Although *blanditia* would, like *venenum*, have been perceived as morally ambivalent – both harmful and soothing – Roman comedy most often portrays this type of discourse as an insidious drug. In Plautus *blanditia* essentially seems to mark the female speaker as the subversive other, whose words and actions require constant vigilance. What makes the otherness of the discourse of contiguity particularly insidious is its extreme contagiousness, its power to penetrate into the innermost recesses of a man's psyche and awaken his inner woman. The ultimate rationale for the mistrust of female *blanditia* in Plautine drama appears to be the fear of discovering the other within the self.

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