

MÉLANGES

VARIA

I. — SOL INTAMINATVS.

This commonplace has been the subject of notes by J. E. B. Mayor in the *Classical Review*, vol. 11 (1897), p. 449, and in the *Journal of Philology*, vol. 29 (1904), p. 12; also by Carl Weyman in the *Revue d'histoire et de littérature religieuses*, vol. 4 (1899), p. 96. To the examples there given I can add the following :

Aug. *Fid. et Symb.*, 10, solis huius radios... per cloacarum fetores et quaeque horribilia usquequaque diffundi... nec tamen inde aliqua contaminatione sordescere.

Ps.-Aug. *Cogn. Vit.*, 24, sicut nec radium solis ulla immunditia sordidari...

Ps.-Aug. *C. Quinque Haer.*, 5, 7, si solis radius cloacarum sordes dessicare nouit, eis inquinari non nouit; quanto magis splendor lucis aeternae...

II. — MVNDI OCVLVS.

In Ovid, *Met.*, 4, 227, this phrase is used of the sun : *omnia qui uideo, per quem uidet omnia tellus, mundi oculus*. It recurs several times in Ambrose, who owes much of the picturesqueness of his vocabulary to the use of such poetical tags.

AMBRO. *Exam.*, 4, 1, 1, oculus est enim mundi [sol], iucunditas diei, caeli pulchritudinem... (cf. *ibid.*, 4, 1, 3, illa duo mundi luminaria et quidam caelestis oculi firmamenti...).

1b. *Noe*, 7, 18, tristes sine sole dies ducimus, noctes sine luna non placent : ipsi enim sunt quidam mundi oculi.

1b. *In Ps.*, 1, 5, duo igitur haec cantica in libris Moysi tamquam duo mundi oculi caelique lumina totum corpus operis eius illustrant. So, too, Jerome, *Ep.*, 97, 2, sol et luna, duo mundi, ut ita dicam, clarissimi oculi.

III. — POLEMO.

This common example of sudden conversion has been discussed by Paul Lejay in his note on Horace, *Sat.*, II, 3, 254; *faciasne quod olim | mutatus Polemon?* In his introduction to the Satire (p. 374), Lejay collects a goodly list of passages where it is quoted, to which I add the following :

AMBR. *Helia*, 12, 45, qui delibutus unguentis, redimitus floribus, subnixus meretricibus, antelucano potu ebrius et diurno cereorum comitatus lumine, philosophi auditorium disputantis ingressus sit, quo audito, coronas, ut aiunt, sensim detraxerit, unguenta deterserit, scortis uale dixerit...

AUG. *C. Iul. Pelag.*, 1, 4, 12, si scholam Xenocratis, sicut Polemo, ex antelucano conuiuio temulentus intrasses...

Id. *Ibid.*, 1, 7, 35, sicut Polemo, luxuriae coronis sensim detractis eisque abiectis, manum pallio subdidit, os et uultum formauit ad uerecundiam...

Other examples also in Aug., *Ep.*, 144, 2, and Hier. *Comm. in Osee*, 1, 1 (Opp. 6, 823 C).

IV. — HONOS, ONVS.

For this common jingle see Otto, *Sprichwörter*, p. 167, Weyman in *Archiv. f. lat. Lexikogr.*, vol. 8, p. 30; vol. 13, p. 384. Add Aug., *Serm.*, 355, 4, 6, and Petr. Chrys., *Serm.*, 146, est honor spiritus, non onus est carnis.

V. — LAUGHTER AND TEARS.

The ancients were not unacquainted with the truth expressed in the lines :

« The source of the spring of laughter
Lies near to the well of tears. »

The sentiment is found in APUL. *Met.*, 1, 12, ut lacrimae saepicule de gaudio prodeunt, ita et in illo nimio pauore risum nequiu continere, and in PETR. CHRYS., *Serm.*, 64 (Migne, 52, 381 A) habet hoc natura corporis humani ut producat lacrimas uis gaudii, uis maeroris. Quotiens enim uiscera aut laetitiae aut tristitiae nimio ardentur impulsu, oculi in lacrimas mox erumpunt.

VI. — THE BODY AN ORGAN OF MUSIC.

However much the growth of asceticism tended to depress consideration for the flesh, there are not wanting in Christian writers traces of a realisation of that union and mutual helpfulness between soul and body

which finds so stout an exponent in Robert Browning. With Jerome, as is well known, the disparagement of the flesh becomes a cult and a tradition, but some of his predecessors had entertained and preached a more healthful and balanced view. In commenting on Psalm 150, 6, Clement of Alexandria says : ὄργανον τὸ σῶμα λέγει τὸ ἡμέτερον καὶ χορδὰς τὰ νεῦρα αὐτοῦ, δι' ὧν ἐναρμόνιον εἴληψε τὴν τάσιν καὶ κρουόμενον τῷ πνεύματι τοὺς φθόγγους ἀποδίδωσι τοὺς ἀνθρωπίνους (*Paed.*, 2, 4, 41). The same idea recurs several times in Ambrose : *Jacob*, 1, 8, 39, citharam corporis sui otiosam iacere patitur. And, worked out in greater detail in *Bon. Mort.*, 6, 25, iusti autem anima utitur corpore ut instrumento aut organo, quae uelut praeclara artifex, quo uult obsequium corporis ducit, et effingit de eo speciem quam elegerit, et eas quas uoluit facit in eo resonare uirtutes, pangens nunc modulus castitatis, nunc modulus temperantiae, sobrietatis carmen, integritatis dulcedinem, uirginitatis suauitatem, grauitatem uiduitatis. Interdum tamen modulator compatitur organo suo : et ideo honesta modulare ut sit honesta compassio. So too *Interpell.*, 2, 10, 36, cithara est caro nostra, quando peccato moritur ut Deo uiuat; ... tunc edere incipit honorum operum dulce modulamen. The closest working out of the parallel is in *Bon. Mort.*, 7, 27, anima quoque in hoc corpore tanquam in fidibus musicis, quae sobria est, summis, ut ita dicam, digitis uelut neruorum sonos, ita pulsat carnis istius passiones ut consonum reddat morum atque uirtutum consentientemque concentum; ut in omnibus cogitationibus suis, in omnibus operibus, id custodiat, ut omnia consilia et facta sibi concinant.

VII. — PARALLELS.

Pereant qui ante nos...! J. E. B. Mayor has anticipated me in pointing out (*Classical Review*, vol. 8, p. 147) a good parallel in Augustine to Milton's line : « The mind is its own place » (*Paradise Lost*, 1, 254). Aug.'s words are : locis corpora continentur, animo autem locus est affectio sua (*In Ps.*, 6, 10). Somewhat similar is Pelagius, *Ep. ad Demetr.*, 4 : mentis bona non aliunde magis quaeque quam ab ipsa mente discamus. Another Augustinian parallel with Milton is worth noting : with Milton's line « knowledge of good bought dear by knowing ill », compare Aug. *Enchir.*, 5, 17 : sunt quaedam quae nescire quam scire sit melius. Item nonnullis errare profuit aliquando, sed in uia pedum, non in uia morum.

I do not remember having seen an Ambrosian parallel with Polonius' words (*Hamlet*, act 1, scene 3, line 72). « The apparel oft proclaims the man. » Cf. *Ambr.*, *Off.*, 1, 18, 71, habitus enim mentis in corporis statu cernitur. Near this passage (in *Off.*, 1, 18, 67) Ambrose's version of the adage of a man's speech betraying him, is « speculum mentis plerumque in uerbis refulget ».