (and he survives), will live. A person who falleth sick in Capricornus if twenty days pass (and he survives) will live. The person who falleth sick in Sagittarius will live. Whoso falleth ill in Scorpio, should he survive eight days and fever does not appear in him, he will live. Whoso falleth ill in Libra, his eyes will hurt him, (but if) there is no looseness of the bowels, he will live. Whoso falleth sick in Virgo, if they let his blood he will not die. Whoso falleth sick in Leo, if he survives five days, he will live. Whoso falleth sick in Cancer, if he cometh through eight days he will not die. Whoso falleth sick in Gemini (and survives) unto fifteen days, will get well and will not die. Whoso falleth ill in Taurus, if he come through eleven days, then fear not; if not, fear for him. Whoso falleth ill in Aries, if he cometh through seven days, he will not die. S— a.

A man whose sign of the Zodiac is Aries will have two children. He whose sign is Taurus will have seven children. He whose sign is Gemini will have six children. He whose sign is Cancer will have five children. He whose sign is Leo will have two children. He whose sign is Virgo will have three children. He whose sign is Libra will have seven children. He whose sign is Scorpio will have twelve children. He whose sign is Sagittarius will have one son. He whose sign is Capricornus will have two children. He whose sign is Aquarius will have two children. He whose sign is Pisces will have eight children. S— a.

X

EXPLANATIONS OF HOROSCOPES: THE HOROSCOPE AND THE WRITTEN AMULETS ASSOCIATED WITH IT

The Sign of Aries— write for him "I came, and not alone", which is written at dusk.

(For one) whose horoscope is Taurus, write "Ankel and Bankiel", 6

1 C.S. 26 and A have the plural.
2 Or "beasts, they will be destroyed" (v. 26); see P.S.
3 Or, if a continuation of the preceding phrase, "his house will be divided and not arise."
4 C.S. 26, d soffa. Or, "of exhaustion of breath."
5 C.S. 26 and 4 omit d kardh.
6 Angel names.
two fishes. This quality of double-bodiedness gives them a doubtful character.

Leo, Libra, Scorpio, and Aquarius are Arab astrology, or else translates it with curious result. According to Arab astrology, the houses of the Zodiace are each assigned a certain characteristic. Aries, Cancer, and Capricornus are double-bodied. Libra, Scorpio, and Aquarius are single-bodied. Taurus, Leo, Libra, Scorpio, and Aquarius are double-bodied. Sagittarius, Pisces, Gemini, and Virgo are materialized "material," corporeal, or, according to another Arabic astrologer, "materialized with two bodies." The latter expression comes from the pictorial representation of these signs. Sagittarius, the archer and his horse; Virgo, the maiden and ear of corn; the Twins, two figures; and Pisces, two fishes. This quality of double-bodiedness gives them a doubtful character.

Aries ("mbara") the money-bag. Taurus ("Taure") the house of brethren. Gemini ("Sidma") and parents. Cancer ("Sarana") and children. Leo ("Aria") and illness. Virgo ("Sambile") and betrothal (or "joining together"), legal marriage (or "merry-making") and pairing-off. Libra ("Quies") and death. Scorpio ("Arqba"), and his is the house of travel. Sagittarius ("Sagita") and the house of planning; and Aquarius ("Daula") for what is said to be smooth, pleasant, and free from anxiety.

Aries, at its beginning, is variable. 1 Taurus, at its beginning, is stable. 2 Cancer is variable. Leo is stable. Virgo is double-bodied. Libra is variable. Scorpio is stable. Sagittarius is double-bodied. Capricornus is variable. Aquarius is stable. Pisces is double-bodied. S— a.

Appendix I.

1. "C" if jauhanin is transliterated by "Libra" and the translation is oddly divided: once speech "dove main!"

2. "A" is variously spelt tibii, tibat, tibai in the three MSS.


4. "C" & "D"— to be smooth, pleasant, "Twitter" to converse with.

5. The ascending node of the moon's orbit (Arabic and Persian jauhanaher.)
The Tail of Draco: its exaltation is in Sagittarius and its depression in Gemini. Life is victorious. 8—a.

This is a calculation concerning the making of a petition 2 (shoulder) thou seek from a person that he should come to an agreement with thee. When the moon is in Aries, or Taurus, or Gemini, or Leo, or Sagittarius, or Virgo, it will go smoothly, and thy suit will result in agreement. Further, when the moon is in Cancer or Virgo (!) or [152] Pisces, (only) half thy petition will be granted. But when the moon is in Libra or Scorpio, thou wilt not succeed in thy suit; it will not go through. 8—a.

This calculation is excellent, for all calculations proceed from it, (in) that it explains the seven (planets) and the twelve (signs of the Zodiac) and the five (!). Aries and Libra is counterbalance, Taurus, and Cancer counterbalance. Taurus and Pisces counterbalance. Gemini and Sagittarius counterbalance. Gemini and Leo counterbalance. When this calculation again operates (?) and the astrological aspects do not counteract, all of them have power, because each one of them equilizes the other with the subject of the horoscope, but does not counterbalance the second, nor the sixth 8; (hence) with the third, fifth, sixth, and eleventh and the half of that which was neutralized. 8—a.

If thou propose to perform a marriage ceremony on a person, beware lest thou perform it when the moon is in Cancer. They say that it must not (even) be discussed; and there should be no sanction (given) to them, (for) there will soon be a separation between them. If thou wishest to bring a woman into the house of a man, beware lest the moon be in Virgo (for) it is said that if he does go in, the woman will soon be another’s or there will be a rift between them. 8—a.

The twelve constellations have a head, loins, and tail. The head of Aries is Mars, its loins Sol, and its tail Venus. The head of Taurus is Jupiter, its loins Luna, and its tail Saturn. The head of Gemini is Jupiter, its loins Mars, its tail Sol. The head of Cancer is Venus, its loins Mercury, and its tail Luna. The head of Leo is Saturn, its loins Jupiter, and its tail Mars. The head of Virgo is the Sun, its loins Venus, and its tail Mercury. The head of Libra is the moon, its loins Saturn, and its tail Jupiter. The head of Scorpio is Mars, its loins the sun, and its tail Venus. Sagittarius, its head is Mercury, its loins the moon, and its tail Saturn. Capricornus, its head is Jupiter, its loins Mars, and its tail Sol. Aquarius, its head is Venus, its loins Mercury, and its tail the moon. Pisces, its head is Saturn, its loins Jupiter, and its tail Mars. 8—a.

Moreover, should there be a man under the influence of Mars, he will be an unruly man, resentful, evil, sinful, theiving, a cheat and a liar, one whose heart is compassionate to none. He neither turns from (repents) the course before him nor is shamed out of it. He likes laying traps and inordinacy, 1 killing and the forging of arms of war. And when he talks, he utters folly. 8—a.

Again, a man under the influence of the Sun. He will be a ruler, lord of land and provinces (?) 9 and is beloved by his people. He will be compassionate, a good man, beloved by his servants, officering, progeny, and tradesmen, and is fond of fine raiment, and perfume [155]. 8—a.

Next, a man under the influence of Venus. He will be owner of money 3 and wealth; if not, he will be an eminence man: his star and his nature are feminine and he is fond of drums 4 and dancing. He will own (plenty) of raiment, robes, and sweet perfume. 8—a.

Further, a man under the influence of Mercury, which is Astar. He will be learned and wise, fond of solitude, 5 a master of calculations and surveying, and will become astrologer 6 to a prince.

He will be a poet, skilled in fine crafts such as (those of) carpenters, smiths, builder, tailors, and those who twist (weave) sestings 7.

1 Maddan priest usually translate from the Arabic “gambling (pimir) and drinking”); CS. 26 has wamara wamara and qura qura inkilluna wamara ramin. 2 square his scales.

3 square his scales.

4 kisna ukan.

5 phoaro or arptna is used on pp. 16 and 47 in the meaning of prosperity, wealth, money. kair = $.

6 CS. 26 and DC. 31 have itilah (“tasty meals”). I prefer A. talia.

7 From Ar. ril. 8 Much transliteration from Arabic in this section.

8 The tikna (pl. tikna) is the tabular drawing of the baggy trousers of the ritual dress. It is woven on a frame, as is the himana the woolen sacred girdle, also tubular. Both resemble the Parsi sacred thread except in the number of threads. (See MMII.)
and girdles and matting; (skilled also in) calligraphy and all that is delicate (work), such as the setting up and fabrication of fine woven stuffs and products. He is versed in decorative chiselling and all that is beautiful. 

Further, a man under the influence of the moon (Sirā) will be hasty, easily offended, a fool that talketh rubbish and a scatterbrain and a drunkard resemble one another! He is fond of (such occupations) as hunting and travelling and journeys (lit., "roads") and cannot settle or remain in one place; [156] he no sooner enters a place than he leaves it—if they give him a dwelling, he asks (to leave) the place. When he asks it, they (should) not give it to him. He dislikes his children and home and prefers strangers, and does not return favours when he asks it, they (should) not give it to him. He dislikes his children and home and prefers strangers, and does not return favours.

Moreover, if thou seekest to find out whether a woman is pregnant or not by calculation, take the name of the woman, and see what the letters amount to, of a son or a daughter, count the name of the day on which he fell ill. If the sick man wins, the sick man will escape from his illness; if the sick man loses, the sick man will not escape from his illness. If the sick man exceeds that of the thing, it will be found. If the sick man falls short of sins be mine, Ram Hazin, a person having a lawsuit with another his suit will turn against him and will fail. If thou seest to buy something which has an astray, or an evil, incensed person, and for a sick person who has fallen ill as to whether he will survive or will die. Count each name by itself and thou wilt know who will vanish and who will succumb. Count the name of the sick person and the name of the star of that day on which he fell ill. If the sick man wins, the sick man will escape from his illness; if the name of the star wins (i.e., is the higher number), the sick man will die.

This is a calculation concerning a fugitive, or something which is a calculation concerning a fugitive, or something which is a fugitive, or something which is a sick person and the name of the star of that day on which he fell ill. If the sick man wins, the sick man will escape from his illness; if the sick man loses, the sick man will not escape from his illness. If the sick man exceeds that of the thing, it will be found.

This is a guide for searching out a day; thou shalt know what thou seest—make the calculation and thou wilt grasp it. 

When thou seest to approach rulers. If Mars be in Aries and the moon be of the third or fourth (night), all will go well. (If it be) the fifth, seventh, or ninth (of the moon) he will not be affable, but scornful. On the eleventh it will be favourable.

Further, shouldst thou desire to make an investment (or "loan" ); if the moon be beneath the sun or with (beside) it, the money will not be returned. Moreover, concerning one who has a lawsuit with a person, should it be a Sunday and the moon below the sun; the lawsuit will turn against him.

The Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn. 

Moreover, if thou seest to find out whether a woman is pregnant of a son or a daughter, count the name of the day on which she comes to your house, and the name of the woman's husband, and the name of the woman, and see what the letters amount to, and subtract from them two, two (i.e., subtract two continuously). See how much remains. If one remain it will be a male, if two remain, a female.

If thou seek to know by calculation which of two brothers will die before the other, count the names of both, add them together and divide them by two. If two remains the elder will die, if one remains the younger will die (first). 

If thou seest to buy something; if thou buy anything when the moon is at the end of the month, or in Capricornus, or in Aquarius, or in Pisces, or in Aries, Taurus, or Gemini, thou wilt buy cheaply and sell at a profit (lit. "dearly"). If thou buyest anything and the moon is in Cancer, Scorpio, or Sagittarius, thou wilt buy dearly and sell cheaply.

This is a calculation concerning a fugitive, or something which has an astray, or an evil, incensed person, and for a sick person who has fallen ill as to whether he will survive or will die. Count each name by itself and thou wilt know who will vanish and who will succumb. Count the name of the sick person and the name of the star of that day on which he fell ill. If the sick man wins, the sick man will escape from his illness; if the name of the star wins, the sick man will die. Count the name of the lost one, and the name of the thing (lost). If the thing adds to more than (the name of) its master, it will not be found; but if the name of the master exceeds that of the thing, it will be found.

XI

In the name of the Great Life, health and purity and forgiving of sins be mine, Ram Zilrun, son of Malilha.

Concerning days on which thou proposest to perform (certain) actions, explanations concerning the day, and a guide as to the moon. Concerning days on which thou proposest to perform (certain) actions, explanations concerning the day, and a guide as to the moon.

Moreover, a person going on a journey: should the moon be in Cancer or in Virgo or in Pisces, there will be [159] nādir (failure) when (it is in) Leo he shall go on his journey. Beware lest it be at the end of the lunar month, (or) in Libra or in Scorpio: set not out (then)
on a journey, for, though he (the traveller) set forth on a road of excellent smoothness disaster will overtake him; if he go into the desert, brigands will attack him.

Again, beware lest thou enter into partnership when the moon is with Saturn or Mars; moreover, should it be in Aries, Scorpio, Capricornus, or Aquarius, enter not into partnership during any of these four aspects. Form partnership when the moon is in Sagittarius or in Pisces, Taurus, Cancer, or Libra, make the association and it will be favourable.

Further, if thou wishest to build a building when the moon is in Taurus, Scorpio, or Aquarius, it will succeed; proceed and fear not. But should the moon be in Aries, Cancer, Libra, or Capricornus, during these four celestial aspects do not construct a building; do not build.

Again, should the moon be in Leo, Libra, or Sagittarius, set not forth upon a long journey, because one who doeth so will never return.

Moreover, if thou wishest to build a raft in [160] Cancer or in Pisces, there shall be building, and it shall be set up.

Then shouldst thou desire to perform a marriage for a person; it may take place if the moon is in Cancer, Gemini, or Virgo, but if in Sagittarius, Pisces, or Aries do not celebrate the wedding, it may not take place and will not prosper—one of them will die. Beware of these four aspects of the heavens; they are auspicious.

If thou wish to pare nails, it is not favourable in Sagittarius, Pisces, or Capricornus. Moreover (concerning) providing new garments— if thou puttest new garments when the moon is in Taurus or in Leo, or at the end of Aquarius, its owner will not wear out that garment (i.e., he will die before it is worn out).

Again, if thou wishest to drink wine, beware lest the moon be in Taurus, or in Capricornus. Drink no wine (then) lest thou become involved in strife. Again, when thou wishest to let blood or to open a vein, it may take place if the moon be in Taurus, Gemini, or Aquarius. Further, when thou wishest to instruct young children; should the moon be in Cancer, Virgo, Pisces, or Gemini, he will learn under these celestial aspects, he will become skilled. Further, shouldst thou wish to invest a loan, should the moon be beneath the sun or with it (at) its end, it (the money) will not be returned.

The [161] following [kit, "this") pronunciation (about) calculations is from a book of the Arabs.

If thou wishest to give out (or cut out) clothes, or to begin to wear (or to make) garments for the first time, beware lest the moon be in Taurus, Scorpio, or Leo, for they say that they (the clothes) will not be worn out (ere) he dies. If, on the other hand, the moon be in Aries, Cancer, or Capricornus, the cutting-out or beginning to wear the garments is favourable, and it will be well, moreover a (projected) journey may be undertaken. If thou wishest to let blood, should the moon be in Aries, Leo, or Sagittarius the cupping will be favourable. If thou desire to build a house or (other) building, or thou castest seed into the ground, should the moon be in Taurus or in Aquarius, then, thou shalt not cast the seed into the ground (but) should the moon be in Virgo, sow the seed, it will be auspicious. When the moon is in Aries, Taurus, Cancer, Leo, Virgo, Libra, Sagittarius, or Pisces, encounter with or interview with rulers will be favourable. Then, when the moon is in Aries, Cancer, Leo, Scorpio, Sagittarius, or Pisces, encounter or interview with princes or ministers of state will be auspicious. Again, when the moon [162] is in Gemini, Cancer, Leo, Virgo, Libra, or Sagittarius, interview and go to the masters of birch and book (schoolmasters) for it will be favourable. Moreover, when the moon is in Aries, Taurus, Gemini, Cancer, Libra, Scorpio, or Sagittarius, it is favourable for learning. Should the moon be in Taurus, Gemini, Cancer, Virgo, Libra, or Pisces, it is good for resorting to and sitting with great people and for frequenting flutist and musician (lit. "the singer of a melody"), again, should the moon be in Aries, Cancer, Leo, Virgo, Libra, Sagittarius, or Pisces and thou performest works (or "actions"), it is favourable. And when the moon is in Cancer, Virgo, Scorpio, Capricornus, Aquarius, or Pisces it is auspicious for attending the hot baths. Further, if thou wishest to wean an infant from his mother, if the moon is in Aries, Taurus, Cancer, Libra, Sagittarius, Capricornus, or Pisces the weaning of the child from its mother's breast will be favourable. And again, should [163] the moon be in Aries, Taurus, Cancer, Leo, Virgo, Libra, Aquarius, or Pisces it is the favour that thou dostest will be forthcoming. And again, should [163] the moon be in Aries, Taurus, Cancer, Leo, Virgo, Libra, Aquarius, or Pisces, slaves with prisoners will be promoted, and it will be favourable. Further, when thou parest the nails, should the moon be in Aries, Cancer, Libra, Scorpio, Sagittarius, or Pisces the nail-cutting will be auspicious. When children cut the hair of their heads, if the moon be in Taurus,
Gemini, Cancer, Leo, Virgo, Libra, Sagittarius, Capricornus, Aquarius, or Pisces, in these celestial aspects the hair-cutting will be auspicious; if the moon is in Aries or Scorpio it will be inauspicious.

Moreover, a request for information is favourable when the moon is in Taurus, Gemini, Leo, Virgo, Libra, Sagittarius, or Pisces; and a request made to a man of rank or his sons and daughters when the moon is in Scorpio or Capricornus will not be favoured (lit. "favourable "); in all other astrological aspects on the contrary it will be favourable. Then, a forecast for a journey in "variable" signs of the zodiac or in "two-bodied" signs go; for it will be auspicious; if not (in these signs?) it is better to remain. Should the moon be in Aries, Gemini, Cancer, Virgo, Libra, Sagittarius, Capricornus, or Pisces it is favourable. Again, when thou sendest a person as messenger; should the moon be in Leo, Scorpio, Sagittarius, Capricornus, Aquarius, or Pisces all these astrological aspects are favourable. Then, when thou sell'st property, should the moon be in Aries or Scorpio thou shalt not sell; in all other zodiacal houses thou mayest sell: it is well. Again, as to plants or trees that thou plantest: when the moon is in Aries, Leo, or Scorpio the plants will not be established, in all other signs, however, the plants and trees will do well. And now as to marriage and going into partnership. When the moon is in Taurus, Gemini, Leo, Virgo, Libra, or Pisces, enter into the marriage or partnership; it may take place and will be successful. (As to) one asking for maintenance: when the moon is in Scorpio, Sagittarius, Capricornus, or Aquarius, he will procure nothing; if not, and he seeks his support in the other zodiacal houses, he will obtain his maintenance, it is auspicious. S-a-

XII

THE OPENING OF A DOOR

In the name of the Great Life! Health, purity and speech and hearing be mine, Ram Zihrun's, son of Maliha, by means of this Calculation concerning the Opening of a Door.

So, when thou wishest to open a door (m "gate") when thou buildest a house, view it, and enter the same, and[165] direct thine eye towards the wall in which thou wishest to open a doorway, and measure from the corners that go from thy left to the corners on the right, and make thy reckoning wheel-wise. S-a-

If thou openest in an easterly direction, thou shalt open (the door) in two sections. Open the door; goodness and purity, physical ease and comfort shall be within, if asking our Lord. If not (and) thou openest in the qumkab (dawn, rise?) of the day, in the first part.

In that part there will be many enemies. Or if thou openest in two parts, it will be auspicious; there will be agreement (m "smoothness"; "harmony") for the people that there are in that house, they will look at each other with pleasant countenances and be little (seldom) angry with each other. If thou openest in three parts, there will be poverty in it (the house) and people will be shamed by it (or "destroyed by it").

If thou open it in four parts there will be sickness and mortality amongst the people of that house. If thou openest in five parts the owner of that house will have money and good things in plenty, and many clever, handsome, and good children. If thou openest it in six parts the owner of the house will have much money and many good things[166] and many clever and handsome children.

If thou openest in seven parts the people in it will be odious and harsh. Or if thou openest in eight parts, within it there will be sickness, poverty, afflictions, oppression by rulers, and accidents. The hand of our Lord shall save me from them—the evil, and cause it to pass. S-a-

Towards the west. The first part, will be fine things. If thou openest in five parts there will be much good. If thou openest in six parts the owner of the house will have money and good things (lit. "wealth") and many clever and handsome children.

If thou openest in seven parts the people in it will be odious and harsh. Or if thou openest in eight parts, within it there will be sickness, poverty, afflictions, oppression by rulers, and accidents. The hand of our Lord shall save me from them—the evil, and cause it to pass. S-a-

1 Pagra $a$a, lit. "an eaiserly body".
2 Bqumk $a$a. The expression does not occur elsewhere, and is puzzling.
3 Qumkab = "vaut", "dume". Possibly at the rise of day.
4 The word muta'sa ("portion" or "part") refers apparently to the time of day, and the entire meaning of the passage depends on the word. Obsolete.
5 For Syriac and Aramaic muta'sa (Pi).
6 Tulbta may refer to food, particularly to ritual food, but here "goods", "good things", "favour" (of fate, etc.).
7 Bintas = "a building". As the plural follows and individuals are indicated, the meaning is probably as above, and we should read bintas.
8 See previous note.
9 See literature.
10 Af. NQG. Or possibly, since the final "h" (hard or soft) often becomes "a" in Mandule from NGH, hence "fighting", "strike"?
11 From $a$a. "to be fine, gracious",
12 From NQA? The formation is curious.
13 Art. See above, n. 8.
14 C. S. 26 has qulba. I suggest a word derived from the Persian qulba.
Towards the south, the first part of the day. There will be poverty and fighting in it. If thou openest in two parts, thou wilt find favour with a great man, and joy and festive invitations will be thine. If thou openest in three parts, thou wilt possess money, wealth (possessions), gold and silver, and (profit by) land and water and derive benefit from trade and all activities. If thou openest in four parts, after a time, his followers (?) who seek to evict him diminish his goods. If thou openest in five parts, murder (and (?)) need will come upon them. If thou openest in six parts, there will be plague and strife in that house, and there will be sneering talk about it. If thou openest in seven parts there will be strife, fighting, and cuckoldry in it. If thou openest in eight parts, there will be evil, injury, and the owners of that house will have much strife in it.

Towards the Gate of Mercies. If thou openest the first part (of the day (?)) there will be beasts in it, malignant weeds, and undergrowth, and the owners of that house will have much strife in it. If thou openest in two parts there will be poverty in it. If thou openest in three parts there will be good things, wealth, recompense, and alms ("pious gift"); children will live and grow up, and there will be joy in it ("in that house"). If thou openest in four parts there will be much goodness and blessing in it. If thou openest in five parts, there will be goodness, vigilance, and blessing in it. If thou openest in six parts, be fearful of fire, sickness, and devilry ("leading astray"). He (the owner) will receive injury from people. If thou openest in seven parts, children will die in that house and the owners of the house show forth evil deeds and death, and the human beings belonging to that house are lacking and not overflowing ("with wealth"). If thou openest in eight parts, there will be evil, injury, and strife in it, and a lawsuit will result from it. These (things) befall him (the owner), but neighbours will find him kindly and friendly. Life is victorious over all works.

A calculation of the Greeks concerning the New Year; for example, the day on which the new year begins.

See and ascertain where the moon is, with its astrological aspect on the nineteenth of the month of Ṣabā, that (day) on which the new moon appears. It is the rise of the year. Observe it, make (thy) reckoning and speak. S—\(^a\).

In [169] the name of the Great Life, health and purity and forgiving of sins be there for me. Ram Zihrun, son of Maliha, through the strength of Yawar Ziwa and Sīma Hīa. S—\(^a\).

When the beginning of the year falls on the first day of the week the lord of the year will be Sāmiš (the sun). There will be bumper crops, ease (comfort) for the people, and peace in the world. And the gods will be feeble, and there will be mourning amongst boys and girls, and the people will feel grief; but they will be delivered. From the month of Ayār till the month of Adar fear will reign amongst men, towns will attack each other, and there will be laying waste and terror. (Yea.) For the space of a month there will be fear in all the world and the barley and wheat will be cut off and diseased. And when the first day of the new year falls on a Sunday, the ruling star, the sun, will occupy (i.e. "be the ruling planet") forty-five days. In the cities all will be peace. And after that, Sin (the moon) will occupy forty-five days, and during the first twelve (of those) days a south wind will prevail, with cloud and rain, and hail will fall here and there during the thirty-three [170] remaining days. During the forty-five days of Nirig (Mars) there will be rain; if not, wind and much over-flow so that the cultivation is submerged in the spring floods. If this is not so in the forty-five days of Mars there will be accidents and murrain amongst the sheep and oxen and trouble and confusion amongst the children of powerful noblemen. And when the other five-and-forty days of Mars come, there will be hail and rain and much water will flow into the region and lands of Mars, until there is a breach in them.

When six months have gone by, there come the forty-five days of N'Brien (Mercury), and when thirty days have gone out rain will fall in the fifteen latter days, and water will come into the region and lands of Mercury.

And when the days of Mercury are over and the forty-five days of...
When the opening day of the New Year falls on a Monday, Sin (the moon) will be lord of the year. Crops will be poor and men will be full of pondering, and schemes and discussions will multiply amongst the people. And for one place it will be good and for another bad. There will be snow and much rain and there will be misfortune amongst the people. When the day which begins the New Year is a Monday the moon will succeed to the rule of the year and will reign for forty-five days. During the first twelve days there will be rain, wind, and hail in various places; and during the latter thirty-three days of the moon and the forty-five days of Mars there will be wind and much parching heat, until even the camel-thorn (hedysarum alhagi) and the desert-thorn (spinia regis) dry up, and the young cucumbers (J. jujub) will languish and wither. When three months of the year have gone out and the other forty-five days of Mars arrive, there will be rain and hail and early frost in the region and lands of Mars. And when the forty-five days of Mercury come, there will be cloud, rain and hail, and there will be merriment and licence amongst the population. When the portion of Saturn comes to an end, the sun takes the forty-five days at the end of the year. Saturn reigns for forty-five days. In those days in which Venus rules, there will be death amongst women and female animals, and accidents and epidemics amongst children.

And when Kiwan (Saturn) reigns for forty-five days, the barley will be ready for cutting, and there will be fish, birds, and water in plenty. Since Saturn is the water-bearer attendant at the close of the year, he will take much water into his region and there will be cloud, rain, and hail for three months and much water will come. Then Saturn takes forty-five days. During his apportioned time there will be destruction and mortality amongst domestic animals, and if not, there will be accidents and epidemics amongst children. And when the portion of Saturn comes to an end, the sun takes the forty-five days at the end of the year. The barley will reach the mouth of the measuring-pot because the sun is attendant on the end of the year.

The water which comes down from the hills in the spring, from melting snow and rains, (Tuesday), the lord of the year is Mars. For nine months and twenty days there will be flooding, rain, and keen wind. And cunning and deceit will be found amongst the mighty, and the rivers will flow with blood. There will be plague, thieves will attack travellers, and tongues will pervert truth, and there will be great depopulation in the cities, and the clamour of those rebellious to the gods in the east. Slaves will rise against their masters and kings will join battle. One great king will fall from his throne and there will be retribution here, there, and everywhere. Much water will come (down) and there will be sickness and plague in city after city. There will be revelry and licence (or song and joy) amongst the people in many a city. When the first day of the new year is the third day of the week (Tuesday), Mars is the lord of the year. In the time apportioned to Mars there will be wind and flood and parching heat until the cultivation in the spring floods submerges. A man of noble birth will cause war between city and city. When the other forty-five days of Mars come, there will be cloud, rain and hail, and a keen wind. And there will be lying to the powerful, and blood will flow like water. There will be pestilence, thieves will attack people, and tongues distort tongues (i.e., what is said will be misrepresented). There will be great depopulation in the cities of the east, kings will attack them, slaves will rise against their masters, and kings will make war. One great king will fall from his throne and rebels rule in the cities. If not, much water will come (down), sickness and pestilence will spread from city to city, and in every city there will be merriment and licence amongst the population. When the forty-five days of Mercury come, there will be no cloud, nor water nor rain nor will any water come (down). When the forty-five days which are the portion of Mercury are out, and the forty-five days of Jupiter and the forty-five days of Venus come in, in these two divisions there will come cloud, rain, and much water into the regions and lands of Venus.
Jupiter and Venus. When the forty-five days of Saturn come in there will be blight and disaster on the barley and wheat by reason of locusts which will devour the fruit trees, vines, and trees. And when the forty-five days of the sun arrive, plenty of water will come, and when the forty-five days of the moon come in there will be cloud and rain and the barley will (ripen) for cutting because the moon is attendant on the end of the year.

When the beginning day of the New Year falls on the fourth day of the week (Wednesday), Mercury succeeds to the rule of the year. From the beginning of the year evil and pestilence in the cities (will prevail), and there will be shortage and loss in all fruits, seedlings, and herbs. The [175] waters (i.e., spring inundations) will destroy?, be insufficient?\(1\), and there will be clouds and rain. There will be sickness amongst people and intrigue amongst kings and the mighty.\(2\) Pain in the mouth and teeth will be prevalent amongst people, and there will be evil and deceit amongst people, and murder. They will supplicate the gods (?). There will be helpers (?)\(3\) on (or for ?), the cities of Mercury. And when there come the forty-five days of Jupiter, and the forty-five days of Venus and the forty-five days of Saturn, in those three sections peace will reign over all things; the annual fruit-crops will be excellent and there will be goodness in the world. And when the forty-five days of the sun come, there will be rain for thirty days of them, one after the other. When the forty-five days of the moon come, there will be cloud, rain, and hail until fruit tree, vine, and tree are deprived of their fruit \(\text{lit.} \text{"burden"}\) because Mars is attendant on the end of the year.

When [176] the opening day of the New Year falls on the fifth day of the week (Thursday), the lord of the year will be Jupiter. Much water will come, there will be (good) crops, and the realm of Fars (or Persia ?)\(4\) will prosper.\(5\) There will be little intrigue amongst the people and there will be goodness and peace throughout all the world. The barley, wheat, and annual fruit crop will increase, there will be excellent rains, and the farmer's tillage will flourish. There will be little ill-health amongst the people and there will be royal goodwill. And when the forty-five days of Venus come, cloud, rain, and much

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1 \(\text{Dilhata from P.}\).\(6\) \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\).

2 \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\).

3 \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\).

4 \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\).

5 \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\).

6 \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\).

7 \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\). \(\text{Dilhata from P.}\).

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Cities will attack cities and in the land of Babylonia there will be grievous destruction and heavy calamity, and a destructive and disastrous gale. That year will be calamitous for the king. But when the forty-five days of the sun arrive, there will be peace in all things. When the forty-five days of the moon come, during the first twelve days there will be cloud, rain, and hail in the region and lands and of Luna during those thirty-three days of the moon. And (in ?) the forty-five days of Mars there will be darkness and devastation in the world and the cultivation in the spring (floods?) will sink under and much water will come. When the forty-five latter days of Mars come there will be cloud, water, and much rain. When the forty-five days of Mercury come, nothing will happen, and when the forty-five days of Jupiter and the forty-five days of Venus come, much water will come down, because Venus is attendant on the end of the year.

XIV

Translator's Note—The section which follows bears signs of antiquity. It may be a translation into Mandaic from another language, but the original was probably composed at an early date, probably in the Sasanian epoch. It has evidently been re-edited by priests from time to time, and glosses then added to include the names of towns which had subsequently acquired importance, or been built since the original was composed, but the names of towns and tribes that had vanished or dwindled in importance were not removed. The naming Baghdad as "Baghd" is of no importance as internal evidence, as that town is called Babil in the narratives of travellers as late as the seventeenth century (e.g. in the account of the journeys of Sir Anthony Shirley). Other cities and regions named, however, give interesting problems to students of ancient geography. Notes on the place-names are given in Appendix II.

In the name of the Great Life which is never-ending!

When the beginning of the year comes to "the life" of the world and falls in Aries, with Mars as ruling star, this is predicted about it, (namely) that the year will be good and favourable, and that there will be enough and to spare (lit. "abundance (vastness) and fullness") for people, (that) crops and harvests will be excellent and dates abundant, (although) blight will attack the vines. The water (supply)

1. The ambiguous "sibla" is here plainly indicative of calamity.
2. A has "sibla" after "babil.
3. Or the red duststorm, see p. 107, n. 7.
4. Again, since a calamity is indicated, from TBA "to go under".
5. See p. 95 n. 4.
6. Sibla. Here the meaning is obviously as above.
7. As said before, this refers to the yearly rising of the rivers in spring.

will be good. And [180] the Great King will be rejoiced, his enemies will fall beneath (his feet) and the people of the land of Babylonia will meet with great (cause for) joy. Nevertheless there will be an epidemic amongst animals and cattle. There will be eighteen heavy rains. And the Great King in person, which is he (himself?), will destroy the place of his existence (?). And for twelve days in Tammuz let a great man beware! In the city of Madan there will be famine and in Rum there will be such a great pestilence that they are unable to bury one another. And in the city of the Mardiai they will rise up in a plot and a rebellion and will kill men of importance in that city. And locusts will come there and the fruit crop there will be ruined. And in the district of the Dirgaiia heavy snow will fall so that the roads are cut. And the king of that city will die and his son reign after him. Moreover nomad tribes will attack each other and raid each other's cattle. And the king of the city of Babylon and one of the Persians will go with rejoicing and pomp, coming from that city (Babylon) and going to his city (of the Persians). And one of his wives will fall ill or she will die; and he will shut himself up and take to mourning for her (?).

And the Great King will travel to distant cities. [181] The following days of the year will be dangerous for him: the twelfth day (Zit. "twelve days") in Nisan and the fourth of Ayar (Zit. "four days") ; and the twenty-eighth day of Siwan, the eighth of Tammuz, the twelfth of Ab, the tenth of Ellul, the fourteenth of Tisrin, the twentieth of Masarwan, the twenty-eighth of Kanun, the eighteenth of Tabit, the tenth of Sabat, and the twenty-eighth of Adar. It is dangerous for his army these days, the earth (world) is dangerous for the Great King, and the king must do nothing, and not go against his enemies; but, on the contrary, (only) on days that are auspicious. S. — a.

When the year arrives at the "moneybag" of the world, Venus approaches toward 7 Taurus, and 8 Tishah ("the head of Draco") (i.e. the ascending node of the moon's orbit) governs it: this is said; (namely) that year (winter?) will be a hard one, the water will be insufficient, barley and wheat decrease, and there will be snow and frost. (But) figs and dates and vintage-grapes

1. nina? It is possibly the corruption of a place-name, "the city of A.
2. C.S. 26. Inban or kibaa.
3. A has nam hak midinta. The sentence is obscure.
4. The verb in the singular suggests this translation. Probably the milap was a gloss put in after malaa, which also means "her" or "his property", and should be omitted.
5. The context suggests that yumaia should read yuma.
6. Read kibaa for kibail.
8. See P.S. for elliptical use (lapaa?).
10. C.S. 26, Nisparan. From the context it should be Nisparan.
will be plentiful, and works will prosper. There will be two heavy rainfalls and an overflow (flood) of water and for four days there will be rain, hail, and frost and a boisterous wind. Moreover, people's possessions (cattle) will be despoiled (shrink?). In the king's house there will be an epidemic of fever, and there will be blackness [redness?], [heat?] and malady of the heart, throat, and teeth and people will have boils. There will be strife and confusion in Babylon and the Great King will meet with sorrow (for) his sons and sons of the royal family will rise against him by stealth ("will form a secret plot against him") and their secret will be revealed and the king will lift his hand against them to kill, and their blood will be shed, and also (they will kill) one another. At the end of the year it will improve. But in the city (?) of Media there will be famine and in the land of the Kiwanai there will be troublesome snow, and they will attack each other, and people will rise in rebellion and will come and go (or "come and go") to other cities, nevertheless, not desiring that their (own) cities should be destroyed, they will return and come again to their cities.

One man, riding at the head of his army, will fall from his horse, or else something (a skin-disease?) will come out in him, and he will die. There will be pestilence amongst men, and in Bit Hudaiia there will be ill fortune; moreover, error and evil will be found amongst them, and sovereignty will be removed (from them). A great man will depart from Bit Hudaiia and will go to every place and (many) to m. If he departs, disgrace and evil will result and ensue. And there will be great famine in the king's army, and epidemics amongst men, horses, andasses, and noblemen will diminish (in number). Scorpions and vermin will increase in all the world and it will not be for good. Amongst the population of Babylonia there will be sickness, fever, [188] and boils; it will be a bad year for it (the country). Towards the end of the year things will improve (or "be straitened") and there will be plenty of (misfortune), and the people will take possession of and break into city after city.

It will happen that on (certain days, namely) the fourteenth of Ayar, the twenty-eighth of Siwan, the tenth of Tamuz, the twelfth of Ab, the eighteenth of Ellul, the tenth of Tisrin, seven days and a half of Mada'awan, twenty-eight of Kanun, twenty of Tabit, twenty of Sabat, and ten of Adar—on these days kings and great men can do nothing. S—a.

When the year comes to "brethren" of the world, it is set towards Gemini, Mercury governs it, and Jupiter and the sun are predominant. About the world this is said: that the year will be favourable; and there will be joy and sufficiency in the world and early (rising of the) waters (rivers), and in some places floods. There will be early rains and annual crops will flourish and be excellent. Barley and dates will be plentiful (though) blight will affect vintage grapes. The sons of the royal family will frequent banquets and festive entertainments and make (give) them in many a city; their women will practise abortion and there will be infectious disease (or "mortality") amongst their children and their dogs. But in the dwelling of the Romans (Byzantines?) there will be famine (for) there will be no rains there, the annual crops will perish, and there will be weeping and wailing. And in that place there will be calamity. The king of the Indians will die, and there will be pestilence in the abode of the Hindus, and madness and suffering will appear amongst them, and the natives of the land of the (of) the land (of) the land will die, and cities will be made desolate. In a city of Media there will be hard frost, much wind, and suffering. And a great woman (a woman of high degree) will die, and her fame go through Media. There will be a misfortune in Media; the waters will come down (and the Great King will be in those parts, so that the roads will be cut off (by the water?), and thieves will be rewarded (by booty?), and property mulcted. And in Bit Kiwanai there will be revolt and great disintegration, they will be at variance with each other and therewithon will march against the other's town and will fight and destroy that town, take captives, and then return to their own town. Sickness and fever will overtake them and they will die. During that year the king will march against them and will subdue them, but should the year 9) elapse and they are not yet crushed, they will revolt. Subsequently, the king of Babylon will be sick unto death. If Venus dominates the year he will escape death, but if Venus and Jupiter govern the year 9) they will destroy. If Babylon is under the influence of Jupiter, the king of Babylon will go to a foreign city in safety (or "in peace") and return with rejoicing, he will take the people of that city captive with great devastation, or (and?) will acquire glory.

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1 C.S. 26 and A have barba yumia not barba yumia.  
2 "Sucked dry"; cf. Arabic.  
3 C.S. 26, shama for haming.  
4 Shama here (see p. 107) is evidently a form of fever. Scarlet-fever?  
5 A free translation.  
6 Read 7. cities.  
7 C.S. 26 and A have nimirdan.  
8 C.S. 26 and A have bit hudaiia. (The letters "r" and "d" in Mandaic script are similar.) The Romans? See Appendix II.  
9 This passage is a good example of ambiguity. tišpur (or tišpur) ušba.
And in that [year also, if Jupiter rule that year], he will be put to death (\textit{?}). It is therefore difficult to determine the exact meaning of the passage. The moon governs it, so that it will change from plenty to misery and that year will be a hard one, it will be a year of pinching wind and there will be decrease to the point of loss. Rains will be meagre, and if not, (tempestuous) wind will increase (causing) ruin, even unto (total) loss and famine. Dates will be plentiful but rotten. There will be sickness amongst the population and \ldots \textit{\ldots} will come out on them. There will be much evil; sore throats amongst men, accidents and murrain amongst beasts and birds, and swelling amongst beasts and birds, and fever amongst animals so that there will be many flocks. The Great King will fall ill and his enemies will rise against him; [they will] remove him from his place and go plundering raids and will lay waste the outlying districts. Then they will return to their (various) localities, and the king will return to his place, will pursue them and subdue them. Amongst the Byzantines the year \cite{188} will be favourable, but in Iran there will be maladies of the heart and throat; in that region demons will increase and torment people, and dogs will become heated and go mad (get rabies) and die. And there will be irritating \textit{mia} (\textit{\ldots} 3) ? \textit{intestines} \textit{3} ? in one place after another and one locality after another; it will attack horses and asses. And sons of the West, from the outer world, will fall upon the interior peoples, there will be assault and cavalry-charge upon each other; then the tribes of the interior will fall upon the outer tribes with slaughter and \textit{bloodshed}; (yea), a prince of a city of the West will attack them for four months. (But) the king of Babylon will make rejoicing, and exercise mercy in judgment, and (so) it will happen that afflication will overtake the prince of the cities (city?) of the West, and confinement will be imposed on his wife or his daughter or some other high-bred woman. He will return to his place, he will present himself (surrender) in person. The king of Babylon should not go to a distant place; should he go he will–will meet with discomfiture (disgrace) and suffer injury and loss. From the eleventh of Adar to the twentieth of Siwan the king must beware in his kingdom lest he go to any place, nor should he lie with the woman of any man, nor form a plan, nor give a verdict. Life is victorious. 

When the year comes to "children" of the world with the sign Leo predominant, the Head of Draco governeth the sun hence it will be a year of good" and [187] benefit will come in four ways. The year (winter?) will be kindly, and barley, wheat, dates, and wine will be plentiful. They will see two seasons and six mighty rains will come, four early and two late, and there will be an overflow (flood) for sixty days; after which the year will decline (or "as the year declines") and will amend, but husbandmen because of the water (floods) will suffer loss, and the fullness of the earth. And the king of the land of Babylonia will be greatly rejoiced; glory will accrue to him and loss will go, fame and honour will be his, he will walk in glory and pomp, will be exalted and will dwell quietly in his kingdom. (Ye), that year the king of Babylonia will be supreme; plenty and glory will be his. If Mars be the prevailing star, then blood will be shed and there will be pestilence in all the land of the West. And the king of the land of Babylonia will come upon the Egyptians, he will arise, his army will prevail over the districts and provinces of the Egyptians and then they will return to their place (and) will despoil and ruin. And in the city of Ban it will happen that they intrigue against the king, and the king will go to Bit Ruhmaia (the dwelling of the Levantines). A royal scion will die and he (the king) will return marching (back) to the sons of his kingdom, but the sons of his kingdom (his subjects) will (fall victim to) evil diseases and a murrain \cite{188} will fall amongst them and a feverish pestilence will attack them; (moreover) there will be sickness, and loss and will befall crops and fruit. Amongst the Indians the year will be favourable, but there will be \textit{shama} (scarlet fever?) (high temperature) and fever with the people, afflicting men and youths. And there will be scum in the rivers (lit. "waters") of their provinces and they will fall sick and when a king attacks them, he will conquer them. In Babylon and Babylonia the year will pass prosperously, (but) in Qo\z{a}an scanty harvests will mean loss (\textit{\ldots} will make them lose?) and in the cities of the Sakaramaia they will come on (attack) the cattle of strangers, and will

\begin{itemize}
  \item \textit{\ldots} in the water.
\end{itemize}

\begin{itemize}
  \item \textit{\ldots} in the water.
\end{itemize}


2. \textit{Fispur}. See Appendix I and p. 18 n. 8.

3. Something seems to be missing. Probably the \textit{malia}, which may also mean "swelling" is attached to the husbandmen, or else, \textit{malia} is a repetition mingled with \textit{malia d arga} which follows it directly.

4. Derived from the Arabic: \textit{Shehr al Marba}.

5. CS. 26 has \textit{marba} for \textit{marba}.

6. Sometimes confused with the past participle of \textit{MHA}, i.e. "destroyed", "suffered in all probability, hence the city of Ben will be destroyed.

7. CS. 26 has \textit{gubria} \textit{ulamania}.

8. \textit{Ruhmaia} overflowing" can hardly be "in" the waters.


10. Probably should read \textit{mala}. If \textit{mala} (\textit{\ldots} 3) the verb may refer to the city "will be delivered up".

11. C.S. 26 and A. \textit{kipa} (\textit{\ldots} 3) \textit{excrecence} \textit{3} \textit{bristles} \textit{3} "pillies".

12. A has \textit{marba}. In square brackets missing in CS. 26. I omit a repetition.

13. Probably should read \textit{umia}. The text is somewhat imperfect.

14. Probably should read \textit{tama} \textit{shabi} \textit{nikia} \textit{nikua} "the water will come, and there will be skin diseases".

15. The scribe wrote \textit{tama} for \textit{tama}, influenced by the \textit{tama} which follows.
sack and pillage with another city. It will happen that there will be much and sore affliction in that place, and there will be snow in that year. S—a.

When the year comes to "pains and blemishes" of the world, it is under Virgo. (and) Riš Talia, Mercury and the sun govern it. So it will pass from plenty to poverty. It is predicted that it will be a hard and a bitter year; disease, calamity, suffering, and throat-diseases will be common amongst the population, also bellyache and epidemics amongst people, because Riš Talia (Caput Draco) is above the sun. Blood will be poured [189] on the earth, and there will be (such) deterioration and deficiency in the herds, that they shall be slaughtered, male, young, and female of the beasts. There will be disease in all the world, drunkenness, debauchery, and depopulation amongst the populace, and there will be slaying in the king's army; their blood will be shed with bestial sufferings (lit. "with the pains of beasts their blood shall be shed") and much outcry (complaining, screaming) will go on in the world. (Yea), it will happen that the king will pass through (lit. "have") hardship and disturbances, he will go into his kingdom and the populace (that) are in want will attack him. It will befall the king of Iran that his enemies will be subjugated by him. If Mercury is in the ascendant, in that year he will be milidī. If Venus is in the ascendant, women will be lustful and will commit fornication. If Saturn is predominant, a fire will fall on youths and learned men, and on the army of Sīyār? s There will be wickedness. And in Madan and in the city of Ṭaḏār there will be injury and loss in dates. In the Hindus' land, (however), it will be a good and favourable year (although) a pestilence will attack cities distant from it (India), and crops will be scanty. And in the west of the world there will be slaughter, rape, laying waste, famine, pestilence, and loss, and the slaves of a great man will die. Further, in the west the sword will be unsheathed, and in the north it will happen that "wild awes" (read Aradaia, "the people of Arada?") will go on raids and they will be killed in their plains and their territories. And the people of Kiwan will advance on other cities and will slaughter them and will rise up and despoil them. Town will be destroyed by town, and when they are captured with their armies, they will be conflagrated and victory will fall to the king of Babylon; his enemies will fall beneath his feet; and at his word, healing (restoration) will be theirs. S—a.

When the world comes to "nuptials" of the world, Libra is the dominant sign and Jupiter and Venus govern it, going into fullness so that it will be a lean (season); barley and wheat will be destroyed and snow or mud will spoil them; blight will attack the vines, but dates will thrive. The waters (i.e. bi-annual rise of the rivers in autumn and spring) will be average and the rains heavy. And there will be little ones (children), and people will make marriage-feasts for their sons, and people will take maidservants, and the sons of freemen will practise soft-living and fornication. And in many a city it may happen at the end of the year that the mystery of an eclipse will befall it, so that accidents will happen to people, fever and headache will be prevalent; there will also be pestilence and bloodshed on earth. The Great King of Babylon must be wary from the tenth of Nisan[191] unto the tenth of Tammuz: he must not ride his horse, nor cohabit with any of his women, nor with a female slave in his house. Should he approach her, he will incur disease and malady, so he must beware of women and slaves, also of his food and drink. If rebels go forth against him he must not go out to do battle with them; (in short) during those days he must be guarded from evil and take care of himself. If he is not careful he will court disgrace (or "disfigure") and seize by powerful persons who will commit him to prison. And in Bīl Rumān (Byzantium ? Greece ?) there will be pestilence, a severe illness, and disease. And amongst the Indians the king will be removed, and amongst the people of Kiwan there will be discomfiture and slaughter. S—a.

When the year comes to the "death" of the world, it is under Scorpio, the moon is dominant and Riš Talia (the Dragon's head) governs it. The year will go by in misery, it will be an evil and contentious year and (the water) from the rivers will be scanty. Evil and fornication will prevail amongst the population all over the world, and in Ṭūḥ and Madan—the two cities—there will be strife. In the land of Babylonia much blood will be shed; they will raid the cattle of the people and will plunder freely, and people will be killed. And in Media and India and Greece there will be war, and in the Kurdish country (Bit Girtaiia) and amongst the hill-folk[192] there will be troubles and disturbance. In Bit Hudaia there will be plenty; (good) harvests and rain; and there will be water in Bit Hudaia. But in Arab districts (Bit Arbaiia) there will be disturbances and a great war. The king of the Egyptians will die and his son will rise (to the throne ?) and their enemies will be ——? 4

There will be murmurs amongst domestic animals and sore throats
and (pains?) flux of the loins (2) amongst human beings. Rice, grain, and date crops will fail, the vintage will be scanty, and the lord of the world will suffer from bodily sickness for twenty days; he will be troubled by headache, and it will be well, if not, he should not go forth to battle. S.——

When the year comes to "absence from home" of the world, it is under Sagittarius and Jupiter governs it. That year, there is (both) good and evil for the king; he will meet with tribulation and will march to battle in every place. There will be a great gathering of the waters until towns are destroyed. Blood will be shed like water and personal property destroyed and despoiled. The Great King will be sick of body and suffer for eight days from fever and pain; and people (also) will sicken of fever and disease in all the world. The annual crops will fail, but dates will be plentiful. In Bit Huraiya there will be misfortune (or "plenty"). In Qoṣan, the city, tranquility and peace will reign, (but) [193] in Madan (the district) the Kiptaia will disturb the people. Otherwise, tranquility and peace will prevail in the world at the year's end because Jupiter rules it. And as for the Great King, from evil tranquility and peace will arise. S.——

When the year comes to the "medium column" of the skies, it is under Capricornus and Mars governs it. So the year will be between extremes; sorrow and joy will be intermingled. For the sake of Babylon's gold and silver blood will be shed, and for twenty-eight days in Tamuz until the sixteenth of Ab the King of Babylon must beware; he should remain at home, arrange his affairs and other matters. And his counsellor—which is a wazir (minister) 2—must not go near him; no woman must ascend his couch and he must neither ride a horse nor go a-hawking—which is (to say) the chase; (moreover) he must not go forth into the wilderness. 3 During those days he should guard himself against the machinations of agitators and all will be well. He should not sleep in the royal residence (!). 4 At the beginning of the year there will be uproar and tumult in the world. There will be decrease and loss in the vintage and date crop, but at the end of the year things will improve and get right (lit. "at the end the year will improve", etc.); heavy rains and breaches (of river banks) will be slight, and there will be average water (supply); the overflow will be for forty days 8 until (up to) 2 the Karun, [194] and will be beneficial. S.—a.

When the year comes to "good fortune" of the world, it is under the sign of Aquarius, Saturn governs it, and Jupiter, lord of the year, dominates it. So it will pass from paucity to plenty. It will be a good year, and there will be great rejoicing that year in the world. Barley, wheat, and dates will be abundant (although) sesame will be scarce. The kingdom will prosper and be established. Amongst the Rumains (Byzantines?) Romans 2] the sword will be unsheathed, (for) the citizen 2] there will be misfortune and as to the king of Qoṣan, either his son or his daughter will die. There will be headache in the cities, 2] and in one high-lying district there will be overflow (flood) for forty days and mighty rains. And the government (or "realm") of that city will flourish and it will be well (with it). S.—a.

When the year comes to "ill-fortune of the world", it will be under the sign of Pisces and Venus and Saturn will govern it. It will happen that that year will be an evil one. Kings will change (or remove) and be insurgent (?), and they will come speedily to the cities until the Great King will rise from his throne and unsheath his mighty sword. There will be a great outcry which will go into every place. And he will come into their place and blood will be shed by his sword and they will be killed, and [195] that man who had risen in intrigue will be slain by the Great King. Great torment will come upon them in the temples 4] (or "high places") whether they be men or women. There will be a great overflow (flood) for twenty days, and kings (i.e. governors or satraps) will be in difficulties. Life is victorious. S.—a.

Further, concerning the PORTENTS OF WIND 7 on the first day of the new year, (which) is in the month of Nisan. Should it be northerly, the horses and cattle of Babylonia will die. If the prevailing wind

1. Vögel. Here apparently the favourable meaning.

2. C.S. 26, ahruba. A. bir. See Appendix II.

3. C.S. 26 and A have baddinina. The "cities" here and a few lines below may be a literal translation of Madiin, a name applied to the twin cities of Ctesiphon and Seleucia, and smaller cities near them. See under Madiin in Appendix II.

4. Satraps, evidently vassals to the Great King. C.S. 26, madiba.

5. Early misopron: Dina should precede mishid. Read: ttiya na baniina mishid. Misopron makes the mighty.

6. Refers to shrines on hills or mounds (ziqurrat, zar). (F. Delitsch defines "viel leicht in hohen Haus", i.e. "ideogram F. Kur. The Z.nia, the ziqurrat-like brick-kiln of Iraq is built on a mound.

7. The second part of this section looks like a later gloss of the first. The Iranians at the time of Al-Farabi kept their New Year in the spring month of Nisan, i.e., the Babylonians. The Mandaeans evidently did the same, and still have the "extra days" (intercalary days) spring feast in Nisan. But the Nauers Zoba, referred to in the second paragraph coincides with the Persian Nauors which is now in the autumn, although the Mandaeans Nauras Rabbo has not displaced and is going backwards. It has been replaced by a Nauras Zoba the "Little New Year" in the late autumn.

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1. Rumains of Kala. See Appendix I.
2. A gloss to explain an unfamiliar expression kuttisa.
3. The desert, or land, only watered by rain. See above, p. 109, n.1.
4. P. "royal residence." (B. and F. A.). In a Mandaeans book of exorcisms a demon is made to say "My place is beneath the tatta." (d= w. tatta) "place where the throne stands!"
5. A slow rise of the rivers saves breaches in the banks.
should be boisterous, people will be injured and locusts will come. Should it blow from the mountains, the barley of that year will be ruined and locusts will come and spoil it; sheep will die and there will be scab amongst the people. If it be southerly, a male of royal lineage will die. S—a.

Omens of wind when the day of Na'urūz Rabba ("The Great New Year") is the beginning of the year. Should there be a north breeze it will be cold, and barley, wheat, and produce (of all kinds) will be excellent. But pregnant women will die, both they and their children. Should it be a south wind there will be (good) grain, harvests and magnificence for the king. If from the mountains (i.e. easterly) there will be plague that year amongst the Rumaiia. If the wind be westerly there will be misfortune in Madan and Pars, and for [196] other (districts) there will be something or other that is evil. S—a.

XVI

A Calculation of the Horoscope of the Year.2

You shouldest know about the sign of the year and know who is lord of the year amongst the stars. Calculate from the last orientation (?) seven orientations, and thou wilt know from the seventh orientation what will be the governing stars of the year. If it has one orientation, when the sun and moon hafas (are in opposition?), the sun will be the rising star of the year (and the sign?) will be Aquarius. If the moon is the rising star of the year, it will be Capricornus. S—a.

XVII

In the name of the Great Life which is never-ending, speech and hearing be mine. Ram Zihrum, son of Maliha, by virtue of this Calculation and Designation of the Seven Regions of the Earth apportioned to the Seven (planets) and the Twelve Signs of the Zodiac. The first region is of Saturn, the second of Jupiter, the third of Mars, the fourth of the sun, the fifth of Venus, the sixth of Mercury, and the seventh of the moon. S—a.

The first region, Saturn's, has some cities of Hindustan and Sind in which people do not settle; and after those are tents, they are distant, for in that [197] lost waste (place of desolation) there is nothing, and human beings cannot live in that place except outside of it.4 For so that there are no habitations there. And all small creatures that are in them (the districts) are ugly in appearance, such as the vulture, the weasel (or "mongoose"),2 and the crab; and the fishes of those (regions) have teeth like saws and their sides are like scythes. Their serpents resemble mountains and the reptiles that are in them resemble beasts.6 Apes, monkeys, and baboons are plentiful there and they go about on their hands and not on their feet, and not in ships? And Life is victorious. S—a.

Next, the second region, that of Jupiter, comprises nine thousand districts of all of them are the abode of nomads, they call it Bidaa (read "they call them Bedawin"). And the cities of that region to the eastern quarter are Zangabustan (Zanzibar), and there are other districts and towns, such as Sāluq and Śluq, Andīma and Andīrna, Tašwan and Tāran, Kamqan, Maīn, Taif, Mecca and Medīnah, Damīlān, and Sam (Syria or Damascus), Morocco, and Samāt. S—a.

The third region is of Mars. The cities of that region belonging to it are Sind, and after that from Hind to Kabur and Kirmān, Sistan and Sur, Qanūn, Sindur, [198] Samā'ūt, the coasts, shores, and districts of Baṣrah; Pāsā, Nīāpur, Sīrāz, Sunāpur, Sāns, Nahrwān, Aḥwāz, and other cities of Persia; Irbārāh, Wāfi, Baghād, Hīlāh, Kufah, Anbār, and Damascus, and 'Ain al Tabārīa and Bait al Muqaddas Jerusalem. Ramāla (Ramleh), Aṣqān, the districts of Qurzūm and Qasṭet and Sakandaria (Alexandria) and the provinces of Morocco and the other cities of the West. S—a.

The fourth zone belongs to the sun. It comprises ten thousand districts (or "degrees"?), whose brilliancy goes from the east to the west. The principal cities (are in?) Turkestan, Pargana and Samarkand and Bohārā and Harāt and Marvā and Maru and Sarkār and Rai, Nasībīn (Nīsibīn), Rus I'Tīn (Rās-al'Ain), Qūlīn, Sīmāšt, Harān (Harrān), Pārūz, Yalās, Qūsīn (Kazvin), Antalīa (Adalia), that is Mīṣāt, and Ģarsūm, Arun, and Ṭaṣrūn, and Tānsā. S—a.

The fifth region belongs to Venus. The chief cities of that region are Kāshān, Turīst, Darā Kūrd, and Ḡilān; Šaḵqūd, Sināsh, Qa'ā Marān, [199] Skat Dawa, Šamāluq, Tarsus, Alal, and as far as the boundaries of Marān. S—a.
The sixth region belongs to Mercury. A large proportion of the cities of that region lie in an easterly direction, and the principal cities are Samarqand, Tabriz, Tawalqan of Sin (China), and the cities of the interior; Turk, Qoyslab, Ras, and Samarkand, and Rum Minor and Rum Major (Greek Minor and Major), and the kingdom of Matistan and A'in-al-Sams, without the kingdom of Matistan—they are southerly.

The seventh region is that of the Moon. These are in all seven places of habitation, excepting the districts bordering (lit. "overlooking") the country of Turkistan. In the localities of that region there are human beings with hair like cotton, and others with hair like silk, of various kinds. The human beings of those cities have an idiosyncrasy (lit. "secret"); some of them are low as slaves: a person will receive no civility from them. Others of them, the officers of mankind (of that place), fight about gold and silver; brother not respecting brother, (yea even) a father will quarrel with his son about money and cash of the world. And if thou hast acted courteously to them, it is lost and in vain (lit. "spoil "); because gold [200] and silver are their master and mistress. The eyes of these human beings are like little slits. All their meat is salted and they consume the flesh of all created things and say there is nothing unclean with us; yea, indeed, even dogs and apes! And (there are) other apparitions, whose legs (read "teeth") are like saws and their hair reaches their feet, clothing their bodies. These are in other cities called Hazuz and Mazuz. And the districts of Morocco are full of demons, devils, and revolting apparitions.

Thus are divided the Twelve Cities, which are the twelve signs of the Zodiac, which the Naṣūrau, behold and explain, that they may demonstrate (show forth) and know what will happen in the world; and know about high market prices and calamities. And about slaughter and epidemic in the world. When evi rulers question chief men, the chief men consult the Naṣūrau, recognizing what they (the N) say: "Hibil Ziwa ordered this, division (saying) to Ptahil:

1. "Go to the earth and arrange for the building of all the world, the transitory." Then Ptahil hearkened to the words of Hibil Ziwa, and did not evade them; accordingly Ptahil came and nine thousand utbras came with him. When Ptahil beheld the earth he was aghast (lit. his heart fell from its support) and he said to his brethren, the utbras, 'Behold, my brother utbras, what the earth is like! It is a house in which there is anarchy. a dwelling in which its owners sit with sighing, lamentation, and anxiety; and are filled with great resentment. When the earth became firm to the tread, I will not build this house, for no confidence can be placed in it.' When Ptahil said this, Hibil Ziwa from the firmament was angered with him, cast him into bounds and bound Ptahil till Abatur spoke a word to him and freed him from his bonds and said to him, 'My son, did I not lay a command on thee? In all the scriptures have I (ever) taught that thou wast not able to obey the word of the mighty (Life)? Go I form seven spheres, and (place) seven stars in the sky, and in the earth, for each (star), take a portion, and assign each its abiding-place. To each one of the stars give its portion. Assign shares to the twelve Signs of the Zodiac, and give the reckoning to the calculators (astrologers) lest thy name become vain in the mouths of the sons of Adam!"

"Then Ptahil went to the earth and raged at the seven stars and at the twelve signs of the Zodiac, his children, that came into existence through his own defective nature (lit. "deficiency"). The demons and devils assembled, and split [202] mountains and brought thither running streams; they laid out roads, made cities, and set in order all the earth. And he (Ptahil) summoned Saturn and gave him a portion, and Jupiter and gave him a portion, and Mars and gave him a portion, and the Sun and gave him a portion, and Venus and gave him a portion, and Mercury and gave him a portion, and the Moon and gave him a portion; and (then) the Twelve and gave to each his portion. S—."

To Aries he gave some of the cities of Pars; and Babil (Babylon), Azerbaijan, Bainaisa, Aplisus, Bald d Rum, Ramla and the Armenian mountains, and India, Kabul, Sistan, Qanis, Surat, and the districts of Basra; Nisapur, Sanbar, Nafranaw, Basra, Hila (Hilla), Amsar, Amsar, Amsar, Baia-at-al-Muqudids (Jerusalem), Aqzan (Ascan), Qusair, and the provinces of Morocco, Andalusia, and Tangier. S—."

"To Taurus he gave the environs of Hamadan, Kusa, Basrah, Akrad, Qustantin, Qustantin, Suman, Pargana, and the cities of Rum

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1. [Footnote: Babil, opposite of Isfahan, "undemanding." ]
2. [Footnote: Life spirits, denizens of the world of light. ]
3. [Footnote: "Diseased" to the familiar idiom in Isipasagd a gini is "the twiddling of an eyelash." Here sargas is used in its other meaning that what is troubling a zafa means "itch." as well as "eyelash." Hence, omit sargas. ]
4. A divine personage. See MMII p. 95. n. 4.
5. Gave among orders like a reformer reprimanded by the master-builder!"
up to the boundaries of Tarsus, Mašin, Karaman, Siawīs, Kurd.


"To Gemini he gave Gilan, Aderbaingan (Azerbaijan), Qailam, Qazwīn (Kazvīn), Armanīa (Armenia), Kabul, Mungan, Mīr (Egypt), Raqa (Raqqāh), Zanāb, Mīgan, Sakanīria (Alexandria), Sāliq, Tawalqan, Inner China, Šamaran, Grecia Minor, the kingdom of Matstan, Kirman, and Andarima. S—

"To Cancer he gave Lesser Arman (Armenia), Šordia, Kūrāstān (Khorasan), Maru (Merv), Aldūd, Talīqan, Balk, Šīn (China?), Adarbaingan (A darbaingan), and other cities up to the border of Rum (Byzantium). Thus they are in seven regions, two hands and five feet, each one in a district. Those in Turkestan are Ḥazūz and Mazūz, Tāif and Mecca, and in the districts of Syria and Egypt and some southern cities. S—

"To Leo he gave the land of the Turks as far as the frontiers of the Yaman; Misābur, Tuṣ, the land of Iran, the city of Antalā (Adalia), Tarmūd, Inner Armenia, Pargana, Samarqand, Harān, Maru, Ra (Rhages), Khorasan, Persian 'Iraq; Baghdād, [204] Hamadan, the Taurus, Grecia Magna, Mašāq, Qanawan, and Marwād. S—

"To Virgo he gave Šam (Syria), Purāt (the Euphrates?), Andalusia, Siḥil, Mosul, Šarāp, Dar Mamlaka al-Ḥansa (Al-Husā), the district of Kirman; Seistan, Sin, India, Tur, Outer China, Guragalām (Karakoram), Rūz ʾ al-Ain (Rās al-Ain), ʾIšāmūn, Kirman, Samarqand (Samarqand), Baraswan, Rumil, Qalqil, Morocco. L a

"To Libra he gave Rum, Africa as far as Egypt, Saʿīd, Sinān, Kirman, Sīstan, Tarsus, Mecca, Haka, the western province, Turkestan, Aṣār, Suqrak, Kīlāt, Sīfrūd, Shīrūz Diwan, Šāmālīq, Tarsus, Tuas, Rawand, Rum, Quatazzan, and Qumā. L a

"To Scorpio he gave the land of the Hījāz (Hijāz) and the Arab districts, Yaman, Gānā, Qums, Amāl, Sarā, Nahawand, Mawrān, the mountain district of India, Kirman, Aṣur, ʾAṣkār, Qanūz, Pasa and ʾIrāz, Ahwaz, Bāṣrah, Wāṣit, Kufta, Anhar, Maṣūl (Mosul), Ḥalab (Aleppo), Ḥarān (Harran), Aṣrif, Rīmān, Rus, and Magrib (Morocco). S—

"To Sagittarius[205] he gave Baghdād, Isfahan, Dimānd, Gilan as far as its frontier Ṣabur, and up to Šamāra. Gilan up to the border of the Armenian regions, Rus of the Yemen, Ḥabāk (Abysinian), Zīnā, Bīda, Maḏīna (Medinah), Hīzāq, Naʿīd, Sarandib (Ceylon), Miṣī, Qaṣīd, and Magrib (Morocco). S—

"To Capricornus he gave Abyssinia, Sind, Mukran, Mūjlān, ʿOmān, and the central provinces of India, Mašīn, and the eastern territory of Rum (Byzantium), and Ahwaz, Wāṣit, and Dīgūq up to the frontiers of Qaj, Lesser India, and Sin and Bīría (or Bīdā?),

Vindūbar, Mṣarla, Karla, Malīl, Andalima, ʿIraq Rumia, and Šurān.

S—

"To Aquarius he gave the country round Kufah, the city of Qabṭ, the city of Gibra, the land of the Hejaz, and other territories (such as) Najd, Prah, and other cities of Fars; Greater India and Lesser Sind, (India?), Kabul, Ra (Rhages), Rawand, Rudukt, Dirawwan, Ra, Ḫawan, Dirbāq, Riwand, Rumia, Mašūz, Egypt, and the band (the remainder" be'ad 2) of Morocco. S—

"To Pisces he gave Tabaristan, Siḥil, Gurgan, Zīnūstān, Barīr, the ʾIzāra to the borders of Mālaρud, [206] Šaʿīd, Samarqand, and various (cities?) of Byzantium and the Levant, the cities of India, Šalq, Andāra, Andarma, Taṣawwīn, Taqan, Kamaṣqan, Tāif, Morocco, Rīmānī, ʿĀm, Afnān (Europe), and Morocco. S—

XVIII

These explanations were given to the Našurānd, 1 so that they might see, interpret, and know what will happen in the world concerning high market prices (or scarcity), affictions, murder, death, water (spring rise of rivers), and rains and all worldly mishaps and misfortune.

When Great New Year’s Day falls on a Sunday, see where the sun is, where Saturn is, and where Mars is. Make calculation and take care not to make a mistake, because this is a lofty branch of research, hard to fathom or comprehend. Look, look well and make no confusion lest thou be in fault before earthly rulers and (thy) blunders deceive thee. Look, and take as lord of the year him that existeth, that shall come.2 See and distinguish (which 2) of the Seven (planets) are hostile. S—

OMENS 6 OF A WIND THAT BLOWS COLD.

In the month of Ṣīn the wind blows cold, or if in the month

1 C.S. 26 han ʿdīa.

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1 C.S. 26 han ʿdīa.

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1 see MMN, pp. 3-5.

2 Našur Rha, i.e. the autumn, not the spring New Year.

3 A has the plural.

4 The sentence is imbedded: Possibly "the ruler of that city" refers not to a person, but to a planet, in which case read "and distinguish which of the Seven are in opposition".

5 C.S. 26 and A have alwād, "the portents".
of Nisan a (high) wind comes and dust ascends to the sky, the king will lift his hand against the Greeks, they will laud the Great King in all cities and his fame will go out over all cities. If in the months of Ayar and Siwan, nothing will happen. If in the month of Tamuz red dust rises to the heavens and falls upon the cities, the gods will be roused from their places, and for four years they will slay and there will be a great famine. If in the month of Ab dust rises to the heavens, covering the cities, there will be famine in those cities, and the crops will be ruined. If in the month of Ellul red dust rises to the heavens, harvests will be destroyed and in those cities there will be famine. If red dust ascends to the heavens in the month of Tishrin, and covers the cities, there will be pestilence for two years. If red dust ascends to the heavens in the month of Mästara and covers the cities, harvests in Media will fail. If in the month of Kanun red dust ascends to the heavens and covers the cities, one city will be laid waste by rebels. If in the months of Tabit, Sâbat, and Adar red dust ascends to the heavens, one city will be destroyed.

**OMENS OF RED DUST, OR A RED CLOUD.**

If it falls on the cities, there will be famine. Or, if it falls on water, or if the water becomes like blood, or if the red dust rises up to the sky and covers the cities, and there be in the month of Nisan, for three years there will be rain and there will be hunger and suffering in the cities. If in the month of Ayar red dust rises to the heavens and covers (conceals) the cities, the water will become like blood; in the cities for three years there will be privation in food supplies and grain crops will fail, and there will be pestilence amongst the population for two years. If in the month of Siwan (there is) wind and red dust rises up to the heavens and covers the cities, this red dust will come from distant places, amongst the Egyptians there will be loss, and there will be famine in the cities. If dust and fire ashes are seen in the sky, there will be war and famine.

If [209] fire comes down and the gate of the heavens opens, there will be frost in Mesene, Pars, and Babylon. When a city is struck by the fire, it will quake and will burn. If two gates open in the sky and covers the cities, the water will become like blood; in the month of Siwan, when the moon sits within an enclosing line, they will lose all the crops and produce of the summer (there will be total loss of crops), and there will be marauders and tumult. If the moon sits within an enclosing line in the month of Siwan, rain and water will come down, a fine dust will fall, and the date-palm shed its burden and be lacking. (but) there will be peace in the world. If in the month of Tamuz the moon sits in an enclosing line nothing will happen (but) there will be raiding (hurrying) in the world, or else the

**OMENS OF THE MOON WHEN SHE SITS IN AN ENCLOSING LINE (halo).**

If in the month of Nisan the moon sits within an enclosing line, war will appear, or else a king will kill the king of kings. If in the month of Ayar the moon sits within an enclosing line, they will lose all the crops and produce of the summer (there will be total loss of crops), and there will be marauders and tumult. If the moon sits within an enclosing line in the month of Siwan, rain and water will come down, a fine dust will fall, and the date-palm shed its burden and be lacking. (but) there will be peace in the world. If in the month of Tamuz the moon sits in an enclosing line nothing will happen (but) there will be raiding (hurrying) in the world, or else the

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1. "Tûpur.
2. C.S. 26 and A have (chair) and (chair).
3. C.S. 4, 26 and A, pl. Ihalu Sžkbumu.
4. In Tâmrasis's translation. A sura is a line which encloses a person or object, isolating pollution (e.g., a woman in childbirth, shut off from contact, is called a sura, and shutting out intercession or pollution from without). Sura when with a verb conveying "surrounding" means often a magic circle. Below, on p. 163 (q.v.), we get 62 sura which hima means, which, unless it refer to the rare annular halo recorded in the sun, probably means some appearance like a halo round the sun, when consulted as to the meaning of sura gishu in the present page, translated "surrounding". I think he was misled, and had the word bâra in mind. On p. 127 above, I translate literally, instead of "has a halo" or "nimbus", which is probably what is meant. Sura in both senses ("halo" and "magic circle") is evidently identical with the Assyrian sur. A halo round the moon, see Campbell Thompson, Astral, B.B. No. 112 (Sumenian ideogram gšk-brā = sura), and the magic circle see the same author's Deeds and Evil Spirits, ii. 66. See also Meineker, Studien aus assyrischen Lexicographie, iii, 87 (Mittel, der Alterorientalischen Gesellschaft, xi).
sesame-crop will fail completely and the date-palm will shed its fruit (untimely). If in the month of Ab the moon sits in an enclosing line the date-palm will shed and shake off its fruit (untimely). If in the month of Ellul the moon sits in an enclosing line, fish will be reduced and (all but 7) extirpated (for 7) there will be little water. If in the month of Tishri the moon sits in an enclosing line there will be no rain or water; there will be crops at the second season 3 but they will be poor and the vintage deficient. If in the month of Maspwan the moon sits in an enclosing line rain [211] and water will be scarce, there will be slaughter (lit. "a sword") in the cities 4 and the various products of the cities will be scanty. If in the month of Kanim the moon sits in an enclosing line there will be misfortune, devastation, and pestilence and the world will be destroyed (laid in ruins). If in the month of Saba the moon sits in an enclosing line worms will bore into fruit 5 [or one of the people will drown in water]. 6 If the moon sits in an enclosing line in the month of Adar, there will be much evil, and the cities will be in want (lit. "deprived "). 7 ——-

PORTENTS OF THE MOON WHEN IT IS IN ECLIPSE. 8

If the moon is in eclipse in the month Nisan, turbulent folk 8 will make raids 9 at the end of the year. Water in the lake 10 will be low, blight will occur, and leprosy and skin-diseases will attack mankind. There will be loss 11 of the eyes, and there will be deterioration (or "loss") in cattle. The people will rebel, nevertheless they will not capture Babylon, and in Media there will be famine, horror, and war. The king of Babylon will go abroad, and will be surrendered.

If the moon is eclipsed in the month of Ayar, rain and water will come, the annual fruit crops - will be good, shepherds and shepherds in the hills will thrive, there will be yield from fruits and crops, and they will be of good quality (japira). There will be liberality and greatness. In Babylonia and Fars (however), there will be famine, but the king of Babylon will seek refuge (from) privation, and [212] will escape. Fish and birds will multiply, but men will mourn. 12

If the moon is eclipsed in the month of Siwan there will be plentiful rain and water, the summer fruits will do well, and in Media there will be plenty and (good) harvests. And a command will be issued by the king, and poor people will become rich and rich 1 people become poor. 13

If the moon is eclipsed in the month of Tammuz, there will be famine; locusts will come, (the people) will be in want, and in Fars there will be leprosy in many places. If the moon is eclipsed in the month of Ab, in Fars the mighty will fall upon the mighty, and will make a treaty (Zit. "tie a bond"), but will soon loose their bond, and the king's enemies will be slain. In the city of Fars there will be fever, and a great sea (or "lake") will come.

If the moon is eclipsed in the month of Ellul, there will be rain for forty days after New Year's Day, but the water of the rivers will be low, fish and birds will decrease, and there will be much famine and evil in the world. The king will have war in his realm, will be killed by treachery, and his city will be taken by the sword. It will be (captured) by chieftains of Fars, by the sword.

If the moon is eclipsed in the month of Tishri, there will be war in the cities and destruction, disease, and famine in Babylon; cattle will die and in the latter days there will be rain and hail. [213] Fish and birds will decrease, and there will be madness and prophets amongst men.

If the moon is eclipsed in the month of Maspwan, a man, a governor, will rebel and another king will take the noose (acceptor) into his own hand. And, there will be clamour, murder, and wrath in the cities, and amongst men famine and weakness.

If the moon is eclipsed in the month of Kanim, there will be heavy rains and calamities and turmoil in Fars. 8 ——-

Other omens from an eclipse of the moon (Zit. "when the moon sits", etc.) according to its appearance in the evening, or midnight, or at dawn.

If the moon be eclipsed in Nisan from eventide, two kings will not agree amongst themselves and will fight: father and son will not be at peace with each other and (hot) words will follow. There will be plenty of rain and water (i.e. yearly rise of rivers) (but) confusion will prevail, there will be a famine, and people will rise against the nobles (ruling class); they will lie in wait for each other, will attack, and will raid. Mighty waters (floods) will come, the kings of the west will arise, and strife will descend from the heavens to the

1 C.S. 26 has nihagian. 2 bissana nihgan. There are two crops in 'Iraq, the karfi, or early, and the summer crops in May or June. 3 Read nihag for nihag. 4 Read yahit only. 5 yahit in singular. The juxtaposition of yahit suggested the second meaning of nihag 1 or a gloss has been inserted. 6 In square brackets omitted by D.C. 31. 7 See p. 62, n. 2. 8 The verb is in the plural. 9 Read nihagim. 10 a m = -t, see, or "lake". Probably refers here to the large lakes in the marshes of S 'Iraq, which rise during the spring and irrigate the rice-fields. 11 Should probably read khat dimness (of sight). 12 rt. ABL "to mourn, or wait ".

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earth, (yea) that year will be calamitous. And the Great King in the cities will have smaita,2 and the people beneath his authority will remove, and beneath their hand a large number will fall.3 Jaundice will attack people and there will be pestilence. If [214] the moon is eclipsed at midnight, there will be war, murder, and pestilence in all the cities, and the government of the land will break up.4 If the moon is eclipsed at dawn, there will be a pleasant rain; the domestic cattle . . . and the king confirms it (1). S—

If in the month of Ayar the moon is eclipsed from (in) the evening, eagle will fight eagle and they will wage war with each other. Misfortune will befall every city; there will be heavy rains, the government will be removed, and the mighty will slay one another. That year pregnant women will miscarry, blight and mildew will attack crops, locusts will come in many a place and will ravage the homelands. There will be starvation amongst animals. If the moon is eclipsed at midnight, the eagle will slay its foes, and there will be peace. A prince will kill powerful men in Babylon; there will be mortality and in that strife wild beasts and women will cast their young. If the moon is eclipsed at dawn, so that there will be alatar 6 of the city, the date-palm will not bear fruit nevertheless (in) the city of Babylon there will be goodness and plenty, and birds and fish will improve.7 Bandits will attack noblemen, the king will be thrown into bonds, there will be fighting and the army will be shattered by the sword. And from the beginning of the year to its end there will be rain. S—-a.

If in the month of Siwan the moon is eclipsed at nightfall, a sword will fall from heaven to earth upon mankind. Individual will slay individual, and there will be sickness; (malicious) words will be spoken, father and son will fall out, smaita will come and work havoc, and there will be snow. Birds 8 will multiply and there will be feebleness (?). If the moon is eclipsed at midnight, pregnant women will miscarry and will die, there will be fever amongst the people, and amongst the birds,1 and ill-treatment and wickedness will prevail (Zilt. "come") there will be peace for the king and his sons, but servants will not fear (respect) kings, nor work well for them. If the moon is eclipsed at dawn there will be slaughter and taking captive, but the captive will return home. For two months they will have no rain and barley and annual crops will be burnt up, the date-palm will bear no fruit, there will be illness amongst the people and evil and want will prevail in many a city (in the land) which is called Media. There will be madness and hunger in the east of the sun.3

If [216] in the month of Tammuz the moon is eclipsed in the evening, there will be rain at the beginning of the year and the water-springs will be swollen. There will be pestilence amongst cattle and a green sickness (or "jaundice") will attack every city. Pregnant women will miscarry and wailing and conflict 5 will increase. If the moon is eclipsed at midnight, there will be slaughter and murder amongst great men and chieftains and humiliation will befall kings. And there will be rain. If the moon is eclipsed at dawn, they will close the gate in the capital city of Babylon, evil words will be spoken, and the land will be in insurrection. In many places there will be ulcers and eczema,6 and there will be a grievous sickness. S—-a.

If in the month of Ab the moon is eclipsed in the evening, there will be rain in Babylonia, and they will seize on the capital (or captain?) of Babylon and the king of the cities will depart; it will be cut off (1).8 He will take gold and silver from them and will go to his city, and will ravage noblemen and crops, seizing them, and will subdue them, attach them, and not release them; there will be great evil and slaughter. A son will sit on his father's throne and be made king in his place of his father, because he is virtuous and loves the gods. But people will die and be missing. In Media and Rum (Byzantium?) there will be famine and plague and pregnant [217] women will miscarry. If the moon is eclipsed at midnight there will be confusion in every city; it will be "Hold, hold!" and "Loose, loose!"
they will show no courtesy to each other. And in all cities evil people will despise each other. Meat will not be served freely with his friend. If the moon is eclipsed at dawn, a great king will die and the sword will be unhinged in every city; men will be slain and life will be cut short. A prince ("son of kings") in his kingdom... and there will be well-being in his place, and there will be abundance of water. There will be snow in all the cities, the winter will be favourable, and harvests will be plentiful. If in the month of Ellul the moon is eclipsed in the evening, such kinds (of folk) as rulers, migrants (?), and wolves will come to the cities, who will arise, devour, and demand silver (money) (although) it is not to be found; barley will go in the blade, and they will ask for some and they will not sell any to each other, and towns will invade one another. And they will burn [the shrines and gods] of the city of Kadin with fire and will strew salt on it. The Arabs do not resist the power (?) of the Indians, (but) do not eat their meat and salt. The dominions from west to east and east to west, will all be in confusion, and there will be anarchy in all cities, and (evil) words in the world, and bloodshed (in) the east. Seed will be sown and the hills will be wealthy. Nobles and slaves will crush a conspiracy against the king; and the secret (conspiracy) will be told, and the king will rage against the cities. If the moon is eclipsed at midnight, birds will increase, there will be much rain so that there will be moisture. If the moon is eclipsed at dawn there will be a burning (gala) in the sky; it will be seen on earth and discussed in all cities, and the cities will be troubled. And the king of all the cities will be vanquished and there will be great slaughter, blood and tempest; and attack will come upon that king. If in the month of Tisrin the moon is eclipsed at evening, the throne of the king will pass to a foreign nation and there will be a great war. If the moon is eclipsed at midnight, well-being and plenty will reign in all the cities. If the moon be eclipsed at dawn, there will be rains and abundance of water, and the king of kings will be killed and another monarch sit in his place. And they will form a bond with each other and will swear oaths to each other and their oaths and bonds (treaties) with each other are not broken but the king of kings will not ratify, and they will not make the pact. If in the month of Masrawan the moon is eclipsed in the evening, the king of kings will fall from his throne and there (219) will be another king. In Babylonia and Media there will be misfortune and plague, and there will be earthquake shocks (?). If the moon is in eclipse at midnight, locusts will come and will devour and destroy, there will be sickness in the world, and in many places there will be lack of rain, but after an overflow (of the rivers), the south wind and north wind will give signs (of the coming flood?). Not a person will be harried, and they will not ruin the house of the gods, (but) governors will persecute, powerful ones of the year will be destroyed, and there will be a royal army. If the moon is eclipsed at dawn, there will be no rain and the absence of water (but) the grain crops will be full of disease, the standing corn and harvests will fail, disease will attack men, and pregnant women will miscarry. If in the month of Kanun the moon is eclipsed (it indicates) terror and war in the heavens and these celestial signs are obeyed (fulfilled) from west to east. They will arm themselves with the sword and go hither and thither. They will attack the leaders that stir up the trouble and at the last there will be pleasantness. There will be misfortune (or "plenty") with the barley, and in many a place famine and desolation, and the city Arab; one will rebel against the

1. For qal'ama read qal'am (P. "crafty, respect").
2. CS. 26 and DC omit bidia.
3. Telif (see Appendix I).
4. A defective sentence?
5. Babylonia (see Appendix I).
6. Probably = "migrant, exile, refugee". The word does not occur elsewhere.
7. Zita = "green leaf, foliage". Hence the barley was devoured unripe. (Not from Assyrian zita = "abundance"). For ni'ada probably nisad.
8. Plural, because of "some".
9. Within square brackets missing in A.
10. Deleto hiera; probably an intrusion from the next sentence.
11. Read Peraia. This may refer to the Kubabs.
12. Al-Jibal (mountains) was the name given by Arab geographers to the land between Jispudan, Zanjan, Qazvin, Hamadan, Al-Dinawar, Qarnin (Kermanshah), and Al-Raf (M.B.). According to MB. the term Iraq (Iraq-i-Ajam) given to this country is incorrect. In the map of Al-Jibal drawn by Ibn-Hauqal the country is crossed by the words "Mosul il al-Akrud wa Mashhathin" i.e. "the summer camps of the Kurds and their winter dwellings". This is of course the country of the Moses.
13. Read gala.
other, they will harry one another, and will walk with trembling (in fear). Snow will fall and there will be heavy rains. The king of kings will be hard-pressed and before Kanun there will be pestilence. They will loose devils and amulet-demons and (evil) words in the cities, and they will attack the sons of men. If the moon is eclipsed at midnight, dates, sesame, and the summer crops will be scanty, and in the cities, all the gods will be (held in contempt) and they will run the house of the gods? or, as sometimes, “the earth”? and Virgo and Kīwan (?). There will be sighing, mourning, and famine, and in some places and districts there will be summer fruits, but they will be destroyed. If the moon is eclipsed at dawn, the kingdom will be in anarchy, and there will be strife and desolation. In Pars there will be peace amongst the people, and he that hath and he that hath not will submit himself to the intermediary. Water will come and there will be rain in Babylonia. 

If in the month of Tabīt the moon is eclipsed in the evening, there will be rain and abundance of water. There will be epidemics amongst cattle and children, cities will be surrendered and the governor (lit. “king”, “regent”) of the districts will be removed. If the moon is eclipsed at midnight, the king will flourish two years in the west and in the south. In Bit Hudaiia and Qasān there will be complete tranquility because Jupiter rules the year. And the lord of the place will flee from death and tranquillity will be his. If the moon is in eclipse at dawn, there will come rain and water, and lakes will fill, and there will be pestilence and loss amongst the people. In Pars (Persia) towns will subside and be laid low, the land (or “earth”) will be in commotion and they will die. 

Other Omens of an Eclipse.

That when the moon is eclipsed in Aries, the earth will quake, the gods of the heavens will shake, towns will be tossed about, and there will be earthquake in every place. There will be disease amongst cattle and pestilence amongst men and there will be no crops [and there will be desolation in other cities] and in one city there will be wickedness. If the moon is eclipsed in Taurus, towns will attack each other, pregnant women will miscarry, and the king will descend upon the foe upon the cities, and will wrong them in nothing, nevertheless a man will rise in his place. If the moon is eclipsed in Gemini there will be privation, weeping, and wailing in the cities, and in the city of Babylon people will be exiled from their homes and they will destroy the temple of the gods. If the moon is eclipsed in Cancer there will be torment in all the cities, there will be no rain, and in the cities of Babylon a monster (lit. strange creature) will be brought to birth. If the moon is eclipsed in Leo there will be pestilence amongst men and young female animals, (but) there will be tranquillity and peace. And in that year, and in [222] Pars (Persia) there will be war and lions will prey upon them. If Sagittarius and Mars are predominant, there will be war and pestilence amongst the Hudāians (Hudaiia), and if it is seen in the month of Nisan, there will be fever and weeping in every place. There will be no rain, and in that year, and in [542] Babylonia a monster (lit. strange creature) will be brought to birth. If the moon is eclipsed in Capricornus, confusion will enter the place, and in the city of Dilmun there will be tribulation and famine, the heavens will be darkened, and one locality will fear the other. If the moon is eclipsed in Aquarius, the land will be in a state of disquiet, dates will appear, but there will be a poor crop. If the moon is eclipsed in Pisces, harvests will be scanty, but at last good (food) will be provided. 

Other [233] presages: namely of the moon when it rises (or “is ascendant”) appears and is upright.

If it is seen in the month of Nisan, and is upright, that house, (or?) site, (or?) city (will flow with) blood and there will be heavy rain, and misfortune (or “plenty”) and much water will come; there will be snow, and lakes and rivers will fill. There will be tranquillity and peace and city will be reconciled with city. If the moon, on one horn, there will be beneficial and mighty waters (rise of rivers), (but) there will be fear of nomad tribes, there will be murmuring and spoliation amongst the people. From the month of Elul

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1 C.S. 26 and A, nisbetem.
2 See Appendix 11.
3 See Appendix 11.
4 Hirpa, (See SPR, Appendix 1).
5 Ethpe, SHR /t becoming/.
6 See the insertion of the sentence becomes unintelligible. Something is evidently missing.
7 The Ethpe. RSS means “crushed”. Here the meaning is akin to the Arabic.
8 C.S. 26 has Imis[y, C.S. 26 has asim. Read nandad.
9 C.S. 26, bask.
10 Missing in C.S. 26 (in square brackets).
11 C.S. 26 has qadim like D; C, 31, A has dāman (P, “foe”).
12 C.S. 26, ḍūm.
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until the month of Adar there will be terror in the cities caused by the Arabs. Towns will attack each other, there will be devastation, and a sword will fall into the world. (But) there will be oats, barley, and various crops. S—a.

If in the month of Ayar the moon is seen and is erect, there will be sickness, disease, and desolation in Dilum. The waters (rise of rivers) will come, and that year the kingdom will be settled. Summer fruit crops will be destroyed (or "be fair") (?) and the king will rule in his kingdom. If the moon leans on one horn, there will be fear and confusion in Pars (Pars) and Dilum, and town will invade town. In Dilum there will be [224] suffering and hunger, and for one month there will be inversion (?) (or "vomiting"). S—a.

If in the month of Siwan the moon is seen and is upright, the king will unsheathe his sword and will kill his enemies; thereafter there will be peace in Babylonia. That year will be full, the rain and the water will come, and will destroy (or "be fair") and there will be plenty (misfortune). If inclined to one horn, the king will sit on his throne, and (but) there will be sickness and pestilence amongst the people. S—a.

If in the month of Tammuz the moon is seen and is upright, there will be plenty (misfortune), and the king will live for many years, and there will be illness amongst pregnant women. In (Bit?) Hudaiia and Misun (Messene) there will be calm, and that year there will be frost. If the moon leans to one horn, there will be rain in Dilum, water will come down, and there will be plenty in the store-house, and in the field (plenty) of greenstuffs and grain, and they will prosper (or "be destroyed") And rebels will be subdued and there will be peace in the cities, (yea) they will be saved from destruction and places laid waste will become fruitful and they will grow crops on it (them?). In Kadin there will be famine. There will be peace and all the crops will spring up (suffice). S—a.

If in the month of Ab the moon is seen and is upright, there will be abundance (misfortune). [225] there will be barley (rogues), and the gods and idols will have devotion in their places and will take away the sword. If the moon leans to one horn, water will abound and will

1 See Appendix II.
2 Kiduran. Until these passages the Pi. form (see Appendix I) has had a meaning of destruction. Both passages are worded ambiguously, so that the interpreter can suit the circumstances to the prophecy.
3 Tiba. I suspect that tiba was the original word. Tiba. Ass. "invasion".
4 Kiduran. See above.
5 Kadin. Both C.S. 26 and D.C. 31 spell Kadin; A has Kidran.
6 Twice on this page. I suggest it should read nebohen "spring up", "sprout".
7 Good examples of ambiguity.
8 Good examples of ambiguity.
9 Or "stability", "solidity" (G.R. (r) 259) kauna bida dukdaa = "resting-place in one spot"
bitter dissensions, thieves will be many, and in the town of Kadîn there will be rains and misfortune. If the moon leans to one horn, the rains will be excessive and the harvests will be spoilt. Within the year evil will flourish (lit. “will be”), the king will be bowed before his enemies and the harvests of Babylon lean; the king, therefore, will be enraged, there will be misfortune and grazing herds in the prairies and valleys will perish, and destruction and slaying will diminish the flocks. If in the month of Adar the moon is seen and is erect the monarchy will be established, (but) there will be war, fear, and concealment in the world. Thieves will become numerous in the cities, and in the city of Kadîn, in Rab, and in Rumaia (abode of the Greeks?) there will be no rain. If it leans to one horn, evil will come about; the king will be made to bow before his enemies. Water will come down and there will be misfortune and the grain crops of Misûn (Mesene) will fail.

If in the month of Adar the moon is seen and is erect the monarchy will be established, (but) there will be war, fear, and concealment in the world. Thieves will become numerous in the cities, and in the city of Kadîn, in Rab, and in Rumaia (abode of the Greeks?) there will be no rain. If it leans to one horn, evil will come about; the king will be made to bow before his enemies. Water will come down and there will be misfortune and the grain crops of Misûn (Mesene) will fail.

XIX

In the name of the Great Life! Health, purity, and forgiving of sins be there for me, Ram Zîrûn, son of Malîha, and for my father, Sam Bîrâm, son of Mûdâlal, [228] and for my mother, Malîha, daughter of Simât, by virtue of this book, and the portents and signs observed in a month of the year. It will be explained concerning them.

Omens concerning the Son of the Sun (Bar-Šamîš).

When in the month that is the first of months, that is, Nisan, the son of the sun rises from the left, the sun has been seen and has set. Hindar will rebel, and the Arabs will rage. In many places the kingdom will thrive, (but) there will be sickness. And there will be ill fortune with grain crops, they will gather (but) an anmuîl (or “laipûl”), and there will be plague in Media. If it rises from the right, the kingdom will rebel and crops will be scanty. If in the month of Ayar Bar-Šamîš appears from the left, there will be peace and quiet. If it rises from the right, there will be sickness amongst men, and asses will die. If in the month of Siwan or Tammuz Bar-Šamîş rises from the left, there will be summer (fruit) crops and they will perish, and the sesame and waters (?) will be parched up. If it rises from the right, the cattle will perish. If in the month of Ab Bar-Šamîš rises from the left, there will be pestilence amongst men. If it rises from the right, much water will come (down). If in the month of Ellul Bar-Šamîš rises from the left, there will be devastation. If it rises from the right there will be famine. If in the month of Tisrin [229] Bar-Šamîş appears from the left, there will be peace, and much water will come (down); and there will be sowing and scattering grain. If it rises from the right, there will be sickness and famine. If in the month of Masrawan Bar-Šamîş rises from the left, locusts will come and will ravage and devour the crops. If it rises from the right, at the end of the year there will be ease (tranquillity). If Bar-Šamîş rises from the left in the month of Kanûn, cattle will wax fat. If it rises from the right, lions will make many a kill. If Bar-Šamîş rise from the left in the month of Tûbit, there will be ill fortune in harvests, (but) if it rises from the right there will be abundant rain and the valleys will fill. If Bar-Šamîş rises from the left in the month of Sabat, signs (omens) will be seen; there will be noise, terror, and floods, and thunder in the heavens. If it rises from the right, there will be noise, terror, and floods and thunder in the heavens (sic). If Bar-Šamîş rises from the left in the month of Adar, there will be loss (or “deterioration”) with the kine, portents will be seen in the heavens, and scanty harvests will be of poor quality. If it rises from the right, the year will be a fair one, and there will be well-being.

OMENS [230] OF THE SUN WHEN SITTING WITHIN A SURTA.

If the sun sitteth in a surta (isolating line or circle) in the month of Nisan, falsification and deceit will infest the cities. If the sun sitteth within a circle in the month of Ayar, thieves will become a menace, the roads will be cut (unsafe), they will draw the sword and commit many murders. If the sun sitteth within an enclosing line in the month Siwan, a prince or a princess will go forth and unsheathe the sword for three years in the cities. Much water will come (down). If the sun sitteth within an enclosing line in the month of Tammuz, a prince or a princess will go forth and unsheathe the sword for three years and much water will come (down). If in the month Ab the sun sitteth within an enclosing line, water will be scarce and the

1 Nîlah, Or “flourish”.
2 Or “they will attack cattle.” Nîlaham. An Eshîlal (intransitive) form of the verb LRM, which occurs only in this section of the MS, and not elsewhere in Babylonic literature. Below we have gûnaqûg nîlaham, and again further on, p. 145, accumunâ nîlahamun kiya láthin aqana midûn lambû wax fat (or “attack”); for two years they devour people.
3 Ambiguous.
4 Both C.S. 26 and A have aparata “and female lambs”?
5 See above, n. 127, n. 5.
6 See above, n. 5. Or “wax fat” or “attack”.
7 On this page there are two curious repetitions.
spear will be drawn for three or four years in the cities. If in the
month of Ellul the sun sitteth within an enclosing line, the king will
destroy his son. If the sun sitteth within an enclosing line in the month of Tishri, there will be a gale in the cities, and in the town
of Kadin there will be confusion. If the sun sitteth within an enclosing line in the month of Mazarwan, there will be false-dealing in the cities, there will be terror, and the treasure taken away from the cities. If the sun sitteth within an enclosing line in the month of Kanun, there will be destruction and pestilence in many a city; in it (the month) there will be (both) well-being and sickness. If in the month Tabit the sun is in an enclosing line, pestilence will assail the people and there will be fear and fighting amongst men and in the cities. If the sun is in an enclosing line in the month of Sabat, hail will fall on the cities and disease will carry off some of the women. If not this, there will be anguish and lamentation in it (the month). If in the month of Adar the sun sitteth within an enclosing line, a king will plot in the (very) presence of the Great King, and he (the latter) will seize the father of that king.

Omens of Stars which Tear About in the Heavenly Spheres

If in the months Nisan, Ab, or Kanun a star shoots from north
to south, there will be a north (wintry) wind, tempest, and terror,
and soon thereafter much blood (will be shed) in cities in the areas
governed by Leo, Aries, and Sagittarius, and there will be disquiet
in the kingdom. If the star shoots with a south wind and a north
wind comes, there will be much cloudiness during the months of Tamuz, Mazarwan, and Adar, and the cloud of the year will be
black. And agitators will instigate insurrection and armed conflicts will be frequent. And after that Arabs and Greeks will come, there will be confusion, sedition, and misfortune in the cities, and in the cities of Babylonia there will be great indigence. If the star shoots with an east wind (changing to a west wind, and tears its way into the fields of Taurus or Capricorn or Virgo, the year will be a hard one and the cloud of the year widespread. That year there will be frost and it will corrode good seed, and there will be pestilence amongst men, kine, and goats. And in that year there will be earthquake, thunder, and lightning in Samaq, Dirak, and Kasrak; also in Bit Hudia, Bit Gulaia, Misun (Mesene), and Dar. If the star shoots from a west wind to an east wind, there will be boisterous and tempestuous gales, and the cloud of the year will be yellow. There will be no rains. If it (the shooting star) should be, and they (the cities) are standing in the planes of influence) of Gemini, Libra, or Aquarius, that is, (the months of) Siwan, Tishri, or Sabat, it will be inauspicious for the cities of Uraf, Rbita, and Kham, but in the cities of Babylonia there will be well-being.

Omens of Stars which Ply in the Sphere of the Heavens

If the star should be large, and it flies from Aries into Taurus, the Ramia (Greeks 2) will agree with them (2). If it is hurled from Taurus to Gemini and has two heads, the king of Babylonia will die. If it leaps (travels) from Gemini to Cancer, human beings will suffer from scandal and violence and in Misun (Mesene) there will be (a malady) like swellings and plague. If it travels from Cancer to Leo and its appearance is like a fire, it will go east to west, there will be well-being in the cities. If it travels from Leo to Virgo and its appearance (Zit. kind?) is like a cloud, there will be suffering amongst mankind. If it travels from Virgo to Libra and has two tails, it will have a peaceful (strange) appearance, and there will be calamity and giriq amongst men, and deterioration amongst the sheep and the kine. They will be raided by kings of the Royal House (in the house of that king?) and all the city will be plunged into a bitter conflict. If it travels from Libra to Scorpio and takes on the appearance of a fish, there will be water, and birds and fish will be plentiful. If it travels from Scorpio to Sagittarius, there will be groaning, uproar, war, and eye-diseases amongst men. If it travels from Sagittarius to Capricorn and emits brilliant light, there will be groaning, uproar, battle, and suffering amongst mankind. If it travels from Capricorn to Aquarius, and is red in colour, there will be evil in the cities. If it travels from Aquarius to Pisces, there will be disease amongst men. If it travels and cleaves its way from Pisces to Aries, there will be evil in all the cities.

1 Ambiguous.
2 C.S. 26 has pasatz (1). For kaz read gazaar or ganz (2) "treasure".
3 A late idiom, ngara (3) chet.
4 A haggi bhabta (4) "in the house of", C.S. 26, bhim, which, as it recurs below, seems correct. "Sphere of influence" is the probable meaning, unless it should be "during the continuance of" (the influence), (Arabic).
5 The cloudiness need not necessarily be figurative, as is shown by later passages. At certain periods dust forms a solid cloud which hangs over Lower Iraq (i.e., Babylonia) like a pall.
6 TEB (= TEB)? Mitria cannot be "rains" here, although scribes may have replaced some unfamiliar verbal noun derived from TRR by one plural of mitria "rain", the more usual plural in mitria. See p. 142, n. 5.
7 C.S. 26 has makhbbita, A and D.C. 31 makhbita.
PORTENTS OF A DARKNESS (or "dark cloud") WHEN IT FALLS.

If the darkness falls in the month of Nisan, there will be a pestilence. If the darkness falls in the month of Ayar, there will be wickedness amongst young people. If the darkness falls in the month of Siwan, gods will descend from the heavens to the earth and will do good. If the darkness comes down in the month of Tamuz, there will be well-being in the cities. If the darkness falls in the months of Ab and Ellul, (in the west) kings will hold many councils. If in the month of Tabit there is rain (2), confusion will fall in the cities and there will be a great war. If at the beginning of the month of Ma'arawan there is rain (2) there will be epidemics amongst sheep and kine. If at the beginning of the month of Sabat and Adar a darkness falls, there will be (increase of 2) grazing flocks. S— .

PORTENTS OF RAINFALLS.

If there is rain (?) at the beginning of the month of Nisan, it will be bad for the grazing animals (of the desert) and the (235) world will be submerged. If it should come forth with a north wind, there will be illness amongst men, or else there will be scarcity of barley in Turaita (the hill country ?), the Rumaiia (Greeks 2) will perish and a great plan, highly esteemed by the king, will die. Or when there is rain (?) in the firmament there will be a great uproar in the world, or evil will prevail in it. If the sun is with it, then there will be green vegetables and various fruits in season. If at the beginning of the month of Ayar there is rain (2) there will be plenty of water in the province of Kadin. If at the beginning of the month of Siwan there is rain (2) and lightning, little children will flourish (?) and there will be a little sickness. And a man will come from the east to Babylon, and the people will fall out with him and will burn his gods (or "the gods"?) in the fire. And the people will have no devotion towards his gods, and the people will confine him. If at the beginning of the month of Tamuz there should be rain (?), either with a south wind or a north wind, much water will come (down) and there will be sickness and loss amongst men. There will be tumult in the cities about him, that is, that king. And he will be saved from that sickness. If at the beginning of the month of Ab there is rain (2) there will be disturbance in Babylonia, and the people's year will be dry. If at the beginning of the month of Ab there is rain (2) and lightning and thunder, then, from behind they will attack people. If at the beginning of the month of Tibbon there is rain (2) confusion will fall in the cities and there will be a great war. If at the beginning of the month of Ma'arawan there is rain (2) there will be epidemics amongst sheep and kine. If at the beginning of the month of Sabat there is rain (?), kings will become involved in strife and make war, and there will be pestilence and calamity. If at the beginning of the month of Adar there is rain (?), harvests will be of poor quality, a violent sea will rage, rains will injure the dates, and there will be fighting in Babylon. Or else, red dust will fall on the cities, crops will be scanty, and for a year there will be hunger and pestilence. S— .

XX

In the name of the Great Life!

This is a book of portents and signs seen in the month and the year, explaining about them.

PORTENTS OF THE RAINBOW, WHEN IT OCCURS AND IS SEEN.

If, at (237) the beginning of April a rainbow is seen in the east, there will be (good) harvests in all cities. The peoples of Pars (Pers) and Kiwan (the beni Kiwan) will attack each other, and nomad and mountain tribes will yield themselves to the rule of the king. There will be misfortune and disease in Babylon and Araq and that month there will be rain. If seen from (in) the west, there will be calamity, devastation: and war in the cities for two years, ruling classes and populace will be diminished, and they will depose the king and be agitated. Plenty of water will come down; it will be two years; and locusts will attack the west for one day. There will be mediocre rainfall, and there will be famine.

If at the beginning of the month Ayar a rainbow is seen from (in)
the east, there will be pestilence amongst beasts, the summer fruits crops will perish, the king of Babylonia will dispute with his enemies, and there will be fighting. If in the west, there will be slaughter and pestilence amongst black beasts and (also) amongst the people, (but) in that place there will be rain and well-being. If at the beginning of the month Siwan a rainbow is seen from (in) the east, the (chief) men of Babylonia will be slain because they whispered secrets and their secrets are revealed.

There will be war, strife, and desolation [238] amongst the people of Pars (Pars), and rain and abundant water will come (down). If seen in the west, the land will settle down into repose, and there will be a mandala [1] for their mistress. If at the beginning of the month of Tammuza a rainbow is seen from the east or the towns of the king of the land of Babylonia, they will fight the king of kings, and only one of the princes, will die. And (there will be) evil vermin, and wolves (Zit: "the wolf") will kill desert herds and the roads will be cut. And in that year pregnant women will be in labour and will die. There will be rain in abundance, (but) there will be sickness in Babylonia. It will be a fair year (however), and gods and temples will be established and there will be peace; there will be a trace of blood, and there will be joy. If at the beginning of the month of Ab a rainbow is seen from the east, the king of Babylon and Kadin, and the Egyptians will go to war and there will be a great battle; finally the king will go to a foreign country. And dogs (or a tribe of this siame) will die. If seen in the west, the city will be disturbed; there will be fighting, famine, and there will be danger, (and) there will be plague. If seen from the west, there will be a great famine in Babylon and finally there will be much fighting (or heavy rains).

If at the beginning of the month of Mardawran the rainbow is seen from the east, there will be pestilence amongst beasts, and the wolves will eat sheep. If at the beginning of the month of the month of Kanun a rainbow is seen from the east, there will be much fighting (copious rains) and water will come (down) and there will be crops of all kinds and (or "vegetables"), fruits, grapes, and harvests, (but) there will be fighting in the cities, they will take up arms against each other, and there will be strife and mortality. If it is seen from the west for two years there will be much fighting or heavy rains.

If at the beginning of the month of Tabit a rainbow is seen from the east, there will be much fighting (copious rains) and water will come (down) and there will be crops of all kinds and (or "vegetables"), but there will be fighting in the cities, they will take up arms against each other, and there will be strife and mortality. If it is seen from the west for two years there will be much fighting or heavy rains.

If at the beginning of the month of Ellul a rainbow is seen from the east, the Persians, Rumaiia (Byzantines, or Greek Syrians) and men of Kadin (Kanun) will attack each other. Rain will be withheld from the heavens and kine and sheep will die. With the Rumaiia and Kadin, the chief men of Babylonia will be slain because they whispered secrets and their secrets are revealed.
into the hands of insurgents and will die; men of rank will kill one another, there will be much fighting, and the land will be paralysed (numbed) by disorder. Vintages and trees will prosper and there will be fish (but) in Dilun there will be slaughter and famine. If [241] there will be water, for two years water will come, (down), and the harvests will thrive (perish) and there will be well-being.

If at the beginning of the month of Nisán a rainbow is seen from the east, there will be misfortune, and the young children of the sons of men will perish. If seen from the west, slaves will revolt against their masters. Amongst the Mardi (Pars) and the crops of Pars (Pars) and Media will perish.

If at the beginning of the month Adar a rainbow is seen from the east, the Mardi will descend and will raid (country) outside (the cities) and there will be misfortune, and the young children of the women will miscarry and the king will be ousted from his position. If in the month of Adar (Tammuz) the earth quakes by day, there will be calamity, mortality, terror, and trembling in the cities. If the earth quakes by night, the king (will commit?) follies and evils will overtake him.

If the earth quakes in the daytime, there will be famine, misfortune, and great dispersion amongst men. If at the beginning of the month Adar a rainbow is seen from the west, slaves will revolt against their masters, and there will be well-being.


degestion. The translation is tentative. In the Peshis in Ainia we have eitiin utibabat utibul “she will be numbered (paralysed) and be shamed, and undone”, Or, possibly “will be blackened” (with shame), etc. (Cf. Eth. L). See p. 145, n. 3.

2 Double meaning.

3 Nispar. Or “will be cut off.”

4 The sentence is missing in D.C. 31.

5 Something missing?

6 The verb seems to be lacking after fish, and a fresh sentence should begin with “locusts”. Nispar here probably has a good meaning. The water should benefit the birds and the fish!

7 C.S. 26, bemafia.

8 Nispar.

9 Maanda (Rt. STR ?).

10 Probably read originally umalata mn nadimaat nišāman “the king will remove himself from the cities”

11 Grain or wheat fit for storage, esp. rice.

12 crops will perish, and there will be plenty (misfortune) amongst men and there will be well-being in the world. (yes?) there will be well-being in the cities. If it quakes at night, there will be sickness and mortality amongst the people. There will be water and lakes (will fill) and at the end of the year there will be barley.

If in the month of Siwan the earth quakes by day, there will be siege and a great war, place will invade place and town invade town, and people will leave their homes. If the earth quakes by night, there will be sickness and pestilence amongst the people, and lakes will appear in the place where the earthquake occurred.

If in the month of Tammuz the earth quakes by day, accidents, bloodshed, and ruin will occur amongst the people in the land where the earthquake occurred. If the earth quakes by night, the king (will commit?) follies and evils will overtake him.

If the earth quakes in the daytime, there will be famine, misfortune, and great dispersion amongst men. If it quakes by night there will be blood, disease, and flaying amongst camels, horse, king, and all cattle.

If in the month Tišrin the earth quakes by day, the king will attack (m “bear hardly on”) the people and confusion will reign at all times and seasons. He (the king) will take possession of property, and kings (or “regents”) will attack each other and become involved in strife. If the earth quakes by night, pregnant women will miscarry in the place in which the earthquake occurred.

If in the month Mahrwan the earth quakes by day, there will be fresh confusion in the place in which the earthquake occurred; calm and stability will not exist. If the earth quakes by night, pregnant women will miscarry and the king will be ousted from his position. That year will be inauspicious.

If in the month Kanun the earth quakes in the daytime, there will be misfortune, mortality, and sickness in the cities, injury of the king in his house, and his kinsfolk and his property will be destroyed; but they will not die in the place in which the earthquake occurred.

If the earth quakes at night in a city, its rebuilding shall not be accomplished.

1 Nispar. The ambiguous end of the sentence belies the beginning. I suspect editing to suit events.

2 Probably “plenty”.

3 Or “goodness”, “bounty”, “good food”.

4 I suggest the passage originally read: sumi nafas nišāman vakhrvastum usumamia nimān ushā ushā nišāman hūmka dālidu, i.e. “much water and will come (down) and rivers and lakes will fill and there will be heat and barley at the end of the year”, as in similar passages.

5 C.S. 26 has ruti “pounding”, “gloomy thought” for ruti.

If in the month Tabit the earth quakes by day, the year will be calamitous and will be long-drawn-out (').\(^2\) Moreover [244] a judgment will fall on it. It will destroy animals, their young will die, and their water will be insufficient. (That) year the strong will die, and there will be pestilence. And nine kings will become involved in strife and one king will surrender and will be killed. If the earthquake takes place at night there will be calamity in the land in which it occurred.

If in the month Sabat the earth quakes by day, those of other nationality (i.e., "native places") will govern the king's favour and in the place in which the earthquake took place hunger and suffering will prevail. One will surrender to the other; nomads (Arabs) and Rumaiia (Syrian Greeks) will fight against each other and will take up arms against each other. At last, a kingdom will be set up. If the earthquake occurs at night, a man of royal rank will fall, and they will demand suddenly from him his treasure and his property.

In the place in which the earthquake occurred there will be clamour. If in the month of Adar the earth quakes by day, that year will be a fair one, (but) blood and disease will seize on the camels, horses, and king; and flaying (?) is and a murrain will attack them. In the place in which the earthquake occurred there will be trouble because of kings (governors), and they will scatter the people in all directions. The kings will attack each other, and they will have no peace. The measure of one king will be full (i.e., he will die), restraint will be placed upon them and the blood of one ruler of that land will be shed. And nomads (Arabs) and Rumaiia will take up arms against each other and a kingdom will be set up, in this land the (very) dust will be stirred up. If the earth quakes by night, there will be rains and mighty waters (floods) and there will be war in Babylonia.

**PORTENTS OF FROST AND SNOW.**

If at the beginning of the month Nisan there is frost and snow, there will be oppression and fear of the king in the world, rebels will march on the king, the army will array itself against the king and he will be slain. There will be a murrain, beasts will be unfit for food and harvests scanty. People will sell their children and cattle be a loss. If in the month Ayar there is frost and snow, those in power, kings, and princes will be killed and there will be anarchy in the world.

If at the beginning of the month Siwan there is frost and snow, then at the end of that year, the yearly grain crop there will be rain and the grain crops of (that) year will fail. There will be peace and tranquillity and plenty (?).\(^5\)

If at the beginning of the month Tammuz there is frost and snow, people will sell their sons and daughters, for two years there will be famine.

If at the beginning of the month Ab there is frost and snow, the grain crops of the year will be a loss, and there will be famine and at [246] the end there will be plenty (misfortune).\(^4\) There will be an insurrection and villainies (?) amongst the people, and kings will wreak wrath upon the cities.

If at the beginning of the months Ellul and Tishrin there is frost and snow, there will be evil for one year.

If at the beginning of the month Manaswan there is frost and snow, there will be calamity and sickness for the people and the crops will be poor.

If at the beginning of the month Kuran there is frost and snow, kings will fight with each other and nomads (Arabs) go forth (to raid).

If at the beginning of the month Tabit there is frost and snow, there will be confusion and disturbances and evil in the king's realm; there will be slaughter and the king will speedily be...?\(^6\)

If at the beginning of the month Sabat there is frost and snow, locusts will go to the Rumaiia (Greek-Syrians) and will eat the annual grain crops, and the army will rise against the king and he will be killed, or will die.

If at the beginning of the month of Adar there is frost and snow, the sword will be unsheathed and there will be war; rebels will reduce the arms of the king and will destroy other cities. People will not converse straightforwardly (honestly); orders will be issued, one will look to (or "count on") his comrade (for help) and he (the comrade) will deny him and will not come to him; there will be bitterness and contention (of "authority and judgment") one with the other. In the city of [247] Khwanaiia (Beni Kiwan) there will be evil, and the harvests will be poor.
If in the month of Nisan, the sword is seen from the east, Fars will rise up and fall upon those in the hills, and all the cities will capitulate to the king.

If in the month of Ayar, the sword is seen from the east, there will be a sickness amongst the kine, the crops in season will perish, enemies of the king will surrender and there will be a great slaughter. And there will be rain.

If in the month Siwan, the sword is seen from the east, that year all the cities will be at peace with the kings (regents). If seen in the west, a sword will fall upon the cities, nomads (Arab tribes) will rise and will make raids.

If in the month Tammuz, a sword is seen from the east, the king will depart from the cities, people will associate peaceably with one another, and the people that control (command) the east will neither devour it nor be false to it. There will be sickness and there will be misfortune. If seen from the west, the sword of the west, and the nomads (Arab tribes) will rise against each other, will make war with each other, and will act falsely (lie) to each other. And the army of the king will march on other cities.

If in the month of Ab, the sword is seen from the east, dogs will become rabid and there will be famine and fever in Rab; if seen from the west, dogs will become rabid and devours people; in Fars and Media there will be misfortune; and girag (scab?) will attack people in many localities for three years.

If in the month Ellul, the sword is seen from the east, Fars and Media will make war against Dilum and Dilum will bow herself. If seen from the west, there will be peace in the cities; dates, vintage grapes and fruit crops will prosper; and much water will come (down).

If in the month Tisrin, a sword is seen from the east, a prince will be slain and Babylonian subjects will be slaughtered and by the report (tale-bearing) of their mouths they will be killed. There will be mortality amongst asses and horses. If it is seen from the west, the king will die, slaves will yield to their masters and they (the masters) will treat them well.

If in the month of Mesran, a sword is seen from the east, lions will wax fat; they will make war for two years and the realm of Babylonia will be established (hold the upper hand) for three or six years.

If in the month Kanun, the sword is seen from the east, the harvest of all the cities will perish; and they will increase and be established. There will be revolt for three months; it will be "hold, hold," and "loose, loose!" And there will be rain. If the star goes from the west to the east, the city of Rab will revolt, and they will not eat.

If in the month Tabit, the sword is seen in the east, the king will slay rebels with his own hand, and will take the sword into his own hand. If seen in the west, the rebellion will gain the upper hand for three years and the land smoulder in insurrection to its liege. Brooks, millstreams, and rivers will fill. From the months of Adar and Siwan both the land and the year will decline.

If in the month of Bah, the sword is seen in the east, there will be barley and rice. And the nomads (Arabs) will be slain, old men and youths together. There will be a murraim on all animals. There will be misfortune in all cities and places. If seen in the west) Fars and Media, word of what is in their hearts (their evil intentions), will go to the king and the king will visit their wrath on the rebels, and in the west they will be subdued. And a tribe will march into the cities, and the land will smoulder in insurrection.

If in the month of Adar, the sword is seen in the east, the taxes (or "tax-gatherers") of the towns will fall into arrears; they will be killed by the king's authority. Province will invade province, and will rebel. Gods and angels will walk in the earth beneath the sun, so that, between one another (I) and the gods they will support them. The Egyptians will join them and there will be peace. If it is seen in the west, there will be pestilence for three years. There will be fish, birds, and locusts will come and will devour the desert herbage. And slaves for two years will not be supported (or "live with") by their masters (but) will bring trade to their masters.

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1. "The sword" refers to some appearance in the sky like a sword... (8.26 and A have alawd ja hirba). From line 9 on p. 151 it would seem to be a star or constellation.
2. The Persian Empire (see p. 144, n. 1).
3. Mesopotamia and Syria (see p. 144, n. 1).
4. C.S. 26 and A have slamiksirtum.
5. C.S. 26 and A, kalbal mirdakum. If a tribe known as Kalbi is intended there is a punning metaphor.
6. See above, p. 141, n. 5.
7. Nisiprnn.
8. In square brackets missing in CS. 26.

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10. If in the month of Mesran, a sword is seen from the east, lions will wax fat; they will make war for two years and the realm of Babylonia will be established (hold the upper hand) for three or six years.
11. If in the month of Kanun, the sword is seen from the east, the harvest of all the cities will perish; and they will increase and be established. There will be revolt for three months; it will be "hold, hold," and "loose, loose!" And there will be rain. If the star goes from the west to the east, the city of Rab will revolt, and they will not eat.
12. If in the month of Tabit, the sword is seen in the east, the king will slay rebels with his own hand, and will take the sword into his own hand. If seen in the west, the rebellion will gain the upper hand for three years and the land smoulder in insurrection to its liege. Brooks, millstreams, and rivers will fill. From the months of Adar and Siwan both the land and the year will decline.
13. If in the month of Bah, the sword is seen in the east, there will be barley and rice. And the nomads (Arabs) will be slain, old men and youths together. There will be a murraim on all animals. There will be misfortune in all cities and places. If seen in the west) Fars and Media, word of what is in their hearts (their evil intentions), will go to the king and the king will visit their wrath on the rebels, and in the west they will be subdued. And a tribe will march into the cities, and the land will smoulder in insurrection.
14. If in the month of Adar, the sword is seen in the east, the taxes (or "tax-gatherers") of the towns will fall into arrears; they will be killed by the king's authority. Province will invade province, and will rebel. Gods and angels will walk in the earth beneath the sun, so that, between one another (I) and the gods they will support them. The Egyptians will join them and there will be peace. If it is seen in the west, there will be pestilence for three years. There will be fish, birds, and locusts will come and will devour the desert herbage. And slaves for two years will not be supported (or "live with") by their masters (but) will bring trade to their masters.
PORTENTS OF THUNDER THAT PEALS.

If thunder occurs in the month Nisan, there will be plenty and well-being.

If thunder occurs in the month Ayar, there will be rain in Dilum and there will be evil in all the cities. The king will march against his enemies.

If thunder occurs in the month Siwan, the grain harvests will be cursed in Bit, Hudaira and (Bit) Hidaiia: there will be loss amongst beasts. The man (accusative case) he will fall in battle, and the noise (of it) will go abroad into all cities.

If in the month Tamuz thunder occurs, there will be violent rain and in the country of the Chaldeans, locusts will devour the grain, and there will be mortality amongst the (desert) herds.

If thunder peals in the months Ab and Ellul, there will be sickness and epidemic (possibly profuse perspiration) amongst beasts. The man (accusative case) he will fall in battle, and the noise (of it) will go abroad into all cities.

If thunder occurs in the month Sang, the grain crops of that year will be ruined. There will be famine amongst the grazing herds.

If thunder occurs in the month Mawrwan, the grain crops will be scanty and ma'cunata (or tender shoots?) which are trees (or shrubs) will perish and there will be misfortune.

If thunder occurs in the month Kanun, there will be rebels in many cities, and in Pars (ṝārs) harvests will be deficient, and the gods will be worshipped and eagerly besought, but) hail will scatter the grain crops of that year.

If thunder occurs in the month Tisrin, the early grain crops of the year will perish, and those of the later year will be ruined. There will be pestilence amongst the grazing herds.

If thunder occurs in the month Mawrwan, if sound is heard in the month of Ab, hail will carry off the grain and the noise (of it) will go abroad into all cities.

If thunder occurs in the month Tabit, hail will carry off the grain crops of that year.

If thunder occurs in the month Šabat, water will be of low level (or) (or sufficient?), and there will be sickness amongst the people and pregnant women will have difficult labour. Much water will come (down) and that year will be productive of goodness (or "will be favourable").

If thunder occurs in the month Ayar, there will be an average (amount of) fish, and there will be well-being. And life is victorious.

If thunder occurs in the month Tabit, rumbling takes place, (perhaps a rumble or rumbling) in the month of Nisan, blood will be shed in the land.

If at the beginning of the month Ayar rumbling takes place, the king of kings will, (if he is careful, be delivered from sickness.

If at the beginning of the month Siwan rumbling takes place, there will be daughter, and laying waste in Dilum.

If at the beginning of the month Tamuz rumbling occurs, there will be murrain amongst sheep and kine.

If at the beginning of the month Ab rumbling occurs, there will be famine at the latter end of the year.

If at the beginning of the month Ellul rumbling occurs, there will be earnest supplication of the gods in the cities.

If at the beginning of the month Mawrwan rumbling occurs, there will be a war of insurrection, and sheep will become weak.

If at the beginning of the month Mawrwan rumbling occurs, there will be rain for three months, grain harvests will be spoiled and at the latter end of the year there will be want amongst men.

If at the beginning of the month Kanun rumbling occurs, the gods will slay or there will be confusion in the world (yea) they will be thrown into confusion.

If at the beginning of the month Tabit rumbling takes place, that year there will be hail, people (will) will commit murder, and much water will come (down).

If at the beginning of the month Šabat rumbling occurs, there will be rain.

1. Ambiguous.
2. The beginning of the sentence is missing in all three MSS.
3. NātērAm.
4. Marganita. Pl., of Marganita = (a) pearl, (b) coral, (c) a form of weakness (probably profuse perspiration: sweat). Marganita also = (a) corals or pearls. The mārga is the ritual staff of the priest, or olive-wood or willow-wood. Mārga = "moisture". Corals and pearls are both found in water, and we may, I think, conclude that all are verbal nouns from the root RGA, the second meaning of which is "to moisten". (Cf. Syriac lev, also the Arabic ḫalal, i.e. a fertile or moist area. The Greek mαργαμάτος is probably a word of Semitic origin.
5. C.S. 26, naṣṣūruṣ
6. C.S. 26, niṣṣūruṣ; A, naṣṣūrun.
7. Delete the second naṣṣūruṣ, it is only in D.C. 31.
8. NātērAm.
9. Both G.S. 26 and A have niṣṣūrAm. The root APK means inter alia "to write" (in labour). Hence here, perhaps have difficult parturition".
10. See above, n. 8.
If at the beginning of the month Adar rumbling occurs, there will be much rain and water. S—a.

**FURTHER: WHEN A CROW CALLS.**

If the moon is in Aries, it is favourable. If it is in Taurus or Gemini or Cancer, it is festivity. If in Leo, it is (betokens) a journey. If in Virgo, it is a letter. If in Libra, it is festivity. If in Scorpio, it is (betokens) pleasant. Or, if in Sagittarius, it is festivity. Or if in Capricornus, it is festivity. Or, if in Aquarius, it is not auspicious (favourable). If in Pisces, it is favourable. S—a.

**FURTHER: WHEN THE FIRE-PAN MAKES A SOUND AND THE FIRE MURMURS.**

If the moon is in Aries, it is good. If it is in Taurus, Gemini or Cancer it is news and is good. If in Leo, it is gama (cracking). If in Virgo, it is auspicious (pleasant). If in Libra, equity, pleasure, and justice. If in Scorpio, it is a journey. If in Capricornus, it is an unexpected bounty. If in Aquarius it is fullness of hand (“plenty”). If in Pisces, it is increase. S—a.

**FURTHER: WHEN A LAMP IS QUENCHED OF ITSELF SUDDENLY.**

If the moon is in Aries, it is (betokens) power and majesty. If in Taurus, it is enduring comfort and friendly action. If in Gemini, it is gama (cracking). If in Cancer, it is loss. If in Leo, it is festivity. If in Virgo, it is a journey. If in Libra, it is festivity. If in Scorpio, it is (betokens) a journey. If it is in Libra, it is a journey. If in Libra, it is (betokens) a journey. If in Virgo, it is a letter. If in Libra, it is festival. If in Scorpio, it is (betokens) pleasant. Or, if in Sagittarius, it is festivity. Or if in Capricornus, it is festivity. Or, if in Aquarius, it is not auspicious (favourable). If in Pisces, it is favourable. And Life is victorious. S—a.

**This compilation,** which explains the year, the clime, and the portents of the stars, I copied out for myself, who am poor and lowly and striving, a slave who is all sin, small and a (mere) child amongst my brother literates and dust beneath the feet of the priests and gamsiri. I am Ram Zithun, son of Rabbi Bahram Sam, son of Rabbi Yahia Zithun, son of Rabbi Bahram Sam, son of Rabbi Yahia, son of Rabbi Zithun, son of Rabbi Yahia Mblam, son of Adam, son of Adam Yuhana, son of Bahram, son of Sam, son of Gamim, son of Adam, son of Adam, son of the great, lofty revered-one, the steadfast and proven gamsiri Rabbi Yahia—his name4 'Aziz, his family name Kufaji-Duraji. I copied it from the manuscript of Yahia Ram Zithun, son of Mblam, of Mblam Yuhana, son of Bahram, son of Masad, son of Najmi, son of Kaxam, son of Kiria, son of Hayat—by name Sabur (Sapor). He copied it from the volume of his maternal grandfather, who was my teacher (rabbin) and placed the crown in my head—Manda Zihi6 shall forgive him his sins!—who was Rabbi Yahia Yuhana, son of Rabbi Zithun Adam, son of Zithun, son of Diizahi, son of Sugi, son of Naqir, son of Zakria, son of Zithun, of the sons of Dihdaria; his name Sabur and his family-name Bihana; that copied it for his own (use) from two volumes, one (belonging to) Sam Bayan, son of Adam, son of Yahia, son of Zithun, Qutana by name, and the (two) Rabbi Ram, son of Rabbi Yahia Zithun, son of Rabbi Zithun, son of Rabbi Adam, son of Rabbi Yahia Adam, son of Rabbi Sitel, son of Rabbi Ram of the Mandua family, his name Kuma; that copied it for himself from the collection of Rabbi Yahia, son of Sam, son of Adan Zitah, son of Marsuf, son of Bliadin, son of Ram Zitu (wa?), Ram Ziwa by name; who copied it for himself—he is Rabbi Yahia, son of Kair -ullah, son of Salim, son of Saran, from the collection of Mas -ad, son of Abd -man, son of Suran, son of Zitah, son of Bahram, son of Zitah, son of Adam, son of Ram, son of Ram Ziwa, his name Ram Ziwa, that copied from the collection of Rabbi Adam Zitah, son of Rabbi Zitah Kist, son of

If the moon is in Virgo, it is strije and anguish. If it is in Libra, it is power and majesty. If it is in Scorpio, it is a journey. If in Sagittarius, it is festival. If in Aquarius, wealth and something agreeable. If in Pisces, it is favourable.
Ram Baktiar, son of Rabbi Bihram Zadan, son of Yahia Mainun, son of Adam, son of Zihrun, son of Adam, his name Qutana, who copied it from the collection of Yahia Baktiar, son of Adam Baktiar, son of Zihrun, son of Adam, his name Qutana, whose grandfather copied it, Rabbi Ram Baktiar, son of Rabbi Zadan, son of Yahia Mainun, son of Rabbi Adam, son —[259]— of Rabbi Sam Yuhana, his name Qutana that copied it from the collection of the great, lofty, and revered Rabbi Bihram Brhia, son of Adam Zakia, son of Yahia Baktiar, son of Adam Bihram, his (family) name Kuhailia; who copied it for himself from the collection which Zakia copied, the son of Yahia Yuhana, son of Baktiar Brhia, son of Adam, (family name) Samanga, from a collection copied for him by the great, lofty, and revered one, our teacher, Rabbi Bihram, son of Adam Brhia, his (family) name Zarzuia, for the great and lofty and revered Rabbi Zihrun, son of Zakia, son of Ram, his name Gadana, who copied from the collection of Sam Stil, son of Yuhana Bayan, who copied it (from the collection of?) our teacher Zadan Bulbul, son of Zihrun Abu-Siid, from the collection of Rabbi Yuhana Ril Draz, who copied it from the collection of Rabbi Zihrun Lait, who copied it (from?) Rabbi Sarwan Bulbul, son of Sam Bayan Zarzuia, who copied it from the collection of Rabbi Ram Baktiar, son of Yahia Lait, (who) copied it for himself from the collection copied by our master, the honoured Bihram Stil Man a d Hiiia forgive him his sins! — copied by Rabbi Ram Baktiar, son of Lait, from two collections of the Asfar Malwania, one from the manuscript of Rabbi Adam, son of Yahia Kuhailia, another (belonging to?) Anus Yuhana d Alii, who copied for himself from these three collections, copied one from the other, copied by our master Adam Bulfaraj, son of Rabbi Bihrai Bihram Stil Barubai from the Asfar Malwania which Ram Baktiar copied that was in the house of Rabbi Yahia and Sam Qumia, son of Adam, son of Sarwan Bu-Siid, from the Asfar Malwalia copied by Anul Maailia, son of A nd Bihdad, son of Stil, Yahia Yuhana for his pupil, Yahia Adam, son of Mhatam, Sabur from the Asfar Malwania of our master and Muailia, son of Anus Bihdad (copied for?) his pupil Sam, son of Yahia. The copy was unto here (this point). Life is victorious. S-—.

And thus this collection, that is the Book of the Signs of the Zodiac, was set in order and completed to (the glory of) the name of the First Life and the sign of Manda d Hiiia and in the names of Hibil, Stil, and Anus — praised be their names in the Place of Light! I copied it for myself: it was completed on the seventh day, the fifteenth of the month Siwan and Gemini, in the year of Friday (i.e., "which began on a Friday"), that is (in the month) Nisan, Aries, in the year one thousand two hundred and forty-seven, in the town of Qurna. [Translator's Note.—Here ends the Book of the Zodiac proper, but all three copies have long appendices, written in a smaller script so as to distinguish this part from what precedes it. The lists of the names of the copyists, dates, and so on differ in the three MSS. used for this translation, but they coincide in the very earliest copyists.]
PART II

[Note.—As said above, this is in reality a separate collection, but has become permanently attached to the Star Malwasiya. The admixture of Arabic and Persian words show the texts to be of late date, but, on the other hand, some of the fragments bear internal evidence that they are translations of translations, and some of the place-names indicate sources of considerable antiquity.]

I

PORTENTS [257] OF A RED GATE WHICH APPEARS IN THE FOUR QUARTERS OF THE SKY: IT SEEMETH TO BE FIRE BUT IS NOT FIRE.

When something red (like the above) is seen in the firmament a king will absent himself from his city. When red is seen in the east, there will be disease at the end of the year. If red is seen in the direction of the west, there will be desolation and slaughter amongst the Egyptians. When red (dust) and redness are seen in the heavenly vault, then great personages and men of noble family will die and be murdered. S—a.

OTHER INDICATION OF RED DUST.1

Or, when red dust spreads out and rises into the sky, from the ground like a dark cloud, it is an indication of heavy mortality amongst the people from two causes, privation (2) and captivity. In the whole world roads will be cut and there will be famine, terror, and an uproar which is neither seemly nor good amongst mankind. S—a.

When the sun is reddened in the month of Nisan, there will be slaughter, persecution, and confusion at the end of the year. Should a thick cloud (or the dark mist”) appear in Tammuz, a new species (2) will appear in Tammuz. If thou seest white cloud for three days following in Tammuz, that year there will be little rain. Or, if thou seest much cloud on the seventeenth of Tammuz until the end of the month, that year there will be much rain. If cloud doth not appear either at the beginning of the month of Tammuz, nor in the middle, nor at the end of the month, that year will be evil; (so) lay up food for thyself so that thou wilt not go short. S—a.

ANOTHER CALCULATION CONCERNING SHAPES WHICH APPEAR IN THE SKY.

When a red sign appears in the sky looking like fire, a king of the west will transfer his allegiance. S—a.

If that sign appear in the maghrib,1 which is the west, it will be a good year, but there will be terror in it. If not so, market prices in Egypt will be high. S—a.

When the firmament is seen to be white and there is no mist (cloud) in it, it betokens corruption in that city in which the sign was seen. If by day something red, like fire, is seen in the sky in the direction of the west, the inhabitants of one quarter of the city will remove to another city and will swear allegiance to another king, who is other than their own king. S—a.

If (something like fire is seen in the western part (of the sky))2 there will be dearness and ruin in the district of Egypt. If something resembling a clay (vessel) containing foam and froth is seen, there will be much corruption. And when the day is rough and the wind blows, it shows disturbances; and, should it be accompanied by red dust, that indicates high market prices (for grain) for three years. If there be red dust, there will be a deadly epidemic for one year and at the end of that year grain will fetch high prices. S—a.

When a cloud resembling the image of a man is seen, there will be pestilence in one quarter of the city. And when something appears resembling the image of a bull, there will be a good year and plenty of food. If a cloud like the image of a horse is seen, there will be slaughter in one quarter of the city in the month in which the sign appeared. Should there be a cloud in the shape of a lion, father and son will fall out (lit. “disension will fall,” etc.). If a cloud appears resembling a ram, the king of the Ramatias (Greeks)3 will invest Syria, killing the inhabitants of the city of Glib and slaying many people. S—a.

If the beginning of the year is on a certain day—that is the nineteenth of the month of Tammuz in the Greek (reckoning).4

If the first day of the year fall on a Sunday, the winter will be temperate and the summer extremely hot; sheep and honey will be abundant.

If the first day of the year be a Monday, the winter will be fine and there will be much rain. There will be suffering from cold and there will be various maladies.

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1 Transliteration from the Arabic.
2 C.S. 26, grania. (Refers usually to the price of grain), i.e. scarcity of foodstuffs.
3 The sentence is obscure: I imagine that a Persian king (refers usually to the price of grain), i.e. scarcity of foodstuffs.
4 In Arabic: throughout the section Arabic words occur.
5 C.S. 26 and A have qurka.
6 A has hala smag. Variations of spelling are considerable in this section, and I will not note further differences unless vital to sense.
7 See note on gama, p. 164, n. 5.
8 For daily C.S. 26 has hailin.
When the first of the new year is a Tuesday, there will be rain and cloud, and sickness in the winter.

When the first of the new year is a Wednesday, there will be temperate winter, and there will be extreme heat and mortality in the summer.

When the first of the new year is a Thursday, there will be a fine winter, there will be plenty of fruit and honey, and small mortality amongst men (although) there will be fever amongst the people.

If the first of the new year is a Friday, there will be bitter cold in the winter and barley and wheat will be abundant.

If the beginning of the new year falls on a Saturday, there will be much cold, and the yield of the fruit trees will be poor. (But) the Judge appointeth amongst young children. S——a.

ANOTHER CALCULATION ABOUT THE YEAR.

When the first day of the new year falls on a Sunday, it will be a fine winter, and there will be much cloud and dew. The summer will be fair, and there will be wheat.

When the first of the new year is a Wednesday, [it will be a temperate year]. The winter will be bad; there will be much rain in the months of Nisan and Ayar, and there will be many diseases and afflictions. S——a.

When [259] the first day of the new year is a Tuesday, the winter will be long, and the summer will be fine; there will be much sickness. S——a.

When the first of the new year is a Wednesday, [it will be a temperate year]. The winter will be bad, and the atmosphere (lit. "wind") showery and wet. The summer will be fair, and there will be wheat. If not, there will be heat. The winter (will be) long, and the summer will be fine. There will be much disease, plenty of wheat, and a pestilence amongst the people. S——a.

When the first of the new year is a Thursday, the winter will be fine; if not, there will be a wind (gale) and people will die. S——a.

When the first of the new year is a Friday, the winter will be long, and there will be much damage and many violent gales; and amongst the people there will be eye-diseases and deadly illness. S——a.

When the first of the new year is a Saturday, the winter will be excellent. A gale will blow in the months of Ayar and Haziran and there will be heat and a burning (wind), and the barley will be poor. (But) the Judge appointeth! S——a.

1 The Arabic الج، "current prices." The vendor's point of view is given here as it is considered unlucky.

A CALCULATION OF THE ARABS, and "Daniel said".

When the beginning of the month of Muharram falls on a Saturday, it will be a cold year, there will be snow and mortality amongst young children; it will be an evil year. S——a.

When the beginning of the month of Muharram falls on a Sunday, there will be much mortal disease, and kine will die. L a.

When the beginning of the month of Muharram falls on a Monday, there will be a fine winter, and in the summer fierce heat, (but) there will be much rain and market prices will be low. S——a.

When the beginning of the month of Muharram falls on a Tuesday, there will be much snow, and market prices will be low. Many people will die. S——a.

When the first of the month of Muharram is a Wednesday, the winter will be temperate, and there will be an average rainfall {in} the hills grain will be dear, and there will be mortal sickness amongst men. And summer market prices will be low. S——a.

When the first of the month of Muharram is a Thursday, there will be a good winter, and it will be fine, and buying and selling (i.e. "business") in Babylon will be poor, and there will be much rain. S——a.

When [260] the first of the month of Muharram is a Friday, the winter will be a severe one, there will be little rain, and an epidemic will attack many places, and the yield of the fruit trees will be poor. L a.

When the first of the month of Muharram is a Saturday, the year will be cold, it will be an evil year, and there will be snow and mortality amongst young children.] S——a.

FURTHER: ANOTHER COMPUTATION, WITH A LIST CONCERNING THE DAY OF THE MOON ON WHICH THERE IS AN ESCAPE.

If (a slave) escapes on the first of the moon, a woman will capture him. One escaping the second (night) of the moon will be found and sent back after a little. One who escaped on the third of the moon will be found and sent back after a little. One that escapes on the fourth of the moon will not be returned. He who escapes on the fifth of the moon will be found and returned. He who escapes on the sixth of the moon will be found and sent back. He who escapes on the seventh...
seventh of the moon will be sent back. He who escapes on the eighth of the moon will return of himself. He who escapes on the ninth of the moon will be caught and carried off. He who escapes on the tenth of the moon will not be found. He who escapes on the eleventh of the moon will be discovered by one thing. If one escape on the twelfth of the month, whosoever bought a slave, and (and) he goes from him, if met with he will be found. The thirteenth of the moon: he who escapes will die. The fourteenth of the month: if he escapes, he will be caught and sent back. The fifteenth of the moon: he will escape and will be discovered. The sixteenth of the moon: he who escapes will not be returned. The seventeenth of the moon: he who escapes will not be returned. The eighteenth of the moon: he who escapes will neither return nor be discovered. He who escapes on the nineteenth of the moon will be found and brought back. He who escapes on the twentieth of the moon will be discovered. He who escapes on the twenty-first of the moon, will be found. The twenty-second of the moon: he will escape and be found. The twenty-third of the moon: he will escape and will go back of himself. The twenty-fourth of the moon: he will escape and not be brought back. The twenty-fifth of the moon: he will escape and will not be brought back. The twenty-sixth of the moon: he will escape and go back of himself. The twenty-seventh of the moon: he will escape and will be found. The twenty-eighth of the moon: he will escape and will be discovered. The twenty-ninth of the moon: he will escape and will die at the place from which he escaped. The thirtieth of the moon: he will escape, but will return after a little. S — a —

IF THOU WISHEST TO KNOW WHETHER A SICK PERSON WILL RECOVER, OR WHETHER HIS ILLNESS WILL BE PROLONGED OR WHETHER HE WILL DIE.

Count (the numerical value of the letters of) the name of the sick person and the name of the day on which he fell ill, add them together, and subtract three, three. For Sunday count two, for Monday count five, for Tuesday count one, for Wednesday count nine, for Thursday count one, for Friday count five, for Saturday count seven. Put together (add) each day in which he fell ill with the [261] name of the sick man and subtract three.

He who fell ill on a Sunday: if one remains he will recover, if two, his illness will be prolonged, if three remains he will die. Monday: if one remains he will die, if two remains he will get well, if three remains his illness will be prolonged. Tuesday: if one remains his illness will be prolonged, if two remains he will die, if three remains he will get well. Wednesday: if one remains he will get well, if two remains his illness will be prolonged, if three remains he will die.

**Thursday**: if one remains he will die, if two remains his illness will be prolonged, if three remains he will get well. **Friday**: if one remains he will die, if two remains he will die, if three remains his illness will be prolonged. **Saturday**: if one remains he will recover, if two remains he will die, if three remains his illness will be long. S — a —

**ANOTHER RECKONING ACCORDING TO THE GREEK (WESTERN) MONTH**

**CONCERNING THE SUN, WHEN ENCIRCLED BY A LINE ON A DAY WHEN THERE IS LITTLE CLOUD OR RAIN.**

If thou setst the sun circumscribed by a circle as daybreak in Nisan, according to the pronunciation of Harmus the Hakim, thieves will cut the roads, children will die, there will be heat, and there will be disease amongst the population, then there will be bitter cold.

If in the month Ayar a circle surrounds the sun, thieves will sail forth and cut the roads, and market prices will be high everywhere.

If in the month Haziran a circle surrounds the sun, there will be famine, evil, and fear.

In the month Tammuz a circle surrounds the sun, a king will die, market prices (of grain) will be high and a royal prince and princess will die.

If in the month Ab a circle surrounds the sun, there will be pestilence amongst the population, then there will be bitter cold.

If in the month Ellul a circle encircles the sun, the king will slay his son, or his son will kill himself, or else he may kill a person of his family.

If in the month Tisrin al-Awwal the sun is encircled, the people of that city must guard themselves; there will be sufferings amongst the people and they will be afraid; then they will be rescued and the enemies of the king will fall beneath his feet. There will be (a good) inundation and there will be prosperity.

If in the month Muharram al-Tani a circle surrounds the sun, there will be pestilence, wheat will be scarce, there will be disease

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1 A has "will recover".
2 i.e. a solar month?
3 Of pp. 127 and 128. Here, unless the "line" encircling the sun is an annular eclipse, a corona or halo, or something of the kind, is indicated. See p. 127, n. 5.
4 The Babylonians mention two haloes or encirclements in astrological tablets, the darkness and prosperity.
5 Frma s’nyma. The phrase reoccurs on pp. 75 and 100 and on p. 176 we have zapa s’nyma (the name of the sun). Zapa = blue, but here, we have. I think.
6 From a small early cuneiform of x-isha or yisha (Rt. ZRH ?T? to shine, sparkle, rise; (J, 412)) The description here "without mist or rain" seems to indicate "daybreak, 

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1 From “al-a” (ba) "to encounter", C.S. 26, mira.
2 i.e. subtract three successively, until one, two, or three remain.
amongst the population, and they will die. There will be rain (but) well-being is lacking amongst the people.

If in the month Kanun al-Awwal [262] a circle surrounds the sun, there will be plague amongst the population of that city where it was observed.

If in the month Šabat a circle surrounds the sun, the king will kill his people, and his heart will become evil. Much water will come (down) and the tilled ground will perish (37 42 "be cut off".) Another king will attack the king and they will be plundered.

If in the month Adar a circle surrounds the sun, there will be war and lawlessness in the cities; well-being (food?) is lacking and there will be disease and infirmities. There will be rain. And a man will flee from the presence of the king. S—–.a.

A RECKONING ABOUT THE MOON WHEN ENCLOSED IN A CIRCLE.1

If a circle surrounds it in the month of Nisan, the king will slay another king.]2 Waters and springs will flow freely, and the wheat, and barley will be good. Royal princes3 will be killed and (in?) the east there will be slaughter and famine from the Euphrates4 onwards.5

If in the month of Ayar the moon is surrounded by a circle, there will be evil and murder; wheat and barley will be lacking and those living by the sword will murder people.

If in the month of Haziran the moon is surrounded by a circle, the sesame crop will be poor, date palms fail to bear, and prices will be high. Redness and an eruption will come out on people. Fish and birds will multiply.

If in the month of Tammuz a circle surrounds the moon, pregnant women will die and the earth lose6 her seed. The king will slay his enemy, the trees will not yield their fruit, the year will be evil and prices high.

If in the month of Ab a circle surrounds the moon, fish will be scarce, and beasts will perish; if not this, the sheep will die.

If in the month of Ellul a circle surrounds the moon, water from the springs will fail for a whole year, but then there will be water and fish will be plentiful.

If in the month of Tirin-Awwal a circle surrounds the moon, virtue is lacking amongst the people of the world, and deceit and dishonesty will abound amongst people.

If in the month of Mädharwan al-Tani a circle surrounds the moon, people are estranged from each other and food in the storeroom7 is scarce. There will be uproar in Babylonia and there will be fear and evil.

If in the month of Kanun al-Awwal the moon is surrounded by an enclosing line, there will be panic in the cities8 of Babylonia, there will be much snow and little rain.

If in the month of Tabit al-Tani an enclosing line encircles the moon, there will be destruction (lit. "a sword") in the east and rain in the south: (yea) there will be a sword.

If in the month of Šabat an enclosing circle surrounds the moon, fruit9 will be excellent, (but) there will be suffering amongst the people. Beasts will multiply and there will be much heat (or "fever").

If in the month of Adar an enclosing line surrounds the moon, there will be much rain and it will be evil. The king will seize his son and will chastise him and amongst kings he will be slaughtered. There will be much rain, the price of grain will be high, subsequently, wheat10 will be plentiful. Fear will overtake the king. S—–.a.

[263] THE RECKONING WHEN THE MOON IS SEEN ON THE FIRST DAY.

If in Nisan the moon is seen and it is upright, the year will be evil and there will be bitter cold in it. If leaning to one horn, peoples will attack one another, and there will be much rain. If its horns are level, there will be tumult, license, and panic. If its right horn is seen from the left (and leans to?) the right horn,6 from end to end of the year there will be bitter cold. S—–.a.

If in the month of Ayar the moon is seen upright, it will be a good year, fruits will be plentiful and there will be rain. If one horn is depressed, there will be much rain, and people will leave their homes.8 If the right horn is elevated there, will be well-being (or "food") in abundance. S—–.a.

If in the month of Haziran the moon is seen upright (M" level "), wheat and barley will be abundant. If inclined to one of its horns, people will die at the end of the year. S—–.a.

When in the month of Tammuz the moon is seen upright (M" level "), there will be frost, and well-being in plenty. If inclined to one horn, there will be rain; if the left horn is seen to be uppermost, there will be a gale, and the king's son will die. S—–.a.

1 C.S. 26. Bīna, 2 Probably originally bandānādīn “in many a city.”
3 C.S. 26 and A have miṣa “water” for minis “fruits.”
4 Read bandānādīn. 5 For hāsē read hāba.
6 Tentative translation. Probably bandēna is superfluous, in which case read "at the end of the year".
7 A has mātrān, as rendered above; D.C. 31 and C.S. 26 have mārātān “behind them.” (Former probably the correct version.)
8 See pp. 127 n. 6, 128, and 163 n. 3.
9 In square brackets, missing in C.S. 26.
10 In square brackets in A only. The dots indicate an obscure passage.
When in the month of Ab the moon is upright ("level") wheat and barley will be excellent; if one horn is uppermost they will die (i.e. the crops will fail) and there will be famine that year. 8—a.

When in the month of Ellul the moon is seen upright ("level") with its horns opposite (or equal) to each other, wheat and barley will be abundant; if it is leaning, there will be fighting (?) amongst the people. 8—a.

When in the month of Tikin-Awwal the moon is seen upright (with its horns opposite or equal) to each other, there will be rain for forty days and it will be a good year. 8—a.

When in the month of Tikin al-Tani the moon is seen with its horns opposite one another, there will be enjoyment and it will be well 1 in abundance. 8—a.

When in the month of Kanun al-Awwal the horns are level, there will be no rain for twenty-one days. Fruit will be abundant. 8 If the left horn is uppermost, there will be murder at the end of the year. 8—a.

When in the month of Sabat the moon is (observed) and its horns are level, there will be calm amongst the people, and there will be bitter cold. If slanting to one horn, market prices will be low and there will be no rain for twenty-one days. Fruit will be abundant. 8 If the left horn is uppermost, there will be murder at the end of the year. 8—a.

When in the month of Adar its horns are level, there will be privation amongst the people, and there will be great cold; if slanting to one horn, market prices will be low and there will be pleasant conditions. 8 But there will be extreme cold. If slanting, there will be much rain. 8—a.

When in the month of Nisan its horns are level, there will be privation amongst the people and there will be great cold; if slanting to one horn, market prices will be low and there will be good things (Zil "goodness") in abundance. 8—a.

Moreover, ye shall know that from beginning to end all this writing is calculated according to the Greek (Western) month.

A CALCULATION CONCERNING LIGHTNING WHICH FLASHES IN THE SKY.

If in the month of Nisan there are flashes of lightning and rain, there will be much suffering in Babylon. If it flashes and a gale blows in the east, a king will commit murder 8; he will slay some of the greatest of his people. If the wind goes forth in the west, the wheat and barley will perish and there will be much wind and pestilence. 8—a.

If in the month of Ayat lightning flashes, there will be little rain. 8 There will be murder in Madan, the roads will be cut. There will be murders that are not seemly amongst men, and the open pasturelands and wheat will perish (26—a & 26). 8—a.

And when in the month of Haziran lightning flashes, there will be licence (lawlessness) amongst men, the king will die, and at the end of the year rain will be witheld. 8 "cut off" and the market price (of grain) will be high. If it flashes from east to west, the roads will be cut. 8—a.

If in the month of Tamuz lightning flashes, there will be licence (lawlessness), and a great man will die in Babylonia. 8—a.

If in the month of Ab the lightning flashes, market prices in Babylon will be high and the king will die at the end of the year. 8 If it flashes from the west, prices in Babylon will be high. 8—a.

If in the month of Ellul lightning flashes, there will be accidents in Babylonia, (yes) there will be loss and accidents. 8—a.

If in the month of Tikin al-Awwal lightning flashes, there will be panic amongst the people. If it flashes from the east the king of Babylon will retire 4 from his place (position?) and it will be well for his children: his people. And prices will be low. If it flashes from the west, fire will descend and will burn up the cultivation (? 4 and locusts will come (but) will do no harm. If it flashes from the south and north and from every quarter of the sky, there will be accidents and blight in plenty, and at the end of the year there will be hail and frost. 8—a.

If in the months of Tikin and Madrawan al-Tania 8 lightning flashes, the king is killed, there will be lawlessness from east to west. 8—a.

If in the month of Kanun al-Awwal lightning flashes, the king of that city (in which it was observed) will plot evil against his subjects. 8

[In the month of Kanun al-Tania lightning flashes, misfortune and high prices will proceed and be brought from the west.] 10

If in the month of Sabat lightning flashes, the king will become evilly disposed towards that city in which the lightning occurred. 8—a.

1 Ghala. The root GBL means "to form, or mix up (with the hand)" hence "knead" (dough), "mish" (a pot, and so forth) and figuratively "fighting,"
2 In the present case "turn" or "sortilege." A has ghal.<br>3 C.S. 26, mimifah.<br>4 In square brackets, missing in D.C. 31. The sentence is faulty.<br>5 Gama, p. 164, n. 5, and Appendix 2.<br>6 Pahta missing in C.S. 26.<br>7 C.S. 26, gilla night; A, gilla night.<br>8 For arabar, A has kharan.<br>9 For arabar, A has kharan.<br>10 Read qaila (for mafta) as in C.S. 26 and A.
If in the month of Adar lightning flashes, there will be want in all the world. S—-a. 

PORTENTS OF A GARGUL (rumbling?) 1 IN THE SKY.

If in the month of Nisan there is a rumbling (?), there will be goodness and honesty in the world, there will be plenty of barley and wheat, sheep will increase, there will be much rain and it will be favourable (auspicious) for people (that) hear it, if the moon and Saturn are full (?), so that [265] it will be a good year. Dates will be plentiful and the wind northerly. (Should) the moon be waning it will be a good year. S—-a.

If in the month of Ayar there is a rumbling (?), cattle will die, (but) there will be rain and just dealing in the world. There will be a panic, and people will flee from a man whose name is magnified. Should the moon be during its waxing (lit. “at its waxing of the (lunar) month?”) 6 water-buffalo’s (will die), there will be water-floods and these will do damage. If the moon is on the wane pestilence and accidents will happen that year. 2 S—-a.

If there is a rumbling (?) in the month of Haziran, it will be evil, and inauspicious for the inhabitants of that city, and the great men and princes, 3 that is to say “chief men”, will die, (but) the people will be delivered from fever. If the moon be waning, trouble will be averted by my Lord, his name be praised! If not, there will be evil. If at the waning (of the moon) the thunder rolls, the year will be good. S—-a.

If in the month of Tamuz there is rumbling, wheat and barley will be abundant (but) fruits and trees (perish ?) be torn down. 4 A man of high office 5 will die. Wheat will be plentiful; vintage grapes and barley will also be abundant. Should the moon be waning, there will be accidents in that (month) ? S—-a.

If in the month of Ab thunder rolls (?), sheep will die, and trees will lose their fruit. There will be much that is good (but) the vintage will be a loss. If the moon be waning, there will be hail and frost.

1 Gargul. The meaning of the root GRGL is “to revolve”, hence gargul “wheels”, “spheres”, etc. Here the mention of people who “hear it” confirms the Marzandan priests’ translation of “rumbling”. (C.F.P. 2.8, “vibrating sound” “rolling of thunder”). In his translation of the John Book, Lidderski translates gargul gibkat “Donner erdöndö”. Probably the word is derived from the rumbling of wheels, a noise resembling thunder. As for the verb GIRL in conjunction with gargul it seems to have some such meaning as “to burst out”, “real” unless it indicates the lightning which accompanies thunder (see SQC1). 2 CS 26. ladita hanata. 3 An attempt to transliterate. 4 Pl. TPSR (or a mistake for nisiprun ?). 5 Arabic. 6 Arabic.

[Oil will be], 1 plentiful but there will be fever and scab (or “itch”) 2 amongst the people. S—-a.

If in the month Ellul thunder rolls, with people of the city that heard it coming out of their homes at its noise, wheat and barley will be a loss at the end of the year. Should the moon be waxing, oxen will die, (but) it is favourable for fruits and animals. S—-a.

If in the month of Tishrin al-Awwal thunder rolls, on the first day, or on the second, third, or fourth days, one of world-fame will die; or if on the fifth, sixth, or seventh days of it (the month), trees will cast flat. “Cut off”) 3 their fruit. If on the eighth day from it (the beginning of the month) wheat and barley will be excellent; if after nine days of the month there should be the noise of rumbling, in those cities there will be evil. If ten days after there should be a rumbling, evil will overtake the king at the end of the year. 4 Or after twelve days it rolls, locusts will come and eat the summer crop. If after thirteen days the thunder rolls, the wheat will perish, 6 also the barley. If after fourteen days the rumbling rolls, good (food) will be abundant, and a king will come and kill a king; his adversary. If in the middle of the month thunder rolls, there will be snow between night and day. If the moon be waxing, there will be rain, dew and flooding. If it thunders when the moon is on the wane, there will be well-being in the world. S—-a.

If in the month of Tishrin al-Tani there is a rumbling, it will be a year that is good, but there will be diseases in it. If it rumbles on the fifth of the moon, it will be favourable, and the wheat and barley will reach the mouth of the measuring-pot, (but) at the end of the year there will be famine and there will be fear of their king. If the moon is waxing, the winter will be long, and there will be rain and a north wind. If the moon— that is asira — be waning, it will be a good year, with the sign(s) ? that were shown in the month of Ayar. S—-a.

If in the month of Kasuin al-Awwal there is a rumbling, there will be much cloud, trees lack their fruit, and there will be fear, suffering, and mortality amongst people and much murder. The wheat and barley in the hills will perish, and rain (will be lacking) 7 and the wheat at the end of the year will be deficient. If the moon be waning, it will be a good year and the waters will be in flood. If the moon is waning, the year will be good from beginning to end, and women

1 In square brackets, omitted by C.S. 26 and D.C. 31. 2 C.S. 26 omits akan. 3 Japan (SBR). (Or, “have fine fruit?”) 4 A inserta tabula takossat felna. 5 In square brackets omitted by C.S. 26. 6 Supra. Or “be fine” 7 C.S. 26 has samra for wajja. 8 As yamra is a word rarely used for “moon” a gloss has been inserted here.
and animals will conceive freely (1). "Have many pregnancies\)."

If in the month of Kaban al-Tani there is a rumbling, food will be short (although) wheat, barley, and honey will be plentiful. If there is a rumbling on the twentieth of the moon, wheat will be abundant, and ewes will lamb freely, but at the end of the year there will be many locusts and a shortage of food and fruit (will ensue). Soldiers will set out from the east, there will be much rain and it will be favourable. If the moon is waxing there will be licence (lawlessness) and much strife. If the moon is waning it will be (the same as \(x\)) in Tinhini. \(y\).

If in the month of Safar there is a rumbling, there will be much cloud. Beasts will perish (thrive) (2) and the year will be good. If not, there will be disputes and lawlessness, and much water and (many) locusts will come. If the moon is waxing, there will be suffering and epidemic that month amongst the people. If there is a rumbling when the moon is on the wane, it will be a good year. \(y\).

If in the month of Adar there is a rumbling, the year will be good and wheat abundant. If at the end of the month, there will be wind and much hail. If there is a rumbling, and no rain, a man who is famous will die. If there is rain and there is a rumbling, it is favourable for grain. If the moon is waxing, there will be security in all things. \(y\).

ANOTHER CALCULATION CONCERNING A RUMBING (3) WITH THE TWELVE SIGNS OF THE ZODIAC.

If the moon is in Aries and thunder rolls (2) in the sky, there will be panic in the world and people will be scattered. There will be violent wind and rain in the month of Tashrin Awwal, and in Tashrin al-Akir there will be no rain, then, should there be rain, the water in [267] the springs will overflow. There will be fever amongst people, and frost in Babylonia and trees will wither because of it. There will be mortality. \(y\).

If the moon is in Taurus and there is a rumbling, 
and fruit will perish. Invasion from the east will come upon the king. 
In Rum (Greek, Syria, Byzantium) there will be famine and licence (lawlessness), (yea), they will eat the flesh of the dead. There will be rain at the end of the year, kine will die and there will be much suffering and disease. And there will be a Sign in the sky. \(y\).

If the moon be in Gemini and there is a rumbling, there will be privation and suffering amongst the population. The corn in the hills will perish, agriculturists will be ruined, and there will be fear. There will be rain and it will be early. A gale will blow, trees will die, and there will come fear and locusts. A great man will die in a land of the sign of \(x\).\(y\).

If the moon be in Cancer and there is a rumbling, there will be suffering amongst the people; kine will die and there will be hail and rain, (but \(x\)) the year will be a fair one. \(y\).

Should the moon be in Leo and there is a rumbling, foodstuffs will be excellent. (But) scabs and boils will afflict the people, there will be little rain, and trees will die. Great men will die, women in childbirth will die, and the fruit-crop will be poor. \(y\).

Should the moon be in Virgo and there is a rumbling, the corn will be scarce, children will die, sheep and cattle will die, and at the beginning of the year there will be giddiness amongst the people. There will be rain (but) food supplies will fail, and the king and the people who (stand) before him will be stripped bare to such a degree that they will eat the flesh of the dead, because of the evil things which have befallen them. \(y\).

If when the moon is in Libra there is a rumbling, there will be licence (lawlessness) and sickness, the water (of the rivers?) will overflow and the fruit crop will be good. There will be devastation (or "captivity") in the world, tears, groans, and wails. There will be rain and snow, and the summer fruits will perish. It will be a year that is good (\(x\)), there will be little water and blood will be (shed 2). \(y\).

If when the moon is in Scorpio there is a rumbling, birds will die and at the end of the year market prices will be high and there will be epidemics. A king will go forth from the east, and will go to his place (die?), and there will be disease and mortality in the world. Fruits, foodstuffs, and oils will be plentiful (nevertheless), males will die and there will be war in the land of the Hijaz and the country of the West. \(y\).

If the moon is in Sagittarius and there is a rumbling, the inhabitants of the city will be taken ill. The foodstuffs and cultivation in the hills will be good. Fruit will perish, there will be little rain. (but) there will be snow. Wheat and barley will be plentiful. There will be pestilence in the world, and fear; water will be lacking, beasts will be sickly, there will be mortality and a great man will die. \(y\).

If the (268) moon is in Capricorn and there is a rumbling, there

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1. Niyspru, Niyspru?
2. C.S. 26, garis yebra minstib; A. g Diris yileha katib.
5. Read meeda.

2 Or "violent". "Early\) is the likelier. Cf. the word \(x\) applied to the first crops in Iraq.

3 Arable words are used. Maspelina comes from \(x\) "to groan".

4 C.S. 26 and A have the singular.

5 C.S. 26 and A have paspe above; D.C. 31, apag "wind".

6 C.S. 26 has mada "death".
Capricornus, 

If the moon is in Aquarius and there is a rumbling, fruit, wheat, and barley will perish (be fair)\(^1\) and at the end of the year there will be snow. There will be disease amongst the people, pregnant women will die and young children will die in the summer. People will die and there will be a persecution. Sharks\(^2\) will appear, but they will cause no bereavement. \(S--a\).

If the moon is in Pisces when there is a rumbling, wheat will be poor and there will be pestilence in the world. \(S--a\).

ANOTHER CALCULATION CONCERNING A RUMBLING BY WEEKLY DIVISION.\(^3\)

If in the month of Tiirin al-Awwal in the first week there is a rumbling, there will be much water, and fish, wheat, barley, and oil will be abundant, honey will be scarce and vermin will perish. \(S--a\).

Or if there is a rumbling in the second week in the month of Tiirin al-Awwal, every seed sown will thrive, wine and oil will be abundant, honey will be scarce and vermin will perish. \(S--a\).

If in the third week (of the month of Tiirin al-Awwal?) there is a rumbling, water will be lacking and wheat, barley, and oil poor. The dates and vintage will be good, but amongst men there will be a sickness. \(S--a\).

If in the fourth week there is a rumbling in Tiirin al-Awwal, plenty of water will come, wheat, barley, and oil will be abundant (but) the vintage and honey poor, and there will be fear. \(S--a\).

If in Tiirin al-Tania, the first week of the month, there is a rumbling, there will be a hard winter and there will be snow. Wheat and barley and oil will be plentiful, wine and honey scarce, and beasts will thrive. \(S--a\).

If in the second week of the month there is a rumbling, there will be rain and snow, and grain, oils, slaves, and cattle, and all things will be plentiful. \(S--a\).

If in the third week of the month there is a rumbling, wheat and barley will thrive (but) there will be little water and the vintage will be spoilt. There will be diseases and mortality amongst old men\(^4\) and females will be born. \(S--a\).

If there is a rumbling in the fourth week of the month, wheat and barley will be scarce, there will be snow (but) the trees will bear fruit. \(S--a\).

Kanun al-Awwal. If there is a rumbling in the first week in Kanun al-Awwal, wheat, barley, and all seed will be excellent, wine and honey will be abundant, (but) there will be much vermin. \(S--a\).

If there is a rumbling in the second week of the month, wheat, barley, and oil will be scarce; plants (\(\bigtimes\)), cattle, and scorpions will die and people will be sickly and languid. \(S--a\).

If in the third week of the month there is a rumbling, wheat and barley will be plentiful, wine and oil scarce and males will be born. \(S--a\).

If in the fourth week of the month there is a rumbling, rain and grain will be lacking, (but) wine, oil, and honey abundant. \(P--a\).

If in the first week of Kanun al-Tania there is a rumbling, wheat and barley will do well and wine and oil will be scarce. Blood will be shed. And honey will be abundant. \(S--a\).

If in the second week there should be a rumbling, wheat and barley will be abundant, and trees will be a loss.\(^5\) There will be plague. Honey will be scarce. There will be much water, (but) there will be suffering (disease) amongst adults and children. \(S--a\).

If in the third week of the month there is a rumbling, there will be abundance of wheat and barley, and plenty of wine and honey. Fire will fall in some localities, (but) plants and seedlings\(^6\) will thrive. \(S--a\).

If in the fourth week of the month of Kanun al-Tania there is a rumbling, grain (or "seed") will thrive and some of it will spring up from the wilderness, or will burn in the fire.\(^5\) And wine and honey will be abundant, (but) cattle will die. \(S--a\).

If in the first week of Sabat there is a rumbling, grain will be lacking, (but) wine and honey abundant. There will be plots amongst the people. \(S--a\).

If there is a rumbling in the second week of Sabat, wheat, barley, and oil will be abundant, (but) the trees will be deficient. \(S--a\).

If there is a rumbling in the third week of Sabat, oil, wine, and grain will be abundant, honey. (too), will be plentiful, (but) cattle will be sickly. \(S--a\).

If in the fourth week of Sabat there is a rumbling, there will be little rain and the winter sowings will be poor. \(S--a\).

A only inserts \(^\ast\) of the month\(^\ast\).

1. \(\text{Nifpirun}\)

2. The word does not occur elsewhere. I suggest it should read \(\text{kurfa} \) "sharks" (P). Sharks appear as far up the Tigris as the mouth of the Diyala river.

3. Here \(\text{arsf} \) is the division of the week, hence, simply "week."

4. D.C. 31 has \(\text{basb} \), but C.S. 26, \(\text{basba} \) or \(\text{bawra} \), and A has \(\text{bawb} \).

5. I suggest that a scribe at some time unwittingly inserted the word \(\text{burna} \) for some word like \(\text{bawra} \).

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If there is a rumbling in the first week of Adar, there will be abundance of prosperity that year (cf. "the good things of the year will be many") there will be crops, but flocks will die. S—a.

If in the second week of Nisan there is a rumbling, the year will be abundant (or "warlike") year. Plants will thrive, wine will be plentiful, and there will be no (tempestuous) wind. S—a.

If in the second week in Nisan there is a rumbling, wheat, barley, wine, oil, honey, and the grain of the land will be fine. Eye diseases amongst the people will increase, there will be a gale, and there will be plenty of fish. S—a.

If in the fourth week in Nisan there is a rumbling, a hurricane, wine, oil, honey will be abundant, (but) women will die and come to an end (?) and die. S—a.

If in the fourth week in Nisan there is a rumbling, the waters will be insufficient and the grain-(harvests) poor, (but) wine, oil, and honey will be abundant. S—a.

PORTENTS OF A GALE THAT BLOWS, AND A HURRICANE AND BLACK CLOUD (OR "GLOOM").

If a gale blow in Nisan, and dust is whirled off and rises to the sky, destroying the day (light), in that city in which the gale blew and was observed, its foes will fall upon its enemies and blood will be shed.

If it blows in the month of Ayar, pleasure and ease will prevail in the cities, and the king will be established.

If a wind which is a hurricane blows in the month of Haziran, there will be famine and plague in Ahwaz.

If it blows in the month of Tammuz the mortality amongst human beings and beasts will be great.

If a wind blows in the month of Ab, well-being and ease will be amongst men.

If a gale—a hurricane—blows in the month of Ellul, it will be a good year, and there will be much well-being.

If a gale, a hurricane, blows in the month of Tishrin al-Awwal, citizens will be put to shame.

If the wind blows a hurricane in the month of Tishrin al-Awwal, citizens will be put to shame.

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If in the month of Kanun al-Awwal (such) a wind blows, with sunlight (lit.), a king will be killed in battle and all who escape will be cut off.

If in the month of Kanun al-Tania such a wind blows, the king in person will go forth to war.

If such a wind blows in the month of Šabat, fruit will perish and the king will be killed in battle.

If such a wind blows in the month of Adar, there will be ashes and red dust, and there will be famine and slaughter. S—ą.

PORTENTS OF RAIN.
If in the month of Nisan or Ayar there is rain, the king will kill (members of) his own family and there will be wicked oppression (lit.) in the royal city.

If in the month of Haziran there is rain, there will be disease amongst the people.

If in the month of Tammuz there is rain, the rain will continue for four months and animals will die.

If in the months of Ab and Ellul there is rain, grain will thrive.

If in the month of Tišrin al-Awwal there is rain, there will be floods and people will be saved. 3

If in the month of (272) Tišrin al-Tania there is rain, thieves will die for their thefts.

If in the month of Kanun al-Awal there is rain, water will come and a city of the Levant (Rum) will be ruined.

If in the month of Kanun al-Akir there is rain, eye-diseases will be prevalent amongst the people, (but) sheep and grain will be plentiful.

If in the months of Šabat and Adar there is rain, it will be a good year. S—ą.

PORTENTS OF HAILSTONES WHICH FALL FROM (lit. “descend from”) THE SKY.
If hail falls in the month of Nisan, the king of Babylon will rejoice and will flourish. There will be rain.

If in the month of Ayar frost and hail occur (lit. “fall down”), the king will chastise his people (or “will kill people”) and there will be destruction amongst the people. One king will be killed, (and) his captains will be slain.

If in the month of Haziran there is hail and frost, the good things of the year will be many.

If in the month of Tammuz there is hail and frost, the market prices will be high, and people everywhere will be in want and dispersed.

If in the month of Ab there is hail and frost, food will be scarce, and at the end of the year plentiful.

If in the month of Tišrin al-Awwal hail and frost occur (lit. “fall down”), there will be bitter cold and a great man will die.

If in the month of Tišrin al-Awal hail and frost occur (lit. “fall down”), there will be pestilence, foreigners will appear in Babylonia and will be brought to nought.

If in the month of Tišrin al-Akir hail and frost occur (lit. “descend”), market prices will be high and there will be famine (both) in Basrah and in Egypt, and foreigners will attack Babylon.

If in the month of Kanun al-Awwal hail and frost occur, foreigners will attack the king, and the king will vanquish them.

If in the month of Kanun al-Tania there is hail and frost, there will be murrain, and the city will be straitened (lit.).

If in the month of Šabat hail, which is ice, occurs, locusts will come and grain will be poor. The king will contend with his daughter, there will be fear and high market prices. (There will be good things in plenty; but) there will be slaughter and panic.

If in the month of Adar there is frost and hail, there will be good things in plenty (but) there will be murder and panic. S—ą.

PORTENTS OF THE RAINBOW.
If in Nisan a rainbow is seen in the east, hill tribes will come to tender allegiance to the king and there will be maladies in Babylon. In the month in which it was seen there will be no rain. If seen in the west, there will be murder, and there will be rain and snow.

If in the month of Ayar a rainbow is seen from the east, kine will die, the fruit will be fine, and (as for) the king, his enemies will come and they will be reconciled with each other. There will be much rain and there will be plague amongst black people. If [273] seen in the west, market prices will be high, and in the western district there will be desolation amongst men. And the king will gather his forces against the enemy.

If in the month of Haziran a rainbow is seen from the east, those approaching (lit.) kings will die. If seen in the west, market prices in the west and in Persia will be high, and there will be killing.

If in the month of Tammuz a rainbow is seen from the east, the king will rejoice in his city (lit.) and grain will be abundant. If seen

3 Read mishria not mishia.
4 Tišgar (lit. “be cut off”, “destroyed”?).
5 C.S. 26 has mishid abid. Mishid possibly from Avel of DUSI.
6 C.S. 26, mishia.
7 PORTENS OF RAINBOW.
8 In square brackets missing in C.S. 26 and A and obviously redundant.
9 Thus D.C. 31 and A. C.S. 26 has bi'tam.
10 The expression is odd. “Near relatives” perhaps, from the Arabic.
11 Doubtful. One would expect b'mish' not imish'.
in the west, the king of the Egyptians will be turned back (defeated) by (other?) kings.

If in the month of Ab the rainbow is seen from the east, there will be harrying amongst the sons of the west, with high prices and famine. If seen in the west, there will be marauding amongst (other?) the kings' of Pers.

If in the month of Ellul the rainbow is seen in the east, there will be lawlessness (and) slaughter between the king and the king of Alhazw, and the king of Alhazw will gain the victory. If seen in the west, tranquillity and well-being will reign in the world.

If in the month of Tisrin al-Awwal the rainbow is seen in the east, there will be laying waste and killing amongst the Rumaiia (Levantine Greeks); great men of Babylon will die and cattle will die. If seen in the west, there will be tranquillity and well-being in Babylonia and the fruit will be fine.

If in the month of Tisrin al-Tania the rainbow is seen from the east, dogs and lions will become rabid and will carry off people, and there will be pestilence in Babylonia for three years. If seen in the west, there will be much rain and sesame and trees and fruit will perish. If seen in the west, there will be lawlessness and murder, disease, and mortality amongst the people. If seen in the west, locusts will come and there will be maladies amongst the people.

If in the month of Kanun al-Awwal the rainbow is seen from the east, a royal personage will be slain by the hand of an enemy. There will be much snow and trees and fruit will perish. If seen in the west, there will be much rain for three months. (But) there will be lawlessness, murder, disease, and mortality amongst the people. If seen in the west, locusts will come and there will be maladies amongst the people.

If in the month of Kanun al-Tania the rainbow is seen from the east, a person who will go forth to fight his enemies will die and cattle will die. If seen in the west, there will be tranquillity and well-being in the world.

Portents of earthquake.

If in the month of Nisan the earth quakes by day, fruit will be good. The Rumaiia (Levantines) will rise against their king and will be despoiled (chastised) if the earth quakes by night, people will leave their homes. S—a.

If in the month of Ayar the earth quakes by day, prices will be low, and there will be rain. If it quakes by night, human beings and cattle will die. S—o.

If in the month of Tammuz the earth quakes by day, a (great?) man will die in Babylonia. If it quakes by night, there will be quarrels and raids amongst the inhabitants of Khorasan. S—a.

If in the month of Ab the earth quakes by day, food supplies will be good, but there will be slaughter and laying waste in plenty. If it quakes at night, marauding will increase. S—a.

If in the month of Ellul the earth quakes by day, there will be maladies and infirmities, (but) foodstuffs and fruits will do well. And a great man will die. S—a.

If in the month of Tisrin al-Awwal the earth quakes by day, a king will wage war against all the world, and people will become poverty-stricken. If it quakes at night, pregnant women will miscarry. S—a.

If in the month of Tisrin al-Tania—Mairawan—the earth quakes by day, there will be other confusion in the land in which it quakes and there will be (no?) peace or stability. If it quakes at night, pregnant women will miscarry and the king will be ousted from his position. That year will be disastrous. S—a.

If in the month of Kanun al-Awwal the earth quakes by day, children and animals will die, there will be much disease, and the king of Babylon will be...? If it quakes at night, the people will be harried (26b there will be laying waste amongst...), etc.). S—a.

If in the month of Kanun al-Tania the earth quakes by day, there will be diseases amongst the people. If it quakes at night, animals will die. S—a.

If in the month of Ab the earth quakes by day, there will be rain, and there will be a malady amongst children, (moreover) there will be famine and pestilence. If the earth quakes by night, evil will (be found) in all the world, people will occupy themselves with intrigue, there will be wickedness and quarrels and a great man will die. S—a.

1 For daniaria ("judges") read dajiratia ("inhabitants").
2 The scribe of D.C. 31 omitted Tisrin-Tania, but added it as a gloss at the side.
3 A gloss in D.C. 31, partially defaced.
4 D.C. 31, yagaijar: C.S. 26 and A, yagaijar. From the Arabic (الياجارة) ("is charged" or "becomes emancipated")? Or may be a corruption of a form of the verb YGR "to hurl down", "flying".

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If in the month of Adar the earth quakes by day, thieves will increase, and kings will die. Amongst the people there will be suffering, (but) at the end of the year there will be relief and market prices will be low. Amongst the Rumaiia (Levantines) there will be famine and plague. If the earth quakes by night, there will be fraud and murder amongst the Egyptians. S—a.

PORTENTS [275] OF STARS WHICH MOVE ABOUT IN THE SKY (or “fly about in the sky”).

If a star shoots, descends, and glows down to the earth, there will be bloodshed and a great king will die. If it shoots from the east and does not spread abroad,1 then children and animals will multiply, (but) one city will be destroyed and there will be pestilence in the world. If the star that shoots (travels) from east to west, the king of Fars will die and there will be maladies and infirmities. If it shoots from west to east, there will be terror and evil-doing amongst the people. If a star shoots from the east, and travels west to the north, there will be mortality amongst the great. If the star shoots from the south to the north, there will be pestilence if its colour is reddish, and there will be fear and suffering. If it travels from the north to the south, evil will befall the king, fear will come upon the people and there will be slaughter amongst the people. If it shoots from west to east, there will be pestilence, high market prices, and suffering in the world. If a comet is seen in the vault of the sky, there will be fear and confusion amongst them. S—a.

WHEN A COMET goeth forth, the governor will compromise with his people and there will be slaughter amongst the people. If seen from the east taking a westerly direction,4 then refugees will come and will enter Babylonia, the work of the population will be hindered (lit. “tied up”) and there will be evil. If observed in the west taking its course (lit. “tearing through its direction”) towards the east, the Rumaiia (Levantines) will be ravaged and there will be evil. If the comet is seen in the vault of the sky, there will be fear in Babylonia and (Persian?) Iraq. S—a.

If in the month of Nisan a comet is seen, at the end of the year the king will die and there will be murder and marauding amongst people.

If in the month of Ayar a comet (is seen), there will be lawlessness in Babylon, the people will be harried (or “in captivity”), but food supplies will be good.

If in the month of Haziran a comet is seen, there will be lawlessness in Khuzistan, the king will be killed, another will succeed him (lit. “ascend to his place”) and will die, and there will be destruction and enmity amongst them. S—a.

PORTENTS OF A COMET SEEN WHEN THE MOON IS in Aries, the king of Babylon will die, and lawlessness will occur, and slaughtering will ensue between kings of Rum (the Levant) and the king of Khurasan. If seen when the moon is in Taurus, the king of the Egyptians will be held captive; for the king of Rum (Anatolia?) it will be evil. There will be pestilence, high market prices, and suffering in the world. If seen when the moon is in Gemini the king of the Egyptians will die and there will be mischiefs and high prices and disease in the world. If the comet be seen when the moon is in Cancer, there will be murder between kings, and killing will occur in Khurasan. If the comet be seen when the moon is in Leo, the king will die and the people will be engaged in forays. If seen when the moon is in Virgo, the king of the Egyptians will slay his female associates.2 If seen (when) the moon is in Libra, fighting and diseases will increase in the world. If seen when the moon is in Sagittarius, there will be pestilence and high prices, and subsequently fever. If a comet is seen when the moon is in Capricornus, there will be dissension and forays in Abwaz and Fars. If seen when the moon is in Aquarius, slaughter and plague will take place in the world. If a comet is seen when the moon is in Pisces, a king will die, and there will be little rain. S—a.

1 Arabic again.
2 For rum read gum as in C.S. 26. Is nipisr a an inversion of nisiprun, i.e. “the governor with his people will perish.”
3 C.S. 26 has, mistakenly, dibrauth.
4 C.S. 26 w' adomeela.
5 A qumba.
6 A habath.
7 Arabic again.
8 C.S. 26 has, mistaken, qabat.
9 C.S. 26 has, qumc, qumc.
10 C.S. 26 has, qumc, qumc.
11 C.S. 26 has, mistaken, qumc, qumc.
12 C.S. 26 has, qumc, qumc.
13 C.S. 26 has, qumc, qumc.
PORTENTS WHEN SOMETHING RESEMBLING A LANCE IS SEEN IN THE SKY.
It is a comet, not a star.
If in the month of Nis'an something resembling a lance is seen from an easterly direction by night, it is (portends) evil for the inhabitants (lit., "sons") of Fars. Should it be in the west ... 3
If in the month of Ayar there appears a lance, in the east there will be sufferings for the people, there will be much rain, the seeds of the earth will perish, and the king will go to war with his foes.
If in the month of Haziran something like a lance is seen, in the west there will be pestilence, and in Pars there will be compulsion, fear, and mortality, and there will be rain.
If in the month of Tammuz an appearance like a lance is seen in the east, the king will be slain by himself, and there will be wild-beings amongst the people. If the lance is seen in the west, kings will slay one another.
If in the month of Ab it is seen in the east, bitter fighting will befall the west. If seen in the west, there will be sufferings for the people, and hard fighting in some places, and dogs will devour the people.
If in the month of Ellul it appears in the east, the inhabitants of Fars will slay each other. If seen in the west, there will be slaughter in [277] the world.
If in the month of Tišrin al-Awwal something resembling a lance appears in the east, there will be lawlessness and tumult, a governor will be slain by the citizens of Babylon, and some of his possessions will go (lit., "fall"). There will be pestilence in the hills. If seen in the west the king will die, and for men of high rank it will be calamitous.
If in the month of Tišrin al-Tania a lance is seen in the east, lions and dogs will attack human beings and will devour them. If it appears in the west, an epidemic will attack animals.
If in the month of Karun al-Awwal something like a lance appears in the west, foodstuffs and sesame will be lacking for three months. Citizens will rebel against the king for a space of three months.
If in the month of Karun al-Tania a lance is seen in the east, a great man will be slain in that place upon which it descended.
[If in the month of Šabat an appearance like a lance is seen], sheep and asses will die and there will be rain. [If seen in the west, there will be much fear in Pars.] 10

1 The sentence is incomplete.
2 Niğpur. See pp. 154, 155.
3 CS. 26 has waqa'fa. A has nafla.
4 The Arabic harb, جرح, C.S. 26, harb, A, harub. Literally "something that he had, went".
5 Tişpur. Or "prosperous".
6 Both C.S. 26 and A have niğpur.
7 Missing in C.S. 26 (first clause in square brackets).
8 Second clause in square brackets, missing in both D.C. 31 and C.S. 26.

If in the month of Adar a lance is seen, merchants will seize on Government supplies (?), and flee, and go away. There will be much rain and the rice will be excellent. There will be a slaughter (or "slaughter") in the villages. If seen in the west, there will be pestilence for three years, and locusts will come. S— a.

VARIOUS OMENA OF STRANGE PHENOMENA THAT APPEAR IN THE SKY.
When in the east red (clouds) and similitudes in fire appear, this indicates the removal of a king of the west, and entering into another (a new) allegiance. 3 If something like unto a lance appear in the west, there will be fear amongst men, but if not, it will be a good year, (but) there will be war and with the Egyptians market prices will be high. If there are dazzling appearances in cloudless day-light, as it were fleetingly, 4 scarcity will appear in that city in which it was manifested. If something like fire descends, that is, hurled down and falls to the ground, crops will perish and at the end of the year market prices will be high.
If something resembling red fire is seen in the sky towards the end of the day in the direction of the west, they will remove the governor far away from the city to another city, and will render allegiance to another ruler. If something shines like fire in the direction of the west, market prices will be high and there will be war with the Egyptians. If there appear a tall [2] cloud there will be loss in that city.
When the ground rises up in dust-clouds and a great wind blows and sand and red dust fall, there will be high market prices for three years. If it (the sky?) becomes red, in that year there will be a pestilence. If dust and red grit are seen in a city, there will be high market prices.

When a cloud in the [278] image of a sheep is seen in the sky, there will be pestilence in one quarter of the city. When the shape of a horse is observed in the firmament, there will be slaughter in one district of the city. When something in the likeness of a mule is seen in the sky, there will be a mortal epidemic amongst infants, and women will not conceive (lit., "become pregnant"). When the image of a lion is perceived in the sky, dissensions will occur between children and parents. When there is seen in the sky an image of an army, wild beasts of the desert will perish. S— a.

2 Much of this part is Arabic clumsily transliterated into Mandaic script.
3 Or "stones", aumela,?
4 D.C. 31, ḫat'at gair; C.S. 26, ḫat'at gair; A, ḫat'at gair.
5 Obscure. C.S. 26, has sadira nihisrun for sadira nihisrun.
6 Read sīhāf, not sīhāf.
7 See p. 174, n. 1.
8 C.S. 26 has ḫibrat; A, ḫibrat.
9 A has mumā'at and C.S. 26, mūqattat (all using the Arabic "āta"

10 At this point C.S. 26 has a line missing.
A guide from the beginning of a New Year on the nineteenth of the month of Tammuz, (being) a section dealing with the beginning of the New Year and information as to what will happen.

On the nineteenth day of the month look and ascertain in what direction the moon comes from the east, that is, its beginning and its rising.

When at the beginning of the year it (the moon) stands in Aries, there will be rain and much water; foodstuffs and oils will be plentiful (but) amongst the people there will be bitter cold, suffering, and desolation. S—.a.

If at the beginning of the New Year it should be in Taurus, there will be rain and hail (or “captive”) and slaughter, and prices will be high. S—.a.

If at the beginning of the New Year it should be in Gemini, there will be little rain, market prices will be high, and there will be fear. S—.a.

If at the beginning of the New Year it is at Cancer, there will be much rain, corn and vintage will be spoilt and the fruit crop excellent. And there will be pestilence. S—.a.

If at the beginning of the New Year it is in Leo, there will be much rain, and there will be excellent fruit, rice-crops, and vintage-grapes. S—.a.

And when (at 2) the beginning of the New Year it is in Libra, it betokens harrying raids between kings; wheat-crops and vintage will be ruined, and locusts will come. S—.a.

And when the rising of the New Year (moon) is in Scorpio, it betokens licence (or “lawlessness”). And crops will die, and there will be high prices and mortality. S—.a.

When (at) the beginning of the New Year it is in Sagittarius, there will be much rain. [Crops will be excellent, (but) the wheat spoil].

Locusts will come and (but) they will do no harm. S—.a.

When (at) the beginning of the New Year it is in Capricornus, the king will go to war. There will be much rain and increase of wheat, wine, and oil. S—.a.

When (at) the beginning of the year (the moon) is at Aquarius, crops will be ruined, locusts will come, and there will be pestilence. S—.a.

When [279] (at) the beginning of the year (the moon) is at Pisces, there will be much rain, the corn will be excellent, but there will be rain (assault?) and panic. S—.a.

If at the beginning of the New Year Mars is in Aries, there will be much cultivation; water springs will be abundant (but) there will be little rain. There will be war in the west, (but) crops will be cheap, and the year will be excellent. S—.a.

When at the beginning of the New Year Mars is in Taurus, there will be violent gales, there will be a murrain amongst beasts and kine and war, and slaughter, and blood will be shed from the west unto the northern districts. Crops will be deficient. S—.a.

If at the beginning of the New Years Mars is in Gemini, there will be pestilence and jaundice will turn (people?) yellow. There will be much destruction from the north, robbers will sally forth, and there will be ear disease. S—.a.

If at the beginning of the New Year Mars is in Leo, beasts will multiply, (but) the year will be restricted and food supplies moderate. And in the west there will be lawlessness and pilage. And amongst the people there will be fever, bellyache, and inflammations. There will be little rain; in the summer there will be parching heat, and crops and oil will be scanty. Vintage vines will die and wine will be ruined. S—.a.

If at the beginning of the New Year Mars is in Libra, it will be war amongst them. And amongst the people there will be fever, bellyache, and inflammations. There will be little rain, and people will suffer from eye disease and bellyache. Amongst women there will be sickness. S—.a.

When at the beginning of the year Mars is in Virgo, there will be eye disease, and little wind will blow. If Jupiter is with Mars there will be rain and much hail. And there will be war and lawlessness in the south (but) food supplies and wine will be excellent. S—.a.

When (at) the beginning of the New Year Mars is in Libra, there will be cloud and much rain and in the southern districts mortality and desolation. Wine and oil will be scarce [and thieves many]. S—.a.

When (at) the beginning of the New Year Mars is in Scorpio there will be drought, there will be wind and eye diseases of various kinds, there will be mortality amongst infants, there will be little wine and there will be privation amongst the people. S—.a.

1 See above, p. 140, n. 7.
2 Zarast, literally “seed”, “germination”, or “feebleness”. Here one would expect “sabba”.
3 Or “will be wet that cause to fade”?
4 Gama, see above, p. 154, n. 5 (D.C. 31 omits gama).
5 Nothing to do with pregnancy, it is transliterated Arabic.
6 Arabic. C.S. 26 has ḥaraṣa and A haraṣa.
7 This is obviously not “assess”, but to do with viticulture.
8 C.S. 26 and A have siba. (D.C. 31 has siba “misfortune” or “plenty”)
9 In square brackets omitted by C.S. 26.
10 Gama. See note 4.
When at the beginning of the New Year Mars is in Sagittarius, there will be little wine, and there will be harrying and lawlessness in the west and south. There will be little rain, food supplies will be short, (but) oil and wine will be plentiful. And there will be much thunder (m’t rumbling’).\(^1\) S—a.

When (at) the beginning of the New Year Mars is in Capricornus, there will be pestilence and much licence, wine, food stuffs, and oil will be scarce,\(^{[287]}\) and there will be fear and massacre. S—a.

When at the beginning of the year Mars is in Aquarius, there will be little rain. Locusts will appear (Zit. “be’3”), and in the north there will be war and high market prices. S—a.

When at the beginning of the year Mars is in Pisces, there will be suffering (m’t “disease”\(^5\)) amongst young children, there will be little rain and pestilence will be (prevalent). There will be an eclipse of the sun, and the pride of the mighty will be abused. S—a

ESTIMATE OF SATURN WITH THE TWELVE SIGNS OF THE ZODIAC.

When at the beginning of the New Year Saturn is in Aries, a gale will blow. Domestic animals will increase and (wild?) animals will die. Oil, grain, and wine will be lacking. In the east and south there will be quarrels and lawlessness. Thieves, folk of corrupt ways, will go forth \(^6\) and there will be lawlessness and pillage. S—a.

When at the beginning of the New Year Saturn is in Taurus, there will be an eclipse of the moon, there will be rain and hail, and a murrain amongst beasts. Foodstuffs (or “grain”\(^5\)) will be lacking and there will be little wine and oil. S—a.

When at the beginning of the New Year Saturn is in Gemini, much water will come (down), seedlings (m’t “grain”\(^5\)) will be ruined by hail, and a mighty gale will occur and lay (them) low. S—a.

When the beginning of the year falls on the nineteenth of Tammuz,\(^6\) should Saturn be in Leo there will be heat and fever and eye disease, and mortality amongst people of rank and animals will die. There will be privation \(^6\) and exhaustion. There will be little rain, and should Mark, that is Mars, and Venus be in Leo, there will be war. S—a.

When the beginning of the year Saturn and Venus are in Aries, there will be pestilence, and little rain. There will be a raging fever amongst the people, and when the sun moves into Virgo there will be raiding and war in the districts of the west and south; should Mars or Mercury be in Virgo there will be pestilence. S—a.

 EVENTS WHICH FOLLOW A RUMBLING IN THE SKY AND A METEORITE (and?) A THUNDERBOLT, and what will happen when a rumbling and meteorites occur.

When the moon is in Aries, failure of fruit crop. When the moon is in Taurus, rain. If the moon is in Gemini, calamity (or “plenty”\(^5\)).\(^6\) If the moon be in Cancer, deficiency in foodstuffs. (Should) the moon be in Leo, there will be much blessing. Moon in Virgo, abundance of seed and germination, and it will be favourable.

Moon in Libra, there will be contention and war. Moon in Scorpio, there will be tumult and lawlessness. Moon in Sagittarius, lacking and sorrow. Moon in Capricornus, high market prices and famine.

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\(^1\) C.S. 26 has ctafr (C.S. 26 spells ctafr throughout this section ctafr).

\(^2\) C.S. 26, qasru. See qasru, p. 168, n. 1.

\(^3\) C.S. 26, nufim ? A, nufim.

\(^4\) A has kv.

\(^5\) The Mandaeans and Iranian year in early times began in Nisan, and the five intercalary days are still observed by Mandaeans in Nisan, though the New Year falls in late summer.

\(^6\) Qara. See p. 154, n. 5.

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\(^1\) C.S. 26 has adar u’l’am.

\(^2\) nifr.

\(^3\) C.S. 26, alek : A, alle.

\(^4\) These astrological expressions are translated tentatively.

\(^5\) Sila. See Appendix 1.
Moon in Aquarius, not favourable; there will be robbers. Moon in Pisces, merrymaking and good luck. S — a —

WHEN THUNDERBOLTS FROM THE SKY DESCEND TO THE EARTH.

When the moon is in Aries, water will be lacking. When the moon is in Taurus, failure of the fruit crop. When the moon is in Gemini, there will be fear. When the moon is in Cancer, there will be pleasure. And should the moon be in Leo, counsel will be bought. And when the moon is in Virgo, it is favourable for sowing (seed). And when the moon is in Libra, failure for (both) crops and governor. If the moon is in Capricornus, Egyptian subjects will be slain by iron (weapons), and the intention of a father towards his son will be changed. Much snow will fall and it will be a good year. If the moon is totally eclipsed, (the moon) is in Gemini, there will be fruit crop will fail. The moon in Capricornus: the fruit crop will fail. The moon in Aquarius: the fruit crop will fail. The moon in Pisces: prosperity amongst men will be lacking. S — a —

WHEN THE MOON IS ECLIPSED.

Should the moon be in Aries, (it betokens that) there will be diseases and deaths amongst the population. (Should the) moon (be) in Taurus: there will be a murrain amongst water-buffaloes. The moon in Gemini: there will be pestilence and disease amongst the people. The moon in Cancer: the king will exercise justice towards the people. The moon in Leo: the king will exercise justice towards the people. The moon in Virgo: market prices will be high. The moon in Libra: market prices will be low. The moon in Scorpio: buffaloes and horses will die. The moon in Sagittarius, (the judge), the governor sets forth on his circuit. The moon in Capricornus: misfortune for thieves. The moon in Aquarius: much ease. The moon eclipsed in Pisces: water lacking. S — a —

WHEN [282] THE SUN HAS A SICKLY HUB, or is covered up or has an indentation (i.e., is partially eclipsed) in the sky.

If the moon is in Aries, there will be lawlessness and evil amongst men. If the moon is in Taurus, rottenness (loss) will be found in (both) crops and governor. If the moon is in Gemini, there will be little disease or blemish. The moon in Cancer: domestic animals increase. The moon in Leo: there will be many lions. [The moon in

Virgo: a disaster will overtake the wheat and barley.] 1 The moon in Libra: there will be a rain that does (Zit, “doing”) harm. The moon in Scorpio: there will be prosperity. The moon in Sagittarius: market prices will be cheap. The moon in Capricornus: the fruit crop will fail. The moon in Aquarius: the fruit crop will fail. The moon in Pisces: prosperity amongst men will be lacking. S — a —

WHEN THE MOON BECOMES SICKLY OR IS HIDDEN OR CUT INTO (partially eclipsed) IN THE SKY.

If the moon is in Aries, there will be much alarming news and (evil) tidings. If the moon is in Taurus, early 3 seedlings will fail. If (the moon) is in Gemini, there will be wind, and prospects for the year will be poor. 4 If in Leo or Cancer, fruit will be diseased. If in Virgo, there will be prosperity. If in Libra, fruit will be sickly. If in Scorpio, the winter water will be insufficient. If the moon be in Sagittarius, there will be profit for petty traders. If the moon is in Capricornus, they will acquire arms. If the moon is in Aquarius, there will be tumult and lawlessness. The moon in Pisces: there will be welfare and ease. S — a —

PORTENTS OF ECLIPSE OF THE MOON IN THE ROMAN (?) (Rumia) MONTH. When the moon is eclipsed in Nisan al-Awwal (?) it is the twelfth of the month of Ayar, lasting (Zit, “occupying”) thirty-one days. 5

(In ?) the first (hour of the 2) night: a man of reputation and (good) name will die; Egyptian subjects will be slain by iron (weapons), and the intention of a father towards his son will be changed. Much snow will fall and it will be a good year. If the moon is totally eclipsed, the annual fruit crop will fail, jaundice will attack human beings, and amongst beasts there will be disease and murrain. There will be fever in Pars, and there will be famine. It will be evil for him of Babylon, and men of might will attack the district of Morocco (or “of the west”).

If eclipsed at midnight and (darkness) blackness and gloom have eclipsed (it, the moon), there will be famine and pestilence in (many?) places and there will be little rain at the end of the year. If eclipsed at dawn, the king’s enterprises will prosper, and there will

1 Mixture of Arabic and Mandaic, the latter possibly a gloss.
2 See p. 97.
3 Qum? or “because of the governor” (qum دل — “governor”).
4 C.S. 26 and A, nof. 21
5 Persian davar “judge, ruler, governor” (see J. 282): St. 502 or Arabic “circuit”, “going about”, داور;
6 Arabic تال, “trial”, “misfortune”.
7 Kudra. Cf. تا to be weak”, “sickly”.
8 The word is used in a punning way, with both Arabic and Mandaic meanings.
9 C.S. 26 and A have benea.
be much rain. And cattle will die, nevertheless the yearly fruit crop will be excellent, and spices and wine will be good. S—a.
The thirteenth of the month of Nisan al-Tani (is) the beginning of Ayar. (?)

(If) [284] in the evening, it is a presage of evil, blight will attack cultivation and cattle will die. There will be much rain and the inhabitants of Fars will kill one another. If eclipsed at midnight, there will be plague and famine in the Holy Land and dates will be poor. An evil person will attack the kingdom and slaughter will come upon Babylon; its people will be scattered and will leave it. In Aderbajan there will be famine; its people will be killed, and it will be evil for the king. If eclipsed at dawn, upright conduct will be (found) amongst men. If not, . . .

The thirteenth of the month of Siwan is the beginning of Haziran. If the moon is eclipsed in the month of Haziran in the evening, it is propitious for kings and the sons of noblemen. Commoners (lit. "sons of the people") will plot (against the king) but he will kill his enemies. There will be good rain; locusts will come but do little harm and will perish in their place. There will be abundance of fruit, but wheat crops will be poor. If the moon is eclipsed at midnight, there will be pestilence and pregnant women will miscarry. If eclipsed at dawn, fruit will be plentiful. And the inhabitants of Egypt will prosper. At the end of the year they will go forth against the king and the Egyptians. . . . There will be floods (overflow) from the waters (rivers) for four months, and dates and fruit trees will do well. If the moon is eclipsed before daybreak and conjunction of two stars, Mercury, there will be perfection in all things. S—a.

The fourteenth of Tammuz: the beginning of the month of Tammuz. If the moon is eclipsed in Tammuz in the evening, there will be much rain and water at the end of the year, and then there will be a shortage of water and there will be a pestilence. (But) there will be rain at the end of the year. If the moon is eclipsed at dawn, Babylon will be besieged: and there will be fraud, suffering, and much fear everywhere. S—a.

The fourteenth of the month of Ab is the beginning of the month of Ab. If the moon is eclipsed in the evening in the month of Ab, there will be loss and murder in Babylon and it will be inauspicious (lit. "evil") for the king. Reciprocal raiding will take place. He will

1 A, sanya; C.S. 26, zīrā.
2 The Egyptians?
3 C.S. 26 and A, ṣānūsi Abār. The end of the sentence is missing.
4 Zīrā ṣānūsi. See p. 163, n. 4, and p. 175, n. 7.
5 Arabic ٌتَحَلَّلُ (H. "conjunction of two stars").
6 Arabic ٌتَحَلَّلُ (A places two dots under the "h" showing that it is a foreign word.)
pestilence. Cultivation will be good and there will be rain at the end of the year. If the moon is eclipsed at midnight, there will be good things [and enjoyment]. If the moon is eclipsed at dawn, there will be rain, groanings and . . . .

The fourteenth of the month of \( \text{Maʿrawan} \) is the beginning of the month of \( \text{Tišrin} \) al-Tania.

If the moon is eclipsed in \( \text{Tišrin} \) al-Tania in the evening, there will be a great pestilence. And a king will set out from the west and will go against Babylon and will be taken prisoner. Wheat and barley will be blighted, and the king from the west will die. People will go from the east to the west and there will be famine and pestilence in the cities and evil will befall the children of men. People will go from the east to the west and there will be much water will come (down) and the sesame crop will perish. The rain.

If there is an eclipse of the moon at midnight, locusts will come and there will be diseases and infirmities in the land of Babylon. There will be much fruit, and the summer sowing will thrive.

The thirteenth of the month of \( \text{Saḥat} \) is the beginning of the month of Kanun al-Tania.

If there is an eclipse of the moon in \( \text{Saḥat} \) in the evening, there will be famine in the west and in Egypt, and in Babylon there will be misfortune, and jaundice amongst the people. If the moon is eclipsed at midnight or at dawn, the officials of the district are good (to those that live in it), but robbers raid it and kill some of them. And a great man will die in Fars, and people, petty traders will die. And the king will attack his enemies and will slay them. If the moon is eclipsed with a redness, there will be panic, and the king’s people will rebel against him. There will be hunger amongst the Turkomans, a great uproar and fear of murder and blood.

Prognostications about the month of Kanun al-Tania, Roman (New Style).

Kanun al-Tania, its portents; that is, in a seven days’ division (or “weekly division”, cf. p. 172).

When the beginning of Kanun al-Tania happens to come on a Sunday, the year will be an average one. In the spring there will be an inundation and much moisture. (If it is a dry year, then there will be abundance of honey but the vintage will be spoilt.)

When Kanun al-Tania (begins) on a Monday, the winter will be moderate, and there will be warm wind and rain. Men will be destroyed by diseases and plague, and there will be plenty of honey.

When Kanun al-Tania (begins) on a Tuesday, there will be much snow, and fruit will be abundant, (but) beasts will die and there will be much rain.

When Kanun al-Tania (begins) on a Wednesday, wheat will be

1 The meaning of \( \text{sāpir} \) is always dubious, as scribes may confuse it with the Arabic \( \text{šâr} \).

2 Missing in A.

3 \( \text{gārān} \) (of \( \text{H} \) ?), \( \text{Unab} \).

4 The sentence is transposed in C.S. 26.

5 A has \( \text{unajjl} \) \( \text{L} \) \( \text{bab} \) \( \text{d} \) and will attack Babylon”.

6 Transliterated from Arabic; C.S. 26, \( \text{yusn} \). (\( \text{šâr} \)) “to make captive.”

7 See above, n. 1.

8 All the MSS. are defective here.

9 The double meaning of \( \text{mitra} \) should be remembered.

10 Read \( \text{bllbab} \).

11 Arabic \( \text{hūr} \).

12 The word \( \text{ẕr} \) may here be a miswriting for \( \text{ẕr} \) (from \( \text{ẕr} \) “to get sick”, J. 407).

13 \( \text{sāpir} \). Again, the usual meaning of \( \text{sāpir} \) sounds unlikely, and there may be a meaning derived from the Arabic \( \text{šâr} \). See above n. 1.

14 C.S. 26 has \( \text{ma} \) (“waters”) for \( \text{mi} \) (“fruit”).

15 If eclipsed at midnight or dawn, much water will come (down) and the sesame crop will perish. The rain.

16 Another defective sentence. “The thirteenth of the month of Kanun al-Tania is the beginning of the month of \( \text{Saḥat} \) ?”

17 The Arabic \( \text{mahrāb} \) “superintendents” or “local officials”, C.S. 26, \( \text{bēr} \).

18 C.S. 26, \( \text{garnāl} \).

19 The Arabic verb.

20 C.S. 26 and A, \( \text{amīn} \) (J. \( \text{m̱} \) “to divide, cut”).

21 C.S. 26, \( \text{mi} \) \( \text{bā} \) \( \text{la} \) \( \text{m} \) \( \text{a} \) \( \text{f} \) \( \text{a} \) \( \text{a} \) \( \text{r} \) (“NTF”.

22 C.S. 26, \( \text{yālīf} \); A, \( \text{yālīf} \). (From Arabic \( \text{yāf} \).)”
poor, fruit will be excellent, and there will be pestilence amongst men. S—a—

When Kanun al-Tania (begins) on a Thursday, fruit and meat will increase, honey will be plentiful, and there will be little high wind. S—a—

When Kanun al-Tania (begins) on a Friday, it augurs well for the winter of the year; fruits and sheep will do well. (But) infants will die. S—a—

When Kanun al-Tania (begins) on a Saturday, there will be many winter gales, fruit will increase, fever and jaundice will be prevalent, and there will be scarcity of oils. S—a—

**Characteristics of the seven stars.**

Saturn is cold and dry; it is inauspicious. It is masculine and of the day. It (governs) the belly and the spleen. Its exaltation is in Libra, its depression in Aries, its apogee in Sagittarius, its perigee in Gemini, the seventh orbit. Its influence? occupies nineteen years. S—a—

The characteristics of Jupiter. It is hot and moist; it is good, it is of the day. It (governs) the body, its exaltation is in Cancer, its depression is in Capricornus, its apogee in Libra, its perigee in Aries. It occupies (lasts for ?) twelve years, and is the sixth orbit. S—a—

The characteristics of Mars. It is hot and dry; it is inauspicious, it is male, it is a night-star, it (governs) the eyes and the gall. Its exaltation is in Capricornus, its depression in Cancer, and its apogee in Leo. Its perigee (or "limit") is Aquarius. Forty-five days belong to it; the Greeks assign it two years. It is the fifth orbit. S—a—

The characteristics of the Sun. It is hot and dry; auspicious for a vow and contract. It is male, a day-star, and (govern) the knees and the gall. Its exaltation is in Aries, its depression in Libra, its apogee in Gemini, and its perigee Sagittarius. According to the Greeks, it occupies ten years. S—a—

The characteristics of Venus. It is cold and damp; it is auspicious, it is female, it is a night-star. It (governs) the head and pituita. Its exaltation is in Pisces, its depression in Virgo, its apogee in Gemini, its perigee Sagittarius. It occupies eight years in the east and is the third orbit. S—a—

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1 Read *awdy*.
2 A has *hadج*; C.S. 26, *hadج*.
3 C.S. 26 and A. *swa*.
4 Arabic *لاها*.
5 For *hadج* and *hadج* we now have *had* ج! The "d" and "r" resemble each other closely, hence the confusion.
6 Or "legal complaint". The Semitic sun god (*سامش*) was always connected with justice and good faith.

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The characteristics of Mercury. It is cold and dry; it is frigid. It is male, it is of the day. It (governs) the feet and spleen. Its exaltation is in Virgo, its depression in Pisces, its apogee... Its perigee ג is Taurus, it occupies thirteen years, and it is the second orbit. S—a—

Characteristics of the moon. It is cold and moist; it is auspicious, it is female, it is of the night. It (governs) the shanks, that is legs, and mucus and moisture. Its exaltation is in Taurus, its depression in Scorpio. It is the lowest orbit. S—a—

**These are items that I made.**

A *collyrium for the eyes*. Bring Kirman collyrium (antimony) and put (add to it) these specifics (named below). Bring the collyrium, grind it smooth, and sieve it through silk, and at night, when thou liest in thy bed, insert it into thine eyes and they will become bright and the light of thine eyes will become strengthened. And the [287] specifics are these:—

Mother-of-pearl when baked in the fire, with Frankish malachite, unpierced pearls, Egyptian sugar-candy, Chinese *chelidonium* pomegranate, spona, cloves, and wild dates.

Further remedies: thou hast roasted in the fire; these are they: hempseed, bats' dung and mother-of-pearl which is a *gahil* found in these parts. If thou so desirest, put one of them that thou hast baked on a hedgehog (!) with crumbling, then wrap it round with clay and put into the fire when blazing (for) one night and a day. Then take it out of the fire and when cold remove it from the clay. And if thou find the hedgehog roasted to thy wish, cleanse the roast hedgehog with water. Then, when thou hast made the *collyrium* for the eyes, put it with the roast hedgehog and put it on thine eyes, and the light of thine eyes will be restored. And our Lord bestow healing!

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1 From Arabic *ءُسُوء*.
2 CS. 26 has *mumuta*.
3 Missing in all three MSS. Scorpio.
4 See p. 194, n. 2.
5 Untranslated in the script might also be read *sabit* (P.S. *mumuta*), "the gem of a ring"?
6 P. = "fine sugar, white candied", St.
7 CS. 26 and A have *dinarya*. Here the likeness of the Persian word hord *daryana* with the word *dinarya* "remedy", judging from the context, may have bewildered the scribes. The passage was probably in some original. Further remedies. 
8 Roast a hedgehog in the fire; the process described is exactly that followed by Gypsies and Bedouins when roasting hedgehogs, viz. they wrap them in clay, put them in the fire, and when the clay is cold and the clay removed, the spines come away with it. Hedgehog fat is esteemed as an unguent. Hence, I venture to read *daryana* for *dinarya* in the following passage.
9 Bat's dung and pigeon's dung are both used as medicine for eyes in *Iraq*.
10 CS. 26 has *mumuta*.
Mother-of-pearl, when baked and added to a collyrium (or “antimony”)
1 is efficacious for the parts surrounding the eyes which are inflamed, and for white film and for covering-over 2 of the eyes (cataract 3). Turmeric 4 for eyes (when thou hast procured it) and pressed out its juice and dropped (it) into thine eyes, loosen the sight of the eyes from white (film) and dissolves it and is (good) for curing the eyes. 8—.

Further, a mitqal 4 of Kirman antimony, baked mother-of-pearl cleansed with water, a mitqal of white sugar; four mitqals of pearl. Sieve it and put into thine eyes.

Again, (another recipe) that restores the sight is a cooling collyrium of pomegranate. Thus, crush out 8 juice from a red pomegranate, clarified a week, and dry in the shade, then pound it and break it up 6 and insert into thine eyes.

Again, (another) cooling lotion when mixed with water is dried myrtle, pounded and sieved, and put into thine eyes.

Another cooling lotion is of Allium Porrum 7 for symptoms (?) of inflammation and lipptude of the eyelids; a collyrium steeped in water. Steep fresh leek 8 water. Steep fresh leek water. Steep fresh leek water. Steep fresh leek water. Steep fresh leek water. Steep fresh leek water.

Further, against whitening of the eyes. (Take) 8 Persian gum heated with the milk of the mother of a male child, seven mitqals, two danqas of saffron, and prepare two danqas 8 of collyrium of horned poppy. 9 Put these into the Persian gum when thou hast dried (the former) 2 from the milk; mix together, pound, sieve, and put in thine eyes (“in the eyes of the person”) whom thou seekest (to cure).

Persian gum, mixed with the milk of the mother of a male child, nisāra 2 11 and white dānim 12 of each 13 a mitqal; pound, sift, and put into thine eyes and there will be relief.

Further, for eyes inflamed 1 and tender, with moisture and tears. (Take) Persian gum 2 with the milk of the mother of a male child, five parts; and bring Chinese chelidonium, two parts; and aloes, rose-seeed and saffron, of each two parts and a half, and pound, sift, and put into thine eyes, and there will be healing from our Lord, praised be his name! S—.

Further, for eyes that are inflamed and painful, and for a tooth or for teeth that are hollow and aching, and (for) ears that ache. Bring an egg, and sesame oil put on the fire so that it heats, and bring eumin and cockscob (the plant of this name?), and pound and mix with the egg, and place on the eyes, teeth, or ears that are painful, and there will be healing and a [288] remedy by the strength of our Lord, his name be praised! S—

A specific against tears which come from the eyes (watering eyes). Bring (of) Kirman antimony six mitqals and four danqas' weight; and mother-of-pearl 8 and aloes, two mitqals and four danqas of each; yellow myrobalan clarified by boiling, two mitqals and four danqas by weight and long pepper, four danqas in weight. 6 And pound these six, sift in silk, and put into thine eye that waters, and no tear will come from it 3.

And so this compilation from a Greek (Romans) miscellany (comprising) calculations about the stars and horoscopes and information about what there is in the heavens according to days, months, and years, was compiled and completed. (It was completed) on the fifth day of the month and the twenty-seventh of the month of Middle Spring, which is Tammuz, or Sarīn (Cancer) in the year of Friday, 7 which is Nisan, Aries, in the year one thousand, two hundred, and forty-seven according to the computation of the Arabs—the world perish upon them! 8 And Hibil, [8], and Anūs 8 restrain the child of Akrun 9 from (harming) the congregation of souls of the last age. Life is victorious.

1 Antimony, known as kohol, is applied to the eyes not only as a cosmetic, but as a healing substance.
2 Arabic; from jā (`Lūz.
3 CS. 26, dā ḥār dār. A, dā ḥār zard. Dālīya in East Syriac is "a twig"; zar (low and Mac.) = shrub, the service tree. Here, however, the two words are obviously a corruption of the Persian dār zar dā or dār-i zar "turmeric."
4 A, mitqal = about a dram and a half.
5 CS. 26, ṣeqā ma ḍah.
6 CS. 26, ṣeqā ma ḍah.
7 Ṣow, 226.
8 Steingass: "Persian gum, balsam, flesh-glue."
9 A, darāq is roughly about two carats.
10 Or "Chinese poppy," (the opium poppy 4)
11 Nisāra? Possibly misspelled for milāra or milāra ("fern") or "reed," Low. 266, 267. Or a misspelling of the Persian nāškar "gum-ammoniacus."
12 CS. 26 has ṣeqā 1; A and DC. 31, ṣeqā. Probably the Persian dānim or dānim, according to Steingass, a particular form of food sent by the parents of a child in the first appearance of its teeth, round to the houses of their friends and relations. (A, ḳāf = also "a small grain" and dānīk = "a kind of grain.
13 CS. 26, mā ḳal ḫād.
A = one
Bu = eight
Gi = one
Da = five
aD = four
Hu = eleven
Wi = four
Za = eight
aZ = seven

Ta = ten
aT = nine
Yu = four
Ki = six
La = seven
aL = six
Mi = two
Na = three
aN = two

Pa = nine
aP = eight
Su = twelve
Qi = two
Ra = nine
aR = eight
Su = six

Ti = two

(a suffix, a set 'h') = eight

Ba = three
aBi = two
Gu = nine
aG = three
Ha = six
aH = five
Wu = twelve

Ya = eleven
aY = ten
Ku = two
Li = four
Ma = five

aM = four
Ni = twelve
Sa = one
aS = twelve

Pi = six
aS = six
Sa = seven
aS = six

Qu = ten
Ra = six

Sa = one
aS = twelve

Ti = ten

(a suffix, a set 'h') = eight

Bi = twelve
Ga = four
Da = five
Du = ten
Hi = three
Wa = seven

aW = six

Zu = one

Tu = three
Yi = eight
Ka = nine

aK = eight
Lu = twelve

(Here D.C. 31 ends.)

See p. 200, n. 1.
Note.—Both C.S. 26 and A have additional appendices in the same degenerate Mandaic as the last few pages above. As they could not have formed part of the book at an earlier date, I do not translate them here.

THE END

1 Differences between the MSS. are slight. D.C. 31 has ten for Ya, two for Yi, six for Qa, and four for Ag. A has two for Ba, twelve for Ha, ten for Ya, tan for Hu, and twelve for aS.

APPENDIX I

Some doubtful or noteworthy words and expressions

(Arranged in the order of the Mandaic alphabet. Figures refer to pages of the text, and figures in brackets to those of the translation.)

Aubra (aubria), 269 (173, n. 2)
Abtir, abtir, bitir, 19, 137, 145, 163
Aqiti, 121 (78, n. 3)
Atmar, 14 (13, n. 4), 24, 27
Aqul, put, 8 (9, n. 9)
Aqabails, see Pakbals.
Aslanta, plu. aslantiqta, aslantiqta, 124, 126 (80, n. 4)
Aikita malka, 36, 67, 73

Bakrata, 32 (25, n. 3), 39 (29, n. 11)
Balkanta, 5, 51, 84, 180, 229, 233, 235, 252
Birq, biria, 40 (30, n. 3), 50
Dr. Simel, see Simel.
Draen, braenita, 129 (83, n. 11)

Gahra, see GHR.
Gatafa, 23 (19, n. 11)
Gaip, 269 (174, n. 1), 278, etc.
Gama, 253 (154, n. 5), 254, 257, 263 (166, n. 4), 267, 279 (185, n. 4), 280
Ganba, q a gina, 4 (7, n. 6), 12, 24, 45, 52, etc.
Gandisita, 7 (7, n. 6)
Garqal, 264 (168, n. 1), 265, 266, 267, 268, 269, 270
Goha, qoha, 263 (166, n. 1), etc.
GHR (gahra, ghirat), 252, 264 (153, n. 4), etc.
Guba (guba, o go x67), 85
Guben (of hair), 14, 24, 27, 31, 38, 39, 72, 97

Guibilatar, 124 (80, n. 2)
Gumma, gunuma, 122 (78, n. 5)
Giada, giadisa, 9, 18, 21, 31, 47, 52, 80, etc.
Gibba, 254 (164, n. 12), 276
Gibba, 11, 18, 191
Ghazir, girig, 233, 248 (141, n. 6)

Deiqa, 171–9 (106, n. 3)
Duran, 267 (195, n. 6)
Daruma, 61, 77, 84, 140, 287 (195, n. 6)
Durdona, 58, 69, 71, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104
Hafah, hafa (from P. and Arabic ibad; or ?? "concern," "business"), 2, 19, 26, 136, 156, 196 (120, n. 4), 252, etc.
Hana, 3
Hana, 5 (7, n. 13), 201, 264, 266, 268, etc.; hauhnaia, 201
HZA hauhna hauz, 11 (11, n. 1), 23, etc.; ib hauz, haziib, 23 (19, n. 10), etc.; hauz "hauz" (astrologically), 3, 14, 18, 20, 21, 23, 24, 31, 33, etc.
Hove bala, h b m hira, 225 (137, n. 4), 234, etc.
Hifsa, 96 (61, n. 9)
Hitra, 153, 155, 253, 264, 267, 281, etc.
HLM (unkhilmun, unkhi), 216 (131, n. 2)

Zain (in doubtful sense), 51 (36, n. 2)
Zalila, zilka, 1, 98, 98, etc.
Zanista, zanista, 28 (22, n. 11), 95 (61, n. 3)
ZKA 1 (astrologically), 3 (6, n. 5), 6, 17, 21, 25, 28, 98, etc.
Zroga d guana, 261 (163, n. 4), 271 (175, n. 7)
Zroga d simel, 271 (175, n. 7)

Tabita sqabila, tamqabila, 2, 6, 7, 25, 41, 47, 48, 50, 74, etc.
Talma, talmata, talma, 3, 14, 20, 40, 43, 47, 48, 50, 74, etc.
Talmsata, 20, 97
Trifa, trifa, 14 (13, n. 11), 40, 103

Kosar, 153 (87, n. 3)
Kair, 165 (97, n. 3), 253 (154, n. 3), 282 (189, n. 2)
Kaliu, 3 (65, n. 9), 7, etc.
where the insertion of a “but” before the clause would alter the sense. This I must leave to readers to decide for

themselves. Below I give a fairly full enumeration of passages in which the root occurs (except for the use of the adjective and adverb niipamlun, niipur, niilpr, tiipur, tiipar). In

order to justify prophecies not fulfilled, a modern yafula or tarrida would suit the word to the accomplished fact.

ŚRA (śra l., dam), 52, 141, 147 (= “be soaked with blood”, “have haemorrhage”; “let blood”); (limiśra aimaqiang ḍma), 147

Pāla, 96 (62, n. 1), 211-222; (Dragon), 96 (62, n. 1): (Head and Tail of), 151 (95, n. 9, 96, n. 1), 181, 188

Tāviana, tiniqian, tanina, 151 (95, n. 6)

Toqil, 152

Tūṭin, 239 (145, n. 3), 240 (146, n. 1)


order to justify prophecies not fulfilled, a modern yafula or tarrida would suit the word to the accomplished fact.

APPENDIX 11
MANDAEAN PLACE-NAMES

with the names of inhabitants’ of countries and localities.

(Arranged in the order of the Mandaeen alphabet.)

Ahwaz, in Khūštistān, on the Karun river. Irān.

Adarbāijān, Adarbāijān, Adīrāiğan. Azerbaijan (A’darbājān), The province of, in Irān.

Arvān. Irān (Persia).


Al. Possibly Allān or Alān, “a coastal region of the Caspian Sea near the Volga” (P.S. Supp., p. 20). A people called Alān (Alains) were an ancient people N. of the Caucasus, east of the Caspian Sea. This people, originally called Aroes, migrated one century before our era from the north of Chorasmay; the Ossetos of the Caucasus to-day are the last remnants of them. Allān (Alains) derives from Aria” (Arthur Christensen, L’iran sous les Sassanides, p. 27). A well-known lake north of Chorasmay is called Atra.

Alaund. Ambar. Al-Anbk. The ruins of this town lie a little north of the modern town of Fallījah (a small town on the Euphrates River in ‘Iraq). Al-Anbār or Ambar, according to Herefeld and Sarre (Tigris u. Eufratgebiet), corresponds to Firūz-Shāhīr of the Sassanids. It was the first station on the Euphrates road. There is also a city called Ambar in Qaḥistān near Bālīk, in Iran, but the Ambar of the present text is undoubtedly that in Mesopotamia.

Andalus, Andalusia in Spain.

Andalīn, Andarina, Andarima, Andērīna. It is difficult to identify this place. There was an Andarən, or Adarəmeh between Nisibin and Mosul. “In the 3rd (9th) century it is stated that there had been a fine palace here, and a stone arched bridge crossed it upstream. The little town then had double walls, surrounded by a deep ditch” (Le Str., p. 100). There was also an Arteṣīn, near Seleucia, and south of Aleppo there is a small place, now ruined, called Andarim, and a bishopric between Nisibin and Mosul was called Adarəmeh. (See P.S. Supp.) Andemēn. Possibly another mis-spelling of the above, or a version of Andimēk, which “according to Hülselmann was the ancient name of the city of Dirfūl”. (T.W.)

Anāla. Probably the port Antāliyāb (Adēlia or Adeliya). (See IB., 304, and Le Str., pp. 141 and 145.)

Antioch, Antioch. There were several Antiochs (see Le Strange), but the Antēkia of this text is specified as Mūsēs, i.e. Al-Mawsīya (Mopsuestia) on the River Jayhān (Pyramus), in Turkish Misis. (See Le Str., pp. 130-1.)

Aqab. Aqaba, the name of a district to the south-east of Ḯāshūr, in Khū克制. Ṭabīq says this district comprised eighty-three villages (Le Str., p. 388).

Ap. A’īb? There are two villages of this name, one near Ḫafān and another near Ṣāwā. Doubtful.

2 The termination aji, plu. ajia denotes a member or members of a tribe or nation. In transliterating foreign place-names I use spellings usual on maps and books on geography, but when quoting, copy the varied systems of transliterations used by the authors.
Arada. The Aradae are mentioned, possibly Arbaia miscopied. It might mean the people of Arradin, a town on the ancient site of Khurair (Al-Khuwar) on the Kurkhi road.

Arbeta and Bit Arbeta. Nomads or Arab tribes from the western deserts, and their settlements.

Arzun. Probably Arman-al-Râm (Erzerum) on the Araxes. Or a town Arzun on a tributary of the Tigris. (See P.S. Supp., p. 35.)

Arzuni. On the right or north bank of the Euphrates. (Le Str., p. 118.) Arzunian, where Armenians form the greater part of the population. (I.B., p. 132.)


Atar or Bar. Doubtful. It is unlikely to be the fort Sar in the Yemen. There was a district in Kurkisran, known to the earlier Arab geographers as Gharja-i-Shir. (Le Str., p. 415.)

Balkh. Usually indicates Babylon and Babylon, but sometimes Baghdad.

Bagdad. Baghdad in Iraq.

Baisakha. (C.S. 26 Bayzandia, A Basandia.) Baysar (= Panj hir, “five hills”)

“Baysar” became a mint city under the Sassanid princes in the 3rd (9th) century. (Le Str., p. 260.)

Balt el-Muqaddas (Jerusalem).

Bald el-Rum. Professor Gibb (I.B., p. 354, note on p. 123) says, “Bilad-ar-Rum, literally ‘the land of the Greeks’, though used of the Byzantine territories generally, was naturally applied more specially to the frontier province of Anatolia.”

Balkh. Balkh, Afghanistan.

Bun. Bin in Khuraisan. Mentioned by Yaqiti. (Le Str., 392.)

Baraard. Al- Bareed in Iraq.

Baranor. Burunzwand, “one of the castes (villages) of Isfahân” (I. Kh., p. 21).

Or Barzand? (Le Str., p. 175.)

Barbar. (C.S. 26 Barbad.) Barber?

Bakura. Bakurra.

Billa. (For Bûrìa see Bûria.) See p. 121, n. 11.

Bûria. (For Bûrìa see Bûria.) The identification is doubtful. It might refer to Al-Bira (Elvira) formerly near Granada in Spain (I.B., 376). Or the modern Birjik (Al-Bira or Bîrd-ul-Farûit), 80 km. south-west of Urfa in Turkey.

Ganja. Ganja, the capital of the old Arran region in the Caucasus. The Russians changed its name to Elisabetpol.

Gurkeleym. Qurqorum. There is a Karakorum in both India and China.

Gurgand. Jurjan province in north Persia. (Le Str., chap. xxvi.)

Gilaia. The people of Gilaia (see Dilum). Bit Gilaia “the dwelling of the Gilaia.”

Gilaia. The province of Gilaia in Persia on the Caspian Sea.

Girza. In general this refers to the north-west. Or, also, the name of some city unknown?

Giratua, Bit Giratua. Probably the Cyrtii mentioned by Strabo with the Mardi. These may be the Kurds. Bit G. “the dwelling of the G.”

Glab. The Gollab River. “To the east of Edessa, it runs into the Balkh.” (P.S. Supp.)

Damil. Read Ramsil.

Dar. Possibly Darâ, a fortress-town in the Jazirah. (Le Str., chap. vii.)

Dar Madalla. Ithanas. (“The dwelling of the realm of Al-Asâ.”) Al-Asâ was the name of a region north-west of the Persian Gulf and a well-known city there. Or this place-name may refer to the Arabian Hasa?

Dar Kuri. (Daragurud or Daraguroud.) Darâgurd or Darâgurd in the province of Farz in Persia. (Le Str., chap. xx.)

Darah or Darâq. The province of Cilicia. A town on the shore of the Mediterranean Sea.

Diyuq. (G.S. 26, and A Dijurq) (?). “Dakouk, eight miles south of Kerkuk in Beir Garmas.” (P.S. Supp., p. 93.)

Dilmun, Dilam. See Dilmun. The strange, writing of the alluvial delta lands of the Saffid Riad on the Caspian, called Jil or Jilab by Arab geographers (see Dilam) writes:—

“To the south and west” (viz. of Jilanû) the mountain range bordering on the districts of Tâlik and Târum in the Jilân province was the Daylam country, generally also given the plural form as Ad-Daylanû; and this country became famous in history as the original home of the Buyids or Daylamites, whose chiefs were masters of Baghdad, and of the Caliphate for the most part, during the 4th (10th) century. ... When Mukaddasi wrote in the 4th (10th) century, and the Buyid supremacy was at its height, all Gilân, together with the mountain provinces to the eastward and along the shore of the Caspian, namely Tabaristan, Jurjan, and Kandilis, were included in the province of Daylam, but in later times these eastern provinces came to be counted as separate. Afterwards the name of Daylam itself for the most part fell out of use and the lowlands of the Saffid Riad delta gave their name to the whole of the adjacent district, which was commonly known as the Jilan province. More exactly, however, Jilanû was the coast district, while Daylam was the mountain region adjoining it, and at different times either of these names in turn might be taken commonly to include the whole province lying round the south-western corner of the Caspian Sea. ... To the westward of Rasht extends at the present day the district of Tûlim, and Mustawir gives this as the name of an important town in the 8th (13th) century. (Le Str., chap. xii.)

Professor Minorsky agrees that the Dilum of our MSS. may be Dilmun. He writes: “Dilmoun is found already in Ptolemy.” He gives as a second possibility that the name may refer to the Bahrain Is. called Dilmun in ancient times.

Mr. Theodore Gaster also suggests Dilmun in the Persian Gulf, “often mentioned in Babylonian texts,” and gives reference to Fr. Belitsch, Wo ist das Paradies, p. 229, where the name Dilmun occurs.

There remains a possibility that it was the ancient Dolomene. Strabo (Str., vol. iv, p. 193) writes:—

“The country of the Assyrians borders on Persia and Susiana. This name is given to Babylonia and to much of the country all round, which latter, in part, is also called Atri, in which are Chalontis in the neighbourhood of Nimus, Appolloniatis, the Elamites (Elamites), the Parazedemites, the Chalontis in the neighbourhood of Nimus, and also Dolomone and Calachene and Chazene and Adiabene, and the tribes of Mesopotamia in the neighbourhood of the Gordyaceans, and the Mygdonians in the neighbourhood of Nisibis, as far as the Zephyranthes of the Euphrates, which is occupied by Arabians, and those people who in a special sense of the term are called by the men of to-day Syrians, who extend as far as the Cilicians and the Phoenicians and the Judeans and the sea that is opposite the Egyptian Sea and the Gulf of Issus.”

Dilmunia. The Daylamites, the people of Dilum. See Dilum.

Dinaburg, Damuscinus.

Dinawerd, Demawerd, Persia.

Dinawerd. Read Dinawerd.

Dirak. “Dirak, a town 36 km. west of Mardin.” (MB.)
Dirgaia, Bit Dirgaia. (C.S. 26, Dargiaia.) The people of Dirga, the dwelling of the D. To judge by the context, the people of Dirga had a capital city and dwell in the mountains. Dirga is the name of a mountain near Jina. T. W. suggests the Dirgaia may be the Durkaiia, Turks, and quotes Sir Percy Sykes: “The name of Turk is derived from Durka, which means the helmet, and was the name of a hill shaped like a helmet.”

Dirnassan. Dair Abilin. (“A large monastery between Jazirat Ibn, ‘Ijira and the village of Thamaddun. They believe that the tomb of Noah is there.”) (M.E.)

Hidubar. Hindubar. Probably the Tawas (Davas) mentioned by Ibn Battuta. (I.B. p. 162.) He describes it as a fortress with a walled town below it. (Le Str., 154.)

Hor, Horab. Aleppo.

Hamadan. Halab. The ancient city of Ecbatana, the modern city of that name in E. Persia.

Harar. Hara. The town of the name Al-Harrān, the position of which is unknown, was founded in Turkey by the Caliph Harūn-al-Rashid. This would not account for the second “h”.


Haran. Harran, the ancient Carrhae in Turkey. The capital of Afghanistan.

Hari. The ancient city of the negroes, probably in Abyssinia.

Hastin. Hindabar, Hindupur, India.

Hidubar. Hindubar. The people of Dirga, the region of high mountains, for the most part occupied by what is, at present day, known as the Alban chain lying along the south coast of the Caspian Sea, being to the east and to the north of Kuzistan, was called Tabaristan by the earlier Arab geographers.” (Le Str., chap. XXVI, p. 368-9.)

Karaman. Garmash or Garmakhan arabised as Jarmakhan. According to Al. Juhadi, the Jarmakhan were a tribe in the Mousul district and their origin is "from 'Ajam". Possibly Jarmaq, a town in Iran, is intended. "Al-Azhari says that on the road Japhian-Nishapur is a place known as Jarmak composed of three villages, and so Jarmak is called 'se doh', which means 'three villages'" (M.B.).

Karum. A river in Khurasan, which empties itself into the Shatt-al-'Arab.

Karla. Probably Kurlash or on the Oxus. (Le Str., chap. xxxii.)

Kasan, Kidan. Kasban between Qum and Tabaskan. "a city in Transoxania." (M.B.)

Kalkar, Qashkar or Cascara in Babylonia. Later became twin-city to Wasit. (Not Kangar, Chinese Turkestan.)


Kastan, Kaistan. Khuzistan province, Iran.

Kawasan, Kawatan. Khorasan, Iran.

Kurd. Kurdistan.

Kiaan, Bu Kiaania. Kiaian, the dwelling of the Kiaians. Kiaiania may refer either to a tribe, the Kiaiani, or to inhabitants of a district under the planet Saturn, each planet ruling different districts and towns. On the other hand.

Mar Ephraim (Hymni et Sermones ed. Th. Lamy, Mechlin, 1882-1902) refers to a Scythian race called the Beni Kiaan, T. W. comments: "this might be the Kaianides, the country or family of the Quiwians, a mythical and legendary dynasty mentioned in the Avesta and Shahnameh. In the latter the Kayan-khan were the second royal dynasty of ancient Isphahan history. According to the Avesta they had the title Kava or Kavi, which means 'king', hence the term 'Jomai,' (S.)

Kilid. Probably Kilat; Kilat-i-Mard was a stronghold in Khorasan. (Str., chap. xxvii.) The River Batimah was formerly the Kallath. (P.S. Supp., p. 162.)

Kypisia, Kypisia. ? For Madan, mentioned in connection with this tribe or people. see Madan.

Kirman, Kirmania. The province and city of this name in Iran.

Magrib. Morocco.

Madad, Madbol. Media, the Medes.

Med. This is almost certainly Medin, "the Cities." Le Strange (pp. 33-4) says: "seven leagues below Baghdad, and occupying both banks of the Tigris, lay Al-Madin, the 'Cities', as the Persians called the ruins of the twin capitals of Ctesiphon and Seleucia, which had been founded under the earlier Seleucids at least three centuries before Christ. The word Medin, according to the Medes, consisted of seven cities whose names, with various readings, are variously chronologized, but five cities only appear to have existed in the inhabited, which Ya'mu wrote in the 3rd (9th) century. These were, on the east bank, Al-Madinah-al-'Atika, the Old Town, corresponding with Ctesiphon, and one mile south of it, Agrabihur, adjacent to which lay Diyalah. On the opposite bank of the Tigris was Bakurish, a corruption of Bib-i-Ardashir, the good town of King Ardashir. . . . Al-Madinah, according to the Persians Bakurish, and one league below it was Shabih, which according to Ya'mu was called by the Persians Bshabih.

Marinah, the city of that name in Arabia.

Marones. Probably Maharib, a port near the former of the province of Fars.

"In the 4th (10th) century was very populous. . . ." (Le Str., p. 273.)

Masudi. The modern Mosul in Iraq.

Ma'din. Some (or Makin), a city between Jinjir and Tabriz. "Madin, the capital of Rimjird, is described by Ya'nabib as a populous city with fruitful lands." (Le Str., p. 280.)

Ma'mor (Makmuh), Mecca, Arabia. 210

Malarud, Maru-ar-Rud. There were two Marus or Murvey in the province of Khorasan, near each other; Maru-i-Sulayn and Maru-i-Rud (Mary-i-Rud). This former is the original Maru or Mary, and was a well-known city. (Various Arab geographers, see also Le Str. under Mary.)

Malatia, Melilia on the Mediterranean. Spanish Morocco.

Masudi, See Masudi.

Maron. (Qal'a Marvan) T. W. suggests Qal'a Marvan ("Fortress of Snakes"), a stronghold on the Iraq frontier east of Sulaimanabad district. Or, possibly the ancient Marand, in the province of Ardabil, N. Iran. (Le Str., p. 166.)

Mard, and Mardus. Strabo, vii, 640c, mentions the Mardus in several passages. Describing Media he says: "All regions of this country are baronial except towards the north, which is mountainous and rugged and cold. The abode of mountaineers called Cazeddi, Amardi, Tapiri, Cyrtii, and other such peoples, who are migratory and predatory: for the Zagurus and Napthe mountains keep these tribes scattered and the Cyrtii in Persis and the Mardi (for the Amardi are also thus called), and those in Armenia who to this day are called by the same name, are of the same character." (Str., vol. v, p. 306.) And in vol. vii, p. 167, "whereas the Cyrtii and Mardi are brigands."

Professor Masudi wrote to me, "no difficulty about the Mardais. Strabo, xi, 13, 6, writes: 'Nearbus says that there were four predatory tribes and that of them the Mardi were situated next to the Persians; the Khuz (or Huz X.M.), and Elmymae next to the Mardi, and the Susians; and the Gares next the Medus.' There were two groups of Mardi, (a) near Persis (present-day province of Fars), and (b) in Atropatene (somewhere to the east of Tabriz)."

Jamares of Charax in his Parthian Stations mentions that Mardi: "And in Charax the first king Phrases settled beyond the Mardi; it is a low mountain which is called Caspius, beyond which are the Caspian Gates." T. W. comments: "In the Acta veterum cognitis tabulis map of Diodorus the Sicilian there are Amardus on the Caspian Sea in Gill (Gilla) land, and Mardi, west of Hyrcania."

Mum, Marzun. See above under Malarud.

Marrad, Marvd or Marafd = Mary-ar-Rud (as pronounced by the people of Khorasan). (See above under Malarud.)

Maroza. Mary-i-Mard. Or miswritten for Mardus? "Maryi as used by early Arab writers meant 'Haraw' (Harat)." (T.W.)

Maskh. (Maksh) ? There is a place named Al-Maskh, eleven miles from Mecca.

Maskh (CS. 26, has Maskhaf) = Maskh: The expression Yajiji (or Hiji) Maskh in general referred to CPARTMENT tribes. (See Magus).

Maslan or Mislan. The ancient province of Mysian in lower Babylonia. This formed a small kingdom under the Arsacides as well as under the Sasanians. In the latter period it was the centre of a mablan. (See P.S. Supp., MB, and A.S.)

Mashadi, ? Mashad? (Le, the country of the Medes) (But Mashadi is the Yandyak for Media).

Mugan, Mugan. See under Malarud.

Mugrib. Morocco.

Mum. A region south-east of Iran, on the Gulf of Oman.

Mugan. (CS. 26, has Mugan, also A) Mughan, a town in Ardabil, between Ardabil and Tabriz. (MB) See also Le Str. under Mugan, Mughan, or Mugkhan. Mugan, Mellasheh (? a town in Algeria, mentioned by IB.)

Mugan. (CS. 26, and A, have Mugan,) Sea above under Mugan and Mugan. (A town in Khirum in Tunisia is called Mugan.)

Musal, Musilah, on the west of Al-Urma, between Najd and Bahrain.

Musil and Mashit, Al-Misalan, Mopsuestia, on the River Jayhun (Pyramus). In Turkish Misar. (See also Le Str, under Masseiah, chap. ix, under Antakia in this appendix.)

Mys, Myscinia. Egypt, the Egyptians.
Firdausi's Shahnameh. "A place called Matistan may be the Arab town of Qasim, the capital of the Caliphs from A.D. 836 to A.D. 946. It is unlikely that this refers to the Assyrian city of Qaliam in Tabaristan. It may be the Arab Qalum, in the Malabar. (See Le. Str. chap. xiv.)

Susah. (C.S. 26, Sandh.) Possibly a miswriting for Sinjar (= Sinjar), in north-east Iraq. T.W. suggests Sinjabad, "a village of Ramadān, said to be ancient." (Sidon. Arabic Sūdyān, Persian Baghštan, the province of, in Iran. (See Le. Str. chap. xiv.)

Sipah, Spahân. Isfahan, Iran. See Sipaher, Sipahān.

Sūfri. - long ruined: "a town in the kra of Ardāshir Khurra on the Persian Gulf. (I. Kh.)"

Sūym. Possibly the ancient Assalūn (Aṣṣalūn), a town on the Mediterranean coast.


Aīn al-Sams. The corollary, "outside the realm of Matistan," suggests to T.W.: "A place called Matistan (Media), Aīn al-Sams = the place from which the sun springs forth. In Iranian legend there is a country called Khvārāzmin, i.e., "the land of the sun." Therefore, should Matistan be the land of the Medes", Aīn al-Sams, which might be a translation of Khvārāzmin, would lie directly west of Khuršān.

According to Jewish tradition the name of Aīn al-Sams was given to the town of Rameses in Egypt. (B. T. p. 176.) Arabs call Helipolis (11 km. north-east of Cairo) Aīn al-Sams.

Aīnta. If this means "springs" (the plural in Mandāi is qānimata or qānimā) it might refer to many places. T.W. suggests Aīn, the well-known town on the Euphrates.

Aīran. Amūl on the Ouxas? (Le Str., chap. xxvii.) Amūl, capital of Tabaristan?

Aīzâr. Aīzâr, now the capital of the province in Iran. (See Aīzâr.)

Aīgūr. Amārīn, the ancient province of Aījīl. (Le. Str., chap. i.)

Aīm. Oman, Arabia.

Aūrām. Jerusalem.

Aūsh. See Aūsh.

Aūs. See Aūsh.

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Aūs. See Aūsh.
Qalat. Qalâqūd \* This is Erteran (Arman-al-Râm). Le Str. says (p. 116) of Qalâqūd: “Representing the mountain region lying between the Armanas and the eastern Euphrates and to the west of the Tellur country.”

Qamâla. \* There is a fort named Al-Qanâla’s in the Yaman mentioned by M.B.

Qamouân. Quamâna, near Mecca, Arabia, (M.B. I.47.)

Qamouân. (= Qamâna) Qanaâz. Ibn. p. 139. says: “Quanaw, which is ten days’ march from Dâlîn.” describing it as (p. 223) “a well-built and strongly fortified city.”

Qantânîn. Constantine in Algeria? (See Quantam.)

Qantam. (“Arabic Quamâna”) To the north of Khasho, Iran.

Qamâna, Quamâna was a large bra (administrative district) in the foothills of the Taštrâtan mountains on the Caspian, and was included in the province of Daylam. (Le Str., chap. xii.)

Qandil. This is probably Qunduz, a town on the left bank of the Ouxa river. (See J.R.A.S., Jan., 1936, p. 64, n.2) Ibn Batûta mentions a village of the name of Qundis, saying that “Quandis and Baghdâd .... are villages inhabited by pious persons.” (I.B., p. 178.)

Qas (in C.S. 26, and A.) (See Bata.) A town in Egypt? “Qas, where the governor of Upper Egypt resides.” (I.B., 53.) Qas is said in the Sfar Malawilha to be in the Yemen, but I have not traced this Qas.

Qast. (Le Str., mentions a city called Qasîdrâ.)

Qastânîn, Qastânînîn. Either the Algerian Constantine (see above, Qastânînînîn), or Constantinople, known to Arabs as Al-Qastânînînîn? (Or, see above, Qastânînînîn.)

Qaroum. Hâbr al-Qaroum is the Red Sea. According to I.H. Qaroum was a town at the northern end of the Red Sea. It is also mentioned by M.B.

Qasr. Several possible solutions: (a) Quashân or Qaashân, “a large kraa between A. Nawmanja and Wassâh.” (M.B.) (b) Qasbân, “a bishopric town 15 kilometers north of Tafshân.” (A. Sh.) (c) T.W. suggests the district of Khurashân which, according to Sir Percy Sykes (A History of Persia) “lies on both banks of the upper Arar. It is the richest in Khurashân and, like Buhrur, border down the valley, is inhabited by the Kurdis tribes who were transplanted there from the Turkish province by Shah Abbâs to act as ‘Wardens of the Marches’. (d) The land of the Kuhân, a people that dwelt north of Kâhân.

Qawwâl, Qawwâlîn in the Yemen.

Qawwâlîn. ?

Râh. (CSs. Ruha.) Raï? Bab. Probably Al-Rabûb, a village on the Euphrates between Al-Anhâr and Hit, “seven parasangs from Al-Anhâr and about one parasang more before the mouth of the river Dujail which divides off the Euphrates.” (I.Kh., p. 72 and n.) (CSs. Ruha.) Also Le Str., in chap. ix.

Râdjar. Râdjar, Upper and Lower. “The district round Madân, which stretched eastward from the Tigris to the Nahrawân canal, was known as Râdjar (Upper Lower), which of Yâkîn names numerous villages, and Musawwir praises the magnificent crops harvested them” (Le Str., chap. xii.)

Râdjar. (C.S. 26, Bab.)

Râwând. Râwând. Rivand. Le Str., chap. xxvii, says that it still exists “to the west of Nihâlpûr, Mâsaîl, and Bûshâshfûr.” It is a small town near Takîhân.

Rûwais. Rûwaiser, “a town and district in Kirmân in Iran, north of Hormûz, which is on the north coast of the Strait of Hormûr in the Persian Gulf.” (M.B.)

Râz. See Râz.

Râz. The Arab name for the town of Rhagès, a town of Upper Media. . . . “its ruins are about 25 miles south-east of Tehran” (P.S. Supp., 319.)

Râmân, Râmana. Râmana on the road from Al-Basrân to Mecca. (M.B.)

Râmân. See above. It might refer to Ramleh in Palestine.

Râs-al-Ain. (Râs-l’Ain). Near the source of the Khâbûr River. “The Roman Rosaina, on the River Chaborus.” (Le Str., p. 93.) Ibn Harwân mentions “a walled-in place called Rosain, on the right bank of the Euphrates.”


Rakbân, Rakbân. C.S. 26, Bûha (—bit Ruha) (a birk). “This refers probably to Bûha (Arabic Al-Rah, i.e. Ercasin)” (See Le Str., chap. viii.) “on the head-waters of one of the, tributaries of the Bâlah.”


Rûmân, Rûmânia. The Levant, Asia Minor, Byzantium, the Mediterranean territories generally and their peoples.

Rûmân (and Rum when coupled with Madân). Probably Ramilah, one of the seven cities of Madân. (See under Madân.) The caliph Mâhrûd held his court at Ramilah. (Le Str., chap. 21.)

Rûmilâ, Rûmilâ in Turkey? “Ruc, Rhossus on the Syrian coast 4 (Samalou Que.)

Rûrc. Yemen. A city in the Yemen? (See Râs-al-Ain.)

Rûzîlân, Sayr, and Damûlân.

Sabur. In the district of Sâbrî Kharrah, Fars, Iran. “The chief town of the district in early days was the city of Shâbûr, the name of which had originally been Blehâgh, more commonly known as Shabistan.” (See Muqaddas.)

Sabud Qandil, the latter part of the 4th (10th) century speaks of the town as already for the most part gone to ruin, its population having migrated to the neighbouring city of Khâzûr.” (Le Str., chap. xvii, p. 262.)

Sabûri, I. I am unable to trace this race or tribe. Perhaps it is a nickname “drug makers” for a neighbouring group of people.

Sabûr, and Sabûr, Sâbûr, or Sâbûr, or Saltîguh on the River Ouxa. Or Salîguh (Seleucia), the city on the opposite bank of the Tigris to Oshipon.

Sâm, Sâmîr, or Damascus.

Sadûl, Sadûl. Salûch or Salâkh on the River Ouxa. Or Salâchîn (Seleucia), the city on the opposite bank of the Tigris to Oshipon.

San, Sr. Syria, or Damascus.

Sânû, Sânû. Salâmûk. Le Str. (chap. xxi) mentions Salâmûk as the largest town of the district of Quhîstân.

Sâmûn. Sâmûn. Sâmûn, Sâmûn. Sâmûn is the name of a town in Armenia, and also of a village in Mery according to M.B. There is a Sa&mûn castle in Shâtîstân, Fars province, Iran. Another Sâmûn was in the Shatîn region (also Fars district.) (Le Str., chap. xvi.)

Sâmûn, Sâmûn. Le Strange mentions two Sâmûn, one in Kirman and the other in Nihâlpûr. Muqaddisî describes both. (See Le Str., chap. xxviii.)

Sâmûn, Sâmûn. “For’Ain al-Sâmûn?”

Sâmûn, Sâmûn, 4. Possibly Sâmûn, the Greek Amyos, described by Mustawî? (Le Str., chap. x.)

Sâmûn. Probably Shimâshîh (now disappeared), on the Upper Euphrates. Le Str. says of it: “Undoubtedly the Armoas of the Greeks.” (Le Str., viii.) This warns against confusing this place with Sunayyîkh.

Sâmûn, Sâmûn. (C.S. 26) Ganjâh (Arabicized Jamâlah), formerly in north-west Iran, now Elisabethopol, Russia.

Sâmûn. See Sabur.

Sâmûn. Gharjîsh-Shûr in Khorânîn. (Le Str., chap. xxx.)

Sûrp. Sûrp. Shahrâbûlîsh? There were two cities of this name, one an old Persian town on the Tigris, the site of which was occupied in Yâhû-production time by a place called Balad. (See Le Str.) The other was in Kharshânîn.

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