Selections from *Iphigenia in Tauris* are from Martin J. Cropp’s edition. Translations are my own.

I. Herodotus IV. 103. 1–2 τῶν Ταῦρων Μεν νόμοις τουσίδε χρέωνται: Θύουσι μὲν τῇ Παρθένῳ τοὺς ναυηγοὺς καὶ τοὺς ἄνθρωπος ἐπαναχθέντες τρόπῳ τουσίδε: καταρξάμενοι ἤπιον παιδίον τὴν κεφαλήν. οἳ μὲν δὴ λέγουσι ὡς τὸ σῶμα ἀπὸ τοῦ κρημνοῦ ὰθοῦν κάτω ( ἐπὶ γὰρ κρημνοῦ ἀράται τὸ ἱρόν), τὴν δὲ κεφαλὴν ἀνασταυροῦσι: οἳ δὲ κατὰ μὲν τὴν κεφαλὴν ὀμολογεῖσθαι, τὸ μέντοι σῶμα οὐκ ὀθέεσθαι ἀπὸ τοῦ κρημνοῦ λέγουσι αὐτοὶ Ταῦροι Ἰφιγένειαν τὴν Ἀγαμέμνονος εἶναι.

Among these, the Taurians have the following customs: they sacrifice to the Maiden in this way both the sailors and those of the Greeks whom they capture in sea battles: beginning the sacrificial slaughter, they smite the head with a club. Some say that the body is thrown down from the cliff (for the temple is situated on the cliff) but that they impale the head on a stake; others, however, agrее about the head, but say that the body is not pushed off the cliff but hidden under the earth. The Taurians themselves say that this goddess is Iphigenia, the daughter of Agamemnon.

N.B.: the Maiden is Artemis Orthia, who, according to Strabo (308) is the goddess whose temple stood on the crag.

II. (all spoken by Bdelykleon) A. Aristophanes, *Wasps* 700–701 ὅστις πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς οὐκ ἀπολαύεις πλὴν τοῦ οὗ δὲ ἀκαρῆ; Υο, who have very many cities in your empire from the Black Sea to Sardis, earn nothing but this miserable pay (i.e., pay for jury duty)... B. Aristophanes, *Wasps* 707–712 εἰσίν γε πόλεις χιλιαί αἱ νῦν τὸν φόρον ἡμῶν ἀπάγουσι· τούτων εἴσοσιν ἄνδρας βόσκειν εἰ τις προσέταξεν ἑκάστῃ, δύο μυριάδ᾽ ἄν τῶν δημοτικῶν ἐξον ἐν παίδι λαγώσις 710 καὶ στεφάνοισιν παντοδαποῖσιν καὶ στεφάνοισιν ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ 'ν Μαραθῶνι τροπαίου. νῦν δὲ ὡσπερ ἐλαολόγοι χωρεῖ ἀμα τῷ τὸν μισθὸν ἔχοντι. There are now a thousand towns that pay us tribute; if someone commanded each of them to feed twenty men, twenty thousand of our citizens would live on nothing but hare, and, covered with garlands, would drink milk, and having the benefit of things worthy of the land and the trophies of Marathon. Now like olive pickers you follow the one who pays you.

C. Aristophanes, *Wasps* 715–718 (cf. other evidence for Euboea as source of grain) ἀλλ᾽ ὡσπερ εἶναι μὲν δεῖσαι, τὴν Εὔβοιαν διδόσαι ἕμοι καὶ σύ τὸν ψυχόνται κατὰ πεντήκοντα μεδίμνους ποιεῖν ἔδοσαν δ᾽ οὐκ ὡσπερ ἐξον ἐν παίδι ψωμί πέντε μεδίμνους, καὶ ταῦτα μόλις ἔξεσεν φεύγει ἐλαβεῖς κατὰ χοίνικα χριθῶν.

But whenever they are afraid, they give Euboea to you and promise to offer each fifty bushels of grain.
Yet they have never on any occasion except recently given you anything but five bushels, and these you got barely, proving you weren’t a foreigner, by the scoopful of barley.

III. Euripides, \textit{IT} 81-3

I had completed many twisting laps, and I came and asked you (Phoebus) how I might come to the end of my wheel-drawn madness...

IV. Euripides, \textit{IT} 106-114

Leaving the temple, let’s hide ourselves in the caves away from the ships where the black sea washes with its surf lest someone seeing our boat tell the rulers and we are seized by force. Whenever the face of murky night comes, we must contrive, applying all wiles, to take the polished image from the temple. †Look how we can let ourselves down inside the triglyphs where it is empty. †

V. A. Euripides, \textit{IT} 555

Oh, lamentable by all, she who killed and he who died.

B. Euripides, \textit{IT} 569-571

Iphigenia: Good-bye, deceptive dreams, you were nothing, then. Orestes: the gods, though called wise, are no less deceitful than flighty dreams.

Most modern editors agree that lines immediately following these, 572-575, have serious problems. They were suspected by Diggle in his \textit{OCT} (1981) and athetized by Cropp (2000). In Cropp’s edition the lines shown in IV.C below come next.

C. Euripides, \textit{IT} 576-5717

††
What about me and my parents? Are they alive? Are they dead? Who could say?

VI. Euripides, IT 947-954

ἐλθὼν δ᾽ ἐκείσε, πρώτα μὲν μ᾽ οὐδεὶς ξένων ἐκὼν ἑδέξαθ᾽, ὡς θεοῖς στυγοῦμενοι· οἱ δ᾽ ἔσχον αἰδώ, ξένια μονοτράπεζα μοι 950 παρέσχον, οἷς ὄντες ἐν ταύτῳ στέγει, σιγῆ δ᾽ ἐτεκτήνατ᾽ ἀπόφθεγκτόν μ᾽, ὡς διατὶς γενοῦμι πώματός τ᾽ αὐτοῖς δίχα, ἐς δ᾽ ἄγγος ἴδιον ἴσον ἔπαι ταξικοῦ μέτρημα πληρώσαντες εἴχον ἡδονήν.

Having come there (to Athens), first none of my guest-friends received me willingly, as I was hateful to the gods; those who felt shame, offered guest-helpings to me at a separate table although they were under the same roof, and they contrived to keep me unaddressed in silence so that I might have a share of the feasting and drink apart from them, filling an equal private measure of Bacchus for all into their pitcher, they took their pleasure.

VII. Euripides, IT 1462-1467

οὐ δ᾽ ἄμφι σεμνάς, Ἰφιγένεια, λείμαξας
Βραυρωνίας δεὶ τῇ δὲ κλήμενθεν θεά, οὐ καὶ τεθύψῃ κατάθανος, καὶ πέπλον 1465 ἄγαλμα οὐ κόμοισιν εὐπήνους ψφάς, ἀς ἐν γυναῖκες ἐν τόξοις ψυχορραγεῖς λείμαξα· ἐν οἴκοις. τάδε δ᾽ ἐκπέμπειν χθονὸς Ἐλληνίδας ἱερατικὴς εὐπήνους ὑφάς, ἂς ἄκεκτοι ἰερατικὸς ἱεράτης ἵππωσ᾽ ἐν οἴκοις. τάδε δ᾽ ἐκπέμπειν χθονὸς Ἐλληνίδας.

You, Iphigenia, are to serve the goddess as a key-keeper in the holy meadows of Brauron, where you will be buried when you have died, and people will dedicate to you finely woven garments as a treasure the kind which women who have sundered their lives in childbirth leave in their homes. And I enjoin you to bring these Greek women out of this land because of their righteous judgment...

Select Bibliography:
• Carter, Joseph Coleman, Melba Crawford, Paul Lehman, Galina Nikolaenko and Jessica Trelogan. 2000. The Chora of Chersonesos in Crimea, Ukraine. AJA 104.4: 407-741
• Hall, Edith. 1991. Inventing the Barbarian: Greek Self-Definition through Tragedy. Oxford
• Meinel, Fabian. 2015. Pollution and Crisis in Greek Tragedy. Cambridge, Cambs.
• Moreno, Alfonso. 2007. Feeding the Democracy: the Athenian Grain Supply in the Fifth and Fourth Centuries BC. Oxford