

**THE IPHIGENIA IN
TAURIS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649454808

The Iphigenia in Tauris by Euripides

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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EURIPIDES

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THE IPHIGENIA
IN TAURIS

OF

EURIPIDES

TRANSLATED INTO ENGLISH RHYMING VERSE
WITH EXPLANATORY NOTES BY

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OXFORD UNIVERSITY PRESS

AMERICAN BRANCH

NEW YORK: 29-35 WEST THIRTY-SECOND STREET

1915

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Wulfrid B. Shaw
7.16.37
add. copy

PREFACE

THE *Iphigenta in Tauris* is not in the modern sense a tragedy; it is a romantic play, beginning in a tragic atmosphere and moving through perils and escapes to a happy end. To the archaeologist the cause of this lies in the ritual on which the play is based. All Greek tragedies that we know have as their nucleus something which the Greeks called an *Aition*—a cause or origin. They all explain some ritual or observance or commemorate some great event. Nearly all, as a matter of fact, have for this *Aition* a Tomb Ritual, as, for instance, the *Hippolytus* has the worship paid by the Trozenian Maidens at that hero's grave. The use of this Tomb Ritual may well explain both the intense shadow of death that normally hangs over the Greek tragedies, and also perhaps the feeling of the Fatality, which is, rightly or wrongly, supposed to be prominent in them. For if you are actually engaged in commemorating your hero's funeral, it follows that all through the story, however bright his prospects may seem, you feel that he is bound to die; he cannot escape. A good many tragedies, however, are built not on Tomb Rituals but on other sacred *Aitia*: on the foundation of a city, like the *Aetnae*, the ritual of the torch-race, like the *Prometheus*; on some great legendary succouring of the oppressed, like the *Suppliant Women* of Aeschylus

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and Euripides. And the rite on which the *Iphigenia* is based is essentially one in which a man is brought to the verge of death but just does not die.

The rite is explained in ll. 1450 ff. of the play. On a certain festival at Halae in Attica a human victim was led to the altar of Artemis Tauropolos, touched on the throat with a sword and then set free: very much what happened to Orestes among the Tauri, and exactly what happened to Iphigenia at Aulis. Both legends have doubtless grown out of the same ritual.

Like all the great Greek legends, the Iphigenia myths take many varying forms. They are all of them, in their essence, conjectural restorations, by poets or other 'wise men,' of supposed early history. According to the present play, Agamemnon, when just about to sail with all the powers of Greece against Troy, was bound by weather at Aulis. The medicine-man Calchas explained that Artemis demanded the sacrifice of his daughter, Iphigenia, who was then at home with her mother, Clytemnestra. Odysseus and Agamemnon sent for the maiden on the pretext that she was to be married to the famous young hero, Achilles; she was brought to Aulis and treacherously slaughtered—or, at least, so people thought.

There is a subject for tragedy there; and it was brilliantly treated in Euripides' *Iphigenia in Aulis*, which was probably left unfinished at his death. But our play chooses a later moment of the story.

In reality Artemis at the last moment saved Iphigenia, rapt her away from mortal eyes and set her down in the land of the Tauri to be her priestess. (*In Tauris* is only the Latin for "among the Tauri.")

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These Tauri possessed an image of Artemis which had fallen from heaven, and kept up a savage rite of sacrificing to it all strangers who were cast on their shores. Iphigenia, obedient to her goddess, and held by "the spell of the altar," had to consecrate the victims as they went in to be slain. So far only barbarian strangers had come: she waited half in horror, half in a rage of revenge, for the day when she should have to sacrifice a Greek. The first Greek that came was her own brother, Orestes, who had been sent by Apollo to take the image of Artemis and bear it to Attica, where it should no more be stained with human sacrifice.

If we try to turn from these myths to the historical facts that underly them, we may conjecture that there were three goddesses of the common Aegean type, worshipped in different places. At Brauron and elsewhere there was Iphigenia ('Birth-mighty'); at Halae there was the Tauropolos ('the Bull-rider,' like Europa, who rode on the horned Moon); among the savage and scarcely known Tauri there was some goddess to whom shipwrecked strangers were sacrificed. Lastly there came in the Olympian Artemis. Now all these goddesses (except possibly the Taurian, of whom we know little) were associated with the Moon and with childbirth, and with rites for sacrificing or redeeming the first-born. Naturally enough, therefore, they were all gradually absorbed by the prevailing worship of Artemis. Tauropolis became an epithet of Artemis, Iphigenia became her priestess and 'Keybearer.' And the word 'Tauropolis,' which had become obscure, was explained as a reference to the Tauri. The old rude

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image of Tauropolis had come from the Tauri, and the strange ritual was descended from their bloody rites. So the Taurian goddess must be Artemis too. The tendency of ancient polytheism, when it met with some alien religion, was not to treat the alien gods as entirely new persons, but assuming the real and obvious existence of their own gods, to inquire by what names and with what ritual the strangers worshipped them.

As usual in Euripides, the central character of this play is a woman, and a woman most unsparingly yet lovingly studied. Iphigenia is no mere 'sympathetic heroine.' She is a worthy member of her great but sinister house; a haggard and exiled woman, eating out her heart in two conflicting emotions: intense longing for home and all that she had loved in childhood, and bitter self-pitying rage against 'her murderers.' The altar of Aulis is constantly in her thoughts. She does not know whether to hate her father, but at least she can with a clear conscience hate all the rest of those implicated, Calchas, Odysseus, Menelaus, and most fiercely, though somewhat unjustly, Helen. All the good women in Euripides go wild at the name of Helen. Iphigenia broods on her wrongs till she can see nothing else; she feels as if she hated all Greeks, and lived only for revenge, for the hope of some day slaughtering Greeks at her altar, as pitilessly as they slaughtered her at Aulis. She knows how horrible this state of mind is, but she is now "turned to stone, and has no pity left in her." Then the Greeks come; and even before she knows who they really are, the hard shell of her bitterness slowly yields. Her

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heart goes out to them; she draws Orestes against his will into talk; she insists on pitying him, insists on his pitying her; and eventually determines, come what may, that she will save at least the one stranger that she has talked with most. Presently comes the discovery who the strangers are; and she is at once ready to die with them or for them.

As for the scene in which Iphigenia befools Thoas, my moral feelings may be obtuse, but I certainly cannot feel the slightest compunction or shock at the heavy lying. Which of us would not expect at least as much from his own sister, if it lay with her to save him from the altars of Benin or Ashanti? I suspect that the good people who lament over "the low standard of truthfulness shown by even the most enlightened pagans" have either forgotten the days when they read stories of adventure, or else have not, in reading this scene, realised properly the strain of hairbreadth peril that lies behind the comedy of it. A single slip in Iphigenia's tissue of desperate improvisations would mean death, and not to herself alone. One feels rather sorry for Thoas, certainly, and he is a very fine fellow in his way; but a person who insists on slaughtering strangers cannot expect those strangers or their friends to treat him with any approach to candour.

The two young men come nearer to mere ideal *héros de roman* than any other characters in Euripides. They are surprisingly handsome and brave and unselfish and everything that they should be; and they stand out like heroes against the mob of cowardly little Taurians in the Herdsman's speech. Yet they have none of the