

Tables of Choices

Bērōnī says, in his Chronology, that: “The Persians divide all the days of the year into elected¹ and fortunate² days and into unfortunate³ and abominable⁴ ones. Besides they have other days, bearing names which are common to them in every month, which are festival days for one class of the people to the exclusion of the other.”⁵ And then he gives the table of elections thus⁶:

(We reconstruct the Pārsīg table. māh: I fravardīn māh; II urdvahišt māh; III hurdad māh; IV tīr māh; V amurdad māh; VI šahrever māh; VII mihr māh; VIII ābān māh; IX ādur māh; X day māh; XI vahman māh; XII spendarmed māh. rōz: 1 ohrmazd; 2 vahman; 3 urdvahišt; 4 šahrever; 5 spendarmed; 6 hurdad; 7 amurdad; 8 day-ped-ādur; 9 ādur; 10 ābān; 11 x'ar; 12 māh; 13 tīr; 14 gōš; 15 day-ped-mihr; 16 mihr; 17 srōš; 18 rašn; 19 fravardīn; 20 vahram; 21 rām; 22 vād; 23 day-ped-dēn; 24 dēn; 25 ard; 26 aštād; 27 asmān; 28 zamyād; 29 mārspend; 30 anērān. V vizīdag, F farrox, D dušfarr, M meyānag):

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
1	V cē ped nām ī yazd											
2	M	M	M	M	M	M	M	M	M	M	D	M
3	M	F	F	F	M	D	M	M	F	M	M	F
4	M	F	F	M	F	F	M	M	M	M	M	M
5	M	F	F	F	M	F	M	F	F	M	M	D
6	M	M	F	F	F	F	M	M	F	F	M	F
7	M	M	M	M	F	F	M	F	M	F	M	F
8	M	M	M	M	M	M	M	M	M	M	M	M
9	D	M	F	F	F	F	M	M	M	F	F	D
10	M	M	M	M	M	M	M	D	M	M	M	M
11	M	M	D	M	M	M	M	M	M	M	M	M
12	V cē ped nām ī māh											
13	F	F	M	D	M	M	M	M	M	M	M	M
14	M	F	M	F	F	M	M	M	M	M	M	M
15	M	D	M	M	M	M	M	F	M	M	M	M
16	M	F	F	M	M	M	F	M	M	M	M	F
17	M	M	M	M	M	M	M	F	F	M	F	M
18	M	M	M	M	M	F	F	M	M	M	M	M
19	F	M	M	F	M	M	M	M	F	M	M	M
20	M	M	M	M	D	M	M	M	D	D	M	F
21	F	F	M	M	F	F	F	F	M	F	F	F
22	D	M	M	M	F	F	M	M	M	F	D	M

¹ . Pers. *vizīdag*, *nēk*, *xūb*; Arab. مختار. Cf. VC 33 *rōzgār-ē vizīdag*; SS 17 *nēk rōz*.

² . Pers. *farox*, *hujahišn*; Arab. مسعود وسعد. Cf. MSR 1 *rōz ī farrox*.

³ . Pers. *dušfarr*, *vad*; Arab. منحوس ونحس.

⁴ . Pers. *duš*, *zēšt*, *nē nēk*; Arab. مكروه.

⁵ . *The Chronology of Ancient Nations*, E. Sachau, London, 1879, 217.
⁶ . الآثار الباقية عن القرون الخالية، يو اذكائی، تهران، ۱۳۸۰، ۹: ۸۳: جدول الاختيارات.

23	M	M	M	M	M	M	M	F	M	M	M	M
24	F	M	M	M	M	M	M	M	M	F	F	F
25	F	F	M	M	M	M	F	M	M	M	F	F
26	M	M	M	F	M	F	M	M	M	F	M	M
27	M	F	F	F	M	F	M	M	M	F	M	M
28	M	M	M	M	M	M	M	M	M	F	M	M
29	M	M	M	M	M	M	M	M	M	M	M	M
30	M	M	D	M	M	M	M	M	M	M	M	M

He then gives this explanation:

“84. The day Māh they (the Persians) consider to be an elected day from its being called by the name of the moon, which God created for the purpose of distributing what is good and agreeable over the world. Therefore the waters increase, and animals, trees, and plants grow from new-moon till the time when the moon begins to wane.

85. The two days of conjunction and opposition they hold to be unfortunate days. On the day of conjunction the Daēva and the Druj⁷ feel the lust of intermingling viciously with the things in the world. Then madness and epilepsy are brought about. The seas begin to ebb, the waters to decrease, the male turtle-doves are suffering from epilepsy. The sperma which on this day settles in the uterus is born as a child of imperfect structure; hair which is torn out of the body will be replaced on sparsely; everything that is planted will only produce scanty fruit, more particularly so if there be an eclipse on the same day. If a hen sits hatching her eggs at new-moon, the eggs will be bad; at new-moon a narcissus is sure to wither.

Al-kindī says: Conjunction is detested because the moon is being burned, who is the guide of all bodies; and therefore people dread destruction and ruin for them.

86. At the time of opposition, people say, the giants and sorcerers feel the lust to mix with impure spirits. In consequence there is much epilepsy. The seas begin to flow, the waters to increase; the she-turtle-doves are becoming epileptical. The sperma which settles in the uterus on the day of opposition is born as a child of more than common structure. The hair which is torn out will be replaced abundantly. All that is planted on this day will produce worm-eaten fruits and will be very impure, more particularly so if there be an eclipse on the same day.

⁷. الجن والشياطين.

Al-Kindī says: Full-moon is detested because then the light of the moon requires help from the light of the sun, who is the guide of the spirits. Therefore people fear lest the spirits should leave the bodies.”⁸

⁸ . Bērōnī, *op. cit.* (Sachau, 219).