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oration and federation; see FEDERAL STATES. Even in the 4th cent., when the cities were ruled, under Persian supervision, by dynasts, the uniformity of their coinage, on which the emblem of the triskelion often occurs, hints at some form of confederation. In the Hellenistic period, perhaps before 200 bc a regular Lycian Confederacy (*koinon*) was formed. The east-coast cities of Olympus and *Phaselis were included in Lycia for the first time, to be followed in 83 bc by three cities of the Cibyrtis: *Oenoanda, Balbura, and Bubon. In the federal council and assembly the individual cities were represented proportionate to their size and importance (Strabo 14. 664–5). The leading members in the Hellenistic period, entitled to three votes in the league meetings, were *Xanthus, *Patara, Pinara, Tlos, *Myra and Olympus. Until the creation of the Roman province this *koinon* had much of the authority of a sovereign state, including the power to declare war and peace; a federal bronze coinage was struck with uniform types—often featuring a lyre, the symbol of *Apollo, Lycia's patron god—in the name of the various cities, which also issued their own individual types.

The Lycian language and script continued in use down to the end of the 4th cent. bc when it was supplanted by Greek, which had been used alongside Lycian for the previous century. (See LYCIAN LANGUAGE; ANATOLIAN LANGUAGES.) Native culture is also evident in Lycian funerary architecture. Highly distinctive tomb types are often the most prominent material remains to survive on Lycian sites.

Provincial affairs under the Roman empire may have been regulated by a *lex provinciae* introduced in the time of *Vespasian, a period when there is also considerable evidence for new civic building, especially of aqueducts and bathhouses. In the 2nd cent. AD many of the communities benefited from the generosity of *Opramoas of Rhodiapolis and other large-scale local benefactors. A shortage of good land and the relatively limited population, however, prevented any of the Lycian cities from enjoying the level of economic well-being reached in the neighbouring areas of Pamphylia, Pisidia, or Caria.

Jones, *Cities E. Rom. Prov.* 96 ff.; TAM 1–2 (inscriptions); Magie, *Rom. Rule Asia Min.* ch. 22; J. A. O. Larsen, *Greek Federal States* (1968), 240 ff.; G. E. Bean, *Lycian Turkey* (1978); T. Bryce, *The Lycians* 1 (1986).
S. M.

Lycian language The Lycian language is documented in somewhat fewer than 200 inscriptions on stone and in several dozen very short imprints on coins, the latter consisting only of personal and place names, often abbreviated. These texts start with the 6th cent. but most of them date from the 5th and 4th cents. bc. They are written in an alphabet derived from or closely related to that of Greek. All but a handful of the stone inscriptions are funerary texts with highly stereotyped contents. One important exception is the 'inscribed pillar' of *Xanthus. Much of this lengthy text remains obscure, owing to problems of vocabulary, but it is clear that it describes the military exploits of a particular dynastic family and the establishment of various cultic centres. Invaluable for understanding the Lycian language is the 'Letoan trilingual', which describes in parallel Lycian, Greek, and *Aramaic versions the establishment of a cult of King Caunius (a cult name evidently connected with *Caunus; see H. Metzger and others, *Fouilles de Xanthos* 6 (1979)).

Two texts thus far discovered in Lycia are composed in a different but closely related language known as 'Milyan' or 'Lycian B'. Its precise dialectal relationship to ordinary 'Lycian A' cannot yet be determined.

Lycian belongs to the Anatolian branch of the *Indo-European family and is thus most closely related to *Hittite, Palaic, Luwian, and *Lydian. Lycian has a particularly close affinity to Luwian, but it also shares several features with Lydian, and the frequent assumption of a pre-historic 'Luvo-Lycian' unity is premature. Lycian shows several highly characteristic features of the Anatolian group of Indo-European: e.g. the demonstrative stem *ebe-* 'this' (= Hittite *apā-* 'that', etc.) and the first-person pronoun *amu* 'I, me' with the same peculiar *u*-vocalism seen in Hittite *ammug*, Lydian *amu/ēmu* etc.

Lycian shares with Luwian and Lydian a tendency to replace the genitive case with an adjectival construction ('paternal house' for 'father's house'). However, it differs strikingly from the other Anatolian languages in its word order. See ANATOLIAN LANGUAGES.

G. Neumann, in B. Spüler (ed.), *Handbuch der Orientalistik* 1/2. 1–2. 2: *Altkleinasiatische Sprachen* (1969), 'Lykisch'; T. Bryce, *The Lycians in Literary and Epigraphic Sources* (1986).
H. C. M.

Lycio (RE 14) (c.300/298–c.226/4 bc), son of Astyanax of Troas, pupil of *Straton (1) of Lampsacus and his successor as head of the *Peripatetic school, which he directed for 44 years. The sources for his life, mostly derived from a lost biography by *Antigonos (4) of Carystus, show that he was a man of the world, a friend of kings and statesmen, a benefactor of the people, a lover of pleasure and luxury of all kinds—everything but a great philosopher or scientist like his predecessors. He was a fluent and interesting speaker, but had little to teach (Cicero, *Fin.* 5. 13, calls him 'rich in eloquence, but rather lacking in content'), and with him began a long period of decline in the history of the Peripatetic school. Only a few fragments of his writings have survived.

U. von Wilamowitz-Moellendorff, *Antigonos von Karystos* (1881), 78 ff.; F. Wehrli, *Die Schule des Aristoteles* 6, 2nd edn. (1968), 1–26, and in *Überweg-Flashar*, 576–8.
J. G.; R. W. S.

Lycophon (1), tyrant of *Pherae in *Thessaly c.406–390 bc. He may have established his *tyranny by championing a democratic element against the aristocracy, for he was opposed by the nobles of *Larissa and other cities, whom he defeated in 404. He allied with Sparta and in 395 fought against Medius of Larissa, who, with support from *Boeotia and *Argos (2), may have won a temporary advantage over him. In a period of violent struggles between Thessalian cities and factions he played a prominent part, but so little evidence has survived that it is impossible to determine the extent of his success or to assess his ability as a military and political leader. His ambition to dominate Thessaly was achieved by *Jason (2), probably his son.

H. D. Westlake, *Thessaly in the Fourth Century BC* (1935); J. K. Davies, *Democracy and Classical Greece*, 2nd edn. (1993), 236. H. D. W.; S. H.

Lycophon (2) The name of Lycophon is associated with two writers of the Hellenistic age, the identity of whom is the subject of much debate. They are here distinguished as (a) Lycophon and (b) ps.-Lycophon.

(a) Lycophon, a native of *Chalcis, of the early 3rd cent. bc, active in *Alexandria (1), a member of the tragic *Pleiad, author of a number of tragedies and satyr-plays, and also a grammarian and glossographer of the comic poets, of whom a few glosses survive. The titles of some of the plays are conventional, of others topical (including one on his friend *Menedemus (1) of Eretria and one called the *Cassandreis*, the theme of which is unknown). Only a few fragments survive.

(b) Ps.-Lycophon, author of the 'monodrama' *Alexandra*,

politian leadership which was later continued by *Philopoemen, *Lycortas, and *Polybius (1); but as hipparch (cavalry commander) in 227, while Aratus was *stratēgos*, according to Aratus' account he disobeyed Aratus' orders in the battle at Ladoceia against *Cleomenes (2) III of Sparta and was killed.

R. Urban, *Wachstum und Krise des achaischen Bundes* (1979); *RE* 13/2, 'Lydiadas' 1. R. M. E.

Lydian language Evidence for the Lydian language consists of more than 100 inscriptions, mostly discovered at the site of the ancient capital *Sardis. Only some two dozen of these are long enough and complete enough to be significant in elucidating the language. Aside from a few short imprints on coins, some of which may be as old as the 8th cent. bc, all the texts date from the 5th and 4th cent. bc. Lydian is written in an alphabet related to or derived from that of Greek.

The texts vary in content: many are tomb inscriptions, others appear to be decrees of various kinds. Remarkably, some are in verse, with an accent-based metre and vowel assonance in the last words of each line.

Not all texts found at Sardis are in Lydian. Besides a few graffiti in Carian (see *CARIA*), there is the 'synagogue inscription', discovered in 1963. It is written in an alphabetic script, but not even the values of the letters, much less the language, have yet been determined.

A short Lydian-Aramaic bilingual text offered a first entry into the Lydian language, but the absence thus far of a substantial Lydian-Greek bilingual limits understanding of Lydian. Grammatical analysis of most sentences is reasonably certain, but many words can be assigned only an approximate meaning, and others are totally obscure.

Lydian is assuredly a member of the Anatolian branch of the *Indo-European family, sharing a number of defining innovations with *Hittite, Luwian, Palaic, and *Lycian. These shared features preclude any suggestion that the appearance of Lydian in Asia Minor is due to a separate development from that of the other languages named above. To cite but one example: Lydian *amu/ēmu* 'I, me' shows the same peculiar *u*-vocalism as Hittite *ammug*, Lycian *amu*, etc. Nevertheless, it is undeniable that Lydian differs markedly from the related Anatolian languages in several respects. One development which gives it a very different surface appearance is a massive loss of medial and final vowels, leading in some cases to remarkable consonant clusters: e.g. *ibšimlā* 'Ephesian' (dative sing.). See *ANATOLIAN LANGUAGES*.

R. Gusmani, *Lydisches Wörterbuch* (1964), and *Ergänzungsband* 1-3 (1980-6). H. C. M.

Lydus, i.e. **John the Lydian**, civil servant at *Constantinople and Greek author (AD 490-c.560). John, son of Laurentius, native of *Philadelphia (2) in Lydia, was well educated in Latin and Greek before travelling to Constantinople in 511. He studied philosophy while awaiting admission to the *memoriales*, an administrative bureau, but when his compatriot Zoticus became praetorian prefect John enrolled as *excerptor* in the prefecture, receiving a privileged position with profitable opportunities (1,000 solidi from fees in 511/2); his patron also arranged a lucrative marriage. John's career progressed less spectacularly after Zoticus' retirement in 512, although his exceptional command of Latin was always an asset. For a time he served as a secretary in the imperial palace, before returning to the prefecture. Under *Justinian, John's literary skills received recognition with imperial requests to deliver a Latin panegyric before

foreign dignitaries and describe a Roman victory at Dara (530); perhaps in 543 he was given a professorship at Constantinople, being permitted to combine this with work in the prefecture until retirement in 551/2. The latter half of his bureaucratic career was soured by hatred for Justinian's powerful praetorian prefect, John the Cappadocian, who overhauled central and provincial administration in ways which John disliked, especially since literary learning was devalued. John's three extant works all have antiquarian leanings, though they are not therefore divorced from contemporary concerns. *De mensibus* discusses the Roman calendar, *De ostentis* deals with astrological matters, while *De magistratibus* charts the history of Roman administrative offices, with particular attention to the praetorian prefecture on which John provides valuable inside information.

TEXTS *De mensibus*, ed. R. Wünsch (1898); *De ostentis*, ed. C. Wachsmuth (1897); *De magistratibus*, ed. A. C. Bandy, with Eng. trans (1983).

PLRE 2. 612-15, 'Ioannes' 75; M. Maas, *John Lydus and the Roman Past* (1992). L. M. W.

Lygdamis See *NAXOS* (1).

Lygdamus, the author of six smooth but tedious elegies addressed to Neaera transmitted at the beginning of book 3 of the Tibullan corpus (see *TIBULLUS*). Despite much scholarly debate, the identity and date of the poet remain uncertain. At 5. 18, after an allusion to himself as still young, he refers to his birth year (43 bc) in identical language to *Ovid, *Tristia* 4. 10. 6 (published AD 11). Either Lygdamus wrote in the circle of M. *Valerius Messalla Corvinus, and Ovid imitated him because he was his friend, or Lygdamus imitated Ovid here and elsewhere, in which case he must be dated after AD 11 (though not, as some have argued, to the late 1st cent.). Another possibility is that 'Lygdamus' is the young *Ovid.

Text/trans. in editions of Tibullus; comm. in H. Tränkle, *Appendix Tibulliana* (1990). K. Büchner, *Hermes* 1965; W. Erath, *Die Dichtung des Lygdamus* (1971); M. Parca, *Studies in Latin Literature* 4, ed. C. Deroux (1986). P. W.

lyric poetry

Greek The term 'lyric' (*λυρικός*) is derived from *λύρα*, 'lyre'. As a designation of a category of poetry it is not found before the Hellenistic period (earlier writers term such a poem *melos*, 'song', and the poet *melopoios*, 'composer of song'; hence we find 'melic' used as a synonym for 'lyric'). Its use in the ancient world was more precise than the terms 'lyric' and 'lyrical' as now used with reference either to modern or to ancient poetry. Though the term was extended to poetry sung to other stringed instruments or to the flute, it is always used of sung poetry as distinct from stichic, distichic (elegy included), or epodic poems which were recited or spoken.

The 'lyric' age begins in the 7th cent. bc, though the finished metres of the earliest exponents indicate that they are the heirs to a long tradition of popular song. So does the evidence of *Homer, whose narrative mentions sung *paeans (*Il.* 1. 472-3, 22. 391-2; cf. *Hymn. Hom. Ap.* 517-18), *dirges (*Il.* 24. 720 ff.; *Od.* 24. 58 ff.), wedding songs (see *EPITHALAMIUM*) (*Il.* 18. 491 ff.), the *Linus-song (*Il.* 18. 567 ff.), and more generally choral song and dance (*Il.* 18. 590 ff.). However, the fact that no composer's name survives from this period suggests a context of anonymous folk-song. In the 7th cent. a change occurs, as named poets of distinction emerge. The reasons for this change are not clear.

Modern scholars divide lyric into choral and monodic (solo). There is no evidence of any such division in ancient scholarship, and its validity has been disputed, but it does correspond to broad