

is found as late as Flamsteed; **Vindemitor**, with Ovid and Pliny; and **Provindemiator** and **Provindemia major**, with Vitruvius; all signifying the "Grape-gatherer," from its rising in the morning just before the time of the vintage. These titles were translations of the *Προτρυνετήρ*, *Προτρυνετής*, *Προτρύγετος*, and *Τρυγετήρ*, used by Ptolemy, Plutarch, and other Greek authors, the first of these words appearing in the *Phainomena*, and rendered the "Fruit-plucking Herald"; but it is in a line of the poem considered doubtful; Riccioli had **Protrigetriz**. This profusion of titles from the earliest times indicates the singular interest with which this now inconspicuous star was regarded in classical astronomy. The *Century Cyclopædia* has the following note on it:

At the time when the zodiac seems to have been formed (2100 B. C.) this star would first be seen at Babylon before sunrise about August 20, or, since there is some evidence that it was then brighter than it is now, perhaps a week earlier. This would seem too late for the vintage, so that perhaps this tradition is older than the zodiac.

The classical name was translated by the Arabians **Mukdim al Kitāf**; and another title was **Almuredin**, still seen for it, perhaps from Al Muridin, Those Who Sent Forth. Traces of these words are found in the **Alacast**, **Alcalst**, **Alaraph**, and **Almucedie** of Bayer's *Uranometria*.

In China it was **Tsze Tseang**, the Second General.

On the Euphrates it may have been **Kakkab Mulu-izi**, the Star Man of Fire, possibly symbolizing the god **Laterak**, the Divine King of the Desert; although that title has been assigned to μ Virginis and δ Librac.

It marked the eastern boundary of the 11th *manzil*, and in astrology was a mischief-making star. It culminates on the 22d of May.

η , Variable between 3 and 4.

Zaniah is from **Al Zāwiah**, applied in German lists to this instead of to the stars β and γ , all of these being in the Kennel.

In China it was **Tso Chih Fa**, the Left-hand Maintainer of Law.

It lies on the left side of the Virgin, and just to the westward is the point of the autumnal equinox which the Chinese knew as **Yih Mun**, **Twan Mun**, or **Tien Mun**, Heaven's Gate. With ζ it almost exactly marks the line of the celestial equator.

θ , Triple, 4.4, 9, and 10, pale white, violet, and dusky,

is on the front of the garment, below the girdle; the components, $7''.1$ and $65''$ apart; the position angle of the first two stars being 345° .

Moderns have no name for it, but in the *Sūrya Siddhānta* it was **Apami-Atsa**, the Child of the Waters.

With another adjacent, but now unidentified, star, it was known in China as **Ping Taou**, the Plain and Even Way.

ι, 4.2.

Syrma is from *Σύρμα*, used by Ptolemy to designate this star on the Train of the Virgin's robe.

With κ and φ it was mentioned in the first Arabian translation of the *Syntaxis* as being in the *h'imār*, or "skirt," of the garment; but the translator of the Latin edition of 1515, missing the point at the first letter, read the word as *himār*, "an ass," so that this central one of these three stars strangely appears in that work as *in asino*. They formed the 13th *manzil*, **Al Ghafr**, the Covering, as Smyth explains,

because the beauty of the earth is hidden when they rise on the 18th Tishrin, or 1st of November; others say on account of the shining of the stars being lessened as if covered;

but **Kazwini**,

because, when they rise, the earth robes herself in her splendour and finery,—her summer robes.

The Arabic word, however, is analogous to *Σύρμα*, and so may have been taken from Ptolemy; although Al Birūnī quoted from Al Zajjāj **Al Ghafar**, the Tuft in the Lion's tail, which it may have marked in the figure of the ancient Asad. Another signification of the word Ghafr is the "Young Ibex." Al Birūnī also said that the Arabs considered this the most fortunate of their lunar stations, as lying between the evils of the Lion's teeth and claws on one side and the tail and venom of the Scorpion on the other, and quoted from a Rajaz poet:

The best night forever
Lies between Al Zubānah and Al Asad;

adding that the horoscope of the Prophet lay here, and that the date of the birth of Moses coincided with it.

As a lunar station these stars were the Sogdian **Sarwa** and the Khoras-mian **Shushak**, the Leader; the Persian **Huṣru**, the Good Goer; and the Coptic **Khambalia**, Crooked-clawed, λ being substituted for φ; and it is said that they were the Akkadian **Lu Lim**, the He Goat, Gazelle, or Stag, the original perhaps also meaning "King," and employed for δ.