

sentations of Dendera, and in the Egyptian *Book of the Dead*), is perhaps the star indicated in an obscure passage of Job (ch. ix., ver. 9), in which Arcturus, Orion, and the Pleiades are contrasted with "the chambers of the south," and in which the four quarters of the heavens in like manner are indicated by these four groups.*

While a large and splendid portion of the southern heavens beyond stars having 53° . S. Decl. were unknown in ancient times, and even in the earlier part of the Middle Ages, the knowledge of the southern hemisphere was gradually completed about a century before the invention and application of the telescope. At the time of Ptolemy there were visible on the horizon of Alexandria, the Altar, the feet of the Centaur, the Southern Cross, then included in the Centaur, and, according to Pliny, also called *Cæsar's Thronus*, in honor of Augustus,† and Canopus (Canobus) in Argo, which is called *Ptolemæon* by the scholiast to Germanicus.‡

* Lepsius, *Chronol. der Ægypter*, bd. i., s. 143. In the Hebrew text mention is made of *Asch*, the giant (Orion?), the many stars (the Pleiades, Gemut?), and "the Chambers of the South." The Septuagint gives: ὁ ποιῶν Ἐλειάδα καὶ Ἑσπερον καὶ Ἀρκτοῦρον καὶ ταμεῖα νοτοῦ.

The early English translators, like the Germans and Dutch, understood the first group referred to in the verse to signify the stars in the Great Bear. Thus we find in Coverdale's version, "He maketh the waynes of heaven, the Orions, the vii. stars, and the secret places of the south."—Adam Clarke's *Commentary on the Old Testament*.—(TR.)

† Ideler, *Sternnamen*, s. 295.

‡ Martianus Capella changes *Ptolemæon* into *Ptolemæus*; both names were devised by the flatterers at the court of the Egyptian sovereigns. Amerigo Vespucci thought he had seen three Canopi, one of which was quite dark (*fosco*), *Canopus ingens et niger* of the Latin translation; most probably one of the black coal-sacks. (Humboldt, *Examen Crit. de la Géogr.*, tom. v., p. 227, 229.) In the above-named *Elem. Chronol. et Astron.* by El-Fergani (p. 100), it is stated that the Christian pilgrims used to call the *Sohel* of the Arabs (Canopus) the star of St. Catharine, because they had the gratification of observing it, and admiring it as a guiding star when they journeyed from Gaza to Mount Sinai. In a fine episode to the Ramayana, the oldest heroic poem of Indian antiquity, the stars in the vicinity of the South Pole are declared for a singular reason to have been more recently created than the northern. When Brahminical Indians were emigrating from the northwest to the countries around the Ganges, from the 30th degree of north latitude to the lands of the tropics, where they subjected the original inhabitants to their dominion, they saw unknown stars rising above the horizon as they advanced toward Ceylon. In accordance with ancient practice, they combined these stars into new constellations. A bold fiction represented the later-seen stars as having been subsequently created by the miraculous power of Visvamisra, who threatened "the ancient gods that he would overcome the northern hemisphere with his more richly-