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# ANCIENT PICTURES

FOR

# LITTLE MODERNS.



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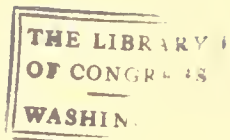


Ancient Pictures  
for  
LITTLE MODERNS  
OR  
Things once seen by  
JEWISH CHILDREN

1-97  
WRITTEN BY  
FREDERICK STARR



NEW HAVEN, CONN  
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A ROMAN SOLDIER.





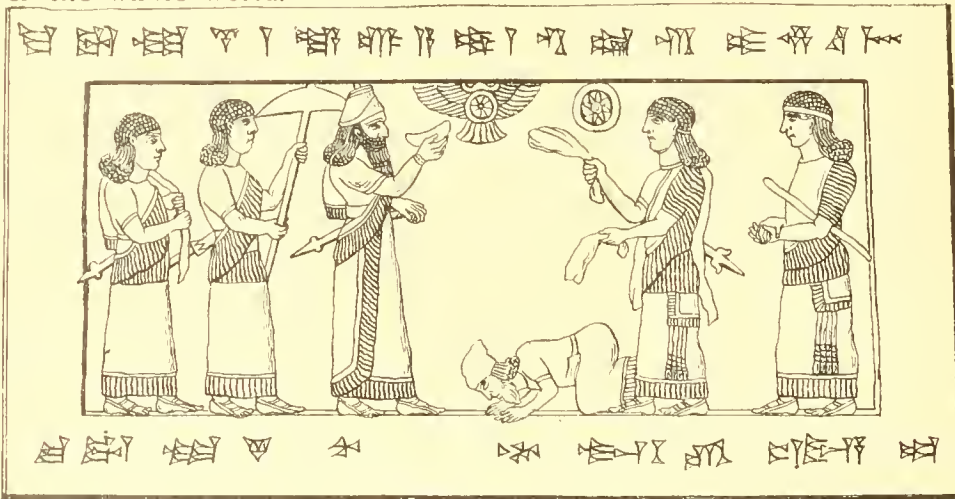
MY LITTLE JEWS.

## J U D E A .

Frank, Pinkie, Jakie, Sammie, and Abraham,—my five little Jews from Russia! If we had time to talk with them, and hear their story, they could tell us many strange things that they have seen in Europe, in this country, and on the great ocean. They were born in Russia, but they left their native land because their fathers and mothers, being Jews, had no chance to do well there. In Russia Jews are treated so cruelly and hated so greatly that they are willing to leave their homes and friends, and to come to a country where they know no one, cannot understand the language, and have to work very hard in order to make money enough to keep themselves and their children alive. So to America they came and here they are—my five little Jew boys—doing the best they can. Every day they go to school and learn English and study hard

at their other lessons and are far ahead of many American boys of their age. When school is out they sell papers on the street, and so help the family at home. Ours is the only land, the whole world over, where Jews can do well.

It is a sad thing that the Jews have always had a hard time. They have always, as a race, been troubled and oppressed by other nations. Once they had a beautiful and great city and a loved land, but their beautiful city has been more than once destroyed and their land is to-day owned by a different race, while the Jews themselves are scattered over the whole world.



JEHU, THE PRISONER KING.

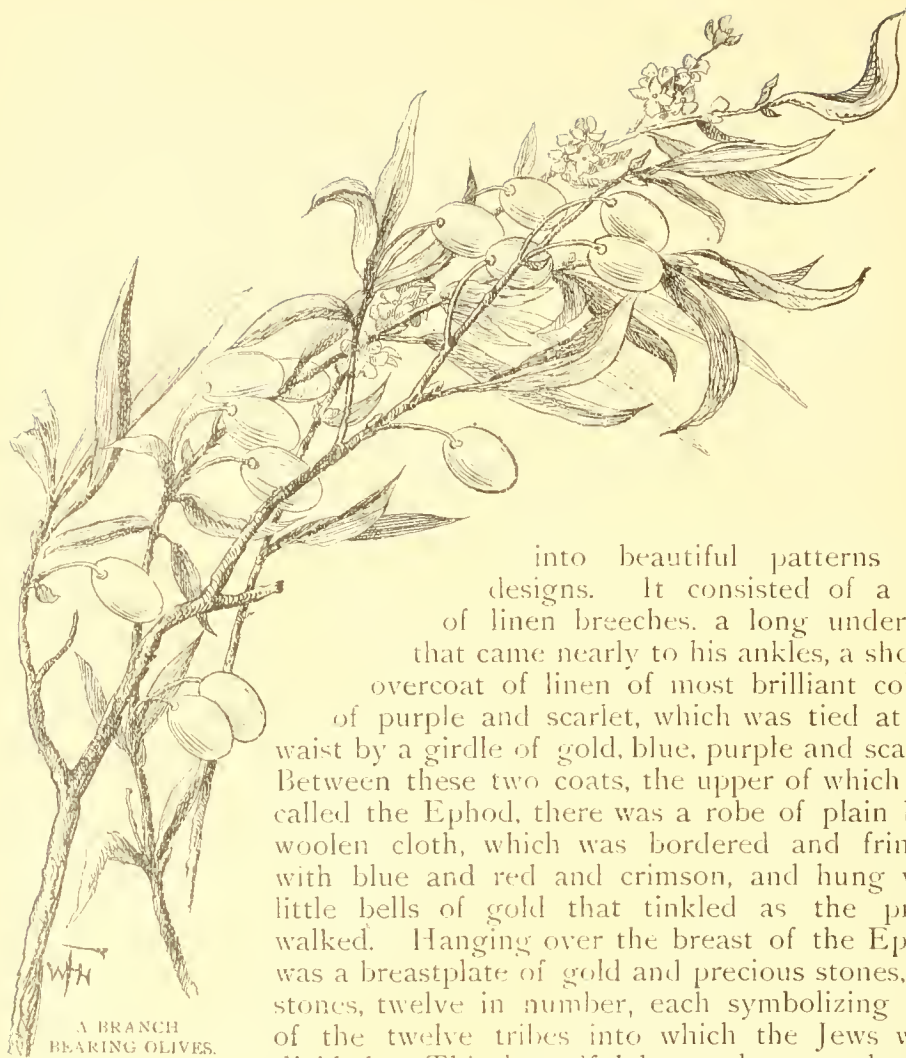
The Jews are one of the oldest races. Their books which tell of their past history are many hundreds of years old. They have had very many enemies. One nation after another has risen up against them. Yet though they have been many times beaten, and though always so cruelly treated, they have never been destroyed completely. Though now scattered in all parts of the earth they are very many in number. The four greatest nations with whom, long ago, the Jews had most to do, have lost their power,—the Egyptian, the Assyrian, the Greek, and the Roman. But though for hundreds of years they have been weak and poor, they have left behind them many pictures, which show us how rich and great they once were. Strange old pictures these are too and we shall look at some of them. Sometimes they were painted on the inside of tombs, sometimes cut with chisels on solid rock in the desert, sometimes carved on the walls of grand palaces, sometimes painted on vases of beautiful forms. Some of these pictures are thousands of years old, but they show us to-day just how those



THE JEWISH HIGH PRIEST.

old-time folk lived and acted. The Jews themselves did not make pictures. It was against their laws, but Jews were sometimes put into the pictures of these other peoples.

I wish we might have known a little Jew boy of the old, old, time. He could tell us more interesting tales than Pinkie or Frank. He could take us up to their beautiful city of Jerusalem at the time of their great feast. There at the Temple we might see the High Priest. He was beautifully dressed. His clothing was mostly of fine linen woven



into beautiful patterns and designs. It consisted of a pair of linen breeches, a long undercoat that came nearly to his ankles, a shorter overcoat of linen of most brilliant colors, of purple and scarlet, which was tied at the waist by a girdle of gold, blue, purple and scarlet. Between these two coats, the upper of which was called the Ephod, there was a robe of plain blue woolen cloth, which was bordered and fringed with blue and red and crimson, and hung with little bells of gold that tinkled as the priest walked. Hanging over the breast of the Ephod was a breastplate of gold and precious stones, the stones, twelve in number, each symbolizing one of the twelve tribes into which the Jews were divided. This beautiful breastplate was looped

at the corners by golden chains attached to onyx stones upon the priest's shoulders. Upon his head the priest wore a bonnet and a mitre of linen, bound around the bottom with a blue ribbon bearing a golden band on which were the words meaning "Holiness to the Lord," in Hebrew letters.

At evening our little Jew boy would sit by his father's side, while he would tell him the story of the many wars his people had carried on in years gone by. He would tell him of the time when Joseph, sold by his brethren into bondage, went down into Egypt, of the famine, and how the brothers were sent down to the land of Pharaoh to get corn.



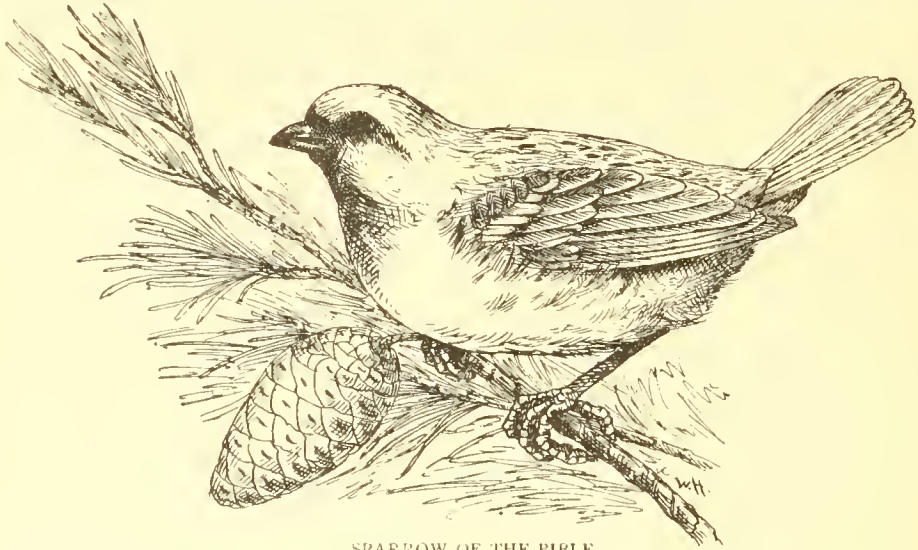
He would tell of the terrible suffering of the Jews in Egypt at the time of Moses and how by God's help they were led out from the land of bondage,—up into the Promised Land. He would tell of the time when the Jews were led away captive into Babylon; of Daniel and his



JEWISH CAPTIVES BUILDING MOUNDS.

bravery, and of the three faithful Jews who were cast into the fiery furnace. Our little Jew would hear all the dear old Bible stories and in addition he would hear fuller stories of some things than we read in the Bible. His father would tell him of the great cities of Assyria. He would describe the war that the Jewish king Jêhu waged against the

Assyrian king Shalmaneser. At the close of this war the poor Jewish king was totally beaten and was made to pay a great sum of money as tribute and was led in a long procession to Shalmaneser's honor. In an old Assyrian city, carved on a black stone obelisk, there is a picture, now more than twenty-seven hundred years old, in which we see this procession. It shows us King Shalmaneser dressed in his royal robes. Behind him are two servants. On the wall in front of him is a picture of a circle with a pair of bird's wings. This is meant to represent the



SPARROW OF THE BIBLE.

chief god of Assyria. In front of the king there are three persons. Two of them are servants of the king, but the third one, who is just in front of Shalmaneser, is the poor Jewish king, Jehu. He is bowing down and kissing the ground to show that he is conquered and is now ready to serve the Assyrians. Notice the strange characters above and below the picture. It is Assyrian writing. The Jews had a good deal of trouble with the Assyrians and quite often appear in their old pictures. Not only Jewish kings were taken away by the Assyrians, but many hundreds of men and women, and even boys and girls, were taken away from Judea and were harshly treated in the strange land to which they were brought. In one of the palace wall-pictures we see how captive Jews were kept at work, day after day, carrying heavy baskets of earth upon their backs up to the tops of great mounds of earth, which they were made to build as foundations for fine buildings. Our picture showing the captive Jews building these mounds is drawn and colored a good deal like those made by the Assyrians themselves

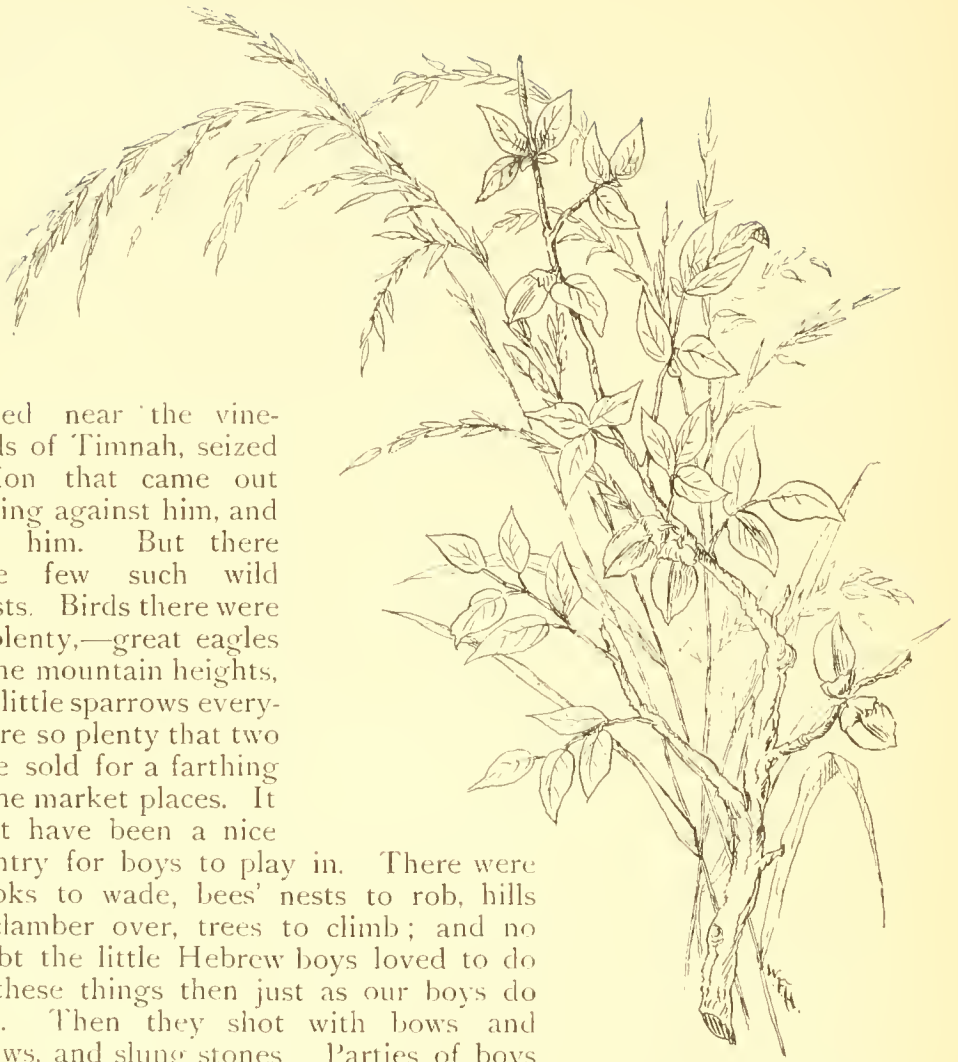


ARABIAN WOMEN GRINDING CORN AND MAKING BREAD

on the walls of their great stone houses. The little Jew boys probably had a hard time, too, and were much laughed at and abused by the boys of the Assyrians.

But the Jews were not *always* in slavery or kept as prisoners in foreign lands. The father of the Jews was Abram. You remember how he left the land where he had been brought up, at God's command. "The Lord said unto Abram, 'Get thee out of thy country, and from thy kindred and from thy father's house, unto the land that I will shew thee: and I will make of thee a great nation.'" So he went away to a new country, and God was with him and blessed him. One time, however, a famine came upon the land, and he went down to Egypt and lived there until the bad seasons were past and he could go back to Canaan. Canaan was the land which God gave to him, and the land where Isaac and Jacob and Joseph lived. It was the land to which the Jews returned from Egypt after their bondage there. It was there that they built Jerusalem, where the Temple was and where the High Priest lived. It was a lovely land—a land of mountains, to be sure, where they could raise sheep and goats, but wheat and vines and fruits could be raised, too. Olives grew there and the vineyards were loaded with grapes. The mountains were overgrown with cedars and pines. The Jews themselves always called it "a land flowing with milk and honey." There was no great number of wild animals there. To be sure, once in a while a bear or a lion would come in and capture a sheep or a lamb. David says that he kept his father's sheep in the wilderness, and "when there came a lion or a bear and took a lamb out of the flock I went out after him and smote him and delivered the lamb out of his mouth." So, too, Sampson, as he

passed near the vineyards of Timnah, seized a lion that came out roaring against him, and tore him. But there were few such wild beasts. Birds there were in plenty,—great eagles in the mountain heights, and little sparrows everywhere so plenty that two were sold for a farthing in the market places. It must have been a nice country for boys to play in. There were brooks to wade, bees' nests to rob, hills to clamber over, trees to climb; and no doubt the little Hebrew boys loved to do all these things then just as our boys do now. Then they shot with bows and arrows, and slung stones. Parties of boys at a brookside would fill their pouches with smooth stones, and then with their stick slings—not like the slingshots, or even like the cord slings, that our boys have—they would practice slinging stones at a mark and would gain great skill. How lucky it was that David had been on such expeditions with his boy friends! But the boys in Judea were not always at play. No, indeed; they were often set to watch sheep, or sent on long, long errands. They had to pull weeds, too, and help in the fields at sowing time, and were often among the gleaners at harvest. There were good fields in Canaan



MYRRH PLANT AND TARES.





LOCUST OF THE BIBLE.

in the olden time. Wheat was the great crop. Farmers had to look out carefully for tares in their fields, the most troublesome and dangerous of weeds. At first, when the wheat is just starting, the tares can be picked out if there are but few of them in the field, and many a little Jew boy in the old time was set to weeding out the tares in the wheat field. The wheat and tares looked so much alike that he had to be very careful or he would pull up the good wheat. Terrible stuff tares were, for their seeds, if mixed with wheat and ground up into flour, caused terrible pain and even death to those who ate it.

There is one plant often mentioned in the Bible which, perhaps, grew in Canaan formerly, though it does not now, the myrrh plant. Myrrh was very much prized by the Jews, and was obtained from a small, thorny tree. The trunk was bruised with stones, and the sap ran out and gummed as it dried. This gum smells very sweet and burns with a pleasant perfume. It was among the precious things which the wise men from the East brought with them as gifts, when they came to see the Christ in his manger cradle.

The men and boys worked in the fields to get the wheat, but it was the women to whom its grinding into flour was left. Our picture shows women of the present day in the East grinding corn, but we may be sure that in the olden time they looked just the same. The grinding was done between two heavy, flat, round stones. To the upper one there were two handles, or one,—*generally* two. The women, taking hold of these, would turn the upper stone around and around, and the wheat which was put between the two stones would be ground to flour. The flour, mixed up into dough, was rolled out into a thin cake on a smooth stone, and then baked on a hot, flat stone.

But some years there would be no grist to grind. Great swarms of



EGYPTIAN POTTER.

locusts would come up like clouds, darkening the sky as they flew, and would settle down on the corn (wheat) by millions. They would eat every blade, and when they were gone the fields behind them looked as if swept by fire. The locusts were a kind of large grasshopper, and when they had eaten all there was in one field they would leap up into the air and fly away to new pastures. Moses called up such a flight of locusts into Egypt at God's command. "The East wind brought them, and they covered the whole face of the Earth, so that the land was darkened, and they did eat every herb of the land and all the fruit of the trees, which the hail had left, and there remained not any green thing, either tree or herb of the field, through all the land of Egypt." Never quite so bad in Canaan, perhaps, but still terrible sometimes was the destruction caused by the locusts.

While very many of the men of the old Jews were farmers or vinedressers, or else raisers of sheep and goats, there were also many who lived in the cities and villages and followed various trades and kinds of business. There were men who wove cloth, men who made fine gold and brass wares, and workers in precious stones. There were men who

sold slaves and lent money. One very common business was the making of pots and jars. The potter, taking a lump of clay, would set it on his "wheel," which was just a round table set on an axis so that it could turn around fast. Then setting the table to whirling he would mould the clay into all sorts of forms. Our picture is not of an old Jewish potter, but the kind of wheel and the way of using are probably the same. Think what a delight it must have been to the little Jew boys when they had been sent on errands, or when on their way to school, to stop and watch the potter at his work, smoothing the rough lump of clay to shape and form, and turning out a handsome jar!

## EGYPT.



THE GODDESS NISSEM.

One of the lands in which the Jews often lived, sometimes as captives of war, sometimes as slaves, and sometimes because they had been driven away from their own country by peril or famine, was Egypt. To the land of Egypt, Abram, the father of the Jewish people, went when there was a famine in Canaan, and there he dwelt for some time. To the land of Egypt, many years later, Joseph of Bethlehem and his wife Mary, with the infant Jesus, fled for safety from the cruelty of Herod, the Jewish king. Egypt was a most wonderful land. Its people were wise and rich, and built beautiful cities before almost any other people in the world. The country lay along a great river, the Nile, which is the strangest river in the world. This river, for one thousand miles from its mouth, has no streams emptying into it. The country along that whole distance has no water except what it gets from the Nile, as there is no rain there. At one time



VULTURE.

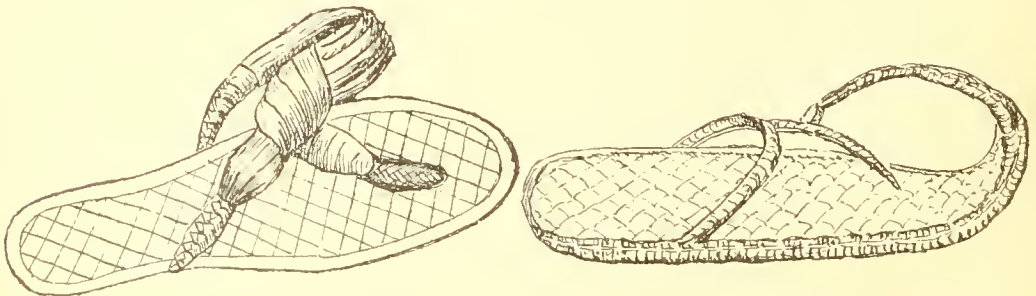


OWL.



of the year, the rain of the region where the Nile rises, and the snows melting off the mountains of that district, cause the river to rise. It grows larger and larger, swelling until it floods the whole land of Egypt with its water. Only such places as are built on mounds above the river's reach are left untouched by the water. Then the river's water goes down, down, down, and no more water comes until the next year. There was once a little Jew boy who lived in Egypt, and was brought up in the king's palace. He had been found by the king's daughter in an ark

of bulrushes floating among the reeds and rushes at the river's edge. You know the story so well that we need not tell it here. He must have seen many strange things in that royal home, and on the streets of the beautiful city. The Egyptians were great builders, and their mighty buildings—the pyramids, the sphynx, the temples, obelisks, statues, and rock tombs—still remain, some of them thousands of years old, and show us what sort of people the Egyptians were. In the pictures, cut into rock and painted on the walls of their tombs and temples, they show almost everything they did; so that, although they have been so long dead, we know almost as much of how the Egyptians dressed and ate, played and worked, as the boy Moses himself did. Of course, their clothes were different from ours. They were suited to a very warm climate. The poorer people wore very little clothing at all. The richer ones dressed with a good deal of care. All the men in Egypt had their heads shaved so that there was no hair there at all, but all wore wigs. Boys' heads were shaved, too, but a few locks of hair were left. Usually there were two of these locks, one on each side of the head, just in front of the ear, and these were strangely twisted

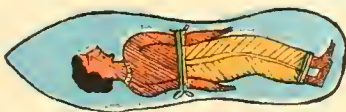




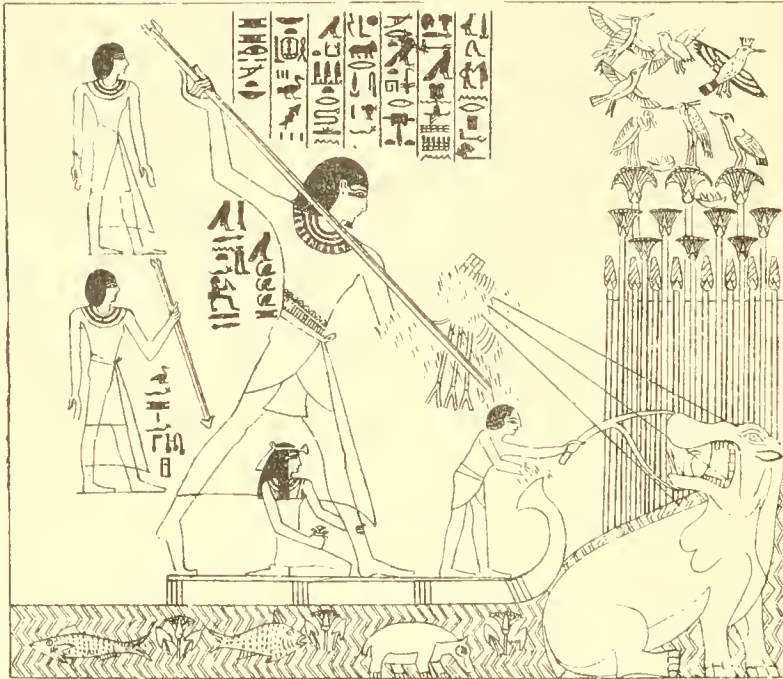


EGYPTIAN KING AND QUEEN.

and hung down as curls. Pharaoh's daughter probably had Moses' head shaved in just that way. Pharaoh himself probably usually wore a wig of black hair, but sometimes he would wear over it a head-dress of fine white linen. Sometimes the Egyptian king would wear his crown. This was unlike any crowns they make now. Egypt was divided into two parts Upper and Lower Egypt, and there was a crown for each of them. Sometimes the king wore one, sometimes the other, sometimes both of these crowns, as they were made so that one could be put on over the other. When the king was offering sacrifice to his gods, he wore a curious striped head-dress of linen, which came down in two points, over his shoulders in front and hung down between his shoulders behind. The queen wore a head-dress of fine linen, but her hair hung down at both sides of her head in front of it, and was curiously done up behind. The dresses of the king and queen were a good deal alike. They were made of fine linen, with the sleeves short and very full. Girdles, often of bright colors



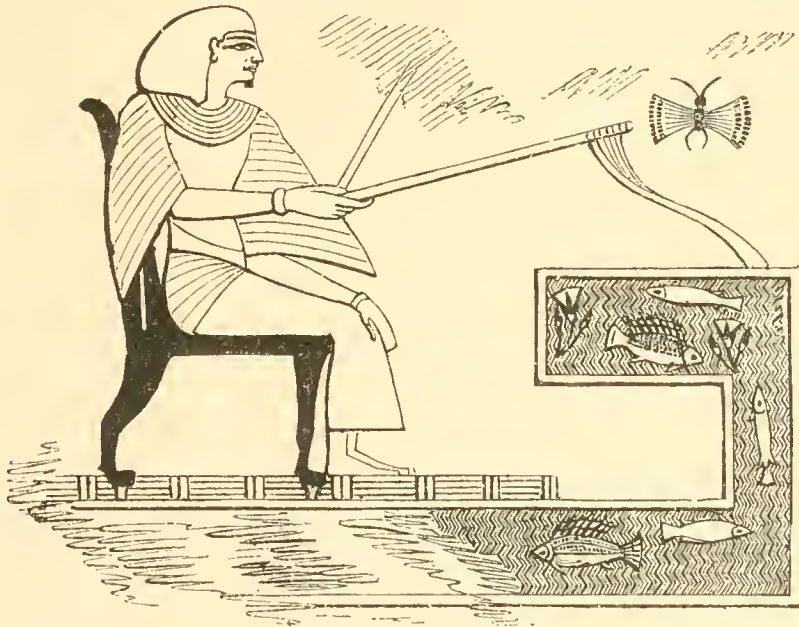
and strangely adorned, were worn around the waist. Both men and women usually wore sandals on their feet. These were made of stalks or rushes woven, or of leather. They were sometimes flat, sometimes turned up at the ends. They were fastened on to the foot by thongs or narrow straps. Sometimes on the king's sandals were painted pictures of prisoners taken in war, to show that he trod upon his enemies.



HIPPOPOTAMUS HUNT.

Egyptian gentlemen were very fond of hunting, and used lassos to capture gazelles and wild oxen. Nets and traps were made for catching some beasts. There were formerly great herds of antelope, and oxen, and wild goats in Egypt. Men of wealth used to have tame lions around their houses, and with these to help them would go out to hunt such animals. The largest animal that they hunted in Egypt was the hippopotamus. It lived in the waters of Southern Egypt, and used to come up out of the water into the wheat fields and do great damage to the crops. Probably they used to send men out into the field to make a great noise on drums and by shouting, and so scare them away, just as they do now in Ethiopia. In the olden time it was considered great sport to go out to hunt and capture them. There is an old picture

that shows us how it was done. The picture is broken some, and it is not quite the kind of a picture that we would make now. In it we see a gentleman standing in a boat. He has a spear with a large sharp point. This point is fastened to the shaft in such a way that it will easily come off from it. A stout rope is attached to the point, passes along the shaft, and goes over a notch at its upper end, and is fastened to a reel held in the man's left hand. When the spear was hurled at the animal, the point stuck into him and the shaft came off. The hippopotamus dove



GENTLEMAN FISHING.

into deep water, and as he dove the rope was let out from the reel. The animal in the picture has been struck three times, and the man is about to throw his fourth spear. His son stands near by with a fifth one ready for him. After the poor beast had been struck a number of times he would be so weak from the loss of blood that a servant could noose him, and he would be dragged out on to the shore. Not only were four-footed animals hunted and trapped in Egypt, but also many kinds of birds. Large nets that opened and shut were used in catching flying birds. Throwing-sticks of very heavy wood were used to kill birds on the wing. Although the Egyptians killed so many animals they were quite fond of pets, and kept a great many different kinds. They were especially fond of dogs and cats, and if a pet dog or cat were sick they nursed it most carefully.



EGYPTIANS PLOWING AND SOWING SEED.

If it died, all the people in the house would mourn, and would have their eyebrows shaved off as a sign of grief. The men were quite as fond of fishing as our boys are nowadays. Only very poor men were fishermen by trade, but gentlemen of wealth used to go fishing for fun a great deal. When the Nile rose and overflowed its banks, much of the water was caught in tanks, and dammed up in pools, and would remain there when the river had gone down. This water often contained a great many fish.

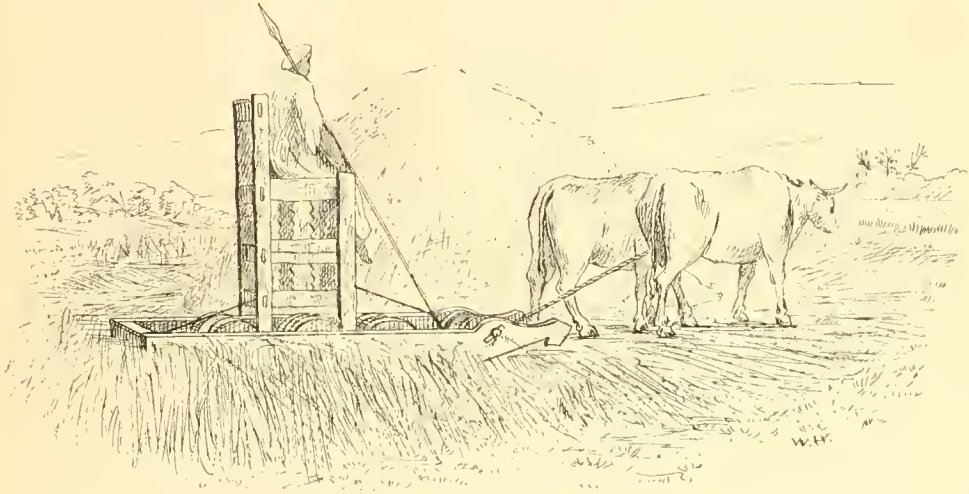


WATER-CARRIER.

A strange old picture shows us a gentleman, dressed in his fine clothes, sitting in his easy chair, fishing in such a pool. He has a very short pole and two lines and hooks. He seems to enjoy himself, and is certainly having a very easy time. Poor men unless fishermen by business, had no time for such amusements, but hired themselves out to work in the field. The soil in Egypt is as fertile as any in the world. When the River Nile overflows it is full of very fine mud, and this is left over the fields when the water goes down, and is a wonderfully rich soil. Scarcely had the water gone before the laborers began to plow and break the ground and sow the seed. The plows



were very poor wooden affairs but they were good enough, as the ground was soft and fine. A very small kind of oxen were used to draw the plow. In the picture we see the wooden plow and small cattle, also, how little clothing poor men wore, and the wigs on their heads. Other men often followed after the plowman, and broke up the lumps of dirt with queer wooden hoes. In such work in old Egypt there were always "overseers" to direct the work-



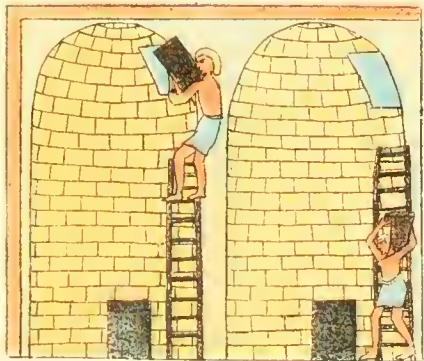
NOREJ.

men, and to see that they kept at work. In our picture there is such an overseer, and also a man sowing seed. After the seed was sown they did a strange thing. Instead of harrowing the ground, as we do, to cover up the seed, they turned a flock of goats into the field, and drove them around and around until they had *trodden in* the seed. As there is no rain in Egypt, the fields and orchards had to be very carefully watered. The water was taken from the river or from the tanks which had been filled when the river was high. It was carried by men in buckets hung to the end of a pole that they carried across their shoulders, and was emptied into little channels or tubes running through the fields. In Egypt, wheat and barley grew rapidly, and before long the grain was ready for the harvest. The wheat was cut just below the ear, and was carried to some part of the field where a smooth, round place had been cleaned and swept for a threshing floor. The wheat was brought from the fields in wicker baskets on the backs of asses. Some of it was placed on the threshing floor, and oxen were driven around over it and



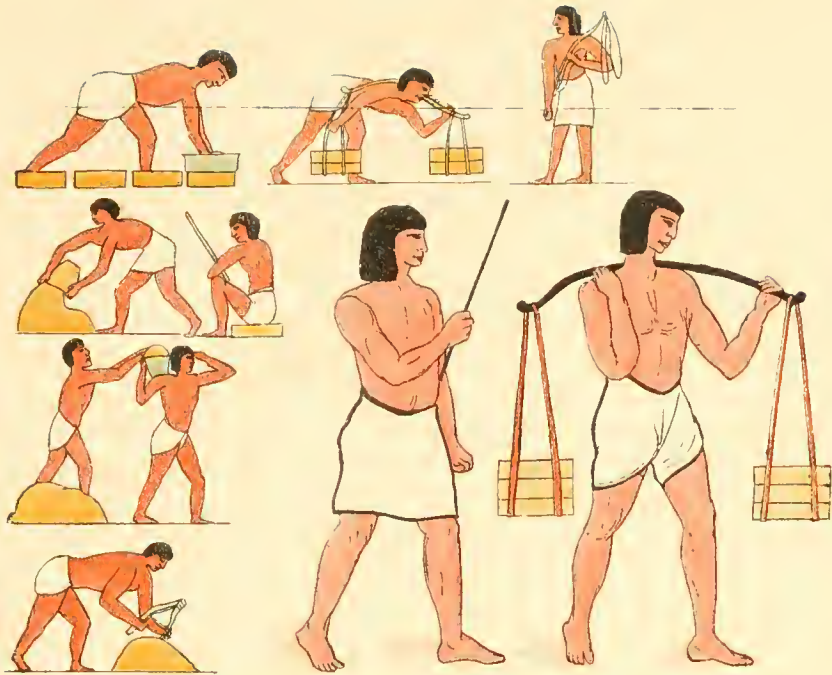
WINE-PRESS.

trod out the grain from the husks. The men who drove the oxen around and around upon the threshing floor used to sing threshing songs to the oxen. Now and then they would put in some new grain to be trodden. Men then separated the chaff from the grain with wooden shovels and put the grain up into sacks which were carried on men's backs to the granary to be stowed away. These granaries were somewhat bee-hive shaped buildings, and had a little door above and one below. The men coming in with the grain climbed on ladders to the upper hole and emptied the sacks of grain into it. When wheat was wanted, the lower door could be opened and out it would pour. It was probably in such granaries as these that Joseph had the corn of the seven years of plenty stowed away, for use during the seven years of famine. In Egypt, nowadays, they have a different way of threshing, and use a norej. This is a threshing machine drawn by oxen. It consists of a wooden framework with round iron plates set in it. A driver sits upon a seat on



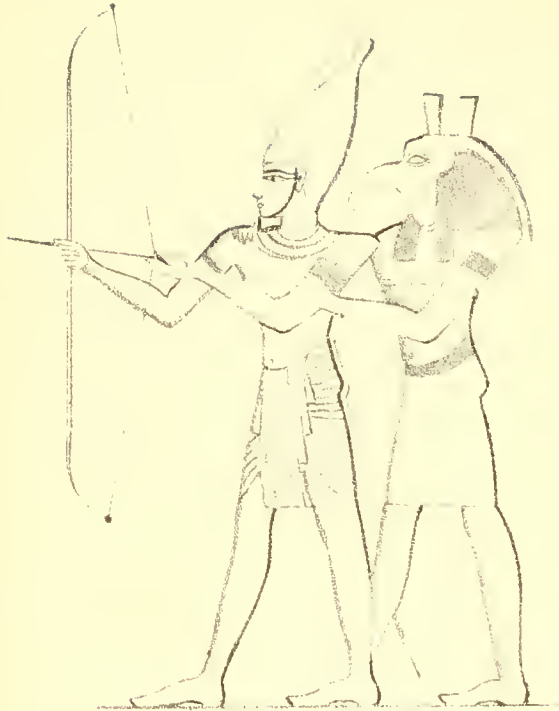
GRANARIES.

the machine, which is dragged around over the grain. The grain is cut with a long stalk, as we cut it. The weight of the instrument and the iron plates not only shake out the grain but cut the straw at the same time. While they did not use this norej in old Egypt, it is likely that it was in use among the Jews. But wheat ("corn") and barley were not the only crops of the old Egyptians. They had, also, orchards and vineyards, very productive and very well kept. The grapevines were carefully trained over trellises,



BRICK-MAKING IN EGYPT.

which were often beautifully painted and ornamented. The boys of Egypt were often hired to spend much time in the orchards and vineyards to shout at the birds and to stone them with slings, to keep them from destroying the fruit. When fruit-picking time came, monkeys were sent up into the trees and vines to gather the grapes and figs. Great quantities of wine was made from these grapes and it was pressed out in a bag twisted by sticks at the end, turned by men. The juice as it was squeezed out ran into a tub or vat below. In our picture of this wine-pressing, as also in the pictures of water-carriers and brick-making, we have shown you something in coloring much like the old Egyptian pictures themselves. We would not, perhaps, think that the colors were natural, but the paints themselves are certainly very good, for they have remained bright these many hundreds of years. Perhaps the hardest labor among the Egyptians was the making of brick out of clay. Only the very poorest were made to work at this, and usually it was left to captives taken in war or to slaves. The Jews of Moses' time were made to make bricks under the direction of



THE GOD NUBTE AND THE KING.

cruel taskmasters. The clay was dug with rude wooden hoes, loaded into vessels or baskets and taken to the moulder. He had a wooden box into which he packed clay until the mould was full. He then smoothed the clay on the top, shook out the brick, and left it to dry. Other men came, loaded the dried brick into loops at the ends of carrying poles, and carried them where they were needed. Everywhere one might see the taskmasters, who allowed no rest to the toilers. You remember how angry Moses was at seeing their cruelty? The Jews in that time had a hard lot.

The Egyptians were terrible heathen. Unlike the Jews, who believed in one true

God, the Egyptians had many objects to which they prayed and made sacrifices,—a great many gods and goddesses. They worshiped the Sun and the River Nile. They worshiped their kings. They worshiped hundreds of strange idols of beings like men and women, but with all sorts of peculiarities. Some of their gods they worshiped, because they were good and could help them; and others because they thought they were bad and could hurt them. Everywhere in Egypt they worshiped cats, and dogs, and cows; and in some parts they thought that frogs, and goats, and hippopotamuses, were gods. One of their gods, named Nubte, was generally represented in the pictures and carvings as a being with a man's body and a beast's head—sometimes with a hawk's head besides. He was usually considered rather bad, but still might sometimes be useful, and was supposed to teach the king how to shoot with a bow and arrow. Rameses III., one of the kings, is thus represented as being taught how to shoot by this god Nubte. One goddess in whom they believed had a great many forms. She was supposed to have for her especial charge and duty the guardianship of



the king. One of her names was Nishem. She is usually pictured as a woman with a cap and two ostrich feathers. Often, however, she is in the form of a vulture with outspread wings, hovering over a king as if to protect him. (See headpiece to this chapter.) One of the most horrid looking of the gods of Egypt is the one called Bes. In the paintings he is made as a short, deformed man, with a curly beard and a head-dress of feathers. He was probably the god of death, of destruction, and of war.

The Egyptians were for a long time quite a peaceful people, but as they gained wealth and power they were forced to learn war to protect themselves, and they became great warriors at one time. When they went to battle there were among them bowmen, who drew the arrow to the head and sent it with great force against the foe, slingers of stones, throwers of darts or javelins, and brandishers of swords. But the most interesting part of their army was the war chariot. This consisted of a wooden framework covered with leather. There were two wheels. The chariots were drawn by two horses and usually two men rode in them; one as driver, the other as warrior. Both of them wore helmets made of cloth and wadded thick, so that a heavy blow upon the head would not be felt. The warrior was clad in an armor of metal. The whole upper part of his body was encased in a close-fitting coat or jacket of overlapping metal plates. In his hand he held his bow and arrow ready for use. The driver was not always clad in metal, but might wear a thick wadded coat of cloth. At the side of the chariot hung the quiver and bow-case. In the quiver there were two spears and many arrows. The bow-case was of leather, and intended to keep the bow out of the

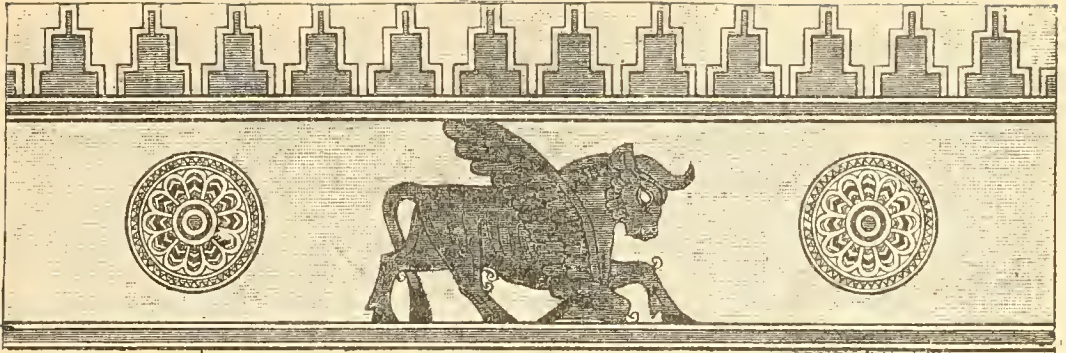


BES.



WAR CHARIOT.

sun when it was not in use. The horses were harnessed queerly. The pole from the cart had a yoke near the end. On this yoke hung two small saddles, one of which fitted upon the back of each horse. They were then held in place by girth straps. A breastband passed in front of each horse. There was but one trace for each, both on the inside. Such chariots were much used in the Egyptian army. When Moses led the Jewish people out of Egypt, out of the house of bondage, away from the hard brick-making, up, toward their own dear land, there were many of these chariots in the host that pursued after them. The Lord opened a way for the Jews through the Red Sea, and they passed over in safety. But "the waters returned, and covered the chariots and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them."



A PIECE OF DECORATION ON THE WALL OF AN ASSYRIAN PALACE.

## MESOPOTAMIA.

In Southern Asia, near the head of the Persian Gulf, and around it between the rivers Tigris and Euphrates, there lies a district of country called Mesopotamia. To-day it is a desolate and dreary land, mainly low and flat, with little or no wealth or life about it. It was, however, at one time of great importance, and several mighty nations have grown up there. Thousands of years ago it was irrigated or watered by artificial streams led from the rivers, and was one of the richest farming regions of the world. Hundreds of beautiful cities dotted its surface, and life and bustle were everywhere where now is only to be found a scene of desolation, with here and there heaps of sand and rubbish. These heaps of rubbish have been opened, and have been found to contain ruins of grand old cities which fell to decay two thousand years ago. Royal palaces have been found built on great artificial mounds of earth. The halls of these palaces are often lined with slabs of stone covered with elegantly carved pictures of kings and warriors, of tortured prisoners, of gods and goddesses. Long inscriptions in strange letters are carved upon these walls, also, and they tell us what the pictures are about. At the doorways to these halls stand gigantic beasts carved in stone, with heads of men, with wings of birds, with five legs and feet. In some of these palaces they have found many old books—perhaps the oldest in the world. They are very different from any books that you have ever seen, and you would not at first think of their being books at all. They are only little flat sheets of clay upon which words were written with a sharp point. The clay was then baked into a little brick and the “book” was done. More than ten thousand of these little brick books have been found, and from them and the pictured walls men have learned much about Mesopotamia. The first great nation that arose in this region was Chaldea, in the Southern part.



It came to be very powerful, and its last great capital city was Babylon. Later on, a great power named Assyria rose in the North. In it was the famous city Nineveh. Still later, Assyria lost its power, and where old-Chaldea had been there was again a mighty empire with its capital at Babylon, and this new empire was called Babylonia. Now the people of Chaldea, Assyria, and Babylonia were so much alike that we shall speak of all of them together. They all had a great deal to do with the Jews. In fact, Abram, from whom all the Jews descended, lived at one time in the old Chaldean city Ur, and was himself a Chaldee, I suppose. He left Ur, and went to Canaan to establish a new nation,—that of the Jews. Later on, when Assyria had grown to be a great power, and the Jews had become a numerous people, there was much trouble between them.

The Assyrian kings were many of them fond of hunting. In the wall pictures of a palace at Nineveh we have a king in his chariot out lion-hunting. He uses a bow and arrow, and we see that several shots were necessary to kill the animal. One of the greatest kings for lion-hunting—and he was a great king in other ways, too—was Tiglath-Pileser I., who says on his walls that he “killed one hundred and twenty lions on foot and eight hundred” from his chariot. He was also a hunter of elephants and wild bulls, and he had quite a menagerie of wild animals, and tried to get new and curious kinds from all parts of the world. The king of Egypt sent him a crocodile and some other animals for his collection.



ASSYRIAN KING LION-HUNTING





ASSYRIAN KING OFFERING A LIBATION.

Like so many others of the old-time people whom the Jews knew, the Assyrians and Babylonians had a great many different gods whom they worshiped and to whom they made sacrifice. Such beings were usually made in the pictures with wings, and carried sacred objects of some kind. Thus in a picture of a king on his throne, probably offering wine to a god, we see that the object of worship is represented as a man with wings, carrying a cane in one hand and a basket in the other. Both the cane and basket were sacred objects. The king is attended by two servants, one of whom is his cup bearer, and the other some sort of guard or attendant. Perhaps one of the favorite gods of the Babylonians was Bel. Bel was one of the three great gods. There were many stories told about him, but perhaps the one that Babylonian boys most liked to hear was that about his fight with the dragon. The dragon's name was Tiamat, and she was a very dreadful creature indeed, and did a vast deal of mischief. So the three chief gods, Anu, Ea, and Bel, concluded that she must be destroyed. So Anu made a sword and a bow, and a set of armor which Bel put on and went out to fight the dragon. She expected to have a very easy victory, and so she came out of the sea with a great many of her horrid companions. In the battle that followed, Bel wounded her with his sword. She was enraged, and rushed toward him



BEL AND THE DRAGON.

with wide opened mouth. At Bel's command a heavy wind rushed in to her, choking and tearing her within so that she fell down helpless, and Bel bound her and the victory was his. Another great god among the Mesopotamian peoples was the "Fish-God," who was half a man and half a fish. In the pictures he is shown as having a fish head over his own. The fish covered his back and reached half way down his body, or in some cases to his feet. Like so many of their gods, he carries the basket and the cane. The old Babylonians called the fish-man Oannes, and told this story about him. The fish-man came up out of the sea and lived among the men of Chaldea, to whom he gave much knowledge. He taught them to build temples, to found cities, to make laws, to care for land. While he spent his days among men, he went back at night into the sea. Among the Assyrians he was called Dagon. This same god, half-man, half-fish, was found among a great many other people in Asia, particularly among those old enemies of the Jews—the Philistines, who had five temples in his honor. One time the Philistines beat the Jews in battle and carried away the holy "Ark of the Lord." They set it in the great temple of Dagon, at Ashdod. It was left there over night. In the morning the image of Dagon was found thrown down



THE FISH-GOD OR DAGON.

upon the ground. It was set up again, but the next morning it was found not only thrown down but broken. It was a temple of Dagon, where Sampson, after he was blinded, was made to dance for the amusement of the Philistines, and where by dragging down the pillars of the roof he killed himself and avenged the Jews.

There are very few parts of the world where men did more beautiful chiseling in stone than in Assyria. All sorts of animals, both wild and tame, were cut in the most lifelike manner. Camels, lions, hounds and horses occur in the wall pictures. We have here one picture that shows how well animal pictures were cut. Two Assyrian horsemen are pursuing an Arabian on camel-back. Though they were so fine cutters of stone, and though they could build such beautiful palaces, there was perhaps never a more cruel people than the Assyrians. In war they were most brutal. In attacking a city they beat in the walls with battering rams, which were long beams of wood, hung by ropes so as to swing back and forth, and tipped with heavy metal heads. The whole thing was put onto wheels, so that it could be moved up next to the wall.

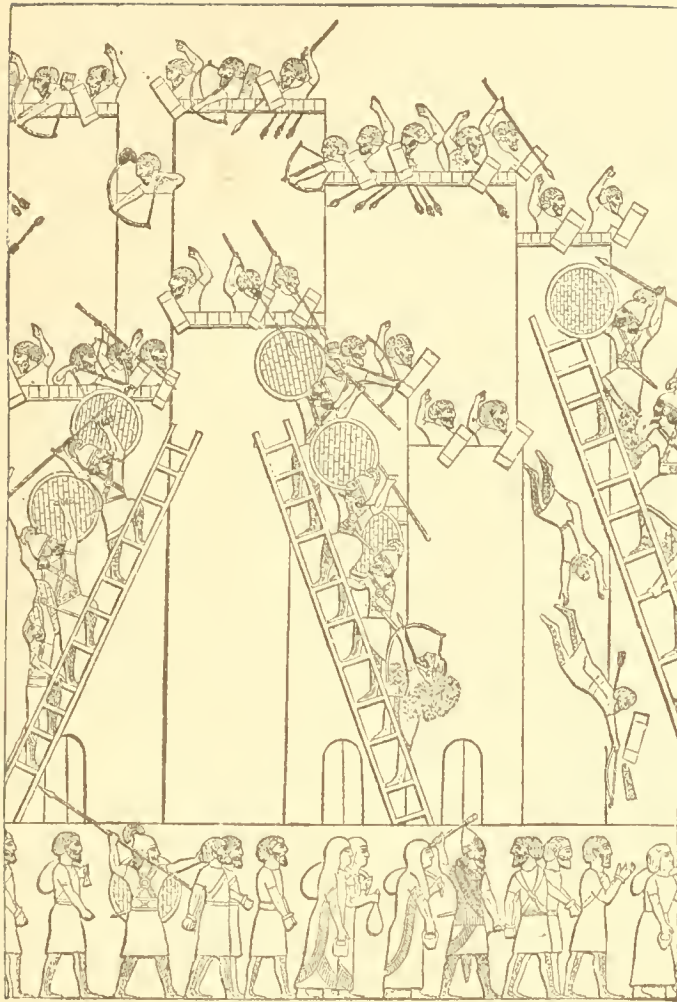
Sometimes they had towers mounted on wheels, and in these towers were soldiers, who could stand on a level with the city walls and fight against the people of the town, when the tower was wheeled up near the walls.



More common yet was it in attacking a city to put up ladders against the walls. In the last of our Assyrian pictures—made as all our Assyrian pictures are, very nearly like the old carvings themselves—we have an attack upon a walled city. The men of the town are on the walls, defending their city against the assault. The Assyrians are mounting ladders, protecting themselves by round shields and using spears as weapons. Below we see prisoners just taken in battle being led away. Such war prisoners were treated most cruelly by the Assyrians. One king, named Asshur-banipal, built a great heap of the heads of slain enemies. He had the skin of the prince of his enemies torn from his body while he yet lived. Some of the prisoners he had walled up alive inside of pillars, and others he had thrown upon sharp pointed stakes. It was no uncommon thing for these cruel kings to cut off the hands, feet, ears and noses of prisoners; to put out their eyes; to tear out their tongues. They did not always do such things to prisoners, but very often would take them away from their native land and settle them in Assyrian cities, where they were allowed to live very much as they did when at home. About twenty-five hundred years ago the king of Babylon had some trouble with the Jews, and going up to Jerusalem he captured it and plundered the Temple. He took some of the Jews back with him to Babylon. The trouble continued, and so in a few years more he had the city spoiled, the Temple completely destroyed, and the people all taken into captivity. For more than fifty years the people lived in



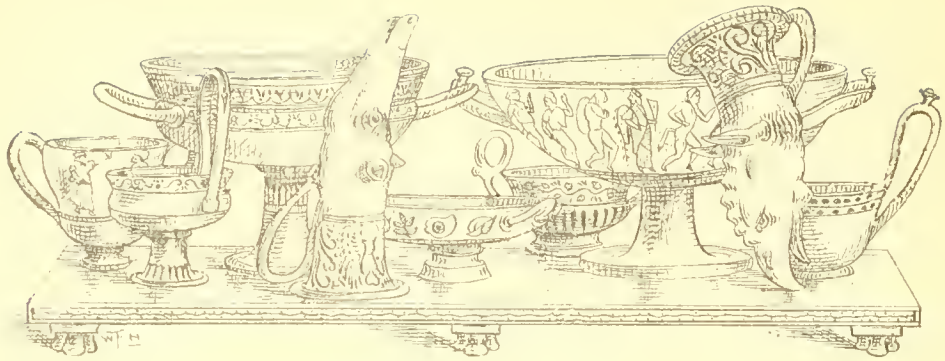
ASSYRIANS CHASING AN ARABIAN.



ASSYRIANS CAPTURING A FORTRESS.

to their homes. Only fifty thousand went. The captivity had lasted for seventy years, and almost all who had been brought away were dead, but there may have been old men in that return who remembered being brought in as captives, when they were little boys. The old city of Jerusalem was rebuilt and a new Temple was erected.

Babylon. They were not treated very badly, but many of them longed for their native land, their loved city, and mourned the destruction of the Temple. The name of the Babylonian king was Nebuchadnezzar, and it was during this time of captivity, when the Jews were all at Babylon, that he set up the great Golden Image and ordered all men to bow down and worship it. Of course the Jews, who did not believe in idols and idol worship, ought not to obey him. The three young men who did not obey him were unhurt, even when thrown into the fiery furnace. At last, when Cyrus became king he allowed all the Jews to go back



## G R E E C E .

The next really great race with whom the Jews met after the Egyptians, Mesopotamians and Persians, were the Greeks. Josephus, a Jewish writer, tells of a most interesting meeting between them. Alexander, king of Macedon, one of the greatest generals that ever lived, with a large army of Macedonians and Greeks, besides hired soldiers that he had joined to himself from the different cities that he had conquered, was on his way to Persia. The High Priest at that time in Jerusalem was named Jaddua. Alexander sent messengers to him asking that he should at once send him soldiers to help him against Darius, the king of Persia, and provisions for his army. He said that if Jaddua would do so he would be his friend. The High Priest replied to the messengers that he could not do so; that he had promised Darius not to bear arms against him and that he would keep his word. This made Alexander very angry, and he said as soon as he should capture Tyre, the city he was then attacking, he would go up against Jerusalem and punish the city and the High Priest. In seven months he captured Tyre and then, in two more, Gaza, and at last left for Jerusalem. Jaddua, the High Priest, was in great terror, and he ordered all the people to make prayer and sacrifice unto God to save them. He then said that God had told him in a dream what they should do. He gave orders to the people that they adorn the city as if for a holiday, throw open the city gates and all dress in pure white. He and the other priests dressed in their sacred robes,—they in their fine linen, and he in his scarlet and purple and gold. Then as the army of Alexander marched toward the city, a great procession of the Jewish people, all in white, with the High Priest and the other priests at their head, marched slowly down from the city to meet him. When they met, a strange thing happened. Alexander approached the High Priest with respect, saluted him, and then adored the name of God on the golden band of the Priest's head-dress. All



SCENE IN THE WOMEN'S ROOM OF A GREEK HOME.

the Macedonian army wondered at this, for they had expected to capture the city, kill the people and take much gold from the houses and the Temple. But Alexander told them that he had seen such a priest in a dream, and that he should not harm him. Then he went with the Jews into the city, sacrificed to God in the Temple, and then after doing them much kindness went on his way to Persia. There were many Greek rulers afterward who were not so good to the Jews as Alexander. The whole of that part of the world came so completely under Greek power that the Greek language was spoken by everyone, and every little schoolboy Jew learned to speak and read Greek as if it were his native tongue.

I do not suppose that very many Jewish boys ever went to Greece. If they did go there they found much to interest them, although the Greek customs would not seem so strange to them as to us. The Greek houses were queerly arranged. The men and women lived quite apart





GREEK WOMEN SWINGING.

from each other. As you entered the front door you would come to a large room where the men lived almost all the time—where they read and talked, played and worked, and received callers. Back of this were the rooms for women, young girls and little children. Women and girls seldom went onto the streets or made calls. When her husband had no callers, the wife might go into the front rooms to visit with her husband, but would at once retire if anyone came. Yet the women were not so lonely and unhappy as we might think. There were always female slaves around, and the daughters were good company for their mother. There was embroidery and other fancy work to be done. Then they had various amusements and games. There was an open yard for outdoor play in their part of the house, and here they would swing one another or play at see-saw very much as children do nowadays with us. We would think it quite funny to see ladies playing at such games. Women might go out occasionally to the theatre, or, at certain times of the day, for walks or for shopping. Still they were kept very much at home and by themselves. Women slaves did the hard household work and were sometimes badly treated. These slaves were usually prisoners taken in war by the Greek soldiers and brought home to Greece. They were sold in markets, and whoever bought them owned them just as much as he did a chair or table for which he had paid. Perhaps the happiest time of day to these poor slave girls was the early morning,



when, with jug in hand, they went to the public fountain to get water for the household. They were kept busy all day, and when there was nothing else for them to do they were put to weaving and spinning, and the result of their labor was sold by the master, who thus made much money.

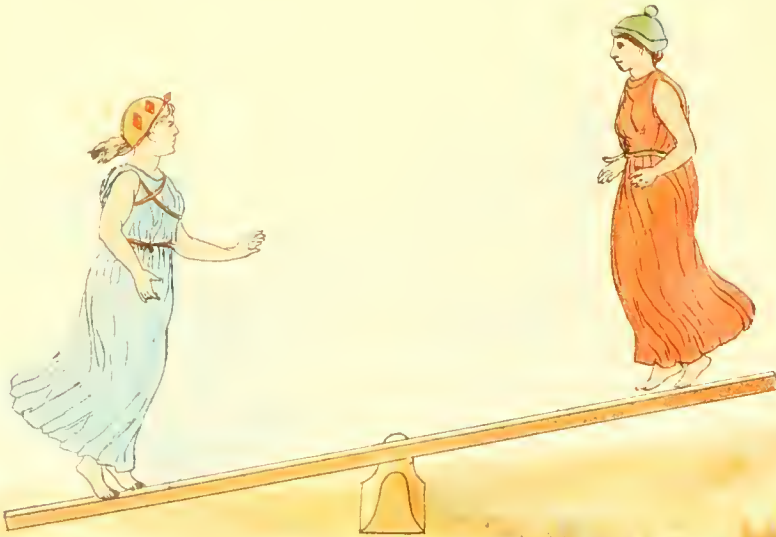


SLAVE GIRLS AT THE FOUNTAIN.

It was as warriors that we first spoke of the Greeks. They were brave soldiers. The army of Greece was never such an one as that of Rome, but the Greek soldier was brave, impetuous and fiery. He was lightly clad and carried a spear and a round shield. He wore a helmet with a crest. From boyhood he had been trained in the gymnasium, and his body was well-knit and his movements graceful. The Greek soldiers were particularly fond of close hand-to-hand fighting. One of the greatest battles of the world was fought by three hundred Greeks against a million men from Persia. Xerxes, the Persian king, was their leader. It took that vast host seven days to make their landing in Greece. What could a little land like Greece do against such numbers? But a handful of Spartans, under the lead of Leonidas, took possession

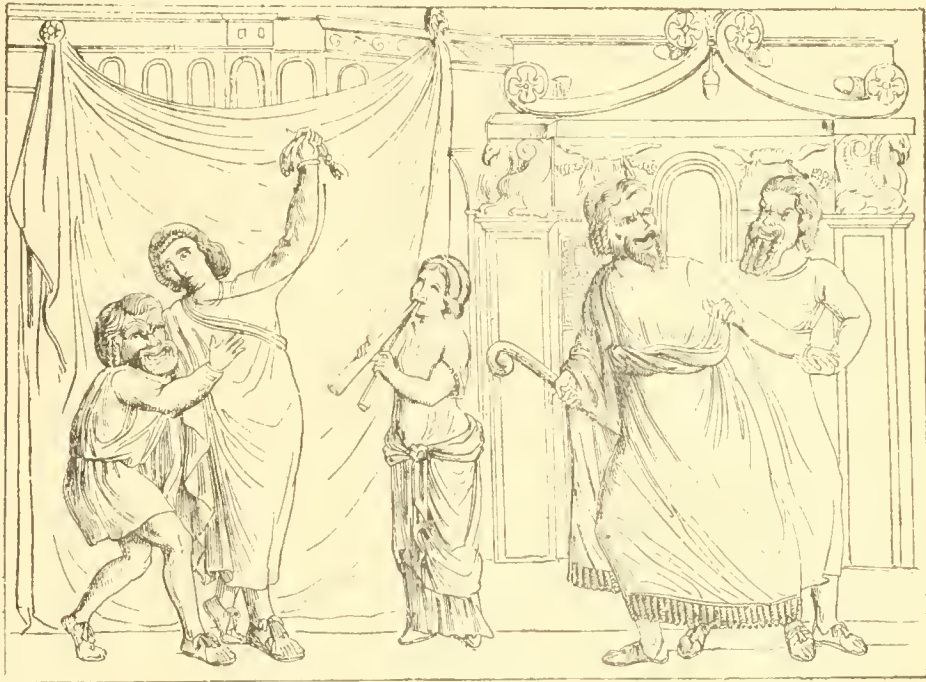
of a narrow road passing through the mountains over which the Persian army must march. Here they fought for two days, and so many Persians were killed that the army was frightened and the soldiers would gladly have fled. But on the third day of the fight a traitor showed the Persians a path around which they marched a party of soldiers, surprised the poor Spartans from behind and killed them every one—fighting bravely to the very end. Though the Persians gained the battle they lost many, many men, and finally left Greece unconquered. No wonder that Alexander the Great conquered the world, with such men for soldiers.

Sparta perhaps produced the bravest soldiers of Greece, but the Greek city of the greatest beauty and wealth was Athens. At Athens, in the springtime each year, for eight days there was a gay festival. Men and boys upon the street were in their best attire. The dress of the Greeks was very simple and neat. Men wore a long linen (or short woolen) jacket, falling in folds almost to the feet. This was called the chiton, and was apt to be tied at the waist by a girdle. Over the shoulders was a large square cloth carefully folded and arranged. This was the himation. Often instead of this himation, which required a good deal of care in its arrangement, a loose cloak called a chlamys was worn. This buttoned over the right shoulder. The young man in the last of our Greek pictures wears a chlamys, while the actors in the comedy picture have on himations. The young man also wears a chiton and has



GREEK GIRLS ON A SEE-SAW.

sandals upon his feet and a hat on his head. As we have already said men and boys in the springtime were out in their best clothing for the Festival of the Dionysia. This festival was given in honor of the god Dionysos, the Greek god of wine. The whole eight days were given up to all kinds of sport. Countrymen and boys flocked into Athens by thousands, and the streets were thronged with people. On the street corners were every sort of catch-penny shows. Here there would be a puppet show very much like our Punch and Judy. There would be tumblers showing off their jumps and twistings, or dancers, or men swallowing swords, or trained monkeys performing many funny tricks. We should find the greatest crowds at the theatres.



ROMAN STAGE SCENE.

Theatres were built in Greece on a hill side which would be cut away so that seats might be arranged in curved rows rising one behind another. The stage for the actors was in front, so that all the visitors could see the performance. Two different kinds of plays were given at these theatres—*tragedies*, where great deeds and terrible things were done as if in earnest, and *comedies*, where everything was in fun and meant to make people laugh. Women might go to tragedies but were not allowed at comedies. Boys could go to both. The men who acted



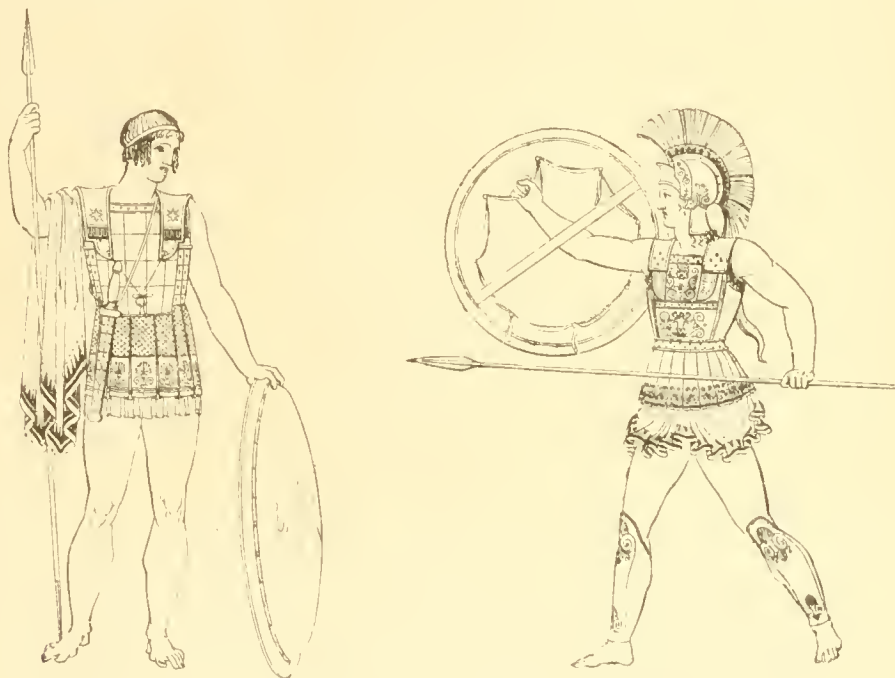
GREEK STAGE SCENE.

always wore masks, and in the comedies these were made to be as hideous and comical as they could be. In a comedy, as it was intended that there should be fun and noise and laughter, these strange actors would every now and then throw handfuls of nuts or figs out among the audience, where there would be great scampering and scrambling to get them. Another strange thing about a Greek theatre was, that people might go there early in the morning and stay as long as they chose, eating their meals there if they pleased. At this great festival, during the eight days while the Greeks gave up their time to sport and amusement, I am sorry to say that a great deal of wine was used and very many men got drunk. With all their learning and bravery, their taste for art and beauty, the Greeks were hard drinkers. At the head of this



chapter you will see some of the beautiful vases and urns and wine cups that they used. The little wine cups were usually emptied at one gulp. Those that were in the form of beast heads are made so on purpose, as they can only be set down steadily bottom side up, and the wine had to be all drunk before the cup could be laid by.

We have one ancient picture here that is not truly a Greek picture, but a Roman one. We have seen what the actors in a Greek comedy are like. Here we see how they appear in a Roman theatre. Here, too, the idea is to make people laugh by the queer actions and strange appearance of the actors. Queer music they have in this one! See the player blowing upon two pipes at once? We shall see how this was done later on.



GREEK WARRIORS.

The Greeks were very proud of a strong, well-formed body, and they tried in every way to develop it. The gymnasiums were among their most important buildings, and in them not only young men, but men of every age, went daily to practice in running and jumping, in wrestling and in throwing weights. Boys were trained in all these exercises under regular instructors. Each one tried to do his best and so they made great progress.



GREEK YOUTH WITH CHLAMYS.

Once in four years the famous "Olympian Games" were held at Olympia. As the time drew near for this great festival messengers were sent to each state of Greece to announce its approach. Almost always quarrels were going on between different Greek cities or states, but whenever these messengers announced the approaching games, all wars had to stop. People came flocking into Olympia from every part of Greece. During the festival all sorts of sports and contests took place. Matches were held in boxing, wrestling and leaping, and there were running races and chariot races. There was the greatest excitement over these contests, and it was held a high honor—the highest honor, in fact, among the Greeks—to win the prize. The prize was only a wreath of olive boughs, but many a man

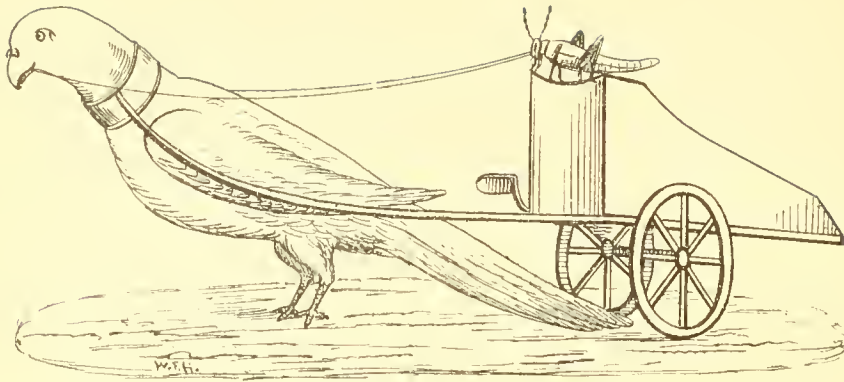
would rather gain that single wreath than a golden crown. Besides these games in the open race track there were other attractions in a hall where the great speakers, writers and poets of the Greeks read their latest pieces or plays to immense crowds of hearers. So important did the Olympian Games become that five whole days were given up to them. Similar games were held at other places—the Nemeans, the Isthmian and the Pythian Games but nowhere else was there so much of an attraction for the Greeks.



## ROME.

We now come to our last set of ancient pictures, and to the last of the four great people whom the Jews knew. The Egyptians, the Mesopotamians, the Greeks, had gone by, and now the Jews were to suffer at the hands of the Romans. The Egyptians were wise and great builders, the Assyrians and Chaldeans were great hunters and cruel conquerors, the Greeks were great speakers and fine artists, the Romans were great soldiers. Their one thought was war. First they fought with their neighbors in Italy. Having conquered them, they invaded other lands until all the then known world was in their power. Everywhere one went he would see Roman soldiers. They conquered Judea and put over it a Roman governor. Pontius Pilate, who condemned Jesus Christ to die on the cross, was a Roman governor. Roman soldiers were so common on the streets of Jerusalem that every little Jew boy knew them and hated them. All Roman young men, except the poorest and lowest, might have to serve in the army. The Roman soldier's dress consisted of a metal helmet, a breast guard made up of metal strips and plates, similar metal strip guards upon his shoulders, and metal bound straps hanging from his belt to protect him from blows in front. Stout sandals, with thongs covering the larger part of the foot, were worn. A heavy spear weighing several pounds was in his right hand, and a shield was worn upon the left arm. A short sword hung at his right side. (See Frontispiece.) In battle the soldier first hurled his heavy spear at the enemy, and then drawing his sword rushed against him in a hand-to-hand fight. In attacking towns the Romans had—like the Greeks and Assyrians—battering rams and wheeled towers. They had also machines for hurling heavy stones, and others for casting darts and javelins.

Josephus, the same Jewish writer who tells of the meeting between Alexander and the High Priest, has left us the story of the capture and destruction of Jerusalem under the Roman general Titus. It was one of the most terrible wars that ever took place. The Jews had become tired of their Roman governors, and tried to free themselves from their power. Vespasian was sent against them from Rome. He had a hard



PICTURE FROM THE WALLS OF A HOUSE IN POMPEII.

time to capture the city of Jotapatra, which was in charge of Josephus, at the head of the Jewish forces. Having captured it and some other towns Vespasian returned to Rome, where he became emperor and sent his son Titus against Jerusalem. The city was surrounded by three walls. The Jews resisted the attack of Titus with great bravery. They knew there would be no mercy for them, if beaten. Little by little the Romans closed in upon the unfortunate city. Terrible battles took place. Walls were battered down by the Romans only to find new walls built within. War towers were built high enough to overlook the city walls, and while they were being built the Jews built the walls yet higher. Finally the outer wall was taken and the Jews were crowded back. Terrible famine was in the city, and many died of hunger. Some Jews threw themselves from the city walls in despair, and so were killed. The temple was finally set on fire, and even within its holy walls a terrible conflict took place. At last, after seven months of siege, the city was taken. All was utterly destroyed, except part of the walls left by Titus to show what a great city it had been. Ninety-seven thousand Jews were taken away captive, and during the war more than one million of them had been killed in Judea. The handsomest young men among the captives were taken to Rome to be dragged behind the chariot of Titus in his great procession. Of the rest, those who were more than seventeen years old were sent to Egypt to work in the mines. Those less than that—all the little Jew boys and girls—were carried away to be sold as slaves. So the beautiful city and its grand Temple were destroyed. Josephus says it had been captured six times before, and once totally destroyed. The Jews, without a home, were scattered over the whole earth.





ROMAN WAR-GALLEY.

One of our pictures shows us a Roman war ship such as were used in sea battles and in carrying soldiers to war. These galleys were rowed by oars, but had sails also. The rowers were slaves. Each had a single oar and sat as he rowed. The oars were in two or three sets one over the other, and the rowers' seats were of course arranged in such a way that the rowers of the upper oars sat above the others. The oars passed out through small holes in the side of the vessel. The rowers were protected by the side of the vessel, so that they were in no great danger from arrows or spears in a battle. The upper set of oars must have been very long and heavy. The front and stern of the boat, like our vessels nowadays, were very likely be ornamented by some quaint carving—perhaps the head of a bird, a dragon or a human form. In war galleys, like the one in our picture, the front of the ship was usually made with a sharp pointed keel, and was armed with spears, blades, and other weapons which were intended to do great damage to other ships in battle. Notice the man under the shelter at the stern of the boat. He has two very broad paddles for steering the boat. The sails were quite unlike our sails, and the rigging was quite different.



ROMAN GLADIATORS.

At home, in the city of Rome, the people were very fond of public games and performances at the theatres and in the Coliseum. These were sometimes no more harmful than the games and plays of the old Greeks, but sometimes were most cruel and dreadful. The Coliseum was one of the grandest of the old Roman buildings. It was an oval stone building. In the centre was a great race course or arena. Around this were the seats for the spectators, one row of seats rising behind another. Eighty thousand persons could sit there at one time and watch the sports going on in the arena below. There were special seats of honor for the emperor, and rich men and women. Terrible things were done in that arena. Sometimes there were only chariot races, but at other times captives taken in war would be put in there with a short sword as their only weapon, and made to fight with wild beasts. The men were, of course, often torn to pieces. At other times women and children and old men, whose only crime was that they were Christians and loved and served the true God, would be left to be killed and torn by lions. But the sports in which the cruel Romans most delighted were the gladiator fights. Gladiators were captives of war or slaves, who, to supply amusement for their masters and the Roman people, were made to fight with one another. In our picture we see two gladiators. One of them is playing on a horn, probably giving the signal that the fight is about to begin, or blowing a challenge. Behind him are two men, one holding his shield, the other one his helmet. On the other side we see the second fighter and his two assistants, one holding a helmet, the other a sword. The man between them is probably to give the rules of the fight.

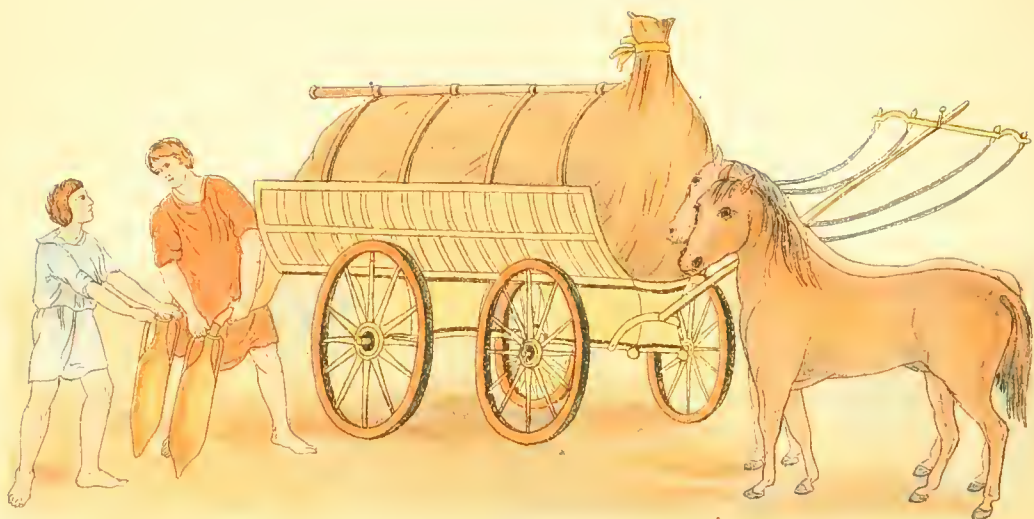
The Romans, like the Greeks, were fond of feasts and music and wine. At their meals they lay down on couches, and usually, after eating, had music and wine. They had no pianos, those are a new thing. But they did have a great many kinds of horns, and flutes and harps. In the picture of a Roman theatre, which we saw before, there was a picture of a player who was blowing upon two pipes at once. Here we have another picture showing how it was done. One pipe is held in each hand and passes through a band over the mouth, which keeps the air from being wasted.



A PLAYER ON TWO PIPES.

dust fell that it completely buried the city. Many people living there were killed by this dust and buried in it. For hundreds of years no one knew but what the city had been destroyed. Finally, however, parts of old buildings were found by digging, and now a large portion of the old city has been brought to sight. Things were most wonderfully preserved. Not only were such objects as ornaments of gold and silver

Our "ancient pictures" from Rome come to us, not from walls of graves and temples, like those of Egypt; not from royal palaces, like those of Assyria; not from vases, like those of Greece—but from the walls of houses at Pompeii. In the year 79—more than eighteen hundred years ago, when Rome was at its greatest power, only nine years after Jerusalem was captured by Titus—a strange thing occurred. The mountain Vesuvius, which no one supposed to be a volcano, began to throw out melted rock or lava and a great cloud of fine dust that filled the air like smoke. Many people were killed, and much property was destroyed. At Pompeii so much of the fine



ROMAN WINE-WAGON

found, but also tools of bronze, furniture of various kinds, and even loaves of bread and the dried fruits and candies that the boys and girls of Pompeii used to spend their coppers for. The houses were many of them quite entire except the wooden parts. On the walls of the different rooms the paintings were wonderfully bright and clear. In these house-wall paintings we see many interesting scenes, and one of these shall be our last "ancient picture." It is a wine merchant's wagon. It consists of a light wooden framework upon which is a great skin bag. This has a large opening in front through which the wine is poured into the bag. At the other end is a smaller opening through which the wine is let out into vessels, and which can be tied up with a cord. A slave is bringing some wine jars or amphorae to be filled. These jars were pointed below, so that they could be stuck into the soft earth of the cellar floor.

Our "ancient pictures" have been chosen only among people with whom the Jews met and by whom they have been oppressed. Jakie and Frank have had to leave their home and come to a strange land; just so have little Jew boys had to do through all the past. How many strange things little Jews have seen; how many they do see to-day; how many they may have to see in years to come!









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