

## CHAPTER XII.

OUR young bride and bridegroom had not travelled farther than Ephesus, when the news reached them that Amasis was dead. From Ephesus they went to Babylon, and thence to Pasargadæ, which Kassandane, Atossa and Cræsus had made their temporary residence. Kassandane was to accompany the army to Egypt, and wished, now that Nebenchari had restored her sight, to see the monument which had lately been built to her great husband's memory after Cræsus' design, before leaving for so long a journey. She rejoiced in finding it worthy of the great Cyrus, and spent hours every day in the beautiful gardens which had been laid out round the mausoleum.

It consisted of a gigantic sarcophagus made of solid marble blocks, and resting like a house on a sub-structure composed of six high marble steps. The interior was fitted up like a room, and contained, beside the golden coffin in which were preserved such few remains of Cyrus as had been spared by the dogs, vultures, and elements, a silver bed and a table of the same metal, on which were golden drinking-cups and numerous garments ornamented with the rarest and most costly jewels.

The building was forty feet high. The shady paradises\* and colonnades by which it was surrounded had been planned by Cræsus, and in the midst of the

\* Persian pleasure-gardens.

sacred grove was a dwelling-house for the Magi appointed to watch over the tomb.

The palace of Cyrus could be seen in the distance—a palace in which he had appointed that the future kings of Persia should pass at least some months of every year. It was a splendid building in the style of a fortress, and so inaccessibly placed that it had been fixed on as the royal treasure-house.<sup>128</sup>

Here, in the fresh mountain air of a place dedicated to the memory of the husband she had loved so much, Kassandane felt well and at peace; she was glad too to see that Atossa was recovering the old cheerfulness, which she had so sadly lost since the death of Nitetis and the departure of Darius. Sappho soon became the friend of her new mother and sister, and all three felt very loath to leave the lovely Pasargadæ.

Darius and Zopyrus had remained with the army which was assembling in the plains of the Euphrates, and Bartja too had to return thither before the march began.

Cambyses went out to meet his family on their return; he was much impressed with Sappho's great beauty, but she confessed to her husband that his brother only inspired her with fear.

The king had altered very much in the last few months. His formerly pale and almost noble features

<sup>128</sup> Strabo 730. according to Aristobulus, Arrian, *Anab.* VI. Curtius X. 1. Pliny, VI. 29. Kugler, *Geschichte der Baukunst* I. p. 99. Schnaase, *Kunstgeschichte* I. 213. Rich. Narrative of a Journey to the Site of Babylon. Ritter, *Erdkunde* VIII. p. 492. Niebuhr, *Reisen* etc. This building, without question, suggests a connection with the rules of architecture held by the Greeks. Herder and Anquetil are also of opinion, that in the matter of architecture, the Persians borrowed more from the Greeks than from the Egyptians.

were reddened and disfigured by the quantities of wine he was in the habit of drinking. In his dark eyes there was the old fire still, but dimmed and polluted. His hair and beard, formerly so luxuriant, and black as the raven's wing, hung down grey and disordered over his face and chin, and the proud smile which used so to improve his features had given way to an expression of contemptuous annoyance and harsh severity.

Sometimes he laughed,—loudly, immoderately and coarsely; but this was only when intoxicated, a condition which had long ceased to be unusual with him.

He continued to retain an aversion to his wives; so much so that the royal harem was to be left behind in Susa, though all his court took their favorite wives and concubines with them on the campaign. Still no one could complain that the king was ever guilty of injustice; indeed he insisted more eagerly now than before on the rigid execution of the law; and wherever he detected an abuse his punishments were cruel and inexorable. Hearing that a judge, named Sisamnes, had been bribed to pronounce an unjust sentence, he condemned the wretched man to be flayed, ordered the seat of justice to be covered with his skin, appointed the son to the father's vacant place and compelled him to occupy this fearful seat.<sup>129</sup> Cambyses was untiring as commander of the forces, and superintended the drilling of the troops assembled near Babylon with the greatest rigor and circumspection.

The hosts were to march after the festival of the New Year,\* which Cambyses celebrated this time with immense expense and profusion. The ceremony over,

129. Herodot. V. 25.

\* In our month of March.

he betook himself to the army. Bartja was there. He came up to his brother, beaming with joy, kissed the hem of his robe, and told him in a tone of triumph that he hoped to become a father. The king trembled as he heard the words, vouchsafed his brother no answer, drank himself into unconsciousness that evening, and the next morning called the soothsayers, Magi and Chaldæans together, in order to submit a question to them. "Shall I be committing a sin against the gods, if I take my sister to wife and thus verify the promise of the dream, which ye formerly interpreted to mean that Atossa should bear a future king to this realm?"

The Magi consulted a short time together. Then Oropastes cast himself at the king's feet and said, "We do not believe, O King, that this marriage would be a sin against the gods; inasmuch as, first: it is a custom among the Persians to marry with their own kin;<sup>130</sup>—and secondly, though it be not written in the law that the pure man may marry his sister, it is written that the king may do what seemeth good in his own eyes.<sup>131</sup> That which pleaseth thee is therefore always lawful."

Cambyses sent the Magi away with rich gifts, gave Oropastes full powers as regent of the kingdom in his absence, and soon after told his horrified mother that, as soon as the conquest of Egypt and the punishment of the son of Amasis should have been achieved, he intended to marry his sister Atossa.

At length the immense host, numbering more than

130. Anquetil tells us that the modern Parsees still consider a marriage between very near relations as especially advisable. See note 154. to this volume.

131. According to Herod. III. 31.

800,000 fighting men, departed in separate divisions, and reached the Syrian desert in two months. Here they were met by the Arabian tribes whom Phanes had propitiated—the Amalekites and Geshurites—bringing camels and horses laden with water for the host.

At Accho, in the land of the Canaanites, the fleets of the Syrians, Phœnicians and Ionians belonging to Persia, and the auxiliary ships from Cyprus and Samos, won by the efforts of Phanes, were assembled. The case of the Samian fleet was a remarkable one. Polykrates saw in Cambyses' proposal a favorable opportunity of getting rid of all the citizens who were discontented with his government, manned forty triremes with eight thousand malcontent Samians, and sent them to the Persians with the request that not one might be allowed to return home.<sup>132</sup>

As soon as Phanes heard this he warned the doomed men, who at once, instead of sailing to join the Persian forces, returned to Samos and attempted to overthrow Polykrates. They were defeated, however, on land, and escaped to Sparta to ask help against the tyrant.

A full month before the time of the inundation, the Persian and Egyptian armies were standing face to face near Pelusium on the north-east coast of the Delta.

Phanes' arrangements had proved excellent. The Arabian tribes had kept faith so well that the journey through the desert, which would usually have cost thousands of lives, had been attended with very little loss, and the time of year had been so well chosen that the Persian troops reached Egypt by dry roads and without inconvenience.

The king met his Greek friend with every mark of

132. Herod. III. 44.

distinction, and returned a friendly nod when Phanes said: "I hear that you have been less cheerful than usual since the death of your beautiful bride. A woman's grief passes in stormy and violent complaint, but the sterner character of a man cannot so soon be comforted. I know what you feel, for I have lost my dearest too. Let us both praise the gods for granting us the best remedy for our grief—war and revenge."

Phanes accompanied the king to an inspection of the troops and to the evening revel. It was marvellous to see the influence he exercised over this fierce spirit, and how calm—nay even cheerful—Cambyses became, when the Athenian was near.

The Egyptian army was by no means contemptible, even when compared with the immense Persian hosts. Its position was covered on the right by the walls of Pelusium, a frontier fortress designed by the Egyptian kings as a defence against incursions from the east. The Persians were assured by deserters that the Egyptian army numbered altogether nearly six hundred thousand men. Beside a great number of chariots of war, thirty thousand Karian and Ionian mercenaries, and the corps of the Mazai,\* two hundred and fifty thousand Kalasirians, one hundred and sixty thousand Hermotybians, twenty thousand horsemen,<sup>133</sup> and auxil-

133. Herodotus informs us (II. 64.) that the entire Egyptian army consisted of two divisions: Hermotybians and Kalasirians. A great many conjectures have been made as to the signification of these two words, some even by Herodotus himself. See S. Birch, *Lettre à M. Letronne sur l'expression hiéroglyphique du mot égyptien calasiris. Revue Archéol.* 1847. p. 149. In Egyptian the Kalasirians are called Klaschr, and are bowmen. The Hermotybians probably took their name from the apron which they wore; Hémitybion (ἡμετύβιον). Aristotle, *Plut.* 729. This was Egyptian, according to Pollux. VII. 71.—We find

\* A kind of police force partly composed of foreigners, who had to guard prisoners of war, and perform other similar duties.

itary troops, amounting to more than fifty thousand, were assembled under Psamtik's banner; amongst these last the Libyan Maschawascha\* were remarkable for their military deeds, and the Ethiopians for their numerical superiority.

The infantry were divided into regiments and companies, under different standards,<sup>134</sup> and variously equipped. The heavy-armed soldiers carried large shields, lances, and daggers; the swordsmen<sup>135</sup> and those who fought with battle-axes had smaller shields and light clubs; beside these, there were slingers, but the main body of the army was composed of archers,

chariot-soldiers on almost all the ancient monuments, sometimes wonderfully true to nature. See Rosellini, *Mon. Stor.* II. Pl. 103. I. Pl. 78. Lepsius, *Denkmäler* especially in Abth. III.—The number of the Egyptian chariot-soldiers was known and praised even by Homer. *II.* IX. 383. and though only representations of five warriors on horseback have been discovered on the Egyptian monuments, (the finest on a relief in the Ethnographical Museum at Bologna, which is far too little known), their inscriptions and numerous statements made by other nations prove that they made use of horse-soldiers also. Diodorus reports that King Rameses led 24,000 horsemen to war and Sesonchis (Sheshenk or Shishak) came up against Jerusalem with threescore thousand. *Chron.* II. 12. 3. *Isaiah* 36. 9. According to Herodotus King Amasis was on horseback, when the messenger from Hophra came to him.

<sup>134.</sup> A number of drawings of such standards or military signs are to be found in Wilkinson I. 294. and Rosellini, *Mon. Civ.* 121. Each Nomos had its own coat of arms. The lists of districts in the temples, especially those belonging to the reigns of the Ptolemies, whose meaning was first discovered by Mr. Harris, English Consul at Alexandria, are particularly instructive.

<sup>135.</sup> In these and the descriptions immediately following, we have drawn our information, either from the drawings made from Egyptian monuments in Champollion, Wilkinson, Rosellini and Lepsius, or from the monuments themselves. There is a dagger in the Berlin Museum, the blade of which is of bronze, the hilt of ivory and the sheath of leather. Large swords are only to be seen in the hands of the foreign auxiliaries, but the native Egyptians are armed with small ones, like daggers. The largest one of which we have any knowledge is in the possession of Herr E. Brugsch at Cairo. It is more than two feet long.

\* Probably the Maxyer of North Africa, spoken of by Herodotus.

whose bows unbent were nearly the height of a man. The only clothing of the horse-soldiers was the apron, and their weapon a light club in the form of a mace or battle-axe. Those warriors, on the contrary, who fought in chariots belonged to the highest rank of the military caste, spent large sums on the decoration of their two-wheeled chariots<sup>136</sup> and the harness of their magnificent horses,\* and went to battle in their most costly ornaments. They were armed with bows and lances, and a charioteer stood beside each, so that their undivided attention could be bestowed upon the battle.

The Persian foot was not much more numerous than the Egyptian, but they had six times the number of horse-soldiers.

As soon as the armies stood face to face, Cambyses caused the great Pelusian plain to be cleared of trees and brushwood, and had the sand-hills removed which were to be found here and there, in order to give his cavalry and scythe-chariots a fair field of action.<sup>137</sup> Phanes' knowledge of the country was of great use. He had drawn up a plan of action with great military skill, and succeeded in gaining not only Cambyses' approval, but that of the old general Megabyzus and the best tacticians among the Achæmenidæ. His local knowledge was especially valuable on account of the marshes which intersected the Pelusian plain, and might, unless carefully avoided, have proved fatal to the Persian enterprise. At the close of the council of war Phanes begged to be heard once more: "Now, at length," he said, "I am at

<sup>136.</sup> Rosellini gives drawings of especially-beautiful war-chariots. *Mon. Stor.* I. Pl. 78. *Mon. Civ.* Pl. 122. Wilkinson I. p. 346.

<sup>137.</sup> See the battle of Gaugamela. Curtius IV. Arrian III. 11.

\* See vol. I note 30.

liberty to satisfy your curiosity in reference to the closed waggons full of animals, which I have had transported hither. They contain five thousand cats! Yes, you may laugh, but I tell you these creatures will be more serviceable to us than a hundred thousand of our best soldiers. Many of you are aware that the Egyptians have a superstition which leads them rather to die than kill a cat, I, myself, nearly paid for such a murder once with my life. Remembering this, I have been making a diligent search for cats during my late journey; in Cyprus, where there are splendid specimens, in Samos and in Crete. All I could get I ordered to be caught, and now propose that they be distributed among those troops who will be opposed to the native Egyptian soldiers. Every man must be told to fasten one firmly to his shield and hold it out as he advances towards the enemy. I will wager that there's not one real Egyptian, who would not rather fly from the battle-field than take aim at one of these sacred animals."\*

This speech was met by a loud burst of laughter; on being discussed, however, it was approved of, and ordered to be carried out at once. The ingenious Greek was honored by receiving the king's hand to kiss, his expenses were reimbursed by a magnificent present, and he was urged to take a daughter of some noble Persian family in marriage.<sup>138</sup> The king concluded by inviting him to supper, but this the Athenian declined, on the plea that he must review the Ionian troops, with whom he was as yet but little acquainted, and withdrew.

<sup>138</sup> Themistocles too, on coming to the Persian court, received a high-born Persian wife in marriage. Diod. XI. 57.

\* See vol. I. note 51.

At the door of his tent he found his slaves disputing with a ragged, dirty and unshaven old man, who insisted on speaking with their master. Fancying he must be a beggar, Phanes threw him a piece of gold; the old man did not even stoop to pick it up, but, holding the Athenian fast by his cloak, cried, "I am Aristomachus the Spartan!"

Cruelly as he was altered, Phanes recognized his old friend at once, ordered his feet to be washed and his head anointed, gave him wine and meat to revive his strength, took his rags off and laid a new *chiton* over his emaciated, but still sinewy, frame.

Aristomachus received all in silence; and when the food and wine had given him strength to speak, began the following answer to Phanes' eager questions.

On the murder of Phanes' son by Psamtik, he had declared his intention of leaving Egypt and inducing the troops under his command to do the same, unless his friend's little daughter were at once set free, and a satisfactory explanation given for the sudden disappearance of the boy. Psamtik promised to consider the matter. Two days later, as Aristomachus was going up the Nile by night to Memphis, he was seized by Egyptian soldiers, bound and thrown into the dark hold of a boat, which, after a voyage of many days and nights, cast anchor on a totally unknown shore. The prisoners were taken out of their dungeon and led across a desert under the burning sun, and past rocks of strange forms, until they reached a range of mountains with a colony of huts at its base. These huts were inhabited by human beings, who, with chains on their feet, were driven every morning into the shaft of a mine and there compelled to hew grains of gold out of the

stony rock.<sup>139</sup> Many of these miserable men had passed forty years in this place, but most died soon, overcome by the hard work and the fearful extremes of heat and cold to which they were exposed on entering and leaving the mine.

"My companions," continued Aristomachus, "were either condemned murderers to whom mercy had been granted, or men guilty of high treason whose tongues had been cut out, and others such as myself whom the king had reason to fear. Three months I worked among this set, submitting to the strokes of the overseer, fainting under the fearful heat, and stiffening under the cold dews of night. I felt as if picked out for death and only kept alive by the hope of vengeance. It happened, however, by the mercy of the gods, that at the feast of Pacht,\* our guards, as is the custom of the

<sup>139</sup> Diodorus (III. 12.) describes the compulsory work in the gold mines with great minuteness. The convicts were either prisoners taken in war, or people whom despotism in its blind fury found it expedient to put out of the way. The mines lay in the plain of Koptos, not far from the Red Sea. Traces of them have been discovered in modern times. Interesting inscriptions of the time of Rameses the Great, (14 centuries B. C.) referring to the gold-mines, have been found, one at Radesieh, the other at Kuban, and have been published and deciphered in Europe. (Lepsius, *Denkm.* Abth. III. 139-141.) The Stela of Kuban, first edited by Prisse d'Avennes, *Mon. Egypte*. Pl. 21. and treated by Birch, *Archæologia*. Part. 34. Also, by Chabas in his publication: *Les inscriptions des mines d'or*. Paris 1862. accompanied by an exact photograph. The subject of both inscriptions is the improvement of the road to the gold-mines in the desert between Kuban and the Red Sea, by the introduction of drinking-water. There is a very interesting papyrus in the Turin Museum connected with this subject, which has a map giving a most remarkable outline of the mineral region spoken of in the two Stelæ. Chabas has a first-rate colored fac-simile of this. (It was published in Lepsius' *Auswahl von Urkunden des Aegyptischen Alterthums*, 1842. Taf. 22. Rightly estimated by Birch and in Chabas's publication.) The mountains containing gold are colored red, and the words "tu en nub" (gold-mountain) written over them in the hieratic character. See Ebers, *Aegypten* p. 269. and following. Also Ebers, *Durch Gosen zum Sinai*, p. 144. and following.

\* See vol. I, notes 53 and 288.

Egyptians, drank so freely as to fall into a deep sleep, during which I and a young Jew who had been deprived of his right hand for having used false weights in trade, managed to escape unperceived. Zeus Lacedæmonius and the great God whom this young man worshipped helped us in our need, and, though we often heard the voices of our pursuers, they never succeeded in capturing us. I had taken a bow from one of our guards; with this we obtained food, and when no game was to be found we lived on roots, fruits and birds' eggs. The sun and stars showed us our road. We knew that the gold-mines were not far from the Red Sea and lay to the south of Memphis. It was not long before we reached the coast; and then, pressing onwards in a northerly direction, we fell in with some friendly mariners, who took care of us until we were taken up by an Arabian boat. The young Jew understood the language spoken by the crew, and in their care we came to Eziongeber in the land of Edom. There we heard that Cambyses was coming with an immense army against Egypt, and travelled as far as Harma under the protection of an Amalekite caravan bringing water to the Persian army. From thence I went on to Pelusium in the company of some stragglers from the Asiatic army, who now and then allowed me a seat on their horses, and here I heard that you had accepted a high command in Cambyses' army. I have kept my vow, I have been true to my nation in Egypt; now it is your turn to help old Aristomachus in gaining the only thing he still cares for—revenge on his persecutors."

"And that you shall have!" cried Phanes, grasping the old man's hand. "You shall have the command

of the heavy-armed Milesian troops, and liberty to commit what carnage you like among the ranks of our enemies. This, however, is only paying half the debt I owe you. Praised be the gods, who have put it in my power to make you happy by one single sentence. Know then, Aristomachus, that, only a few days after your disappearance, a ship arrived in the harbor of Naukratis from Sparta. It was guided by your own noble son and expressly sent by the Ephori\* in your honor—to bring the father of two Olympic victors back to his native land.”

The old man's limbs trembled visibly at these words, his eyes filled with tears and he murmured a prayer. Then smiting his forehead, he cried in a voice trembling with feeling: “Now it is fulfilled! now it has become a fact! If I doubted the words of thy priestess, O Phœbus Apollo! pardon my sin! What was the promise of the oracîe?”

“If once the warrior hosts from the snow-topped mountains descending,  
Come to the fields of the stream watering richly the plain,  
Then shall the lingering boat to the beckoning meadows convey thee,  
Which to the wandering foot peace and a home can afford.  
When those warriors come, from the snow-topped mountains descending,  
Then will the powerful Five grant thee what long they refused.”

“The promise of the god is fulfilled. Now I may return home, and I will; but first I raise my hands to Dice, the unchanging goddess of justice, and implore her not to deny me the pleasure of revenge.”

“The day of vengeance will dawn to-morrow,” said Phanes, joining in the old man's prayer. “To-

\* See vol. I. note 83.

morrow I shall slaughter the victims for the dead—for my son—and will take no rest until Cambyses has pierced the heart of Egypt with the arrows which I have cut for him. Come, my friend, let me take you to the king. One man like you can put a whole troop of Egyptians to flight.”

It was night. The Persian soldiers, their position being unfortified, were in order of battle, ready to meet any unexpected attack. The foot-soldiers stood leaning on their shields, the horsemen held their horses saddled and bridled near the camp-fires. Cambyses was riding through the ranks, encouraging his troops by words and looks.<sup>140</sup> Only one part of the army was not yet ranged in order of battle—the centre. It was composed of the Persian body-guard, the apple-bearers,\* Immortals, and the king's own relatives, who were always led into battle by the king in person.

The Ionian Greeks too had gone to rest, at Phanes' command. He wanted to keep his men fresh, and allowed them to sleep in their armor, while he kept watch. Aristomachus was welcomed with shouts of joy by the Greeks, and kindly by Cambyses, who assigned him, at the head of one half the Greek troops, a place to the left of the centre attack, while Phanes, with the other half, had his place at the right. The king himself was to take the lead at the head of the ten thousand Immortals, preceded by the blue, red

140. Battle of Gaugamela or Arbela. Curtius IV. 14. 12.

\* See vol. I. p. 272.

and gold imperial banner<sup>141</sup> and the standard of Kawe. Bartja was to lead the regiment of mounted guards numbering a thousand men, and that division of the cavalry which was entirely clothed in mail.

Cræsus commanded a body of troops whose duty it was to guard the camp with its immense treasures, the wives of Cambyses' nobles, and his own mother and sister.

At last Mithras appeared and shed his light upon the earth; the spirits of the night retired to their dens, and the Magi stirred up the sacred fire which had been carried before the army the whole way from Babylon, until it became a gigantic flame. They and the king united in feeding it with costly perfumes, Cambyses offered the sacrifice, and, holding the while a golden bowl high in the air, besought the gods to grant him victory and glory. He then gave the password, "Auramazda, the helper and guide," and placed himself at the head of his guards, who went into the battle with wreaths on their tiaras. The Greeks offered their own sacrifices, and shouted with delight on hearing that the omens were auspicious. Their war-cry was "Hebe."<sup>142</sup>

Meanwhile the Egyptian priests had begun their day also with prayer and sacrifice, and had then placed their army in order of battle.

Psantik, now King of Egypt, led the centre. He was mounted on a golden chariot; the trappings of his

141. These are the colors of the imperial banner, according to Firdusi. The standard of Kawe consisted of the leather apron of the bold smith, who, according to the Persian myth, caused rebellion against the wicked Zohak and helped Feridun overthrow the cruel destroyer of the empire.

142. Taken from various descriptions by the ancient writers of battles in which Greeks and Persians fought together. "Hebe" was the Greek pass-word at the battle of Mykale. Herod. IX. 98.

horses were of gold and purple, and plumes of ostrich-feathers nodded on their proud heads. He wore the double crown of Upper and Lower Egypt, and the charioteer who stood at his left hand holding the reins and whip, was descended from one of the noblest Egyptian families.<sup>143</sup>

The Hellenic and Karian mercenaries were to fight at the left of the centre, the horse at the extreme of each wing, and the Egyptian and Ethiopian foot were stationed, six ranks deep, on the right and left of the armed chariots, and Greek mercenaries.

Psantik drove through the ranks of his army, giving encouraging and friendly words to all the men. He drew up before the Greek division, and addressed them thus: "Heroes of Cyprus and Libya! your deeds in arms are well known to me, and I rejoice in the thought of sharing your glory to-day and crowning you with fresh laurels. Ye have no need to fear, that in the day of victory I shall curtail your liberties. Malicious tongues have whispered that this is all ye have to expect from me; but I tell you, that if we conquer, fresh favors will be shown to you and your descendants; I shall call you the supporters of my throne. Ye are fighting to-day, not for me alone, but for the freedom of your own distant homes. It is

143. The manner in which the kings behaved to their charioteers proves that the latter must have belonged to the aristocracy. See the picture of Rameses and his charioteer at Thebes. Wilkinson I. 338. The poem of Pentaur, the national epic poem of Egypt, several copies of which have been preserved, represents Pharaoh as having been nearly related to his charioteer. We possess, in addition to this, a papyrus containing a description of the trials which a young Egyptian chariot-soldier had to go through. We see him at the military academy, and, when that period of his life is over, he receives his horses out of the royal stable from the hands of the Pharaoh himself. This favor could only have been shown to the chosen few.

easy to perceive that Cambyses, once lord of Egypt, will stretch out his rapacious hand over your beautiful Hellas and its islands. I need only remind you, that they lie between Egypt and your Asiatic brethren who are already groaning under the Persian yoke. Your acclamations prove that ye agree with me already, but I must ask for a still longer hearing. It is my duty to tell you *who* has sold, not only Egypt, but his own country to the King of Persia, in return for immense treasures. The man's name is Phanes! You are angry and inclined to doubt? I swear to you, that this very Phanes has accepted Cambyses' gold and promised not only to be his guide to Egypt, but to open the gates of your own Greek cities to him. He knows the country and the people, and can be bribed to every perfidy. Look at him! there he is, walking by the side of the king. See how he bows before him! I thought I had heard once, that the Greeks only prostrated themselves before their gods. But of course, when a man sells his country, he ceases to be its citizen. Am I not right? Ye scorn to call so base a creature by the name of countryman? Yes? then I will deliver the wretch's daughter into your hands. Do what ye will with the child of such a villain. Crown her with wreaths of roses, fall down before her, if it please you, but do not forget that she belongs to a man who has disgraced the name of Hellene, and has betrayed his countrymen and country!"

As he finished speaking the men raised a wild cry of rage and took possession of the trembling child. A soldier held her up, so that her father—the troops not being more than a bow-shot apart—could see all that happened. At the same moment an Egyptian,

who afterwards earned celebrity through the loudness of his voice,<sup>144</sup> cried: "Look here, Athenian! see how treachery and corruption are rewarded in this country!" A bowl of wine stood near, provided by the king, from which the soldiers had just been drinking themselves into intoxication. A Karian seized it, plunged his sword into the innocent child's breast, and let the blood flow into the bowl; filled a goblet with the awful mixture, and drained it, as if drinking to the health of the wretched father. Phanes stood watching the scene, as if struck into a statue of cold stone. The rest of the soldiers then fell upon the bowl like madmen, and wild beasts could not have lapped up the foul drink with greater eagerness.<sup>145</sup>

In the same moment Psamtik triumphantly shot off his first arrow into the Persian ranks.

The mercenaries flung the child's dead body on to the ground; drunk with her blood, they raised their battle-song, and rushed into the strife far ahead of their Egyptian comrades.

But now the Persian ranks began to move. Phanes, furious with pain and rage, led on his heavy-armed troops, indignant too at the brutal barbarity of their countrymen, and dashed into the ranks of those very soldiers, whose love he had tried to deserve during ten years of faithful leadership.

At noon, fortune seemed to be favoring the Egyptians; but at sunset the Persians had the advantage, and when the full-moon rose, the Egyptians were flying wildly from the battle-field, perishing in the marshes and in the arm of the Nile which flowed

<sup>144</sup>. Herod. IV. 141.

<sup>145</sup>. Herodotus tells this fearful tale (III. 11.)