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Iacchus (*Ἰακχος*). A minor deity who was honoured with Demeter and Persephone at the Eleusinian mysteries and the festival of the Lernaean. Initiates travelling along the Sacred Way from Athens to Eleusis, would utter a rhythmic chant of *Iacch' O Iache*, and this may have suggested that a god called Iacchus was being invoked. So Iacchus was supposed to be a son of Demeter, or her consort; or a son of Persephone who was sometimes identified with *Zagreus. Alternatively, because his name resembles *Bacchus he was thought to have been a son of Dionysus, or even the god himself. Iacchus was depicted in works of art as an adolescent leading the initiates with a torch in his hand. [Aristophanes *Frogs* 398; Herodotus 8.65; Ovid *Met* 4.15; Vergil *Ecl* 7.61, *Georg* 1.166] For a late account of his birth, see Aura.

Ialmenus (*Ἰάλμενος*). Son of Ares and Astyoche; he and his brother Ascalaphus led the Minyans of Boeotia to Troy in thirty ships. In the late epic of Quintus of Smyrna, he was one of the warriors in the wooden horse. He settled by the Black Sea after the war, or, according to another account which implies that he returned home, he was buried with his brother in Boeotia. [ps.Aristotle *Peplos* 19; Homer *Il* 2.511-16; Q Smyrna 12.322; Strabo 9.2.42]

Iambe (*Ἰάμβη*). Daughter of Pan and Echo, and, with *Baubo, a slave-woman in the house of Celeus and Metanira. Along with Baubo she succeeded in raising a smile from *Demeter when the grieving goddess rested with Metanira in the search for her daughter *Persephone. [Apollodorus 1.5.1; *Hom Hymn Demeter* 202-4]

Iamus (*Ἰαμος*). Son of Apollo and *Evadne, daughter of Poseidon, he was the mythical ancestor of the Iamidae, a family of prophets at Olympia. At his birth he was temporarily abandoned by his mother and tended by two snakes, which fed him with honey. Evadne called him Iamus because he had been lying amongst wild pansies (*iamoi*). When he came of age, he stepped into the River Alpheus and prayed to Poseidon and Apollo to become a seer, as the Delphic oracle had predicted for him after his birth. He was led to Olympia by the voice of Apollo, who taught him his prophetic arts and ordered him to establish an oracle there when Heracles founded the Olympic games. [Pindar *OI* 6.29-57]

Iapetus (*Ἰαπετός*). Son of Uranus and Gaia, and one of the *Titans. He married the Oceanid Clymene (or Asia) and had four sons by her – Atlas, Menoetius, and two figures associated with the early history of the human race, Prometheus and Epimetheus. When Zeus deposed Cronus, he consigned Iapetus to Tartarus with the other Titans. Apart from Cronus, he is the only Titan to be mentioned by name in the *Iliad* as an inhabitant of Tartarus. [Apollodorus 1.2.3; Hesiod *Theog* 507-14; Homer *Il* 8.478-81]

Iarbas (*Ἰάρβας*). King of the Gaetulians in north Africa, a son of Jupiter Ammon by a local nymph. He sold the site of Carthage to *Dido (also called Elissa). It was said that she asked for as much land as could be enclosed in an ox-hide, and gained sufficient land for a city by cutting the hide into narrow strips and joining the strips together. Iarbas pressed her to marry him, and when she favoured Aeneas over him, he was so angry that he complained in a prayer to his father Jupiter, who sent Mercury to tell Aeneas to sail away to Italy. In the earlier tradition, Dido committed suicide to escape marriage to Iarbas rather than in distress at her abandonment by Aeneas: Iarbas had made war on Carthage to force her to marry him, but she asked for a respite to make an offering to placate the spirit of her first husband, Sychaeus; after building a pyre as if for the offering, she hurled herself into the flames. [Vergil *Aen* 4.36, 196-237, 326 with Servius on 1.367 and 4.36]

Iasion (*Ἰασίων*). According to the *Odyssey*, the goddess *Demeter yielded to her passion for Iasion and had intercourse with him in a thrice-ploughed field; but Zeus soon heard of it and struck Iasion with a thunderbolt. In a supplement to Hesiod's *Theogony*, we are told that this episode took place in Crete and that Demeter conceived a son by Iasion called Plutus ('wealth', symbolising the riches of the earth). The myth is evidently related to a fertility-rite in which couples would have intercourse in the fields to encourage the growth of the crops. Neither passage provides a genealogy; but some later authors claimed that the hero of the Cretan tale was a grandson of Minos. Otherwise Iasion was said to have been a son of Zeus by Electra, daughter of Atlas, and the brother of Dardanus, and here the story was transferred to Samothrace in the northern Aegean, which was generally regarded as the original homeland of Dardanus. In another version of the Samothracian story, Iasion was struck with a thunderbolt because he wanted to rape Demeter, and Dardanus was so disturbed by his brother's death that he left Samothrace for Troy. According to Diodorus, Iasion met Demeter at the wedding of Cadmus and *Harmonia (here Iasion's sister) on Samothrace and the goddess presented him with the wealth of the corn; later, after he had married Cybele (who bore him a son Corybas), he was received amongst the gods. A passing reference by Ovid to Ceres' (i.e. Demeter's) regret at Iasion's greying hairs suggests that there was a tradition in which they lived together. For a Hellenistic tale in which Demeter was said to have borne a second son to Iasion, see Philomelus. [Apollodorus 3.12.1; Diodorus 48.2-4, 49.2-4; Hesiod *Theog* 969-74; Homer *Od* 5.125-8; Ovid *Met* 9.422]

Iasus (*Ἰασος*). **1.** Son of Argus Panoptes or Triopas. He was an early king of Argos, and, according to one tradition, the father of *Io. He was succeeded by his nephew Crotopus, son of Agenor. [Apollodorus 1.2.3; Pausanias 2.16.1] **2.** An Arcadian king, son of Lycurgus and grandson of Arcas. According to the Arcadian tradition, he was the father of *Atalanta, whom he exposed at birth because he wanted male children. [Apollodorus 3.9.2]

Icadius (*Ἰκάδιος*). Son of Apollo and the nymph Lycia. He was born in the south-western corner of Asia Minor, which he named Lycia after his mother, and he founded the Lycian city of Patara together with its famous oracle of Apollo. Icadius was shipwrecked during a voyage to Italy and rescued by a dolphin, which put him ashore by Mount Parnassus in central Greece; and he founded a temple to his father Apollo at a place nearby, which he named *Delphi after the dolphin (*delphis*). [Servius on *Aen* 3.332]

Icarius (*Ἰκάριος*). **1.** Son of Oebalus, king of Sparta, and Bateia (or of Perieres and Gorgophone) Icarius was the brother of *Tyndareus and brother (or half-brother) of *Hippocoon. There were conflicting reports on his fate after his father's death when Hippocoon and his twenty sons expelled Tyndareus from the kingdom. Although some said that he supported Hippocoon who remained in Sparta, most sources suggest that he was forced into exile along with Tyndareus. In the latter case, he and Tyndareus took refuge with Thestius, king of Pleuron in Aetolia, and the two of them helped Thestius to expand his kingdom into Acarnania to the west, receiving a share in the land in return. There was further disagreement on whether Icarius remained in Acarnania or returned to Sparta when Heracles restored Tyndareus to the throne. Icarius married Periboea, a naiad, who bore him several sons and a daughter *Penelope, who became the wife of Odysseus. According to a Laconian tradition, he held a bridal race for Penelope's suitors. He was reluctant to be separated from his daughter after her marriage and tried unsuccessfully to persuade her and her new husband to remain with him in Laconia rather than depart for the island of Ithaca. [Apollodorus 3.10.3-6; Pausanias 3.20.10-11; Strabo 10.2.24] **2.** An Athenian countryman of humble birth who

lived with his daughter *Erigone. He was visited by Dionysus who gave him a vine-cutting and instructed him in the secrets of wine-making. Icarius then loaded some wine-skins onto a cart and set out to spread the god's gift throughout Attica. At Hymettus (or Marathon) Icarius gave some wine to the local people, but, being new to it, they drank it without diluting it with water; when they became drunk, they thought that they had been poisoned and killed Icarius with their farming tools; the next morning, when they had recovered, they buried the body at the foot of a tree and fled to the island of Ceos. Icarius had been accompanied by the family dog, *Maera, which returned home and led Erigone to the site of the murder; she buried her father's body with due rites and then hanged herself from the tree. Dionysus took pity on father and daughter alike and transferred them to the sky as the constellations Virgo and Bootes, along with their dog, which became Sirius. [Apollodorus 3.14.7; Hyginus 130, *Astr* 2.24; Servius on *Georgic* 2.389] See Constellations **4, 26, 36a**.

Icarus (*Ἰκαρος*). The son of *Daedalus by Naucraste, a slave of Minos. Holding Daedalus responsible for Theseus' escape from the labyrinth, Minos imprisoned him in Crete together with his son, but Daedalus, the skilled craftsman, constructed two pairs of wings from birds' feathers and wax to allow them to escape to freedom. Although he had warned his son not to fly too low, in case the moisture should loosen the wings, nor too high, for fear the sun might melt the wax, Icarus was so exhilarated by the flight that he soared higher and higher. Eventually the wax melted and he plunged to his death in the Aegean, giving his name to the region off the Ionian and Carian coast known as the Icarian Sea. While Heracles was serving *Omphale in Asia Minor, he discovered the body of Icarus on the shore of an island west of Samos and buried it, naming the island Icaria, or it may have been Daedalus who went from Italy, where he landed, in search of his dead son and saw to his burial. Diodorus and Pausanias rationalise the myth by claiming that Daedalus' invention was not wings but sails, that father and son escaped in sailing ships but that Icarus could not control his, fell from it and was drowned. [Apollodorus 2.6.3, *Ep* 1.12; Diodorus 4.77.5-9; Hyginus 40; Ovid *Met* 8.183-235; Pausanias 9.11.3; Vergil *Aen* 6.30-33]

Ichor (*Ἰχώρ*). The special fluid that flowed in the veins of the gods, for, since they fed on nectar and ambrosia they would not have mortal blood. In later times the word was also used in a wider sense as a term for blood serum and other bodily fluids. [Aristotle *Hist An* 521b2; Galen 15.345; Homer *Il* 5.339-43; Plato *Timaeus* 83c]

Ictinus (*Ἰκτίνας*). See Side (2).

Ida (*Ἰθάκη*). **1.** Daughter of Melisseus. When Rhea hid the infant Zeus in Crete, she gave him to Ida and her sister Adrasteia to rear, and they fed him on milk from the she-goat *Amalthea. Ida was the eponym of the Cretan mountain of that name, which contained a cave in which Zeus was said to have been born. In astral mythology, the Idaean nymphs who reared Zeus were known as *Helice and Cynosura. [Apollodorus 1.1.6; Hyginus *Astr* 2.13] **2.** See Dactyls.

Idas (*Ἰδᾶς*). Son of Aphareus, king of Messenia in the south-west Peloponnese, and Arene, although some said that his true father was Poseidon. With his younger brother *Lynceus, Idas joined the *Argonauts, and, when the seer Idmon was fatally wounded by a boar in the land of the Mariandynians, Idas impaled the boar on his spear. The brothers also took part in the hunt for the *Calydonian boar. Idas wanted to marry *Marpessa and abducted her from Aetolia in a winged chariot which he had received from Poseidon. When Evenus, the father of Marpessa, found that he was unable to catch up, he slaughtered his horses by the River

Evenus at the Aetolian frontier and threw himself into its waters. Although Idas brought Marpessa safely home to Messenia, Apollo was also in love with her and tried to take her away from him. But Idas raised his bow against the god, or engaged in a fight with him, and would doubtless have been killed if Zeus had not intervened and allowed the girl to make her own choice. She preferred to marry Idas because she was afraid that Apollo would abandon her when she grew old; she bore Idas a daughter, Cleopatra, who became the wife of Meleager.

Idas and Lynceus met their death in a dispute with their Spartan cousins, the *Dioscuri. The conflict arose because the Dioscuri had tried to steal their cattle or, in some late accounts, because they had abducted Hilaeira and Phoebe, who were betrothed to Idas and Lynceus. Possibly the two pairs of brothers had rustled some cattle from Arcadia in a joint raid, and Idas cheated the Dioscuri of their share, for he divided one of the stolen cattle into four, saying that the one who ate his share first should take half of the cattle and the one who ate it second should take the rest, and he then swallowed down his own share and that of his brother before the Dioscuri had a chance. In any event, the fight took place in Messenia, Idas killed Castor, and was then killed in his turn by Pollux or struck with a thunderbolt by Zeus. According to Hyginus, Idas tried to expel Teuthras from his kingdom in Asia Minor, only to be defeated by him with the aid of Telephus and Parthenopaeus, but this is inconsistent with the more common tradition concerning Idas and the Dioscuri. Idas is mentioned in the *Iliad* as the mightiest of men, who even dared to challenge Apollo. [Apollodorus 1.7.8, 3.10.3, 12.2; Apollonius 2.828-34; Homer *Il* 9.557-60; Hyginus 80, 100; Pindar *Nem* 10.60-72; (Proclus) *Cypria* 1, 12; Theocritus 22.137-66]

Idmon (*Ἰδμων*). Son of Apollo (or Abas) and Asteria; Cyrene is also named as his mother. Idmon accompanied the Argonauts as a seer although he knew by his own prophetic powers that he would meet his death during the expedition. According to Apollonius, he was killed by a boar in the land of the Mariandynians in Bithynia towards the end of the outward journey; but in early epic he was said to have reached Colchis and to have made a vital contribution to the success of the expedition, for Aeetes planned to kill the Argonauts in his palace while they were asleep after a feast, but Aphrodite inspired him with a sudden desire to make love with his wife, and, while he was away, Idmon advised the Argonauts to make an immediate departure. [Apollonius 1.139-45, 1.436-449, 2.815-34 and schol 4.66]

Idomeneus (*Ἰδομενεύς*). Son of Deucalion and grandson of Minos, he was king of Crete at the time of the Trojan war. Idomeneus had been one of Helen's suitors and, with Meriones, he led the Cretans to Troy in eighty ships. In the *Iliad* he was respected by Agamemnon as one of the foremost warriors although he was older than most and his hair was flecked with grey. He was one of those who put themselves forward when Hector challenged the Greeks to single combat, and he played a prominent part in the fighting around the ships, killing several Trojans and having his own *aristeia* or account of brave actions. He even engaged with Hector after the death of Patroclus, but broke his spear on Hector's breast-plate and would have been killed if Meriones had not carried him away in his chariot. In the late epic of Quintus of Smyrna he also killed an Amazon and entered Troy as one of the warriors in the Trojan horse.

According to Nestor's account in the *Odyssey*, Idomeneus returned safely to Crete after the war, and there is no suggestion that any problems awaited him there, but from the Hellenistic period onwards, it was generally agreed that he was forced into exile. During the time at Troy, *Leucus, who had been ruling as his regent, had killed Idomeneus' wife Meda and had attained sufficient power to expel him on his return. However, according to a story which first appears in Roman sources, Idomeneus was caught by a storm during his return

voyage and vowed that he would offer up whatever he met first on his safe arrival in Crete as a sacrifice to Poseidon. This turned out to be his own child, and, because he had sacrificed his child or tried to do so, and so was responsible for a pestilence which arose shortly afterwards, the Cretans drove him into exile. Whatever the cause of his exile, he settled at Sallentium in the heel of Italy; Lycophron alone suggests that he was buried at Colophon in Asia Minor. [Apollodorus *Ep* 6.20; Homer *Il* 2.645-52, 13.361-517, *Od* 3.191-2; Lycophron 424-32; Q Smyrn 1.247-53, 12.320; Vat Myth 1.195; Vergil *Aen* 3.121-2, 400-1 and Servius on 11.264]

Ilia (*Ilia*). See Rhea Silvia.

Ilione. The eldest daughter of Priam and Hecuba who married Polymestor, king of Thrace. She reared *Polydorus, a young son of Priam, as her own child, and her son Deipylus as if he were Priam's; and when the Greeks bribed *Polymestor to kill Polydorus after the fall of Troy, he unwittingly killed his own son. Ilione then revealed the true situation to Polydorus, who then blinded and killed Polymestor. [Hyginus 90, 109, 240, 243; Vergil *Aen* 1.653]

Ilium (*Ἴλιον*). The citadel of Troy, built by *Ilus, and often used for Troy itself. See Trojan war.

Illyrius (*Ἰλλυριός*). A son born to *Cadmus and Harmonia in their old age. After his departure from Thebes *Cadmus became king of the Illyrians in the western Balkans, where Illyrius was born. He succeeded his father and gave his name to the local people. [Apollodorus 3.5.4]

Ilus (*Ἴλος*). **1.** A son of Dardanus who died without offspring. [Apollodorus 3.12.2] **2.** Son of Tros and Callirhoe, nephew of Ilus (1) and the grandfather of Priam. In accordance with a familiar pattern in which the eponym of a land is succeeded by the eponym of its main city, Ilus succeeded Tros and founded Ilium. During a visit to Phrygia, Ilus competed in some games held by its ruler and was victorious in the wrestling. As his prize, he was given fifty boys and fifty girls, and, on the advice of an oracle, the king also gave him a dappled cow and told him to found a city where it first lay down. When the cow lay down on the hill of Phrygian Ate in the Trojan plain, Ilus founded a city there and named it Ilium after himself (although it is often referred to as Troy, which is strictly the name of the whole area). In another version, the sign was provided by a cow from his own herds. This Trojan foundation myth seems to have been based on that of Thebes; see Cadmus. Afterwards, Ilus prayed to Zeus for a token, and during the following night the *Palladium, the talisman image of Athena, fell from the sky in front of his tent. Ilus married Eurydice, daughter of Adrastus, and their children were Laomedon, the father of Priam, and Themiste, who married Capys, the grandfather of Aeneas. [Apollodorus 3.12.2-3; Homer *Il* 20.231-7; schol Lycophron 29]

Inachus (*Ἰναχος*). The largest river of the Argolid and its god, a son of Oceanus and Tethys. As was often the case with rivers, which were the most prominent features in the primordial landscape, Inachus appeared at the head of the local genealogies, being the founder of the important Inachid family which provided the early royal lines in Argos, Crete and Thebes. By Melia, daughter of Oceanus, he had two sons, *Phoroneus (who was otherwise regarded as earth-born) and Aegialeus. His daughter was *Io, the first important figure in Argive mythology. Inachus was greatly distressed at her disappearance and, with his envoy Cynrus, attempted to find her. In one of the first accounts of writing, Io approached the banks of the Inachus after she had been transformed into a cow and revealed her identity to her father by scratching the letters of her name in the dust with her hoof. Inachus also appeared in one significant local myth: when a dispute arose between Poseidon and Hera over the possession

of Argos, Inachus testified in favour of Hera; this so enraged Poseidon that he caused the rivers of Argos (including the Inachus) to run dry in the summer. In another version, Phoroneus arbitrated in the dispute and Inachus merely helped him. According to a curious apocryphal myth, Zeus sent a Fury against Inachus because he had abused the god for seducing his daughter Io, and to escape from it, he jumped into the river, which was then named after him; ever afterwards, a plant that could bring on an abortion was said to grow on its banks. [Apollodorus 2.1.1, 2.1.4; Ovid *Met* 1.640-63; Pausanias 2.15.4-5; ps.Plutarch *De Fluv* 18]

Indus (Ἰνδός). **1.** The eponym of the Indians, he was a son of the earth who was killed by Zeus. [Nonnus 18.271] **2.** The husband of the nymph Calauria he may have been the young Indian who also raped the daughter of King Oxyalces and leapt into the River Mausolus to escape retribution, so giving it its present name, the Indus. [ps.Plutarch *De Fluv* 4, 25] **3.** A Scythian king who first discovered silver. [Hyginus 274]

Ino (Ἰνώ). Daughter of Cadmus, king of Thebes, and Harmonia. She is usually named as the second wife of *Athamas, and the one who plotted the death of Phrixus, the son of his first wife, Nephele. According to another tale, Ino was succeeded by *Themisto, who killed her own children while trying to kill Ino's when the bedcovers on both sets of sleeping children were changed round by Ino. Ino had borne two sons to Athamas, Learchus and Melicertes, but later both she and her husband were driven mad by Hera because they had also cared for the infant *Dionysus. Learchus was hunted down by his father and Ino jumped into the sea with Melicertes. She either did so to escape the anger of Athamas when he discovered that she had tried to kill his children by Nephele, or as a result of the madness inflicted by Hera. After her leap into the sea, Ino became the sea-goddess Leucothea, who brought help to sailors in distress, and her son Melicertes became a minor sea-god, Palaemon. [Apollodorus 1.9.1-2, 3.4.3; Hyginus 1-4; Pausanias 1.44.11]

Io (Ἰώ). An early Argive princess, daughter of *Inachus, the river-god of Argos. Io was seduced by Zeus while she was serving as a priestess of Hera. When Hera discovered that Zeus was visiting her, he tried to conceal the affair by transforming her into a white cow, and then swore that he had never touched her. (Ever after, the gods were tolerant of perjury if it is committed for the sake of love.) Hera was rightly suspicious and demanded that the cow should be given to her; and she tethered it to an olive-tree in a sacred grove and told *Argus Panoptes to keep a careful watch on it. In another version, Hera herself transformed Io into a cow to put a stop to the love-affair, and, when Zeus continued to mate with it in the form of a bull, she placed the cow under the guard of Argus. Whatever the case, Zeus told Hermes to steal the cow, and Hermes released it after killing Argus. Hera responded by sending a gad-fly against the cow, which pursued it through Greece to Euboea, and to the Ionian Sea, which was named after Io, and then across the Bosphorus (and hence its name, the 'Cow's Strait'); from there Io went to the Caucasus where she saw *Prometheus, who foretold her future, and down through Asia until arriving in Egypt. There Zeus returned her to her human form with a touch of his hand, and she bore him a son, Epaphus (whose name means 'touched'), by the banks of the Nile. When Epaphus was subsequently stolen by the Curetes at the bidding of Hera, Io searched for him until she discovered him at Byblos in Syria, where he was being cared for by the queen. She took him back to Egypt and married Telegonus, king of the Egyptians. Through Epaphus and his twin grandsons Belus and Agenor, Io was the ancestor of the branches of the Inachid family which ruled in Argos, Crete and Thebes. Io came to be identified with the Egyptian goddess Isis, and the tale of her search for Epaphus was based on that of Isis' search for the lost Osiris, who was washed ashore at Byblus. [(Aeschylus)

Prometheus Bound 561-886, *Suppliants* 540-87; Apollodorus 2.1.3; Hyginus 145; Ovid *Met* 1.583-748; Vergil *Aen* 7.789]

Iocaste (Ἰοκάστη). *See* Jocasta.

Iodama (Ἰοδάμα). Daughter of Itonus, the son of Amphictyon, she was a priestess at the temple of Itonian Athena near Coroneia in Boeotia. One night, as she was entering the sacred precinct, Athena appeared to her with the Gorgon's head on her tunic and she was turned to stone when she caught sight of it. There was an altar to Iodama at the temple and a woman used to light a fire on it each day, repeating three times, 'Iodama lives and asks for fire'. Some said that Thebe, the eponym of Thebes, was Iodama's daughter by Zeus. [Pausanias 9.34.1; Tzetzes *Lyc* 1206]

Iolaus (Ἰόλαος). The son of Iphicles and Automedusa, Iolaus was Heracles' nephew and charioteer. Although he seems to have accompanied Heracles on several of his labours, including those of the Nemean lion, the Erymanthian boar and the cattle of Geryon, he was best known for his contribution to the defeat of the Lernean hydra in the third *labour of Heracles. When a large crab assisted the hydra by biting Heracles on the foot, the hero thought that he was justified in seeking assistance from Iolaus and, as Heracles cut off the hydra's heads, Iolaus cauterised their stumps with fire-brands to prevent them from re-growing. After the completion of his labours, Heracles offered Iolaus his former wife Megara as a reward.

When Heracles was told by an oracle to send most of his sons by the daughters of *Thespius to Sardinia to found a colony, he asked Iolaus to accompany them as their leader. Iolaus defeated the inhabitants of the island in battle and divided much of the land between his followers, notably the fertile plain which was known thereafter as the Iolaeum. He was honoured in hero-cult in Sardinia and also in many cities in Sicily. Although some said that he died in Sardinia, he appeared in stories set in Greece at the end of Heracles' life and even after the hero's death, which prompted other authors to explain that he subsequently returned to his Greek homeland by way of Sicily. According to Diodorus, Heracles sent Iolaus and Licymnius to consult the Delphic oracle when he was painfully afflicted by the poisoned shirt sent to him by Deianira – they were advised to build a pyre for the suffering hero. Then, when Eurystheus visited Athens after the death of Heracles to demand the surrender of the *Heraclids, Iolaus came to their assistance. Together with Theseus and Hyllus, he played a leading part in the defeat of Eurystheus and when Eurystheus tried to flee to the Peloponnese, Iolaus caught up with him at Megara and either cut off his head or brought him back to Attica in chains. (In some accounts, however, Eurystheus was killed by Hyllus.) Since Iolaus would have been very old by this time, stories were devised to explain how he could have taken part in the conflict. According to Euripides, he prayed to Zeus and Hebe to be rejuvenated for a day to allow him to deal with Eurystheus, or, according to the Theban tradition, he was already dead and prayed that he should be allowed to rise from the grave for one day for that purpose. His grave could be seen at Thebes next to that of his grandfather Amphitryon. [Apollodorus 2.4.11, 5.2, 6.1; Diodorus 4.29, 31.1, 38.3-4; Euripides *Heraclides* 843ff; Hesiod *Theog* 313-8; Pausanias 1.44.14, 10.17.4; Pindar *Pyth* 9.79-83 and schol 137]

Iole (Ἰόλη). Daughter of *Eurytus, king of Oechalia. After *Heracles had completed his labours, he wanted to remarry and came to Oechalia to seek the hand of Iole. Her father had offered her to anyone who could defeat himself and his sons at archery, but, although Heracles won the contest, they refused to hand her over, saying that they were afraid that if he had any children by her, he would kill them as he had killed his children by Megara. At the

end of his life Heracles returned to seek revenge – he sacked Oechalia, killed Eurystus and his sons, captured Iole and sent her ahead to Trachis. According to late traditions, Iole threw herself from the city wall during the sack of Oechalia only to find that her fall was cushioned by her billowing robes, or else Heracles tried to force her to submit to him by threatening to kill her relatives in front of her, and she refused to yield even when he actually did so. When Heracles' wife *Deianira heard about Iole from the herald Lichas, she was afraid that she would be displaced by the younger girl, and sent Heracles a shirt smeared with the ointment she had been given by *Nessus, in the belief that it was a love charm; but the ointment was a lethal poison which brought Heracles to an agonising death. Before he climbed onto his pyre, Heracles told his son Hyllus to take Iole as his wife when he came of age; after their marriage, she bore him a son, Cleodaeus. [Apollodorus 2.6.1, 7.7, 8.2; Bacchylides 16.13-35; Diodorus 4.31.1-2, 38.1; Pherecydes fr 82a; Sophocles *Trachiniae*]

Ion (*Ἴων*). Son of Xuthus and Creusa, daughter of Erechtheus, and a grandson of Hellen, Ion was the eponym of the Ionian branch of the Greek people. His father had left Thessaly for Athens, where he had married a daughter of the king, but was later expelled to Aegialus (Achaea) on the northern coast of the Peloponnese; after Xuthus' death, Ion collected an army to seize control there. Selinous, the king of the Aegialians, decided to reach an accommodation with Ion by offering him his only child, *Helice, in marriage and adopting him as his successor. When Ion inherited the throne, he founded the city of Helice, naming it after his wife, and called his people the Ionians. Later, however, the Athenians invited him back to Athens, his birthplace, to command them in a war against the Eleusinians; he died there and was buried in the southern town of Potamoi, while his descendants continued to rule the Aegialian Ionians until they were expelled by *Tisamenus and the Achaeans. According to an alternative tradition, the Athenians chose him as their king after he had defeated the Eleusinians; he first went to Aegialus after that and later he divided the Athenian people into the four Ionian tribes, named after his four sons, Geleon, Aegicoreus, Argades and Hoples. According to Conon, he was chosen to be king of Athens after the death of his maternal grandfather Erechtheus, and the Athenians described themselves as Ionians from that time onwards, although Ion was not included in the standard list of Athenian kings. The story that he was simply a military commander allowed a close connection to be established between Ion and the Athenians, as an Ionian people, without introducing genealogical difficulties.

Euripides' *Ion* offers a divergent account of Ion's history in which he is said to have been a son of Apollo. The version seems to have been invented by Euripides himself (although there was a play by Sophocles which could have contained similar material) and it was not adopted as the standard tradition. According to this play, Apollo raped Creusa in a cave below the Acropolis before her marriage to Xuthus. She revealed nothing to her father on the orders of the god, but left the new-born child in the cave where she had been raped. Hermes conveyed the boy to Delphi, where he was reared as a servant at the temple of Apollo. Meanwhile, Creusa had married Xuthus, and, when they failed to have any children, Xuthus visited Delphi to consult the oracle. He was told that whoever encountered him as he came out of the shrine should be accepted by him as his son. When this turned out to be Ion, Xuthus and his wife both assumed that he must be a child who had been accidentally fathered by Xuthus before his marriage. In her jealousy, Creusa plotted to poison Ion with some wine tainted with blood from the Gorgon, but when he poured out the wine as a libation and a pigeon died after drinking from it, Ion became aware of Creusa's plan. As he in turn was about to kill her, a priestess of Apollo revealed the story of his birth by producing the cradle in which he had been exposed, and mother and son were reconciled. Athena then appeared and told Creusa to take Ion home with her and to allow Xuthus to continue to believe that Ion was his own son; she also prophesied that Xuthus would subsequently have two sons by

Creusa, to be called Achaeus and Dorus. The sons of Ion would give their names to the tribes and regions of Attica, and they in turn would have sons who would take part in the Ionian colonisation of the Cyclades and the coast of Asia Minor. [Apollodorus 1.7.3; Conon 27; Euripides *Ion*; Pausanias 1.31.2, 7.1.1-4; Strabo 8.382]

Iphianassa (*Ἰφιάνασσα*). **1.** Daughter of Proteus and Stheneboea. [Hesiod *Cat* 18] **2.** Another name for *Iphigenia (although in the *Cypria* [14] Iphigenia and Iphianassa are distinguished as two separate daughters of *Agamemnon).

Iphicles (*Ἰφικλῆς*). Son of *Alcmena and Amphitryon, and the twin half-brother of *Heracles, whom Alcmena had conceived by Zeus a night earlier. When the twins were less than a year old, Hera sent two snakes into their cradle, and Iphicles cried out in terror while Heracles calmly strangled them, so it was known which child had the divine and which the human father. The boys were brought up in Thebes, and eventually Iphicles married Automedusa, daughter of Alcathous, who bore him a son, *Iolaus, Heracles' future companion and charioteer. Later Creon, king of Thebes, offered Iphicles his younger daughter as a reward for his bravery in a war which the Thebans had waged against the Orchomenians under the command of the young Heracles. It was said that Heracles killed some of the children of Iphicles during his madness, and that only the intervention of Athena saved him from killing Iphicles himself. When Heracles went to the Peloponnese to perform his labours for Eurystheus, Iphicles accompanied him, and found himself in servitude to Eurystheus as well. There were two traditions about the death of Iphicles: either he was killed during Heracles' campaign against Hippocoon in Sparta, or he was wounded by the Moliones near Elis when Heracles first attacked Augeias, and was taken to Pheneos in Arcadia where he died. [Apollodorus 2.4.8, 11, 7.3; Hesiod *Shield* 48-56, 87-93; schol Homer *Od* 11.269; Pausanias 8.14.9-10]

Iphiclus (*Ἰφικλος*). **1.** One of the sons of Thestius who quarrelled with Meleager over the prize of honour after the hunt for the *Calydonian boar; in one account, the sons of Thestius claimed that Iphiclus had been the first to strike the boar. Iphiclus was also listed amongst the *Argonauts. [Apollodorus 1.8.2-3; Apollonius 1.201] **2.** Son of *Phylacus, king of Phylace in Thessaly, and Clymene, he was the father of Protesilaus, the first Greek to be killed at Troy. While Phylacus was castrating some rams during the childhood of Iphiclus and chased after him with his bloodied knife in his hand. Iphiclus was so alarmed by the incident that he became impotent, and Phylacus buried the knife in a tree. Melampus cured Iphiclus by pulling the knife from the tree, scraping the rust from it into some water and giving Iphiclus this to drink for ten consecutive days; *see* Melampus. Iphiclus was proverbially light and swift – he could outstrip the winds and run over ears of corn without breaking them; he won the foot-race at the funeral games for Pelias. [Apollodorus 1.9.12; Hesiod fr 62; Homer *Il* 2.704-7; Pausanias 5.17.10; Pherecydes fr 33; schol Theocritus 3.43]

Iphigeneia (*Ἰφιγένεια*) or **Iphianassa** (*Ἰφιάνασσα*). Daughter of *Agamemnon and *Clytemnestra. Although she is never mentioned in the Homeric epics, her tale was told in the *Cypria*, the first epic in the Trojan cycle. According to the surviving summary, Agamemnon shot a stag at Aulis when the Greeks gathered there before setting out for Troy, and he was so pleased by his success that he boasted that he was a finer hunter even than Artemis. This so angered the goddess that she sent storm-winds to prevent the fleet from sailing; and when the seer Calchas advised that Iphigeneia should be sacrificed to appease the goddess, the Greeks sent for her on the pretext that she was to be married to *Achilles. Just as she was brought to the sacrifice, Artemis snatched Iphigeneia away, substituted a deer for her at the altar, and

transferred her to the land of the Taurians (the Crimea). Euripides dramatised this story in a surviving play, *Iphigeneia at Aulis*. The tragedian departed from the usual pattern, however, by not making Artemis responsible for the origin of the winds; instead, there were no winds at all, and Calchas advised that the sacrifice should be offered to Artemis in her capacity as the goddess of the area to encourage her to send a favourable wind. Agamemnon wrote to his wife Clytemnestra asking that she should send Iphigeneia to him to marry Achilles, the most eligible suitor in the Greek army, before he set sail, and, although Agamemnon tried half-heartedly to retract the request, Iphigeneia arrived in Aulis accompanied by Clytemnestra. Agamemnon's efforts to conceal the coming sacrifice from his wife were foiled when she mentioned the supposed marriage to Achilles, who had been unaware of the deception. Achilles was anxious to save Iphigeneia and tried to win the army to his cause, but without success. The matter was finally resolved when Iphigeneia, who had initially pleaded for her life, decided to offer herself voluntarily for the common good. The end of the play is unknown, but it was assumed that the deer was substituted for her and the goddess spirited her away. In Euripides' other play on Iphigeneia, set among the Taurians, the winds are said to have been becalmed by Artemis because Agamemnon had once made a vow that he would offer the goddess the most beautiful thing that the year brought to birth, and when he failed to fulfil this vow by sacrificing Iphigeneia at birth, Artemis was offended, and later calmed the winds to ensure that the sacrifice would finally be offered..

In the early tradition Iphigeneia seems to have enjoyed some sort of divine status after she was transferred to the land of the Taurians, as mentioned in the *Cypria*. Herodotus claims that the Taurians sacrificed shipwrecked sailors to a maiden goddess whom they identified with Iphigeneia, and, according to the Hesiodic *Catalogue*, Artemis conferred immortality on the rescued maiden, here called Iphimede, and she was honoured thereafter under the name of Artemis Einodia ('of the wayside'). Artemis Einodia can presumably be identified with *Hecate, as was assumed by some authors, including Stesichorus in the sixth century BC. In Euripides' *Iphigeneia in Tauris* and the main tradition in later times, Iphigeneia's fate is quite different. Instead of being immortalised, she became a priestess of Artemis in the land of the Taurians and sacrificed strangers to the goddess in accordance with local custom, until she was finally rescued by her brother *Orestes. Orestes and his friend Pylades travelled to the area at the order of the Delphic oracle to steal an ancient statue of Artemis from the goddess' shrine there, and, although they were captured on their arrival and condemned to be sacrificed, Iphigeneia eventually discovered the identity of her foreign victims and plotted a joint escape. She told *Thoas, king of the Taurians, that the two Greeks were unfit for sacrifice because Orestes had killed his mother, and accordingly both they and the statue, which had been polluted by their presence, should be taken down to the sea for purification, and in the meantime Thoas himself should purify the temple and everyone else remain indoors to avoid pollution. As a result, Iphigeneia and the two men were able to escape without difficulty to Orestes' ship. After their arrival in Attica, Orestes took the statue to Halai where he raised a temple to Taurian Artemis, while Iphigeneia served as a priestess of the shrine of Artemis at Brauron nearby. She was buried there after her death, and the clothes of women who had died in childbirth used to be dedicated at her grave. In another version Iphigeneia went to Athens and from there to Argos after dedicating the statue at Brauron, but, according to the Laconians (who identified the Taurian statue with their image of Artemis Orthia), Orestes and Iphigeneia took the statue to Sparta when Orestes became king there. The Megarians too claimed to have her grave.

In tragedy and later sources, Clytemnestra's anger at the sacrifice of Iphigeneia, whether or not she was really killed, was one of the main reasons why she came to hate her husband and later murdered him. In Aeschylus' *Agamemnon*, both the chorus and Clytemnestra clearly believe that Iphigeneia met her death at the sacrifice, and there is nothing to suggest that the

bystanders saw anything unusual. Hellenistic and later sources offer a rationalised version of the rescue story in which Iphigeneia was snatched from the altar by Achilles, who entrusted her to the king of the Scythians or took her to Scyros. Some even claimed that *Neoptolemus was Achilles' son by Iphigeneia rather than by Deidamia, the daughter of the king of Scyros. Again, according to the Hellenistic poet Nicander, Achilles became her husband during his posthumous existence, for Artemis made her immortal after her service as a priestess amongst the Taurians and installed her with Achilles on the island of *Leuce under the new name of Orsilochia (a cultic title of Artemis as the protector of women during childbirth). Finally, there was a strange story, apparently invented by Stesichorus, in which Iphigeneia was merely an adopted child in Agamemnon's household, for Helen conceived her in Attica after she was abducted by Theseus, and gave birth to her in Argos as she was being taken home by the Dioscuri; so Helen entrusted the child to Clytemnestra, who brought her up as if she were her own daughter. [Aeschylus *Agamemnon*; Antoninus 27; Pausanias 1.43.1, 2.22.7; schol Homer II 19.326; Pindar *Pyth* 11.17-25; (Proclus) *Cypria*; Euripides *Iphigeneia at Aulis*, *Iphigeneia among the Taurians*; Sophocles *Electra* 563-71]

Iphimedia (Ἰφιμήδεια). A daughter of Triops and the wife of Aloeus, a Thessalian king. After falling in love with Poseidon, Iphimedia used to wander down to the shore and ladle the seawater into her lap. Poseidon had intercourse with her and she bore him two sons, Otus and Ephialtes, known as the *Aloadae, or perhaps the Aloadae were earth-born and Iphimedia brought them up. She also bore a daughter Pancratis (or Pancrate) to Aeolus. According to a story which first appears in Hellenistic sources, Iphimedia and her daughter were later abducted by some Thracians; their leaders quarrelled over Pancratis and killed one another in the conflict. In one version Agassamenus, king of Naxos, took Pancratis as his wife and offered Iphimedia to one of his friends, but the two of them were saved by the Aloadae, who travelled to Naxos to recover them. [Apollodorus 1.7.4; schol Apollonius 1.482; Diodorus 5.50.6-51.6; Homer *Od* 11.305-10; Parthenius 19]

Iphis (Ἴφης). **1.** Son of Alector and a descendant of Proetus, he was an Argive king. It was he who told Polyneices that Eriphyle could force Amphiaraus to take part in the Theban war; see Amphiaraus. The war brought Iphis nothing but grief, as represented in Euripides' *Suppliants*, because it caused the death of both his son Eteocles and his son-in-law Capaneus. He left his kingdom to Sthenelus, the son of Capaneus. [Apollodorus 3.6.2; Euripides *Suppl* 1034-1113] **2.** A young man of Cyprus who killed himself when he was scorned by the stony-hearted *Anaxarete. **3.** The daughter of Ligdus, a poor inhabitant of Phaestus in Crete, and *Telethusa. Ligdus told his wife that they could not afford to raise a daughter; but, while she was pregnant, Isis appeared to her in a dream and told her to rear any child that was born, promising to bring her any necessary aid, so, when she gave birth to a girl, Telethusa pretended that the child was a boy and reared her accordingly, naming her Iphis (a name applied to both sexes). As soon as his supposed son was of age, Ligdus arranged a marriage with a Cretan girl, Ianthe; Iphis found to her surprise and dismay that she was in love with her. Telethusa used every possible pretext to delay the marriage, and when she could do so no longer, she prayed to Isis for help. The goddess responded by turning Iphis into a man, so making it possible for him to marry Ianthe. [Ovid *Met* 9.666-797]

Iphitus (Ἰφίτιος). **1.** The eldest son of Eurytus, king of Oechalia. When Eurytus offered his daughter *Iole in marriage to anyone who could defeat himself and his sons at archery, but refused to hand her over when they were defeated by *Heracles, Iphitus was the only one of his sons who dared to speak in support of Heracles. Soon afterwards some mares (or cattle) disappeared from the herds of Eurytus. They had either been stolen by Heracles as an act of

revenge, or by the master-thief Autolycus, doubtless in the expectation that Heracles would be blamed. According to Apollodorus, Eurytus cast the blame on Heracles, but Iphitus was unable to believe it. In any event, Iphitus visited Heracles to investigate; Heracles entertained him as his guest, and then took him up to the city walls and threw him to his death. It was generally believed that this was a deliberate murder by Heracles, prompted by his anger over Iole or his desire to keep the mares, although some said that Heracles was seized by a fit of madness as at the time when he had killed his children. According to Diodorus, Heracles took Iphitus up to one of the towers and asked him whether he could see the mares grazing anywhere below; and when Iphitus was unable to (because they had been hidden), Heracles threw him to his death, saying that he had been falsely accused. To atone for his crime, Heracles served *Omphale as a slave for three years. Alternatively, Heracles killed Iphitus along with the other sons of Eurytus during his sack of Oechalia. According to the *Odyssey*, Iphitus met Odysseus in Messenia while he was searching for the mares and gave him the magnificent bow which he had inherited from Eurytus, and which Odysseus would later use against the suitors. [Apollodorus 2.6.1-2; Diodorus 4.31.1-5; Homer *Od* 21.22-41] **2.** Son of Naubolus and a king of Phocis. He was an *Argonaut and the father of Schedius and Epistrophus, who led the Phocians to Troy. [Apollonius 1.207; Homer *Il* 2.517-8]

Irene (*Εἰρήνη*). See Eirene.

Iris (*Ἴρις*). Daughter of Thaumas and Electra, and the sister of the *Harpies, Iris was the personification of the rainbow. She was a swift-running goddess who served as a messenger of the gods (since the rainbow bridges earth and sky). She shared this role with *Hermes except in one respect, that she never went down to Hades (except for the one task mentioned below) or marshalled the souls of the dead. In the *Iliad*, she conveyed the orders of Zeus to other gods, and also to two mortals, Hector and Priam. She also appeared in human disguise to advise Helen and Priam, apparently on her own initiative, travelled to Zephyr with a prayer from Achilles, and sent Aphrodite to Olympus after she had been wounded by Diomedes. In the early epic on the Trojan cycle, the *Cypria*, Iris warned Menelaus that Helen had been abducted by Paris during his absence, and in the *Homeric Hymn to Apollo*, she is said to have travelled to Olympus to ask Eileithyia to help *Leto in childbirth. Hesiod tells of one important duty that took her to Hades, which was in connection with oaths sworn by gods. Since the gods swore their oaths by the waters of the *Styx, the river of Hades, whenever there was a suspicion that one of them might have lied, Zeus would send Iris to fetch some water from the Styx in a golden jug.

In later literature Iris often acted as a messenger for Hera, and particularly so in Vergil's *Aeneid*. She intervened in the *Argonautica* to warn the Boreads not to kill her sisters the Harpies. She was generally regarded as a virgin goddess, although it was once suggested that she was the mother of Eros by Zephyr. In paintings she was usually depicted with wings, and Vergil gives the most beautiful description of her colours as she glides down to earth to free the soul of *Dido. [Apollonius 2.282-96, 4.753-79; Hesiod *Theog* 265-7, 782-9; Homer *Il* 5.353-69, 8.398-425, 11.185-210, 23.198-212, 24.143-187; *Hom Hymn Apollo* 102-114; (Proclus) *Cypria*; Vergil *Aen* 4. 694, 5.606-10 with Servius, 9.18, 10.38, 73]

Iron Age. In Hesiod's list 'iron' was the adjective for the last race of humans born on earth, after the golden, silver, bronze and heroic. During this time (in which Hesiod wishes he had never been born) family and society will break up, children turning against their parents, brother against brother, might set up as right, the good dishonoured and foul-mouthed Envy abroad the earth. Ovid, in his adaptation of the passage, has only four 'ages' – gold, silver,

bronze and iron – with iron as the present age, and the worst of all when 'piety lies defeated, and justice abandoned the blood-soaked earth'. [Hesiod *Works* 174-201; Ovid *Met* 1.141-50]

Ischys (Ἴσχυς). Son of Elatus, a Thessalian Lapith (although it was sometimes assumed that he was a son of the Arcadian Elatus). He either married or conducted a love-affair with *Coronis while she was pregnant by Apollo with Asclepius, provoking the god to cause the death of both of them. Although surviving accounts concentrate on the fate of Coronis, two traditions on the death of Ischys are recorded by Hyginus, who states that he was shot by Apollo or struck with a thunderbolt by Zeus. [Hesiod fr 60; Hyginus 202, *Astr* 2.40; Pindar *Pyth* 3.25-37]

Isles of the Blessed. (Νῆσοι Μακάρων, Latin 'Insulae Fortunatorum or Fortunatae'). Mythical islands at the ends of the earth where mortals who were specially favoured by the gods could live forever in blissful ease. They are first mentioned by Hesiod as the final home of some members at least of his fourth race, the 'demi-gods' of heroic epic. It is not clear from Hesiod's text whether some of the heroes were overcome by death whilst others were transferred to the islands, or whether all died and were transferred there. In any event, those who arrived at the islands, which lay by the shores of the outer Ocean and produced their crops three times a year, would live a life free from all care and sorrow under the rule of Cronus. Although the Isles of the Blessed are not mentioned by Homer, we are told in the *Odyssey* that Menelaus, as a son-in-law of Zeus, was fated not to die but to be transferred instead to *Elysium (which served an equivalent function, as did the island of *Leuce). People were originally chosen for this privilege because they were relatives or favourites of the gods rather than for any exceptional moral qualities; such a transference was seen as an alternative to death and allowed the chosen few to continue their bodily existence in a far-off place under ideal conditions. By contrast, the dead who passed to the Underworld lived a diminished existence as insubstantial phantoms. Achilles (married to Medea!), Neoptolemus, Diomedes, Peleus, Cadmus, Harmonia, Telegonus and Penelope are amongst those mentioned as inhabitants of the islands in post-Homeric sources. When the belief developed in some circles that initiates into the Mysteries or those who had lived a good or pure life (or succession of lives) could expect a better time after death, the fate that awaited them was often described in terms of the imagery associated with the Isles of the Blessed. The finest surviving portrayal of the islands can be found in Pindar's second Olympian ode (which was written for a patron who adhered to such beliefs), and the chorus of initiates in Aristophanes' *Frogs* also sing of their happy life. In Plato's eschatological myth in the *Gorgias*, we are told that the dead will be subjected to a posthumous judgment, after which the good souls will pass to the Isles of the Blessed whilst the wicked will be despatched to Tartarus for punishment. [Apollodorus 3.10.1, *Ep* 7.36; Aristophanes *Frogs*; Hesiod *Works and Days* 167-73; Homer *Od* 4.561-9; Pindar *Ol* 2.56-83; Plato *Gorgias* 523b, 526c; Plautus *Trin* 2.4.148; Pliny 4.22.26, 6.32.37]

Ismene (Ἰσμήνη). Daughter of Oedipus and Jocasta, and the sister of *Antigone. She is best known for her role in Sophocles' *Antigone*: when *Antigone told her that she was planning to bury their brother *Polyneices against the orders of Creon and sought her help, Ismene preferred discretion to valour. Later, however, after Antigone was caught in the act, Ismene showed no lack of courage in front of Creon and even offered to share her sister's death. In *Oedipus at Colonus*, she informed her exiled father of events in Thebes and warned that Creon was planning to seize him. According to earlier traditions, Laodamas, son of Eteocles, burned her to death with her sister in a temple of Hera, in unknown circumstances, or she was killed during the Theban war by Tydeus at the order of Athena, while she was having

intercourse with a certain Theoclymenus. [Ion of Chios 740; Sophocles *Antigone* 1-99, 526-81, *Oedipus at Colonus* 320-509]

Isthmian Games (*Ἰσθμια*). One of the four great panhellenic festivals, celebrated at the Isthmus of Corinth every second year. The games were dedicated to Poseidon and a crown of wild celery was awarded to the victors. Sisyphus, king of Corinth, founded the games in honour of Palaemon (formerly *Melicertes) after a dolphin had cast his body ashore on the Isthmus. But according to the Athenians, who particularly favoured these games, they were founded by Theseus after he had killed the brigand *Sinis on the Isthmus; Theseus' aim was to rival the Olympic games founded by Heracles, or to atone for the murder of *Sciron. [Apollodorus 3.4.3; Pausanias 1.44.11, 2.1.3; Plutarch *Thes* 25]

Italus (*Ἰταλός*). A king of the Sicels or the Oenotrians (*see* Oenotrus) who inhabited the southern half of the toe of Italy. Italus gave his name to that part of Italy and thence to the land as a whole, or he was a Sicilian king who left Sicily to settle in the lands by the Tiber. from a different etymology it was said that Italy meant calf-land (after Latin 'vitulus' or Greek *italos*), and that *Heracles had applied the name to the land after he had wandered through it looking for a calf that had escaped while he was driving the cattle of Geryon to Greece. [Apollodorus 2.5.10; Dionysius 1.12, 1.35; Thucydides 6.2; Servius on *Aen* 1.2, 353]

Itylus (*Ἰτυλος*). The son of Zethus and Aedon who was accidentally killed by his mother. *See* Aedon.

Itys (*Ἰτυς*). The son of Tereus, king of Thrace, and Procne. When Procne learned that *Tereus had raped her sister Philomela and cut out her tongue, she killed her young son, Itys, and fed him to her unknowing husband. According to Ovid, Tereus asked Procne to bring Itys to him after the meal, she replied that he was there with him, inside; when he failed to understand and called for Itys again, Philomela brought the child's head in and thrust it into his father's face. In some late Latin sources, the gods transformed Itys into a pheasant after his death. [Apollodorus 3.14.8; Ovid *Met* 6.617-60; Vat Myth 1.4] *See* Procne.

Iulus. Another name for *Ascanius, son of *Aeneas and Creusa. The Julian family at Rome, including its most famous member, Julius Caesar, traced their ancestry back to Iulus and even further to his father Aeneas and Aeneas' mother Venus. To propagate the myth, Caesar produced coins with the head of Venus on one side and Aeneas leaving Troy with Iulus/Ascanius on the obverse.

Iustitia. *See* Justitia.

Iuventus. *See* Juventas.

Ixion (*Ἰξίων*). A Thessalian of Lapith descent, often said to be a son of Phlegyas. He married Dia, daughter of Deioneus, and fathered Pirithous by her. He had promised rich bride-gifts to her father, but instead contrived his death by preparing a fire-pit and concealing it with twigs and a fine sprinkling of soil so that Deioneus fell into it when he arrived to collect the gifts. In one version, Ixion first offered his treacherous invitation after Deioneus had seized some mares from him as security for the unpaid dowry. Ixion was struck by madness as a result of his crime, but no one, whether god or mortal, was willing to purify a man who had murdered a relative; indeed, it was said that he was the first man ever to commit such a crime. Zeus finally took pity on him, and not only purified him, but invited him to eat at the table of the

gods and conferred immortality on him by feeding him on ambrosia. Ixion repaid the generosity of Zeus by trying to seduce his wife Hera. She reported him to Zeus, who tested Ixion by fashioning a cloud in her likeness and laying it down beside him. When Ixion proceeded to have intercourse with the cloud, and even boasted that he had slept with Hera, Zeus punished him by having him tied to a wheel and whirled forever through the sky. This was often said to be a flaming wheel or to be winged, and some said the Ixion was held down on it by snakes. Although he suffered this punishment in the upper world in the early tradition (and he is not mentioned in the *Odyssey* amongst the miscreants who suffered punishment in Hades), Hellenistic and later authors regarded this as a posthumous punishment in Hades. Some late sources specify that Zeus struck Ixion with a thunderbolt before tying him to the wheel. By mating with the cloud, Ixion caused it to become pregnant, and it gave birth to Centaurus, the father the Centaurs. [Apollodorus *Ep* 1.20; Apollonius 3.61-2 with schol; Diodorus 4.69.3-5; schol Euripides *Phoenissae* 1185; Pindar *Pyth* 2.21-48]