

J

A number of names beginning with 'J' in English will be found under the original 'I'.

Janus. The Roman god of the new year (hence 'January'), and also of gates and entrances, so that nothing evil would cross the threshold (*cf.* 'janitor'). He was represented as 'bi-frons' i.e. one head with two faces, one looking backward and inwards, and the other forward to the future or the outside world, and also facing both East and West; there was even a four-faced version ('Janus Quadrifrons'). As the god of beginnings Janus was honoured on the first of each month as well as the first day of the year, and at the start of any undertaking, especially journeys and commercial transactions; in this connection he was credited with the invention of Roman coinage. He was said to have started a colony and built a citadel by the Tiber on the hill called Janiculum; at the entrance over against the forum was a pair of great double gates with multiple bars and bolts – when Rome was at peace the gates were shut, but unbolted at the declaration of war. As a king of Latium Janus welcomed *Saturn when he came to Italy and joined with him in establishing a 'golden age' there. The name of the wife of Janus was given as Camise, Camisena or Juturna and their children were Fontus and perhaps the god of the river Tiber. There was no Greek equivalent to Janus except that, in Ovid's *Fasti*, in a speech given by an apparition of the god, he claims to be the original *Chaos from which the cosmos emerged. There was no Greek equivalent to Janus except that, in Ovid's *Fasti*, in a speech given by an apparition of the god, he claimed to be the original *Chaos from which the cosmos emerged and to have power over all. [Livy 1.19.2, 8.9.6; Ovid *Fasti* 1.63-299, *Met* 14.785-92; Varro *LL* 7.26; Vergil *Aen* 1.291-4; 7.180, 610, 8.357-8, 12.198]

Jason (Ἰάσων). Son of Aeson, and grandson of Cretheus, founder of Iolcus in Thessaly; the leader of the Argonauts.

1. *Pelias sends Jason to fetch the golden fleece.* Jason's position at Iolcus and relationship with its ruler *Pelias, who sent him to fetch the golden fleece, were determined by the complications of his family background. Although *Aeson might have expected to succeed his father *Cretheus as ruler of Iolcus, his mother *Tyro had previously borne twin sons, Pelias and Neleus, to Poseidon and the throne passed to Pelias rather than to Jason's father Aeson. There is disagreement in ancient sources on whether Pelias succeeded to the throne legitimately or usurped it from Aeson. In either case, Aeson entrusted the young Jason to the Centaur *Chiron to be reared in the wilds, and he stayed away from Iolcus until he came of age. According to Pindar, Jason's parents pretended to mourn for him after his birth as if he had died in childbirth while they sent him away to Chiron under cover of darkness to ensure his safety; or they simply wanted him to receive a good education from the wise Centaur, who also taught Achilles, Asclepius and other notable figures.

Because he enjoyed farming and country life (or to ensure that he remained safe from Pelias), Jason continued to live in rustic seclusion until he returned to Iolcus as a young man in response to a summons from Pelias (or in order to reclaim the throne). According to the former version, Pelias summoned all the citizens of his lands to the city to attend a sacrifice to Poseidon, and Jason received the message as he was ploughing beside the River Sangarius. After removing his sandals to cross the river, Jason forgot to put his left sandal on again when he arrived at the other side, or else his left sandal was pulled off by the force of the current; and when Pelias noticed his missing a sandal at Iolcus, he remembered that he had been warned by an oracle to beware of the man with one sandal. So he asked Jason what he would do if he had been told by an oracle that he

would be murdered by one of his fellow-citizens, and Jason replied at once that he would order him to fetch the golden fleece (a mission so dangerous anyone attempting it could expect to be killed). Jason offered this response either on impulse of the moment or at the inspiration of Hera, who knew that Medea would return with Jason if he went for the fleece and that she would cause the death of Pelias. If Hera inspired the answer, she was motivated by her hatred for Pelias, who had gravely offended her by committing a murder in her sanctuary and neglecting her cult. On hearing Jason's reply, Pelias told him that he himself would set off on the mission. The oracle about the sandal was the sole reason for Pelias' concern in this version, and there is no suggestion that he feared Jason as a rival to the throne.

According to a conflicting account of the origin of Jason's quest in the fourth *Pythian Ode* of Pindar, Pelias was an illegitimate ruler who had excluded Aeson from the succession by force, and Jason travelled to Iolcus as young man by his own free choice to reclaim his father's inheritance. Pelias had received two oracles in this account, one telling him that death would come to him from a descendant of Aeolus and the other warning him to beware of the man who would come down from the hills wearing a single sandal. When Jason (who was descended from Aeolus) appeared in Iolcus wearing a single sandal and demanded that Pelias should surrender the throne, Pelias pretended to give his consent and then told Jason of a dream that he claimed to have had. He said that *Phrixus had visited him in a dream to ask that the golden fleece of the ram that had carried him to Iolcus should be fetched home to Greece, and added that Phrixus' demand had been confirmed by an oracle. Remarking that he himself was too old to embark on such a quest, he asked Jason to perform it on his behalf and promised to deliver the throne to him on his return. In this version too, of course, he expected that Jason would never return.

To fetch the golden fleece, Jason had to sail to the kingdom of *Aeetes at Colchis on the eastern shores of the Black Sea, a very remote area for the early Greeks. He thus arranged the construction of a fifty-oared ship, the *Argo*, and invited leading heroes from all parts of Greece to accompany him on the adventure. For the origin of the fleece, the membership of the *Argo*'s crew, and the adventures of the Argonauts during their voyage to Colchis, see Argonauts 1-2. In the main surviving account, the Argonautic epic composed by Apollonius of Rhodes in the third century BC, Jason is a curiously ineffectual leader who is easily discouraged and prone to self-doubt. When the Argonauts are faced with peril during their outward and return voyages, their rescue can usually be attributed to the endeavours of members of the crew or divine intervention or latterly the schemes and sorceries of Medea rather than any exceptional heroism on the part of Jason. Even when he overcomes some formidable challenges on his own at Colchis to win the fleece, the potions and counsels of Medea play a crucial part in his success. If early Argonautic epic had survived, however, we may suspect that Jason would have been revealed as a more conventional hero comparable to Perseus or Bellerophon.

2. *Jason wins the golden fleece at Iolcus.* When the Argonauts arrived at Colchis, Jason visited Aeetes with some of his companions to explain the reason for his visit. Although Aeetes, who was ruthless by nature and suspected treachery, had no intention of surrendering the fleece in any circumstance, he promised to hand it over if Jason could perform two dangerous tasks on a single day between dawn and sunset. After yoking two fire-breathing bulls with hooves of bronze, he should plough a field with them; and as his second task, he should sow the field with some teeth from the dragon killed by *Cadmus and then kill the armed warriors who would spring up from them. Jason agreed to Aeetes' terms because he had little alternative, but he almost despaired when he arrived back at the ship, for it hardly seemed possible that any single man could achieve such feats; and that might well have been the case if Aeetes' daughter Medea had not fallen in love with him and offered him the benefit of her magical powers and advice.

According to Apollonius, Hera and Athena contrived this through the services of Aphrodite, who bribed Eros to inspire Medea with love for the young stranger. After struggling helplessly against her passion, Medea met Jason at the temple of Hecate early on the following morning and was soon entranced by his handsome appearance and honeyed words. She provided him with a magical ointment to render him invulnerable and told him how he could defeat the warriors who would spring from the dragon's teeth, and he promised in return that she would become renowned throughout Greece and that he would take her home with him to become his wife. In accordance with her advice, Jason offered a sacrifice to Hecate on the following night and rubbed his shield, sword and body with the ointment before setting out at dawn to accomplish the tasks. Protected by Medea's potions, he successfully yoked the bulls and forced them to plough the field by goading them with his spear; and when the warriors sprang up from the dragon's teeth, he concealed himself as Medea had advised and threw a stone into their midst, causing them to fight amongst themselves in the belief that they were being pelted by one another. When most of them were dead, he finally rushed forward and killed the survivors with little difficulty. His exploits were witnessed by Aetes, who was both surprised and infuriated by his success and was determined to prevent him from removing the fleece.

In Apollonius' account, Aetes strode back to the city without a word to plot the destruction of Jason (who returned to the ship) and the other Argonauts, but his plans were thwarted by Medea, who fled to the *Argo* during the night and helped Jason to steal the fleece away while it was still dark and make a swift escape. According to another version Aetes ordered Jason to take the fleece for himself in the expectation that he would be killed by the dragon that guarded it. In an account from the *Naupactia*, an early epic, Aetes invited Jason and the Argonauts to a banquet at his palace after Jason had performed his tasks, planning to kill them while they were asleep after the meal, but Aphrodite distracted him by inspiring him with a sudden lust for his wife, giving the seer Idmon the opportunity to advise the Argonauts to flee; and Medea hurried after them bringing the fleece (which had presumably been fetched by Jason beforehand).

There were two main traditions on the means by which Jason seized possession of the fleece, which was attached to a tree in a grove of Ares and guarded by a huge unsleeping dragon. According to the early tradition, Jason killed the dragon in order to seize it, and his combat with the monster would have been his great heroic feat, ranking with the exploits of other monster-slaying heroes such as *Cadmus, who killed the Theban dragon, or *Bellerophon, who killed the Chimaera. In the usual version, he confronted the dragon with his sword; or in another version which is known only through images from the visual arts, he was swallowed by the dragon and seems to have inflicted fatal wounds on it from within by hacking at its guts with his sword (rather as Heracles was supposed to have killed the sea-monster that threatened Hesione). According to the other main tradition, first mentioned by a poet of the fifth century BC, Antimachus, and was subsequently followed by Apollonius, Medea put the dragon to sleep with her drugs and incantations, allowing Jason to steal the fleece without danger to himself or harm to the dragon. And finally in Euripides' *Medea*, in an account which diminishes Jason's heroic prowess to the greatest possible extent, Medea claims to have killed the dragon herself.

For the return voyage of Jason and the Argonauts, see Argonauts 4 and 5. According to Apollonius, Jason married Medea in the course of the journey on the island of *Alcinous, here identified as Corcyra (Corfu), and the couple spent their wedding-night in the sacred cave formerly occupied by *Macris. The marriage songs were sung by Orpheus, who was a member of the crew.

3. Jason and Medea at Iolcus. When the Argonauts arrived back at Iolcus, Jason took the golden fleece to Pelias to prove the success of his mission. Although Medea contrived the death

of Pelias soon afterwards in most surviving accounts, there are traces of an early tradition in which she and Jason lived peacefully together at Iolcus under the rule of Pelias. There is no mention of any violence in Hesiod's *Theogony*, which simply states that Jason brought Medea back with him and made her his wife, and according to a tradition which can be traced back to the sixth century BC, Jason and many of the Argonauts competed at the funeral games for Pelias, which would hardly have been possible if Pelias had been killed by Jason's wife. Acastus, the son and successor of Pelias, presided over these games, and Jason is said to have been the victor in the wrestling. According to another tradition, however, which was also of early origin, Hera caused Jason to be sent for the fleece precisely because she knew that Medea would return with him and kill Pelias (*see 1*), and the story of the murder came to be generally accepted whether or not Hera was thought to have had any responsibility for it. Medea's action could be readily explained as an act of vengeance on Pelias for having tried to cause the death of Jason and also, in some accounts, for having killed his mother and father during his absence. For the remarkable way in which she contrived the murder, *see Medea*. While Jason was awaiting the proper moment for Medea to put her plan into action, he sailed to the Isthmus of Corinth with the Argonauts to dedicate the *Argo* to Poseidon; in another version he did so after the death of Pelias. In all accounts in which Medea was said to have caused the death of Pelias, she and Jason left Iolcus soon afterwards. They were expelled by Pelias' son Acastus or, in most accounts, Jason delivered the throne to Acastus of his own free will and decided to settle elsewhere.

4. *Jason and Medea at Corinth, and the death of Jason*. Except in an early epic, the *Naupactia*, which suggested that the couple settled on Corcyra (Corfu), Jason and Medea went to Corinth after leaving Iolcus. According to Eumelus, an early Corinthian poet, they were summoned by the Corinthians, who asked Medea to rule the land in conjunction with her husband because it had originally been granted to her father Aetes by Helios (the Sun); and as Medea gave birth to each of her children there, she hid it away in the sanctuary of Hera in the hope of making it immortal. But all the children died, and when Jason discovered what she had been doing, he refused to forgive her and sailed back to Iolcus. In most subsequent accounts Jason and Medea settled in Corinth at the invitation of its ruler, Creon. According to Diodorus, Jason first met Creon when he sailed to the Isthmus to dedicate the *Argo*, and he received such a warm welcome from him that he decided to make his home at Corinth.

Jason and Medea lived happily together at Corinth until Creon offered his daughter Glauce to Jason as a new wife. Placing his own prospects above his debt of loyalty and gratitude to his wife, Jason decided to accept offer, to the great distress and anger of Medea; and when Jason spurned her pleas and reproaches, she planned a terrible revenge. Pretending to accept his decision, she sent their two children, Mermerus and Pheres, to the palace with a robe and diadem as gifts for the bride; but she had rubbed the gifts with one of her potions and they burst into flames as soon as Glauce put them on, causing her death and that of her father too when he tried to come to her aid. To complete her revenge, Medea killed the two children before fleeing to Athens in a chariot drawn by winged dragons. This familiar account of the end of Jason's marriage, which came to be accepted as the standard version, originated in Euripides' *Medea*. The story that Medea deliberately murdered her children by Jason seems to have been invented by Euripides himself; for contrasting traditions in which they were accidentally killed by their mother or were murdered by the Corinthians, *see Medea*. In all versions, however, their death brought an end to Jason's marriage to Medea and their life together at Corinth.

Although the ancient mythographers have much to say about the subsequent career of Medea, nothing further is recorded of Jason beyond various reports about the manner of his death; his life-history account effectively comes to an end with the ending of his marriage at Corinth and

the destruction of his line. Medea predicts a sorry death for Jason at the conclusion of Euripides' *Medea*, saying that he will be struck on the head by a piece of timber falling from the *Argo*. In another source, Medea herself is said to have contrived this by persuading Jason to sleep under the poop of the *Argo* after its timber had become rotten through age. Some suggested that Jason was killed together with Glauce and Creon in the fire caused by the poisoned gifts sent by Medea; others report that he escaped from the fire but committed suicide when Medea caused him further anguish by killing their children. In a Roman version, he finally settled his differences with Medea and went back to Colchis with her. If Jason and Medea never went to Corinth in the first place, but remained at Colchis or settled on Corcyra, there would have been no occasion for a rift between them and they would doubtless have lived together until their deaths. As with several of his fellow-Argonauts, Jason is said to have participated in the hunt for the *Calydonian boar at some stage after his return from Colchis.

Jocasta (*Ἰοκάστη*), also **Epicaste** (*Ἐπικάστη*). The mother and wife of *Oedipus who bore to him Antigone, Ismene, Eteocles and Polyneices. She was the daughter of the elder Menoeceus and so sister to *Creon, and her first husband had been *Laius. He had been told by Delphi that a child by Jocasta would be his murderer, so he kept from her; but one night when drunk he did sleep with her and the child was conceived, but immediately on birth was exposed on Mount Cithaeron. Two decades later Laius was killed unknowingly by Oedipus, and, as the result of solving the riddle of the *Sphinx, Oedipus took over the kingdom of Thebes and with it the queen, his mother, neither knowing their relationship. Many years passed during which Oedipus and Jocasta lived together and raised their family, but then a plague came on Thebes. The oracle at Delphi, through the prophet Teiresias, proclaimed that the cause was the pollution of the city by the presence of the murderer of Laius. Gradually the truth was revealed, that Oedipus himself had slain Laius, and that the added horror was that Laius was his father and so Jocasta his mother. Jocasta at first scoffed at the oracle, but, as events unfolded, she grasped the truth first and tried to prevent Oedipus from investigating further, but he insisted, chiding her for her pride lest her husband was discovered to be of low birth; when she could not dissuade him she fled to their room and hanged herself. Once Oedipus understood who he was he cursed her, rushed to destroy, and, when he found her already dead, blinded himself with the pin from her dress. According to Homer Oedipus stayed in Thebes after his the suicide of his wife (here called Epicaste), whereas in Euripides and the Roman versions Jocasta survived the incest but committed suicide with her son's sword when she was unable to reconcile Polyneices and Eteocles, and was faced with their corpses after their mutual slaughter. [Apollodorus 2.4.5, 3.5.7-9; Homer *Od* 11.271-80; Euripides *Phoenician Women* 1-637, 1455-7; Seneca *Oedipus* 1034; Sophocles *Oedipus passim*; Statius *Theb* 474] See Oedipus, Theban Wars (1).

Jove. See Jupiter.

Judgment of Paris. Paris, when a shepherd on Mount Ida, was asked to decide which goddess should have the golden apple, marked 'to the most beautiful', which *Eris ('strife') had thrown on to the table at the wedding of Peleus and Thetis. There were three candidates offering three bribes: Hera promised power, Athena wisdom and Aphrodite the love of *Helen. Paris made the award to Aphrodite and so set in train the events that would lead to the Trojan war. The difficulty of the choice from power, wisdom and love became a standard problem, and the perplexity of the young shepherd faced with three beauties was a favourite subject in art. See Paris.

Juno (Greek *Ἥρα*). Juno was the supreme Roman goddess, wife and sister to Jupiter, daughter of Saturn and Rhea, and patron of women. She was easily assimilated to the Greek *Hera, wife of Zeus, and adopted her mythology, but her connection with women, marriage, childbirth and the family was paramount, and there is little of the vindictive wife and harsh stepmother in the Roman goddess, although Vergil represents her as hostile to Aeneas and the Trojans but eventually won over to her high status in Rome where she joined Jupiter and Minerva in the Triad of gods honoured in the temple on the Capitol. Her name is a feminine form of Iuppiter/Iovis in the Italian pattern of male and female pairing of divinities, as Liber/Libera and Faunus/Fauna.

Juno had a number of titles indicating her different functions, in some of which she is closer to the Greek *Artemis as moon-goddess (in the connection with menstruation) and Hecate in the world below. She was for example Juno Cinxia for the bride, Juno Iugalis as patron of marriage, Juno Lucina for childbirth, Juno Sospita as protector (in which she was shown armed) and Juno Regina. As patron of the home she also looked after its wealth, and as such was Juno Moneta, and the Roman mint was by her temple. Her festival, the Matronalia, was celebrated in March. [Cicero *Div* 1.2, *ND* 1.81-2, 2.68; Ovid *Fasti* 6.1-65; Vergil *Aen* 1.10-32, 4.166 and *passim*] See Hera.

Jupiter (or **Jove**, from the stem of the noun Iov-, Greek *Ζεύς*). The chief god of the Romans, comparable to the Greek Zeus, and taking from him the genealogy of Uranus/Saturn and Rhea as parent, Hera/Juno as sister and wife, and as his children the next generation of Olympians – Apollo, Diana, Minerva, Mars, Mercury and Bacchus – as well as numerous other deities and heroes. Ovid's *Metamorphoses* shows Jupiter in this context as a philanderer, engaged in a series of affairs with nymphs and mortal women, and in continual conflict with his wife Juno, but these are, on the whole, adaptations of Greek stories which have no serious connection with cult or belief; similarly Plautus had earlier found the seduction of Alcmena by Zeus/Jupiter a subject for comedy. Jupiter was all-powerful ('omnipotens'), greatest and best ('optimus maximus') and, like his Greek counterpart, he was the sky-god, apparent in the clear blue sky, storms and lightning, and the full moon; the thunderbolt and the eagle (the sky-bird) as well as the oak were his attributes. He was the chief figure in the Triad of Jupiter, Juno and Minerva in the great temple on the Capitol, but also of a second, more Roman Triad of Jupiter, Mars and Quirinus. His priest was the 'flamen Dialis' (married to the priestess of Juno), and the main festival was in October, but he was honoured throughout the year, on market-days, on the Ides of the month and on the occasion of a general's triumph, when the triumphal procession started from the Capitol. He had other functions as god of oaths and treaties, of omens, of hospitality and victory and as 'stayer' ('stator'); he was also connected with the fates, and, like Zeus, was seen by the Stoics as the instantiation of world providence. The planet Jupiter was one of the most distant, having its circuit under that of Saturn, the furthest of all. [Cicero *Rep* 6.18; Plautus *Amphitryon*; Ovid *Fasti passim*, *Met* 1, 2, 4, 5, 6, 8, 13-15; Vergil *Aen* 1.731, 2.689, 4.205, 9.670, 10.12 and *passim*, *Georg* 1.418] See Zeus.

Iustitia (Greek *Δίκη*). The virtue of justice and its personification. In Ovid's adaptation of the myth of the *Iron Age (the present one), the human race is embroiled in family feuds, greed, violence and wrong-doing, and Iustitia has departed from the blood-soaked earth. She was thought to have been placed in the sky as the zodiac sign *Virgo, and may yet return in better times. The constellation Libra next to that of Virgo may have contributed to the representation of Justice holding a balance; the characteristic blindfold shows her impartiality. Augustus dedicated

a temple to her in 13 AD as Iustitia Augusta. [Hyginus 130; Manilius 2.31-2; Ovid *Fasti* 1.249 *Met* 1.149-50; Vergil *Ecl* 4.6] See Dike, Virgo and Constellation **26**.

Juturna. The nymph of a fountain and pools in Latium, which were said to have the purest water in Italy. Juturna was the daughter of Daunus and Venilia, and possibly the wife of Janus and mother of Fontus. Most famously she was the brother of *Turnus, and said in the *Aeneid* to be the nymph preferred by Juno to all the other girls whom Jupiter had bedded in Latium. Juno encourages Juturna to help Turnus in his struggle against Aeneas. Juturna therefore (disguised as the respected Camertus) breaks the truce when the two are about to decide the issue in single combat, and then keeps Turnus from the fighting by driving his chariot in pursuit of a phantom Aeneas. Finally Jupiter sends a bird of ill-omen down to warn her to interfere no longer, and Juturna dives back into her streams, bewailing her lost virginity, her unwanted immortality and the imminent death of her loved brother. [Ovid *Fasti* 1.463, 708, 2.585-606; *Aen* 12.138-55 (with Servius), 222-37, 448-85, 798, 853-86]

Juventas (also Iuuenta, Iuventus; Greek *Ἥβη*). The Roman goddess of adolescence, but, as often with the Italian deities, there was a male/female pairing, here Iuventas/Iuventus; the feminine however was the more common, especially when the deity was assimilated to the Greek *Hebe. Her shrine was in the inner sanctum of the Capitoline temple and probably predated the official cult of Jupiter there; young men made an offering to her treasure-chest when they were eligible to wear the 'man's toga' ('toga virilis'). The month of June may have been named after her. [Cicero *ND* 1.121; Dionysius 3.69, 4.15; Horace *Odes* 1.30.7; Ovid *Fasti* 6.65-90; *Met* 7.241]