

**The Environment of Exile in Euripides' *Iphigenia in Tauris***  
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**Selections from *Iphigenia in Tauris* are from Martin J. Cropp's edition. Translations are my own.**

1. Herodotus IV. 103. 1-2 τούτων Ταῦροι μὲν νόμοισι τοιοῖσινδε χρέωνται: θύουσι μὲν τῇ, Παρθένῳ τούς τε ναυηγούς καὶ τοὺς ἂν λάβωσι Ἑλλήνων ἐπαναχθέντες τρόπῳ τοιῷδε: καταρξάμενοι ῥοπάλῳ παίουσι τὴν κεφαλὴν. οἱ μὲν δὴ λέγουσι ὡς τὸ σῶμα ἀπὸ τοῦ κρημονοῦ ὠθέουσι κάτω ( ἐπὶ γὰρ κρημονοῦ ἴδρυται τὸ ἱερόν), τὴν δὲ κεφαλὴν ἀνασταυροῦσι: οἱ δὲ κατὰ μὲν τὴν κεφαλὴν ὁμολογέουσι, τὸ μὲντοι σῶμα οὐκ ὠθέεσθαι ἀπὸ τοῦ κρημονοῦ λέγουσι ἀλλὰ γῆ κρύπτεσθαι. τὴν δὲ δαίμονα ταύτην τῇ θύουσι 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, agree 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 Σαρδούς  
οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις ἀκαρῆ;  
You, 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  
εἰσὶν γε πόλεις χίλια αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσι.  
τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν ἐκάστη,  
δύο μυριάδ' ἂν τῶν δημοτικῶν ἔζων ἐν πάσι λαγῶσι  
710καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυριάτη,  
ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ 'ν Μαραθῶνι τροπαίου.  
νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα 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' ὅποταν μὲν δείσωσ' αὐτοί, τὴν Εὐβοίαν διδόασιν  
ὑμῖν καὶ σίτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους  
ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι πλὴν πρώην πέντε μεδίμνους,  
καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίρικα κριθῶν.

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, *IT* 81-3

δρόμους τε πολλοὺς ἐξέπλησα καμπίμους  
ἐλθῶν δέ σ' ἠρώτησα τροχηλάτου  
μανίας ἂν ἐλθοίμ' ἐς τέλος πόνον τ' ἐμῶν...

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, *IT* 106-114

ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν δέμας  
κατ' ἄντρο' ἅ πόντος νοτίδι διακλύζει μέλας  
νεῶς ἄπωθεν, μή τις εἰσιδὼν σκάφος  
βασιλεῦσιν εἴπηι κάτα ληφθῶμεν βίαι.  
110 ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ,  
τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν  
ἄγαλμα πάσας προσφέροντε μηχανάς.  
†ὄρα δέ γ' εἴσω τριγλύφων ὅποι κενὸν  
δέμας καθεῖναι†

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, *IT* 555

ὦ πανδάκρυτος ἢ κτανούσα χῶ θανῶν.  
Oh, lamentable by all, she who killed and he who died.

B. Euripides, *IT* 569-571

Ιφ. ψευδεῖς ὄνειροι, χαίρετ', οὐδὲν ἦτ' ἄρα.  
Ορ. οὐδ' οἱ σοφοί γε δάιμονες κεκλημένοι  
κτηνῶν ὀνειρῶν εἰσὶν ἀψευδέστεροι.

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 *OCT* (1981) and athetized by Cropp (2000). In Cropp's edition the lines shown in IV.C below come next.

C. Euripides, *IT* 576-5717

φεῦ φεῦ· τί δ' ἡμεῖς οἳ τ' ἐμοὶ γεννήτορες;  
ἄρ' εἰσὶν; οὐκ εἰσι; τίς φράσειεν ἂν;

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

VI. Euripides, *IT* 947-954

ἐλθὼν δ' ἐκείσε, πρῶτα μὲν μ' οὐδεις ξένων  
ἐκὼν ἐδέξαθ', ὡς θεοῖς στυγούμενον·  
οἱ δ' ἔσχον αἰδῶ, ξένια μονοτράπεζά μοι  
950 παρέσχον, οἴκων ὄντες ἐν ταυτῷ στέγει,  
σιγῇ δ' ἔτεκτῆναντ' ἀπόφθεγκτόν μ', ὅπως  
δαιτὸς γενοίμην πώματός τ' αὐτοῖς δίχα,  
ἐς δ' ἄγγος ἴδιον ἴσον ἅπασι βακχίου  
μέτρομα πληρώσαντες εἶχον 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

σὲ δ' ἀμφὶ σεμνάς, Ἴφιγένεια, λείμακας  
Βραυρωνίας δεῖ τῆδε κληδουχεῖν θεᾶι,  
οὐ καὶ τεθάψηι κατθανοῦσα, καὶ πέπλων  
1465 ἄγαλμά σοι θήσουσιν εὐπήνους ὑφάς,  
ἃς ἂν γυναῖκες ἐν τόκοις ψυχορραγεῖς  
λείπωσ' ἐν οἴκοις. τάσδε δ' ἐκπέμπειν χθονὸς  
Ἑλληνίδας γυναῖκας ἐξεφίεμαι  
γνώμης δικαίας οὐνεκ' ..... at least two half-lines lost

λείμακας Pierson κλίμακας L

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...

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Rev. John Smithurst ( Below L.) and Florence Nightingale (Below R.)

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