

A Referendum

for the Illustrations in the
Garfield Edition of General Lew.
Wallace's Novel "BEN-HUR"

PREPARED BY
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NOTE

THE references are to books accessible and easily used. But some other references are given to show the source of particular illustrations. The book most frequently referred to is Smith's Dictionary of the Bible. It is indicated simply as Smith. The other dictionaries of the same editor are as follows: Dictionary of Greek and Roman Antiquities—Dict. Ant. Dictionary of Greek and Roman Biography and Mythology—Dict. Biog. Dictionary of Greek and Roman Geography—Dict. Geog. The figures in the margin indicate inclusively the pages of "Ben-Hur" referred to.



A REFERENDUM

FOR THE

ILLUSTRATIONS OF BEN-HUR



A Grape-vine of the fertile plains of Jericho, once a garden of palms, vines, and

fruit-trees, but now abandoned to thickets.—Smith, "Jericho." Thomson, *The Land and the Book*.

21*b*. An Arab of the Desert. Oriental dress changes but little. The costume of the modern Arab is very similar to that of the ancient Hebrew. A warm inner garment, a light outer cloak of graceful flowing shape and soft or brilliant hue—these still mark the people of the desert.—Books on Costume. Smith. Thomson, *The Land and the Book*, vol. iii., p. 86, etc.

22. A branch of the Coffee-tree, to the beautiful brown of whose berry the author compares the complexion of the traveller whom he shows going towards the desert.—*Encyc. Brit.*, "Coffee."

23. The Camel Howdah or covered litter in which luxurious travellers upon the desert shield themselves from the sun. It is fully described in the text.

24. Characteristic scenery 21-27
where the rocky boundary of Eastern Palestine borders the desert.

25. Vulture of the borders of the desert. There are two species. The lammergeyer, a huge and ferocious bird, which in the Alps sometimes carries off children, and the griffon, noted for its keen vision and extraordinary powers of flight. The last is the bird usually meant by the eagle in the Bible.—Smith. Tristram Survey of Western Palestine.

25*b*. The Jackal, often called fox in Scripture. The *vulpes nilotica*, a fox like ours, is also abundant east of the Jordan, and might have been seen by the traveller.—Smith. Tristram Survey of Western Palestine.

26. The desert and death, with the swift camel fleeing from its dangers.

27. A Camel, kneeling in order that its rider may dismount. When his steed rises, the traveller, who has mounted a camel for the first time, finds the action very unseating and a little alarming.

28. Now that the desert journey is past, the artist introduces a symbol which shall express the race of the unknown traveller: the Columns of an Egyptian Temple in which the Pharaohs might have worshipped.

29. A Lion. Once abundant in Palestine, but now extinct. The last mention of lions in Palestine would seem to be a report by crusaders in the twelfth century. They were a formidable foe to desert travellers at the time of our story.—Smith.

30. Various kinds of Tents. The one used by our traveller was, from the description, like the tallest of these four.

31. The graceful Palm, which furnished the dates for the traveller's meal. These trees were once common in India, but are now nearly extinct.—Smith. *Encyclopædia*.

32. The race of the new-comer is indicated by the turban—head-dress of the people of India.

33. Shell of the Murex, from which the celebrated Tyrian purple was made. This industry, together with glass-making and embroidery, was the foundation of the wealth of Tyre.—*Encyc. Brit.*, "Phœnicia," "Dyeing."

34. The repast spread by the Egyptian. The vessels are drawn from ancient specimens. The saucer, from the Berlin Museum, is of blue glazed pottery, decorated inside with lotus flowers.—*Wilkinson, Ancient Egyptians*, vol. ii.

35. Contemporary Coins.

36. The summit of Mount Parnassus, fabled to be the abode of the Muses, who inspired the literature which was the glory of

Greece. Taken from a view in Falke's *Greece and Rome*.

37. A characteristic Jewish Head, representing the race of the outcast from whom Gaspar received a better knowledge of God.

39. A Ship of Greece, using both sails and oars, but relying mainly on its sails. Differing from the galley, or war-ship, which was propelled by more oars, as the reader will presently see.—*Dict. Classical Ant.* Potter, *Bible Encyc.*

40. The remarks of Melchior, the Hindoo, are accompanied by illustrations suggested by his race or his words. An Indian Temple typifies the religion to which he alludes.

41. Sanscrit writing from the vedas. The Sanscrit, not spoken for nearly two thousand years, has been preserved, like the Latin, as a literary and sacred language. The vedas, or sacred hymns of India, are older than the Sanscrit in which we have them. A large literature, much of which is still in MSS., has survived in Sanscrit.—*Encyc.*, "Veda," "Sanskrit." Max Müller, *Chips from a German Workshop*, vol. i.

42. A group of Indian Arms symbolizing the warrior caste.

43. A scene on the Ganges, the sacred river of India, near the burning places of the dead.

44. Crocodile. There are three chief classes of this reptile: gavials, true crocodiles, and alligators. The gavial is common on the lower Ganges, and grows to a great size. It is reported that the true crocodile has recently been discovered in Florida.—

Encyc. Holliday, Two Years in the Jungle. Books on Natural History. This illustration is taken from Wood's Natural History.

45. View in the Himalayas, the highest mountains of the world, among which the Ganges has its source. The scenery is said to be of unsurpassed magnificence. This view is taken from a book entitled "The Indian Alps and How We Crossed Them."—Encyc. and books of travel.

46. Medresseh, or college building, in Ispahan, where Melchior bought the camel. It was built by Sultan Hasein, and is richly decorated with marble, colored tiles, and wrought brass.—Encyc., "Ispahan."

47. Obelisk in the Temple of Ammon at Karnak, in the Nile valley. Obelisks are huge shafts cut of a single stone. Their shape gratified the Egyptian eye, and the transport of their enormous weight pleased Egyptian pride. The largest known obelisk in Egypt weighs about 300 tons. Several obelisks have been removed to cities of Europe. There is one in Central Park, New York.—Ebers, Egypt, vol. ii., p. 248.

48. Ruins on the Island of Philæ. These two small islands in the Nile were sacred. None but priests lived on them, and it was fabled that no fish approached their shores, neither did any bird light on them. Afterwards they became commercial centres for the Nile traffic. The smaller one is covered with the ruins of temples illustrating the architecture of different ages from the

Pharaohs to the Cæsars.—Dict. 45-53 Geog. Ebers, Egypt.

49. Figure of Isis, greatest of the Egyptian goddesses. She typified the earth, matter, or the passive principle in creation; also, like the Greek Ceres, fruitfulness. Her worship was associated with that of Athor, the Egyptian Venus; hence in the figure she has the cow's horns, which were Athor's symbol. The symbol in the left hand is called an ankh. In the right hand she holds a lotus. Both of these signified life or immortality.—Wilkinson, Ancient Egyptians.

50. A sketch of one of the pyramids of Gizeh. The pyramids are the most characteristic of the constructions of Egyptian genius, and the most enduring of all architectural works. In spite of the lapse of centuries and the plundering of generations, they remain the stateliest of human monuments.—Encyc.

52. Egyptian War-chariot. Chariots formed one of the most important corps of the Egyptian army. In battle two persons occupied the chariot, a warrior and a driver. But the king is always represented as alone in his chariot. This was only done to increase his dignity in the picture. In the real battle he was doubtless accompanied by a charioteer.—Wilkinson, Ancient Egyptians, vol. i., p. 223.

53. A sketch of the Pharos, or light-tower, of Alexandria. The original was built by Sostratus, a celebrated architect of the third century before Christ, for Ptolemy I. It was of white marble. The artist cut his name on the

54-70 top stone, and covered it with plaster, on which he put his master's name, and thus hoped to secure both royal favor and immortality.—Dict. Biog.

54. Diabeyah, or boat of the Nile. It is propelled by oars or dragged by a rope from the bank, but uses its sails when the wind is favorable.

55. Sphinx. A symbolic animal formed by placing a human head on the body of a lion to express the union of intellectual and physical powers. It symbolized the king. This is the Great Sphinx of the desert with the pyramid, its neighbor.—Wilkinson, *Ancient Egyptians*. Ebers, *Egypt*.

56. A view of the lake Victoria Nyanza, from which the Nile issues.—Speke, *Journal of the Discovery of the Source of the Nile*, p. 446.

57. An Ancient Tower in the land of Moab. This country, east and south-east of the Jordan, was once covered with a prosperous population. The land is still very fertile, but lack of cultivation now makes it desert.

60. Leather Bottles and an Earthen Jar. The bottles are made of goatskin. The feet and head are cut off, and the body drawn out. The ends are sewed up, and the skins when filled are tied about the neck. These leather bottles were once universal. They are still used through the East and in parts of Europe. A delicate flavoring of goat is apt to linger about the liquid carried in them.—Smith, "Bottle."

61. Donkeys loaded with panniers. The donkey is smaller and

less expensive to keep than the horse, and is used to a great extent in the East, as well as in Europe, by small market-gardeners and hucksters to carry produce.

62. A Fig Branch. The fig-tree is a symbol of prosperity. To sit under one's own vine and fig-tree was with the Jews a proverb signifying peaceful happiness. In some parts of Palestine the fig orchard seems to take the place of our apple orchards.—Smith, "Fig-tree." Thomson, *The Land and the Book*.

63. A Water-carrier. These men, common in the markets of Eastern cities, are often of enormous strength, and bear their huge water-skins for hours.—Ebers, *Picturesque Egypt*.

64. A Booth in Joppa. A sketch made from a photograph.

65. A Saracen Fountain in Jerusalem, called "The Fountain of the Gate of the Chain."

66. Copper Coins of Cyprus. Cyprus was famous for its copper, and has given the name to that metal.—Smith, *Dict. Geog.*

67. Weapons of gladiators, or men who fought in the arenas of the Roman cities for the amusement of the populace. The net and trident were carried by a class of fighters called *retiarii*. They wore no armor, and endeavored to cast their net so as to entangle their heavy adversary and then despatch him with the trident.—*Dict. Ant.*, "Gladiators."

69. Musical Instruments to accompany the singer.

70. A Phylactery, or frontlet, worn on the forehead. It consisted of four passages of scripture

written on strips of parchment, and enclosed in a case which must be made only of cowhide and after a particular model.—Smith, "Frontlet."

71. Entrance to the Citadel of Jerusalem. The defences of Jerusalem have been built and rebuilt. But part of her walls, which date mainly from the middle of the sixteenth century, are built on Roman, some even on Solomon's, foundations. Jerusalem has suffered much since the time of our story from Roman, Crusader, and Mahometan.

72. Column on the Egyptian coast, near Alexandria. It has received the name of Pompey's Pillar from a legend which connects it with his murder on this coast. This is a mistake, for an inscription shows it to have been erected by a prefect of Egypt in honor of Diocletian.—Roberts, *Egypt*, vol. i.

73. Well in Nazareth, called the Fountain of the Virgin. It is more than probable that it is the same from which Mary drew water and Jesus drank. The Greek Church of the Annunciation is built near the spring, whose source is north of the church. It is so called because of a tradition that the angel appeared to many in this spot.—Thomson, *Central Palestine*, p. 322.

75. Carpenters' Tools from the East. A mallet, saw, gimlet, chisel, bag for nails, and the bent handle of a drill which worked on a nut held in the hand.—Potter, *Bible Encyc.*, "Handicraft."

76. Olive Branch. The olive is one of the oldest of cultivated trees. It grows everywhere in

the Mediterranean countries, but was especially abundant in Palestine. The oil, which is pressed from the berries, is its most valuable product, but the pickled berries form no small part of the peasants' food. Southern California is rapidly becoming a land of the olive.—Thomson, *Lebanon, Damascus, etc.*, p. 35. Smith.

77. A sketch of the Valley of Hinnom, a deep ravine south-west of Jerusalem. The name is as old as Joshua. The horrid worship of Moloch, in which children were burnt alive, was celebrated here by idolatrous kings. Hence the Hebrew word "Gehenna," to denote the place of torment.—Smith, "Hinnom."

78. One of a number of tombs in the valley of Jehoshaphat. To this one tradition gives the name of Absalom. It certainly is not the tomb of Absalom, as is seen by a glance at its architecture. Nevertheless, the Jews are in the habit of spitting on it and throwing stones at it.—Thomson, *Southern Palestine, etc.*, p. 520.

79. Church of the Nativity at Bethlehem, which is supposed to have been founded by St. Helena, mother of Constantine. It is nearly a hundred and twenty feet square, plain without, but decorated within.—Thomson, *Central Palestine*, p. 32.

80. Picture of a Khan, a building whose uses are sufficiently explained in the text. The sketch is made from a picture in Calmet's *Dictionary of the Bible*.

82. Views of Bethlehem. Bethlehem is one of the largest and most prosperous of the Christian villages of Palestine. Its build-

83-95 ings are set in a green frame of fig and olive trees growing on the terraces that surround the ridge on which it is built.—Roberts, Holy Land.

83. Arab Saddles; not unlike our Western saddles in shape. But the method of riding is different. The Arab rides with a short stirrup and bent leg, relying on the grip of his knee to keep his seat.

84. View of a hill near Bethlehem, on which Herod built his great fortress called Herodium, and probably placed the magnificent mausoleum which received his body. Only crumbled ruins of the fortress and city which surrounded it remain.

85. A Dog and Javelin, or light spear used for throwing. The Hebrews used the word dog as a term of reproach, but tame dogs were in use among them to guard houses and flocks. — Smith, "Arms" and "Dog."

86. Valley of the Terebinth, supposed to be the place of combat between David and Goliath. It is impossible, of course, to locate the exact position of that heroic combat. But it was doubtless somewhere near this place.

87. A glimpse of a part of the fortifications of Jerusalem called the Tower of David. It certainly was not built by David, but is generally supposed to occupy the site of the Tower of Hippicus, described by Josephus as built by Herod, and standing at the time of our story.—Thomson, Southern Palestine, p. 526.

88. The outer Staircase of a house in Bethlehem. The population of Bethlehem is about five

thousand, and the inhabitants are occupied as shepherds, as farmers, and in the production of little articles bought by pilgrims for souvenirs.—Thomson. Smith.

89. Woman of Nazareth. Their costume consists of a long blue undergarment, a red tunic, and a long white veil which hangs down to the belt. They are noted for their strictly virtuous behavior.

90. A Camel Litter.

90b. Flowers of the vicinity of Bethlehem. — Guerin, *La Terre Sainte*, vol. i., p. 169.

91. A view of Bethlehem. A sketch made from a photograph.

91b. Tent of Bedawin. These are sometimes large and complicated, divided into many compartments, and affording shelter to the animals as well as the family. —Smith, "Tent."

92. Cave used as a stable in which Christ is believed to have been born. The sketch is after a painting by Le Rolles.

93. A view of the site of the Temple on Mount Moriah as it appears to-day. The sketch has been made from a photograph.—Thomson, Southern Palestine.

93b. An old Censer, such as was used for burning incense in sacrifice. The censer was swung by the chains, and the smoke ascended through the holes in the lid. It was filled with coals, which were sprinkled with incense.—Smith.

94. A Khan. See p. 80.

95. Marah, or Sheepcot of Palestine. A low building with a yard enclosed by a stone wall, surmounted by thorn bushes, to protect the flock against the wolf. —Thomson, Central Palestine, p. 591.

96. The Robber of the Fold.

96b. An Axe used for felling trees; after an ancient Assyrian axe-head now in the British Museum. A Shepherd's Crook, useful as a climbing-staff and to lift sheep out of holes. It became the symbol of a bishop as a pastor of souls.—Smith, "Axe" and "Shepherd." Dict. of Chr. Ant., "Pastoral Staff."

97. Heads of Sheep. Sheep and goats constitute the chief wealth of Palestine. Two varieties of sheep are bred. The broad-tailed are the most characteristic. Palestine is the land of shepherds.—Smith, "Sheep."

98. Sketch of a Roll or Book of the Law; made from a photograph. These books were kept in the synagogues. It was such a one that Christ called for and read in the Synagogue of Nazareth.—Smith, vol. iv., p. 3575. Luke iv., 16.

100. View of Bethlehem, the City of David.

101. View of Bethlehem, in which the Church of the Nativity is prominently shown.

101b. Lilies.

102. Interior of the Church of the Nativity at Bethlehem, showing the rich marble columns, and the ceiling made of wood of the cedar of Lebanon.—Thomson, Central Palestine, p. 32.

103. Shrine of the Nativity. The silver star is believed to mark the place of the birth. The shrine is decorated with the richest marbles, silver, and gold.—Thomson, Central Palestine, p. 33.

104. A ruined Church at El Bireh or Beeroth. The three

magi passed through this place as they followed the Shechem road to Jerusalem.—Thomson, Central Palestine, p. 87.

105. Present appearance of the Tombs of the Kings where the women were sitting. These rock sepulchres once had great stone doors, which are described by a traveller as late as the end of the seventeenth century. They are now obstructed by rubbish.—Thomson, Jerusalem, p. 437.

106. Grotto of Jeremiah. Sketch made from a photograph. This grotto is surrounded by tombs and shrines, and was much venerated by the Jews, as it is now by the Moslems. There is no good reason to suppose that Jeremiah was ever in it.—Thomson, Southern Palestine, p. 553.

107. The Damascus Gate. A sketch made from a photograph. The Damascus Gate is the most important of the gates of Jerusalem. It contains two kinds of masonry, and was rebuilt in the sixteenth century, perhaps on old foundations which were there when the Wise Men of the story rode in.—Thomson, Southern Palestine, p. 555.

108. A Street leading from the Damascus Gate as it appears now. The camels of the travellers bore the litters slowly through this narrow passage.

109. A sketch of the Pool of Siloam, near the walls of Jerusalem. The pool is now in ruins.—Thomson, Southern Palestine, p. 453.

110. Approach to Jerusalem. Sketch made from a photograph.

111. Sketch of the Torrent of Cedron, near Jerusalem; made from a photograph.

112. Tripod from the Cabinet of Brandenburg. A tripod is any article of furniture or utensil resting on three feet. Tripods were chiefly used for three purposes: for tables, as in this case; for pots or caldrons, which was the form mentioned on p. 308; and for altars—see p. 579.

113. An imaginary portrait of Hillel, the greatest of the doctors of Jewish law. He was especially noted for the mildness of his teaching and character. Gamaliel, who afterwards taught Paul, was his grandson.

114. The Roman Girdle and Dagger of Herod marked him as one who followed the dress and fashions of Rome—a Jewish king, who was become a Roman in sympathies.

115. The artist puts here a Roman Crown, for Herod's flattery of Octavius had won his crown, and he had celebrated his elevation by offerings to the Capitoline Jupiter.—Smith, "Herod."

116. Ancient books were written on rolls like that on page 98. These rolls were placed in a box or case, in order that they might be safely carried.—Hope, *Costume of the Ancients*, vol. ii., p. 276.

117. A view from the top of a house near the Pool of Hezekiah over the roofs of Jerusalem towards the Mount of Olives. The line of the city wall limits the view.—Guerin, *La Terre Sainte*, vol. i., p. 89.

118. A Doorway in Jerusalem. From a photograph.

119. Study of an ancient Chair of State.

120. Roman Furniture; at the

top a marble table and lamp-stand, at the bottom a vase. The extravagance of the Roman household furniture was as great as that which prevails at present, but the cost was concentrated on fewer articles.

121. An ancient Flute, taken from a Roman sculpture. A sort of Cymbal with bells, whose exact use is unknown.

122. A Roman Candelabrum. Taken from Weiss's *History of Costume*.

123. Another view of the Citadel of Jerusalem.

124. The Cell of St. Saba, in the celebrated fortress convent of that name near Jerusalem. St. Saba was a cenobite of the sixth century. When over ninety years old he went to Constantinople to defend the Christians of Palestine against the charges of the Samaritans. The emperor received him with veneration, and his mission was successful. He was regarded as a sort of patron saint of Palestine.

125. Entrance to Bethlehem as one comes from Jerusalem. The village stands on a little ridge, whose steep slopes are carefully terraced for vines down into the fertile valley below.

126. Myrrh, Frankincense, and Gold, the gifts of the Wise Men. Frankincense and myrrh are both resinous gums which exude from trees or shrubs. Branches of these shrubs are shown on the left and right. On account of their aromatic odor these gums were much used as unguents and as incense by many ancient nations.—Smith.

127. Madonna and Child, after Knaus.

131. Ruins of the Colonnade of Herod the Great, near Samaria. Its length was about 3000 feet, its width 50 feet, and its columns 16 feet high, and 2 feet in diameter at the base.—Thomson, *Central Palestine*, p. 118.

132. Ruins of the Harbor and Mole of Cæsarea. There was no natural harbor at Cæsarea, and shelter was made artificially between two moles.—Thomson, *Southern Palestine*, p. 69.

133. Cap of the High-priest, a Censer, and his Breastplate. The breastplate consisted of twelve precious stones, and on each was engraved the name of one of the tribes of Israel. It was hung by two gold chains to two onyx stones on the shoulders.—Smith, "High-priest."

135. View of an angle of the south wall of Jerusalem. The fortifications of Jerusalem have been much changed since the time of our story, and it is difficult to tell just how they looked then.

136. Palm-trees. A sketch made from a photograph.

137. A sketch of a Fountain. Taken from a picture by a German artist.

138. Oleander Flowers.

139. Decorative border. A sketch from an old Arabian house.—Ebers, *Picturesque Egypt*, p. 194.

140. Roman Arms, such as the armorers were polishing. The most characteristic, the Roman short sword, is not here. It will be found on page 167.

141. The artist appropriately introduces a Peacock as a silent comment on Messala. Its splendor and great cost made the Ro-

mans fond of this bird. A dish of peacocks' brains was the crown of a luxurious Roman feast.—*Encyc.* 131-147

142. Head of Apollo. From the celebrated statue called the Apollo Belvedere. The lyre, or ancient harp, was the symbol of the god. Apollo was the inspirer of the oracles to which Messala alludes.

143. A Jewish Altar. A sketch made from a plate in Calmet's *Dictionary of the Bible*. For an account of Jewish altars, see Smith, "Altar."

144. Roman Standard with the eagle, symbol of the power of Rome. The legions made Rome possible, and the idols of the legions were their standards. To betray the standard was to the Roman soldier not only dishonor, but sacrilege. The eagle follows the altar as Messala answers Ben-Hur.

145. The Shield of a soldier, the Wreath of victory, and the Fasces of a consul—appropriate illustrations to Messala's words. The fasces were bundles of rods surmounted by an axe, borne before the higher magistrates by men called lictors. These ancient symbols were made up of the instruments of punishment. The fasces of a triumphant general were bound with laurels, as here.—*Dict. Ant.*

146. Sketch of a Garden in Jerusalem. Typical of the luxury for which Messala longed.

147. Mask of a comic actor, the mouth filled with thistles. The Roman comedies were biting satires. This symbol is appropriate to Messala's sarcastic talk.

148. The Parcae, or Fates, of Greek mythology, were three women. One held the spindle, another the distaff, and a third the shears. While Clotho spun the thread of human destiny, Atropos cut it short at the appointed hour.

"Comes the blind Fury with the abhorred shears,

And slits the thin-spun life."

—Milton, "Lycidas."

149. A highly-decorated Roman Altar for private offering.—Falke, *Greece and Rome*, p. 291.

150. Doorway of an Eastern bath-house. Sketch made from an illustration in Ebers' *Picturesque Egypt*, vol. ii., p. 158.

151. An interior view of the Gate of Jerusalem which is called St. Stephen's, from the tradition that here St. Stephen was stoned to death.—Thomson, *Jerusalem*, p. 557.

152. Gateway of a house in Jerusalem. A sketch made from a photograph. The description of Ben-Hur's house is accompanied by sketches of domestic architecture and utensils.

153. Woman grinding grain with a hand-mill; a familiar scene in an Eastern household. The turning of the small upper millstone makes a ringing sound. The grain is poured in through a hole in the upper stone. These mills are usually worked by two women.—Thomson, *Southern Palestine*, p. 107.

154. A stone Door-frame from a ruined house at Rabbath, in Moab, showing domestic stone ornamentation.—Perrot and Chipiez, *Art in Judea*, vol. i., p. 310.

155. Lamps and vessels of

earthenware found in excavations in Jerusalem.

156. Divan, Ewer, and Stand of an Eastern bedroom. After a painting by a German artist.

157. Eastern ornamental Lattice-work. From Ebers' *Picturesque Egypt*.

158. Eastern Roof Architecture. After a German painting. These pavilions on the roof are common in larger Eastern houses.

159. Such a view as this might have been seen from the roof of Ben-Hur's house. The house-top in the East takes the place of our porch in summer. A sketch made from an illustration in Thomson's *Southern Palestine*, p. 465.

160. Agricultural illustrations suggested by Ben-Hur's question; at top a yoke, at bottom a pair of oxen threshing. The method is simply to drive oxen round on top of the spread grain until the kernels are trampled out.—Thomson, *Southern Palestine*, p. 153.

161. Shackles and a Whip—typical of the Roman mastery of the world.

162. A Greek Vase, typical of art, in which Ben-Hur felt that the Jew had no facility or force. This is a Panathenaic vase, given for a prize at the great athletic games. It has a red figure of Minerva on a black ground.

163. Metal Girdle, Sandals, Rings, and Ornaments, in whose manufacture the Roman jewellers possessed great skill.

164. Another roof-top view. From a German painting.

165. Conjectural restoration of Herod's Temple. By Mr. Perrot, a distinguished French archæolo-

gist, and Mr. Chipiez, an eminent architect.

166. A large foundation of an unfinished building near Hebron. Tradition calls it the House of Abraham, because it is believed that Abraham's tent stood here when he received the visit of the angels.

166*b*. Head of an Assyrian, the race that conquered the Jews and carried them into captivity.

167. Roman Arms, among them the gladius or short sword of the legionary.

168. Egyptian Fans. The fan is a very ancient implement, and specimens have been found in Egyptian tombs which are nearly two thousand years older than our era.—Encyc.

169. Jewish Symbols: the head of Michael Angelo's great statue of Moses, the tables of the law, and the brazen serpent.

170. The seven-branched Candelstick which was in the sanctuary. A sketch made from the stone carving of the trophy on the triumphal arch of Titus at Rome.

171. Insignia of office carried by certain Egyptian officials. They were made of wood and painted. The form is suggested by that of the large feather which was used in earlier times for ceremonial decoration.—Owen Jones, Grammar of Ornament.

172. Ancient Artillery or siege implements, illustrating the talk of war. At top is a catapult or huge cross-bow, drawn by machinery and shooting a large arrow or bolt. At bottom is a battering-ram or heavy beam of wood tipped with metal, hung by chains and

swung against the walls and gates of cities.—Dict. Ant., "Tortementum." 166-179

173. Ancient statue of a Greek athlete called the Discobolus. He is engaged in a contest of disk-throwing, which corresponds to putting-the-shot in modern athletics.—Dict. Ant., "Discus."

174. Part of a Roman Standard. The letters stand for Senatus Populus Que Romanus, meaning, "The Roman Senate and People." At bottom the cuirass of a Roman soldier.

175. Well in the garden of the Convent of St. Catharine, on Mount Sinai. In former years there was no way of entering this singular convent of the Greek Church except to be hoisted up by a cord, but now a better entry is provided for those visitors whose letter of introduction, drawn up in a little basket, appears to be satisfactory. In this monastery Tischendorf found his famous MSS. of the Scriptures called the Codex Sinaiticus.

176. A fancy sketch of the Ark of the Covenant. See Book of Exodus, chap. xxv.

177. Banners and Music.

177*b*. A Roman War-trumpet, used, like our infantry drums and cavalry bugles, to give orders in war by means of certain notes having distinct meanings.

178. A Woman dancing with the timbrel, as Miriam and her companions danced to meet Moses after the overthrow of Pharaoh in the Red Sea.—Exodus, xv.

179. A winged Assyrian Bull. From the palace of Nineveh, destroyed by Nebuchadnezzar, who carried off Ezekiel to the banks

80-191 of the Chebar. From Layard's Nineveh.

180. An Altar of Jupiter with the eagle, which was his bird. Illustrates the comparison of Jehovah and Jupiter. Taken from Duruy's History of the Romans.

181. An Oriental Dagger, or short sword. More slender than the Roman gladius, which was more like our bowie-knife enlarged.

181*b*. Ancient Lyre and Harp. The form of the lyre may have been suggested by the emblem of the Egyptian god Isis (see p. 49), or it may be simply a natural modification of the lyre ending in a tortoise-shell, which was the first form of that instrument. See p. 314.

182. A conjectural restoration of the Temple of Jerusalem as it was rebuilt by Herod the Great. It was a building of extraordinary magnificence, and it is said that forty-six years of labor were required to finish it. — Smith, "Herod."

183. Silver Cups and other articles, partly from the so-called "treasure of Hildesheim." This was found in a field near the German city of Hildesheim. It consists of a number of rich silver utensils, and was doubtless the table service of some Roman general, who buried it on his retreat.

184. Sketch of a Head of a Jewish Girl. Made from a photograph.

184*b*. At bottom a Jewish Girle of gold and jewels, joined by strings of pearls to fastenings on the shoulders.

185. Jewish Jewelry. A gold

necklet with pendants of gold coins.

186. An Ear-ring and an Amulet. Taken from Racinet's History of Costume. Amulets, worn either on ear-rings or necklaces, consisted of gems engraved with mystic signs, or of charms written on little rolls of parchment. — Smith, "Amulet."

187. Articles used by ladies of old times at the toilet. At bottom a mirror and hair-pin; above a comb and jars for cosmetics, of which they were very fond. The little things in the round pot are pencils for shaping the eyebrows into the proper arch. — Falke, Greece and Rome, p. 249.

188. Head-dress and sandals of a Jewish bride, both evidently designed to add to the height. If the front points were cut off, the sandals would be not unlike the sole of a French shoe.

189. A Street in Jerusalem like the one described at the bottom of the page. The sketch is made from a photograph.

190. A Signum, or Roman Standard. The Roman infantry did not use flags, but small metal images on staffs. The standard of the legion was an eagle, to which was attached the special sign of each particular legion. The subdivisions of the legion, the cohorts and maniples, had each a signum. This is probably the signum of a cohort or manipule. — Racinet, History of Costume, vol. ii.

191. The Lituus, or Roman War-trumpet. Tradition said that Romulus used a trumpet of this shape when he proclaimed the title of Rome. It was used for

the cavalry, and gave a shrill note.
—Dict. Ant.

192. The Dress of a Roman General. Taken from various ancient monuments. Simplicity and dignity were the characteristics of the dress of the Roman commanders.

193. Greaves, or armor for the lower part of the leg; Lance, and Links of a corselet or cuirass.

194. Entrance Stairway of an Oriental house. — Ebers, *Picturesque Egypt*, vol. i., p. 195.

195. A Roman Soldier in full armor ascending the steps of the house. After a German picture.

196. An allegorical sketch typifying the treachery of Messala betraying the friend of his childhood.

197. A Grecian Altar for incense such as was used in private worship. — Drury, *History of the Greeks*.

198. Ancient Treasure-casket. Jewelry and plate as it might have been flung in disorder by the soldiers, who plundered what they had time to hide. — From *Potter's Bible Encyc.*, vol. iv., p. 1845. Falke, *Greece and Rome*, p. 248.

200. The empty Palace of Hur was given over to silence and the spider.

200*b*. Seal Rings, worn by all noble Romans. The right to wear such a gold seal ring was a sort of social distinction conferred as a reward by the emperor. — Dict. Ant., "Annulus."

201. A view of Mount Hermon, a prominent mountain on the north-east border of Palestine, visible from a great distance. It is about 10,000 feet high. — Smith, "Hermon."

202. A view of Nazareth and its Valley. The town is built on the western side of a narrow valley and shut in by hills. It contains a church of the Annunciation. The house of Mary is believed to have stood on this spot, and to have been miraculously translated through the air by angels to Loreto.

203. Pitchers of earthenware. Drawn after ancient Egyptian models. In our time and country wood and tin serve for many vessels which the ancients made exclusively of pottery.

204. A sketch of Poppies.

205. View of Nazareth from the hill which looks down upon it.

209. A view of the Bay of Naples, sometimes said to be the most beautiful spot in the world. An old proverb says, "See Naples and die."

210. Remains of a Roman Mole near Naples. The architectural genius of the Roman sought the practical rather than the beautiful. Its finest monuments are harbors and bridges, but most of the former have perished or been ruined by the action of the sea.

211. The Rock of Gibraltar, known to the ancients as the Pillars of Hercules. The hero Hercules was fabled to have set up two pillars, one in Spain and the other in Africa, at this point. For a long time they marked the western limit of navigation. — Dict. Biog., "Hercules."

212. The old Harbor of Alexandria. In ancient times the harbor of Alexandria was divided into two basins by a mole. The great harbor, called also the new

213-226 harbor, is no longer used, because it has been closed by accumulations of mud.

213. The Pineta of Ravenna. Ravenna was once one of the Roman military harbors. The encroachment of the land on the sea has made it an inland town, four miles from the shore. Pine forests grow where the Roman galleys once rode at anchor.—Dict. Geog.

214. Writing-tablets. It would seem that among the Romans fashion demanded the use of tablets (p. 403) for writing, instead of parchment. Wills were also made on these tablets, which were then sealed to prevent forgery.

215. Sacrificial Implements. The Simpulum, a sort of ladle, was used for libations. The flat bowl with a handle is a Patera, or vessel to catch the blood of the victim offered in sacrifice. The third article is a Sacrificial Knife for cutting up the victim to be burnt.

216. A Triumphal Column to commemorate a naval victory; decorated with prows and sterns of captured vessels.—Hope, Costume of the Ancients.

217. Aplustre, or curved ornament of a galley stern. Often exhibited with the prows as trophies of victory in the arena. See p. 267.—Dict. Ant., "Navis."

218. Winged figure of Victory, a favorite with the Greeks and Romans. Many mutilated statues of this figure have survived.

219. The Rudder, which was hung like a paddle at the side of the stern. Ships sometimes had one rudder, more often two, one on each side of the stern.

They were often fastened together by a pole, which kept them parallel.—Dict. Ant., "Navis."

220. Rostrum, or beak of an ancient galley. The sharp points are meant to increase its efficiency as a ram. Later these were fixed below the water-line, as in a modern ship. But the old beak was often retained for ornament.—Smith, "Navis."

221. Dolphin and Trident, symbol of Neptune, God of the Sea. With this he called forth and calmed storms.—Dict. Biog.

222. Specimen of an ancient Gong. Gongs were often used by the Romans in the place of bells.—Dict. Ant., "Tintinnabulum."

222b. A Roman Chair. Illustrations of Ancient Art. Plate xxii.

223. The Tackle of a Roman galley was much less complicated than that of modern ships. They depended on their oars, and used a single big square sail, on one, two, or three masts, only as an auxiliary.—Dict. Ant., "Navis."

224. Conjectural restoration of seats for rowers. The arrangement of oars in galleys, which sometimes had as many as five banks or tiers, has been the subject of much dispute among archaeologists. It is not by any means settled, and probably cannot be—which makes it all the more interesting for the archaeologists to discuss.

225. Scenery along the shore of the Mediterranean.

226. View of the Harbor of Messina, the port of Sicily nearest to Italy. It was an important city hundreds of years before

Christ. Its harbor is superb, and it has still 155,000 inhabitants.—*Encyc. Dict. Geog.*

227. Ruins of the Theatre at Taormina, near Messina.

228. Another view of the Harbor of Messina. These three pictures show the scenery of the strait through which the galley was passing.

229. A Trireme, or ship with three banks of oars, taken from a broken fragment of other sculpture.

230. A Vessel for table use made in the form of a ship.

231. The Mast of a Roman galley, with platform for archers.

231^b. Solarium, or sundial, used for measuring time. The Romans used also clepsydræ, or hour-glasses filled with water.—*Dict. Ant.*, "Horologium."

232. A Bust of C. Octavius, first emperor of Rome, usually known by his title of Augustus, given by the senate and people. He was a nephew of Julius Cæsar, and after his uncle's assassination became his heir. In twelve years, by a combination of tact and military energy, he obtained the supreme power in the State as the first emperor, or perpetual military dictator of Rome.—*Dict. Biog.*

233. An Allegory of Suffering: a bitter cup drained and a smouldering heart bound with thorns.

234. Lilies and Palm Branches suggested by Ben-Hur's words about Tirzah. These were favorite Eastern similes. See Song of Solomon, v. 13, vii. 7.

235. Traditional attributes of the figure of Justice: the veil with which her eyes were bound

227-242
that she might not be partial, the balance in which she weighed truth, the sword by which she punished wrong.

236. Oars and Chains, to typify Ben-Hur's slavery to the oar.

237. View of Cythera, an island off the southern coast of Greece. It was supposed to be a favorite residence of Venus.—*Dict. Geog.*

238. Helmet, and Arm and Ear Pieces of a gladiator. The Pillar with three points is a goal or turning-point in a race.—*Dict. Ant.*, "Gladiator."

239. Ruins of the Coliseum at Rome. This huge arena for gladiatorial shows was planned by Augustus, but finished by Vespasian and his sons. It was estimated that its marble seats would accommodate about 80,000 spectators. It is a fit symbol of the magnificence, strength, and cruelty of Rome. An ancient proverb says: "While stands the Coliseum, Rome shall stand. When falls the Coliseum, Rome shall fall."—*Dict. Ant.*, "Amphitheatrum."

240. A pirate Bireme, or galley with two banks of oars. The rudder on p. 219 can be seen here, hung in its place at the side of the stern. Notice also the two beaks for ramming. See pp. 216 and 220.

241. Island scenery on the Ægean Sea, where the pirates were cruising. The architecture of these ruins is of the time of the Crusades.

242. View of Thermopylæ, near which the fleet passed. In this narrow defile, between the mountains and the morass, Leoni-

- 243-263 das and his handful of Spartans held the host of Xerxes at bay in the most celebrated fight of history. — Dict. Geog. and Dict. Biog.
243. Arrius's fleet coming down before the wind under oars and sail.
244. Decorative border of various sea-weeds.
245. An Altar. Above, the brazier for incense. The figures on the column are winged victories. See pp. 149 and 180.
246. A Cross-bow and Sheaf of Arrows.
247. A Roman Couch.
- 247b. Ancient Baskets and Jars, such as held the oil and cotton for the fire-balls. — Falke, Greece and Rome. Potter, Bible Encyc.
248. Poppies, from which opium is made, typifying the bright dreams of imagination.
249. Decorated Armor of a Roman commander. Helmet, sword, and belt, together with shoulder-pieces. See p. 192. — Dict. Ant.
250. A Ballista, or piece of Roman artillery. The recoil of the spring slung the stone. The ballista is equivalent to the mortar; the catapult (p. 172), to the cannon. Large ballistæ had a range of a quarter of a mile. Small ones were carried by ships to besiege maritime cities. — Dict. Ant., "Tormentum."
251. Roman Trumpet and Lantern for holding a flare or signal-light.
252. The Crane and Grappling-iron, whose use is described in the text.
253. A Roman Standard. See p. 190. This would be set upon the deck of a vessel when going into action, for the marines to rally round.
254. Barbarian Arms. Rougher, lighter, and less effective than the Roman, who, like the modern European, had against other nations or races the double advantage of equipment and discipline. — Weiss, *Kostum-Kunde*.
255. The Dove escaping from the window. A design emblematic of Ben-Hur's release from slavery.
256. The denizens of the deep.
257. Figure-head of an ancient galley. These were often gilded and decorated with colored streamers, as in this case. The ancients lavished decoration on the outside of their ships.
258. A Galley. The two rudders and the banner on the aplustre are seen here plainly. See pp. 217 and 219.
259. Calm Sea and Sea-gulls. Such a scene the morning showed to Ben-Hur.
260. Ring such as was worn by all noble Romans as a mark of rank. See p. 200.
261. Misenum, where Arrius had his villa. Misenum was one of the stations of the Roman fleet. Together with the neighboring Baïæ it was the most favorite resort of the Romans. The neighborhood was crowded with magnificent villas. — Dict. Geog.
262. The Prow and Figure-head of a galley.
263. Head of Neptune, God of the Sea, and two sea-horses, from fragments of ancient sculpture. Neptune and Minerva had a con-

test to prove who could make the most useful thing. Minerva created the olive-tree, Neptune the horse. The dolphin was also associated with Neptune. Hence the fanciful union of the two in the figure of the sea-horse.

264. Allegorical design, showing the endurance of honor after death.

265. Town of Chalcis, on the Island of Eubœa. The Strait of Euripus lies in front. It is only forty yards broad at this point, and divided by a rock into two tideways through which the current flows with great swiftness, changing its direction very quickly and without regularity.—Dict. Geog., "Chalcis."

266. Emblems of Mercury: the winged hat, signifying speed, and the caduceus, or staff of the herald. This was, in early times, bound with white ribbon. Later, it is represented as twined and crowned by two serpents. Mercury was God of Trade, and protected travellers; also the giver of luck at games. His emblems are therefore appropriate in connection with Arrius's good-fortune over the pirates.—Dict. Biog.

267. Ruins of an amphitheatre, like the amphitheatre of Scaraus, in which Arrius's triumphal pillar was shown. It was a circus-ring built of stone and open to the sky. The Coliseum (p. 239) was not yet built.—Dict. Ant., "Amphitheatrum."

268. Design of a Triton blowing a conch-shell. The Tritons were sea-gods, attendants of Neptune. The sound of their conches was supposed to calm the sea. They were figured as here, with

the body of a man and the tail of a fish.—Dict. Biog. 264-279

271. Sketch made from a conjectural restoration of the palace of Khorsabad, fifteen miles from Nineveh. This city was built by the father of Nebuchadnezzar. Its ruins show that it was about ten miles square. It was surmounted by walls and contained a magnificent palace.—Ferguson, History of Architecture.

272. The Port of Salamina, or Salamis, on the east coast of the Island of Cyprus: a very ancient city.—Dict. Geog.

273. Emblems of Commerce: mast, sail, anchor and rudder, a bale of goods, and the winged caduceus of Mercury on a tablet. See p. 266.

274. The Pigeons of the empty palace of the Hurs.

275. Head of Tiberius, successor of Augustus. A suspicious ruler whose last years were given to vice and cruelty in his villas, while the empire was abandoned to favorites. In his seventyninth year he was smothered on his death-bed by his impatient attendants.—Dict. Biog.

276. The rich Grapes of the villas at the mouth of the Orontes.

277. The Pass of Beilan, near Antioch. Mount Amanus, pointed out by the passenger, rises above it.—Bartlett.

278. The glories of ancient Antioch are gone, but the ruins of her walls, spoken of with pride by the passenger, still remain, and may be seen in the picture, which is from Bartlett.

279. The Bridge at the entrance to Antioch. A sketch

280-296 made from the burial-ground outside of the city.

280. A view on the Orontes, below Antioch. The Orontes is a slow-flowing stream, well wooded with bay, ilex, arbutus, and myrtle. The road follows it along banks rocky and exceedingly picturesque.—Bartlett, "Syria," etc.

281. A conjectural restoration of the Colonnades of Antioch. The streets of several Italian towns, notably those of Bologna, are thus protected from the sun and rain by continuous colonnades.

282. A Whip used for slaves. Its significance is apparent on reading the chapter. The lashes of the Roman slave-whip, like the Russian knout, were loaded with lumps of metal. Its use was sometimes fatal.—Dict. Ant., "Flagellum."

283. The Palace of the Roman governor. A conjectural restoration of a Roman villa. Sketch made from a picture in Falke's Greece and Rome.

284. A branch of Syrian roses.

285. Eastern stone carving from a doorway.

286. The border of an Eastern rug.

287. A piece of ornamental roof architecture from a conjectural restoration of a Roman palace in Racinet's History of Costume.

288. Ancient Roman Drinking-cups and Vase. The Romans drank enormous quantities of wine at their feasts, although they always mingled it with water. They had, like the German students, many fanciful ceremonies

and customs connected with drinking.

289. An Egyptian Chair. The Egyptians did not recline, as did the Greeks and Romans, but rather sat for writing, meals, and conversation. They used many forms of chairs made of rare woods and often inlaid. They were often covered with leather, or with pillows of various colors.—Potter, Bible Encyc., p. 1847.

290. Papyrus. A plant used by the Egyptians in the manufacture of paper. It was once abundant on the banks of the Nile, but is now almost extinct. Our word "paper" comes from the Greek name of this plant.—Encyc.

291. Another view of Misenum, where Arrius's villa was.

292. Conjectural restoration of a villa in Misenum, from Falke's Greece and Rome. The villas of Rome were superb. All that wealth could buy or taste devise was lavished on them. There probably has never been so much luxury, unless in French royal villas of the eighteenth century or in modern English country houses.

293. A bronze Standard, found at Athens. In the two openings were inserted portraits of the emperors, probably medallions in bronze, silver, or gold.

294. The Sphinx (see p. 55) was a favorite figure with Egyptian architects and sculptors. It was put in front of gateways, and in some cases an avenue of sphinxes, arranged in pairs, led up to the doorway of a temple.—Encyc.

295. A border of thorn branches, symbolic of suffering.

296. Ancient Bells. Bells were

much used by the Romans, and were of various forms. They even put them on the collars of their chariot horses, as we do in sleighing. Many of their bells were cup-shaped, like our sleigh-bells.—Dict. Ant., "Tintinnabulum."

297. Branch of Camphire. A shrub about six feet high, bearing whitish flowers of a very sweet odor. Solomon's Song, i. 14, iv. 13. But some question whether this is the shrub alluded to.—Smith.

298. View on the Orontes, the river of Antioch. The bridge crosses a small tributary coming down from the mountains. The whole valley of the Orontes was, at the time of our story, magnificently productive. It is now badly cultivated, but very beautiful.

299. Ancient Mirror. The looking-glasses of the ancients were made of metal, either a mixture of tin and copper, or else of silver. They made mirrors of glass, but these were inferior. Masks, worn by all ancient actors. These two articles typify truth and falsehood, one revealing, the other concealing.—Dict. Ant., "Speculum" and "Persona."

300. A Tomb in the Valley of Hinnom, near Jerusalem. This valley, now desolate and abandoned to tombs, was once covered with gardens rendered fertile by irrigation.—Thomson, Jerusalem.

301. Ornament from the ruins of Persepolis, the ancient capital of Persia. The city was built of wood, and burned by Alexander. It was rebuilt, and flourished as a centre of commerce. The ruins

which survive are of its palaces and temples.—Dict. Geog. 297-307

302. A sketch of the Port of Beirût, an ancient town on the sea-coast of Phœnicia. It was once celebrated as a school of Greek learning. It has suffered much from earthquake. It is today the most important commercial city of Syria.—Dict. Biog.

303. Restoration of a Roman Tomb, from ruins found in Assos, a city of Asia Minor. From this vicinity the stone was brought for sarcophagi, whose use will be explained.

304. A Roman Box made of pottery, found in the ruins of Pompeii.

304b. Keys.

305. Ruins of the outer wall of Cæsarea, a maritime city of Palestine, founded by Herod the Great, and named Cæsarea in honor of Cæsar Augustus. He spent twelve years of labor and vast sums of money on the town, of which nothing but the ruins now remain.—Dict. Geog., "Cæsarea."

306. Arms suggested by Ben-Hur's speech. The short, broad shape of the Roman sword is plainly seen here. Holmes says, "The nation which shortens its weapons lengthens its boundaries."

307. A sketch in the streets of Antioch. The once powerful Antioch is now a miserable collection of scattered houses in the midst of ruins. The last reliable census puts its inhabitants at between five and six thousand, so low has fallen this proud city, once as populous and magnificent as Paris.—Dict. Geog.

308. Monument of Lysicrates, an Athenian choragus appointed to manage and pay for the chorus at the dramatic performances. The best choragus was rewarded with a tripod (p. 112), for which he was expected to pay the cost. This was a monument built to receive the tripod, but it is now empty. Such architecture ornamented the Daphne road.—Dict. Ant., "Choragus." Dict. Biog., "Lysicrates."

309. The choicest Bulls, preferably white ones, were selected for sacrifice.

310. Emblems of Bacchus, the God of Wine. The cymbals and rods were carried by the Bacchantes in the Bacchanal processions and dances. The rod, tipped with a branch of ivy, vine leaves, or, as here, with a pine-cone, was called a Thyrsus. The pine-cone was suggested by the use of turpentine in wine making.—Dict. Ant., "Thyrsus." Dict. Biog., "Dionysius."

311. Branches of Bay or Laurel. An evergreen shrub, growing to the size of a tree. It was sacred to Apollo (see p. 323). Victors in athletic games and poetic contests were crowned with bay, and it became the emblem of victory; hence, our "laurels."—Encyc., "Laurel" (*Laurus nobilis*).

312. Centaur, a mythical being. Chiron, the centaur here spoken of, had been the tutor of Achilles and all the celebrated heroes of Grecian story.—Dict. Biog., "Centaur" and "Chiron."

313. Musical Instruments. The lowest is the Syrinx, or pipe of Pan. According to the fable, Syrinx was a woman beloved of

Pan, who was changed into a reed. Pan, to console himself, made this instrument. It consisted of seven or nine reeds fastened together with wax.—Gohl and Koner, *Life of the Greeks and Romans*.

314. Love and Music. Cupid was the God of Love; he is represented as a winged boy, who accompanied Venus; he is seated on a tortoise-shell supported by two lyres. The tortoise was sacred to Apollo, God of Music, because the first lyre was made of its shell.—Dict. Biog., "Eros." Dict. Ant., "Lyra."

315. Site of the ancient Daphne. Of the buildings of the celebrated garden nothing remains but ruins. The great grove of laurel and cypress, ten miles in circumference, has perished. The outline of the surrounding mountains and the cascades are all that remain of the ancient beauties of the place. These last are about thirty feet high, and fed by springs.—Dict. Geog.

316. Branch of Mulberry. There are several varieties of mulberry, which is cultivated both for its fruit and its leaves. The China mulberry is the one used in the silk industry to feed the young worms.—Encyc., "Mulberry."

317. Head of Pan, the God of the Woods, Fields, and Flocks. This deity had the horns and legs of a goat. Below are the pipes on which he was fond of playing. See p. 313.—Dict. Biog., "Pan."

318. Jasmine. A shrub, or trailing vine, with delicate flowers, either white or yellow, and of very sweet odor.—Encyc., "Jasmine."

319. The long-tailed Titmouse and Nest. These are restless little birds, moving in flocks, and sleeping in cold weather all huddled together in a mass for warmth. They build beautiful little closely woven nests, shaped like an egg, for which they use moss, hair, and the cocoon webs of spiders and caterpillars.—Nat. Hist.

320, 321. Scenes in Arcady, from a picture by Fortuny. Arcadia was a part of Greece given up to flocks. Its inhabitants were noted for rustic hospitality and love of music. Pan (p. 317) was their tutelary divinity, and they were also devoted to Apollo. Arcadia became with the poets a fabled paradise of rustic virtue, and was supposed to be the birthplace of music and pastoral poetry.—Dict. Geog., "Arcadia."

322. Brazier. Vessel for holding fire, used in offering incense and in sacrifice. Taken from a picture by a French artist.

323. Statues, representing Apollo pursuing Daphne. Daphne was a daughter of a river god loved by Apollo. She was turned into a laurel-tree (daphne, in Greek), which became the tree of Apollo.—Dict. Biog., "Daphne."

324. The Lyre of Apollo shrouded by a net. Fine and insidious as the arts of seduction, black as sin. The noble bays have fallen from the lyre. The net is held by the staffs of the pastoral peace, which was an occasion to lust.

326. Decorative sketch of a garden.

327. A Chariot. The Romans

319-333
did not use the chariot in war, but victorious generals rode in it in triumphal processions; hence the custom of using chariots in marble or bronze as architectural ornaments to monuments of victory.—Dict. Ant., "Currus."

328. Figure of an Eagle at rest and in flight. The eagle is the emblem of speed and courage. The Romans employed his figure as the standard of the legions, and that has made him the symbol of victory.

329. Ornament for the running-gear of a Chariot found near Luxembourg.

330. A Tent. Drawn from a fancy picture of the tent of Amroo, the Mohammedan leader who invaded Egypt in 638. The story is that, when abandoning his encampment to attack Alexandria, he was told that a pair of pigeons had built a nest on the top of his tent. Whereupon he ordered that as they had sought his hospitality they should not be disturbed. This incident gave its name to the city—Fostât, or the tent—founded on the spot. A similar story is told of a German emperor.—Ebers, Egypt.

331. Yoke and Collars taken from Wagner's picture, entitled "Chariot Race in the Circus Maximus."

332. Head of the Temo, or pole, of a Roman racing chariot. This was often carved, or fitted with a bronze ornament like the one shown here.

333. Heads of Nero and Commodus. Nero (the head on the inside) was a weak youth who fell into the lowest vice and the most deplorable cruelty from the temp-

- 334-350 tations of absolute power. He was assassinated at the age of thirty. Commodus was the son of one of the best of Roman emperors. His senseless bloodshed has suggested that he was insane. He was strangled by a hired athlete after a reign of twelve years.—Dict. Biog.
334. Sketch of a Quadriga, or four-horse chariot, well described on pp. 331 and 332.
335. Allegorical figure of Fortune holding the cornucopia of wealth, and standing on the turning wheel of chance.
336. Ruins of a Greek Temple, showing the portico and colonnade, which were always a portion of those structures.
337. A Litter. The ancient Romans used litters only to carry the dead. Later covered litters were used for travelling. Their use in the city of Rome was at first confined to women, but they gradually came to be employed by men of distinction. They were common in Greece and Asia Minor much earlier.—Dict. Ant., "Lectica."
338. Since the times of her early kings Rome has been well supplied with pure water. It is, therefore, a city of fountains. The sketch represents a fountain in the courtyard of a Roman house.—Trollope, Italy, p. 233.
339. A piece of Oriental fringe. The Eastern people excel in all kinds of embroidery, and Alexandria was, at the time of our story, the centre of the manufacture of plain and fancy cloth, and, indeed, all things connected with clothing.
340. Gold jewelry of Etruscan workmanship from the Museum Campana, at Rome.
341. Head of Balthasar's daughter. A fancy sketch.
342. Figure of a Charioteer. The reins were wound about the body in order that the driver might better use his weight in checking the horses. In case of any accident to the light car this made his position one of great danger. To give him a chance for life in such a case the curved knife was carried at the waist to cut the reins.—Dict. Ant.
343. Figure of Cupid shooting the arrow of desire.
344. Ancient Drinking-cups were made of the most various forms and materials. These are drawn from specimens found in the ruins of Pompeii.—Potter, Bible Encyc., p. 464.
345. A winged Horseshoe and Whips. Emblems of the horse-race.
346. An Incense Burner set on wheels, found in an Etruscan tomb at Cære. Probably of Phœnician pattern.—Perrot and Chipiez, Art in Judea.
347. Prison Bars and the unstrung Lute: the silent music of a vanished joy.
348. Roman Cinerary Urn. The Romans usually burnt their dead, gathered the ashes, and placed them in urns. This urn bears the name of the dead on its side.—Montfaucon, Antiquity Explained.
349. A Ferry over the river Orontes, above Antioch. At this point the river is about sixty yards wide and about six feet deep.—Bartlett.
350. Ruins on the Palatine

Hill, looking down on the great circus of Rome. This circus was first established by King Tarquin, and enlarged from age to age until it was said to seat four hundred thousand spectators.—Wey, Rome.

351. Laurel Crowns, bound with ribbon. The prizes in the Grecian games were crowns made of laurel leaves.

352. Bath and Implements. Two strigils, or scrapers, for scraping the body; two pincers, used to pull out the hair; and a flask to hold oil, or perfume, with which the body was anointed.—Racinet, History of Costume.

353. Roman Coins of the early empire.

354. Fruit - piece, signifying plenty.

355. A Mill on the Orontes, above Antioch.—Chesney, Expedition to the Euphrates.

356. Palm-trees. The palm has been called the king of trees because of his stately appearance and great usefulness. There are about a thousand different species.—Encyc.

357. Pillar, suggesting, in conventionalized forms, a palm-tree. It is from the ruins of Edfou.

358. A Caravan resting in the desert.

359. Flowers of the date-palm, a tree whose fruit is the chief food of Arabia, and one of the great articles of its commerce. There are as many varieties of date-palm as of apple-trees, but all have, like the varieties of the apple, the same general characteristics.

360. The Roman Hyacinth, bearing several spikes of flowers

more loosely set than the ordinary garden hyacinth. 351-367

361. An Eastern Jewel-casket, made of ivory and gold.

362. Not far from Antioch is the Turkish town of Aleppo, now much more rich and powerful than the once great Antioch. Each stands in a fertile plain, and between the plains there is a mountain chain traversed by a pass. As you approach Antioch from Aleppo you see, at the summit of the pass, this view.

363. Ruins in the Forum at Rome. The fora in ancient cities were level open spaces set aside for public business, or for markets. The forum in Rome, called the Great Forum, to distinguish it from others, was the centre of the city's life. All the finest buildings, public or private, were around or on it.—Dict. Ant., "Forum."

364. The Goat is a great support of the Eastern nomad, because of his ability to sustain life on the scantiest herbage. A kid or a lamb is the dish of honor among Arabs.

365. Roman Bridge. The Roman bridges and aqueducts were among the most solid and enduring of their constructions. They did not use iron, and hence could not attempt the triumphs of modern engineers.

366. Allegorical design symbolizing despatch: wings and feet for speed, and the caduceus of Mercury.

367. A very rare Lily, which is believed to have originated in Otaheite. It bears as many as thirty flowers at a time. At the top of the page is an ancient

370-383 rack or instrument of torture. The victim was extended on the spikes, and then his joints were stretched by means of the little windlasses at either end.

370. The central gateway of the temple court seen in the vision of Ezekiel, as conjecturally drawn by Perrot and Chipiez. These sketches of an edifice that never existed were drawn to illustrate the ideals of Jewish art.

371. The Lily, contained in the bulb and expanding into plant and flower, as the idea of vengeance rooted in the mind expands into life and conduct.

372. The ruins of the villa of Hadrian, at Tivoli, near Rome. Hadrian (emperor, 117-138) was a man of ability, but fond of pleasures intellectual, artistic, and sensual. He spent most of his reign in travelling through the empire, but his fondness for building led him to erect a magnificent villa at Tibur, now Tivoli.—Dict. Biog.

373. The Romans were very fond of extravagant tables. The finest were made of citrus wood, a kind of cypress, a native of Africa. They used the roots or swellings of the trees for the sake of the beautiful veining. Choice tables brought enormous sums. One is said to have sold for sixty thousand dollars.—Dict. Ant., "Mensa."

374. Harp and Cymbals. The harp was the instrument of David, who soothed the madness of Saul by the music of his harp. The cymbal was used by Miriam, who danced before Moses with cymbals. Some believe, however,

that the timbrel was of skin, like our tambourine.

375. A view of Antioch from the west. The city is much shrunk from its former size, and largely in ruins.—Bartlett.

376. Flags. The Roman military standards (p. 190) were solid figures of metal, but they also used banners of silk or other material.

377. Money-bags, symbolizing the enormous fortune accumulated by Simonides, to be given to Ben - Hur. Money meant power in ancient times even more than now, for there was less of it in circulation.

378. A bit of the ruined walls of Antioch, where they run up over the mountain that overhangs the city. See p. 279.—Bartlett.

379. "The lion guarded gate."

380. Small Roman Hanging-lamp of bronze. Ancient lamps were made in unnumbered variety, both of shape and ornament.

381. The shoulder buckle of gold spoken of by the player. Drawn from an ancient buckle.—Racinet, History of Costume, vol. ii.

382. Heads of Satyrs. Mythological beings with the legs of a goat and the body of a man, who were attendants of Dionysius, the God of the Vine. They were usually represented with a wine-cup in their hand or dancing with nymphs.—Dict. Biog., "Satyrus."

383. Roman Furniture. Candelabra, or lamp-stands to raise the light above the level of the eye, were made of the most various patterns. Large numbers have been found in Roman ruins.

384. Ancient Dice. It has been surmised that the hole in the centre was for the purpose of loading the die in order to cheat. Nobody knows the use of the long die, which was probably not employed in gaming. Its inscription records that a certain Fructus, son of Sixtus, a freed gladiator, had, on a certain day, beheld the games as spectator. The three flat disks with figures of fish are signs given to procure admission to feasts.

385. A view in the Roman Campagna. Mount Soracte in the distance. The Campagna, or country around Rome, was once the garden spot of Italy. It is now the most unhealthy place in the world, bare of trees and given up to solitude and great herds of cattle.—Trollope, *Italy*, p. 280.

386. Roman vessels of various kinds, some in silver, from the buried treasure found at Bernay, in France.

387. The Doves and Girdle of Venus. The doves were sacred to Venus and drew her car. The cestus, or girdle, was emblematic of her power, and made the woman who wore it irresistible.—Bullfinch, *The Age of Fable*.

388. View of Ravenna. The galleys are imaginary, for Ravenna is no longer a seaport, and retains almost no traces of its Roman construction previous to the fifth century A.D.—*Dict. Geog.*

389. Figure of Phœbus Apollo and the Horses of the Sun, from the temple of Athena at Ilion. Apollo, the national god of Greece, came to be regarded as

identical with the sun. He drove ³⁸⁴⁻³⁹¹ through the heavens in a chariot, and made the light of day.—*Dict. Biog.*

390. Ancient Jars and Cups. A sketch made after a German painting.

391. A bust of Silenus, the foster-father of Bacchus. He was supposed to be a little, fat old man with a pug-nose and a bald head. When he was caught drunk and asleep he could be bound with chains of flowers and made to prophesy, for he was very wise.—*Dict. Biog.*

392. The Ass, Vine Leaves, and Thyrsus. Attributes of Silenus, who was represented riding on the ass, crowned with vine leaves, and carrying the thyrsus. Silenus rode the ass because he was supposed to be usually too tipsy to walk.—*Dict. Biog.*

393. The Grazing Flocks of Ilderim. A sketch made from a picture in Roberts' *Palestine*.

394. A group of Palms on the banks of the Rosetta branch of the Nile. In such a scene the Arabs pitched Ilderim's tent in the Orchard of Palms.

395. Oriental Spinning-wheel and Distaff. The cloth of a large Oriental household was all made by the women, the slaves and servants working under the direction of the mistress.

396. A Cimeter, or Eastern sword. Notice the contrast with the Roman weapons, better for use than show.

397. Basin, Ewer, and Napkin of the East, presented to guests after a meal in order that they may wash their hands. The attendant holds the basin in the left

398-417 hand and the ewer in the right, and pours water over the hands of the guest, who uses the ball of soap which rests on the little cup in the centre of the basin.

398. Booth in the bazaar at Damascus, with the merchant sitting within, like Ilderim. An Arab of the desert is buying a lance.

399. Fancy sketch of the head of Ilderim. After a German study of the head of an Arab sheik.

400, 401. Heads of Arabian Horses. After French studies.

402. Amulets. See p. 186.

403. The Ivory Tablets shown by Ilderim.

404. An Arabian Bridle. The tasselled half-moon is an ornament to hang on the horse's chest, made of cloth and metal. The Arab loves his horse, and puts on him the most showy saddlery he can procure.

405. The Sestertius was a coin of about four cents' value. The sestertium was a sum equal to one thousand sestertii, or about forty dollars.—Dict. Ant.

406. A Brazier filled with charcoal, and used to warm the houses of the ancients. Chimneys were very rare in ancient times. In the Mediterranean countries they were not so necessary. But even when the Romans went to Britain, they seem to have depended on braziers for warmth. — Van Lennep, Bible Lands.

407. An Eastern divan or couch.

408. Head of a Camel. After a sketch.

409. Small Columns of carved and painted wood, from ancient Egyptian architecture. The lotus, of which the Egyptians were

so fond, is here introduced in a variety of forms.—Racinet, Polychrome Ornament.

410. Eastern cooking Utensils, made of copper. The ancients had developed the art of cooking to a great height; and in the houses of the rich, especially rich Romans, an almost incredible extravagance and care was lavished on the table. The Arab cuisine, as befitted a nomad nation, was of course simpler.—Dict. Ant., "Coena."

411. An Arab Pestle and Mortar, in which they pound the grain fine after it is ground by the hand-mill, for which see p. 153.

412. Sketch of a Sewing Woman, from a picture by Lefebvre.

413. Bric-à-brac, and wall plaster.

414. Another specimen of an Eastern Cimeter. This is an Assyrian model.

415. Supposed restoration of one of the two pillars in the temple of Solomon, called Jachin and Boaz.—I. Kings, vii. 15, 22.

416. Roman Milestone. Nothing displays the practical ability of the Roman so clearly as his roads. They led out in all directions from Rome, and some of them lasted a thousand years without important repairs. Milestones marked the distances from the gate of the city.—Dict. Ant., "Via."

417. A restoration of the ancient Druidic temple of Stonehenge, in England. This temple, consisting of enormous blocks of rough stone, is now ruined, but the general plan of the edifice can be seen from the position of the remains. It was used for the

Druidic worship, which included human sacrifice.—Higgins, Celtic Druids.

418. Tripod, used as an altar. The tripod was used as an altar because it could be easily carried from place to place. To increase portability, tripods were often made with folding legs. This use suggested the shape for heavier and stationary altars, like the one sketched here.—Dict. Ant., "Tripod."

419. Weapons emblematic of war. The branches are of oak, which was used in making the Corona Civica. This prize was awarded to the soldier who saved the life of a Roman citizen in battle, slew his opponent, and held the ground of combat. It was a very high military honor.—Dict. Ant., "Corona."

420. View of Tovrah, on the Nile. From the cliffs behind were quarried the stones to build the Pyramids—most characteristic of the monuments of ancient Egypt. Enormous halls and passages exist, hewn into the face of the cliff by the quarrymen of Pharaoh; and many Egyptian architects have left their fame to inscriptions here, distrusting, wisely, the immortality of even the most massive buildings.

421. A Pasture Field containing ancient olive-trees, near Bethlehem. Olive-trees are so valuable and so permanent a possession in Palestine that they are often sold apart from the field in which they stand, so much ground being by law attached to each olive-tree.

422. The Trumpets of the Gospel (glad tidings) and the letters I. H. S., the initials of "Jesus

Hominum Salvator" (Jesus 418-433 Saviour of men).—Hulme, Symbolism in Christian Art.

423. Lamb among Dragons, symbolizing the gentleness of Christ among the kingdoms of the world.

425. The Valley of the Jordan, near the point to which tradition points as the place where our Lord was baptized by John.

426. A group of Bulrushes, characteristic of the banks of the Nile.

427. View in Jerusalem. The dome is that of the Mohammedan mosque, called El Aksa. On the right is the Mount of Olives.—Guerin, La Terre Sainte, p. 43.

428. Figure of the Prophet, after Raphael's celebrated fresco.

429. The Throne and Mantle of Cæsar. The paludamentum, white or purple in color, was originally the cloak of a commander-in-chief of an army of the Republic and his staff. Afterwards it became one of the insignia of the Emperor, as military head of the empire.—Dict. Ant., "Paludamentum."

430. A view on the Nile.

431. Nightingales. The song of the nightingale is the most beautiful of all the birds of the Old World. Our mocking-bird has a similar habit of nocturnal song which is shared by a number of birds, whose notes, less varied and noticeable, attract less attention.

432. A Hand grasping a Sword, emblematic of revolution.

433. Design symbolic of Liberty. The bundle of rods and axes of the lictors, who attended the consuls in the days when those

134-462 elective magistrates represented freedom under law. The fasces are crowned by the cap of liberty.—Dict. Ant., "Fasces."

434. A supposed restoration of Jerusalem, as it was at the time of our story. The two large buildings in the centre are the Temple of Herod and the fortress of Antonia.—Potter, Bible Encyc., p. 982.

435. Butterflies. The butterfly is an emblem of immortality, for, after the sleep of the caterpillar in the cocoon, it bursts forth into life in a new and more beautiful form. Pysche, who in the Greek myth typifies the soul purified by passion, is represented as a maiden with the wings of a butterfly.—Dict. Myth.

436. I. N. R. I. Initial letters of the Latin inscription on the cross of Christ, Jesus Nazarenus Rex Judæorum. I and J are the same letter.

437. Lotus, sacred flower of the Nile and Ganges. Hindoo fable said that Brahma was born of a lotus. There are several varieties of this flower, and there is much discussion as to which was the sacred one to the Egyptians. The lotus grows in this country as far north as Long Island, and can be seen in the fountains of several New York parks. Near Burlington, New Jersey, a large pond of several acres is covered with it.—Good-year, Grammar of the Lotus.

438. Emblematic tail-piece. Cupid weighing two passions. On the arabesque are the doves of Venus. See p. 387.

455. The Vase and Grapes, associated with the worship of Bacchus.

456. A Head of Midas, with the Harp, symbol of Apollo. Midas was a fabled king of Phrygia, who was appointed one of the judges in a musical contest between Apollo and Pan. The judges crowned Apollo, but Midas dissented. In punishment he was given the ears of an ass. There is an amusing story of his servants' vain attempt to keep the secret.—Dict. Biog., "Midas."

457. The Skull and Scythe of Death, the Handcuff and the Thistle—bitter fare of slavery.

458. One of the Oceanides, or ancient mermaids, the female equivalent of the Tritons. See p. 268. These nymphs of the sea were the fabled daughters of Oceanus and Tethys. They attended Amphitrite, the wife of Poseidon or Neptune, who was one of them. There were said to be 3000 Oceanides.—Dict. Biog.

459. The Owl, bird of Minerva, Goddess of Wisdom. In his claws he grasps the caduceus of Mercury, God of Craft and Diplomacy.

460. Wings, a Horse's Head, a Ship under sail and oars, the Scrolls of a messenger—all signifying despatch.

461. Arab Bridle and Neck Rein. Many of the Arabs ride with very severe curb bits, with which they rein their horses up suddenly when going at full speed.

462. Star Pattern from Saracen mosaic work. The Arabs, unified by the teaching of Mohammed in the seventh century, built up a magnificent and most characteristic art, learning, and civilization.

463. An Arabian Horse.
 464. An ancient Bit.
 465. Swallows on the wing.
 466. A Sealed Package containing a letter, either a writing tablet (see p. 214), or sheets of papyrus. The Seal Ring hangs below (see p. 200). A man's seal was as familiar to his friends in ancient times as his signature is now.

467. Ancient Buckle of a girdle. The girdle played a very important part in Eastern costume, and in the case of rich or influential men was often decorated by fastenings of gold set with jewels.

468. The heads of the Four.

469. The Wheel of Messala's chariot. Drawn after the description on p. 333.

470. The Shepherd's Staff, Sheep Bells, and Ram's Head, symbols of pastoral life.

471. Decorative.

472. Love sailing the shallop of pleasure.

473. Aquatic Plants and a Turtle. Suggesting spring and a river voyage.

474. Water-lilies and Dragonflies. Familiar sights to those who drift down the stream of some beautiful river.

475. A branch from the Egyptian rose-tree.

476. A view in Alexandria. The obelisk is one of two falsely called Cleopatra's needles. The companion was taken from the bank where it lay to London, and this one has since been brought to New York and set up in Central Park. The carving on it was once inlaid with silver gilt, and it was dedicated to the Sun God, whose beams made it gleam gloriously.

It was set up long before the age of Cleopatra.—Ebers, *Picturesque Egypt*, vol. i., p. 23.

477. A Burmese ornament from a monastery.—Owen Jones, *Grammar of Ornament*.

478. One of two colossal statues, representing Rameses II. and his queen, which stand in front of the temple of Abou Simbel, near the second cataract of the Nile. This temple, with its many chambers and elaborate façade, was hewn out of the solid rock of a sandstone cliff.—Ebers, *Picturesque Egypt*, vol. ii., p. 284.

479. View near Karnak, one of the Arab villages situated among the ruins of ancient Thebes, on the Nile. Thebes was of enormous size. Homer says that it had a hundred gates through which two hundred chariots could pass abreast.—Dict. Geog.

480. A Gateway in the temple of Isis, on the Island of Philæ, in the Nile (see p. 48). It has been called the most pleasing of all the great temples of Egypt.—Ebers, *Picturesque Egypt*, vol. ii., p. 363.

481. An Egyptian ornament, representing lotus growing in the Nile. The Egyptians, in their ornaments, did not imitate living objects, but conventionalized them—that is, expressed the law of their growth in geometrical forms.—Owen Jones, *Grammar of Ornament*.

482. An Egyptian ornament, representing a boat made of papyrus stalks bound together.

483. An Egyptian ornament, representing a royal head-dress. The asps at the side were the emblem of royalty.—Owen Jones, *Grammar of Ornament*.

484. Disk and Vulture's Wings. A symbolic ornament of the ancient Egyptians, which is supposed, like the chariot of Phœbus Apollo (p. 389), to have represented the sun passing through the heavens.—Wilkinson, *Ancient Egyptians*.

485. An ornament, composed of two crossed steering oars and a decoration taken from the walls of a tomb. On the blades of the paddles are the favorite lotus and the eye, symbol of Osiris, the most important of Egyptian divinities.—Owen Jones, *Grammar of Ornament*.

486. Top of a Sarcophagus (p. 853), or Egyptian tomb, in which the wooden mummy coffin was laid. They were made of stone, but sometimes of earthen-ware. The better ones are magnificent pieces of polished stone.—Wilkinson, *Ancient Egyptians*, vol. iii., p. 489.

487. A highly decorated Arabian Saddle. From a painting by Fromentin.

488. An Arab Horse and Rider. It is difficult for us to understand the honor given to a well-bred horse by an Arab. A Mameluke sultan of ancient times is said to have paid more than two millions of dollars for a single animal of distinguished beauty.

489. Arabian Arms. The modern Arabs carry fire-arms, but the ancient desert dwellers used bows, whose form was like that of the Egyptian and Assyrian bows.—Weiss, *History of Costume*.

490. A conventionalized border of the familiar flowers called "Love Lies Bleeding," from their

fancied resemblance to a bleeding heart.

491. The Anchor, signifying hope, and the Oak Branch, signifying strength.

492. A group of Palms, characteristic of the East. This tree, always honored in the East, received special honor from Mohammed. He said: "Honor the palm, for it is your mother's sister. On the stony soil of the desert it offers you a fruitful source of sustenance."

493. The Spear is the characteristic weapon of the Arab. In modern times the shaft is from eight to twelve feet long.—Weiss, *History of Costume*.

494. A figure of War, armed with the scythe of Death. The symbol of a charging horseman to typify destruction is very old. See *Revelation*, chap. ix. The Northern mythology represented women called Valkyries riding over the silent battle-field to call the souls of the heroes to Paradise.

495. A Ruined Castle on the road between Antioch and Beilan. See p. 277. It was probably built by a Crusader. In such a pass as this the emissaries of Ilderim would lay their ambush.

496. A Trophy, consisting of the arms of a vanquished enemy, such as were set up by conquerors as votive offerings in the temples. Symbolizing here the military art.

497. A Snake coiled round a scroll. Symbolizing the treacherous letter of Messala to Gratus.

498. A figure representing Evil Fortune riding on the wheel of

chance. She is blind, with the sword raised to strike, and holds in her hand the unused balances.

499. Bees gathering honey.

500. Assyrian Chair of state. Most Assyrian furniture rested on bases designed to protect the carved feet from insects. Here these are given the form of pinecones of metal. Such a chair would not be used by a Jew, because of the presence of human figures in its ornamentation. He was forbidden to make these.

501. A Grecian Chariot. The characteristic differences between this model and the Roman can be seen at a glance by referring to p. 327.

502. The City Gate of Antioch, as seen from the west.

503. A Grecian Lamp-stand. From Falke's Greece and Rome. These were favorite articles of furniture among the Greeks and Romans, and were made of all metals and in a great variety of patterns. See p. 383.

504. A fancy sketch of the Head of Simonides, with sunken cheeks and deep marks of pain between his eyes.

505. The raising of the chairs by bases (p. 500) made footstools very necessary, and they were doubtless to be found in all Assyrian houses of the better class. The Jews, after the Restoration, must have used Assyrian architecture, and followed Assyrian customs to a considerable extent.

506. Ancient Writing Materials. Sheets of parchment and quills.

507. A Coat of Arms, with the Sun of Prosperity and Scales of Probity, typical of Simonides.

508. The Cornucopia of Prosperity, and the Bees, symbolizing industry.

509. The Seal with which Ben-Hur would have sealed his property to Simonides.

510. A chained Cupid. Design symbolizing the story of Simonides' slavery.

511. A conjectural restoration of the brass Altar of Burnt-offering in Solomon's temple, as it is described in II. Chronicles, iv. 1. Taken from Potter's Bible Encyclopædia, vol. i., p. 97.

512. Wine and Bread.

513. The mingling rivers of the two lives of Ben-Hur and Simonides flowing together. A nymph pouring water from an urn was a favorite ancient symbol of a spring or river.

514. A Loom. The ancient looms were worked by hand, and lacked many of the great improvements of modern invention; but the ancient workmen seem to have been able to weave the most delicate fabrics and the richest patterns.—Dict. Ant., "Tela."

515. Looking down into the valley of Gihon, from the north-east angle of the city wall of Jerusalem.

516. Present appearance of Tyre, once the richest city of Phœnicia. It was built both on the main-land and neighboring little islands. Three hundred years before our story Alexander exterminated its inhabitants and re-colonized it. Though far surpassed by Alexandria, it was, at the time of our story, once more a powerful commercial city.—Dict. Geog., "Tyre."

517. Jewish Lamps, for burn-

518-532 ing fine olive oil. The lesser lights of the prophets surrounding the Light of the World.

518. The Assyrian god Nergal. He was god of the planet Mars, and was the "Master of Battles" and "God of the Chase." He was worshipped under the figure of a lion.—Lenormant, *Ancient History of the East*.

519. View on the road from Jerusalem to Bethlehem.—Thomson, *Central Palestine*.

520. A Roman Legionary in full equipment, but with his burdens off, and ready for battle. Ben-Hur did right to tremble at that vision. Roman system, discipline, and skill were more than a match for Jewish numbers.

521. Fountain of Job, called also the Well of Nehemiah, and the Well of Fire. The last two names come from the tradition that Nehemiah recovered the sacred fire for the temple out of the depths of this well on his return from the Captivity. One name is just as good as the others, for none have any historical foundation.—Thomson, *Jerusalem*.

522. Ruins of the Aurelian Wall at Rome. In the middle of the third century the empire was threatened with destruction. The Goths killed one emperor in battle, and, ten years later, the Persians captured another. From these dangers Rome was rescued by five great fighting emperors, of whom Aurelian was the second. To provide against invasion he began a new wall around Rome, which was finished by his successor, Probus.—*Roman History*.

523. An Assyrian Diadem, or

band of gold for the head. Probably used as the band for the high cap or turban. An Assyrian fan made of plumes, with a gold handle.

524. The Oak (see p. 419), Shields, Quivers, Lion's-skin, and Chains—symbols of slavery and war.

525. A Battle-axe.

526. Rock Tombs in the valley of Jehoshaphat, near Jerusalem, known as the tombs of Zacharias and St. James. The pyramidal one is assigned to Zacharias. Both are hewn out of the solid rock.—Thomson, *Jerusalem*.

527. An ornamental design referring to the text. Above and below are the gates and grapes of the villa at Misenum. In the centre the robber-bird of Rome.

528. Ruins of Ostia, an ancient city at the mouth of the Tiber, which was the port of Rome. The alluvial deposits of the river destroyed its harbor, never very good, and, soon after the time of our story, the Emperor Claudius made a new harbor two miles to the north. But Ostia continued a flourishing town until the great barbarian invasion in the fifth century.—*Dict. Geog.*, "Ostia."

529. The Galley carrying the messenger of Simonides to Rome. See pp. 230, 240, 243, and 258.

530. Rome as the monster of Esther's vision.

531. The Fountain of the Triton, in the Place Barberini, in Rome. This fountain was made in modern times, but it reproduces the forms of Roman sculpture.

532. The poisoned Cup and

Dagger of the hired bravo. Assassination, both by dagger and poison, was common enough in the society of the time, and Ben-Hur knew only too well the danger of which he spoke.

533. Temple of Vesta, at Tivoli, the ancient Tibur, a town about twenty miles from Rome. The beauty of the neighborhood made the country around Tibur a favorite locality for the erection of villas by wealthy Romans.—*Dict. Geog.*

534. A Caravan, or company of desert travellers, associated together for mutual protection and help.

535. A flight of Storks. These birds are laughably unwieldy in appearance, but they make their long flights with swiftness and security, like the caravan of Ilderim.

536, 537. Borders of Ribbons and Coins. The colors and the wagers by which the public showed their choice of favorites among the racers. The public excitement over races rose to an almost inconceivable height. The wearers of rival colors fought in the streets; and then, as now, vast sums changed hands in wagers on the races.

538. The winged Wheel of Speed crushing the writhing Serpent of Treachery.

539. The Crown of Laurel and the Bag of Money—prizes of the great contest.

540. A Groom bringing a Four to be harnessed. From an ancient engraved gem.

541. The Wine-pitcher, the Vine, the Cymbal, and Pipe of the dancing Bacchantes — sym-

bols of Bacchus. The Laurel and Lyre — symbols of Apollo. See pp. 311, 314, and 324.

542. Dice and Ribbons, symbolic of the two chief passions for gambling and partisanship to which ancient racing appealed.

543. Ornamental border. After ancient stone carving.

544. A view of the ruins of Antioch.

545. Roman Couch. The Romans used couches more than chairs; they usually ate, read, and conversed reclining; they reclined on a couch also to write, resting the tablet against the raised knee.—*Dict. Ant.*, "Lectica" (end of article).

546. A Bulla, or Roman amulet, hung around the neck. It was at first used only by boys of the nobility. Afterwards bullæ were worn by men, and sometimes were even put on horses. This one, now in the British Museum, is of solid gold, and bears the name "Catullus." It is supposed to be a bulla worn in a triumph.—*Dict. Ant.*, "Bulla."

547. Scales and Weights. By showing one coin moved well out on the graduated beam the artist has balanced it against six—six to one on Messala.

548. Ancient Egyptian Box. The Egyptian cabinet-makers possessed great skill in the manufacture of boxes. The curved top of this one is in imitation of the summit of a royal canopy. The sides of such boxes were inlaid or painted.—*Wilkinson, Ancient Egyptians*, vol. ii., p. 198.

549. Ancient Writing Implements.

550. A figure of Victory hold-

551-564 ing a Crown. The ancients were fond of representing Victory with wings. The Poppies symbolize the sound sleep of Ben-Hur.

551. The imperial Loge of the circus of Caracalla. It was connected with the royal palace from which the Emperor could pass at once to his place. All circuses had some such decorated portico under which the Emperor, or the editor (*i.e.*, the presiding officer of the games), sat.—Bianconi.

552. Roman Sundial. The Romans used sundials and water-clocks to measure time. Of the former there were two kinds: the gnomon, or simple staff, the length of whose shadow indicated the hours; and the polos, a curved basin marked with lines, on which fell the shadow of a gnomon.—Dict. Ant., "Horologium."

553. Wrought-iron work of the seventeenth century in the Church of St. Maria degli Angeli, at Rome.—Digby Wyatt, Metal Work.

554. At each extremity of the spina, or low wall around which the chariots ran, were set up goal-posts, three in number; they were usually of wood, but those at Antioch were, according to our author, of stone; they were conical, like cypress-trees. These are copied from a marble relief in the British Museum.—Dict. Ant., "Circus."

555. Ancient Musical Instruments. The primitive wind-instruments would seem to have been made of reeds or horns. When metal and wood were used, it was natural that the same general shapes should be retained, modified for use or beauty.

556. The ancient Romans were very fond of roses; they wove them into wreaths and garlands, and decorated their buildings and persons with them on all public occasions. It was usual to wear chaplets of roses, or other flowers, as indicating the service of the god in whose honor the games were celebrated.

557. Heavy triumphal Chariot made of wood, covered with plates of metal, according to a Greek pattern.—Racinet, History of Costume.

558. Ancient Chain of Harness and Ornament for the breast of a horse.

559. Wrestlers and Wreaths which were given to the victors.

560. A group representing the Emperor as a spectator of a chariot race. From Wagner's great picture, entitled "A Chariot Race in the Circus Maximus."

561. Etruscan jewelled Fan. Etruria was an ancient state of Italy finally conquered by Rome. The Etruscans excelled in working the precious metals, and manufactured exquisite jewelry and articles of luxury.

562. A sketch of Horses' Heads made from a photograph.

563. Balls and Dolphins were used to mark the turns made by the racers, as described in the text. The dolphin was sacred to Neptune, who was said to have created the horse in his contest with Minerva. The egg-shaped ball of the other end was a symbol of Castor and Pollux fabled to have been hatched from an egg, and presiding divinities of athletics.—Dict. Ant. and Biog.

564. A Mounted Attendant. A

sketch made from a detail of the picture of the "Chariot Race," by Gerôme.

565. A restoration of the Stalls, or carceres, of the great circus of Caracalla, at Rome. Caracalla began his reign by assassinating his brother Geta in the arms of his mother, and is said to have massacred twenty thousand persons to secure his power. Pursued by remorse, he plunged into extravagance, and squandered enormous sums on buildings and games. He finally died by an assassin's hand.—Dict. Biog.

566. A group of Spectators. Taken from Boulanger's picture, "The Appian Way."

567. Horse's Head. From an ancient bronze.

568. An Attendant. A detail of Wagner's "Chariot Race in the Circus Maximus."

569. An ancient Etruscan Chariot, made of metal.

570. The contestants in the chariot races usually wore rounded helmets—allusion to the egg of Castor and Pollux. See p. 563.—Dict. Biog., "Dioscuri."

571. A bass-relief (representing a chariot race) found at Lyons, in France, in 1875. In the centre are the three goals, or turning-points. See p. 554.

572. Head of an Assyrian Horse, harnessed for war. The Assyrians of distinguished birth fought in chariots or from horseback, seldom on foot.—Lenormant, *Ancient History of the East*.

573. A Racing-whip.

574. An ancient Horse-muzzle of bronze, now in the collection of the Louvre, at Paris. It was

found in south Italy.—Darem-berg, *Dict. Ant.*

575. Another group of Spectators. Taken from Wagner's "Chariot Race."

576. Triumphal Gate of the great circus of Caracalla, at Rome. Through this gate the victors in the race probably passed. The gate is in ruins, but this restoration of it by a learned archæologist is probably correct.

577. A Chariot and Four. From an ancient cameo in a French cabinet.

578. Two Chariots. From Wagner's "Chariot Race."

579. A brazen votive Altar, on which Messala would have sacrificed to the gods.—Hope, *Illustrations of Ancient Art*.

580. A sketch made after Gerôme's "Chariot Race."

581. The Trumpets which proclaimed the victory, and the Wreaths of bay with which the victor was crowned.

582. Triumphal Gate of the circus of Caracalla (see pp. 565 and 576), seen from the outside.

583. An ancient Sword.

584. Ancient Surgical Instruments. Among the Romans the art of surgery, supposed to have been founded by Hippocrates in the fourth century B.C., was well developed. Many of their operations continued to be performed unchanged up to the sixteenth century. Their practice was, however, fundamentally wrong, because of their ignorance of anatomy.—Dict. Ant., "Chirurgia."

585. Ruins of Palmyra, a city built by Solomon. It was a des-

- 586-600 ert city, which became rich by the caravans carrying the trade from the East to the Mediterranean. It was destroyed by the Emperor Aurelian more than two centuries after our story, and never recovered from that destruction.—Dict. Geog.
586. The Gate of Antioch, called "The Iron."
587. The most characteristic features of Grecian buildings were the pillared porticos. The one here shown is of the Ionic order.
588. A specimen of the mosaic of which the floors of the better Roman houses were made. A deep bed of mortar was first laid, and then small pieces of marble tile or glass were set in fine cement to form the pattern. The favorite colors were red, black, and white.—Dict. Ant., "Domus."
589. An Etruscan Vase. See p. 561.
590. Sketch of an ancient Chandelier found at Naples. It has three hanging-lamps, each ornamented with two heads. These represented on one, dogs; on the next, eagles; and on the last, dolphins. They symbolize the three greater divinities, Pluto, Jove, and Neptune, gods of the lower regions, the air, the earth, and sea.
591. A Roman Key in bronze, drawn after a specimen formerly in the cabinet of M. Montfaucon.
592. Roman Mural Painting. The walls of large Roman houses were generally decorated with painting.—Racinet, "Polychrome Ornament."
593. A Pillar of that latest style of Greek architecture known as Corinthian. It was elaborate and costly, and it therefore became the favorite style of the Romans.
594. An ancient Candlestick.
595. A bronze Bisellium, found at Pompeii. The bisellium was a chair large enough to seat two people, and of a peculiar form. The right to use such a seat at public games was a mark of distinction, granted by the magistrates or by public vote.—Dict. Ant., "Sella."
596. Mosaic Pattern. See p. 588. The Romans were very fond of this kind of ornament. Even on the Gallic campaigns Cæsar's tent was floored with mosaic.
597. An ancient Bench, found in Rome.
598. The celebrated statue known as "The Borghese Boxer." In ancient boxing the right arm was used for striking, the left for guarding, and closing was forbidden. The heaviest blows were not straight from the shoulder, but round arm. A beaten boxer was a man with a broken ear, not a man with a broken nose. The contests often ended in death.—Dict. Ant., "Pugilatus."
599. A Greek border. These Greek borders, unlike most of our modern so-called fresco, which is done with the aid of a stencil, were executed free-hand, with a result so good that only our best artists could imitate the handiwork of the ordinary workmen of Greece.—Owen Jones, Grammar of Ornament.
600. The Hammer of Thor, chief divinity of the Norsemen. From this mallet or hammer flashed the lightning. Norsemen

made the sign of the hammer when they took a vow, as at a marriage.—Books on Mythology.

601. The dead young Gladiator, killed by the blow of Ben-Hur.

602. The Mask of Death, upheld by two griffins, fabled animals of Norse mythology. Above the shield rises the hand of a boxer bound with the cestus, or ancient boxing-glove. This consisted of heavy strips of rawhide weighted with lead.—Dict. Ant., "Cestus."

605. The Golden Gate of Jerusalem, near the site of the temple. This name was given to it by the Crusaders. It has been walled up for centuries. The architecture shows that it was built by the Romans.—Thomson, Southern Palestine, p. 503.

606. A Roman Standard. The earliest Roman standards were simple bunches of dried grass; hence, later, the human hand was placed on their standards. The spear-head at the end was to aid the standard-bearer in defending the standard in desperate conflict. To lose a standard was an unbearable disgrace.

607. A Sword from the Column of Trajan, at Rome. This column, raised to celebrate the victories of Trajan, is a perfect dictionary of military antiquities, for its sculptures present all implements and scenes of military life.

608. A bunch of Roman Keys. Drawn from specimens in various cabinets.

609. The Roman Eagle. A drawing made after a bass-relief found in the Forum of Julius, at

Rome, and removed to one of the churches. 601-619

610. A Roman Lantern. Drawn after a bronze lantern found in the ruins of Herculaneum.—Potter's Bible Encyclopædia.

611. A Portable Chair, probably for the use of an officer on a campaign. Contrary to the ancient custom, the officers of the time of the empire lived very luxuriously in camp, and carried a large equipage. See p. 183.

612, 613. A border of Chains and the edges of a Prison Door mounted with ancient hinges and locks. Taken from plates in Wilkinson's Ancient Egyptians and Potter's Dictionary of the Bible.

614. Ancient Bathing Utensils of bronze and pottery. The curved tool like a little sickle is a strigil. It was used to scrape the skin before it was oiled, after bathing.—Dict. Ant., "Balnæe."

615. The Gate of the Citadel of Jerusalem.

616. A figure representing Death.

617. An imperial Jewel-chest.

618. Two playing Cupids, signifying pleasure and affection.

619. The celebrated statue of Niobe and her youngest daughter. Niobe was a queen of Thebes, mother of many sons and daughters, who boasted of her family, as larger and more beautiful than that of Latona. Whereupon Diana and Apollo, Latona's children, slew the sons and daughters of Niobe. Niobe was said to have turned to stone from grief. In 1583 this group and fourteen other figures, representing the dying children, were

620-639 found in Rome.—Dict. Biog., "Niobe."

620. Another view of the Citadel of Jerusalem.

621. The Cherubs of modern art.

622. A Trumpet, made of a ram's horn. Trumpets, made of the horns of bullocks or rams, were used by the ancient Hebrews to announce the Year of Jubilee, and also in war.

623. Part of the site of the Temple, now a Mohammedan mosque. The ornamented structure to the right is a beautiful marble pulpit, built in the end of the eighth century. It is used for preaching during the great fast of the Ramadân.—Thomson's Southern Palestine, p. 494.

624. Swallows.

625. A Torch and Digging Tools.

626. The so-called Apple of Sodom, which grows through all Eastern Asia on the dwarf oaks. They are brownish-red or yellow, and covered with a kind of glue, which makes them look bright and attractive. But they are spongy within and filled with dust.—Van Lennep, Bible Lands.

627. A figure representing Pestilence holding the scourge and the vase of the wrath of God. See Revelation, chap. xv.

628. A Serpent and a Skull—infection and death.

629. Three Circles, representing the three members of the House of Hur; and an Anchor, signifying the hope of their final union.

630. A Thorn Branch, emblematic of the hard way of the two women.

631. Ancient Jewish Pottery. The potter's art is one of the most ancient in the world. The Jews used earthen-ware vessels very largely, and the process of manufacture has remained unchanged from the time of Moses to the present day.—Smith, "Pottery."

632. A Street in Jerusalem. A sketch made from a photograph.

633. A view of Jerusalem taken from the Mount of Olives.

634. An old Olive-tree. The olive grows to a great age. Tradition asserts that certain trees in Italy date back to the foundation of the Roman empire, and are as old as our era. This is more than doubtful. But one tree, now twenty feet in diameter, is believed to be seven hundred years old.—Encyc.

635. A representation of the Tent of the Tabernacle, the outer covering of the Ark of the Covenant during the wandering in the wilderness. Exodus, xxxvi. Sketch made from a cut in Potter's Bible Encyc., vol. iii., p. 1590.

636. The Mosque of Omar, which occupies the site of the temple. It is said to be the most beautiful of Arab buildings, and is one of the three sacred shrines of Mohammedanism, the others being Mecca and Medina.

637. A small Sundial of the simplest kind. The gnomon is here plainly seen. See p. 552.

639. A latticed Window. Drawn from a photograph. Owing to the great heat, glass is not practicable for windows in the East; they are therefore filled with lattice-work which admits air but excludes light and heat.

640. The village of Kefr-Silwân, or Siloam. A wretched straggling village extending for half a mile along the base of the Mount of Offence, near Jerusalem. — Thomson, Central Palestine, p. 8.

641. The ruined Reservoir just outside one of the gates of Jerusalem, called by tradition the Pool of Bethesda. There is no especial reason to believe that it is the Pool of Bethesda. It was doubtless a reservoir to supply the Roman garrison in time of siege, and was within the lines of the ancient citadel.—Thomson, Southern Palestine, p. 508.

642. The placard affixed to the empty palace of the Hurs by the procurator, who used the authority of the Emperor to steal the estate of the Hurs, which he confiscated in the imperial name. The Latin is "*Hoc Edificium est imperator*" (This building belongs to the Emperor).

643. A sketch of Mount Olivet. Made from a photograph. The road which is shown winding over the shoulder of the hill leads to Bethany.

644. A restoration of a Jewish Tomb. After a drawing by Casas, a French archæologist, who visited Syria in the last century. —Perrot and Chipiez.

645. A sketch of an Eastern Beggar.

646. Doorway of an Eastern house. A sketch made from a photograph.

647. A pair of Roman Sandals with a wooden sole, and a leather strap which was passed over the foot and through the three loops to fasten the sandal.

648. Oriental Baskets. The

flat ones were probably the kind that the chief baker of Pharaoh carried on his head. Genesis, xl. 16. The long round basket is a storing basket, such as is referred to in Deuteronomy, xxviii. 5, 17, where it says, "Cursed shall be thy basket and thy store."

649. An emblem of suffering.

650. The Well of En-Rogel. A shaft pierced one hundred and twenty-five feet through the solid rock. The water now, as in ancient times, is entirely pure and sweet, though the flow shrinks considerably in time of drought. —Thomson, Southern Palestine, p. 456.

652. Ancient Tombs cut in the rocks of the valley of Hinnom, near Jerusalem. It is now impossible to tell just when these caves were first cut. Many of them were used in the early Christian ages as cells for hermits. —Thomson, Jerusalem.

653. A House in Damascus. Eastern houses are built around a court, which has a pavement of stone or marble, with a fountain in the centre, shaded by orange or lemon trees.

654. Ancient Jewish Pottery. See p. 631. The potter and his wheel is a common figure in the Scriptures, and a common sight in Palestine.—Smith, "Pottery."

655. A sketch of the road to En-Rogel, along which Amrah passed. Made from a photograph.

656. Wild Dogs. Very common in the East, where they are protected by custom because of their use as scavengers. A similar function is performed by the buzzards of our Southern cities.

657. A sketch of a Woman drawing water. Made from a photograph. The public well is the centre of village life in the East.

658. An Egyptian Head. From the picture, by Sir Frederick Leighton, called "A Daughter of the Nile."

659. Ancient method of drawing water, on the same principle as the old New England well-sweep; but the lack of a long timber has caused a stone to be used as a weight on the end of the lever.

660. Decoration of morning-glories.

661. A Bedstead. Made of the sticks of the palm branch, and used now in the East. It is probable, from references, that it was also used at the time of our story. The wicker-work was covered with a rug or blanket.—Wilkinson, *Ancient Egyptians*, vol. i., p. 420.

662. The Burning Heart pierced by a Sword, emblem of suffering. Simeon prophesied to Mary, "Yea, a sword shall pierce through thy own soul also."—Luke, ii. 35.

663. Entrance to a large catacomb cut in the rocky hill-side, near Jerusalem. It is called "The Tombs of the Judges;" just why, it is hard to say.—Thomson, *Southern Palestine*, p. 442.

664. Two bronze Spoons. One found in the ruins of Thebes. See pp. 479 and 787.—Wilkinson, *Ancient Egyptians*, vol. ii., p. 45.

665. Ancient Roman Aqueduct, known as the Pont du Gard,

in the neighborhood of Nismes, in the south of France—one of the finest remaining specimens of those great monuments of Roman energy and skill.

666. A carved Capital of a pilaster found in a subterranean chamber under the walls of Jerusalem. It is supposed to be of the time of Herod, or older.—Perrot and Chipiez.

667. Leaves of the trees in front of the palace.

668. Head of a Rabbi. Rabbi was a title of respect, by which the Jews, from the time of Herod the Great, distinguished the doctors of their law. The influence of these teachers over the people was enormous.—Smith, "Rabbi."

669. Tradition points to this as the House of Pilate. It is not the original building, but it is thought probable that the Hall of Judgment was somewhere in this vicinity.—Thomson, *Jerusalem*.

670, 671. A Wall clad with a Vine, like the one against which Ben-Hur clung to avoid the rush. A border of Clubs, like those carried by Pilate's club-men. The club and the stone are the weapons of mobs, and typical of mob violence.

672. Ruined Gateway of a Roman garden. The Romans were very fond of gardens. Their taste was for trim and formal beds bordered with box, for avenues of trees cut into fantastic shapes, and ornamented with statues, fountains, and summer-houses. What is now called a French garden is modelled after descriptions of Roman gardens.—Dict. Ant., "Hortus."

673. Roman Sword, Shield, and Helmet. The use of the Roman sword, to which its shape so well adapted it, is explained in the text.

674. Restored statue of a Gladiator. From the museum of Saint-Germain, in France. He is represented as giving the salute to the Emperor at the beginning of the games: "Morituri te salutant" (Those about to die salute thee).

675. A view of Bethany, a small hamlet of about forty houses, built on the side of Mount Olivet. The Mohammedans call it El Azar, after Lazarus, whose tomb they exhibit.—Thomson, Jerusalem.

679. A view of Djenen, the first village in the plain of Esdrælon as one enters it from Samaria. It contains about two thousand inhabitants and two mosques. Two ancient cemeteries are just outside of the village, one of whose monuments appears in the picture.

680. Ruins of the Château of Tiberius, a city built by Herod Antipas, and named in honor of the Emperor Tiberius. See p. 275. It was the capital of the province of Galilee.—Dict. Geog.

681. An Arab Courier. From a picture by Fromentin.

682. An ancient Crown.

683. A sketch of the ruins of Ammân. Made from a picture in Thomson's Lebanon, p. 612. The ruins are those of the once flourishing Greco-Roman city of Philadelphia, of which no inhabitable building now remains.

684. An Egyptian Necklace of gold.—Wilkinson, Ancient Egyptians, p. 345.

685. Lion. The lion, once common in Africa, all parts of Southern Asia, and in South-eastern Europe, is now found chiefly in the wilder parts of Africa and along the Tigris and Euphrates. The increased power of man has rendered the lion, like other animals, less formidable than in earlier times.

686. A sketch of a bit of scenery in an Oasis. After a picture of the Oasis of Firan, the most important of the oases of the Sinaitic peninsula. It contains springs of living water, tamarisks, date-palms, acacias. The Arabs regard it as a paradise of fertility; but in more fertile lands it would be regarded, like most oases, as a waste place.

687. Blossoms of the Oleander. This shrub grows in Mediterranean lands. Its flowers are rose colored to white, and its juice is very poisonous.

688. An old Arabic Cup of enamelled glass.

689. Egyptian Carvings, taken from the temple at Denderah. The drawings are copied from the plates of the huge "Description of Egypt," made by the army of learned men which Napoleon caused to accompany his expedition to Egypt.

690. A view on the Nile, near the ancient city of Thebes.

691. Saddle of a Camel. The camel was the original servant of the nomad of the desert, and the horse is a later acquisition. The carving on the Assyrian monuments shows that the saddle has remained practically unchanged for centuries.

692. The red-legged Partridge,

694-706 common in France and Italy. It is a strong bird, about twice the size of the Virginia quail, which is called partridge in the South.—Natural History.

694. The Crown of the coming Messiah. From an ancient crown.

695. A Curule Chair of marble. Found in the Roman Forum, on the site of the old Tribunal. The curule chair was originally a mark of royalty. Under the republic, it was used by the magistrates; and later, by the Emperor, his representatives, or those he desired to honor.—Dict. Ant.

696. Effigy of an ancient Egyptian King, cut in the rock. Sketch made from a photograph.

697. Mummy Case. The Egyptians did not burn or bury the dead, but subjected them to a process of embalming, by which they were preserved for thousands of years. Swathed in cloth, such a mummy was, during one period of Egyptian history, laid in a wooden coffin, or carved case, which was then enclosed in a sarcophagus. See p. 486.—Wilkinson, Ancient Egyptians.

698. A border made of conventionalized Lilies-of-the-valley. Suggested by the words of Balthasar.

699. A border of Butterflies, emblem of the immortal soul. Suggested by Balthasar's words. The birth of the butterfly from the chrysalis is thought to typify the escape of the soul from the dead body.

700. Scrolls and Bells. Symbols of mysteries and of small and petty joys. Suggested by Balthasar's words.

701. The jewel of eternal life,

and the rays of the sun of righteousness.

702. A Camel, with pack-saddle ready for a load. This is an ordinary camel of burden, able to do from twenty to thirty miles a day. The swift dromedaries, like those used by Balthasar, are said to do two hundred miles in twenty-four hours.

703. Such was the scenery through which the caravan was passing. Monotonous and mournful, it is well described in the text.

704. Ancient Egyptian Jewellery. The ancient nations were exceedingly fond of ornamenting their persons with jewelry, whether made of precious stones or precious metals or both. The artificers of Egypt possessed a peculiar skill in the manufacture of such ornaments, as did also the artificers of Rome.—Wilkinson, Ancient Egyptians.

705. Cupid was represented by the ancient poets as a playful boy with golden wings; he carried a bow and arrows, some tipped with gold, others with lead. The gold-headed arrows caused love, the leaden hate in the bosom of those they wounded. Later there were thought to be many cupids.

706. A Greek Sphinx with the head of a woman instead of a man. According to Greek mythology the sphinx was a monster sent from Ethiopia to Thebes, in Greece, by the anger of the goddess Hera. She proposed this riddle to passers by—which they must guess or be devoured: "A being with four feet has two feet, and three feet and only one voice; but its feet vary, and when it has most it is weakest." Œdipus

guessed "Man," and the sphinx cast herself from the high rock on which she sat and died. (Edipus became king of Thebes as a reward.—Dict. Biog., "Ædipus."

707. Iras seems to have made a pet of her camel, but Eastern travellers have no good to say of its disposition though much of its usefulness. This life-like sketch of a camel's head seems to show a spiteful temper in its thin lips and ears laid back.

708. An allegorical figure of War bearing the sword of slaughter and the torch of conflagration. It is the war of Iras's thought, terrible but glorious, not the war of reality, cruel, ghastly, with pestilence and famine following.

709. Egyptian Symbols. The globe and cow's horns are symbols of Athor, the Egyptian Venus or Goddess of Love. The cow was sacred to her.—Wilkinson, Ancient Egyptians.

710. Egyptian ornament, employing lotus buds and papyrus. See pp. 481, 713.—Owen Jones, Grammar of Ornament.

711. Egyptian ornament, representing a vulture. The vulture was a symbol of maternity. Goddesses and queens were often represented with a vulture's wings covering their head instead of a cap. We do not know that it was worshipped, but it is still called sometimes by a name which means "The Hen of Pharaoh."—Wilkinson, Ancient Egyptians, vol. iii.

712. The Egyptians considered many animals as more or less sacred because they were symbolic of different divinities. Among these was the asp, sacred to

707-719
Chnuphis, who represented the life-giving spirit. The asp indicated his dominion, and hence came to be a symbol of the king.—Wilkinson, Ancient Egyptians.

713. An ornamental border of Lotus. The basis of Egyptian ornament were the most familiar natural objects, the lotus and papyrus. As indicated before, they never copied these, but rather suggested them by the form of the ornament they used.—Owen Jones, Grammar of Ornament.

714. A winged figure of Isis. The symbolic and mystical nature of the gods of the Egyptian pantheon is nowhere more clearly shown than in Isis. She was called "the ten thousand named." It is impossible to explain her character and meaning here, and the whole subject is very obscure.—Wilkinson, Ancient Egyptians.

715. Scene on the Jordan, near the entrance of the river Jabbok. Sketch made from a picture in Thomson's Central Palestine, p. 162.

716. A Thistle from the desert of En-Gedi.

717. Tomb of John the Baptist, near Sebastieh. It is in a Mussulman sanctuary along with two others, said to be those of Abdias and Elias. The tradition is unauthentic.—Thomson, Central Palestine.

718. View on the Jordan, near the ford. Up to the time of the Roman dominion there do not seem to have been any bridges over the Jordan. There were several fords, of which the most important was the one spoken of in the story.

719. A view of the head of the

720-741 Sea of Galilee, where the Jordan enters it.

720-725. These five pages are accompanied by decorative designs; but in the last two the artist has introduced the emblem of the Dove and the I. H. S., for which see p. 422.

726. Well in Nazareth, called the Fountain of the Virgin. It is more than probable that it is the same from which Mary drew water and Jesus drank. The Greek Church of the Annunciation is built near the spring whose source is north of the church. It is so called because of a tradition that the angel appeared to many in this spot.—Thomson, *Central Palestine*, p. 322.

727. A Carpenter's Shop at Nazareth. Drawn from a photograph. The East is the land of conservation and immobility. Costumes, habits, customs change there but slowly. It is very probable that, at the time of our story, a carpenter-shop at Nazareth would have looked much like this.

731. Open Hall in the old Mameluke palace at Cairo.

732. The covered Camel Litter of Simonides. Such litters are still used in the East. This picture is drawn from the litter of the wife of the Sultan of Egypt.

733. A view of the Sea of Galilee. The water of this lake is blue and very clear. It abounds in fish, but fishing has been almost abandoned because of the shiftlessness of the inhabitants.—Thomson, *Central Palestine*.

734. Eastern Seal. Seals have always been of the greatest importance in the East, where the

seal served in the place of a signature.

735. An ancient Egyptian Landing-net, used to capture fish wounded by the spear or fastened by the hook.—Wilkinson, *Ancient Egyptians*, vol. ii., p. 117.

736. A Roman Triumphal Arch. Victorious generals were accustomed to enter by a certain gate of the city, which was then adorned with trophies of the victory celebrated. Hence arose the practice of building detached gateways in streets to celebrate victories. The Washington Arch, just finished in New York, is a reproduction of a triumphal arch.—*Dict. Ant.*, "Arcus Triumphalis."

737. The Road to Bethany. A sketch made from a photograph. Doubtless the same road along which Ben-Hur would have brought up his legions.

738. Ancient Egyptian Brooch.

739. The great Sphinx of the Egyptian desert, now ruined, and nearly buried in sand. It was cut out of the solid rock, which has been also supplemented by masonry. It is sixty-four feet from the top of the head to the paws. An inscription tells us that, fifteen hundred years before Christ, it was freed from sand by an Egyptian king.

740. Lotus. The two species of the lotus have almost disappeared from the Lower Nile, where it was once so abundant. It survives, however, on the Upper Nile, and is in no danger of extinction, because it is cultivated in Europe and America.

741. Sketch, drawn from a photograph of stone carving, rep-

representing an Egyptian king making an offering to the King of the Gods. The hawk was, like the ibis, a sacred bird, and his head was given to the representations of several divinities.—Wilkinson, *Ancient Egyptians*.

742. Stairway of an Eastern house.

743. A Roman circular Lamp. The lamp was filled with oil, wicks were inserted in the holes, and lighted. There were no chimneys, and, compared to modern lamps, the light was uncertain and expensive.—*Dict. Ant.*, "Lucerna."

744. An ancient Egyptian Stool, with a leather cushion. The three-legged stool was probably more usual in houses of inferior importance.—Wilkinson, *Ancient Egyptians*, vol. i., p. 414.

745. A door in the Mandara, or private sitting-room, of a house in Cairo.

746, 747. Seven Fishes and Grapes, suggesting the two miracles alluded to by Ben-Hur.

748. A view of the Baths of Emmaus, in Galilee, near the city of Tiberias. The water is sulphurous, and ranges from 130° to 145° Fahrenheit.—Thomson, *Central Palestine*.

749. The Crown of a King and the Wreath of Victory. These were the emblems of the Messiah for whom the Jews waited, and whose role of great conqueror they would have forced Jesus to play. See John, vi. 15.

750. A corner of Nain, now only a heap of ruins, among which a few poor people dwell in squalor.—Thomson, *Central Palestine*, p. 205.

751. The house in Jerusalem which is called, by tradition, the House of Lazarus.

752. A part of the Wall of Jerusalem above the entrance to the so-called "Cotton Grotto."—Thomson, *Southern Palestine*, p. 552.

753. Another view of the Village of Siloam. A sketch made from a photograph. See p. 640.

754. The City of the Lepers. A row of wretched hovels near the Zion Gate of Jerusalem in which a colony of lepers once dwelt. It is now abandoned, and the lepers are transferred to a hospital near another part of the wall.—Thomson, *Southern Palestine*, p. 530.

755. A sketch showing the rock tombs in the field which tradition points out as the death-place of Judas. It was used as a burying-place for pilgrims during the Crusades. Ship-loads of dirt from it were carried to Pisa in the thirteenth century and put in the Pisan mausoleum.—Thomson, *Southern Palestine*, p. 452.

756. Bread and Wheat. Signifying food, which the unfortunate lepers feared to want in future.

757. Leprosy, as a hideous and poisonous dragon, feeding on itself.

759. View of the Mount of Olives and the road to Bethany, as seen from among the Mohammedan graves under the wall of Jerusalem, near the Gate of the Tribes.—Thomson, *Jerusalem*.

760. A view of the traditional site of Bethphage, between the Mount of Olives and the mount which is above Bethany. This spot is some half-hour's journey east of Jerusalem.

761. Tophet, part of the Valley of Hinnom. It was originally a grove or garden of Solomon, but became a type of desolation and torment.—Thomson, Jerusalem.

764. A view on the road to Bethphage. From a photograph.

765. Tail-piece, formed of a gourd vine, with blossom and fruit.

766. Palm Branches. Type of beauty, victory, and peace. The Maccabees celebrated their victories with palm branches; hence, probably, their employment by the Jews at the time of our Lord.—Smith.

767. Dancing Girl. After a painting by Siebel. Dancing with the timbrel had been the ancient Hebrew way of celebrating festive or triumphal occasions. So "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand. And all the women went out after her with timbrels and with dances." Exodus, xv. 20.

768. Hosanna, or "Save, we pray." A phrase of Psalm CXVIII., at which the multitude responded to the chanting priest by shouting and waving branches.—Smith.

769. The Hand of Benediction, according to the Latin ritual. The Greek use was to touch the tips of the thumb and ring-finger, and keep the others erect. When our Lord is shown as working a miracle in early Christian art in the West, He either holds a rod or has His fingers as here. The triple arrangement was supposed, in later times, to represent the Trinity.—Smith, "Christ." Dict. Christian Ant., "Benediction," p. 199.

770, 771. Decorative designs: pussy-willows and evening-primroses.

772. Arab Horses. From a picture by Fromentin.

777. Bridge over the torrent Kidron, near the tomb of Zacharias. The Kidron flows through a desolate gorge which is dry at seasons.—Thomson, Jerusalem.

778. Design representing the glory of war.

779. The Throne of Pilate. From Munkacsy's great picture, "Christ Before Pilate."

780. View of the Plain of Genesaret. The deep cut in the rock leading up towards the right from the central foreground, is the remnant of an old irrigating aqueduct, whose purpose was to convey the water of the fountain of Capharnaum to the Plain of Genesaret. It is now ruined, and the cultivation of the plain is abandoned.—Thomson, Southern Palestine, p. 416.

781. The Fortress called Tower of David, at Jerusalem. It has suffered much in war, and been often rebuilt. The present structure is not older than the Crusades.

782. View in Jerusalem. A sketch made from a photograph.

783. The Vulture's Wings and the Asps. Egyptian symbols.

784. The Egyptians stained their eyelids and eyebrows with a black powder. This is a stick for applying this powder and a box for holding it. An inscription shows that the box belonged to "Kams, priest, eldest royal son of Amen." In Egypt both men and women used cosmetics.—Wilkinson, Ancient Egyptians, vol. ii., p. 348.

785. Ancient Masks, used by actors. Taken from Falke's "Life of the Greeks and Romans." The mask signifies concealment and deceit, and is suggested by the words of the text on the double nature of Iras.

786. An ancient bronze Altar of Libation. A libation was a form of sacrificing to the gods. The offering, usually of unmixed wine, but sometimes of milk or honey, was solemnly poured out before the gods with an invocation.—Dict. Ant., "Sacrificium."

787. Ruins of Thebes, near Karnak. Thebes has been deserted for centuries, and its building-stones have been plundered for houses and to burn in limekilns; but it still remains the most extensive ruin in the world.

788. A Grecian Shield and Spear. The shield represents the shield of Pallas. In its centre was the head of Medusa. See p. 792.

789. Stone carving from a sarcophagus found in Palestine. The patterns, which show the influence of Greek and Roman art, are of about the time of our story.—Perrot and Chipiez.

790. The Chaplet spoken of by Iras. The artist has taken from Montfaucon's "L'Antiquité Expliquée" the figure of a corona civica made of oak. This was the second highest military honor. See p. 419. It was assumed by many emperors.—Dict. Ant., "Corona."

791. The Castle of St. Angelo, on the banks of the Tiber, built as a mausoleum for the Emperor Hadrian, but afterwards used as a castle by the popes of the Middle Ages. It has been stripped

of all its porticos, carvings, and statues.—Dict. Ant., "Mausoleum." 785-801

792. The Head of Medusa, a beautiful maiden, whose hair was turned into serpents by Minerva because of a sacrilege. Her appearance was so fearful that everybody who looked at her was changed into stone. Medusa was slain by Perseus, and Minerva set the head in the midst of her shield.—Dict. Ant., "Gorgons."

793. The Sea-shells spoken of by Iras as used by the workers in mosaic.

794. Figure of Isis in the museum at Boolak. The introduction of the worship of Isis among the Romans was combated by the laws, and her temples were at one time all demolished, but the cult finally became fully established in Rome itself.

795. A strangled Serpent. Symbol of treachery defeated.

796. An ancient Egyptian Mirror, made of highly polished bronze, with a handle decorated by forms of the papyrus. It was of such mirrors as this that Moses cast the brazen laver of the Tabernacle. Exodus, xxxviii. 8.

797. Ancient stand of bronze to hold small lamps.

798. A Bireme, and, as the basket at the mast-head indicates, a Trading-vessel. A ship is the symbol of commerce.

799. Decorative design from the top of a doorway.

800. An Eastern Stairway and Court-yard.

801. A statue of David. In the Museum of the Luxembourg, Paris. It is by a modern sculptor—Monsieur A. Mercie.

802. Roses and Peacocks's Feathers. Typical of Tirzah and Iras.

803. A Cedar of Lebanon. A sketch made from a photograph. The upright habit of the tree, all of whose branches tend upward, is clearly seen in the picture.—Thomson, Lebanon, p. 261.

804. Lantern, Bludgeons, and a Spear, carried by the arresting party.

805. The house called The House of Veronica, on the Way of the Cross, in Jerusalem. According to tradition, this is the street traversed by our Lord on the way to crucifixion.

806. The "Terra Damnata." Pointed out by tradition as the spot where Judas betrayed Christ. It is regarded by all the sects of Jerusalem with abhorrence—as accursed. There is little reason to suppose that the identification is accurate. The sketch is made from a photograph.

807. A view in the so-called Garden of Gethsemane. This is a space about 150 feet square, arbitrarily selected by tradition as the place of our Lord's agony in the garden. The tradition which identifies it does not date back earlier than the fourth century.—Thomson, Southern Palestine, p. 432.

808. Another view of the Garden of Gethsemane. The space has been surrounded by a fence, laid out as a garden, and decorated with floral borders, a fountain, and other incongruous ornaments. It contains eight old olive-trees.—Thomson, Southern Palestine, p. 432.

809. A sketch representing Ju-

das with his bag clutched in his hand.

810. A Cup and Rope. Emblematic of the arrest and binding, and the bitter cup of agony which Christ prayed might pass from Him.

811. The Gate of Jerusalem, called St. Stephen's because of the tradition that the first martyr was here stoned to death by the Jews. It is also called Gate of the Tribes and the Gate of My Lady Mary. After a photograph.—Thomson, Southern Palestine, p. 557.

812. A fragment of the Church of the Holy Sepulchre—an enormous collection of chapels supposed to mark various sacred localities. The centre of it all is the Sepulchre of Christ, by which shrine forty-three churches have the right to worship. This shrine has perhaps been the occasion of more bloodshed than any other spot on earth—a strange commentary of human sin on the teaching of Christ.—Thomson, Southern Palestine, p. 469.

813. Sepulchre near Jerusalem called The Tombs of the Kings. A square court twenty feet deep was sunk in the solid rock, and an arched doorway cut through the face of the cliff on one side. On the west face of the court a decorated portico gave access to the catacombs.—Thomson, Southern Palestine, p. 439.

814. The figure of Pilate. After Munkacsy's picture. This figure is seated on the throne shown on page 779. The character of Pilate, an unscrupulous Roman adventurer, anxious only for wealth and power, is well shown in his face.

815. The Church of the Holy Sepulchre, in Jerusalem. The legends, which connect these shrines with various scenes in sacred history are very unreliable, and the scenes enacted by the votaries of many of the sects which have access to them are often very trying to intelligent beholders.

816. A pool within the walls of Jerusalem, known as the Pool of Hezekiah. It is about 250 by 140 feet, with a depth of from 12 to 15 feet. The water is brought from without the walls by an underground conduit. It is thought to be the pool built by Hezekiah as a preparation for the siege by the King of Assyria.—Thomson, Southern Palestine, p. 547.

817. The head of a listening rabbi. From Munkacsy's picture of "Christ Before Pilate."

818. A gateway in the Church of the Holy Sepulchre. See p. 815.

819. Eastern Litter. The narrow and ill-paved streets of Eastern cities render the use of carriages difficult, hence litters were much used. For a similar reason the so-called Sedan-chairs were much used in European cities.

820. The Crown of Thorns.

821. A part of the crowd returning to Jerusalem. From Munkacsy's picture, "The Crucifixion." To make this picture, the celebrated painter built a special studio, and worked so incessantly as to temporarily cripple his health.

822. Pomegranates and Bells. The robe of the high-priest was embroidered with pomegranates

in purple and scarlet. Between every pair hung a golden bell. See Exodus, xxxix. 25. 815-845

823. Doorway of the Church of the Virgin, at the garden of Gethsemane. See pp. 807, 808. It is necessary to descend sixty steps to get into the church. The tomb of Mary is shown within. In the garden near by, the spot is pointed out from which she was carried to heaven by an angelic host.—Thomson, Southern Palestine, p. 428.

824. An ancient Sling. Taken from an Egyptian monument. The Jews had, in very early times, possessed great skill with the sling.

825. Heads of the Mob. From a German picture.

826. The half-drawn Sword waiting the word of Ben-Hur to leap from the scabbard and strike for freedom.

827. Road to the locality pointed out as Calvary. A sketch made from a photograph.

828. A bunch of the aromatic plant supposed by some authors to be the hyssop of Scripture. The name hyssop seems also to have been applied to aromatic herbs in general.—Smith.

829-845. These pages are accompanied by decorative designs employing symbols already explained. There is the reed of the mocking. Mark, xv. 19. "Pax," the Latin word used in the benediction "Pax vobiscum," meaning "Peace be with you." There are various forms of the initials of Christ: I. N. R. I. (p. 436); X. P., initial Greek letters of the word "Christ;" I. H. S. (p. 422). The cross and nails. On page

846-853 842 are the words "Eloi, Eloi, lama sabachthani," written in Greek characters. Mark, xv. 34.

846. One of the so-called Stations of the Cross which, according to tradition, mark the path of our Lord on his way to crucifixion.

847. The so-called Arch of Ecce Homo, in Jerusalem. Ecce homo is the Latin for Pilate's words when he brought out Jesus before the people: "Behold the man." This arch was certainly not there at that time, and there is no special reason to connect it with that occurrence.—Thomson, Southern Palestine, p. 489.

849. A Snake, with a Dagger driven through his head, suggesting the assassination of the treacherous and cruel Messala by Iras.

850. The Bay at Misenum. See page 261. The name of the promontory of Misenum was supposed to have been derived from the trumpeter of Æneas, who was buried there. The greater part of the promontory was occu-

pied by a magnificent villa, which finally became imperial property. —Dict. Geog., "Misenum."

851. Coin, with a head of Nero, emperor of Rome from 54-68. A great conflagration in 64 aroused the suspicion that the city had been fired by Nero's orders. To divert suspicion, he accused the Christians of the crime, and many of them were executed by fire, sword, and the beasts of the arena as enemies of the human race.

852. Palms from the Orchard of Palms, the gift of Ilderim to Ben-Hur.

853. The usual Roman method of disposing of the dead was by burning. The ashes were then placed in an urn and put in the tomb. But the wealthier used larger receptacles called sarcophagi, from Greek words meaning flesh-eater. These were made at first of a corrosive rock from Asia Minor, which destroyed a body in forty days. Later any large stone coffin was called a sarcophagus. See p. 486.

THE END.

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