



THE PRIAPEIA

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PRIAPEIA

SIVE DIVERSORUM POETARUM IN PRIAPUM LUSUS

OR

SPORTIVE EPIGRAMS ON PRIAPUS

BY DIVERS POETS IN ENGLISH VERSE AND PROSE

TRANSLATION BY
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1890

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According to Juvenal women were not addicted to exchanging this kind of caress with one another: 'Taedia does not lick Cluvia, nor Flora Catulla.'¹²⁹

Many passages in the classics, both Greek and Roman, refer to the cunnilinges swallowing the menstrual and other secretions of women. Aristophanes frequently speaks of this. Aripgrades sods his tongue and stains his beard with disgusting moisture from the vulva. The same person imbibes the feminine secretion, 'And throwing himself on her he drank all her juice.' Galienus applies the appellation 'drinkers of menses' to cunnilinges; Juvenal speaks of Ravola's beard being all moist when rubbing against Rhodope's privities; and Seneca states that Mamercus Scaurus, the consul, 'swallowed the menses of his servant girls by the mouthful'. The same writer describes Natalis as 'that man with a tongue as malicious as it is impure, in whose mouth women eject their monthly Purgation.' In the *Analecta* of Brunck, Micarchus has an epigram against Demonax in which he says, 'Though living amongst us, you sleep in Carthage,' i.e. during the day he lives in Greece, but sleeps in Phoenicia, because he stains his mouth with the monthly flux, which is the colour of the purplish-red Phoenician dye. In Chorier's *Aloisia Sigea*, we find Gonsalvo de Cordova described as a great tongue-player (linguist). When Gonsalvo desired to apply his mouth to a woman's parts he used to say that he wanted to go to Liguria; and with a play upon words implying the idea of a humid vulva, that he was going to Phoenicia or to the Red Sea or to the Salt Lake--as to which expressions compare the salty sea of Alpheus and the *salgamas* of Ausonius and the 'mushrooms swimming in putrid brine' which Baeticus devours. As it was said of fellators (who sucked the male member) that they were Phoenicising because they followed the example set by the Phoenicians, so probably the same word was applied to cunnilinges from their swimming in a sea of Phoenician purple. Hesychius defines *scylax* (dog) as an erotic posture like that assumed by Phoenicians. The epithet excellently describes the action of a cunnilinge with regard to the posture assumed; dogs being notoriously addicted to licking a woman's parts. The reader who desires more

¹²⁹ Juvenal's assertion may however be looked upon as a bit of special pleading required by the context, his Satire being devoted to lashing the vice of sodomy. In these matters the customs of ages gone by are repeated today, and vice versa. And it is well known that ladies of easy virtue of the present day look upon this peccadillo with a favourable eye; many of them keeping a 'companion', one of whose chief duties is to attend to this portion of her friend's daily 'toilet'.

