

felt that she had gone too far and had wounded a mother's heart,—a heart full of noble feeling. She touched her robe, kissed its border, and said softly: "Forgive me."

Kassandane looked her forgiveness, courteously saluted Rhodopis and prepared to leave the room. On the threshold, however, she stopped and said: "I am not angry. Your reproaches are just; but you too must endeavor to forgive, for I can assure you that he who has murdered the happiness of your child and of mine, though the most powerful, is of all mortals the most to be pitied. Farewell! Should you ever stand in need of ought, remember Cyrus' widow, and how she wished to teach you, that the virtues the Persians desire most in their children are magnanimity and liberality."

After saying this she left the apartment.

On the same day Rhodopis heard that Phanes was dead. He had retired to Crotona in the neighborhood of Pythagoras and there passed his time in reflection, dying with the tranquillity of a philosopher.

She was deeply affected at this news and said to Croesus: "Greece has lost one of her ablest men, but there are many, who will grow up to be his equals. The increasing power of Persia causes me no fear; indeed, I believe that when the barbarous lust of conquest stretches out its hand towards us, our many-headed Greece will rise as a giant with one head of divine power, before which mere barbaric strength must bow as surely as body before spirit."

Three days after this, Sappho said farewell for the

last time to her grandmother, and followed the queens to Persia. Notwithstanding the events which afterwards took place, she continued to believe that Bartja would return, and full of love, fidelity and tender remembrance, devoted herself entirely to the education of her child and the care of her aged mother-in-law, Kassandane.

Little Parmys became very beautiful, and learnt to love the memory of her vanished father next to the gods of her native land, for her mother's tales had brought him as vividly before her as if he had been still alive and present with them.

Atossa's subsequent good fortune and happiness did not cool her friendship. She always called Sappho her sister. The hanging-gardens were the latter's residence in summer, and in her conversations there with Kassandane and Atossa one name was often mentioned—the name of her, who had been the innocent cause of events which had decided the destinies of great kingdoms and noble lives—the Egyptian Princess.

CHAPTER XVI.

HERE we might end this tale, but that we feel bound to give our readers some account of the last days of Cambyses. We have already described the ruin of his mind, but his physical end remains still to be told, and also the subsequent fate of some of the other characters in our history.

A short time after the departure of the queens, news

reached Naukratis that Oroetes, the satrap of Lydia, had, by a stratagem, allured his old enemy, Polykrates, to Sardis and crucified him there,* thus fulfilling what Amasis had prophecied of the tyrant's mournful end. This act the satrap had committed on his own responsibility, events having taken place in the Median kingdom which threatened the fall of the Achæmenidæan dynasty.²⁰⁰

The king's long absence in a foreign country had either weakened or entirely dissipated, the fear which the mere mention of his name had formerly inspired in those who felt inclined to rebel. The awe that his subjects had formerly felt for him, vanished at the tidings of his madness, and the news that he had wantonly exposed the lives of thousands of their countrymen to certain death in the deserts of Libya and Ethiopia, inspired the enraged Asiatics with a hatred which, when skilfully fed by the powerful Magi, soon roused, first the Medes and Assyrians, and then the Persians, to defection and open insurrection. Motives of self-interest led the ambitious high-priest, Oropastes, whom Cambyses had appointed regent in his absence, to place himself at the head of this movement. He flattered the people by remitting their taxes, by large gifts and larger promises, and finding his clemency gratefully recognized, determined on an imposture, by which he hoped to win the crown of Persia for his own family.

He had not forgotten the marvellous likeness between

²⁰⁰. Herodotus has been our main guide in this part of our tale also (Herod. III. 61-68.); and the inscription of Bisitun or Behistân. Ktesias lived at the Persian court, it is true, but his information, though in this place it somewhat tallies with that of Herodotus, is far more improbable.

* See note 75.

his brother Gaumata (who had been condemned to lose his ears) and Bartja, the son of Cyrus, and on hearing that the latter, the universal favorite, as he well knew, of the Persian nation, had disappeared, resolved to turn this to account by passing off his brother as the vanished prince, and setting him on the throne in place of Cambyses. The hatred felt throughout the entire kingdom towards their insane king, and the love and attachment of the nation to Bartja, made this stratagem so easy of accomplishment, that when at last messengers from Oropastes arrived in all the provinces of the empire declaring to the discontented citizens that, notwithstanding the rumor they had heard, the younger son of Cyrus was still alive, had revolted from his brother, ascended his father's throne and granted to all his subjects freedom from tribute and from military service during a period of three years, the new ruler was acknowledged throughout the kingdom with rejoicings.

The pretended Bartja, who was fully aware of his brother's mental superiority, had obeyed his directions in every particular, had taken up his residence in the palace of Nisaea,²⁰¹ in the plains of Media, placed the crown on his head, declared the royal harem his own, and had shown himself once from a distance to the people, who were to recognize in him the murdered Bartja. After that time, however, for fear of being at last unmasked, he concealed himself in his palace, giving

²⁰¹. Spiegel, *Inscription of Behistân*: "There is a fortress, Cika-thauvatis by name, a district, Niçaya by name, in Media, there he killed him." What town is meant here cannot be determined, but the district of Nisaja was celebrated principally for its good pasture for horses. Eustath. in *Dionys. Perieg.* p. 178. According to Diod. XVII. 10. and Arrian, *Anab.* VII. 13. there were more than 150,000 horses in this district, distinguished by their large size. According to Herodotus, the whole of this part of our story took place in Susa.

himself up, after the manner of Asiatic monarchs, to every kind of indulgence, while his brother held the sceptre with a firm hand, and conferred all the important offices of state on his friends and family.

No sooner did Oropastes feel firm ground under his feet, than he despatched the eunuch Ixabates to Egypt, to inform the army of the change of rulers that had taken place and persuade them to revolt in favor of Bartja, who he knew had been idolized by the soldiers.

The messenger had been well chosen, fulfilled his mission with much skill, and had already won over a considerable part of the army for the new king, when he was taken prisoner by some Syrians, who brought him to Memphis in hopes of reward.

On arriving in the city of the Pyramids he was brought before the king, and promised impunity on condition of revealing the entire truth.

The messenger then confirmed the rumor, which had reached Egypt, that Bartja had ascended the throne of Cyrus and had been recognized by the greater part of the empire.

Cambyses started with terror at these tidings, as one who saw a dead man rise from his grave. He was by this time fully aware that Bartja had been murdered by Prexaspes at his own command, but in this moment he began to suspect that the envoy had deceived him and spared his brother's life. The thought had no sooner entered his mind than he uttered it, reproaching Prexaspes so bitterly with treachery, as to elicit from him a tremendous oath, that he had murdered and buried the unfortunate Bartja with his own hand.

Oropastes' messenger was next asked whether he

had seen the new king himself. He answered that he had not, adding that the supposed brother of Cambyses had only once appeared in public, and had then shown himself to the people from a distance. On hearing this, Prexaspes saw through the whole web of trickery at once, reminded the king of the unhappy misunderstandings to which the marvellous likeness between Bartja and Gaumata had formerly given rise, and concluded by offering to stake his own life on the correctness of his supposition. The explanation pleased the king, and from that moment his diseased mind was possessed by one new idea to the exclusion of all others—the seizure and slaughter of the Magi.

The host was ordered to prepare for marching. Aryandes,²⁰² one of the Achæmenidæ, was appointed satrap of Egypt, and the army started homeward without delay. Driven by this new delusion, the king took no rest by day or night, till at last his over-ridden and ill-used horse fell with him, and he was severely wounded in the fall by his own dagger.²⁰³

After lying insensible for some days, he opened his eyes and asked first to see Araspes, then his mother, and lastly Atossa, although these three had set out on

²⁰². Herod. IV. 166.

²⁰³. Herod. III. 64. In Spiegel's translation of the inscription of Behistan we read: "Thereupon Kambujiya died, having killed himself." Oppert gives the same translation of *Uvâmarsiyus*. Bensey thus: "Thereupon Kambujiya died of exceeding anger." Ktesias, *Pers.* 12. says that Cambyses wounded himself with a knife in the thigh, accidentally, and died of the wound. This, as well as the account given by Herodotus, agrees with the inscription: "He ended, 'uvâmarsiyus,' dying from himself," for even the Greeks allow that Cambyses died by his own weapon, though not by his own will. We reject the idea of wilful suicide all the more gladly, as just on this point Herodotus and Ktesias agree, and the dying speech which Herodotus puts into the mouth of Cambyses bears a decidedly Perso-Iranian character. M. Duncker, *Geschichte d. Alterth.* II. p. 544. Herodot. III. 65.

their journey home months before. From all he said it appeared that during the last four years, from the attack of fever until the present accident, he had been living in a kind of sleep. He seemed astonished and pained at hearing what had happened during these years. But of his brother's death he was fully aware. He knew that Prexaspes had killed him by his—the king's—orders and had told him that Bartja lay buried on the shores of the Red Sea.—During the night which followed this return to his senses it became clear to himself also, that his mind had been wandering for a long time. Towards morning he fell into a deep sleep, and this so restored his strength, that on waking he called for Cræsus and required an exact relation of the events that had passed during the last few years.

His old friend and adviser obeyed; he felt that Cambyses was still entrusted to his care, and in the hope, faint as it was, of bringing him back to the right way, he did not suppress one of the king's acts of violence in his relation.

His joy was therefore great at perceiving, that his words made a deep impression on the newly-awakened mind of the king. With tears in his eyes, and with the ashamed look of a child, he grieved over his wrong deeds and his madness, begged Cræsus to forgive him, thanked him for having borne so long and faithfully with him, and commissioned him to ask Kassandane and Sappho especially for forgiveness, but also, Atossa and all whom he had unjustly offended.

The old man wept too, but his tears were tears of joy and he repeatedly assured Cambyses that he would recover and have ample opportunity of making amends for the past. But to all this Cambyses shook his head

resolutely, and, pale and wan as he looked, begged Cræsus to have his couch carried on to a rising ground in the open air, and then to summon the Achæmenidæ. When these orders, in spite of the physicians, had been obeyed, Cambyses was raised into an upright sitting position, and began, in a voice which could be heard at a considerable distance:

“The time to reveal my great secret has arrived, O ye Persians. Deceived by a vision, provoked and annoyed by my brother, I caused him to be murdered in my wrath. Prexaspes wrought the evil deed by my command, but instead of bringing me the peace I yearned for, that deed has tortured me into madness and death. By this my confession ye will be convinced, that my brother Bartja is really dead. The Magi have usurped the throne of the Achæmenidæ. Oropastes, whom I left in Persia as my vicegerent and his brother Gaumata, who resembles Bartja so nearly that even Cræsus, Intaphernes and my uncle, the noble Hystaspes, were once deceived by the likeness, have placed themselves at their head. Woe is me, that I have murdered him who, as my nearest kinsman, should have avenged on the Magi this affront to my honor. But I cannot recall him from the dead, and I therefore appoint you the executors of my last will. By the Feruer* of my dead father, and in the name of all good and pure spirits, I conjure you not to suffer the government to fall into the hands of the unfaithful Magi. If they have obtained possession thereof by artifice, wrest it from their hands in like manner; if by force, use force to win it back. Obey this my last will, and the earth will yield you its fruits abundantly; your wives, your

* See vol. I. note 271.

flocks and herds shall be blessed and freedom shall be your portion. Refuse to obey it, and ye shall suffer the corresponding evils; yea, your end, and that of every Persian shall be even as mine."

After these words the king wept and sank back fainting, on seeing which, the Achæmenidæ rent their clothes and burst into loud lamentations. A few hours later Cambyses died in Crœsus' arms. Nitetis was his last thought; he died with her name on his lips and tears of penitence in his eyes.²⁰⁴ When the Persians had left the unclean corpse, Crœsus knelt down beside it and cried, raising his hand to heaven: "Great Cyrus, I have kept my oath. I have remained this miserable man's faithful adviser even unto his end."

The next morning the old man betook himself, accompanied by his son Gyges, to the town of Barene, which belonged to him,²⁰⁵ and lived there many years as a father to his subjects, revered by Darius and praised by all his contemporaries.

After Cambyses' death the heads of the seven Persian tribes²⁰⁶ held a council, and resolved, as a first measure, on obtaining certain information as to the person of the usurper. With this view, Otanes sent a confidential eunuch to his daughter Phædime, who, as

204. Herod. III. 65, 66. mentions expressly the sentimental-sounding penitence of Cambyses.

205. Ktesias, *Pers.* 4.

206. The names of the seven conspiring chiefs, given by Herodotus agree for the most part with those in the cuneiform inscriptions. Spiegel, *Keilinschriften* p. 37. In Herod. III. 70. the names are: Otanes, Intaphernes, Gobryas, Megabyzus, Aspatines, Hydarnes and Darius Hystaspis. In the inscription *Utâna: Vîndafrand, Gaubaruva, Ardumanis, Vidarna, Bagubukhsa? and Darayavus.*

they knew, had come into the possession of the new king with the rest of Cambyses' harem. Before the messenger returned, the greater part of the army had dispersed, the soldiers seizing this favorable opportunity to return to their homes and families, after so many years of absence. At last, however, the long-expected messenger came back and brought for answer, that the new king had only visited Phædime once, but that during that visit she had, at great personal risk, discovered that he had lost both ears. Without this discovery, however, she could assert positively that though there were a thousand points of similarity between the usurper and the murdered Bartja, the former was in reality none other than Gaumata, the brother of Oropastes. Her old friend Boges had resumed his office of chief of the eunuchs, and had revealed to her the secrets of the Magi. The high-priest had met the former keeper of the women begging in the streets of Susa, and had restored him to his old office with the words: "You have forfeited your life, but I want men of your stamp." In conclusion, Phædime entreated her father to use every means in his power for the overthrow of the Magi, as they treated her with the greatest contempt and she was the most miserable of women.

Though none of the Achæmenidæ had really for a moment believed, that Bartja was alive and had seized on the throne, so clear an account of the real person of the usurper was very welcome to them, and they resolved at once to march on Nisæa with the remnant of the army and overthrow the Magi either by craft or force.

They entered the new capital unassailed, and finding that the majority of the people seemed content

with the new government, they also pretended to acknowledge the king as the son of Cyrus, to whom they were prepared to do homage. The Magi, however, were not deceived; they shut themselves up in their palace, assembled an army in the Nisæan plain,* promised the soldiers high pay, and used every effort to strengthen the belief of the people in Gaumata's disguise. On this point no one could do them more injury, or, if he chose, be more useful to them, than Prexaspes. He was much looked up to by the Persians, and his assurance, that he had not murdered Bartja, would have been sufficient to lame the fast-spreading report of the real way in which the youth had met his death. Oropastes, therefore, sent for Prexaspes, who, since the king's dying words, had been avoided by all the men of his own rank and had led the life of an outlaw, and promised him an immense sum of money, if he would ascend a high tower and declare to the people, assembled in the court beneath, that evil-disposed men had called him Bartja's murderer, whereas he had seen the new king with his own eyes and had recognized in him the younger son of his benefactor. Prexaspes made no objection to this proposal, took a tender leave of his family while the people were being assembled, uttered a short prayer before the sacred fire-altar and walked proudly to the palace. On his way thither he met the chiefs of the seven tribes and seeing that they avoided him, called out to them: "I am worthy of your contempt, but I will try to deserve your forgiveness."

Seeing Darius look back, he hastened towards him, grasped his hand and said: "I have loved you like a

* See note 201.

son; take care of my children when I am no more, and use your pinions, winged Darius." Then, with the same proud demeanor he ascended the tower.

Many thousands of the citizens of Nisæa were within reach of his voice, as he cried aloud: "Ye all know that the kings who have, up to the present time, loaded you with honor and glory, belonged to the house of the Achæmenidæ. Cyrus governed you like a real father, Cambyses was a stern master, and Bartja would have guided you like a bridegroom, if I, with this right hand which I now show you, had not slain him on the shores of the Red Sea. By Mithras, it was with a bleeding heart that I committed this wicked deed, but I did it as a faithful servant in obedience to the king's command. Nevertheless, it has haunted me by day and night; for four long years I have been pursued and tormented by the spirits of darkness, who scare sleep from the murderer's couch. I have now resolved to end this painful, despairing existence by a worthy deed, and though even this may procure me no mercy at the bridge of Chinvat,* in the mouths of men, at least, I shall have redeemed my honorable name from the stain with which I defiled it. Know then, that the man who gives himself out for the son of Cyrus, sent me hither; he promised me rich rewards if I would deceive you by declaring him to be Bartja, the son of the Achæmenidæ. But I scorn his promises and swear by Mithras and the Feruers of the kings, the most solemn oaths I am acquainted with, that the man who is now ruling you is none other than the Magian Gaumata, he who was deprived of his ears, the brother of the king's vicegerent and high-priest, Oropastes, whom ye all know. If it be your will to

* See note 15.

forget all the glory ye owe to the Achæmenidæ, if to this ingratitude ye choose to add your own degradation, then acknowledge these creatures and call them your kings; but if ye despise a lie and are ashamed to obey worthless impostors, drive the Magi from the throne before Mithras has left the heavens, and proclaim the noblest of the Achæmenidæ, Darius, the exalted son of Hystaspes, who promises to become a second Cyrus, as your king. And now, in order that ye may believe my words and not suspect that Darius sent me hither to win you over to his side, I will commit a deed, which must destroy every doubt and prove that the truth and glory of the Achæmenidæ are dearer to me, than life itself. Blessed be ye if ye follow my counsels, but curses rest upon you, if ye neglect to reconquer the throne from the Magi and revenge yourselves upon them.—Behold, I die a true and honorable man!"

With these words he ascended the highest pinnacle of the tower and cast himself down head foremost, thus expiating the one crime of his life by an honorable death.²⁰⁷

The dead silence with which the people in the court below had listened to him, was now broken by shrieks of rage and cries for vengeance. They burst open the gates of the palace and were pressing in with cries of "Death to the Magi," when the seven princes of the Persians appeared in front of the raging crowd to resist their entrance.

At sight of the Achæmenidæ the citizens broke into shouts of joy, and cried more impetuously than ever, "Down with the Magi! Victory to King Darius!"

The son of Hystaspes was then carried by the crowd

²⁰⁷ Herod. III. 75.

to a rising ground, from which he told the people that the Magi had been slain by the Achæmenidæ, as liars and usurpers. Fresh cries of joy arose in answer to these words, and when at last the bleeding heads of Oropastes and Gaumata were shown to the crowd, they rushed with horrid yells through the streets of the city, murdering every Magian they could lay hold of. The darkness of night alone was able to stop this awful massacre.²⁰⁸

Four days later, Darius, the son of Hystaspes, was chosen as king by the heads of the Achæmenidæ, in consideration of his high birth and noble character, and received by the Persian nation with enthusiasm. Darius had killed Gaumata with his own hand, and the high-priest had received his death-thrust from the hand of Megabyzus, the father of Zopyrus. While Prexaspes was haranguing the people, the seven conspiring Persian princes, Otanes, Intaphernes, Gobryas, Megabyzus, Aspatines, Hydarnes and Darius, (as representative of his aged father Hystaspes), had entered the palace by a carelessly-guarded gate, sought out the part of the building occupied by the Magi, and then, assisted by their own knowledge of the palace, and the fact that most of the guards had been sent to keep watch over the crowd assembled to hear Prexaspes easily penetrated to the apartments in which at that moment they were

²⁰⁸ Herod. III. 79. In this place Herodotus also says that the Persians kept this day as a great festival, and called it "the murder of the Magi." Wlastoff, in his *Nouvelles annales des voyages*. Vol. 177. gives us some new thoughts on this period of Persian history, with which, however, we are as little inclined to agree as with Malcolm, Anquetil and others, in their conjecture that the Darius of the inscriptions is the Gustasps of Firdusi. It is unquestionably far more probable that the inscription of Behistân was intended to hand down the deeds of Darius to posterity, than to commemorate religious occurrences.

to be found. Here they were resisted by a few eunuchs, headed by Boges, but these were overpowered and killed to a man. Darius became furious on seeing Boges, and killed him at once. Hearing the dying cries of these eunuchs, the Magi rushed to the spot and prepared to defend themselves. Oropastes snatched a lance from the fallen Boges, thrust out one of Intaphernes' eyes and wounded Aspatines in the thigh, but was stabbed by Megabyzus. Gaumata fled into another apartment and tried to bar the door, but was followed too soon by Darius and Gobryas; the latter seized, threw him, and kept him down by the weight of his own body, crying to Darius, who was afraid of making a false stroke in the half-light, and so wounding his companion instead of Gaumata, "Strike boldly, even if you should stab us both." Darius obeyed, and fortunately only hit the Magian.²⁰⁹

Thus died Oropastes, the high-priest, and his brother Gaumata, better known under the name of the "pseudo" or "pretended Smerdis."

A few weeks after Darius' election to the throne, which the people said had been marvellously influenced by divine miracles and the clever cunning of a groom,²¹⁰ he celebrated his coronation brilliantly at Pasargadæ, and with still more splendor, his marriage

209. Herod. III. 78.

210. Herod. (III. 85.) relates, that the seven conspirators agreed to take a ride out of the city, and that he whose horse was the first to neigh at the rising sun should be king. He then tells the well-known tale of the trick said to have been played by Darius' groom, and adds that at the same time, though the sky was clear, it had thundered and lightened. The former part of this history is probable, as horses were sacred to the sun, and the neighing of Darius' horse as Mithras rose, would therefore be regarded as a sign from heaven. But the claims of Darius to the throne were too well-founded, to need the support of a groom's cunning.

with his beloved Atossa.²¹¹ The trials of her life had ripened her character, and she proved a faithful, beloved and respected companion to her husband through the whole of that active and glorious life, which, as Prexaspes had foretold, made him worthy of the names by which he was afterwards known—Darius the Great, and a second Cyrus.²¹²

As a general he was circumspect and brave, and at the same time understood so thoroughly how to divide his enormous realm, and to administer its affairs, that he must be classed with the greatest organizers of all times and countries. That his feeble successors were able to keep this Asiatic Colossus of different countries together for two hundred years after his death, was entirely owing to Darius. He was liberal of his own, but sparing of his subjects' treasures, and made truly royal gifts without demanding more than was his due. He introduced a regular system of taxation, in place of the arbitrary exactions practised under Cyrus and Cambyses, and never allowed himself to be led astray in the carrying out of what seemed to him right, either by difficulties or by the ridicule of the Achæmenidæ, who nicknamed him the "shop-keeper," on account of what seemed, to their exclusively military tastes, his petty financial measures. It is by no means one of his smallest merits, that he introduced

211. Atossa is constantly mentioned as the favorite wife of Darius, and he appointed her son Xerxes to be his successor, though he had three elder sons by the daughter of Gobryas. Herodotus (VII. 3.) speaks with emphasis of the respect and consideration in which Atossa was held, and Aeschylus, in his *Persians*, mentions her in her old age, as the much-revered and noble matron.

212. For instance in the *Frogs* of Aristophanes (V. 1035.) Darius is called "the great."

one system of coinage through his entire empire, and consequently through half the then known world.²¹³

Darius respected the religions and customs of other nations. When the writing of Cyrus, of the existence of which Cambyses had known nothing, was found in the archives of Ecbatana, he allowed the Jews to carry on the building of their temple to Jehovah;²¹⁴ he also left the Ionian cities free to govern their own communities independently. Indeed, he would hardly have sent his army against Greece, if the Athenians had not insulted him.

In Egypt he had learnt much; among other things, the art of managing the exchequer of his kingdom wisely; for this reason he held the Egyptians in high esteem, and granted them many privileges, amongst others a canal to connect the Nile with the Red Sea, which was greatly to the advantage of their commerce.²¹⁵

213. Herod. III. 89. Böckh, *Metrologie* p. 45 and 129. In Rawlinson's *Herodotus*, Vol. II. p. 460. Essay III.

214. Ezra VI. 2-12. Zechariah 1-8. On the various stages of the work, see Bunsen, *Bibelwerk. Biblische Jahrbücher* CCCXXIII-XXV.

215. Traces of this canal can be found as early as the days of Setos I.; his son Rameses II. caused the works to be continued. Under Necho they were recommenced, and possibly finished by Darius. In the time of the Ptolemies, at all events, the canal was already completed. Herod. II. 158. Diod. I. 33. The French, in undertaking to reconstruct the Suez canal, have had much to encounter from the unfriendly commercial policy of the English and their influence over the internal affairs of Egypt, but the unwearied energy and great talent of Monsr. de Lesseps and the patriotism of the French nation have at last succeeded in bringing their great work to a successful close. Whether it will pay is another question. See G. Ebers, *Der Kanal von Suez. Nordische Revue*, October 1864. The maritime canal connecting the Mediterranean with the Red Sea has also been completed since 1869. We were among those, who attended the brilliant inauguration ceremonies, and now willingly recall many of the doubts expressed in our work *Durch Gosen zum Sinai*. The number of ships passing through the canal is constantly increasing. Direct lines to Bombay leave London, Liverpool, Marseilles, Genoa, Trieste, Brin-

During the whole of his reign, Darius endeavored to make amends for the severity with which Cambyses had treated the Egyptians; even in the later years of his life he delighted to study the treasures of their wisdom, and no one was allowed to attack either their religion or customs, as long as he lived. The old high-priest Neithotep enjoyed the king's favor to the last, and Darius often made use of his wise old master's astrological knowledge.

The goodness and clemency of their new ruler was fully acknowledged by the Egyptians; they called him a deity,²¹⁶ as they had called their own kings, and yet, in the last years of his reign, their desire for independence led them to forget gratitude and to try to shake off his gentle yoke, which was only oppressive because it had originally been forced on them.

Their generous ruler and protector did not live to see the end of this struggle.²¹⁷

disi and Odessa. Many ships of lighter draught are built specially for this voyage, and it appears that cotton can be transported from India to Mediterranean and English ports more cheaply in steamers through the canal, than in sailing vessels around the Cape. We refer the reader also to Stephan's essay on the Suez Canal in his admirable work *Das heutige Aegypten* p. 425 and following.

216. The name of Darius occurs very often on the monuments as Ntariusch. It is most frequently found in the inscriptions on the temple in the Oasis el-Khargah, recently photographed by G. Rohlfs. The Egypto-Persian memorial fragments, bearing inscriptions in the hieroglyphic and cuneiform characters are very interesting. *Description de l'Ég. ant.* V. Pl. 29. Lepsius, *Monatsbericht der Berliner Akademie der Wissenschaft.* May 17, 1866. p. 285, &c. Darius's name in Egyptian was generally "Ra, the beloved of Ammon." On a porcelain vessel in Florence, and in some papyri in Paris and Florence he is called by the divine titles of honor given to the Pharaohs.

217. The first rebellion in Egypt, which broke out under Aryandes, the satrap appointed by Cambyses, was put down by Darius in person. He visited Egypt, and promised 100 talents (£22,500) to any one who would find a new Apis. Polyæn. VII. 11. 7. No second outbreak took place until 486 B. C. about 4 years before the death of Darius. Herod. VII. 1. Xerxes conquered the rebels two years after his accession, and appointed his brother Achæmenes satrap of Egypt.

It was reserved for Xerxes, the successor and son of Darius and Atossa,* to bring back the inhabitants of the Nile valley to a forced and therefore insecure obedience.

Darius left a worthy monument of his greatness in the glorious palace which he built on Mount Rachmed, the ruins of which are the wonder and admiration of travellers to this day. Six thousand Egyptian workmen, who had been sent to Asia by Cambyses, took part in the work and also assisted in building a tomb for Darius and his successors, the rocky and almost inaccessible chambers of which have defied the ravages of time, and are now the resort of innumerable wild pigeons.

He caused the history of his deeds to be cut, (in the cuneiform character and in the Persian, Median and Assyrian languages), on the polished side of the rock of Bisitun or Behistân, not far from the spot where he saved Atossa's life. The Persian part of this inscription** can still be deciphered with certainty, and contains an account of the events related in the last few chapters, very nearly agreeing with our own and that of Herodotus. The following sentences occur amongst others: "Thus saith Darius the King: That which I have done, was done by the grace of Auramazda in every way. I fought nineteen battles after the rebellion of the kings. By the mercy of Auramazda I conquered them. I took nine kings captive. One was a Median, Gaumata by name. He lied and said: 'I am Bardiya (Bartja), the son of Cyrus.' He caused Persia to rebel."

* See note 211.

** The cuneiform character called Persian-Achæmedian.

Some distance lower down, he names the chiefs who helped him to dethrone the Magi, and in another place the inscription has these words: "Thus saith the King Darius: That which I have done was done in every way by the grace of Auramazda. Auramazda helped me, and such other gods as there be. Auramazda and the other gods gave me help, because I was not swift to anger, nor a liar, nor a violent ruler, neither I nor my kinsmen. I have shown favor unto him who helped my brethren, and I have punished severely him who was my enemy. Thou who shalt be king after me, be not merciful unto him who is a liar or a rebel, but punish him with a severe punishment. Thus saith Darius the King: Thou who shalt hereafter behold this tablet which I have written, or these pictures, destroy them not, but so long as thou shalt live preserve them, &c."

It now only remains to be told that Zopyrus, the son of Megabyzus, continued to the last the king's most faithful friend.

A courtier once showed the king a pomegranate, and asked him of what one gift of fortune he would like so many repetitions, as there were seeds in that fruit. Without a moment's hesitation Darius answered, "Of my Zopyrus."²¹⁸

The following story will prove that Zopyrus, on his part, well understood how to return his royal friend's kindness. After the death of Cambyses, Babylon revolted from the Persian empire. Darius besieged the city nine months in vain, and was about to raise the

²¹⁸ Plutarch tells this story (in his *Apophthegmata* p. 173.) of Zopyrus, and Herodotus of Megabyzus, the conqueror of Thrace. Herod. IV. 193.

siege, when one day Zopyrus appeared before him bleeding, and deprived of his ears and nose, and explained that he had mutilated himself thus in order to cheat the Babylonians, who knew him well, as he had formerly been on intimate terms with their daughters. He said he wished to tell the haughty citizens, that Darius had thus disfigured him, and that he had come to them for help in revenging himself. He thought they would then place troops at his disposal, with which he intended to impose upon them by making a few successful sallies at first. His ultimate intention was to get possession of the keys, and open the Semiramis gate to his friends.

These words, which were spoken in a joking tone, contrasted so sadly with the mutilated features of his once handsome friend, that Darius wept, and when at last the almost impregnable fortress was really won by Zopyrus' stratagem, he exclaimed: "I would give a hundred Babylons, if my Zopyrus had not thus mutilated himself."

He then appointed his friend lord of the giant city, gave him its entire revenues, and honored him every year with the rarest presents. In later days he used to say that, with the exception of Cyrus, who had no equal, no man had ever performed so generous a deed as Zopyrus.²¹⁹

Few rulers possessed so many self-sacrificing friends as Darius, because few understood so well how to be grateful.

When Syloson, the brother of the murdered Poly-

²¹⁹ Herod. III. 160. Among other presents Zopyrus received a gold hand-mill weighing six talents, the most honorable and distinguished gift a Persian monarch could bestow upon a subject. According to Ktesias, Megabyzus received this gift from Xerxes.

krates, came to Susa and reminded the king of his former services, Darius received him as a friend, placed ships and troops at his service, and helped him to recover Samos.

The Samians made a desperate resistance, and said, when at last they were obliged to yield: "Through Syloson we have much room in our land."^{*}

Rhodopis lived to hear of the murder of Hipparchus, the tyrant of Athens, by Harmodius and Aristogiton, and died at last in the arms of her best friends, Theopompus the Milesian and Kallias the Athenian, firm in her belief of the high calling of her countrymen.

All Naukratis mourned for her, and Kallias sent a messenger to Susa, to inform the king and Sappho of her death.

A few months later the satrap of Egypt received the following letter from the hand of the king:

"Inasmuch as we ourselves knew and honored Rhodopis, the Greek, who has lately died in Naukratis,—inasmuch as her granddaughter, as widow of the lawful heir to the Persian throne, enjoys to this day the rank and honors of a queen,—and lastly, inasmuch as I have lately taken the great-grandchild of the same Rhodopis, Parmys,^{**} the daughter of Bartja and Sappho, to be my third lawful wife, it seems to me just to grant royal honors to the ancestress of two queens. I therefore command thee to cause the ashes of Rhodopis, whom we have always esteemed as the greatest and rarest among women, to be buried in the greatest and rarest of all monuments, namely, in one of the

^{*} See note 96.

^{**} See note 197.

Pyramids. The costly urn, which thou wilt receive herewith, is sent by Sappho to preserve the ashes of the deceased."

Given in the new imperial palace at Persepolis.

DARIUS, son of Hystaspes.

King.

THE END.

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