Observations on the Text of Artemidorus,
Onirocritica Book 1

JOHN A. HOULIHAN

The most recent edition of the Onirocritica, that of Roger A. Pack, appeared in 1963.\(^1\) An Arabic version had been discovered in 1959, too late for Pack to make use of it,\(^2\) but he later\(^3\) established that its Vorlage derived from the archetype independently of the ancestor of the known Greek manuscripts, and is therefore of significant textual value. In this paper I examine Pack’s text of Book 1 systematically in conjunction with the Arabic version (henceforward abbreviated as “Ar”), and note all changes to the text warranted by Ar’s readings. For the sake of completeness, I have also summarized the textual improvements made by other scholars since Pack’s edition appeared.\(^4\) I have not incorporated the numerous changes to the

\(^1\) Artemidori Daldiani onirocriticon libri v (Leipzig 1963); references to Pack in this paper, unless otherwise specified, are to this edition, and citations of the Greek text are taken from it.

\(^2\) It was eventually edited by Toufic Fahd, under the title Artémidore d’Éphèse: Le Livre des songes traduit du grec en arabe par Hunayn B. Ishāq (Damascus 1964); subsequent references to Fahd are to this edition. Citations of the Arabic version, usually given in translation, have been based upon it, and verified against a facsimile of the manuscript, which Professor G. M. Browne placed at my disposal.


apparatus which Ar necessitates, but I hope eventually to produce a new edition of the Onirocritica in which they will be included. I wish to express my gratitude to Professor Gerald M. Browne for making available his correspondence with Professor Pack, and for looking over this paper and making suggestions for its improvement (as well as for directing my dissertation,\(^5\) from which this paper is largely drawn).

3. 9 ἑνυπνίῳ καὶ ὑνείρῳ: Ar “visions and confused dreams” (7. 6–7); we should probably read ἑνυπνίων καὶ ὑνείρων, with V.

3. 10 ἄλλοις: Ar “other places” (7. 7). Pack (apud Browne II, 268) suggests reading ἄλλοις <τόποις>.

3. 11 καὶ ** ἐπείδη: from here to σύγγραμμα (12) Ar has “and since I assume that you will see that this treatise will not follow what is proper if the beginning in it is not made from this concept” (7. 8–9), i.e. καὶ ἐπείδη <μὴ ἐντεῦθεν ἄρξημενον> ἄκοσμον κτλ (Browne II, 267–68). It should be noted, however, that Hans Schwabl (IV, 344–45) takes “if the beginning in it is not made from this concept” as Ar’s rather free translation of καὶ ὀσπερ ὕσκ ἀρχῆς γενόμενον, and suggests merely inserting something like <ἄλλως> after ἄκοσμον.

3. 13 For εἶναι read εἴναι.

3. 14 For ἑνυπνίον read ἑνυπνίου.

3. 17 For ἑαυτά read ἑαυτᾶ.

4. 1 σώματος μόνον L\(^1\)V: σώματος LSAr. Pack has concluded (II, 334–35) that μόνον is to be deleted.

4. 2 <ὁ ... ψυχῆ>: Ar here translates “and some of them are from the soul and the body together” (8. 11–12). Browne (I, 208) suggests a restoration of <ὁ δὲ ἤδη καὶ σώματος καὶ ψυχῆς τῆς αὐτῆς> with the loss resulting from homoioteleuton. Where ἤδη appears in the prior two clauses, Ar renders it مَنْ قَبْلٌ; the presence of this phrase in the third clause suggests ἤδη again. Cf. also 16. 1, where Ar has “the soul and the body together,” again rendering καὶ σώματος καὶ ψυχῆς τῆς αὐτῆς (7. 19–20). As for the transposition of the nouns, Rosenthal (141) attributes a similar instance (“sister and daughter” at 18. 16 for θυγατέρα καὶ ζωήν at 9. 9) to Arabic idiom.

4. 18–21 ἡ ... ἀνώγου: Schwabl (II, 130–32), after Hercher, regards this passage as an interpolation; therefore, he argues, Reiske’s <τὸ δὲ> is unnecessary, and Ar shows no trace of it. The passage should be relegated to the apparatus, and Reiske’s emendation abandoned.

5. 2 καταποθὲν Reiske: πάντοθὲν LV: Ar here (11. 1) reads “he travelled (سَر) on the sea and ...” Perhaps πλέοντι δὴθεν is a likelier reading; cf. Schmitt, 163.

5. 8–9 καὶ ... τοιοῦτο: om. Ar (Fahd 11 n. 9). Hercher was probably correct in considering this passage an interpolation; cf. Del Corno I, 676.

5. 15 ἂν τι ρήσεως Enthoven: ἀντιρρήσεως L: ἀντιθέσεως V: <ὁν> ἀντιρρήσεως Ar (“about which no one will disagree” [11. 14–15]). Ar’s reading is to be preferred; see Pack III, 308.

6. 12 ἔτυχεν οὐκ ἁλόγως: Browne (III, 173) suggests that, since Ar reads “since it was drawn from imagination and reason, and the dream’s manifestation [lit. “what is seen of it”] was in accordance with rationality and reason” (13. 8–9), mentioning “reason” twice, Artemidorus may have written . . . ἔτυχεν <οὐκ ἁλόγου>, οὐκ ἁλόγως ἀμα θεωρούμενα . . .

6. 14 φάντασμα L: φάσμα VS and possibly Ar (“what we have said” [13. 10], i.e. φάσμα perhaps interpreted as φάσις). The likelier reading, therefore, is φάσμα.

7. 3 μόνον: om. Ar. Hercher was probably correct in deleting the word.

7. 8 ἄ (τά L) δὲ κοινά: Ar “And some of the dreams [i.e. ἄ taken as the anaphoric pronoun, not a relative presumptive to ταῦτα in 8] are those which he previously mentioned as being common” (14. 14–15); the added phrase may support Schwabl’s contention (IV, 347–49) that instead of σημαίνει in 7. 8 we should read σημαίνειν in indirect discourse.

7. 9 κατ’ ὄναρ: om. Ar; correctly deleted by Hercher.

7. 11 Before ἥλιον, Ar adds “And as for some of them, one sees therein what is seen, like . . . ” (15. 4–5; Fahd n. 5), perhaps having read (and misunderstood) something like <ὁσα δὲ μετέωρα, ταῦτα> ἥλιον τε (LV) καὶ . . .

7. 15–16 καθολικὸς L: καθολικὸς αὐτοῦ VAr (“all of what we described” [15. 10]). The reading of V and Ar is to be preferred.

7. 21 τούτῳ: Ar “to this man” (16. 2), i.e. probably τούτῳ, with L.

7. 22 τοῦ V: τοῦδε τοῦ LAr (“of his life . . . ” [16. 3]). Again, the reading of L and Ar should be followed.

7. 23 τοῦ παντὸς σώματος: om. Ar; Hercher was correct to delete the phrase.

7. 23 For καὶ read καὶ.

7. 23 τετυφλōσθαι L: τυφλόσθαι VAr (“a person saw in his sleep that his vision was failing” [16. 4]). The present infinitive seems more likely.

8. 23 λέγειν V: δειπνεῖν LAr; read δειπνεῖν (so Del Corno I, 674 and Pack I, 321; see also Schwabl II, 132–36).

8. 26 After σταυροῦσθαι Ar adds “or that the lightning-bolt fell upon him and burned him” (18. 4–5; Fahd n. 4), i.e. <κεραυνοῦσθαι>, omitted by homoiooteleuton; see Pack III, 308.

9. 5–6 φιλεῖ . . . ἀποβαίνειν: Ar “it indicates what befalls friends and relatives” (18. 12–13); Browne (I, 208) suggests reading φιλεῖ <φιλοῖς> καὶ τοῖς πέλασι ἀποβαίνειν, explaining the loss of φιλοῖς as due to homoioarchon.

9. 6 οἰκείοτητα τῶν χρειῶν: Ar “what is suitable to each and every one of them” (18. 13), i.e. perhaps τῶν χρειῶν <κύτων>, with the loss due to homoiooteleuton.
10. 21 After τὸ αἴτιον Ar adds “because that was found not to be correct” (21. 12–13); Browne (III, 173–74) suggests a Vorlage of ὑ ῥ ῥ <ὁρθῶς εἰσένευν ὑ ῥ ῥ> ἐνὸς ἰδιότος . . . , another homoioiteleuton error.

10. 26–27 οί ... ὀψει (ὁψειν L): Ar “which will comprehend them, and hears that from different people [i.e. ἄλλας, with L] and in different ways [i.e. διαφόροις ὀψειν, again with L]” (22. 6–7). The readings of L, supported by Ar, are to be preferred.

11. 9 φύσει V: κατὰ φύσιν LAr (“a natural thing” [23. 6]; the variation against “the natural affairs” [23. 4] for τὰ φύσει in 11. 8 suggests a variation in Ar’s Vorlage and in the archetype).

11. 10 τῶν οὗ (L¹: om. L) βλεπομένων L: τῶν οὗ ἐπομένων VAR (“which does not fit” [23. 6]), more likely the correct reading.

11. 12 γίνεται . . . τάκουσιντ: Ar “like the one who is greedy if he sees in his sleep that he evacuates the bowels” (23. 8); Pack (I, 323) suggests a Vorlage of . . . τοῖς εὐπόροις <ὑπὸ αἴτιον> τὸθακεύειν. See also Del Corno I, 678 and, for an alternative explanation, Schwabl II, 136–38.

11. 19 πάντως Reiske: πάντων LV: Ar “to every dream, of necessity” (24. 4–5), possibly <πάντως ἐπὶ> πάντων, a homoioarchon error.

12. 6–7 δόυ δὲ τρόπους καθολικῶς: Ar “as for this, which comprises both those two classes” (24. 10–11); Ar supports reading τοῦτος after δὲ, with V.

12. 12 διανοίας L¹V: μετανοίας L Hercher: <κοί> διανύσαι Reiske Ar (“and setting out for” [25. 7]). Reiske’s emendation should be accepted; see also Schwabl II, 138–42.

12. 16–17 μετανοηθηκαί . . . πτήσιν: Ar “thereupon he travelled and withdrew from it [his abode]” (25. 10); read οἰκίας, with V, for οἰκείας.

12. 21 οἶτως V: πάλιν LAr (“then” [26. 2]; cf. Schmitt, 386); read πάλιν.

12. 21 οἰκείαν L: οἰκίαν VAR (“abode” [26. 3]); the reading of V and Ar is preferable.

13. 15–16 εἰς δωμάτιον εἰσδραμόν: Ar “and he ran and entered a room that was there” (27. 6); Browne has suggested (through personal communication) a Vorlage of εἰσέλθων (with L) εἰς δωμάτιον ἐκεί δραμόν.

14. 14–15 οἶνον . . . τοιοῦτοι: Ar “As for the dreams which are commendable in the two areas together: e.g.” (29. 2–3); Browne (III, 174) proposes a Vorlage of οἶ <μὲν> οὐ <ὑπὲρ> . . .

15. 8–10 τοσαῦτας . . . αὐτῶι: garbled by Ar: “he obtained [so Rosenthal, 141] from the number of days the extent of what was sufficient for him, and that loaf which he saw that he got from the sun [i.e. ἥλιον, with L] determines it” (30. 6–8); see G. Strohmaier, OLZ 62 (1968) 134. It seems probable that for θεοῦ we should read ἥλιον, with L and R.

15. 14 τοιοῦτοι L: οἱ τοιοῦτοι VAR (حبي ممل [30. 13], which rendered οἱ τοιοῦτοι at 15. 4 [Ar 30. 2]); this more likely reflects the archetype.
15. 15 * *1 . . . * *2: for the status of the lacunae in Ar, see Pack I, 314; Schwabl (II, 142) proposes reading <σταυροῦσθαι> μέλλοντα πλεῦν ἡ <ἀγαμον ὑτω>.  
16. 16 ὁ μὲν: Ar “it points out to the poor man” (31. 2), which supports reading τῷ μὲν with L (pace Pack’s apparatus, L does not read τῷ here but does read τῷ at 15. 17; see below).  
17. 17 ὁ δὲ: Ar “and it points out to the slave” (31. 2–3), i.e. τῷ δὲ; this is also L’s reading, though again Pack’s apparatus does not make this clear.  
15. 17 ὁ1: Ar “it points out to the one voyaging on the sea” (31. 3), i.e. τῷ; L here reads τῷ; see above at 15. 16.  
17. 2 οὐδὲ . . . ἔω: Ar “near morning, not to speak of the times before that” (33. 5); possibly Ar read οὔτε πρὸς αὐτή τῇ ἔω <οὔτε πρὸ αὐτῆς> . . . , with the additional words lost in L and V through haplography.  
18. 3 “Ετι καὶ Λ: Ἑπεὶ V: Ar “And further . . . for . . .” (33. 9–10); perhaps Ἑτι καὶ ἔπει . . .  
17. 7–8 At the beginning of the new sentence, Ar adds “And men have in common” (34. 1), possibly from a Vorlage such as . . . πάντες, <καὶ κοινά> τέκνα . . .  
19. 10–11 διάγειν . . . ὑπαιθρίους (ὑπαιθρίους τὰ πολλὰ L): Ar “and as for most of them [i.e. τὰ πολλὰ, with L], their shelter is not under the sky” (34. 4).  
17. 11 κοινά: Ar “public and common” (34. 5); this probably reflects L’s κοινά πάντων, which should be read.  
17. 11–12 τὰ . . . καλοῦμεν (καλοῦμενα L): Ar “and as for the customs that are called [i.e. καλοῦμενα, with L] private, in what is between men, concerning them there is diversity” (34. 5–6). Again L’s text is preferable.  
17. 17 <καὶ>: Ar “And also” (34. 12); Browne (III, 174) suggests a Vorlage of <ἐτι δὲ καὶ>.  
18. 4 οὐκ ἀναιροῦσι: Ar “that keeps them from the killing of” (35. 2); perhaps Ar read something like νόμιμον παλαιὸν <καθ’ ὁ> γύπας οὐκ ἀναιροῦσι . . .  
19. 9 For ἐπείτα * * ἀνατρέφεσθαι Schwabl (II, 150–51) suggests reading <εἰπεῖν καὶ τοῦ> ἀνατρέφεσθαι.  
19. 12–13 ἦ . . . ὅπλην: Ar “or essence and matter” (37. 8); see Schmitt, 30. Fahd, however, takes only “or essence” to render ἦ εἰς ὅπλην, and “and matter” to be an addition (37 n. 7). Pack (per litteras) has accepted Meineke’s deletion of εἰς2, which Ar supports.  
19. 13 After “and matter” Ar adds “and so alters them” (37. 8), possibly having read ἦ [εἰς del. Meineke] ὅπλην <ἐπέραν>; the verb used is ἐπέρα, perhaps a pun on ὅπλην.  
19. 16–17 ψυρᾶς τε καὶ ξηρᾶς L: ξηρᾶς τε καὶ ψυρᾶς VAr (“dry and wet” [37. 11]); this is more likely the correct order.
19. 18 ταῦτα . . . βίβλος: Ar “And so [i.e. perhaps ταῦτα μὲν <ου>]={this is} what is in the first treatise of this work” (37. 12–13); Ar supports V’s περιέχει, rather than L’s ἔξει or Hercher’s περιέχει.

19. 19 ἕ . . . δευτέρα <*>: Ar “And as for what is in the second treatise, we describe in it” (37. 13–14). Schwab (II, 150–51) is supported by Ar in his unwillingness to accept Hercher’s assumption of a lacuna.

19. 23 περὶ (καὶ L) θανάτου: Ar “and death” (38. 1); Ar’s Vorlage reflected L, which should be followed.

20. 14–15 τέχνη (τέχνιν V, om. Suda) . . . ἐνετέλης (ἐντελῆς V) ἔσεσθαι: Ar “thinks that every art [lit. “an art of the arts”] becomes perfect for him and straight without his nature’s being agreeable to that” (39. 9–10); Ar follows V, probably correctly.

20. 18–19 ἀκριτὰ (ἀδιάκριτα V) νομίζει (Hercher: νομίζειν LV): Ar “one must not interpret them” (40. 1–2). Browne (II, 268) suggests a Vorlage of <δεί> ἀκριτα νομίζειν; see also Schmitt (258), who points out that ἀδιάκριτα is rendered differently at its one appearance (219. 22 [Ar 401. 3]).

21. 15 τὸδε V: τόδε LAr (“this dream” [41. 14]), which should be read.

21. 19–20 ὅν . . . αὐτοῖς (om. V, ὅν . . . αὐτῶν L): Ar “against his will” (42. 4); this tends to support Del Corno’s suggestion (III, 324–25) that we delete ὅν and read αὐτῶν with L.

22. 2–3 ὅπου . . . δύναται: Ar “and it is not possible for them to go where they want, nor to carry themselves” (42. 12–13); Browne (175) suggests a Vorlage of ὅπου γε <οὐ βαδίζειν> οὐδ’ ἐπιτὰ βαστάζειν.

22. 3 οἶκον LV: τὴν οἰκείαν Hercher: Ar “his country” (42. 15), which probably supports Hercher’s emendation (but cf. 45. 19 [Ar 85. 12], where οἶκον is rendered as it is here).

23. 11 ἀγαθὸν: <διαθήσοντα> γὰρ τὰ φορτία: Ar “this dream frequently indicates that their litter becomes lighter” (45. 5–6). Ar supports Hercher’s addition; see Pack III, 308–09. However, ἀγαθὸν is not expressed; nor is βλάπτει in 23. 9. Browne (through personal communication) suggests a possible Vorlage of ἀπονότερα τὰ φορτία πολλάξις σημαίνει, πολλάλοι . . . ; cf. Schmitt, 276.

23. 18 ἔχει (Hercher: ἔστι LV) δὲ ὅδε: Ar’s ῥῆρος seems to support Pack’s suggestion of ἔστι δὲ ὅδε, ad loc.

23. 24–24. 1 θυγάτριον (θυγατέρα L) . . . τὴν om. Ar (see Fahd 46 n. 6). If we assume that Ar’s Vorlage read θυγατέρα, with L, in 23. 24, and followed V in 24. 1 by reading ὅς for αὖ and omitting τις τὴν, then the remaining loss is easily explained by homoiarchon and homoioteleuton: ὅς ἔδοξε <θυγατέρα αὐτῷ γεγενήσθαι, καὶ ἔδανείσατο. καὶ πάλιν ὃς ἔδοξε> θυγατέρα κτλ.

23. 24–3 [οὗτος ὃρα (οὗτως γὰρ L) . . . θυγατήρ]: Ar “for this is the relation of the daughter” (46. 9–10); i.e. Ar did not omit the passage. We should probably read γὰρ, with L; cf. Schmitt, 289.
24. 6–7 ἄγαθῶν . . . ηδό: Ar “for this dream indicates [i.e. δηλοῖ, with V] a good thing that will be given to them and the time in which they expect [i.e. ἐλπίς, with V] that and have need of it” (46. 12–13). Ar does not construe ἄγαθῶν with κατρόν, and supports Hercher in his decision to follow L in omitting τι . . . ηδό.

24. 13 ο V: om. LAr (“a son” [47. 4]), perhaps correctly.

24. 22–23 πρεσβύτιδι . . . διαπάνας: garbled by Ar (“And if the woman is old, wealthy and the possessor of property, that indicates that she will become poor and her wealth will be destroyed” [47. 13–15]). Ar favors L’s word-order (εὐπορεῖαν οὐσί πενιχρό), and seems to have understood ἐχώση for οὐσί.

25. 5 κτηματόν (κτῆσιν L): Ar “his age will become great” (48. 4). Rosenthal (141) suggests reading not سنه, “his things”; cf. Schmitt, 169. But Browne (through personal communication) argues that the archetype may have been κτῆσιν [om. Ar, by homoioteleuton] <ός ύπερ ήλικίαν>; cf. 61. 17 (Ar 114. 2) and 61. 21 (Ar 114. 8).

25. 9–10 ἀθλητήτι . . . πρωσοπρεῖει: Ar “And as for wrestlers and workers [i.e. καὶ ἐργάτη, with V] and those who fight alone and everyone who works with his hand and exerts himself, this dream warns them . . .” (48. 10–12); Ar omits νόσον (Fahd 48 n. 9). Browne (III, 175) suspects that Ar wrote not ὑπεντείχε, “with his hand,” but ἐπεντείχε, “with his body.” In any case, for δὲ read δὲ καὶ ἐργάτη, with V.

25. 17 εἰς² om. Ar, del. Pack (per litteras); cf. 19. 12.

26. 4 η . . . διαδήματος om. Ar (Fahd 49 n. 9); cf. Schmitt, 114 n. 5 and 118. Reiske seems to have been correct in deleting this passage.

26. 9–10 καὶ . . . καλεῖται: Ar’s version of this (“for if he possesses something, he has control over it” [50. 1–2]) follows the translation of . . . μείζονα τὴν κεφαλὴν ἔσεσθαι (26. 5–6 [Ar 50. 2] “so that with it they may promote their affair”), as in L and V; for an argument that this (and not 26. 9–10, where Pack, following Gomperz, transposes it) is the proper position, see Del Corno II, 326–27 and Schwabl IV, 354–55.

26. 13 πόνος V: πόνον νόσον L: πόνον καὶ νόσον Lª: Ar “toil and travel” (50. 10), i.e. perhaps πόνον καὶ νόσον.

26. 15–16 καὶ . . . λειπομένη L: τῆς κατὰ φύσιν γινομένης V: Ar “than its natural size” (50. 11–12), which suggests that V should be followed.

26. 22 ἀρχοντι V: ἀρχοντι καὶ προφήτῃ LAr (“commanders and prophets” [51. 7]); the latter should be read.

27. 2 εὐπορίαν: Ar “a good condition and wealth” (51. 11–12). Browne suggests (through personal communication) that the Vorlage may have been something like εὐπορίαν σημαινίει <καὶ πολλὴν πρόσκτησιν>; cf. Schmitt, 172.

27. 6 δηλοῦσι V: οἷς δὲ ἐπιδέχεται καὶ δειμᾶ σημαινοῦσιν LAr (“And it also indicates arrest and imprisonment in the case of the one in whom that is feasible” [51. 16]). L’s text should be read; see Schmitt, 180.
27. 19 ὤς γὰρ V: καὶ γὰρ LAr (“for” [52. 11]); the latter is preferable.
27. 21 καὶ διὰ τοῦτο: Ar “for” (52. 15), which lends support to Reiske’s διὰ τὸ τὸν.
28. 4 ἀπορίαν L: ἀτυχίαν V: Ar “bad conditions” (53. 13–14); this more likely supports reading ἀτυχίαν, since ἀπορίας at 28. 5–6 is rendered differently (“the falling away of wealth” [53. 15–16]).
28. 10 βλαβήσεται LV: <αὐτῶς> βλαβήσεται Hercher Ar (“the harm will be given to him himself” [54. 4]). Hercher’s suggestion is probably correct; see Pack III, 309.
28. 11 οὖτω V (om. L): αὐτῶς Ar (“the harm will be given to him himself” [54. 7]). Again αὐτῶς should be read; see Pack III, 309.
28. 13 ἐπὶ δὲ V: ἐπειδὴ καὶ LAr (“for as for the whole body . . . ” [54. 8–9]). The entire sentence (28. 13–15), deleted by Hercher, is not omitted by Ar. The brackets should remain, but L’s text should be printed.
28. 18 ψιλὴν ἔχειν Hercher: ψιλὴν ἔχειν δοκεῖν LAr (“And if a person sees that the hair fell off” [54. 12]): ἔχειν ψιλὴν V. L’s text is probably correct.
28. 20 ἃν διαφύγοι V: καταφύγοι L: Ar “he will be saved . . . if he flees” (54. 14–15). Browne (II, 269) suggests that this reflects a Vorlage of διαφύγοι <εἰ φύγοι>; it should be noted that Schwabl (IV, 355) demurs, as do Endress and Gutas (178).
29. 12–13 For σημιφράδιο read σημιφραδί.
29. 16–17 τῶν ἰδιῶν: Ar “or one of his family who is not a barber or one other than his family who is not a barber” (56. 5–6); Browne (I, 208–09) suggests a Vorlage of <ἡ τίς> τῶν ἰδιῶν <ἡ ἄλλων>.
29. 17–18 πένθη . . . σημαίνει: Ar “that indicates sadness or great harm and great afflictions in which he will become involved, and prisons” (56. 6–8). Breen (Le Muséon 101 [1991] 179–80) argues that “the scribe of Ar had ἡ δεσμωτήριον after πένθη in his text. This would have dropped out subsequently through homoioteleuton with αἰφνιδίον.”
29. 20–30. 1 τοῖς . . . <ἴσωρας>: Ar “and as for the rest of men, that indicates harm that will be done to them either by one whom they see or have seen cutting their nails or by someone else” (56. 12–14); Browne (III, 175–76) suggests a Vorlage of τοῖς δὲ λοιποῖς βλάβην <ἡ> ὑπὸ [cf. V] τῶν ἰσωράς, ἐὰν [± γε] ἴδωσι τοιούτως τινὰς ἡ [cf. τινὰ ἡ L] ὑπ’ ἄλλων τινὸν.
30. 2 φαύμεν V: φασίν L and perhaps Ar (“it has become customary for it to be said” [57. 1]). The likelier reading, then, is φασίν.
30. 14 οἶνον V: ἅν τὸ οἶνον L: αὐτῶ οἶνον Hercher Ar (“obedient to him” [58. 4]). Hercher’s conjecture should be accepted; see Browne II, 269.
30. 15–16 εὐμορφος <ἡ τὰ> ὅτα: Ar “the ears are good in goodness of forms” (58. 6–7); instead of Hercher’s supplement, Browne (II, 269) suggests εὐμορφος <ἡ καὶ εὐρυθμα τὰ> ὅτα (though Schwabl [IV, 356] favors simply . . . <τὰ> . . . ).
31. 8 After καταδύονται Ar adds “just as the dead enter the hollow of the earth” (59. 10), which corresponds to V’s ὡς εἰς ἀπογαιομένον [sic] οὖν τόπον τουτέστιν εἰς ἀποθανόντα καταδύονται. Browne (I, 209) suggests an archetype of ὡς εἰς ἀπογαιομένον τόπον οἱ ἀποθανόντες καταδύονται (but Schwabl [IV, 357] prefers ὡς εἰς ἀπογαιομένον οὖν αὐτόν, τουτέστιν εἰς ἀποθανόντα, καταδύονται).

31. 11 ἀπόντος V: ἀποθανόντος ΛΑr (“his brother’s death” [59. 12]). L’s text is to be preferred; see Browne I, 209.

31. 12 διὰ ... κληρονόμος: Ar “And as for the messenger of death, it was on account of the ears; and as for the inheritance, it was on account of the wheat” (59. 13–14); Browne (II, 269–70) reconstructs the Vorlage as <ἀποθανόντος μὲν> διά τὰ ὁδα [cf. L], κληρονομία δὲ διά τοὺς πυρούς [cf. L], with V’s κληρονόμος instead of κληρονομία in the archetype; Schwabl (IV, 357–58) is skeptical, as are Endress and Gutas (129).

31. 17–21 ἐπιβουλή ... παραδεξασθαί (Reiske: for L and V see Pack’s apparatus): Ar “that indicates an affair in which he will be deceived, which will befall him from slander, and that he will hear extraordinary news. And as for the ears of the other animals, when one sees them in sleep, the interpretation accords with the supposition regarding that animal” (60. 2–6). This suggests a Vorlage (and archetype) similar to V: ἐπιβουλὴν ἔξειν ἐκ διαβολῆς σημαίνει καὶ τὰ τῆς ἄλλης ἀκοῆς (cf. Rosenthal, 143) διὰ τῆς ὀράσεως (either translated later as “when one sees them in sleep” or omitted entirely) παραδεξασθαί (interpreted as future, or perhaps παραδεξεσθαί was read), ἀκολούθως δὲ περὶ τῶν ἄλλων ἔννοι αὐτῶν κατὰ τὸ οἰκεῖον ἀκλαμβάνειν (± δεῖ).

32. 10–11 ἐνδέιαν ... ἔχει: Ar “it indicates that he will be in need of money, and that he will be in unemployment, for money is in the position of the eyes” (61. 7–8). Browne (III, 176–77) reconstructs the archetype as τὸ δὲ ἀμβλυώστειν ἐνδέιαν ἀργυρίου <καὶ ἀπραξίαν σημαίνει· ἀργυρίου> μὲν, ὡς καὶ τὰ ὀμματα ψήφους ἔχει.

32. 11 οἷ (om. L) ἀμβλυώστοντες: Ar “from the weakness of his sight” (61. 9); Browne (III, 177) suggests that Ar’s Vorlage lacked οἷ, with L, and that it should be deleted.

33. 3 ὁ ... αὐτῷ: Ar “it indicates that he will find one who will liberate him and serve him” (62. 7–8). Browne (II, 270–71) suggests restoring the archetype as τὸ δὲ ἀπαλλάξοντας αὐτόν, ὁ δὲ τοὺς υπηρετήσοντας αὐτῶς. (Schwabl [IV, 359–60], however, considers “one who will liberate him and serve him” “offenbar nicht mehr als die falsche Verdeutlichung von τοὺς υπηρετήσοντας αὐτῶς.”)

33. 8 στρατιώτη: Λ: στρατιώτη, οὖ γὰρ προκόψει ΒΑr (“for the soldier, for it indicates that he will not succeed” [62. 13–14]). The additional words should be included in the text.

34. 12 νεοτέραν Β: νεοτέραν καὶ ἀδελφὴν ΛΑr (“the younger ... or the younger of the two sisters” [64. 15]). Again the additional words should be included.
35. 3–4 ἔτι . . . εἰ V: εἰ δὲ (for δὲ in Pack’s apparatus) LAr (“And if” [66. 1]); L’s text is the more likely.
35. 8–9 ἦ . . . δύνηται (δύναται L): Ar “or because the pain is in the position of the eye in that place, and so he cannot bring anything close to it” (66. 5–6). According to Browne (II, 271), “Ar’s Vorlage may have read ἦ ἀνίαν ὀσπερ ὄφθαλμον ἔχοντι ἐκεῖνο τῷ μέρει μηδεμίαν ὑλὴν προσφέρειν δύνηται [cf. L],” with the archetype perhaps ἦ ἱνα ἀνίαν κτλ. (Schwabl [IV, 360–61], however, considers emendation unnecessary.)
35. 12 καὶ . . . ἦττοσιν: Ar “and thus the lowest part coöperated with the sublime” (66. 8–9); cf. V: καὶ οὔτως τα ἦττονα τοῖς κρεῖττοσιν, probably the correct reading.
35. 15 ἐπίσταται L: ἐπίσταται τούτων VAr (“knows that stranger” [66. 11]). V’s text is to be preferred; cf. Schmitt, 383.
35. 24 βελτίωνα [ὀντως]: Ar “since the nose is good in condition” (67. 3). Browne (III, 177) suggests that the Vorlage was βελτίωνα ὄντα, misunderstood as βελτίωνος οὕςης. Schwabl (IV, 361–62) is probably correct in emending to βελτίωνα <ὀντος> ὄντως.
36. 2–4 δύο . . . σημαντικά: Ar “And if a person sees in his sleep that he has two noses, that indicates a difference that will occur between him and the one who is better than he, or between him and the people of his house. And I said ‘a difference occurs’ precisely because what one sees double without its being naturally thus indicates a double opposition” (67. 7–12). Browne (II, 271–72) suggests that Ar read στάσιν, with L, at 36. 2; ὑπερέχοντας ἦ ὀικείους, again with L, and στάσιν for στάσεις, at 36. 3; and τὰ παρὰ φύσιν διπλὰ [cf. V] <διπλῆς> στάσεώς ἐστί σημαντικά at 36. 4. Schwabl (IV, 362–63) disputes the need for the last emendation, but if we accept it the text reads δύο δὲ ἔχειν βίνας στάσιν πρὸς τοὺς ὑπερέχοντας ἦ ὀικείους σημαίνει στάσιν μὲν, ἐπεὶ τὰ παρὰ φύσιν διπλὰ. <διπλῆς> στάσεως ἐστί σημαντικά.
36. 21 ἦ δὲ (εἰ δὲ γαμηθείσα V): Ar “and as for the married woman” (69. 10), which suggests that we should read ἦ δὲ γαμηθείσα.
36. 22 γυνὴ τε καὶ ἄνηρ L: ἄνηρ τε καὶ γυνὴ VAr (“men and women” [69. 11]), probably the correct order.
37. 9 ἰδεῖν Hercher: ἦ ἴδοι L: om. V: Ar “if a man sees” (70. 3), supporting Pack’s suggestion (ad loc.) of εἰ ἴδοι.
38. 17 ἦδη L: ἔτι VAr (“also” [72. 9]); the latter should be read.
38. 23 [καὶ . . . ἀποδώσει] del. Hercher: Ar does not omit this passage (“And if a person sees that his teeth are broken, he will pay off his debt little by little” [72. 17–73. 1]); this confirms Del Corno’s opinion (II, 322) that it should not be bracketed.
38. 23 Ar “little by little” (قليلا قليلا 73. 1) more likely reflects V’s κατὰ μικρὸν than L’s κατὰ λεπτὸν; cf. Schmitt, 356 and 367. The text should follow V.
39. 1 διὰ λόγου: Ar "with speech and word" (73. 3), perhaps διὰ ψωφής καὶ λόγου; cf. 38. 15 (Ar 72. 7–8), where διὰ λόγου καὶ ψωφής was rendered "with word and speech."

39. 13 ἀπολέσαι (ἀπολέσθαι L): Ar "fall out" (73. 17); this more likely reflects L’s text, which should be printed.

39. 19–22 αὐξήσαντες . . . ἐκκατοπτῶσιν]: Ar "And if one sees that some of the teeth have become long and have increased in size, that indicates contention and controversy that will occur in the dreamer’s house, for harmony is not associated with them [i.e. the teeth]. And if he sees that they move but do not fall out, that indicates the same thing" (74. 6–10). Browne (III, 177–78) suggests a Vorlage of αὐξήσαντες δέ τινες τῶν ὄδοντων καὶ ὑπερμεγεθήσαντες στάσιν κατὰ τὸν ὀικόν τοῦ ἴδιοντος έσθεσθαι σημαίνει, ἐπειδὴ τῇ ἁρμονίᾳ οὐκέτι χρῶνται καὶ ὅταν σαλευόμενοι μὴ ἐκκατοπτῶσιν <, ταύτῳ σημαίνουσιν>. The inclusion of the phrase deleted by Hercher confirms Del Corno’s opinion (II, 322–23) that it should not be bracketed.

39. 23 ἡ L: καὶ V: Ar has asyndeton ("black, corroded . . .") (74. 11); this probably reflects V, which should be followed.

39. 23 σεσηπότας (καὶ βεβρωμένους add. V) ἡ κολοβοῦς: Ar "corroded, bent and rotten" (74. 11–12), i.e. βεβρωμένους καὶ κολοβοῦς καὶ σεσηπότας; see Schmitt, 101 with n. 5. V’s text should probably be followed.

40. 4 μόνος Hercher: μόνον L: μὲν V: Ar gives no direct equivalent for any of these (cf. Fahd 75 n. 5); μὲν may have appeared in the Vorlage, in confirmation of Del Corno’s opinion (II, 325): "fra le due letture offerte dalla tradizione manoscritta, si può propendere per μὲν."

40. 10–11 ἄργυροι δὲ ὄδοντες . . . σημαίνουσι (ἄργυρος δὲ ἔχειν ὄδοντας . . . σημαίνει V): Ar "and if he sees that his teeth are silver, that indicates" (75. 14–15); this probably reflects V’s text, which should be followed.

40. 20–21 καὶ . . . πράξει: Ar "and his tongue will utter the word" (76. 10). Browne (III, 178) suggests that this points to an archetype of καὶ τῇ [cf. τῇ LV] <γλώσσῃ τὶ διὰ λόγου πράξει.

At the end of this chapter, Ar adds "And if a person sees that his teeth fall out and he takes them and gets them with his hand or with his chest, that indicates that his children will cease and none will be begotten for him after that, and his children will not continue, or they will not be brought up. And if he sees that he sees with his teeth and with his tongue, that indicates that the affairs of his upright house will become bad with words that he will utter" (76. 10–15). The clumsiness of the Arabic here, especially toward the end, may point to a Greek Vorlage, though probably a rather corrupt one. If "he will utter" (76. 15) represents Greek λέξει, then the passage could have been lost through homoioteleuton with πράξει (40. 21). The Vorlage may be hypothetically reconstructed as follows: εἰ δὲ τις ἐκβαλὼν τοὺς ὄδοντας τῇ χειρὶ ἢ τῷ στέρνῳ λαμβάνει νομίσει, τῶν τέκνων στερηθῆσεθαι σημαίνει καὶ οὐκέτι τεκνώσειν, τὰ δὲ τέκνα οὐτε μενείν οὔτε

трапфієσθαι, еї δὲ τοις ὀδόσιν ἢ τῇ γλώσῃ ὀρὰν νομίσει, τὰ τῆς ἑντελοῦς [cf. 20. 15 (Ἀρ 39. 9)] οἰκίας διαφθείρεσθαι σημαίνει τοῖς λόγοις οὐ λέξει.

41. 6 Pack notes (per litteras) that the punctuation after δύναται should be a comma.

41. 8–9 καὶ . . . σημαίνει: Ἀρ “And thus also is the state of the tongue that falls from the mouth in wickedness, for whenever this condition of the tongue indicates damage thatbefalls in words, there is from it degradation” (77. 11–14). Browne (through personal communication) reconstructs the following possible archetype: καὶ ή (with V) ὑπὲρ τὸ στόμα πίπτουσο αὔτη [δὲ] καὶ ἐκ (cf. L) προσπετείας λόγων βλάβην <καὶ ἁσχημοσύνην> σημαίνει.

41. 11 πεφυκυίας ἐκ τῆς γλώττης V: ἐν τῇ γλώττῃ πεφυκυίας LἈρ (". . . grows on his tongue" [77. 16]); the latter is more likely correct.

41. 14 For κάκων read κακόν.

42. 2 ὑπερφάς: expanded by Ἀρ as “throat or palate” (79. 1); see Schmitt, 88. Browne (III, 178) suggests that this may reflect a Vorlage of <ἐκ τῆς φάργυρος ἢ> ἐκ τῆς ὑπερφάς, with the absence of the additional words from L and V due to homoiarchon.

42. 12–13 ἀμφότεροι L: ἀμφότεροι ταχὺ VἈρ (“both of them . . . quickly” [79. 15–16]); V’s text should be read.

43. 12 Ἀφθηρήθαι (Hercher: ἀφαρεῖσθαι L: ἀποκεκόρθαι V) . . . τῆς κεφαλῆς (τὴν κεφαλὴν V): Ἀρ “that his head is struck” (82. 6–7); this probably reflects V, which is to be preferred.

43. 23 τὸν: Ἀρ “what” (83. 1), i.e. an inanimate pronoun, which supports Schwabl (IV, 364–65) in his contention that τὸ should be read.

44. 12 After ὅντι Ἀρ adds “with a thing in which he is trusted” (83. 15). There may be a lacuna here; cf. V, which adds τῆς οἰκίας, perhaps correctly.

44. 13 καταγνώσεως V: τοῦ κατεγνωσθῆναι L: Ἀρ “until his misdeed is recognized” (84. 1); this probably reflects L, which should be followed; see Schmitt, 184.

45. 13 θάνατον V: ἀποθανεῖν LἈρ (“that he will perish” [82. 5]); the infinitive is to be preferred.

45. 18 κελεύει L: προαγορεύει VἈρ (“indicates” [85. 10]). The latter should be read; see Schmitt, 349.

45. 21 οἰκεῖον L: οἰκεῖον VἈρ (“dwelling” [85. 13]), the more likely reading.

46. 4–5 πολλοὶ . . . ἔτυχον: Ἀρ “And many of those who see this dream have proceeded to leadership and direction” (86. 5–6). Fahd in his notes on this passage suggests that Ἀρ omits ἐκ ἀρχῆς . . . ὀρμήσαντες, and that “to leadership and direction” supplies <τῆς ἀρχῆς καὶ ἡγεμονίας> for the lacuna noted by Hercher in 46. 5. Strohmaier (OLZ 62 [1967] 275 n. 1) rejects this suggestion, and Del Corno (II, 325) and Schwabl (II, 153–54) argue persuasively against the need to assume a lacuna. It seems likely that
Ar took ὰρμήσαντες as a form of ὀράω, with ἔπι τούτοις depending upon it; this would account for "who see this dream."

46. 11 τὴν ἑαυτοῦ: Ar "When one sees that his head is" (87. 3); this probably reflects V's εαυτοῦ δόκειν κεφαλὴν ἔχειν, which is to be preferred.

46. 19 βιαίον ... βιαίους θανάτους V: βιαίους ... θανάτους LAr ("death by force" [88. 1]), probably correctly.

46. 21 φοροῦσι: ἔχουσι LAr ("which has" [88. 2]; cf. Schmitt, 119 and 331). Again L should be followed.

46. 23 εἰρκτή: υ: εἰρκταίς LAr ("those arrested" [88. 7]). L again.

47. 2 ἀδελφοῦ: ἀδελφοῖς VAr ("of brothers" [88. 14]). V preserves the likelier reading.

47. 3 νόσον L: νόσον σημαίνει VAr ("it indicates diseases" [88. 13]); V's text should be read.

47. 9 τινι γίγνοιτο L: φαίνοιτο V: Ar "one sees that they become" (89. 7–8), which perhaps more likely reflects V; cf. Schmitt, 434. The text should read τινι φαίνουσιν.

47. 10 σωμάτων L: κτιμάτων VAr ("things" [89. 10]), which should be read; cf. Del Corno II, 674.

47. 11–12 παθόντες ... σημαίνουσιν om. Ar (Fahd 89 n. 7). If Ar "they indicate" (89. 9) renders not L's προαγορεύουσι (47. 10–11) but V's σημαίνουσιν, then the omission is explained by homoioteleuton; σημαίνουσιν, therefore, is to be preferred.

47. 14 γυναῖξιν L: γυναιξί οὐ σημαίνουσιν VAr ("that indicates . . . in the case of women" [89. 13]), which should be read.

48. 1 ὂ τι (δ' add. L) ἂν: Ar "And so I will say that if" (90. 14); this follows L, with ἂν understood as ἐὰν. For ἂν, then, δ' ἂν should be read.

49. 1 χειρῶν ἀποβαλλόμενοι V: τίνος ἀπολλύμενοι L: χειρῶν ἀπολλύμενοι Ar (". . . of the hands, if they are destroyed" [92. 3]), probably the correct reading.

49. 8 τάναντία: Ar "the like" (92. 12); Reiske's suggestion of <οὐ> τάναντία should be accepted.

49. 11 ἄργους: expanded by Ar to "idle and not active" (92. 15); see Schmitt, 279. Browne suggests (through personal communication) that this may reflect a Vorlage of ἄργους <καὶ ἀπέργους>.

49. 15 For ἄργίαν read ἄργίαν.

49. 18 ἀναφάνηναι L: ἀναφύναι VAr ("will grow" [93. 5]), which should be read.

49. 22 For γὰρ read γὰρ.

50. 3 τοιχαροῦν L: τοιχάρτοι V: Ar καὶ ζῶ (94. 4); this more likely reflects V, which is therefore to be preferred; see Schmitt, 427.

50. 5 After ὁ ὀμφαλὸς, Ar adds "when a man sees it sick" (94. 6), perhaps having read ὁ ὀμφαλὸς <νοσῶν>.

50. 8 Before στερηθήναι, Ar adds "either" (94. 9), i.e. <ἴν>. Cf. V: γενέσθαι δυσχερὲς ἢ [sic, ut videtur] ἢ στερηθήναι.
50. 11 ἀπαϊδι: Ar “everyone who is childless” (95. 1–2); therefore, as Browne (II, 272) points out, we should read <ἀπαντί> ἀπαϊδι.

50. 25 κάκεινο L: κάκεινο πρός τοῖς εἰρημένοις VAr (“for this reason . . . together with what we have said” [96. 1–2]). The fuller text should be printed.

51. 2 τοῦ σώματος: Ar “that the man possesses” (96. 4); Breen (Le Muséon 101 [1988] 180) suggests that we should read τοῦ κτήματος.

51. 5 After φροντίδας (VAr: φροντίδα L), Ar adds “and if one sees that he eats his liver, he killed his son and took his money” (96. 8); Breen (Le Muséon 101 [1988] 180–81) reconstructs this as <ήπερ δή [read δε] φαγεῖν τὸν υἱὸν ἀποκτείναντα τὰ χρήματα ἀφελεῖν>.

51. 7 After δὲ, Ar adds “the cleverness of a man and the place where he hoards his money” (96. 11); Browne (through personal communication) suggests reconstructing this as <σύνεσιν καὶ τὰ κεφάλαια>.

51. 8–9 ἀδελφοὺς . . . τέκνα: Ar “brothers and sisters and the rest of the relations and children” (96. 14–15); Browne (I, 209) proposes reading ἀδελφοὺς καὶ <ἀδελφᾶς καὶ τοὺς ἄλλους> συγγενέσ καὶ τέκνα.

51. 12 ἀπολλύμενα . . . ἀπολλύσθαι VAr (“And if they are lost, they indicate that the thing that they indicate will be lost” [97. 3–4]); om. L. Pack (per litteras) suggests emending ἀπολλύσθαι to ἀπολεῖσθαι.

51. 13–14 ἐπεὶ . . . ἐπεὶ: Ar “for . . . because” (97. 8–9); the variation in Ar suggests to Browne (II, 272–73) that the Vorlage was V’s ἐπεὶ . . . ὅτι.

51. 14 τέκνων: Ar “procreation” (97. 9); Browne (II, 272–73) suggests reading <τοῦ> τεκνῶν.

53. 11 γόνυ τε LV: γόνατα Hercher: Ar “knees” (if we read Κρίν; see Schmitt, 80), which tends to support Hercher.

53. 12 πολλάκις . . . ἀδελφοὺς . . . διατείνει: expanded by Ar to “And what the knees indicate frequently happens and their interpretation is connected with brothers” (100. 15–16), perhaps more likely reflecting L’s καὶ πρὸς than V’s πρὸς.


54. 1 τῆς νεώς ἐρεσομένης: Ar “when the ship travels on the sea, being calm” (102. 1); this may suggest τῆς νεώς ἐρεσομένης <διὰ γαλήνης>, with the phrase lost in L and V through homoioteleuton; cf. 140. 19.

54. 3 τοῖς: Ar “many feet” (102. 5); Browne (III, 179) suggests that <πλεῖοσι> was present in the Vorlage before πλεῖονος (54. 4).

54. 11 Pack (per litteras) suggests that ἕκεῖ was originally present after βαδίζουσιν, and was lost through visual similarity to ἐκεῖ.

54. 12 At the end of the sentence, Ar adds “because they walk upon that reel which is there” (102. 16); see Strohmaier, OLZ 62 (1967) 274. Browne (through personal communication) suggests a Vorlage of <ὡς βαδίζοντες ἐπὶ τροχῷ>; cf. Schmitt, 195.
54. 13 καὶ τούτῳ L: αὐτῷ V: Ar “him also” (103. 1), which suggests καὶ αὐτῷ.

55. 7 τρίτον (δὲ L): Ar “then . . . after that” (104. 10). After the omission of δεύτερον in 55. 6, Ar could hardly have said “thirdly”; Ar may, however, support the contention of Schwabl (IV, 365–67) that instead of τρίτον (± δὲ) τὸ, we should read καὶ.

55. 8 τὸ . . . ἐστὶν Hercher: τὸ μὲν ποσὸν τοῦτο L: τοῖς μὲν τὸ ποσὸν τοῦ εἶτε V: Ar “as for quantity, it is” (104. 11), perhaps τὸ μὲν ποσὸν, τὸ . . . , with τοῦτο taken before ἀγαθὸν in 55. 9 (“that is commendable” [104. 12–13]), i.e. τούτ’ ἄγαθὸν.

55. 8–9 ἐκ μικρὸν μέγαν (μέγα L) γενέσθαι: Ar “as if the small thing becomes large” (104. 11–12), i.e. μέγα, with L.

55. 9 μείζω V: μείζον LAr (“larger than it is” [104. 12], i.e. ἐκ om...Ar) should be read. Pack’s apparatus omits the accent on μείζον, but it is present in the manuscript.

55. 14 βραχὺ V: μικρὸν L: Ar “small” (105. 4), which more likely reflects μικρὸν; cf. Schmitt, 288 and 367.

56. 9 οἰκουροῦσιν αἱ γυναῖκες: Ar “their vision is in the interior of houses, and they have not power” (106. 5–6); see Schmitt, 128. Browne (through personal communication) suggests that the Vorlage may have been οἰκουροῦσιν <ἀκυροί οὖσά> αἱ [γυναῖκες] οὐ οἰκουροῦσιν <μὴ κυριεύουσα> αἱ [γυναῖκες].

56. 24–25 παντὶ . . . γεγονέναι: misunderstood by Ar (“And as for what the significance is of the recollection of gold and silver: when it becomes copper, it also indicates the like of that” [107. 5–7]); see Rosenthal, 143. Ar omits παντὶ δῆποθεν (Fahd 107 n. 3), which is probably an incorporated marginal gloss.

57. 10 λίθινον V: λίθον LAr (“stone” [substantive; 108. 4]), which should be read.

59. 15 λύπας L: δίκαις τῷ ἵδοντι VAr (“a dispute in which the possessor of the dream will fall”) [109. 11–12]); the latter is preferable.

59. 20–21 After ἵδοντος Ar adds “and what those crafts indicate as regards the condition of the one who sees them” (110. 6). Browne (through personal communication) suggests a Vorlage of . . . ἵδοντος, καὶ τί κάκεϊν<αι> σημαίνουσα περὶ τοῦ ἵδοντος καὶ ὅσα . . .

59. 25 διχονοίας καὶ στάσεις L: διχόνοιαν καὶ στάσιν V: Ar “contradiction and difference of opinion” (110. 11); this probably reflects a Vorlage of στάσιν καὶ διχονοίαν; see Schmitt, 301 and 414.

60. 19–20 οὐδὲ . . . διδάσκεται: Ar “for one who learns the writing of the Greeks does not go into slavery” (112. 2). Pack (per litteras) suggests that this may represent a Vorlage of οὐδείς γὰρ ἐν δουλείᾳ Ἑλληνιστὶ διδάσκεται. Cf. Festugière, 61 n. 3.

60. 25 παρακόψας L: κατακόψας VAr (“will become exhausted from his illness” [112. 7–8]), which should be read.
61. 8 τὸ τοπικὸν L: τὸν τόπον V: Ar “the nature of the place” (113. 6), more likely reflecting V’s text.
62. 1 τὸν ἀγώνα: Ar “the place of wrestling in the time of wrestling” (114. 10–11), i.e. τὸν ἀγώνα <παρὰ τὸν ἀγώνα>, with the loss occurring through homoiooteleuton.
62. 5–6 ἐταίρας (Hercher: ἐτέρας L: εἰς ἐταίρας V) ἔρωτα: έοικε: Ar “is similar to the love of a profigate woman” (115. 2–3), as if ἔρωτα were read and taken with έοικε. Ar then adds “and her spending secret hours in adulterous love” (115. 3). This could possibly reflect ἐταίρας <εἰς ἐτέρους> κτλ; cf. L and V. Ar omits γὰρ, with L.
62. 13 προσαγορεύουσι V: προσαγορεύει L: Ar’s use of the singular (“indicates” [115. 9]) more likely reflects L.
62. 15 σάλπιγγι V: τῇ σάλπιγγι L: Ar “with the instrument called salpinx” (115. 14); the use of the article probably means that Ar reflects L.
62. 17 οἰκετῶν LV: οἰκείον Hercher Ar (“relations” [116. 3]); see Schmitt, 127. Hercher’s emendation should be accepted.
62. 2 ἁναστρέφει V: περιτρέφει LAr (“wind around” [116. 12]), which should be read.
63. 8 πενθικοῖς Hercher: πυθικοῖς LVArx (“used in divination” [117. 3–4]) Robert; see Festugière, 64 n. 7 and Pack IV, 121–22.
63. 16 ἀναπλάσματα L: πλάσματα VAr (“a book of fabrication of poetry” [117. 13–14]), which should be read; see Bowersock, 146–47.
63. 19 δούλεται Hercher: ἀπολίλαι L: om. V: ἀγνονία Pack (III, 309): ἀπωλέται Ar (“misery” [117. 16]), which should be read; see Bowersock, 147.
63. 22 ἀναπλάσματα LVAr (“representation” [118. 4]): Bowersock (147) is probably right in suggesting that the correct reading is δράματα ή πλάσματα (cf. 63. 16), though Schwabl (I, 86–87) argues for ἀναπλάσματα in both instances.
63. 22 ἡ βιβλία LV: Ar “in a book” (118. 4), i.e. ἐν βιβλίῳ; in either case, as Bowersock (147) argues, “a gloss to explain πλάσματα.”
64. 3 τις L: τινὶ VAr (“a man” [118. 12]), which should be read.
64. 3–4 κερδῶν ... σεμνύνουσι: Ar “the poets, because of what is given to them of benefit, praise” (118. 11–12), which seems to suggest that V should be followed: κέρδους χάριν ἰδίου οἱ ποιηταὶ σεμνύνουσι.
65. 7 τὸ V: τὸ αὐτὸ δὲ καὶ ὑποσοῦν LAr (“And similarly to that also” [120. 11]). L’s text should be read; see Strohmaier, OLZ 62 (1967) 271 n. 3.
65. 18 ἡ ... γνώμην del. Reiske (correctly), om. Ar; cf. Fahd 121 n. 11.
65. 24–66. 1 ἐπειτα ... νόσον: Ar “and this dream also indicates a quarrel that will take place between the rich and poor people because of land, and it is for the rich and the poor that it indicates illness” (122. 3–5). Browne (III, 179–80) suggests a Vorlage of ... πρὸς τινὰς <ὑπόρους> μάχην τοῖς εὐπόροις, τοῖς δὲ ἄπόροις <καὶ εὐπόροις> νόσον.
66. 3 ἀπλοῦν L: δὲ ... ἀπλῶς VAR (“And ... in short” [122. 8–9]) should be read. Ar does not add anything here, pace Fahd 122 n. 3.
66. 7 τὸ ζητήν del. Hercher (correctly), om. Ar.
66. 11 Ἐγκρίνεσθαι L: Ἐγκρίνεσθαι δὲ δεκεῖν VAR (“And if one sees that he is tested in wrestling” [123. 1]). The latter is to be preferred; cf. Schmitt, 191.
66. 12 ἡλικίαν V: προσοδοκίαν LAr (“when they expect it” [123. 3]), more likely the correct reading; see Pack III, 309–10.
66. 15–16 μέταλλων: Ar “the place of one who is not fit for it” (123. 6–7); this seems to support Krauss’s emendation, ἀτμίαν. Cf. Fahd (123 n. 7) and Schmitt, 147.
66. 18 Παλαίειν L: Παλαίειν δὲ VAR (“And if he sees that he wrestles” [123. 8]), which is perhaps more likely.
66. 18 φιλῶ L: φίλων VAR (“of his friends” [123. 8]), which should be read.
67. 1 μάχοιντο V: παλαίοιντο L: Ar “he wrestles with him” (123. 11), more likely reflecting L.
67. 10 τῇ γῇ δοῦναι: Ar “he will fall thrown to the ground” (124. 6); Browne (II, 273) suggests a Vorlage of ... τῇ γῇ δοῦναι <εισόντα>.
67. 13 After τινά, Ar adds “of his relatives” (124. 10), i.e. <προσήκοντα> τίνα or possibly τινά <τῶν τούτω προσηκόντων>; cf. 186. 4 (Ar 337. 11) and Schmitt, 408.
67. 23 ἀσχημον γίνεται: Ar “becomes loathsome in a boxing match” (125. 3–4), perhaps <ἐν τῇ πυγῇ> ἀσχημον γίνεται or ἀσχημον γίνεται <τότε> κτλ.
68. 3 <τῇ πάλη [Pack (per litteras) corrects this to πάλη] καὶ> Hercher: om. Ar (Fahd 125 n. 9); Del Corno (II, 325–26) argues persuasively against the inclusion of the phrase.
68. 10 τὸ ἀθλα LV: τὸ ἀθλον Hercher (tentatively, in his apparatus) Ar (“the competition” [126. 2]). Hercher’s reading was correct.
68. 8 καὶ ἐμφαγόντες: understood by Ar as “when they bathe and eat” (127. 15), possibly <λούονταί> καὶ ἐμφαγόντες.
70. 9 μὴ εὑρεῖν ὁ ἔξητει V: ἐφούστη (ἐφ’ ὧ εἰσήγει Bursian) μὴ εὑρεῖν L: Ar “his entry into the bath, and that he did not find water in it” (129. 7–8), i.e. perhaps ἐφ’ ὧ εἰσήγει <βαλανεῖω> μὴ εὑρεῖν ὁ ἔξητει.
71. 10 [ὕδροποτείν]: Ar “to drink warm water” (131. 8–9), i.e. θερμοποτείν (see Pack III, 310).
71. 23 ἀναστρέφεσθαι V: ἀναστρέφεσθαι ποιηρὸν εἶναι LAr (“if one sees that he is ... that is bad” [132. 10–11]), which should be read.
73. 14 ἔκτιμα † LVAr (“citron” [135. 7]); see Rosenthal, 143. Pack (I, 314) suggests that the word should not be obelized. Cf. also Schwabl II, 155–56.
73. 19 δανειστῇ L: δανεισταῖς VAR (“creditors” [135. 12]), which should be read.
74. 3 For κατατομάς read κατατομάς.
74. 4 σημαίνουσι L: σημαίνει VAr (“it indicates” [136. 7]), which should be read.

74. 5 After τὰ τοιαύτα, Ar adds “by iron” (136. 6); Browne (II, 273–74) suggests a Vorlage of τὰ τοιαύτα <σιδήρῳ>.

74. 9 ἀπρακτοί: Ar “it is bad for him and it indicates violence” (136. 13), i.e. perhaps <πονηροί καί> ἀπρακτοί.

74. 16 δακρύσουσι VAr: δάκρυα L; but Ar “his eyes shed few tears” (137. 5), with cognate accusative, may suggest δακρύσουσι... ὀλίγα <δάκρυα>, which would resolve the lacuna in L noted in Pack’s apparatus.

75. 11–12 ἐπάγει ... ἐλέγχει L: ἐπάγοσιν ... ἐλέγχοςιν V: Ar “they indicate... they bring to light” (138. 13); this more likely reflects V, which should be followed.

75. 17 σημαίνουσιν L: σημαίνουσιν ἦ τὰ γε νῦν ἑλπίζομενα οὐ τελειοῦσιν VAr (“indicates... or that what they hope for will not be accomplished for them” [139. 6–8]), which should be read.

76. 4 ἡδῆ: Ar “also” (140. 2), which may reflect ἔτι; see Pack III, 310.

76. 5 After βόεια, Ar adds “it indicates toil” (140. 2), reflecting Hercher’s conjecture of βόεια <πονηρά> (see Pack III, 310), or perhaps more likely <μοχθηρά>; cf. 169. 15 (Ar 303. 14), where μοχθηρός is similarly rendered.

76. 18 οὕτως ὑπὸ ὡψοποίων: Ar “as cooks prepare it” (141. 2); this reflects Festugière’s emendation: οὕτως <ὡς> ὑπὸ ὡψοποίων (75 n. 21).

76. 24–77. 2 ὅ γέ... παραμένει; Ar “for he does not eat the meat of a man from the people of his house, and it indicates that he himself will be satisfied and will not need and that which is eaten will starve, because everything that is eaten is destroyed” (141. 9–11). Pack (per litteras) corrects φαγόν (76. 24) to φαγόν. Endress and Gutas (241) propose the following Vorlage for Ar: οὐ γέ τινος τῶν ὁικείων ἔφαγε σάρκας... καὶ τὸν... ὃν ἔφαγε κατακορέσθαι καὶ αὐτὸν τὸ οὐδὲν <ὡς δεσθοῦν, τὸν δὲ βροθέντα λιμῶσειν ὦτι οὐδὲν> μέγα τῶν ἐσθιομένων παραμένει; the possibility of a homoioteleuton error is tempting, but it is hard to imagine why Artemidorus would have written anything so redundant as ἀνδρὸς οὐ γνωρίμου οὐδὲ ὁικείου, ἐπεὶ οὐ γέ τινος τῶν ὁικείων ἔφαγε σάρκας. Reiske suggested μέγα <μετὰ> τὸν ἐσθιομένον παραμένει; Festugière (76 n. 23) omits μέγα from this, and Schwabl (I, 87) has a similar suggestion: ... αὐτὸς δὴ οὐ δὴν μετὰ τὸν ἐσθιομένον παραμένει. In this Schwabl hears an echo of Homeric language (“vgl. II. 6, 131 und 139 f., auch 5, 407”), which may account in part for Ar’s difficulty with the passage.

77. 2 εἰκός γέ: Ar “and especially because” (141. 11), which may reflect εἰκός γε ὦτι; cf. Hercher’s εἰκός γάρ ὦτι.

77. 7 τοὺς πόδας: Ar “the foot of the child” (142. 3), i.e. perhaps τοὺς πόδας <τοῦ παιδός>.

77. 11 ἀγαθαί: Ar “very good” (142. 5), perhaps <παντελῶς> ἀγαθαί (cf. 76. 15 [Ar 140. 15]) or <σφόδρα> ἀγαθαί (cf. 109. 2 [Ar 201. 4]).
77. 16 ἡ δικὼν: Ar “who themselves procured it” (142. 10); Schwabl (V, 250–52) suggests reading εἰδικὼν or ἀδικὼν.

78. 5 ὑπὸ . . . τετήξθαι: Ar “another than he subdues him, just as salted fish is pressed” (143. 15–16). Browne (II, 274) suggests a Vorlage of <ός> ύφ’ <ἀλὼν> τῶν ἄλλων τετήξθαι. Schwabl (V, 252–53), it should be noted, demurs.

78. 7 σημαίνουσι: expanded by Ar to “it is bad, indicating” (144. 5), possibly . . . τετυρωμένοι <κακοὶ καὶ> δόλον κτλ (78. 6–7).

78. 13 Before καππάρεων, Ar adds “vinegar-sauce and” (144. 12), perhaps <δέξεων καὶ> καππάρεων.

78. 20 After φιλονεικίας, Ar adds “and shouting” (145. 7); see Schmitt, 436. Possibly Ar read φιλονεικίας <καὶ ταραχάς>; cf. 78. 23 (Ar 145. 10).

79. 19 προσκαίρους: Ar “in its time” (146. 13); see Schmitt, 408. Fahd (146 n. 12) compares Hercher’s conjecture, <κατὰ μὲν τὴν ὀραν>. Robert (Hellenica: Recueil d’épigraphie, de numismatique et d’antiquités grecques XII (Paris 1960) 602) suggests πρὸς καιρὸν, and Pack (I, 318 n. 15) notes perhaps the most likely possibility, <κατὰ μὲν τὸν καιρὸν>.

80. 2 πότον: Ar “a sweet beverage” (147. 6–7), possibly <ῆδω> ποτὸν; cf. 21. 9 (Ar 41. 3).

80. 23 After ταῦτα, Ar adds “benefits and” (148. 16). Browne (III, 180) suggests that the archetype read . . . ὁ τριπός <ἡ> ᾗ (or ἡ <ἡ>) ἑστία, εἰς ταῦτα <τὴν ὑφέλειαν καὶ> τὴν βλάβην . . .

81. 23–25 οὖ . . . ἀποδόσι: simplified by Ar to “do not dance except from joy and sufficiency” (150. 9–10); the corrupt †ἀρχή† may have suggested a form of ἄρκεω to Ar, but more likely Ar supports Festugière’s τὴν ἀρχήν <ἡ γαστρὶ> (80 n. 1); see also Endress and Gutas, 253.

81. 27–82. 1 παραφρονήσαι καὶ παρακόψαι: Ar “prolongation of the illness” (82. 12). Ar has omitted παραφρονήσαι καὶ (which is probably an intrusive gloss; note the absence of καὶ in L), and understood παρακόψαι as πρόκυψαι.

82. 13 After ὁ ὀρχηστὴς, Ar adds “as long as he dances” (151. 14), possibly <ὀρχῳμένος (± μὲν)>.

82. 18 ποιοῦνται: Ar “it indicates” (152. 2); this seems to support Hercher’s emendation, μαντεύεται.

84. 4 κατὰ . . . καιρὸν: Ar “not in the season in which there are roses, they are bad, and if one sees them in the season of roses” (156. 4–5); see Rosenthal, 143 and Pack I, 318, who suggests παρά (sic LVAr) μὲν τὸν καιρὸν <κακοί, κατὰ δὲ τὸν καιρὸν> πᾶσιν ἀγάθοι.

86. 12 δεσμὰ . . . ἐλικάς: Ar “they are bad because of their envelopment” (159. 15); Browne (through personal communication) suggests a Vorlage of ἀμα (cf. L) <κακὰ> σημαίνει κτλ.

87. 19 τῶν ἔταξιρῶν [read ἔταξιρῶν; see Schwabl II, 157]: Ar “than those who stand in the brothels” (161. 16); Browne (I, 210) suggests a Vorlage of τῶν ἔταξιρῶν <τῶν ἐπὶ πορνείας ἐστώσον> κτλ.
89. 9 For σημαντικών read σημαντικών.
89. 10 <τινα>: Ar “a slave” (164. 11), i.e. perhaps <τινα δούλον>; cf. Del Corno I, 677.
90. 9 <ἐξθραν> Hercher Ar (“treat as an enemy” [166. 2]): χόραν LV. Since the word is present, if only in Ar, for <ἐξθραν> read ἔξθραν.
90. 18 Before διὰ τῆς οἰκουρίας, Ar adds “filled her mother’s place and” (166. 11); Browne (III, 181) suggests a Vorlage of <ὡς ἡ ἔσωτής μήτηρ> διὰ κτλ. Endress and Gutas (337) favor <ὡσπερ ἡ μήτηρ> διὰ κτλ.
91. 4 For ἀφροδισίων read ἀφροδισίων.
91. 17 ὁ γάρ Hercher: Ar “and the” (168. 10); Browne (I, 210) suggests a Vorlage of <ὁ δὲ>.
93. 5–6 Before καί, Ar adds “because the land is like the mother” (171. 3). Browne suggests (through personal communication) that Ar may have read επὶ (cf. V) τὴν οἰκείαν <ὡς μητέρα> ἀνακοιμηθήσεται. But the additional phrase may have been suggested by 93. 26–27.
93. 21 [ἐπὶ (ἐπεὶ Ι. . . βεβαλμένη], deleted by Hercher, is not omitted by Ar (“because of its shame and the shame of the like of this sleep” [172. 1–2]). Ar read ἐπεί, with L, and interpreted ὑπτία as if it were from ὑπνος. The text should include ἐπεί, and ἐπεί should be relegated to the apparatus.
94. 9 πάνω . . . κόσμου: Ar here follows V (ὁ μὲν . . . γίνεσθαι): “every pain and toil [an expansion of ὁ μὲν πόνος] befalls the woman, and the man continues without effort, and pleasure takes possession of him [a simplification of ἀποτεταμένο . . . τέρπεσθαι], and his toil becomes less [cf. Reiske’s ἡττονας] in the like of this position, for it is without movement from the man” (172. 14–173. 1). The text should read ὁ μὲν πόνος περὶ τὴν Θήλειαν, τῷ ἀρνεῖν συμβαίνει ἀπράγμοι καὶ ἀποτεταμένο ἤδεισθαι καὶ τέρπεσθαι. ἄλλα καὶ ἡττονας τοῦ πόνου ποιεῖ τούτο τὸ σχῆμα διὰ τὸ χωρίς σαλευμάτων γίνεσθαι.
94. 18 ὅπωσθεν L: ὁπωσθεν παρανάπτειτε ὡς κάμηλος καὶ κύνες τα δὲ άνωθεν VAr (“when they have intercourse, have intercourse on their back, like the camels, and some of them as to the fact that the male is above the female” [173. 13–15], i.e. Ar om. καὶ κύνες). The text should follow V.
95. 15 τοῦ . . . φιλίας: Ar “his love to her [i.e. V’s αὐτῷ], and the invalidation of the marriage” (175. 5), i.e. inversion. Ar probably read καί, with V, rather than ἦ, with L. V should be followed in both points.
96. 9–10 διὰ στόματος: Ar “in their mouths” (176. 12), suggesting a Vorlage of διὰ τοῦ στόματος, with V.
96. 22 ὅτι ἔχοντες V: ὅτι οὐ κατέσχον LAr “whom they did not expect” (177. 14), which should be read.
97. 10 περαινὴ L: περαινὲν δοκῇ V: Ar “sees . . . that she has intercourse” (178. 11), probably reflecting V.
97. 12 After γυνὴ, Ar adds “is married and” (178. 15). Browne (II, 275) suggests restoring the Vorlage as . . . γυνὴ <ἄνδρα ἔχουσα> or . . . γυνὴ <γεγαμημένη>.
98. 6 δὲ περαίνειν L: περαίνειν οὖν V: Ar 3 (180. 15), which more likely reflects οὖν; cf. Schmitt, 293 and 382.

Louisiana State University