A Jerusalem Christian Treatise on Astronomy

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To cite this article: Gladys Dickson (1908) A Jerusalem Christian Treatise on Astronomy, Palestine Exploration Quarterly, 40:4, 317-329, DOI: [10.1179/peq.1908.40.4.317](https://doi.org/10.1179/peq.1908.40.4.317)

To link to this article: <http://dx.doi.org/10.1179/peq.1908.40.4.317>

Published online: 20 Nov 2013.

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abashed. And because he was patient under all these afflictions he is called "Job the Patient."

[This truly prosaic paraphrase of the greatest of poems will also be found, with many variations, in Mr. Hanauer's book above quoted, p. 17.—R.A.S.M.]

(*To be concluded.*)

A JERUSALEM CHRISTIAN TREATISE ON ASTRONOMY.

(*Continued from Q.S., p. 258.*)

BY MISS GLADYS DICKSON, JERUSALEM.

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

If the year be born on *Saturday* eve it indicates goodness of crops, much wind, abundance of olive oil and vetches,¹ the outbreak of dissensions in Africa and among the Arabs. The winds will be in March, April, and May, the summer will be hot; in the end of the year there will be mortality. If it be on *Sunday* eve the rains will be mixed with snows and the rivers will overflow, winds will be excessive, the crops good; there will be fighting in the Western countries and mortality among the aged. Prices will reduce; there will be shortage among cattle. It will be dry in March, and among some people there will be various diseases. If it be on *Monday* eve it indicates great rains and contentions and shedding of blood; the harvest will be advanced, and the west winds will blow strong in February and March. There will be sickness among cattle; the crops and the vetches and the wine and the oil will be good. There will be sudden mortality, and fever will increase. If it be on *Tuesday* eve it indicates outbreak of smallpox and occurrence of wars and increase of snow in Syria and a dry spring. The rivers will overflow and the simoom wind will increase. The fruit will fall. Disease will befall women with child. The dearness of prices will be reduced in [29] the end of the year. From October to January will be dry. There will be shortage of honey and fruit; *samn* will be dear. Avoid riding horses. If it be on *Wednesday* eve it is harmful for corn and barley and vineyards. Fruit will increase. The rain will be excessive, the cold little, and Palestine and Jerusalem and Egypt will be fruitful. Corn and olive

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

oil will be cheap. In February there will be violent wind and thunder and lightning. March and April will be moist, and rebellious countries will fortify themselves. If it be on *Thursday* eve it indicates goodness of plants, and grapes and figs and fruit. There will be pains of the side. Some women will die. The year will be good, and great ones of the people will die. It will be bad for merchants. There will be shortage among cattle. At the beginning of the winter there will be warmth, as well as at the end of it. There will be plague among camels. The rains will increase and wars will be violent. People will have pains in the back. There will be winds in October and November. The *samn* and fruit will be good and the condition of people improved. If it be on *Friday* eve it indicates shortage of rain and goodness of pasture. There will be mortality among infants. Winds will blow all over the earth. The rivers and springs will overflow. There will be wars in the islands and shortage in the crops. God (the praised and exalted) causeth changes, and changeth not ! [30]

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

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

and cheapness of barley, the corn will be scarce and vetches good, and with that there will be cheapness. In January terrible cold, and snow [32] and clouds and thunder in February and March and April. Charcoal and firewood will be dear and corn cheap. (God knows best !)

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

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

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

In *April* an eclipse of the moon indicates snows and strong winds. Corruption and contentions will increase in the land, and lying will prosper among people. In *May* it indicates journeys and sickness among

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

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

In *April* a solar halo indicates wars of kings; there will follow shortage in the crops. In *May* it indicates increase of robbers; the year will be blessed in plentiful produce. In *June* it indicates mourning in certain cities and villages. Robbers will increase; crops will prosper. In *July* it indicates terrible rains in October and November, and plague in Yaman. In *August* it indicates contentions among kings and dissensions of the Arabs. In *September* it indicates adversity among people and dearness of prices. In *October* it indicates great contentions and hostility among people. In *November* a halo round the sun indicates greatness of rain and security in travel, and goodness of crops. In *December* it indicates greatness of rain and mortality among cattle. Barley will be dear and wars will increase. In *January* it indicates goodness of crops, and there will be pains of the eyes. There will be turmoil and contention among people, and their great men will die. In *February* it indicates excess of snows and olive oil will be dear and the fruit short. In *March* it indicates outbreak of contentions among people,

¹ Illegible word.

and for them adversity will end in consolation. The rains and snows and wind and cold will increase, and some of the crops will rot. (God knows best !)

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

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

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

In *April* it indicates great rains and strong wars and cheapness and goodness of the year. If it be by night, it indicates bloodshed. In *May* it indicates dissensions and greatness of contentions and wars. If it be by night, it indicates cheapness and peace among people. In *June* it indicates plague among animals and sore throat in Palestine. There will be cheapness in that year. If it be by night it indicates the reverse of that, and perhaps there will be mortality in the highlands. In *July* it indicates dearness, and some places will be trodden under foot by strangers. In *August* it indicates advance of rains and increase of robbers. In *September* it indicates the death of a man of high position, and advancement of the year in bounty. If it be by night wars and

sickness will increase. In *October* it indicates increase of rain, cheapness, and diseases. In *November* it indicates contentions and tyranny. If it be by night it indicates fertility and a good condition. In *December* it indicates increase of diseases. If it be by night it indicates mortality among cattle and gossiping among people. In *January* it indicates greatness of heat and plague and famine, and pestilence of cattle. If it be by night it indicates increase of robbers, and a sign from heaven will appear. In *February* it indicates greatness of rains and contentions and strange diseases. In *March* it indicates that the spring will be good and the year prosperous. If it be by night it indicates increase of grain and goodness of the plants.

The Indications of the Rainbow.

[41]

In *April*, if it extend from east to south there will be excitements and diseases and contentions in the land. If it be from west to north it indicates violence of wars and goodness of crops and fruit. In *May* if it be from east to south mortality among cattle and women will increase ; if it be from west to north it indicates high prices. In *June*, from east to south, diseases increase, some countries will be destroyed, and the land will be fertile. If it be from west to north it indicates contentions and wars. In *July*, from east to south, corruption increases. If it be from west to north wars become violent and animals die. In *August*, from east to south, febrile diseases increase ; from west to north, wars and high prices increase. In *September*, from east to south, it indicates advance of the rains and goodness of the year.¹ In *October*, if the bow extend from [42] east to south, it indicates contentions ; if from west to north, it indicates greatness of rains ; the crops will be good, and the summer crops will be plenteous, and there will be peace. In *November*, from east to south, the cattle will be destroyed and the year plentiful. From west to north, disease will break out in Syria, there will be shortage among animals, the honey and the wine will be good. There will be mortality. In *December*, if from east to south, it indicates violent wars, and cheapness in the whole earth. From west to north it indicates prosperity and plentifulness of crops. In *January*, if from east to north, it indicates goodness of the year and its crops ; if from west to south it indicates famine in Syria and excessive cold. In *February*, if from east to south, it indicates prosperity (?)² of people ; there will be heat and adversities. If from west to north it indicates great mortality and cheapness of prices. In *March*, if from east to south, it indicates rains and fertility. (God knows best !)

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

² A word here not legibly written.

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

[43]

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

The Twelve Signs.

[44]

The first sign—*Ḥamal* ; fiery ; the sun ascendant, *Zuḥal* descendant. It has three aspects. One born in the first aspect (of *Miriḥ*) will be self-controlled, with many enemies, much trouble, unlucky in his friends. If he be born in the second aspect (of the sun) he will have blue-black eyes, black hair, and he will be rich, then he will become poor, then God will compensate him with property acquired by his work. If he be born in the third aspect (of *Zuḥrah*) he will have luck in leadership, and after twenty-six years he will pass from poverty to riches, and he will get what he desires and will be distinguished among his people. He will be close-fisted, and friendly to women. The learned says, that one whose is this sign will journey in the East ; his [lucky] season is Spring, and his lucky days Tuesday and Friday. He should join partnership and marry with one whose star is *Asad*, *Ḥamal*, and *Kaws*, and he should avoid one whose star is *Saraṭān*, and *ʿAkrab* and *Ḥāt*. His luck is in cattle, and building, and vineyards : he should avoid riding horses. And pains in the head and the spleen will affect him. There will be a mark in his arm. He will be in danger of falling from a high place. The habitation of his property is *Ḥamal* : he will gather property, and honour, and blessing. The habitation of his brethren is *Thawr* : he will have many brethren and only a few of them will survive. The habitation of his father is *Jawza* : he will bury his mother before his father. The habitation of his children is *Saraṭān* : his descendants will have few males and no females. The habitation of his diseases is *Asad* : at the beginning of his life he will be ill. Let him avoid drinking water. The habitation of his female relatives is *Sunbulah* : he will get luck from

[45]

them, let him look out for misconduct. The habitation of his death is *Mizân*: let him shun the plains. The habitation of his honour is '*Akrab*: he will be honoured by lords, and beloved. The habitation of his property is *Jadi*: he will attain great prosperity. The habitation of his journeys is *Dali*: he will be a great traveller. Oil of violets is good for his headaches. The habitation of his enemies is *Saraṭān* and the moon: he will have many enemies, with no power over him. He will always love to do good among people. When he sleeps let him turn his head to the East. When he sees the new moon he ought to have a male person [46] before his face. When he accosts dignitaries he must stand on the right side. Good for him is, of meats, mutton; and sugar. If he fall sick on a Thursday it will be his death.

Women.

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

The Second Sign—Thawr.

Earthy. In it the moon is ascendant, and it has the thirds of *Sunbulah* and *Jadi*. Of the habitations of the moon it has *Saraṭān* and *Buṭān* and two thirds of *Thurayya*. It has three aspects, the first of '*Uṭārid*, the second of the moon, and the third of *Zuḥal*. If one be born [48]

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

Women.

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

The Third Sign—Jawza.

Its star is *Uṭārid*; airy. It has two aspects and it is its habitation. Of the habitations of the moon it has *Thurayya*, *Dabarān*, and *Haḳ'ah*, and the thirds of *Mizān* and *Dali*. If the sun be descendant in its first aspect, and in the second aspect of the moon, he who is born will have broad shoulders and long hands, will be lucky, not self opiniated, even though he may favour his own ideas. He will be gentle of speech, cheerful, and genial in his own age. He will love learning and will be lucky, which will cause him to become a favourite among the nobility. [52] If he be born under the first aspect, he will be of medium height, thin and yellow of colour. His eyes will be large, his chest broad, and his forehead wide. He will be cunning, and, as his years advance, he will rise in his profession. He will be long-tongued, intelligent, generous, reasonable, and praised in all his doings. He will gather property, will be cunning, and will gain the affections of people. He should join partnership with one whose star is airy. If he see the new moon, a male person should be before him. If he accost a dignitary, let him stand on the right. His journeys will be in the direction of Persia and 'Irak, between the two rivers Tigris and Euphrates. He will carry out whatever he determines upon doing, and will be feared by all people. He will have pains of the feet, but he will get rid of them. He will have a mole on his chest. Let him fear his eighteenth year, and Sunday and Wednesday night. When he sleeps, let him turn his head to the West. The habitation of his [53]

property is *Jawza*: he will spend his money, and that of others, but God will provide for his wants. The habitation of his mode of life is *Saratān*: he will live an easy life. The habitation of his brethren is *Asad*: he will have happiness among his brethren. The habitation of his children is *Sunbulah*: he will have many children, but most of them will be males. The habitation of his diseases is *Mizān*: it indicates that he will suffer chiefly from bile and expectoration; it will be good for him to frequent the baths. The habitation of his wives is *ʿAkrab*: he will marry a good and a rich woman. The habitation of his death is *Ḳaws*: let him fear treacherous winds. The habitation of his journeys is *Jadi*: he will travel much, and will fast during the journeys he takes on foot. The habitation of his honour is *Dali*: he ought to be employed by those in high positions. [54] His star is loved. He will be intelligent. The habitation of his property is *Ḥamal*: he will inherit a great fortune, and will attain great prosperity. The habitation of his enemies is *Thawr*: he will have many enemies, but he will conquer them. Let him fear his twelfth and his fortieth year. If he pass them, his life will be a long one. Wednesday is his lucky day and Friday his unlucky day. (God knows best!)

Women.

Whoso is born under this sign will be amiable and cheerful, will cause delight in singing, will be witty, hot tempered, but easily pacified. She will have a mark in her foot, and will be generous, patient, and will give much happiness. The habitation of her property is *Saratān*: she will be the owner of a large fortune and considerable property. The habitation of her brethren is *Asad*: she will have many brethren, but will get very little luck from them. The habitation of her parents is *Sunbulah*: she will bury her father before her mother, and will inherit from them. The habitation of her children is *Mizān*: she will have many children. The habitation of her diseases is *ʿAkrab*: she will suffer from headache and pains in her joints. The habitation of her husband is *Ḳaws*: she will get very little luck from men. She will be an object of suspicion while she is innocent. The habitation of her death is *Jadi*: she will suffer from pains [55] in her chest. The habitation of her journeys is *Dali*: she will be lucky in her travels. The habitation of her prosperity is *Ḥāt*: she will be lucky. If she fall sick, she should eat of the gall of a cock. She must fear for her second and her thirtieth year. If she pass these, she will live long. Her lucky day is Wednesday, and her unlucky day Saturday. (God knows best!)

The Fourth Sign—*Saratān* and the Moon.

Watery. It is the habitation of the moon, and it has the brightness of *Muštari*. In it *Zuhareh* is descendant. It is bright during the day,

and dim at night. Its nature is cold. He who is born under this sign will be fair, will have beautiful eyes, will be skilful in work, good-natured, loving sports and amusements. He will delight in the society of the nobility. He will have a mole on his chest, will be broad-minded generous, and happy in his living. He will be lucky in commerce, and will become rich, and God will let him prosper. He will have a good reputation among the nobility. He must fear for his sixty-seventh and [56] his twenty-eighth year. If he pass these, his life will be a long one. His journeys will be in the North. Monday is his lucky day, and Thursday night. He will be in danger of falling from a high place. His words will be harsh, and when conversing he will close his eyes. There will be a mark in his chest and neck, and he will have pains in his chest, heart, head, and joints. He will be frank in manner. If he see the new moon, a female should be before him. If he accost a dignitary, let him stand on the right. He should join partnership with one whose star is fiery. He will not fear any man, and will be beloved. He will have a grief which will concern a woman. He will have a mole and a mark in his body. The habitation of his mode of life is *Asad*: he will live long. The habitation of his brethern is *Sunbulah*: he will have brethren, and will [57] be distinguished among them. The habitation of his parents is *Mizân*: he will bury his parents. The habitation of his children is *‘Akrab*: it indicates that he will be unlucky. The habitation of his diseases is *Kaws*: most of his ailments will arise from plethora. He will delight in eating honey. The habitation of his wife is *Dali*: he will have pains internally. He should avoid water, fish, and cows. The habitation of his friends is *Thawr*: he will get no luck from them. The habitation of his journeys is *Hât*: he will meet with good fortune on a sea voyage.

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

Women.

Whoso is born under this sign will have a cheerful face, will be slow in her work, will have blue-black eyes, will be beautiful, blessed in her living, and faithful to her husband. She will be rich in her old age. [58] She will inherit from her parents, and she will probably find money buried in the ground. The habitation of her brethren is *Sunbulah*: they will love her. She will be changeable in her ideas. The habitation of her parents is *Mizân*: she will be severe with them. The habitation of her children is *‘Akrab*: she will have many children, but few of them will survive. Most of her children will be females. The habitation of her

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

(To be continued.)

TABLE SHOWING THE MONTHLY MEANS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JAFFA FOR THE YEARS 1904, 1905, AND 1906.

By THE REV. JOSEPH JAMAL, JAFFA.

Monthly Means, 1904.	Barometer.	Att. Ther.	Thermometers.				Rain.	
			Max.	Min.	Dry Bulb.	Wet Bulb.	Inches.	Days.
January	30·117	54·1	63·1	46·1	54·3	No wet bulb in hand up to March 1904.	4·89	16
February	30·118	55	66·9	47	56·9		1·03	4
March	29·990	59·1	70·1	51·5	61·7		4·08	7
April	30·014	62·8	76·6	53·4	67·8	59	0·96	1
May	30·013	70	79·3	57·5	71·6	64·8	...	...
June	29·984	75	87·2	63·4	78·9	70·8	...	...
July	29·862	77·8	82·3	67·1	84	74·7	...	...
August	29·753	77·2	89·1	67·6	82·1	73·9	...	...
September	29·721	74·5	83·8	63·5	77·3	70·6	...	...
October	29·728	71·2	75	61	75·7	69	2·65	4
November	29·792	63	76	54	66·5	58	3·68	9
December	29·822	55	60·5	44	57·6	50·9	5·96	13

REMARKS.—The highest reading of Barometer was 30·350 inches on the 20th of November, 1903. The lowest was 29·450 inches on the 22nd of March, 1904. The highest temperature of air was 100° on the 23rd of April, 1904, and the lowest 40·5° on the 5th of February, 1904. There were 4 days in July; 3 in August; 1 in September, 1903; and 3 in June, 1904 (making in all 11 days in the 12 months), on which the temperature reached 90°, and 12 days in July; 7 in August, 1903; 3 in April, and 2 in June, 1904 (making in all 24 days) when the temperature exceeded 90°, ranging from 90·5° to 94·5°.