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THE
BOOK OF THE ZODIAC

(Sfar¹ Malwašia)

D.C. 31

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

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

NOTE ON TRANSLITERATION AND PRONUNCIATION

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

No indication of pronunciation is given in the case of variable letters such as ܒ , ܒܝ , and ܒܝܝ , for the plain reason that I am unable to give the correct pronunciation in every case, nor is it certain in these degenerate times that the Mandæan priests themselves know the original pronunciation. Words in common use such as *maṣbula* (pronounced *masuetta*), *gabra* (*gowra*), *ganzibra* (*ganziora* or *ganzowra*), *buta* (*būtha*) 'nta (*'ntha*), and the sacramental formula *Ṭaba ḥabia* (*ṭāḥ ḥōva alḥāvi*) are traditional. In reading and recitation the ܟ is often pronounced like the Arabic ك and ܟܝ *g* like the Arabic غ . The heavy letters ܟܝܝ are pronounced like Arabic ص and ط . The ܟܝܝܝ equals Arabic ق and Hebrew ק . The feminine plural termination *-ata* is pronounced *ātha*, but *ata* "he came" with a short *a*, *ātha*. The termination *uta* for abstract qualities is pronounced *ūtha*. The accent usually falls on the penultimate syllable. The final *a* of the plural ending *-ia* is not pronounced, but rhymes with English *he*.

TABLE

o	a	𐤀	m
𐤁	b	𐤂	n
𐤃	g	𐤄	s
𐤅	d	𐤆	.
𐤇	h	𐤈	p, f
𐤉	u, w, v	𐤊	g
𐤋	z	𐤌	q
o	h	𐤍	r
𐤎	t	𐤏	š
𐤐	i, y	𐤑	t
𐤒	k	𐤓	d
𐤔	l	𐤕	kt

ABBREVIATIONS

A. Sh. "Terikh Kaldo Ahur" Mgr. Addi Scher, Beyrouth, 1913.
 Ar. Arabic
 Ass. Assyrian.
 Astrol. Rep. "The Reports of the Magicians and Astrologers of Nineveh and Babylon," 2 vols. R. Campbell Thompson, E.A. (Luzac and Co, London, 1900).
 B. of T. "Itinerary of R. Benjamin of Tudela, 1165-1173," translated, with notes, into Arabic by Ezra H. Haddad (The Eastern Press, Baghdad, 1945).
 Cowl. "Aramaic Papyri of the Fifth Century, n.e." A Cowley, Clarendon Press, 1923.
 Dal. "Aramäisch-Neuhebräisches Handwörterbuch zu Targum, Talmud und Midrasch." Dr. G. H. Dalman, Frankfurt, 1922.
 F.A. "Dictionary of the Persian and English Languages." Maulawi Fazl-i-'Ali, Bombay, 1885.
 G.R. (r), G.R. (l). The right side and left side of the Ginza Rabba, respectively.
 LB. Ibn Batūta's Travels in Asia and Africa, 1325-1364, translated by H. A. R. Gibb, Routledge, Ltd., London, 1939.
 I.H. "Kitāb Šurast-al-Ard - Ibn Haukal, Lugduni-Bataavorum, 1938.
 I. Kh. "Kātib al-Mamlūk wal-Mamālik." Ibn Khordādhbeh, Lugduni-Bata-
 J. "Dictionary of the Targumim, Talmud Babli and Yerushalmi and the Midrashic Literature." Marcus Jastrow, Verlag Chorb, Berlin, 1926.
 J.R.A.S. Journal of the Royal Asiatic Society
 Le Str. "The Lands of the Eastern Caliphate." G. Le Strange, Cambridge University Press, 1930.
 Low. "Aramäische Pflanzennamen." Immanuel Löw, Leipzig, 1881.
 MMIL. "Mandaicams of Iraq and Iran." E. S. Drower, Clarendon Press, Oxford, 1937.
 Mac. "Dictionary of the Dialects of Vernacular Syriac." A. J. Maclean, Oxford University Press, 1901.
 M.B. "Ma'jam al-Buldan." Yāqūt al-Hamawī, Cairo, 1906.
 Mont. "Incantation Texts from Nippur." J. A. Montgomery, Philadelphia, 1913.
 N. "Mandäische Grammatik." Theodor Nöldeke, Halle, 1895.
 P. Persian
 P.S. Both "Thesaurus Syriacus", by R. Payne Smith, and "A Compendious Syriac Dictionary", by J. Payne Smith, Clarendon Press, Oxford
 PS. Supp. Supplement to the same by J. Margoliouth, Clarendon Press, 1927.
 St. "Persian-English Dictionary." F. Steingass, Ph.D., Kegan Paul, London, 1930.
 Str. "The Geography of Strabo in eight volumes" H. L. Jones, Heinemann, London, 1930.
 Syr. Syriac.
 T.W. H.E. Seyyid Taufiq Wahabi (see p. 3).

PREFACE

Like most of the longer Mandaic manuscripts, the *Book of the Zodiac* is a miscellany, a group of manuscripts of varying source and date, the main subjects being astrology and omens. At every new year Mandaean priests meet together and peruse its pages carefully in an endeavour to pierce the veils of the near future for themselves and the community. In thus doing they carry on traditions of the country, for in ancient Babylon on the eighth and eleventh days of the New Year Festival, ceremonies to "fix the fates" of the coming year took place in a part of the Nebo-temple.¹ In times of personal or national crisis, too, recourse was had to priest-astrologers and omen-readers, and so when during recent years Mandaean priests turned anxiously the pages of the *Book of the Zodiac* they were following the example of those who lived on the same soil thousands of years ago and, in days of stress and war, hoped to find in the stars a promise of peace and better times.

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

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

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

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

¹ See *Myth and Ritual*, Chapter III, "Babylonian Myth and Ritual," by C. J. Gadd, M.A., Oxford University Press, 1933.

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

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

In considering the fragments as a whole, it should be borne in mind that most of them are probably, and some admittedly, translations, or, it may be, translations of translations.

Arabic, Greek, Persian, and Pahlavi writers probably drew upon older material. In some passages references to the "King of kings" and mention of certain place-names indicate a Sasanian epoch, and much of the folklore and magic is a heritage from Babylon.

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

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

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

personal freedom and independence and are certainly persons of character.

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

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

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

In the omen fragments the canvas is wide and includes distant lands. The "king of kings" is warned of great events; wars, plague, and harvest are dealt with in the manner of Babylonian omen and eclipse texts.² These and most other predictions in the days of the true Chaldaean astrology dealt with the fate of nations, kings, and peoples, not with that of individuals. It was the later astrology of the pseudo-"Chaldaeans" which converted astrology into an Old Moore's Almanack for the common man and woman.³ Babylon and Assyria laid the foundations of astrology, but the Greeks and their successors raised the superstructure.

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

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

¹ *Aramaic Papyri of the Fifth Century B.C.*, by A. Cowley, Clarendon Press, 1923.

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

³ See pp. 49-50, *F.Astrologie Grecque*, by A. Bonché-Leclercq (Leroux, Paris, 1899).

⁴ See "The Astronomy and Astrology of the Babylonians, with Translations of the Tablets Relating to the Subject", by A. H. Sayce (*Transactions of the Society of Biblical Archaeology*, iii, 1874).

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

For a long time it seemed unlikely that the book could be published at all owing to the lean and difficult times we live in. The Royal Asiatic Society nevertheless undertook its publication, provided the bulk of the money needed was forthcoming from other learned bodies.¹ The British School of Archaeology in Iraq thereupon granted a substantial and generous sum, and Professor E. A. Speiser, of the University of Pennsylvania, most kindly guaranteed a certain amount of American support for the work. To them and to the Royal Asiatic Society I offer my very grateful thanks, not only for their financial help, but for their constant encouragement.

The figures in square brackets indicate approximately the page of Mandæan text.

I THE BOOK OF THE ZODIAC

[1] In the name of the Great First Sublime Life, from abounding worlds of light, which are above all works I Health and purity, strength and soundness, speech and hearing, joy of heart and a forgiver of sins be there for me,² Ram Zihrun son of Maliha by means of these—the Book of the Signs of the Zodiac for men and women, so that I may undertake and succeed in it through the strength of Yawar Ziwa and Simat Hiia.³ S—a.

He who is born under the sign of Aries, this is what will become of him. He will be tall and handsome and wise, and his mouth and lips will be large, his hair straight, his eyes big and his eyebrows fine. There are two whorls on his head, his nose is long, his voice is powerful and there is a mark on his face. He will bring trouble⁴ to his father and mother: they should suckle him with mixed milk⁵ and take him out of the house. If they omit to do this to him the house in which he is will be ruined. Good fortune will come to him from noblemen and kings.⁶ He will do good to mankind, and get a fair reputation in the cities. He will acquire property, have children, and found a family. He will be a philanthropist (have love towards all [2] humanity).⁶

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

With brethren, Gemini. So he will be oppressed by his brethren and it will warp his disposition.⁸ And he will have brothers and sisters—two or three brothers. One of his brothers will fall out with him. He will dispense hospitality⁹ to others, but they will return him no thanks (i.e. be ungrateful).¹⁰

¹ The copyist.

² Yawar Ziwa, a spirit of light, and Simat Hiia (Treasure-of-Life), a spirit of life, are commonly invoked in prefaces. The former is a male spirit and the latter a female, and the two together are considered as generating forces.

³ ܩܝܘܢܐ. This idiomatic expression throughout the book means "bring ill luck to", "bring difficulties", "cause trouble to", "be hard upon". See Appendix I and Preface.

⁴ Refers to a belief that an unlucky child should be suckled by several women.

⁵ C.S. 26 has "Good fortune will result to him from his converse with noblemen", etc.

⁶ C.S. 26 and A have *rahmata leul 'nis tihuil*.

⁷ See SKB in Appendix I. In conjunction with the next sentence it may mean that he makes his own fortune unaided by family circumstances.

⁸ Literally "his disposition will be perverted".

⁹ Literally "will be a giver of food and drink to people".

¹⁰ *afasa lamqabla* = *fabuta lamqabla*, i.e. "are ungrateful", "make no return".

With parents, Cancer. It is decreed that he will be a mischief-maker? He will be wealthy and it is written that he will wed an alien wife. Destroy the place in which he was born,² if not, it will go hardly with his parents. He (however) will stand firm amidst calamity³ and the older he gets, the wiser he will become,⁴ and he will have children and beget children on two wives.

With children, Leo. This will be his destiny — that he will have trouble with his children, but if he brings them up carefully and takes precautions,⁴ his children will be reared. He will get a mark (sore) and will be in great pain. If [3] Bel (Jupiter) rules⁵ him (however) eight sons will be raised up to him.

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

With nuptial rejoicings, Libra. It is decreed that he will take a well-born maid to bed⁶ and thus he will co-habit with a girl of good family. He is addicted to (*Zit* "runs after") fornication.

With death, Scorpio. It is ordained that physical might⁷ will be his, or, if Mars is in the ascendant, he will fall into disputes. If Jupiter, Mars, and Sol are in the ascendant, a serpent will attack him, or he may fall from a height and die. If under the aspect of Saturn, he will suffer from ague and hardship (ill-health?), or bloody marks will come out on him. And he will die a seemly⁸ death.

Sagittarius is the house of absence⁹ from home. It will happen that he will take a far journey. He will work hard (manual work), and it will turn out well. He will perform good work (*lit.* "fair works"), until four or seven years have passed.

At the culmination (*medium caelum*), Capricornus; so the man will be handsome, impetuous, and brilliant and his society courted.

¹ Literally "a disturber of people."

² Read *q' hawia Fmb* as in parallel passages. Idiom; "is born."

³ Or, "in sickness will rise in sound health."

⁴ The manuscript is mutilated, but C.S. 26 and A have *nurabia wahafta bna mitqaimil' u' ata nasid sawa mihudia*. For *hafa* and *hafa* see Appendix I.

⁵ Z.K.A. I, particularly Pl, conveys a favourable meaning: "influences for good" (astrologically).

⁶ *puria nizat* occurs repeatedly as meaning "having sexual relations with". I have sometimes translated it "his lot is" or "his passion goes to", but Mandaeen priests insist that *puria* refers to the marriage-couch. (*Puria* = "litter", or "bed spread on the ground".) The construction remains obscure.

⁷ C.S. 26 has *wanania q' gaura mihudil* "physical weakness (?) will be his".

⁸ *wania karpina* occurs often in the MSS. I conjecture that it means dying in a state of ritual purity and with full deathrites.

⁹ *Kalinta* (related to the Arabic كالت "to forsake one's people") and J., p. 247, "to leave home". *Kalinta* is used, in the sense of "absence from home", "exile", "going abroad".

He will be received¹ by a [4] great man and will be made much of by and find favour with him. And his enemies will be overcome.

With good fortune, full and emptied,² Aquarius. He requites³ his enemies with evil and escapes from the hand of a murderer. (*corrupt? the sentence varies in the three copies.*)

With poor fortune, Pisces. So he will be fond of vainglory, ribaldry, and revelry. Years that are unlucky for him (*lit.* are hard upon him) are these: at four years old an illness, and at twelve years an illness and at forty-two an illness. If he gets over these illnesses, he will live sixty-two years or ninety-three years and then dies. **S—A.**

Re who is born under Taurus, this is his fate. He will be a powerful man, and his nostrils⁴ wide and large. He is of an active (or "fiery") temperament, of fair complexion, is intractable⁵ and his eye haughty (*Zit* high). He has a taking appearance,⁶ his hair is plentiful and the hair of his head is red.⁷ When lying asleep, slaver comes from his mouth. One side of his head will pain him and there is a whiteness⁸ before his eyes. If (born) at the end⁹ (of the Sign) he will be short and bulky¹⁰ and will have swollen loins and wide feet.¹¹ He will have a [5] defect on one, side and his eyes will be small.

With a money-bag, full and emptied out,¹² Gemini. He does not (should not) remain in the house in which he was born, or else they should *tear it* down and rebuild it. He will not enjoy (besupported by) his parents' property, or, if he does get a living, it will be by scheming.¹³ He will only just scrape a living by plying a craft or by trade, and that in scant measure,¹⁴ and however much he had he would never keep a penny in his purse.

With brethren, Cancer. So there will be divisions (quarrels) between him and his brothers and sisters. The children of his father and mother will use him ill.¹⁵ But if his brethren are under similar astrological influences (*Zit* are children of his constellation) he will have

¹ C.S. 26 has *mitarawab*, not *mitgarab*.

² *wania usafa*. *Pato* represented here with a horn of plenty which she empties on the fortunate man?

³ C.S. 26 and A have *paridun*, not *parilan*, as in D.C. 31.

⁴ C.S. 26 and A have *purmia pira* "his mouth opened", or "wide".

⁵ C.S. 26 and A *qukama*.

⁶ Aramaic ܩܘܩܩܐ "to delude" (*Zit* "to steal the eye") has a flattering meaning in Mandaic equivalent "to be captivating", "take the eye".

⁷ C.S. 26 and A have *masmar* "bristling", *zi* "sticking up like nails". Cf. Job iv. 16.

⁸ *Suhars*, usually "whiteness", "fairness". Here, possibly, "a white film" ?

⁹ *Bidma* missing in D.C. 31.

¹⁰ *Mis-ur* (ܩܘܩܩܐ) "bulky", "thickness".

¹¹ *Krania* and plural is used especially for legs or feet, usually the latter, but sometimes for arms and hands.

¹² See above, note 2. (Here the purse is substituted for the horn, unless a purse was meant above.)

¹³ Or "by astrology" or "by reckoning".

¹⁴ *busanzia grida qim* or *busanzia grida basia*. Our idiom corresponds.

¹⁵ C.S. 26 has *hawidus*, meaning that he misuses his brothers.

brothers, ~~as~~, if not, he will be an only child and there will be his friends and his enemies.¹

With kinsfolk, Leo. If (born) at the beginning (of the Sign) he will be a liar, casting down his mother before his father² and ungrateful to his parents.

With children, Virgo. He will have loss³ in his children. but if the first-born of his children is a daughter, it shall be well, and he will have sons. If the first-born is a son, he will be sickly and will have marks that come from his mother. If at the beginning (of the Sign) Taurus is in the ascendant: he will have trouble (or "loss") about his children caused by wizards and demons. Until he is [6] twenty-eight years old, (only) daughters⁴ will be raised up to him, and he will take a wife (that will bear him?)⁵ sons.

With pains and blemishes, Libra. He will fall from a height and will receive an injury on one side of his head, and water, boiling-over, will sprinkle him. He will obtain release from the king's service ("public works"),⁷ and will escape. He will have pain in the loins, pain in his limbs and legs, swellings (growths?) on his thighs; and headache, and pain in the *membrum virile*. He will have pain, agues, and terror⁸ (caused by?) the incantations that wizards perform (recite) on him; and will be wounded by an iron (weapon). But, through the patronage of kings and strangers, they will hold him in honour, and he will give help to his people.⁹ The children of his own flesh and blood, (however) show him no gratitude, and they will fall into the hands of thieves and fall (into) hot water. If under the (protective) influence of Mars, it is well and he will be saved from all evils.

With nuptials, Scorpio. If he takes a stranger to wife, his fate will be (or "his marriage bed will be occupied by") three women. He will have a legal dispute with the first wife and the woman will die amidst the wrangling¹⁰ of his women. He will acquire property either from the first or third wife. The woman that separated from him is short and stocky, her face comely, her eyes small, her limbs long, and her feet (7) slender, and she has a mark (birthmark?) on her hip. The dis-

¹ The passage in D.C. 31 is obscure. C.S. 26 has *uavia abia urabnia bildobia havina* and should be have brothers and friends they will become his enemies". This is probably the correct version.

² *mh qdam abia kadia*. This idiom occurs constantly. Priests say that it means that his mother will die before his father, but this is extremely doubtful. The above translation is tentative.

³ *Buliano* (see Appendix I).

⁴ D.C. 31 is defective here.

⁵ C.S. 26 has *buis*.

⁶ *Li*. "he will take the spouse of sons". The sentence must be corrupt, and I give the probable meaning.

⁷ The copyists of the MSS. show waverung. C.S. 26 (fairly reliable) has *uun* 'bitalo q malicia lharuta mafis as translated.

⁸ *Sarcodia* has the special meaning of "night-fright", "nightmare". A has *carocodia unqisita*.

⁹ The sentence is obscure.

¹⁰ A has *degrab* 'nshj.

tinguishing marks of another woman are that she is short, thickset, and short-of-limb; her cheeks are puffy, her face broad, and her private parts¹ wide. Her head is big and out-of-the-common, her thighs² broad and her left³ side pains her.

With death, Sagittarius. (If) at the beginning (of the Sign) anaemia⁴ is either inherent (?) or comes from (an) outside (cause)(?). When ill, he will recover from his sickness in two years.

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

.. Aquarius is in the *medium coelum*. He will pass through⁵ evil and distress, and people are ungrateful to him. But for a number of years well-being⁶ will be his and in his old age he will attain to honour.

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

With [8] ill fortune, Aries. Yet out of evil he will attain good. In his old age he will visit cities and frequent society.⁷ There will be an outcry about him, but he will emerge triumphant. He will be violent of temper. He will sit at meat with others and will acquire a great reputation and become proud.⁸ Crucial (dangerous) years are these: at two years old an illness, at six years old an illness, at eighteen an illness, at thirty-four an illness, at forty-four an illness, and at fifty-eight an illness. If he gets over these illnesses he will live to be seventy and then die. §—a.

This will be the fate of a man born under Gemini. If at the beginning he will be under Bel (Jupiter) and will be tall and slender, his limbs spare, his head small, his forehead⁹ small and his eyes small. The hair of his head will be red and curly, his face long, his body emaciated, his mouth small, his private parts contracted and his neck long. If (born) in the middle (of the Sign), he will be under the influence of

¹ *kankusia* (written elsewhere *kanusia*, *kansia*) (cf. 723 "to remove from sight") refers to the sexual parts of either sex throughout the MS.

² *Rif q lavina*. A Mandaean translator "toes". I am convinced this is erroneous, "thighs," "upper part of the legs" is more probable.

³ *Gandaita* is used in another passage as the opposite of *gansina* "right".

⁴ The sentence is obscure.

⁵ C.S. 26 has *mbad*, D.C. 31 *mbad*. I suspect it should be *mabar*, i.e. "he comes through evil and distress" or "gets over", etc. ⁶ Or "good things".

⁷ Literally "will be the companion of men" i.e. be gregarious " ".

⁸ D.C. 31 *duma rba nasid ularbuta*; but both C.S. 26 and A have *tirbuta* "fat".

⁹ Possibly "nose", but the usual meaning of *aput* is "front", "forehead".

Mars. He will be of light complexion, the hair of his head red and his eyes reddened. He will be in government employ.¹ If (born) at the end (of the Sign) Sol will be the ruling planet. He will be [9] short, thick-set, and fair; his limbs thin, his gait dainty and his buttocks² (or "heels") small. He will have nerve (muscle) (courage?), strategy and decision. His eyes will be beautiful and greenish (in colour). He will be a jester. There will be a mark on his breast or on his belly. And he will cherish rancour in his heart and make mischief (cause division³) amongst people, and people dislike him. He will be a star-gazer⁴ (astronomer) and acquainted with the mystery of heavens and earth⁵; and (but) he sneers (lit. "curls the lip") at other people. His feet pain him in childhood, and his eyes are large. He will do trade by water. will acquire name and fame and will take precedence of others.⁶ His figure will be comely, neither tall nor short; he is the handsomest of men.⁷ He is slender of limb and will be made much of when a child. He will be hasty and quick, choleric of temperament, and does not remain (long) of one mind.⁸

He is employed by the government. And he conceives (lit. "lays about") evil in his heart (but) it will be well.

With a money-bag, Cancer. He will acquire property from his family, but all the possessions owned in childhood⁹ will pass away from him, and he will gain a living from the property of people of position (lit. he will eat from the property of great people). Yet, though he gets nothing from his family he will not lack for bread and have enough to fill his belly (lit. "will be full"). He likes his associates and they are fond of him and help [10] him.¹⁰ His tongue is like fire, and he loves jest and song, (in short) he lacks for nothing and will acquire possessions that were not his own, and will be made much of by a great man, and name and fame will be his. Until the age of fifty all that he possesses will be lost (or withheld from) him, but from then on, for a number of years until he grows old, he will be fortunate and attain to honour and greatness; he will receive much favour and acquire a great reputation. If not, he will go into mountainous country, there earn his living, meet with kindness, build a building and found a family (lit. "plant plants"). By command of the Sultan he will be given rule over free¹¹ men. He will become a great man and those that

¹ *badā* ḡ *ḡultānīa*. Read *uhādīa* ḡ *ḡultānīa* "public works".

² *Stuara* : see Appendix A. C.S. 26 has *bit stuara*.

³ *ḡā*, *ḡōa*. This word seems to refer to any curved part of the person. *ḡā* ḡ *ḡōa* occurs below : "she has curves". Possibly well-formed buttocks, highly esteemed in the East, are intended.

⁴ C.S. 26 has *ahīd apna* "dispenses hospitality".

⁵ C.S. 26 and A have *hazāna* and *hazānīa*, *ḡāzīn* is an error.

⁶ Literally "stands at the head of people".

⁷ For *uhāpīr ḡubīa qāim*, C.S. 26 has *qāim* only. A similar expression occurs on p. 13.

⁸ C.S. 26, *uhāmīnīa ubhda maīna laqāim*.

⁹ C.S. 26 end A, *uhūd ḡānīa bymūdū*.

¹⁰ C.S. 26 and A have *uhādīb* "and delight in him".

¹¹ All copies vary here. Read *ḡānīa nīdālat uhādīna nīpāḡḡ ḡūla* or something of the kind.

hate him and are his enemies will fall beneath his feet. He will be an enemy to false men (cheats). His eyes and feet are small. He will receive an injury from fire or hot water. He is like to a waterpot that is full and spills over. He will make a great reputation amongst people and they will talk about him, but Fortune guards him and sleeps not. He should beware of actions by night, and will have vexations caused by those who eat his bread. They will stand in judgment on him, but he reckens not. He will be handsome and righteous, and his enemies are friendly to him and fear him. Those who borrow from him do not [11] repay him. They work spells against him and attempt incantations against him but he gets the better of¹ his foes and they fall beneath his feet. He bows the knee to no man and is triumphant in all his undertakings.

With brethren, Leo. He brings trouble on,² and makes discord between his brothers. He will have one or two brothers and they will be hostile³ and will work enchantments against him, and the children of his flesh and blood make him no return (show him no gratitude) and he meets with . . .⁴ and they speak malignant words to him, but he is healed.

With parents, Virgo. His father will take a sickness from him (incur a loss through him) and he will be the cause of separation for his parents. Either one of his little ones or some of his cattle will die; and there will be a pestilence⁵ in his cattle-shed and thieves will enter into it. For two years he will fall sick, and they will suckle him with mixed milk.⁶

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

With pains and blemishes, Scorpio. So sickness, disgrace, and need will be his, but a great man will loose (or "exorcise") him, and he will escape from it. Or else, from his horoscope (astrological conjunction), there will come disease, or he will have faecæche. And he

¹ *hazā* 'l in the sense of "get back at"; "get the better of" occurs several times in this text. See Appendix I and Mac. (meaning 3).

² *ḡā* 'l (see Preface and Appendix I). C.S. 26 has *uh' l aḡ ḡ' aḡ pariḡ*. A has *uh' l aḡ ḡā* *uhāḡ ḡ' aḡ pariḡ*.

³ Both C.S. 26 and A have *biḡābāḡ ḡāwīn* "will be his enemies".

⁴ The passage is corrupt. C.S. 26 has *ḡūḡā ḡāḡīb ḡūmīa 'zibīa ḡāḡī urmīnūa aīnīnūa amīrīn 'ḡ*. A the same. The meaning may be "and even though a bridle (*ḡūḡāḡ*) were placed (in their mouths) they would vomit forth foul waters (i.e. foul talk)". On p. 36, n. 10, there is a similar passage *uhīra upḡūḡāḡa mīa 'zabīa ḡāwī*.

⁵ D.C. 31 has *maīna* for *mīna* (C.S. 26 and A).

⁶ See p. 3 and p. 6, n. 4.

⁷ Read *ḡūra* (ḡḡ) "to be in conjunction, astronomically". C.S. 26 has *ḡūra* or *ḡūḡ*, the other two MSS. *ḡūḡa*. The Paris MS. is the correct version. The expression is rare, but occurs in the *ḡōḡḡa* ḡ *dambra* (*Orientalia*, vol. 16, fasc. 3, 1946): "*Nbu maria hukuma umaria ḡīḡḡa unāḡḡa uhāḡīa blāmī ḡ' lak nādīna ubēra ḡ' lak radīa*" "Nebo, lord of wisdom and lord of disclosing predestination by conjunctions of the sun that shines on thee and of the moon that travels over thee". An alternative reading for *ḡūḡ* would be "his navel".

will be struck by an iron (weapon), and fire and hot water will [12] fall on him, and he will suffer from baldness (or "have irritating patches on the head"). He will have an affliction in a secret part until blood issues from it. For a number of years they will speak evilly about him until he is put into fetters, but he will escape.

With nuptial rejoicings, Sagittarius. Chief amongst his wives is a woman whose husband has divorced her. His name will go to three women.² If he takes a well-born damsel (to wife), it will be well for him. The woman who was divorced is neither tall nor short, her eyes are well-open, and she has high cheek-bones (or "is full of face"). She is taking to the eye, her hair is red, her nostrils are pinched, and her hips³ wide.

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

With absence from home, Aquarius. He will be persecuted, except by his family, and will go into foreign parts until his twenty-fourth year. His possessions are acquired at a distance⁴: he will tramp many a beaten track and will eat his bread beside his horse.

Pisces is at the culmination. He will cause a disturbance in the family; or else, (he will have) a malady for two years or for four, from which, after the four years, he will recover. A woman⁵ will utter magic spells upon him and he [13] will be made ill (thereby), but will be cured by exorcisms and medicinal herbs.⁶ He will fall from a height.

With good fortune, Aries. If under a good star he will become a great⁷ man and will drink from silver vessels and go about with his own (armed) force.⁸ He will have access⁹ to noblemen and powerful persons, and a thousand will bow before him. He will eat the bread of (i.e. be maintained by) a great man, and for a number of years the talk of mischief-makers will attack him. A great man will command him.

With bad fortune, Taurus; so some persons, his enemies, will work spells against him and for a number of years he will be in the grasp of a demon.¹⁰ Thrice¹¹ he will construct a building. His unlucky years are these: at one year, an illness; at the ages of two, ten, four, twenty

and fifty-six, illness. If he recovers, he will live to be eighty-four, and (then) die.¹² Life is victorious. S.—a.

This is what will become of a man born under Cancer. If at its beginning, he will be under Venus. He will be neither tall nor short; fine of [14] figure, the handsomest of men, and his hair black and thick. His nose will be small, his head small and his eyebrows distinguished and fine. His eyes are glowing¹³; his neck long. He will be prudent.¹⁴ He will have marks (spots?) either in his eyes, or on his face, or on his private parts. If (born) in the middle (of the Sign), he will be studious¹⁵ and skilled in Writing. When speaking, he will show the white of his eyes,¹⁶ and he will have marks in his eyes, or a mark on his thighs, or neck, or loins. If (born) at the end (of the Sign) he will be studious¹⁷ and skilled in writing, but will have evil in his heart.¹⁸ His eyes will be sparkling¹⁹ and small; he has a long tongue²⁰ (lit. "stretched-forth), shows his teeth²¹ (lit. his teeth are parted) and is splenetic. He is short-legged; his feet are splayed and broad and defective (? *trifan* ?)²² and the toes of his foot fleshy.

With a money-bag, Leo.²³ So, as a child, family possessions are denied him until, when he is twenty-four, he collects property, absorbing²⁴ what is his own and what is not; but no family property will come to him. He will be a clever man; his society will be welcome to people, and he will have companionship, increase, and dominion. He will be impetuous. If (born) at the beginning of his Zodiacal sign, he will be poor, and will have a genital blemish.²⁵

With [15] brethren, Virgo. He loves his brothers and rejoices in them, but they hate him and his elder brothers will cause him vexation.²⁶ One of his brothers will be quarrelsome and hard on his brothers

¹ *Umsait* missing in DC. 31.

² *Isian* and *Isiana* of eyes, "gleaming" ? "ardent" ?

³ CS. 26 has *zahirana*, as above, which suits the character described; but DC. 31 and A have *sibirana* ("epitaphic"), "venomous".

⁴ *Amar* (SMR "to be heedful"). As this word is twice linked with books on this page, I suggest "studious". DC. 31 is defective here, for *sira* read *usait sipra hawia* as in CS. 26 and A.

⁵ *Qaliq*, Or "glares".

⁶ Read *hawith nishana*, or *nishania*. (CS. 26 and A respectively)

⁷ Read *usait bid blith*. CS. 26 has *usait rid lisa*. Both have *usait sipra hawia* for *esta hawia*.

⁸ *Musgan* (CS. 26 and A), DC. 31 has *musgan* "blinking".

⁹ The two expressions should be taken together and seem to apply to behaviour rather than to physical attributes. *Fay* with *hiana* in Syria = "ready of tongue", but here, I imagine, means "long" in the idiomatic sense of "malicious".

¹⁰ See above, p. 10, l. 11 *Umpatan hih*; cf. Af. P.T.B. with *afa* meaning "to sneer". If I am correct in my surmise, the simile is to a dog, which shows its teeth when growling, or ready for trouble.

¹¹ *Trifan* applied to feet or legs, see Appendix I. "Defective - 4 See J. שרית and שרית

¹² Read *aria* as in CS. 26 and A.

¹³ Dr. Cyrus Gordon suggests "using". AKL with lit. of *gishana* often refers to tents *usait sipra* or *usait sipra* properly literal defect ?

¹⁴ DC. 31 is defective. For *nisit* the two others have *nisula*.

¹ *minilia bidia* "evil words".

² *Sams* l. . . *usait*. This expression is used for women also, and refers probably to marriage or marriage-settlement.

³ Or "thighs".

⁴ See Appendix I.

⁵ CS. 26 and A, *'ala manilith bharbia*.

⁶ CS. 26 and A have *samania*; DC. 31 *sania*.

⁷ *Fa* missing in DC. 31.

⁸ I prefer this reading to "He walks in his own might". Cf. *rab haila* "captain of a host". However, cf. *Mont.* No. 2, l. 1, p. 121.

⁹ CS. 26 and A have *midrasub* "made much of".

¹⁰ A *rub* or *ruka* that "grasps" is usually an evil spirit in exorcisms, also *sipa* personified.

¹¹ CS. 26 and A have *sibnia* after *hata*.

and sisters. The society of his brothers does not satisfy him, and he will not continue to dwell with them. He will be a lucky man and will find favour. They will call him to a vocation and entrust him with a command, and he will speak and be obeyed. He will be a lovable man and devoted to his children and his family. If (born) at the end (of the sign), he will occupy a house not his own and will acquire a little property.

With parents, Libra. At the time of his birth¹ they shall take him from his horse and suckle him with mixed milk.² Should they omit to do this, he will bring trouble on his father and mother, will have a legal dispute and will not sit³ at the table of his parents nor continue to dwell in the home of his fathers. He will remove from three places, including the place in which he was born. He will walk the king's highway. Either he will remove a breach⁴ in it, or else there will be a palm-tree before his door.

With children, Scorpio. If the first (born) of his children is a daughter, he will have three or five children. He will rejoice in them, and his sons will obey a great [16] man. If the first of his children is a son, he will have three children.⁵

With pains and blemishes, Sagittarius. So he will have pain in a private part, will be attacked by flatulence and suffer great torment.⁶ He will have a mark on his face. In infancy he will have an illness and suffer from debility or from stomachache.⁷ He will fall from a height, and a four-legged creature will bite him.

With nuptial rejoicing, Capricornus. He will take a virgin as his chief (or "first") wife. Women will bring him affliction. His name will be linked with three or two women, and he will be excitable sexually (?)⁸ and will be changeable with [2] women. If he takes

(to wife)¹ a well-born girl, he will speedily be parted from her, (but) if he takes a stranger, it will be well with him. And (as for) the woman he first took, if (when?) he celebrates the wedding, there will be a quarrel. He maintains² two wives, and one of the wives that he takes will have a malady of the womb and a discharge. He will have children by both wives,³ and kindness will be his (?). He will take a woman to wife unexpectedly,⁴ and take⁵ over her property. He will have a good reputation. The woman whom he divorces will be neither tall nor short, and will have a large head and a pale complexion (lit. "a pallor over the face"). The hair of her head is red, her eyes are inflamed, her limbs are slender, her buttocks small, and her feet wide.

[17] With death, Aquarius. He will have an attack of pleurisy, suffer from bellyache or earache, be sick in bed, have fever, pain in his heart, and an attack of jaundice. If Bel exercises (a beneficent) influence over him and rescues him, he will have a blemish in the penis (CS 26, "hand"; A, "buttocks"). And he will die from a curse, or poisons.⁶

Pisces is the house of absence from home. He finds it pleasant (or "will prosper"), and will earn his bread⁷ by scribe's work and trade. He will go into foreign parts for five or seven years, or, if he goes up to the hills, he will make a living and find favour⁸ (there). And whilst away from home, he will fall ill.

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

With good fortune, Taurus. He will¹⁰ perform mighty deeds and will be a benefactor to men, but they will require him with evil. And he will be in government employment¹² and will find favour. In old age, he will be the [18] chief man in his city.

¹ See p. 6, n. 2.

² See pp. 3, 6 and 11.

³ *Iadavar*. CS. 26 and A *layatib*.

⁴ A cryptic sentence. CS. 26 has *birqa* "lightening" for *bidga* "breach", indicating another possible reading . . . *u baxa laqitib* "u . . . etc., meaning that "either lightning removes him or the date-palm before his door", i.e. he is killed by one or the other. A fall from a date-palm is a frequent form of death. A has *bidga* like DC. 31.

⁵ CS. 26 omits n line here.

⁶ DS. 26 has *siufa* "fright - for *sawfa* "torment".

⁷ CS. 26 has *siufa* "fright" and *Estalenoee* "after *karana*".

⁸ This passage is extremely doubtful. The idiomatic phrase *qasit garbia* is later used when describing women. *Qasit* (ج. قاسيت) "stiff-neckedness, hard-heartedness", or "erection", - sexual desire "when in conjunction with N[1]N[2]", usually appears as a sexual attribute in the present text. *Qasim* "a horn, projection", has various meanings, including "twisted lock of hair", but I have not, so far, found it applied to any sexual organ. A Mandaean priest translates "become impotent"

(عجز "to be unable", "lack strength"), but I doubt his reliability. Another priest translates "whiteness of the hair". It must be remembered that QSA and QSS are interchangeable forms in Mandaic.

⁹ The meaning of *mbanulata* "mbia is largely dependent upon that of *qasit garbia*. It might mean "madness with women", "mental derangement from women", "abstention from women", etc.

¹ For *nautil* "cohabitants" CS. 26 and A have *lagit* "takes".

² CS. 26 and A have *nigum*.

³ CS. 26, *bnia mn tartin* "mbia *lagit*".

⁴ For *mbia mn bilia nautil* (DC. 31), CS. 26 and A have *u'mba mn bilia nautil* "he cohabitants with a woman, one of his descendants".

⁵ CS. 26 and A have *uginianj b'dh lagit*.

⁶ DC. 31 omits *alaha* "nimut"; CS. 26 and A, *umr tutata usamonia nimut*.

⁷ DC. 31 omits *g. mn*.

⁸ CS. 26 and A, *u'isura seliq lahna usabuta maska*.

⁹ The sentence turns upon the *mbia* "Possibly "is consulted about" or "taken into consultation with the mighty about works". Or, if the second meaning of MLK has it, above meaning "made overseer over public works", Dr. Cyrus Gordon suggests an alternative: "He will be ruled by the deeds of the great."

¹⁰ Sentence missing in CS. 26.

¹¹ CS. 26 and A, *paglitia*.

¹² CS. 26 and A, *g' malika abid*.

With bad luck. Gemini. So they speak evil about him, but when he is standing amongst them they are silent about him. And the children of his own flesh and blood plot against him, but Fortune guards him. The critical years are: at one year old an illness; and an illness at the ages of four, eight, twenty-two, thirty-four, fifty-six, and sixty-six. If he recovers from these illnesses he will live to be seventy, and will die a seemingly natural death. Life is victorious. S—-a.

Whoso is born under Leo, this will be his fate: If at the beginning, he will be under Saturn. He will be broad of chest, and contemptuous and hostile will be the glance of his eye. His forehead will be lofty,² he will be full of face and plump.³ If (born) in the middle (of the sign) he will be under Jupiter. He will be fair-skinned and comely and full of face. If at the end, he will be under Mars. He will be tall and slight and sinewy. His eyes will be bloodshot and (C.S. 26 and A, "or") squinting⁴ and his hair red. And he will be very spiteful, will have a ready (or "long") tongue⁵ and will have a [19] mark on his chest, or marks on his thighs or head. He will have no self-control [or (C.S. 26 *ulamamiki*) "will not accept advice" ?]. When annoyed (full of spite) no man dares to approach him. He will be an out-spoken⁶ manly fellow.

With a money-bag, Virgo He will be dependent ■ [2] ■ buying and selling and crosses land and water. Many possessions come into his hand; and he will get property from a widow-woman. But he will have nothing coming to him from the estate of his parents until he is thirty-two. He will have ■ business (or "be of a saving disposition" ?) ■ gaining (money)⁷ and acquiring property. If born at night he will amass plenty of property; if born by day he will just scrape along and not a penny will stay in his purse. In his youth he will be harried, but for a number of years onwards he will gather property, accepting his destiny and making a place for himself. He will not lack for bread. He will be harsh in judgment, and in ■ dispute no man will get the better of him, drunk or sober.¹⁰

■ C.S. 26 and A, *q nafīa*.
 ■ C.S. 26 and A have *rah septia* "large and wide".
 ■ *mākam* or *mākana*. A Diest translates "full", "fleshy". Throughout the MS. "plump" suits the context.
 ■ *zaruqan*. See the late Professor S. Langdon's note to *aino zruqia* in *JRAS.*, 1937, iv, p. 19 (*Pīra q Ainia*). Possibly, however, from Arabic زرق "blue".
 ■ C.S. 26 and A have *zihira nafīa upīš liānīa*. See above, p. 13, n. 9. "Ill-natured gossip."

■ *grida*. Cf. P.S. Δ_{grida} "plainly, without circumlocution", also Arabic جرد *aktir*, C.S. 26 and A (see Appendix I). Both these MSS. omit *ib* after *hawā*.
 ■ *hāfīa*. See Appendix I.
 ■ C.S. 26 and A, *aprahīa*. (*Prahīa*, and *aprahīa* in other contexts mean "wealth", "money".)
 ■ Full or empty (of liquor).

With brethren, Libra. To his brothers he will be a trouble-bringer. He will have brothers born under his constellation¹; they will be his enemies and if he supports them (*lik* "gives them bread and drink"), they will make him no return, and he is unable² to gain ascendancy over them.

With parents, Scorpio. He brings trouble to his father and [20] mother and causes a breach between his father and mother.³ If (born) at the beginning (of the sign), there will be clamour amongst his relatives; his parents' home will be laid waste⁴ and will be in fragments,⁵ or (and?) he will walk 'the king's highway'. Sleep will flee from him (insomnia) and he will talk in his sleep. People flatter him falsely and his enemies will calumniate him. He will court (*lit.* "goes after")⁶ a man. And they will commission him (to perform) works. His speech is rapid and when excited⁷ and coming from the desert, his aspect is alarming and his appearance hideous, and people who hear, his voice are afraid of him. He is the ■ of harm to himself (i.e. "is his own enemy").

With children, Sagittarius. When very young he will lie with a woman and will have children, and be deprived⁸ of them and (or?) his children will be a disappointment to him. One of his sons, or his daughters, will have an infirmity. He will see (live to ■?) his grandchildren.

With pains and blemishes, Capricornus. So he will be impetuous and hasty, and through impulsiveness⁹ will fall from ■ height and receive an injury to his limbs; either, his arm or his thigh. He will have pain in ■ private part, or will be in the grasp of ■ (evil) spirit, or will suffer from nightmare or be burnt by fire or hot water. (Moreover) he will have pain and swellings of the hip, and pain in his knees and in [21] his throat. If under Mars, he will be smitten by an iron instrument or else ■ dog will bite him. They will make magic spells against him, and the (evil) eye of many will be directed at him. And once he will be half-drowned, but they get him (out). But if under the (kindly) influence of Jupiter, he will be rescued from all these evils. He will seek the help of the gods (*lit.* "go to the gate of the gods"). A woman who eats and drinks with him will perform sorceries against him, and they will administer laxatives¹⁰ and healing draughts.¹⁰ (However) by night and by day, his portion will be evil and distress,

¹ Idiom for "born under the same stars".
² For *maīl* read *mīa*.
³ The second "father and mother" is missing in D.C. 31.
⁴ C.S. 26 and A have *q abānah harūb* after *bunka*.
⁵ *lit abānah* makes no sense. It should read *bitāhīa* or *bitāhīa* as translated above.
⁶ In talismans the expression *nīal abatar* ■ used for sexual attraction, "is hit love with", "courts the love of".
⁷ C.S. 26 and A have *magrim* (Pa. Δ_{magrim}).
⁸ C.S. 26 and A, *maskar* for *nisakar* (D.C. 31).
⁹ C.S. 26 and A, *upīshīa*.
¹⁰ See similar passage, p. 12, or "exorcisms and medicinal herbs."

and when going on a journey will have nervous palpitation and running at the nose.¹ (Nevertheless) from all these evils he will escape.

With nuptial rejoicings, Aquarius. He will take three women to his bed (or "his fate will be three women")² and with one he (will commit) fornication and adultery and will get = infirmity. If born in the daytime, there will be strife at his wedding. One hour he will hate and one hour he will love,³ and he will be bespeckled: and the women that he takes oppress⁴ him. If he is under Venus and Mars, he will commit fornication with many and will become impotent with women (lit. "his seed with women dries up"). And women love him. The woman ascribed to him (by fate) is neither tall nor short; her eyes are small, her mouth large; she has full cheeks and is Vigorous from [22] the waist upwards⁵ (?).⁶ And slender are her lower legs, broad are her feet, and she is rounded (of body)?

With death, Pisces. So that, as he grows older, he will find favour (or "will decline" ?).⁷ And, towards old age his forearm⁸ and side will trouble him, = red rash¹⁰ will come out on him, an (evil) spirit will seize on his heart, and in the cavity of the navel he will have strangury. Or else, he will be attacked by pleurisy, and will die = seemingly death. And he [will have adversity in his marriage bed¹¹ (i.e. his marriage will be unhappy) ? and] will suffer from bellyache.

Aries is the house of absence from home. He will have access to important people, and will find favour, but will have = lawsuit and will set out¹² (and travel) from city to city and from town to town, and be far from home. If under a favourable star, he will be in his (native) place, and all who behold him will honour him, and in every

¹ C.S. 26, *unḍra*, A *unīḥara*. In the colloquial Arabic of 'Iraq the word for catarrh is *unḍa*.

² See p. 6, n. 6. C.S. 26 and A have *paria lilat* 'ndia nīzal.

³ C.S. 26 and A reverse *rahim* and *awia*.

⁴ = *nāḥ*, *nīḥraḥ*.

⁵ DC. 31 omits a sentence here. C.S. 26 and A have *u'nḍia ḡ laḡiḡ ḡḡiḡ ḡu Libat u Nīriḡ ḡaḡia ḡḡ*.

⁶ *Umm ḡaḡa lilai* ? The passage seems corrupt and may be influenced by the expression *mn ḡaḡa ḡ lilai* "from midnight".

⁷ *ḡḡ* 'ḡia. The translation is tentative. See p. 8, n. 3.

⁸ The apparent meaning does not fit in with the bad fortune indicated. The root ŠPR appears to have a double and contradictory meaning. When *nīpar* or *tīpar* appears in the text, they usually indicate a form of disaster. The unlucky meaning may possibly be influenced by the Arabic شفر "to be diminished", "decline", "be in straitened circumstances", or it may be a Šafel form of the root PAR "to cut off", = again there is the Aramaic and Hebrew פרה "to break with its figurative meaning of calamity. There may be a reversal of consonants—either ŠPR (→ to melt, vanish, be broken", etc.) or ŠRP (→ to burn up, consume, destroy", etc.). Such reversal is uncommon = in Mandaic.

⁹ In books of magic the exorcist is often instructed to bind the tallman to his client's *maḡa*. I am told that this means the upper arm, to which, in fact, phylacteries are often secured.

¹⁰ C.S. 26 and A have *amḡas* for *amarba*.

¹¹ C.S. 26 and A have = *ka barba nīḡuḡḡ*.

¹² C.S. 26 and A, insert *nīḡuḡ uḡ* after *maḡuḡ*.

dispute he will be triumphant. He will be neighbourly with his fellows¹ (although they talk maliciously about him. And in every place in which he goes to settle down, he will, at the beginning, be oppressed; they will call him schemer² and cheat, and he will be with deceitful persons. Eventually, he will grow rich, and will have = money-bag,³ and goes (back ?) to his village and (all) goes well.

Taurus is the house of dominion. He will be clever, and (but) is of = divided mind (?).⁴ And he will traffic with (?) people and people will traffic with him. And he will be hard-hearted. If under Mars, he will be smitten by an iron (weapon), [23] if under Saturn, he will attain to good from evil. When travelling the road, he will be fearful of heart and thieves will fall on him. If under Jupiter, he will be rescued and all will be well,⁵ and he will gain a position of authority. His conversation will be listened to, but he makes no intimate friends,⁶ nor does he derive blessing from association with others.

Gemini, with good fortune. So (!) the children of his own flesh and blood turn against him (lit. are his enemies). He will be excitable sexually (or "impotent").⁷ He will give his brothers and friends entertainment (lit. "food and drink"), and his works are skilled.* One of them is dear to his heart.

With ill-fortune, Cancer. Illness and sickness will be his lot, and he will have pain in his heart and belly. On a Monday⁸ he (should) not speak to his enemies; and if he does speak, dispute will follow dispute. If they get at¹⁰ him his enemies will vanquish him. He will have pain in one side and when he has recovered he will suffer from exhaustion and limping.¹¹ The years that are unlucky for him are: at two years old, = illness; at ten years, an illness; at forty-eight, an illness; and at seventy-four, an illness. If he gets over these illnesses he will live [24] eighty years and then die. And Life is victorious.¹² S—, a.

The man who is born in Virgo, this will be his fate. If (born) at the beginning, he is under Sol. He will be tall and slim, his head large and the hair of his head red and thick.¹³ He has a taking appearance.

¹ C.S. 26 and A have *habar habria harvia*, as translated above.

² C.S. 26, *uḡaḡa waḡana ḡarīḡ*; A, *uḡaḡa waḡana ḡarīḡ*.

³ Read *kaḡ* or *kaḡa*, not *kaḡa* ("palm").

⁴ *birin libia ḡarim* (lit. "stands in two minds"). My translation is tentative, and should be influenced by the next phrase. Here Pa. AFK with *b* is unusual, one would expect *ma*, i.e. *afik mn amalia* (etc.) "he evades people and people evade him".

⁵ Read *uḡuḡ ḡ ḡapī ḡaḡia*.

⁶ C.S. 26 and A, *laḡiḡiḡiḡ*. (Šft = צברת = "associate with", "join".

⁷ *ḡarīḡ ḡarḡa*. See note 8, p. 14.

⁸ *uḡiḡaḡiḡ nīḡuḡ*.

⁹ C.S. 26, *irīn ḡ ḡaḡiḡa*.

¹⁰ Pa of IZA with *ḡ*. See p. 11, n. 1.

¹¹ C.S. 26 and A have *ḡaḡiḡa* (ḡḡḡ) = "walking lamely" [or "mutilation", GTP ?].

¹² Missing in DC 31.

¹³ C.S. = has the miscopying *ḡiḡiḡ*.

His complexion is pale, and his fingers large. His heart is reserved but his disposition fervent and his personality powerful and wise. If (born) at the end, he will be under the influence of Mercury. He will be studious and book-learned, or else he will practise a handicraft. And his fingers are slender and his speech rapid. He will have marks either on his belly, neck, face, or limbs. And he will remove from house to house

With a money-bag, Libra. He lives at peace, and occupies² (or "takes") property, both his own and not his own. Should he take (other people's property)³ for one that he takes, seven will go from him. He will be grasping and miserly,⁴ he neither borrows nor lends, and when he gains he does not rejoice, and when he loses is not cast down. He gains his living honestly.⁵ He will not come into family property.

With brethren, Scorpio. He will have brothers and sisters, but he should be taken to distance from them because he will bring them ill-luck. He will have three or four brothers and sisters and shall be taken away [25] from them. He never wearies of the companionships of his brothers, but they do not return his kindly feelings.

With parents, Sagittarius. He dwells with affliction (i.e. is unfortunate), and casts down his father before his mother: and the place in which he was born to his mother will be laid waste. With mixed milk they shall suckle him.

With children, Capricornus. He will have two or three children and then ceases to have them⁷ (lit. "stops from them"). He will have good-breeding⁸ and judgment.

If his first-born is a son, his children will be reared; if under the (favourable) influence of Jupiter, he will have four children and rejoice in them.

With pains and blemishes, Aquarius. So he will have pain in the heart, headache, and swellings of the loins, or else they will work spells and enchantments⁹ against him, and his mind will become deranged; but he will have recourse to a healer and will be healed. If under the (favourable) influence of Jupiter, he will be saved from all ills.

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

¹ 'air, lit. "bound".

² CS. III and A have *akil* for *nasib* in D.C. 31.

³ The property referred to is probably cattle.

⁴ A. *maslaman*.

⁵ After *hasirib*, CS. 26 and A have *lamimtib* *hriqata* *akil*.

⁶ See p. 8, n. 2. If the priests are right, this would mean that his father died before his mother.

⁷ *aminatim* *nistakar*—or "is deprived of them", "loses them"

⁸ *tarbiya* "breeding" in the sense of "good manners", "education", "up-bringing". The Arabic use of *tarbiya* $\frac{1}{2}$ is an exact parallel.

⁹ See p. 12.

wife, and will lose (?)¹ the first. If he lives with a well-born damsel, he will have children. But he will cast his eye on (other) women, and will acquire a bad name. Finally he will settle down; his prospects will be favourable, and he (will live) to behold his grandchildren.

With death Aries, that his death will be evil.² And in course of time they will drive him away,³ and exile⁴ will befall him, and, pining under a foreign roof-tree, he will die of his heart's yearning, perishing [26] like a sheep in a cut-off place⁵ so that the worlds and ages weep for him.

Taurus is the house of absence from home. He will move from place to place and from house to house. He will seek the society of peaceful⁶ well-to-do people and will take up and rebut (or "evade and repel")⁷ the reckless (or "the hotheaded"). And he will speak and be heard! and will lack for nothing. The older he gets, the pleasanter his circumstances will become.

Gemini is at the culmination, so he will find favour with rulers and will have slaves and handmaidens and associate with¹⁰ lords and great men.

With good fortune, Cancer. He will be blessed by fortune,¹¹ people will seek his favour¹² and he will have precedence over others. He will be learned and wise and will acquire property¹³ through his own wisdom. He will find favour with noblemen and lords.

With poor luck, Leo. Towards old age he will have a great lawsuit (or "dispute") and will be disquieted. He will bow the knee to no man, and will pick a quarrel with someone. He will be poor, but not humble.¹⁴ The years which bring him trouble are: at four years, a sickness; at eight years, a sickness; at fourteen, an illness [at thirty-six, an [27] illness]¹⁵; at sixty[-two],¹⁶ an illness [at sixty-four, ■

¹ *nistakar*. One would expect I ■■■ prefix to 'nta.

² CS. 26 and A have *awira* after *muib*.

³ For *niriba*, CS. 26 and A have *niridun*.

⁴ *Qarna*: (from GUR "to dwell with strangers"). Both CS. 26 and A have *bgwara* *nafil* omitting the 'b which follows in D.C. 31. For 'umra A has 'umba.

⁵ D.C. 31, *bagwara*; CS. 26, *qzira*; and A, *bgwara*. A double meaning here? Refers probably to [27] ■ a secluded and narrow place, dale, precipice"; i.e. a precipice where a fallen sheep would die. J. 232.

⁶ CS. 26 and A omit *salmania*.

⁷ TRA with SQL. See Appendix I and J. 552. The meaning seems to be to "parry with the intention of throwing back", "to remove from or evade and repel", "take up and rebut" (in argument), etc. (CS. 26 and A have *nafira* for *niriba*.)

⁸ A religious expression, viz. in prayer.

⁹ CS. 26 "a ruler".

¹⁰ CS. 26, *suma* for *sula*. A omits the whole clause.

¹¹ Read *brisa* *bgwara* and omit *baraka* after *gada* ■ in CS. 26.

¹² Lit. "word" ■ *higatun* *qzira*.

¹⁴ D.C. 31 (only) has *umashina* *hawta* *uafis* *hawtib* *hawtib* *taruta* *nimashin* *uafisa* *labawia* "He will be poor and will have a business (?), but it will happen that he will grow poor in old age, and (but) will not be lowly (humble)".

¹⁵ In square brackets, D.C. 31 only.

¹⁶ In square brackets, A only.

illness]¹; and at seventy-four, an illness. If he gets over these illnesses, he will live to his ninety-fifth year² and will die. And Life is victorious. S—a.

Whoso is born in Libra, this will be his destiny. He will be a meek man. In his youth he will recover from an illness,³ and in his youth he will be harried. If (born) at the beginning (of Libra) he will be learned. His distinguishing marks are fairness [and he will be pitted on the face and his hair is thick].⁴ He is tall of stature [his beard scanty, his forehead wide, and his nose long].⁵ His voice is [powerful].⁶ He will be straightforward, learned, wise, and godfearing, and examine ("dabbles in") every branch of occupation (or "handicraft"). He will be true to his word,⁷ stern of heart, and inform himself about all that he sees.⁸ When he gets angry, he is quickly appeased. He will be full of face. If (born) in the middle (of the sign), he will be studious. He will have long teeth, and be a lover of fine raiment. (If he is) under Saturn⁹ he will be tall and slender: if (born) at the end (of Libra) Venus will be his ruling star; he will have a white body and be fair of face. His brows will be handsome and his nose prominent and wide. There will be marks in his head, or a mole on his neck. He will have pain in his thigh. His personality will be powerful, pleasant, and forcible, and he will take precedence over other people. His opinions are valued and [28] people will listen to his words. He will guide men aright. He is rapid of speech, and he laughs at that which is stronger than himself.¹⁰ Regarding himself, he is careful; like as a pair of balances¹¹ he conducts himself with strict ("Zit" "much") rectitude, and when a person has speech of him, he does not lie to him.¹² And, he upholds right-dealing, he does well. He is a godfearing man.

With a money-bag, Scorpio. He will be wealthy, fortunate, grasping, and miserly. He will speak and be heard at the gate of noblemen and rulers,¹³ and will own property. He will frequent the society of governors and, when in their midst, they will show him respect.¹⁴ He will take

¹ In square brackets, CS. 26 only.

² Read *kamit an* in CS. 26 and A.

³ CS. 26, *mabris mabar*; A, *mahr mabar*.

⁴ In square brackets missing in DC. 31. CS. 26 has *u'liha bara bawpia umanzia guban*. A, the same, with *baira* for *bara*.

⁵ In square brackets missing in DC. 31.

⁶ In square brackets missing in DC. 31.

⁷ *kufiana*. Mandaeans gave the right hand when making a promise, and say "I have given *kufia*".

⁸ CS. 26, *u'ul hazia yalif*. A, *u'ul hazilif yalif*.

⁹ *Ulkhoan* = 'u d *Khoan*. CS. 26 has *urkhaan*.

¹⁰ It does not agree with the character depicted to say "he laughs in those older than himself". The above is an alternate reading.

¹¹ CS. 26, *Kib ubanitia tanita* "he speaks (or swears) like a pair of balances" (i.e. weighs every word) A, *kit ubanitia damia gawib* "his conversation is like a pair of balances". *Zbanitia* (Ass. *zibanitau*).

¹² CS. 26 and A, *lamkadib*.

¹³ CS. 26 omits *nimar unilma uginiana nigina umn haria ubulpania*.

¹⁴ Pl. HSB. CS. 26 and A have *nihidunib*.

nothing that is not his own; should he do (however), for any one (thing) that he takes, seven would go from him. He will not inherit anything from his family, and will earn his living by his labour. He will have intercourse with a (great?) man. [When he has abundance he is not elated, and when he is lacking it does not afflict him, because he is wise. If under the (beneficent) influence of Jupiter]¹ his home will (flourish) like a tree, and he will have many descendants.²

With brethren, Sagittarius. So he will have brothers and sisters. One of his brothers will be quarrelsome, and he will bring trouble on his brothers and sisters. He will have a lawsuit about property, and will be successful in it. If (born) at the end of his Zodiacal sign, he will occupy a house not his own, and gain possession of a small estate; his children will gain³ and his relatives will envy him.⁴

With parents, Capricornus. [29] Sixty-six days are inauspicious for himself and his parents and the place in which he was (born) will be laid waste, and his father will be plunged into strife. He shall be suckled with mixed milk.

With children, Aquarius. So he will have sons and daughters—one or two for certain. (Yea) he will have beloved and commended children. He will have one daughter, and she will have a mark on her face.

With pains and blemishes, Pisces. He will have headache and toothache, or dizziness, or a pain in his heart. He will suffer from deadly diseases,⁵ pleurisy, or pain of the navel and loins, and will be burnt by fire or scalded by hot water.⁶ He will have sore tonsils and (pain) in his heart. If (under) Jupiter, he will suffer martyrdom with his parents (?),⁷ and will have a severe illness. They will bewitch him [and he will have to endure weakness, pain, fever, and sickness]; and his leg will be marked by a blemish, or his head will be injured, and he will be set upon by people. His mother will fall ill, and will have pain in the hands and legs. He will become rowdy with idle vagabonds, and]¹⁰ with worthless rascals will commit misdemeanours. And he will fall from a height.

With nuptials, Aries. He will seize by force a woman of good family and cohabit with her. When he abducts her [it will be well with him].¹¹ He will separate from his [30] first wife, and will wed

¹ The words in square brackets are missing in DC. 31.

² *u'liha nidial* is used for "plant plants", or "found a family", "have offspring".

³ CS. 26 and A have *gania*.

⁴ DC. 31 has *u'ubn u'gina burwab' hasmalib*. The other two have *ubnia gania uburwab' hasmalib*.

⁵ CS. 26 and A have *rafabula* "watery humours".

⁶ Literally "will be overtaken by churning by fire and hot water".

⁷ Insert *hazia* 'ib.

⁸ Doubtful. If *nihar* be read, "will wander about with".

⁹ Words enclosed in square brackets missing in CS. 26.

¹⁰ Clause missing in CS. 26 and A in square brackets.

¹¹ Clause in square brackets missing in CS. 26.

three women! If under a favourable star, he will live with the first wife.

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

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

In the culmination, Cancer. So he will be a great and industrious man, and will be like a great personage¹ and will find favour with noblemen and rulers, and people of good position will listen to his conversation. He will build buildings² and will construct a large house and will possess gold and silver.

With good fortune, Leo. He will be blessed by fortune. He will accept food and drink from others, but advice he will give to no one.

With bad luck, Virgo. On Wednesday he shall not give (if) anything to anybody, nor speak. With his enemies this day is held in honour! Inauspicious years for him are: at the ages of four eight, twelve, twenty-four, forty-four, fifty-six [31], sixty-four and seventy-eight, illnesses. If he gets over these illnesses, he will live to eighty-four and then die. And Life is victorious.³

This will be the fate of one born in Scorpio. He belongs to Mars. He will be tall, slender, his eyes reddened, his hair straight and red, his face long and fair-skinned, and his neck long. His heart is hard and his disposition fiery, and from his works. . . .⁴

If (born) in the middle, he will be under Sol. He will be of fair complexion and red-haired. If at the end, he will be under Venus. He will be neither tall nor short, white-skinned, his eyebrows⁵ and hair black and thick, his limbs long and thin. He is muscular and his thighs are wide. He will endure hardship and be subject to terror (nightmare), but will go to a healer and be cured. After a time, evil (influences) will cease to trouble him. He will be quick-tempered and swift to violence; his heart⁷ is fiery, and he will be contemptuous⁸ of deceitful persons. One hour he will rage with anger, and the next, be calm. His brow will be strong and noble, and his lips full. He is quick of tongue and he aspires⁹ to that which he did not [32] possess,

¹ All three copies vary. DC, 31, *đ gubra rba dānia*; CS, 26, *đ gubra rba arisa hawia wld gubra rba damia*; A, *đ gubra rba arisa hawia wld gubra damia*.

² CS, 26 has *uqiniana nigina* for *biniana nibina*.

³ DC, 31 omits this sentence.

⁴ The passage is defective, and should read *'u bria Niriq hawia 'ib* (if born at the beginning of the Sign, he is under Mars). CS, 26 and A have *|| niriq*.

⁵ DC, 31, *umw 'bidah yalif laura g'ibid*. The other two insert *đ* before *yalif* ||

⁶ CS, 26 and A have *ugabih' atax-gubar*.

⁷ DC, 31 omits *ibid*.

⁸ A, *masir* - CS, 26, *masar* (rt MSB).

⁹ CS, 26 and A, *niswar*.

and he seizes on¹ the words that are in his heart (?).² (He will have eloquence and judgment; will be a wise man and pursue wisdom.)³

With a money-bag, Sagittarius. He will not inherit family property, but his trade will be blessed.⁴ If not, for a number of years onwards he will use what is his and what is not. He will be made much of⁵ by a great man, a ruler, and will be employed in his service and find favour with him, and however old he is, he will work and grow rich. If the moon should be in its third quarter, he will earn his bread everywhere (*lit.* -- of all the world⁶) and will acquire property from (on?) a far journey (*lit.* "distant road"). Should the moon be absent or in its third quarter, he will be an amusing fellow and a jester. He will run like the wind and breathe like a dense cloud.⁷ They will malign him until he is thirty; subsequently he will grow rich, and the older he gets the fairer his lot.

With brethren Capricornus. He will be stern, harsh, and domineering and will bring trouble on his brothers, on both those older and those younger than himself. One of his brothers will be involved in quarrel (with him?). He will be reckless,⁸ and the cause of tribulation to his father and mother,⁹ and words from his mouth will injure his brothers, and his words are injurious (apt to cause trouble): If Luna (. . .) ? in his parents' house¹⁰ [2] is at its zenith, it will be well, and speedily, in night.

[33] With parents, Aquarius. His father will survive¹¹ but his mother perish.¹² They shall give him mixed milk. For a space of thirty days he will bring ill-luck on his father and mother. His father will run off into the desert¹³ and will not remain in the dwelling of his fathers. Two fiery serpents (conflagrations?) will dwell in the place where he was born, and the sun will shine into it (i.e. it will be roofless), and he will go in misery (ill-health) until he is three or four years¹⁴ old, bringing ill-fortune¹⁵ on his father and mother, and they will be ruined.¹⁶

¹ *lagiq*. Cf. "holds back" || The meaning is rather that he says whatever comes to his tongue

² Words in square brackets missing from DC, 31.

³ CS, 26 has *um ubzaban ubzabna hawil' birkita*. A *ubzaban ubzabna hawil' birkita*. DC, 31, *uzabuna zabuna hawil' baktara*. For *baktara* see p. 29, n. 11.

⁴ CS, 26 and A, *mirasrab*. Or "raised in position by".

⁵ CS, 26 and A have respectively *urabiq* || *kahabiq* *đ* *niba unadim* *kt ziga* and *urabiq* *kt kahabiq* || *niba unadim* || *ziga*. Cf. similar expression on p. 30.

⁶ CS, 26 and A have *fiwana* (not *fiwa*) *hawia w' d' abna w' m* (etc.).

⁷ *Qbia* (pl. *qbia*, *qbian*) ("unlucky", "inauspicious", "apt to cause trouble"). (See Preface)

⁸ The passage is obscure and probably corrupt. For *tab*, CS, 26 and A have *tabia hu*.

⁹ CS, 26 and A have *nigum* for *nirmia*, *nispar*, *ispar*. See p. 18, n. 8. CS, 26 has *nispar* here; A, *nispar* (probably error).

¹⁰ CS, 26, *bdibda*; A, *bd'ada*.

¹¹ CS, 26 and A have *br' h'at warbia d'nia* (read *h'at 'u arbia*).

¹² The other two MSS. have 'I *abna w' l' m g'ia*.

¹³ The other two: *unihambun*.

If he is (born) at the end of his Zodiacal sign, he will cause a breach¹ with his father and mother.

With children, Pisces. If the first-born of his children should be a son, he will be proud (of him ?),² If a daughter, it will be well for him, and (but ?) he will lose his³ children and will bring up strangers (as his own). And one of the children will be scorched by fire, or sink⁴ in water and they will lift it out. If under Jupiter, he will rear sons and daughters, and slaves and handmaidens and his children will attain to great honour.

With pains and blemishes, Aries. He will have an infirmity in a secret part (of the body), and will have headache and earache. And in childhood he will be injured by boiling water, and fire will reach him, and he will be struck by an iron instrument, and he will have septic sores. (Moreover), he will have an affliction of the joints, and will experience (lit. "see") an evil sickness, and a cauterizer⁵ will cauterize him, and he will be lamed by [34] an iron weapon. In his youth he will have indigestion. He will eat and drink whilst planning evil in his heart.

With nuptials, Taurus. He will take three women to wife. The first woman will hold him ensnared⁶ (?) for three days. If ? he takes a virgin, there will be strife at the wedding, or else one of his little ones will die. He asks for (seeks) two women.

With death, Gemini. He lives many years, and will have headache and (night) terrors, and will be wounded by iron and have pain in the eyes

Cancer is the house of absence from home. He will be blind of understanding ("callous" ?, "reticent" ?) and divulges⁸ to no one what is in his mind. He listens to talk as it (actually) was,⁹ and repeats it as it was not, and perverts a part¹⁰ of it. He likes the society of others, but soon turns from them and approaches (i.e. "seeks to associate with") rulers.

Leo is at the culmination. He will be brought into contact with noblemen and mighty kings, and will find favour with them. The older he gets, the more will he prosper.

Virgo with good fortune, so that he will be lucky,¹¹ and will never

¹ *abvua u'mh' badiq.* See p. 14, n. 4.

² *tarbuta nasib* = *rabuta nasib* as on p. 9 (see p. 9, n. 8) Elsewhere, *tarbuta* means "education", "good manners" (see p. 20, n. 8)

³ *msakar*. Dr. Cyrus Gordon suggests "deprived of sons".

⁴ *nibya*. An inversion, read *nibya*.

⁵ CS. 26 has *kanawia*. To-day cauterization is often performed on sick persons, especially children

⁶ CS. 26, *lata yumia pikiria nikulih minh* : A, *lata yumia pikiria nikulih minh*. Or "he will encounter obstacles from her" ? (Uncertain.)

⁷ CS. 26 and A have "it for"

⁸ CS. 26 and A have *l'mis lamqall* (for "l'mis lamqall", DC. 31).

⁹ Read *suit minilia* // *havia* or *kt q' havia*.

¹⁰ CS. 26 and A "it for"

¹¹ CS. 26 and A, // *goda hawilh*.

stand suppliant at the gate of a friend, nor act meanly to a friend. He will go abroad unexpectedly, but his luck will protect him, his fame go out over land [35] and water, and he will find favour.

With poor fortune, Libra. Sometimes he rejoices, and sometimes he is in trouble¹ : good and evil are mingled together, and enemies pursue him with evil intent. Crucial years are : at five years old illness—and from the time that he is four until he is seven he will be sickly ; at sixteen, illness ; at eighteen, an illness ; at twenty-one, illness ; at twenty-four, an illness ; at forty-four, an illness ; and at sixty-two, an illness.² If he gets over these illnesses, he will live to be sixty-eight, and then go. And Life is victorious.³ S—A.

Whoso is born under Sagittarius, this will be his fate. If at the beginning, he will be under Mercury. He will be tall and slender, his skull small, his eyes large and his brows long. His nose will be long, his limbs slender, and his feet small. He is round of limb and plump. He will be skilled in letters and wisdom, or will take up handicraft.⁴

If in the middle of the Sign, he will be under Luna. He will be fair of complexion and have marks on his face. If at the end, he will be under the influence of Saturn. He will be neither tall nor short, his eyes and [36] (eye)brows will be large, and his hair long and red. His hips⁵ will be wide, his legs long and slender, and his lips large. He will be somewhat bald, and his brows wide and noble. His temperament will be choleric. He will have abundance, like unto the sea. In his youth he will suffer from fright⁶ (or "be fearful"), but drugs and calculations⁸ will subjugate it, and he will be cured. He will be polished (speaker), and will contend with those older than himself. His voice will be powerful, and people will go out towards him (or "oppose him"), but no man will get the better of him in a dispute. They will take him away⁹ from his home, and remove from place to place, and he will go. He will be wise. He will have a mark on the loins, or navel, or on his face or ears. He will be a stern man and will make enemies. He will inherit no family possessions, but will obtain property from kings and noblemen : it will be denied him (however) Finally he will grow rich. He will make a discovery¹⁰ (or "find tranquillity") and will occupy (live on) the estate of a great woman,¹¹

¹ CS. 26 and A, *zban zban hadia uzban zba mitinis* = sometimes rejoicing and sometimes grieved."

² The MSS. differ as to the ages.

³ Thus in A. It is the usual ending.

⁴ *ilh' qbia*. (CEP. 10, n. 3). Possibly, "his buttocks are plump"

⁵ *Pisa* (P. = trade, handicraft)

⁶ CS. 26 and A, *ris' keratia*. (Mandean say "toes" !)

⁷ CS. 26 and A, *siya*. "Fright" and *asravadia* (night-terror, or nightmare) are thought to be caused by evil spirits, and phylacteries and exorcisms are employed to prevent them

⁸ By the exorcist

⁹ CS. 26 and A, *nafunih*.

¹⁰ CS. 26 and A, *alkila*.

¹¹ Le. = woman of position".

and will be removed and driven off by noblemen and great men ; but as he gets older he will own property and become lord of land and water, will sow seed and plant plants¹ [and will have a money-bag].²

With a money-bag, Capriwvruus. The possessions of his youth will be lost (shut off) to him, and he will inherit nothing from his family. By [37] combing (carding wool ?) ³ he will acquire goods and will bring possessions from a distance to his native place. Until his thirtieth year all that he earns will be withheld ⁴ from him, and it will be in meagre measure.

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

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

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

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

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

¹ Also figuratively, "have children."

² In square brackets missing in D.C. 31.

³ C.S., *maqala* ; A, *arirata*. Possibly "pilfering" from P. *sariq, sarigat* ? Here the word might mean "economy" ("cutting", cf. *Faol* **جود** "deprive"). (The obvious "vanity" is ill-suited to the context.)

⁴ C.S. 26 and A, *msakirib*.

⁵ *Liqf* with *alia, bna, etc.*, seems to mean "get", "beget", "have".

⁶ See SDA, Appendix I.

⁷ to ¹⁰ The passage is pieced together from the three MSS. In all three it is hopelessly corrupt and wavering.

⁸ *kna* *alia*. Doubtful. Or, "however long her existence."

⁹ *msakar*.

¹⁰ C.S. 26 and A, *maria g hilqia*.

¹¹ For *lahit* "burns" read *rahit*. C.S. 26 and A. have *asil*.

¹² See p. 13, n. 2.

feet small].¹ She is tall and slender, her face is long, and her hair thick. Her head is small. The distinguishing marks of another wife are that she is short and thick-set, has a large head and a wide mouth, and baldness ² on her scalp.² Her limbs are strong and her hips ³ wide.

With death, Cancer. So he will have bellyache, pain in the side, and internal flatulence. He will fear scandal ⁴, and be attacked by it. (He is also attacked) by a watery humour and pleurisy. The second day of the week (Monday) is unlucky for him.

Leo is the house of absence from home. He gains a livelihood abroad (*lit.* from afar) and is employed on government work. He will not dwell in the home of his fathers. He will earn his bread by his trade.⁵

Virgo is at the *medium coelum*. In his youth he will be put upon, but later will achieve honour. If (born) at the end (of the sign) it (honour ?) will be in stinted measure.

With good fortune, Libra. If (born) at the beginning of the constellation, fortune will watch over him and luck will be his. He will walk in men's ⁶ good graces, will [39] eat from silver vessels, and be a gormandizer and guzzler. He will have brothers and friends, and they will have joy of him and he of them.

With poor luck, Scorpio. He will be reckless and contemptuous and will not listen to the words of others, and utters all that is in his mind. The crucial years for him ⁷ are : at two years old, an illness ; at four, an illness ; at twelve, an illness ; at fourteen, an illness ; at twenty-six, an illness ; at forty-four, an illness ; at fifty-six, an illness ; at sixty, seventy ; and at seventy-seven, an illness. ? If he gets over these illnesses, he will live to be ninety and then go. Life is victorious. S—-a.

Whoso is born under Capricornus, this will be his destiny. If (born) at the beginning, he will be under Jupiter. He will be tall, long of limb,⁸ and handsome ; his thighs broad. His hair will be thick and red, his skull ⁹ wide, his forehead ¹⁰ lofty, his eye glowing, and his brows (eyelashes ?) long. He will have marks (flecks ?) in his eyes. His trade transactions will be fortunate ¹¹ and he will find much favour. If (born) in the middle, he will be under Mars. He will be fair and

¹ In square brackets missing in D.C. 31.

² C.S. 26 and A, *birika* after *gila*.

³ C.S. 26 and A, *rid karia*.

⁴ C.S. 26 and A, *fabu* = "drowning"

⁵ C.S. 26 and A, *ubuska g abahaly ladaiar umu mdanta thama akil*.

⁶ For *anashia*, C.S. 26 and A have *nashia*.

⁷ The MSS. differ occasionally in to the ages.

⁸ C.S. 26 and A, *rika hawia w'rika bagh*.

⁹ For *gila*, C.S. ¹¹ and A have *aysta* ("trunk" = "stem")

¹⁰ C.S. 26, *gumia* = "his mouth"

¹¹ C.S. 26 and A have *barkara* for *baktara*, just as on p. 25 they had *birika* for the same word, *baktara* may be an erroneous transliteration of the Persian *bakht-yar* (= fortunate, prosperous).

ruddy and the hair of his head red. He will be of venomous temper, and a worker in iron. If (born) at the [40] end, he will be under the sun. He will be neither fair¹ nor dark, will be short and bulky,² his face small, and his hair black and straight. He will have *birā*³ in his *quēnda*. His feet are wide, and *trifan*.⁴ In his youth he will have an (evil) spirit. He will have access to people (who are) well-born. He will be hasty, headlong, impetuous, and brilliant, and lays hands on (attacks?) those older than himself. He *flies* like the wind, and walks like the burning of a cloud (lightning?).⁵ He will administer rule over land and water. He will be the subject of malicious talk and calumny, a false report,⁶ that destroys his personality and his heart (mind?) cracks.⁷ Towards old age,⁸ he becomes impotent (or "sensual" = white-haired"?)⁹ and bald; his eyes blink and his limbs become feeble.¹⁰ His face is fleshy and his neck massive. In his youth he will contract an infirmity. (But) all who see him like him, and he is a godfearing man. Now as to his distinguishing marks: there will be a mark on his limbs (or penis), and there will be tokens (signs) on his hands.

With a money-bag, Aquarius. He will not come into family property, and in his youth will have scant luck¹¹ and not a penny will remain in his purse. Nevertheless, he will administer¹² the estate of a great man, well-born folk will hold him in honour, and he grows older, his fortunes will improve; he will have possessions, make an agreeable livelihood, and earn renown and respect. [41] He will have servants and handmaidens, and they will serve him. If born at the end of the year¹³ he will derive a good income from his land and water properties.

With brethren, Pisces. He will be laughed at¹⁴ by his brothers and will bring difficulties (or "misfortune") to brothers¹⁵ senior and junior to himself, and those (brothers?) older than himself will not live. If (born) at the end (of the sign) he will have brothers; he will have . . .¹⁶ and brothers mixed (?).

¹ Read *gahra* in C.S. 26 and A.

² Read *matla*.

³ CS. 26 and A, *biria*. ? Sores? See Appendix I.

⁴ See *trifa* in Appendix I.

⁵ Similar passage on p. 25.

⁶ CS. 26, *bida*; A, *bada* (before *našāna*).

⁷ If it were "is relieved" it would be Ethpe.

⁸ CS. 26 and A have *habḥ* "his friend".

⁹ Here the adjective is plural. See p. 14, n. III.

¹⁰ CS. 26 and A have *paklaḥa*.

¹¹ CS. 26, and A, *gada* (before *grida*).

¹² CS. 26 and A, *niḥi*.

¹³ CS. 26 and A, *šāna* for *šāna*.

¹⁴ CS. 26 and A, *ghifa* for *ghika*.

¹⁵ CS. 26 and A, *waḥḥ* is *agamb* *udabatrḥ*.

¹⁶ Read *ahawata* "sisters" ? Or—"his brothers will be his surety" (or "pleasant", ערִיבֵי).

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

With children, Taurus. If the first-born of his children is a daughter, he will have three children; if a son, three pregnancies will result in miscarriage.¹ He will have praiseworthy children, and will rejoice in them. He will become very famous in [42] cities. He will lose² two (born) and three daughters, but will behold his children's children.

With pains and blemishes, Gemini. In his youth he will be ailing, and will go through (see) a great illness from a woman;³ or it may happen that he will receive a blow from an iron weapon aimed beneath his right ear; or he will be fearful in sleep.⁴ He will have a blemish on his hand⁵ or in his eyes, or else he will fall from a horse or from a height. He will be sickly in childhood and recover and in his childhood will suffer pain [and will have pain in the navel] and will have blemishes in his secret parts. A four-footed creature will bite him, or he will be bewitched; they will administer exorcisms (expurgatives, see p. 17, n. 10) and drugs to him,⁶ and he will be cured.

With nuptials, Cancer. If he takes a girl of good family, he will take three women to wife. And in marriage he will incur trouble, or, if he go to a woman whom the reputation of being a whore rests (?), and lives with her, he will find happiness with her, and they will hold the woman and his children in respect. He is an odious man, and is driven off by another woman. The woman whom he divorced is tall and slim, her face small, and her eyes large. Her feet are small and she has . . .⁸ legs. Her buttocks are small, her [43] limbs comely, and her hips wide.

With death, Leo. He will fear Leo (or "lion"). Flatulence (or "wind")⁹ will attack his body, and he will be tongue-tied. He will die at the first hour of a Sunday.

¹ *msakar* in both cases: although D.C. 31 has *msakar* in second instance.

² CS. 26 and A, *atwat*.

³ CS. 26, *šāna*; A, *gūšāna*. My translation is doubtful.

⁴ CS. 26 and A, *bānāḥ* (not *bāda*).

⁵ CS. III and A, *ḥḥ*; D.C. 31, *ḥḥ* ("in his penis").

⁶ Only D.C. 31 has clause in square brackets.

⁷ CS. 26 and A, *ḥḥ* (after *ḥḥ*). See F.D.s.

⁸ A corrupt passage. *hanra ḥigra* in the other two.

⁹ *šāna* "in the Mandaic it has the more general sense of a plague" (Mont., p. 80). In Iraq the word *hawa* (wind) is used for any kind of inner pain, from flatulence to rheumatism.

Virgo is the house of absence from home. He will remove from place to place, will stand before a great man, and from time to time he will make a journey (*lit.* "walks a road"). (Outwardly) he appears all perfection, and he strives after wisdom in speech,¹ but his heart is hard and there is evil in his mind. On one occasion, thieves will fall on him, but he overcomes them.

Libra is at the culmination. He will acquire property from noble men and governors, have access to people of importance, and will take precedence over others. He will own landed estate and waters, will plant plants, build buildings, and have seed and offspring. [Kings and nobles will see him and he will have plenty of enemies and friends.]² He will give them food and drink (entertainment), but they make no return, and the children of his own flesh and blood speak evil about him, perform sorceries against him, and do not come near him.³ He is daring and keen-witted (brilliant), and gives advice to strangers. He has no fear of others: his conversation is pleasing and his words are thought much of, and people [44] hold him in respect. He has knowledge of the secrets of the heavens and earth, and he neither lends to, or borrows from,⁴ others.

Scorpio with good luck. He will be impulsive, and a healer amongst men. He will earn his living either by ciphering, or from the road (travelling?) or in the king's service. His star is a fair one [and he will attain greatness, and converse with kings].⁵ A thousand will bow before him and ask for his counsel. Should he be the son of poor people, he will meet with vicissitudes and persecution, and have a blemish on his face; (however), on leaving his thirtieth year, his destiny will be excellent and he will be supported by gifts from his children.

With poor luck, Sagittarius. He [will have pain in his head] and sides,⁶ And when he goes into the presence of a great man he is afraid, and thereupon is confounded.⁷ The crucial years for him are: at five, an illness; and at six, an illness; at eight, an illness; at eighteen, an illness; at twenty-four, a severe illness; at thirty, an illness; at thirty-six, an illness; at forty-six, an illness; at sixty-six, an illness; and at sixty-eight, an illness.⁸ If he gets over these illnesses, he will live to be seventy and then die. Life is victorious. S— a.

[45] This is what will happen to the man born in Aquarius. He will be short and plump, and his cheekbones (?) high. He has an active disposition⁹; his eyes are small and his face broad, his cheeks are

puffy. His secret parts¹ are wide and (as for?) his nose, water comes from it. Black is his hair and thick, his loins lean and his feet wide.² He will be upright. If (born) at the beginning (of the Sign), he will be under Venus. He will be bulky and small,³ his hair black and his eyes small. He will be book-learned and wise. He will take up handicraft, or be engaged in trade by water. If (born) at the end (of the Sign) Luna will be his ruling star. He will be plump and small, of taking appearance, red hair, long limbs, and his buttocks slight and small. If Saturn is the ruling star of his (astrological) house,⁴ he will be a great man, and work in royal service.

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

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

With parents, Taurus. Either he will be removed from (home?), or he will tear it down and (re)build it. Fire will break out in the place in which he was born, or a breach will develop⁴ in it, or a temple of the gods will be before it.⁵ If he is born under the same stars as his father, his mother will be cast down before his father. They (should) suckle him with mixed milk.

With children, Gemini. He will have trouble with his children, and in his youth children are denied him,⁶ but, later on, he will have children, and takes a spouse (who will bear 2) children. One of the children will have a mark or a sign (birthmark).

With pains and blemishes, Cancer. He will have an illness and be bewitched,⁷ will be splashed by boiling water, thieves will fall upon him, fire will scorch him, or great heat; he will be attacked, and an iron (weapon) assail him; he will have weak knees and pain in the spleen. For a number of years he will be removed (or "out of his mind"?) and will get a mark (scar 2) and will be greatly blemished. Or else, they will perform spells against him; but exorcisms and healing herbs will subdue it, and he will be cured. And there will be defects⁸ in his body.

With nuptials, Leo. [47] He will get hold of a woman by his

¹ *Lit.* "runs after wise words".

² Missing in C.S. 26 (square brackets).

³ C.S. 26 and A, *uluqarbilli*.

⁴ *ulanawazif* missing in C.S. 26 and A.

⁵ Missing in the other two MSS. (square brackets).

⁶ Missing in DC. 31 only (square brackets), which has *padia* for *pidia*.

⁷ C.S. 26 and A, *midatubak* and *midatuk*.

⁸ Ages vary slightly in the three MSS. * Meaning not certain.

¹ *kankuzia*. See p. 9, n. 1.

² *gafina* ("well-made"?) is usually "thin", "slight", but this does not agree with *makama*.

³ SRF like the Arabic *شرف*, "to be over, above."

⁴ A *zaribib*.

⁵ The passage is obscure.

⁷ Read *qudria*.

⁸ C.S. 26, *msakar byanzulh*.

⁹ C.S. 26 and A, *mumia*.

vehemence¹; or will take ■ woman who is of his own kindred (*lit.* “daughter of a man of his flesh and blood”), and there will be strife at the wedding, even unto bloodshed. He will incur injury from women, and will be addicted to sensuality (?).² If he takes to wife a woman under the same stars as himself, he will wed (☾ “take to his bed”) three women, or five, or (even) seven. The woman whom he divorces³ is short, stocky, her face and nostrils broad, and her hair reddish. Her breasts are ample, her limbs sturdy, and her hips slender (narrow ?). If he takes ■ widow (to wife), children will be raised up unto him, and he will acquire (*lit.* “find”) property. If under Jupiter, the good star, he will live with a foreign woman and will be saved from all evils. Rejoice not at his wedding! In his old age he will have good fortune. If (born) at the end (of the Sign) he will wed with another woman, who is managing,⁴ and masterful. (She or he ♀ is tall, her hair long, black, and straight, and she is muscular.

With death, Virgo. If (born) at the beginning (of the Sign), he will have ■ *dolor virilis* and blood will come from his nostrils and gush over him and spread over his body. He will have pain in the legs or eyes, and [48] should beware of enchantments, or of knots⁵ or that an evil spirit will possess him. (But) he will not die a miserable death. If under the influence of Luna and Mars, he will be involved in feuds, or will die?⁶ of poison.

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

Scorpio is at the culmination. He will be overweening and scornful. He will be good to others, but they are ungrateful, and his brothers and friends will become his enemies. He will be ■ fierce (?) man. If (born) in the middle (of the Sign) his eyes will be enlarged (prominent ?) and he will have blinking of the eyes and (birth)marks on his face or on his membrum. He will be a (true ?) man, and (yet) something is said falsely which ■ not so,⁸ and they will speak evilly about him and will say that he has done something which he did not do. He will apply (*lit.* “go to the door of”) wise men⁹ and governors, and they will give him ■ splendid appointment. He will

¹ C.S. 26, *hizunh*; A, *hizantih*.

² See Appendix I.

³ C.S. 26 and A, *gizih*.

⁴ C.S. 26, *arbia*; A, *arbia*.

⁵ Delete the second *nizal*.

⁶ Tying a knot ■ ■ form of black magic supposed to make ■ man impotent. (Still practised.)

⁷ C.S. 26 and A, *malta*.

⁸ The sentence is confused and redundant.

⁹ Probably used here in the Arabic ■ ■ (مكاتب) “governor”.

receive great honour, will own servants, found ■ family (*lit.* “plant plants”), and become the head of his family and tribe. [49] People will behold (benefit by) his goodness, and there will be no¹ poverty. He will have ■ fat (*lit.* good) and fair purse, will win much fame,² and have jurisdiction over lakes and rivers. He will issue commands and they will be carried out.³ If the ☽-born of his children is ■ daughter, he will have three male children, and his sons will speak to a great man and will be heard.

With good fortune, Sagittarius. His name and his honour will go,⁴ but he will hurl back all that calumniates him (?). He will have fair fortune in the place in which he was born,⁵ and all will be well.

With bad luck, Capricornus. He will be a deceitful fellow who utters falsehood, ■ schemer. In old age he will be troubled by wateriness of the eyes. His crucial years are: at four years old, an illness; at eight, ■ illness; at ten and at eighteen, an illness; at twenty-four and forty-eight,⁶ illnesses. If he gets over these illnesses, he will live to be seventy, then his left side becomes inflamed⁷ and he will die. And Life ■ victorious. S— — at.

This will be the fate of ■ ■ ■ ■ born in Pisces. If at the beginning, he will be under Saturn. He will be tall and slender, his head small, the hair of his [50] head red, his body long, his brows long and his eyes small. He is long of countenance, his limbs long, his thighs narrow and plump. His face is pallid, and he has ■ *bira* (pit ?) in his secret parts (?),⁸ or a (birth)mark on his face. If (born) in the middle, he will be under Jupiter. His face will be broad, his lips firm, his teeth parted, and the hair of his head fair and ruddy. He will be skilled in a craft or in penmanship, and will be quiet, peaceful, and god-fearing. If (born) at the end (of the Sign) [he will be under Mars. He will be short, stocky]⁹ and taking to the eye. His legs will be long, and the hair of his head light and red. He will be mild and wise and practises piety with wisdom. He will walk unperturbed, though the earth should quake! He will become ■ great man (although) persecuted in his youth, becoming like ■ slave to the son of a nobleman. He will leave his home and his village, and be deprived of his parents' estate. In youth his (also) he will get over an illness and ■ sickness. He will have stomachache, for ■ number of years it will be severe. People will slaughter at his word, and no one will take precedence of him.

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

¹ C.S. ■ and A, *lahavia*.

² C.S. ■ and A, *shiba*.

³ C.S. ■ and A, *anspaqunih* “and they will give him charge”.

⁴ *nizal*, ■ ■ from ZAL “belittle”?

⁵ *hazih* in A.

⁶ Ages vary in the MSS.

⁷ An inversion. The root ■ QDIL

⁸ *Bira* *bkankana* occurs on p. 30.

⁹ In square brackets missing in the other two MSS.

a rich man") and he will acquire a small property.¹ [51] He will have plenty to live on, will administer his estate, and will have everything that is agreeable. He will keep ■ abundant table and ■ mixed cup, have much income, and little outlay. He will be powerful and have access² to important people. He will be handsome.³ If (born) at the end, he will be (bountiful?) like the sea, and will make provision⁴ (for) his family.

With brethren, Taurus. He will come into family property, works, and adds to it. He brings trouble on his brethren (both) those older and younger than himself, and brings reproach on his father and mother. or does harm (zaina)⁵ with animals.

With parents, Gemini. When his mother is pregnant of him she will be ailing, and when he is born, he causes distress to his father and mother. Or he does harm (zaina)⁵ with animals.

With children, Cancer. So he will have sons and daughters and takes the spouse of (his?) children. He will beget two or three children, and will suffer loss⁶ amongst his children either through demons(?) (or "malicious talk"?)⁷ or by revilement and cursing, but if he uses precaution,⁸ he will attain good (fortune).

With pains and blemishes, Leo. So he will have pain in the knee, or in the heart, and will have an illness, and will be struck by an iron weapon) if coming from ■ the market so that he is maimed. He will get over the sickness of his youth. If under Sol, he [52] will have ■ disfigurement on his face, or else on his leg. He will have bellyache, will fall from ■ height, will be splashed by boiling water, and a four-legged creature will bite him. Or, cattle will trample him and his head will pain him, and he will go to seek a healer, and there, will be a remedy for it. If sickness, and [deafness (or "■ bridle?"),¹⁰ and agony or vomits foul fluids], vomits he may be cured by the water of exorcisms (i.e. water in which written exorcisms have been soaked).

With nuptials, Virgo. He will have ■ legal dispute with ■ woman, and will have¹¹ affliction. He will take to himself a singing-woman, and

■ Delete *hawibh*.

■ Or, "it will be excellent."

² C.S. ■ and A have *mitqanah*.

■ *Zaina*. The context suggests "provision" (N37).

⁵ The word *zaina* can mean "arms", "weapons", "accoutrements", "fighting", "strife", "mischief", "havoc", "damage". The prefix *b* suggests a connection with the verb *ZNA* (27).

⁶ See Appendix I for other contexts.

⁷ *Pitaruta*. Doubtful. Demons called *pitaruta* occur in a list of evil spirits. A priest suggests that in the above passage it means "scornful talk" (cf. PTR with *shata*), but may be guessing from the context. *Pitaruta* occurs with *bilhana* on p. 8. Perhaps the meaning "psrting", "leaving", or something similar is probably intended here.

⁸ *Darmata*, see Appendix I. ⁹ C.S. 26 and A, insert *mi* before *hujin*.

¹⁰ C.S. 26 has *uqina uqinudta u' mi 'ziba* before *gafin*. A has the same, with *pidguta* for *qipudta*. D.C. 31 omits altogether. A similar sentence occurs on p. II, n. 4, but in another context. Both passages seem corrupt and it is significant that D.C. 31 omits the clause.

¹¹ Either *hawia* or *mafia* are superfluous.

will wed three women. If he weds ■ woman under the same stars as himself, children will be raised up unto him. One (wife) that he takes causes uproar amongst his women. The woman ascribed to him is short and bulky, her face broad, her cheeks full, and her hair reddish. She has ■ taking appearance, and her limbs are short. The tokens of another woman are, she is neither tall nor short, her head is small, her eyes large, her limbs slender and long. She is muscular, and her feet are small.

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

Scorpio is the house of absence from home. He will earn his living by trade, but will lose¹ the property of his parents when young.

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

Capricornus, with good fortune. Good will come of evil, and people will entreat² his favour. And in all that he does, he does not change his mind.³ He is watchful over his talk, and will attain fame and honour.

With poor fortune, Aquarius. He will be fearful of heart. Until he reaches the age of twenty-four he will be talked against, but he will be saved from all evils, and will be lucky up to his old age, and held in great repute. The dangerous years for him are: at two years old, an illness; at four, illness; at the ages of eight, sixteen, twenty-six, thirty-two, forty-four, and sixty-six, illnesses. If he recovers from all these illnesses, he will live to be seventy-five and (then) dies⁴ and goes. Life is victorious. S—-a.

UNTO THIS POINT THE RECKONING FOR MEN : (NOW) FINISHED.

A woman born under Aries. This is what will become of her, according to the hour in which [54] she was born. She will be pretty and desirable, alert and bright of wit, her eyes attractive and her countenance beautiful. She will find (incur) pain⁵ and affliction from her husband, (but) will lack for nothing. She will be angry one hour and appeased the next. There will be ■ (birth)mark either on her head, breasts, or face. And all that she perceives,⁶ she learns, and she will acquire ■ reputation amongst great⁷ women.

¹ C.S. 26, *maukir*.

² C.S. 26 and A, *hailia*.

³ Or, "accepts no advice."

⁴ The end of the sentence in D.C. 31 only.

⁵ C.S. 26 and A have *hiza*.

⁶ C.S. 26 and A have ■ *hazia*.

⁷ Great in social position.

With a money-bag, Taurus. She will own property and lose (?) it but will get hold of some of her parents' property. And those who eat and drink with her flatter her falsely.

With brethren, Gemini. She will have brothers and sisters and will lose (?) some of them (or "is shut off? by them" ?). She will not continue to dwell with them, and fights² like a lioness amongst them. But she will have estimable brothers.

With parents, Cancer. Should she be the child of poor people, the place in which she was born will be destroyed, or the sun will shine into it (i.e. it will become roofless). A woman who is a stranger will bring her up : she will give her³ an education. She will become estranged from her people and it will benefit her family and her brothers. She will go away from her home, but will return to it.

With children, Leo. She will have children, and rear them [56] because she goes to the house of the gods about her children⁴ and seeks out wise men. She will educate her children, and her children will grow up, and she will have great (distinguished) children.

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

With nuptials, Libra. This is her fate : she will be given to ■ man of good family, and her marriage-portion will go to (i.e. she will marry) one or two men. At the wedding there will be outcry and the first quarrel. And each time that she is visited by (sexually) and (is possessed by) the first husband, she shuts him out (?) or leaves him.⁶ She will be beautiful, and she will see and love one man, and neighbours will gossip about her. She will get the better of her enemies.⁷ Those who eat and drink at her board will oppose⁸ her gaily; but, as she gets older, (the older she gets) she will prosper.

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

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

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

¹ C.S. 26 and A have *manh* for *minh*. Cf. p. 17.

² A has *ibad* ("she acts" like "lion")

³ C.S. 26 and A have *abia hika*.

⁴ C.S. 26 has (mistakenly) *makra* for *makra*.

⁵ C.S. 26 and A have the more probable *ibnh* for 'ta, etc.

⁶ This sentence is very obscure, and the translation is tentative.

⁷ See Appendix. (P.S. = Pa IZA with ' suggests "be wary with", but the

evvidence of other contexts suggests the above.)

⁸ QUM "rise up to assist" is contrary to the Mandaic idiom

⁹ Or "scandal" ■

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

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

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

This is what will become of a woman born under Taurus. She will be of ■ cheerful temperament. One hour she hates, and the next, loves. She is skilled at a handicraft. Her hair is reddish, her breast broad, and she will be fleshy. Her neighbours, who are many, are fond of her. She will have sorrow in her heart [Her hair is plentiful. She will have joy],¹ and her [57] voice is subdued.

With ■ money-bag, Capricornus.² She will acquire property from her [friends]³ and neighbours. She lacks for nothing but will not come into family property. She will gain possessions by her own effort (*lit.* "hand") and will get a fair name and good. She will belong to (marry 2) ■ wise man. In her home she will be like ■ male son, and people will reverence⁴ her name. She is sincere of speech ; her conversation is straightforward and she administers her husband's purse and estate. When he has plenty she does not rejoice, and when he is lacking, it does not distress her. And she will make ■ discovery.⁵

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

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

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

With pains and blemishes, Libra. Through (the influence of 2) Saturn and Mercury she will have suffering ; pain of the uterus and swellings of the loins, and her womb often pains her. Like ■ bow she

¹ Clause in square brackets missing in A.

² C.S. 26 and A have Gadia ; DC. 31, Silmia.

³ In square brackets missing in DC. 31.

⁴ C.S. 26, *maqilih* ; A, *maqilih*.

⁵ C.S. 26 and A, *hinda maika*.

⁶ *Minaihus tisakar*.

will be bent and bowed¹; fire and hot water will fall on her, or she will have pain in the heart or bellyache. And all these pains, (so) powerful and strong, will chastize her. And she will have ■ defect in her eyes or in her mouth. In her old age (however)(it) will improve (2).

With nuptials, Scorpio. Two or three men will fall to her lot,² and she will belong to ■ man of good family. Her old age will be prosperous; she will preside over important activities. She will have upset and annoyance from her husband, but it will (end) well.

[With death, Sagittarius. An unexpected heavy blow³ will be dealt her. Either she must fear hard times, or she will be struck by an iron (weapon), or attacked by ■ scorpion, and she will die in great distress.

Capricornus is the house of absence from home. She will remove from place to place and from house to house; and the place to which she goes will be pleasing to her. She will never be poor, and will earn ■ great name. She is energetic in her work and good-tempered.⁴ She will have slaves and handmaidens, and will be skilled in dyes, or magic, and [59] will become powerful by reason of her spells and will take the hearts of men. She will be vain-glorious.]⁵

In culmination, Aquarius. She will stand well with ■ great people, and will be godfearing and well-favoured. She will be restless in her actions, learning one thing and abandoning mother. She will derive renown and honour by it.⁷

With good luck, Pisces. She will acquire ■ great name, and fortune will guard her. [She will not act]⁸ meanly to her friends.

[With poor fortune, Aries.]⁸ There will be a red-haired woman in her home, and [she will suffer pain, injury, and distress]⁸ from her. Like a man she will run and will fall (i.e. she can run and take a toss like a man 2). She will acquire possessions and build a building, and all evil influences will be powerless to harm her. The crucial years are: at two, an illness; at four, an illness; at eight, an illness; at twelve, an illness; at thirty, an illness; at forty-six, an illness; and if she gets over these illnesses, she will live to be seventy, and then die. 8—a.

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

and will have ■ (birth)mark on one flank. She will not eat the bread of idleness (i.e. meat of ease), and if she does, it will be bad for her. Fire and hot water will fall on her. Her talk is like that of ■ man, end in her youth she endures hardship and penury. She will practise enchantments of (on) a man. She is beautiful.

With a money-bag, Cancer. Her converse is of kings¹ and she will acquire gold and silver and will attain queenly rank. Her husband's (a man's ?) name [will fall on her (i.e. she will share his fame), and like ■ man]² she will eat and drink. All that she finds, she will give to her husband. She will be comely.

With brethren, Leo. She will have a removal from her brothers; if she is in the family home³ she will obstruct (or "lose"²) her brothers. She will resemble her brothers as the lion the lamb.⁴ She will have two or three brothers.

With parents Virgo. She will bring misfortune on her parents,⁵ and will cast down her father before her mother.⁶ At last, all will be well.

With children, Libra. She will have two beloved children and twins, skilful and accomplished children. She will fall into her children's disputes (or "share her children's mishaps?"). She will not eat the meat of dishonesty (or "defiled meat"), so that children are raised up unto her. And she will enter the house (of the gods ?)⁷ because he who is (under) Libra is perfect, and regards that which is seemly.

With [61] pains and blemishes, Scorpio. She will have inner pains in her heart, madness and catarrh (2) will be hers, her heart will pain her, and burning (charring) by fire will befall her. They will employ witchcraft against her and her face, and will cast aspersions (or will "blacken" her "face") (2). Her hair will be pulled out,⁸ or (someone) will attack her with an iron (weapon). She shall apply to ■ healer, and will obtain healing. Or else, a scorpion will strike her and she will die.

With nuptials, Sagittarius. Three men will fall to her lot. She will become (the property of) a man of good family by means of abduction which they carry out (to obtain her). If she is under a malign star, she will be taken away from him,⁹ and will be afflicted. A woman will approach her (or "who has access to her") will perform spells against her

¹ *īlōbta*. C.S. 31 and A, *kabōta* ("Burning"; "scorching" ?) I think, however, that the word refers to the woman (KBR to be bent).

² Or "she will wed".

³ *Mīra*. The word also means "flatulence".

⁴ C.S. 26 has *bisīna*. The word is *rubata* in D.C. 31.

⁵ In square brackets, missing in A.

⁶ C.S. 26 and A have *mitgabā*. (Inversion.)

⁷ From what ? Obscure.

⁸ The three clauses in square brackets missing from D.C. 31.

¹ Does this mean that she talks snobbishly ? Cf. p. 42.

² In square brackets missing in D.C. 31. The passage is obscure.

³ In square brackets, missing in D.C. 31. The passage is obscure.

⁴ In square brackets, missing in D.C. 31. The passage is obscure.

⁵ "she acts like a lion with a lamb towards her brothers" ? See also p. 43.

⁶ C.S. 26 and A, *ī abahāt*.

⁷ C.S. 26 and A have *maīl* not *lamaīl*. Read *ībt alahia maīl*.

⁸ C.S. 26 and A, *nīlāmāt*.

⁹ C.S. 26 and A, *tīlāmā*.

With death, Capricornus. She will live¹ for many years, but will suffer from headache or pain in the eyes, or she will be attacked by wind² in one side and will be laid low for forty days until death overtakes her. She will die in great repute.

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

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

With good fortune, Aries. The older she gets, the fairer (her lot) She will have a good name and good sense? She will sit at a plentiful table, and a great man will delight in her. She will acquire property and will have "speech and hearing".⁴

With poor fortune, Taurus. She will be a clever woman, and they will talk maliciously about her, but will fall beneath her feet (i.e. be overcome). She will take to her bed. Her companions dislike her. The crucial years for her are: at two, an illness; at eight, an illness; at fourteen, an illness; and at fifty-five, an illness. If she gets over these illnesses, she will live to be sixty-eight, and (then) dies. And Life is victorious. § — a.

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

With a money-bag, Leo. Her topic of conversation is kings,⁶ and she will own gold and silver and will attain regal rank. But they give her a bad name. She will eat and drink like a man, and all that she finds, she will give to her husband. It will be well (with her).

With brethren, Virgo. She will have a removal from her brothers,

¹ C.S. 26 and A, *haiia*.

² *Ziqra* seems to be used in much the same way as *hataa* in colloquial 'Iraqi Arabic, i.e. any interior pain.

³ C.S. 26 and A have the preferable *taama*.

⁴ A religious expression: "spiritual sense."

⁵ Missing in D.C. 31.

⁶ See above, p. 41.

⁷ Cf. p. 41 again.

and if she leaves, it will be well for her. If she is in (remains in) the family home, she will lose (or "obstruct"?) her brothers. She will be like a lion upon a lamb with her brothers! She will have one or two brothers.

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

With children, Scorpio. She will have two beloved children, and will fall (enter into) her children's disputes. She will not eat the bread (*lit. meat*) of dishonesty, so that children will be raised up unto her.⁴ All her prospects are fair.

With pains and blemishes, Sagittarius. So she will have pain in her side and breast, and swellings of the loins. Fire and hot water will fall on her, or she will be wounded by an iron (weapon) and her heart (mind) will become deranged like clay. She will eat and drink,⁵ but [64] reason will be lacking.⁶ She will have an infirmity in her limbs, and will fall from a height. She will have a mark in her eyes. They will make magic incantations⁷ for her, and she will get over her malady.

With nuptials, Capricornus. She cares for men.⁸ She will be bereaved of (lose)⁹ her first husband, and her portion will go (she will wed) three men. She will have changes¹⁰ of husband, and a man of good family will have a¹¹ her. If Mars is present, she will lose (?)¹² three husbands, and for a number of years she will have an equable fortune, and a man (husband?) He will love her, she will acquire possessions, and will prosper.

With death, Aquarius. She will fall ill [and will die] seemingly death.¹³ She will have belly ache.¹⁴ She will have confusion or pain of the mind (*lit. heart*). If under Jupiter, it will be¹⁵ well, or there will be an infirmity in her limbs,¹⁶ and she will meet with wickedness from others and will die of poison.

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

¹ Parallel passage = p. 41.

² See Appendix I.

³ If it were the woman who is fair = should have *hapētia*.

⁴ Parallel passage = p. 41.

⁵ C.S. 26 and A have *katia* for *waia*.

⁶ The context indicates that it should be *latihwālūh* not *tihwālūh*.

⁷ *susia* not *usia*. The word occurs elsewhere with *hardia*. See Appendix I.

⁸ C.S. 26 and A have *afna*, not *afka*—"she turns" or "turns away" if there were *mn*. See p. 45, n. 2. For *afka* b see J. JEN 3.

⁹ C.S. 26 and A have *tisakria*.

¹⁰ *Sania*, Or, "vicissitudes" =

¹¹ The Phisology does not necessarily suggest marriage. She will be his.

¹² See above, n. 6.

¹³ See Appendix I.

¹⁴ In square brackets missing in C.S. 26 and A.

¹⁵ C.S. 26 and A have *tihbia* ("afflictions") for *tihwia*.

¹⁶ Read *l'brh*.

In culmination, Aries She will have an equable fortune; will sit at a plentiful table, and will have good prospects.

With good luck, Taurus. She [65] will do good, and a fair wind will breathe on her. She will act with consistency¹ to herself. For a number of years onwards she will have a husband and home, and her husband will love her. She will occupy a house not her own, and will come on good fortune.

With poor luck, Gemini. Her kindred will utter malicious words and wickedness against her, and threaten her. When she stands amongst them they are silent with her, and the children of her own flesh and blood mistreat her and plot against her. But fortunes will protect her. The dangerous years for her are: at two, an illness; at four, an illness; and at the ages of eight, twelve; twenty-two, twenty-four, twenty-six,² and forty-eight, illness. If she gets over these illnesses, she will live seventy years and (then) die. Life is victorious? S—a.

This is what will become of a woman born under Leo. She will be slender⁴ and tall. She will be powerful: her body and face fleshy and her mouth large. Her nose will be small, her eyes inflamed, and her [66] eyebrows reddish. Her body will be white and comely, her hair thick, her limbs sturdy. There will be a mark on her face, and her lips are full. She will be given to sexual excess.⁵ She will be as energetic as a man in her actions, and from time to time she wearies (?).⁶ Her husband is fond of her, and she will follow him⁷ until she eats the bread of poverty. None of the family possessions will come to her, and she will eat bread that is savourless and drink waters of bitterness, and (nevertheless) gives bread away. In the end, (however) (her fortune) will be fair.

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

With brethren, Libra. She will bring trouble to her brothers, and should not remain in her brothers' dwelling-place. Should she (continue to) dwell amongst them, she will lose⁸ them if she has two brothers. And all that she sees, she learns.⁹

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

¹ *Srara*. In Mandaic the meaning is often "firmness", "stability", that my free translation is justified.

² Not in CS 26 and A. I have abbreviated this passage.

³ Missing in CS 26.

⁴ *oalintia* here can hardly mean "slender" ("well-made"?)

⁵ *Here qabul garnia* is applied to a woman

⁶ *Yagra*. CS 26 and A have *ikt hawia zhan zhan yagra* "and when there is trading, it will be a fair trading"?

⁷ CS 26 and A *whatir' tizal*.

⁸ CS 26 and A, *hwalro*. The sentence is faulty and corrupt.

⁹ See p. 22, n. 8. *Yalfa* in Mandaic means either "teaches" or "learns".

With children, Sagittarius. She will become pregnant, but has three miscarriages.¹ And she will pray to the gods that children may be raised up unto her. If Jupiter, a good star, is in the ascendant, three male children will be raised up unto her. But she will have grief on account of her children.

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

With nuptials, Aquarius. She will care for² her husband, but will lose her first husband and her marriage portion will go to (i.e. she will wed) two or three men. If Jupiter is in the ascendant, she will be a daughter³ of first marriage (i.e. marry once), if Mars be present, she will change (marry successively) three husbands.

With death, Pisces. She will be ill in bed and will die an evil death. Or else, she will get a malady of the eyes, and will die by the hand of man [If Jupiter is in the ascendant she will die a seemly death.]⁴

Aries is the house of absence from home; so she will leave her village and home, and will encounter hardship.⁵ Evil gossip will circulate about her, they will utter . . . and reproaches about her. But she will get the better of her enemies.

Taurus, at culmination. She will be more energetic than men,⁷ and will commit harlotry and will cast her eye upon men. She will have a vain spirit. She will make a discovery (or "find tranquillity"), [will speak and it will be],⁸ [will have servants and handmaidens],⁹ will sit in the seat of honour, and fair fortune will be hers.

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

With poor fortune, Cancer. She will earn renown and fame for herself, will find a good home, and will sit unexpectedly at an abundant table, and will eat goodly viands (or "make a good living"). She will rule an estate. The dangerous years for her are: at four years, an

¹ For *tifuk*, CS 26 and A have *tifuq*.

² See p. 43, n. 11 (J, JEN 3).

³ *Pr* here is not used in the sense of *brata*, but in the sense in which *br* is often used, to denote a state. If the sentence meant that there would be a daughter of the first marriage it would be *tihuil*.

⁴ In square brackets missing in D.C. 31.

⁵ Persian *دشوار* "difficult", "arduous".

⁶ D.C. 31, *ugawania* ("inner" = "intimate" things?); CS 26 and A, *ugania* (and *hiant*). Probably corrupt. A possible translation might be "they talk over her intimate ('middle', 'inside') and innermost affairs".

⁷ From the context, it would expect that *aristia* 'I *ugubria* to mean "zealous in her pursuit of men".

⁸ First square brackets A only.

⁹ Second square brackets missing in A.

illness, and at the ages of eight, sixteen, twenty-eight, thirty-four, and sixty-eight, illnesses? If she gets over these illnesses, she will live to be seventy, and then goes (i.e. "dies"). S—**a**.

This will be the fate of a woman born under Virgo. She will not eat the meat of dishonesty because Mercury is a good star. The older she gets, the wiser she will become: she will be cheerful and upright. She is skilled in manly weapons (?)² and sometimes *nihitia* (?).³ She will be clever, alert, and quick-tempered, but her heart is hard. She is pleasing of speech (Zit. "her mouth is pleasant") and she will be brilliant ("entertaining"). Her hair will be straight, and there will be a (birth)mark on her face, or ears, or [69] head, or on a hidden part (of the body). Or she will have terrifying dreams. All her prospects are fair.

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

With brethren, Scorpio. She should go away from her brothers because she brings trouble on them. She will have three or four brothers, and she is ill-treated by them. She has no satisfaction in the company of her brothers, and they show her no kindness.⁴

With parents, Sagittarius. In her old age she sits . . .⁵ and casts down her father before her mother.⁶ The place in which her mother bore her will be ruined. She (should) be suckled with the milk of two women.

With children, Capricornus. So she will be pregnant and will bring forth and will lose (the babe). And she will become proud, and because of her pride⁷ there will be a legal case. Should her first-born be a daughter, (other) children will be raised up unto her. If the auspicious star Jupiter is in the ascendant, she will have children and rejoice in them.

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

¹ C.S. 26 and A, omit some of the ages. I have abbreviated.

² In view of the many meanings of *zaina* the translation is tentative.

³ *nihitia*. Both construction and word are puzzling.

⁴ C.S. 26 and D.C. 31, *lamgablia*: A, *lamgablia*. *gabuta lamgablia* is translated by Lidbarski always "are ungrateful". The literal meaning of *ngablia* is either "they offer" or "they receive". The literal meaning of *ngablia* is either "they offer" or "they reciprocate". The context here suggests the translation given above.

⁵ A hiatus in the sense. In a seat of honour = ?

⁶ See Appendix I.

⁷ *Tarbuta* possibly should read *tarbuta tirabia* "will rear a child".

With nuptials, Pisces. Three men will fall to her lot, and she will lose (?)¹ the first man. If he is a man of good family, she will go, and he will cohabit with her (but she will cast her eyes (about her) and will get a reputation for unchastity, and will bring shame on her husband. She will lose² her first husband, but with her last (husband) she will settle down. Her prospects will be fair.³

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

Taurus is the house of absence from home. She will remove from place to place and from house to house. She will be accounted as of the aristocracy, will seek the society of upright persons and will evade and rebuff the presumptuous (or reckless).⁴ She will have (spiritual) speech and hearing,⁵ will lack for nothing, and as long as she lives she will prosper.⁶

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

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

With evil fortune, Leo. She will win fame and honour for herself, but before she is greyheaded she will have a (legal) dispute and unrest. She will bend the knee to no one. She will have a dispute with a man (or "her husband"), and in her youth will be poverty-stricken, but later on she will have money and will show meanness to other people. The dangerous years for her are: at four years, an illness; at eight, twelve, fourteen, thirty-two, thirty-four,⁸ and at fifty-six, illnesses. If she gets over these illnesses, she will live to be seventy and (then) die. S—**a**.

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

¹ *tsakrbh*.

² *tsakra*.

³ A has the correct *ukul d' sapir hazia*.

⁴ *utikil*, (TKL "to be bereaved, childless"). C.S. 26 has *utifil*.)

⁵ See p. 21, n. 7, and p. 73.

⁶ A phrase taken from the prayer-books.

⁷ For *tsiparib* (nearly always a bad meaning) read *tsipurib* !!

⁸ Missing in C.S. III.

her body. Her brows are long and fine and her eyes *lagian* (?).¹ Her face is ruddy, her mouth small, and her father and mother are fond of her. Her temperament is warm, and people love her.

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

With brethren, Sagittarius. She will have brothers, and will remove herself from them. She will be struck by her brothers with an iron (weapon). She will be independent³ and hot-headed.

With parents, Capricornus. It is her fate that for sixty-three days she will bring misfortune on herself, and for thirty⁴ days they must take her out to the country (or desert) (or "put her outside"). If they do not treat her thus, she will work harm.

With children, Aquarius. So she will become pregnant and will bring forth. She will have beloved children. One daughter will have a mark on the mouth and will bring (her mother) honour and joy, and [78] she will be fair.

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

With nuptials, Aries. She will be abducted from her home and become the property of a man of good family. If she goes through abduction, it will bring her misfortune and she will lose⁵ her first husband, and two or three men will be her lot. If Jupiter (the good?) star is in the ascendant, she will fall to the share of the first man.

With death, Taurus. She will live for many years, and when she dies, she will die of her heart and throat.⁶

Gemini is the house of absence from home. So she will move from place to place and from house to house and will counter sorceries and turn them against those who made them.⁷ She will live agreeably (Zt. "eat pleasant bread").

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

² In square brackets missing from D.C. 31.

³ C.S. 26 and A have *hadia* for *harta*.

⁴ C.S. 26 and A have *gama* for *uma* ("and a hundred"). Had the original text read "a hundred and thirty days", D.C. 31 would have *ulatin* not *uma thain*.

⁵ *hankh*.

⁶ C.S. 26 has *hanfa* "and apostasizes" or "faithlessness". The word was probably either *kankh* "her side" or *hankh* "her throat".

⁷ The verb *SQL* with TRA. See p. 21, n. 7, and p. 47.

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

With good luck, Leo! It will come to pass that she will be blessed by fortune, and that one hour she will be angry and the next appeased, and that she will be inflammable with men (amorous).¹ She will have victuals and drink.

With poor luck, Virgo. She will have a fine house, but [74] one woman will have access to her, and they will perform spells on her, and her reason will become darkened² and her heart (mind) overthrown. (But) later on, she will have happiness. The dangerous years for her are: at four years old, an illness; at the ages of eight, twelve, eighteen, twenty-four, and at fifty-six, illnesses. She gets over these illnesses, she will live to be seventy-five and (then) die. S.—a.

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

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

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

[75] With parents, Aquarius. She will make much of (lit. "exalt") her father, and slight (humiliate) her mother. Her father is arrogant,³ or the judge of the town.

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

With pains and blemishes, Aries. It is her fate to have baldness

¹ Paul SUF. Here cannot mean "destroys". This meaning does not elsewhere.

² A has "gun" "blackened".

³ Or "a refugee".

⁴ Participle.

⁵ C.S. 26 and A have *wanbasa* (P. "and a partner"). The context indicates *awadaba* "carefulness". (*Andaxta* = "measurement", "assessment". Or, *awad* (Zand and Pazend) "consideration, thought".

of pate, or she will have festering sores and boils. Or she will be injured by fire and hot water, or wounded by an iron (weapon). And she will have pain in her womb and belly.

With nuptials, Taurus. It will happen that she will be a famous¹ woman. But at heart she will be a grumbler, and she will be separated from her husband, or will leave him.

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

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

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

With good luck, Virgo. It is her destiny that she will approach (frequent) (poor ?) people, and will not act meanly to others.² [76] She will approach the orphaned, peasants, and poor people, and each time that she encounters sorrow³ good fortune will protect her from all that is evil.

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

The woman whose horoscope is Sagittarius. This is what will happen to her, namely that they will give her mixed milk and two names (4 up to a period of seven days (lest 1) she bring misfortune on her father and mother. She will be a tall woman, and have bald patches on her head. Her eyes will be large and her brows comely, her mouth big and her lips thick. She will occupy herself in trade, and it will prosper. In her youth she will be timid,⁵ and she will have enemies.

With money-bag, Capricornus. It is destined that she will be bright and entertaining. She will not come into family property neither [77] will she sit at the board of her father and mother (but) will gain estate either from kings, or from her town, or from temples.

With brethren, Aquarius. She will have brothers and sisters: she will have pleasant ? brothers.

With parents, Pisces. It will happen that she may bring misfortune on her parents, and the house in which she was (born) will be destroyed, causing great loss. If Jupiter is in the ascendant (however), she will

be in great possessions and will enjoy great happiness. She will go away from her brothers (or "keep her brothers at distance").

With children, Aries. It is decreed that she will have sons and daughters, and will be bereaved of some of them (?)¹ and will have access to great people. She will become rich, will bend the knee to one, and will become the chief person in the place. Nothing will escape her authority (i.e. "her hand"). Some evil things are said of her, but she pays back the evil in kind. And she is bereaved of (?) children.

With pains and blemishes, Taurus. It is decreed that she should use precaution³ about herself, for she slanders people, her tongue is hasty, and not a person who speaks before her is let be (or "escapes"—her tongue ?).

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

[78] With death, Cancer. She eats and drinks, and gradually her body, legs, and loins will become gross (i.e. "thicken").

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

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

With good luck, Libra. However old she gets, she will meet with kindness. She will make contracts⁶ with important people, and it will be advantageous.

With poor luck, Scorpio. It is decreed that she will often become involved in strife and agitation through female friends.⁶ The crucial years for her are: at two years old, an illness; and at the ages of twelve,⁷ twenty, thirty-two, sixty-six, and seventy-six,⁷ illnesses. If she gets over these illnesses, she will live to be eighty, and (then) die. S—^a.

[79] This is what will happen to a woman born under Capricornus. In her youth she will be beloved and brought up like the children of

¹ D.C. 31, *tisakar*; C.S. 26, *sakar*; A, *tistakar*.

² *tisakar*.

³ See Appendix I, and for a similar meaning, p. 36.

⁴ A literal translation. The meaning may be that, in spite of her troubles, she will be happy in her dreams, or will have visions.

⁵ *Paimana* (P. ٦٤) "Contract." *Paimana* in Mandaic is an alternative, but rare, word for *bandana*, the ritual face-covering which veils the lower part of the face.

⁶ C.S. 26 and have *habrath* not *habr*.

⁷ Missing in C.S. 26 and A.

¹ C.S. 26 and A, *šuhbanita*.
² This passage appears to be corrupt. I suggest the reading should be, in parallel passages, *šakfuta lamāšita la tibad and šakfuta lhabrath lamāšita*.

³ Or, that she (herself) has a grief.

⁴ From the square bracket to the same on the next page missing in A.

⁵ C.S. 26 has the correct *šida*.

⁶ *'riba, 'ribia*. See p. 30, n. 16.

gentlefolk. She is keen and bright-witted. It is decreed that until sixty days have elapsed she must be suckled with mixed milk ; because for sixty days her family will (otherwise) have bad luck.

With ■ money-bag, Aquarius. It will befall her that the Eye of the gods is fixed upon her; so that her want will become plenty (*lit.* lacking becomes full), and she will become wealthy and give to her female friends. The possessions of her youth will be debared to her, and none of the property of her parents will fall to her share. And the children of her home-circle¹ will hold her in esteem.

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

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

With children, Taurus. (This) will be her fate : she will be fearful.² . . . She will be given to dreaming, and will seek mercy ■ for her barrenness, and finally she will bear children.

With pains and blemishes, Gemini. It is fated that she will receive pollution (*Zil.* "take a blemish" = "be infected by" ?) from her brothers, children, and family, and will suffer from ■ disease, but will purify herself and will find healing.⁴

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

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

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

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

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

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

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

The woman born under Aquarius. This is what will become of her. From first to last she will bring bad luck. They should put her forth out of doors, and if they omit to do this to her, she will wreak harm. She is full of face (OT "has high cheek-bones"), and her mouth and nose ■■ small. She will have ■ mark on her side and her hair is straight. She will suffer from headache. And her father and mother will be at strife, or else he (her father) will die in a quarrel.

With ■ money-bag, Pisces. This is what will happen to her. Her parents are set¹ in evil ways, and she will be grasping, and in her youth, she will be despised.² The older she gets, the richer she will become.³ :

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

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

With children, Gemini. It is decreed that she should remove from place to place. And the Eye of the gods is directed upon her, so she will become pregnant, will bring forth, and will rear (her family).⁵ She will have twins, and will have a mark (OT "sign"). She will be [82] disappointed in her daughters, but will have joy in her male children. Her sons will be hearkened unto in the presence of a great man ("will have audience of" ?).

With pins and blemishes, Cancer. So she will have a defect in the pectoral cavity of her side, sore throat and toothache ; fire will attack her and tears will gush from her eyes.⁶ Fire and hot water will fall on her, A maid or ■ widow will serve (obey) her.

With nuptials, Leo. It is decreed that her fate will be two or three men. At her wedding there will be outcry and strife.

With death, Virgo. It is decreed that she must endure ■ severe illness, and twice or thrice she will barely escape death. In the month of Elnul she should not go abroad (out-of-doors). And she will die suddenly.

Libra is the house of absence from home. It will be her fate to remove from place to place. (but) the Eye of the gods will rest on her.

¹ DC. 31 has *qina* ("nest", -home"), CS. 26 and A, *qina*.

² DC. 31 has *ahabala lta*, the other two MSS. *g. 'lta*. Possibly the passage read originally "she will be god-fearing" ■

³ CS. 26 and A, *tuba* ; DC. 31, *fabia* "making well" ?

⁴ *asuda* is here used in its double sense. First and foremost it is "cleansing" in the Biblical sense (cf Naaman and Elijah) The Mandaean exorcist purifies by ceremony, thus drives out the disease demon, and "cures" the person

■ Read *gathia*.

■ CS. 26 and A have *shita* ■■ *siya tinalh*.

■ CS. 26, *niyataria* "they will become rich".

■ CS. 26 and A, *lathihwilh*.

■ CS. 26 and A, *utirbata tirabia*.

■ CS. 26 has *titalh*.

Scorpio is at culmination. She will **amass** possessions and will be **benefactress** to others. She will get **mark** on her mouth, or on her cheek, or on **covered part** of her body.

With good luck, Sagittarius. Her husband will delight in her. Those before her (in age), that are older than herself: she will remove and rebuff. People will hold her in esteem, and [85] her good fortune will watch over her. And her husband will see her in her (native) place, and will love her and honour her.

With poor luck, Capricornus. It is decreed that they will speak ill of her, but she will lend² ear to no-one and will triumph in all that she does, and honour and happiness will be hers. The dangerous years for her are these: at four years old, an illness; and at six, eight, thirty, and forty-eight, illnesses. If she gets over these illnesses, she will live to be ninety and (then) die. And Life is victorious,³ S—a.

This is what will become of **woman born** under Pisces. She will be beautiful and her eyes prominent,⁴ her eye-sockets⁵ deep, and her nose comely. Her eyes are *lagian* (eloquent ?), and lovely, her brows noble and beautiful and her hair curly. She will have delicacy (?)⁶ of limb. In mind she is wise and she will be sparkling (of wit). She will become vain of spirit, and subdues (suppresses?) words that she hears,⁷ and laughs at men. She will get an infirmity in the breast. Her reputation will be low (?), but to outward view she is fair (?).⁸

With **money-bag**, Arnes. This is what will become of her. She will be mistress of an estate; [84] when she has plenty (she is not elated)⁹ and when she has not, it does not depress her. She will lose her purse and her first house, but will acquire others.¹⁰ She will be brilliant and impetuous, and compassionate to captives¹¹ and the poor.¹² And for **number of years** onwards she will be honoured.

With brethren, Taurus. It is decreed that the older she gets, the fairer (her destiny). She will bring (danger of) misfortune to her brothers, but she will pray to the gods that it may be well.

¹ The behaviour here described does not suit the character given throughout. I suggest that, in view of the constant confusion in Mandaic of the roots Q&A and Q&S, that a copyist in some early time wrote **□□ qāia 'lā as □□ d qābiš minh**, and that a gloss was later inserted? confirm this reading, *d agamh*. Thus, the passage before its corruption would read, 'those who bring her trouble she will remove and rebuff.'

² C.S. 26 and A *maita*.

³ Missing in D.C. 31.

⁴ Most probably should read *maaqian* "bright".

⁵ Delete *unhish*.

⁶ *Pakia* "weakness" ?

⁷ The passage is corrupt, and should read most probably *aminilia anrin 'lā d šumh kabla* "and they speak (ill) of her: that her name is brought low".

⁸ Or, literally, "for the people, her view is beautified." Obscure.

⁹ As in parallel passages throughout the book.

¹⁰ C.S. 26 and A have the correct *uhurimia*.

¹¹ Rf. KLA "to keep enclosed", hence, prisoners.

¹² C.S. 26 and A have the correct *dania* not *datania*.

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

With children, Cancer. It is decreed that she will bear two or three children. Either by demons¹ or from curses, or from (evil) oaths, loss (death) will occur amongst her children, but if she administer **remedy**² to them, they will be saved by it.

With **pains** and blemishes, Leo. This will happen to her: that she will have pain, infirmity, and calamity, or else will go forth from place to place and be removed from place to place. And she will have headache and will be **irjured** by fire and hot water; (moreover) she will have festering sores and blains come out in her; she will meet with adversity, will fall from a height, will suffer from pains in the side, and will become demented.³ And she will be excitable **sexually** (?).⁴ And all that she does, she will achieve through her **own** cleverness.

With nuptials, Virgo. It is fated that [85] fornication and whoredom will assail her.

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

Scorpio is the house of absence from home. She is fated to go to the dwelling of strangers, and will make **discovery** (or "will find repose") and will triumph in all that she does.

Sagittarius is at culmination. She will take precedence of others, and be skilled at **handicraft**. But the children of her flesh and blood and her neighbours will employ spells against her, and sorrow and ill-treatment come upon her. She will eat from two houses⁵ and will behold fear. But she will triumph in all her doings.

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

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

[86] THIS ENDS THE WORD OF MEN AND WOMEN THROUGH THE STRENGTH OF OUR LORD. S—a—

¹ For *pitaruta*, **priest** suggests "malicious talk". (See p. 36, d. 7.)

² Or "a preventive measure". See Appendix L.

³ C.S. 26 and A, *ania d libra*. *Šunia* is (also) "troubles" = vicissitudes.

⁴ C.S. 26 and A, *qadiū*. See Appendix L.

⁵ C.S. 26 and A have *baitia*.

⁶ C.S. 26 and A, *nizkunh*.

THE BOOK OF THE STARS

In the name of the Great Life. Health and purity, strength and soundness, speech and hearing, and the help of mighty *'utria*,² children of light,³ be the portion of Ram Zihrun, son of Maliha, by means of this Book of the Stars of Men and Women, so that he may get through it (his labour) and succeed in it through the strength of Yawar Ziwa and Simat Hija.³ S—a.

Wisoa hath Sol (*gamis*) as his star, this is decreed for him : that he shall be fair of complexion and rosy, and his nose and mouth small; He will have a mark ■ his side or head. In the year that he was born he will recover from a malady and sickness. He will be the foe of evil persons and liars, and will prove others. He will ply a trade by water. His figure is tall (exalted), but his horn is subdued.⁶ He will have whorls on his head, his arms and legs are long and thin and his feet broad. He has (good) nerves and 6 ■ stout heart, and his society is valued. And in his youth he will look on woman (and) will have pustules in his body, or ■ mark on his membrum or beneath the navel, or in a covered part (of the body). If he [87] gets through nine years and two months and (at 2) sixteen years, he will have a great misfortune, and will fall from a height. At thirty years old he will go away from home, and will have either pain or a gaping wound in the head. He will lose his first wife, and will take a widow (to wife) and will have children by her. He will be employed ■ government work, and will make a discovery, (or "find tranquillity"). And (a woman ?) will see him, and her appearance is fair. On the twenty-second of Adar he should not venture out-of-doors, nor go to the markets. If he does go out, he will fall ill, and will receive an injury to his limbs, either in his hand or his members. The reason is that Sol is the house of the Ram, and Scorpio occupies it. If he survives these illnesses, he will live to be ninety or one hundred and two, and will (then) die. Life is victorious. S—a.

The man whose star is Venus will become rich and famous. His nostrils and mouth are small and his nose sharp. The tops of his ears are spreading, his eyes beautiful⁹ and glowing, his lips ■ full and

his limbs gleaming-white and fair. But his heart is stern and his temperament hard, [88] and no one sways (lit. rules) his heart. He walks softly ■ the earth, but is hard² on his family. He will go to another place and another house, and will have enemies. In his youth he will go into (pass through) evil (times); and they (should) call him by two names and he will be reared in (despite) his sickness. And he will be attacked by a high fever. Should he come through nine years he will live for many years, (but will have headache and will be struck by an iron weapon or (receive) a splitting blow² to his head. And they will put him in charge of (certain) things and these will become his own. He will make a discovery (or "find tranquillity"), but thieves will fall upon him.⁹ At thirty-eight years of age he will get over an illness, then at forty-six and at fifty-two he will have a bubo and sore throat. The dreams that he sees are pleasant ones. He will have a mark ■ his head, or eyes, or in his right hand, or before (by ?) his nose (or "face"),⁴ or on his sex-organs. On the twenty-seventh of the month of Adar he should not go out. His figure is short and fleshy and his head curly. He will be hotheaded and brilliant, and will be well-informed, (and) a lucky person. Those older than himself will place a seat ■ for him and he will become a famous man, and ruler over land and water. He [89] will have access to men of might, people will obey him, and he will have a voice and judgment (an opinion). He will live with (marry ?) ■ woman who is a widow : she will be his light-giver.⁷ Her (his ?) hair will be red and her (his ?) eyes small, and dark. He will be a changeable⁹ man and his fate (or "marriage-bed") will go to three women. The woman assigned to him is neither tall nor short; the arch of her foot¹⁰ is comely and her eyes are closed (blinded).¹¹ Her hair is beautiful, and she will have a mark on her face. He will either cohabit¹² with her or commit adultery with her. He is conversant with the mystery of the heavens and earth, and skilled in magic. One day he is at peace not speaking with a woman,¹³

¹ Again, the meaning is "unlucky for" ■ the context shows.

C.S. 26 and A, "u purta.

C.S. 26 and A, "gambis niflan."h.

² Anp, awpa, an ambiguous word, C.S. 26 and A omit anp.

³ "Of honour" understood.

Read *tihua*.

⁴ Does this ■■■ that she brightens his life ? (C.S. 26, *manharanta*; A, *manhara-*

■ "of fine appearance" ?)

D.C. ■ omits "small". (Nothing shows whether the description is of the man

■ the widow.)

D.C. 31, *nifka*; C.S. 26 and A, *nifon (nifon "alert" ?)*. I suspect some miscopying

and in form of the verb AFK "to turn from".

¹⁰ Or "the curve of her limbs" ?

¹¹ The *awpa* "eye closed (by blindness)" is mentioned in ■■■ of the

and diseased Eye.

¹² Dr. Cordon suggests that *manujib* here points to legitimate union as opposed to

an illegitimate connection.

¹³ It reads as though he found peace by avoiding the other sex.

¹ *'Utra* = a spirit of life or light. Pronounced *uthra*.

² D.C. 31 has omitted *nhura*.

³ See p. 5, ■ 2.

⁴ "Though he be exalted (tall) of body, his horn is not exalted," i.e. not proud.

⁵ The real meaning here is equivalent to the English idiom, "he has nerve," i.e. is not nervous or fearful.

⁶ C.S. 26 and A have *basar wit nina*.

⁷ Something left out here? The sentence is the same in all three MSS. "See him" might mean "provides for him", and the subject be the *dekta*, but the context does not fit.

⁸ Cf. *mhidran* "beautiful".

⁹ C.S. 26 and A, *'efia*.

No man will get the better of him in a dispute, but he should strike no man, for, should he strike (anyone), that person will die beneath his hand. And he will become a stranger, with a ban . . . fair,¹ and his heart manly. As first, eldest (of his children) a son is ascribed him and he will be an eater and a drinker, with a defect and weakness of the feet; because he is of the house of Taurus (and) Libra; and the dominion of Pisces. If he survives his forty-sixth year he will live to be ninety-eight and will (then) die, and they should keep him away from water. And when he falls ill, take him some goat's horn, and some catgut (bow-string) and sesame-oil; boil, and rub (the result) into all his body and he will obtain relief. S— a.

Whoso [90] has Mercury (Nebo) as his star will be wise and discerning and is skilled in his profession. He will be book-learned and wise, but will be fiery, pugnacious, and quick-tempered. His limbs are long and his face handsome and he will be learned and commended, but people dislike him. The house in which he was born will become a ruin and the sun will shine into it (i.e. "it will become roofless"); and he will be removed from house to house. He brings hardship on his brothers and parents, but as he grows older, they hold him in respect, and he will gain friends and will go from place to place. They will utter malicious words about him, he will have a cleft in his head, and an iron (tool, weapon) will crush him, or his head, so that it comes on him, on the head, from his work.² Or else he will become ill when he is three or four years old and again at forty. He will go abroad. His temperament is fiery, and he will incur loss and an (evil) spirit [will possess his limbs; his mother] will have to endure evil from him. In his youth he will get over sickness and misfortune, but he will have pain, and will have a mark on his face or on his privy parts on his chest. And there will be a black mark (mole?) on his shank or his leg. He is fond of jest and song and does good although [91] people do not return his kindness. His countenance and beard are short,³ his hair black and curly. His eyes and brows are handsome. He will have a festering sore on his limbs or face or privy part, or side,

¹ It seems probable that copyists have gone wrong here owing to confusion between the two meanings of the root GUR, and have added a gloss. As it stands, the sentence reads, "And he will be lecherous with a fair circumcised person" (?).
² *Rubiana*. (*Rufiana* = "weakness", or, possibly "a swelling").

³ The Persian *رهن* means in general "keep away from", "avoid", "abstain from". I incline to think the phrase has become displaced and should follow "when he falls ill".

⁴ *mparka* מְפָרְקָא and *mparka* מְפָרְקָא ("brilliant", "discerning") have merged meanings in Mandaic. The adjective is used generally for "keen-witted"; "perceptive", "intelligent".

⁵ The noun is in the singular, and in Persian this would indicate the *membrum virile*. However, this is not Mandaic euphemism.

⁶ Hebrew כָּרַס || null "crush" || See Appendix I.

⁷ The sentence is very vague and might be translated in several ways.

⁸ In square brackets missing in D.C. 31.

⁹ *Ques* = *quiza* "short".

and birthmarks (signs) in privy part. His eyes will be large. He will run after women and be addicted to fornication and magic, and is fond of rapping, adultery, and theft. No one will get the better of him in a dispute. He will fall from a height, will be injured (scalded) by hot water, fire will char him, sepsis will break out in him, and either a dog or some other four-legged creature will bite him. He will meet disaster, or the mark of a god will fall on him and he will encounter strife and care. And the children of his youth will die. (But) for a number of years he will prosper. The woman with whom he lives is tall and bright and her hair is long, but she will have headache and swollen eyes.¹ He will either live with her, or commit adultery with her, and will acquire property from her, because the House of Mercury is Gemini, and its dominion (i.e. "it controls") Virgo. At two years old (he will have) an illness; and at the ages of four, seven, ten, twenty-eight, thirty-six, and forty-three he will have [92] illnesses. At the age of seventy-three he will die of venereal disease (lit. "wasting fever of Venus"), and depart the body. Blood will come from his nose, or there will be discharges from the ears, and he will die. When he is ill, take him some bull's horn, together with some of its hooves, blood, and hairs (and) seven black and white seeds (or "pips") and boil in sesame oil. Rub him all over his body and he will obtain relief. Further, when he sickens, bring cloves, nutmeg, and ginger; pound and put into pure honey and he shall eat it and be assuaged.

Whoso hath Luna (Sin) as his star will be an excellent fellow, quick-tempered and clever. He will be fond of his brothers (and sisters) and his family. He will have much (legal) dispute, and the children of his home will run after him ("throw the blame on him" || See P.S.). People will give him bad advice, but he is without evil. He will be learned and will possess property but will lose (those) before and behind him. He will have an (evil) spirit in his chest and will become charred by fire, and will have pain in the spleen, chest, loins, and limbs and for many years fever and sickness will hold him in thrall, and poverty, until Jupiter (Bel) with words (of exorcism) takes him under his protection.² (Then) he will obtain honour on honour, he will have the appearance (countenance) of a divinity; and will take people by the hand (in aid?). He will be skilled in a profession and will plant plants and build buildings. At the age of thirty-two³ they will cut him off (?!)⁴ His distinguishing marks are red and white (corn-

¹ Or "rheuminess of the eyes".

² In ritual texts *šindia* of *rumana* = pomegranate pip.

³ *ah* = Geschwister in German. Both sexes.

⁴ *niabak*.

⁵ C.S. 26 and A, *uiriho* *hakaia* = *umatnia* of *šajia* (A has *matunia* for *matnia*).

Read in *g* before *matnia*.

⁶ C.S. 26, *niabar*; A, *niabad*; D.C. 31, *niabar*.

⁷ Pl. ZKA.

⁸ Of thirty-two" missing in D.C. 31.

⁹ *nišparull*.

plexion) a light and handsome beard, and he will have hair and a mark on his face. His eyes are dark, his mouth small, and his lips slightly thick. And he will have a mark upon his countenance. He is of medium figure, and will have a mark upon his sex organs. In conversation (lit. when they are talking) he is ready of speech. He will be struck by an iron (weapon), and the house in which he was (born) will be ruined. And at all times he will collect property. Fever will attack him. He is fond of other people, and gains possessions from them, and his father honours him. If under Mercury (Nbu) and Sol (Šamis) he will reach one position of authority after another (lit. "power on power"): he will attain favour and honour at thirty-two years of age. It will befall that a woman of medium (height? age?) is assigned to him. Her appearance is fair, but the name of wanton will fall on her. Or he will live with another, her person is white and red. And when he dies, he dies a seemly death. At eight years old he will have an illness; at twelve, an illness; and at the ages of twenty-two, forty-eight, fifty-two, [94] sixty-two, sixty-four, and sixty-eight, illnesses. And he will live eighty years, two months, and eight days. When he falls ill bring him some of the horn and hooves of a bull, and his hair, and seven black hairs. Boil in olive oil and rub it all over his body and he will recover, because the Bull is of the house of Luna (Sin). S—a.

He whose star is Saturn (Kiwan) will be learned, wise, and intelligent, and (would unfold) a mystery though none had revealed it to him. He will walk unconcerned (lit. "with placidity") though the earth quake. He will have "speech and hearing". He will be employed (work) on the affairs of great people and will gain property thereby. He will become chief of his people, and all will swear by his life. He will leave the house in which he was (born). His two parents will bring him up, but his mother will meet with grief on his account. An iron (weapon) will crush him, and when he is thirty-five he will fall from a height. They will give him orders about his estate and himself. At the age of thirty-six he will have a serious illness, or else women will give him trouble. He will be a man of medium (stature?), with a large head and hair that is curly and reddish. He will rise from poverty to wealth, but, until he is thirty-six years old his [95] brothers will be surety (? or "pleasant to him") for him.

¹ C.S. 26 and A have *let mīštānā*: D.C. 31, *mīštāda* (*mīštāda* ?), which might be translated "his speech, as if poured out, and hasty".

² C.S. 26, *šimarta* "retention of urine; A the same".

³ C.S. and A, *hwrīnāda*.

⁴ For *nafīša* C.S. 26 and A have *nafīša* and continue *uṣūhīra uemaga hawīa*. The sentence should therefore be translated, "Or he lives much with another. He will be fair and rosy."

⁵ Le. spiritual perceptions.

⁶ As '*bīdāda* is in the plural, it is literally, "he will gain . . . from them".

⁷ Swearing by the life of a great man is still practised.

⁸ A has '*rūbāda*. See pp. 30 and 50.

He will contract an inguinary sore from a woman, and will commit fornication with her; or else he will be denied access to the house. The distinguishing signs of the boy will be that he is neither tall nor short, his body is fleshy and his limbs thick; and he will have sore eyes for six months, until blood comes from them and he will suffer pain from them. (At?) forty years he will attain great authority (?) (or "he will be enabled to reach (the age of) forty years by the help of the Great One") and at sixty-eight he will die a seemly death, (because Saturn is in the house of Capricornus) and governs Aquarius. When he falls sick, bring him Rome cockscomb and some of the ears and horns of a zbanita (var.: C.S. 26, *zbanata*) and linseed and pitch from a roof-gutter: boil in sesame oil and rub all over his body and he will be cured. S—a.

A man whose star is Jupiter (Bel) is bold and hard, and will go to various places, will have a fair return journey. His speech is forcible and he will be a deader (?) and daring. His figure is handsome, his eyes attractive, and his nostrils wide. Outcry and disputation will come from his mother (?). He will be inclined to baldness, and fair and ruddy. He will have indigestion. He will take his mother (or "people") by his zeal (?). He will have carache and nightmare, and will be burnt by fire, and they will level the family dwelling (to the ground). [96] They should suckle him with the mixed milk of two women, and he will become a handsome and commended boy and will become goodlooking and charming. He will be skilful and lucky, sturdy and straight. He will have a mark and a cleft (parting?) [C.S. 26, *puruta*] on his head; and his lower lip will be thick. His voice and temperament are agreeable; he loves song and merriment, and all that he says, will receive hearing. He will gain, and will lose, estate, and will be upright and his heart is big. His right foot will hurt him, and he will have an infirmity, and will be scalded by hot water or (burnt) with fire. At seven years he will fall sick and at ten *šabba* (eczema) will come out in him and sores will break

¹ C.S. and A have *šagh*. C.S. 26 and A omit.

² On p. 22 *zbanita* was a pair of scales. Some animal, seemintended here, unless the *grate* has perverted some form of the verb ZBN to buy.

³ *aj* ?

⁴ A omits the sentence. The idiom *qala wabala* on line 1 of a magic bowl translated by Dr. Cyrus Gordon in *Archiv Orientalni*, vi, 324 (text B) "might mean "his people".

⁵ *šabba* The second *maakar* is omitted by C.S. 26 and A.

⁶ This sounds like a cutaneous disease (see Appendix I). The root *šhb* = "to be full of vitality", "to flourish", "be healthy", but this word has nothing to do with health. There are later references to *šabba* in a list of skin diseases. Probably the root *šhb*. *šahyfa* is given as "consumption" by Montgomery (see Mont.,

⁷ *šifja*. The word occurs in the *Giwza Rabba*. Lidbarski translates *šifja* "here foot, though, in the passage cited, this might mean "with ablutions". However in the above context *šifja* can mean neither. It is probably derived from HFY "to overspread", or HFF "to rub, scrape, scratch". Cf. *šifja* "sore, eruption".

out in him. At twelve years old feebleness will come on him and he will come near to death, but will not die. At thirty-two he will enter trade and be able to do anything *(lit. "will attain commerce and everything")*, and will gain some property. At thirty-seven he will reach fame and honour. Two ■■■■■ are his fate (*or "will share his couch"*). The woman destined for him is tall, slender, and black-haired, and her feet are broad. The woman who has these signs will be his fate. If Venus or Mercury are in the ascendant, she will be ■ reliable¹ wife to him. If under the influence of the moon (Sin) in Draco (*or "in eclipse"*)² he will have four children, and they will be learned, wise, and [97] powerful. The (distinguishing) marks of the boy will be that he is neither tall nor short, his figure comely, his hair thick, his nose long and his upper lip somewhat strong (thick). At the age of forty-two ■ malady will attack him, (but) he will live for eighty years and six months and will die ■ scantly death. For the House of Luna is Cancer and its dominion Capricornus. When he falls sick, bring him the entrails of ■ crab and the entrails of ■ scorpion, sweet oil, wine, and bowstring (catgut), and boil on the fire and rub it all over his body and he will be cured. Life is victorious. S—-a.

A man whose star is Mars (Nirig) will be learned, clever, and cunning. He will either learn ■ shameful secret³ and go to war, or else his occupation (profession) will be strife and his pursuits fraud. He will be quick-witted, and no man can restrain him from that which he has (is). He will have intercourse with noblemen and will give entertainment (*lit. food and water*), but they will intrigue⁴ against him. In his childhood he will be ill-treated and will suffer from weakness⁵ and eruptions, and they will administer drugs. He will remove from house to house and from threshold to threshold, will eat broken ■ victuals, and (from) restlessness will go (from) [98] place (to place ?). If under the influence of Jupiter and Venus he will have (will not lack for) food and water. He will have an ulcer in the palm (?)⁶ of his hand. The signs by which the boy may be known (*lit. "of the boy"*) when the evil stars have removed from him, are that he is tall and fleshy, his hair straight, his mouth small, and his voice powerful; his eyes are large, his brows red and joined together. He will have

¹ Read *taqinta*.

² The *tabia* of the Mandaeans (Jews tall, Syrians *atalia*, Assyrians *attalia*, and Greek *Abálio*) refers to a fictive dragon which causes eclipse. A full and erudite examination of the subject is made by Professor G. Furlani under the title *Tra Traktat Astrologici Siriaei suble Echliose Solare: Luvarre: Rendiconti della Classe Scienze morali storiche filologiche, Serie VIII, vol. II, fasc. 11-12, Nov.-Dec. 1947.*

³ A has *kit*, D.G. 31 and C.S. 26, *katfa*. If the latter ■ right, the sentence may refer to the secret processes of the silversmith's art.

⁴ C.S. 26, *bnikla nirman*.

⁵ *Rufiana*.

⁶ Cf. the Arabic verb *ufj*.

⁷ The sentence is faulty.

⁸ Arabic *قرحة* "ulcer in the palm".

■ mark on the upper part of the ear; his beard will be scanty (*or "fine"*) and red. The fingers of his hand are well apart from each other and broad and his knees large. Should Sol and Mars, and Luna and Saturn be in opposition to each other, and these² arise (oppose 1) and surround him,³ there will be other distinguishing signs, namely that he will be a man of medium (stature), with curly hair, and his head black.⁴ His cheeks (?)⁵ will be rosy, his eyes pleasing, and his ■■■ long. He will have ■ mark on his mouth, will get ■ defect in⁶ his eyes, and on the right side of his body (there will be) ■ blemish. He will have the itch (*or "scabies"*), disease (*šibṭa*) and pain in his body. He will be skilled in a trade and earn his bread by it. If under Venus (Libat) and Mars (Nirig) he will be ■ gormandizer and guzzler (i.e. fond of eating and drinking), and will love jest and song and variegated colours.⁷ He will be the strength of his brothers, both of those older and younger than himself. A woman will gossip about him with guile, he will be struck by an iron (weapon) and will receive injury. And he will be sorrowful and (full of) sighing, and will [99] leave the home of his family. He will have precedence amongst important people, (but) at the age of forty-four ■ scandal⁸ will go about concerning him. If he escapes, he will live to be sixty, because Mars is in the House of Scorpio and its dominion is Aries. When he falls ill, bring him some cockscomb, some goat's horn and seven black hairs: boil in olive oil and rub it all over his body and he will get well. S—-a.

THIS ■ THE COMPLETION OF THE CALCULATION OF STARS FOR MEN. S—-a

A woman whose star is Sol (Šamiš) : when born, they should take her away from her place of birth, and suckle her with mixed milk. If they omit to do this, she will bring ill luck on her parents, and (in) one hour she will fall ill and wail,⁹ causing misery (*or "want"*) in her home.¹⁰ When she was (born)(?). At two years and seven months she will lay her hand to her head, and will have (be possessed by) an (evil) spirit of bitter sorrow¹¹ and redness, (flushing) and fever, or her spleen will give her pain. She will have a blemish in the hands or legs. If ■ man under the ■■■ stars as herself lives ■ with her, he

¹ C.S. 26, *rurbana*.

² C.S. 26, *hanik for hinita*. (*Hinita* = "nevertheless")

³ These astrological technicalities are unintelligible to me so the translation is tentative.

⁴ "The hair of his" omitted.

⁵ If the word refers to rounded parts of the person this may be "cheeks", but is usually "buttocks". ■ p. 10, n. 3.

⁶ C.S. 26, *ubainā*.

⁷ C.S. ■ (mistakenly): *gias for gannia*.

⁸ D.G. 31, *šaita*; C.S. 26 and A (mistakenly), *šita*.

⁹ Double meaning, might also mean "and gets well".

¹⁰ Delete the period and place it between *mā* and *šarin*; otherwise it is difficult to make sense of the passage.

¹¹ In all three *ruba* & *gubria*, *lit. "a spirit of men"*. Probably a corruption of *ruba* & *gidra* ■ translated above. ¹² C.S. 26, *mauṭibā*.

will have children by her, and her first-born will be a son. She will have an infatuation for men¹ (nymphomania?) and will have pains in the eyes and [100] loins. Finally, the good things (of life) will be hers: she will have rule over land and waters, and all who see her will love her. She will build a building and gain estate (wealth). She will have access to people who are lords, and (will approach) the first (in the land?) in peace, and at last it will benefit her.² At forty-four years it will improve for her³ if she gets over these years and her illness, and she will last out ninety-eight. In her old age, and fearfulness (or "loneliness") she will die. S—a.

This is what is predicted of a woman whose star is Venus (Libat): that for twenty-four days it will go hardly with her and she will take to her bed. She will live pleasantly (Zit: "will eat pleasant bread"). She will have an (evil) spirit in her limbs and pain in her heart and spleen. At seven years old she will have septic eruptions, iron will crush her, and at the age⁴ of eighteen she will be given to a husband and will have children and will live well. (But) she will be reputed to be adulterous and her sleep light. And for a number of years she will thrive,⁵ (but) at thirty-eight calamity will overtake her. At the time of her birth they (should) suckle her with mixed milk. At forty years of age she will fall ill and will groan and will contract a [101] blemish in her eyes or her limbs and nothing possible to man can restore her to health. If she happens (to be born under) Venus the day-star; she will be circumspect, but if (under) Venus the night-star, she will be wanton. At the age of fifty-eight she will die a seemly death. S—a.

The woman whose star is Nbu (Nebo, Mercury); this is what will become of her: that she will be neither tall nor short; and they (must) call her by two names and suckle her with the milk of three women. When two months old she will sicken and wail, and when she is two years and seven months scabs⁶ will come out on her and she will be burnt by fire on the hand or leg. At eighteen years old she will get nightmares (terror by night) and fever will attack her. They will talk (evilly) about her and calumniate her, but she will be delivered from them and will become the wife of a man under the same stars as herself, or else, her destiny will be a man of good birth. She is hard on her children (or "brings her children danger"). She will be skilled in magic, and will be conversant with the mystery of the heavens and earth. She will gain property through honest means; and all

¹ *Saniuta d gubria* (not = g.).

² It is difficult to make sense of this except by omitting *bitama* and reading *qudmāia bitratvia tabli*. From first to last it will be well with her.³

⁴ *tīparūb*. C.S. 26 and A have *tīparūb*.

⁵ For *bnia* read *bnia*.

⁶ C.S. III and A, *tīparūb*; D.C. 31, *tīparūb*.

⁷ *Sana* is not used *scab*: "incurability"; and the word was probably *šakana* "scabs", "ulcers". Copyists usually work by dictation, and elision in pronunciation easily occurs. C.S. III has *šakana*. *Šakana* is usually coupled with another cutaneous disease.

that she does, she does straightforwardly. She will be a gadabout, flighty¹ and restless. Her eye is lofty and her forehead beautiful. She will live on her people (*lit.* will eat of her family's property). At the age of eighteen and [102] seven months she will fall ill, and groan; she will have wind (a shooting pain) in the fore part of her loins, but at the age of twenty-four she will get over her illness, will marry, and have a male child who will die. Her name will go to (two?) men, and she will lose² the first (husband) and belong (give herself) to the other, and by (this) faithlessness will enjoy a comfortable income (a large income). She will have a mark either on her head, or hips, or the fore part of the loins. At the age of forty-four she will fall ill: if she escapes, she will live for fifty years and (then) die. S—a.

The woman whose star is Luna (Sin). It is ordained that she must endure illness and hardship. Until she is eight years old she will suffer from ill-health (nevertheless) she will live for many years. She will lose the power of speech (?)³ and will fall from a height. Her hip will pain her. At the age of nineteen she will be given to a husband (or "man") and will associate with strangers. For a number of years she will thrive and will have sons and fair daughters. Or else her limbs will tremble and she will threaten her family (or "rush threateningly at", etc.). And she will have headaches, scabs⁴ and eczema (?)⁵ will break out in her, and she will have a defect in her eyes. At the age of thirty-four she will get over an illness. When [103] enraged, she shakes, and she should beware of the wine-skin.⁶ In her actions she will be like a man. It is written that she will marry a widower and will have children. She will have pain in the breast and will endure torture⁸ (from it). She will die by an iron {weapon}. S—a.

The woman whose star is Saturn (Kiwān). This is what is decreed for her: she will be ruddy, her figure is comely, and she will be tall and slender, with fine brows and glowing eyes. Her feet are long and trifan (?)⁹. It is decreed for her that they will bring her forth from the place in which she was (born), and suckle her with mixed milk. (for) if they omit to do this with her the house in which she was born will

¹ The older meaning of the Toot ZNA "to run after (men)" seems indicated here, as the woman described becomes later a well-to-do matron. "She runs after men and birds" might be the equivalent.

² *tīparūb*.

³ *Uma minūia d gumb tīakar*, literally "she is deprived (or stopped) from the words of her mouth".

⁴ *tīpar* (*tīparūb*). Indicating an improvement of her ill fate? See Appendix I.

⁵ *Sana uakha*. See p. 61, n. 8 *Sana uakha*.

⁶ A skin-disease (rt. ŠHR "to scrape", "peel off"). See Appendix I.

⁷ *š-šp* might also mean "flatulence" or a "wind-demon".

⁸ See Appendix I and pp. 13 and 30. "Mining," "fetering," or "unsteady" might serve here, but in the former passages the adjective is linked with "wide". Doubtful.

be ruined and it will go hardly with her. At the age of one year and ■ month she will have pain in her knees and hip, and fluid will come from them. At fourteen she will fall sick and will groan, and will have headache, and an iron (weapon?) will batter her. She will not lack for food. At the age of sixteen she will have sore tonsils (diphtheria?) She will have sons and daughters and will have ■ male child who, when born, will bring ill-luck on his mother and father (unless?) they suckle him for seven days with the milk of seven women. If they omit to do this to him, it is decreed that she will die. [104] And, as (she is) ■ woman whose star is Saturn, she is irritable, so that a man cannot hold her. S—-a.

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

, This is what is ordained for ■ woman whose star is Mars (Nirig). It is decreed that they must take her from the place in which she was (born) and suckle her with mixed milk. If they omit to do this to her, it will bring danger (ill-luck) to her brothers. When she is fourteen months old she will become sickly, and will be brought low. Scabs and ulcers will come out in her, and she will have pain in the heart and the spleen, and pain of the loins. She will lose¹ her first husband and will become (the wife of) [105] another and will have sons and daughters. All that she gains (earns?) she gives to her husband, and does nothing deceitful—or, if she does, she will derive no benefit from it. From the age of twenty-four until she is twenty-eight she will have ■ hard time (be unlucky): then she will gain some possessions. She will worship the gods because at heart she is godfearing, and they enter into touch with her. She will seek out ■ healer (*Zū*. "go to the gate of", etc.) and will find healing (or "be exorcised") and her fame will reach all cities. At the age of fifty she will depart from the body. S—-a—

TILL HERE THE SUBJECT OF THE SEVEN STARS IS COMPLETED. S—-a.

This is the *Book of the Signs of the Zodiac for Men and Women* and the *Book of the Stars* which I copied for myself. I am poor and lowly. ■ slave that is all iniquity, and small and infantile amongst

¹ *tisakra* or *tisakrb*. Dr. Cyrus Gordon suggests "will be barren with",

my brethren the *literati*¹ and dust beneath the feet of the priests and *ganzivri*. I am Ram Zihrun, son of Rabbi Bihram Sam, son of Rabbi Yahia Zihrun, son of Rabbi Bihram Šitel, son of Rabbi Yahia. ■■ of Rabbi Zihrun, son of Rabbi Yahia Mhattam,² son of Adam, ■■ of Adam Yuhana, son of Bihram, son of Šams, son of Ganim, ■■ of Rabbi Yahia, son of the great and lofty Rabbi Adam of the family 'aziz, known ■ the Kufaji and Duraji. I copied this for myself from the manuscript of Yahia Ram Zihrun, son of Mhattam, son of Mhattam Yuhana, son of Bihram, ■■ of Mašad, son of Najmi, son of Karam, son of Kiria, son of Haiat of the family of Šapur; who copied it from the manuscript of his maternal grandfather who was my master ■ (initiator into holy orders) and placed the crown (of priesthood) on my head, (namely) the great, lofty, honoured, steadfast, and elect *ganzivra* who was proof against all blemish, lord of perfection and rank, son of an exalted family and high in adept knowledge, Rabbi Yahia Yuhana, son of Rabbi Zihrun Adam, son of Zihrun, son of Dizfuli, ■■ of Sugris, son of Našir, son of Zakria, son of Zakia, son of Zihrun, son of Zakria of the family of the Dihdaria (tribe) known as Bšaha, of the tribe of Sabur. He copied it for himself from the manuscript of Rabbi Sam Bayan, ■■ of Adam, son of Yahia, son of Zihrun, of the Quṭana family, and Rabbi Sam copied it from the manuscript of the great, exalted, and respected Rabbi Bihram Šitlan, son of Sam Zakia, son of Rabbi Abu-al-Faraz, son of Rabbi Ram Yuhana, of the Šapur family. And he (the latter) copied it for himself from the collection of Rabbi Yahia, son of Adam, of the 'Asakir family. And he who copied it was the great, lofty, honoured one, that fountain-head⁴ of "treasure" and master-mason of priestly knowledge,⁵ Rabbi Mhattam Bihram, son of Sam Zihrun, son of Bihram Yahia Adam, son of Yuhana, son of Sarwan, of the family Šaišā—may Manda ḡ Hiia⁶ forgive him his sins?—who copied from the loose-leaved book Rabbi Mhattam Bihram also copied for himself, (who was) son of Sam Zihrun, ■■ of Bihram of the Šaišā family, who copied it from the loose-leaved

¹ The priestly caste to-day consists of three orders: *galušta*, those who ■ read and write the Mandaic language; *šarmišia*, priests; and *ganzivra*, head-priests. For a marriage, a *ganzivra* is necessary. The word is derived from the Persian, meaning "treasurer". Professor Driver points out that, appearing in Babylonian; as *ganzivaru*, *guzbarru*, and Biblical Aramaic 𐤒𐤍𐤅 it became degraded into "priest" (Ezra vii, 2).
² So pronounced.

³ The *rbai* (rabby) is the name given to a priest or head-priest who initiates a novice (*šwalia*) into priesthood.

⁴ *Nasaka*. The Mandaic and Syriac root NSK "to instil", "infuse - (doctrine), "pour out", has in time become confused with the Persian 𐬀𐬎𐬌𐬎 "a devout man".

⁵ For an explanation of the words *našivra* and *našurata* see *MMII*, pp. 3-5. In general, *našivra* means "priestly learning", "priestcraft". The root NSR in Syriac (see P.S.) has the meanings "to chant, sing praises", "utter broken sounds as magicians", etc. These meanings fit the functions of priesthood; and Professor Driver points out that the Aramaic root NSR has another suitable meaning, "to preserve, to guard", and that *našivra* might mean "hidden treasure", "hidden thing". Writing was called *našivru katimtu* by the Babylonians.

⁶ *Manda ḡ Hiia*. See *MMII*, p. 13, etc.

book of Rabbi Adam Zakia, son of Rabbi Yahia Bihram Gailani, known as Rustam, copied by our master Rabbi Mhattam Zihrun Brhija Kuhailia, which was from the loose-leaved book which he copied for himself from the loose-leaved book of Anhar, daughter of Rabbi Sam Bihram, son of Zakia, son of Yuhana, copied by Rabbi Sam Zakia, son of Bayan Hibil Majhadia from the loose-leaved book which he copied for his son, that is Ramuia Zihrun, son of Abufaras Maša Hadia, copied by [106] Rabbi Sam Zakia, son of Bayan Hibil Majhadia from the loose-leaved book of Rabbi Bayan, son of Yahia Šaiar, copied also by Sam Zakia, son of Bayan Hibil Mašhadia, from the loose-leaved book of Ram Baktiar, son of Yuhana, copied by Yahia Šitil, son of Adam Masriqania, who copied it from a loose-leaved book of Yuhana, son of Yahia, copied by Zakia Bayan Diqana, that was copied from the loose-leaved book of Anuš Maš'alia, son of Anuš Bihdad (copied from) the loose-leaved book of Adam, son of Bayan Mašhadia, (copied) from the loose-leaved book of Anuš, son of Hibil, son of Yahia Manzana. And may health abounding be for his sisters (and ?) for him. Life is victorious. S—a—

III

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

(Men.)

- One. Ram. Yuhana. Zihan and Mahan.¹ Ram. Ziwa Daimur.
Two. Zakia. Zihrun. Bhira. Bihdad. Bainia. Zazai. Hurmizdukt.
Three. Yahia Mairmun.² Manduia. Sukhia.³ Saiwia.⁴ 'Qaiam.
Four. Bayan. Bulbul. Sku-Yawar.⁵ Bulfaraz. Ram-Šilai.
Five. Sam Paiš. Ramuia. Šabur. Sabur. Šad-Manda.⁶

¹ CS. 26 and A. Mihan.

² CS. 26, Skuia; A, Sku-Hia.

³ DC. 31, Suk-Yawar

⁴ A, Mimir.

⁵ DC. 31, Sasia.

⁶ A, Šer-Manda.

- Siz. Bihram. Šitil. Sarwan. 'Qaiam. Tibit.¹ Zandana. Brik-Yawar. Zakia-Yawar.
Mhatam (Mhattam). Bihram. Sandan. Malia.²
Seven. Šaiar. Ziwa-Šadan.³ Natar.
Eight. Anuš. Hibil. Ruzbia. Samuia. Natar.
Nine. Adam. Balhtiar. Batia Zakria.
Ten. Br-Hia. Šitlan.⁴ Nšab. Zangia.
Eleven. Gadana. Šitluia.
Twelve. S—a.
(Women.) [107]
One. Hawa. Dihgan. Škinta. Haiuna. Mdinat. Mamuia.
Two. Šarat. Samra. Pašta.⁵
Three. Šadia. Yasmin.⁶ Ruhmaita. Hia-Daia. Dukta. Handan.⁷
Four. Mudalal. Rhima. Mihrizad.⁸
Five. Anhar. Kaizar'il.⁹
Six. Mahnu. Banana. Dinartia.¹⁰ Kumraita.
Seven. Simat. Murwaria. Buran. Dmut-Hia.
Eight. Simat-Hia. Sindaita. Šahmia.
Nine. Qinta. Anat-Hia. Kisna. Rhimat-Hia.
Ten. Mamanis. Margamita. 'Qaimat. Zadia. Suta.
Eleven. Murwarid. Manu-Qinta. Paiwa.
Twelve. Bibia. Maliha. Nargis. Bišam.
S—a.¹¹

IV. ASTROLOGICAL INFORMATION, ETC.

Aries ('mbra). Taurus ('Zaura). Gemini ('Šilmia). Cancer ('Sarkana).¹² Leo ('Aria). Virgo ('Šumbulta). Libra ('Qaima). Scorpio ('Argba). Sagittarius ('Hiša).¹³ Capricornus ('Gadia). Aquarius ('Dawla). Pisces ('Nina).¹⁴

¹ CS. 26 and A, Tibat.

² CS. 26, Ziwa-Šadin.

³ CS. 26 and A, Pašta.

⁴ A, Hindar.

⁵ CS. 26, Kiril; A, Kazanal.

⁶ CS. 26, Milla.

⁷ This is usually Hia-Šitlan.

⁸ Yasman.

⁹ CS. 26, Mihrizad.

¹⁰ A, Dinarta.

¹¹ The — given show a large proportion of Persian origin; e.g. Ruzbia (روزبه)

"fortunate-days"; Ziban (= *zi ahan* "of iron"); Mahan (= *Mahn* مهن "a domestic servant"; *Balhtiyar* "fortunate", "rich", and so on. Amongst the women's names occurs Dihgan (ديغان) "peasant". Fanciful names such as Jessamine, Coral, Pearl, Narcissus, and Beloved have nothing to do with religion. On the other hand there are pure Mandaeic names such as "Son-of-Life" ('Briša), 'Rhimal-Hia "Thou-lovest-Life", 'Ahoš "Moon-of-Anuš (or Enoch)", 'Hawa "Eve", 'Naš ("They-Planted"), and the names of such Mandaean patriarchs or spirits as Adam, Hibil, Anuš, Zakria, and so on.

¹² 'Sarkana, also written 'Sarkana, often = the same page.

¹³ 'Hiša = maize, wheat. Priests translate it "mare", referring I suppose to the mare on which the archer is mounted. Dr. Polotsky points out that in Palhavi 𐭪𐭫𐭬𐭭 is used as an ideogram for "arrow". The word is often pronounced *hatic*.

¹⁴ The Mandaean names for the signs of the Zodiac rarely recall Assyrian-Babylonian nomenclature for them. Perhaps 'Aru for Leo and 'Nara for Pisces; but these can have no direct ancestry.

The sun (*Šamš*). Venus (*Libat*). Mercury (*'nbu*). The moon (Sin). Saturn (*Kiwan*). Jupiter (*Bil*). Mars (*Nirig*).¹

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

[108] Aries, Nisan: Taurus, Ayar; Gemini, Siwan; Cancer, Tammuz; Leo, Ab; Virgo, Ellul; Libra, Tišrin; Scorpio, Mašruwan; Sagittarius, Kanun; Capricornus, Taḫit; Aquarius, Saḫaḫ; Pisces, Adar. S—a.³

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

Aries, Leo, and Sagittarius are of a fiery nature (zī = of the essence of fire⁵); Taurus, Virgo, and Capricornus have ■ earthy nature; Gemini, Libra, and Aquarius are of ■ airy nature and Cancer, Scorpio, and Pisces are of ■ watery nature. S—a.

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

[109] The star and dominant stellar influence⁶ of Aries and Scorpio is Mars. The star and dominant stellar influence of Taurus and Libra is Venus. The star and dominant stellar influence of Gemini and Virgo is Mercury. The star and dominant stellar influence of Cancer is the moon. The star and dominant stellar influence of Leo is the sun. The star and dominant stellar influence of Sagittarius and Pisces is Jupiter. The star and ruling stellar influence of Capricornus and Aquarius is Saturn. S—a.

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

¹ The names of the planets, however, are in several cases identical with Assyrian and Babylonian names. These were *Šamaš* (sun), *Sin* (moon), *Kaimanu* (Saturn), ■■■ (in the Nippur bowl-texts the Mandaic has *Dilbat*—also in some magic texts) (Venus), *Gudud* (the ancient Nebo corresponds, however, with the Mandaic 'nbu) (Mercury), *Umunpauḫu* (later *Bel*), *Mandaic Bil* (Jupiter), *Mustabarru* (ancient *Nergal*), *Mandaic Nirig* (Mars).

² The usual word for Friday is *raḫiāsa* ("rumming streets" ?). C.S. 26 has '*rubla*, a rarer word for the sixth day, viz. "the eve" (of Saturday).

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

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

⁵ *Tali* 'المولد *ḥalac tali al-mawḫid* "nativity", "horoscope".

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

Saturn occupies (one zodiacal sign) thirty months; Jupiter, [110] twelve months; Mars, forty-five days; the sun, thirty days; the moon, two and ■ half days; Venus, twenty-seven days; and Mercury occupies seventeen days. S—a.⁴

If thou wishest to cut out garments or put on new clothes for the first-time, beware, lest the moon be in Taunts, in Leo, or in Scorpio, or at its end. It is said that (one who does this) will never wear them out and will die. And should the moon be in Taurus, blood-letting will be unavailing, (therefore) beware of opening a vein. When (the moon) is in Scorpio, or in Aries, or Cancer, or Aquarius, abstain: it will be difficult.⁵ &a.

One born under Aries and Libra, the hour (of birth) being under the sun (*Šamš*), will not survive, or will only live eight years. [One born under Taunts and Scorpio, the mistress of the hour (of birth) being Venus, will not survive. One born under Sagittarius, the lord of the hour (of birth) being Mercury, will not live.]⁶ One born under Cancer or Capricornus, the lord of the hour (of birth) being the Moon, will not live, or, if he does, will live ten years (only). One born under Leo and Aquarius, the lord of the hour being Saturn, will not live. One born under Virgo and Pisces, the lord⁴ of the hour being Mars, will not live. S—a.

[111] In the name of the Great Life!

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

¹ C.S. 26 inserts before the above paragraph: *Habiāba qam dula trin habiāba qam gadiā dlatā habiāba qam tura arba habiāba qam nuḫa hama habiāba qam šumḫubā rufa* (i.e. "rubla" qam arīa ("Sunday ■ under Aquarius, Monday under Capricornus" ■, etc.).

² Persian *lang* "difficult".

³ In square brackets in a gloss in D.C. 31 only.

⁴ Missing in D.C. 31.

⁵ Read *arāa* for *karāa*.

⁶ *rufānā* (or "will have physicians" ?). Doubtful.

twenty-two days pass, will not die. S—-a. [112] In the name of the Great Life health and purity be mine, Ram Zihrun, son of Maliha.

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

A person who falls ill on a Wednesday, in the first [113] hour of Mercury, will get over it in eight days and has nothing to fear. If he falls ill at midday, or in the evening, he will get over it in eighteen days, and has nothing to fear. A person who falls ill ■ ■ Thursday, the first hour of Jupiter, comes through in nine days and has nothing to fear. If he falls ill at midday, he will come through in eight days and has nothing to fear. If he falls ill in the evening, there is cause for alarm (lit. "fear with him"). A person who falls ill on a Friday, the first hour of Venus, or falls ill at midday, will be ill 2 from Friday to Friday and (then) recover. If he falls ill in the evening, he will come through after eighteen days and shall not fear.

A person who falls ill on ■ Saturday, the first hour of Saturn, or sickens at midday, will come through after eleven days and shall not fear. S—-a.

In the name of the Great Life, health and purity be mine, Ram Zihrun, ■ ■ of Maliha.

One who falls ill at the beginning of the month will get well up to thirty days, (but if) he does not get well there is cause for alarm and his head will ache and he will get over a fever. 3 One who falls ill ■ ■ the second of the month up to the (next 2) dawn will get well; if (the illness) lasts sixteen [114] days or up to twenty-three days he will

get well, (but) if he has not recovered (by then) fear for him. 1 [A person who falls ill on the third of the month and comes through eight or nine days will recover, but if he has not got well, fear for him.] 2 A person who falls ill on the fourth of the month may recover up to the fourteenth day, but if he has not recovered by then, there is cause for alarm. A person who falls ill on the fifth of the month, up to eighteen days may recover, and has nothing to fear, 3 he will be cured at the hands of a healer. A person who falls ill on the sixth of the month may recover up to twenty-one days, but should there be confusion (of mind), pain of the face, and weakness, 4 he may be cured by a healer, but if he does not (then) recover, there is cause for alarm.

A person who falls ill on the seventh of the month, up to twenty-one days, will recover and be cured. A person who falls ill on the eighth of the month should get over it in six days and need not fear, but (should his illness last) for seventeen days, there is cause for alarm. A person who falls ill on the ninth of the month, when twelve days have passed, will get 5 stomach trouble until he surmounts his difficulties. 6 (But) when he has come through a month, if he has not recovered, there is cause for alarm.

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

A person who falls ill on the thirteenth of the month, if the hour (or "time") in which he sickened? has passed, or if no fever or unconsciousness have come over him (there is cause for alarm, (but) if fever and unconsciousness have come on him), 8 up to seven days, or up to sixty days, he will recover, and there is no cause for alarm. A person who falls ill on the fourteenth of the month, in that (very) hour he will rattle and die; or, if the hour in which he sickened has passed over, they should remove him from place to place. Should he get through seventeen days, he will not die. A person who falls ill on the fifteenth of the month may recover up to seven days; if not cured (then), up to sixteen days or twenty days they should remove

1 Imperative "Fear for him" is paraphrased on this page by "There is ■ ■ for alarm." 2 In square brackets omitted in C.S. 26.

3 C.S. 26 and A, *uḏadahl*. D.C. 31, "if he fears?" 4 See Mac. *ḏ* (Aza) (3).

5 C.S. 26 and A, *dihārah*.

6 "The hour in which he sickened." *dana* is a vague expression which leave the prophet's wide margin of interpretation ("season", "time" etc.).

In square brackets missing in D.C. 31.

1 The *Ṣalḥaḥa ḡ Mahrin*. This disease exorcism roll is often copied.

2 C.S. 26 and A, *māgar*.

3 Ambiguous: "if he suffers from headache and fever he will recover" or "if he has headache and passes through fever, fear for him". (ABR of sickness, has the meaning of "coming through", "recovering".)

him from place to place. If (after that) he does not recover, there is cause for alarm.

A person who falls ill on the sixteenth of the month may recover up to thirty days or sixty days; but if not well by then, there is cause for alarm. A person who falls ill on the seventeenth of the month, will get over it in (about) twenty [116] to thirty days, and (need) not fear. The person who falls ill on the eighteenth of the month: if a (certain) time¹ has passed by and he has not died, he will be cured by the hand of a healer; he will recover in nine days and has nothing to fear. The person who falls ill on the nineteenth of the month, if seven days pass him by there is no cause for alarm; if thirteen, he may be cured by a healer and will recover in nine days and has no cause for alarm. The person who falls ill on the twentieth of the month, will get over it up to seven days or sixty-one days and need not fear. The person who falls ill on the twenty-first of the month, will have confusion (of mind), or pain in the heart or head for thirteen days [or up to fifteen or fifty days].² If these days have elapsed and he is not cured, there is cause for alarm. A person who falls ill on the twenty-second of the month may get better up to six, thirteen, twenty-one or thirty days, but if he does not recover, fear for him.

[The person who falls ill on the twenty-third of the [117] month may recover up to twenty-one days: if he is not cured (by then) there is cause for alarm.]³ The person who falls ill on the twenty-fourth of the month may (have cause to) fear a bad time. If he gets through fifteen days, he may be cured by the hand of a healer.

A person who falls ill on the twenty-fifth of the month may get well up to thirteen days or twenty days, but if not cured (by then) there is cause for alarm. A person who falls ill on the twenty-sixth of the month up to seven days should recover; if not well (by then) will get over (his sickness) in eighteen days and has no cause for alarm. A person who falls ill on the twenty-seventh of the month will recover in four days or a week, and need not be alarmed. A person who falls ill on the twenty-eighth of the month, if the hour⁴ in which he fell ill has passed by, will recover. If he is not cured, he may be cured up to thirty days and shall not fear.

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

¹ See p. 73, n. 7.

² In square brackets is an insertion or gloss in C.S. 26.

³ In square brackets omitted by C.S. 26.

⁴ See above, p. 73, n. 7.

⁵ The Mandaean month, like the Egyptian priestly month and the Iranian month from the time of Darius, consists of thirty days. Five intercalary days are inserted in the spring during the month of Nisan, about the time of the spring solstice.

THE BOOK OF THE MOON

In the name of the Great Life, health and purity be mine, Ram Zihrun, of Maliba, by merit of this Book of the Moon.

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

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

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

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

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

A person who sickens on the sixth day of the moon, if he comes through eleven days, he will be attacked by palpitations,⁶ but will not die.

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

One who sickens on the eighth day of the moon will shiver (?)⁷ ("have ague") for an hour, but has no cause for alarm. If the hour in which he sickened passes they shall remove him from house to house and he will not die.

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

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

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

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

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

¹ Root SRK not SRG.

² C.S. 26, *ngūša*.

³ For *ngūša* read *ninguš* "shivers".

One who sickens on the fourteenth day of the moon will chatter with ague in his sleep, and ■ feverish palsy¹ will come upon him. After ■ while, they shall move him from his house to another house and he will recover in seventeen days. If he does not get well, he will get through twenty-one days and will die of wind.²

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

A person who sickens on the sixteenth day of the moon, up to eight³ days or thirty days may be attacked by smallpox,⁴ and if he is attacked (by it) he will die.

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

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

A person who sickens ■ the nineteenth day of the moon, [if he passes through seven days will not die]⁵ and need not fear.

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

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

A person who sickens on the twenty-second day of the moon will get well either up to six days or twenty days, or, if he has not recovered, he will be seized by convulsions.⁶

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

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

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

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

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

A person who sickens on the twenty-eighth day of the moon will be in danger up to the day on which he fell ill,¹ (but) if the eight days have passed, or up to thirty days, he will get well.

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

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

VI

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

CHARMS AGAINST ŠIDS,² DEVILS, AND LUNACY-DEMONS

Against the demon which cometh on the first of the month and the second of the month. They are brothers and of one kind.³ When they come, beat him (the possessed person) on the head. When the first hour comes, take him out⁴ to the desert (or "country") [121] into the sunlight⁵; let his blood and rub him with the blood and give him to drink of it. And bring the skin⁶ of ■ weasel (?)⁷ and some cleander, tie together, hang it up and he will grow calm.

Against the demon which cometh on the third of the month. He ■ evil, seen⁸ to be of one kind. Take him (the possessed person) into a ploughed field in the track of a plough driving furrows, in the midst of the ruts; pass it (the plough) by and receive some slaver from the mouth of the ox (drawing the plough), and take some of the dust from the top of the furrows and give it him (the patient) to drink in the slaver of the ox. And rub it all over his body and he shall eat of it. And come (back ?) by another road, and do not turn round or look about thee on thy way, and he will be quietened.

¹ I.e. either the return of the day of the week on which he fell ill (say ■ Sunday, or Friday), or the day of the month (say the 15th or 3rd).

² Šid, plural šidia. The Hebrew šidim שִׁדִּים. Originally a bull-headed colossus placed before an Assyrian temple as guardian, the šidia was probably regarded as ■ demon whose task was to attack those coming with hostile intent, much as in Christian churches demons and monsters appear on the outer walls as gargoyles, etc. The šidu survives to-day in Jewish, Mandaic, and Christian exorcism formulas.

³ "Of one kind" ■ missing in CS. 26.

⁴ CS. 28 has *oullib* "bear him". A agrees with DC. 31.

⁵ *alibhā šamīk*. *Alibhā* = "alone", which leaves *šamīk* in the air. I suggest reading *šidā šamīš* "in the glow of the sun", i.e. "in sunlight".

⁶ CS. 28 has the correct *mitka*.

⁷ *Qua*. Cf. pp. 68 and ■ this is evidently for *quza* "short", "undersized". Here an animal is indicated, but what ? Syriac ܩܘܙܐ is a weasel (see P.S.) Here and elsewhere I suspect the word indicates a creature which resembles the weasel, namely the spotted mongoose which is common all over Iraq, whilst the weasel is seldom seen. The *kuva* or *quza* is mentioned in other MSS.

⁸ Read *mitakka*.

¹ Literally "a shaking fever". Malana perhaps ?
² ■ noted elsewhere. ■ generic term for shooting pains.
³ CS. 26 and A have eighteen for eight.
⁴ *Haḡba*. An Arabic word. In Hava's dictionary "scarlet fever", 4n 'Iraq, however, the word is applied to both smallpox and measles.

⁵ In square brackets missing in DC. 31.

⁶ Literally "arching", ■ form of convulsion, which suggests tetanus or poison by strychnine

⁷ See note 6.

Against the demon which cometh ■ the fourth of the month. Take an egg and the wing of an eagle and rub it on all his body, and he shall eat of it ¹ on that day on which he (the demon) comes upon him (the patient), and he will be cured.

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

For the demon that cometh on the sixth of the month. Evil he is, and crafty he is! Take the blood of one wounded by a lion or killed by ■ lion and put it into water; wash him and give him to drink of it (*lit.* "them", i.e. the blood and water), and put it into his nostrils. And let him 'slaughter *anglia* (?) ² with his right hand and chew in his mouth and he will obtain relief.

For the demon-which cometh on the seventh of the month. He will fall down and bite, and drum his feet on the earth. Take the skin of a serpent and the tongue [122] of a tortoise or ■ wolf, and make him eat it within an hour, and he will calm down.

For the demon which cometh ■ the eighth of the month. He is grievous, he attacketh people that move on the waters. Either he withdraws of himself, ⁴ and (or ?) he is incurable.

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

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

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

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

For the demon that cometh on the thirteenth of the month. He is violent, roareth, and (is) like ■ lion. He fears the blood of an ape, and its hair, and of ■ weasel (or "mongoose"), and the forelock (*lit.* "the hair before the face of") of ■ horse. Bind up, and hang on him and he will become calm.

For the demon which cometh on the fourteenth of the month: he relaxeth and looseth all the limbs. Grasp him (the patient) by the head and say to him "By Yawar Ziwa son of Nbat Ziwa I by thy spell I adjure thee. Surrender utterly, ⁵ let healing be established, depart from N.!"

For the demon that cometh on the fifteenth of the month [123]. The charm which quelleth him is ape's blood and human blood. Bind and hang on him when he is unaware and seeth thee not, and he will be cured.

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

For the demon that cometh on the seventeenth of the month and on the eighteenth of the month. They are brothers, chastising him sorely. ²

For the demon that cometh on the nineteenth of the month. If he turneth his eyes (inwards) he will torment him seven days; if he gazeth down, he will torment him ³ for five days; if he gazeth upward, for three days; if he gazeth to the left, he will torment him for ten days.

For the demon that cometh on the twentieth of the month. He falleth like a mountain on people when sleeping. ⁴ Take the sloughed skin of a serpent and *gab mia* 'ruia (?) ⁵ and place it in his nostrils, and tie up and hang it up, and he will grow calm.

For the demon that cometh on the twenty-first of the month. Before (people)? it causeth him to weep and laugh, covering them with shame. Bring the tail of a small (or short) dog which is a little ⁶ dog, tie up and hang on him and he will grow calm.

For the demon that cometh on the twenty-second of the month. He shouts and dribbles saliva. He fears the names of these (beings ?), namely those of seven angels written on ■ sheet of tin and lead, or gold and silver, such as Markiil and Gabriel and Susun Parguš, and hang it on him ⁷ and upon his belt, and *badar ksus*. ¹⁰ And hang it on his neck, and he will grow calm.

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

For the demon that cometh on the twenty-fifth of the month. He casts him (the possessed person) down and injures (him?) and causes him to weep and utter cries. Bring him the gall of a lion or

¹ Presumably the blood is mixed and poured into a skin, unless it is the patient who is to be read *to* be severe beating, not necessarily "to kill".

(So used in popular speech to-day.)

² See above, n. 2.

³ Read *sub mia* 'aruaia as in ■ similar passage, ⁴ take water in which ■ Thoma has been immersed, ⁵ here "short" *quza*.

⁷ Brockelmann *قلم* brevis, canis Gabiz Hai : *صغرى* "small".

⁸ Unless the order is transposed, the sentence does not make sense. The *mizir* for ■ woman is ■ embroidered shawl looped over ■ shoulder.

P.S. *صغرى* "a girdle of hard material". In Hava *مزار* = "a waist-wrapping, clothing, veil". ¹⁰ "And sprinkle, munch" ? ?

¹ I.e. the eagle's egg and wing.

² *Anglia* occurs here only.

³ *Guman* (from GUMI to cut off; "doubt".

⁴ Read *q' galib* ■ "whom a lion killed".

⁵ Pa. BIL. (see P.S.)

not from the P. *guman* *كمان* "suspicion",

⁶ C.S. 26, *šlama šimih*; A, *šlama šim*.

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

For the demon that cometh on the twenty-sixth of the month, He chatters and talks and as it were, quacks ("makes senseless noises"). He (the demon) fears ignominy and bonds of restraint, and the talk of a healer (exorcist). Bind, and hang him up ¹ and he will be healed.

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

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

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

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

VII

IN THE NAME OF THE GREAT LIFE !

This is ■ Explanation of Counter-Spells to Drive out Devils. *Sidi* ⁶ and *Pigdi* ⁷ ; and the Counter-Spells which Solomon, son of David, taught and revealed from the Explanations which Hibil Ziwa declared.

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

grow calm. If he cometh at **dm** ¹ bring him much fat of a striped hyena, hang it on him, and he will calm down and be healed.

He that cometh on the eve of the second of the month. Evil is he. Bring him white fledgelings² and catch them with the blood of ■ little one, and hang on him and he will grow calm. If he cometh at midnight, do not approach him, for he cannot be calmed. If he cometh at dawn, bring him the kidneys of an ape and hang on him and he will calm down.

He who cometh on the eve of the third of the month, is lord of all the night ; all are cast in one mould.³ Write for him these names and he will be calmed : " By the name . . . (magic signs) . . . avault in the name Qufa Adonai Yahu Yahu Yahu, flee from the body of N."⁴

He [126] who cometh on the eve of the fourth of the month, bring him a hair from the whiskers of a small ⁵ dog and blood from a black dog and hang on him and rub him and he will calm down. If he cometh at midnight, bring him the skin of a mongoo⁶, tie up, and hang on him and he will grow calm. Or, if he comes at dawn, he will go of himself.

He who cometh on the eve of the fifth of the month. Bring him the fledgelings of an owl,⁵ tie up, and hang on him and he will be calmed and cured. If he cometh at midnight, bring the blood of ■ bat,⁶ rub him with it, and he will be cured. If he cometh at dawn, keep your distance from him.

He who cometh on the eve of the sixth of the month. Bring him young owlets,⁵ tie up, and hang on him and he will calm down. If he cometh at midnight, bring him the blood of a bat ■ and rub him (with it) and he will be cured. If he cometh at dawn, bring him a leaden plaque, write on it (these) names, suspend it to him, and he will go from him (the patient) : " Yahsi'il Yasbiil Yhu'sil Yabraqi'il Yahr'il Yasr'il Yasr'fil avault, avault, avault from N."⁷

He who cometh on the eve of the seventh of the month. Give him ginger to drink and write this talisman for him and suspend to him and he will grow calm : . . . (magic signs) . . . Ghiruf . . . (magic signs)

¹ *Migalia* "the first glimmer of dawn". Root *SLA* or *SLL* "to grow clear" (no connection with *SLA* "to pray").

² C.S. ■ and A have *parkila*. Below ■ ■ ■ *parkil g buma* ■ *hu bnia* ■ *hum*, the latter part of the sentence looking like a gloss ; and *parkil* ■ *yauna*. The ■ is probably pronounced *f*, and the word is related to the Arabic *فروخ* "young bird". D.C. 31, however, has *garpila* ("a rag" ?) The word *garpila* ■ ■ ■ in a love-charm ; *Hasin baba g rhamia kalub wiri uha sibnia asfarh bparpila* "Write this love-charm twenty-one times and tie it round with rags."

³ D.C. 31 has *gatiq*, the simile being that of a potter using ■ mould. C.S. 26 and have *bha paina qaim* "arising in one evening".

⁴ *Qusa*. See p. 68, n. 2, and pp. 77 and 79.

⁵ *Ashunkata*. See above, p. 80, n. 4.

⁶ *Sultana*. Undoubtedly a bat. In the *Genza Babba the evil are likened to*

"*shutania* who go not forth (from the dark to the light)". The word recalls *שׁוּטָנִים* *shutanim* ("that which hangs down", i.e. the position in which ■ bat sleeps).

¹ Something is missing from the sentence, for the treatment of hanging the patient up is obviously too drastic.

² C.S. 26, *solarium* ; A, *sustarin*. Some species of *Petrosilia* !

³ A has *gairih* "knot it".

⁴ All references to this creature point to its being an owl. In the *Tafsir Pigris* the *ashunta* (n. pl. *ashunta*, f. pl. *ashuntata*) is classed with the bat, the cock, the porcupine and hedgehog.

⁵ Both C.S. 26 and A have *baiz* (not *baizo*). In square brackets omitted in D.C. 31.

⁶ *Sidia* ; ■ p. 77, n. 2.

⁷ *Pigdia*—demon visitants. They are frequently mentioned in lists of devils.

... go forth, depart in fear, remove from and shrink back * from N.⁷ He who cometh at midnight: Bring him the hairs [127] of a black cat, tie up and suspend to him and he will be calmed. If he cometh at early dawn, let his own blood (the patient's), rub him with it, and make him drink of it and he will calm down.

He who cometh on the eve of the eighth of the month: write for him: "Say, 'Confess the Lord of the people' and say 'He and Allah are one' 3 and *hadia isma* . . ." (magic signs and meaningless words and letters mingled complete the talisman). If he cometh at midnight bring him the hoof of a water-buffalo 4 and some horsehair, suspend it on him, and he will be calmed. Or, if he cometh at dawn, bring him sepia of a cuttlefish and suspend to him and he will be cured.

He who cometh on the eve of the ninth of the month. He (the demon) is lord of the whole night. Do not approach him.

He who cometh on the eve of the tenth of the month. Rub him with the gall of an eagle—as he is lord of all the night—and he will be calmed.

He who cometh on the eve of the eleventh of the month. Bring him the blood of a white cock, cut out its rump-fat 5 and its crop, suspend him, and he will be calmed. If he cometh at midnigh bring him butter from a she-ass, smear it on, and he will become calm. If he cometh at early dawn, bring him 'attarin 7 [128] ("perfumes of roses"), which is an Egyptian drug; rub it in, and cause him to smell it and he will calm down.

If he cometh on the eve of the twelfth of the month, the indication of possession (*lit.* "of the demon") is that he is paler than cream. There is no cure. He is lord of the whole night (for) they are three evil brethren.

He that cometh on the eve of the thirteenth of the month is blind and deaf, so that he may not be admonished in order that he may go of himself. He is lord of the whole night—he is one.

He that cometh on the eve of the fourteenth of the month. Put into his nostrils 6 the gall of a scorpion and suspend it on him (or "smear on him") 7 and he will be calmed. If he cometh at midnight,

1 For *akrus* C.S. 26 has *akbit*,

2 C.S. 26, *gadania* 3 *galia*.

3 A curious transliteration of the Arabic.

4 Mandaeans insist that the *bahma* is the water-buffalo, the beast which is than the cow in the marshes of Lower Iraq.

5 Cf. Syriac **ܩܘܩܘܢܐ** rump-fat of partridges, pheasants or pigeons. P.S.

6 P. **ܩܘܩܘܢܐ** *anghōn*.

7 This section is full of Arabic and Persian words and is probably translated from some Arabic source. It will be seen that other words are simply roughly transliterated from one or the other of the two languages.

8 *Gal'ūta*. The insertion of the Arabic *ʿāsin* shows it to be a foreign word. From the Arabic *سعال* "to inject into the nose" (*S* becoming *ʿ* before *f*. See *N*).

9 Probably the Arabic **طلى** "to anoint", "smear".

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

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

He that cometh on the eve of the sixteenth of the month. Bring him the fur of a leopard and the pelt of a firstling leopard, or rue, 8 and he will be quieted. 4 If he cometh at midnight smear on him human [129] blood or the blood of a rabid wolf and rub it on him and he will be calmed. If he cometh at dawn, bring early (?) genie's-hair (or hair ?) (or of black mud) 6 and genie's-stink (the stink, or maggots, of black mud ? ?) 7 and he will get calm.

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

He who cometh on the eve of the eighteenth of the month. Bring him the gall of a roan stallion or of a dappled he-ass, inject it into his 9 and give it him to drink and he will be calmed. If he cometh at midnight, fear for him, for he will be incurable. Or, should he come at dawn, he will go of his own volition.

He who cometh on the eve of the nineteenth of the month. Bring the hooves of a bull and a firstling 10 and he will be calmed. If he cometh at midnight, bring a firstling calf (1) 11 and *šawaršir* 12 and he will be calmed. If he comes in the early morning, fear death for him!

He that cometh on the eve of the twentieth of the month. Bring him monkey's fat, 13 rub him, give him to drink, and he will be eased. If he cometh at midnight, write him these names 14 a plaque of refined gold, suspend it, and he will be calmed: "Avaunt . . . (magical

1 *Ala* = fork", etc. (J. **ܐܠܐ** = "pointed", "prominent", "fork", etc.).

2 Arabo-Mandaic.

3 *Šambar*. The Mandaic for rue is *Šambra*, but above 11 is possible that a wild animal is meant (the aambur ?).

4 Arab transliterated.

5 I am inclined to think that we have here some folk-names in Arabic for herbs or flowers. "Jim's hair", "Jim's stink", or something of the kind. On the other hand *lašin* = "black mud" in Persian and *diš* *lašin* would mean the worms at the bottom of a pond. The passage is extremely difficult.

6 Arabic in Mandaic letters. The transliteration is mostly phonetic.

7 C.S. 'irug *leima*.

8 *Bakru*. (*U* is not a Mandaic termination.)

9 This seems to be an unsuccessful attempt to render *ترغز*; *A* has *braisn*.

10 So also A. C.S. 26 has *šawaršir*. 11 C.S. 26, *bahm al qird*; *A*, *bahma iqird*.

14 *A* has *mugafa*.

signs and nonsensical words) [130] . . .” (If) he cometh at dawn, wash him with water and the ash of seven ovens and let no one see him and he will grow calm.

He that cometh on the eve of the twenty-first of the month. Suspend to him the hair of seven blackmoors and rub him with the blood of one of them and he will be calm. If he cometh at midnight, make him snuff up frankincense, which is the incense of myrobalan,¹ and rub him with the milk of a she-ass or a maid-servant and he will grow calm. (If) he cometh at dawn, the *Ginza*² will get over the trouble.

He who cometh on the eve of the twenty-second of the month. Bring him the nestlings of an owl, that is (to say) the children of an owl, and bring the contents which there are in the stomach (of the birds?) suspend it, and he will be calmed. If he cometh at midnight bring him saffron and the fur of fox-cubs³ or the fur of a wolf, fasten up and he will be calmed. If he comes in the early hours hang up the *sabbat*⁴ of a cheetah and he will be cured. He who cometh on the eve of the twenty-third of the month, is lord of (all) the night. Write for him these (words) prepared clay tablets and he will grow calm (symbols and jargon follow).

If he cometh on the eve of the twenty-fourth of the month, garland him with musk⁵ and *nenuphar* three early mornings and he will be eased. If he cometh at midnight, then read over [131] violet-oil and rub him and write for him these names: “*Bhataš bhataš bhataš ašba bhataš ašba šahu aštaš*, O cursed one, shrink away from N.”⁶ If he cometh in the early hours, he will remain.

He who cometh on the eve of the twenty-fifth of the month. Rub him with the gall and blood of a white dove and he will be calmed. He is lord of the whole night.

He who cometh on the eve of the twenty-sixth of the month. He feareth burnt incense when dipped in pig’s blood. If he cometh at midnight, hang up the secretory vessels⁷ of a goat and rub him with its urine and its blood and at (after) forty days write (an exorcism?) for him. If he cometh in the early hours, bring the shell of a dove’s first egg, and fear not and he will be calmed.

¹ A has *bikur* (بخور) *ban*.

² Presumably a Mandaeic gloss to what is obviously originally a Moslem text. The *Ginza* means the *Ginza Rabba*, Book of Adam, the longest of all the Mandean religious texts.

³ *توليب* (A has *ališlam*). Or “ass”, “yearlings she-ass”.

⁴ The Arabic *شبح* “to extend a skin between stakes”. A priest, prone to invention about Mandaeic, translates “lungs”. Translate “skin”.

⁵ For *masud* C.S. 26 and A have *masud*.

⁶ C.S. 26, *misk* (Ar. and P. *مسك* “musk”).

⁷ Or “hairs”.

He who cometh on the twenty-seventh of the month. Bring him the skin of an otter when inscribed in the blood of a cat with these (names of) angels: “*Tariqun Trq’ul Td’p’m’il Tadra Ms’ul T’brun Atia ‘iaq’ul*.” If he cometh at midnight, fear death. Or, should he come in the early hours, he will be incurable.

He that cometh on the eve of the twenty-eighth of the month. Bring him the blood of a completely black crow, give him to drink (of it) and rub him (with it) and bring the kidneys of a hare and hang up, and he will grow calm. If he cometh at midnight, or in [132] the early dawn, rub him with the liver of a crow that is piebald and he will be eased.

He who cometh on the eve of the twenty-ninth of the month. Write on his right hand and on his left (the), foot these names in the blood of a black crow: “*Tutsar’ul Tutsarpuf’ul*.” If he cometh at midnight, fear him and do not approach him. If he comes in the early hours, he will go of himself.

He who cometh on the eve of the thirtieth of the month. Bring him the wing of a bat and write on it in the blood of a hoopoe and put it on him (or “cast it on him”) and he will grow calm. These are the names.⁸ Or he goes of himself. “*Ziz’z or Šusuz . . . etc.* (symbols and jargon follow). . . . If he cometh at midnight, or at the prayer of dawn (?)⁹ give him asses’ blood to drink and rub him with it. He will become quietened through the strength of our Lord, praised, be His name. Life is victorious over [133] all works. S—a.

Further, for the demon that cometh in sleep (in sleep?) on the eve of Sunday. Bring him the kidneys of a she-ass, roast them with fire,¹⁰ and give him water to drink and he (the devil) will escape from him.

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

Further, for the demon which cometh in sleep on the eve of Tuesday. Bring him some dust from the *māhrab*¹¹ of the Great Mosque, put it into water, give it him to drink, and throw it (the residue?) below the roof-gutter of the mosque and he will be calmed.

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

⁸ Slight variations in spelling in C.S. 26 and A.

⁹ *حالم*.

¹⁰ P. *بيسه* “white”, *paish* “piebald”.

¹¹ *Šhiama* or *Šullana*, a bat. See p. 81, n. 6.

¹² Part of the text missing?

¹³ C.S. 26, *masud*, A *masud* (“the first flush of dawn”?).

¹⁴ With fire? missing in D.C. 31.

¹⁵ The niche in a mosque which indicates the direction to Mecca, towards which worshippers should turn when praying.

Further, for the demon which cometh in sleep on the eve of Thursday. Cut off the top of his little finger and squeeze out the blood into his mouth and he will grow calm.

Further, for the demon that cometh on Friday and any demon that cometh. Bring the placenta (?) in a womb¹ and boil it in sweet oil and cast it with the right (hand?) and rub him on his head and his body² and the demon will pass from him and he will become calm.

Further, for the demon which cometh on Saturday or for any that are turned away by phylacteries and spells. Bring the blood of a dove's fledglings,³ mix with the urine of a pig, put it [134] into his (the patient's) nostrils once or twice, and he will become calm. S—a.

In the Name of the Great Life! Health and purity shall be his, and truth and speaking and hearing and joy of heart and forgiving of sins there shall be for him, for Ram Zihrun, son of Mahnuš, through this Book of the Stars and Signs of the Zodiac and Days and Months and the Calculation of Demons and *Sidi* and *Pigdi*.⁴ Life is victorious over all works. S—a.

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

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

The demon which cometh on a Tuesday. Hang up the comb—I mean the *qurata* (Ar. "contused skin", قوروتا) of a gamecock⁵, the comb of a cockbird of white fowls, a gamecock,⁶ put into Thorawater (water into which a Thora has been dipped), and he will grow calm.

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

The demon which cometh on Thursday [135]. Bring him the juice of herbs⁷ and sal ammoniac and the leaves of the mouse-ear,⁸ the urine of a red and white bull, saffron, and the kidney-fat of a lion. Put these medicaments together and pour into his nostrils or put into sesame oil and then pour into his nostrils. (It is) a great (powerful)

¹ The scribe has confused *šutana* (bat) with *šlita* (placenta). Read *šlita q' bi hašlita*.

² C.S. 26 has *pağa* for *pagra*.

³ See Appendix I.

⁴ See above, p. 80, n. 7.

⁵ *Zma* missing in D.C. 31.

⁶ *urka* and *urkil* from the Arabic and Persian.

⁷ Or "duckweed" according to Löw.

⁸ Properly *marzanguš*. D.C. 31, *mīnzanguš*; C.S. 26, *mīrzangaš*; A, *mīnzanguš*.

(Persian) مرزنگوش.

medicine and he (the demon) will leave him. This demon is of Jupiter.

The demon which cometh on Friday. He is Venus-demon. Tie him and knot him¹ the spur (?) and comb of a white cock, tie together, and hang on his neck and he will grow calm.

The demon which cometh on Saturday is of the tribe of Saturn. Bring him seven medicaments. One is the froth of a horse, and (the others) the blood of an ape, the juice of watermint, juice of purslane, dove's blood, olive oil and sesame oil. Cool these medicaments and drop into his nostrils drop by drop and he will recover quickly. Life is victorious. S—a.

"*Sarniad ha dabandh' kšana*, go out of him, fly, fly, fly! Abandon him, thou that hast burnt So-and-so with great burning!" When thou hast sought out (and) expelled the malady and the demon, whisper (this) in his ear and the malady will leave him. S—a.

Further, when a person approacheth thee about his illness and thou [136] desirest to know whether he will live or will die, or the length of the illness, collect the circumstances, as to the name of the sick person, the name of his mother, the name of that day on which he asketh about it (his illness), and that (day) on which he sickened. Calculate by arithmetical calculation² and add (or "combine") them together. See in which direction the moon cometh from his ? horoscope (and?) from Aries even unto the place, so that it brings (in) the moon,³ and add it to thy reckoning, and subtract threes from it.⁴ If that day be Sunday, should one remain over, he will be re-established and cured. If two remain, the sickness will be prolonged. If three remain he will die, and our Lord knoweth? it.

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

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

Wednesday: if one remains he will be cured, if two remains his illness will be lengthy, if three remains he will die.

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

¹ C.S. 26, *gatrū*.

² Or, as it is a Venus-demon, perhaps the male organ of the bird. *hašafa* =

thing which ploughs or excavates (Pa. Š).

³ As in Jewish magic, each letter has a numerical value.

⁴ ركب

⁵ The sentence is obscure, perhaps an astrologer explain?

⁶ C.S. and A have *wasag' minh' šlata šlata*. (The process is to subtract continuously by three until one, two, or three remain. Cf. a similar process on P. 98.)

⁷ For *maršian* C.S. has *širšian*.

If he cometh on ■ Friday : if [137] one remains the illness will be long, if two remains he will die, if three is left over he will recover.

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

Further, a calculation for one who is sick. Take the name of the sick person ¹ and the name of the day on which he fell ill and subtract from them nine, nine (i.e. "divide each by nine"). See what remaineth and whether the sick man will be cured. If the sick person adds to more,² he will come to the ninth day ; if the day adds to more than the sick person, it will go hardly with his strength until he has passed the day on which he fell ill. This is a calculation which is excellent. Life is victorious. S—-a.

VIII

DAYS OF THE MONTH

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

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

The [138] second of the month is good for wedding ■ woman and for cohabitation and for forming a partnership, for approaching a great man, and for building and opening the gate of favours (i.e. making a request), and for the sale of a slave or handmaiden. But he who maketh advances to a woman who is not his, will be found out. He who falleth sick will recover, and the child born to its mother will live for many years. S—-a.

The third of the month : all its hours are dangerous : thou shalt not make a request, nor wash thy head, nor set forth on a journey, nor undertake difficult work. One who escapes ⁴ will be discovered, he who thieves will be caught, and he who falls ill will not recover. But the babe born to its mother will live. S—-a.

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

An infant born to its mother will-sicken and fall ill, but will recover.

S—-a.

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

The sixth of the month. Good for setting out on a journey but unfavourable for sowing seed. One who escapeth will be discovered ; he who falleth ill will recover, and ■ child born to its mother will live. Fear nothing. S—-a.

The seventh of the month is good¹ for loosing the bound (i.e. exorcizing the bewitched), and for taking children towards their tutors, for the purchase of slaves and for removal from house to house, and for him who falleth sick (for he) will recover, and for a child born to its mother. And speak, and it will be hearkened to. And it is good (also) for binding and tying (spells?). S—-a.

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

The ninth of the month is evil for health and evil for writing phylacteries. [140] for (fresh) enterprises, for working on the land, for borrowing a loan from people of position (*lit.* "lords"), for buying and selling and for sowing seed. Favourable for removal (or "being honoured" ²) and for presentation to a great man. He who is sick will recover. It is evil for taking ■ wife, and for making ■ request, but the babe born to its mother will live. S—-a.

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

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

¹ C.S. 26 and A have *kipra* for *kipir* throughout.

² Read *kafsa* for *jaba*.

³ *Aktiar* (see Appendix I) is here used as a noun. "Depending Circumstances"

⁴ "Computation" is ■ poor substitute.

⁵ Read *d'arig*.

¹ Only A puts in *fab*.

² C.S. 26 has the correct *minhat*.

³ There is no root KDM. I suggest that the sentence was originally *ymkadnia amia n'ala* "for setting a maid-servant ■ woman to work" (cf. Ass. *kidnu* "a servant").

and is caught, and for him who falleth sick (for) he will be cured by a healer. And a babe born to its mother will live. S—a.

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

The thirteenth of the month. All quarrels will be made up, but neither trade nor quarrel with anyone, nor deceive anyone. And [141] all that ye do must be done with gentleness. It is favourable for washing the head, and a sick man will recover and a babe born to its mother will live and will become a causer of strife. S—a.

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

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

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

The seventeenth of the month. He who seeth good dreams, shall wash (himself in 2) water and purify himself. It is favourable for contracts and trade. He that falleth sick will recover after seventeen days and the babe born to its mother will live many years. S—a.

The eighteenth [142] of the month is favourable for buying and selling, for planting plants, building a building, and setting forth on a journey. It is favourable for buying a slave and property, for commercial transactions in cattle, and for sowing seed. (As for) the babe born to its mother, if it get through the day on which it was born, it will live, and a person who falleth sick, should he get through seven days, he will recover. S—a.

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

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

The twenty-first of the month. Guard thyself against everything, (abstain) from taking a journey and from buying, and carry out commercial transactions with no one. Eat, [143] drink, and sit at home. One who falleth sick cannot live, no matter how strong (lit. "with all his strength"), and a babe born to his mother will have obstruction (of orifices).¹ P a .

The twenty-second of the month is favourable for taking up, bringing, and offering a gift.² One that falleth sick will recover and the babe born to its mother will have good fortune. S—a.

The twenty-third of the month is favourable for going down to the sea, and favourable for forming a partnership and for going forth to the chase.³ An article-lost will be found, a person that falls ill will recover, and the babe born to its mother will live. P a .

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

The twenty-fifth of the month is favourable for those who lend, but hard for him that claims a debt [2]. One who falleth sick will come near death but will not die, (but) a babe born to its mother will perish because of evil spells and rites. S—a.

The twenty-sixth of the month is favourable for building, going down [144] to the sea, and for commerce and for buying and selling, and auspicious for setting forth on a journey. The invalid who is ill will be cured by the hand of a healer, and the babe born to its mother will live. S—a.

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

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

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

The thirtieth of the month is good for everything: for joining battle, for exorcizing pains (i.e. pain-demons), for having sexual

¹ C.S. 26 and A, *hilmia*.

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

³ פִּתְּוֹן י. "closing up, obstruction of orifices."

⁴ The words "to a great man" or "to a god" seem to be missing, as it reads "offering a gift to him".

⁵ Or "a-fishing", as *šaidula* comprises both sports.

⁶ For *drasia* (= *š rašia*) A has *dšaišabš* "those whom he discipline therewith" ■

intercourse with a woman and for buying and selling. He who falleth sick will die, (but) the babe born to its mother will live. S—a.

These [145] are fair sayings¹ concerning the year; an estimate of the favourable days of the moon and the evil days of the moon (*lit.* "that belong to the moon").

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

The days of the moon's darkness are: the second of the moon, the fourth of the moon, the fifth of the moon, and the seventh, eighth, twenty-fourth, twenty-fifth, twenty-seventh, and thirtieth of the moon. These days are evil. (On) the thirtieth day of the moon a sick man will die; one selling cream²—it will be spilt; one taking a woman (to wife), she will be evil; (or?) a house—it will be split and not put up³; and he who sets seed in the ground—it will not germinate or, if it germinate, the earth will consume it or the river carry it away.

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

IX

† In [146] the name of the Great Life which is never-ending!

One that falleth sick in the house of Aries will die in Scorpio. One falling sick in the house of Taurus will die in Sagittarius. One falleth sick in the house of Gemini will die of looseness of the bowels in Capricornus. Whoso falleth ill in the house of Cancer will die in Aquarius of a stomach (disorder). Whoso falleth ill in the house of Leo will die (*in Pisces*) of great⁴ exhaustion. He who falleth sick in the house of Virgo will die in Aries of looseness of the bowels.⁵ Whoso falleth ill in the house of Libra will die in Taurus of looseness of the bowels. Whoso falleth ill in the house of Scorpio will die of a mouth (disease) in Gemini. Whoso falleth ill in the house of Sagittarius

¹ C.S. 26 and A have the plural.

² Or "boasts, they will be destroyed" (*ἰατὸν*, see E.S.).

³ Or, if a confirmation of the preceding phrase, "his house will be divided and not arise."

⁴ C.S. 26, *ἰσφα*. Or, "of exhaustion of breath."

⁵ C.S. 26 and A omit *ἰσφα*.

will be wounded by iron in Cancer and will die. Whoso falleth sick in the house of Capricornus will die in Leo from what¹ is before him. Whoso falleth sick in the house of Aquarius will die in Virgo of a belly (complaint). Whoso falleth sick in the house of Pisces, if he survive twelve days in Libra,² he will not die. S—a.

A person [147] who falleth ill in Aquarius, if twelve days pass (and he survives), will live. A person who falleth sick in Capricornus if twenty days pass (and he survives) will live. The person who falleth sick in Sagittarius will live. Whoso falleth ill in Scorpio, should he survive eight days and fever does not appear in him, he will live. Whoso falleth ill in Libra, his eyes will hurt him, (but if) there is no looseness³ (of the bowels?) he will live. Whoso falleth sick in Virgo, if they let his blood he will not die. Whoso falleth sick in Leo, if he survives five days, he will live. Whoso falleth sick in Cancer, if he cometh through eight days he will not die. Whoso falleth sick in Gemini (and surviveth?) unto fifteen days, will get well and will not die. Whoso falleth ill in Taurus, if he come through eleven days, then fear not; if not, fear for him. Whoso falleth ill in Aries, if he cometh through seven days, he will not die. S—a.

A man whose sign of the Zodiac is Aries will have two children. He whose sign is Taurus will have seven children. He whose sign is Gemini will have six children. He [148] whose sign is Cancer will have five children. He whose sign is Leo will have two children. He whose sign is Virgo will have three children. He whose sign is Libra will have seven children. He whose sign is Scorpio will have twelve children. He whose sign is Sagittarius will have one son. He whose sign is Capricornus will have two children. He whose sign is Aquarius will have two children. He whose sign is Pisces will have eight children. S—a.

X

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

The Sign of Aries: write for him "I came, and not alone"¹, which is written at dusk.

(For one) whose horoscope is Taurus, write "Ankiel and Bankiel"².

¹ C.S. 26 and A have *ryn*, not *man*.

² From the construction it looks as if something were missing: probably read "I will die in Libra, but if he survives twelve days he will not die."

³ Possibly should read "ἰσφαζῶμα" "if they let his blood". Or may refer, as suggested to diarrhoea and should read "ἰσφαζῶμα".

⁴ Read *gfilb*.

⁵ This exorcism is still very popular.

⁶ Angel *anankiel*.

(For one) born under Gemini write "Upon him I establish a mystery and my emblem".

(For one) born under Cancer write "In a garment of dazzling light I stand".

(For one) born under Leo write "In thy \square Yukašar Ziwa".¹

(For one) born under Virgo write "I am clothed in garments of water".

(For one) born under Libra write "I bind₂ with bonds of water".

(For one) born under Scorpio write "I am Pirun the Less,³ armed and valiant, who have gone forth in the strength of [149] Sam Mana.⁴ Ntura".

(For one) born under Sagittarius write "I, alone, the angel".⁵

(For one) born under Capricornus write "With the strength of two, went I forth".

(For one) born under Aquarius write "I grasp \square scourge and \square word (of command) in my hand".

(For one) born under Pisces write "In the night I bear (a child), and in the night I nourish it". S— \square .

A person whose horoscope is Aries (born under Aries) will die with contumely. A person born under Taurus will die by an iron (weapon). A person born under Gemini will die on \square journey. A person born under Cancer will die of illness. A person born under Leo will die of his heart. A person born under Virgo will die of his side (i.e. the cause of his death will be his side). A person born under Libra will be strangled: they will strangle him⁷ (and) he will die. A person whose sign is Scorpio will die of an illness. A person born under Sagittarius will die by \square iron (instrument). A person born under Capricornus will die of \square throat (disease). A person born under Aquarius will die of thirst. A person born under Pisces will die of drought. S— \square .

Aries, at its beginning, is variable.⁸ Taurus, at its beginning, is

¹ Yukašar Ziwa is \square light-spirit, sometimes identified with Abatur. (See MMIL).
² Either passive or active

³ Pirun Zufo, a spirit of fertility, is mentioned in the Ginza Rba (right side) \square hidden in a cloud.

⁴ Usually Sam Mana Smiza; the name of \square spirit of light. Sam Ziwa presides over one of the upper worlds.

⁵ D.C. 31 is partially obliterated. CS. 26 and A have, respectively, *ana hu bathudai malka* (I am he, alone a king), and *ana hu thoi malaka* (I am he alone, an angel).

⁶ CS. 26 and A have *thaiat*.⁷ CS. 26 and A, *mihnia hamgith*.

⁸ The Mandaic translator simply transliterates the technical parafology of Arab astrology, or else translates it with curious result. According to the Arabs the houses of the Zodiac are each assigned \square certain characteristic. Aries, Cancer, and Capricornus are *maymališ* "variable"; "changing" (*fiš* Mandaic). Taurus, Leo, Libra, Scorpio, and Aquarius are *thabiš* "firm", "stable"; Sagittarius, Pisces, Gemini, and Virgo are *mutafawwid* "material", "corporeal", or, according to another Arab astrologer, *ahu jasadain*, i.e. "endowed with two bodies". The latter expression comes from the pictorial representation of these signs. Sagittarius, the archer and his horse; Virgo, the maiden and ear of corn; the Twins, two figures; and Pisces, two fishes. This quality of double-bodiedness gives them \square doubtful character \square appears later.

stable.¹ Gemini is double-bodied.² Cancer is variable. Leo is stable. Virgo is double-bodied. Libra is variable. Scorpio is stable. Sagittarius [150] is double-bodied. Capricornus is variable. Aquarius \square stable. Pisces is double-bodied. S— \square .

Aries (*mbara*) the money-bag. Taurus (*Taura*) the house of brethren. Gemini (*Silmia*) and parents. Cancer (*Sartana*) and children. Leo (*Aria*) and illness. Virgo (*Sumbita*) and betrothal (or "joining together"), legal marriage (or "merrymaking") and pairing-off. Libra (*Qaina*) and death. Scorpio (*Arqba*), and his is the house of travel. Sagittarius (*Hijia*), and his is the house of dominion. Capricornus (*Cadia*) and the house of planning; and Aquarius (*Dawla*) for what it is sought to achieve. Pisces, and the house of enemies. All these horoscopes are of one category. S— \square .

The "house" of \square man's life is the Sign under which he was born. (These \square : first his \square ?⁴ and second his money-bag; third, his brethren; fourthly, his parents; fifthly, his children; sixthly, illness; seventhly, marriage and nuptials; eighthly, death; ninthly, absence from home; tenthly, "in the centre of the heavens," which is the house of rulers; eleventhly, the house of his hope and his plans, his possessions, his building,⁵ his planting, his pondering, his crops and seed; and twelfthly, the house of enemies and foes and evilly-disposed persons. S— \square .

If [151] thou sekest to approach \square ruler, visit him when Mars is in Aries, (and) if the Vist (*Zit*, "going") be on the third, or fourth, of the moon the visit will pass off smoothly. On the fifth, ninth, or seventh he cannot be spoken to. On the ninth, tenth, and eleventh it will be auspicious S— \square .

The sun: its exaltation⁸ is in Aries and its depression in Libra. The moon (Sin): its exaltation is in Taurus and its depression in Scorpio. Saturn: its exaltation is in Libra and its depression \square Aries. Jupiter: its exaltation is in Cancer and its depression in Capricornus. Mercury: its exaltation is in Virgo and its depression in Pisces. Venus: its exaltation is in Pisces and its depression in Virgo. Mars: its exaltation is in Capricornus and its depression in Cancer. The head of Draco⁹: its exaltation is in Gemini and its depression in Sagittarius:

¹ ثابت is variously spelt *thabit*, *thbat*, *thbat* in the three MSS.

² The \square of *jasadain* is transliterated by \mathfrak{z} and the transliteration is oddly divided: once spelt *thba sain* 1

³ *thira* see Appendix I.

⁴ something missing here? Probably "life". \square Chapter IX, *Astrologie Breveque*, A. Bouché-Leclercq (Paris, 1890).

⁵ A inserts here "his building", but not the other two MSS. D.C. 31 puts "his building" where CS. 26 and A have "his pondering".

⁶ CS. 26 and A, *mita* and *miti* respectively.

⁷ A free translation. *thaiat* should be *thaiia* "he may be spoken to" or "conversed with". (*ŠA* = "to be smooth, pleasant", Ethpa. "to converse with".)

⁸ شرف.

⁹ The ascending node of the moon's orbit (Arabic and Persian *javzahar*.)

The Tail of Draco : its exaltation is in Sagittarius and its depression in Gemini. Life is victorious. S—a.

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

[This calculation is excellent, for all calculations proceed from it, (in)that it explaineth the seven (planets) and the twelve (signs of the Zodiac) and the five (?). Aries and Libra] a counterbalance,⁴ Taurus, and Cancer counterbalance. Taurus and Scorpio counterbalance. Taurus and Pisces counterbalance. Gemini and Sagittarius counterbalance. Gemini and Leo counterbalance. Gemini and Aries counterbalance. When this calculation *agam arasa s* (?) and the astrological aspects do not counteract, all of them have power, because each one of them equalizes the other with the subject of the horoscope, but does not counterbalance the second, nor the sixth ♁ ; (hence)with the third, fifth, sixth, and eleventh and the half of that which was neutralized.⁴ S—a—

This (the following) reckoning is said to be for taking ■ marriage-partner, or for (entering into) partnership, or (becoming) a neighbour, or making ■ covenant,⁶ or (hiring) a hireling or drover (of pack animals) or for (making) a connection by marriage that thou proposest shall come to thy house, or about ■■■ from whom thou wishest to borrow, or about one to whom thou proposest to lend money [153]. S—a.

If thou propose to perform ■ marriage ceremony on ■ person, beware, beware lest thou perform it when the moon is in Cancer. They say that it must not (even)be discussed ; and there should be no sanction (given)to them, (for)there will soon be a separation between them. If thou wishest to bring ■ woman into the house, or that a man

shall go in unto a woman, beware lest the moon be in Virgo (for) it is said that if he does go in, the woman will soon be another's or there will be ■ rift between them. S—a.

The twelve constellations have a head, loins, and tail. The head of Aries is Mars, its loins Sol, and its tail Venus. The head of Taurus is Mercury, its loins Luna, and its tail Saturn. The head of Gemini is Jupiter, its loins Mars, its tail Sol. The head of Cancer is Venus, its loins Mercury, and its tail Luna. The head of Leo is Saturn, its loins Jupiter, and its tail Mars. The head of Virgo is the Sun, its loins Venus, and its tail Mercury. The head of Libra is the moon [154], its loins Saturn, and its tail Jupiter. The head of Scorpio is Mars, its loins the sun, and its tail Venus. Sagittarius, its head is Mercury, its loins the moon, and its tail Saturn. Capricornus, its head is Jupiter, its loins Mars, and its tail Sol. Aquarius, its head is Venus, its loins Mercury, and its tail the moon. Pisces, its head is Saturn, its loins Jupiter, and its tail Mars. S—a.

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

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

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

Further, a ■■■ under the influence of Mercury, which is 'Atarid. He will be learned and wise, fond of solitude,⁵ ■ master of calculations and surveying, and will become astrologer⁶ to ■ prince.

He will be ■ poet, skilled in fine crafts such ■■ (those of) carpenters, smiths, builder, tailors, and those who twist (weave) tiestrings⁷

¹ Mandman priests usually translate from the Arabic "gambling (*gimār*) and drinking". CS. 26 has *uqala uqama parla q quraba uli rajin situlata rajin*.

² *kuata ukatar*.

³ *prahia ukair*. *prahia* or *aprahia* is used on pp. 16 and 47 in the meaning of prosperity, wealth, money. *kaṣr* = كَاسِرٌ.

⁴ CS. 26 and DC. ■ have *fibbia* ("tasty meals"). I prefer A, *tabbia*.

⁵ From Ar. عَزَلٌ. ■ Much translation from Arabic in this section.

⁷ The *tikta* (pl. *tikiya*) is the tubular drawing of the baggy trousers of the ritual dress. It is woven in a frame, as is the *himiana* the woollen sacred gridle, also tubular. Both resemble the Parsi sacred thread except in the number of threads. (See MDLII.)

¹ The descending node of the moon's orbit. All the MSS. confuse *tanina* (dragon, see *talika*) with *taniana* "second", sometimes writing *taniana*. Professor Neugebauer comments : "The head of Draco is, of course, the ascending node of the moon's orbit, ■ always in Hindu-Arabic astrology and astronomy." For a full discussion of the *tanina* or *talika* ■■■ Professor G. Furlani's "Tre Trattati Astrologici Siriacci sulle *Belias Solare e Lunare*", referred to p. 62, n. 2. DC. 31 omits "tail".

² For *haja* or *hajja* (transliteration from Arabic).

³ In square brackets omitted from CS. 26.

⁴ If the signs of the Zodiac be arranged circlewise, those said to be *taqil*, have either one or five signs between them, i.e. they are either diametrically opposite each other (thus "in opposition") or two signs apart (i.e. in "sextile").

⁵ The two words both seem to be "conjunction", "at an angle" ■ CS. ■ has *gam arsa* ■■■ *madnia q taglia* : A, *ogama arasa wamar madnia q lataglia*.

⁶ See n. 4.

⁷ CS. 26, *taqala*. The meaning of this "calculation" I do not understand.

⁸ Ar. رِبَابَةٌ.

and girdles¹ and matting; (skilled also in) calligraphy and all that is delicate (work), such as the setting up and fabrication of fine woven stuffs and products. He is versed in decorative chiselling and all that is beautiful. S—a.

Further, a man under the influence of the moon (*Sira*) will be hasty, easily-offended,² a fool that talketh rubbish³—and a scatterbrain and a drunkard resemble one another! He is fond of (such occupations) hunting and travelling and journeys (*liḥ* = roads⁴) and cannot settle or remain in one place⁵; [156] he no sooner enters a place than he leaves it—if they give him a dwelling, he asks (to leave) the place. When he asks it, they (should) not give it to him. He dislikes his children and home and prefers strangers, and does not return favours (is ungrateful). He wanders off to work which is far away, and they (his family?) will not be with him.⁶

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

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

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

The Sun, the Moon,⁶ Mars, Mercury, Jupiter, Venus, and Saturn. S—a

Moreover, if thou seekest to find out⁷ whether a woman is pregnant of a son or a daughter, count⁸ the name of the day on which she comes to your [157] house, and the name of the woman's husband, and the name of the woman, and see what the letters amount to, and subtract from them two, two (i.e. subtract two continuously). See how much remains. If one remain it will be a male, if two remain, a female.⁹ S—a

If thou seek to know by calculation which of two brothers will die

¹ See note 7, p. 97.

² P. ربيدة “offended” (for *hira* see Appendix D).

³ Arabic سخطا و سخطا = “error, rubbish”. C.S. 26 has *sajit*.

⁴ C.S. 26 and A insert *waḥid dukka ḡ mafḡūh* = (dukka, etc.).

⁵ C.S. 31 has *waḥidha tahawita*. The meaning of the sentence is obscure. D.C. 31 makes the verb agree with “works”; lit. “and with him they (the works) do not show (are not manifest)”.

⁶ In 31 part of the MS. the words *Sin* and *Sira* are used impartially for moon.

⁷ A has *hida*.

⁸ The numerical equivalents of each letter are given later: on in the 31.

⁹ I.e. if the numbers are odd or even.

before the other, count the names of both, add them together and divide them by two. If two remains the elder will die, if one remains the younger will die (first). S—a.

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

This¹ is a calculation concerning a fugitive, or something which has gone astray, or an evil, incensed person, and for a sick person who has fallen [158] ill as to whether he will survive or will die. Count each name by itself and thou wilt know² who will vanquish and who will succumb. Count the name of the sick person and the name of the star of that day on which he fell ill. If the sick man wins, the sick man will escape from his illness; or if the name of the star wins (i.e. is the higher number), the sick man will die.³

(For a lost object or slave?) Count the name of the lost one, and the name of the thing (lost) If the thing adds to more than (the name of) its master, it will not be found; but if the name of the master exceeds that of the thing, it will be found.

XI

In the 31 of the Great Life, health and purity and forgiving of sins be mine, Ram Zihrun, son of Maliha.

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

If thou seekest what should be its astrological aspect and wishest to act according to it,⁴ look and examine, and (then) do what thou desirest (to do).

On Sunday, should the moon be below the sun, a person having a lawsuit with another: his suit will turn against him and will fail. Moreover, a person going on a journey: should the moon be in Cancer or in Virgo or in Pisces, there will be [159] *nadar* (failure?).⁵ When (it is in) Leo he shall go on his journey. Beware lest he be at the end (of the lunar month), (or) in Libra or in Scorpio: set not out (then)

¹ C.S. 26, *Ḥazin ḥubhana ḥub* “Make this calculation”.

² A has *mida*.

³ A has the missing *mitit*.

⁴ A inserts *Sira* between *hawia* and *madnia*.

⁵ Or if *nadar* be the P. نادر, “he will become indigent”. If Aramaic (rts. NDR and NTR) = “there will be failure” or “downfall”. (If a downfall of rain is intended, every traveller in the Middle East will understand that travel is impossible owing to roads!)

on a journey, for, though he (the traveller) set forth on a road of excellent smoothness disaster will overtake him; if he go into the desert, brigands will attack him.

Again, beware lest thou enter into partnership when the moon is with Saturn = Mars; moreover, should it be in Aries, Scorpio, Capricornus, or Aquarius, enter not¹ into partnership during any of these four aspects. Form partnership when the moon is in Sagittarius or in Pisces, Taurus, Cancer, or Libra, make the association and it will be favourable.

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

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

Moreover, if thou wishest to build a raft² in [160] Cancer or in Pisces, there shall be building, and it shall be set up.

Then shouldst thou desire to perform a marriage for a person; it may take place if the moon is in Cancer, Gemini, or Virgo, but if in Sagittarius, Pisces, or Aries do not celebrate the wedding, it may not take place³ and will not prosper—one of them will die. Beware of these four aspects of the heavens; they are inauspicious.

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

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

The [161] following (i.e. "this") pronouncement (about) calculations is from a book of the Arabs.

If thou wishest to give out (or "cut out" 2) clothes, or to begin

to wear (or to make) garments for the first time,¹ beware lest the moon be in Taurus, Scorpio, or Leo, for they say that they (the clothes) will not be worn out (er) he dies. If, on the other hand, the moon be in Aries, Cancer, or Capricornus, the cutting-out or beginning to wear the garments is favourable, and it will be well, moreover a (projected) journey may be undertaken.² If thou wishest to let blood, should the moon be in Aries, Leo, or Sagittarius the cupping will be favourable. If thou desire to build a house or (other) building, or thou eastest seed into the ground, should the moon be in Taurus or in Aquarius, then, thou shalt not cast the seed into the ground,³ (but) should the moon be in Virgo, sow the seed, it will be auspicious. When the moon is in Aries, Taurus, Cancer, Leo, Virgo, Libra, Sagittarius, = Pisces, encounter with or interview with rulers will be favourable. Then, when the moon is in Aries, Cancer, Leo, Scorpio, Sagittarius, or Pisces, encounter or interview with princes or ministers of state will be auspicious. Again, when the moon [162] is in Gemini, Cancer, Leo, Virgo, Libra, = Sagittarius, interview and go to the masters of birch and book (schoolmasters) for it will be favourable. Moreover, when the moon is in Aries, Taurus, Gemini, Cancer, Libra, Scorpio, or Sagittarius, it is favourable for learning.⁴ Should the moon be in Taurus, Gemini, Cancer, Virgo, Libra, = Pisces, it is good for resorting to and sitting with great people and for frequenting flute-player and musician (i.e. "the singer of a melody"). Again, should the moon be in Aries, Cancer, Leo, Virgo, Libra, Sagittarius, or Pisces, should thou perform works (or "actions"), it is favourable. And when the moon is in Cancer, Virgo, Scorpio, Capricornus, Aquarius, or Pisces it is auspicious for attending the hot baths.⁵ Further, if thou wishest to wean an infant from its mother's breast, if the moon is in Aries, Taurus, Cancer, Libra, Sagittarius, Capricornus, or Pisces the weaning of the child from its mother's breast will be favourable and good. Again, if thou seek to ask a favour (i.e. "need") and the moon be in Aries, Taurus, Gemini, Cancer, Leo, Aquarius, or Pisces the favour that thou desirest will be forthcoming. And again, should [163] the moon be in Gemini, Cancer, Leo, Virgo, Libra, Aquarius, or Pisces, slaves with princeliness will be promoted, and it will be favourable. Further, when thou parest the nails, should the moon be in Aries, Cancer, Libra, Scorpio, Sagittarius, or Pisces the nail-cutting will be auspicious. When children cut the hair of their heads, if the moon be in Taurus,

¹ *Mikarūia* "to begin", "to do anything for the first time", or "use anything for the first time".

² *Tam safar*, etc., missing in A.

³ The sentence is imperfect, and a clause about the building is probably lacking.

⁴ Arabic words are freely sprinkled.

⁵ A includes Taurus and Capricornus and omits Leo and Virgo. C.S. 26 omits Leo.

⁶ Persian "hot waters".

⁷ A has the singular, which is better.

⁸ Pisces missing in D.C. 31.

¹ C.S. 26 has *hāyatufia* not *lāidatufia*.

² Assyrian *makua*. Either a *kelek* (a raft of poles supported on inflated skins, = a *ḥakḥāru*, a barge, may be intended.

³ C.S. 26 and A have the correct *lakūia*.

⁴ Or "cutting out"? See below for similar passage. Not "leaving off".

⁵ *Naṣiratu* = "priestcraft, knowledge of holy books and rites, of exorcisms, portents, etc." See p. 67, n. 5.

Gemini. **Cancer.** Leo, Virgo, Libra, Sagittarius, Capricornus, Aquarius, or Pisces. in these celestial aspects the hair-cutting will be auspicious; if the moon is in Aries or Scorpio it will be inauspicious.

Moreover, ■ request for information¹ is favourable when the moon is in Taurus, Gemini, Leo, Virgo, Libra, Sagittarius, and Pisces; and a request made to ■ man of rank or his sons and daughters when the moon is in Scorpio or Capricorn will not be favoured (*lit.* "favourable"), in all other astrological aspects on the contrary it will be favourable. Then, ■ forecast for ■ journey: in "variable" signs of the zodiac or in "two-bodied" ■ signs go; for it will be auspicious; if not (in these signs?) it is better to remain.² Should the moon be in Aries, Gemini, Cancer, Virgo, Libra, Sagittarius, Capricornus, or Pisces it is favourable. Again, when thou sendest a [164] person as messenger; should the moon be in Leo, Scorpio, Sagittarius, Capricornus, Aquarius, or Pisces all these astrological aspects are favourable. Then, when thou sellest property, should the moon be in Aries or Scorpio thou shalt not sell; in all other zodiacal houses thou mayest sell; it is well. Again, as to plants or trees that thou plantest: when the moon is in Aries, Leo, or Scorpio the plants will not be established. in all other signs, however, the plants and trees will do well. And now as to marriage and going into partnership. When the moon is in Taurus, Gemini, Leo, Virgo, Libra, or Pisces, enter into the marriage or partnership; it may take place and will be successful. (As to ■ asking for maintenance: when the moon is in Scorpio, Sagittarius, Capricornus, or Aquarius, he will procure nothing; if not, and he seeks his support in the other zodiacal houses. he will obtain his maintenance. it is auspicious. S—^a

XII

THE OPENING OF A DOOR

In the name of the Great Life! Health, purity and speech and hearing⁴ be mine, **Ram** Zihrun's, son of Maliba, by means of this Calculation concerning the Opening of ■ Door.

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

(If) thou openest in an easterly direction, thou shalt open (the

door) in two sections. Open the door; goodness and purity, physical ease, and comfort shall be within, if asking our Lord. If not (and) thou openest in the *qumba* ■ (dawn?, rise?) of the day, in the first part.⁵ In that part there will be many enemies. Or if thou openest in two parts, it will be auspicious; there will be agreement (*m* "smoothness", "harmony") for the people that there are in that house, they will look at each other with pleasant countenances and be little (seldom) angry with each other. If thou openest in three parts, there will be poverty in it (the house) and people will be shamed by it (or "destroyed by it").⁶ If thou open it in four parts there will be sickness and mortality amongst the people of that house. If thou openest, in five parts the owner of that house will have money and good things ■ in plenty and many clever, handsome, and good children.⁶ If thou openest it in six parts the owner of the house will have much money and many good things [166] and many clever and handsome children.⁷ If thou openest in seven parts the people in it will be odious and harsh. Or if thou openest in eight parts, within it there will be sickness, poverty, afflictions,⁸ oppression by rulers, and accidents, the hand of our Lord shall save me from them—the evil, and cause it to pass. S—^a.

Towards the west. The first part will be fine (?).⁹ Two parts; ■ man will be in it (the house), and will find favour with a great personage. (If) thou openest three parts; there will be wealth in superfluity and plenty of good things. Four parts; he will prosper (*lit.* find benefit) at agriculture, at trade, and in all occupations. (If) thou openest in five parts there will be *niaka* (harm?) ■ in it. (If) thou openest in six parts there will be plague, strife, lust, and affliction¹¹ within it. (If) thou openest in seven parts there will be mortality, fighting, and cuckoldry (?)¹² (or "stinginess") within it. (If) thou openest in eight parts. there will be much good within it, but beware of fire! S—^a.

¹ *Pagra Safia*, *lit.* "an careful body".

² *Bqumba* *q yuma*. The expression does not occur elsewhere, and is puzzling. *Qumba* = "vault", "dome". Possibly "at the rise of day"?

³ The word *maada* ("portion" or "part") refers apparently to the time of day, and the entire meaning of the passage depends on the word. Obscure.

⁴ Cf. Syriac **ܨܡܝܢ** and Aramaic **ܨܡܝܢ** (Pi).

⁵ *Tabuta* may refer to food, particularly to ritual food, but here "goods", "good things", "favour" (of fate, etc.). As the plural follows and individuals ■ indicated,

⁶ *Bisiana* = "a building". The meaning is probably as above, and ■ should read *bia*.

⁷ See previous note.

⁸ Af. NGA. Or possibly, since the final "■" (hard or soft) often becomes "■" in Mandaeic from NGEH, hence "fighting", "strife" ■

⁹ From **ܨܡܝܢ** "to be fine, gracious".

¹⁰ From NKA ■ The formation is curious.

¹¹ *Angia*. See above, n. 8.

¹² Cf. S. ■ has *qulba*. I suggest ■ word derived from the Persian *qulban*: **قُلْبَان**.

pimp or cuckold? Or possibly from **ܨܨܦܝܢܐ**: "stinginess" r

¹ Arabic words are freely transliterated in this section.

² See p. 94, n. ■

³ Read *daris*.

⁴ Common pious phrase, "spiritual converse" is a rough equivalent.

Towards the south, the first part of the day. There will be poverty and fighting in it. If thou openest [167] in two parts, thou wilt find favour with a great man, and joy and festive invitations will be thine. If thou openest in three parts, thou wilt possess money, wealth (possessions), gold and silver, and (profit by) land and water and derive benefit from trade and all activities. If thou openest in four parts, after a time, his followers (?) who seek to evict¹ him diminish his goods (?).² If thou openest in five parts, murder³ (and ?) need⁴ will come upon them. If thou openest in six parts, there will be plague and strife in that house, and there will be sneering talk about it. If thou openest in seven parts there will be strife, fighting, and cuckoldry (2) = (or "stinginess") in it. If thou openest in eight parts there will be great kindness and helpfulness in it, nevertheless, beware of fire! S—a.

Towards the Gate-of-Mercies,⁶ If thou openest the first part (of the day ?) there will be beasts⁷ in it, malignant weeds, and undergrowth,⁸ and the owners of that house will have much strife in it.

If thou openest in two parts [there will be poverty in it? If thou openest in three parts] there will be good things, wealth, recompense, [168] and alms ("pious gift"); children will live and grow up, and there will be joy in it ("in that house"). If thou openest it in four parts there will be much goodness and blessing in it. If thou openest in five parts, there will be goodness, vigilance,¹⁰ and blessing in it. If thou openest in six parts, be fearful of fire, sickness, and devility ("leading astray"). He (the owner) will receive injury¹¹ from people. If thou openest in seven parts, children will die in that house and the owners of the house show forth¹² evil deeds and death, and the human beings belonging to that house are lacking and not overflowing ("with wealth" ?). If thou openest in eight parts, there will be evil, injury, and strife in it, and a lawsuit will result from it. These (things) befall him (the owner), but neighbours will find him kindly and friendly. Life is victorious over all works. S—a.

¹ C.S. 26, *mafuaia* (the infinitive, "to evict," "to cause to leave")

² Or, "after a time the house-dwellers (read *bathuāia*) will wish to leave, and favour will be cut off from it (the house)." The passage is very ambiguous.

³ C.S. 26, *galla*.

⁴ 'ka should, I think, read here *aka* (not 'ka = "there is"). The more usual spelling of 'ka when meaning "need" is, however, *aka*.

⁵ A has *qulba*, the other two *qulbia*, which makes no sense. See p. 103 n. 12.

⁶ I.e. the North, which Mandaeans consider the gate to the world of light, and the seat of Abatur.

⁷ C.S. III and A, *hisoaniata*.

⁸ C.S. 26, *wasubūbia* for *wasubūbia*.

⁹ C.S. 26 and A, *makaniata* *hanūbiā*. Words in square brackets omitted from D.C. 31.

¹⁰ *ʿiariata*. Translated by Lidzbarski as "mercy", by Nöldeke "shining".

Mandaeans say = "vigilance", and here they are right.

¹¹ *Zaina* in late Mandaean MSS. is influenced by the Persian *ziana* [Mac, p. 86]

"mischief", "injury".

¹² So literally. The construction is faulty.

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

See and ascertain where the moon is, with its astrological aspect on the nineteenth of the month of Šabat, that (day) on which the (new) moon¹ appears. It is the rise of the year. Observe it. make (thy) reckoning and speak. S—a.

In [169] the name of the Great Life, health and purity and forgiving of sins be there for me, Ram Zihrun, son of Maliha, through the strength of Yawar Ziwa and Simat Hiia. S—a.

When the beginning of the year falls on the first day of the week the lord of the year will be Šamiš (the sun). There will be bumper crops, ease² (comfort) for the people, and peace in the world. And the gods will be feeble, and there will be moaning³ amongst boys and girls, and the people will feel grief; but they will be delivered. From the month of Ayar⁴ till the month of Adar fear will reign amongst men, towns will attack each other, and there will be laying waste and terror. (Yea) for the space of a month there will be fear in all the world and the barley and wheat will be cut off and diseased. And when the first day of the new year falls on a Sunday, the ruling star, the sun, will occupy (i.e. "be the ruling planet") forty-five days. In the cities all will be peace. And after that, Sin (the moon) will occupy forty-five days, and during the first twelve (of those) days a southwind will prevail, with cloud and rain, and hail will fall here and there during the thirty-three [170] remaining days. During the forty-five days of Nirig (Mars) there will be rain; if not, wind and much overflow so that the cultivation is submerged in the spring floods. If this is not so in the forty-five days of Mars there will be accidents and murmur amongst the sheep and oxen⁵ and trouble and confusion amongst the children of powerful noblemen.⁶ And when the other five-and-forty days of Mars come, there will be hail and rain and much water will flow into the region and lands of Mars, until there is a breach⁸ in them.

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

And when the days of Mercury are over and the forty-five days of

¹ Here *Sira*.

² The inability of Mandaic to distinguish between the hard and soft "h" has probably led here to these two contradictory predictions.

³ See previous note.

⁴ Misspelt in D.C. 31.

⁵ Days omitted, except by A.

⁶ A and C.S. 26 have *utauria*.

⁷ *Harā* = the well-born, such as abbakhs of a tribe.

⁸ Breaches in the river-banks are common in the flood season in Lower Iraq.

Bil (Jupiter) arrive, much water will come into his region and there will be peace and calm in his cities.

After Jupiter, Libat (Venus) gets forty-five days. In those days in which Venus rules, there will be death amongst women and female animals, and accidents and epidemics¹ amongst children.

And when Kiwan (Saturn) reigns for forty-five days, the barley [171] will be ready for cutting,² and there will be fish, birds, and water in plenty, since Saturn is the water-bearer³ attendant at the close of the year. S—a.

When the opening day of the New Year falls on Monday, Sin (the moon) will be lord of the year. Crops will be poor and men will be full of pondering, and schemes and discussions will multiply amongst the people. And for one place it will be good and for another bad. There will be snow and much rain and there will be misfortune⁴ amongst the people. When the day which begins the New Year is a Monday the moon will succeed to the rule of the year and will reign for forty-five days. During the first twelve days there will be rain, wind, and hail in various places; and during the latter thirty-three days of the moon and the forty-five days of Mars there will be wind and much parching heat, until (even) the camel-thorn (*hedysarum albagi*) and the desert-thorn (*spina regis*) dry up, and the young cucumbers (J. קטורת) will languish and wither. When three months of the year have gone out and the other forty-five days of Mars arrive, there will be rain and hail and early frost⁵ in the region and lands of [172] Mars. And when the forty-five days of Mercury arrive—when he reigns (lit. which he occupies) amongst his brethren—rain and much water will come into the region of Mercury. And when the forty-five days of Jupiter come, and the forty-five days of Venus; which they occupy in succession to each other, there will be rain and hail for three months and much water will come. Then Saturn takes forty-five days. During his apportioned time there will be destruction and mortality amongst domestic animals, [or, if not, there will be accidents and epidemics amongst children].⁶ And when the portion of Saturn comes to an end, the sun takes the forty-five days at the end of the year. The barley will reach the mouth of the measuring-pot because the sun is attendant⁷ ■ the end of the year. S—a.

On ■ New Year the first day of which is the third day of the week

■ *Sigifa*, term applied to murrains and pestilences, justifies the translation "epidemics".

■ *Pastrata* (from פָּסַרַר Paal "to tear loose" ?). Cf. E. Syriac and Turkish *pastru* or *pastru* "cleansing".

■ *Daiata* = the attendant that brings the water-basin at the conclusion of ■ meal ■ that guests may wash their hands after eating. The simile ■ several times in this section, and may denote that the end of ■ period ■ accompanied by rain or flood.

■ *Siba* is one ■ those words with two meanings which the prophet finds ■ useful. It may also mean "plenty".

■ C.S. 26 has *uharufa*.

■ *Daiata*. See above, n. 3.

(Tuesday), the lord of the year is Mars. For nine months and twenty days there will be flooding, rain, and keen wind.¹ And cunning and deceit will be (found) amongst the mighty, and the rivers (lit. "waters") will flow with blood. There will be plague, thieves will attack travellers,² (evil) tongues will pervert ■ (truth), and there will be great depopulation in the cities, and the clamour of those rebellious to the gods in the east (?).⁴ Slaves will rise against their masters [173] and kings will join battle. One great king will fall from his throne and there will be rebels here, there, and everywhere. Much water will come (down) and there will be sickness and plague in city after city. There will be revelry and licence (or "song and joy") ■ amongst the people in many ■ city. When the first day of the new year is the third day of the week (Tuesday), Mars is the lord of the year. In the time apportioned to Mars there will be wind and flood and parching heat ■ until the cultivation in the spring(-floods)(?)⁷ submerges. A man of noble birth will cause war between city and city. When the other forty-five days of Mars come, there will be cloud, rain and hail, and ■ keen wind. And there will be lying to the powerful, and blood will flowlike water. There will be pestilence, thieves will attack people,⁸ and tongues distort tongues (i.e. what is said will be misrepresented). There will be great depopulation in the cities of the east, kings will attack them, slaves will rise against their masters, and kings will make war. One great king will fall from his throne and rebels rule in the cities.⁹ If not, much water will come (down), sickness and pestilence will spread from city to city, and in every city there will be merriment [174] and licence amongst the population. When the forty-five days of Mercury come, there will be no cloud, nor water nor rain nor will any water come (down).¹⁰ When the forty-five days which are the portion of Mercury are out, and the forty-five days of Jupiter and the forty-five days of Venus come in, in these two divisions there will come cloud, rain, and much water into the regions and lands of

¹ Or perhaps should read *uharufa* ("and early frost") as in an earlier passage.

² *maridia* here might also mean "march", i.e. "go on the march"; were it not that in line 33 an exactly similar construction gives the actual meaning.

³ C.S. 26, *nitaftun*.

⁴ *Qala maridia & alahia* in C.S. 26; whilst A has *uqala 'l ikonia maridia & alahia*. The sentence is evidently corrupt, and my translation is a reconstruction of a probable meaning.

⁵ *Tiba* 26 grob. wibit d h d s d b o q u e r t u submerison, but I am doubtful of the whole sentence. *Sulma* might also mean the ■ dust which sometimes destroys vegetation.

⁶ *Riba*, another doubtful word. It can mean "spring-growth"; "spring-inundation" (and, as in the colloquial Arabic ربيع, "spring"), or "sea". *Taba* rt.

TBA = to go under, submerge.

⁷ See n. 2.

⁸ C.S. 26 and A, *mdiniata*.

⁹ The water which comes down, from the hills in the spring, from melting snow and rains.

Jupiter and Venus. When the forty-five days of Saturn come in there will be blight and disaster¹ on the barley and wheat by reason of locusts which will devour the fruit trees, vines, and trees. And when the forty-five days of the sun arrive, plenty of water will come, and when the forty-five days of the moon come in there will be cloud and rain and the barley will (ripen) for cutting because the moon is attendant on the end of the year. S—a.

When the beginning day of the New Year falls on the fourth day of the week (Wednesday), Mercury succeeds to the rule of the year. From the beginning of the year evil and pestilence' in the cities (will prevail), and there will be shortage and loss in all fruits, seedlings, and herbs. The [175] waters (i.e. spring inundations) will destroy⁷, be insufficient (?),⁸ and there will be clouds and rain. There will be sickness amongst people and intrigue amongst kings and the mighty.⁹ Pain in the mouth and teeth will be prevalent amongst people, and there will be evil and deceit amongst people, and murder. They will supplicate¹⁰ the gods (?). There will be helpers (?)¹¹ on (or for ?) the cities of Mercury. And when there come the forty-five days of Jupiter, and the forty-five days of Venus and the forty-five days of Saturn, in those three sections peace will reign over all things; the annual fruit-crops will be excellent and there will be goodness in the world. And when the forty-five days of the sun come, there will be rain for thirty days of them, one after the other. When the forty-five days of the moon come, during the first twelve days there will be cloud, rain, and hail in the region and lands of Luna. When the forty-five days of Mars come, there will be cloud, rain, and hail until fruit tree, vine, and tree are deprived of their fruit (lit. "burden") because Mars is attendant on the end of the year. S—a.

When [176] the opening day of the New Year falls on the fifth day of the week (Thursday), the lord of the year will be Jupiter. Much water will come, there will be (good) crops, and the realm of Pers (or Persia ?) will prosper.⁶ There will be little intrigue amongst the people and there will be goodness and peace throughout all the world. The barley, wheat, and annual fruit crop will increase, there will be excellent rains, and the farmer's tillage will flourish. There will be little ill-health amongst the people and there will be royal goodwill.¹ And when the forty-five days of Venus come, cloud, rain, and much

¹ *Sibya*. Literally, "a rod," metaphorically a plague.

² *Nibyan*. Here intransitive. Influenced by the Arabic verb شفر || (Pl. شفر) "to cleanse" (does not fit.)

³ C.S. III has *wakla bmakla*.

⁴ Read (instead of *nihuta hinun*) *nihanunum* or *nihanun* (?).

⁵ Another obscure, and probably =rupt, sentence. *uzara elqahem* "they will be helpers", but this makes no sense. It might be 'U *zara nihuta* "and there will be weakness", etc., but this is doubtful.

⁶ *fišpar*.

⁷ Or "there will be royal business".

water will come down. When the forty-five days of Saturn and the forty-five days of the sun come in, in these two divisions there will be no rain. Then the moon takes forty-five days. In the first twelve days there will be cloud and rain and dew here and there; and in the last thirty-three days there will be snow. After that come the forty-five days of Mars. There will be no rain, or if not, locusts will come and will cause loss and harm in many a city. And when the other forty-five days of Mars arrive there will be rain and hail, and the barley [177] in the plains and fields will be spoilt. And when the forty-five days of Mercury come, there will be ease and quietude. Should this not be so, then fruit trees, vines, and trees will fail to yield fruit, because Mercury is attendant on the end of the year. S—a.

When the first day of the year is a Friday, that year Venus will be mistress of the year. There will be abundance of (grain-)crops,² (but) the fruits and produce of the outlying-country, which is (to say) fields and prairies, will perish. There will be slaughter in the cities; kings will enter into pacts with each other, and not hold to their word. When the forty-five days of Saturn come and the forty-five days of the sun, during these two divisions peace and tranquillity will govern all things. And when the forty-five days of the moon come, during the first twelve days there will be cloud, rain, and hail in many places, and (during) the last thirty-three days there will be heat and it will be burning. And when the forty-five days of Mars come, there will be cloud and rain, thunder and lightning, [178] and water will come. Then, when the other forty-five days of Mars come, there will be peace in all things. When the forty-five days of Mercury come, there will be cloud, rain, and hail, and when the forty-five days of Jupiter arrive, much water will come down and there will be (plenty of) fish and birds because Jupiter is attendant on the end of the year. S—a.

When the first day of the New Year is a Saturday, Saturn is lord of the year. There will be (grain) crops, but there will be a sword in the house of the people of Kiwan (Saturn) until blood is shed like water, and plague and famine will ensue.⁴ Madness will overtake the cities; cities will be disturbed and they will plunder towns; weeping and anxiety will reign amongst the people, and gods and men will grieve. At the latter end (however) there will be goodness amongst the people, (but) there will be mortality, and much water

² *Dištata* from P. دشت (St. "plain without water" in general is for land only irrigated by rain; hence "desert" = "open country in which there are tracks". Above, the contrast is between land irrigated and land watered by rain only.)

³ Here irrigated or cultivated crop.

⁴ C.S. 26, *d aqdana* = *gaqdana*.

⁵ For *hatam* C.S. 26 has *whama* (= *hinta* = "rage"). *Hatam mihna*, lit. "will be thus".

(floods ?), and there will be misfortune.¹ Cities will attack cities and in the land of Babylonia there will be grievous destruction and heavy calamity, and a destructive and disastrous gale. That year will be calamitous for the king. But when the forty-five days [179] of the sun arrive, there will be peace in all things. When the forty-five days of the moon come, during the first twelve days there will be cloud, rain, and hail in the region and lands² of Luna (Sin) during those thirty-three days of the moon. And (in ?) the forty-five days of Mars there will be darkness (asultriness) and devastation in the world and the cultivation in the spring (floods?) will sink under and much water will come. When the forty-five latter days of Mars come there will be cloud, water, and much rain. When the forty-five days of Mercury come, nothing will happen, and when the forty-five days of Jupiter and the forty-five days of Venus come, much water will come down, because Venus is attendant on the end of the year. S—a.

XIV

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

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

When the beginning of the year comes to "the life"³ of the world and falls in Aries, with Mars as ruling star, this is predicted about it, (namely) that the year will be good and favourable, and (that) there will be enough and to spare (lit. "abundance (arsatiety)⁴ and fullness") for people, (that) crops and harvests will be excellent and dates abundant, (although) blight will attack the vines. The water⁵ (supply)

will be good. And [180] the Great King will be rejoiced, his enemies will fall beneath (his feet) and the people of the land of Babylonia will meet with great (cause for) joy. Nevertheless there will be an epidemic amongst animals and cattle. There will be eighteen heavy rains. And the Great King in person, which is he (himself?), will destroy the place of his existence (?).¹ And for twelve days in Tammuz let a great man beware! In the city of Madan there will be famine and in Rum there will be such a great pestilence that they are unable to bury one another. And in the city of the Madaia they will rise up in a plot and a rebellion and will kill men of importance in that city. And locusts will come there and the fruit crop there will be ruined. And in the district of the Dirgaia heavy snow will fall so that the roads are cut. And the king of that city will die and his son reign after him. Moreover nomad tribes will attack each other and raid each other's cattle. And the king of the city of Babylon and one of the Persians will go with rejoicing and pomp, coming from that city³ (Babylon) and going to his city (of the Persians). And one of his wives will fall ill or she will die; and he will shut himself up and take to mourning for her (?).⁴

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

When the year arrives at the "moneybag"⁷ of the world, Venus approaches ("is directed towards")⁸ Taurus, and Riš Talbia ("the head of Draco") (i.e. the ascending node of the moon's orbit) governs it: this is said: (namely) that that year (winter?) will be a hard one, the water will be insufficient, barley and wheat decrease,¹⁰ and there will be snow and frost. (But) figs and dates and vintage-grapes

¹ *aitis* ? It is possibly the corruption of a place-name, "the city of A."

² C.S. 26, *kufuna* or *kufnu*.

³ A. has *ru* *hak mādina*. The sentence is obscure.

⁴ The verb in the singular suggests this translation. Probably the *nišpūt* is a gloss put in after *maisa*, which is "her" or "his property", and should be omitted.

⁵ The context suggests that *gumia* should read *guma*.

⁶ Read *thaili* for *bhaili*.

⁷ See p. 95. "The house of a man", for the explanation.

⁸ See P.S. for elliptical use (*targa* l).

⁹ Possibly miswritten for *šiva*.

¹⁰ C.S. 26, *nišaprun*. From the context it should be *nišparun* !

¹ The ambiguous *siba* is here plainly indicative of calamity.

² A has *swargabata* after *bgim*.

³ Or the red dust-storm, *im* p. 107, n. 7.

⁴ Again, since a calamity is indicated, from *TBA* "to go under".

⁵ See p. 104, n. 4.

⁶ *Siba*. Here the meaning is obviously as above.

⁷ As said before, this refers to the yearly rising of the rivers in spring.

will be plentiful, and works will prosper. There will be two heavy rainfalls and an overflow (flood) of water and for four days there will be rain, hail, and frost and a boisterous wind. Moreover, people's possessions (cattle) will be despoiled (shrink?).¹ In the king's house there will be epidemic of fever,² and there will be blackness [182] "redness", "heat" and malady of the heart, throat, and teeth, and people will have boils. There will be strife and confusion in Babylon and the Great King will meet with sorrow (for) his sons and sons of the royal family will rise against him by stealth ("will form a secret plot against him") and their secret will be revealed and the king will lift his hand against them to kill,³ and their blood will be shed, and also (they will kill) one another. At the end of the year it will improve. But in the city (?) of Media there will be famine and in the land of the Kiwanj there will be troublesome snow, and they will attack each other, and people will rise in rebellion and will go hither and thither (lit. "come and go") to other cities, nevertheless, not desiring that their (own) cities should be destroyed, they will return and come again to their cities.

One man, riding at the head of his army, will fall from his horse, or else something (a skin-disease?) will come out in him, and he will die. There will be pestilence amongst men, and in Bit Hudaia there will be ill fortune; moreover, error and evil will (be found) amongst them, and sovereignty will be removed (from them). A great man will depart from Bit Hudaia and will go to every place and (many) to m. If he departs, disgrace and evil will result and ensue. And there will be great famine in the king's army, and epidemics amongst men, horses, and asses, and noblemen will diminish (in number). Scorpions and vermin will increase in all the world and it will not be for good. Amongst the population of Babylonia there will be sickness, fever, [183] and boils; it will be a bad year for it (the country). Towards the end of the year things will improve (ca. "be straitened") and there will be plenty (misfortune), and the people will take possession of and break into city after city.

It will happen that on (certain days, namely) the fourteenth of Ayar, the twenty-eighth of Siwan, the tenth of Tammuz, the twelfth of Ab, the eighteenth of Ellul, the tenth of Tišrin, seven days and a half of Mašrawan, twenty-eight of Kanun, twenty of Tābit,

twenty of Šabat, and ten of Adar—on these days kings and great men can do nothing. S—a.

When the year comes to "brethren" of the world,¹ it is set towards Gemini, Mercury governs it, and Jupiter and the sun are predominant. About the world this is said: that the year will be favourable; and there will be joy and sufficiency in the world and early (rising of the) waters (rivers), and in some places floods. There will be early rains and annual crops will flourish and be excellent, Barley and dates will be plentiful (though) blight will affect vintage grapes. The sons of Babylon will frequent banquets and festive entertainments and make (give) them in many a city; their women will practise abortion and there will be infectious [184] disease (or "mortality") amongst their children and their dogs. But in the dwelling of the Rumaia (Byzantines?) there will be famine (for) there will be no rains there, the annual crops will perish, and there will be weeping and wailing. And in that place there will be calamity.² The king of the Indians will die, and there will be pestilence in the abode of the Hindus, and madness and suffering will appear amongst them, and the natives (lit. "sons") of the land³ will die, and cities will be made desolate. In a city of Media there will be hard frost, much wind, and suffering. And a great woman (a woman of high degree) will die, and her fame go through Media. There will be a misfortune in Media; the waters will come (down) and the Great King will be in those parts, so that the roads will be cut off (by the water?), and thieves will be rewarded (by booty?), and property mulcted. And in Bit Kiwanaiia there will be revolt and great disintegration,⁴ they will be at variance with each other and thereupon will march against the other's town and will fight and destroy that town, take captives, and then return to their own town. Sickness and fever will overtake them and they will die.⁵ During that year a king will march against them and will subdue them, but should the year⁶ elapse and they are not yet crushed, they will revolt. Subsequently, the king of Babylon will be sick unto death. If Venus dominate the year he will escape death, but if Venus and Jupiter govern the year [185] they will destroy.¹⁰ If Babylon is under the influence of Jupiter, the king of Babylon will go to a foreign city in safety (or "in peace") and return with rejoicing, he will take the people of that city captive with great devastation, or (and?) will acquire glory.

¹ C.S. 26 and A have *barbia yumia* not *barba yumia*.

² "Sucked dry"? Cf. Arabic *مَشَّتْ* and *تَشَّتْ* "to shrink".

³ C.S. 26, *uhamama* for *hamima*.

⁴ *Šihma* here (see p. 107) is evidently a form of fever. Scarlet-fever?

⁵ A free translation.

⁶ Read "cities".

⁷ C.S. 26 and A have *nimirun*.

⁸ C.S. 26 and A have *Bit Hudaia*. (The letters "r" and "d" in Mandaic script are similar.) The *Huzaiia*. See Appendix II.

⁹ This passage is a good example of ambiguity. *tišpur* (or *tišpar*) *uwiša*,

¹ See above, p. 95, "The house of a man," etc., for explanation.

² C.S. 26 has *ubtaman saba nišusia*. A has *siba* like D.C. 31.

³ C.S. 26, *Ušina* for *ušina*.

⁴ For *argan* A has *argu*. The verb shows it to be a plural.

⁵ *šoo* apparently *šoo* "apart." (From S.R.A.) The word *šoo* elsewhere in

this

⁶ C.S. 26, *nigalgun*.

⁷ A and C.S. 26 add *uminitun*.

⁸ In square brackets missing in C.S. 26.

¹⁰ The sentence seems incomplete. The verb might also mean "they are destroyed".

And in that [year also, if Jupiter rule that year],¹ he will be put to death (?).² S—a.

When the year comes to = parents " of the world, it is dominated by Cancer. The moon governs it, so that it will change from plenty to misery and that year will be a hard one, it will be a year of pinching (lit. "pinched") and there will be decrease to the point of loss. Rains will be meagre, and if not, (tempestuous) wind will increase (causing) ruin, even unto (total) loss and famine. Dates will be plentiful but rotten. There will be sickness amongst the population and . . . (?)³ will come out on them There will be much evil; sore throats amongst men, accidents and murrain amongst beasts and birds, and swelling and disease amongst animals so that there will be many fleeces. The Great King will fall ill and his enemies will rise against him; [they will remove him from his place and go on plundering] = raids and will lay waste the outlying districts. Then they will return to their (various) localities, and the king will return to his place. will pursue them and subdue them. Amongst the Byzantines, the year [186] will be favourable, but in Iran there will be maladies of the heart and throat; in that region demons will increase and torment people, and dogs will become heated and go mad (get rabies) and die. And there will be irritating mia ("urine"?) "intestines"?) in one place after another and one locality after another; it will attack horses and asses. And sons of the West, from the outer world, will fall upon the interior peoples, there will be assault and cavalry-charge upon each other; then the tribes of the interior will fall upon the outer tribes with slaughter and blood (shed); (yea), a prince of a city of the West will attack them for four months. (But) the king of Babylon will make rejoicing, and exercise mercy in judgment, and (so) it will happen that affliction will overtake the prince of the cities (city?) of the West, and confinement = his wife or his daughter or some other high-born woman. He will be cast forth, he will present himself (surrender) in person. The king of Babylon should not go to = distant place; should he go he 'will meet with discomfiture (disgrace) and suffer injury and loss. From the eleventh of Adar to the twentieth of Siwan the king must beware in his kingdom lest he go to any place, nor should he lie with the wife

of any man, nor form = plan, nor give = verdict. Life is victorious S—a.

When the year comes to "children" of the world with the sign Leo predominant, the Head-of-Draco governeth the sun hence it will be = year of good and [187] benefit will come in four ways. The year (winter?—*šitwa*?) will be kindly, and barley, wheat, dates, and wine will be plentiful. They will see two = and six mighty rains will come, four early and two late, and there will be an overflow (flood) for sixty days; after which the year will decline (or = as the year declines"?) = and will amend, but husbandmen because of the water-(floods) will suffer loss, and the fullness of the earth (?).³ And the king of the land of Babylonia will be greatly rejoiced; glory will accrue to him and loss will go, fame and honour will be his, he will walk in glory and pomp. will be exalted and will dwell quietly in his kingdom. (Yea), that year the king of Babylonia will be supreme; plenty and glory will be his. If Mars be the prevailing⁴ star, then blood will be shed and there will be pestilence in all the land of the west.⁵ And the king of the land of Babylonia will come upon the Egyptians, he will arise, his army will prevail over the districts and provinces of the Egyptians and then they will return to their places (and) will despoil and ruin. And in the city of Ban it will happen? that they intrigue against the king, and the king will go to Bit Ruhmaia (the dwelling of the Levantines). A royal scion will die and he (the king) will return marching (back) to the sons of his kingdom, but the sons of his kingdom (his subjects?) will (fall victim to) evil diseases and a murrain [188] will fall amongst them and a feverish pestilence attack them; (moreover) there injury and loss will befall crops and fruit. Amongst the Indians the year will be favourable, but there will be *šihma* (scarlet fever?) (high temperature?) and fever with the people, afflicting men⁷ and youths. And there will be scum in⁸ the rivers (lit. "waters") of their provinces and they will fall sick and when a king attacks them, he will conquer them. In Babylonia and Babylonia the year will pass prosperously, (but) in Qošan scanty harvests will mean loss (Zi. "will make them lose") and in the cities of the Sakarnaia they will come on (attack) the cattle of strangers, and will

¹ In square brackets missing in C.S. 26.

² Probably should read *niskalam*. If *šidatlam* (fem.) the verb may refer to the city "will be delivered up".

³ C.S. 26 and A, *šiduta* ("excretion"? (Dai. Flaum) "bristles"?, "piles", "lumps"?, "skin-disease of some kind.

⁴ The sentence has possibly been edited, and read originally *šihwašiatā g' hok gamra* "in the living creatures of that *were* of the zodiac". A scribe might easily confuse the common word *gamra* with the *šihwa* *gamra*.

⁵ A has *marda*. In square brackets missing in C.S. 26. I omit = repetition.

⁶ *Ruhmaia*.

⁷ Probably should read *umia nitum waikia nišum* "the water will come, and there will be skin diseases".

⁸ The scribe wrote *šuhma* for *lakmu*, influenced by the *šuhma* which follows.

¹ C.S. 26 and A have *fabuta*. For the supposed beneficial effect of the Dragon's Head, see Professor G. Furlani, *Rendiconti della Classe di Scienze morali, storiche e filologiche*, serie viii. vol. ii, fasc. 11-12 (Nov.-Dec., 1947), p. 677.

² *Tšipar*. See Appendix I and p. 11 n. 8.

³ Something seems to be missing. Probably the *malta*, which may also mean "wailing" is attached to the husbandmen, or else, *malta* // *arqa* is a repetition miscopied of *malta* // *arqa* which follows it directly.

⁴ Derived from the Arabic *شرف*.

⁵ C.S. 26 has *marda* for *marba*.

⁶ *māwai*, confused with the past participle of MIIA1, i.e. "destroyed", = smitten" in all probability, hence "The city of Ben will be destroyed".

⁷ C.S. 26 has *gubria w'lamia*.

⁸ *Ruia* "overflowing" = hardly be "in" the waters.

sack and pillage with another city.¹ It will happen that there will be much and sore affliction in that place, and there will be snow in that year. S—-a.

When the year comes to "pains and blemishes" of the world, it is under Virgo, (and) Riš (Talia?), Mercury and the sun govern it. So it will pass from plenty to poverty. It is predicted that it will be ■ hard and a bitter year; disease, calamity, suffering, and throat-diseases will be common amongst the population, (also) bellyache and epidemics amongst people, because Riš Talia (Caput Draco) is above the sun. Blood will be poured [189] on the earth, and there will be (such) deterioration and deficiency in the herds, that they shall be slaughtered, male, young, and female of the beasts. There will be disease in all the world, drunkenness, debauchery, and depopulation amongst the populace, and there will be slaying in the king's army, their blood will be shed with bestial sufferings (lit. "with the pains of beasts their blood shall be shed") and much outcry (complaining, screaming) will go on in the world. (Yca), it will happen that the king will pass through (lit. "have) hardship and disturbances, he will go into his kingdom and the populace (that) are in want will attack him.² It will befall the king of Iran that his enemies will be subjugated by him. If Mercury is in the ascendant, in that year he will be *milif*.³ If Venus is in the ascendant, women will be lustful and will commit fornication. If Saturn is predominant,⁴ a fire will fall on youths and learned men, and on the army *š mišava*?⁵ There will be wickedness. And in Madan and in the city of Razan there will be injury and loss in dates. In the Hindus' land, (however), it will be a good and favourable year (although) ■ pestilence will attack cities distant from it (India), and crops will be scanty. And in the west of the world there will be slaughter, rapine, laying waste, famine, pestilence, and loss, and the slaves of ■ great man will die. Further, in the west the sword will be unsheathed, and in the north it will [190] happen that "wild awes" (read *Aradaia*, "the people of Arada?") will go on raids and they will be killed in their plains and their territories. And the people of Kiwan will advance on other cities and will slaughter them ■ and will rise up⁶ and despoil them. Town will be destroyed by town, and when they are captured with their armies, they will be confounded and victory will fall to the king of Babylon; his enemies will fall beneath his feet; and at his word, healing (restoration) will be theirs. S—-a.

■ The sentence ■■ defective, so the translation ■ tentative.

■ C.S. 26 and A have *nišpalgun* "will be divided" for *nišpalun* 'U.

■ In the language of Mandaeic religious texts ■■ would mean that *lofanu*, i.e. a form of communion or mass for the dead would be read for him

■ Read *zabā* 'U. (*šakā* = "looks toward")

■ *š mišava* or *nišava*? "splits it" ■ Doubtful.

■ C.S. 26 and A have *adgibbia*.

■ Inversion (from DBI).

■ C.S. 26 and A have *unimrun*.

When the world comes to "nuptials" of the world, Libra is the dominant sign and Jupiter and Venus govern it, going into fullness ■ that it will be a year of uprightness and grace. At the end of the year it will become a lean (season); barley and wheat will be destroyed and snow will spoil them; blight will attack the vines, but dates will thrive. The waters (i.e. bi-annual rise of the rivers in autumn and spring) will be average and the rains heavy. And there will be little ones (children), and people will make marriage-feasts for their sons, and people will take maid-servants, and the sons of freemen will practise soft-living and fornication. And in many a city it may happen at the end of the year that the mystery of an eclipse will befall it, so that accidents will happen to people, fever and headache will be prevalent; there will also be pestilence and bloodshed on earth. The Great King of Babylon must be wary from the tenth of Nisan [191] unto the tenth of Tammuz: he must not ride his horse, nor cohabit with any of his women, nor with a female slave in his house. Should he approach her, he will incur disease and malady, so he must beware of women and slaves, also of his food and drink. If rebels go forth against him he must not go out to do battle with them; (in short) during those days he must be guarded from evil and take care of himself. If he is not careful he will court disgrace (or "discomfiture") and seizure by powerful persons who will commit him to prison. And in Bit Rumaiia (Byzantium? Greece?) there will be pestilence, ■ severe illness,² and disease. And amongst the Indians the king will be removed, and amongst the people of Kiwan there will be discomfiture and slaughter. S—-a.

When the year comes to the "death" of the world, it is under Scorpio, the moon is dominant and Riš Talia (the Dragon's head) governs it. The year will go by in misery, it will be an evil and contentious year and (the water) from the rivers will be scanty. Evil and fornication will prevail amongst the population all over the world, and in Rhum and Madan—the two cities³—there will be strife. In the land of Babylonia much blood will be shed; they will raid the cattle of the people, and will plunder freely, and people will be killed. And in Media and India and Greece there will be war, and in the Kurdish country (Bit Girtaiia) and amongst the hill-folk [192] there will be trouble and disturbance. In Bit Hudaia there will be plenty; (good) harvests and rain; and there will be water in Bit Hudaia. But in Arab districts (Bit Arbaia) there will be disturbances and a great war. The king of the Egyptians will die and his son will rise (to the throne?) and their enemies will be —? ⁴

There will be murrain amongst domestic animals and sore throats

¹ See p. 18, n. 8, and Appendix I.

² C.S. 26 and A have *umaiia* before *galia*.

³ I.e. Oxyrhynchus and Seleucia (see Appendix II).

⁴ A word missing from the texts.

and (pains?) flux of the loins (?) 1 amongst human beings. Rice, grain, and date crops will fail, the vintage will be scanty, and the lord of the world will suffer from bodily sickness for twenty days; he will be troubled by headache, and it will be well, if not, he should not go forth to battle. S—a.

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

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

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

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

XV

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

⁷ *Tiggar*. Here apparently the favourable meaning.

⁸ C.S. 26, *abruha*. A. *brba*. See Appendix II.

⁹ C.S. 26 and A have *madāniāna*. The "cities" here and a few lines below may be a literal translation of *Madāin*, a name applied to the twin cities of Ctesiphon and Seleucia, and smaller cities near them. See under *Madan* in Appendix II.

¹⁰ Satraps, evidently vassals to the Great King. C.S. 26, *malika*.

¹¹ Fairly miscopying: *Dna should precede mīstīd*. Read, *nizal watīa batraim udma nīstīd unalwatīa hanatīa qam bīkīla mī malika rba mīstīd*.

¹² Refers to shrines on hills or mounds (*zigurrats*). (F. Delitsch defines "vielleicht ein hohes Haus", ideogram *E-Kur*. The *kūra*, the *zigurat*-like brick-kūn of 'Iraq is built on a mound.

¹³ The second part of this section looks like a later gloss of the first. The Iranians at the time of Al-Bīrūnī kept their New Year in the spring month of Nisan. It, the Babylonians. The Mandaeans evidently did the same, and still have the "30 days" (intercalary days) spring feast in Nisan. But the *Naurus Rba*, referred to in the second paragraph coincides with the Persian *Naurus* which is now in the autumn, although the Mandaeans *Naurus Babba* got displaced and is moving backwards. It has been replaced by a *Naurus Zofa* the "Little New Year" in the late autumn.

¹ *Rumaiia ḡ halpa*. See Appendix I.

² A gloss to explain an unfamiliar expression *br ravia*.

³ The desert, or land, only watered by rain. See above, p. 109, n. 1.

⁴ P. "royal residence" (Sis. and F.A.). In a Mandaean book of exorcisms a demon is made to say "My place is beneath the *ṭatka*". (𐌌𐌎𐌌𐌎𐌌𐌎 *ṭatḡaḡa*) "place where the throne stands".

⁵ A slow rise of the rivers saves breaches in the banks.

should be boisterous, people will be injured and locusts will come. Should it blow from the mountains, the barley of that year will be ruined and locusts will come and spoil it; sheep will die and there will be scab amongst the people. If it be southerly,¹ male of royal lineage will die. S—a.

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

XVI

A Calculation of the Horoscope of the Year 2.

Thou shouldst know about the sign of the year and know who is lord of the year amongst the stars. Calculate from the last orientation (?)³ seven orientations, and thou wilt know from the seventh orientation what will be the governing stars of the year.⁴ If it has one orientation, when the sun and moon hafas (are in opposition?),⁴ the sun will be the rising star of the year (and the sign?) will be Aquarius. If the moon is the rising star of the year, it will be Capricornus. S—a.

XVII

In the name of the Great Life which is never-ending, speech and hearing be mine. Ram Zihru, son of Malih, by virtue of this CALCULATION and DESIGNATION of the SEVEN REGIONS of the EARTH APPORTIONED to the SEVEN (planets) and the TWELVE SIGNS of the ZODIAC. The first region is of Saturn, the second of Jupiter, the third of Mars, the fourth of the sun, the fifth of Venus, the sixth of Mercury, and the seventh of the moon. S—a.

The first region, Saturn's, has some cities of Hindustan and Sind in which people do not settle; and after those are tents, they are distant, for in that [197] lost waste (place of desolation) there

¹ Assy. *šutu*, so-called "south" wind; in reality a south-east wind.

² A later fragment, translated from the Arabic.

³ *Madna*: word with nebulous meaning; here possibly "rise" =

⁴ *Hafas*. The passage is obscure, and translation unsatisfactory. Possibly Arabic *خاتن* = to be situated opposite to.

is nothing, and human beings cannot live in that place except outside a house so that there are no habitations there. And all small creatures that are in them (the districts) are ugly in appearance, such as the

vulture, the weazel (or "mongoose"),⁵ and the crab; and the fishes of those (regions) have teeth like saws and their sides are like scythes. Their serpents resemble mountains and the reptiles that are in them resemble beasts.⁶ Apes, monkeys, and baboons are plentiful there and they go about on their hands and not on their feet, and not in ships? And Life is victorious. S—a.

Next, the second region, that of Jupiter, comprises nine thousand districts¹⁰ and all of them are the abode of nomads, they call it Bidia¹¹ (read "they call them Bedawin"). And the cities of that region to the eastern quarter are Zangaburstan (Zanzibar), and there are other districts and towns, such as Šaluq, Andima and Andirima, Tašwan and ʿAran, Kamqan, Maian, Taif, Mecca and Medina, Damilan, and Šam (Syria or Damascus), Morocco, and Šamat. S—a.

The third region is of Mars. The cities of that region belonging to it are Sind, and after that from Hind to Kabul and Kirman, Sistan and Šur, Qanuš, Sindur, [198] Šarapat, the coasts, shores, and districts of Baqrah; Paša, Nišapur, Širaz, Šunapur, Šanz, Nahrwan, Ahwaz, and other cities of Persian 'Iraq, Baqrah, Wasit, Baqhdād, Hillah, Kufah, Anbar, and Damascus, and 'Ain-al-Tabar'ia and Bait al-Muqaddas, Jerusalem, Ramla (Ramleh), 'Azqan, the districts of Qurzum and Qusṭaf and Sakandaria (Alexandria) and the provinces of Morocco and the other cities of the West. S—a.

The fourth zone belongs to the sun. It comprises ten thousand districts (or "degrees"), whose brilliancy goes from the east to the west. The principal cities (are in?) Turkestan, Pargana and Samarqand and Bokhara and Harat and Marwia and Maru and Sarkar and Rai, Našibin (Nisibin), Rus l'In (Rās-al-'Ain), Qiqlin, Šamsat, Haran (Harran), Parpisa, Yalas, Qaisbin (Kazvin), Antalia (Adafia), that is Mišiqat, and Tarsus, Hamirah, Arzun, Arzingan, and ʿAraša. S—a.

The fifth region belongs to Venus. The chief cities of that region are Kašan, Turkestan, Dara Kurd, and Gilan; Safqud, Šinšab, Qala Maran, [199] Škat Dawan, Šamalqu, Tarsus, Alal, and as far as the boundaries of Maran. S—a.

¹ Read *ruškana* for *ruškana*.

² C.S. 26, *hiviani*; A, *havinan*.

|| *Šeb p'šar ramia* for *damia*.

³ *Uširria* = "Vertebrates" (things like ropes which Wiggle!).

⁴ The MSS. vary much. C.S. 26, *hino wala ramia*; A, *hinoiata ramia*.

⁵ *Šu-al-afa* = "owner of hair" = "hairy baboon".

⁶ C.S. 26 and A have *ladatar*. I read *al-dawin* which describes the monkeys,

who walk on hands and feet. The passage is altogether corrupt.

⁷ *Uširriatun*, probably added as a gloss to complete a misunderstood phrase.

⁸ For *dirga* read *dira*.

⁹ Read *garitan Bidwia* = "they call them Bedouin" ||

The sixth region belongs to Mercury. A large proportion of the cities of that region lie in an easterly direction, and the principal cities are Šamašan, Tūmir, Tawalqan of Šin (China), and the cities of the interior; Turk, Suqlab, Ras, and Šamarun, and Rum Minor and Rum Major (Græca Minor and Major), and the kingdom of Matistan and 'Ain-al-Sama without the kingdom of Matistan—they are southerly. S—^a.

The seventh region is that of the Moon. These are in all seven places of habitation, excepting the districts bordering (Zit = overlooking) the country of Turkestan. In the localities of that region there are human beings with hair like cotton, and others with hair like silk, of various kinds. The human beings of those cities have an idiosyncrasy (lit. "secret"); some of them are low as slaves: a person will receive no civility from them. Others of them, the off-scourings of mankind of that place, fight about gold and silver; brother not respecting brother, (yea even) a father will quarrel with his son about money and cash of the world. And if thou hast acted courteously to them, it is lost and in vain (lit. "spoilt"), because gold [200] and silver are their master and mistress. The eyes of these human beings are like little slits.⁸ All their meat is salted and they consume the flesh of all created things and say "there is nothing unclean with us", yea, indeed,⁹ even dogs and apes! And (there are) other apparitions, whose legs (read "teeth"?) are like saws and their hair reaches their feet, clothing their bodies. These are in other cities called Hazuz and Mazuz. And the districts of Morocco are full of demons, devils, and revolting? apparitions.

Thus are divided the Twelve Cities, which are the twelve signs of the Zodiac, which the Naṣurāiia⁸ behold and explain, that they may demonstrate (show forth) and know what will happen in the world; and know about high market prices⁵ and calamities,¹⁰ and about slaughter and epidemic in the world. When evil¹¹ rulers question chief men, the chief men consult the Naṣurāiia, recognizing what they (the N.) say: "Hibil Ziwa = ordered this, division (saying) to Ptaḥil¹²:

¹ ŠAA, "to be smooth, agreeable, affable."

² Read *šulta* for *šupra*.

³ Read *šifa* not *šifā*, "eyelid" (a mistake by some early scribe).

⁴ D.C. 31 and A, m'ian; C.S. 26, m'ian.

⁵ A has *basra* for *bira*.

⁶ Read *uain* for *uain*.

⁷ C.S. and A, 'pikata.

⁸ Mandaeans skilled in writing and magic and ritual. See p. 67 4.5.

⁹ P. گران "gain", "profit", "dear", "expensive", "scarcity", "dearth".

In Mandaean used generally for high prices in the market, especially for grain.

¹⁰ *Šurfa*na. The two meanings of ŠRF can make this mean also "rates of exchange" but "calamities", "afflictions" is the more likely.

¹¹ At one time = miscopying has confused the sense. *bisa* has replaced *rida*. Probably read. — When rulers consult the head-men.

¹² Hibil Ziwa, the "Light-Giver", a spirit of life and creation.

¹³ Ptaḥil, a spirit of death and material creation.

'Go to the earth and arrange for the building of all the world, the transitory.'¹ Then Ptaḥil hearkened to the words of Hibil Ziwa and did not evade them; accordingly Ptaḥil came and nine thousand utras² came with him. When Ptaḥil beheld the earth he was aghast (lit. his heart fell from its support) [201] and he said to his brethren, the utras, 'Behold, my brother utras, what the earth is like! It is a house in which there is anarchy, a dwelling in which its owners sit with sighing, lamentation, and anxiety, and are filled with great resentment. When the earth became firm to the tread,³ pitch oozed from it. I will not build this house, for no confidence can be placed in it.' When Ptaḥil said this, Hibil Ziwa from the firmament was angered with him, cast him into bonds and bound Ptaḥil till Abatur⁴ spoke = word to him and freed him from his bonds and said to him, 'My son, did I not lay a command on thee? In all the scriptures have I (ever) taught that thou wast not able to obey the word of the mighty (Life)? Go I form seven spheres, and (place) seven stars in the sky, and in the earth, for each (star), take = portion, and (assign) each its abiding-place. To each one of the stars give (its portion). Assign shares to the twelve Signs of the Zodiac, and give the reckoning to the calculators (astrologers) lest thy name become vain in the mouths of the sons of Adam!'

"Then Ptaḥil went to the earth and raged at the seven stars⁵ and at the twelve signs of the Zodiac, his children, that came into existence through his own defective nature (lit. "deficiency"). The demons and devils assembled, and split [202] mountains and brought thither running streams; they laid out roads, made cities, and set in order all the earth. And he (Ptaḥil) summoned Saturn and gave him a portion, and Jupiter and gave him = portion, and Mars and gave him a portion, and the Sun and gave him = portion, and Venus and gave her a portion, and Mercury and gave him a portion, and the Moon and gave him a portion; and (then) the Twelve and gave to each his portion. S—^a.

"To Aries he gave some of the cities of Pars; and Babil (Babylon), Azerbaijan, Baiināia, Aplitus, Bald d Rum, Ramla and the Armenian mountains, and India, Kabul, Sistan, Qanūs, Širuft, and the districts of Baḡrah; Nišapur, Šanbur, Nahrawan, Baḡra, Hila (Hillah), Anbar, 'Ambar, 'Ainia, Baits-al-Muqaddas (Jerusalem), 'Azqlan (Ascalon), Quštāt, and the provinces of Morocco, Andalusia, and Tangier. S—^a.

"To Taurus he gave the environs of Hamadan, Kufa, Baḡrah, Akrad, Qaštāntin, Qaštāntin, Suman, Pargana, and the cities of Rum

¹ *Bajil*, opposite of *Abajil*, "unending."

² Life spirits, denizens of the world still light.

³ A miscopying, owing to the familiar idiom *imrpaš zaḡa d'ainia* "in the twinkling of an eyelash". Here *mrpaš* is used in its other meaning, "that which is trodden by." *Zaḡa* means "pitch" as well as "eyelash". Hence, omit it d'ainia.

⁴ A divine personage. See MMLII p. 95, n. 4.

⁵ Gave stormy orders (like a foreman reprimanded by the master-builder!)

up to the boundaries of Tarsus, Mašin, Karamqan, Siawiš, Kurd, [203] Safarud, Qal'a d' Maran, Šamaluq, Yazd, Ap, Šipahan (Isfahan), Adarbaiingan (Azerbaijan), Inner Harraan, and Qundus. S—^a.

"To Gemini he gave Gilan, Aderbaiingan (Azerbaijan), Qailam, Qazwin (Kazvin), Armaniiia (Armenia), Kabul, Mugaan, Mišr (Egypt), Raqa (Raqqah), Zanašan, Migān, Šakandir'iiia (Alexandria), Šamšīn, Saliq, Tawalqaan, Inner China, Šamaran, Græcia Minor, the kingdom of Matstan, Kirman, and Andarima. S—^a.

"To Cancer he gave Lesser Arman (Armenia), Šargia, Kurastan (Khorasan), Maru (Merv), Aldudu, Taliqaan, Balk, Šin (China?), Adarbaiingan (Azerbaijan), and other cities up to the border of Rum (Byzantium). Thus they are in seven regions, two hands¹ and five feet, each one in a district. Those in Turkestan are Hazuz and Mazuz, Taiif and Mecca, and in the districts of Syria and Egypt and some southern cities. S—^a.

"To Leo he gave the land of the Turks ■ far ■ the frontiers of the Yaman ; Nišabur, Tus, the land of Iran, the city of Antalia (Adalia), Tarmud, Inner Armenia, Pargana, Samarcand, Harahun, Maru, Rai (Rhages), Khorasan, Persian 'Iraq; Baghdad, [204] Hamadan, the Taurus, Græcia Magna, Mašaš, Qanawan, and Marwad. S—^a.

"To Virgo he gave Šam (Syria), Purat (the Euphrates ?), Andalusia, Sihil, Mosul, Šarapat, Dar Mamlaka al-Hansa (Al-Hasa ?), the district of Kirman, Seistan, Sin, India, Tur, Outer China, Guragalām (Karakoram), Rus P'ain (Rās-al-'Ain), 'l-Šamus, Samalqand (Samarcand), Baraswan, Rumil, Qalqil, Morocco. L ■ ■.

"To Libra he gave Rum, Africa as far as Egypt, Sa'id, Šinsa, Kirman, Sistan, Tarsus, Mecca, Haka, the western province, Turkestan, Ašar, Šuqraq, Kilat, Sifrud, Škiif Diwan, Šamaliq, Tarsus, Tuas, Rawand, Rum, Qustanqin, and Qam'iiia. L ■ ■.

"To Scorpio he gave the land of the Hižaz (Hižāz) and the Arab districts, Yaman, Ganša, Qums, 'Amal, Saria, Nahawand, Mahrawan, the mountain district of India, Kirman, Ašur, Kaškar, Qanuš, Pasa and Širaz, Ahwaz, Bašrah, Wasif, Kufa, Anbar, Maušil (Mosul), Halab (Aleppo), Haran (Harran), Ašfind, Rimilan, Rus, and Maghrib (Morocco). S—^a.

"To Sagittarius [205] he gave Baghdad, Isfahan, Dimsand, Gilan as far as its frontier Šabur, and up to Šaimara, Gilan up to the border of the Armenian regions, Rus of the Yemēn, Habaš (Abyssinia), Zinš, Bria, Madina (Medinah), Hižaz, Našid, Sarandib (Ceylon), Mišia, Qaiqud, and Maghrib (Morocco). S—^a.

"To Capricornus he gave Abyssinia, Sind, Mukran, Mulian, 'Oman, and the central provinces of India, Mašin, and the eastern territory of Rum (Byzantium), and Ahwaz, Wasif, and Diguq up to the frontiers of Qus, Lesser India, and Sin and Biria (or Bidia ?),

Hindubar, Mšarlan, Karla, Malil, Andalima, 'Iraq Rumia, and Šuršan. S—^a.

"To Aquarius he gave the country round Kufah, the city of Qabt, the city of Girbia, the land of the Hejaz, and other territories (such as) Nejd, Prah, and other cities of Fars ; Greater India and Lesser Sind, (India ?), Kabul, Rai (Rhages), Rawand, Radukt, Diriwanan, Rawis, Qiwan, Dardaqa, Riwand, Rumia, Mašūš, Egypt, and the *band* ("remainder" *ba'ad* ?) of Morocco. S—^a.

"To Pisces he gave Tabaristan, Sihil, Gurgan, Ziništīn, Barbar, the Jezira to the borders of Malarud, [206] Sa'id, Samarcand, and various (cities ?) of Byzantium and the Levant, the cities of India, Šaliq, Andima, Andarna, Tazawin, Taqaan, Kamazqan, Taiif, Morocco, Ramilan, Šam, Afranj (Europe), and Morocco." S—^a.

XVIIII

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

When Great New Year's Day² falls on ■ Sunday, see where the sun is, where Saturn is, and where Mars is. Make calculation and take care not to make ■ mistake, because this is a lofty branch of research, hard to fathom or comprehend. Look, look well, and make no confusion lest thou be in fault before earthly rulers and (thy) blunders deceive thee. Look, and take as lord of the year him that existeth, that existeth in every place (i.e. the Sun)⁴ ; if it (the Sun) is in Aries, see what the cities (of Aries) are, and give information accordingly. If in Taurus, or in Gemini, or in Cancer, or in Leo, or in Virgo, or in Libra, or in Scorpio, or in Sagittarius, or in Capricornus, or in Aquarius, or in Pisces, see and select all the cities assigned to (each of) the twelve [207] signs of the Zodiac (and note) the position in which the lord of the year will be in that city, (deducing ?) the grain-markets there, and (how ?) the ruler of that city will come.⁵ See and distinguish (which ?) of the Seven (planets) are hostile. S—^a.

OMENS⁶ OF A WIND THAT BLOWS COLD.

If in the month of Nisan the wind blows cold, or if in the month

¹ see MMII, pp. 3-5.

² *Nauroz Eba*, i.e. the autumn, not the spring New Year.

³ A has the plural.

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

⁵ C.S. ■ and A have *atawa*, "the portents".

¹ C.S. 26 has *'dia*.

of Nisan a (high) wind comes and dust ascends to the sky, the king will lift his hand against the Greeks, they will foud the Great King in all cities and his fame will go out over all cities. If in the month of Ayar and Siwan, nothing will happen. If in the month of Tammuz red dust rises to the heavens and falls upon the cities, the gods will be roused from their places, and for four years they will slay and there will be a great famine. If in the month of Ab dust rises to the heavens, covering the cities, there will be famine in those cities, and the crops will be ruined. If in the month of Ellul red dust rises to the heavens, harvests will be destroyed and in those cities there will be famine. If red dust ascends to the heavens in the month of Tišrin, and covers the cities, there will be pestilence for two years. If red dust ascends to the heavens in the month of Mašarwan and covers the cities, harvests in Media will [208] fail. If in the month of Kanun red dust ascends to the heavens and covers the cities, one city will be laid waste by rebels. If in the months of Tabit, Šabat, and Adar red dust ascends to the heavens, one city will be destroyed. S—-a.

OMENS OF RED DUST, OR A RED CLOUD.

If it falls on the cities, there will be famine. Or, if it falls on water, or if the water becomes like blood, or if the red dust rises up to the sky and covers the cities, and it be in the month of Nisan, for three years there will be no rain and there will be hunger and suffering in that city. If in the month of Ayar red dust rises to the heavens, and covers (conceals) the cities, the water will become like blood; in the cities for three years there will be privation in food supplies and grain crops will (fail ?), and there will be pestilence amongst the population for two years. If in the month of Siwan (there is) wind and red dust rises up to the heavens and covers the cities, this red dust will come from distant places, amongst the Egyptians there will be loss, and there will be famine in the cities. If dust and fine ashes are seen in the sky, there will be war and famine. S—-a.

If [209] fire comes down and the gate of the heavens opens, there will be frost in Mesene, Fars, and Babylon. When a city (is struck) by the fire, it will quake and will burn. If two gates open in the sky together (?), (and ?) rainbow, or fire, is seen in them. (the heavens) locusts will come from the east and will devour the young fruit trees;

¹ CS. 26, *nādiā*.

² Red dust, rising up to a great height is a common phenomenon in 'Iraq. It is said to travel from a distant desert. The dust-storm often is a cloud which can be seen advancing from a distance, and when arrived, darkens the sky like a thick fog. The dust is often blood-red. The "cities", probably Seleucia and Ctesiphon. (See *Madan*, Appendix II.)

³ *Nādyran*. See above, p. 18, n. 8, and Appendix I.

⁴ A has ' *nādiā*.

⁵ In 'Iraq red dust is said to travel from Nejd; in Syria it is said to come from Egypt.

⁶ *qar hādāia* (French *chez eux*). Possibly *qar* here means "cold" and *hādāia* is a miswriting for another word.

and those who eat of those locusts will fall ill, their legs will weaken, they will become fever-ridden and will not visit the houses of their friends (associates). S—-a.

OMENS OF FIRE.

When (celestial ?) fire is seen in a place, there will be panic, and the end (lit. "foot") of the year (an appearance ?) like fire will break from the heavens, and will descend and fall to earth, and a sword of fire will be seen in the sky. There will be war and famine. If fire come from the sky, fire will appear amongst the Egyptians, and there will be great destruction in the cities. If fire in the sky is seen from the east like a star that is pointed (2) there will be hail; it will injure the sheep, people will lament and wild animals (or "grazing animals") will die. In that year everything will be upset. Or, if something resembling a fiery star falls from the east to the west, the king will turn against his father, there will be famine that year and the king will soon be slain. If it is seen (falling ?) from the west, people will [210] take up arms against each other, there will be great strife in every city. If fire is seen (coming) from a mountain, the Rumaia (Syrian Greeks 2) will soon revolt. S—-a.

OMENS OF THE MOON WHEN SHE SITS IN AN ENCLOSING LINE : (ahalo).

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

¹ *Tāšpar*.

² C.S. 26 and A have *tišbat ušfal*. Read *largo* for *loaba*.

³ D.C. 31, *šiba*; C.S. 26 and A, *šibaka šibāka*.

⁴ *Yāsa* 200, *nišpā* translation. A *qar* is a line which encloses a person or object.

⁵ isolating pollution (e.g. a woman in childbirth, shut off from contact, is called a *qurta*), and shutting out intrusion or pollution from without: *qurta* when with a verb conveying "surrounding" means often a magic circle. Below, on p. 163 (q.v.) we get *lāš qurta hārlīš liamit* which, unless it refer to the annular eclipse of the sun, probably means appearance like a halo round the sun. A student who, when consulted as to the meaning of *qurta yabib* — the present page, translated "is in partial eclipse". I think he was misled, and had the root BBR in mind. On p. 127 above, I translate literally, instead of "has a halo" or "rimbus" which is probably what is meant. *qurta* in both senses ("halo" and "magic circle") is evidently identical with the Assyrian *qurta*. As a halo round the moon, see Campbell Thompson, *Astral. Zep.* No. 112 (Sumerian ideogram *gi-bar* = *usurta*); and as magic circle see the same author's *Devils and Evil Spirits*, ii, 66. See also Meissner, *Studien zur assyrischen Lexikographie*, iii, 117 (Mittel, der Altorientalischen Gesellschaft, xi).

sesame-crop will fail¹ completely and the date-palm will shed its fruit (untimely). If in the month of Ab the moon sits in an enclosing line the date-palm will shed and shake off its fruit (untimely). If in the month of Ellul the moon sits in an enclosing line, fish will be reduced and (all but ?) extirpated (for ?) there will be little water. If in the month of Tisrin the moon sits in an enclosing line there will be no rain or water; there will be crops at the second season,² but they will be poor and the vintage deficient. If in the month of Mašrawan the moon sits in an enclosing line rain [211] and water will be scarce, there will be slaughter (*lit.* "a sword") in the cities³ and the various products of the cities will be scanty. If in the month of Kanun the moon sits⁴ in an enclosing line there will be misfortune, devastation, and pestilence and the world will be destroyed (laid in ruins). If in the month of Šabaš the moon sits in an enclosing line worms will bore into fruit⁵ [or one of the people will drown in water].⁶ If the moon sits in an enclosing line in the month Adar, there will be much evil, and the cities will be in want (*lit.* "deprived"). S—

PORTENTS OF THE MOON WHEN IT IS IN ECLIPSE.⁷

If the moon is in eclipse in the month Nisan, turbulent folk⁸ will make raids⁹ at the end of the year. Water in the lake¹⁰ will be low, blight will occur, and leprosy and skin-disease will attack mankind. There will be *kt* (?)¹¹ of the eyes, and there will be deterioration (or "loss") in cattle. The people will rebel, nevertheless they will not capture Babylon, and in Media there will be famine, horror, and war. The king of Babylon will go abroad, and will be surrendered.

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

If the moon is eclipsed in the month of Siwan there will be plentiful rain and water, the summer fruits will do well, and in Media there

will be plenty and (good) harvests. And a command will be issued by the king, and poor people will become rich and rich¹ people become poor.²

If the moon is eclipsed in the month of Tammuz, there will be famine: locusts will come, (the people) will be in want, and in Fars there will be leprosy in many places.

If the moon is eclipsed in the month of Ab, in Pars the mighty will fall upon the mighty, and will make a treaty (*Zit* "tie = bond"), but will soon loose their bond, and the king's enemies will be slain. In the city of Pars there will be fever, and a great \equiv (or "lake") will come.

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

If the moon is eclipsed in the month of Tisrin, there will be war in the cities and destruction, disease, and famine in Babylon; cattle will die and in the latter days there will be rain and hail. [213] Fish and birds will decrease, and there will be madness and prophets³ amongst men.

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

If the moon is eclipsed in the month of Kanun, there will be heavy rains and calamities and turmoil in Fars.⁴ S—

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

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

¹ C.S. 26 has *nihawān*.

² *nihawān nihān*. There are two crops in 'Iraq, the *harfi*, or early, and the summer crops in May or June.

³ Read *nihua* for *nihū*.

⁴ Read *yatib* only.

⁵ *afšā ramia*—verb *nihā* in singular. The juxtaposition of *nihā* suggested the second meaning of *nihā*? or a gloss has been inserted.

⁶ In square brackets omitted by D.C. 31.

⁷ See p. 62, = 2.

⁸ The verb in the plural.

⁹ Read *nigaribūn*.

¹⁰ Y a m = "sea" or "lake". Probably refers here to the large lakes in the marshes of S. 'Iraq, which rise during the spring and irrigate the rice fields.

¹¹ Should probably read *kat* "dimness" (of sight).

¹² Rt. ABL "to mourn, or wait".

¹ Read *yatiria* for *yatimā*.

² A has *umiskina* (= *miskina*).

³ *houfābia* "grapes" read *nbiā*.

⁴ Paris.

This form of Pars occurs in religious MSS. "Paris, the white earth," "I am from Paris, the homeland. (1) the creative Being," etc. Lidzbarski suggests that it is Fars, "Paris in Gegensatz zum Selwarzland." Constant references to Fars suggest that the author = authors = natives of that province.

earth, (yea) that year will be calamitous.¹ And the Great King in the cities will have *ḡmata*,² and the people beneath his authority he will remove, and beneath their hand = large number will fall.³ Jaundice will attack people and there will be pestilence. If [214] the moon is eclipsed at midnight, there will be war, murder, and pestilence in all the cities, and the government of the land will break up.⁴ If the moon is eclipsed at dawn, there will be a pleasant rain; the domestic cattle ...⁵ and the king confirms it (?). S—a—

If in the month of Ayar the moon is eclipsed from (in) the evening, eagle will fight eagle and they will wage war with each other. Misfortune will befall every city; there will be heavy rains, the government will be removed, and the mighty will slay one another. That year pregnant women will miscarry, blight and mildew will attack the annual crops, and locusts will come in many = place and will ravage the homelands. There will be starvation amongst animals. If the moon is eclipsed at midnight, the eagle will slay its foes, and there will be peace. A prince will kill powerful men in Babylon; there will be mortality and in that strife wild beasts and women will cast their young. If the moon is eclipsed at dawn, so that there will be 'atar of the city, the date-palm will not bear fruit nevertheless (in) the city of Babylon there will be goodness and plenty,⁶ and birds and fish will improve.⁷ Bandits will attack [215] noblemen, the king will be thrown into bonds, there will be fighting and the army will be shattered by the sword. And from the beginning of the year to its end there will be rain. S—a.

If in the month of Siwan the moon is eclipsed at nightfall, a sword will fall from heaven to earth upon mankind. Individual will slay individual, and there will be sickness; (malicious) words will be spoken, father and son will fall out, locusts will come and work havoc, and there will be snow. Birds will multiply and there will be feebleness (?). If the moon is eclipsed at midnight, pregnant women will miscarry and will die, there will be fever amongst the people, and

slaughter amongst the birds,¹ and ill-treatment and wickedness will prevail (*Zit* "come"). There will be peace for the king and his sons, but servants will not fear (respect) kings, nor work well for him (them). If the moon is eclipsed at dawn there will be slaughter and taking captive, but the captive will return home. For two months they will have = rain and barley and annual crops will be burnt up,² the date-palm will bear no fruit, there will be illness amongst the people and evil and want will prevail in many = city (in the land) which is called Media. There will be madness and hunger in the east of the sun.³ S—a.

If [216] in the month of Tammuz the moon is eclipsed in the evening, there will be rain at the beginning of the year and the water-springs will be swollen. There will be pestilence amongst cattle and a green sickness (or "jaundice") will attack every city. Pregnant women will miscarry⁴ and wailing and conflict⁵ will increase. If the moon is eclipsed at midnight, there will be slaughter and murder amongst great men and chieftains and humiliation will befall kings. And there will be rain. If the moon is eclipsed at dawn, they will close the gate in the capital city of Babylon, evil words will be spoken, and the land be in insurrection. In many places there will be ulcers and eczema,⁶ and there will be = grievous sickness. S—a.

If in the month of Ab the moon is eclipsed in the evening, there will be rain in Babylonia, and they will seize on the capital (or captain?) of Babylon and the king of the cities will depart⁷; it will be cut-off (?).⁸ He will take gold and silver from them and will go to his city, and will ravage noblemen and crops, seizing them, and will subdue them, attach them,⁹ and not release them; there will be great evil and slaughter. A son will sit on his father's throne and be made king in place of his father, because he is virtuous and loves the gods. But people will die and be missing. In Media and Rum (Byzantium?) there will be famine and plague and pregnant [217] women will miscarry. If the moon is eclipsed at midnight there will be confusion in every city; [it¹⁰ will be "Hold, hold!" and "Loose, loose!"]¹¹,

¹ *Tūšpar*. See above, and Appendix I. Here obviously from ŠBR.

² *ḡmata nihišta* = "will convene an assembly" =

³ The meaning of the sentence is obscure.

⁴ See above, n. I.

⁵ The sentence is corrupt, = makes no sense. C.S. = has *uḫḫuz bira d' arqa kidaḡ wasarria niḫnum umalka natarāth*. A inserts *nihišta* after *kidara*. D.C. 31 repeats, as if unsure, a variation: *nišarāth, nišarāth*.

⁶ 'Atar = "grew rich" = Here, unmeaning, and = disaster is evidently indicated. A miscopying? Or, = "ruin," Afel (NIR)?

⁷ Ambiguous. From the context = expects "misfortune". *Ṭabuta* was probably a later insertion.

⁸ Again ambiguous. (Cf. *šfar*).

⁹ Again the context makes nonsense of this. The root *šFR* = mean growing pallid, from disease or starvation. (Cf. Arabic *šafra* = *صَفْرٌ* "starvation, emptiness of the stomach")

¹ For *šipria* "bird", read *šipria* "scribes?" Or (see p. 130, n. 9) "there will be killing by starvation".

² *Nišiprum*. See above, and Appendix I.

³ "Of the sun" looks like = gloss, perhaps added by a scribe who took *madnaha* to mean "astrological influence".

⁴ NIE. GDD "to be made empty".

⁵ C.S. 26 and A, *drūm*.

⁶ Read *šabana ušāba* = = former = passages (pp. 61, 65, etc.).

⁷ It is not clear who the attacking monarch was.

⁸ *Tūšpar*. The feminine indicates the city of Babylon. Or "flourish".

⁹ C.S. 26, *unihimun*; A, *unihimūnun*. The root *HLM* occurs later: = *uMīšarāia niḫabnum ušlama nihišta* = and the Egyptians will join them and there will be peace".

¹⁰ In the passage above the meaning is evidently that crops and their owners = carried off. Cf. Arabic *atam* ("to carry off"). Cf. *atam*.

¹¹ The passage in square brackets is missing from D.C. 31.

they will show no courtesy¹ to each other. And in all cities evil² people will despise each (other's meat (hospitality?) and ~~men~~ will not converse freely with his friend. If the moon is eclipsed at dawn, a great king will die and the sword will be unsheathed in every city; men of might will be slain and life be cut short.³ A prince ("son of kings") in his kingdom . . . ? and there will be well-being in his place, and there will be abundance of water. There will be snow in all the cities, the winter will be favourable, and harvests will be plentiful S—a.

If in the month of Elhul the moon is eclipsed⁵ in the evening, such kinds (of folk) as rulers,⁶ migrants (?),⁷ and wolves will come to the cities, who will arise, devour, and demand silver (money) (although) it is not to be found; barley will go in the blade,⁸ and they will ask people ~~for~~ some and they will not sell any ~~to~~ each other, and towns will invade one another. And they will burn [the shrines and gods]¹⁰ of the city of Kadin with fire and will strew salt¹¹ on it. The Arabs do not resist the power (?) of the Indians, (but) do not eat their meat and salt. The dominions from west to east and east to west will all be in confusion, and there will be anarchy in all cities, and (evil) words in the world, and blood(shed) in the east. Seed will be sown and the hills ~~will~~ be wealthy. Nobles and slaves will crush a conspiracy against the king; and the secret (conspiracy) will be told, and the king will rage against the cities. If the moon is eclipsed at midnight, birds will increase, there will be much rain so that there will be moisture. If the moon is eclipsed at dawn there will be a burning (*gala*)¹² in the sky; it will be seen on earth and discussed in all cities, and the cities will be troubled. And the king of all the cities will be vanquished and

there will be great slaughter, blood and tempest, and attack² will come upon that king. S—a.

If in the month of Tishrin the moon is eclipsed at evening, the throne of the king will pass to a foreign nation and there will be a great war. If the moon is eclipsed at midnight, well-being and plenty will reign in all the cities. If the moon be eclipsed at dawn, there will be rains and abundance of water, and the king of kings will be killed and another monarch sit in his place. And they will form a bond with each other and will swear oaths to each other and their oaths and bonds (treaties) with each other are not broken but the king of kings will not ratify, and they will not make the pact.³ S—a.

If in the month Mašrawan the moon is eclipsed in the evening, the king of kings will fall from his throne and there [219] will be another king. In Babylonia and Media there will be misfortune and plague, and there will be earthquake shocks (?).⁴ If the moon is in eclipse at midnight, locusts will come and will devour and destroy, there will be sickness in the world, and in many places there will be lack of rain, but after an overflow (of the rivers), the south wind and north wind will give signs (of the coming flood?). Not a person will be harried, and they will not ruin the house of the gods, (but) governors will persecute, powerful ones⁵ of the year will be destroyed,⁶ and there will be a royal army. If the moon is eclipsed at dawn, there will be rain and abundance of water (but) the grain crops will be full ~~and~~ disease' the standing corn and harvests will fail, disease will attack men, and pregnant women will miscarry. S—a.

If in the month Kanun the moon is eclipsed (it indicates) terror and war in the heavens and these celestial signs are obeyed (fulfilled) from west to east. They will arm themselves with the sword and go hither and thither. They will attack the leaders that stir up the trouble⁸ and at the last there will be pleasantness. There will be misfortune (or "plenty")⁹ with the barley, and in many a place famine and desolation, and the city *arab*¹⁰; one will rebel against the

¹ For *aziquan* read *azaram* אַזְרָם (P. "courtesy, respect").

² CS. 26 and DC. 31 omit *bišia*.

³ *Tššpar* (see Appendix I).

⁴ A defective sentence.

⁵ *Bialia* nitib *amīlqut* = *ē*. "sts and js held in eclipse". See above, p. 62, n. 2.

⁶ Probably = אַזְרָם "migrant, exile, refugee". The word does not occur elsewhere.

⁷ *Zana* = "green leaf, foliage". Hence the barley was devoured unripe. (Not from Assyrian *zazu* "abundance"). For *mizal* probably *mikal*.

⁸ Plural, because of "some".

⁹ Within square brackets missing in A.

¹⁰ Delete *bišia*; probably an intrusion from the next sentence.

¹¹ Read *ṭaršita*. This may refer to the Kurdish tribes. — Al-Jibāl (mountains) was the name given by Arab geographers to the land between Ispahān, Zanjān, Qazwīn, Hamadīn, Al-Dīnawar, Qarabīn (Kermanshah), and Al-Rai" (M.B.). According to M.B. the term 'Iraq (Iraqi-Ajam) given to this country is incorrect. In the map of Al-Jibāl drawn by Ibn-Hauqal the country is crossed by the words "Masā' if al-Akrād = Mashāṭṭhim", i.e. "the _____ camps of the Kurds and their winter dwellings". This is of course the country of the Medes.

¹² Read *qalā*.

¹ CS. 26 has *ziga* for *zira*.

² Assyrian *tibā*; *tibutu* "invasion" (Campbell-Thompson, *Astrol. Rep.*)

³ G.S. 26 has *qatana* for *rastana*. The word is derived from the Persian *rast* "right". The right hand? taken when giving an oath. Hence *rastana* "pact".

⁴ *Buṭana* = "thought", "mind", "disposition". But here the word is, judging by the context, derived from the third meaning of RUA (cf. J. רַעַע "to shatter", *Roq.* "to be shaken").

⁵ *Burbia* "magnates"; here probably government officials for the year.

⁶ See *nāḫḫḫan*, Appendix I.

⁷ *Halūta*. (Rt. HLY 2.) A form of blight.

⁸ *kuria*. Scribes have confused the word with '*kuria* meaning "temples", "high places", the usual meaning. It should be taken, as is obvious from the context, as "troublers" — Cf. אַרְמִי "stirring up", "making turbid". *Nigāia* (CS. has *nigāia*) is erroneous.

⁹ See Appendix I under *šiba*.

¹⁰ Does this mean "of the Arabs"? If so, it should be *māšāna* // *arabāia*. If it means "in confusion" it should be *šiba*. Probably a corrupt passage.

other, they will harrÿ one another, and will walk with trembling (in fear). Snow will fall and there will be heavy rains. The king of kings will be hard-pressed and before Kanun there will be pestilence. They will loose devils [220] and amulet-demons and (evil) words in the cities, and they will attack the sons of men. If the moon is eclipsed at midnight, dates, sesame, and the summer crops will be scanty, and in the cities all the gods will be (held?) in contempt? and they will ruin the house (of the gods? or, as sometimes, "the earth"?) and Vingo and Kiwan (?).² There will be sighing, mourning, and famine, and in some places and districts there will be summer fruits, but they will be destroyed.³ If the moon is eclipsed at dawn, the kingdom will be in anarchy, and there will be strife and desolation. In Pars there will be peace amongst the people, and he that hath and he that hath not will submit himself to the intermediary.⁴ Water will come and there will be rain in Babylonia. S—a.

If in the month of Tabit the moon is eclipsed in the evening, there will be rain and abundance of water. There will be epidemics amongst cattle and children, cities will be surrendered and the governor (i.e. "king", "regent") of the districts will be removed. If the moon is eclipsed at midnight, the king will flourish two years in the west and in the south. In Bit Hudaia and Qoṣan there will be complete tranquillity^b because Jupiter rules the year. And the lord of the place will flee from death[†] and tranquillity will be his. If the moon is in eclipse at dawn, there will come rain and water, rivers [221] and lakes will fill, and there will be pestilence and loss amongst the people. In Pars (Fars) towns will subside and be laid low, the land (or "earth") will be in commotion and they will die. S—a.

OTHER OMENS OF AN ECLIPSE.

That when the moon is eclipsed in Aries, the earth will quake, the gods of the heavens will shake, towns will be tossed about, and there will be earthquake in every[†] place. There will be disease amongst cattle and pestilence amongst men and there will be no crops [and there will be desolation in other cities]⁶ and in one city there will be wickedness. If the moon is eclipsed in Taurus, towns will attack each other, pregnant women will miscarry, and the king will descend upon the foe,⁷ upon the cities, and will wrong them in nothing, nevertheless a man will rise in his place. If the moon is eclipsed in Gemini there will be privation, weeping, and wailing in the cities, and in the city

of Babylon people will be exiled from their homes and they will destroy¹ the temple of the gods. If the moon is eclipsed in Cancer there will be torment in all the cities, there will be no rain, and in the cities of Babylonia a monster (i.e. strange creature) will be brought to birth. If the moon is eclipsed in Leo there will be pestilence amongst men and young female animals, (but) there will be tranquillity and peace. And in that year, and in [222] Pars (Fars) there will be war and lions will prey on them. If Sagittarius and Mars are predominant, there will be war and pestilence amongst the Hudæans (Hudaiia),² locusts will come and will work destruction, and a man will rise to kingly power. If the moon is eclipsed in Virgo, the land will remain in unrest for years and the king will be in straits. If the moon is eclipsed in Libra there will be disturbance and portents and crops will be meagre. If the moon is eclipsed in Scorpio there will be much pestilence in the cities of Babylonia and disease amongst asses. In Pars (Fars) and Media there will be famine and the towns will be in a state of unrest. If the moon is eclipsed during Sagittarius, there will be much illness in Babylon, there will be fever and weeping in every place and it will increase, and finally the place will be destroyed (?).³ If the moon is eclipsed in Capricornus, confusion will enter the place, and in the city of Dilam there will be tribulation and famine, the heavens will be darkened,⁴ and one locality will fear the other. If the moon is eclipsed in Aquarius, the land will be in a state of disquiet, dates will appear, but will be a poor crop.⁵ If the moon is eclipsed in Pisces, harvests will be scanty, but at last good (food) will be provided. S—a.

Other [223] presages: namely of the moon when it rises (or "is ascendant") appears and is upright.

If it is seen in the month of Nisan, and is upright, that house, (or) site, (or) city (will flow with) blood⁶ and there will be heavy rain, and misfortune (or "plenty") and much water will come; there will be snow, and lakes and rivers will fill. There will be tranquillity and peace and city will be reconciled[†] with city. If the moon leans on one horn, there will be beneficial and mighty waters (rise of rivers), (but) there will be fear of nomad tribes, there will be murmuring and spoliation⁹ amongst the people. From the month of Elul

¹ C.S. 26 and A, *nihirban*.

² See Appendix II.

³ *Tispar*. (See SPR, Appendix D.)

⁴ Ethpe. SHR (t becoming f).

⁵ *Siluhah* the *inscrition* of *or*", the sentence becomes unintelligible. Something

is evidently missing.

⁶ The Ethpe. RSS means "crushed". Here the meaning is akin to the Arabic

س with *س*, "make peace between".

⁷ A has *fabia*.

⁸ A has *usada*.

¹ Or "will run amok"? (J. 198, *ספן* "to send forth in all directions, to shoot wildly".)

² The sentence is obscure.

³ *Nihirban*. See Appendix A.

⁴ C.S. 26 has *Imig'ia*.

⁵ C.S. 26 has *naririd*. Read *nandid*.

⁶ C.S. 26, *bitul*.

⁷ Missing in C.S. 26 (in square brackets).

⁸ C.S. 26 has *dutmin* like D.C. 31, *† has dutman* (P. "Eoe").

⁹ Read *laina*.

until the month of Adar there will be terror in the cities caused by the Arabs. Towns will attack each other, there will be devastation, and a sword will fall into the world. (But) there will be oats, barley, and various crops. S—a.

If in the month of Ayar the moon is seen and is erect, there will be sickness, disease, and desolation in Dilum.¹ The waters (rise of rivers) will come, and that year the kingdom will be settled, Summer fruit crops will be destroyed (or "be fair") (?)² and the king will rule in his kingdom. If the moon leans on one horn, there will be fear and confusion in Pars (Fars) and Dilum, and town will invade town. In Dilum there will be [224] suffering and hunger, and for one month there will be invasion (?)³ (or "vomiting"). S—a.

If in the month of Siwan the moon is seen and is upright, the king will unsheathe his sword and will kill his enemies; thereafter there will be peace in Babylonia. That year will be full, the rain and the water will come, and will destroy (or "be fair")⁴ and there will be plenty (misfortune). If inclined to one horn, the king will sit on his throne, and (but) there will be sickness and pestilence amongst the people. S—a.

If in the month of Tammuz the moon is seen and is upright, there will be plenty (misfortune), and the king will live for many years, and there will be illness amongst pregnant women. In (Bit?)Hudaiia and Mišun (Mesene) there will be calm, and that year there will be frost. If the moon leans to one horn, there will be rain in Dilum, water will come down, and there will be plenty in the store-house, and in the field (plenty) of greenstuffs and grain, and they will prosper (or "be destroyed")⁵ And rebels will be subdued and there will be peace in the cities, (yea) they will be saved from destruction and places laid waste will become fruitful and they will grow crops on it (them?) In Kadin⁶ there will be famine. There will be peace and all the crops will spring up (suffice)(?)⁶ S—a.

If in the month of Ab the moon is seen and is upright, there will be abundance (misfortune), [225] there will be barley (rogues),⁶ and the gods and idols will have devotion⁹ in their places and will take away the sword. If the moon leans to one horn, water will abound and will

go into waste land and there will be barley and crops, (but) on all boundaries there will be tumult and war. S—a.

If in the month of Ellul the moon is seen and is upright, at the end of the year there will be misfortune (or "abundance"),¹ If the moon leans to one horn, much water will come down and the barley will spring up (suffice) (?).² S—a.

If in the month of Tisrim the moon is seen and is upright, in that year water in the streams will be low for forty days, there will be evil and there will be no rain. Or if in that year they (the rains) are mighty (heavy), in Dilum³ they will be wanting, and then there will be (only) slight rainfalls. If the moon is tilted to one horn, there will be no rain for two months and a half, (but) at the end of the year there will be good and copious rains. And there will be illness and tribulation amongst men. S—a.

If in the month of Mašrawan the moon is seen and is upright, there will be plenty and peace in the cities. They will tame (subdue) reptiles, desert animals,⁴ and (wild?) horses. If [226] the moon leans on one horn to the left, there will be hunger and hard times in the cities, or else there will be no rain for a month and a half and famine in the cities of the Egyptians. S—a.

If in the month of Kanun the moon is seen and is upright, there will be fear amongst the population of the cities, and from first to last there will be famine. And there will be (no?) rain, it will be lacking for from thirty to forty days, and will aggravate disease, there will then be scanty rains. If the moon leans on one horn they will have water for ten months. They will make bonds (treaties) at the end of the year, and there will be ill fortune, and secrets will be revealed, and they will reveal them. S—a.

If in the month Taḥbit the moon is seen and is upright, there will be a mighty battle. Water will come down, streams and rivers will fill, and gran-heaps, crops, and harvests will be bountiful. It will be an auspicious year, harvests will be ample, and they will eat. If the moon leans on one horn, there will be sickness amongst men, a grievous hailstorm will assail the earth and much rain. They (raiders?) will come⁵ and will take away the flocks⁴ in the prairies and valleys, they will be destroyed,⁶ and the sword will accompany them. S—a.

If [227] in the month Šabaṭ the moon is seen and is upright, the year will be fortunate⁸ and harvests well-grown. In the cities there will be

¹ See Appendix II.

² Nišiprūn. Until these passages (the Pl. form (see Appendix I) has had a meaning of destruction. Both passages are worded ambiguously, so that the interpreter can deduce the circumstances to the prophecy.

³ Tibabuta. I suspect that *tibā* = the original word. *Tibutu* Ass. "invasion".

⁴ Nišiprūn. See above.

⁵ Kadin. Both C.S. 26 and D.C. 31 spell *Kadin*; A has *Kiden*.

⁶ (Twice on this page.) I suggest it should read *nišwahun* "spring up", "sprout".

⁷ Good examples of ambiguity.

⁸ Good examples of ambiguity.

⁹ Or "stability", "solidity" (G.R. (r) 259 *kauna bhida dukta* = "resting place in one spot")

¹ C.S. 26 supplied the missing *siba*.

(Twice on this page.) I suggest it should read *nišwahun* "spring up", "sprout". See Appendix II.

Hima lara and *širwa ḫala* are often mentioned as if these were two categories, (*Bira* = *ḫirwa* and *balu* *ḫirwa* = the prairie, grazing ground.) When the two are mentioned thus, the former probably refers to domestic cattle, and the latter = grazing flocks, such as goats, sheep, or camels; also wild animals.

The subject is missing.

Nišiprūn. See Appendix I.

Šabaṭ or *šabuta* = favourable, auspicious.

bitter dissensions,¹ thieves will be many, and in the town of Kadın there will be rains and misfortune.² If the moon leans to one horn, the rains will be excessive and the harvests will be spoilt. Within the year evil will flourish (*hū* = will be³), the king will be bowed before his enemies and the harvests of Babylon lean⁴; the king, therefore, will be enraged, there will be misfortune,⁵ and grazing herds in the prairies and valleys will perish, and destruction and slaying will diminish the flocks. S—-a.

If in the month of Adar the moon is seen and is erect the monarchy will be established, (but) there will be war, fear, and concealment in the world. Thieves will become numerous in the cities, and in the city of Kadın, in Rab, and in Rumiāi (abode of the Greeks?) there will be no rain. If it leans to one horn, evil will come about; the king will be made to bow before his enemies. Water will come down and there will be misfortune⁶ and the grain crops of Mišun (Mesene) will fail. S—-a.

XIX

In the name of the Great Life I Health, purity, and forgiving of sins be there for me, Ram Zihrun, son of Maliha, and for my father, Sam Bihram, son of Mudalal, [228] and for my mother, Maliha, daughter of Simat, by virtue of this book, and the portents and signs observed in the month of the year. It will be explained concerning them.

Omens concerning the Son-of-the-Sun⁴ (*Ev Šamiš*).

When in the month that is the first of months, that is, Nisan, the son-of-the-sun rises from the left, the sun⁵ has been seen and has set, Hindar will rebel, and the Arabs will rage. In many places the kingdom will thrive, (but) there will be sickness. And there will be ill fortune⁶ with grain crops, they will gather (but) an armful (*or* "lapful"), and there will be plague in Media. If it rises from the right, the kingdom will rebel and crops will be scanty. If in the month of Ayar Bar-Šamiš appears from the left, there will be peace and quiet. If it rises from the right, there will be sickness amongst men, and asses will die. If in the month of Siwan or Tammuz Bar-Šamiš rises from the

left, there will be summer (fruit) crops and they will perish,¹ and the sesame and waters (?) will be parched up.¹ If it rises from the right, the cattle will perish. If in the month of Ab Bar-Šamiš rises from the left, there will be pestilence amongst men. If it rises from the right, much water will come (down). If in the month of Ellul Bar-Šamiš rises from the left, there will be devastation. If it rises from the right there will be famine. If in the month of Tisrin [229] Bar-Šamiš appears from the left, there will be peace, and much water will come (down); and there will be sowing and scattering grain. If it rises from the right, there will be sickness and famine. If in the month of Mašrawan Bar-Šamiš rises from the left, locusts will come and will ravage and devour the crops. If it rises from the right, at the end of the year there will be ease (tranquillity). If Bar-Šamiš rises from the left in the month of Kanun, cattle will wax fat.² If it rises from the right, lions will make many³ kill. If Bar-Šamiš rises from the left in the month of Tabit, there will be ill fortune⁴ in harvests, (but) if it rises from the right there will be abundant rain and the valleys⁴ will fill. If Bar-Šamiš rises from the left in the month of Šabat, signs (omens) will be seen; there will be noise, terror, and floods, and thunder in the heavens. If it rises from the right, there will be noise, terror, and floods and thunder in the heavens [sic]. If Bar-Šamiš rises from the left in the month of Adar, there will be loss (*or* "deterioration") with the kunc, portents will be seen in the heavens, and scanty harvests will be (of) poor (quality). If it rises from the right, the year will be a fair one, and there will be well-being. S—-a.

OMENS [230] OF THE SUN WHEN SETTING WITHIN A ŠURTA.⁵

If the sun setteth in a *šurta* (isolating line or circle) in the month of Nisan, falsification and deceit will infest the cities. If the sun setteth within a circle in the month of Ayar, thieves will become⁶ menace,⁶ the roads will be cut (unsafe), they will draw the sword and commit many murders. If the sun setteth within an enclosing line in the month Siwan,⁷ prince or a princess will go forth and unsheathe the sword for three years in the cities. Much water will come (down). If the sun setteth within an enclosing line in the month of Tammuz, a prince or princess will go forth and the sword will be drawn in the cities for three years and much water will come (down).¹ If in the month Ab the sun setteth within an enclosing line, water will be scarce and the

¹ A has *aqariata*.

² Ambiguous, "misfortune" or "plenty".

³ A miswriting. Read *galīla* = scanty = *galīla* (the same).

⁴ *Ev Šamiš* "Son of the Sun". This may refer to Saturn. Cumont, *Astrology and Religion amongst the Greeks and Romans*, p. 48, says: "To Babylonian astrologers Saturn is 'the planet of the Sun', he is the 'Sun of the night', that is to say, according to a system of substitutions, of which there are many examples, Saturn could take in astrological combinations the place of the star of day when the latter had disappeared. Diodorus was well aware of this fact."

⁵ "Son of the Sun" or Saturn is meant by "sun". See Campbell Thompson, *Astral. Rep.*, p. xxv.

⁶ Ambiguous.

¹ *Nišiprun*. Or "flourish".

² Or "they will attack cattle". *Nitalham*. An *Ebatfel* (intransitive?) form of the verb *LHM*, which occurs only in this section of the *M* and not elsewhere in Mandaic literature. Below we have *ganabā nitalham*, and again, further on, p. 145, *arawāha nitalham* *šma tarin anašā mīlun* lions wax fat (*or* "attack"); for two years they devour people.

³ Ambiguous.

⁴ Both C.S. 26 and A have *uparata* = and female lambs =

⁵ See above, p. 127, n. 5.

⁶ See above, n. 2. Or "wax fat" or "attack".

⁷ On this page there are two curious repetitions.

sword will be drawn for three or four years in the cities. If in the month of Ellul the sun sitteth within an enclosing line, the king will destroy (lit. devour) his son. If the sun sitteth within an enclosing line in the month Tišrin, there will be a gale in the cities, and in the town of Kadin there will be misfortune.¹ If the sun sitteth within an enclosing line in the month of Mašawan, there will be false-dealing in the cities, there will be terror, and the treasure (2) of the towns is taken away from them.² If [231] the sun sitteth within an enclosing line in the month of Kanun, there will be destruction and pestilence in many a city; in it (the month) there will be (both) well-being (or "goodness") and sickness. If in the month Tabit the sun is in an enclosing line, pestilence will assail the people and there will be fear and fighting amongst men and in the cities. If the sun is in an enclosing line in the month Šabaṭ, hail will fall on the cities and disease will carry off some of the women. If not this, there will be anguish and lamentation in it (the month). If in the month of Adar the sun sitteth within an enclosing line, a king(let) will plot in the (very) presence of the Great King, and he (the latter) will seize the father of that king. S—a.

OMINA OF STARS WHICH TEAR ABOUT IN THE HEAVENLY SPHERES (shooting stars).

If in the months Nisan, Ab, or Kanun a star shoots from north to south, there will be a north (wintry) wind, tempest, and terror, and soon thereafter much blood (will be shed) in cities in the areas (governed by) Leo, Aries, and Sagittarius, and there will be disquiet in the kingdom. If the star shoots with a south wind and a north wind comes, there will be much cloudiness during the months of Tammuz, Mašawan, and Adar, and the cloud of the year will be black. And agitators will instigate insurrection and (armed) clashes will be frequent. And after that Arabs [232] and Greeks will come, there will be confusion, sedition, and misfortune in the cities, and in the cities of Babylonia there will be great indigence. If the star shoots with an east wind (changing) to a west wind, and tears its way into the fields of Taurus or Capricornus or Virgo, the year will be a hard one and the cloud of the year widespread.³ That year there will

¹ Ambiguous.

² C.S. 26 has *paz* (?). For *kaz* read *gaz* or *ganz* = "treasure".

³ A late idiom, *qarar* = *chez*.

⁴ *Dravica*.

⁵ A has *bbta* "in the house of", C.S. 26, *bqta*, which, as it is below, seems correct. "Sphere of influence" is the probable meaning, unless it should be "during the continuance of" (the influence) (Arabic).

⁶ The cloudiness need not necessarily be figurative; as is shown by later passages. At certain periods dust forms a solid cloud which hangs over Lower Iraq (i.e. Babylonia) like a pall.

⁷ TRR (= TRA)? *Mitraria* cannot be "rains" here, although scribes may have replaced some unfamiliar verbal noun derived from TRR by one plural of *mitra* "rain"; the more usual plural is *mitra*. See p. 142, n. 5.

⁸ C.S. 26 has *mdahib*, A and D.C. 31 *mahib*.

be frost and it will corrode good seed, and there will be pestilence amongst men, kine, and goats. And in that year there will be earthquake, thunder, and lightning in Sumaqa, Dirak, and Kaškar; also in Bit Hudaia, Bit Gilaiia, Mišun (Mesene), and Dar. If the star shoots from a west wind to an east wind, there will be boisterous and tempestuous gales, and the cloud of the year will be yellow. There will be no rains. If it (the shooting star?) should be, and they (the cities?) are standing in the planes (of influence)¹ of Gemini, Libra, or Aquarius, that is, (the months of) Siwan, Tišrin, or Šabaṭ, it will be inauspicious for the cities of Urif, Rbita, and Rbum, but in the cities of Babylonia there will be well-being. S—a.

OMENS OF STARS WHICH PLY IN THE SPHERE OF THE HEAVENS.

If the star should be large, and it flies from Aries into Taurus, the Ramaiia (Greeks 2) will agree with them (2). If [233] it is hurled from Taurus to Gemini and has two heads, the king of Babylonia will die. If it leaps (travels) from Gemini to Cancer, human beings will (suffer) from scandal and violence² and in Mišun (Mesene) there will be (a malady 2) like swellings³ and plague. If it travels from Cancer to Leo and its appearance is like a fire, it will go from east to west, there will be well-being in the cities. If it travels from Leo to Virgo and its appearance (Zt. "kind") is like a cloud, there will be suffering amongst mankind. If it travels from Virgo to Libra and has two tails, it will have a peaceful (strange) (2) appearance, and there will be calamity and *giriq*⁴ amongst men, and deterioration (or "loss") amongst the sheep and the kine. They will be raided by kings of the Royal House (lit. "in the house of that king"), and all the city will be plunged into a bitter conflict. If it travels from Libra to Scorpio and takes on the appearance of a fish, there will be water, and birds and fish will be plentiful. If it travels from Scorpio to Sagittarius, there will be groaning, uproar, war, and eye-diseases amongst men. If it travels from Sagittarius to Capricornus and emits brilliant light, there will be groaning, uproar, battle, and suffering amongst mankind. If it travels from Capricornus to Aquarius, and is red in colour, there will be evil in the cities. If it [234] travels from Aquarius to Pisces, there will be disease amongst men. If it travels and leaves its way from Pisces to Aries, there will be evil in all the cities. S—a

¹ C.S. 26, *lbiqia*. See above, p. 140, n. 5.

² C.S. 26, *biba utugra*; A, *hiba utugra*.

³ *Sibunia*? A, *gibunia*. Doubtful.

⁴ *Saina* usually "tranquility", "rest". The spelling here is doubtful.

⁵ *Giriq*. The word looks Persian. Possibly means "scab" (*garz* گرز "scabby")

or "walking about" (*giriq* گریز) St. On p. 150 we have *gira* *ugira*.

⁶ Or "of the same (astrological) house as the king" ||

If the darkness falls in the month of Nisan, there will be a pestilence. If the darkness falls in the month of Ayar, there will be wickedness amongst young people.² If the darkness falls in the month of Siwan, gods will descend from the heavens to the earth and will do good. If the darkness comes down in the month of Tammuz, there will be well-being in the cities. If the darkness falls in the months of Ab and Ellul, (in) the world kings will hold many councils. If in the month of Tišrin darkness falls, there will be disorder in the world. If in the month of Mašrawan darkness falls, there will be well-being. If the darkness falls in the month of Kanun, portents will be seen, and flocks³ increase. If in the months of Šabat and Adar a darkness falls, there will be (increase of 2) grazing flocks.⁴ S—a

PORTENTS OF RAINFALLS.⁵

If there is rain (?) at the beginning of the month Nisan, it will be bad for the grazing animals (of the desert) and the [235] world will be submerged. If it should come forth with a north wind, there will be illness amongst men, ■ else there will be scarcity of barley in Turaita (the hill country ?), the Rumaia (Grecks?) will perish and a great man, highly esteemed by the king, will die. Or when there is rain (?) in the firmament there will be a great uproar in the world, or evil will prevail in it. If the sun is with it, then there will be green vegetables and various fruits in season. If at the beginning of the month of Ayar there is rain (?) there will be plenty of water in the province of Kadin. If at the beginning of the month Siwan there is rain (?) and lightning, little children will flourish (?) and there will be ■ little sickness. And a man will come from the east to Babylon, and the people will fall out with him and will burn his gods (or "the gods") in the fire. And the people will have no devotion towards his gods, and the people will confine him.⁶ If at the beginning of the month Tammuz there should be rain (?), either with ■ south wind or ■ north wind, much water will come (down) and there will be sickness

¹ See above, p. 140, n. 6.

² Read *himania* not *himania*.

³ See p. 137, n. 4. CS. 26 has *uhisua balma ninpuš* "creatures (*hisvia*) will increase in the world".

⁴ See p. 137, n. 4.

⁵ *Mifaria*. Here again (see p. 140, n. 7) I am in doubt ■ to the meaning of the word. "Rains" would be the natural translation, although *mifria* is the more usual plural. Rain in Nisan, however, could not possibly be considered a phenomenon: it is the month during which rain usually falls, especially at the beginning. Can the word here have any connection with the Arabic مطر *maṭar* "abort spear", "hunter's javelin", referring to a cloud or celestial appearance resembling a spear? It would be easy to confound the *r* with the *m* (i.e. *mifradia* to *mifaria*). If so, the corruption of some ancient text is of long standing.

⁶ The passage is obscure, and the translation tentative.

and loss amongst men. There will be tumult in the cities about him, that is, that king. And he will be saved from that sickness.¹ If at the beginning of the month Ab there is rain (?) there will be disturbance in Babylonia, and the people's year will be dry.² If at the beginning of the month [236] Ellul there is rain (?) and lightning and thunder, taen, from behind they will attack people. If at the beginning of the month Tišrin there is rain (?) confusion will fall in the cities and there will be a great war. If at the beginning of the month of Mašrawan there is rain (?) crops in Babylonia will be poor. If at the beginning of the month Kanun there is rain (?), kings will get into trouble. If at the beginning of the month Taḫit there is rain (?) there will be epidemics amongst sheep and kine. If at the beginning of the month Šabat there is rain (?), kings will become involved in strife and make war, and there will be pestilence and calamity. If at the beginning of the month of Adar there is rain (?), harvests will be of poor quality, ■ violent sea will rage, rains will injure the dates, and there will be fighting in Babylon. Or else, red dust will fall on the cities, crops will be scanty, and for ■ year there will be hunger and pestilence. S—a.

XX

In the ■■■■ of the Great Life!

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

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

If, at [237] the beginning of April a rainbow is seen in the east, there will be (good) harvests in all cities. The peoples of Pars (Fars) and Kiwan (the *beni Kiwan*)⁴ will attack each other, and nomad and mountain tribes will yield themselves to the rule of the king. There will be misfortune and disease in Babylon and Araç and that month there will be rain. If seen from (in) the west, there will be calamity, devastation: and war in the cities for two years, ruling classes and populace will be diminished, and they will depose the king and be agitated. Plenty of water will come down; it will be two years, and locusts will attack the west for one day. There will be ■ mediocre rainfall, and there will be famine.

If at the beginning of the month Ayar a rainbow is seen from (in)

¹ The whole passage seems defective, and the sense is not apparent.

² *šwud*. Not elsewhere.

³ C. S. 26, *nyabdia*.

⁴ See Appendix II.

⁵ A has *šitbia*.

⁶ A has *unirahqun minh* ■ *malka*. Read *minh* ■ *malka*.

⁷ Something seems to be missing.

the east,¹ there will be pestilence amongst beasts, the summer fruits-crops will perish, the king of Babylonia will dispute with his enemies, and there will be fighting.² If in the west,³ there will be slaughter and pestilence amongst black beasts and (also) amongst the people, (but) in that place there will be rain and well-being. If at the beginning of the month Siwan a rainbow is seen from (in) the east, the chief men of Babylonia will be slain because they whispered secrets and their secrets are revealed.

There will be war, strife, and desolation [233] amongst the people of Pars (Pars), and rain and abundant water will come (down). If seen in the west, the land will settle down into repose, and there will be a *mandalta*⁴ for their mistress. If at the beginning of the month of Tamuz a rainbow is seen from the east or the towns of the king of the land of Babylonia, they will fight the king of kings, and one king (satrap?), one of the princes, will die. And (there will be?) evil vermin, and wolves (*Zit* "the wolf") will kill desert herds and the roads will be cut. And in that year pregnant women will be in labour and will die. There will be rain in abundance, (but) there will be sickness in Babylonia. It will be a fair year (however), and gods and temples will be established and there will be peace; there will be a trace of blood, and there will be joy. If at the beginning of the month of Ab a rainbow is seen from the east, the king of Babylon and Kadim and the Egyptians will go to war and there will be a great battle; finally the king will go to a foreign country. And dogs (or a tribe of this name) will die. If seen in the west, the city will be disturbed; there will be fighting, famine, and confusion in Rab; the Mardi and the people of Dilum (*Mardavia uDilmaia*) will come, and the dogs in Pars (Pars) will go rabid and will devour the people, [239] and for two years there will be famine. In Media and in various other places there will be sickness, and locusts will come.

¹ "From the east" (P.S. "مِنْ مَشَارِقِ") "in a narrow sense the Persian Empire ;

Syria, Assyria opp. **مِصْرَاطَا** Mesopotamia and Syria. . . ."
² "As has *dravia* "strife" "fighting". See n. 1
³ *Mandalta*. After a death, Mandaeans priests come and erect immediately in the courtyard of the house of the deceased, as such a place that the bearers of the bier may step over it on their way to the cemetery, three bundles of reeds, set upright in the ground and bound together. These are daubed with clay and sealed with impressions of a lion, a serpent, and a hornet. Such an erection is called *mandalta*. There may be a connection between this and the *mandalta* above, but who is "their mistress"? A goddess? In Persian *مندا* means "an enchanter's circle". *Manda* in Mandaic = "dwelling". Does the suffix *alta* refer to a goddess? On the other hand, the word may simply come from the root *DLA*, and mean something "raised up". Professor G. R. Driver writes: "I can only suggest that the Accadian *mazzutu*, *mazzutu*, *manzaltu* "port, station, thing erected" is the origin of this word; the root is *nazuzu* "to stand" and, if this is correct" to *š* (š) it will correctly become *dln* in an Aramaic dialect. Then the Syriac **ܡܢܕܠܬܐ**, Arabic *منزل*, and the Mandaic *mandalta* will be loanwords from the Accadian noun."

If at the beginning of the 'month' of Ellul a rainbow is seen from the east, the Persians, Rumaia (Byzantines, or Greek Syrians) and Beni Kiwan (*Kiswanaiia*) will attack each other. Rain will be withheld from the heavens and kine and sheep will die. With the Rumaia there will be seed and sowing, (but) in Bit Hudaia and amongst the Rumaia there will be plague and there will be heavy rains (or "armed clashes between powerful men")¹; and in every city there will be misfortune. If seen from the west, the people of Pars (Fars) and the Medes will fall into the hands of a king² and will be subjugated (by him); rulers will march and there will be war in the cities. Dates will be plentiful and crops (satisfactory but) the land will be disquieted, they will march (?)³ against each other, and all will perish and there will be a great battle.

If at the beginning of the month Tišrin a rainbow is seen from the east, there will be stability in Bit Hudaia (but) in Dilum there will be great unrest; they will slay one another and the king will meet with evil. When wickedness dwells in many a city there will be plague in Babylonia, nomads will come and property (cattle) will be destroyed.⁴ The valleys will be full of barley (but) there will be a murrain amongst horses,⁵ beasts, and asses. If the [240] rainbow is seen from the west the king of Kadim will die. Slaves will revolt against their masters, gold and silver from the lands of the Rumaia and people of Pars (Pars) will be plentiful, but crops will perish.⁶

If at the beginning of the month of Mašrawan the rainbow is seen from the east, lions will wax fat (or "become a menace")⁷ for two years and will devour people, and there will be plague. If seen from the west, there will be a great famine in Babylon and finally there will be much fighting (or heavy rains).⁸

If at the beginning of the month of Kanun a rainbow is seen from the east, there will be much fighting (copious rains)⁹ and water will come (down) and there shall be crops of all kinds and herbs (or "vegetables"), fruits, grapes, and harvests, (but) there will be fighting in the cities, they will take up arms against each other, and there will be strife and mortality. If it is seen from the west for two years there will be thunder in the district, (moreover) there will be unrest, and cattle will thrive (perish).^{*}

If at the beginning of the month Tābit a rainbow is seen from the east, a man, one of the rulers (*Zit* "kings", "regents") will fall

¹ *Mjrraria*. See above, p. 140, n. 7.

² C.S. 26 has the singular, A. and D.C. 31 the plural.

³ *Tišrin* here follows *malaita*, as below on p. 146, n. 1. In the present passage read *astin* !

⁴ *Nišpar*. (Or translate "cut off", "ruin" ?)

⁵ C.S. 26 and A have *rakita*.

⁶ *Nišparun*. C.S. 26 has *nišparun*.

⁷ *SLHM*. See p. 139, n. 2.

⁸ *Mjrraria*. See above, n. 1.

^{*} Double meaning !

into the hands of insurgents and will die ; men of rank will kill one another, there will be much fighting, and the land will be paralysed (numbered)² by disorder. Vintages and trees will prosper and there will be fish (but in Dilum there will be slaughter and famine. If [241] Been in the west, for two years water will come (down), and the harvests will thrive (perish)³ and there will be well-being.

If at the beginning of the month of Šabat = rainbow is seen from the east, there will be misfortune, and the young children of the sons of men will perish.³ If = from the west, slaves will revolt against their masters.⁴ Amongst the Mardi (?),⁵ and the crops of Pars (Pars) and Media will perish.

If at the beginning of the month Adar = rainbow is seen from the east, the March will descend and will raid cattle (property), and eventually will attack royal property; and in the city of Kadin there will be much fighting. If seen from the west there will be sickness and mortality (in) the cities for two years ; people will get fever and will die. There will be abundant water, and harvests will perish (thrive) and birds, fish.⁶ Locusts will attack the (country) outside (the cities) and for three years there will be hunger in the outer (districts). If at the going-out⁷ of the year, the harvests of Pars (Pars) will flourish.⁸ S—a.

PORTENTS FOR MANKIND WHEN THE EARTH QUAKES AND IS RENT

If the earth quakes by day in the month of Nisan, the summer (fruit) crops will be poor, and confusion and fear will descend upon the land. The king will remove from cities to cities.¹⁰ If [242] the earth quakes at night = sudden panic will seize the people, village will enter (m" invade") village, and they will send the grain and best wheat¹¹ to many places.

If the earth quakes by day in the month Ayar, the annual (fruit)

¹ *Tšūn*. The translation is tentative. In the *Pšūn* = *Ainia* we have *šūn utūghat ušūl* "she will = numbered (paralysed) and be shamed, and undone". Or, possibly, "will be blackened" (with shame ?), etc. (Cf. *šūn*) Ethpa. *šūn*. See p. 145, n. 3.

² Double meaning ||

³ *nšpar*. Or "will be cut off".

⁴ The sentence is missing in D.C. 31.

⁵ Something missing ||

⁶ The verb = to be lacking after fish, and = fresh sentence should begin with "locusts". *Nššiprus* here probably has a good meaning. The water should benefit the birds and the fish.

⁷ C.S. 26, *brnaga*.

⁸ *nššiprus*.

⁹ *msandra* (Rt. STR ?).

¹⁰ Probably read originally *umalka* = *mdvniata nššāna* "the king will remove himself from the cities".

¹¹ Grain or wheat fit for storage, superior.

crops will perish,³ and there will be plenty (misfortune)² amongst men and there will be well-being³ in the world, (yea?) there will be well-being in the cities. If it quakes at night, there will be sickness and mortality amongst the people. There will be water and lakes (will fill ?) 4 and at the end of the year there will be barley.

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

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

If the earth quakes in the day in the month Ab, there will be calamity, mortality, terror, and trembling⁶ in the cities. If the earth quakes by night, it will be = favourable [243] year.

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

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

If in the month Mašrawan the earth quakes by day, there will be fresh confusion in the place in which the earthquake occurred; calm and stability will not exist. If the earth quakes by night, pregnant women will miscarry and the king will be ousted from his position. That year will be inauspicious.⁶

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

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

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

² Probably "plenty".

³ Or "goodness", = "bounty", = "good food".

⁴ I suggest the passage originally read : *umia našša nitun unahrawala uyanamia nimum ušūpa uaria nitum dūnha š dida*, i.e. "much water and will come (down) and rivers and lakes will fill and there will be wheat and barley at the end of the year" = in similar passages.

⁵ C.S. 28 has *rūta* = "pondering", "gloomy thought" for *rūta*.

⁶ The expression *ušūta nššar* occurs on p. 148. Cf. *ušūta nššar*, p. 170.

If in the month *Tabit* the earth quakes by day, the year will be calamitous¹ and will be longdrawn-out (?),² moreover [244] a judgment will fall on it. It will destroy animals, their young will die, and their water will be insufficient. (That) year the strong will die, and there will be pestilence. And nine kings will become involved in strife and one king will surrender and will be killed. If the earthquake takes place at night there will be calamity in the land in which it occurred.

If in the month *Sabat* the earth quakes by day, those of other nationality (*lit.* "native places") will govern the king's favour and in the place in which the earthquake took place hunger and suffering will prevail. One will surrender to the other³; nomads (Arabs) and Rumaia (Syrian Greeks) will fight against each other and will take up arms against each other. At last, a kingdom will be set up. If the earthquake occurs at night, a man of royal rank will fall, and they will demand suddenly from him his treasure and his property.

In the place in which the earthquake occurred there will be clamour.

If in the month of *Adar* the earth quakes by day, that year will be fair one, (but) blood and disease will seize on the camels, horses, and kine; and flaying (?) and a murrain will attack them. In the place in which the earthquake occurred there will be trouble because of kings (governors), and they will scatter the people in all directions.⁶ The kings will attack each other, and they will have no peace. The measure of one king will be full (i.e. he will die), restraint will be placed upon them and the blood [245] of one ruler of that land will be shed. And nomads (Arabs) and Rumaia will take up arms against each other and a kingdom will be set up, in this land the (very) dust will be stirred up.⁸ If the earth quakes by night, there will be rains and mighty waters (floods) and there will be war in Babylonia. S—

PORTENTIS OF FROST AND SNOW.

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

If in the month *Ayar* there is frost and snow, those in power, kings, and princes will be killed and there will be anarchy in the world.

If at the beginning of the month *Siwan* there is frost and snow, then at the end of that year, [the yearly grain crop] there will be rain and the grain crops of (that) year will fail.² There will be peace and tranquillity and plenty (?).³

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

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

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

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

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

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

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

If at the beginning of the month *Adar* there is frost and snow, the sword will be unsheathed and there will be war; rebels will reduce the of the king and will destroy other cities. People will not converse straightforwardly (honestly); orders will be issued, one will look to (or "count on") his comrade (for help) and he (the comrade) will deny him and will not come to him,⁷ there will be bitterness and contention (of "authority and judgment")⁸ one with the other. In the city of the [247] *Kiwanania* (Beni Kiwan)⁹ there will be evil, and the harvests will be poor. S—

¹ Omit in square brackets; it is only in D.C. 31.

² *Nisiprun*.

³ Here *siwa*, always ambiguous, seems to indicate "plenty" unless the sentence should be read "a peace, capitulation, and misfortune".

⁴ *Atiawata* in all three MSS. Read *atawata* = "villainies"?

⁵ Or "the king will be at the *aiyal* city gate"? As it stands the sentence is incomplete.

⁶ C.S. 26 and A. *ulamišūh*.

⁷ C.S. 26, *marwata udina nišua*; A. *marwata udina nišua* (*marwata* = authority). I suggest that *marwata* is the original version, as translated.

⁸ See Appendix II.

¹ *Tispar*.

² *Tispat*. The meaning here may be figurative; literally "stretches", "extends", or "flays".

³ C.S. 26 has *nišam* for *nišalam*.

⁴ C.S. 26 has *abuta a tandra* for *batru* || *timudūh*.

⁵ *Ništa* (P.S. = "flaying"), but here, I suspect, a disease. Cf. the verb "to sink, drop", J. 902.

⁶ Read *bituk duk*.

⁷ A repetition, see above, I. II.

⁸ D.C. 31 and A have *nišamas*; C.S. 26, *nišūh*.

⁹ D.C. 31 omits *brawia*.

(PORTENTS OF) "THE SWORD" ¹ WHEN IT IS SEEN.

If in the month of Nisan "the sword" is seen from (in) the east, Fars will rise up and fall upon those in the hills, and all the cities will capitulate to the king

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

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

If in the month Tammuz a sword is seen from the east, the king will depart from the cities, people will associate peaceably with one another, and the people that control (command) the east will neither devour it nor be false to it.² There will be sickness and there will be misfortune. If seen from the west, the king of the west and the nomads (Arab tribes) will rise against each other, will make war with each other, and will act falsely (lie) to each other. And the army of the king will march on other cities.

If in the month of Ab "the sword" is seen from the east, dogs will become [248] rabid³ and there will be famine and fever in Bab; if seen from the west, dogs will become rabid and will devour people; in Fars and Media there will be misfortune; and *giraq* (scab?) will attack people in many localities for three years.

If in the month Ellul "the sword" is seen from the east, Fars and Media will make war against Dikum and Dikum will bow herself. If seen from the west, there will be peace in the cities; dates, vintage grapes and fruit crops will prosper (or "perish"),⁴ and much water will come (down)

If in the month Tišrin a sword is seen from the east, a prince will be slain and Babylonian subjects will be slaughtered [and by the report (tale-bearing?) of their mouths will they be killed].⁵ There will be mortality amongst asses and horses. If it is seen from the west, the king will die, slaves will yield to their masters and they (the masters) will treat them well (?).⁶

¹ "The sword" refers to some appearance in the sky like a sword. C.S. 26 and A have *about ḡ hirba*. From line 9 on p. 151 it would seem to be a star or constellation.

² The Persian Empire (see p. 144, n. 1).

³ Mesopotamia and Syria (see p. 144, n. 1).

⁴ C.S. 26 and A have *ulanikardban*.

⁵ C.S. 26 and A, *kalbia nišqadun*. If a tribe known as Kalbi intended there is a punning metaphor.

⁶ See above, p. 141, n. 5.

⁷ *Nišiprum*.

⁸ In square brackets missing in C.S. 26.

⁹ *Nišiparulan*.

If in the month of Mašrawan a sword is seen from the east, lions will wax fat¹; they will make war for two years and the realm of Babylonia will be established (hold the upper hand) for three or six years.

If in the month Kanun "the sword" is seen from the east, the harvests of all the cities [249] will perish (?),² and they will increase and be established. There will be revolt for three months; it will be "hold, hold!" and "loose, loose!" And there will be rain. If the star goes from the west to the east, (the city of 2) Bab will revolt, and they will not eat (?).

If in the month Tabit "the sword" is seen in the east, the king will slay rebels with his own hand, and will take the sword into his own hand. If seen in the west, the rebellion will gain the upper hand for three years and the land smoulder in insurrection³ to its liege. Brooks, millstreams, and rivers will fill. From the months of Adar and Siwan both the land and the year will decline.⁴

If in the month Šabat "the sword" is seen in the east, there will be barley and rice. And the nomads (Arabs) will be slain, old men and youths together. There will be a murrain on all animals, there will be misfortune in all cities and places. If seen in the west) Fars and Media, word of what is in their hearts (their evil intentions), will go to the king and the king will visit his wrath on the rebels, (and) in the west they will be subdued. And a tribe (?) will march into the cities, and the land will smoulder in insurrection.⁶

If in the month of Adar "the sword" is seen in the east, the taxes (or "tax-gatherers")² of the towns will fall into arrears (?) and [250] they will be killed by the king's authority. Province will invade province, and will rebel. Gods and angels will walk in the earth beneath the sun, so that, between one another (?) and the gods they will support them. The Egyptians will join them! and there will be peace. If it is seen from the west, there will be pestilence for three years. There will be fish and birds, but locusts will come and will devour the desert herbage. And slaves for two years will not be supported (or "live with"?) by their masters (but) will bring trade to their masters.⁹

¹ Rt. ŠLHM. See p. 139, n. 2, also p. 145.

² *Nišiprum*. Perhaps has a good meaning here, "will thrive" or something equivalent.

³ *Malaita šitin*. See p. 145, n. 3, and p. 146, n. 1.

⁴ *Nišiprum*. Or "be calamitous"?

⁵ *Šiḡa*. Op pp. 63 and 108, n. 1 this word occurred in a figurative sense for its literal meaning "plague", "disease", "a [bodily] affliction", here the meaning seems

to be "tribes" (see E.S. 100 meaning (c) "a tribe"). This would explain the use of the verb in the plural.

⁶ See n. 3.

⁷ *Nizaman*. Rt. ZUN? If so, grammatically incorrect. Obscure.

⁸ See p. 131, n. 9.

⁹ Meaning unclear. One would expect "Slaves will support their masters" (i.e. Afel form of AKL and no negative).

PORTENTS OF THUNDER WITH PEALS.

If thunder occurs in the month Nisan, there will be plenty ¹ and well-being.

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

If thunder occurs in the month Siwan, the grain harvests will be accursed in Bit, Hudaia and (Bit) Hdšaia; there will be loss amongst beasts . . . ² the man (accusative case) he will fall in battle, and the noise (of it) will go abroad into all cities.

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

If thunder peals in the months Ab and Elul, there will be sickness and epidemic [251] in Babylonia, the gods will rise up to the heavens (i.e. "forsake the earth"), and grain crops, dates, and human beings will perish.³ And in the locality of Kadan there will be a deadly epidemic for three days.

If thunder occurs in the month Tišrin, the early grain crops of the year will perish,³ and those of the later year will be ruined. There will be pestilence amongst the grazing herds.

If thunder occurs in the month Magrawan, grains will be scanty and *marganiata* ⁴ ("tender shoots"?) which are trees (or "shrubs") will perish and there will be misfortune.

If thunder occurs in the month Kanun, there will be rebels ⁵ in many cities, and in Pars (Pars) harvests will be deficient, and the gods will be worshipped ⁶ and eagerly besought, (but) hail will scatter the grain crops of that year

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

If thunder occurs in the month Šabaṭ, water will be of low level (?) ⁸ (or "difficult"?) and there will be sickness amongst the people and pregnant women will have difficult labour.⁸ Much water will come

¹ Ambiguous.

² The beginning of the sentence is missing in all three MSS.

³ Nisiprun.

⁴ *Marganiata*. Pl. of *Marganita* = (a) pearl, (b) coral, (c) a form of weakness (probably profuse perspiration: sweat). *Margania* also = "corals or pearls". The *margina* is the ritual staff of the priest, of olive-wood or willow-wood. *Marga* = "moisture". Corals and pearls are both found in water, and we may, I think, conclude that all are verbal from the root RGA, the second meaning of which is "to be moist". (Cf. Syriac ܪܓܐ), also the Arabic رغاب "meadow", i.e. a fertile or moist area. The Greek $\mu\alpha\rho\gamma\alpha\rho\iota\sigma$ is probably a word of Semitic origin.

⁵ C.S. 26, *nradia*.

⁶ C.S. 26, *nityaugrun*; A, *nisyugrun*.

⁷ Delete the second *nityaban*, it is only in D.C. 31.

⁸ *Nidawn*.

⁹ Both G.S. 26 and A have *nifken*. The rt. AFK means *inter alia* = "write (in labour)". Hence here, perhaps "have difficult parturition".

(down) and that year is productive ¹ of goodness (or "will be favourable"), (but) the annual fruit crops will perish ² in the place in which the earthquake occurred. There will be fish.

If thunder occurs in the month Adar, there will be an average (amount of) fish, and there will be well-being. And life is victorious. S— a.

[252] PORTENTS OF A RUMBLING (or "Thunderclap"), WHICH PRODUCES A DAZZLING LIGHT IN THE HEAVENS.

If a rumbling takes place (lit. "rumble rumbles") in the month of Nisan, blood will be shed in the land

If at the beginning of the month Ayar rumbling takes place, the king of kings will, (if) he is careful, be delivered from sickness.

If at the beginning of the month Siwan rumbling takes place, there will be daughter, and laying waste in Dilum.

If at the beginning of the month Tammuz rumbling occurs, there will be murrain amongst sheep and kine.

If at the beginning of the month Ab rumbling occurs, there will be famine at the latter end of the year.

If at the beginning of the month Elul rumbling occurs, there will be earnest supplication ³ of the gods in the cities.

If at the beginning of the month Tišrin rumbling occurs, there will be a war of insurrection, and sheep and kine will become weak.

If at the beginning of the month Mašrawan rumbling occurs, there will be rain for three months, grain harvests will be spoilt ⁴ and at the latter end of the year there will be want amongst men.

If at the beginning of the month Kanun rumbling occurs, the gods will slay, ⁵ and there will be confusion in the world (yea) they will be thrown into confusion.⁶

If at the beginning of the month Tabit rumbling takes place, that year there will be hail, people [253] will commit murder,¹⁰ and much water will come (down).

If at the beginning of the month Šabaṭ rumbling occurs, there will be rain.

C.S. 26 has *ḏabula tibbia*.

Nisiprun.

¹ *Guka* = "a clap of thunder", or "subterranean rumbling". From what follows the latter seems indicated.

² *Gahra*. GHR is of ambiguous meaning like several words connected with light and sight: "to dazzle with light" or "darken", etc. I suggest that *ḡ gahra hanwa bitumia* was added as a gloss by a scribe who took *guka* to be "thunder", and added *gahra* "about-lightening".

³ Rt. *ḡNA* (= *ḡNA*) "to groan, rumble" (of underground thunder at earthquakes)

⁴ *kadāša d alahia* (cf. Pa. ܩܕܫܐ "to beg persistently," (J. 683).

Nisiprun.

⁵ C.S. and A, *nisiprun*.

⁶ Probably *ḫitiprun*. (For prefix *ḫ* instead of *ni* see N. MG., pp. 215-16.)

¹⁰ See above, n. 8.

If at the beginning of the month Adar rumbling occurs, there will be much rain and water. S—a.

FURTHER: WHEN A CROW¹ FAVOURS.

If the moon is in Aries, it is favourable. (If) the moon is in Taurus or Gemini or Cancer, it is festivity.² If in Leo, it is (betokens) a journey. If in Virgo, it is letter. If in Libra, it is festivity. If in Scorpio, it is favourable (pleasant). Of, if in Sagittarius, it is festivity. Or if in Capricornus, it is festivity. Or, if in Aquarius, it is not auspicious (favourable). If in Pisces, it is favourable. S—a.

FURTHER: WHEN THE FIRE-PAN MAKES A SOUND AND THE FIRE MURMURS.

If the moon is in Aries, it is good.³ If in Taurus, Gemini or Cancer it is news⁴ and is good. If in Leo, it is *gama*⁵ (quaffing?). If in Virgo, it is auspicious (pleasant). If in Libra, equity, pleasure, and justice.⁶ If in Scorpio, it is festivity. If in Sagittarius, it is a journey. If in [254] Capricornus, it is unexpected bounty.⁷ If in Aquarius it is fullness of hand ("plenty"). If in Pisces, it is increase. S—a.

FURTHER: WHEN A LAMP IS QUENCHED OF ITSELF SUDDENLY.

If the moon is in Aries, it is (betokens) power and majesty. If in Taurus, it is enduring comfort⁸ and friendly action. If in Gemini, it is quaffing.⁹ If in Cancer, it is loss. If in Leo, it is festivity. If in Virgo, it is a journey. If it is in Libra, it is festivity. If it is in Scorpio, it is trade. If the moon is in Sagittarius, it is wise,¹⁰ quaffing, and song.⁸ If in Aquarius, it is loss (decrease). If in Pisces, increase, it is pleasant. S—a.

FURTHER: WHEN A DOOR (WHICH IS A GATE) SQUEAKS.

If the moon is in Aries, it is pleasure. If in Taurus it is power, wealth, and cheerfulness. If in Gemini, journey. If it is in Cancer, it is festivity. If it is in Leo, might (greatness) and power (?).¹²

¹ The *ghurāb* of Iraq is not a raven, but a large black crow, often black and white.

² *Hitra*. Or from an Arabic word حتر "small gift"? Or "legal marriage"? (several meanings).

³ خبر. C.S. 26 and A have *kair*.

⁴ *Yadita* "news". *Yadata* "knowledge".

⁵ *Gama*. Below we have *gama yabra* "quaffing" (or "swallowing") and song. *Gama* may also mean "privation"; "cutting-off".

⁶ Most of the words here and below are Arabic and Persian.

⁷ رزق = gift of God, = gain unhop for".

⁸ *Na'mat* of *daim*, or "a soft life perpetually".

⁹ *Gama*. See above, n. 5.

¹⁰ Arabic (the wine) or fermented drink).

¹¹ (*Dāta*). A gloss.

¹² *Gibla* (قِبْلَة) = power, = authority". Also on pp. 155 and 182.

If the moon is in Virgo, it is strife and anguish.¹ If it is in Libra, it is power and majesty. If it is in Scorpio, it is a journey. If in Sagittarius, [255] it is pleasure. If in Capricornus, festivity. If in Aquarius, wealth and something agreeable. If in Pisces, it is favourable. And Life is victorious. S—a.

This compilation,² which explains the year, the clime, and the portents of the stars, I copied out for myself, who am poor and lowly and striving, a slave who is all sin, small and a (mere) child amongst my brother literates and dust beneath the feet of the priests and *ganziwri*.³ I am Ram Zihrun, son of Rabbi Bihram Sam, son of Rabbi Yahia Zihrun, son of Rabbi Bihram Šitel, son of Rabbi Yahia. ■■■ of Rabbi Zihrun, ■■■ of Rabbi Yahia Mhatam, ■■■ of Adam, son of Adam Yuhana, son of Bihram, son of Šams, son of Ganim, son of Rabbi Adam, ■■■ of the great, lofty reversed-one, the steadfast and proven *ganziwra* Rabbi Yahia—his name⁴ 'Aziz, his family name *Kufaji-Duraji*. I copied it from the manuscript of Yahia Ram Zihrun, son of Mhatam, son of Mhatam Yuhana, son of Bihram, son of Mašad, son of Najmi, son of Xaxam, son of Kiria, son of Hayat—by name Šabur (Sapor). He copied it from the volume of his maternal grand-father, who was my teacher (*rabbey*) and placed the crown⁵ on my head—Manda d Hiia⁶ shall forgive him his sins!—who was Rabbi Yahia Yuhana, son of Rabbi Zihrun Adam, son of Zihrun, son of Dizfuli, son of Šagri, son of Našir, son of Zakria, son of Zihrun, of the sons of Dihdaria; his name Šabur and his family-name Bšaba; that copied it for his own (use) from two volumes, one (belonging to) Sam Bayan, son of Adam, son of Yahia, son of Zihrun, Qutana by name, and the other (to) Rabbi Ram. ■■■ of Rabbi Yahia Zihrun, son of Rabbi Zihrun, son of Rabbi Adam, son of Rabbi Yahia Adam, son of Rabbi Šitel, son of Rabbi Ram of the Manduia family, his name Kuma; that copied it for himself from the collection of Rabbi Yahia, son of Sam, son of Bihram, son of Adam Zakia, son of Ma'ruf, ■■■ of Ši'aid, son of Ram Zi(wa?), Ram Ziwa by name; who copied it for himself—he is Rabbi Yahia, son of Kair-ullah, son of Salim, son of Šanan, from the collection of Maš'ud, son of 'Abd-'man, son of Suran, son of Zihrun, son of Bihram, son of Zakia, ■■■ of Adam, son of Ram, son of Ram Ziwa, his name, Ram Ziwa, that copied from the collection of Rabbi Adam Zihrun, son of Rabbi Zakia Šitel, son of

¹ Persian *ranj* "grief", "anguish", " vexation".

² *Kurasa*, see preface. A set of loose leaves within protecting stiff covers. Tradition ■■■ that the Šar Malwašia should have this form; probably for convenience in consultation.

³ *Ganzwira* (*Ganzwira*), the rank above *tarmida* "priest".

⁴ The first name given is the Mandaean or "astrological" name, known as the *malwada*, used for magical and religious occasions. The second is the personal name, the *kinama*; the *lagab*, or third name, is the tribal name ■■■ family name.

⁵ "Who placed," etc., i.e. consecrated him priest. The *taga*, ■■■ white silk fillet, ■■■ the badge of priesthood.

⁶ See MMII p. 73 (etc.).

Ram Baktiar, son of Rabbi Bihram Šadan, son of Yahia Maimun, son of Adam, son of Zihrun, son of Adam, his name Qutana, who copied it from the collection of Yahia Baktiar, son of Adam Baktiar, son of Zihrun, son of Adam, his name Qutana, whose grandfather copied it, Rabbi Ram Baktiar, son of Rabbi Šadan, son of Yahia Maimun, son of Rabbi Adam, ■■■ [256] of Rabbi Sam Yuhana. his name Qutana that copied it from the collection of the great, lofty, and revered Rabbi Bihram Brhiiia, son of Adam Zakia, son of Yahia Baktiar, son of Adam Bihram, his (family) name Kuhailia; who copied it for himself from the collection which Zakia copied, the son of Yahia Yuhana, son of Baktiar Brhiiia, son of Adam, (family name) Sumaqa, from ■ collection copied for him by the great, lofty, and revered one, our teacher, Rabbi Bihram, son of Adam Brhiiia, his (family) name Zarzuia, for the great and lofty and revered Rabbi Zihrun, son of Zakia, son of Ram, his name Gadana, who copied from the collection of Sam Šitil, son of Yuhana Bayan, who copied it (from the collection of ?) our teacher Šadan Bulbul, son of Zihrun Abu-S'id, from the collection of Rabbi Yuhana Ril Draz, who copied it from the collection of Rabbi Zihrun Laiit, who copied it (from ?) Rabbi Sarvan Bulbul, son of Sam Bayan Zarzuia, who copied it from the collection of Rabbi Ram Baktiar, son of Yahia Laiit, (who) copied it for himself from the collection copied by our master, the honoured *rišama* (head-of-the-people) and chief of the age, Rabbi Adam Bul Faraz, son of Bihram Šitil—Manda d̄ Hiia forgive him his sins!—copied by Rabbi Ram Baktiar, son of Laiit, from two collections of the Asfar Malwašia, one from the manuscript of Rabbi Adam, son of Yahia Kuhailia, another (belonging to ?) Anuš Yuhana d̄ Ailil, who copied for himself from these three collections, copied one from the other, copied by our master Adam Bulfaraj, son of Rabbi Bihram Bihram Šitil Barubai from the Asfar Malwašia which Ram Baktiar copied that was in the house of Rabbi Yahia and Sam Zihrun, son of Adam, son of Sarvan Bu-Si'id, from the Asfar Malwalia copied by Anul Mu'ailia, son of A n d Bihdad, son of Šitlan Yahia Yuhana for his pupil, Yahia Adam, son of Mhatam Šabur from the Asfar Malwašia of our master A n d Mu'ailia, son of Anuš Bihdad (copied for ?) his pupil Sam, son of Yahia. The copy was unto here (this point). Life is victorious. S—a

And thus this collection, that ■ the *Book of the Signs of the Zodiac*, was set in order and completed to (the glory of) the name of the First Life and the *sign* of Manda d̄ Hiia and in the names of Hibil, Šitil, and Anuš¹—praised be their names in the Place of Light I copied it for myself, it was completed on the seventh day, the fifteenth of the month Siwan and Gemini, in the year of Friday (i.e. "which began on a Friday"), that is (in the month) Nisan, Aries, in the year one thousand two hundred and forty-seven, in the town of Qurna² by

¹ Three ■■■ of Adam (see MMII).

² A small town at the junction of the Tigris and Euphrates.

the waters of the Light-Euphrates, in the house of Rabbi Zihrun, son of Rabbi Zihrun, son of the lofty and respected Rabbi Yahia Yuhana, son of Rabbi Zihrun Adam, son of Zihrun, son of Dizfuli, son of Šugria, son of Našir, son of Zakria, son of Zihrun, of the children of Dihdaria, his name Šabur and his (family) name Bṭaha. In the interior of his dwelling I wrote this Asfar Malwalia, the governor of Qurna (at that time) being Seyyid Danun Aga, the governor of Basrah being Seyyid Muhammad Aga Pasha, (of) Bagdad¹ Ali Pasha, and the shaiḫ of the Muntafiq, Majid, son of Hamud ibn Tamir.

Life is victorious for ever. S—a.

[TRANSLATOR'S NOTE.—Here ends the Book of the Zodiac proper. but all three copies have long appendices, written in a smaller script ■ as to distinguish this part from what precedes it. The lists of the names of the copyists, dates, and so on differ in the three MSS. used for this translation, but they coincide in the very earliest copyists.]

PART II

[NOTE.—As said above, this is in reality a separate collection, but has become permanently attached to the Sfar Malwašia. The admixture of Arabic and Persian words show the texts to be of late date, but, on the other hand, some of the fragments bear internal evidence that they are translations of translations, and some of the place-names indicate sources of considerable antiquity.]

I

PORTENTS [257] OF A RED GATE WHICH APPEARS IN THE FOUR QUARTERS OF THE SKY: IT SEEMETH TO BE FIRE BUT IS NOT FIRE.

When something red (like the above 2) is seen in the firmament a king will absent himself from his city. When red is seen in the direction of the west, there will be desolation and slaughter amongst the Egyptians. When red (dust 2) and redness are seen in the heavenly vault, then great personages and men of noble family will die and be murdered. S—-a.

OTHER INDICATION OF RED DUST.¹

Or, when red dust spreads out and rises into the sky, from the ground like a dark cloud, it is an indication of heavy mortality amongst the people from two causes, privation (2) and captivity. In the whole world roads will be cut and there will be famine, terror, and an uproar which is neither seemly nor good amongst mankind. S—-a.

When the sun is reddened in the month of Nisan, there will be slaughter, persecution, and confusion at the end of the year. Should a thick cloud (or "dark mist") appear in Tammuz, a new species (2) will appear in Tammuz. If thou seest white cloud for three days following² in Tammuz, that year there will be little rain. If thou seest cloud for seven days following and fifteen days of Tammuz, there will be much cloud and rain will not cease. Or, if thou seest much cloud in the seventeenth of Tammuz until the end of the month, that year there will be much rain. If cloud doth not appear either at the beginning of the month of Tammuz, nor in the middle, nor at the end of the month, that year will be evil; (so) lay up food for thyself so that thou wilt not go short. S—-a.

When a red sign appears in the sky looking like fire, a king of the west will transfer his allegiance. S—-a.

If that sign appear in the *maghrib*,³ which is the west, it will be a good year, but there will be terror in it. If not so, market prices⁴ in Egypt will be high. S—-a.

When the firmament is seen to be white and there is no mist (cloud) in it, it betokens corruption in that city in which the sign was seen. If by day something red, like fire, is seen in the sky in the direction of the west, the inhabitants of one quarter of the city will remove to another city and will swear allegiance to another king, who is other than their own king. S—-a.

If (something) like fire is seen in the western part (of the sky) [258] there will be dearth and ruin in the district of Egypt. If something resembling a clay (vessel 2) containing foam and froth is seen, there will be much corruption. And when the day is rough and the wind blows, it shows disturbances; and, should it be accompanied by red dust, that indicates high market prices (for grain) for three years. If there be red dust, there will be a deadly epidemic for one year and at the end of that year grain will fetch high prices. S—-a.

When a cloud resembling the image of a man is seen, there will be pestilence in one quarter of the city. And when something appears resembling the image of a bull, there will be a good year and plenty of food. If a cloud like the image of a horse is seen, there will be slaughter in one quarter of the city in the month in which the sign appeared. Should there be a cloud in the shape of a lion, father and son will fall out (*lit.* "dissension will fall", etc.). If a cloud appears resembling a ram, the king of the Ramaia (Greeks 2) will invest Syria, killing the inhabitants of the city of Glab and slaying many people. S—-a.

IF THE BEGINNING OF THE YEAR IS ON A (CERTAIN?) DAY—that is the nineteenth of the month of Tammuz in the Greek (reckoning?).⁵

If the first day of the year fall on a Sunday, the winter will be temperate and the summer extremely hot; sheep and honey will be abundant.

If the first day of the year be a Monday, the winter will be fine, and there will be much rain. There will be suffering from cold and there will be various maladies.

¹ Transliteration from the Arabic.

² C.S. III, *grania*. (Refers usually to the price of grain), i.e. scarcity of foodstuffs.

³ The sentence is obscure: I imagine that a Western calendar at this period began the year on the 19th of Tammuz!

⁴ In Arabic; throughout the section Arabic words occur.

⁵ C.S. 26 and A have *qurā*.

² A has *hala maqa*. Variations of spelling in considerable in this section, and I will not note further differences unless vital to sense.

³ *Gama*. Or "cutting off"? See note in *pama*, p. 154, n. 5.

⁴ For *halif* C.S. III has *halin*.

When the first of the new year is ■ Tuesday, there will be rain and cloud, and sickness in the winter.

When the first of the new year is ■ Wednesday, there will be temperate winter, and there will be extreme heat and mortality in the summer.

When the first of the new year is ■ Thursday, there will be ■ fine winter, there will be plenty of fruit and honey, and small mortality amongst men (although) there will be fever amongst the people.

If the first of the new year is a Friday, there will be bitter cold in the winter and barley and wheat will be abundant.

If the beginning of the new year falls on a Saturday, there will be severe cold; there will be maladies and infirmities, wheat and barley will be insufficient, and there will be fever and weakness amongst young children. §—a.

ANOTHER CALCULATION ABOUT THE YEAR.

When the first day of the new year falls on ■ Sunday, it will be ■ fine winter, and there will be much cloud and dew, (but) there will be mortality amongst youths. §—a.

When the first day of the new year is ■ Monday, the winter will be hard ; there will be much rain in the months of Nisan and Ayar, and there will be many diseases and afflictions. §—a.

When [259] the first day of the new year is ■ Tuesday, the winter will be bad¹ and long, and the summer will be fine ; there will be much sickness. §—a.

When the first of the new year is ■ Wednesday, [it will be ■ temperate year].² The winter will be bad, and the atmosphere (*lit.* "wind") showery³ and wet. The summer will be fair, and there will be wheat. If not, there will be heat. The winter (will be 2) long, and the summer will be fine. There will be much disease, plenty of wheat, and ■ pestilence amongst the people. §—a.

When the first of the new year is ■ Thursday, the winter will be fine ; if not, there will be ■ wind (gale?) and people will die. §—a.

When the first of the new year is ■ Friday, the winter will be long, and there will be much damage and many violent gales; and amongst the people there will be eye-diseases and deadly illness. §—a.

When the first of the new year is a Saturday, the winter will be excellent. A gale will blow in the months of Ayar and Haziran and there will be heat and ■ burning (wind), and the barley will be poor. (But) the Judge appointeth I §—a.

¹ *Biba*, missing in D.C. 31.

² In square brackets misplaced in D.C. 31.

³ Read *عظير*.

A CALCULATION OF THE ARABS, and "DANIEL SAID".

When the beginning of the month of Muharram falls on a Saturday, it will be a cold year, there will be snow² and mortality amongst young children ; it will be an evil year. §—a.

When the beginning of the month of Muharram falls on a Sunday, there will be much mortal disease, and kine will die. L ■ .

When the beginning of the month of Muharram falls on a Monday, there will be ■ fine winter, and in the summer fierce heat, (but) there will be much rain and market prices³ will be low. §—a.

[When the beginning of the month of Muharram falls on ■ Tuesday frost will come, there will be much snow, and market prices⁴ will be low. Many people will die.]⁴ §—a.

When the first of the month of Muharram is ■ Wednesday, the winter will be temperate, there will be an average rainfall [in ■ the hills grain will be dear,⁵ and there will be mortal sickness amongst men]. And summer market prices will be low. §—a.

When the first of the month of Muharram is ■ Thursday, there will be a good winter, and it will be fine, and buying and selling (*i.e.* "business?") in Babylon will be poor, and there will be much ruin. §—a.

When [260] the first of the month of Muharram is a Friday, the winter will be a severe one. there will be little rain, and an epidemic will attack many places, and the yield of the fruit trees will be poor. L a .

[When ■ the beginning of the month of Muharram is a Saturday, the year will be cold. it will be ■ evil year, and there will be snow and mortality amongst young children.] §—a.

FURTHER: ANOTHER COMPUTATION, WITH A LIST CONCERNING THE DAY OF THE MOON ON WHICH THERE IS AN ESCAPE.

If (a slave) escapes on the first of the moon, a woman will capture him. One escaping the second (night) of the moon will be found and sent back after ■ little. One who escaped ■ the third of the moon will be found and sent back after ■ little. One that escapes on the fourth of the moon will not be returned. He who escapes on the fifth of the moon will be found and returned. He who escapes on the sixth of the moon will be found and sent back. He who escapes on the

¹ As the calculation begins with the holy day of the Jews, Saturday, this is probably a Jewish prediction, called "Daniel said".

² C.S. 26 and A have *alpa*.

³ The Arabic *أشعار* "current prices" . The vendor's point of view is given here as it is considered unlucky.

⁴ In square brackets missing in C.S. 26.

⁵ A has the correct *grasia*. Or "market prices will be high".

⁶ Missing in C.S. 26. The prediction for Saturday was the first given, ■ this is ■ repetition.

seventh of the moon will be sent back. He who escapes on the eighth of the moon will return of himself. He who escapes on the ninth of the moon will be caught and carried off. He who escapes on the tenth of the moon will not be found. He who escapes on the eleventh of the moon will be discovered by one thing. (If) one escape on the twelfth of the moon : whosoever bought a slave, (and) he goes from him — if met with¹ he will be found. The thirteenth of the moon ; he who escapes will die. The fourteenth of the moon : (if) he escapes, he will be caught and sent back. The fifteenth of the moon : he will escape and will be discovered. The sixteenth of the moon : he who escapes will not be returned. The seventeenth of the moon : he who escapes will not be returned. The eighteenth of the moon : he who escapes will neither return nor be discovered. He who escapes on the nineteenth of the moon will be found and brought back. He who escapes on the twentieth of the moon will be discovered. He who escapes on the twenty-first of the moon, will be found. The twenty-second of the moon : he will escape and be found. The twenty-third of the moon : he will escape and will go back of himself. The twenty-fourth of the moon : he will escape and not be brought back. The twenty-fifth of the moon : he will escape and will not be brought back. The twenty-sixth of the moon : he will escape and go back of himself. The twenty-seventh of the moon : he will escape and will be found. The twenty-eighth of the moon : he will escape and will be discovered. The twenty-ninth of the moon : he will escape and will die at the place from which he escaped. The thirtieth of the moon : he will escape, but will return after a little. S—A—

IF THOU WISHEST TO KNOW WHETHER A SICK PERSON WILL RECOVER, OR WHETHER HIS ILLNESS WILL BE PROLONGED OR WHETHER HE WILL DIE.

Count (the numerical value of the letters of) the name of the sick person and the name of the day on which he fell ill, add them together, and subtract three, three.² For Sunday count two, for Monday count five, for Tuesday count one, for Wednesday count nine, for Thursday count one, for Friday count five, for Saturday count seven. Put together (add) each day in which he fell ill with the [261] name of the sick man and subtract three.

He who fell ill on a Sunday : if one remains he will recover, if two remains, his illness will be prolonged, if three remains he will die. Monday : if one remains he will die, if two remains he will get well, if three remains his illness will be prolonged. Tuesday : if one remains his illness will be prolonged, if two remains he will die, if three remains he will get well. Wednesday : if one remains he will get well, if two

remains his illness will be prolonged, if three remains he will die. Thursday : if one remains he will die, if two remains his illness will be prolonged, if three remains he will get well. Friday : if one remains he will die, if two remains he will die,³ if three remains his illness will be prolonged. Saturday : if one remains he will recover, if two remains he will die, if three remains his illness will be long. S—A—

ANOTHER RECKONING ACCORDING TO THE GREEK (Western) MONTH CONCERNING THE SUN, WHEN ENCIRCLED BY A LINE ON A DAY WHEN THERE IS LITTLE CLOUD OR RAIN.

If thou seest the sun circumscribed by a circle at daybreak in Nisan, according to the pronouncement of Harmus the Hakim, thieves will cut the roads, children will die, there will be heat, and there will be disease amongst the population, then there will be bitter cold.

If in the month Ayar a circle surrounds the sun,⁴ thieves will sally forth and cut the roads, and market prices will be high everywhere.

If in the month Haziran a circle surrounds the sun there will be famine, evil, and fear.

If in the month Tammuz a circle surrounds the sun, a king will die, market prices (of grain) will be high and a royal prince and princess will die.

If in the month Ab a circle surrounds the sun pestilence will rage for three years amongst the people, and, according to Harmus (sic) al-Hakim, (there will be) murrain amongst beasts, There will be low prices and slaughter : the outlook for the year is not pleasant, and cattle will decrease.

If in the month Ellul a circle encloses the sun, the king will slay his son, his son will kill himself, or else he may kill a person of his family.

If in the month Tishrin al-Awwal the sun is encircled, the people of that city must guard themselves ; there will be sufferings amongst the people and they will be afraid ; then they will be rescued and the enemies of the king will fall beneath his feet. There will be (a good ?) inundation and there will be prosperity.

If in the month Masrawan al-Tam a circle surrounds the sun, there will be pestilence, wheat will be scarce, there will be disease

¹ A has "will recover".

² i.e. a solar month.

³ Cf. pp. 127 and 128. Here, unless the "line" encircling the sun is an annular eclipse, a corona or halo, or something of the kind, is indicated. See p. 127, n. 5. The Babylonians mention two haloes "encirclements in astrological tablets, the *tarbanu* and *supuru*."

⁴ *Zraqa* of *yuma*. The phrase reoccurs on p. 175 and 180 and on p. 176 we have *zraqa* = *šamis* (the sun). *Zraqa* = "blue", but here, we have, I think, some early miswriting of *zraha* (Rt. ZRH 𐤆𐤓𐤏 "to shine, sparkle, rise" (J¹-G¹12)). The description here "without mist = rain" seems to indicate "daybreak,

¹ From ARA (𐤀𐤓𐤁) "to encounter", C.S. 26, *miršā*.

² i.e. subtract three successively, until one, two, or three remain.

³ C.S. 26, *hārīḥ rīm hārūta* ; A, *hārīḥ mahdūra*.

amongst the population, and they will die. There will be rain (but well-being is lacking amongst the people.

If in the month **Kaun al-Awwal** [262] ■ circle surrounds the sun, there will be plague amongst the population of that city where it was observed.

If in the month **Sabat** a circle surrounds the sun, the king will kill his people, and his heart will become evil. Much water will come (down) and the tilled ground will perish (or "be cut off"). Another king will attack the king and they will be plundered.

If in the month **Adar** a circle surrounds the sun, there will be war and lawlessness in the cities; well-being (food?) is lacking and there will be disease and infirmities. There will be rain. And ■ man will flee from the presence of the king. S—-a.

A RECKONING ABOUT THE MOON WHEN ENCLOSED IN A CIRCLE.¹

[If a circle surrounds it in the month of Nisan, the king will slay another king.]² Waters and springs will flow freely, and the wheat, and barley will be good. Royal princes³ will be killed and (in?) the east there will be slaughter and famine from the **Euphrates** ⁴ onwards.⁶

If in the month of **Ayar** the moon is surrounded by a circle, there will be evil and murder; wheat and barley will be lacking, and those living by the sword will murder people.

If in the month of **Haziran** the moon is surrounded by a circle, the sesame crop will be poor, date palms fail to bear, and prices will be high. Redness and an eruption will come out on people. Fish and birds will multiply.

If in the month of **Tammuz** a circle surrounds the moon, pregnant women will die and the earth lose⁶ her seed. The king will slay his enemy, the trees will not yield their fruit, the year will be evil and prices high.

If in the month of **Ab** ■ circle surrounds the moon, fish will be scarce, and beasts will perish; if not this, the sheep will die.

If in the month **Ellul** ■ circle surrounds the moon, water from the springs will fail for ■ whole year, but then there will be water and fish will be plentiful.

If in the month of **Tiḥrin-Awwal** ■ circle surrounds the moon, virtue is lacking amongst the people of the world, and deceit and dishonesty will be abound amongst people.

If in the month of **Mašrawan al-Tani** ■ circle surrounds the moon,

¹ See pp. 127 n. 6, 128, and 163 n. 3.

² In square brackets, missing in C.S. 26.

³ Arabic **أهل**.

⁴ C.S. 26, *Prat.*

⁵ *agamia*. Or "in the district of the Euphrates".

⁶ C.S. 26, *tipsiq* "will be cut off".

people are estranged from each other and food in the storeroom¹ is scarce. There will be uproar in Babylonia and there will be fear and evil.

If in the month of **Kaun al-Awwal** the moon is surrounded by an enclosing line, there will be panic in the cities² of Babylonia, there will be much snow and little rain.

If in the month of **Ṭabit al-Tani** an enclosing line encircles the moon, there will be destruction (*lit.* "sword") in the east and rain in the south: (yea) there will be a sword.

If in the month of **Sabat** an enclosing line surrounds the moon, fruit³ will be excellent, (but) there will be suffering amongst the people. Beasts will multiply and there will be much heat (or "fever").

If in the month of **Adar** an enclosing line surrounds the moon, there will be much rain and it will be evil. The king will seize his son and will chastise him and amongst kings⁴ will there be slaughter. There will be much rain, the price of grain will be high, subsequently, wheat⁵ will be plentiful. Fear will overtake the king. S—-a.

[263] THE RECKONING WHEN THE MOON ■ SEEN ON THE FIRST DAY.

If in Nisan the moon is seen and it is upright, the year will be evil and there will be bitter cold in it. If leaning to one horn, peoples will attack one another, and there will be much rain. If its horns are level, there will be tumult, licence, and panic. If its Right horn

[or if it is seen from the left (and leans to ?) the right horn],⁶ from end² of the year there will be bitter cold. S—-a.

If in the month of **Ayar** the moon is seen upright, it will be a good year, fruits will be plentiful and there will be rain. If one horn is depressed, there will be much rain, and people will leave their homes.⁸ If the right horn is elevated there, will be well-being (or "food") in abundance. S—-a.

If in the month of **Haziran** the moon is seen upright (or "level"), wheat and barley will be abundant. If inclined to one of its horns, people will die at the end of the year. S—-a.

When in the month of **Tammuz** the moon is seen upright ("level"), there will be frost, and well-being in plenty. If inclined to one horn, there will be rain; if the left horn is seen to be uppermost, there will be ■ gale, and the king's son will die.¹ S—-a.

¹ C.S. 26, *Beina*. ² Probably originally *brdin mdin* "in many a city".

³ C.S. 26 and I have *mia* "water" for *missia* "fruits".

⁴ Read *binia malbia*.

⁵ For *hasia* read *hisia*.

⁶ In square brackets in A only. The dots indicate an obscure passage.

⁷ Tentative translation. Probably *lāmba* is superfluous, in which case read "at the end of the year".

⁸ A has ■ *atrayin*, ■ rendered above; DC. 31 and C.S. 26 have *ms abatrayin* "from behind them". (Former probably the correct version.)

When in the month of Ab the moon is upright ("level"), wheat and barley will be excellent; if one horn is uppermost they will die (i.e. the crops will fail) and there will be famine that year. S—a.

When in the month of Ellul the moon is seen upright ("level"), with its horns opposite (or equal) to each other, wheat and barley will be abundant; if it is leaning, there will be fighting (?)¹ amongst the people. S—a.

When in the month of Tišrin-Awwal the moon is seen upright (with) its horns opposite (or "equal") each other, there will be rain for forty days and it will be a good year. S—a.

When in the month of Tišrin al-Tani the moon is seen with its horns opposite one another, there will be enjoyment (or comfort) and the dates will be excellent. In the east there will be calm and one city will be opened up (or "taken by storm" ?). If the left horn is uppermost, there will be famine. S—a.

When in the month of Kanun al-Awwal the horns are level, there will be rain for twenty-one days. Fruit will be abundant.² If the left horn is uppermost, there will be murder at the end of the year. S—a.

When in the month of Šabaṭ the moon (is observed) and its horns are level, there will be calm [amongst the people, and there will be bitter cold. If slanting to one horn, market prices will be low and there will be food in plenty]³ and there will be pleasurable conditions. (But) there will be extreme cold. If slanting, there will be much rain. S—a.

When in the month of Adar its horns are level, there will be privation amongst the people and there will be great cold; if slanting to one horn, market prices will be low and there will be good things (Zit. "goodness")⁴ in abundance. S—a.

[264] Moreover, ye shall know that from beginning to end all this writing⁵ is calculated according to the Greek (Western) month.

A CALCULATION CONCERNING LIGHTNING WHICH FLASHES IN THE SKY.

If in the month of Nisan there are flashes of lightning and rain, there will be much suffering in Babylon. If it flashes and a gale blows in the east, a king will commit murder⁶; he will slay some of the greatest of his people. If the wind goes forth in the west, the wheat

and barley will perish and there will be much wind and pestilence. S—a.

If in the month of Ayar lightning flashes, there will be little rain.⁷ There will be murder in Madan, the roads will be cut, there will be ~~roads~~ that are not seemly amongst men, and the pasturelands⁸ and wheat will perish (2-3%)⁹ &a.

And when in the month of Haziran lightning flashes, there will be licence (lawlessness) amongst men, the king will die, and at the end of the year rain will be withheld (i.e. "cut off") and the market price (of grain) will be high. If it flashes from east to west, the roads will be cut. S—a.

If in the month of Tammuz lightning flashes, there will be licence (lawlessness), and a great man will die in Babylonia. S—a.

If in the month of Ab the lightning flashes, market prices in Babylon will be high and the king will die at the end of the month.³ If it flashes from the west, prices in Babylon will be high. S—a.

If in the month of Ellul lightning flashes, there will be accidents in Babylonia, (yea) there will be loss and accidents. S—a.

If in the month of Tišrin al-Awwal lightning flashes, there will be panic amongst the people. If it flashes from the east the king of Babylon will retire¹⁰ from his place (position?) and it will be well for his children: his people. And prices will be low. If it flashes from the west, fire will descend and will burn up the cultivation (2)¹¹ and locusts will come (but) will do no harm. If it flashes from the south and north and from every quarter⁷ of the sky, there will be accidents and blight in plenty, and at the end of the year there will be hail and frost. S—a.

If in the months of Tišrin [and Mašrawan al-Tania]⁸ lightning flashes, if the king is killed,⁹ there will be lawlessness from east to west. S—a.

If in the month of Kanun al-Awwal lightning flashes, the king of that city (in which it was observed?) will plot evil against his subjects. L a :

[If in the month of Kanun al-Tania lightning flashes, misfortune and high prices will proceed and be brought from the west.]¹⁰ S—a.

If in the month of Šabaṭ lightning flashes, the king will become evilly disposed towards that city in which the lightning occurred. S—a.

¹ *Ghala*. The root GBL = "to form, or mix up (with the hand)", hence = "knead" (dough), "fashion", a pot, and = "forth"; and figuratively "fighting". In the present = "turmoil", "acrimony" ? A has *ghila*.

² C.S. 26, *miṣṣaṣiā*.

³ In square brackets, missing in D.C. 31. The sentence = faulty.

⁴ *Gama*, p. 164, r. 5, and Appendix I.

⁵ *Tubasi* missing = C.S. 26.

⁶ C.S. 26, *ghila nigfil*; A. *gaṣla nigfil*.

⁷ For *albar* = has *lbar*.

⁸ Read *galia* (for *malia*) as in C.S. 26 and A.

⁹ A has the correct *uḍribā*. C.S. 26, like D.C. 31, has *uḍribā* "and flies".

¹⁰ Read *yakra* for *akra*.

¹¹ Arabic. Meaning "abdicato" ?

¹² C.S. 26 and A have *uḍribā anaḥiā* ("for human beings").

¹³ For *alrad read alkrar* ? or *akrab* ? Arabic "Kurds" is improbable.

¹⁴ C.S. 26, *bara* = A. *bara*.

¹⁵ In square brackets, missing in C.S. 26.

¹⁶ The Arabic *yinqūl* = C.S. 26, *yanqūl*.

¹⁷ In square brackets omitted by D.C. 31.

If in the month of **Adar** lightning flashes, there will be want in all the world. S—a.

PORTENTS OF A GARGUL (rumbling?)¹ IN THE SKY.


If in the month of Nisan there is ■ rumbling (?), there will be goodness and honesty in the world, there will be plenty of barley and wheat, sheep will increase, there will be much rain and it will be favourable (auspicious) for people (that) hear it, if the moon and Saturn are full (?), so that [265] it will be ■ good year. Dates will be plentiful and the wind northerly. (Should the moon be waning it will be ■ good year. S—a.


If in the month of Ayar there is ■ rumbling (?), cattle will die, (but) there will be rain and just dealing in the world. There will be ■ panic, and people will flee from ■ man whose name is magnified. Should the moon be during its waxing (lit. "at its waxing of the (lunar) month") water-buffaloes will die. there will be water-floods and these will do damage. If the moon is on the wane pestilence and accidents will happen that year. S—a.

If there is a rumbling (?) in the month of Haziran, it will be evil, and inauspicious for the inhabitants of that city, and its great men and *riasia*,² that is to say "chief men", will die, (but) the people will be delivered from fever. If the moon be waxing, trouble will be averted by my Lord, his name be praised! If not, there will be evil. If at the waning (of the moon) the thunder rolls, the year will be good. S—a.


If in the month of Tammuz there is rumbling, wheat and barley will be abundant (but) fruits and trees (perish?) be torn down.⁴ A man of high office⁵ will die. Wheat will be plentiful; vintage grapes and barley will also be abundant. Should the moon be waxing, there will be accidents in that (month?). S—a.

If in the month of Ab thunder rolls (?) sheep will die, and trees will lose their fruit. There will be much that is good (but) the vintage will be ■ loss. If the moon be waxing, there will be hail and frost.


¹ *Gargul*. The meaning of the root GRGL is "to revolve", hence *gargilia* "wheels", "spheres", etc. Here the mention of people who "hear it" confirms the Mandaeans priests' translation of "rumbling". (Cf. P.S.  "vibrating sound", "rolling

of thunder.") In his translation of the John Book, Lidzbarski translates *ugargul gihrai* "Donner erdröhnte". Probably the word is derived from the rumbling of wheels, a noise resembling thunder. As for the verb GHR in conjunction with *gargul* it seems to have some such meaning as "to burst out", "peal" unless it indicates the lightning which accompanies thunder (see .

² CS. 26, *lidda hanata*.

³ An attempt to transliterate .

⁴ Pi. PŠR (or ■ mistake for *nāšiprun*?).

⁵ Arabic .

[Oil will be],¹ plentiful but there will be fever and scab (or "itch") ■ amongst the people. S—a.

If in the month Ellul thunder rolls, with people of the city that heard it coming out of their homes at its noise, wheat and barley will be a loss at the end of the year. Should the moon be waxing, oxen will die, (but) it is favourable for fruits and animals. S—a.

If in the month of Tisrin al-Awwal thunder rolls, on the first day, or ■ the second, third, ■ fourth days, one of world-fame will die; or if on the fifth, sixth, or seventh days of it (the month), trees will be cast (lit. "cut off")² their fruit. If on the eighth day from it (the beginning of the month) wheat and barley will be excellent; if after nine days of the month there should be the noise of rumbling, in those cities there will be evil. If ten days after there should be ■ rumbling, evil will overtake the king at the end of the year.⁴ Or after eleven nights [there is ■ rumbling, it will be ■ good year]⁵ or if after twelve days it rolls, locusts will come and will eat the summer crop. If after thirteen days the thunder rolls, the wheat will perish,⁶ also the barley. If after fourteen days the rumbling rolls, good (food) will be abundant, and a king will come and kill a king, his [266] adversary. If in the middle of the month thunder rolls, there will be snow between night and day. If the moon is waxing, there will be rain, dew, and flooding. If it thunders when the moon is on the wane, there will be well-being in the world. S—a.

If in the month of Tisrin al-Tani there is ■ rumbling, it will be ■ year that is good, but there will be diseases in it. If it rumbles on the fifth of the moon, it will be favourable, and the wheat and barley will reach the mouth of the measuring-pot, (but) at the end of the year there will be famine and there will be fear of their king: If the moon is waxing, the winter will be long, and there will be rain and ■ north wind.⁷ If the moon—that is *sira*⁸—be waning, it will be ■ good year, with the sign(s?) that were shown in the month of Ayar. S—a.

If in the month of Kanun al-Awwal there is a rumbling, there will be much cloud, trees lack their fruit, and there will be fear, suffering, and mortality amongst people and much murder. The wheat and barley in the hills will perish, and rain (will be lacking?) and the wheat at the end of the year will be deficient. If the moon be waxing, it will be ■ good year and the waters will be in flood. If the moon is waning, the year will be good from beginning to end, and women

¹ In square brackets, omitted by C.S. 26 and D.C. 31.

² CS. 26 omits *shahala*.

³ Japan (ŠBR). (Or, "have fine fruit!")

⁴ A inserta *tabla tishia* after *fidla*.

⁵ In square brackets omitted by C.S. ■

⁶ *Sapran*. Or "be fine"?

⁷ C.S. 26 has *uzira* for *uziga*.

⁸ As *yahra* is a word rarely used for "moon" a gloss has been inserted here.

and animals will conceive freely (lit. "have many pregnancies"). S—a.

If in the month of *Karun al-Tani* there is a rumbling, food will be short (although?) wheat, barley, and honey will be plentiful. If there is a rumbling on the twentieth of the moon, wheat will be abundant, and ewes will lamb freely, but at the end of the year there will be many locusts and a shortage of food and fruit (will ensue). Soldiers will set out from the east, there will be much rain and it will be favourable. If the moon is waxing there will be licence (lawlessness) and much strife. If the moon is waning it will be (the same as?) in *Tammuz*. S—a.

If in the month of *Šabaṭ* there is a rumbling, there will be much cloud, beasts will perish (thrive) (?)¹ and the year will be good. If not, there will be disputes and lawlessness,² and much water and (many) locusts will come. If the moon be waxing, there will be suffering and epidemic that month amongst the people. If there is a rumbling when the moon is on the wane, it will be a good year. S—a.

If in the month of *Adar* there is a rumbling, the year will be good and wheat abundant. If at the end of the month, there will be wind and much hail. If there is a rumbling, and no rain, a man who is famous will die. If there is rain and there is rumbling, it is favourable for grain. If the moon be waxing, there will be security in all things. S—a.

ANOTHER CALCULATION CONCERNING A RUMBLING (?) WITH THE TWELVE SIGNS OF THE ZODIAC.

If the moon is in *Aries* and thunder rolls (2) in the sky, there will be panic in the world and people will be scattered. There will be violent wind and rain in the month of *Tisrin Awwal*, and in *Tisrin al-Akir* there will be no rain, then, should there be rain, the water in [267] the springs will overflow. There will be fever amongst people, and frost in *Babylonia* and trees will wither because of it. There will be mortality. S—a.

If the moon is in *Taurus* and there is a rumbling, foodstuffs, wheat, and fruit will perish.⁴ Invasion from the east will come upon the king. In *Rum* (Greek *Syria*? *Byzantium*?) there will be famine and licence (lawlessness), (yea), they will eat the flesh of the dead. There will be rain at the end of the year, kine will die and there will be much suffering and *disquiet*.⁵ And there will be a sign in the sky. S—a.

If the moon be in *Gemini* and there is a rumbling, there will be privation and suffering amongst the population. The corn in the hills

will perish, agriculturists will be ruined, and there will be fear. There will be rain and it will be early.¹ A gale will blow, trees will die, and there will come fear and locusts. A great man will die in a land of (under the sign of?) *Gemini*. S—a.

If the moon be in *Cancer* and there is a rumbling, there will be suffering amongst the people; kine will die and there will be hail and rain, (but?) the year will be a fair one. S—a.

Should the moon be in *Leo* and there is a rumbling, foodstuffs will be excellent. (But) scabs and boils will afflict the people, there will be little rain, and trees will die. Great men will die, women in childbirth will die, and the fruit-crop will be poor. S—a.

Should the moon be in *Virgo* and there is a rumbling, the corn will be scarce, children will die, sheep and cattle will die, and at the beginning of the year there will be sickness amongst the people. There will be rain (but) food supplies will fail, and the king and the people who (stand) before him will be stripped bare to such a degree that they will eat the flesh of the dead, because of the evil things which have befallen them. S—a.

If when the moon is in *Libra* there is a rumbling, there will be licence (lawlessness) and sickness, the water (of the rivers?) will overflow and the fruit crop will be good. There will be devastation (or "captivity") in the world, tears, groans, and wars.² There will be rain³ and snow, and the summer fruits will perish. It will be a year that is good (!), there will be little water and blood will be (shed) ? S—a.

If when the moon is in *Scorpio* there is a rumbling, birds will die and at the end of the year market prices will be high and there will be epidemics. A king will go forth from the east, and will go to his place (die ?), and there will be disease and mortality in the world. Fruits, foodstuffs, and oils will be plentiful (nevertheless), males will die and there will be war in the land of the *Hijaz* and the country of the West. S—a.

If the moon is in *Sagittarius* and there is a rumbling, the inhabitants of the city will be taken ill.⁴ The foodstuffs and cultivation⁵ in the hills will be good. Fruit will perish, there will be little rain, (but) there will be snow. Wheat and barley will be plentiful. There will be pestilence⁶ in the world, and fear; water will be lacking, beasts will be sickly, there will be mortality and a great man will die. S—a.

If the [268] moon is in *Capricornus* and there is a rumbling, there

¹ Or "violent". "Early" is the likelier. Cf. the word *harfi* applied to the first crop in 'Iraq.

² Arabic words used. *Maagdia* comes from *اع*; "to groan".

³ Cf. S. and A. have the singular.

⁴ Cf. S. 26 and A. *niata*.

⁵ Cf. S. 26 and A. have *zra* as above; D.C. 31, *zra* "wind".

⁶ Cf. S. 26 has "death".

¹ *Niṣṣran*, *Niṣṣran* ?

² Cf. S. 26, *qaria usira niṣṣiḥib*; A, *qira usibia huḥib*.

³ D.C. 31 omits *sira*.

⁴ *Niṣṣran*.

⁵ Read *nauda*.

will be rain for fifty days, and fear will possess the people. A king of the east will go forth (to war), and at the beginning of the year there will be shortage of rain—no rain for two and a half (months); a gale will blow and plants and trees will die. And at the end of the year people will die in the cities of (i.e. "governed by") Capricornus, namely, Abyssinia, Kerman, and India. S—a.

If the moon is in Aquarius and there is a rumbling, fruit, wheat, and barley will perish (be fair)¹ and at the end of the year there will be snow. There will be disease amongst the people, pregnant women will die and young children will die in the summer. People will die and there will be a persecution. Sharks² will appear, but they will cause no bereavement. S—a.

If the moon is in Pisces when there is a rumbling, wheat will be poor and there will be pestilence in the world. S—a.

ANOTHER CALCULATION CONCERNING A RUMBLING BY WEEKLY DIVISION.³

If in the month of Tiirin al-Awwal in the first week there is a rumbling, there will be much water, and fish, wheat, barley, and all grain will be plentiful, and wine and honey abundant. S—a.

Or if there is a rumbling in the second week in the month of Tiirin al-Awwal, every seed sown will thrive, wine and oil will be abundant, honey will be scarce and vermin will perish. S—a.

If in the third week (of the month of Tiirin al-Awwal?) there is a rumbling, water will be lacking and wheat, barley, and oil poor. The dates and vintage will be good, but amongst men there will be sickness. S—a.

If in the fourth week there is a rumbling in Tiirin al-Awwal, plenty of water will come, wheat, barley, and oil will be abundant (but) the vintage and honey poor, and there will be fear. S—a.

If in Tiirin al-Tania, the first week of the month, there is a rumbling, there will be a hard winter and there will be snow. Wheat and barley and oils will be plentiful, wine and honey scarce, and beasts will thrive. S—a.

If in the second week of the month there is a rumbling, there will be rain and snow, and grain, oils, slaves, and cattle, and all things will be plentiful. S—a.

If in the third week of the month there is a rumbling, wheat and barley will thrive (but) there will be little water and the vintage will be spoilt. There will be diseases and mortality amongst old men,⁴ and females will be born. S—a.

If there is a rumbling in the fourth week of the month, wheat and

barley will be scarce, there will be snow (but) the trees will bear fruit. S—a.

Kanun al-Awwal. If there be a rumbling in the first week in [269] Kanun al-Awwal, wheat, barley, and all seed will be excellent, wine and honey will be abundant, (but) there will be much vermin. S—a.

If there is a rumbling in the second week of the month,¹ wheat, barley, and oil will be scarce; plants (?),² cattle, and scorpions will die and people will be sickly and languid. S—a.

If in the third week of the month there be a rumbling, wheat and barley will be plentiful, wine and oil scarce and males will be born. S—a.

If in the fourth week of the month there be a rumbling, rain and grain will be lacking, (but) wine, oil, and honey abundant. P ■ .

If in the first week of Kanun al-Tania there is a rumbling, wheat and barley will do well and wine and oil will be scarce. Blood will be shed. And honey will be abundant. S—a.

If in the second week there should be a rumbling, wheat and barley will be abundant, and trees will be loss,³ There will be plague. Honey will be scarce. There will be much water, (but) there will be suffering (disease) amongst adults and children. S—a—

If in the third week of the month there is a rumbling, there will be abundance of wheat and barley, and plenty of wine and honey. Fire will fall in some localities, (but) plants and seedlings⁴ will thrive. S—a.

If in the fourth week of the month of Kanun al-Tania there is a rumbling, grain (or "seed") will thrive and some of it will spring up from the wilderness, ■ will burn in the fire (?).⁵ And wine and honey will be abundant, (but) cattle will die. S—a.

If in the first week of Šabaṭ there is a rumbling, grain will be lacking, (but) wine and honey abundant. There will be plots amongst the people. S—a.

If there is a rumbling in the second week of Šabaṭ, wheat, barley, and oil will be abundant, (but) the tree-fruit will be deficient. S—a.

If there is a rumbling in the third week of Šabaṭ, oil, wine, and grain will be abundant, honey, (too), will be plentiful, (but) cattle will be sickly. S—a.

If in the fourth week of Šabaṭ there is a rumbling, there will be little rain and the winter sowings will be poor. S—a.

¹ A only inserts "the month".

² Read *aubaria* "plants". The *aubra* is mentioned in lists of creatures with the *qanud* "hedgehog", and is, I think, possibly the porcupine ("father of spines" ¹). I suggest that *aubaria* is the correct reading, and that "scorpions" are an intrusion.

³ CS. 26 has *lamia nihiua* after *pisad* and omits "and there will be plague".

⁴ Or "grain and all kinds of seed".

⁵ The sentence is obviously corrupt. *Qaia* is the other passages in this section — "scant", "little", "few". It also means "burns" (Act. Part. Pael. QLA), and I suggest that a scribe at ■■■■ thoughtlessly inserted the word *burna* for some word like *basunia*.

¹ *Nihpuran*.

² The word does not occur elsewhere. I suggest it should read *karibia* "sharks" (P). Sharks appears as far up the Tigris as the mouth of the Diyala river.

³ Here *'arufa* is the division of the week, hence, simply "week".

⁴ D.C. 31 has *basbia*, but C.S. 26, *basdia* or *basaria*, and A has *boibia*.

If there is a rumbling in the first week of Adar, there will be abundance of prosperity that year (lit. "the good things of the year will be many"), there will be crops,¹ (but) flocks will die. S—a.

If [270] there is a rumbling in the second week (of Adar), the wheat and barley will fail,² oil will be scarce, honey will be lacking, and fruit poor. And people of high rank will die. S—a.

If in the third week of Adar there is a rumbling, the wheat and barley will fail, wine and honey will be plentiful, and oil of poor quality. Children will die, and women and female animals will not conceive. S—a.

If there is a rumbling in the fourth week of Adar, plants (or "grain") will do well and fruit and oil will be plentiful. S—a.

If in the first week of Nisan there is a rumbling, the year will be a sacred* (or "warlike") year. Plants will thrive, wine will be plentiful, and there will be no (tempestuous) wind. S—a.

If in the second week in Nisan there is a rumbling, wheat, barley, wine, oil, honey, and the grain of the land will be fine. Eye diseases amongst the people will increase, there will be a gale, and there will be plenty of fish. S—a.

If in the third week in Nisan there is a rumbling, wine, oil, and honey will be abundant, (but) women will die and come to an end (?) and die. S—a.

If in the fourth week in Nisan there is a rumbling, the waters will be insufficient and the grain-(harvests) poor, (but) wine, oil, and honey will be abundant. S—a.

PORTENTS OF A GALE THAT BLOWS, AND A HURRICANE* AND BLACK CLOUD (or "GLOOM").

If a gale blow in Nisan, and dust is whirled off and rises to the sky, destroying the day(light), in that city in which the gale blew and was observed, its foe will fall upon its enemies and blood will be shed.

If it blows in the month of Ayar, pleasure and ease will prevail in the cities, and the king will be established.

If a wind which is a hurricane blows in the month of Haziran, there will be famine and plague in Ahwaz.

If it blows in the month of Tammuz there will be mortality amongst human beings and beasts.

If it blows in the month of Ab, well-being and ease will be amongst men.

If a gale—a hurricane—blows in the month of Ellul, it will be a good year, and there will be much well-being.

If a gale, a hurricane, blows in Tisrin al-Awwal, there will be lawlessness, fighting, and mortality; kine will die and evil will befall men.

If a gale, a hurricane, blows in Tisrin al-Tania, there will be persecution and affliction amongst men and the barley will perish.

If the wind blows a hurricane in the month of [271] Kanun al-Awwal, citizens will be put to shame.¹

If the hurricane is of (the kind) they call "rihwa q̄ bahwakh" — "the wind that confounds thee"—and if it blow in the month of Kanun al-Tania, there will be snow and frost, so that the children of men, beasts, and birds will die of cold.

If the hurricane blows in the month of Šabaṭ, there will be rain and market prices will be low, nevertheless, people will slay one another.

If in the month of Adar it blows a hurricane, there will be much rain and the people² will be afraid. S—a.

PORTENTS OF THE WIND WHICH 'BLOWS, WHICH THEY CALL WHIRLWINDS,* THAT SWEEPS UP DUST, AND WHIRLS AND RISES INTO THE SKY.

If in the month of Nisan a whirlwind blows and [there is no rain, people of high rank will die].³ If a north wind blows, there will be snow and the trees will be denuded.⁴

If in the month of Ayar, Taurus, such a wind blows, market prices will be high and the king will abdicate from his throne.

If in the month of Haziran that wind blows, nothing evil will occur.

If in the month of Tammuz the wind blows and rises (lit. "comes") with the daylight (?),⁵ a great king will die.

If in the month (of Ab or) Ellul such a wind blows, there will be rain at nine hours of the night.

If in the month of Tisrin al-Awwal such a wind blows, the king will be slain amidst fighting and lawlessness, (but) food will be abundant.

If (such a) wind blows in the month of Tisrin al-Tania, a man of repute will die.

¹ See note 6.

² A hasrahuk. The [] looks like a gloom.

³ C.S. [] omits *anahā*.

⁴ The Arabic *مقَابِل* *maqābil*.

⁵ In square brackets omitted by C.S. 28.

⁶ The literal meaning is "abandoned", "discomfited".

⁷ Cf. the Syriac root ZRG. *zraga* // *yirama* occurs pp. 163 and 190 as "daybreak" (for dawn ?) and below, p. 176, the phrase *zraga q̄ šamiš* "red light of the sun" (dawn ?) occurs. See p. 163 n. 4.

¹ The Arabic *غلات* "crops".

² *Nisprun*. The bad meaning seems plainly indicated.

³ The root QDS = "to be holy" = "to fight" (e.g. *šida bišta waqadila* (as above), "an evil and contentious year" p. *qašidila waqadila* (Ginza Rabba) "contentious and striking"; *šila nisprila* (D.C. 43) "Nubian? female war-elephants", etc. (for "trumpeting female war-elephants" ?).

⁴ *siha* is obviously a mistake. Possibly *šahā* "old men" ?

⁵ C.S. 26, *naḥā*.

⁶ All three MSS. spell this Arabic word differently.

If in the month of *Kanun al-Awwal* (such) a wind blows, with sunlight (?),¹ a king will be killed in battle and all who escape will be cut off.

If in the month of *Kanun al-Tania* such a wind blows, the king in person will go forth to war.

If such a wind blows in the month of *Šabat*, fruit will perish and the king will be killed in battle.

If such a wind blows in the month of *Adar*, there will be ashes and red dust, and there will be famine and slaughter. S—a.

PORTENTS OF RAIN.

If in the month of *Nisan* or *Ayar* there is rain, the king will kill (members of) his own family and there will be wicked oppression (?)² in the royal city.

If in the month of *Haziran* there is rain, there will be disease amongst the people.

If in the month of *Tammuz* there is rain, the rain will continue for four months and animals will die.

If in the months of *Ab* and *Ellul* there is rain, grain will thrive.

If in the month of *Tiřin al-Awwal* there is rain, there will be floods and people will be saved.³

If in the month of [272] *Tiřin al-Tania* there is rain, thieves will die for their thefts.

If in the month of *Kanun al-Awal* there is rain, water will come and a city of the Levant (*Rum*) will be ruined.

If in the month of *Kanun al-Akir* there is rain, eye-diseases will be prevalent amongst the people, (but) sheep and grain will be plentiful.

If in the months of *Šabat* and *Adar* there is rain, it will be a good year. S—a.

PORTENTS OF HAILSTONES WHICH FALL FROM (lit. "descend from") THE SKY.

If hail falls in the month of *Nisan*, the king of Babylon will rejoice⁴ and will flourish. There will be rain.

If in the month of *Ayar* frost and hail occur (lit. "fall down"), the king will chastise⁵ his people (or "will kill people") and there will be destruction amongst the people. One king will be killed, (and) his captains will be slain.

If in the month of *Haziran* there is hail and frost, the good things of the year will be many.

If in the month of *Tammuz* there is hail and frost, market

¹ *Zraqa* = *šamiš*. See above, p. 163, n. 4, and p. 176, n. 7.

² C.S. 26 has *midš ubiš*. *Midš* possibly from Afet of DUS?

³ C.S. 26, *mšpīria*.

⁴ C.S. 26, *nihāia*.

⁵ *QTL* in the colloquial Arabic of Iraq does not always mean "kill", but more often "chastise". In Mandaitic also.

prices will be high, and people everywhere will be in want¹ and dispersed.

If in the month of *Ab* there is hail and frost, food will be scarce, and at the end of the year plentiful.

If in the month of *Ellul* hail and frost occur (lit. "fall down"), there will be bitter cold and a great man will die.

If in the month of *Tiřin al-Awwal* hail and frost occur (lit. "fall down"), there will be pestilence, foreigners will appear in Babylonia and will be brought to nought.

If in the month of *Tiřin al-Akir* hail and frost occur (lit. "descend"), market prices will be high and there will be famine (both) in *Basrah* and in *Egypt*, and foreigners will attack *Babylon*.

If in the month of *Kanun al-Awwal* hail and frost occur, foreigners will attack the king, and the king will vanquish (them).

If in the month of *Kanun al-Tania* there is hail and frost, there will be murrain, and the city will be straitened (?).²

If in the month of *Šabat* hail, which is ice, occurs, locusts will come and grain will be poor. The king will contend with his daughter, there will be fear and high market prices. [There will be good things in plenty (but) there will be slaughter and panic. . . .]

If in the month of *Adar* there is frost and hail, there will be good things in plenty (but) there will be murder and panic. S—a

PORTENTS OF THE RAINBOW.

If in *Nisan* a rainbow is seen in the east, hill tribes will come to tender allegiance³ to the king and there will be maladies in *Babylon*. In the month in which it was seen there will be rain. If seen in the west, there will be murder, and there will be rain and snow.

If in the month of *Ayar* a rainbow is seen from the east, king will die, the fruit will be fine, and (as for) the king, his enemies will come and they will be reconciled with each other. There will be much rain and there will be plague amongst black people. If [273] seen in the west, market prices will be high, and in the western district there will be desolation amongst men. And the king will gather his forces against the enemy.

If in the month of *Haziran* a rainbow is seen from the east, those approaching (2) kings will die. If seen in the west, market prices in the west and in *Pars* will be high, and there will be killing.

If in the month of *Tammuz* a rainbow is seen from the east, the king will rejoice in his city (?)⁴ and grain will be abundant. If seen

¹ Read *māhīria* not *māhīria*.

² *Tšipor* (or "be cut off", "destroyed" ?).

³ C.S. 26 and A have *niadš*.

⁴ In square brackets missing in C.S. 26 and A and obviously redundant.

⁵ Thus D.C. and A. C.S. 26 has *bat ann*.

⁶ The expression is odd. "Near relatives" perhaps, from the Arabic.

⁷ Doubtful. One would expect *bmdim* not *Imdim*.

in the west, the king of the Egyptians will be turned back (defeated) by (other ?) kings.

If in the month of Ab the rainbow is seen from the east, there will be harrying¹ amongst the sons of the west, with high prices and famine. If seen in the west, there will be ² marauding ¹ amongst (between ?) the kings' of Pars.

If in the month of Elul the rainbow is ■■■ in the east, there will be lawlessness (and) slaughter between the king and the king of Ahwaz, and the king of Ahwaz will gain the victory. If seen in the west, tranquillity and well-being will reign in the world.

If in the month of Tišrin al-Awwal the rainbow is seen in the east, there will be laying waste and killing amongst the Rumaiia (Levantine Greeks); great men of Babylon will die and cattle will die. If seen in the west, there will be tranquillity and well-being in Babylonia and the fruit will be fine.

If in the month of Tišrin al-Tania the rainbow is seen from the east, dogs and lions will become rabid ³ and will carry off people,⁴ and there will be pestilence in Babylonia for three years. If seen in the west, there will be much rain and sesame and date crops will be excellent.

If in the month of Kanun al-Awwal the rainbow is seen from the east, wheat and barley and fruit will be excellent. and there will be rain for three months. (But) there will be lawlessness, murder, disease, and mortality amongst the people. If seen in the west, locusts will come and there will be maladies amongst the people.

If in the month of Kanun al-Tania the rainbow is ■■■ from the east, a royal personage will be slain by the hand of an enemy. There will be much snow and trees and fruits will perish. If seen in the west, there will be much rain for three months and plenty of food. (But) with the Rumaiia (Levantine) market prices will be high.

If in the month of Šabaṭ ■ rainbow is seen from the east, slaughter and laying waste (pillaging) will take place between two kings. If seen in the west there will be harrying and lawlessness, and ■ royal personage will go forth to fight his enemies.

If in the month of Adar a rainbow is seen from the east, there will be pillaging raids between two kings and one of them will go to wage war on the others. There will be much rain, and little children will die. If seen in the west, there will be pestilence and slaughter and people will leave their homes. Locusts will come and market prices (of grain) will be high. [274] S— a.

¹ *šibā*—harrying raids which lay waste the country, during which booty and captives ■ taken. Hence various paraphrases in translation.

² C.S. 26, *milun*.

³ Cf. the Arabic for "rabid": كَلْبٌ.

⁴ HITB here = HITF.

PORTENTS OF EARTHQUAKE.

If in the month of Nisan the earth quakes by day, fruit will be good. The Rumaiia (Levantine) will rise against their king and will be despoiled (chastised ?). If the earth quakes by night, people will leave their homes. S— a.

If in the month of Ayar the earth quakes by day, prices will be low, and there will be rain. If it quakes by night, human beings and cattle will die. S— a.

If in the month of Haziran the earth quakes by day, market prices will be high. If it quakes by night, there will be fighting in the great city of Babylon (and) women will die. S— a.

If in the month of Tammuz the earth quakes by day, ■ (great ?) man will die in Babylon. If it quakes by night, there will be quarrels and raids amongst the inhabitants¹ of Khorasan. S— a.

If in the month of Ab the earth quakes by day, food supplies will be good, (but) there will be slaughter and laying waste in plenty. If it quakes at night, marauding will increase. S— a.

If in the month of Elul the earth quakes by day, there will be maladies and infirmities, (but) foodstuffs and fruits will do well. And ■ great man will die. S— a.

If in the month of Tišrin al-Awwal the earth quakes by day, ■ king will wage war against all the world, and people will become poverty-stricken. If it quakes at night, pregnant women will miscarry. S— a.

² If in the month of Tišrin al-Tania—Mairawan—the earth quakes by day, there will be other confusion in the land in which it quakes and there will be (no ?) peace or stability. If it quakes at night, pregnant women will miscarry and the king will be ousted from his position. That year will be disastrous.³ S— a.

If in the month of Kanun al-Awwal the earth quakes by day, children and animals will die, there will be much disease, and the king of Babylon will be . . . (?).⁴ If it quakes at night, the people will be harried (*Zi* "there will be laying waste amongst", etc.). S— a.

If in the month of Kanun al-Tania the earth quakes by day, there will be diseases amongst the people. If it quakes at night, animals will die. S— a.

If in the month of Šabaṭ the earth quakes by day, there will be rain, and there will be ■ malady amongst children, (moreover) there will be famine and pestilence. If the earth quakes by night, evil will (be found) in all the world, people will occupy themselves with intrigue, there will be wickedness and quarrels and ■ great man will die. S— a.

¹ For *daiania* ("judges") read *daiania* ("inhabitants").

² The scribe of D.C. 31 omitted *Tišrin al-Tania*, but added it ■ a gloss at the side.

³ A gloss in D.C. 31, partially defaced.

⁴ D.C. 31, *yalgaiar*: C.S. 26 and A, *yalgaiar*. From the Arabic (غار) يَتَّبِعُ ("is changed" or "becomes enclaved")? Or may be a corruption of a form of the verb YGR "to hurt down", "sling".

If in the month of Adar the earth quakes by day, thieves will increase, and kings will die. Amongst the people there will be suffering, (but) at the end of the year there will be relief and market prices will be low. Amongst the Rumaia (Levantine) there will be famine and plague. If the earth quakes by night, there will be fraud and murder amongst the Egyptians. S—a.

PORTENTS [275] OF STARS WHICH MOVE ABOUT IN THE SKY (or = fly about in the sky).

If a star shoots, descends, and glows down to the earth, there will be blood (shed) and a great king will die. If it shoots from the east and does not spread abroad,¹ then children and animals will multiply, (but) one city will be destroyed and there will be pestilence in the world. If the star that shoots (travels) from east to west, the king of Fars will die and there will be maladies and infirmities. If it shoots from west to east, there will be terror and evil-doing amongst the people. If a star shoots from the east, and travels west to the north, there will be mortality among the great. If the star shoots from the south to the north, there will be pestilence if its colour is reddish, and there will be fear and suffering. If it travels from the north to the south, evil will befall the king, fear will come upon the women, and men's hearts will wither (within them). S—a.

WHEN A COMET GOETH FORTH, the governor² will compromise (?) with his people and there will be slaughter amongst the people. If seen from the east taking a westerly direction,⁴ then refugees will come and will enter Babylonia, the work of the population will be hindered (lit. "tied up") and there will be evil. If observed in the west taking its course (lit. "tearing through its direction") towards the east, the Rumaia (Levantine) will be ravaged and there will be evil. If the comet is seen in the vaults of the sky, there will be fear in Babylonia and (Persian?) Iraq. S—a.

If in the month of Nisan a comet is seen, at the end of the year the king will die and there will be murder and marauding amongst people.

If in the month of Ayar a comet (is seen), there will be lawlessness in Babylon, the people will be harried (or "in captivity"), but food supplies will be good.

If in the month of Haziran a comet is seen, there will be lawlessness in Kluzistan, the king will be killed, another will succeed him (lit. "ascend to his place") and will die, and there will be destruction and enmity⁶ amongst them. S—a.

If a comet is seen in the month of Tammuz, the king will die and there will be ruin in Babylon and at that place (in which the comet was seen?). S—a.

If it is seen in the month of Ab the king will die and they will wear ruin on the enemies of Babylon. &a.

If it is seen in the month of Elul, there will be fear and dissension. S—a.

If, in the month of Tisrin al-Awwal, it is seen in the west, there will be slaying and fear. S—a.

If seen in the west in the month of Tisrin al-Tania,¹ there will be fear and slaying. &a.

If it is seen in the month of Kanun al-Awwal, there will be famine, and mortality amongst [276] animals, and a great king will die. S—a.

If a comet is seen in the month of Kanun al-Tania, there will be slaying and evil in Fars, and sheep will die. S—a.

If a comet is seen in the month of Saba, there will be slaughter and pestilence in the world. If torn away and hurled from its place an eminent man will die. S—a.

If in the month of Adar a comet is seen, the royal city will be burnt with fire and he (the king) will die. There will be little rain. If an (evil?) wind blows, there will be famine and slaughter. &a.

PORTENTS OF A COMET SEEN WHEN THE MOON IS IN Aries, the king of Babylon will die, and lawlessness will occur, and slaying (will ensue) between kings of Rum (the Levant) and the king of Khurasan. If seen when the moon is in Taurus, the king of the Egyptians will be held captive; for the king of Rum (Anatolia?) it will be evil. There will be pestilence, high market prices, and suffering in the world. If seen when the moon is in Gemini the king of the Egyptians will die and there will be mishaps and high prices and disease in the world. If the comet be seen when the moon is in Cancer, there will be murder betwixt kings, and killing will occur in Khurasan. If the comet be seen when the moon is in Leo, the king will die and the people be engaged in forays. If seen when the moon is in Virgo, the king of the Egyptians will slay his female associates.² If seen (when) the moon is in Libra, fighting and diseases will increase in the world. If seen when the moon is in Scorpio, it indicates war and disease in the world. If seen when the moon is in Sagittarius, there will be pestilence and high prices, and subsequently,³ fever. If a comet is seen when the moon is in Capricornus, there will be dissension and forays in Ahwaz and Fars. If seen when the moon is in Aquarius, slaughter and plague will take place in the world. If a comet is seen when the moon is in Pisces, a king will die, and there will be little rain. S—a.

¹ Arabic again.

² *Mulana*, omitted by CS. 26.

³ For ~~read~~ *gam* as in CS. 26. Is *nisipirun* = inversion of *nisiprun*, i.e. "the governor with his people will perish"?

⁴ CS. 26 has, mistakenly, *dirath*.

⁵ A *bujunta*.

⁶ CS. 26 *w'adawata*.

¹ So A and CS. 26. D.C. 31 *alir*.

² CS. 26, *thabrath*; A, *thabrath*.

³ CS. 26 has *whalif q' hawma*; A, *whalik* = *hawma*.

PORTENTS WHEN SOMETHING RESEMBLING A LANCE IS SEEN IN THE SKY. It is a comet, not ■ star.

If in the month of Nisan something resembling ■ lance is seen from an easterly direction by night, it is (portends) evil for the inhabitants (lit. "sons") of Fars. Should it be in the west. . . .¹

If in the month of Ayar there appear a lance, in the east there will be sufferings for the people, there will be much rain, the seeds of the earth will perish,² and the king will go to war with his foes.

If in the month of Haziran something like ■ lance is seen, in the west there will be pestilence, and in Fars there will be compulsion,³ fear, and mortality, and there will be rain.

If in the month of Tammuz an appearance like ■ lance ■ seen in the east, the king will be slain by himself,⁴ and there will be well-being amongst the people. If the lance is seen in the west, kings will slay one another.

If in the month of Ab it is seen in the east, bitter fighting will befall the west. If ■■■ in the west, there will be suffering for the people, and hard fighting⁶ in some places, and dogs will devour the people.

If in the month of Ellul it appears in the east, the inhabitants of Fars will slay each other. If seen in the west, there will be slaughter in [277] the world.

If in the month of Tišrin al-Awwal something resembling ■ lance appears in the east, there will be lawlessness and tumult, ■ governor will be slain by the citizens of Babylon, and some of his possessions will go (?).⁶ There will be pestilence in the hills. If seen in the west the king will die, and for men of high rank it will be calamitous.⁷

If in the month of Tišrin al-Tania ■ lance is seen in the east, lions and dogs will attack human beings and will devour them. If it appears in the west, an epidemic will attack animals.

If in the month of Kanun al-Awwal something like a lance appears in the west, foodstuffs and sesame will be lacking ■ for three months. Citizens will rebel against the king for ■ space of three months.

If in the month of Kanun al-Tania ■ lance is seen in the east, a great man will be slain in that place upon which it descended.

[If in the month of Šabaṭ an appearance like ■ lance is seen],⁹ sheep and asses will die and there will be rain. [If seen in the west, there will be much fear in Pars.]¹⁰

If in the month of Adar ■ lance is seen, merchants will seize on Government supplies (?)¹ and flee, and go away. There will be much rain and the rice will be excellent. There will be murder (or "slaughter") in the villages. If seen in the west, there will be pestilence for three years, and locusts will come. S—-a.

VARIOUS OMINA OF STRANGE PHENOMENA THAT APPEAR IN THE SKY.

When in the east red (clouds)?² and semblances in fire appear, this indicates the removal of ■ king of the west, and entering into another (a new) allegiance.³ If something like unto ■ lance appear in the west, there will be fear amongst men, but if not, it will be a good year, (but) there will be war and with the Egyptians market prices will be high. If there are dazzling appearances in cloudless daylight, as it were fleetingly (?),⁴ scarcity will appear in that city in which it was manifested. If something like fire descends,⁵ that is, hurled down and falls to the ground, crops ■ will perish and at the end of the year market prices will be high.

If something resembling red fire is seen in the sky towards the end of the day in the direction of the west, they will remove the governor far away from the city to another city, and will render allegiance to another ruler. If something shines⁷ like fire in the direction of the west, market prices will be high and there will be war with the Egyptians. If there appear a tall (?)⁸ cloud there will be loss in that city.

When the ground rises up in dust-clouds and ■ great wind blows and sand and red dust fall, there will be high market prices for three years. If it (the sky?) becomes red, in that year there will be ■ pestilence. If dust and red grit are seen in a city, there will be high market prices.

When a cloud in the [278] image of a sheep is seen in the sky,⁹ there will be pestilence in one quarter of the city. When the shape of a horse is observed in the firmament, there will be slaughter in one district of the city. When something in the likeness of a mule is seen in the sky, there will be a mortal epidemic amongst infants, and women will not conceive (lit. "become pregnant"). When the image of a lion is perceived in the sky, dissensions will occur between children and parents. When there is seen in the sky an image of an army, wild beasts of the desert will perish. S—-a.

¹ The sentence is incomplete.

² *Nišiprun*.

³ *Gibla*. See pp. 154, 155.

⁴ C.S. 26 has *maṣṣa*. A has *maṣṣa*.

⁵ The Arabic *ḥarb* حَرْب. C.S. 26, *harb*; A, *harub*.

⁶ Literally "something that he had, went".

⁷ *Tāqar*. Or "prosperous".

⁸ Both C.S. 26 and A have *niḥārum*.

⁹ Missing in C.S. 26 (first clause in square brackets).

¹⁰ Second clause in square brackets, missing in both D.C. 31 and C.S. 26.

¹ Much of this part is Arabic clumsily transliterated into Mandaic script.

² Or "stones", "amulets".

³ D.C. 31, *ḥa'at gar*; C.S. 26, *ḥa'at garra*; A, *ḥa'at gar*.

⁴ Obscure. C.S. 26 has *ḡadriṣa ḡibāṣar* for *ḡadiṣo ḡibāṣad*.

⁵ Read *šifra* not *šifra*.

⁶ = p. 174, n. 1.

⁷ C.S. 26 has *bihra*; A, *dihra*.

⁸ *Munūta*? A has *maṣṣa'na* and C.S. 26 *muṣṣa'na* (all using the Arabic 'A'in)

(St. *ḡadriṣa muṣṣa'na* 'it is tall'). C.S. 26, "ragged".

⁹ At this point C.S. 26 has a line missing.

A GUIDE FROM THE BEGINNING OF A NEW YEAR ON THE NINETEENTH OF THE MONTH OF TAMMUZ, (being) a section dealing with the beginning of the New Year and information as to what will happen.

On the nineteenth day of the month look and ascertain in what direction the moon comes from the east, that is, its beginning and its rising (?).

When at the beginning of the year it (the moon ?) stands in Aries, there will be rain and much water ; foodstuffs and oils will be plentiful (but) amongst the people there will be bitter cold, suffering, and desolation. S—a.

If at the beginning of the New Year it should be in Taurus, there will be rain and hail (or " captivity ")¹ and slaughter, and prices will be high. S—a.

If at the beginning of the New Year it should be in Gemini, there will be little rain, market prices will be high, and there will be fear. S—a.

If at the beginning of the New Year it is at Cancer, there will be much rain, corn and vintage will be spoilt and the fruit crop excellent. And there will be pestilence. S—a.

If at the beginning of the New Year it is in Leo, there will be abundance of corn, wine will be plentiful, (but) there will be fear and people will emigrate from one place to another. S—a.

If at the beginning of the New Year it is in Virgo, there will be much rain, and there will be excellent fruit, rice-crops,² and vintage-grapes. S—a.

And when (at 2) the beginning of the New Year it is in Libra, it betokens harrying raids between kings ; wheat-crops and vintage will be ruined, and locusts will come. S—a.

And when the rising of the New Year (moon) is in Scorpio, it betokens licence (or " lawlessness "). And crops will die, and there will be high prices and mortality. S—a.

When (at) the beginning of the New Year it is in Sagittarius, there will be [much] rain. [Crops will be excellent, (but) the wheat spoilt].³ Locusts will come and (but) they will do no harm. S—a.

When (at) the beginning of the New Year it is in Capricornus, the king will go to war. There will be much rain and increase of wheat, wine, and oil. S—a.

When (at) the beginning of the year (the moon) is at Aquarius, crops will be ruined, locusts will come, and there will be pestilence. S—a.

When [279] (at) the beginning of the year (the moon) is at Pisces,

there will be much rain, the corn will be excellent, but there will be rain (assault ?)⁴ and panic. S—a.

If AT THE BEGINNING OF THE NEW YEAR Mars be in Aries, there will be much cultivation⁵; water springs will be abundant (but) there will be little rain. There will be war in the west, (but) crops will be cheap, and it will be excellent. S—a.

When at the beginning of the New Year Mars is in Taurus, there will be violent gales, there will be a murrain amongst beasts and kine and war, and slaughter, and blood will be shed from the west into the northern district. Crops will be deficient. S—a.

If at the beginning of the New Year Mars is in Gemini, there will be pestilence and jaundice will turn (people?) yellow.⁶ There will be much destruction from the north, robbers will sally forth, and there will be ear disease. S—a.

If at the beginning of the New Year Mars is in Cancer, sons of the West (Westerners) will come with privation (?)⁷ and there will be war amongst them. And amongst the people there will be fever, bellyache,⁸ and inflammations.⁹ There will be little rain; in the summer there will be parching heat, and crops and oil will be scanty. Vintage vines will die and wine will be ruined. S—a.

If at the beginning of the New Year Mars is in Leo, beasts will multiply, (but) the year will be restricted and food supplies moderate. And in the west there will be lawlessness and pillage. There will be little rain, and people will suffer from eye disease and bellyache. Amongst women there will be sickness. S—a.

When at the beginning of the year Mars is in Virgo, there will be eye disease, and little wind will blow. If Jupiter is with Mars there will be rain and much hail. And there will be war and lawlessness in the south (but) food supplies and wine will be excellent. S—a.

When (at) the beginning of the New Year Mars is in Libra, there will be cloud¹⁰ and much rain and in the southern districts mortality and desolation. Wine and oil will be scarce [and thieves many].¹⁰ S—a.

When (at) the beginning of the New Year Mars is in Scorpio there will be drought, there will be wind and eye diseases of various kinds, there will be mortality amongst infants, there will be little wine and there will be privation¹⁰ amongst the people. S—a.

¹ See above, p. 140, n. 7.

² *Zira*, literally " seed ", " germination ", or " feebleness ". Here one would expect *zirana*.

³ Or " blight will cause to fade " ?

⁴ *Gama*, = above, p. 154, n. 11 (D.C. 31 omitted *byama*).

⁵ Nothing to do with pregnancy, it is transliterated Arabic.

⁶ Arabic. C.S. 26 has *kararat* and *laurata*.

⁷ This is obviously not " asses ", but to do with viticulture.

⁸ C.S. 26 and A have *oiba*. (D.C. 31 has *eiba* " misfortune " = " plenty ")

⁹ In square brackets missing in C.S. 26.

¹⁰ *Gama*. See note 4.

¹ *Nitnafsin*, missing in C.S. 26.

² Read *glala* = in C.S. 26 and A, not *gafila*.

³ Read *rumsia* for *amnia*.

⁴ See p. 174, n. 1.

⁵ In square brackets omitted by C.S. 26.

When at the beginning of the New Year Mars is in Sagittarius, there will be little wine, and there will be harrying and lawlessness¹ in the west and south. There will be little rain, food supplies will be short, (but) oil and wine will be plentiful. And there will be much thunder ? (*m* "rumbling").² S—a

When (at) the beginning of the New Year Mars is in Capricornus, there will be pestilence and much licence, wine, food stuffs, and oil will be scarce, [280] and there will be fear and massacre. S—a.

When at the beginning of the year Mars is in Aquarius, there will be little rain. Locusts will appear (Zi. "be"), and in the north there will be war and high market prices. S—a.

When at the beginning of the year Mars is in Pisces, there will be suffering (*m* "disease") amongst young children, there will be little rain and pestilence will be (prevalent). There will be an eclipse of the sun, and the pride of the mighty will be abased. S—a

ESTIMATE OF SATURN WITH THE TWELVE SIGNS OF THE ZODIAC.

When at the beginning of the New Year Saturn is in Aries, ■ gale will blow. Domestic animals will increase and (wild?) animals will die. Oil, grain, and wine will be lacking. In the east and south there will be quarrels and lawlessness. Thieves, folk of corrupt ways, will go forth ■ and there will be lawlessness and pillage. S—a.

When at the beginning of the New Year Saturn is in Taurus, there will be an eclipse of the moon, there will be rain and hail, and a murrain amongst beasts. Foodstuffs (or "grain") will be lacking and there will be little wine and oil. S—a.

When at the beginning of the New Year Saturn is in Gemini, much water will come (down), seedlings (*m* "grain") will be ruined by hail, and ■ mighty gale will occur and lay (them) low. S—a.

When ■ the beginning of the year falls on the nineteenth of Tammuz,³ should Saturn be in Leo there will be heat and fever and eye disease, and mortality amongst people of rank and animals will die. There⁴ will be privation ■ and exhaustion. There will be little rain, and should Marik, that is Mars, and Venus be in Leo, there will be war. S— a.

When at the beginning of the year Saturn and Venus are in Virgo, there will be pestilence, and little rain. There will be a raging fever amongst the people, and when the sun moves into Virgo there will be raiding and war in the districts of the west and south ; should Mars or Mercury be in Virgo there will be pestilence. S—a.

Should Saturn be in Libra at the beginning of the year, there will be much wind, so that vegetation,⁵ grain, and wine will be scarce and blight will attack (them). If Mars goes about (? or "is in"?) ■ Libra, there will be fear and lawlessness. S—a.

At the beginning of the year, should Saturn be in Scorpio, evil and mortal sickness will befall women. If the moon and Mars come ■ into Scorpio, there will be much snow, blood will be shed, fruit will perish, and war will break out. S—a.

At the beginning of the year, should Saturn move to (wards?) Sagittarius and remain, there will be pestilence⁶ amongst the people in the west, and there will be war. If Mars or Venus occupy (?) ■ Sagittarius, there will be eye disease, fever, and pestilence amongst the population. S—a.

At the beginning of the year, (should?) Saturn be in Aquarius, there will be much water, moisture, and cold. There will be a violent wind, there will be fear in the world, there will be little rain, food (grain) will be scarce, [281] locusts will come, and there will be mortal disease amongst women and children. There will be thunder (Zi. "rumbling") and lightning. S—a

When (at) the beginning of the New Year, that is the Greek (*m* "Western") Tammuz, Saturn is in the house of Pisces, much water will come (down), there will be a mild wind. And there will be bitter cold should Mars or the sun or Venus be in the house of Pisces. There will be much rain, and foodstuffs (*m* "grain") and oil will be scarce. S—a

EVENTS WHICH FOLLOW A RUMBLING IN THE SKY AND A METEORITE (and ?) A THUNDERBOLT, and what will happen when a rumbling and meteorites occur.

When the moon is in Aries, failure of fruit crop.

When the moon is in Taurus, rain.

If the moon is in Gemini, calamity (or "plenty").⁶

If the moon be in Cancer, deficiency in foodstuffs.

(Should) the moon be in Leo, there will be much blessing.

Moon in Virgo, abundance of seed and germination, and it will be favourable.

Moon in Libra, there will be contention and war.

Moon in Scorpio, there will be tumult and lawlessness

Moon in Sagittarius, lacking and sorrow.

Moon in Capricornus, high market prices and famine.

¹ أعصار C.S. 26 has *al-asir ub'asim*.

² *nidar*.

³ C.S. 26, *atib*; A, *atib*.

⁴ أشباح *ashbah*. These astrological expressions are translated tentatively

⁵ *Siba*. See Appendix I.

¹ C.S. 26 has *uhera* (C.S. 26 spells *šira* throughout this section *šara*).

² C.S. 26, *gargula*. See *gargul*, p. 168, n. 1.

³ C.S. 26, *naqan*; A, *naqim*.

⁴ A has *kt*.

⁵ The Mandæan and Iranian year in early times began in Nisan, and the five intercalary days are still observed by Mandæans in Nisan, though the New Year falls in late summer.

⁶ *Gama*. See p. 154, n. 5.

Moon in Aquarius, not favourable ; there will be robbers.
Moon in Pisces, merrymaking and good luck. S—a

WHEN THUNDERBOLTS FROM THE SKY DESCEND TO THE EARTH.

When the moon is in Aries, water will be lacking. When the moon is in Taurus, failure of the fruit crop. When the moon is in Gemini, there will be fear. When the moon is in Cancer, there will be pleasure. And should the moon be in Leo, counsel will be sought.¹ And when the moon is in Virgo, it is favourable for sowing (seed) And when the moon is in Libra, failure for tradesmen.² And when the moon is in Scorpio, it is bad for thieves. And when the moon is in Sagittarius, there will be high prices in bartering (?).³ And when the moon is in Capricornus, fish will be scarce. And when the moon is in Aquarius, there will be tumult and lawlessness. And when the moon is in Pisces, there will be much ease. S—a.

WHEN THE MOON IS ECLIPSED.

Should the moon be in Aries, (it betokens that) there will be diseases and deaths amongst the population. (Should the moon (be) in Taurus : there will be murrain amongst water-buffaloes. The moon in Gemini: there will be pestilence and disease amongst the people. The moon in Cancer : enjoyment for people. The moon in Leo : the king will exercise justice towards the people. The moon in Virgo : market prices will be high. The moon in Libra : market prices will be low. The moon in Scorpio : buffaloes and horses will die. The moon in Sagittarius, (the judge, the governor) sets forth on his circuit.⁴ The moon in Capricornus : misfortune for thieves. The moon in Aquarius : much ease. The moon eclipsed in Pisces : water lacking. S—a.

WHEN [282] THE SUN HAS A SICKLY HUE,⁵ OR IS COVERED UP OR HAS AN INDENTATION (i.e. "is partially eclipsed") in the sky.

If the moon is in Aries, there will be lawlessness and evil amongst men. If the moon is in Taurus, rottenness (loss)⁶ will be found in (both) crops and governor. If the moon is in Gemini,⁷ there will be little disease or blemish. The moon in Cancer: domestic animals increase. The moon in Leo : there will be many lions. [The moon in

Virgo : a disaster will overtake the wheat and barley.]¹ The moon in Libra : there will be rain that does ("doing") harm. The moon in Scorpio: there will be prosperity. The moon in Sagittarius: market prices will be cheap. The moon in Capricornus : the fruit crop will fail. The moon in Aquarius : the fruit crop will fail. The moon in Pisces : prosperity amongst men will be lacking. S—a.

WHEN THE MOON BECOMES SICKLY OR IS HIDDEN OR CUT INTO (partially eclipsed) IN THE SKY.

If the moon is in Aries, there will be much alarming news and (evil) tidings. If the moon is in Taurus, early seedlings will fail. If (the moon) is in Gemini, there will be wind, and prospects for the year will be poor.⁴ If in Leo or Cancer, fruit will be diseased. If in Virgo, there will be prosperity. If in Libra, fruit will be sickly. If in Scorpio, the winter water will be insufficient. If the moon be in Sagittarius, there will be profit for petty traders. If the moon is in Capricornus, they will acquire arms. If the moon is in Aquarius, there will be tumult and lawlessness. The moon in Pisces : there will be welfare and ease. S—a.

PORTENTS OF ECLIPSE OF THE MOON IN THE ROMAN (?) (Rumia) MONTH. When the moon is eclipsed in Nisan al-Awwal (?) it is the twelfth of the month of Ayar, lasting (Zit. "occupying") thirty-one days.⁶

(In ?) the first (hour of the 2) night : man of reputation and (good)name will die ; Egyptian subjects will be slain by iron (weapons) and the intention of a father towards his son will be changed. Much snow will fall and it will be a good year. If the moon is totally eclipsed, the annual fruit crop will fail, jaundice will attack human beings, and amongst beasts there will be disease and murrain. There will be fever in Pars, and there will be famine. It will be evil for him of Babylon, and men of might will attack the district of Morocco (or "of the west").

If eclipsed at midnight and (darkness) blackness and gloom⁸ have eclipsed it (the moon), there will be famine and pestilence in (many ?) places and there will be little rain at the end of the year. If eclipsed at dawn, the king's enterprises will prosper, and there will

¹ In square brackets missing in C.S. 26. *Afrit* = P. *آفريت*.

² The *š* with two dots underneath indicates the Arabic *ج*.

³ "Early" in C.S. 26 only.

⁴ C.S. 26, *miskirîn* ; A, *malkirum*.

⁵ *خسیر*.

⁶ The Mandæan month of thirty days only, so that the prophecies here are taken from a calendar employing the Julian calendar.

⁷ *دنية*.

⁸ *Kamria*. Read *kamra*.

¹ Mixture of Arabic and Mandæic, the latter possibly a gloss.

² See p. 97.

³ QUM? or "because of the governor" (*qum* *ܩܘܡ* = "governor").

⁴ C.S. III and A, *nafla*.

⁵ *Dawar* *ܕܘܘܪܐ*. The Persian *dawar* "judge, ruler, governor" (see J. 282): St. 502) or Arabic "circuit", "going about", *دَوَار*.

⁶ Arabic *بلاية* "trial", "misfortune".

⁷ *Kudra*. Cf. *ܩܘܪܐ* "to be weak", "sickly".

⁸ The word is used in a punning way, with both Arabic and Mandæic meanings.

⁹ C.S. 26 and A have *dafana*.

be much rain. And cattle will die, nevertheless the yearly fruit crop will be excellent, and spices and wine will be good. S—a.

The thirteenth of the month of Nisan al-Tani (is) the beginning of Ayar. (†)

(If) [284] in the evening, it is a presage of evil, blight will attack cultivation and cattle will die. There will be much rain and the inhabitants of Fars will kill one another. If eclipsed at midnight, there will be plague and famine in the Holy Land and dates will be poor. An evil person will attack the kingdom and slaughter will come upon Babylon; its people will be scattered and will leave it. In Aderbajan there will be famine; its people will be killed, and it will be evil for the king. If eclipsed at dawn, upright conduct will be (found) amongst men. The beginning of the year will be better than its end, and there will be abundance of fish and birds. S—a.

The thirteenth of the month of Siwan is the beginning of Haziran. If the moon is eclipsed in the month of Haziran in the evening, it is propitious for kings and the sons of noblemen. Commoners (lit. "sons of the people") will plot (against the king †) but he will kill his enemies.¹ There will be good rain; locusts will come but do little harm and will perish in their place. There will be abundance of fruit, (but) wheat crops will be poor. If the moon is eclipsed at midnight, there will be pestilence and pregnant women will miscarry. If eclipsed at dawn, fruit will be plentiful. And the inhabitants of Egypt will prosper. At the end of the year they² will go forth against the king and the Egyptians. . . .³ There will be floods (overflow) from the waters (rivers) for four months, and dates and fruit trees will do well. If the moon is eclipsed before daybreak and conjunction of Mercury, there will be perfection in all things. S—a.

The fourteenth of Tammuz: the beginning of the month of Tammuz. If the moon is eclipsed in Tammuz in the evening, there will be much rain and water at the end of the year, and then there will be a shortage of water and there will be a pestilence. (But) there will be rain at the end of the year. If the moon is eclipsed at dawn, Babylon will be besieged: and there will be fraud, suffering, and much fear everywhere. S—a.

The fourteenth of the month of Ab is the beginning of the month of Ab. If the moon is eclipsed in the evening in the month of Ab, there will be loss and murder in Babylon and it will be inauspicious (lit. "evil") for the king. Reciprocal raiding will take place. He will

be victorious in all his undertakings, and someone will give counsel to the people. Rain¹ will be abundant (OT "there will be many an armed encounter"), but his (the king's) enemy will perish and in Babylon there will be ease,² well-being, pleasure, and entertainments. The king will bring into subjection all his *vayachs* (non-Moslem subjects) and all the rulers of territories will submit to the king of Babylon. His enemies will fall beneath his feet and the *'ulema* (learned men) will be feeble. Cultivation³ will prosper. And (as for) the king, his enemies will die. His disposition (heart) will be happy and gracious, and he doth not slay the princes that (stand) before him. If it is eclipsed at midnight, or dawn, there will be much fear, and there will be privation. Subsequently, (however), their hearts will rejoice, and there will be much rain, so that their food stocks will support them. S—a.

The [284] fourteenth of Ellul, that is, the beginning of the month of Ellul.

If the moon is eclipsed in the month of Ellul in the evening, there will be war in the place, and locusts will come, and the young plants will perish.⁴ And the people will migrate from their homes and will go to a distant place. Fear will abound. And a king will come from the east and will go to a place in the west and will strike at the cities. (But) that year there will be much goodness (OT "well-being" ?). If not . . .⁵ on the people, and they will have eye disease, and the rain will be abundant. If eclipsed at midnight, there will be rain and well-being, and much water will come (down). If the moon is eclipsed at dawn, there will be ease and a glad heart; (yea), that year there will be plenty of good things, and pains and infirmities scarce. The king will die, and his son will reign in his stead (lit. "sit in his place") and there will be much fruit everywhere. S—a.

The fourteenth of the month of Tišrin is the beginning of the month.

If the moon is eclipsed in the month of Tišrin al-Awwal in the evening, there will be plundering⁶ and fear amongst the people; the king will fall from his throne. There will be slaughter in the hills and in Fars, and an epidemic disease⁷ amongst animals and dogs: for three months dogs will be rabid.⁸ There will be disease and

¹ See p. 140, n. 7

² In A only.

³ CS. 26 and A, *zira*; DC. 31, *ziga* ("wind")

⁴ أمرام. (Arabic words occur throughout this section.)

⁵ حوت (reversed) (or حوك).

⁶ *Nipšrun*. The context indicates the meaning.

⁷ This sentence seems out of place in this prophecy of evil.

⁸ Something missing.

⁹ CS. *gofa*; A, *grafa*; DC. 31, *grama*.

¹⁰ CS. 26 has *mula* = "death".

¹¹ CS. 26, *šadania*; A, *šidania* (Rt. ŠDN "to be rabid").

¹ A, *sanja*; CS. 26, *ain*.

² The Egyptians?

³ CS. 26 and A, *ubnia Mir*. The end of the sentence is missing.

⁴ *Zraqa š yuma*. See p. 163, n. 4, and p. 175, n. 7.

⁵ Arabic *مقارنة* (H. "conjunction of two stars")

⁶ Arabic *مخترس*. (A places two dots under the "h" showing that it is a foreign word.)

pestilence. Cultivation will be good¹ and there will be rain at the end of the year. If the moon is eclipsed at midnight, there will be good things [and enjoyment].² If the moon is eclipsed at dawn, there will be rain, groanings (?),³ and . . . (?)⁴ S—a.

The fourteenth of the month of Mašrawan is the beginning of the month of Tišrin al-Tania.

If the moon is eclipsed in Tišrin al-Tania in the evening, there will be a great pestilence.⁵ And a king will set out from the west and will go against B⁶ Babylon and will be taken prisoner. Wheat and barley will be blighted, and the king from the west will die. There will be mortality in the hills and a personage from the west will die. If the moon is eclipsed at midnight or dawn, evil will come upon the people; there will be (no ?) rain in Nisan and Ayar, or else locusts will appear everywhere and the cultivation will be fair⁶ and there will be rain for three consecutive days. A great man will die; there will be famine and pestilence in the cities and evil will befall the children of men. People will go from the east to the west and there will be slaughter amongst them. S—a—

The thirteenth of the month (of Tišrin al-Tania is the beginning of the month) of Kanun al-Awwal.⁹

If the moon is eclipsed in the evening in the month of Kanun al-Awwal, there will be plague in Ahwaz and much misfortune and rain.¹⁰ The king will make enemies.¹¹ If eclipsed at midnight or dawn, much water will come (down) and the sesame crop will perish. The fruit and summer crops will be fair, (but) there will be a deadly cattle-¹² epidemic and (an¹³ infectious disease affecting?) cultivation in the mountains. The king of Syria will be cheerful (l)¹⁴ (but) plague will be prevalent in [285] Babylon. And the Two-Horned One, who is Alexander, predicted that there would be a failure of crops, fruit,¹⁵ and cotton, that there would be jaundice amongst men, that wheat would

¹ The meaning of *šapir* is always dubious, as scribes may confuse it with the Arabic شقر.

² Missing in A.

³ Garat (G'R ?).

⁴ Unab?

⁵ The sentence is transposed in C.S. 26.

⁶ A has *unafil lBabil* "and will attack Babylon".

⁷ Transliterated from Arabic; C.S. 26, *gišaar*. (أجر) "to make captive."

⁸ See above, n. i.

⁹ All the MSS. = defective here.

¹⁰ The double meaning of *ništra* should be remembered.

¹¹ Read *bilbabia*.

¹² Arabic حوش.

¹³ The word *ziira* may here be a miswriting for *ziira* (from ציר "to get sick", J. 407).

¹⁴ *šapir*. Again, the usual meaning of *šapir* sounds unlikely, and there may be a meaning derived from the Arabic شقر. See above n. i.

¹⁵ C.S. 26 has *miā* ("waters") for *miwā* ("fruit").

perish and barley increase, that there will be much rain and snow, and that locusts will come. S—a—

The thirteenth of the month of Ṭabit is the beginning of the month of Kanun al-Tania.

If the moon is eclipsed in the month of Kanun al-Tania in the evening, there will be famine in the land of Ahwaz, but the realm of Babylon will be established. If there is an eclipse of the moon at midnight, locusts will come and there will be diseases and infirmities in the land of Babylon. There will be much fruit,¹ and the summer sowing will thrive. S—a—

The thirteenth of the month of Šabaṭ.²

If there is an eclipse of the moon in Šabaṭ in the evening, there will be famine in the west and in Egypt, and in Babylon there will be misfortune, and jaundice amongst the people. If the moon is eclipsed at midnight or at dawn, the officials³ of the district⁴ are good (to) those that live in it, (but) robbers raid it⁵ and kill some of them. And a great man will die in Fars, and people, petty traders will die. And the king will attack his enemies and will slay them. If the moon is eclipsed with a redness, there will be panic, and the king's people will rebel⁶ against him. There will be hunger amongst the Turkomans, a great uproar and fear of murder and blood. S—a—

PROGNOSTICATIONS ABOUT THE MONTH OF KANUN AL-TANIA, ROMAN (New Style).

Kanun al-Tania, its portents; that is, in a seven days' division⁷ (or "weekly division", cf. p. 172).

When the beginning of Kanun al-Tania happens to come on a Sunday, the year will be an average one. In the spring there will be an inundation⁸ and much moisture (If Ω) a dry year, then there will be abundance of honey (but) the vintage will be spoilt. S—a—

When Kanun al-Tania (begins) on a Monday, the winter will be moderate, and there will be warm wind and rain. Men will be destroyed⁹ by diseases and plague, and there will be plenty of honey. S—a—

When Kanun al-Tania (begins) on a Tuesday, there will be much snow, and fruit will be abundant, (but) beasts will die and there will be much rain. S—a—

When Kanun al-Tania (begins) on a Wednesday, wheat will be

¹ See previous note.

² Another defective sentence. "The thirteenth of the month of Kanun al-Tania is the beginning of the month of Šabaṭ ?"

³ The Arabic *marākib* "superintendents" or - local officials".

⁴ C.S. 26, *bdaria*.

⁵ C.S. 26, *garbilū*.

⁶ The Arabic verb *عصى*.

⁷ C.S. 26 and A, *wrfa* (ج. ر. ف) "to divide, or cut".

⁸ C.S. 26, *midaba* = *nišafa* f. NTF.

⁹ C.S. 26, *yallif*; A, *gillif*. (From Arabic قلف.)

poor, fruit will be excellent, and there will be pestilence amongst men. S—a

When Kanun al-Tania (begins) on ■ Thursday, fruit and meat will increase, honey will be plentiful, and there will be little high wind. S—a

When Kanun al-Tania (begins) on a Friday, it augurs well for the winter of the year ; fruits and sheep will do well. (But) infants will die. S—a

When [286] Kanun al-Tania (begins) on a Saturday, there will be many winter gales, fruit will increase, fever and jaundice will be prevalent, and there will be scarcity of oils. S—a

CHARACTERISTICS OF THE SEVEN STARS.

Saturn is cold and dry ; it is inauspicious. It is masculine and of the day. It (governs) the belly and the spleen.¹ Its exaltation is in Libra, its depression in Aries, its apogee in Sagittarius, its perigee² is in Gemini, the seventh orbit. It (s influence ?) occupies nineteen years.³ S—a

The characteristics of Jupiter. It is hot and moist, it is good. It is male. It is ■ day-star, it (governs) the loins and the four humours⁴ of the body, it (governs) the blood. Its exaltation is in Cancer, its depression is in Capricornus, its apogee in Libra, its perigee in Aries. It occupies (lasts for ?) twelve years, and is the sixth orbit. S—a

The characteristics of Mars. It is hot and dry, it is inauspicious, it is male, it is ■ night-star, it (governs) the eyes and the gall. Its exaltation is in Capricornus, its depression in Cancer, and its apogee in Leo. Its perigee⁵ (or "limit") is Aquarius. Forty-five days belong to it ; the Greeks assign it [two] years. It is the fifth orbit. S—a

The characteristics of the Sun. It is hot and dry, auspicious for ■ vow and contract.⁶ It is male, a day-star and (governs) the knees and the gall. Its exaltation is in Aries, its depression in Libra, its apogee in Gemini, and its perigee Sagittarius. According to the Greeks, it occupies ten years (?). It is the fourth orbit. S—a

The characteristics of Venus. It is cold and damp, it is auspicious, it is female, it is a night-star. It (governs) the head and pituita. Its exaltation is in Pisces, its depression in Virgo, its apogee in Gemini, its perigee Sagittarius. It occupies eight years in the east and is the third orbit. S—a

¹ Read *auda*.

² A has *hadir* ; C.S. 26, *hadir*. Below, *hadar*, حادر. perigee. (*auda* = apogee).

³ C.S. 26 and A, *sinia*.

⁴ Arabic *al-ila*.

⁵ For *hadar* ■ *hadir* we now have ■■■■ The "d" and "r" resemble each other closely, hence the confusion.

⁶ Or "legal complaint". The Semitic sun god (Šamāš) was always connected with justice and good faith.

The characteristics of Mercury. It is cold and dry, it is frigid,¹ it is male, it is of the day. It (governs) the feet and spleen. Its exaltation is in Virgo, its depression in Pisces, its apogee. . . .² Its perigee³ is Taurus, it occupies thirteen years, and it is the second orbit. S—a

Characteristics of the moon. It is cold and moist, it is auspicious, it is female, it is of the night. It (governs) the shanks, that is legs, and mucus and moisture. Its exaltation is in Taurus, its depression in Scorpio. It is the lowest orbit. S—a

THESE ARE ITEMS THAT I MADE.

A *collyrium for the eyes*. Bring Kirman collyrium (antimony) and put (add to it) these specifics (named below). Bring the collyrium, grind it smooth, and sieve it through silk. and at night, when thou liest in thy bed, insert it into thine eyes and they will become bright and the light of thine eyes will become strengthened. And the [287] specifics are these :—

Mother-of-pearl when baked in the h e, with Frankish malachite, unpierced pearls, Egyptian sugar-candy,⁴ Chinese⁵ chelidonium pounded, sepi, cloves, and wild dates.

Further, remedies⁶ that thou roastest in the fire ; these are they : hempsced, bats' dung⁷ and mother-of-pearl which is ■ shell⁸ found in these parts. If thou so desirest, put one of them that thou hast baked on a hedgehog (?)⁹ with crumbling, then wrap it round with clay and put into the fire when blazing (for) one night and a day. Then take it out of the h e and when cold remove it from the clay. And if thou find the hedgehog⁹ roasted to thy wish, cleanse the roast hedgehog with water. Then, when thou hast made the collyrium for the eyes, put it with the roast hedgehog⁹ (fat ?) and put it ■ thine eyes, and the light of thine eyes will be restored. And our Lord bestow healing !

¹ From Arabic *مجمد*. C.S. 26 has *mmuta*.

² Missing in all three MSS. Scorpio.

³ ■■ p. 194, n. 2.

⁴ Unab in the script might also be read *gabir* (P.S. *آصق*^z "the gem of a ring"?)

نیت P. = "fine sugar, white candied", ■■

⁵ C.S. 26 and A have *darmāna*.

⁶ C.S. 26 and A have *darmāna*. Here the likeness of the Persian word for a hedgehog *darmān* with the word *darmāna* "remedy", judging from the context, may have bewildered the scribes. The passage was probably in some original "Further remedies. Roast a hedgehog in the fire". The process described is exactly that followed by gypsies and Bedouins when roasting hedgehogs, viz. they wrap them in clay, put them ■ the fire, and when the clay is cold and the clay removed, the spines come away with it. Hedgehog fat is esteemed as an unguent. Hence, I venture to read *darmān* for *darmāna* in the following passage.

⁷ Bat's dung and pigeon's dung ■■ both used as medicine for eyes in 'Iraq.

⁸ C.S. 26 has *ukisinta bma hu madriilil*.

⁹ See above, n. 6.

Mother-of-pearl, when baked and added to a collyrium (or "antimony")¹ is efficacious for the parts surrounding the eyes which are inflamed, and for white film and for covering-over² of the eyes (cataract). Turmeric³ for eyes (when) thou has procured (it) and pressed out its juice and dropped (it) into thine eyes, loosens the sight of the eyes from white (film) and dissolves it and is (good) for curing the eyes. S—a.

Further, a *mitqal*⁴ of Kirman antimony, baked mother-of-pearl cleansed with water, a *mitqal* of white sugar; four *mitqals* of pearl. Sieve it and put into thine eyes.

Again, (another recipe) that restores the sight is a cooling collyrium of pomegranate. Thus: crush out⁵ juice from a red pomegranate, clarified a week, and dry in the shade, then pound it and break it up⁶ and insert into thine eyes.

Again, (another) cooling lotion when mixed with water is dried myrtle, pounded and sieved, and put into thine eyes.

Another cooling lotion is of *Allium Porrum*⁷ for symptoms (?) of inflammation and lippitude of the eyelids; a collyrium steeped in water. Steep fresh leek; strain for seven days, then dry in the shade, pound and sieve it and put it into thine eyes. There will be relief.

Further, against whitening of the eyes. (Take)⁸ Persian gum heated with the milk of the mother of a male child, seven *mitqals*, two *danqas* of saffron, and prepare two *danqas*⁹ of collyrium of horned poppy.¹⁰ Put (these) to the Persian' gum when thou hast dried (them) from the milk; mix together, pound, sieve, and put in thine eyes ("in the eyes of the person") whom thou seekest (to cure).

Persian gum, mixed with the milk of the mother of a male child, *nāsāra* (ز) ¹¹ and white *dānuq*,¹² of each ¹³ a *mitqal*; pound, sift, and put into thine eyes and there will be relief.

¹ Antimony, known as *kohol*, is applied to the eyes not only as cosmetic, but as healing substance.

² Arabic: from *جذأ*.

³ CS. 26, *dilia zard*. A, *dalia zard*. *Dalya* in East Syria is "a twig"; *zard* (Low and Mac.) = sorb, the service tree. Here, however, the two words are obviously a corruption of the Persian *dar-zard* or *dar-i-zard* = turmeric.

⁴ A, *mitqal* = about a dram and a half

⁵ CS. III has *gomga*.

⁶ CS. 26, *udgh*; A, *udgh*.

⁷ Low, 226.

⁸ Steingass: = Persian gum, balsam, flesh-gum."

⁹ A *danqa* is roughly about two carats

¹⁰ Or = Chinese poppy. (The opium poppy 4)

¹¹ *nāsāra*? Possibly miswritten for *nāra* or *nāra* ("fern" or "reed", Low, 266, 167). Or a miswriting of the Persian *naśāra* = gum-ammoneiac."

¹² CS. III has *udānuq*; A and DC. 31, *udang*. Probably the Persian *dānuq* or *dānuq*, according to Steingass "a particular form of food sent by the parents of an infant, upon the first appearance of its teeth, round to the houses of their friends and relations". (دنگ) = also "a small grain" and دانگر "a kind of grain")

¹³ CS. 26, *mir kul had*.

Further, for eyes inflamed¹ and tender, with moisture and tears. (Take) Persian gum² with the milk of the mother of a male child, five parts; and bring Chinese chelidonium, two parts; and aloes, rose-seed and saffron, of each two parts and a half, and pound, sift, and put into thine eyes, and there will be healing from our Lord, praised be his name I S—a.

Further, for eyes that are inflamed and painful, and for a tooth or for teeth that are hollow³ and aching, and (for) ears that ache. Bring an egg, and sesame oil put on the fire so that it heats, and bring cumin and cockscomb (? the plant of this name?), and pound and mix with the egg, and place on the eyes, teeth, or ears that are painful, and there will be healing and a [288] remedy by the strength of our Lord, his name be praised I S—a—

A specific against tears which come from the eyes (watering eyes).

Bring (of) Kirman antimony six *mitqals* and four *danqas*⁴ weight; and mother-of-pearl⁵ and aloes, two *mitqals* and four *danqas* of each; yellow myrobalan clarified by boiling, two *mitqals* and four *danqas* by weight and long pepper, four *danqas* in weight.⁶ And pound these six items. sift in silk, and put into thine eye that waters. and no tear will come from it; there will be a cure. S—a—

And so this compilation from a Greek (*Arumia*) miscellany (compiling) calculations about the stars and horoscopes and information about what there is in the heavens according to days, months, and years, was compiled and completed. (It was completed) on the fifth day of the week and the twenty-seventh of the month of Middle Spring, which is Tammuz, or Šaršana. (Cancer) in the year of Friday,⁷ which is Nisan, Aries, in the year one thousand, two hundred, and forty-seven according to the computation of the Arabs—the world perish upon them! and Hibil, Šitel, and Anuš⁸ restrain the child of Akrun⁹ from (harming) the congregation of souls of the last age. Life is victorious S—a.

¹ CS. 26, *gama*.

² In square brackets missing in DC. 31.

³ CS. 26, *sama*.

⁴ Literally "bored", i.e. by a worm, decay in a tooth being attributed to a worm. Remedies "to make the worm fall out" are common in folk-medicine

⁵ *Kisna* or *kisina* may mean either "coral" or "mother-of-pearl". The *hu gadaf* ("it is mother-of-pearl" in Arabic) proves that in this section it is the latter. Similar ambiguity attaches to the word *margasita*, which is either "pearl" or "coral". The word may mean "sea-substance" of some sort. See p. 195, n. 8.

⁶ DC. 31 omits the remaining two ingredients. The other two MSS. have: *Darpil pil trin danqia mitqal pilpil arba danqia f mitqal* "Of long-pepper two *danqas*' weight, (of) pepper-four *danqas*' weight."

⁷ Years are referred to by the day of the week on which they begin; the year of Sunday, etc.

⁸ See p. 156, n. 1.

⁹ A spirit of darkness.

○ A = one	𐤁 Ba = three	𐤁 Bi = twelve
𐤁 Bu = eight	𐤁 aB = two	𐤁 Ca = four
𐤁 Gi = one	𐤁 Gu = nine	𐤁 aG = three
𐤁 Da = five	𐤁 Di = two	𐤁 DU = ten
𐤁 aD = four	𐤁 Ha = six	𐤁 Hi = three
𐤁 Hu = eleven	𐤁 aH = five	𐤁 Wa = seven
𐤁 Wi = four	𐤁 Wu = twelve	𐤁 aW = six
𐤁 Za = eight	𐤁 Zi = five	𐤁 Zu = one
𐤁 aZ = seven	𐤁 ḥ (the suffix, a ḥ) = eight	
𐤁 Ta = ten	𐤁 Ti = seven	𐤁 Tu = three
𐤁 aT = nine	𐤁 Ya = eleven	𐤁 Yi = eight
𐤁 Yu = four	𐤁 aY = ten	𐤁 Ka = nine
𐤁 Ki = six	𐤁 Ku = two	𐤁 aK = eight
𐤁 La = seven	𐤁 Li = four	𐤁 Lu = twelve
𐤁 aL = six	𐤁 Ma = five	[289](repeats till)
𐤁 Mi = two	𐤁 Mi = ten	𐤁 aM = four
𐤁 Na = three	𐤁 Ni = twelve	𐤁 Nu = eight
𐤁 aN = two	𐤁 Sa = one	𐤁 Si = ten
𐤁 su = six	𐤁 aS = twelve	𐤁 ' = ten
𐤁 Pa = nine	𐤁 Pi = six	𐤁 Pu = two.
𐤁 aP = eight	𐤁 Sa = seven	𐤁 Si = four
𐤁 Su = twelve	𐤁 aS = six	𐤁 Qu = five
𐤁 Qi = two	𐤁 Qu = ten	𐤁 aQ = four
𐤁 Ra = nine	𐤁 Ri = six	𐤁 Ru = two
𐤁 aR = eight	𐤁 Sa = one	𐤁 Si = ten
𐤁 Su = six	𐤁 aS = twelve	𐤁 Ta = five
𐤁 Ti = two	𐤁 Tu = ten	𐤁 aT = four ¹

S-a.

(Here D.C. 31 ends.)

¹ See p. 200, n. 1.

Note.—Both C.S. 26 and A have additional appendices in the same degenerate Mandaic as the last few pages above. As they could not have formed part of the book at an earlier date. I do not translate them here.

THE END

³ Differences between the MSS. are slight. D.C. 31 has ten for *Ya*, two for *Ni*, six for *ḡa*, and four for *Ag*. A has two for *Bo*, twelve for *Hu*, ten for *Ya*, ten for *Ya*, and twelve for *aš*.

APPENDIX I

Some doubtful or noteworthy words and expressions

(Arranged in the order of the Mandaean alphabet. Figures refer to pages of the text, and figures in brackets to those of the translation)

- Aabra* (*aubria*), 269 (173, n. 2)
Aktiar, *aktiur*, *ktiar*, 19, 137, 145, 163
Anglia, 121 (78, n. 3)
Asmar, 14 (13, n. 4), 24, 27
Aḡuḡ, put, 8 (9, n. 9)
Aprahia, see *Prahia*.
Aplanta, plu *aplantata*, *stuntata*, 124, 126 (80, n. 4)
Adelta mašia, 36, 67, 73
- Baktara*, 32 (25, n. 3), 39 (29, n. 11)
Bulliana, 5, 51, 84, 189, 229, 233, 235, 252
Bira, *biria*, 40 (30, n. 3), 50
Br Šamiš, see *Šamiš*.
Braieu, *braisukit*, 129 (83, n. 11)
- Gahru*, see GHR.
Gajufa, 23 (19, n. 11)
Galat, 269 (174, n. 1), 278, etc.
Gama, 253 (154, n. 5), 254, 257, 263 (166, n. 4), 267, 279 (185, n. 4), 280
Ḡamba ḡ aina, 4 (7, n. 6), 12, 24, 45, 52, etc.
Gandaia, 7 (7, n. 6)
Garguḡ, 264 (168, n. 1), 265, 266, 267, 268, 269, 270
Gbala, *gbila*, 263 (166, n. 1), etc.
GHR (*gahru*, *gihrat*), 252, 264 (153, n. 4), etc.
Guba (*guba* || *Jaḡo 'lḡ*), 95
Guban (cf. hair), 14, 24, 27, 31, 38, 39, 72, 97
Ḡuḡbiḡtar, 124 (80, n. 2)
Guman, *gumana*, 122 (78, n. 5)
Ḡiada, *ḡiadia*, 9, 18, 21, 31, 47, 52, 86, etc.
Ḡibla, 264 (164, n. 12), 276
Ḡiḡa, 11, 182, 191
Girag, *giriḡ*, 233, 248 (141, n. 6)
- Diala*, 171–9 (106, n. 3)
Daram, ■■■ (195, n. 6)
Darmana, 61, 77, 84, 140, ■■■ (195, n. ■
- Hadran* (cf. eyes), 87, etc.
Halpa, 135 (87, n. 2)
Halba 'ribia (8), 1 (5, n. 4), 11, 15, 25, 29, 33, 41, 46, 69, 74, 75, 79, 96, 99, 101, 103, 104
Hafas, *hafis* (from P. and Arabic *ḡafis* or *ḡafis* "concern", "business"), 2, 19, 26, 136, 156, 196 (120, n. 4), 252, etc.
Hargta, 5
Huḡšana, 5 (7, n. 13), 201, 264, 266, 268, etc.; *huḡšanaia*, 201
HZA bamaia haia, 11 (11, n. 1), 23, etc.; *'lḡ haia*, *haizilḡ*, 23 (19, n. 10), etc.; *haia* 'lḡ (astrologically), 3, 14, 18, 20, 21, 23, 24, 31, 33, etc.
Hiva bala, *h im bira*, 225 (137, n. 4), 234, etc.
Hifa, 96 (61, n. 9)
Hira, 153, 155, 253, 264, 267, 281, etc.
HLM (*unihilminun*, *unihimbun*), 216 (131, n. 2)
- Zaina* (in doubtful sense), 51 (36, n. 2)
Zalila, *zilia*, 1, 88, 98, etc.
Zbanita, *abnata*, 28 (22, n. 11), 95 (61, n. 3)
ZKA 1 (astrological), 3 (6, n. 5), 6, 17, 21, 26, 28, 66, etc.
Zraḡo || *yuma*, 261 (163, n. 4), 271 (175, n. 7)
Zraḡo ḡ šamiš, 271 (175, n. 7)
- Tabula mḡablia*, *lamḡablia*, 2, 6, 7, 25, 41, 47, 48, 59, 74, etc.
Tizana, *fizantia*, *fizamia*, 3, 14, 20, 40, 43, 47, 48, 59, 74, etc.
Tizawuta, 20, 97
Trifan, *trifan*, 14 (13, n. 11), 40, 103
- Kaiar*, 153 (97, n. 3)
Kair, 166 (97, n. 3), 253 (164, n. 3), 282 (189, n. 6)
Kaituta, 3 (65, n. 9), 7, etc.

Kankusa, kankusia, 7 (9, n 1), 8, 14, 40, 45, 50, etc.
Karšā, 268 (172, n 2) .
Kraša, 153 (97, n 2)
Kraša, 4 (7, n 11), 9, 14, 16, etc.;
riš ■ *kraša*, 7 (9, n 2), 12, 31, 36, (27, n 6), etc.: *kuba š kraša* 89 (57, n 10)

Lagan (eyes), 72 (18, n 1), 83, etc.
Lagamta (onwards, from then onwards), 10, 17, 19, etc
LGT (with *lma, alna, etc.*), 2, 6, 11, 12, 16, 19, 24, 37 (28, n 5), 39, 64, etc.; with "a mark", 72; *mlagana*, see under

Malša unafš, 4 (7, n 2), 5, 19 (16, n 10)
Mandāla or *mandala*, 238 (144, n 4)
Manzā (*mna manzāl* or *br manzāl*), 6, 19 (17, n 1), 41, 45, etc.
Masa, 22 (18, n 9)

Masar, mbsaran, mbsarin, 14, 18, 40, 56, 83, etc.
Mumš *gubria*, 14 (13, n 14)
Mula šapira, 3 (6, n 8), 18, 22, 64, 67 (C.S.26), 93, 95, 101, etc.

Mizarā, 123 (79, n 9)
Mizarā, *mizarā*, 231 (140, n 7), 234 (142, n 5)
Mīra, 58 (40, n 3)
Mīkaka, mīkakan, 18 (16, n 3), 35, 45, etc.

Mkasia, 4 (7, n 10), 7, etc
Magtana, 24, 28
MLL (*garza nimalil* l . . .), 90 (58, n 6)
Mnagan or *mngagan*, 14 (13, n 8)
Makrana, 24 (20, n 4), 28
Masqā, 3, 36, 40, 43, 62, 97, etc
Mapatran šivā, 14 (13, n 10)

Mparku, mparaktā, mparaku, 7, 59, 62, 76, 84, 90 (58, n 4), 94, etc.
Māniata (*māniā* ■ *mā alia*), 16 (14, n 9), 60, etc.

Nausa, 29, 114 (in DC. 31 *nausa* = "sanctuary," *vaos*)
Nasurāta, *naširuta*, 106 (67, n 5), 160 (100, n 5), 200, 206, etc.

(*Unusia*, see *Šuša*).
NQŠ *ngāša*, 21: *ngāša*, *ngāša*, 6;
nigūš (or *iniquūš*), 118; *ngūša*, 118

Saraguta, 37 (28, n 8)
Saroadā, 36 (27, n 7), etc.

Sastarin, sastarin, sustarin, 124 (80, n 3), 263
Steingas givas acšāriyān "the herb ragwort", and *steārūn* = stem of conander" or = waterplant with large leaves".

SKR (this verb is used in the sense of "to lose", Af and Ethp. "to be deprived of;" "debarred from"),
masbir, maskar (with *lh*), *tiakar, tiakarā, tiakarš, mistakar, mistakar*, 2, 10, 20, 25, 25, 38, 36, 41, 42, 46, 50, 52, 54, 54, 55, 57, 57, 64, 66, 67, 69, 70, 73, 75, 77, 79, 87, 96, 102, 102, 104, 138

Sfasa, with QBL, 2 (5, n 9), 7, 11, 10, 43, 79, etc

Šwara, hi šwara (P. *سوار* "foothold", = stance"), ■ (10, n 2)

ʾurubta, ʾurba, 107 (70, n 2)
ʾurufta, ʾufta, 268-270 (172, n 3), 265 (153, n 7), etc

ʾulan ʾulan (of eyes), 14 (13, n 2), 39, 39, 87, 103, etc.

ʾqb, ʾqba, ʾqbia, 9 (10, n 3), 22 (18, n 7), 35 (27, n 4), 42, 98 (63, n 5)

"RB, see under 'riba.
ʾraf, 98 (62, n 8)
ʾruta, 123 (79, n 5)
'riba, ʾribā, halba ʾribā, see under *halba* ;
alua ʾribā, 41, 77, 96 (60, n 8), etc.

Parkā, *parkāl*, "nestlings" (D.C. 31, *parpila*), 125 (81, n 2), 126

Paršā, ■ *Parkā*.
Pava ʾpuria nīzāl l . . . *puria azāl* l . . .), 3 (6, n 9), 21, 25, 30, 34, 37, 42, 47, 52, 82, 96, etc

Pāwarā (mallo? malicious words? or devily ?), 5, 51 (36, n 7), 84 (55, n 1)

Piso, 132 (85, n 4)
Piqāta, 125 (80, n 7), 134

Prata, *aprahā*, 19 (16, n 9), 71, 156 (97, n 3)

Šusā (= *gusā*), 6, 11, 26, 64 (48, n 7)
Šurta (*byurta yatib* or *nītib*, and *kt dītib*) *gurta*), 210 (127, n 5), 211, 280, 281, 291. (163, n 3), 262

Šluta, 124 (80, n 4), see *Ašluta*.
Šmata, 213 (133, n 2)

Qalata, 123 (79, n 7)
Garnia (*gašūt garnia*), 16 (14, ns 8 and 9), 23, 47, 66 (44, n 5), 84; *garnia* (50, n 4)
Quba ■ *krata*, see *Kraša*.
Qumba š yuma, 165 (103, n 2)

Qusa, 91 (68, n 9), 121 (77, n 7), 122, 197; *kalba qusa*, 123 (79, n 6), 126

Qiria (*qirā ramā or nīzāl*), 2, 6, 15, 26, 29, 32, 48, etc.; *bihuta qiria*, 274

QŠA (*qša* 1. . . *qšā, qšān, qšāta*), 1 (5, n 3), 2, 4, 8, 11, 13, 15, 18, etc.; (*mqāša* l . . .), 90, etc.; (*bīdāta qāšāta*), 138; (*gašūt*), see under *Garnia*.

Rubāna, rušana, 3 (6, n 7), 89 (56, n 2), 97

Rub šilgēš, 13 (12, n 10), etc
Rumaia (as name of ■ people, see Appendix II); *rumāia* *d halša*, the meaning of *rumāia* is doubtful Lidzbarski translated "pains" as in the Ginza Rabba *ramēš rumāia Pmš bmatna* of the unborn *ʾC*. Dr. Krückmann suggests connection with the Assyrian *ramā* "languished", "relaxed", or *remūtā* "laming", "paralysis". Syriac ܪܡܘܝܐ "catarrh", "phlegm", is unsuitable A connection with the root RUM "to be high" (hence "swelling") seems likely: 4, 6, 20, etc.

Rumana d awpa, 12, 18, 81, etc.

Šahana, Sam ("scabs"), 101 (64, n 6) 102 (65, n 5), 216 (131, n 6)
Šahba, šahpa, = skin-disease (J ܦܗܘܫ [b.] (to rub, scrape, peel). Occurs with *ninfuqēš* "comes out on him", or *byagēš* "in his body", and is coupled with another skin-disease such as *šifā, šahana*, etc. 96 (61, n 6), 101 (65, ns 5 and 6), 216 (131, n 6)

Šawaršir, šawaršar, this foreign word looks like ■ broken plural. But what kind of an animal is a *šāršār* or *fāršār*? 129 (83, n 1)
Šamiš (*Br Šamiš*), 228-9 (138, n 4); *zragā d šamiš*, see *Zragā, šamiš dahna bē*, 33, 41, 54, etc.

Šana, see *Šahana*: *šana ninfuqēš*, 84, 85;
šana wāšpa, see *Šahba*.
Šaniuta š gubria, 100 (64, n 1)

Šapir (*šapir gubria qaim*), 8 (10, n 7), 14; *mutā šapira*, see *Mula*
ŠDA (. . . *qudam* . . . *šadia*), 5 (8, n 2), 25 (20, n 6), 37, 60, 69, etc.

Šulātana, šulāna, šultina, šudana, 126 (80, n 6), 132, 133 (86, n 1)

Šumbaf (of hair) Neldeke (N 122-3) derives the word from the root ܫܘܡܒܐ "to hang down". P. S. has ܫܘܡܒܐ "flowing hair, straight loch (opposite to curls)". I have translated "straight", but venture to suggest that the Mandaean word may be from a Šafel of NBT "to sprout", hence "luxuriant". (The "ab" into "a") is ■ natural transtion) 1, 31, 40, 47, 68, 81, 98

Šam (*šumš nīzāl* l . . .), 11 (12, n 2), 16, 64, etc.

Šuria, 11 (11, n 2)
Šibā, 96

Šibā, 273 (178, n 1), etc.
Šibā, 120 (77, n 2), 125, 134, etc
Šibāna, 179, 182 (112, n 4), etc

Šira, 185 (113, n 6), 254, 263, 264, 266, 267, 271, 273, 277, 278, 279, 283, etc.

Šūlia nīzāl ("plant plants" or "found ■ family"), 10, etc.

ŠLHM (*mšlakham*), 229 (139, ns 2 and 6), 239, 248

Šulātana, ■ *Šulātana*.
ŠMS "to mulet", "squeeze dry", = "despair", 161 (112, n 2), 184, 192

ŠNA (*māniātana*), see *Māniāta*;
šaniuta, see under *nītiāna* (*šiqal nītiāna* m . . .), 16, 46, etc

ŠPR. In ■ footnote, p 18 of the translation. I have referred to the apparently double meaning of forms of ŠPR. In general the Pe (*nīšpur, šēšpur*, etc.) has the meaning of "is fair", "is flourishing", "does well", "improves", etc. The contexts, especially with Ph forms of the root, often suggest a precisely opposite meaning. Several roots. Aramaic (ܫܦܪܐ), Arabic (شفر), and Assyrian (ܫܦܪ) Del), give respectively the meanings "to break, fracture", "to decrease, decline", and "to break". There is also possibility of an inversion from ŠPR, since inversions of root consonants occur in Mandaic. In my translation I have perhaps overestimated the "unlucky" meaning,

where the insertion of a "but" before the clause would alter the sense. This I must leave to readers to decide for themselves. Below I give a fairly full enumeration of passages in which the root occurs (except for the use of the adjective and adverb *šapir*).

nīšpur, tišpur, 22 (18, n. 8), 58, 62, 64, 80, 84, 91, 176, 182, 183, 188, 193, 217, 259, 269, 288; *nīšparūš, tišparūš, nīšparūšun*, 93, 100, 100, 248 (Saf PAR ?); *nīšpar, tišpar* (with or without l. . .) 70, 102, 176, 186, 187, 192, 194, 194, 209, 213, 214, 216, 217, 222, 239, 241, 243, 243, 259, 262, 271, 272, 274, 276; *nīšpurun* (does not occur in the earlier part of the *Sfor Matwāšā*), 175, 181, 183, 190, 207, 211, 214, 215, 219, 220, 223, 224, 226, 227, 228, 228, 235, 235, 237, 239, 240, 240, 241, 241,

241, 241, 242, 245, 247, 248, 249, 249, 251, 251, 251, 252, 262, 264, 265, 266, 266, 267, 267, 268, 268, 270, 273, 275, 276, 284, 284; 284; *šapirūš*, 25, 28, 32, 55, 58, 85. Without doubt, in order to justify prophecies not fulfilled, a modern *yafūša* or *tarmida* would suit the word to the accomplished fact.

ŠRA (*šra* l. . . *dam*), 52, 141, 147 (= "be soaked with blood"; "have haemorrhage"; "let blood"); (*Imīdria ulmafūšā dno*), 147

Taiša, 96 (62, n. 1), 211-222; (Dragon), 96 (62, n. 1); (Head and Tail of), 151 (95, n. 9, 96, n. 1), 181, 188

Taviana, tūšiano, tanina, 151 (95, n. 6)

Taqil, 152

Tūim, 239 (145, n. 3), 240 (146, n. 1)

APPENDIX 11

MANDAEAN PLACE-NAMES

with the ■■■■■ of inhabitants' of countries and localities.

(Arranged in the order of the Mandaean alphabet)*

Ahwaz. In Khūzistān, on the Karūn river, Irān.
Adarbaingān, Adarbaīnān, Adirbaigan. Azerbaijan (Adurbāyjān), The province of Irān.

Aīran. Irān (Persia).

Akrād. Arabic plural of Kurd? Crete? Doubtful.

Alal. Possibly Alān or Alīn, "a coastal region of the Caspian Sea near the Volga" (P.S. Supp., p. 20). A people called Alān (Alains) were "an ancient people N of the Caucasus east of the Caspian Sea. This people, originally called *Aorsos*, migrated one century before our era from the north of Chorasmay; the Ossetes of the Caucasus to-day are the last remnants of them. Alān (Alains) derives from Arya" (Arthur Christensen, *L'Iran sous les Sassanides*, p. 27). A well-known lake north of Chorasmay is called Aral.

Alaudu. ?

Anbar, 'Ambar. Al-Anbk. The ruins of this town lie a little north of the modern town of Fallijah (a small town on the Euphrates River in 'Iraq). Al-Anbār or 'Ambar, according to Herfeld and Sarre (*Tigris* = *Euphratgebiet*), "corresponds to Firūz-Shāpūr of the Sassanids. It was the first station on the Euphrates road." There is also a city called Ambar in Qūzistān near Balkh in Iran, but the Anbar of the present text is undoubtedly that in Mesopotamia.

Andalus. Andalusia in Spain.

Andāšima, Andarna, Andarima, Andirima. It is difficult to identify this place. There was an Aduramah, or Adarnel, between Nisibin and Mosul. "In the 3rd (9th) century it is stated that there had been a fine palace here, and a stone arched bridge crossed the stream. The little town then had double walls, surrounded by a deep ditch" (Le Str., p. 100). There was also an Artemita near Seleucia, and south of Aleppo there is a small place, now ruined, called Andarin, and a bishopric between Nisibin and Mosul was called Adarnel. (See P.S. Supp.)

Andāšima. Possibly another ms-spelling of the above, or a version of Andimlik, which "according to Hülschmann was the ancient name of the city of Diāful". (T.W.)

Anāšāia. Probably the port Anāšāyah (Adāšāia or Adeliya) (See I.B., 304, and Le Str., pp. 141 and 145.)

Anāšāia. Antioch. There were several Antiochs (see Le Strange), but the Anāšāia of this text is specified as *š Mišpat*, i.e. Al-Maššāqā (*Mopsuestia*) on the River Jayhān (Pyramus), in Turkish Misis. (See Le Str., pp. 130-1.)

Ašfūd. Ašfūd, the name of a district to the south-east of Nishāpūr, in Khūzistān. Yāqūt says this district comprised eighty-three villages (Le Str., p. 388).

Ap. Ašā? There are two villages of this name, one near Išfāhān and another near Sāwa. Doubtful.

* The termination *aia*, plu. *aiaia* denotes a member or members of a tribe or nation.

* In transliterating foreign place-names I use spellings usual on maps and books on geography, but when quoting, copy the varied systems of transliteration used by the authors.

Apfina. Beyruth is the most probable guess (Berytus, Syriac, ܒܝܪܘܬܐ). There is, however, a Paltus in Coele-Syria. M. B. mentions a strong fort on a height in the Aleppo district called Afaṭana.

Afranī. (Afranj) The country of the Ferangh, or European.

Aḡur. There was a village ܐܓܘܪ = Persia (P.S. Supp., p. 34)

Arada. The *Aradaia* are mentioned, possibly Arabia misspelled. It might mean the people of Aradim, = town = the ancient site of Klauvār (Al-Khuwar) on the Khuzāṣān road.

Arbaia and Bit Arbaia. Nomads or Arab tribes from the western deserts, and their settlements.

Arzan. Probably Arzan-al-Rūm (Erzerum) on the Araxes. Or = town Arzun = = tributary of the Tigris. (See P.S. Supp., p. 35.)

Arzingan. "On the right or north bank of the Euphrates" (Le Str., p. 118) Arzanjan, "where Armenians form the greater part of the population" (I.B., p. 132)

Arman, Armenia Gavaota, Armanavia. Armenia, Iner Armenia, and the Armenians.

Aḡar or Ḥar. Doubtful. It is unlikely to be the fort Sar in the Yemen. There was a district in Khuzāṣān "known to the earlier Arab geographers as Gharj-ash-Shār" (Le Str., p. 415)

Eobil. Usually indicates Babylonia and Babylon, but sometimes Baghdād.

Bagdad. Baghdād in 'Irāq.

Bainānā. (C.S. 26 *Bainānā*, A *Bainānā*. Banjāhūr? (= Panj hir, = five hills) "Banjāhūr" became a mint city under the Ṣāffarid princes in the 3rd (9th) century. . . ." (Le Str., p. 350.)

Bat el-Muqaddās. Jerusalem.

Bilād ḡ Rum. Professor Gibb (I.B., p. 354, note on p. 123) says, "Bilād-ar-Rūm, literally 'the land of the Greeks', though used of the Byzantine territories generally, was naturally applied more specially to the frontier province of Anatolia"

Balk. Balkh, Afghanistan

Bun. Bin in Khorāṣān. Mentioned by Yaḡit. (Le Str., 392)

Bagra. Al-Baḡrah in 'Irāq.

Baraswan. Baruzwand, "one of the *rustays* (villages) of Isfahān" (I. Kh., p. 21).

Barzand? (Le Str., p. 175)

Barbar. (C.S. 26, *Barbad*.) Barbary?

Bukara. Bokhāra.

Bidia. (For *Biria* see *Biria*.) See p. 121, n. 11

Bira (var *Bidia*). The identification is doubtful. It might refer to Al-Bira (Elvira) formerly = Granada in Spain (I.B., 376) Or the modern **Birajik** (Al-Bira = Bīrāt-ul-Furāt), 80 km south-west of Urfa in Turkey

Ganja. Ganja, the capital of the old Arrān region in the Caucasus. The Russians changed its name to Elisabetpol.

Gurulam. **Qaragotum.** There is a Karakorum in both India and China

Gurgan. Jurjan province in north Persia (Le Str., chap. xxvi.)

Gilānia. The people of **Gilān** (see *Dihum*). *Bit Gilānia* "the dwelling of the Gilānia".

Gilan. The province of Gilān in Persia on the Caspian Sea

Girvia. In general this refers to the north-west. Or, also, the name of some city unknown!

Girtānia, Bit Girtānia. Probably the Cyrtā mentioned by Strabo with the Marti. These may be the Kurds. Bit G., "the dwelling of the G."

Glab. The Gullab River? = To the east of Edessa, it runs into the Balikh." (P.S. Supp.)

Damīlan. Read *Ramīlan*.

Dar. possibly Dārā, a fortress-town in the *Jazīrah*. (Le Str., chap. vii.)

Dar Mamlooka ḡarsa. ("The dwelling of the realm of Al-Ḥsa"?) Al-Ḥsā = the = of a region north-west of the Persian Gulf and of a well-known city there. Or this place-name may refer to the Arabian Hasa?

Dara Kurd. (= Daragurd or Darabgurd.) Dārābjird or Dārābjird in the province of Fars in Persia (Le Str., chap. xx.)

Dardaḡ or Bardaḡ. = "

Diguq. (C.S. 26, and A *Digur*?) ܕܝܓܘܩ? = Dakouk, eight miles south of Keruk in Beit Gammal." (P.S. Supp., p. 93.)

Dilum, Dulum. Le Strange, writing of the alluvial delta lands of the Safid Riid on the Caspian, called Jil or Jilah by Arab geographers (see *Gilan*) writes:—

"To the south and west" (viz. of Jilānā) "the mountain range bordering on the districts of Tālikān and Tārum in the Jīlā province was the Daylam country, generally also given the plural form = Ad-Daylamān; and this country became famous in history as the original home of the Buyida or Daylamites, whose chiefs were masters of Baghdād, and of the Caliphate for the most part, during the 4th (10th) century. . . . When Mukaddasi wrote = the 4th (10th) century, and the Buyid supremacy was at its height, all Gilān, together with the mountain provinces to the eastward and along the shore of the Caspian, namely Tabaristān, Jurjān, and Kūmis, were included in the province of Daylam, but in later times these eastern provinces came to be counted as separate. Afterwards the name of Daylam itself for the most part fell out of use and the lowlands of the Sāhid Riid delta gave their name to the whole of the adjacent district, which was commonly known as the Jīlān province. More exactly, however, Jīlān was the coast district, while Daylam was the mountain region overhanging it, and at different times either of these names in turn might be taken commonly to include the whole province lying round the south-western corner of the Caspian Sea. . . . To the westward of Rasht extends at the present day the district of Tūlim, and Mustawfi gives this as the name of an important town in the 8th (13th) century" (Le Str., chap. xii.)

Professor Minorzky agrees that the Dilum of our MSS may be Dailam. He writes: = *Delymān* is found already in Ptolemy" He gives as a second possibility that the = may refer to the Bahrain Is. called Dilum in ancient times.

Mr. Theodore Gaster also suggests Dilman in the Persian Gulf, "often mentioned = Babylonian texts," and gives reference to Fr. Beltsch, *Wo zig das Paradies*, p. 229, where the name DALAMU occurs.

There remains a possibility that it was the ancient Dolmene Strabo (Str., vol. vi, p. 193) writes:—

"The country of the Assyrians borders on Persia and Susiana. This = is given to Babylonia and to much of the country all round, which latter, in part, = also called Atura, in which are Chaionts in the neighbourhood of Nmus, Apollomatias, the Elymaet (Elymites), the Parmetaeae, the Chalonts in the neighbourhood of Nmus, and also Dolmene and Calachene and Chazene = Adiabene, and the tribes of Mesopotamia in the neighbourhood of the Gordyaeans, and the Mygdoman in the neighbourhood of Nisibis, = far = the Zeugma of the Euphrates, which is occupied by Arabians, and those people who in a special sense of the term are called by the men of to-day Syrians, who extend as far as the Cilicians and the Phoenicians and the Judeaeans and the sea that is opposite the Aegyptian Sea and the Gulf of Issus."

Dilmānia. The Daylamites, the people of Dilum See *Dihum*

Dimiq. Damascus.

Dimvand. Demavend, Persia

Dimsand. Read *Dimvand*.

Dirak. = Dīrak, a town 36 km west of Mardin." (MB)

Dargāia, ■ *Dargāia*. (CS. 26, *Dargāia*.) The people of Dirga, the dwelling of the D To judge by the context, the people of Dirga had ■ capital city and dwelt in the mountains. Durak ■ the name of ■ mountain near Jilo. T. W. suggests the *Dargāia* may be the Durkaia, Turks, and quotes Sir Percy Sykes ■ "The name of Turk is derived from *Durko*, which means the helmet, and was the name of a hill shaped like a helmet."

Darwanan. Dar Abiān ■ ("A large monastery between Jazart Ibn-'Umiar and the village of Thāmanin. They believe that the tomb of Noah is there.") (M.B.)

Habāš. Abyssinia

Haguz uMāwuz. Most likely Jāj uMājūj (Gog and Magog), ■ term applied to Scythian and barbarian tribes generally. There was, however, ■ place called *Haguz*, "an ancient town near Arbela, sometime capital of Adiabene." (P.S. Supp., p. 123.)

Haka. 'Akka, St. John of Acre, Syria ?

Halab. Aleppo.

Hamadān. The ancient city of Ecbatana, the modern city of that name in E. Persia.

Hamiṣāh. 4 T. W. suggests Hīmar of the Yemen.

Harahun ■ A town of the name Al-Ḥārūnīa, the position of which is unknown, was founded in Turkey by the Caliph Ḥārūn al-Rašid. This would not account for the second "h".

Haran. Ḥārān, the ancient Carrhae in Turkey Now ■ ruined site.

Haran Gawaṭa. ■ The inner Ḥārān. This place, or district, gives its name to ■ Mandaean manuscript describing ■ migration of the Mandaeans which, being ■ fragment, begins with a reference to Haran Gawaṭa. It appears, from the context, that this was ■ mountain district in or adjacent to Media.

Hālatāia. The inhabitants of the Hījās.

Hulāia and ■ *Hulāia*. The *Hulāia* were probably the people of Khūzistān, "the land of Hut." ■ "Z." is often equated with "D" in Mandaic. Frangère Minorsky and Dr. Polotsky concur, the latter quoting *HC Hulāia*. See Le Strange, chap xvi

Hūzāz. Probably the Hījās, Arabia.

Īlāa. Al-Īlāhā (Lower 'Irāq).

Īnd, *Hīndawāia*, *Hīndūāia*. India ; the Indians or Hindus.

Īndar. Possibly miswritten for *Hindubar* q.v.

Hīndubar. Hindupūr, India ?

Hūzāz. The Hījās.

Wasīj. The town of Wāsiṭ was built by the Arabs near the present Shatt-al-Har from AD. 702-705, and declined gradually from the 16th century owing to a change in the course of the river. It has recently been excavated by the 'Irāqī Department of Antiquities

Urīj. ■ Urīa ?

Zangubaretan. Zanzibar

Zankān. Zanjān, south-west of Gilān, Persia.

Zīvillīn. The country of the negroes (see below).

Zīnk. The Arabs gave the name Balad al-Zanj to all countries inhabited by negroes, especially to the east coast of Africa from south of Bab-al-Mandab

Ṭabarīstan. The ancient Hyrcania. "The region of high mountains, for the most part occupied by what is, at the present day, known as the Alburz chain lying along the south coast of the Caspian Sea, being to the east and to the north of Kūmis, was called Ṭabarīstān by the earlier Arab geographers." (Le Str., chap. xxvi, pp. 268-9)

Ṭawāliqān. ? See *Ṭāliqān*.

Ṭāif. Taif in Arabia

Ṭāliqān. Ṭāliqān, or Ṭalaghān of to-day, east of Qazvin. "In the Jibāl province of Irān." (Le Str., chap. xii.) According to M. B. there ■ ■ Ṭāliqān in Bactria between Marv and Balc'h.

Ṭānā. Tangier, Morocco.

Ṭāqān. ?

Ṭāran. See *Ṭāran*.

Ṭārasus, *Ṭārasus*. Tarsus in Asia Minor.

Ṭāwas. Probably the *Ṭāwas* (*Dawas*) mentioned by Ibn Baṭṭūta. (LB, p. 162.) He describes it as a fortress with a walled town below it. (Le Str., 154)

Ṭāwūr. ?

Ṭāw. The capital of the province of Khorāsān.

Ṭaw. Mount . . . ? Possibly Mount Sinai, as Arabs call this Jebel-al-Ṭaw.

Ṭawāia. Mountain-tribes generally.

Ṭawān. Ṭāran, a name given to the districts in N. Asia from which the Turks came.

T. W. writes : "The *Ṭāran* of the *Shahnameh*, although the *Shahnameh* shows it to be Bactrians, may be al-Jibāl, ■ name given by Arab geographers to the uplands between Ispahān, Qazwīn, Hamadān, Al-Dīnawar, Qarmān (Karmānshāh) and al-Rāi." (See M. B. and the Encyclopedia of Islam.) Le Str., p. 331, says : "On the north-eastern frontiers of Mākān, and close to the Indian border, the Arab geographers describe two districts ; namely, *Ṭūṣān*, of which the capital ■ Kūsdār, and Budaḥāh, to the north of this . . .

Yāunāia. *HC Yāunāia*. The Greeks, the land of the Greeks. These were the European Greeks, not the "Greeks" of Asia

Yāzd. Yezd in Persia.

Yālis. (CS. 26, has *Alae*.) Probably *Alis*. "Alis, ■ town on the northern reaches of the River Alis" (I H.). Or, perhaps, Ullays or Alish, "■ of the villages of 'Anbar in 'Irāq" (M.B.) Or Hllis, "a city on the boundary between Al-Jazīrah and Rūm ; the population is Armenian." (M.B.)

Yawn. The Yemen.

Kābil. The capital of Afghanistan.

Kadān. See *Kadīn*

Kadīn. There are many references to this town or provios, but its identity is ■ problem. As it is linked with Babylon ("the King of Babylon and *Kadīn*") in ■ passage, it would seem to be the realm of ■ ruler of Babylonia at some time. *Cadēne* or *Cadēna* in Cappadocia, referred to by Strabo (vol. v, p. 359) is too far from Babylon to be the likely solution, and the same may be said of the city of Khofan, once the capital of a Khan. Its *malika*, king or governor, is mentioned several times, and it was evidently ■ place of importance politically

Kalbā. There is an Arab tribe called the Bari Kalb. I. B. mentions a place called Kalba on the 'Umān coast, but its connection with the *Kalbā* ■ unlikely. Strabo (Str. vii, p. 323) mentions a tribe famed for their dogs : "Also, above these approximately to the south, ■ the *Cynomolgi*, by the natives called *Agrii*, who have long hair and long beards and raise good-sized dogs. With these dogs they hunt Indian cattle which come in from the neighbouring territory, whether driven thither by wild beasts or by scarcity of pasturage. The time of their incursion is from the ■ ■ ■ ■ ■ solsticeto mid-winter."

Kaldāia. The Chaldaeans. . .

Kamāzgan. ?

Kamāzan. I suspect this to be a mis-spelling of Karamān, q.v. A fortress of Kamsb on the western Euphrates mentioned by Le Strange, and Kummukh ■ earlier name of the region south of Malid, modern Malatya in Turkey, are unlikely to be identical with Kamān.

Karmanan. Garmāqān or Garmakān arabicized as Jarmāqān. According to Al-Juhari, the Jarmāqān were a tribe in the Mosul district and their origins "from 'Ajām". Possibly Jarmaq, a town in Irān, is intended. "Al-Aṣṭakhārī says that on the road Ispahān-Nīšāpūr is a place known as Jarmaq composed of three villages, and so Jarmaq is called 'se deh', which means 'three villages'." (MB)

Karun. A river in Khūzistān, which empties itself into the Shāṭṭ' al-'Arab.

Karū. Probably Kurūshah on the Orus. (Le Str., chap. xxxii.)

Kāfan, Kāfan. Kāshān between Qim and Isfahān. "A city in Transoxiana." (M.B.)

Kāstār. Kāstār or Casāra in Babylonia. Later this became twin-city to Wasit. (Not Kāshgar, Chinese Turkestan.)

Kāfa. Kāfūh, on the Euphrates, 'Irāq.

Kāzistan, Kāzistār. Khūzistān province, Irān.

Kurāstan, Kurāstan. Khōrāsān, Irān.

Kurd. Kurdistān

Kiwan, Bu Kiwanāia. (Kiwan, the dwelling of the Kiwanāia.) Kiwanāia may refer either to a tribe, the Kiwani, or to inhabitants of a district under the planet Saturn, each planet ruling different districts and towns. On the other hand, Mā' Ephraim (Hymni et Sermones ed. Th. Lamy, Mechlū, 1882-1902) refers to a Scythian race called the Bem Kiwan. T. W. comments: "This might be the *Kaimāies*, the country or family of the *Qyranāia*, a mythical and legendary dynasty mentioned in the Avesta and *Shāhnameh*. In the latter the *Kayāniān* are the second royal dynasty of ancient Iran history. According to the Avesta they had the title *Kava* or *Kavi*, which means 'king', hence the term *kayāniān*." (Le Str., chap. xxvii.) The River *Batman-āt* was formerly the *Kāllāth*. (P. S. Supp., p. 162.)

Kiṣāia, Kiṣiāia. For Madān, mentioned in connection with this tribe or people. See *Madān*.

Kirman, Kirmānia. The province and city of this name in Irān.

Magrib. Morocco.

Madai, Madāia. Media, the Medes.

Madan. This is almost certainly Madāin, "the Cities." Le Strange (pp 33-4) : "Seven leagues below Baghdad, and occupying both banks of the Tigris, lay Al-Madāin, 'the Cities,' as the Arabs called the ruins of the twin capitals Ctesiphon and Seleucia, which had been founded under the earlier Seleucids three centuries before Christ. . . . Al-Madāin, according to the Moelan authors, consisted of seven cities, whose names, with divers readings, are variously chronicled; but five cities only appear to have been in existence and inhabited when Ya'qūbī wrote in the 3rd (9th) century. These were, on the east bank, Al-Madīnah-al-'Atīqah, 'the Old Town,' corresponding with Ctesiphon, and one mile south of it Ashānbūr, adjacent to which lay Rāmīyah. On the opposite bank of the Tigris was Behūsrūt, a corruption of Bīb-Ardāshīr—"the good town of King Ardāshīr"—and one league below it was Sābāt, which according to Yāqūt was called by the Persians Balāshāhd."

Madīna. The city of that name in Arabia

Mahrusan. Probably Mahrūān, a port near the frontier of the province of Fārs. "In the 4th (10th) century was very populous. . . ." (Le Str., p. 273.)

Maṣūf. The modern Mosul, in 'Irāq.

Maian. Māian (or Māyān), a city between Zinjān and Tabriz. "Māyān, the capital of Rāmīrī, is described by *Muḥaddith* as a populous city with fruitful lands." (Le Str., p. 280)

Maka. (Makkā), Mecca, Arabia.

Malarud. Maru-ar-Rūdū. There were two Marus or *Mars* in the province of Khōrāsān, near each other; Maru-ās-Sāijān and Maru-ar-Rūdū (Marv-i-Rūd). The former is the original Maru or Marv, and was a well-known city. (Various Arab geographers, see also Le Str. under Marv.)

Malit. Melilla on the Mediterranean, Spanish Morocco.

Marīqat. **Mīqīqat.**

Maras. (Qal'a Maras.) T. W. suggests Qal'a-i-Marivān ("Fortress of Saouke"), a stronghold on the 'Irāq frontier east of Sulaimāniyah district. Or, possibly, the ancient Marand, in the province of Adarbāijān, N Irān. (Le Str., p. 166.)

Mardi and Mardāia. Strabo, cire. 64 B.C., mentions the Mardi in several passages. Describing Media he says: "All regions of this country are infertile except towards the north, which is mountainous and rugged and cold, the abode of mountaineers called Odsūli, Amardi, Tappri, Cytii, and other such peoples, who are migrants and predatory: for the Zagrus and Niphates mountains keep these tribes scattered and the Cytii in Persia and the Mardi (for the Amardi are also thus called), and those in Armenia who to this day are called by the same name, are of the same character" (Str., vol. v, p. 306.) And in vol. vii, p. 167, "whence the Cytii and Mardi are brigands."

Professor Mincsky says to me, "no difficulty about the Mardāia. Strabo, xi, 13, 6, writes: "Nearthus wrote that there were four predatory tribes and that of them 'the Mardi were situated next to the Persians; the Khuz' (or Huz V.M.) and Elymaei next to the Mardi, and the Susians, and the Cassaei next the Medians'. There were two groups of Mardi, (a) near Persis (present-day province of Fars), and (b) in Atropatene (somewhere to the east of Tabriz)."

Isodore of Charax in his *Parthian Stations*, mentions the Mardi: "And in Charax the first king Phraates settled beyond the Mardi; it is beneath a mountain which is called Caspius, beyond which are the Caspian Gates."

T. W. comments: "In the *Asiae veteribus cognitas tabulis* map of Diodorus the Sicilian there are Amardus on the Caspian Sea in 'Gell' (Gilan) land, and Mardi, west of Hyrcania."

Mum, Marvia. See above under *Malarud*.

Marwad. Marūd or Marrūd = Maru-ar-Rūdū (as pronounced by 'the people of Khōrāsān. (See above, under *Malarud*.)

Marvia. Maru = Merv & Or miswritten for Harvis? "Harvi" used by early Arab writers meant 'of Haraw (Harat)'. (T.W.)

Makā. (Māshū & There is a place named Al-Mūshā, eleven miles from Mecca.

Makū. (CS 26, has *Majūfa*). (= Majūj). The expression Yajūj (or Jij) majūj in general referred to Scythian tribes (Gog and Magog.)

Māshīn or Māshān. The ancient province of Meesen in lower Babylonia. This formed a small kingdom under the Arsacides as well as under the Sassanians. In the latter period it was the centre of a *mabūth*. (See P. S. Supp., MB, and A. S. B.)

Matetan. ? Madietan? (i.e. the country of the Medes? (But *Madai* is the Yandaic for Media.)

Mugan. See under *Mulgan*.

Mugrib. Morocco.

Mulvan. A region south-east of Iran, on the Gulf of Oman.

Mulgan. (CS 26, has *Mugan*, also A) *Mūghān*, "a town in Adarbāijān, between Ardabil and Tabriz." (MB) See also Le Str. under *Mūghān*, *Mūghān*, = *Mūghān*.

Mulian. Miliana? (a town in Algeria, mentioned by I.B.)

Mugan. (CS 26, and A have *Mugan*.) Sea above under *Mugan* and *Mulgan*. (A town in Kairwān in Tunisia called Maghān.

Mūia. Maas, on the west of Al-Yamūma, between Najd and Bahrain.

Mīqīqat or Māqīqat. Al-Māqīqat, Mopuesia, on the River Jayhan (Pyramus). In Turkish *Mīnia*. (See also Le Str. under *Maqīqat*, chap. ix, end under *Anāia* in this appendix.)

Mīr, Mīrāia. Egypt, the Egyptians.

Mīriā. Egyptian.

Mūsā. Mesene, the island formed by the Rivers Tigris, Euphrates, and the Royal Canal, Babylonia.

Mīfīā. ?

Māqān or *Māran*. ?

Nahāvand. Nihāvend in Persian 'Irāq, "forty miles south of Hamadān, was an important place dating from Sassanian times" (Le Str., chap. xiii.)

Nahravan. In Babylonian times a canal, the Nahravān started below Tekrit and re-entered the river (Tigris) fifty miles north of Wasī, and "effected the irrigation of the lands on the further or Persian side of the Tigris" (Le Str., chap. iv.)

Nāsbīn. The Roman Nisibis. Nāsbīn, the modern Nisbin, in Turkey, was an important town on the trade route through the Jezirah to the province of Rum.

Nād. Nejd, the city of this name in 'Irāq.

Nīābur. Nībāpūr. This town, in the province of Kburāsār, was ruined by the time that Ibn Batūta visited it. (I. B., pp. 175, 177.) (See also Le Str., chap. xviii.)

Sakīl. See *Sihīl*.

Sakandariā, *Sakandri'ia*, *Sakandari'a*. Alexandria, Egypt.

Saliq. Saliq, formerly below Wasī, in Lower 'Irāq. "... further Mukādīsī describes a large town in this region called *As-Salīk*, standing on an open lagoon which was surrounded by farmsteads and well-cultivated lands." (Le Str., chap. iii.)

Samalqand. See *Samarqand*.

Samarqand, *Samalqand*. Samarqand in the province anciently called Sogdiana. Samalqand is probably Samarqand, although Yāqūt mentions a town called Samalqand in the province of Kburāsār.

Sa'id. Upper Egypt; *Mīr* refers to Lower Egypt.

Safarud, *Sifrud*, *Safud*, *Safra*. Read Sa'īd Rūd (the white river), in the province of Ghān (see Le Str., pp. 169). It rose in Kurdistan, and emptied itself into the Caspian Sea.

Safud. See *Safarud*.

Sarandīb. Ceylon.

Saria. In ancient times this was the capital of the Persian province of Tabaristān (Hyrcania). (See MB. and Le Str., chap. xxviii.)

Sarkad. (Read *Sarkar* as in C.S. 26 ?) A *sarkar* in India is a district comprising several pergunnahs. This may refer to Sarkad, a village in Hyrcania (Tabaristān).

Sumaga. *Samāghā*, a town on the Khābūr. (I. Kh.)

Suqāb. Probably Suq al-'Arab, a small town in the Muntafiq, Lower 'Irāq.

Siavina. DC. 31 baa *Siavīn* (q.v.).

Siavīn. (C.S. 26 *Siavīna*.) Possibly Siawakhāgīd, a town built by Siawakhā. Siawakhā is pronounced Siawāh or Siavūh. This personage is a famous character in Firdausi's *Shahnameh*. (J.W.)

Sihīl, *Sakīl*. The district of Suhayl in Andalusia ? (see IB., p. 313). "Suhayl, which is not mentioned in Idri'ī, is described by Maqqarī (I. 103) as 'a large district to the west of Malaga containing numerous villages. Within it is the mountain of Suhayl, which is the only mountain in Andalus from which the constellation of Suhayl (Cezopus) can be seen'. From Ibn Batūta's account it is clear that it comprised the stretch of coast between Marbella and Malaga." (Op. cit., p. 376.)

Sin. (1) China, see *Sin*. (2) *As-Sinn*, a town at, or near, the junction of the Zāb and Tigris in Upper Mesopotamia. (Le Str., chap. vi.)

Sind. The province of Sīnd, India.

Sīndur. Doubtful. There is a village Sundur near Shāqlāw in northern 'Irāq, on the site of an old Jewish town. Or this may be a corruption of Sīndrūdī (the Sīrd river).

Sīndab. (C.S. 26, *Sandb*.) Possibly a miswriting for Sīndar (= Sīnar), in north-east 'Irāq. T.W. suggests Sīnjābād, "a village of Hamadān, said to be ancient."

Sīstān. Arabic Sīstān, Persian *Sagistān*, the province of, in Irān. (See Le Str., chap. xxiv.)

Sīpāhan, *Syapan*. Isfahān, Irān.

Sīrud. See *Safarud*.

Sīruft. Sīraf: long ruined: "a town in the kīrs of Ardāshīr Kharra on the Persian Gulf (I. Kh.)"

'*Asqan*. Possibly the ancient Ascalon ('*Asqlān*), a town on the Mediterranean coast.

'*Āin al-Ṭabarīa*. Tiberias on the Lake of Galilee in Palestine.

'*Āin al-Sams*. The corollary, "outside the realm of Matīstan," suggests to T.W.: "A place east of Matīstan (Media), 'Āin-al-Sams was 'the place from which the sun sprang forth'. In Iranian legend there is a country called *Khāvaramīn*, i.e. 'the land of the sun'. Therefore, should Matīstan be 'the land of the Medes', 'Āin al-Sams, which might be a translation of *Kāvaram*, would lie directly west of *Khōrāsān*."

According to Jewish tradition the name of 'Āin-al-Sams was given to the town of *Rameses* in Egypt. (B. of T., p. 176.) Arabs call Heliopolis (11 km. north-east of Cairo) 'Āin al-Sams.

'*Āinīa*. If this means "springs" (the plural in Media is *āināniā* or *āināta*) it might refer to many places. T.W. suggests 'Āmud, the well-known town on the Euphrates.

'*Āmal*. 'Āmul on the Oxus ? (Le Str., chap. xxviii.) 'Āmul, capital of Tabaristān ?

'*Āman*. 'Āmān, now the capital of Transjordan.

'*Āmbar*. See *Anbar*.

'*Āraq*. 'Īrāq (Arab ?).

'*Āraq ḡ Parāisiā*. = 'Īrāq al-'Ājam, the ancient province of al-Jibāl. (Le Str., chap. i.)

'*Āman*. Oman, Arabia

'*Urāslan*. Jerusalem.

Pasa. Le Str. says of Pāsa (p. 290): "In the 4th (loth) century the second city of the Dārābjird district, being almost of the size of *Shīrāz*."

Pargana. Pargānā, a province and city on the north bank of the Jaxartes. (Le Str., chap. xxv.) Now in Russia.

Para. Fars, the province in Irān. The ancient Persis

Parāitiā. The inhabitants of Pars.

Parpiā. T.W. suggests "Barpiāma is the Arabic form of a district of 'Irīq in the Sassanian period, probably south of the *Baghdād-Hillah* line."

Pīral, *Pral*. The Euphrates river.

Prah. Farāh, a river and city in Sijistān. (Le Str., chap. xxv.)

Sāmara. Šāmarrā. On the Tigris, capital of the Caliphs from AD 836 to AD 892.

Šur. For *Sūr*, Tyre ?

Sin. China.

Qabab or *Qabj*. Copt, Copts.

Qazvin. Qazvin, Irān, circ. 100 miles north-west of Teherān.

Qalam. ? It is unlikely that this refers to the Assasīn fortress of Kalām in Tabaristān. It may be the Arab Qalān, in the Malshar. (See I. of T.)

Qasabīn. See *Qazvin*.

Qasūd. *Khwasqand* ? This is an ancient town near Farghāna. It was the seat of a khān and was captured by the Russians at the end of the last century.

Qal'a Maran. See *Maran*.

Qāqūl. Qāqūlāq? This is Erzurüm (Arzan-al-Rüm). Le Str. says (p. 116) of Qāqūlāq: "Representing the mountain region lying between the *Armanas* and the eastern Euphrates and to the west of the *Tarum* country."

Qamī'ia. † There is a fort named Al-Qam'ia in the *Yaman* mentioned by M.B.

Qanawān. Qanawān, near Mecca, Arabia. (M.B. and I. Kh.)

Qanauj. (= Qanūj) Qanauj. I.B., p. 193, says: "Qanauj, which is ten days' march from Delhi," describing it as (p. 223) "a well-built and strongly fortified city."

Qasānīn. Constantinople in Algeria? (See *Qasānīn*.)

Qum. (Arabic Qumm.) To the north of Kāshān, Irān.

Qums. Qūmis was a large *bra* (administrative district) in the foothills of the Tābaristān mountains on the Caspian, and was included in the province of Daylām. (Le Str., chap. xli.)

Qundūs. This is probably Qunduz, a town on the left bank of the Oxus river. (See *JRAS.*, Jan., 1938, p. 64, n. 2) Ibn Baṭṭiṭa mentions a *village* of the name of Qundūs, saying that "Qundūs and Baghān . . . are villages inhabited by pious persons" (I.B., p. 176.)

Qus (in C.S. 26, and A) (not *Qus*). A town in Egypt? "Qūs, where the governor of Upper Egypt resides." (I.B., 68.) Qūs is said in the *Sfar Malwasia* to be in the Yemen, but I have not traced this Qūs.

Qusāṭ. † (Le Str. mentions a city called Qusāṭ.)

Qusānīn, Qusānīn. Either the Algerian Constantinople (see above, *Qasānīn*), or Constantinople, known to Arabs as Al-Qusāntīniyya †

Qusūm. Bahr-al-Quzum = the Red Sea. According to I.H. Quzum was a town at the northern end of the Red Sea. It is also mentioned by M.B.

Qushān. Several possible solutions: (a) Qushān or Qashān, "a large *javra* between Al-Nu'māniya and Wasit." (M.B.) (b) Qoshān, "a bishopric town 15 kilometers north of Isfahān." (A. Sh.) (c) T.W. suggests the district of Kuehān, which, according to Sir Percy Sykes (*A History of Persia*) "lies on both banks of the upper Artek, is the richest in Khorāsān and, like Bajbur down lower the valley, is inhabited by the Kurdish tribes which were transplanted there from the Turkish frontier by Shah Abbās to act as 'Wardens of the Marches'." (d) The land of the Kushān, a people that dwelt north of Kāshū.

Qiyān. Qaywan in the Yemen.

Qūqīa. †

Ra. (C.S. has Ruha.) Rai?

Rab. Probably Al-Rabb, a village on the Euphrates between Al-Anbār and Hit, "seven parasangs from Al-Anbār and about one parasang or more before the mouth of the River Dujail which divides off the Euphrates." (I. Kh., p. 72 and note.) Also Le Str., in chap. ix.

Rādān. Rādihān, Upper and Lower. "The district round *Madāin*, which stretched eastward from the Tigris to the *Nahr-nūn* canal, was known as Rādihān (Upper and Lower), of which Yāqūt names numerous villages, and Mustawfi praises the magnificent crops harvested them" (Le Str., chap. ii.)

Rādūkt. (C. S. 26, *Rādūkt*) †

Rawand, Ritwand. Rivand. Le Str., chap. xxvii, says that it still exists "to the west of Nishāpūr, Mānūl, and Bushāfirāb." It is a small town near Isfahān.

Rawīs. Rawīst, "a town and district in Kirmān in Irān, north of Hormuz, which is on the north coast of the Strait of Hormuz in the Persian Gulf." (M.B.)

Razan. See *Radan*.

Rai. The Arab name for the town of Rhages, a town of Upper *Māzān*. . . "its ruins are about 26 miles south-east of Tehran" (P.S. Supp., 318)

Ramīlān, Rīmīlān. Such a name could be applied to any sandy locality. There was a Ramīlān on the road from Al-Bagrah to Mecca. (M.B.)

Ramla. See above. It might refer to Ramleh in Palestine

Ras-al-'Ain. (*Ras'īn*.) Near the source of the Khābūr River. "The Roman *Rosaina*, on the River Chaboras." (Le Str., p. 95.) Ibn Hawqāl mentions "a walled-in town" of this name

Raqā. Raqqah, now ruined. See detailed description of the ruins in *Sazro* u. *Horsfeld's Tigris u. Euphratgebiet*.

Rūbia. The ocean? There is no town of the name.

Ruha. (C.S. 26, *Ruha* = bit Ruha) (*arbu*.) This refers probably to Ruḥā (Arabic Al-Ruhā), i.e. Edessa. See Le Str., chap. vii, "on the head-waters of one of the tributaries of the Balikh."

Rūm, Bī Rūmāniya. Rome? Byzantium? Doubtful which is meant.

Rum, Rūmāniya. The Levant, Asia Minor, Byzantium, the Mediterranean territories generally and their peoples.

Rumia (and *Rum* when coupled with *Madān*). Probably Rūmīyah, one of the seven cities of Madān. (See under *Madān*.) The caliph Maṣūf held his court at Rūmīyah. (Le Str., chap. ii)

Rumīl. Rumeli in Turkey?

Rue Rhossus on the Syrian coast 4 (*Sesasio Qus*.)

Rue & Yaman. A city in the Yemen?

Rue al-'Ain. (See *Ras-al-'Ain*.)

Rūmīsh. See *Rūmān* and *Damīlan*.

Sābur. In the district of Sābūr Kharnah, Fars, Irān. "The chief town of the district in early days was the city of Shāpūr, the name of which had originally been Bīshāpūr, more commonly known as Shāhrīstān. . . . *Muḥaddisān* in the latter part of the 4th (10th) century speaks of the town as already for the most part gone to ruin, its population having migrated to the neighbouring city of Kāshūb." (Le Str., chap. xviii, p. 262)

Sākarnātiya. I am unable to trace this race or tribe. Perhaps it is a nickname "drug takers" for a neighbouring group of people

Sāluq and Shūq. Sāluḥ or Sālakh on the River Oxus? Or Sālūqia (Soleucia), the city on the opposite bank of the Tigris to Ctesiphon?

Sām. Sāma, or Dāmscus.

Sāmāluq, Sāmāliq. Sālīmāq? Le Str. (chap. xxv) mentions Sālīmāq as the largest town of the district of Qubistān.

Sāmāran, Sāmāran. Sāmānān is the name of a town in Armenia, and also of a village in Marv according to M.B. There is a Sāmāran castle in Irānistān, Fars province, Irān. Another Sāmāran was in the Strāf region (also Fars district) (Le Str., chap. xviii.)

Sāmāt. The Strange mentions two Shāmāts, one in Kirmān and the other in Nishāpūr. Muḥaddisān describes both. (See Le Str., chap. xviii.)

Sāmas, †. (For 'Ain al-Sāms?)

Sāmān, Sāmān. 4 Possibly Shāmān, the Greek Amyssos, described by Mustawfi? (Le Str., chap. x.)

Sāmāt. Probably Shīmāhāt (now disappeared), on the Upper Euphrates. Le Str. says of it: "Undoubtedly the *Armosata* of the Greeks" (Le Str., viii.) Yiqūt warns against confusing this place with Sumayyāt.

Sānz, Sānca. (C.S. 26) Ganjah (Arabicized Jānzah), formerly in north-west Irān, now Elizabetpōl, Russia

Sānbūr. See *Sābur*.

Sār. Gharj-ash-Shār in Khorāsān. (Le Str., chap. xxx.)

Sarapat. Shahrībābūl? There were two cities of this name, one an old Persian town on the Tigris, the site of which was occupied in Yāqūt's time by a place called Balad (See Le Str.) The other was in Tābaristān.

Sarjā. † "Eastern," as an adjective for Khorāsān? Sharja in Trucial 'Omān?

Šuman. Šhūmān, a city in Sogdians, north of Bactria. (I Kh. and M B) To-day called Hīšār.

Šunabur. †

Šunaput. Šhanābādīh, "a village in Belkh." (M B.)

Šurak, Šurdak, Šurdan. (Different in all three MSS. and uncertain.)

Šurjan. Jurjān, a Persian province at the south-east of the Caspian. "In earlier days it was held to be a province by itself." (Le Str., chap. xxvi.)

Šicira. The Jazīrah. Upper Mesopotamia was so called by the Arabs. (See Le Str., chap. vi.)

Šir. China.

Šinsa. See above, *Šanz, Šanza.*

Širaz. The Persian town of Shirāz.

Širuft. See *Širuft.*

Škat Dawaan. (C.S. 26, *Škit Damm.*) Probably the same as *Škift Dawaan* below, which may be derived from *Škaf-i-Diwan*, i.e. "the caves of *dīs*" (*dīs*, or *deys* = "evil spirit"). Unidentified, possibly a legendary place.

Škift Dawaan. See *Škat Dawaan* above

Tauris, Tauris. The Taurus †

Tazawin. Ctesiphon (which is spelt variously in Arabic as *Tošfūn, Tašfūn, Taysafinū,* and *Taysafun*).

Tarmud. Tirmid or Tirmidh on the Oxus. Described by Ibn Battūta as "a large town with fine buildings". (I B., 174.) See also *Le Str.*, chap. xxxi)

Tarwa. In Asia Minor.

Tafwan. † (Ctesiphon †)

Tuzk. Turks, Turkomans

Turkistan. The country of the Turks

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