

Malay Poetry as Media of Zodiac Explanation and Its Relation in Manuscript 'Abi@ Ma'syari al-Falakiyyi al-Kabi@r

(Effort of Malay Heritage Preservation)

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ABSTRACT

This article aims to analysis the description of zodiac filled in the manuscript titled 'Abi@ Ma'syari al-Falakiyyi al-Kabi@r. A Persian language work is translated into Malay language by 'At}a> Rah}man. Image circle in the sky centered to ecliptic that sourced from Greek civilization translated into Arabic language and described uniquely. The translation and the description are applicated through three ways namely, (1) the translated into Arabic language, (2) the described base on classical element, and (3) the described into Malay poetry. This study denote the documentary study for showing that the zodiac filled into this manuscript have same meaning as the zodiac therminology from those Greek civilization. The similiarity can be seen from symbol base on Greek language with it Arab meaning. Besides, in this manuscript there are classification the twelve of zodiacs into the four elements of classical Greek. Those four elements are meant for explaining the occurrence of natural system related to zodiac owner personality. The manuscript of zodiac description at the end used the Malay poetry and explained character and personal of the zodiac owner from Malay poetry point of view..

Keywords: manuscript, zodiac, Arabic language, Malay poetry, and classical element.

1. INTRODUCTION

The defencess denote important factor for sustaining of the life, either invidual, society or nation state. The defencess of nation-state is needed much more for protecting the citizens and the homeland. Including, individual and society for the nation-state goal, for example security and prosperus, can be well reached as the effort to protect the nation-state dignity amongst the world life.

Therefore, Indonesia as a nation-state need to construct the nationality defencess for defending and preservating all the potencies and the aspects itself. The nationality defencess denote power, capability, survival, and persistent that become the nation-state goal for encountering challenge, threat, obstacle, and interference from, either outside or inside one, direct and indirect are getting dangerous the contuinity of nation-state life (KBBI offline).

Certainly, the carrying capacity for those nationality defencess contunity have to get resource of all potencies and aspects owned Indonesia. The natural, social, cultural, defencess, and security resource, of course politic resource, denote the power of carrying capacity defencess for sustaining nation-state being. Those potencies and those aspects need to maintining conservation for preservation as the sign of nation-state originality.

The manuscript as the one of all potencies and aspects denote the carrying capacity for empowering of nationality defencess. Therefore, those preservation and conservation are being effort that has to be taken for sustaining nation-state dignity due to those potency and aspect of intellectual stored in its inside. Including, knowledge dan history often stored in its inside. Through the manuscript can be wellknown society local wisdom in the past.

The intellectuality and local wisdom of Indonesia nationality are always kept through the conservation of

manuscript. The manuscript itself is the information about the culture result being revealed by classical text can be read in as the heritages, the form of writing often mentioned the script (Baried dkk, 1985: 4). The terminology of script substituted the terminology of manuscript each other and both of terminologies are handschrift under the filology study (KBBi Luring).

The manuscript usually record one's thought or several conditions of society in those time, its content fulfilled about the nature of mind, the customs, and system of one's value in the past (Hamidi, 1991:94). From the manuscript can be wellknown the aspects of life based on intellectuality in the past, and was probably had be relevant implemented in the nowday. In other hand, the nowday certainly had relation in the past.

The manuscript consist of, firstly information about the past, secondly values regarded still relevant with the nowday, thirdly condition of social culture became the background to a creation in the past or the different of reader's culture background in the nowday (Baried dkk, 1994 :2). Therefore, the research of manuscript need to be implemented for revealing about all informations in the its inside. As the past, the manuscript actually related with the nowday.

There are manuscripts in Nusantara, spread in several the regions, for example in Malay and Java, include Bugis. Those manuscripts are usually written in local language, suitable with majority language used in those region. The region of Malay used Malay language, Java in Javanese language, and Bugis in Bugese language. The used of letter was certainly different too, especially in Malay and Java used the letter of *Arab Melayu* or *pegon*, Arabic letter, but language in Malay or Java.

Historically, those moment happened after the golden age of influenced India culture, namely the appearance of new wave come from the West, even so far Islam. Those moment denote result amongst the nations in Nusantara, Asian Subcontinent, and state of Arab in Asia, include Africa. So, our ancestors knew the Arabic letter, in Malay wellknown as Jawi letter and in Java wellknown as *Pegon* letter (Sapardi Djoko Damono, 1998: 188-189).

The existance of Malay manuscript is ever mentioned Frederik de Houtman, Cornelis de Houtman's brother and his friend of struggle, who had interest to the culture of Nusantara. The evidence interest throuhg his article titled *Sparaeck ende Woordboec, inde Maleysche ende Madagaskarshe Talen* published 1603 (Baried dkk, 1985: 43). In the same time, the evidence of Nusantara intellectual had before developed too in the past through manuscript existance.

Meanwhile, the discourse of West Kalimantan manuscript got relation to West Kalimantan intellectuals

existence in the past. For example, Ahmad Khatib Sambasiy had ever wrote before around the Islamic law in a manuscript, Ahmad Basuni Imran, religion advisor of Palace Sambas had ever wrote too the biography of Prophet Muhammad (Peace be upon him) result from translation in a manuscript under title *Khulasah al-Si@rah al-Muh{ammadiyah, Seruan Islam*. Ismail Mundu, a mufti of Palace Kubu, had ever wrote Islamic law study titled *Jadual Nikah*

The manuscript almost spread to several regions of West Kalimantan, include the region of North Kayung, area expansion result of Ketapang region. There are manuscripts owned by individual, a citizen of North Kayung region, one of them titled '*Abi@ Ma'syari al-Falakiyyi al-Kabi@r*'. Those manuscript had contents about astrology wich interested to be studied after effort of transliteration.

The study of those manuscript denote further step of filology as effort to explain those contents itself. The one of those contents was using the Malay poetry, especially *syair*, to explain the astrology that related to personality, reading of astrology usually related to personality suitable with zodiac owned. Perhaps, those original manuscript written Abu Ma'syar Ja'far son of Muhammad son of 'Umar al-Balkhi is not used or entered the Malay poetry.

Those manuscript had been being researched before denote derivated through translation into Malay language. Related to Malay language, using the Malay poetry (*syair*) when explained someone's astrology. The Malay poetry was a part of Malay tradition, besides another tradition, for example *berbalas pantun*, *saprahan*, *becerite*, etc. Those translation got attention to the Malay tradition and suitable to the society who would consume those manuscript, namely Malay.

Therefore, the Malay poetry was interested to analysis when explained someone's astrology. Perhaps, the interested was focusing to two elements of the Malay poetry (*syair*), firstly sampiran and secondly isi (content). The Malay poetry was quatrin, consist of four orders and divided to first of two orders mentioned *sampiran* and second of further two orders mentioned *isi*. Through those manuscript that knowledge transformation was used the shape of Malay tradition.

Beside the Malay poetry, the explanation around the zodiac and its relation, especially related to language. The language meant is Greek dan Arabic in those manuscript. Both of languages are factor to describe those zodiacs. The zodiacs from Greek as Greek tradition translated into Arabic and explained by the Malay poetry. The Using of language need to analysis too for supporting the Malay poetry's explanaiton.

Study of documentary was taken as analysis to those manuscript through collecting around Greek, Arabic, and Malay poetry. The collecting would be focused

someone's zodiac description. Especially, using of Malay poetry related to society contextual, those manuscript for Malay society but indirectly the effort of Malay heritage preservation. The Malay poetry as a Malay heritage was used in anytime and any places, especially traditional celebrate of Malay society.

2. DISCUSSION

Actually the classical element denote a concept that is used by the ancient philosopher for explaining the natural occurrence system. There are several outlooks about those amount of the classical elements. For example, the civilization of China believed that amount of the classical elements is five, namely wood, fire, metal, and water (Wikipedia).

Meanwhile, the civilization of Greek believed four of classical elements, namely soil, water, air, and fire. Those four of classical elements had character that contrasted each other. Empedokles, a philosopher of Greek revealed that character of soil related to something dry, whereas of water related to something wet. Further, element of fire always related to something hot, whereas of air related to something cool.

Malay poetry, especially *syair*, denote the big part of Malay tradition besides another form *pantun*. Malay tradition nearly related to *syair*, for example wedding

party of Malay certainly used *syair* in its part of ceremony. Even, *syair* was became means of knowledge transformation or explanation toward an information. In other word, *syair* certainly related to whole life in Malay society. Malay had identically with *syair*.

Include, Book of *Abi@ Ma'syari al-Falakiyyi al-Kabi@r* was result translated from Arabic into Malay language. Beside Malay, translator, 'At}a> Rah}man, used *syair* when explained relation to the zodiac. There is relation to Malay tradition through *syair* due to those result was pragmatically addressed to Malay society. Important, attention to contextually side, namely Malay society would receive those information and knowledge of *Abi@ Ma'syari al-Falakiyyi al-Kabi@r*.

2.1 The Classification Based on Classical Four Elements

There is no far different with thought of Greek philosopher, through book of *Abi@ Ma'syari al-Falakiyyi al-Kabi@r*, the civilization of Arab divided those natural element into four elements, namely soil (tarabiyyah), water (ma'iyyah), air (hawa'iyyah), and fire (na>riyyah). Further, those four elements became the base of classification astrology. This below of the classification of zodiac based on the natural element.

No	The Classical Element							
	Burj Tarabiyyah element of soil		Burj Ma'iyyah element of water		Burj Hawa'iyyah Element of air		Burj Na>riyyah Element of fire	
	Greek	Arab	Greek	Arab	Greek	Arab	Greek	Arab
1	Taurus	الثور	Pisces	الحوت	Gemini	الجوزاء	Leo	الأسد
2	Capricorn	الجدي	Cancer	السرطان	Libra	الميزان	Sagitarious	القوس
3	Virgo	السنبلة العذراء	Scorpio	العقرب	Aquarius	الدلي	Aries	الحمل

Like table above, related to the element of soil consist of Taurus, Capricorn, and Virgo, related to the element of water consist of Pisces, Cancer, and Scorpio. Further, related to the element of air consist of Gemini, Libra, and Aquarius, related to the element of fire consist of Leo, Sagitarious, and Aries (Wikipedia, Elemen Klasik).

Greek Philosopher, Empedokles, revealed that the element of soil contrasted to the element of water that related to something wet and the element of air contrasted to the element of fire that related to something hot. But, these book explained those elements through different system. Explained, those zodiac with the

element of soil showing the dried air situation, strong, and very happiest. Further, those zodiac with the element of water showing the fertile soil and plants, for example wet wood, the river of Nil, good living, and the human being loved each other (Kitab 'Abi Ma'syar al-Falakiy).

Then, the zodiac was being element of air showing joke much more amount the creatures, job related to carpentry and having favorite and game much more, having everything easily and good human relation. The zodiac was being too element of air showing the situation of hot blood and its cool in dry and wet situation. Meanwhile, the zodiac of Leo, Sagitarious, and

Aries were included into zodiac being element of fire showing warm much more, trouble, and war.

2.2 System of Zodiac Term

The book of 'Abi@ Ma'syari al-Falakiyyi al-

Kabi@r used twelve terms for classificating the circle of imagination in the sky focusing to center of ecliptic. The Astrological sign almost used the term as the same as the zodiac term of Greek for exploring either the character, the personality, or the health of human being. Below the comparison those terms.

NO	The Comparison of Zodiacz					
	Same Meaning		Relating Meaning		Different Meaning	
	Greek	Arab	Greek	Arab	Greek	Arab
1	Aries 'sheep'	الحمل 'sheep'	Taurus 'bull'	الثور 'cow'	Gemini 'twin brothers'	الجوزاء 'fruit being rind hardly And being flesh '
2	Cancer 'crab'	السرطان 'crab'	Virgo 'virgin'	السنبلة \ العذراء 'virginity'	Scorpio 'scorpion'	العقرب 'needle'
3	Leo 'lion'	الأسد 'lion'	Sagittarius 'archer'	القوس 'arc'		
4	Libra 'scales'	الميزان 'scales'	Capricorn 'goat sea or horned'	الجدى 'lamb'		
5			Aquarius 'carrier water'	الدلي 'bucket'		
6			Pisces 'fish'	الحوت 'whale'		

There are zodiacs were having the same meaning and almost having too the same meaning. There are zodiac were having the different meaning. The zodiac of Aries, Cancer, Lion, and Libra were having the same meaning. The Zodiac of Aries in the civilization of Greek is meaning sheep, the same meaning of *al-h}aml* in the civilization of Arab. The zodiac of Cancer is having meaning as same as *al-sirt}a>n*, namely crab. The zodiac of Leo is having meaning as same as *al-'asad*, namely lion. There are same meaning term of Libra in the civilization of Greek and *al-mi@za>n* in the civilization of Arab, the both of terms is meaning the scales.

Furthermore, the zodiacs from both of civilization were using rather meaning differently, but having relation. The meant of zodiacs are Taurus, Virgo, Sagittarius, Capricorn, Aquarius, and Pisces.

The zodiac of Taurus came from the civilization of Greek meaning bull, those zodiac as sign for people who was born between March twenty one until April nineteen being term *al-thawr* meaning cow. Depend on meaning, the both of term is having meaning differently. Nevertheless, the field of meaning is having similarity due to substantially semantic, namely ruminant horned and had even nails. Those both of animals had quadruped, the big bodies, and denote cattle raised for milk and meal. In KBBI, explained that bull had too similarity as cow of forest (KBBI online).

Furthermore, Virgo and *al-Sunbulah*, both of those terms are having similarity meaning from differently civilization, Greek and Arab. The zodiac of Virgo

meaning virgin in the civilization of Greek, *al-Sunbulah* meaning virginity in the civilization of Arab. The first meaning focused to person, the second menaing focused to virginity related (Wikipedia, Virgo).

The zodiac of Sagittarius is used the term *al-Qaws* in the civilization of Arab. Those zodiac signed with a centaur that pulled a arch meaning archer. Meanwhile, those zodiac signed with arch in the civilization of Arab. Depend on those meaning, the civilization of Greek focused to its actor and the civilization of Arab foocused to a tool (Wikipedia, Sagittarius)..

Related to the meaning previously denote Capricorn. In the civilization of Greek, its meaning is goat sea or goat horned. Little different with those civilization, the civilization of Arab is being term those zodiac that being 270° until 300° with *al-Judiyyi*. The Astrological sign included the element of soil classification meaning lamb (Wikipedia, Capricorn).

Constellation of Aquarius signed water flow meaning carrier water in the civilization of Greek. Those constellation meaning bucket and those term was *al-Daliy* in the civilization of Arab (Wikipedia, Aquarius).

The last zodiac, Pisces, related to meaning. In the civilization of Arab is used term, *al-h}u>t*, for constellating the term that including into the element of water classification. In the civilization of Greek is used term, Pisces, meaning fish. Those both of terms related to system of classification, the term, *al-h}u>t* or whale, denote hyponame or part of fishes generally (Wikipedia, Pisces)..

Different from both of classifications previously, these both of zodiacs is having terms differently and meanings differently too. Both of zodiac are Gemini and Scorpio. In the civilization of Arab, term *al-Jawza* equalized Gemini in the civilization of Greek meaning across or fruit being rind hardly and being flesh, Gemini itself meaning twin brothers. Then, Scorpio meaning scorpion is not having similarity or meaning related to *al-'aqrab* meaning needle.

3.3 Malay Poetry of Zodiacs Depend on Four Elements Element of Soil (Burj Tarabiyyah)

Zodiac of Taurus and Venus

The Malay poetry of Taurus and Venus zodiac in Arabic Jawi. Those Malay Poetry below.

أمة جنتيق يعامفوث بينتع الثور # دالم عالم ايلوقث مشهور
ممفوياني معنا فد ماس برتوتور # ايلوق دان مانيس ترهولور
امفوياني بينتع الزهرة نايك برجهيا # برمكه 2 بايك دعن بهاكيا
براونتوع باكي صحابة يع ستيا # برهوبوع سلما 2 دعن بهاكيا

Those Malay poetry still mentioned the both of zodiacs in Arabic, namely *al-thawr* and *al-zahrah*. *Al-thawr* is Taurus and *al-zahrah* is Venus, someone with those both is explained in Malay poetry above. The someone's Taurus zodiac had good or beautiful looking and Venus zodiac had fun character. For Taurus zodiac meaningful when talking and for Venus zodiac happiness in every times. Even, his companion felt fortunately and wanted to relate happily (*'Abi@ Ma'syari al-Falakiyyi al-Kabi@r*).

Zodiac of Capricorn and Saturn

الجدى بنتع اورع مالو # كتانه كسبهث دعن زحل
اورعث هاتي موره دان ملعكوع سكسان # صبر داتس دان كسوسهن
مليهث بهكيا اي دالم عمانث # دتريما مانسي دالم فركجائث
كعزامن سؤمقام انق فانهث # منوجو سترو دان فرموسهن

Still mentioned to those zodiac in Arabic above, *al-judhiyyi*. Those someone with Capicorn zodiac had character shaming, but be kindly and be patient, strongly inconvenient. Then, in deed those someone looked at happiness and was received by people in his employment. Those someone had great ambition like arrows loose from the bow toward his opponent (*'Abi@ Ma'syari al-Falakiyyi al-Kabi@r*).

Zodiac of Virgo and Mercury

يعكائم الفلك يعملبا بايقث # عطارد دنالم ايلوق فركتائث تيعكي اورعث
كمبيرا اورع مميليككي بينتع اين # دسيسوي اورع بسر حاكيم دان فمرنته
نكري
فنداعن هالوس اد فيكيران دعلموث # دمكين ايتوله كمليان دان
فرهياسنت
اينله دي سبايك 2 كاون دان اهلي فرونديعنت # طبيعنت بيس مانيس
روفا دان منورة فرينته

It is not mentioned to the Virgo zodiac and only mentioned Mercury or *'at'a>rad*. The someone in this situation, will be predicted fortune in the life and near the good environmental. Include, it is good for becoming a friend and a good negotiator (*'Abi@ Ma'syari al-Falakiyyi al-Kabi@r*).

Element of Water (Burj Ma'iyah)

Zodiac of Pisces and Saturn

بينتع الحوت بهكيا بايكث # المشتري بينتع بهكيا يعبرهوبوعث
دالم حكوم لولس فركتائث # تيدق ادكسوسهن دان فركتكارن فدات

Finally, used Arabic to mention those zodiac, namely *al-hju>t*. Those character thought those zodiac that the other felt happy to relate to him because of extensive his expression. For him nothing affliction and quarrel (*'Abi@ Ma'syari al-Falakiyyi al-Kabi@r*).

Zodiac of Cancer and Moon

Those both in the Malay poetry in Arabic Jawi below.

يعامفوث السرطان البدر بنتعث # جهيا دداهي برهوبوع موكت
العكه جنتيق يعامفوث بينتع اين # بوجور دان برتمو بولو كنيع
براونتوع دبومي دان دجالن بايكث # ممفويائ فيكران دان صفة يعمها
تيعكي
ترفليهارا دعن بايكي # دان احسان دتريماكنث

Those Malay poetry mentioned the Cancer zodiac in Arabic *al-Sirt'a>n* and moon, *al-Badr*. The someone with those zodiac, lightly looked like in his face. Include, fortunately those someone related to the zodiac in the earth and have thought and character in highly level (*'Abi@ Ma'syari al-Falakiyyi al-Kabi@r*).

Zodiac of Scorpio and Mars

اورعيع ممفويائ العقرب بينتعث # اداله لالو كعد تاعن فرلوان
طبيعة تيفو دالم ففراعن # دعن هاتي يعكرس فها 2 من
فميمقين تنترا دعن كاكه برانث # معهادافي ففراعن فمبونونهن

Still mentioned zodiac in Arabic, *al-'aqrab*, the someone with this zodiac had resistance attitude, and character in deception with hard heart in understanding. The someone's Scorpio zodiac was a brave leader of army and dealt with war in assassination (*'Abi@ Ma'syari al-Falakiyyi al-Kabi@r*).

Element of Air (Burj Hawa'iyah)

Zodiac of Gemini and Mercury

The Malay poetry of Gemini and Mercury in Arabic Jawi. Those Malay Poetry below.

بينتع الجوزاء يعامفويا # علمو دان عمل فصيح بايكث
عطارد بينتعث برانثوع فركجائث # دمليا دان دتيعكي اوليه يعبرهوبوعث
ممفوياني ادب جرديق عقل مانيس جاكفنت # جاهت دان جمبورو
ممفوياني حيلة دنماكنث
بركيرا فينتر تيدق ادا سورع يع لبيهث # ممفوياني تيفو داي دان
دسمبويكنث

In those Malay poetry still was mentioned in Arabic, namely *al-jawza>* and *'at'a>rad*. The someone's Gemini zodiac had equilibrium life, either in knowledge or in deed. Astrologically there is fortunately in employment if it is related to Mercury. It is explained

the someone with Gemini zodiac related to Mercury, had clever character and interestingly public speaking, more clever than others, and hide the power of trick ('Abi@ Ma'syari al-Falakiyyi al-Kabi@r).

Zodiac of Libra and Venus

اورع مفعوي الميزان دان زهرته # همفير اي كغد كايولفن بادنث دي سايولوق 2 اورع يع تكف بادنث دان كمبيران # كبايق وقت برسنع ديرى دان بركج
جبنثات بركلن دان ميليه كسوكان # اتس سكل كفوتوسن لاي ايلوق فركتان
معهايس دالم فرمانن دان كيسنacen # منجبنثات فرمفوان دمان فون سهاج

Those poetry of Malay above mentioned the zodiac in Arabic, *al-mi@za>n* meant Libra, and *al-zahrah* meant Venus. The someone related to this situation with those zodiac, his character is very pleasure in intercommunication, hard in working, good in expression, happy in his life, and falling in love to women anywhere ('Abi@ Ma'syari al-Falakiyyi al-Kabi@r).

Zodiac of Aquarius and Saturn

اورع مفعوياني تيفو دان حيلة # بينبعت اداله بينت زحل سروفائ بوكيت يعنعي دالم هيمهت # تيمباعن يبه سمفرنا درفد بوكيت
هيم مانيس دان لاي بربودي # مندفت علوم دان فعتهوان يعنعي دان فيكران بتول دالم تنتوتن # دسيسى فميسر سكرامندافت سمبوتن
Like previously, still used Arabic to mention zodiac, namely *zahjl*, those someone with zodiac of Aquarius had trick in his life. His ambition is as same high as the hill, but certainly more considerant than those high hill. Physically, black sweet and good looking in outer beauty, even good looking in inner beauty and psychically, good educated until finding the good knowledge. Furthermore, those someone had thought suitable with ethic and norm until finding respect from the ruler ('Abi@ Ma'syari al-Falakiyyi al-Kabi@r).

Element of Fire (Burj Na>riyyah)

Zodiac of Leo and Sun

يعامفوت بينت الاسد طبيعتت افي # دسيسى راج 2 يع ستيعي باكيث الشمس بينتت طبيعة مليات # دباوه ناوعن دان دبوكيت معخدمتت مفعوياني قوات درفد تيعي همهت # دان تراعتت ستيعي كهندق مولان دسيسى راج 2 برعسا دياث # مليا دان ميفيكن مقصود دان جيتا 2
The Malay poetry mentioned the Leo zodiac in Arabic *al-'Asad* and sun, *al-syamsu*. The someone with Leo zodiac, had the fire character and highly position beside the kings. Then, the someone with sun, have character of noble and found protection from the dedicated place. Astrologically the someone with, either Leo zodiac and sun, have good position beside the king (having power) until can reveal those purpose and realize those aim ('Abi@ Ma'syari al-Falakiyyi al-Kabi@r).

Zodiac of Sagittarius and Jupiter

يعكسميلان بينتت بهكيا اورع مفعوياني # يات بينتت المشتري يع ملفوتي
صفة يع سوعوه عجانب حيران # ليه مانيس د ردف جمفور مانيسن اورعت بييس ايلو سوعوه توبه بادنث # يات حكومت دعن علوم عاملت

It is including happy some with those zodiac of Sagittarius, his admirably and uncommonly character and. Those someone had sweetly good looking, being free, and good physically. Then, it is related to his knowledge in deed ('Abi@ Ma'syari al-Falakiyyi al-Kabi@r).

Zodiac of Aries and Mars

The Malay poetry of Aries and Mars zodiac in Arabic Jawi, meant letter of alphabet in Arabic but language in Malay. Those Malay Poetry below.

يعفوي الحمل افي طبيعتي # دباكي دسمفيع راج 2 يع سبئر تمفتي مريخ بنتي يعمليا طبيعتي # بهكيا طاعة دالم ماس سنع دان سوسهي مفعوياني روافيات درفد كبساران همهي # برفعتهوان دافة درفد كجادين ازالبي

In those Malay poetry above is still used Arabic to mention Aries and Mars zodiac, *al-h{aml* and *mari@kh*. Those explanation that someone's character with Aries zodiac is fire and with Mars zodiac is noble. Those Malay poetry above mentioned that someone with Aries dan Mars zodiac had the dream about glorious come true and knowledge given. Therefore, those someone is predicted to reach happiness and glorious in his life kitab ('Abi@ Ma'syari al-Falakiyyi al-Kabi@r)

4. CONCLUSION

Depend on terms and meaning comparison between civilization of Greek and civilization of Arab. The civilization of Greek used the terms that referred to the names of animals, namely bull, goat, crab, scorpion, lion, and sheep, referred to person, namely twins virgin sisters, carrier water, and archer, and tool, namely scaler. Meanwhile, the civilization of Arab used terms that referred to name of animals, namely cow (*al-thawr*), lamb (*al-judiyi*), whale (*al-h{u>t*), crab (*al-sirta>n*), lion (*al-'asad*), sheep (*al-h{aml*), tools, namely scaler (*al-mi@za>n*), bucket (*al-daliy*), arch (*al-qaws*), something, namely virginity (*al-'udhriy*), and name of fruit, namely being rind hardly And being flesh (*al-jauza>'*).

Those manuscript used the Malay poetry (*sya'ir*) to explain the someone's zodiac, related to those physic, psychis, and character. The using Malay poetry related to the translator who translated those manuscript from source language to target language, namely Malay language. Tradition of Malay related much more to Malay poetry especially *sya'ir*., reasonable those using related to the Malay society who took an advantage those manuscript.

Astrologically, the meanings toward someone physically, psychally, and character for determining those personality. Certainly, the determining suitabled with one's zodiac until can be known those attitude, aggressive, defensive, or assertive. Astrologically too, the tradition of Malay had known long time, one of knowledges through those manuscript and Malay poetry is one of Malay tradition had contributed when explained those astrologically meaning.

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