

Episode Three - So Great Is the Power of Religion To Inspire Evil Deeds!

Post by “Cassius” of January 21, 2020 at 9:38 AM

Thanks to Charles for [this research on Iphianassa](#):

It is clear that Lucretius treats the name Iphianassa as a synonym for Iphigenia. Homer (Il. 9.145, 9.287) and Sophocles (El. 157) mention a daughter of Agamemnon called Iphianassa, but in neither author is she the daughter who was sacrificed at Aulis (and in several versions rescued at the last moment by Artemis). The first known mention of this myth was in the Cypria, where, according to the summary of Proclus, the daughter was called Iphigenia (Kinkel, EGF 19; Bernabé, PEG 1.41). Hesiod refers to it in the Catalogue of Women, where he calls the daughter Iphimede (Cat. fr. 23a.15-26 + b M-W). From the fifth century b.c.e., the extant sources, beginning with Pindar (Pyth. 11.22) and Aeschylus (Ag. 1526, 1555), call her Iphigenia. Why did Lucretius choose Iphianassa?

Correction - Thanks **Elayne!**