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Note on Insuperarier, Plaut. *Capt.* 550, 553, 555

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Sylburg in reading *αειδής* for MS. *ἀηδής*, but the ordinary meaning of *αειδής* is 'invisible,' and the fact that it is used in this sense immediately below makes it impossible to understand it here of one 'who has no form or comeliness.' On the other hand such a one would be naturally regarded as *ἀηδής*, and if there is something offensive in the expression as used of Christ, this is explained by reading *δὴ ἐλήλυθεν* for the unmeaning *διελήλυθεν*, since *δὴ* has the effect of putting the preceding word in inverted commas. [Perhaps *δὴ ἐλήλυθεν*. C. plays on the word *αειδής*, which he first uses in the sense of 'ugly' (not uncommon in late Greek), and then in its philosophic sense of 'invisible.' I. B.]

§ 105, p. 560. οἱ δὲ ἀφηνιάσαντες ἐξύβρισαν ... αὐτοὶ τε ἀκατασχέτως ἐχόμενοι καὶ τοὺς πλησίον ἀναπέθοντες φιληδονεῖν. Should not we read *ἔχοντες* for *ἐχόμενοι*? [I. B. suggests *ἐπόμενοι*.]

§ 106, p. 560. After the quotation *πολεμισταὶ*, *πλήκται* ταῖς οὐραῖς αὐτῶν C. continues *εἶεν δ' ἂν οὐδ' αἰνίσσεται ἡ προφήτεια καταφέρεις, ἀκρατεῖς, [οἱ ταῖς οὐραῖς αὐτῶν πολεμισταὶ,]*

σκότους καὶ ὀργῆς τέκνα. I think the words in brackets should be omitted as a gloss. [For *καταφέρεις* read *κατωφέρεις*, this being the form used elsewhere by C. I. B.]

Ib. εἰάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης... τῷ τοιούτῳ μηδὲ συνεσθίειν. For the first *ἢ* read *ἢ*.

Ib. ζῶ δὲ οὐκέτι ἐγώ, ὥς ἔζων κατὰ τὰς ἐπιθυμίας, ζῇ δὲ ἐν ἐμοὶ Χριστὸς διὰ τῆς τῶν ἐντολῶν ὑπακοῆς [ἀγνῶς καὶ μακαρίως], ὥστε τότε μὲν ἔζων ἐν σαρκὶ σαρκικῶς, δὲ δὲ νῦν ζῶ ἐν σαρκὶ ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ. Transfer the words in brackets to the end, put a colon before *ὥστε* and omit the second *ἐν σαρκί*. In this way we get the proper antitheses, *κατὰ τὰς ἐπιθυμίας*)(*διὰ τῆς ὑπακοῆς* and *ἐν σαρκὶ σαρκικῶς*)(*ἐν πίστει ἀγνῶς*.

§§ 107, 108, p. 561. *ἔπερ ἐν τοῖς ἔμπροσθεν ἐδήλωσεν εἰπών, τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. Μεθ' ἣν ἔκτισιν κατὰ τὴν οἰκουρίαν καὶ τὴν ἐν Χριστῷ πίστιν βοηθός, καὶ ἔτι σαφέστερον εἰπών κ.τ.λ.* Put a comma after *ἀνδρί* and a colon after *βοηθός*.

J. B. MAYOR.

NOTE ON INSPUTARIER, PLAUT. *CAPT.* 550, 553, 555.

FORCELLINI-CORRADINI define: 'insputo idem fere quod inspuere (omitting the examples to come later) ex quo intelligimus non solum evertendi eius morbi causa, sed etiam sanandi, in eum qui laboraret inspuere morem fuisse. Nam saliva hominis in multis vim medicinae habere creditur.' The implicit interpretation here given for the Plautus passages I shall soon cite is based on a passage of Pliny, *H.N.* xxviii. §§ 35, 36: *despuimus comitiales morbos, hoc est contagia regerimus: simili modo et fascinationes repercutimus dextraeque clauditis occursum. Veniam quoque a deis spei alicuius audacioris petimus, in sinum spuendo. Eadem ratione terna despuere praedicatione, in omni medicina mos est, atque ita effectus adiuvere.*

The only occurrences of forms of *insputare* cited by Forc.-Corr. or by Lewis and Short are in Plautus, *Captivi* 547 sq.

TY. Hegio, hic homo rabiosus habitus est invalide

Ne tu quod istic fabuletur auris immittas tuas.

Nam istic hastis insectatus est domi matrem et patrem,

550 Et illic isti qui insputatur¹ morbus interdum venit.

Proin tu ab istoc procul recedas. HE.

Ultro istum a me. AR. Ain, verbero?

Me rabiosum atque insectatum esse hastis meum memoras patrem?

Et eum morbum mi esse, ut qui med opus sit insputarier?

HE. Ne verere multos iste morbus homines macerat,

555 Quibus insputari saluti fuit atque insprofruit.

I give the reading of Brix, *Captivi*.¹ Two of Brix's notes will show his understanding of the passage. '547. Tyndarus sucht das Zeugnis des Aristophontes dadurch zu entkräften, dass er ihn für tobsüchtig und epileptisch (550) ausgiebt, das erstere um die Furcht, das zweite um den Ekel des Hegio zu erregen.' '550.

¹ The MSS. sputatur, but the correction seems to me quite certain.

"Die Krankheit wird bespuet" d.h. der mit der Krankheit Behaftete, wie dies Aristophanes selbst 553 versteht. Da die alten Aerzte von diesem Heilmittel nichts berichten, so ist wohl anzunehmen dass es von Plautus zur Erhöhung der komischen Situation erfunden ist. Unter *morbus qui insputatur* pflegt man die Epilepsie zu verstehen, nach Dombart ist es Melancholie, Schwermutswahnsinn, von dem es verschiedene Arten gab, bei einer derselben kamen nach Galen xix. p. 706 auch periodische Tobsuchtsanfälle vor.'

The interpretation I am about to suggest is perhaps implied in one form or other by the note of Harrington's edition of the *Captivi*. 'Some suppose that the disease was cured by spitting upon the person afflicted; others, that it was cured by the spitting of the sufferer. Pliny and Mercurialis think that a person in the presence of the disease avoided the contagion by spitting, an instinctive process when we are in the sight of anything offensive. Perhaps, from the fact that those overtaken by the fit recovered soon after the foam appeared, it was thought that this was the means of their cure, and the evil spirit escaped in the foam.'

We need not concern ourselves with the cure of this disease, for we may be sure Tyndarus did not. Brix is, I think, quite right in his insight into the motives of Tyndarus. The insanity (*rabiosus*) was to excite Hegio's fear; the foaming of epilepsy (*qui insputatur morbus*) was to excite his disgust. That his disgust was effectually excited is proved by his cry '*Utro istum a me.*'

I find linguistic and exegetical reasons for taking the verb to be a deponent. (1) *insputarier* is a frequentative verb, and should mean, leaving the preposition unexplained for the present, to keep on spitting. (2) It is fair to interpret any deponent as a reflexive (middle). So interpreted we can translate *insputarier* 'to keep spitting upon one's self,' i.e. 'foam at the mouth,' cf. *lavari* 'to wash oneself,' 'to bathe.' (3) If *insputarier* is a real passive *qui insputatur morbus* implies *aliquis morbum insputat*, which is Brix's interpretation, but does not seem to me to be good grammar, for *inspuo* construes with the dative (Seneca and Plin.) or with *in* + acc. (Seneca), cf. L. and S. s.v. Now Pliny's testimony amounts to nothing

more than *quicumque morbum vidit terna despuat ut contagia regerat*. (4) Pliny's *terna despuere* certainly does not make for the use of a frequentative as much as taking *insputarier* in the sense of 'foam at the mouth.' This sense also supplies a better motive for Hegio's '*Utro istum a me.*' (5) Epileptics do foam at the mouth. (6) So far as I can discover, *insputarier* is to be found in this passage alone. No grammatical difficulty is experienced if we take the verb as deponent: vs. 550 = 'and the foaming disease (epilepsy) sometimes came upon the fellow in yonder land'; vs. 553 = 'and I had a disease that somehow (qui) I must (or it did me good to!) foam at the mouth';¹ vs. 555 'and for these foaming-at-the-mouth is healthful etc. (7) Plautus's readiness in coining words to suit the moment is well known, e.g. *Captivi* 766 *exauspicavi*, 767 *redauspicandum*, 291 *eminor*, 904 *abumedo*. A very trifling circumstance may have determined the form of one of these new words; *insputatur* in vs. 550 is preceded by *fabuletur* vs. 548, and *insectatus est* in vs. 549. The reiteration of forms of *iste* in the three verses suggests the possibility of turning vs. 550 'and in yon land a sickness sometimes comes upon the fellow and he foams-at-the-mouth.'

An objection to the explanation given may be held to lie in Plautus, *Merc.* 1, 2, 30: *Tua causa rupi ramices, iam dudum sputo² sanguinem*, where the active is used. This objection will not hold, for (1) Plautus uses the same verb, now as active, now as deponent, e.g. *Capt.* 548 *fabuletur*, *Miles Glor.* 444 *fabulem*, where *fabuler* might stand as well as far as the metre goes (cf. Brix *ad loc.* and in general cf. Brix on *Mil. Glor.* 172); (2) *sputo* is here construed with an object not a cognate accusative implicit in the middle form of *insputarier*, cf. *fabulor*: *fabulo* (Zumpt, *Lat. Gram.*¹³ 207, Anm.).

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¹ It is perhaps worth noting that this construction reappears in Cicero's Letters. Tyrrell in introduction p. xxii. calls attention to the parallelism of the Letters and comic diction.

² Lewis and Short cite further only Ovid. *M.* 12, 256 *mixtos sputantem sanguine dentes*, possibly a reminiscence of this Plautus passage.