

Typologies developed by sociologists and psychologists to categorize, explain, and distinguish between stalking and obsessive relational intrusion (ORI) offer a clear and hitherto untapped heuristic for exploring the behaviors and mentality of the initiator (*erastes*/"lover") of an erotic spell, the trauma inflicted upon the object of desire (*eromenos*/"beloved"), and the impact of the stalking/ORI on individual and community. Previous attempts to explain the range of erotic spells inscribed on lead and papyri and prescribed by the recipes in grimoires have generally operated under the assumption that while the spells may not have had anything to do with "love," they did enact what were, to some degree, normative behavior and relationship models. While some analyses have explored the manner in which erotic spells encoded the gender and class of the lover and beloved, replicating or intentionally subverting typical *erastes/eromenos* relationships (Brooten 1996, Pollard 2001), others have offered interpretations of how the spells "worked," positing a psychic projection of the pain of unrequited love by the spurned lover onto the object of desire (Winkler 1990), how they fit within understandings of fever in medical and philosophical treatises (Lidonnici 1998), and even that the closest modern analogy of the erotic spells and the pierced figurines that sometimes accompanied them is "the therapeutic use of needles in Chinese acupuncture" (Gager 1992, 81). Chris Faraone has gone beyond his original placement of erotic spells within a general agonistic context (Faraone 1991) to distinguish between *eros/agoge* and *philia* spells, arguing that *eros* spells re-enacted the practice of bridal theft (Faraone 1999). M.W. Dickie has addressed the gender imbalance of the actual spells in which the predominant gender of the casters were men as opposed to the literature which generally portrayed the users of such spells as female (Dickie 2000).

Paradigms for stalking and ORIs, however, offer a new way to understand the nature of the relationship suggested by erotic spells, the caster's ambivalent wavering between yearning/desire and aggression/violence, the gender distribution, and the social impact of such activity. This paper charts the corpus of erotic spells and recipes (from the *PGM* and lead tablets) against typologies for stalking and ORIs. Typical stalking/ORI activities as defined by Dutton and Spitzberg (2007) offer some useful concepts for interpreting the language, procedure, and goals of erotic spells. For instance, where the modern stalker might seek hyperintimacy, especially with respect to sexual topics, send excessive e-mails and tokens of "affection," covertly monitor the activities of the stalked, violate boundaries, harass a victim's social network, threaten and even cause harm, the *erastes* of the erotic spells called upon gods, goddesses and even corpse-demons --- the ultimate in terms of surveillance --- to "go to every place and into every quarter and to every house," to deprive the victim of the ability to eat, drink, sleep or laugh, even separating him/her from family, seeking a possessive and often violent sexual union that joined head to head, lip to lip, belly to belly, etc. (e.g. *PGM* 4.296-466). Statistics for the gender distribution of stalking and ORIs suggest striking correspondence with the gender distribution of the erotic spells, such that the modern psychological models to explain this gender distribution may shed light on why more men than women may have cast such spells. Categories for the impact of stalking --- personal, relational, direct impact on family and friends, and effect on society --- also offer useful tools for thinking about the broader impact of erotic spells in antiquity. Finally, the paper weighs the potential pitfalls of generalizing the corpus and of using a modern clinical/criminal category against the benefits such an analysis offers.