

Contents

Preface — V

Abbreviations — IX

Introduction — XI

1 Seneca the Moralist — 1

- 1.1 Medea's imprecation and its magical setting — **4**
- 1.2 Magic as reversal — **12**
- 1.3 Magic and anti-Stoicism — **14**
- 1.4 The chorus' prayer: a folly without precedent — **15**
- 1.5 Transforming the model: From Ovid's *monstrum* to Seneca's *monstrum* — **18**
- 1.5.1 Magic behind the scenes: the nurse's speech as preparatory ritual — **21**
- 1.6 Magic on stage: the main ritual — **29**
- 1.6.1 Magic on stage: Medea's mumbo-jumbo! — **30**
- 1.7 Destruction on stage — **41**
- 1.8 Conclusions — **42**

2 Lucan, the Didactic Poet — 44

- 2.1 Sextus Pompey: an anti-Stoic and anti-Roman anti-hero — **46**
- 2.2 Magic as anti-Stoic practice — **50**
- 2.3 Magic as charlatanry — **56**
- 2.4 Erichtho, the all-powerful superwitch — **58**
- 2.5 Erichtho's necromancy — **61**
- 2.5.1 The preparatory ritual — **62**
- 2.5.2 The spell proper — **66**
- 2.5.3 The second spell — **71**
- 2.5.4 The instructions — **74**
- 2.6 Is it even possible? The failure of Erichtho — **75**
- 2.7 Conclusions — **76**

3 Petronius: Parody of Literature, Mockery of Magic — 78

- 3.1 Popular horror stories: the werewolf in Petronius — **81**
- 3.1.1 Adding more magic to the legend — **84**
- 3.1.2 A story only for credulous lads? — **86**
- 3.2 Popular horror stories: the witches of Trimalchio — **90**
- 3.2.1 Another story for the credulous? — **93**
- 3.3 The rituals of Proselenos and Oenothea: priestesses or witches? — **95**

3.3.1	Priapic rituals and magic: Proselenos —	98
3.3.2	Priapic rituals and magic: Oenothea —	103
3.3.3	Magic: Another failure —	104
3.3.4	Magic as charlatantry —	105
3.4	Conclusions —	107

4 Epilogue — 109

Bibliography — 111

Index of Passages — 121

General Index — 129