

Egyptian-like frescoes, representing men of seemingly different races (some armed like Phrygians or Phœnicians), which Chateaubriand, when called to report on them, decided to be very remotely, but manifestly connected with Indo-Egyptian art and civilization, which we might suppose to be cotemporary with the Poseidon and Cabiri worship of ante-Sidonian Berytus—the Cabiri, divinities who presided over navigation and mining.

But it may be asked what had the astrolabe to do with these men of ancient times; and what did they know about it? To this we may reply that the probability of some of the eminent navigators of the times referred to being acquainted with the use of the astrolabe, seems rather more real than visionary, when we consider the now acknowledged skill in astronomical science that the builders of the great pyramids possessed; even without admitting it to be so transcendent as claimed by some modern writers of great ability. And coming down to later times, we must admit that Hanno, the Phœnician, who circumnavigated Africa for Pharaoh Necho, was quite as likely to be acquainted with the use of the astrolabe as any of his cotemporaries, who, in their youth, had enjoyed the privilege of frequenting the library of Sardanapalus (where Smith found the part of one), before the ruthless devastation of Nabopolassar and his allies, the Medes, and the self-immolation, if true, of the last of Assyrian monarchs had buried its contents in ruin and ashes, that have preserved them for our instruction, wonderfully intact, through many subsequent dark ages of destructive and bigoted barbarism and intolerant ignorance.

That such was the case as regards that eminent Phœnician navigator seems evident, when we consider that the