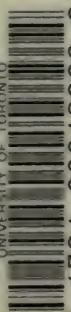


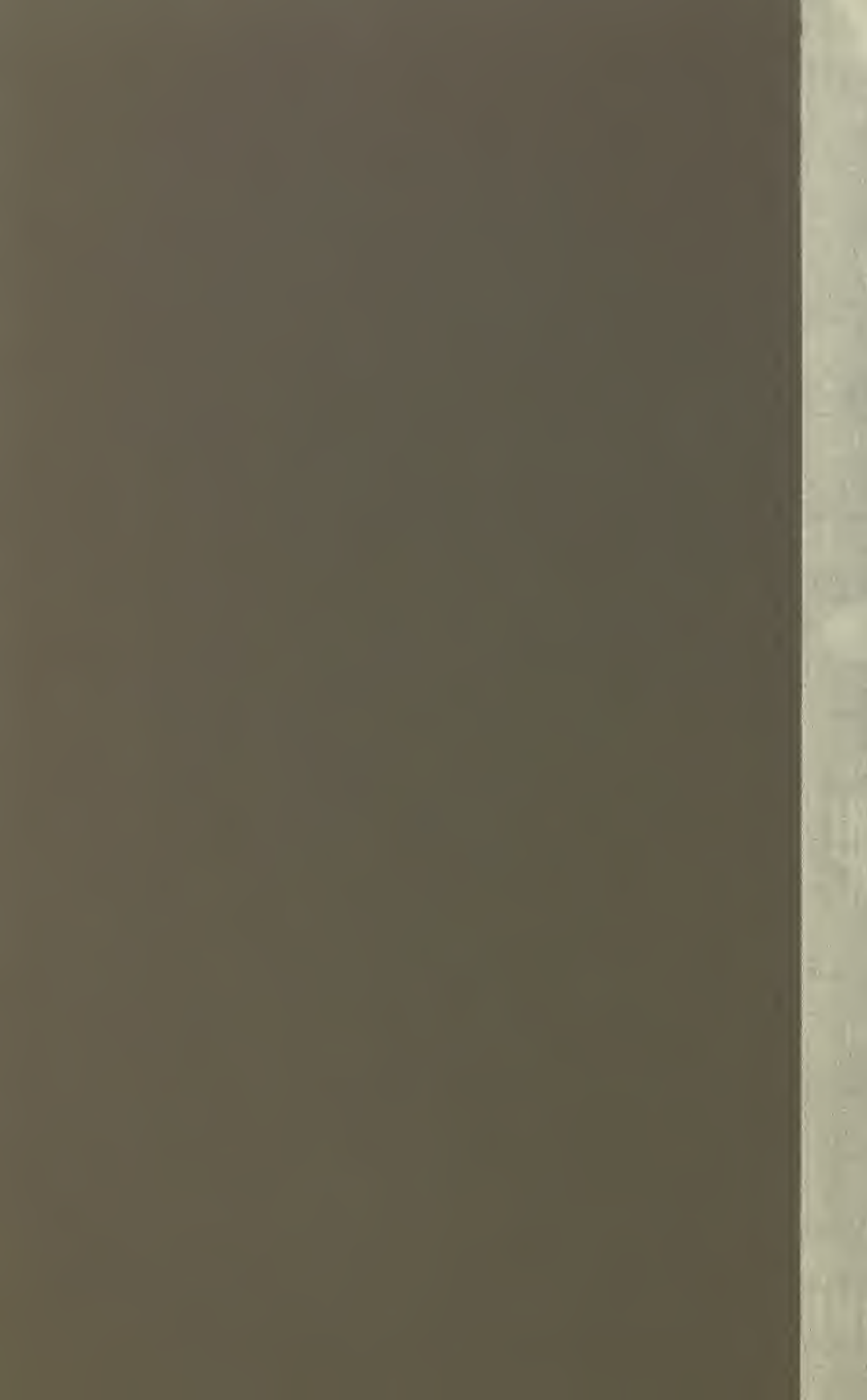
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JERUSALEM CHRISTIAN
TREATISE
ON ASTROLOGY.

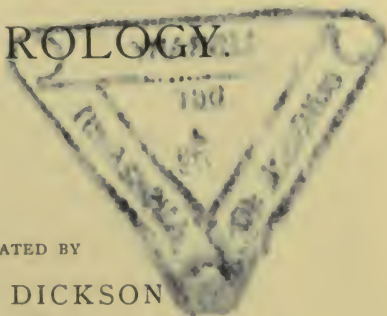
TRANSLATED BY
GLADYS DICKSON

From the original Arabic.

PRINTED FOR THE
PALESTINE EXPLORATION FUND,
38, CONDUIT STREET, LONDON.

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A JERUSALEM CHRISTIAN TREATISE ON ASTROLOGY.

By MISS GLADYS DICKSON, JERUSALEM.

THE following is a translation of the first part of an Arabic manuscript which was lent me, a short time ago, by a certain Arab living in Jerusalem, who had just discovered the manuscript amongst an accumulation of things that he found lying in a house he had lately bought. It was with considerable difficulty that I obtained the loan of the manuscript from him, as he was very unwilling to part with it, and was anxious that no one should even see it.

The book consists of 112 pages, measuring $6\frac{3}{4}$ by 4 inches, prefixed to which are:—8 pages originally blank, now covered with the scribblings of owners; 1 page preface; 9 pages index; 1 page blank; and 1 page scriptural mottoes as translated below. The last 23 pages of the book are occupied with medical recipes, but as the astrological part forms a complete whole, I am confining myself thereto. In addition to the above-mentioned are 14 pages, 12 of which contain notes, written by the different owners of the book, chiefly on historical events. The remaining 2 pages are blank.

The manuscript is written in black ink, emphatic words and headings in red. The handwriting is fairly legible, but the spelling is bad, even such mistakes as *اكثر* for *اكثر* occurring sometimes. It is roughly bound in cardboard, and covered with leather slightly ornamented in the centre of each cover and round the edges.¹ I append for the convenience of readers a list of the star-names:—

[NOTE.—I regret that I am unable to give the translation of twelve of the star-names in the following list; they do not appear in any dictionary to which I have access.]

<i>'Akṛab</i>	عقرب	Scorpio.
<i>Asad</i>	اسد	Leo.
<i>'Awwā</i>	عواء	4 stars in Virgo.
<i>Baldah</i>	بلده	
<i>Baṭn el-Hūt</i>	بطن الحوت	A region in Pisces.
<i>Buṭain</i>	بطين	3 small stars in Aries.

¹ A transcript of the original is deposited in the Palestine Exploration Fund Office.

<i>Dabarân</i>	دبران	α Tauri (Aldebaran).
<i>Dabrah</i>	دبرة	.....
<i>Dâli</i>	دالى	Aquarius.
<i>Dhanâbâ</i>	ذنابا	.....
<i>Dhirâ'</i>	ذراع	2 bright stars in the head of Gemini.
<i>Falîah</i>	فلية	.....
<i>Farghu 'l-Mukaddam</i>	فرغ المقدم	.....
<i>Farghu 'l-Muwahhar</i>	فرغ الموحخر	.....
<i>Ghafîr</i>	غفر	ι, κ, ϕ , Virginis.
<i>Haḳ'ah</i>	حقعه	Head of Orion.
<i>Ḥamal</i>	حمل	Aries.
<i>Ḥan'ah</i>	حنعه	5 stars on the left shoulder of Orion.
<i>Ḥarthain</i>	حرثين	.....
<i>Ḥût</i>	حوت	Pisces.
<i>Iklîl</i>	اكليل	.....
<i>Jabhah</i>	جبهة	The forehead of Leo.
<i>Jadi</i>	جدى	Capricornus.
<i>Jawza</i>	جوزا	Gemini.
<i>Ḳalb</i>	قلب	A bright star in Scorpio.
<i>Ḳaws</i>	قوس	Sagittarius.
<i>Malak ed-Dunya</i>	ملك الدنيا	.....
<i>Miriḥ</i>	مريخ	Mars.
<i>Mizân</i>	ميزان	Libra.
<i>Muštari</i>	مشتري	Jupiter.
<i>Na'ayim</i>	نعيم	.....
<i>Nâṭiḥ</i>	ناطح	α Arietis.
<i>Natrah</i>	نترة	.....
<i>Sa'âdat ed-Dunya</i>	سعدة الدنيا	.....

<i>Sa'du 'l-Aḥḥbiyah</i>	سعد الاخبية	γ, η, ζ, π, Aquarii.
<i>Sa'du Bula'a</i>	سعد بلع	3 stars in the right hand of Aquarius.
<i>Sa'du edh-Dhābihi</i>	سعد الذابح	α, β, Capricorni.
<i>Sa'du es-Sa'ad</i>	سعد السعود	β, ξ, Aquarii with c Capri- corni.
<i>Saraṭān</i>	سرطان	Cancer.
<i>Šaraṭain</i>	شرطان	2 small stars in the horn of Aries.
<i>Šarfah</i>	صرفة	Cor Leonis.
<i>Sha'ra Yamani</i>	الشعرى اليماني	Sirius (α Canis).
<i>Simak</i>	سماك	Spica (α Virginis).
<i>Šulah</i>	شوله	λ, υ, Scorpionis.
<i>Sunbulah</i>	سنبله	Virgo.
<i>Ṭarf</i>	طرف	2 small stars in Leo.
<i>Thawr</i>	ثور	Taurus.
<i>Thurayya</i>	ثريا	Pleiades.
<i>'Uṭārid</i>	عطارد	Mercury.
<i>Zabrah</i>	زبره	2 stars in Leo.
<i>Zuḥal</i>	زحل	Saturn.
<i>Zuḥarah</i>	زحرة	Venus.

THE PREFACE.

This book has in it things of usefulness for easing the mind and the conscience. It is called "The Book of Compilation" and is good in every sense. The meaning of "Compilation" is, that it contains matters relating to astrology, and matters relating to medicine, and valuable items of usefulness relating to temporal matters compiled from famous masters such as Aristo[tle] and others: and whoso looks on it will get temporal consolation. The copyist and corrector is the despised slave Yuhanna Nakli the wretched, of orthodox religion, of Jerusalem by residence. And I have copied it with my sinful hands that whoso shall see it may give a blessing for me for its contents. And I ask the Lord for pardon of my shortcomings, because I ask no other.

Search the Scriptures, ye will find therein life eternal for your souls. John v, 39.

Seek, ye shall find : ask, ye shall receive : knock, it shall be opened to you. For everyone that asketh, taketh, and everyone that seeketh, findeth, and everyone that knocketh, to him it is opened. Matthew vii, 8, and Luke x, 9 and 10.

Compartment 1

[1]

The Apostolic

Jesus Christ

Lot

<i>Compartment 3</i> Peter	<i>Compartment 2</i> Bartholomew
<i>Compartment 5</i> Andrew	<i>Compartment 4</i> Paul
<i>Compartment 7</i> John	<i>Compartment 6</i> James
<i>Compartment 9</i> Mark	<i>Compartment 8</i> Philip
<i>Compartment 11</i> Thomas	<i>Compartment 10</i> Luke
<i>Compartment 13</i> Simon	<i>Compartment 12</i> Matthew
<i>Compartment 15</i> Matthias	<i>Compartment 14</i> Judas

[2]

The First Compartment : Know, O man ! that the hope thou hopest will be fulfilled ; thou shalt have good fortune, and thine shall be success in what thou hast projected and conceived. ' Carry out thy intention in what thou hast undertaken : thy desires will be accomplished. Weary not, they will be accomplished in peace.

The Second Compartment: Bartholomew. O man! consolation will come to thee from a quarter thou knowest not, after great weariness. Wait and hasten not: if thou waitest thou shalt see good and a smoothing of circumstances. Joy will be thy reward and thou shalt have one to guide thee to good who will not deceive thee. Accept his counsel: and commit thyself to God (be He exalted in power and might!).

The Third Compartment: to Peter. Know thou that times are adverse and contrary to thee. Guard thyself from their subtlety. Have faith in thy Lord, that He may help thee from their subtlety and mischief. If thou art questioned, reserve the answer. Wait till consolation come to thee from God (be He exalted in power and might!).

The Fourth Compartment: to Paul. Know that God (be He exalted [3] in power and might!) hath set over thee two angels; one of them to lead thee to good, and the other to guide thee to a blessing. Be not distressed: know that thou shalt receive abundantly in what thou has projected. Go whither thou wilt, know that God will prosper thee in all thy affairs.

The Fifth Compartment: Andrew. Know thou that if thou art turned from wickedness, thy affairs will be successful. As for thy question, leave it with God, that He may save thee as he saves the bird from the hawk; and He will accomplish thy desire. Trust in God and commit thyself to Him.

The Sixth Compartment: to James. O enquirer! do what thou hast projected; thou shalt succeed therein and shalt be victorious over thine enemies. Thou hast come from darkness to light: carry out what thou hast projected, because thou art aided, and happiness is in store for thee, with the help of the Almighty.

The Seventh Compartment: to John. Hard is what thou hast asked; thou askest a thing out of thy reach, and there is no good for thee in it. Turn thy heart from these thoughts, for it is better for thee than to strive for them. [4]

The Eighth Compartment: Philip. Thou hast committed thyself to God. Thou shalt be given thy desire; depart whithersoever thou art inclined. Improve thy thought; let thy project correspond with thy faithfulness, because thy desires are granted, and thou shalt rejoice in the bestowal of thy desire; and God will give thee manifold compensation for that which was lost from thee.

The Ninth Compartment: Mark. O enquirer! thy life-time will be long and secure for thee. Know that thou hast undertaken to do a thing not pleasing to God, and the door is closed beneath thee. Repent and fear God and thy affairs will be prosperous and thy desire granted.

The Tenth Compartment: Luke. The hope thouapest will be fulfilled and thou shalt obtain thy desire. The doors are open before thee. Hasten with thy petition and praise God (His is the power and might!). Certain men are deceiving thee with their counsels, for thou art of mature age.

- [5] *The Eleventh Compartment*: to Thomas. Trust thyself not; for the matter is difficult for thee. Withdraw from thy intention: return to God (His is the power and might!) that the Almighty may grant thy petition.

The Twelfth Compartment: to Matthew. O enquirer! thy matter will be easy and near unto thee, by the frequency of thy prayers and petitions to God. He will send an angel for thy help. Thou shalt triumph over thy adversaries. Thy life-time will be peaceful, and thou shalt have good and success; and the right-hand of the Holy One overshadows thee. Thou shalt obtain what thou seekest with joy. Beware of accepting counsel of any, for some envy thee and are hostile to thee, but thou shalt conquer them all by the help of the Exalted!

The Thirteenth Compartment: Simeon. O enquirer! whenever thou thinkest of this matter thy sorrow increases, and it estranges thee from the way of thy Lord. Return from thy intention, and do not continue in unbelief. Delay not, return from thy sin and trust God (His is the power and might!).

The Fourteenth Compartment: to Judas the Apostle. O enquirer! thy action is proper: do what thou hast undertaken, for it is made prosperous for thee: for thou shalt thereby obtain happiness by it, notwithstanding the craft of thy enemies. Trust in God and better thy deeds.

- [*The Fifteenth Compartment*: to Matthias the Apostle. O man! why art thou disquieted and why is thy life depressed? Why art thou importunate in thy request? Be patient. God will grant thee realisation, and shall console thy sorrow. Wait a little, till thou shalt get thy desire, and happiness will come to thee, and thy undertakings will be worthy of praise (God knows best!) therein.

- [7] *Of the Indicator of the Birth of the Year, namely, Eš-Ša'ra El-Yamâni.*

Know that this star rises on the nineteenth day of the month of July. The zodiacal sign in which is the moon on that day is the "Sign of the Birth of the Year."

If it be in *el-Hamal*¹ it indicates increase of rain; overflowing of springs; plentifulness of crops and oils; greatness of cold; diseases; evils and wars increase.

If it be in *eth-Thawr*: abundance of rains, cold, evils, and scarcity.

If it be in *el-Jawza* it indicates scarcity of rain; scarcity and panic and turmoils.

If it be in *es-Saratân* it indicates plentifulness of rains; rotting of crops; plentifulness of wines; perfection of fruit; outbreak of pestilence.

¹ See index of star-names prefixed to the translation.

If it be in *el-Asad* it indicates plentifulness of corn and wines ; scarcity of oils. Panic and tumults will surround people.

If it be in *es-Sunbulah* it indicates increase of rains and goodness of [8]
fruits and harvest and fineness of cattle.

If it be in *el-Mizân* it indicates tumults of kings ; scarcity of oils ; corruption in the crops ; increase of trouble.

If it be in *el-Kaws* it indicates abundance of rains ; goodness of crops ; scarcity of birds ; the heat will affect the crops ; locusts will appear ; joy will surround people.

If it be in *el-Jadi* it indicates the rising of the fame of kings and abundance of rains and crops and fertility in wine and oils.

If it be in *el-Dâli* it indicates corruption of crops on the fields and scarcity of oils.

If it be in *el-Hât*, increase of dew and rain ; destruction of birds : occurrence of war in a great city ; outbreak of contentions.

Of the Birth of the Year.

If you wish to know the Sign of the Birth of the Year, calculate the day on which is Christmas Day with the total, and subtract 12, and you will understand which of the signs it is.¹

Chapter of the Little Abused with the twelves subtracted.

[9]

ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت
 1 2 3 4 5 6 7 8 9 10 8 6 4 2 10 8 6 4 8 4 8
 sub-tract 10 8 6 4 8 4 8 4 8 4 8 4 8 4 8 4 8 4 8 4 8
 4 1 4 4 1 4 4 1 4 4 1 4 4 1 4 4 1 4 4 1 4

This is the Great Abused.

ا ب ج د ه و ز ح ط ی ک ل م ن س ع ف ص ق ر ش ت
400 300 200 100 90 80 70 60 50 40 30 20 10 9 8 7 6 5 4 3 2 1

ث خ ذ ض ظ غ
1000 900 800 700 600 500

¹ This is a literal translation of the Arabic, but the directions are not easy to follow.

[10]

Of the Birth of the Year in the Twelve Signs.

If it commence with *el-Hamal* and *Mirh* and the ascending of the sun and descending of *Zuhal*, this sign is dominant in Babylon and Persia and the East and Roumelia. It indicates violent contentions and wars and divisions and oppressions in the East; among the cattle and goats there will be shortage, and in crops likewise; it indicates excessive rains and oppression among the living to the end of June; the plains will be drier than the mountains; in the month of March the rains will be excessive; fruit and thieves increase in Syria. Hostility will fall on the land of Greece, and plundering in the *Hijáz*; pains of the eyes will increase, and catarrh and headache. Some of the great will die.

If it commence with *eth-Thawr* and *ez-Zuharah* it dominates the land of Africa and the north. Plague will increase among cattle; rains will increase; crops will be plentiful; there will be excessive heat in summer; there will be unity among the Arabs in the north; disease will increase among the inhabitants of the mountains; the crops will be abundant; a man of renown will die.

[11]

If it commence with *el-Jawza* and '*Utárid* the year will be rich in plenty and cheapness, and especially in the lands of the North. There will be contentions in Egypt and in the land of Syria, and a city will be destroyed. There will be mortality among the aged. Fever will increase. The vineyards will be better than the corn. There will be mortality from the severity of cold, and a strong wind will blow for three days.

If it commence with *es-Saraṭán* and the Moon, and *Mirh* be descendant, it indicates greatness of prosperity in the crops and the fruits. Diseases will increase owing to smallpox. The rivers will overflow from excess of the snows: the land of the Greeks will be fertile, and there will be earthquakes in April and thunder-bolts will increase, and the summer will be good, and the olive-oil and wines will increase, and there will be rheumatic pain.

If it commence with *el-Asad* and the Sun, it dominates the East and Persia and the Soudan. There will increase turmoils and differences and cheapness in Syria and Africa. A great man will be killed. Violent winds will blow, and the rain will be excessive and the cold severe. The crops and the cotton will be plentiful. If *Mirh* be in *el-Asad* wars will increase in violence and blood will be shed. Robbers will increase.

[12]

If it commence with *el-Sunbulah* and '*Utárid* the year is blessed in the crops and in fertility. There will be discords between the great and the literates. There will be dearness in Egypt. The rivers will overflow, and some villages will be destroyed. The rains and the snows and the frosts will be moderate: the rain will be out of its proper time.

If it commence with *el-Mizán* and *Zuharah* the winds and the simoom will increase in strength, and there will be increase of eclipses and earthquakes, and the rain will be early and in abundance in March and April,

Blood will flow and contentions among the Arabs and in Syria will increase. Mischief will increase.

If it commence with *'Akrab* and *Mirḥ* it dominates the West. It indicates plague and dearth in Palestine: strong thunder. The crops will be fertile, the rains abundant. Strangers will tread Syria under foot. Tremendous winds will blow in March and April: the honey and flax and olive oil and wine will rot. Diseases will increase among women and the aged and infants: sickness and ophthalmia will increase.

If it commence with *el-Kaws* and *el-Muštari* it is blessed. There will [13] be cheapness and justice in the East. Plague among horses and camels. The fertility good: the rain moderate; autumn full of disease and mortality. Strong winds will blow in October and November: the rain will be out of its season. There will be tremblings and panic in the mountains.

If it commence with *el-Jadi* and *Zuḥal* [it indicates] in the South and in Palestine increase of mortality, and earthquakes, and eclipses. The cotton and olive oil will be scarce; grain will be plentiful. Cattle will die: crops and barley will be fine. It is an average year, neither good nor bad. Marriages will increase, as will rain, wine, and charcoal.

If it commence with *el-Dāli* and *Zuḥal* the year is blessed on the plains and in the lands of Yaman and Roumelia. The Nile and the Tigris will be diminished. There will be dearth in Egypt and fertility in 'Irak. The snows and the rains will increase in it; the fruit will be plentiful. There will be contentions in Syria. Olive oil and cotton and flax will be scarce.

If it commence with *el-Ḥāt* and *el-Muštari* it is favourable in the land [14] of Syria. The crops will be good, and cheapness general. The streams will overflow their banks and contention will increase in the land of Syria and plague in the land of Greece. West winds will blow, and rain will fall at intervals, and there will be abundance of corn. Ophthalmia will increase. (God knows best!)

Of the Habitations of the Sun in the Eastern Months.

In the Zodiacal Sign.		In the Zodiacal Sign.	
June	Saraṭān.	December	Kaws.
July	Asad.	January	Jadi.
August	Thawr.	February	Dāli.
September	Sunbulah.	March	Ḥāt.
October	Mizān.	April	Ḥamal.
November	'Akrab.	May	Jawza.

[15] *Of the Rising of the Habitations and their Radical Meanings.*

APRIL has *Ḥamal*, and of the planets *Miriḥ*. On the ninth rises *Nāṭiḥ* in *Baṭn el-Ḥāt*. If the new moon appear in it, and if it be upright, it betokens peace.

MAY has of the signs *Ṭawr*, and of the planets *Zuharah*. It is the house of the Happiness of the World.¹ On the 4th rises *Buṭāin*. On the 20th rises *Thurayya*. If the new moon appear in it and be upright it indicates terrible cold ; if oblique it indicates excess of rains and goodness of fruits.

JUNE has of the signs *Jawza*, and of the planets 'Uṭārid. On the 1st rises *El-Dabarān*. On the 20th rises *Han'ah*, and sets *Na'āyim*. If the new moon appear in it and be upright the crops will be sound, and the beasts will die and the vineyards will be good. If its horns be oblique there will be mortality in that year.

[16] JULY has of the signs *Saraṭān* and of the planets the *Moon*. On the 20th rises *ed-Dirā'* and sets *Sa'du 'd-Dābiḥi*. If the new moon appear in it and be upright the heat will be excessive and diseases will break out among people, and prices will fall owing to fertility. Cold and snow will increase in December.

AUGUST has of the signs *Asad* and of the planets the *Sun*. It is the house of the King of the World.¹ On the 5th rises *Ṭarf* and sets *Sa'du 's-Sa'ūd*. On the 18th rises *Jabhah* and sets *Sa'du Bula'a* ; on the 20th rises *Natrah* and sets *Sa'du 'l-Aḥbiyah*. If the new moon appear in it and be upright it indicates excessive cold ; if oblique it indicates rain.

SEPTEMBER has of the signs *Sunbulah*, and of the planets 'Uṭārid. On the 11th rises *Ṣarfah*² and sets *el-Farghu*³ 'l-Muwaḥḥar. On the 20th rises *Ṣarfah* and sets *el-Farghu 'l-Muḥaddam*. If the new moon appear in it and be upright it indicates mortality among animals.

[17] OCTOBER has of the signs *Mizān*, and of the planets *Zuhrah*. On the 9th rises *Simāk* and sets *Baṭn el-Ḥāt*. On the 22nd rises *El-Ghaṭr* and sets *Ṣaraṭain*. If the new moon appear in it and be upright the rains will be short.

NOVEMBER has of the signs *ʿAkrab*, and of the planets *Miriḥ*. On the 17th rises *Ikhl* and sets *Thurayya*. On the last day rises *Falīd* and comes to setting *El-Dabarān*. If the new moon appear in it, if it be upright it indicates goodness of crops.

¹ This is a literal translation of the passages, *هو بيت سعادة الدنيا* and *هو بيت ملك الدنيا* respectively. They are presumably names of stars or astrological technicalities: I have no source of information at hand to enable me to explain them.

² This is the reading of the MS.: it is a slip of the copyist for 'Awwā.

³ This is the correct form of the name, though the MS. always reads *فرع* (*Far'u*).

DECEMBER has of the signs *Ḳaws*, and of the planets *El-Muštari*. On the 22nd rises *Na'ayim* and sets *Han'ah*. If the new moon appear in it and be upright, it indicates diminution of rain.

JANUARY has of the signs *Jadi*, and of the planets *Zuḥal*. On the 7th rises *Baldah* and sets *Dhirā'*. On the 20th rises *Sa'du 'dh-Dhābiḥi* and sets *Natrah*. If the new moon appear in it and be upright it indicates goodness of fruit and cold.

FEBRUARY has of the signs *Dālī*, and of the planets *Zuḥal*. On the 2nd rises *Sa'du Bula'a* and sets *Ṭarf*. On the 14th rises *Sa'du 's-Sa'ūd* and sets *Jabhah*. On the 27th rises *Sa'du 'l-Aḥbiyah* and sets *Dabrah*. If the new moon appear in it and be upright it indicates great cold; if oblique it indicates excessive rains. [18]

MARCH has of the signs *Hūt*, and of the planets *el-Muštari*. On the 13th rises *Farghu 'l-Muḳaddam* and sets *Ṣarfah*. On the 27th rises *Farghu 'l-Muwahhar* and sets *'Awwā*. If the new moon appear in it and it be upright it indicates great winds and rains and mortality among sheep; if oblique the fruit is diminished in it and there is excess of plenty.

On the Twenty-Eight Habitations of the Moon.

[19]

Know that *Šaraṭain* and *Buṭain* and *Thurayya* belong to *ḤAMAL* and they are in thirds. And a third of *Thurayya* and *Dabarān* and *Haḳ'ah* to *THAWR*; and a third of *Haḳ'ah* and *Han'ah* and *Dhirā'* to *JAWZA*; and *Natrah* and *Ṭarf* and a third of *Jabhah* to *SARATĀN*; and a third of *Jabhah* and *Zabrah* and *Ṣarfah* to *ASAD*; and a third of *Ṣarfah* and *'Awwā* and *Simāk* and *Sunbulah* to *SUNBULAH*; and *Ghaḥfir* and *Dhanābā* and a third of *Iklīl* to *MĪZĀN*; and a third of *Šulah* and *Na'yim* and *Baldah* to *ḲAWS*; and *Sa'du 'dh-Dhābiḥi* and *Sa'du Bula'a* and a third of *Sa'du 's-Sa'ūd* to *JADI*; and a third of *Sa'du 's-Sa'ūd* and *Sa'du 'l-Aḥbiyah* and a third of *Farghu 'l-Muḳaddam* to *DALI*; and a third of *Farghu 'l-Muḳaddam* and *Farghu 'l-Muwahhar* and *Baṭn el-Hūt* to *ḤŪT*.

If the moon lodge in *Šaraṭain* (which is *fiery*) there is bad luck moderated with good. It is a proper time for action and for friendship. Put not on new garments therein nor approach those endowed with power, or women. Whoso is born on that day will be evil and spendthrift of goods.

Buṭain is from 13° 51' 56" (understand that sixty seconds is a minute, [20] and sixty minutes a degree). *Buṭain* is fortunate, *airy*,¹ dry. It is a proper time for making friendships and approaching nobles. Whoso is born on that day will be pious, good of life; but a female will be quarrelsome.

¹ The MS. here reads *حار*, which I venture to emend to *هوائی* on the analogy of the other habitations, which are classified as *ناری* ("fiery"), *ترابی* ("earthy"), *مایه* (sic "watery"), and *هوائی* ("airy").

If the moon lodge in *Thurayya* (which is from $25^{\circ} 42' 52''$ and it has 8° from *Hamal* and $34' 16''$ from *Thawr*) it is *airy*, dry, cool and fortunate. It is a proper time for remedies and scents, and amulets, and approaching nobles. It is a proper time for marriage, and building, and sowing, and wearing new clothes. Whoso is born on it will be pious and of good reputation.

If the moon lodge in *Dabarân* (which extends $51' 42''$ from $8^{\circ} 34' 26''$ in *Thawr*) *earthy*, cold and ill-luck; hostilities are excited. Enter not in to those of rank nor to women; travel not. Whoso is born thereon will be envious and quarrelsome.

- [21] If the moon lodge in *Hak'ah* (which is from $21^{\circ} 42' 9''$). *Earthy*. Good fortune, moderated with ill. Have intercourse thereon with the great; do not undertake any sort of work. It is a fitting time for marriage and wearing new clothes and travelling.

Han'ah is from $8^{\circ} 32' 26''$ and it has $51' 42''$ from *Thawr*. *Earthy*. Bad fortune. Approach not nobles, undertake no work, enter not in to women; build not, plant not, and travel not in it. Whoso is born thereon will be envious.

Dhirâ'. If the moon lodge therein, it is a proper time for everything—approaching nobles, sowing, wearing new clothes, trade and marriage. Whoso is born thereon will be of praiseworthy reputation. It is from $16^{\circ} 33' 8''$; it is the seventh station.

Natrah is from $12^{\circ} 51' 16''$ from *Saratân*. Its good luck is moderate. Wear not good clothes, nor buy cattle, nor trade. Shun approaching men of rank. Whoso is born thereon will have a sorrowful life and a praiseworthy reputation.

- [22] *Tarf* is from $12^{\circ} 51' 16''$; it has $21^{\circ} 42' 52''$ from *Saratân*. *Watery*. It is a proper time for hostilities. Enter not in to those in authority. Whoso undertakes anything will repent. Whoso is born thereon will be unlucky.

Jabhah is from 25° ; it has $42' 50''$ from *Saratân* and 8° from *Asad*. *Watery*. Convenience and ill-luck are mingled. It is fitting for action, and doing work and marriage, not for travelling and for wars. Whoso is born thereon will be wily and deceitful.

Zabrah is from $28^{\circ} 19' 30''$; it has from *Asad* $21^{\circ} 25' 42''$. It is lucky. It is a proper time for winning hearts and approaching the great. It is a proper time for marriage and trade and keeping cattle and for tillage. Whoso is born thereon will be happy.

Sarfah extends from $21^{\circ} 25' 40''$, and has $4^{\circ} 27' 7''$ from *Asad*. *Fiery*. Good-luck moderated. It is not a proper time for action or entering in. Whoso is born thereon will be noxious.

- [23] *'Awâ* is from $4^{\circ} 7' 7''$, and has $17^{\circ} 9'$ from *Sunbulah*. *Earthy*. Dry; moderated with bad-luck. It is a fitting time for actions and enterprises; not for litigation. It is a proper time for entering in to nobles and doing work and travelling. Whoso is born on it will be intellectual, and unkind to his parents.

Simāk is from $17^{\circ} 9' 57''$, and extends from *Sunbulah* to its end. *Earthy*. Ill-luck. Undertake not any works, nor enter in to nobles, nor have intercourse. Whoso is born thereon will be quarrelsome and wicked.

Ghafir is from the first degree of *Mizān* to $12^{\circ} 51' 27''$. *Airy*. Fortunate. It is a fitting time for winning [hearts] and entering in to nobles and doing work. Whoso is born thereon will be happy and faithful.

*Zayāt*¹ [recté *Dhanābā*] is from $6^{\circ} 51' 62''$, and has $25^{\circ} 42' 52''$ from *Mizān*. Its indication *fiery*; ill-luck moderated. Undertake not any works, but to have intercourse with the great is praiseworthy, as is marriage. Wars will be conquering and victorious. Whoso is born thereon will be very bad and hated. [24]

Iklīl is from $5^{\circ} 42' 50''$, and has from *Mizān* and *Kaws* $7^{\circ} 31' 27''$. *Watery, mixed with air*. Bad and injurious luck. It is not a fitting time for any sort of action, nor entering in to nobles. Whoso is born thereon will be hated and evil.

Kalb is from $7^{\circ} 34' 42''$, and has $6^{\circ} 36' 42''$ from *'Akrab*. *Watery*. Happy. Do on it every deed, only keep from marriage and travelling. Whoso is born on it will be faithful and of praiseworthy reputation.

Sūlah is from 21° , and has $4^{\circ} 21' 21''$ from *'Akrab*. *Fiery*. Is mixed with bad-luck. Arrange no affairs in it, nor enter in to nobles, nor make a present of anything, nor travel. Whoso is born on it will be of ill fame, hated, and evil of reputation.

Na'ayim is from $3^{\circ} 17' 7''$, and has $17^{\circ} 7' 30''$ from *Kaws*. It is happy; [25] do therein every work, have intercourse with the great; it is a good time for marriage and crops and victory in wars, and wearing new clothes. Whoso is born thereon will be happy and beloved.

Baldak is from $21^{\circ} 7' 31''$, and extends from *Kaws* to its end. *Fiery*. It indicates unlucky and corrupt. Shun actions in it, and do not go near the great. Whoso is born thereon will be reprobate and unfortunate.

Sa'du 'dh-Dhābīḥ, the 22nd station, is fortunate, mixed. It is not a fitting time for action; have no intercourse in it with anyone. Shun travel and marriage. Whoso is born thereon will be happy and of good reputation.

Sa'du Bula'a is from $12^{\circ} 21' 22''$, and has $23^{\circ} 42' 51''$ from *Jadi*. *Earthy*. Appears mixed with ill-luck. Shun the arrangement of affairs. It is good for having to do with nobles. Whoso is born thereon will be avaricious and oppressive to his parents.

Sa'du 'a-Sa'ūd, the 24th station, is from $25^{\circ} 42' 8''$. It extends from *Dāli*. *Airy* and *earthy*. Fortunate. A fitting time for every action and profession, and agriculture. Whoso is born thereon will be fortunate. [26]

Sa'du 'l-Aḥḥīyah is from $7^{\circ} 34' 16''$. *Airy*. Ill-luck. It is a fitting time for spiritual matters. Shun trade and intercourse with nobles and marriage. Whoso is born thereon will be evil.

¹ الریات, MS. Read الذنابا.

Farghu 'l Muḳaddam extends in *Dāli* from 27° 59' 55". *Airy*. Fortunate for every action and intercourse with the great, and travelling. It is victorious for wars. Whoso is born thereon will be fortunate.

Farghu 'l Muwaḥḥar extends in *Dāli*, from 4° 7' 33". *Watery*. Good mixed with bad-luck. It is a fitting time for having intercourse with the great and for wars. Shun marriage. Whoso is born thereon will be quarrelsome and bad.

Rašd, which is *Baṭn el-Ḥāt*, is from 17° 7' 33". *Watery*. Indicates good fortune. It is a fitting time for marriage and entering in to the great, and keeping cattle. It is a praiseworthy period. Whoso is born thereon will be prosperous, pious, and praised in his reputation.

[27] *A view of the Unlucky Days in the Twelve Eastern Months.*

September 1, 4, 5, 9, 23.	March 4, 19, 22.
October 3, 5, 7, 23.	April 6, 7, 19, 25, 30.
November 1, 6, ¹ 4, 21, 25.	May 1, 6, 7, 8, 19, 25.
December 1, 3, 6, 14, 21, 25.	June 3, 6, 9, 12, 18, 25.
January 2, 3, 6, 14, 24, 27.	July 3, 6, 8, 16, 20, 22.
February 6, 11, 14, 16, 24.	August 2, 4, 10, 15, 19, 22.

It is a man's duty to be cautious in work and trade upon them.

[28] *Of the Matters concerning the Birth of the Year and how the Rains will be in it.*

If the year be born on *Saturday* eve it indicates goodness of crops, much wind, abundance of olive oil and vetches,¹ the outbreak of dissensions in Africa and among the Arabs. The winds will be in March, April, and May, the summer will be hot; in the end of the year there will be mortality. If it be on *Sunday* eve the rains will be mixed with snows and the rivers will overflow, winds will be excessive, the crops good; there will be fighting in the Western countries and mortality among the aged. Prices will reduce; there will be shortage among cattle. It will be dry in March, and among some people there will be various diseases. If it be on *Monday* eve it indicates great rains and contentions and shedding of blood; the harvest will be advanced, and the west winds will blow strong in February and March. There will be sickness among cattle; the crops and the vetches and the wine and the oil will be good. There will be sudden mortality, and fever will increase. If it be on *Tuesday* eve it indicates outbreak of smallpox and occurrence of wars and increase of snow in Syria and a dry spring. The rivers will overflow and the simoom wind will increase. The fruit will fall. Disease

¹ *I.e.*, peas, beans, lentils, etc. (pulse).

will befall women with child. The dearness of prices will be reduced in [29]
the end of the year. From October to January will be dry. There will
be shortage of honey and fruit; *samn* will be dear. Avoid riding horses.
If it be on *Wednesday* eve it is harmful for corn and barley and vine-
yards. Fruit will increase. The rain will be excessive, the cold little,
and Palestine and Jerusalem and Egypt will be fruitful. Corn and olive
oil will be cheap. In February there will be violent wind and thunder
and lightning. March and April will be moist, and rebellious countries
will fortify themselves. If it be on *Thursday* eve it indicates goodness
of plants, and grapes and figs and fruit. There will be pains of the side.
Some women will die. The year will be good, and great ones of the
people will die. It will be bad for merchants. There will be shortage
among cattle. At the beginning of the winter there will be warmth, as
well as at the end of it. There will be plague among camels. The rains
will increase and wars will be violent. People will have pains in the
back. There will be winds in October and November. The *samn* and
fruit will be good and the condition of people improved. If it be on
Friday eve it indicates shortage of rain and goodness of pasture. There [30]
will be mortality among infants. Winds will blow all over the earth.
The rivers and springs will overflow. There will be wars in the islands
and shortage in the crops. God (the praised and exalted) causeth
changes, and changeth not!

On the Beginning of the Year with the First of January.

If it commence on *Sunday* it indicates excess of rains and the pasture
plentiful, the winds strong, vetches plentiful, olive oil and wine short.
Dissensions break out in some places. Troubles increase. The crops will be
moderate, and the summer will be exceedingly hot, with pernicious fever
and death. If it commence on *Monday* there will be disturbance among
kings, and excessive cold and great winds, and snows in January and
February. Wine and olive oil will increase, the crops will be good, the
rains will be in October and November. If it commence on *Tuesday* it
indicates excessive rains, outbreaks of smallpox. Cold will increase, [31]
there will be shortage in crops and fruit and olives. Prices will be dear,
and October and November will be dry. If it commence on *Wednesday*
heat will affect the crops, and the vineyards and fruit will be plentiful.
The Holy Land will be fertile. In February there will be cold and hail,
and the corn and olive oil will be cheap, and perhaps there will be earth-
quakes in the end of February and moisture in April. The state of
crops will be good, sesame will be scarce, the summer crops will be good.
There will be disturbance and wars. If it commence on *Thursday* the
year will be sound in its crops and the rains moderate. The grapes and
figs and olives will be plentiful. A man of exalted station will die.
There will be shortage in honey. Sheep will increase. In October and

November there will be strong winds. The condition of people with regard to the necessities of life will be good. If it commence with *Friday* the year will be blessed, the rains little, the spring moist. The fruit will be good and in the highlands winds will prevail. The rains will be little, and there will be shortage in barley and horses and camels. If it commence with *Saturday* it indicates shortage of olive oil and wine and cheapness of barley, the corn will be scarce and vetches good, and [32] with that there will be cheapness. In January terrible cold, and snow and clouds and thunder in February and March and April. Charcoal and firewood will be dear and corn cheap. (God knows best !)

*What is said on Eclipses of the Sun in the Months of the
Eastern Computation.*

If the eclipse be in *April* it indicates wars and discords ; if it be in the region of the east the contentions will be in Persia, and dearness in the east ; if it be in the region of the west, there will be dearness and mortality in Greece. In *May* it indicates sickness and violent contention and journeys. If it be from the first to the middle it indicates commotion in all lands ; if thence to the end, adversity. In *June* it indicates mortality among cattle and increase of hostility, and dearness and mortality in Armenia and Roumelia and Syria. In *July* it indicates mortality in Africa and wars in India and dissensions on the plains. Ships will sink in the sea and the soldiers of the Greeks will be mobilised. [33] In *August* it indicates scarcity of rains and increase of robbers and corruption. In *September* it indicates oppression in every place and appearance of locusts. Corruption will increase, and rain will be diminished at the beginning of the year and increased at its end. Contentions will increase among people. In *October* it indicates excess of rains and cold, and wars will become violent. There will be plague among horses and goats. In *November*, if there occur an eclipse of the sun, it indicates disease in the end of the year, and cold and snow ; thieves will increase. In *December* it indicates increase of rains and snows and fertility of crops and peace among people. The cattle will perish and there will be high prices in 'Irak and the Holy Land. In *January* it indicates great prosperity and increase of rains and fruits, and there will be mortality in the universe, and some sickness among people. Contentions will increase, and perfidy among people. In *February* it indicates wars, and death of sheep and plentifulness of olives. Rains will increase, [34] and the melons and the olive oil will rot. In *March* it indicates goodness of the year, excessive rains. Some of the crops will rot and the oil will be scanty. Troubles will increase. There will be contentions and afflictions. The year will be a peaceful one. (God knows best !)

*What is said on Eclipses of the Moon in the Months of the
Eastern Computation.*

In *April* an eclipse of the moon indicates snows and strong winds. Corruption and contentions will increase in the land, and lying will prosper among people. In *May* it indicates journeys and sickness among people, mortality of cattle, corruption of vetches, overflowing of springs. The year will be plentiful with its produce. In *June* it indicates peace for the poor and trouble for the great, and famine in the west, and justice appears. Fruit is good. In *July* it indicates dearth and immoral conduct in the world; plentiful rains. In autumn diseases will increase and there will be shortage of crops. In *August* it indicates much blood[shed]; there will be shortage of crops and a king will die (God knows best!). In *September* an eclipse of the moon indicates plentiful rains and the rivers will expand, and there will be various pains among infants in autumn. In *October* it indicates security in the year and fertility of the earth, and plentiful rains. There will be sudden mortality and thunderbolts and thunder, and some of the grain will rot. In *November* it indicates terrible calamities and cold and much frost. Famine in the plains. Locusts will appear. (God knows best!) In *December* it indicates plentifulness of rain and snow, and terrible cold. The olives will be good with the fruit, and there will be panic on account of the Arabs. In *January* it indicates cheapness in the year and justice; the cattle will be good and the affairs of merchants prosperous. There will be plague in Syria. In *February* it indicates plentiful rains and overflowing of the rivers; winds and earthquakes, and in summer great heat. (God knows best!) In *March* an eclipse of the moon indicates terrible cold and snows. The year will be good in crops and wine and olive oil. There will be contentions between kings, and the word of quarrels and . . . ¹ will arise. (God knows best!) [35]

What is said about Solar Haloes in the Months of the Eastern Computation.

In *April* a solar halo indicates wars of kings; there will follow shortage in the crops. In *May* it indicates increase of robbers; the year will be blessed in plentiful produce. In *June* it indicates mourning in certain cities and villages. Robbers will increase; crops will prosper. In *July* it indicates terrible rains in October and November, and plague in Yaman. In *August* it indicates contentions among kings and dissensions of the Arabs. In *September* it indicates adversity among people and dearth of prices. In *October* it indicates great contentions and hostility among people. In *November* a halo round the sun indicates

¹ Illegible word.

- greatness of rain and security in travel, and goodness of crops. In [37] *December* it indicates greatness of rain and mortality among cattle. Barley will be dear and wars will increase. In *January* it indicates goodness of crops, and there will be pains of the eyes. There will be turmoil and contention among people, and their great men will die. In *February* it indicates excess of snows and olive oil will be dear and the fruit short. In *March* it indicates outbreak of contentions among people, and for them adversity will end in consolation. The rains and snows and wind and cold will increase, and some of the crops will rot. (God knows best !)

*What is said about Lunar Haloes in the Months of the
Eastern Computation.*

- [38] In *April* a halo round the moon indicates outbreak of wars and greatness of winds and earthquakes and goodness of crops. In *May* it indicates plenty of crops and goodness of vetches. Diseases will increase among people, and wars will be in the mountains. In *June* it indicates plenty of grain and birds and fish, and perhaps mortality will befall people from lightnings. There will be shortage among cattle. In *July* it indicates good and peace ; from the excessive heat some of the fruits will be destroyed. In *August* it indicates dissensions among the people and scarcity of rains. Aridity will increase, and ophthalmia. In *September* it indicates dearness, and the fruit of the year will increase and the rivers expand from the excessive rains, and the corn will prosper, and the plenty will increase and the state of people will be good. In [39] *October* it indicates advance of the rains and cheapness in the year and cold and snows and strong winds. In *November* it indicates contentions and strength of winds and rains. In *December* a lunar halo indicates excess of disease and mortality. Worms will increase. (God knows best !) The fruit of summer and fertility will increase. In *January* it indicates much rain in February, and snows and overflowing of waters. The fruit will be destroyed ; fertility will be good. In *February* it indicates dearness, goodness of fruit. There will be frost ; olive oil will be dear ; the vineyards will rot. In *March* it indicates excessive cold and outbreak of wars and goodness of fruit. (God knows best !)

What is said about Earthquakes in the Months of the Eastern Computation.

- In *April* it indicates great rains and strong wars and cheapness and goodness of the year. If it be by night, it indicates bloodshed. In *May* it indicates dissensions and greatness of contentions and wars. If it be by night, it indicates cheapness and peace among people. In *June* it [40] indicates plague among animals and sore throat in Palestine. There will

be cheapness in that year. If it be by night it indicates the reverse of that, and perhaps there will be mortality in the highlands. In *July* it indicates dearness, and some places will be trodden under foot by strangers. In *August* it indicates advance of rains and increase of robbers. In *September* it indicates the death of a man of high position, and advancement of the year in bounty. If it be by night wars and sickness will increase. In *October* it indicates increase of rain, cheapness, and diseases. In *November* it indicates contentions and tyranny. If it be by night it indicates fertility and a good condition. In *December* it indicates increase of diseases. If it be by night it indicates mortality among cattle and gossiping among people. In *January* it indicates greatness of heat and plague and famine, and pestilence of cattle. If it be by night it indicates increase of robbers, and a sign from heaven will appear. In *February* it indicates greatness of rains and contentions and strange diseases. In *March* it indicates that the spring will be good and the year prosperous. If it be by night it indicates increase of grain and goodness of the plants.

The Indications of the Rainbow.

[41]

In *April*, if it extend from east to south there will be excitements and diseases and contentions in the land. If it be from west to north it indicates violence of wars and goodness of crops and fruit. In *May* if it be from east to south mortality among cattle and women will increase; if it be from west to north it indicates high prices. In *June*, from east to south, diseases increase, some countries will be destroyed, and the land will be fertile. If it be from west to north it indicates contentions and wars. In *July*, from east to south, corruption increases. If it be from west to north wars become violent and animals die. In *August*, from east to south, febrile diseases increase; from west to north, wars and high prices increase. In *September*, from east to south, it indicates advance of the rains and goodness of the year.¹ In *October*, if the bow extend from east to south, it indicates contentions; if from west to north, it indicates greatness of rains; the crops will be good, and the summer crops will be plentiful, and there will be peace. In *November*, from east to south, the cattle will be destroyed and the year plentiful. From west to north, disease will break out in Syria, there will be shortage among animals, the honey and the wine will be good. There will be mortality. In *December*, if from east to south, it indicates violent wars, and cheapness in the whole earth. From west to north it indicates prosperity and plentifulness of crops. In *January*, if from east to north, it indicates goodness of the year and its crops; if from west to south it indicates famine in Syria

[42]

¹ The turn of the page has caused the writer to forget the west-to-north prognostication of these months.

and excessive cold. In *February*, if from east to south, it indicates prosperity (?)¹ of people; there will be heat and adversities. If from west to north it indicates great mortality and cheapness of prices. In *March*, if from east to south, it indicates rains and fertility. (God knows best !)

[43]

What is Said about Terrifying Stars [Comets, &c.].

In *April*, if one appears, it indicates contentions between kings, and attacks. In *May* it indicates mortality and goodness of crops, and dearness prevails. In *June* it indicates weakness and disease among the aged. In *July* it will be a year full of heat and plague among goats. In *August* thieves increase and prices will be great. In *September* it indicates cheapness and advance of rain. In *October* it indicates fertility of the corn and peace between kings. In *November* contentions will break out between kings, and pestilence will appear. In *December* corruption will increase in Syria and the East. In *January* it indicates fertility of the year and oppression will increase. [*February* omitted.] In *March* if a sign from heaven appear, be it a pillar of fire or a comet, there will be good in that year, heat will affect the crops. There will be many earthquakes and eclipses, and the rivers will be low, and there will be dissensions among beings. (God knows best !)

[44]

The Twelve Signs.

The first sign—*Īamal*; fiery; the sun ascendant, *Zuḥal* descendant. It has three aspects. One born in the first aspect (of *Miriḥ*) will be self-controlled, with many enemies, much trouble, unlucky in his friends. If he be born in the second aspect (of the sun) he will have blue-black eyes, black hair, and he will be rich, then he will become poor, then God will compensate him with property acquired by his work. If he be born in the third aspect (of *Zuḥrah*) he will have luck in leadership, and after twenty-six years he will pass from poverty to riches, and he will get what he desires and will be distinguished among his people. He will be close-fisted, and friendly to women. The learned says, that one whose is this sign will journey in the East; his [lucky] season is Spring, and his lucky days Tuesday and Friday. He should join partnership and marry with one whose star is *Asad*, *Īamal*, and *Ḳavs*, and he should avoid one whose star is *Saraṭān*, and *ʿAkrah* and *Ḥāt*. His luck is in cattle, and building, and vineyards: he should avoid riding horses. And pains in the head and the spleen will affect him. There will be a mark in his arm. He will be in danger of falling from a high place. The habitation of his property is *Īamal*: he will gather property, and honour, and

[45]

¹ A word here not legibly written.

blessing. The habitation of his brethren is *Thawr*: he will have many brethren and only a few of them will survive. The habitation of his father is *Jawza*: he will bury his mother before his father. The habitation of his children is *Saraṭān*: his descendants will have few males and no females. The habitation of his diseases is *Asad*: at the beginning of his life he will be ill. Let him avoid drinking water. The habitation of his female relatives is *Sunbulah*: he will get luck from them, let him look out for misconduct. The habitation of his death is *Mizān*: let him shun the plains. The habitation of his honour is *Aḡrab*: he will be honoured by lords, and beloved. The habitation of his property is *Jadi*: he will attain great prosperity. The habitation of his journeys is *Dali*: he will be a great traveller. Oil of violets is good for his headaches. The habitation of his enemies is *Saraṭān* and the moon: he will have many enemies, with no power over him. He will always love to do good among people. When he sleeps let him turn his head to the East. When he sees the new moon he ought to have a male person [46] before his face. When he accosts dignitaries he must stand on the right side. Good for him is, of meats, mutton; and sugar. If he fall sick on a Thursday it will be his death.

Women.

Whoso is born under this sign will be beautiful of form, tall, of beautiful hair and eyes, precious to men: on her hand and body a mole; manner delicate; cheerful; long-tongued; stout. Most of her sufferings in her head. She will be affectionate to her relatives, benevolent, kind-hearted, forbearing, emotional; slow in her work. The habitation of her life is *Ḥamal*: she will be long lived, will have a reputation among people, and will lose some of her brethren. The habitation of her property is *Thawr*; blessed in her living, moderate of property, careful. The habitation of her brethren is *Jawza*: she is lucky among her brethren, and happier than they. The habitation of her father is *Saraṭān*: she will bury her father before her mother, and will inherit from her mother. She will have many children, most of them males, and [47] will have much trouble from them. The habitation of her diseases is *Sunbulah*: it indicates that she will suffer much from headaches: liquorice is good for her. The habitation of her marriage is *Mizān*: she will be happy with her husband, faithful and religious. The habitation of her death is *Aḡrab*: she must fear for her fourth and her forty-sixth year. If she pass them her life will be a long one. The habitation of her journeys is *Ḳaws*: she must not travel at all. The habitation of her husband is *Dali*: it indicates that she will have great happiness with her husband. The habitation of her enemies is *Ḥamal*: she will have many enemies and enviers. If she sicken on a Thursday it will be the cause of her death.

The Second Sign—Thawr.

- Earthy. In it the moon is ascendant, and it has the thirds of *Sunbulah* and *Jadi*. Of the habitations of the moon it has *Saraṭain* and *Butain* and two thirds of *Thurayya*. It has three aspects, the first of
- [48] *‘Uṭārid*, the second of the moon, and the third of *Zuḥal*. If one be born under the first aspect he will have a beautiful face, and be cheerful, generous of mind, soft-hearted, loving distraction and wealth, acquisitive of property, with luck in selling and buying. If one be born under the second aspect he will have a cheerful face, and be fond of pleasure and a great eater, lucky in commerce and courageous. If he be born under the third aspect he will be a good counsellor, silent, trustworthy in secrets: his luck will be in service and in intercourse. His condition will improve in the end of his life. Let him fear burning of fire or the bite of a dog. He will be red of colour, handsome of form, very quarrelsome and malevolent, beautiful of appearance, intelligent, not caring about anything but what he does himself, enduring misfortunes, greatly afflicted, having a fat paunch, very careful, and increasing in property as his years advance. Weak of heart, lucky in all his doings, with a mole on his neck and breast. A gatherer of property, he will be envied for his goods. If he see the new moon a female should be before him. If he accost a dignitary let him stand on the left. He will
- [49] be noted among people, proud, affected in his gait, brilliant in conversation. Probably he will be an object of suspicion, although innocent. He will have luck with women. He will turn night into day, grasping the property of others. The end of his life will be better than the beginning. His eyebrows will be united, his shoulders broad. The habitation of his property is *Jawza*: he spends his property on the ungrateful. He passes from poverty to riches, and from straitened to easy circumstances. The habitation of his brethren is *Saraṭān*: he will have happiness among his brethren and will be distinguished among them: he will be robbed and defamed. The habitation of his father is *Asad*: it indicates that he will bury both his parents and inherit nothing from them, and will have no luck from his relatives. The habitation of his children is *Sunbulah*: he will have many males, but most of them will die. The habitation of his property is *‘Akrab*: he will have pains of the feet, and of the spleen; he will be in danger of burning by fire or of the bite of a dog. The habitation of his fear is *Ḳaws*; let him fear sore throat. The habitation of his mode of life is *Jadi*: it indicates that he has little luck with his friends, much care, loving learning and manners, loving instruments and music: with much inclination for women. The habitation of his journeys
- [50] is *Dalī*: it indicates that he will spend in his travels. The habitation of his honour is *Ḥāt*: it indicates that he is abundant in income. The habitation of his happiness is *Ḥamal*: he is praiseworthy and lucky in his business. The habitation of his enemies is *Thawr*: he will have many

enemies ; and they will not be able to conquer him. Of days, Friday is fitting for him, and journeys in the West. His partners should be those whose stars are *Sunbulah* and *Jadi*. If he see the new moon a female should be before him. Let him fear his second and his fortieth year : if he pass these he will live long. Friday and Saturday are his lucky days : his last day will be a Wednesday. (God knows best !)

Women.

Whoso is born under this sign will be coquettish, of beautiful appearance, long-handed. If *Zuhal* look upon her she will be a brunette, not very quarrelsome, not sociable, hard hearted, blessed in her house, bold, with a mark in her face, deceitful. The habitation of her property is *Jawza* : she will be prodigal in her food. The habitation of her brethren is *Saraṭān* : she will be good to her brethren. The habitation of her father is *Asad* : she will have very little sense of duty and will be envied by her neighbours. The habitation of her children is *Sunbulah* : [51] she must fear for her male children. Her company will be appreciated and she will be very hard upon anyone who may quarrel with her. The habitation of her husband is *Mizān* : she will marry a rich man of high standing and she will have great happiness with him. The habitation of her death is '*Akrab* : she will have pains of the heart and pains internally. The habitation of her journeys is *Kaws* : let her fear to travel. The habitation of her fear is *Jadi* : she must fear an aged man. She will travel much. She must fear for her twelfth and her forty-second year. If she pass them her life will be a long one.

The Third Sign—Jawza.

Its star is '*Utārid* ; airy. It has two aspects and it is its habitation. Of the habitations of the moon it has *Thurayya*, *Dubarān*, and *Haḳ'ah*, and the thirds of *Mizān* and *Dālī*. If the sun be descendant in its first aspect, and in the second aspect of the moon, he who is born will have broad shoulders and long hands, will be lucky, not self opiniated, even [52] though he may favour his own ideas. He will be gentle of speech, cheerful, and genial in his own age. He will love learning and will be lucky, which will cause him to become a favourite among the nobility. If he be born under the first aspect, he will be of medium height, thin and yellow of colour. His eyes will be large, his chest broad, and his forehead wide. He will be cunning, and, as his years advance, he will rise in his profession. He will be long-tongued, intelligent, generous, reasonable, and praised in all his doings. He will gather property, will be cunning, and will gain the affections of people. He should join partnership with one whose star is airy. If he see the new moon, a male person should be before him. If he accost a dignitary, let him stand on the right. His journeys will be in the direction of Persia and 'Irak, between the two [53]

rivers Tigris and Euphrates. He will carry out whatever he determines upon doing, and will be feared by all people. He will have pains of the feet, but he will get rid of them. He will have a mole on his chest. Let him fear his eighteenth year, and Sunday and Wednesday night. When he sleeps, let him turn his head to the West. The habitation of his property is *Jawza*: he will spend his money, and that of others, but God will provide for his wants. The habitation of his mode of life is *Saraṭān*: he will live an easy life. The habitation of his brethren is *Asad*: he will have happiness among his brethren. The habitation of his children is *Sunbulah*: he will have many children, but most of them will be males. The habitation of his diseases is *Mizān*: it indicates that he will suffer chiefly from bile and expectoration; it will be good for him to frequent the baths. The habitation of his wives is *ʿAkrab*: he will marry a good and a rich woman. The habitation of his death is *Ḳaws*: let him fear treacherous winds. The habitation of his journeys is *Jadī*: he will travel much, and will fast during the journeys he takes on foot. The habitation of his honour is *Dalī*: he ought to be employed by those in high positions. His star is loved. He will be intelligent. The habitation of his property is *Ḥamal*: he will inherit a great fortune, and will attain great prosperity. The habitation of his enemies is *Thawr*: he will have many enemies, but he will conquer them. Let him fear his twelfth and his fortieth year. If he pass them, his life will be a long one. Wednesday is his lucky day and Friday his unlucky day. (God knows best !)

Women.

Whoso is born under this sign will be amiable and cheerful, will cause delight in singing, will be witty, hot tempered, but easily pacified. She will have a mark in her foot, and will be generous, patient, and will give much happiness. The habitation of her property is *Saraṭān*: she will be the owner of a large fortune and considerable property. The habitation of her brethren is *Asad*: she will have many brethren, but will get very little luck from them. The habitation of her parents is *Sunbulah*: she will bury her father before her mother, and will inherit from them. The habitation of her children is *Mizān*: she will have many children. The habitation of her diseases is *ʿAkrab*: she will suffer from headache and pains in her joints. The habitation of her husband is *Ḳaws*: she will get very little luck from men. She will be an object of suspicion while she is innocent. The habitation of her death is *Jadī*: she will suffer from pains in her chest. The habitation of her journeys is *Dalī*: she will be lucky in her travels. The habitation of her prosperity is *Ḥāt*: she will be lucky. If she fall sick, she should eat of the gall of a cock. She must fear for her second and her thirtieth year. If she pass these, she will live long. Her lucky day is Wednesday, and her unlucky day Saturday. (God knows best !)

The Fourth Sign—Saratân and the Moon.

Watery. It is the habitation of the moon, and it has the brightness of *Muštari*. In it *Zuhareh* is descendant. It is bright during the day, and dim at night. Its nature is cold. He who is born under this sign will be fair, will have beautiful eyes, will be skilful in work, good-natured, loving sports and amusements. He will delight in the society of the nobility. He will have a mole on his chest, will be broad-minded generous, and happy in his living. He will be lucky in commerce, and will become rich, and God will let him prosper. He will have a good reputation among the nobility. He must fear for his sixty-seventh and his twenty-eighth year. If he pass these, his life will be a long one. His journeys will be in the North. Monday is his lucky day, and Thursday night. He will be in danger of falling from a high place. His words will be harsh, and when conversing he will close his eyes. There will be a mark in his chest and neck, and he will have pains in his chest, heart, head, and joints. He will be frank in manner. If he see the new moon, a female should be before him. If he accost a dignitary, let him stand on the right. He should join partnership with one whose star is fiery. He will not fear any man, and will be beloved. He will have a grief which will concern a woman. He will have a mole and a mark in his body. The habitation of his mode of life is *Asad*: he will live long. The habitation of his brethern is *Sunbulah*: he will have brethren, and will be distinguished among them. The habitation of his parents is *Mizân*: he will bury his parents. The habitation of his children is *‘Akrab*: it indicates that he will be unlucky. The habitation of his diseases is *Kaws*: most of his ailments will arise from plethora. He will delight in eating honey. The habitation of his wife is *Dali*: he will have pains internally. He should avoid water, fish, and cows. The habitation of his friends is *Thawr*: he will get no luck from them. The habitation of his journeys is *Hât*: he will meet with good fortune on a sea voyage. [56]

The habitation of his honour is *Hamal*: he will get luck from government officers, and he will be beloved by all who see him. The habitation of his enemies is *Thawr*: his greatest enemies will be around him, but he will conquer them. Monday is his lucky day, and Tuesday and Saturday are his unlucky days. His partners should be those whose stars are *‘Akrab* and *Hât*. He will prefer asparagus to all other food. [57]

Women.

Whoso is born under this sign will have a cheerful face, will be slow in her work, will have blue-black eyes, will be beautiful, blessed in her living, and faithful to her husband. She will be rich in her old age. She will inherit from her parents, and she will probably find money buried in the ground. The habitation of her brethern is *Sunbulah*: they will [58]

love her. She will be changeable in her ideas. The habitation of her parents is *Mizân*: she will be severe with them. The habitation of her children is *‘Akrab*: she will have many children, but few of them will survive. Most of her children will be females. The habitation of her diseases is *Ḳaws*: she will suffer chiefly from fever, asthma, pains in the head and ear. The habitation of her husbands is *Jadi*: she will have no luck with them, and she may be left a widow. The habitation of her journeys is *Hûl*: she will meet with good luck during a sea voyage. The habitation of her honour is *Ḥamal*: she will have many enviers, but they will not do her any harm. The habitation of her enemies is *Jawza*: she will have many enemies, but she will conquer them. She must fear for her second and thirty-fifth year. If she pass these she will live long. Her lucky day is Monday, and her unlucky day Saturday. (God knows best !)

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The Fifth Sign—Asad and the Sun.

Fiery and glorious. It has the thirds of *Ḳaws* and *Ḥamal*. Of the habitations of the moon it has *Natrah*, *Tarf*, and *Jabhah*. Whoso is born under this sign will be cunning and deceitful, and will have a mark in his arms and knees. Most of his sufferings will be in his body, his ankles, and his temples. He will be beloved of women, and, as his years advance, he will sorrow for his past conduct and will increase in prosperity and riches. And his sign has three aspects, the first of *Zuḥal*, the second of *Mustari*, and the third of *Mirîḡ*. If he be born under the first aspect, he will be honourable, of a cheerful face, red of colour, will have light-coloured hair, blue-black eyes, and a mark in his face. He will be cheerful, prudent, gracious, and will gather property from the nobility.

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He will be yellow of colour and will have a fat paunch. If he be born under the second aspect, he will be of fair complexion with united eyebrows and red hair. If he be born under the third aspect, he will be courageous, bald, generous, and nervous. He will acquire property, either by work or by inheritance. He should avoid one whose star is fiery. If he see the new moon a male should be before him. If he accost a dignitary, let him stand on the right. The owner of this star will be courageous and light-hearted. He will be affected in his gait, strong willed, secretive, and lucky in commerce. His property will increase as he advances in years, and he will rise in his profession. The habitation of his brethren is *Mizân*: he will have brothers and sisters, but he will not live with them. The habitation of his father is *‘Akrab*: he will be beloved by his parents, and will be absent from them at their death. The habitation of his children is *Ḳaws*: he will have many males and he will be content with them. The habitation of his diseases is *Jadi*: it indicates that he will suffer from languor, jaundice, pains in the head and heart; the juice of pomegranates and oil of walnuts are good

for him. The habitation of his wife is *Dâli*: he ought not to marry before he is thirty years of age. The habitation of his fear is *Hât*: he must fear a severe disease. The habitation of his journeys is *Ĥamal*: [61] he will be lucky in his travels in the East. The habitation of his honour is *Thawr*: he will get luck from the nobility, and he will be happy in his profession. The habitation of his friends is *Jawza*: he will have many friends, and he will be beloved. The habitation of his enemies is *Saraġân*: he will have many enemies and enviers, but they will not be able to conquer him. The habitation of his hope is *Asad*: he will get what he desires because he is clever in business. He should join partnership with one whose star is *Ķaws* and *Ĥamal*, and he should avoid one whose star is *Jawza*, and *Mizân*, and *Dâli*. Sunday is his lucky day. Let him fear his second, his fourth, his ninth, and his twentieth year. If he pass these he will live long. His last day will be a Friday. (God knows best !)

Women.

[62]

Whoso is born under this sign will have beautiful hair, a quick temper, and will be dignified and sharp tongued. If she be born during the day, she will be a brunette. She will quarrel with her relatives, and will triumph over them. She will be strong willed, and will have a mark in her hand and head. The habitation of her property is *Sunbulah*: she will be fond of money, and her property will increase as her years advance. The habitation of her brethern is *Mizân*: she will have brethren. She will bury both her parents. The habitation of her children is *Ķaws*: she will have many children, but will lose most of them. The habitation of her diseases is *Jadi*: she will have many diseases, most of them being caused from bile. She will suffer from pains of the heart and head, and ophthalmia. The habitation of her husbands is *Dâli*: it indicates that she will have two husbands. The habitation of her honour is *Ĥamal*: she will have great happiness. She must not travel at all. The habitation of her hope is *Thawr*: she will be benevolent, generous, secretive, and religious. The habitation of her honour is *Jawza*: she will get luck from men and from her relatives, because she is sweet tongued and gentle of speech. The habitation of her misfortune is *Asad*: she will quarrel with the kind hearted, and she will become afflicted with insanity. She will be in danger five times during her fifth, her twentieth, and her forty-fifth year. If she pass these years she will live long. Sunday is her lucky day: her last day will be a Wednesday. [63] If she sicken on this day it will be the cause of her death.

The Sixth Sign—*Sunbulah* and *‘Utârid*.

Earthly. *‘Uṭrid* ascendant, *Zuĥarah* and *Muštari* descendant. Of the habitations of the moon it has *Jabhah*, *Ĥarthain*, and *‘Arfat*. It has three aspects: the first of the sun, the second of *Zuĥarah*, and the third

of *‘Uṭārid*. If he be born under the first aspect he will have beautiful hair, and will be polite, generous of mind, courageous, and liberal. If he be born under the second aspect, he will be yellow of colour, quick tempered, and will have a cheerful face. He will be cunning and deceitful, with a mark in his foot. He will be fond of the learned, and will associate with the nobility and will get luck from them. He will be delicate of speech. If he be born under the third aspect, he will have light-coloured hair, blue-black eyes, and an inclination for women. He should join partnership with one whose star is *Jadi* and *Thawr*. His travels will be in the direction of ‘Irak. He will be honourable, jealous, generous, and praised by all people. He will get luck at the end of his life. The habitation of his brethren is *‘Aḳrab*: it indicates that he will show kindness to his brethren, and will get no luck from them. The habitation of his parents is *Ḳaws*: it indicates that he will have no luck [64] from them. The habitation of his children is *Jadi*: he will have many children, but most of them will be females. If he be born under the second aspect, most of them will be males. He will have little luck with his children, but such as survive will bring him luck. The habitation of his diseases is *Dāli*: he will have many diseases, and will suffer from vertigo. The habitation of his wives is *Hut*: he will have no luck with women. The habitation of his journeys is *Thawr*: he will be lucky in his travels, but if he journey to a distant land he will suffer. The habitation of his honour is *Jarza*: he will be sharp-tongued, and will hold a high position. The habitation of his enemies is *Asad*: he will have many enemies, but he will conquer them. His lucky day is Wednesday. When he sees the new moon he ought to have a male person before his face. When he accosts dignitaries he must stand on the left side. He should join partnership with one whose star is *Jadi* and *Thawr*. His last day will be a Saturday. (God knows best !)

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Women.

Whoso is born under this sign will be a blessing to her people. She will be of medium height with a cheerful face and beautiful hair. Long-tongued, fond of amusements and music, with a mark in her face, and increasing in fortunes as her years advance. She will love her husband, and will be religious, intelligent, beautiful, and her eyebrows will be united. The habitation of her fortune is *Mizān*: she will obtain a large fortune by hard work, and will become prosperous when she arrives at the age of thirty. The habitation of her brethren is *‘Aḳrab*: she will have brethren and will be jealous of them. The habitation of her parents is the same (*‘Aḳrab*). The habitation of her children is *Ḳaws*: she will have little luck from them. The habitation of her diseases is *Jadi*: let her fear treacherous winds. The habitation of her husbands is *Dāli*: she will have two or three husbands, but will have no luck from

them owing to her sharp tongue. The habitation of her journeys is *Ĥamal*: it is good for her to travel, but she may be unlucky. The habitation of her honour is *Thawr*: she will be satisfied with all her doings. The habitation of her hope is *Jawza*: she will increase in prosperity as her years advance. The habitation of her misfortune is *Asad*: she will have many enviers, and she will not escape being brought into the law courts. Let her fear her fourth, her twentieth, and her fortieth year. If she pass these she will live long. Wednesday is her lucky day: her last day will be a Saturday.

The Seventh Sign—Mizân and Zuḥal.

[66]

Airy. It has the brilliancy of *Zuḥal*. Of the habitations of the moon it has *Awad* and *Simak*. It has three aspects, the first of the moon, the second of *Zuḥal*, and the third of *Muštari*. One born under this sign will be brilliant in conversation, will get everything he desires, and will abhor ungodliness, unfaithfulness, and lying. He will be handsome of form, with a mole on his leg. If he be born under the second aspect, he will have a ruddy complexion, will be brilliant in conversation, of good resolutions, benevolent, and disliked by his relatives. He should join partnership with one whose star is airy. When he sees the new moon he ought to have a female person before his face. When he accosts dignitaries he must stand on the right side. The habitation of his mode of life is *Mizân*: he will have much suffering. The habitation of his riches is *ʿAkrab*: he will be moderately wealthy and will be lucky in commerce. The habitation of his brethren is *Ḳaws*: he will mistrust his brethren, and will be distinguished among them. The habitation of his parents is *Judi*: it indicates that he will be a blessing to his parents, and will inherit from them. The habitation of his children is *Dâli*: he will have many children. The habitation of his wives is *Ḥât*: he will be friendly to women. The habitation of his fear is *Ĥamal*: he will have malignant diseases, and will suffer from rheumatism. The habitation of his journeys is *Jawza*: he will be moderately wealthy. The habitation of his honour is *Saraḡân*: he will be praised by all people, will attain great happiness, will conquer his enemies, and the owner of this star will have a kind heart. His lucky day is Friday. His partners should be those whose stars are *Dâli*, *Thawr*, and *Sunbulah*. Let him fear his second, his eleventh, and his twentieth year. If he pass these he will live long. His last day will be a Wednesday or a Saturday. (God knows best !)

[67]

Women.

Whoso is born under this sign will have a cheerful face, will be of medium height, of a strong constitution, and of good character. Malevolent and fond of doing good to people. She will have a mark in her head, her hand, and her right leg. She will love truth and abhor lying.

God will provide for her, and she will be charitable to her neighbours, but they will not give her any praise. The habitation of her property is [68] 'Akrab : she will receive a large fortune from her husband. The habitation of her brethren is Kaws : she will be taller than her brethren, and they will love her. The habitation of her parents is Jadi : she will bury both her parents and will inherit from them. The habitation of her children is Dali : she will have much trouble and sickness at the birth of each of her children. The habitation of her husbands is Hamal : she will get luck from her husbands. The habitation of her death is Thaur : let her fear an internal disease. The habitation of her journeys indicates that she will be lucky in her travels. The habitation of her honour is Saraṭān : her luck is in agriculture and cattle. The habitation of her hope is Asad : she will be feared, and as she advances in years, she will increase in riches. The habitation of her misfortune is Sunbulah : she will conquer her enemies. She ought to marry. Let her fear her eleventh and her twenty-third year. If she pass these she will live long. Friday is her lucky day : her last day will be a Wednesday. When she sleeps let her turn her head to the West.

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The Eighth Sign—'Akrab and Mīriḥ.

Earthy. Bright during the day and dim at night. Its nature is cold. Its habitation is Mīriḥ and the moon. It has three aspects, the first of Mīriḥ, the second of the sun, and the third of Zuḥarak. If he be born under the first aspect, he will be of medium height, red of colour, with a mark in his face, united eyebrows, and a mole on his cheek. If he be born under the second aspect, he will be red of colour, of beautiful eyes, of an amiable disposition, broad chest, and united eyebrows. He will be gentle of speech, and will gather property. If he be born under the third aspect, he will be fair, of medium height, quick temper, lucky, extravagant, and ambitious. His partners should be those whose stars are fiery and watery, and he should avoid one whose star is earthy. If he see the new moon, a female should be before him. If he accost a dignitary let him stand on the left. At the beginning of his life he will be poor, but he will become rich in his old age. He will get luck, and will be fond of enjoyment. He will have no luck during his travels by land or by water. He will be lucky in selling and buying. [70] He will have a mark in his back, and will sleep a great deal. The habitation of his property is Kaws : he will inherit property, but will not get any of it. The habitation of his brethren is Jadi : his brethren will be benevolent. The habitation of his parents is Dali : during his early days he will bury one of his parents. The habitation of his children is Hāt : he will have many children. The habitation of his diseases is Hamal and Mīriḥ : he will suffer chiefly from ulcers and abscesses. The habitation of his wives is Thaur : he will have very little

luck with them. The habitation of his death is *Jawza* and '*Uṭārid*: his death will be caused by disease of the kidneys and headache. The habitation of his journeys is *Saraṭān*: he will get luck during his travels in the North. The habitation of his honour is *Asad*: he will get luck from the nobility, and will be happy in his old age. The habitation of his enemies is *Mizān*: he will have many enemies, and he must avoid short people: he will be protected from them, and from people with short noses. Let him fear his twelfth, his thirtieth, and his forty-fifth year. If he pass these he will live long. Tuesday is his lucky day: his last day will be a Wednesday. When he sleeps let him turn his head to the North.

Women.

[71]

Whoso is born under this sign will be beautiful of form, kind-hearted, a good hostess, and sarcastic, with a mark in her foot. She will have a large fortune and will be courageous. The habitation of her property is *Kaws*: she will gather much property because her lucky stars will look upon her. The habitation of her brethren is *Jadi*: she will have many brethren and they will love her. The habitation of her parents is *Dāli*: she will bury her father before her mother. The habitation of her children is *Hāt*: she may or may not have children. The habitation of her diseases indicates that she will have internal pains and headache. The habitation of her husband is *Thaur*: she will get luck from her husband. The habitation of her death is *Jawza*: let her fear pains of the head and teeth. The habitation of her journeys is *Saraṭān*: she will be lucky in her travels. The habitation of her honour is *Asad*: she will have a good character. The habitation of her misfortune is *Mizān*: she will have many enemies. Let her fear her twelfth and her thirty-first year. If she pass these she will live long. Tuesday is her lucky day: her last day will be a Friday. (God knows best !)

The Ninth Sign—*Kāwes* and *Muštari*.

[72]

Fiery. It has the appearance of a comet. In it *Asad* is descendant. It is bright during the night and dim during the day. It has three aspects, the first of '*Uṭārid*, the second of the moon, and the third of *Zuhal*. If he be born under the first aspect, he will be of medium height, a clear complexion, and a good character. He will be lucky, happy, and fond of joking and amusements. If he be born under the second aspect, he will be fair, bold, will have a nice voice and a mole on his hand and foot. He will be generous of mind and brilliant in conversation. If he be born under the third aspect, he will be a good counsellor and will be lucky in his travels in the East. When he sees the new moon a male person should be before him. When he accosts

dignitaries let him stand on the right side. He should join partnership with one whose star is fiery and he should avoid one whose star is earthy. He will have a good reputation. He will have trouble, but it will not last long. As he advances in years he will become broader minded and his knowledge will increase. He will have a mark in his knee and he will suffer from pains in the back. He will be beloved of women and he will be generous and affectionate to people. The habitation of his mode of life is *Kaws*: he will have a happy life. Let him fear his eleventh and his thirth-fifth year. If he pass these he will live long. The habitation of his property is *Jadi*: he will avoid property which does not belong to him. The habitation of his brethren is *Dáli*: he will have few brethren and they will serve him. The habitation of his parents is *Hát*: he will bury both his parents and will inherit from them. He will give them happiness. He will gather property. The habitation of his children is *Hamal*: he will have children in his early days, but most of them will be males. He will bestow much care upon them and they will rejoice his heart. The habitation of his diseases is *Thawr*: he will have many diseases caused by treacherous winds, but many of the diseases will be imaginary. He will suffer from severe headaches. The habitation of his wife is *Jawza*: his wife will be of high birth and he will live with her. The habitation of his death is *Saraṭān*: he must fear pains of the heart and side. He will rise to a position of high standing. The habitation of his journeys is *Asad*: he should travel in the East. The habitation of his honour is *Sunbulah*: he will get luck from the nobility and his relatives will become his enemies, but God will help him to conquer them. The habitation of his enemies is *Mizān*: his enemies will be great, but they will not be able to harm him. He will always be sad. He should join partnership with one whose star is *Thawr*: his last day will be a Thursday.

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Women.

Whoso is born under this sign will be truthful, malevolent, of beautiful form, face and hair; with marks in her hands; strong, firm, ill-natured and beloved. On her side and her left foot she will have a mole. The habitation of her property is *Jadi*: she will have plenty of money and will spend it. The habitation of her parents is *Dáli*: she will bury her mother before her father. The habitation of her brethren is *Hát*: she will inherit from her brethren. The habitation of her children is *Hamal*: she will have very little luck with children. The habitation of her death is *Thawr*: she will have a very severe disease and will be poisoned. The habitation of her husbands is *Jawza*: it indicates that she will have two husbands. The habitation of her journeys is *Asad*: she will be lucky in her travels. The habitation of her honour is *Sunbulah*: she will get help in all her work. The habitation of her hope is *Mizān*: she will be cautious in all her actions. The habitation of her

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enemies is *'Akrab*: let her fear her tenth and her nineteenth year. If she pass these she will live long. Thursday is her lucky day: her last day will be a Wednesday. (God knows best!)

The Tenth Sign—Jadi.

[75]

Its star is *Zuhal*; earthy. It is variable and bright during the day and dim at night. It has the beauty of *Mirih*. In it *Muštari* and the moon are descendant. It has three aspects, the first of *Muštari*, the second of *Mirih*, and the third of the sun. If he be born under the first aspect, he will be of medium height and will have a thin skin and quantities of hair. There will be a mark in his face. He will be religious, abstemious, trustworthy in secrets and yellow of colour. If he be born under the second aspect, he will be brown of colour, tall, with a mark in his foot, and will have a position of high standing. He will be happy and of refined manners. If he be born under the third aspect he will be white, but if *'Utārid* look upon him he will be yellow of colour. He will be intelligent, philosophical, and beautiful of form. His position will be that of high standing. He will be ambitious and most of his sufferings will be in his knees. If he see the new moon a female should be before him. If he accost a dignitary, let him stand on the left. He will be fond of women. He will suffer from pains in his chest. He will become rich after he reaches the age of thirty. The habitation of his mode of life is *Jadi*: he will have many diseases at the beginning of his life. Let him fear his twentieth and thirty-third year. If he pass these he will live long. The habitation of his property is *Dāli*: he will gather money and will spend it. At the end of his life he will build, and will increase in riches, and will inherit property. The habitation of his wives is *Saraṭān*: he will quarrel with his wives. The habitation of his death is *Ḥamal*: let him fear cold winds and expectoration, and pains in his knees. The habitation of his journeys is *Sunbulah*: he will be lucky in his travels in the West. The habitation of his property is *Mizān*: it indicates that he will get luck if he be employed by the nobility. The habitation of his happiness is *'Akrab*: he will have many friends and they will be proud of him. The habitation of his enemies is *Ḳawā*: he will have many enemies, but he will conquer them. He should join partnership with those whose stars are *'Akrab*, *Saraṭān*, and *Ḥāt*. Saturday is his lucky day: his last day will be a Wednesday.

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Women.

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Whoso is born under this sign will be of beautiful hair and face, and will be reasonable. She will get little luck from men and on her forehead there will be a mole. She will be generous, truthful, and intelligent. The end of her life will be better than the beginning. The habitation of her property is *Dāli*: she will be avaricious. The habitation of her

brethren is *Hât*: she will have few brethren. The habitation of her parents is *Ĥamal*: she will bury both her parents. The habitation of her children is *Thawr*: she will have many children and she will have much trouble with them, but afterwards they will give her happiness. The habitation of her diseases is *Jawza*: she will suffer from nervous debility, which will be inherited from her, and she will be cunning. The habitation of her husband is *Saraṭān*: she will get luck from her husband. The habitation of her death is *Asad*: she will be in danger of a blow from a stick or a stone, or from a fall at the bath. The habitation of her journeys is *Sunbulah*: she will be lucky in her travels. The habitation of her honour is *Mizān*: she will be respected all her life. The habitation of her hope is *ʿAkrab*: she will get luck from the nobility. The habitation of her misfortune is *Ḳaws*: she will conquer her enemies. Let her fear her first, tenth, fortieth, forty-sixth, and fifty-eighth year. If she pass these she will live long.

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The Eleventh Sign—Dāli.

Airy; *Zuḥal* ascendant. Bright during the night and dim during the day. It has the thirds of *Jawza* and *Mizān*. Of the habitations of the moon it has *Sa'du es-Sa'ad*, *Sa'du'l-Aḥbiyah*, and *Sa'du Bula'a*. It has three aspects, the first of *Zuḥarah*, the second of *Uṭārid*, and the third of the moon. One born under the first aspect will be white and yellow of colour with united eyebrows, gentle of speech, dignified, happy, and generous. If he be born under the second aspect, he will be of an amiable disposition and intelligent. If he be born under the third aspect, his complexion will be ruddy. He will be quick tempered and patient, and will have blue-black eyes. He will be of medium height, muscular, with a mole on his leg, kind-hearted and courageous. He will

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get luck from girls and will have pains in his back. If he see the new moon a female should be before him. If he accost a dignitary let him stand on the right. He will keep nothing to himself and will fear neither day nor night. He will be merciful and will have a mole on his chest. The habitation of his property is *Hât*: he will inherit property at the end of his life. The habitation of his brethren is *Ĥamal*: he will get little luck from his brethren. The habitation of his parents is *Thawr*: he will bury his father before his mother. The habitation of his wives is *Jawza*: he will get very little luck from women. The habitation of his children is *Saraṭān*: most of his children will be males. The habitation of his diseases is *Asad*: he will be in danger of paralysis, fever, and pains of the heart. The habitation of his journeys is *Mizān*: he will be lucky in his travels. The habitation of his honour is *ʿAkrab*: he will get luck in the employment of the nobility. The habitation of his hope is *Ḳaws*: he will be a good counsellor. The habitation of his enemies is *Jadi*: he will have many enemies. His partners should be those whose stars are

Jawza, *Mizân* and *Dâli*: he must avoid one whose star is earthy. Let him fear his ninth, nineteenth, and twenty-first year. Saturday is his lucky day: his last day will be a Wednesday.

Women.

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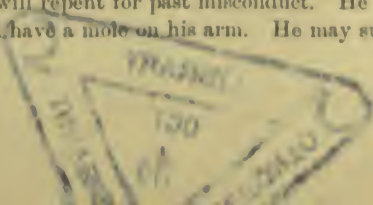
Whoso is born under this sign will be intelligent, will keep nothing to herself, and will be slight of form. The habitation of her life is *Dâli*: she will not trouble herself over anything. The habitation of her property is *Hât*: she will be very lucky, and always ready to oblige. The habitation of her brethren is *Hamal*: she will have many brethren, but she will get no luck from them. The habitation of her parents is *Thaur*: she will bury her father before her mother. The habitation of her children is *Jawza*: she will have little luck with children. The habitation of her diseases is *Saraṭân*: most of her diseases will be caused by treacherous winds. She will suffer internally. The habitation of her husband is *Asad*: she will get no luck from men. The habitation of her death is *Sumbulah*: she must fear pains in her heart and pains internally. The habitation of her journeys is *Mizân*: she will be lucky in her travels. Her tears will flow frequently. The habitation of her honour is *Akrab*: she will have a good character. The habitation of her happiness is *Kaws*: her position will always be of high standing. The habitation of her misfortune is *Jadî*: she will have many enemies. Let her fear her twelfth, sixteenth, and twentieth year: if she pass these she will live long.

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The Twelfth Sign—Hât.

Watery. Its star is *Muštari*. Its nature is cold, and it has the beauty of *Zuḥarah*. Of the habitations of the moon it has *Sa'du es-Sa'ad*, *Sa'du 'l-Aḥbiyah*, and *Farghu 'l-Muḥaddam*. It has three aspects, the first of *Zuḥal*, the second of *Muštari*, and the third of *Môrîḥ*. If he be born under this sign, he will be cheerful, good natured, a swindler, fond of joking and cunning, and beloved by his people. He will conquer his enemies, will have a mole on his chest, and will be generous. If he be born under the first aspect, he will be brown of colour, and will have an amiable disposition. He will get money acquired by his work. If he be born under the second aspect, he will be white of colour, of beautiful face and hair, of medium height, will get everything he desires, and will have a good character. If he be born under the third aspect, he will be brown of colour, reasonable, a good manager, religious, noble, and obliging. He will have a mole on his chest. He must fear pains of the chest. If he accost a dignitary he must stand on the left. If he see the new moon a female should be before him. He should join partnership with one whose star is watery, and he must avoid one whose star is earthy. He will be kind-hearted and will repent for past misconduct. He will have luck with women and will have a mole on his arm. He may suffer pains

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in his face. He will inherit, and will find hidden treasure. The habitation of his brethren is *Thawr*: he will get little luck from them. The habitation of his parents is *Jawza*: he will be beloved by his parents. The habitation of his children is *Saraṭān*: he will have many children. The habitation of his diseases is *Asad*: he will suffer with pains in his head, and expectoration will affect him. The habitation of his wives is *Jadi*: he will be fond of women. The habitation of his fear is *Mizān*: he will be long lived. Let him fear pains of the feet. The habitation of his journeys is *ʿAkrab*: he will be lucky in his travels. The habitation of his honour is *Ḳaws*: he should be employed by the nobility. The habitation of his hope is *Jadi*: he will get whatever he desires, he will be courageous. The habitation of his enemies is *Dālī*: he will have many enemies. His partners should be those whose stars are *Jawza* and *Mizān*. Let him fear his second, eleventh, thirtieth, and fortieth year. If he pass these he will live long. Thursday is his lucky day: his last day will be a Wednesday or a Saturday.

Women.

Whoso is born under this sign will be of beautiful form with long hair and moles on her face. Reasonable; polite; secretive; gentle of speech; benevolent. If she see the new moon a female should be before her. The habitation of her mode of life is *Hāt* and *Muštari*: it indicates that she will get luck from her relatives. The habitation of her property is *Ḥamal* and *Mirīḥ*: she will be very lucky. The habitation of her brethren is *Thawr* and *Zuḥarah*: she will get luck from her brethren. The habitation of her parents is *Jawza* and *ʿUtārid*: she will be beloved by her parents. The habitation of her children is *Saraṭān* and the moon: she will have many children. The habitation of her diseases is *Asad* and the sun: her chief sufferings will be caused by treacherous winds. The habitation of her husband is *Sumbulah* and *ʿUtārid*: she ought not to marry until she reaches the age of twenty. The habitation of her death is *Mizān* and *Zuḥarah*: it indicates that she will have a severe disease. The habitation of her journeys is *ʿAkrab* and *Mirīḥ*: she will be lucky in her travels. The habitation of her honour is *Ḳaws* and *Muštari*: she will be respected by her husband and by all people. The habitation of her hope is *Jadi* and *Zuḥal*: she will have trouble with her relatives. The habitation of her enemies is *Dālī* and *Zuḥal*: her chief enemies will be her own relatives. Let her fear her third, twenty-first, and thirty-fifth year. Thursday is her lucky day: her last day will be a Saturday. When she sleeps, let her turn her head to the West. (God knows best!)





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