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ΦANTAZOMENH IN PGM VII 888 – A POSSIBLE PARALLEL

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ΦΑΝΤΑΖΟΜΕΝΗ IN PGM VII 888 - A POSSIBLE PARALLEL

In their entry s. v. φαντάζω, LSJ devote a special section¹ to the use of φανταζομένη found in a love-spell in the great British Museum magic papyrus:²

ἀξαι αὐτήν τῶν τριχῶν, τῶν πόδων· / φοβουμένη, φανταζομένη,
ἀγρυπνοῦσα ἐπὶ τῶι ἔρωτί μου / καὶ φιλίαι, τοῦ δεῖνα, ἦκοι σηκῶι.

They give it the meaning 'to be terrified by visions or phantasms'. Compare Preisendanz's 'von Traumbildern geplagt'. E.N. O'Neil, however, in the collected translation of the Greek magic papyri translates 'seeing phantoms',³ I am not absolutely sure whether LSJ and Preisendanz are essentially at variance with him here and whether they interpreted φανταζομένη as a true passive. I assume that the separate entry in LSJ was motivated primarily by a desire to indicate the absolute use of the verb.⁴ I believe, however, that I have found a parallel which suggests that φανταζομένη is indeed a true passive and shows that, consciously or unconsciously, LSJ and Preisendanz are correct against O'Neil.

The parallel comes from the late magico-medical work known as the *Cyranides*.⁵ It occurs in a passage not to be found in the most recent edition of the work.⁶ At about the same time as Kaimakis's edition was published it became known that the work entitled περὶ ἰατρικῆς found in the fourteenth century manuscript Marcianus Graecus 512 (678) contained material appertaining to books two, three and four of the *Cyranides*.⁷ A considerable amount of this material was new and, in 1983, Anna Meschini published an edition of the chapters and parts of chapters not found in the manuscripts used by Kaimakis.⁸

What concerns us a passage from one of the new chapters which deals with the medicinal and magical properties of the bird, νυκτικόραξ.

¹ S. v. φαντάζω II b 3.

² PGM VII 888 = P. Lond. 121. 888.

³ H.D.Betz ed., *The Greek Magical Papyri in Translation including the Demotic Spells I* (Chicago and London, 1986) 142.

⁴ Thereby distinguishing it from their examples s. v. I.

⁵ On this work see K.Alpers, 'Untersuchungen zum griechischen Physiologus und den Kyraniden', *Vestigia Bibliae: Jahrbuch des deutschen Bibel-Archivs, Hamburg*, 6 (1984), 13-87, 17ff. and D.Bain, "'Treading Birds": an unnoticed use of πατέω (*Cyranides*, 1. 10. 27, 1. 19. 9)', in *Owls to Athens: essays on Classical subjects presented to Sir Kenneth Dover* ed. E.M.Craik, (Oxford, 1990), 295-304, 295ff.

⁶ D.Kaimakis, *Die Kyraniden (Beiträge zur klassischen Philologie, herausgegeben von E.Heitsch, R.Merkelbach und C.Zintzen, Heft 76)*, Meisenheim am Glan, 1976.

⁷ This information first appeared in print in E.Gherro, 'L'Aquila nella farmacopea medioevale e Bizantina. Con testi inediti dal Marc. gr. 512', *Atti e memorie dell' Acc. Patavina di scienze, lettere e arti. Memorie* 88 (1975-6), III, 125-35.

⁸ A.Meschini, 'Le Ciranidi nel Marc. Gr. 512', *Atti dell' Accademia Pontaniana* n. s. xxxi, Naples, 1983, 145-77.

εἰ δὲ τὸ αἶμα τις ἐναλείψαιτο τοῦ ῥηθέντος ζώιου, νύκτωρ ἰνδάλμασι δαιμόνων φαντασθήσεται (III. 21. 4f. Meschini, p. 172).

At first sight one might be inclined to link the syntagm ἰνδάλμασι ... φαντασθήσεται with another passage where φαντάζομαι earns a special section in LSJ⁹ and where its use has troubled editors and commentators,¹⁰ Aesch. Ag. 1501:

φανταζόμενος δὲ γυναικὶ νεκροῦ
τοῦδ' ὁ παλαιὸς δριμύς ἀλάτῳ
Ἄτρώεω χαλεποῦ θοινατῆρος
τόνδ' ἀπέτειεν
τέλεον νεαροῖς ἐπιθύσας.

The words would then mean 'he will resemble the appearance of demons' (i.e. 'people will think he is a demon'). But the plural ἰνδάλμασι tells against this.

Taking φαντασθήσεται as a passive as in *PGM* VII 888, translate rather 'he will be frightened by visions of demons'.

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NOTIZ:

In III 15 p. 206,4-5 Kaimakis ist mit den meisten Handschriften zu lesen ... τεκνογονεῖ ἄρρενόθηλυ. R.Merkelbach

⁹ S. v. II b. 4.

¹⁰ "The meaning and construction in this passage are unique (rightly Peile); "likening himself to", as Homer uses εἰδόμενος and εἰκάμενος" (Paley)' (Fraenkel on 1500). 'We have to accept a remarkable abuse of language ...', Denniston-Page on 1498-1500. (This seems something of overstatement. Aeschylus is adopting a construction possible in a verb of similar meaning, εἶδομαι. I remember Sir Kenneth Dover in lectures on the *Agamemnon* drawing attention to parallel uses of the verb ἰνδάλλομαι).