Adversaria Literaria,

Interea irato securus in aquore dormia,
Nec curas vasto rebountae surgite fluctus,
Nec conjuratum cali pelagique furorem:
Dormus purpureo tectus velamine; dormis
Pulchra reclinatus materno in pectore colla:
Ah! si tantorum non esse ipse malorum
Necies, hunc forsan leniores, nate, dolorem;
Plensique simul, lacramisque rigans puerilibus ora,
Preberes miseric solamina dulcia matri.
At potius moli, proles carissima, somno
Perge trui; pariter sopita dormiet aequor
Fluctibus, et teneant hostilia flamina venti.
Tuque neca genitor sobolis, tu Perseos uctior
Jupiter, hos luctus, hoc lamenabile fatum
Verte, precor: vel, si temeraria vota videntur,
Ob natum insontem miserandae ignoscens parenti.”

F. M.

Scholiastes in Plutum Aristophanis (vs. 1.) emendatur.

‘Apavde δι o o id tūn MAXHN, ἀλλα δια τδ ἐπαγγελὶς των δειπνον.”


N. A.

Remarks on a Passage in Stobaeus.

The following passage in Stobaeus Ecl. I. 52. p. 296. ed. Heeren, must be very obscure to readers unaccustomed with the philosophy of Plato; and the obscurity of it is greatly increased by the incorrectness of one word, the emendation of which will restore it to its true meaning.

Oi μεν γαρ ὁδος την ψυχην αυτη τω σοματι της ἰχνικης συνηλθουσιν, δεσποι της πλεονος των Πλατανικων οι δια μεταξυ της τη κασματων ψυχης, και της ἰχνειας ανθιεται και ονεια και πνεματικη
Adversaria Literaria.

This passage in its present state is unintelligible, owing to the word ἐγγυλάδου; but if ἐγγυλάδου is substituted for it, the true meaning of the whole will be according to the following translation: "Some immediately conjoin the soul to the organic body, as most of the Platonists. But others say, that between the incorporeal soul, and the testaceous body, ethereal, celestial, and pneumatic garments circularly invest the intellectual life, and surround it as a guard. They add, that these vestments are subservient to the incorporeal soul as vehicles; and that they are commensurately adapted to the solid body, conjoining this soul to it, by certain middle common bonds."

The term ἐγγυλάδου is very frequently used by Platonic writers to denote the human body; and was originally derived by them from the Phaedrus of Plato, where speaking of the felicity of the soul in a former life, when she was united to divinity, he says "that she was then liberated from this external body, to which we are now bound like an oyster to its shell," ὡς ἐγγυλάδον τούτον ἐν τῇ σώμα προφέροντος θεώς ἐνερετών χρόνον ἐνακρεμμένον.

By the immortal soul therefore in this passage, Porphyry means the rational and intellectual part of our soul; and this, according to the best of the Platonists, is united to the testaceous body by two media, an ethereal and a pneumatic vehicle, in the former of which the rational soul eternally resides, and in the latter she suffers the punishment of her guilt.

THOMAS TAYLOR.

Classical Criticism.

It is observed by Mr. Blomfield (Gloss. Æsch. Theb. ad v. 965.) that ἐν is to be there rendered simul; and the same remark is made by Professor Monk in his notes on the Electra of Sophocles (v. 713.) Some have hence concluded that the particle ἐν may by some unaccountable transformation be changed, on occasion, into an adverb, and used as ἐνώ might be, entirely losing its nature as a preposition. If these critics had expressed what I apprehend to be their meaning with greater strictness and accuracy, that mistake, which introduces an anomaly into the regular structure of the Greek language, only to be paralleled by the antipodes of the scholiasts and grammarians, would not have arisen. Mr. Blomfield refers (evidently with approbation) to Mr. Elmsley's note on the 27th line of the Calypus Tyranus of