

MAGNUS AND MARCELLINUS: UNNOTICED ACROSTICS IN
THE *CYRANIDES*

1. Pp. 28–29 Kaimakis (from Harpocraton)

Μάκαιρα βοτάνη, τῶν θεῶν ἡγήτρια,
 Ἀνασσα, πᾶσιν ἐν φυτοῖς δυνάστρια,
 Γαίης κρατοῦσα, οὐρανοῦ καὶ ἀέρος,
 Νδὸν λύουσα βοτρυνφόρῳ πότῳ
 5 <ΟΛ>ως <τ'> ἔπειτα πᾶν μέλος, ποιοῦσα δέ
 Ὑπνον, κτλ.

5 ὡς ἐπιλύειν codd.: e.g. correxi. Bacchus est λυσιμελής (Hedylus, epigr. 12) et λυσίφρων (Anacreont. 49. 2 Pr.).

2. Pp. 42–43 K.

Μακάρταθ' Ἑρμῇ, ζῳὸν ἐστι σὸν μέρος·
 Ἀγνωστος αὐτοῦ δ' ἐστι <πᾶσιν> ἡ φύσις.
 Γένος γὰρ ἀνδρῶν, <καί> τις ἡμίθεος σοφῶς
 Νῶν, φρενήρης <πάντα> καὶ μύστης θεῶν,
 5 Οὐκ ἂν ποθ' εὐροι τοῦτ', ἀλλὰ πταΐσειεν ἄν·
 Ὑπέρθεος γὰρ ἐστὶν ἦδε ἡ φύσις.

2–4 supplevi. 5–6 ἀλλά contra metrum. πταΐσειεν ἀνυπέρθετος codd.: correxi

3. Pp. 50–51 K.

†Μαιδνας ἀκιδνοχαρῇ καὶ δεινὰ βροτοῖσιν ἅπασιν
 Αὐτὸς <ὅς ἐμ>φορεῖ Κρονίδης καὶ φάος ἐν ἄστροις,
 Γαίᾳ καὶ κτίσε χρυσὸν ἰδ' ἄργυρον, ἐξολεθρεῦειν
 Νούσον καὶ πενίαν δεινὴν δεσμοῖς ὑπ' ἀνάγκης.
 5 Οὐκ ἄρα πᾶς αἰὼν ἀγαθός, ἀλλ' ἐστὶν ἀνάγκη
 Σείων γαίαν ἅπασαν ἰδ' οὐρανὸν ἀστερόεντα
 Μαστίζων μοίραισι, βροτοὺς ἄγχων ὑπ' ἀνάγκης,
 Αὐτὸς ἀναξ Κρονίδης· εἰς κοίρανος εἶν ἐνὶ κόσμῳ
 Ρόμβοις ἀφθάρτοισι κυλινδόμενός <τε> πορείαις
 10 Κυκλίσκων τά<δε> πάντα ἀπ' ἀντολῆς ἐπὶ δυσμάς,
 Ἑπταπόροις Ἄρκετοις δυσὶ συγκινούμενα πάντα.
 Λυσομένη ψυχῇ, ἀρκείσθω ὅσα σὺ κάμνεις·
 Λυσιπύου καιροῦ, εἰ καὶ μέγα, ἔγγισαι ὄντως·
 Ἴσθι θεόν, γίνωσκε ἐν ἀέρι καὶ νεφέλαισι
 15 Νούσον ὑπερφυέουσ' ὅθεν οἰκήσας' ἐκολάσθης.
 Ω ψυχῇ, σὺ μάκαιρα καὶ ἀθάνατος τότ' εἴουσα κτλ.

1 fort. Μαῖραν, nam Sirius (ut Hesiodus docet, *Op.* 586) debiles viros facit ad venerem (ἀκιδνοχαρῇ), idemque febres immittit; cf. 2 φάος ἐν ἄστροις. Pro ἅπασι malim ἅπαντα.

2 φορεῖ vel ἐφόρει codd.: supplevi. 3 κτήσει χρυσὸν καὶ codd.: correxi. 11 ἑπταπόλοις codd.: correxi. Stellae eminent vii in Ursa utraque; etiam Pleias ἑπτάπορος audit ex eadem causa. 13 λυσιπύου scripsi pro λυομένου. 14 ἴσθι, v.l. εὐθύς; possis ἰθύ.

15 ὅθεν scripsi pro εἰς ὄν.

4. Pp. 96–97 K.

Μὴ κάμνε θνητῷ σώματι, ψυχῇ, χρόνων
 Ἀρχὴν τέλος <τ'> ἔχουσα· οἶδε γὰρ μόνη
 Γαίῃ τὸ σῶμ' ὃ <νῦν> φορεῖς λύπην ἔχειν
 Νόσοισι πικραῖς καὶ νόμοις κρατούμενον,
 5 Οὐ μὴν μόνοισιν, ἀλλὰ καὶ κρίσεις ἔχειν.
 Σὺ δ' αὐτὰ κάμνεις πάντα καὶ λυπούμενη.
 Μυριώνυμε θεὲ {θεῶν}, ἄκουε κάμου τῶν λόγων·
 Ἀναξ ἀπάντων ἐστὶν ἄνθρωπος μόνος
 Πητῶς ἅπαντας οὐνομάζων καὶ βλέπων
 10 Καὶ θεῶν αἰείδων ἀγγέλους καὶ δαίμονας.

- Εἰς <γὰρ σ>εαυτὸν εἶπας ἐκ θεῶν δαίμονας
 Λαλεῖν ἅπαντα ὅσσα ἔκτισας μόνος
 Λόγοισι θείοις, ἀγγέλους ἡμῶν αἰεί.
 <Ἰσω>ς δὲ κἀγὼ εἰμι συμπαθὴς ταύτου
 Νόμοισιν αὐτοῦ καὶ νόσοις καὶ ἰλαρίαις.
 Ω Μοῖρα σεπτὴ κτλ.
- 15 1 ψυχὴ post κάμνε codd.: traieci. 2 μόνην codd.: correxi. 5 νόμοισι τούτοις codd.: correxi. 7 θεῶν seclusi. 11, 14 supplevi.

I note only my own emendations; others (not affecting the acrostics) I have taken from R. Ganszyniec, *Byz.-neugr. Jahrb.* 2 (1921), 445 ff., or D. Kaimakis, *Die Kyraniden* (Meisenheim, 1976).

The Magnus who composed these poems, if not identical with the Alexandrian Harpocraton from whom the compiler of the *Cyranides* took them, might possibly be the fourth-century physician from Nisibis (*PLRE* i, Magnus 7) who practised in Alexandria. We know from Libanius that he was in Egypt in 364 and 388. Palladas' epitaph on him (*A.P.* 11. 281) bears the heading εἰς Μάγνον ἰατροσοφιστήν in the manuscripts, and Eunapius (*vit. Soph.* 20) represents him as more notable for eloquence than for effectiveness as a healer. The emphasis on the power of wealth to counteract sickness in the third poem (3 f.) would suit a professional doctor, though he is clearly not one whose methods are rigorously scientific. Against the identification with Magnus of Nisibis is the fact that the latter is presumably the author of the epigram about Galen in *A.P.* 16. 270, which suggests a more accomplished versifier than the author of the acrostics.

Without a firm identification for Magnus it is hardly profitable to speculate about the identity of Marcellinus. It may, however, be worth pointing out that the historian Ammianus Marcellinus, besides being a contemporary of Magnus of Nisibis, himself served at Nisibis in 354 (and passed through it again a few years later); and that both men appear as recipients of letters from Libanius.¹

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¹ Amm. 14. 9. 1, 18. 6. 8; Lib. *ep.* 843, 1063.

ERRATUM

C.Q. n.s. 31 (1981), 468 line 12 should read 'the surviving portion covering his own lifetime, in the lost books he was subject to'; line 16 should have 'Confidence'.