

*Caesares* as referring only to Julius Caesar and Augustus. But Tiberius cannot really be said to have been 'given' while he is still alive.<sup>2</sup> Moreover the *enim* is awkward: what is the connection it is supposed to suggest between the final epiphonema and the rest of the sentence? *Because* we 'gave' the Caesars to heaven, they were able to preside over our celebrations? This seems very weak.

Bouterwek's *videmus* solves the problems. *Caesares* refers to Julius, Augustus, and Tiberius: we believe in the other gods because we have accepted the traditional accounts of them (*accepimus* = *opinione colligitur*), but we see the Caesars before us – the stars of Julius and Augustus (cf. S. Weinstock, *Divus Julius* [Oxford, 1971], 387–9), Tiberius in person. Valerius alludes of course to the famous celebration of Demetrius Poliorcetes by Hermocles, Athen. 6.253d = Duris, *FGrHist* 76 F 13 = p. 174 Powell *CA*, 15–18:

ἄλλοι μὲν ἡ μακρὰν γὰρ ἀπέχουσιν θεοί,  
ἡ οὐκ ἔχουσιν ὤτα,  
ἡ οὐκ εἶσιν, ἡ οὐ προσέχουσιν ἡμῖν οὐδὲ ἔν,  
σε δὲ παρόνθ' ὀρώμεν.

That Tiberius' predecessors are now stars enables Valerius to go further than Hermocles, but the point in relation to Tiberius himself is the same.<sup>3</sup>

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<sup>2</sup> P. Constant in the Garnier edition (Paris, 1935) translates, 'les autres dieux, nous les avons reçus de la tradition; mais les Césars, c'est nous qui les avons faits dieux': so R. Faranda in his useful Italian edition (Turin, 1971), 'gli altri dei li abbiamo accettati da altri, i Cesari li creiamo noi.' It is hard to think of anything less flattering to say to Tiberius.

<sup>3</sup> I am grateful for comments to Gian Biagio Conte, Peta Fowler, Robin Nisbet, and anon.

#### JUVENAL 1.142–4\*

poena tamen praesens, cum tu deponis amictus  
turgidus et crudum paunem in balnea portas.  
hinc subitae mortes atque tristestata senectus.

143 crudum VΦ Phocas G.L.K. v, p. 426, schol. Persii 3.98, crudus PRH

For a defence of 'crudum' against Courtney's strictures,<sup>1</sup> see the reviews by Goodyear<sup>2</sup> and Reeve.<sup>3</sup> I am presently concerned not with the unresolved crux in verse 144, but with the medical reason for the death of the glutton. Galen (xix. 692–3 K), quoted by Mayor,<sup>4</sup> warned that one should not bathe after eating *ἵνα μὴ ἐμφραξίς κατὰ νεφροὺς καὶ ἡπαρ γένηται*. More recently, Courtney *ad loc.* has quoted Persius 3.98ff. and has attributed the death to 'apoplexy', which in more modern parlance is called a 'stroke' or a 'cerebral haemorrhage'. What Persius and Juvenal are actually describing is not a stroke but what was formerly known as 'acute indigestion' and is now called a 'heart attack', as indeed ought to have been obvious from 'nescio quid trepidat mihi pectus' at Persius 3.88, and 'tange, miser, uenas et pone in pectore dextram' at 3.107. As Duff<sup>5</sup> says, 'the natural and ordinary time for

\* I am grateful to Dr Joseph Kirschvink for helping me track down ref. 9, and to Dr Edward Goldberg for his hospitality while I was using the Widener Library.

<sup>1</sup> E. Courtney, *A Commentary on the Satires of Juvenal* (London, 1980), *ad loc.*

<sup>2</sup> F. R. D. Goodyear, *PACA* 16 (1982), 53.

<sup>3</sup> M. D. Reeve, *CR* 33 (1983), 32.

<sup>4</sup> J. E. B. Mayor (ed.), *Thirteen Satires of Juvenal*<sup>4</sup> (London, 1886), i.154, *ad* 1.143.

<sup>5</sup> J. D. Duff (ed.), *D. Iunii Iuvenalis Saturae XIV* (Cambridge, 1898), 131, *ad* 1.142.

bathing was just before the *cena*, but the gluttons of this time had discovered that digestion was temporarily promoted by the unhealthy practice of bathing in very hot water immediately after the meal'. Modern medical research has shown why this practice was very unhealthy indeed. As a meal is digested, the pulse rate is elevated, and bathing in hot water increases it even further.<sup>6</sup> The consumption of alcohol, such as that described at Persius 3.92–3 and 99–100, would further accelerate the heart beat.<sup>7</sup> The synergistic effect of these three circumstances, digesting a heavy meal, metabolising a large dose of alcohol, and bathing in hot water, was liable to cause a heart attack in an overweight man whose arteries were clogged with cholesterol. The heart attack would reduce the flow of oxygen to the brain and thereby produce a convulsive seizure such as that described by Persius at 3.100–2.<sup>8</sup> Once the proper medical context has been recognised (I have never seen it pointed out before), it is readily apparent how a heavy meal followed by a hot bath would produce 'subitae mortes'.

Two millennia after decadent Romans accidentally found a novel way of killing themselves, it was rediscovered by decadent Americans. Today the technique is called bathing in a 'hot tub'. There have been reports in the popular media<sup>9</sup> on how this practice is particularly dangerous for those who suffer from cardiac disease. This point is especially worth making in an era when the classics are often dismissed as irrelevant to the modern world.

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<sup>6</sup> S. Bellet, *Clinical Disorders of the Heart Beat*<sup>3</sup> (Philadelphia, 1973), 132.

<sup>7</sup> *Ibid.*, 207.

<sup>8</sup> *Ibid.*, 655.

<sup>9</sup> E.g. *The New York Times* (4 October 1980), 11.

### THREE NOTES ON APULEIUS<sup>1</sup>

#### (i) *Isis' crown*

*Met.* 11.3 corona multiformis variis floribus sublimem destrinxerat verticem, cuius media quidem super frontem plana rutunditas in modum speculi vel immo argumentum lunae candidum lumen emicabat, dextra laevaue sulcis insurgentium viperarum cohibita, spicis etiam Cerialibus desuper porrectis.

I quote Griffiths' translation:<sup>2</sup> 'A crown of many designs with all kinds of flowers had girt her lofty head; in its centre a flat disk above the forehead shone with a clear light in the manner of a mirror or indeed the moon, while on its right and left it was embraced by coils of uprising snakes; from above it was adorned also with outstretched ears of corn'. This is the detailed description of the crown worn by Isis in her epiphany to Lucius at Cenchreae. 'Sulcis' is strange; it can only refer to the tracks or furrows left by snakes, a notion wholly irrelevant here – we require a noun referring to actual physical parts of the two snakes (or rather reproductions of snakes) which border Isis' moon-disk on either side, preferably a reference to their hanging coils – so Griffiths' translation runs 'on its right and left it was embraced by coils of uprising snakes', though this does not render his text, which keeps 'sulcis'. Read 'spiris', a word of similar shape to 'sulcis'; 'spirae' is twice used of the coils of snakes by Vergil, at *Aen.* 2.217 and 12.848; 'serpentum spiris' in the latter passage may

<sup>1</sup> My thanks to Professor R. G. M. Nisbet for helpful criticism.

<sup>2</sup> J. Gwyn Griffiths, *Apuleius, Metamorphoses XI: The Isis Book* (Leiden, 1975).