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Labdacus (Λάβδακος). Son of Polydorus, king of Thebes, grandson of Cadmus and grandfather of Oedipus. Because he was still a child when his father died, *Nycteus and then *Lycus ruled for him as regents. When he came of age, he ruled briefly in his own right but died prematurely, leaving an infant son, *Laius. According to Apollodorus, he lost his life because he was 'of the same mind as *Pentheus', which presumably means that he opposed Dionysus as Pentheus had done. The only event recorded for his reign was a boundary-war with the Athenians, in which *Pandion defeated him with the aid of his Thracian ally Tereus. [Apollodorus 3.5.5, 14.8; Pausanias 9.5.2]

Labours of Heracles (Ἡρακλέους ἄθλοι). The twelve labours performed by Heracles when he was in the service of *Eurystheus were connected with (1) the Nemean lion, (2) the Lernean hydra, (3) the Cerynitian hind, (4) the Erymanthian boar, (5) the Augean stables, (6) the Stymphalian birds, (7) the Cretan bull, (8) the mares of Diomedes, (9) the girdle of Hippolyte, the Amazon, (10) the cattle of Geryon, (11) the apples of the Hesperides and (12) Cerberus, the three-headed dog of Hades. The first six took place in the Peloponnese, the seventh in Crete, the eighth in northern Greece in Thrace, the ninth in the north-east by the Black Sea, and the last three in the far west. There should only have been ten labours, but Eurystheus discounted the second and third. For the details *see* Heracles.

Labyrinth (Λαβύρινθος). A covered maze built at Cnossus in Crete to house the Minotaur, which lived at its centre; it was constructed by *Daedalus at the request of Minos. Every nine years the Athenians sent a tribute of seven boys and seven girls, who were put into the labyrinth as food for the Minotaur. Because of its many winding corridors and false passages, it was impossible for those who entered it to find their way out again, but Daedalus finally revealed a means of escape to *Ariadne, who told *Theseus, so making it possible for him to emerge safely after killing the Minotaur. The young hero unwound a ball of thread as he entered the labyrinth and found his way out by rolling it back again. After escaping from Crete, Theseus and the young Athenians who had been sent as the last tribute inaugurated the crane-dances of Delos, which portrayed the windings of the labyrinth through the serpentine configurations of the dance movements.

Although the labyrinth was sometimes identified with quarry workings near Gortyn in southern Crete, it was a purely mythical construction. Representations of it can be seen on Cretan coins, but these follow no consistent pattern. By extension, the name labyrinth was also applied to mazes elsewhere, notably the Egyptian maze in the funeral temple of Amenemhet III, which Daedalus was sometimes said to have imitated when he was building the Cretan labyrinth. [Apollodorus 3.1.3, 15.8; Diodorus 1.61, 4.77; Herodotus 2.148; Plutarch *Thes* 15-21]

Lacedaemon (Λακεδαίμων). Son of Zeus and Atlas' daughter Taygete. He married *Sparta, daughter of Eurotas, who was a descendant of the earth-born Lelex, the founder of the first royal line in Laconia. When Eurotas died without male offspring, Lacedaemon succeeded to the throne and founded the Atlantid line which ruled the land until the time of Tyndareus. He gave his name to the land and its people (Lacedaimonians) and founded its main city, Sparta, in memory of his wife. He was succeeded by his son Amyclas, and his daughter, Eurydice, married *Acrisius. There was a shrine to Lacedaemon near Therapne. [Apollodorus 3.10.3; Pausanias 3.1.2, 3.20.2]

Lachesis (Λάχεσις). One of the three *Moirae (or Fates); she drew off a length of thread spun by one of her sisters, Clotho, to measure an individual's life, and gave it to the other, Atropos, to cut. In the myth of *Er Plato represents the three sisters as daughters of Necessity, dressed in white, and singing of past, present and future as they spin. Lachesis gives the address to the souls, explaining their choice, exonerating god from blame for the consequences, and throwing before them the lots that give the order of choice of future lives. [Hesiod *Theog* 218, 914; Plato *Rep* 617c-e]

Lacinius (Λακίνιος). A king of Croton in southern Italy who gave his name to Cape Lacinion a few miles to the south; it was said that he came from Corcyra (Corfu). He welcomed Croton, the eponym of the city, to his land and gave him his daughter, Laure, as a wife. Heracles killed him when he tried to steal some of the cattle of Geryon. [Diodorus 4.24.7; Tzetzes on Lycophron 1006; Servius on *Aen* 3.552; schol Theocritus 4.33]

Ladon (Λάδων). **1.** The god of the river Ladon in Arcadia. Metope, the wife of the river-god Asopus, was his daughter by Stymphalis, and in some accounts Daphne was his daughter by the earth. *Syrinx was transformed into reeds beside the River Ladon and Heracles captured the *Cerynithian hind there at the end of his third labour. [Apollodorus 3.12.6; schol Lycophron 6; schol Pindar *Ol* 6.413] **2.** The serpent which guarded the apples of the Hesperides. It is first named as Ladon in Apollonius. [Apollonius 4.1396]

Laelaps (Λαίλαψ). A very fast dog which caught everything which it chased. Zeus gave it to *Europa for protection, and she passed it on to her son *Minos, who offered it to *Procris as a reward for curing him of a disorder inflicted on him by his wife. Procris took it back to Attica and it became the property of her husband *Cephalus after her death; in other accounts Artemis gave the dog to Procris, who then passed it on to her husband. *Amphitryon acquired it from Cephalus to hunt the *Teumessian fox, which was ravaging Thebes. Since the fox could never be overtaken, an impossible situation arose when Laelaps, which always caught its prey, was sent in pursuit of the fox which always got away. Zeus resolved the problem by turning both animals to stone, although, according to astral mythology, he turned the fox to stone and transferred Laelaps to the heavens as the constellation Canis (the Dog). The story of the fox-hunt is told in early epic, but the dog's name is first recorded in Latin sources. [Antoninus 36; Apollodorus 2.4.7, 3.15.1; ps.Eratosth 33; Ovid *Met* 7.751-92; Pausanias 9.19.1] See Constellation **36**.

Laertes (Λαέρτης). Son of Arceisius and Chalcomedusa, and the father of *Odysseus. Laertes was of Ithaca, which lies off the west coast of Greece, and, according to the *Odyssey*, he had also ruled the neighbouring island of Cephallenia in his youth and then extended his power to the mainland by conquering the city of Nericus. By his wife *Anticleia, daughter of Autolycus, he was the father of Odysseus and also of Ctimene, who married Eurylochus. Some claimed, however, that Anticleia was already pregnant when she married Laertes, and that *Sisyphus was the true father of Odysseus. Laertes was sometimes listed as an *Argonaut and a participant in the hunt for the *Calydonian boar.

In the *Odyssey*, he is portrayed as an unhappy old man who greatly missed his son and lived an isolated life working in his vineyard, attended by the wife of Dolius and her family. When his grandson *Telemachus left for the mainland, Laertes lost interest even in his farm-work and simply sat and wept as the flesh wasted from his bones. Odysseus went to see his father after the killing of the suitors and found him in a pitiful state, clad in a worn and filthy tunic, a goatskin cap and leather gloves, and greaves to protect him from the thorns. To prove his identity, Odysseus showed him a scar, and they embraced and talked together. When

Laertes then had taken a bath, Athena restored his strength and made him taller, so that he was then able to take up arms to help Odysseus in the ensuing conflict with the relatives of the dead suitors, and he even killed their leader Eupheithes, the father of Antinous, with a throw of his spear. [Homer *Od* 1.188-93, 15.352-7, 16.138-45, 24.205-525]

Laestrygonians (*Λαιστρυγόνες*). A race of cannibal giants. Once Odysseus had anchored at their island in the far north he sent three of his comrades to investigate. They met the daughter of the king, Antiphates, as she was fetching water and she showed them to the palace, where they were introduced to the king's wife, who was as huge as a mountain. When the king arrived, he seized one of the men and prepared to eat him, but the others escaped to their ships. Meanwhile Antiphates called out to the other Laestrygonians, who rushed down from all sides and pelted the ships with huge rocks. Although Odysseus escaped in his own ship, the others were destroyed, and the Laestrygonians speared the crews like fishes and took them home as food. [Homer *Od* 10.80-132]

Laius (*Λάιος*). The son of Labdacus, king of Thebes, and father of *Oedipus. Because he was only a year old when his father died, *Lycus ruled on his behalf as a regent (or perhaps usurped the throne). Later, when Zethus and Amphion killed Lycus and themselves took over the city, Laius was either expelled or smuggled out of Thebes, and took refuge in the Peloponnese with Pelops. Some said that he fell in love with Chrysippus, the young son of Pelops, while instructing him in chariot-driving and abducted him; when Chrysippus killed himself out of shame, Pelops cursed Laius, bringing disaster to him and his line. (In another version Pelops rescued his son, and Chrysippus was later killed by his brothers.) After the death of Zethus and Amphion, Laius recovered his kingdom and married *Jocasta (also called Epicaste). Although an oracle had warned him not to have children because he would father a son who would kill him, he once had intercourse with his wife while he was drunk and Oedipus was conceived. After the birth of the child, Laius drove pins through the baby's ankles and had him exposed on Mount Cithaeron, but Oedipus was rescued and reared in Corinth in ignorance of his true identity. When he grew up, he encountered Laius at the crossroads on the mountain road leading to Delphi, and, in the first recorded instance of road rage, killed his father as the oracle had predicted. He lost his temper when Laius and his herald told him to give way; Oedipus struck the herald, then, when Laius hit him on the head with the goad as he was trying to pass, Oedipus killed Laius and all the attendants except for one. *See* Oedipus. [Apollodorus 3.5.5-8; Diodorus 4.64.1-2; Hyginus 85; Pausanias 9.5.2-5, 10.5.2; Sophocles *Oedipus the King*]

Lamia (*Λάμια*). A 'bogy-woman' whose name was used to frighten children who misbehaved. As was often the case with female monsters, she was once very beautiful. As a fair princess, the daughter of *Belus and Libya, Lamia won the love of Zeus, but the jealous Hera killed her children by him (or caused Lamia herself to kill them). Lamia then withdrew to a cave and degenerated into a monster who stole and killed the children of more fortunate mothers. To prevent her from ever finding relief from her sorrow in sleep, Hera made her unable to sleep, but Zeus saved her from this added affliction by giving her the power to remove and replace her eyes at will, which added to her frightening appearance. Lamia was also used as a general term for a variety of bogies such as Mormo, Carco and Gello who were a threat to naughty children; later the name was applied to monsters similar to vampires – ghostly women who enticed young men to them and then drained the strength from their blood and flesh. [Diodorus 22.41; schol Aristophanes *Pax* 758; Suda s.v.]

Lampetia (Λαμπετή). Daughter of *Helios (the Sun) and the nymph Neaera. She and her sister Phaethusa tended the cattle of Helios on the island of Thrinacia and Lampetia informed their father when some of them were slaughtered by the companions of Odysseus. [Homer *Od* 12.127-41, 12.347-5]

Lamus (Λάμος). A son of Poseidon who became king of the *Laestrygonians, who founded their city of Telepylus. [Homer *Od* 10.81 with schol.]

Laocoon (Λαοκόων). A priest of Apollo at Troy, and also of Poseidon. According to the *Sack of Troy* in the epic cycle, two serpents appeared after the *Trojan horse had been dragged into the city, and killed Laocoon and one of his two sons. Since the followers of *Aeneas took this as a portent and withdrew from the city, it would seem that the death of Laocoon and one of his sons (presumably the eldest) signified the destruction of Troy and of Priam's branch of the royal family, and that the survival of the other son meant that Aeneas' junior branch of the family would survive to lead the people. In the lost *Laocoon* of Sophocles, the two snakes were named as Porcis and Chariboea, and, to judge from a passing reference to the play, they seem to have killed the sons of Laocoon but not Laocoon himself. Since Aeneas regarded this as a sign of the impending destruction of the city and withdrew, the incident is probably a simpler version of the omen in the earlier epic. According to the lyric poet Bacchylides, the snakes came through the sea from the Calydonian islands and turned into human beings on their arrival.

The most familiar and fullest version of Laocoon's story is that in Vergil's *Aeneid*. Here Laocoon argued that the Trojans should be suspicious of the wooden horse, even suggesting that men might be hidden inside it, and thrust his spear into its side causing it to echo, but at that moment the captured Greek *Sinon was brought in front of the Trojans and persuaded them to accept the horse. Subsequently, Laocoon, who had been chosen by lot to act as a priest of Poseidon, sacrificed a bull at the god's altar by the shore, and, as he was doing so, two huge snakes swam over from Tenedos and coiled themselves around Laocoon and his sons, killing all three; the snakes then withdrew to Athena's temple. The Trojans thought that this was Laocoon's punishment for insulting the horse, which, according to Sinon's story, had been dedicated to Athena, and they were all the more eager to bring it into the city; and so the fate of Troy was sealed.

In some accounts preserved by the Roman mythographers, Laocoon's fate was connected with his marital affairs. According to Hyginus, he was the brother of Anchises and a priest of Apollo, and so should have stayed celibate, but he married and had children against the will of the god. In response, Apollo sent the snakes over the sea as Laocoon was sacrificing by the shore; they killed the two sons and then the father as well when he tried to save them. In another version, Laocoon provoked Apollo to send the snakes by having intercourse with his wife in front of the divine image in the precinct of the god's temple. The statue group of Laocoon and his young sons in the grip of the snakes is one of the most dramatic images to survive from the ancient world. [Apollodorus *Ep* 5.17-18; Bacchylides fr 9; Dionysius 1.48.1-2; Hyginus 135; Q Smyrn 12.444-97; Vergil *Aen* 2.40-56, 199-234 with Servius on 2.201]

Laodamas (Λαοδάμας). The son of Eteocles, he succeeded to the Theban throne after the two sons of Oedipus, Eteocles and Polyneices, had killed one another during the Theban war. Creon acted as regent for him initially, but Laodamas was ruler in his own right when Thebes was attacked by the *Epigoni. Although he killed Aegialeus, the son of Adrastus he himself was either killed by *Alcmaeon or else withdrew under cover of darkness with some companions, and eventually settled in Illyria in the north-west. [Apollodorus 3.7.3; Herodotus 5.61; Pausanias 9.5.6-7] See Theban Wars (1).

Laodamia (Λαοδάμεια). **1.** The daughter of Bellerophon who bore *Sarpedon to Zeus. Homer mentions that she was killed in anger by Artemis, but no reason is given. [Homer *Il* 6.195-205] **2.** A daughter of Acastus and the wife of *Protesilaus. After the death of her husband, who was the first Greek to be killed at Troy, she prayed to the gods that she should be allowed to spend three hours with her dead husband. The prayer was granted and Hermes brought Protesilaus from Hades, but, when he had to return below, Laodamia was unable to bear her grief and killed herself. Alternatively she made an image of Protesilaus when she heard of his death and lived with it as though they were husband and wife; this aroused the pity of the gods, and Hermes brought Protesilaus to her for a temporary visit. Believing that he had returned from Troy, she was overjoyed, but was then grief-stricken when he was taken back to Hades, and so killed herself. In another version, she made a bronze or waxen image of Protesilaus, and, when a servant peeped through a crack in the door and saw her kissing and embracing it, he thought that she had a lover and informed her father Acastus. On discovering the statue, Acastus built a pyre and burnt it in the hope that this would bring an end to her distress, but she jumped on to the pyre and was burned to death. There is a reference to the lamentations of Protesilaus' wife in the *Iliad*, where it is suggested that they had only just been married before he had to leave. Euripides wrote a tragedy *Protesilaus*, no longer extant, on the subject. [Apollodorus *Ep* 3.29-30; Homer *Il* 2.700-2; Hyginus 103, 104; Ovid *Heroides* 13]

Laodice (Λαοδίκη). **1.** With Hyperoche, she was one of the Hyperborean girls who brought gifts to Delos; *see* Hyperboreans. **2.** A daughter of Priam and Hecuba. She is mentioned in the *Iliad* as the most beautiful of Priam's daughters and the husband of Helicaon. The story of her love for *Acamas, son of Theseus, first appears in Hellenistic sources: Acamas visited Troy with Diomedes before the Trojan war to seek the return of Helen, and Laodice conceived a violent passion for him; she asked for help from her friend Philolia, who persuaded her husband Perseus, the governor of the town of Dardanus in the Troad, to invite Acamas to a banquet and afterwards to bring Laodice to the guest's bed, telling him that she was one of Priam's concubines. So Laodice achieved her desire by this trick and later gave birth to a son, Munitius. (Some said that the man who aroused her passion was not Acamas but his brother Demophon.) After the fall of Troy, she was either taken away by Acamas, or swallowed up by the earth after she had prayed to the gods to be spared the shame of enslavement. [Apollodorus *Ep* 5.25; Homer *Il* 3.122-4; Lycophron 494-8, 316-9; Parthenius 16; Q Smyrnaeus 13.544-551]

Laomedon (Λαομέδων). Son of Ilus and Eurydice, a king of Troy and Priam's father. As a penalty for their rebellion against Zeus, the gods Apollo and Poseidon had to serve him for a year and they built a wall around Troy on the agreement that they would be paid a wage. But when the time came for them to be paid, Laomedon withheld their reward, and instead threatened to tie them up and sell them into slavery, and even to cut off their ears. Apollo responded by inflicting the city with a plague, and Poseidon sent a flood and with it a sea-monster which preyed on the Trojan people. On the advice of an oracle, Laomedon exposed his daughter *Hesione to the monster; when Heracles saw her tied to a rock by the shore, he undertook to kill the monster in return for some mares that Zeus had given to Tros (or to Laomedon himself) as compensation for the abduction of Ganymede. But when the monster was safely dead, Laomedon followed his usual practice and refused to pay the promised reward (or substituted mortal horses for the divine ones). Although Heracles had to continue on his way to the land of the Amazons, he warned Laomedon that he would return for revenge at some future time. So, after completing his labours, he led an expedition against Troy in six (or eighteen) ships, sacked the city with the aid of Telamon and other allies, and killed

Laomedon and all his sons except Priam. Laomedon's tomb stood by the Scaean gate, and, according to some Latin sources, Troy was immune to capture as long as it remained undisturbed. The name of Laomedon became proverbial for treachery. [Apollodorus 2.5.9, 2.7.4, 3.12.3; Diodorus 4.32, 4.42, 4.49; Hellanicus fr 26; Homer *Il* 5.638-43, 20.236-8, 21.441-60; Hyginus 89]

Laonytus (Λαόνυτος). According to Pherecydes, *Oedipus had two children by his wife Jocasta called Laonytus and Phrastor, who were killed during the war between the Thebans and Minyans (*see* Erginus), and the four children who were usually ascribed to him were borne to him by a second wife, Euryganeia. [Pherecydes fr 95]

Lapithes (Λαπίθης). The eponym of the Lapiths, but with no particular myth attributed to him. In a genealogical scheme recorded by Diodorus, he was a son of Apollo by Stilbe (daughter of the River Peneius), the father of Phorbas and Periphas and great-grandfather of Ixion. [Diodorus 4.69.2-3, 5.81.6]

Lapiths (Λαπίθαι). A mythical people of northern Thessaly. Although the names of many individual Lapiths have been preserved, they had different origins and the Lapith genealogies remained undeveloped and inconsistent. *Pirithous, the companion of Theseus, was the most important of the Lapiths, but other notable figures included Caeneus, Coronus, Ixion, Leonteus, Phorbas, Polypoetes and Triopas. There were two famous incidents in Lapith history. The first was a conflict with the *Centaurs which is mentioned in the *Iliad* as one of the most heroic episodes of earlier times. The struggle was provoked by the misbehaviour of the Centaurs, who were partly of Lapith descent, at the wedding feast of Pirithous and Hippodameia. The second incident was a war between the Dorians (when they were still in their earlier home in Thessaly) and the Lapiths around Mount Olympus. The king of the Dorians, *Aegimius, asked for help from Heracles, who then forced the Lapiths to withdraw and killed their ruler Coronus. Individual Lapiths took part in the great panhellenic adventures: Asterius, Caeneus, Coronus, Eurydamas, Mopsus and Polyphemus were listed among the *Argonauts, and Caeneus, Celadon, Dryas, Hyleus, Ixion and Pirithous joined in the hunt for the *Calydonian boar. In the following generation, Polypoetes, son of Pirithous, and Leonteus, son of Coronus, led a force of Lapiths to the Trojan War. [Apollodorus 1.8.2, 2.5.8, 7.7; Homer *Il* 12.128, 181; Hyginus 14, 33, 123; Ovid *Met* 12.210-536; Pindar *Pyth* 9.14; Vergil *Aen* 6.601]

Lar (plural 'lares'). The main household god of the Roman family, honoured with the *Penates (the gods of the storeroom) and *Vesta (the goddess of the hearth) at a shrine near the centre of the house, and addressed at mealtimes, family festivals, before a journey and on other important occasions. The Lar was related to the family's ancestry, its continued fertility and the protection of its property; he was often represented in bronze as a small figure of a young man, holding a cup and bowl. A pair of Lares (sometimes with a dog as a symbol of loyal watchfulness) guarded cross-roads and, in a temple built for them, they kept watch over the city. They were known as 'Lares Compitales', the 'cross-roads Lares' or 'Lares Praestites' the 'protectors', and there were also Lares of the sea and of the countryside. Augustus added his image as a third in many of the public shrines as a sign of his care for the people as part of his family. The Lares were probably of Etruscan origin, although Ovid reports a tale of their being the twin sons of Mercury by an unfortunate nymph Lara, who had had her tongue torn out for revealing Jupiter's affair with *Juturna. [Cicero *ND* 3.63; Ovid *Fasti* 2.599-616, 5.129-142; Plautus *Aul* 2, *Merc* 5; Suetonius *Aug* 31; Vergil *Aen* 5.744, 9.259] *See* Lemures.

Larentia or **Laurentia** or **Acca Larentia**. The wife of *Faustulus who brought up *Romulus and Remus after they had been found by her husband in the care of a she-wolf. As well as the adopted twins, Larentia and Faustulus had twelve sons of their own who were connected with or were the original twelve Arval priest-brothers (the 'Arvales Fratres'). But 'lupa' ('she-wolf') also means 'prostitute', and it may have been that the legend of the nursing of Romulus and Remus meant simply that Larentia as 'lupa' reared them. Plutarch tells a story of this (or another) Larentia given as a prize to Hercules in a game of dice. After sleeping with her Hercules told her to seduce the first man she met; this turned out to be a wealthy Etruscan who married her. After his death Larentia bequeathed his wealth to the people of Rome. In honour of her generosity, Ancus, the fourth king of Rome, established her festival, the Larentalia, on 23 December. [Livy 1.4.7; Ovid *Fasti* 3.55-58; Plutarch *Rom* 4.3-5.6] *See* Lupercus, Romulus.

Larissa (Λάρισσα) or **Larisa**. **1.** The eponym of the most important city in Thessaly (and also of a second Thessalian city of that name and of the acropolis of Argos). Because of the city's association with the Pelasgians, the aboriginal inhabitants of Thessaly and other areas, Larissa was claimed as either a daughter of Pelasgus or his mother by Zeus or Poseidon. [Pausanias 2.24.1] **2.** Daughter of Piasus, a Pelasgian king, and wife of Cyzicus. It was said that, after her father had raped her, she pushed him into a large wine-jar, causing him to drown. [Dionysius 1.17; Parthenius 28]

Latinus (Λατίνος). King of Latium, the large area south of Rome, who gave his name to the Latins and the Latin language. In the early Greek versions Circe was the mother of Latinus by either Odysseus or Telemachus, but the Italian tradition prevailed which made him son of *Faunus and a local nymph called Marica, although, in a variant on this, Hercules was said to have fathered him on his journey through Italy when he was returning from his eighth *labour with the cattle of Geryon. When *Aeneas arrived in Italy Latinus was ready to welcome him, give him land for his people, and his own daughter *Lavinia in marriage, in accordance with an oracle that she should wed a foreign prince. But Lavinia was already promised to *Turnus, and, abetted by Lavinia's mother Amata, Turnus collected a force of Rutulians and allies to enforce his claim and drive out the immigrants. He was unsuccessful, slain by Aeneas and his people defeated, but there was compensation in that the Trojans were assimilated to the Italians and adopted Latin customs and language. Aeneas married Lavinia, and took over Latium when Latinus either abdicated or died. But Aeneas himself did not live for much longer after these events; his posthumous son Silvius Aeneas eventually took over nearby Alba Longa as well as Latium, to be succeeded in turn by his son, also called Latinus. [Hesiod *Theog* 1011-2; Hyginus 127; Livy 1.1; Ovid *Met* 14.449-599, 609-12; Plutarch *Romulus* 2; Vergil *Aen* 6.891, 7, 11-12 *passim* with Servius]

Latona. *See* Leto.

Lausus (Λαῦσος). Son of the Etruscan king *Mezentius. He tried to intervene when *Aeneas was attacking his father, and Aeneas killed him in anger; but he felt pity for him afterwards, seeing in his behaviour a reflection of the love that he felt for his own father. In a pre-Vergilian account, Lausus was killed when his father's land was attacked by the Latins. [Dionysius 1.65; Ovid *Fasti* 4.54-55; Vergil *Aen* 7.649-54, 10.790-856]

Lavinia (Λαβινία). Daughter of *Latinus, king of Latium, and Amata. When *Aeneas arrived with his exiled Trojans in Italy, Latinus was impressed by them, as well as being influenced by previous oracles – he welcomed them to his land and gave Aeneas his daughter Lavinia in

marriage. But Lavinia was engaged to *Turnus, the Rutulian leader, and Amata favoured him. War broke out between the Trojans and Rutulians, Aeneas was successful, killed Turnus, married Lavinia and named a neighbouring coastal town Lavinium after her. Lavinia gave birth to a son, Aeneas Silvius, after his father's death; Silvius reigned in Lavinium while Aeneas' son Ascanius (or Iulus), whose mother, Creusa, had been lost at Troy, moved to Alba Longa, but, as he died childless, he bequeathed this city too to Silvius. A different tradition made Lavinia the daughter of Anius, a priest who came with Aeneas from Troy and died at Lavinium. [Dionysius 1.50, 64, 70; Livy 1.1-2; Ovid *Met* 14.570; Plutarch *Rom* 3; Vergil *Aen* 6.764, 772, 314, 359, 11.479, 12.17-80, 194, 605, 937]

Leagrus (Λέαργος). A friend of Temenus, the first Heraclid king of Argos. To help Temenus to win his kingdom, he and Ergiaeus, a descendant of Diomedes, stole the *Palladium from Argos. Diomedes had brought the Palladium to his native Argos after he and Odysseus had stolen it from Troy, and it rendered the city invulnerable as long as it remained there. But Leagrus later quarrelled with Temenus and took the Palladium to Sparta, where the rulers placed it in a shrine of Odysseus on the order of the Delphic oracle. [Plutarch *Greek Questions* 48]

Leander (Λέαυδρος). A young man of Abydos, a city on the Asian side of the Hellespont (now the Dardanelles). He met Hero, a priestess of Aphrodite at Sestus on the European side at a festival of Aphrodite and they fell in love. He used to swim across the Hellespont at night to meet her, guided by the light of a lamp that she held up in her tower by the shore. But one stormy night the winds extinguished her lamp and Leander drowned in the heavy seas. His body was cast ashore at the foot of Hero's tower, and she threw herself into the sea when she discovered it there the following morning. The channel was at its narrowest at Abydos and it would may well have been possible for swim across it, as Byron showed when he imitated Leander's feat in 1810. [Musaeus *Hero and Leander*; Ovid *Heroides* 17, 18]

Learchus (Λέαρχος). Son of Athamas and Ino, and the elder brother of Melicertes. When Athamas and his wife were driven mad by Hera because they had cared for the young Dionysus Athamas hunted Learchus down and killed him in the belief that he was a deer. In Ovid's account, Athamas imagined that Ino and her sons were a lioness and her cubs, and snatched the infant Learchus from her arms and smashed his head against a rock; Ino then took the other boy Melicertes from his cradle, and jumped with him in a suicide leap from a nearby headland into the sea. According to another tradition, Athamas was so angry when he discovered that Ino had plotted the death of his son *Phrixus by an earlier marriage that he killed Learchus and provoked the suicide of Ino with Melicertes. [Apollodorus 3.4.3; Euripides *Bacchae* 99-102 *Medea* 1289; schol Homer *Il* 7.86; Ovid *Fasti* 6.489-98, *Met* 4.512-9; Pausanias 1.44.11]

Leda (Λήδα). Daughter of Thestius, an Aetolian king, and Eurythemis. She married *Tyndareus, king of Sparta, and was the mother of a number of important characters in mythology. She had three daughters by Tyndareus: *Clytemnestra, who married Agamemnon; *Timandra, who married Echemus, king of Arcadia; and *Philonoe, who was made immortal by Artemis. There was disagreement on whether the *Dioscuri were her sons by Tyndareus or by Zeus, and some said that Pollux was conceived to Zeus and Castor to Tyndareus on the same night. The famous story that Zeus fathered *Helen by having intercourse with Leda in the form of a swan first appears in a surprisingly late source, Euripides' *Helen*. In that play, we are told that Zeus won the sympathy of Leda by taking shelter with her when he was pursued in his bird form by an eagle. Leda subsequently laid an egg from which Helen

emerged; it could be seen on show at the sanctuary of the Leucippides in Sparta, hanging from the roof on ribbons. According to an alternative tradition, which is attested for early epic, Helen was conceived to Zeus by Nemesis in Attica, and the egg laid by Nemesis was brought to Leda by Hermes or by some shepherds; when Helen hatched out, Leda reared her as her own child. In some late sources one or both of the Dioscuri and even Clytemnestra were said to have been conceived when Zeus mated with Leda as a swan, and to have been born from an egg or a pair of eggs. Generally, however, Helen and Polydeuces were considered immortal as children of Zeus, and Clytemnestra and Castor as Tyndareus' children, and so mortal. After the births, nothing further is heard of Leda. [Apollodorus 3.10.6-7; Euripides *Helen* 16-21; Homer *Od* 11.298-300; Hyginus 77, *Astr* 2.8; Pausanias 1.33.7, 3.16.1]

Leitus (Λήιτος). Son of Alector or Alectryon; an *Argonaut and a commander of the Boeotians at Troy, where he was wounded by Hector. He was buried at Plataea in southern Boeotia. [Homer *Il* 2.494, 17.601-6; Pausanias 9.4.2]

Lelex (Λέλεξ). The first king of Laconia and the eponym of the land's aboriginal inhabitants, the Leleges; it was commonly believed that he was born directly from the earth. He had two sons by an unnamed wife – Myles, who succeeded him, and Polycaon, who became the first king of Messenia. Alternatively, he was succeeded by *Eurotas, who was his son by Cleocharia and a naiad. Early rulers or heroes of this name are also recorded for Megara, Leucadia, Locris and elsewhere. [Apollodorus 3.10.3; Pausanias 3.1.1]

Lemures. The spirits of the collective dead were called in Latin the 'manes' but these might be divided into the good spirits ('di manes' or even 'Lares familiares') and those with mischievous intent and harmful to the living, the Lemures, also known as 'Larvae'. The festival of the dead, the Lemuria, lasted for three nights in May during which the spirits were appeased by a particular ritual. The father of the house came out of the house barefoot, washed his hands and threw black beans into the darkness, washed his hands again, banged a gong and told the ghosts nine times over to leave; it was thought that they would pick up the beans instead of carrying off a living member of the family and then leave until the following year. Ovid explained the name as a corruption of 'Remuria', the ritual which Romulus instigated to appease the ghost of his brother Remus whom he had killed. [Horace *Ep* 2;2; Ovid *Fasti* 5.421-84; Persius 5.185]

Leo (Λέων). *See* Constellation 25.

Leonteus (Λεοντεύς). Son of Coronus and grandson of Caeneus. He and Polypoetes led the Lapiths from Thessaly to Troy in forty ships, and he is mentioned as one of the warriors in the *Trojan horse. After the fall of Troy, he travelled overland to Colophon with *Calchas and then back to Troy and finally home. [Apollodorus *Ep* 6.2; Homer *Il* 2.745; Q Smyrnaeus 12.323]

Leos (Λεώς). **1.** A hero who gave his name to one of the twelve tribes of Attica. At the order of the Delphic oracle, he offered his three virgin daughters, Theope, Eubule and Phasithea (or Praxithea), for sacrifice to save Athens from a famine. They were honoured at the Leokorion, a temple in Athens. [Aelian *VH* 12.28; Suda *s.v.* Leokorion] **2.** A herald who warned Theseus that the sons of Pallas had laid an ambush for him and were plotting to seize power in Attica. [Plutarch *Thes* 13]

Lepreus (Λεπρεύς). Son of Pyrgeus (or Poseidon or Caucon, son of Poseidon), he was the founder of the Elian city of Lepreon in the north-east Peloponnese. When Heracles demanded his reward for clearing the Augean stables, Lepreus advised Augeias to tie him up. His intervention angered the hero, who later called in on him; but the mother of Lepreus persuaded him to abandon his hostility to her son, and the pair engaged in a series of contests – in discus-throwing, water-drawing, and in seeing who could eat a bull in the shortest time. When Lepreus was defeated in every event and then in a drinking-contest, he lost his temper and challenged Heracles to single combat; and, as might be expected, Heracles killed him. In a simpler version they just competed in ox-eating, and, when Lepreus was easily defeated, he challenged Heracles to single combat and was killed. [Aelian *VH* 1.24; Athenaeus 10.412ab; Pausanias 5.5.4]

Lepus ('hare'). *See* Constellation **37a**.

Lerna (Λέρνα). A marshy district in the Argolid, situated not far south of the city of Argos. Poseidon revealed its springs to *Amyclone, and it was the home of one of Heracles' most formidable adversaries, the Lernean hydra, which he faced in his second *labour. The Alcyonian lake, which communicated with the Underworld, lay near the springs of Amyclone, and Dionysus descended through it to fetch his mother Semele from Hades. No one was ever able to reach the bottom of it, not even Nero who tested it with several stades of weighted ropes. [Apollodorus 2.1.4, 2.5.2; Pausanias 2.37]

Lesbos (Λέσβος). Son of Lapithes, a Thessalian Lapith, and the eponym of the island of Lesbos. He sailed to the island with some colonists at the order of the Delphic oracle, and married Methymna, the daughter of Macareus, the ruler of Lesbos and the neighbouring isles. When he became famous, he named the island after himself, and its second city after his wife. Alternatively, Lesbos was the wife of Macar (otherwise known as Macareus). [Diodorus 5.81.5-6; schol Homer *Il* 24.544]

Lethe (Λήθη). **1.** The personification of Forgetfulness or Oblivion; according to Hesiod, one of the children of Eris ('strife'). [Hesiod *Theog* 227] **2.** A name given to a famous river in the Underworld. It was said that the souls of the dead drank from the waters of Lethe when they descended to Hades and so came to forget all that they had experienced during their earthly existence. In this connection, Hades itself could be seen as a realm of oblivion, and poets sometimes suggested that the dead would find themselves in the 'halls of Lethe'. In mythology associated with the *Eleusinian mysteries, the plain of Lethe was a well-known feature of the geography of the Underworld, and for those who believed in the transmigration of the soul, a draught of Lethe could also explain why the reborn souls are unable to remember their experiences in the world below or in their previous existences. In the myth of *Er in Plato's *Republic*, souls that were due for rebirth would travel all day in stifling heat through the barren plain of Lethe and drink at evening from the river of Forgetfulness. But it might be possible for the souls of the dead to avoid their draught of Lethe and so retain the memory of their previous experiences. Gold tablets providing a practical guide to the Underworld have been recovered from the sites of Greek cities in southern Italy. In these, the initiate is told that he can drink from one of two springs when he arrives below, and that he should choose that on the right which flows with cool water from the marsh of Mnemosyne (Memory); although the one that should be avoided is not explicitly cited, it is evidently the spring of Oblivion, Lethe. (There were two springs of these names at the oracle of Trophonius at Lebadeia in Boeotia.) People who wanted to consult the oracle would drink from the waters of Lethe beforehand, to clear their mind of all their previous experiences, and then from the

waters of Mnemosyne, so as to remember all that they saw when they descended into the oracle. Theseus and Pirithous were held in the Underworld on a chair (or two chairs) of Lethe after they had travelled below to abduct Persephone. Ovid introduced a river of Lethe into his account of the kingdom of Sleep, as a stream whose waters murmured over pebbles and so invited sleep. In Vergil's *Aeneid* the souls who are to be born as distinguished Romans are called by god to Lethe to forget what has happened to them and to be eager to be born on earth again. [Apollodorus *Ep* 2.24; Aristophanes *Frogs* 186; Ovid *Met* 11.613; Plato *Republic* 621a; Pausanias 9.39.4; Vergil *Aen* 6.749-51]

Leto (Λητώ, Latin 'Latona'). A daughter of the Titans Coeus and Phoebe, and the mother of Apollo and Artemis. Leto became pregnant by Zeus, and when the time approached for her to give birth to her twin children, she travelled around the Greek world searching for a place where she could rest for her labour. The *Homeric Hymn to Apollo*, which provides the earliest account of the story, is exceptional in not attributing Leto's difficulties to the jealousy of Hera, but fear of the birth of a tyrant prevents every place that she visits from allowing her to give birth there. Leto persuaded the poor and infertile island of Delos to accept her by swearing that her son Apollo would establish his temple there, bringing honour and material benefit to the island. The main goddesses came to the island to attend the birth of Leto's children, with the exception of Hera, who not only stayed away on Olympus but ensured that Eileithyia, the goddess of childbirth, remained there too, in ignorance of Leto's plight so that Leto was in painful labour for nine days and nights. The goddesses finally sent Iris to Eileithyia to promise her a magnificent gold necklace if she would come to the assistance of Leto; and as soon as she arrived, Leto flung her arms around a palm-tree and knelt down to give birth to Apollo and then Artemis.

It was generally agreed in later accounts that Hera's jealousy was the cause of Leto's wanderings. According to Callimachus, Hera asked Iris and her son Ares to keep watch, and, whenever Leto approached a city, they warned it not to accept her, and, in a version recorded by Hyginus, the Delphic serpent Python, who knew that he was fated to be killed by a child of Leto, pursued the pregnant Leto in order to kill her. But Zeus ordered Boreas, the north wind, to carry her off to Poseidon, who took her to Delos, and, since Hera had decreed that Leto was not to give birth in any place reached by the sun, he covered the island with waves to keep the sun from it, or alternatively no place on land or sea could receive her so Zeus caught the floating island and secured it. According to Apollodorus, Leto was chased all over the earth by Hera until she arrived at Delos, where she gave birth to Artemis, who then helped to deliver her brother Apollo.

Soon after his birth, Apollo went to the mainland to take over the Delphic oracle. In some versions Leto carried Apollo (and Artemis also) to Delphi in her arms and he shot Python from her arms or shoulder, but in others he was already full-grown. One of the most famous early stories about Leto was associated with a visit to Delphi: as she was passing through Panopeus in Phocis on her way to the city, the gigantic *Tityus tried to rape her; she called to her children for help, and one or both of them shot him down. In another version, Hera had told Tityus to attack Leto because she had slept with Zeus, and Zeus came to her aid by striking him with a thunderbolt, and elsewhere the death of Python seems to have been suggested by the myth of Tityus when Apollo shot the serpent to prevent him from attacking his mother. There are various incidents associated with Leto: she incited her children to kill the many children of *Niobe to punish her for boasting that she was better blessed with children than the goddess, who had only two; she interceded with Zeus to prevent him from consigning Apollo to Tartarus for killing the Cyclopes; in the *Iliad*, Leto helped Artemis to heal Aeneas after he had been wounded by Diomedes; and after Artemis had been put to flight by Hermes during the battle of the gods, Leto recovered her daughter's fallen bow and arrows

and took them up to Olympus (for it was assumed that the mother of Apollo and Artemis lived on Olympus as an honoured associate of the other gods). Hesiod describes her as a goddess who was always kind and gentle to gods and mortals alike.

Leto appears in two transformation stories. In one, to escape Hera's attention she assumed the form of a she-wolf as she was travelling to Delos, and, in another, which also involved wolves, she turned some Lycian herdsmen into frogs. After she had given birth, she wanted to wash her children in the spring Melite, but she was driven away by some herdsmen who wanted to water their cattle, but some wolves showed her the way to the River Xanthus, where she drank and bathed her children; afterwards, she named the land Lycia after the wolves (*lykoi*) and returned to the spring to transform the herdsmen into frogs, which have lived in streams and swamps ever since. Leto also appears in astral mythology in connection with *Orion, for it was often said that Leto and Artemis were present as hunting companions of Orion when he met his death and was placed amongst the stars, or, according to Ovid, Leto was said to have transferred Orion to the stars because he saved her from a giant scorpion. [Antoninus 35; Apollodorus 1.4.1, 3.10.4; Aristotle 580a; Callimachus *Hymn* 4; Euripides *Iph Taur* 1239-58; Hesiod *Theog* 404-8, 918-20; Homer *Il* 5.445-8, 21.496-504, *Od* 11.576-81; *Homeric Hymn Apollo* 12-126; Hyginus 140; Ovid *Fasti* 5.537-44, *Met* 6.355; Pindar *Pyth* 3.90-2] **(GII.)** See Constellation 35.

Leuce (Λεύκη). **1.** Daughter of Oceanus, a beautiful nymph who was abducted to Hades by Pluto. When the time came for her to die, Pluto caused a white poplar (*leuke*) to grow in place of her in the Elysian Fields. As Heracles was returning from his visit to the Underworld, he made a crown for himself from its foliage. [Strabo 8.3.14; Vergil *Ecl* 7.61 with Servius] **2.** The White Island, a posthumous home for favoured heroes comparable to the *Isles of the Blessed or *Elysium. In early epic, Thetis snatched her son Achilles from his pyre and transferred him to Leuce; in later sources other heroes who fought at Troy, including Ajax and Patroclus, are said to have passed their after-death existence there, as did Helen (or Iphigeneia), who lived there as the wife of Achilles. Originally a purely mythical place, it was later identified with a small uninhabited island in the Black Sea near the northernmost mouth of the Ister (Danube). [Conon 18; Pausanias 3.19.11-12]

Leucippides (Λευκιππίδες). Hilaeira and Phoebe, daughters of *Leucippus (1), king of Messenia. According to one tradition, their abduction by the *Dioscuri was the cause of the conflict between the Dioscuri and their cousins *Idas and *Lynceus, who were betrothed to the Leucippides. Some even claimed the Dioscuri abducted the sisters from their wedding-feast. According to Theocritus, the Dioscuri bribed Leucippus to give his daughters to themselves rather than to their cousins by offering him cattle and other gifts. Hilaeira bore Anaxis to Castor, and Phoebe bore Mnesileos (or Mnesinus) to Polydeuces. [Apollodorus 3.10.3, 11.2; Hyginus 80; Ovid *Fasti* 5.695-604; Theocritus 22.137; Pausanias 3.17, 3, 18.11]

Leucippus (Λεύκιππος). **1.** Son of Perieres and Gorgophone, he and his brother *Aphareus, who was the more powerful of the two, became the rulers of Messenia after the death of Perieres. He married Philodice, daughter of Inachus, and fathered Hilaeira and Phoebe, known as the *Leucippides, and Arsinoe, who was regarded as the mother of Asclepius in the Messenian tradition. [Apollodorus 3.10.3; Pausanias 4.2.4] **2.** Son of Oenomaus, king of Elis. In one version of the story of *Daphne, he fell in love with the virgin huntress, here described as a Laconian princess, and joined her hunting party in female disguise. He won her friendship, but, when the jealous Apollo inspired Daphne and her companions with a desire to bathe in the River Ladon, they discovered that Leucippus was a man and killed him with their spears and hunting-knives. [Parthenius 15; Pausanias 8.20.2-3] **3.** A descendant of

Bellerophon who lived in Lycia in Asia Minor. Because of the anger of Aphrodite he fell in love with his (unnamed) sister and eventually told his mother about it, threatening to kill himself if she refused to help him, so she brought the pair together and they became lovers. Someone informed a suitor of the girl, who told Leucippus' father, Xanthius, that she had a lover without revealing the lover's identity; when he knew that the two were together, he led Xanthius to the girl's room. As she tried to escape, Xanthius mistook her for her lover and struck her with his dagger; hearing her cry out in pain, Leucippus ran to her rescue and killed his father without realising who he was. Leucippus had to go into exile as a consequence and finally settled near Ephesus. [Parthenius 15]

Leucus (Λεῦκος). Son of Talus. He was adopted by *Idomeneus, king of Crete, who entrusted the kingdom to him when he left for Troy. Later, however, incited by *Nauplius, he killed the king's wife, Meda, together with her children, although they sought sanctuary in a temple, and seized control of Crete (or of ten of the Cretan cities). Apollodorus claims that he also seduced Meda before killing her. Idomeneus was driven away by him when he returned from Troy, or, in one account, Idomeneus avenged his treachery by blinding Leucus. [Apollodorus *Ep* 6.9-10; Lycophron 1214-25 and schol 1218]

Liber. An ancient Roman fertility god, paired with Libera as husband or brother, and worshipped with Ceres. His alternative name of Bacchus was confused with *Iacchus and so with the cult of Ceres/Demeter. Generally his mythology was assimilated to that of *Dionysus, and the meaning of 'free' may refer simply to the loss of inhibitions brought on by excess of wine. [Hyginus 224; Ovid *Fasti* 3.713-790]

Libera. An ancient Italian goddess who was worshipped in conjunction with *Liber. She was later identified with Proserpina as daughter of Ceres, or with Ariadne, the wife of Dionysus, becoming Libera to his Liber. The festival of Liberalia was celebrated in March with processions, feasting and drinking. [Cicero *ND* 2.62]

Libra ('balance'). *See* Constellation 27.

Libya (Λιβύη). The daughter of Epaphus and Memphis (daughter of the Nile) and the granddaughter of *Io, the Inachid princess who wandered from Argos over many lands in the form of a cow, and settled finally in Egypt. Through Belus and Agenor, her twin sons by Poseidon, Libya was the progenitor of the two main branches of the Inachid family which provided the royal lines of Argos, Crete and Thebes. Other sons, such as Busiris and Phoenix, were occasionally ascribed to her. Libya has no personality of her own, but serves as a link in the genealogies which explain geographical affinities and provides an eponym for the region. [Apollodorus 2.1.4; schol Aeschylus *Persians* 188]

Lichas (Λίχας). The herald of *Heracles at the time of his attack on Oechalia. After capturing the city, Heracles wanted to offer a sacrifice to Zeus and sent Lichas to his wife *Deianira in Trachis to fetch the proper clothing. When Lichas revealed to her that Heracles had captured Iole, the daughter of the king of Oechalia, Deianira was afraid that she would be displaced by her as Heracles' wife. She smeared the robe with a potion containing the blood of *Nessus, believing that it was a love-charm, but it contained a virulent poison, and as soon as Heracles took the robe from Lichas and put it on, it began to burn into his skin. Overcome by pain and anger, Heracles seized Lichas by his feet and hurled him into the sea. As he was falling, he turned into a rock, or a rock appeared in the sea at the spot where he fell. This rock, which was known as Lichas, was one of three islets, the Lichades, off Cenaion, the north-western

promontory of Euboea. [Apollodorus 2.7.7; Diodorus 4.38.1-2; Hyginus 36; Ovid *Met* 9 154-69, 211-29; Sophocles *Trachiniae passim*]

Licymnius (Λικύμνιος). The illegitimate son of *Electryon, king of Mycenae, by a Phrygian slave-woman, Mideia. He was still young when Electryon's land was attacked by the Teleboans, and so was the only son of Electryon not to be killed. He accompanied his half-sister *Alcmena and her husband *Amphitryon into exile in Thebes after the death of Electryon. There he married Perimele, a sister of Amphitryon, who bore him three sons, – Argeius and Melas, who were killed during Heracles' attack on Oechalia, and Oeonus. To persuade Licymnius to allow Argeius to take part in the war on Oechalia, Heracles swore that he would bring him home, a promise that he fulfilled by burning his corpse and bringing the ashes to Licymnius. According to Diodorus, Heracles sent Licymnius and Iolaus to consult the Delphic oracle when he was mortally afflicted by the poisoned robe sent to him by Deianira, and they constructed his pyre according to its instructions. After the apotheosis of Heracles, Licymnius joined the *Heraclids in their struggle against Eurystheus and in the first invasion of the Peloponnese. Either during this first incursion, before it was brought to an end by a plague, or somewhat later after the Argives had invited him and Tlepolemus to Argos, Tlepolemus killed him at Argos (or Tiryns), either by accident or in a fit of anger. [Apollodorus 2.4.5-6, 2.8.2; Diodorus 4.38.3; schol Homer *Il* 1.52; Pausanias 2.22.8; Pindar *Ol* 7.27-30] See Tlepolemus.

Linus (Λίνος). There was an ancient lament called the 'Linus song' which was sung by the Greeks at harvest-time. Its name was probably derived from a word of foreign origin, *ailinon*, in its refrain, which could be interpreted as meaning 'alas for Linus' in Greek. As in the case of Lityerses, the name of the song encouraged the development of tales about a man known as Linus. Three main bodies of myth can be distinguished: **1.** According to the Boeotian tradition, Linus was a son of Apollo or of Amphimarus, son of Poseidon, by one of the Muses (usually Urania), and he came to be the finest musician of his own or, indeed, any age. A variety of musical innovations were credited to him, from the addition of a new string to the lyre to the invention of song itself. But he eventually grew arrogant and claimed to rival Apollo as a singer, provoking the god to kill him. His death was lamented in a song which spread throughout the Greek world and even beyond it. The Thebans claimed that he was buried at Thebes, although all trace of his grave had been lost by the time that Pausanias visited the city. As with Orpheus and Musaeus, apocryphal poems circulated under his name. [Diogenes Laertius 1.4; Pausanias 9.29.3] **2.** According to a tale from Argos, Linus was a son of Apollo by Psamathe, the daughter of an early Argive king, Crotopus. For fear of her father, Psamathe exposed Linus at birth, but he was recovered and reared by a shepherd. Later, however, he was torn apart by the shepherd's dogs; and in her grief when she learned of it, Psamathe betrayed her secret to her father, who refused to believe her story about Apollo and had her killed. Angered by her death, Apollo sent a plague, and when the Argives consulted his oracle, he advised that they should appease Psamathe and Linus. According to this story, the Linus song originated in the lament that the women and girls of Argos sang for Linus on that occasion. In addition, a festival called the Arnis was inaugurated, in which all the dogs that could be found were slaughtered. Crotopus finally had to leave the city. According to Pausanias, Apollo punished Argos after the death of Linus by sending Poine (the personification of punishment) to the city, who snatched the children away from their mothers until she was killed by *Coroebus. [Conon 19; Pausanias 1.43.7] **3.** In a story set at a later time the young Heracles had a music-teacher called Linus who finally grew exasperated at the ineptness of his pupil and struck him. This caused Heracles to lose his temper, and he dealt Linus a fatal blow with his lyre or plectrum or, in many vase-paintings, his stool. When

accused of murder, he cited a law of Rhadamanthys which permitted self-defence if another had initiated the violence. [Apollodorus 2.4.9; Diodorus 3.67.2]

Liparus (Λίπαρος). The eponym of Lipara in the Aeolidae (the 'Lipari Islands') to the north of Sicily. A son of Auson, he founded a kingdom there after his brother had expelled him from Italy, and he brought the surrounding islands under cultivation. Later, when he was growing old, *Aeolus came to Lipara and married his daughter Cyane, and because Liparus was homesick for Italy, Aeolus helped to establish him on the mainland as king of Surrentum (Sorrento), where he died. [Diodorus 5.7.5-6]

Lityerses (Λιτυέρσης). An illegitimate son of Midas, king of Phrygia, he forced passing strangers to help him in the harvest and then killed them. In some versions, he challenged them to compete with him in scything the corn and killed them as the penalty for their defeat; or he simply cut off their heads in the evening and wrapped their bodies in the sheaves. When Heracles encountered Lityerses during his servitude to Omphale, he killed him and threw his body into the River Maeander; from then on Lityerses was commemorated in the Phrygian reaping-song that bore his name. As in the case of *Linus, it may be assumed that the story of Lityerses was a secondary invention, devised to explain the origin of the Lityerses song. In some accounts, the story of Lityerses was linked to that of the Sicilian herdsman *Daphnis, who searched the world for his beloved Piplea after she had been abducted by pirates, and finally discovered her among the slave-women of Lityerses. To save Daphnis from being forced to compete with Lityerses in the mowing-contest, Heracles offered to take his place, and cut off his opponent's head with a sickle. Then he gave the palace of the dead Lityerses to Piplea as a dowry. [Pollux 4.54; Servius on *Eclogues* 8.68; schol Theocritus 10.41; *Mythographi Graeci* p.346]

Locrus (Λοκρός). **1.** The eponym of Locris; a son of Amphictyon or of Amphictyon's great-grandson Physcus. He ruled the Leleges of east-central Greece opposite Euboea and named them the Locrians after himself. His wife Protogeneia, daughter of Opus, was already pregnant by Zeus when he married her. The god had slept with her in Arcadia after abducting her from her homeland in the north-western Peloponnese, and had then given her to the childless Locrus to provide him with an heir. Her son Opus, who was named after his grandfather, was the eponym of Opus, the main city of the eastern or Opuntian Locrians. According to another tale which explained the origin of western or Ozolian Locris, Locrus later quarrelled with Opus and decided to offer him the kingdom and settle elsewhere with some Locrian followers. An oracle advised him to settle at the place where he was bitten by a wooden bitch; when he pricked his foot on a dog-rose on the western side of Mount Parnassus, he settled there and founded a second Locris. [Pindar *OI* 9.56-68 and schol; Plutarch *Greek Questions* 19] **2.** The son of Zeus and Maera (1) who helped Zethus and Amphion to build Thebes. [Pherecydes fr 170]

Lotis (Λωτίς). A nymph who was transformed into a lotus as she tried to escape rape by Priapus. In another version of the story, the braying of Silenus' donkey awakened the sleeping Lotis as Priapus was creeping up on her, and there was no transformation. [Ovid *Fasti* 1.415-38; *Met* 9.342-8]

Lotus-eaters (Λωτοφάγοι). As *Odysseus and his followers were rounding the southern tip of the Peloponnese on their return from Troy, their ships were caught by storm-winds and driven south for nine days until they arrived at the land of the Lotus-eaters. When Odysseus sent three men to investigate, the inhabitants offered them some fruit of the lotus (a kind of water-

lily). This caused them to forget all thought of return and to desire nothing more than to sit there chewing the lotus. Odysseus dragged the men back to the ships and made a hasty departure. From Herodotus onwards, most authors assumed that the Homeric Lotus-eaters must have lived on the north coast of Africa. Lotus-eating then became a proverbial term for being lazy. [Herodotus 4.177-8, 4.183; Homer *Od* 9.82-104]

Lua. An ancient Roman goddess who had a cult in conjunction with Saturn. It is recorded that arms captured from the enemy were sometimes burned in her honour as she was thought to expiate blood shed in battle, but otherwise little is known of her. [Livy 8.1, 45.33; Varro *LL* 8.36]

Lucifer. The Latin name for the morning star or star of Venus, called *Eosphorus (or Phosphorus) in Greek.

Lucina. The Roman goddess of childbirth, the name either derived from 'lucus' a grove (where she had her temple) or from 'lux' because she brought children into the light. Lucina was also a title of both Juno and Diana as goddesses of childbirth. [Cicero *ND* 2.68; Ovid *Fasti* 2.449-50, 3.255, 6.39; Vergil *Ecl* 4.8]

Lucretia. The Roman lady, paradeigm of chastity, who was claimed to have brought about end of the reign of kings at Rome, and the establishment of the Republic. She was the wife of Tarquinius Collatinus, and during a war with Ardea her husband, father, Sextus Tarquin and other leaders were discussing their wives' accomplishments and fidelity, and went back to Rome unexpectedly to check on them. Only Lucretia was staying modestly at home, and her beauty immediately inflamed Sextus. He returned at a later date alone, and was welcomed by Lucretia as a friend of her husband, but in the night he came to her room and raped her at knife-point, threatening to kill her and a slave and leave the corpses in bed together to dishonour her name. So she gave in to him, but the next day went to the camp and told her husband and father the whole story, then stabbed herself in front of them, asking for vengeance. Junius Brutus was among the company; he picked up the knife and gave the signal for rebellion. He killed Sextus, the people drove out his father, Tarquin the Proud, and the Republic was established in 510 BC. From then on the very name of 'king' was hateful to the Romans. [Livy 1.57.6-60.4; Ovid *Fasti* 2. 725-850] *See* Tarquins.

Luna. The Roman goddess of the moon, whose cult was of early origin. Her temple on the Aventine was said to have been built by Servius Tullius, the sixth king of Rome. *Selene was her Greek equivalent. [Livy 40.2.2; Ovid *Fasti* 3.656; Horace *Odes* 4.6.38-40; Tacitus *Annals* 15.41]

Lupercus. The Roman name for the Greek god *Pan, especially Lycaean Pan who guarded the flocks from wolves. The name was also given to his priests, the Luperci, who were originally shepherds or herdsmen, but then high-ranking Romans (including, on one famous occasion, Mark Antony). On the festival of the Lupercalia, held in February, the priests with painted faces would run naked through the streets, and strike women with whips to make them fertile. But Roman deities often had a female counterpart, and, as well as the pair Faunus-Fauna, there was also Lupercus-Luperca; Luperca here however may well have been the same as *Larentia. [Cicero *Phil* 2.87; Livy 1.4; Ovid *Fasti* 2.267-302, 5.99-102] *See* Faunus.

Lupus ('wolf'). *See* Constellation 43.

Lycaon (Λυκάων). Son of Pelasgus and Meliboëa or Cyllene, he was an early king of Arcadia and father of *Callisto. He founded the cult of Zeus Lycaeus on Mount Lycaon – the common cult of the Arcadians which provided a focus for the scattered communities of the area – and the associated Lycaean games as well as the city of Lycosura, which was said to have been the earliest of all cities. According to Arcadian tradition, Lycaon was turned into a wolf because he slaughtered a child on the altar of Zeus Lycaeus, and ever afterwards, so it was said, somebody would be turned into a wolf at each sacrifice to Zeus Lycaeus (although he would return to human form after seven years if he abstained from human flesh for that period). Although Lycaon's victim was probably anonymous in the earliest tradition and it is sometimes suggested that he merely sacrificed a hostage, some said that he sacrificed Callisto's son *Arcas (his own grandson) to Zeus to avenge the god's seduction of Callisto.

Many refused to believe that Lycaon could have been guilty of such a crime, and cast the blame on his sons instead. One day, as Zeus was visiting Arcadia in human guise to investigate the righteousness of the inhabitants, Lycaon proposed to offer a sacrifice to him; but his sons, who wanted to test whether he was a god or a mortal, slaughtered a child and mixed his flesh in with that of the sacrificial victim before placing it in front of Zeus. When Zeus recognised the nature of the offering, he overturned the table (which explained the name of the place, Trapezos or 'Table', where this occurred) and struck the sons of Lycaon with a thunderbolt. Some said that the flood at the time of *Deucalion was punishment for the impiety of the sons of Lycaon. In Ovid's account, Lycaon himself served human flesh to Zeus to test his divinity after he had revealed himself as a god; Zeus responded by destroying Lycaon's house, turning Lycaon into a wolf, and sending the great flood. [Apollodorus 3.8.1-2; ps.Eratosthenes *Catast* 8; Hesiod fr 161-4; Ovid *Met* 1.196-261; Pausanias 8.2; Suda s.v. Lycaon]

Lycius (Λύκιος). A son of Clinis, he was transformed into an eagle. *See* Clinis.

Lycomedes (Λυκομήδης). King of the island of Scyros off Euboea. When *Theseus took refuge there after Menestheus had driven him away from Athens, Lycomedes caused Theseus' death by pushing him over a cliff, either because he was afraid that he might gain influence over his people or as a favour to Menestheus. At the outbreak of the Trojan war Thetis hid her son *Achilles on Scyros because she knew that he would be killed if he went to Troy, and he lived at the court of Lycomedes in female disguise until Odysseus discovered him. While Achilles was in hiding, he fathered a son, *Neoptolemus, by Deidamia, the daughter of Lycomedes. According to the *Cypria*, the first epic in the Trojan cycle, Achilles called in at Scyros some time later, after the Greeks had made their first attempt to sail to Troy, and he fathered the child then. After the death of Achilles, Odysseus visited Lycomedes to ask him to allow Neoptolemus to depart to Troy. [Apollodorus 3.13.8, *Ep* 5.11; Homer *Od* 11.506-9; Hyginus 96; Pausanias 1.17.6; Plutarch *Thes* 35; (Proclus) *Cypria* 493]

Lycophron (Λυκόφρων). Son of Mastor. He was exiled from his native Cythera because he had killed a man and went to Troy as an attendant of *Ajax. Hector killed him with a spear aimed at Ajax. [Homer *Il* 15.429-441]

Lycurgus (Λυκοῦργος). **1.** King of the Edonians in Thrace, his father and son were both called Dryas. Lycurgus threatened Dionysus when, according to the *Iliad*, he chased his attendants over Mount Nysa with an ox-goad, causing the god to plunge beneath the sea and take refuge with Thetis. His presumption however earned him a heavy punishment, for he was blinded by Zeus, and lived for only a short time, hated by the gods. In the version recorded by

Apollodorus, he imprisoned the Satyrs and Bacchantes of Dionysus' retinue as he put the god himself to flight. but after a time they were freed miraculously. Lycurgus was driven mad by Dionysus in retaliation and killed his son Dryas in the belief that he was pruning a vine; in some accounts, he also mutilated himself with the pruning-knife. His land was then gripped by famine, and, when the Edonians were told by an oracle that it would come to an end if Lycurgus were put to death, they exposed him on Mount Pangaion, where he was killed and eaten by horses sent by Dionysus. In another version of his story, Lycurgus got drunk after expelling Dionysus and tried to rape his own mother; he then hacked at the vines because of the evil effect the wine had had on him. He was also said to have killed his wife and children in the fit of madness inspired by Dionysus, who then threw him to his panthers on Mount Rhodope in Thrace. There was also a tradition that he committed suicide. Through the different versions of the myths relating to Lycurgus runs the theme of the repercussions that follow any opposition to Dionysus and his cult. [Apollodorus 3.5.1; Homer *Il* 6.130-41; Hyginus 132, 242] **2.** A son of Pheres who left his native Thessaly to become king of Nemea in the north-east Peloponnese. He purchased *Hypsipyle as a nursemaid for his young son Opheltes. [Apollodorus 1.9.14] **3.** Son of Pronax, he was a nephew of Adrastus, king of Argos, and took part in the *Theban war (10. According to Stesichorus, he and Capaneus were raised from the dead by Asclepius after they had been killed at Thebes. [Apollodorus 3.10.3; Pausanias 3.18.2] **4.** An Arcadian king, son of Aleus and Neaera and a great-grandson of Arcas. According to the Arcadian tradition, he was the grandfather of Atalanta through his son Iasus, and likewise of her husband Melanion through another son, Amphidamas. Homer tells how Lycurgus killed Areithous, a mighty warrior who was known as the 'mace-man' because he fought with an iron mace. Relying on ingenuity rather than strength, Lycurgus ambushed Areithous on a narrow path and speared him unexpectedly before he could wield his mace. [Apollodorus 3.9.1-2; Homer *Il* 7.142-51; Pausanias 8.4.10]

Lycus (Λύκος). **1.** One of the *Telchines. When the Telchines left Rhodes to escape the great flood, Lycus went to Lycia, where he founded the cult of Lycian Apollo. [Diodorus 5.61.1] **2.** Son of Chthonius, one of the Sparti, or else a son of Hyrieus and Chthonie and thus of Atlantid descent. As a son of Hyrieus, he and his brother Nycteus would have been born in Hyria in western Boeotia but later moved to Thebes and became citizens of the city because of their friendship with its ruler, Pentheus. The Thebans chose Lycus as their polemarch (military commander) and he attained considerable power. When *Labdacus inherited the Theban throne as an infant, Lycus ruled as regent until the king was of age; but Labdacus died after a short time on the throne, leaving an infant son *Laius, and Lycus then ruled as a regent once again or usurped the throne. In either case, he held power in Thebes until he was killed by Zethus and Amphion, the sons of his niece *Antiope. His brother Nycteus had a daughter Antiope who had fled to Sicyon after she had been seduced by Zeus; and, after Nycteus had committed suicide or suffered a fatal wound during an attack on Sicyon, Lycus launched a successful expedition against Sicyon and recovered Antiope, who exposed Zethus and Amphion, her twin sons by Zeus, during the journey to Thebes. Lycus and his wife Dirce imprisoned and mistreated Antiope; and when she finally escaped and rediscovered her sons, who had been brought up by shepherds, they killed Lycus and Dirce to avenge her sufferings and seized the Theban throne. In one account, however, Hermes intervened to save the life of Lycus, and he was merely deposed. In a curious tale preserved by Hyginus, Antiope was the first wife of Lycus. Visitors to Thebes were shown the ruins of Lycus' house. [Apollodorus 3.5.5, 3.10.1; schol Apollonius 4.1090; Hyginus 7, 8; Pausanias 2.6.2, 9.5.2-3, 9.16.4] (**J.**) *See* Antiope. **3.** A descendant of Lycus (2), he killed Creon and seized the Theban throne while Heracles was performing his final labour. He also threatened to kill Megara, the wife of Heracles, and her three children, but they were saved by the return of Heracles, who killed

Lycus. [Euripides' *Madness of Heracles*] **4.** Son of Pandion II, king of Athens, and Pylia. After the death of Pandion, who had been expelled to Megara by the Metionids, his sons marched on Athens and recovered the kingdom. They ruled jointly at first, and Lycus gave his name to the Lyceum, an ancient grove and gymnasium near Athens which became famous as the site of Aristotle's school; but later Aegeus, the eldest and most powerful of the brothers, drove Lycus into exile. He took refuge in Asia Minor with the Termilae, who adopted his name and were known thereafter as the Lycians; or he fled to Messenia, and revealed the mysteries of Demeter and Persephone to Aphareus. In historical times, prophecies were circulated under his name. [Apollodorus 3.15.5-6; Herodotus 1.173, 7.92; Pausanias 1.19.4, 4.1.6-8, 10.12.6] **(K.) 5.** Son of Dascylus, a descendant of Tantalus, he was king of the Mariandynians. Because the Argonauts had killed his enemy Amycus, king of the Bebryces, he welcomed them when they called in at his kingdom on the southern shore of the Black Sea, and told his son Dascylus to accompany them to Colchis to ensure that they received a friendly reception from the neighbouring peoples. As *Heracles was fetching the belt of the Amazon Hippolyte, he helped Lycus (or his father) in a war against the Bebryces and killed Mygdon, the brother of Amycus. [Apollodorus 2.5.9; Apollonius 2.752-840] **6.** A son of Poseidon by Celaeno, one of the Pleiades; his father settled him in the Isles of the Blessed. [Apollodorus 3.10.1] **7.** Son of Ares, the war-god, he was a Libyan king who sacrificed strangers to his father. When *Diomedes was washed ashore onto his kingdom after the Trojan war, Callirhoe, his daughter, took pity on the Greek and set him free. But Diomedes then abandoned her and she hanged herself. [Plutarch *Parallel Stories* 23]

Lydus (*Λυδός*). Son of Atys, an early Lydian king, he gave his name to Lydia in Asia Minor. When the kingdom suffered a famine for eighteen years, Atys divided the population into two groups by casting lots – one group emigrated to Tyrrhenia (Etruria) under his son Tyrrhenus, while the other group remained behind under the rule of Atys and then of Lydus. According to another tradition, Lydus was a descendant of Heracles and thus of Greek descent. [Dionysius 1.28; Herodotus 1.7, 1.94]

Lympha. The word, possibly a corruption of 'nympha', was used for a spirit of the countryside or for a water nymph, and by transference for any clear water. Rural deities were often dangerous, and hence the derivations 'lymphatus' – 'driven mad'. [Horace *Sat* 1.5.97; Varro *RR* 1.1.6]

Lynceus (*Λυγχεύς*). **1.** A son of Aegyptus who married *Hypermetra, one of the daughters of Danaus. Because she had fallen in love with him, or because he respected her virginity, Hypermetra spared him when the other Danaids killed their husbands on their wedding night. He escaped from Argos to Lyrkeia in the western Argolid, where he lit a beacon to show Hypermetra that he was safe; she responded by lighting a beacon on Larisa, the acropolis of Argos. Danaus was angry with her for sparing Lynceus, but he finally consented to their union and Lynceus succeeded him as king of Argos. (According to some reports, however, Lynceus killed his father-in-law.) Lynceus and Hypermetra had a single child, Abas, who succeeded to the kingdom. [Apollodorus 2.1.5; schol Euripides *Hecuba* 886; Pausanias 2.25.4] **(E.) 2.** Son of Aphareus, king of Messenia in the south-west Peloponnese, and Arene. He and his elder brother *Idas joined the *Argonauts and, in some accounts, took part in the hunt for the *Calydonian boar; but they were best known for their conflict with their Spartan cousins, the *Dioscuri. The Dioscuri had planned to ambush Idas and Lynceus in Messenia, but their plan was discovered by Lynceus, who had exceptional or even magical eyesight (hence his name from 'lynx', an animal which was proverbial for the keenness of its sight). In the *Cypria*, an early epic, he climbed to the highest peak of Taygetus, the mountain range

which towers over Laconia and Messenia, and surveyed the entire Peloponnese; from there he saw that the Dioscuri were hiding inside a hollow oak-tree. In the ensuing struggles Idas killed Castor with his spear, and he and Lynceus were then killed by Polydeuces. According to Pindar, Polydeuces pursued them to the tomb of their father Aphareus after the death of Castor, and, although they tried to stop him by hurling the tombstone at him, he proceeded to kill Lynceus, and Zeus consequently struck Idas with a thunderbolt. Although there is some disagreement in later sources about who was responsible for killing whom, and the episode in which Lynceus saw through the oak-tree was often omitted or rationalised, it was agreed that the disputants (except for the immortal Polydeuces) met their end in the course of the conflict. There was a tradition that Lynceus and his brother were betrothed to their cousins Hilaeira and Phoebe, the *Leucippides, and some claimed that the abduction of the two girls by the Dioscuri was the cause of their conflict with Idas and Lynceus, but some cattle-rustling was also involved. [Apollodorus 3.11.2; Pindar *Nem* 10.60-72 and schol 114] *See* Idas.

Lyncus (Λύγκος). While *Triptolemus was spreading Demeter's gift of grain through the world, he called in on Lyncus, king of Scythia. On learning of his mission, Lyncus was eager to take it over so as to win the glory for himself, but when he tried to kill his sleeping guest with a sword, Demeter prevented the murder by transforming Lyncus into a lynx. [Ovid *Met* 5.642-61; Servius on *Aeneid* 1.323]

Lyra ('lyre'). *See* Constellation 8.

Lyncus (Λύγκος). **1.** A son of Phoroneus who appears in a Hellenistic story based on the conception of *Theseus. When Io disappeared from her native Argos, Phoroneus (here named as her father) sent Lyncus in search of her, but he was unable to find her and settled at Caunus in Asia Minor, where he married the king's daughter, Hilebia. Some time later, he went to consult the oracle at Didyma near Miletus about their childlessness and was told that he would father a child by the first woman he slept with. On the return journey he visited *Staphylus, who caused him to get drunk and to sleep with his daughter Hemithea, for he had heard of the oracle and wanted her to have a child by his guest. Although Lyncus was very angry the following morning, he gave a belt to Hemithea as a token that would enable him to recognise his child. After his return, he was banished by his father-in-law, who had been informed of all that had happened, but his wife stood by him and he eventually won the ensuing war. Hemithea gave birth to a son, Basilus, who came to Caunus when he grew up and was reunited with his ageing father, who acknowledged him as his son and transferred the kingdom to him. [Parthenius 1] **2.** A son of Lynceus or illegitimate son of Abas who gave his name to Lyrkeia in Argos. [Pausanias 2.25.4]

Lyssa (Λύσσα). Child of Uranus and Night, she is the personification of raging madness. In Euripides' *Madness of Heracles*, she appears as a character sent with Iris by Hera to incite Heracles to kill his wife and children. The order is against her better judgment, but she undertakes it nonetheless. There is a vivid description of her own appearance, and of the devastation she brings on Heracles. Lyssa also appears in visual representations of scenes of madness. [Euripides *Madness of Heracles* 821-74]