

Paris is thus invested with not a few of the characteristics of Achilles and other solar heroes. Like Perseus, Œdipus, Romulus, and Cyrus, he is doomed to bring ruin on his parents; like them he is exposed in his infancy on the hill-side, and rescued by a shepherd. As Sigurd gives up Brynhild, and Achilles is parted from Briséis, so Paris forsakes Œnônê for one who dwells nearer to the Western sea. Then follows a time of capricious inaction, which answers to the sullenness and anger of Achilles and Meleagros. But Paris is the slayer of Achilles at the Skaian or Western gates of the evening, and here he appears as the Pani, or dark power, who blots out the light of the sun from the heaven, while in the sequel of the story, which describes Œnone as returning to him when he is smitten by the arrow of Philoktetes, we have the myth of the Dawn light, ever fair and ever young, looking on the death of the Sun, whom she cannot save from the doom which is on him.

The legend of Iphigeneia (XLIII.) is found in many forms; but the most important is the version of Æschylus, who has given to it a deep moral significance as the event for which the avenging Atê brooded heavily on the house of Agamemnon. The same moral element entered even more deeply into the myth of Œdipus; but the sacrifice of Iphigeneia during the long voyage to Ilion, and in order to bring it to a successful issue, points to phrases which had said once that the child of the light, the daughter of the Sun, must die during the lagging hours of darkness in order that the Dawn may come back with all its glory in the morning.

Whether there may or may not have been some Phthiotic chieftain bearing the name of Achilles (XLIV.) is a question with which we are scarcely concerned, when even writers who contend most strenuously for the historical character of the Trojan war allow that there may have been no Helen to provoke the struggle, and that Achilles and Agamemnon may perhaps have never met at all. The Achilles of Homer is one whose story is interwoven inextricably with that of Agamemnon and Menelaos; and the chief features in the narrative are