

on the subject of Pylades. It happens that Euripides, looking among the legends for matter of realistic romance, pitched upon the friendship of Pylades and Orestes as a workable vein, and worked it so excellently after his own fashion, that his gold has been coined into a proverb. Except a page or two in Homer, nothing in ancient literature has made more impression on common thought and language than the 'Pylades' scenes of the *Orestes* and the *Iphigenia in Tauris*, which, like the Odes of Horace, are unconsciously cited by thousands, who do not know that they exist. Now speaking for myself, I find it not a little hard to see the figures in imagination without all this brilliant embroidery: which however it is necessary to do, if the treatment of Aeschylus is to seem natural or even intelligible. Not only are the stories of Euripides filled with details, which if admitted in that of Aeschylus, would destroy the foundation¹; but the Euripidean conception of a mutually devoted pair is irrelevant and inadmissible as a whole. The absence of Pylades in the *Eumenides*, especially in the opening scene, and also—since the silence about him seems otherwise inexplicable—in the *finale* of the *Choephoroi*, the neglect of his personality and character throughout the story, and the manner in which he drops out of it unnoticed, all imply that Aeschylus saw no such Pylades as it has become, since Euripides, almost impossible not to see: and the *Choephoroi* is apt to suffer somewhat from our mis-occupied vision. In the primitive legend the importance of Pylades was merely that of a wheel in the mechanism. His help and means made the enterprise of Orestes possible; and he rendered help, because he was a pious man whom Apollo ordered to do it. The way of exhibiting him dramatically, as a remembrancer of the god's injunction, is probably a device of Aeschylus' own, and is worthy of his genius for broad and simple effects. For Aeschylus, Pylades and Orestes are connected by friendship doubtless, but mainly by their joint oath, taken under the sanction of the Pythian deity, that his will should be done. Pylades is to see it done; he is in Greek phrase the *βραβεύς*²

¹ For example, in the *Orestes* Pylades is made into a son of Strophius, and in the *Iphigenia in Tauris*, to draw the friends into closer connexion, Strophius himself is uncle of Orestes by marriage and Pylades is his cousin. This latter supposition, as we shall see hereafter, would convert one scene of the *Choephoroi* into nonsense. According to Pindar, who is our only applicable authority, Strophius and Pylades did not even live

in the same place. The home of Pylades in the 'rich fields' of Cirrha is distinguished clearly from that of Strophius on the 'foot (spur) of Parnassus', that is to say at Crisa (*Pyth.* XI. 13—17, 35). Neither Pindar nor Aeschylus suggests any connexion between them.

² Cf. Eur. *Med.* 274. From a phrase of Euripides (*Or.* 1065 Πυλάδῃ, σὺ δ' ἡμῖν τοῦ φόβου γενοῦ βραβεύς), it may be guessed that the term, in the above sense,