CHAMPLAIN'S ASTROLABE.

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parts, corresponding with the signs of the Zodiac, the degrees in each marked, with an inner circle naming prominent stars. (There have been different descriptions of astrolabes even in modern times.)

The immense antiquity and consequently profound import of that relie of science, verified by the great depth at which it had lain buried, for more than two thousand years, must have rendered it a more impressive object of contemplation than even the astrolabe of Champlain, the hero of our early Canadian history.

As to the idea that the eircle was divided into 360 degrees in correspondence with the number of days in the year, it may be sufficient to say that no people who made and used the astrolabe for astronomical purposes could have held that the year contained only 360 days; especially the ancient Chaldeans and Assyrians who maintained astronomical observatories in their chief cities, and whose copious astronomical tablets are now in the British Museum; for that rating of the year, in eighteen years, would have differed three months from their own systematic observations, and from the actual seasons of the year.

The baked elay tablet books, from the long buried libraries of the ancient Assyrians, including copies and translations of works written a thousand years before the reign of Sennacharib, shew that the civil year of the Assyrians and Chaldeans, like that of the Hebrews, consisted of twelve lunar months, the last, "Adar," our February, being a double one through the intercalated "Ve Adar" (called in the Accad or ancient Chaldean "Dir Se"), added, as explained by MM. Lenormant and Smith to keep the eivil year in proper relation with the solar year—shewing, apparently, that neither of the years could give 360 degrees to the circle.

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