**CAMWS 2014 (Waco, 04/03)**

**Giulio Celotto**

**Lucan’s Erictho: the *Plus Quam* Witch**

a) Luc. *B.C.* 6.507-9:

*Hoc scaelerum ritus, haec dirae crimina gentis*

*effera damnarat nimiae pietatis Erictho*

*inque novos ritus polluta duxerat artem.* (ed. Housman 1926)

These criminal rites and malpractices of an accursed race fierce Erictho had scouted as not wicked enough, and had turned her loathsome skills to rites before unknown. (transl. Duff 1928)

1) DESCRIPTION

Generic description:

|  |  |  |
| --- | --- | --- |
|  | LUC. A: | MODELS: |
|  | thin and pale face (ll. 516-7) | Hor. B; Prop. |
|  | uncombed hair (518) | Hor. A |
|  | poisonous breath (522) | Prop. |
|  | profanation of tombs (533-7) | Ov. A |
| PLUS: | dwelling among the tombs (510-2) |  |
|  | deadly step (521) |  |
|  | necrophagy (533-53) |  |
|  | murder of fetus (558-9) |  |
|  | gathering of lightnings (520) |  |
| MINUS: |  | wrinkles (Prop.) |
|  |  | cavities (Prop.) |
|  |  | dentures (Hor. C) |
|  |  | wig (Hor. C) |
|  |  | drunkenness (Ov. B; Ov. E) |
|  |  | two pupils (Ov. B) |

b) Luc. *B.C.* 7.389-91:

*(…)Gentes Mars iste futuras*

*obruet et populos aevi venientis in orbem*

*erepto natale feret.*

This battle will destroy nations yet unborn; it will deprive of their birthtime and sweep away the men of the generation coming into the world.

Before the rite:

|  |  |  |
| --- | --- | --- |
|  | LUC. A: | MODELS: |
|  | crown of vipers (l. 656) | Hor. A; Sen. |
| PLUS: | Furial dress (654) |  |
| MINUS: |  | loosened hair (Verg. B; Hor. C; Ov. D; Sen.; Luc. B) |
|  |  | bare feet (Hor. C; Ov. D; Sen.) |
|  |  | black dress (Hor. C.) |
|  |  | girded (Hor. A)/untied (Verg. B; Ov. A, D) |

2) AREAS OF EXPERTISE AND POWERS

|  |  |  |
| --- | --- | --- |
|  | LUC. A: | MODELS: |
|  | subverting the rules of the four elements (l. 830) | Verg. A, B; Hor. A, B; Tib. A; Prop.; Ov. A, B, C, D; Sen.; Luc. B |
|  | subverting the rules of death (529-32) | Hor. B |
| PLUS: | revealing the future with certainty (770-3) | Hor. C (but no certainty) |
|  | communicating with Hades (564-9; 728) |  |
|  | holding the war (582) |  |
|  | neutralizing the action of other witches (763-70) |  |
| MINUS: |  | love (Verg. A, B; Hor. A, B; Tib. A, B; Prop.; Ov. A; Luc. B) |
|  |  | rejuvenation (Ov. D) |

3) MEANS

|  |  |  |
| --- | --- | --- |
|  | LUC. A: | MODELS: |
|  | poisons (l. 684) | Verg. A; Hor. B; Ov. C; Sen.; Luc. B |
|  | herbs (610, 683, 822) | Verg. A, B; Hor. A, C; Tib. A, B; Prop.; Ov. A, B, C, D, E; Sen.; Luc. B |
|  | spells (576-7, 581, 682, 775, 822) | Verg. B; Hor. A, B; Tib. A; Prop.; Ov. A, B, C, E; Sen.; Luc. B |
|  | animals (671-80) | Hor. A, C; Prop.; Ov. D, E; Sen. |
|  | invocations (695-706) | Verg. B; Hor. A, B, C; Ov. D; Sen.; Luc. B |
| PLUS: | threats (730-49) | Ov. D (?); Luc. B (?) |
|  | spit (683) |  |
|  | snake-lash (727) |  |
| MINUS: |  | philters (Hor. A; Luc. B) |
|  |  | hippomanes (Verg. B; Prop; Ov. B; Luc. B) |
|  |  | spinning top (Hor. B; Ov. B; Luc. B) |
|  |  | voodoo dolls (Hor. C; Ov. A, C) |
|  |  | ritual elements (salted meal, milk, wine, black lamb) |

c) Luc. *B.C.* 6.441-2:

*(…) et terris hospita Colchis*

*legit in Haemoniis quas non advexerat herbas.*

And the Colchian stranger gathered on Thessalian soil herbs she had not brought with her.

d) Luc. *B.C.* 6.577-8:

*Illa magis magicisque deis incognita verba*

*temptabat carmenque novos fingebat in usus.*

She was framing a spell unknown to wizards and the gods of wizardry, and inventing an incantation for a special purpose.

e) Luc. *B.C.* 6.770-3:

*(…) Tripodas vatesque deorum*

*sors obscura decet: certus discedat, ab umbris*

*quisquis vera petit duraeque oracula mortis*

*fortis adit.*

A riddling answer befits the oracles and prophets of the gods; but if any man seeks to know the truth from the dead and has courage to approach the oracles of stern death, let him depart assured.

List of the Passages Examined:

Luc. *B.C.* 6.507-830 (Luc. A); Luc. *B.C.* 6.434-506 (Luc. B); Verg. *Buc.* 8.64-109 (Verg. A); Verg. *Aen.* 4.478-521 (Verg. B); Hor. *Epod.* 5 (Hor. A); Hor. *Epod.* 17 (Hor. B); Hor. *Sat.* 1.8 (Hor. C); Tib. 1.2.41-64 (Tib. A); Tib. 1.5.47-56 (Tib. B); Prop. 4.5.1-18, 63-78 (Prop); Ov. *Her.* 6.79-108 (Ov. A); Ov. *Am.* 1.8.1-20 (Ov. B); Ov. *Am.* 3.7.27-36 (Ov. C); Ov. *Met.* 7.159-351 (Ov. D); Ov. *Fas.* 2.572-83 (Ov. E); Sen. *Med.* 670-848 (Sen.).

Selected Bibliography:

Baldini Moscadi, L. (2005). Magica Musa. La magia dei poeti latini. Figure e funzioni. Bologna.

Bourgery, A. (1928). Lucain et la magie. REL 6, 299-313.

Danese, R.M. (1992). L’anticosmo di Eritto e il capovolgimento dell’Inferno virgiliano. Atti della Accademia Nazionale dei Lincei. Memorie della Classe di Scienze morali, storiche e filologiche 9.3.3, 197-244.

Danese, R.M. (1995). Eritto, la belva umana. In Vicende e figure femminili, Commissione Pari Opportunità Regione Marche, 425-434.

Dick, B.F. (1963). The Technique of Prophecy in Lucan. TAPA 94, 37-49.

Korenjak, M. (1996). Die Erichtoszene in Lukans Pharsalia: Einleitung, Text, Übersetzung, Kommentar. Bern-Frankfurt am Main.

Longo, V. (1988). Oniromanzia e negromanzia nel ‘Bellum Civile’ di Lucano. AALig 45, 331-42.

Lugli, U. (1987). La formazione del concetto di stregoneria in Lucano. Sandalion 10, 91-99.

Marastoni, A. (1979). Sull’episodio lucaneo della “Thessala vates”. In Studi di poesia latina in onore di Antonio Traglia, 777-788. Roma.

Masters, J. (1992). Poetry and Civil War in Lucan’s “Bellum Civile”. Cambridge.

Paratore, E. (1974). Seneca e Lucano, Medea ed Erichtho. In Hispania Romana, 169-181. Roma

Simon, F.M. (2001). Sobre la emergencia de la magia como sistema de alteridad en la Roma augùstea y julio-claudia. Mene 1, 105-131.

Tupet, A.M. (1988). La scène de magie dans la “Pharsale”: essai de problematique. In Hommages a Henri Le Bonniec, 419-427. Bruxelles.

Volpilhac, J. (1978). Lucain et l’Egypte dans le scéne de nécromancie de la “Pharsale”. REL 56 272-288.