

Observations on the Text of Artemidorus, *Onirocritica* Book 1

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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 later³ 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.

³ In "On Artemidorus and his Arabic Translator," *TAPA* 98 (1967) 313–26.

⁴ I refer repeatedly to the following: G. W. Bowersock, *Fiction as History: Nero to Julian* (Berkeley 1994), henceforward "Bowersock"; G. M. Browne, "Ad Artemidorum Arabum," *Le Muséon* 97 (1984) 207–20 ("Browne I"), "Ad Artemidorum Arabum II," *Le Muséon* 103 (1990) 267–82 ("Browne II"), "Ad Artemidorum Arabum III," *Le Muséon* 105 (1992) 173–86 ("Browne III"); D. Del Corno, review of Pack, *Gnomon* 37 (1965) 669–79 ("Del Corno I"), "Appunti al testo di Artemidoro Daldiano," in *Studi in onore di Anthos Ardizzoni* (Rome 1978) 321–28 ("Del Corno II"); G. Endress and D. Gutas (eds.), *A Greek and Arabic Lexicon: Materials for a Dictionary of the Mediæval Translations from Greek into Arabic* (Leiden 1992–) ("Endress and Gutas"); A. J. Festugière (trans.), *Artémidore. La clef des songes* (Paris 1975) ("Festugière"); R. Pack, "On Artemidorus and his Arabic Translator," *TAPA* 98 (1967) 313–26 ("Pack I"), "Artemidoriana from the Escorial," *TAPA* 100 (1969) 331–36 ("Pack II"), "Artemidoriana Graeco-Arabica," *TAPA* 106 (1976) 307–12 ("Pack III"), "Artemidoriana Qualiicumque," *BASP* 16 (1979) 121–24 ("Pack IV"); F. Rosenthal, "From Arabic Books and Manuscripts XII: The Arabic Translation of Artemidorus," *JAOS* 85 (1965) 139–44 ("Rosenthal"); E. Schmitt, *Lexikalische Untersuchungen zur arabischen Übersetzung von Artemidors Traumbuch* (Wiesbaden 1970) ("Schmitt"); H. Schwabl, "Kleinigkeiten zu Artemidor," *WS* 100 (1987) 85–89 ("Schwabl I"), "Weitere Kleinigkeiten zu Artemidor," *WS* 101 (1988) 127–80 ("Schwabl II"), "Dritte Kleinigkeiten zu Artemidor," *WS* 102 (1989) 123–32 ("Schwabl III"), "Textkritische Nachlese zu Artemidor," *MCr* 25 (1992) 343–67 ("Schwabl IV"), "Weitere textkritische Nachlese zu Artemidor," *ICS* 18 (1993) 249–62 ("Schwabl V").

apparatus which Ar necessitates, but I hope eventually to produce a new edition of the *Onirotica* 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 ἐνυπνίου καὶ ὄνειρου: Ar “visions and confused dreams” (7. 6–7); we should probably read ἐνυπνίων καὶ ὄνειρων, with V.

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

3. 11 καὶ * * ἐπειδὴ: 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 ἐπειδὴ <μὴ ἐντεῦθεν ἀρξάμενον> 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 ὡσπερ οὐκ ἀπ’ ἀρχῆς γενόμενον, and suggests merely inserting something like <ἄλλως> after ἄκοσμον.

3. 13 For εἶναι read εἶναί.

3. 14 For ἐνυπνίον read ἐνυπνίου.

3. 17 For ἑαυτά read ἑαυτὰ.

4. 1 σώματος μόνου L¹V: σώματος LSAr. Pack has concluded (II, 334–35) that μόνου is to be deleted.

4. 2 <ἃ . . . 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 <ἃ δὲ ἴδια καὶ σώματος καὶ ψυχῆς τῆς αὐτῆς> with the loss resulting from homoioteleuton. Where ἴδια appears in the prior two clauses, Ar renders it من قبل, the presence of this phrase in the third clause suggests ἴδια 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 ἀδελφήν at 9. 9) to Arabic idiom.

4. 18–21 ἢ . . . ἀνώγοι: Schwabl (II, 130–32), after Hercher, regards this passage as an interpolation; therefore, he argues, Reiske’s <τὸ ὄν> 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: πάντοθεν LV: Ar here (11. 1) reads “he travelled (سار) on the sea and . . .” Perhaps πλέοντι δῆθεν is a likelier reading; cf. Schmitt, 163.

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

⁵ *Artemidorus Arabus: Toward a New Edition of the Onirotica* (Urbana 1997).

5. 15 ἄν τι ῥήσεως Enthoven: ἀντιρρήσεως L: ἀντιθέσεως V: <ἄν> 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 ἀλόγως: 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 ἀλόγου>, οὐκ ἀλόγως ἅμα 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 μόνω: om. Ar. Hercher was probably correct in deleting the word.

7. 8 ἃ (τὰ L) δὲ κοινά: Ar “And some of the dreams [i.e. ἃ 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 ἡλίου, 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 <ὅσα δὲ μετέωρα, ταῦτα> ἡλίου τε (LV) καὶ . . .

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

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

7. 22 τοῦ¹ V: τοῦδε τοῦ LAr (“of his life . . .” [16. 3]). Again, the reading of L and Ar should be followed.

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

7. 23 For καί read καὶ.

7. 23 τετυφλωσθαι L: τυφλωσθαι 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 homoioteleuton; 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 <φίλοις> καὶ τοῖς πέλας ἀποβαίνειν, explaining the loss of φίλοις as due to homoiarchon.

9. 6 οἰκειότητα τῶν χρειῶν: Ar “what is suitable to each and every one of them” (18. 13), i.e. perhaps τῶν χρειῶν <αὐτῶν>, with the loss due to homoioteleuton.

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 οὐ γὰρ <ὀρθῶς εἶχεν· οὐ γὰρ> ἐνὸς ἰδόντος . . . , another homoioteleuton error.

10. 26–27 οἷ . . . ὄψει (ὄψεσιν L): Ar “which will comprehend them, and hears that from different people [i.e. ἄλλοις, with L] and in different ways [i.e. διαφόροις ὄψεσιν, 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 οὐ (L¹: om. L) βλεπομένων L: τῶν οὐχ ἐπομένων VAr (“which does not fit” [23. 6]), more likely the correct reading.

11. 12 γίνεται . . . ἴακουσιν†: 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 <οὐκ αἴσιον> τὸ θακεύειν. 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 homoiarchon error.

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

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

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

12. 21 οὕτως 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 εἰσδραμών: Ar “and he ran and entered a room that was there” (27. 6); Browne has suggested (through personal communication) a Vorlage of εἰσελθῶν (with L) εἰς δωμάτιον ἐκεῖ δραμών.

14. 14–15 οἶον . . . 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 οἱ <μὲν> οὐ<ν> . . .

15. 8–10 τοσαύτας . . . 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. ἡλίου, with L] determines it” (30. 6–8); see G. Strohmaier, *OLZ* 62 (1968) 134. It seems probable that for θεοῦ we should read ἡλίου, with L and R.

15. 14 τοιοῦτοι L: οἱ τοιοῦτοι VAr (فهي مثل [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 πλείν ἢ <ἄγαμον ὄντα>.

15. 16 ὁ μὲν: Ar “it points out to the poor man” (31. 2), which supports reading τῶ μὲν with L (pace Pack’s apparatus, L does not read τῶ here but does read τω at 15. 17; see below).

15. 17 ὁ δὲ: Ar “and it points out to the slave” (31. 2–3), i.e. τῶ 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. τῶ; L here reads τω; see above at 15. 16.

17. 2 οὐδὲ . . . ἔφ: Ar “near morning, not to speak of the times before that” (33. 5); possibly Ar read οὔτε πρὸς αὐτῇ τῇ ἔφ <οὔτε πρὸ αὐτῆς> . . . , with the additional words lost in L and V through haplography.

17. 3 Ἔτι καὶ L: Ἐπεὶ V: Ar “And further . . . for . . .” (33. 9–10); perhaps Ἔτι καὶ ἐπεὶ . . .

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 . . .

17. 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 κοινὰ πάντων, which should be read.

17. 11–12 τὰ . . . καλοῦμεν (καλούμενα L): Ar “and as for the customs that are called [i.e. καλούμενα, 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 <ἔτι δὲ καὶ>.

18. 4 οὐκ ἀναιροῦσι: Ar “that keeps them from the killing of” (35. 2); perhaps Ar read something like νόμιμον παλαιὸν <καθ’ ὃ> γύπας οὐκ ἀναιροῦσι . . .

19. 9 For ἔπειτα * * ἀνατρέφεισθαι Schwabl (II, 150–51) suggests reading <εἰπεῖν καὶ τοῦ> ἀνατρέφεισθαι.

19. 12–13 ἢ . . . ὕλην: Ar “or essence and matter” (37. 8); see Schmitt, 30. Fahd, however, takes only “or essence” to render ἢ εἰς ὕλην, 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 ἢ [εἰς del. Meineke] ὕλην <ἐτέραν>; the verb used is حوّل, perhaps a pun on ὕλην.

19. 16–17 ὑγρᾶς τε καὶ ξηρᾶς L: ξηρᾶς τε καὶ ὑγρᾶς 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 <οὖν>] 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 περιέζει.

19. 19 ἡ . . . δευτέρα <* *>: Ar “And as for what is in the second treatise, we describe in it” (37. 13–14). Schwabl (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 (τέχνην V, om. Suda) . . . ἐντελῆς (ἐντελῆ V) ἔσσεσθαι: 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 ἄκριτα (ἀδιάκριτα V) νόμιζε (Hercher: νομίζειν LV): Ar “one must not interpret them” (40. 1–2). Browne (II, 268) suggests a Vorlage of <δεῖ> ἄκριτα νομίζειν; see also Schmitt (258), who points out that ἀδιάκριτος is rendered differently at its one appearance (219. 22 [Ar 401. 3]).

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

21. 19–20 ὦν² . . . αὐτοῖς (om. V, ὦν . . . αὐτῶν L): Ar “against his will” (42. 4); this tends to support Del Corno’s suggestion (II, 324–25) that we delete ὦν 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 (III, 175) suggests a Vorlage of ὅπου γε <οὐ βαδίζειν> οὐδ’ ἑαυτὰ βαστάζειν.

22. 3 οἶκον LV: τὴν οἰκειάν 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 ἀγαθόν· <διαθήσονται> 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, ἀγαθόν is not expressed; nor is βλάπτει in 23. 9. Browne (through personal communication) suggests a possible Vorlage of ἀπονώτερα τὰ φορτία πολ<λάκις σημαίνει. πολ>λοι . . . ; cf. Schmitt, 276.

23. 18 ἔχει (Hercher: ἔστι LV) δὲ ὧδε: Ar’s وهو seems to support Pack’s suggestion of ἔστι δὲ ὧδε, 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 γεγενῆσθαι, καὶ ἔδανείσατο. καὶ πάλιν ὅς ἔδοξε> θυγατέρα κτλ.

24. 3–4 [οὕτως ἄρα (οὕτως γὰρ L) . . . θυγάτηρ]: 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 ἀγαθῶν . . . ἡδύ: 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. ἐλπὶς, with V] that and have need of it” (46. 12–13). Ar does not construe ἀγαθῶν with καιρῶν, and supports Hercher in his decision to follow L in omitting τι . . . ἡδύ.

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

24. 22–23 πρεσβύτιδι . . . δαπάνας: 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 (εὐπορείαν οὐση πενιχρῶ), and seems to have understood ἐχούση for οὐση.

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

25. 9–10 ἀθλητῆ . . . προαγορεύει: 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 بيده, “with his hand,” but ببدنه, “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 ἦ . . . 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 . . . μεῖζονα 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 πόνους V: πόνον νόσον L: πόνον καὶ νόσον L^c: Ar “toil and travel” (50. 10), i.e. perhaps πόνον καὶ νόστον.

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 ἄρχοντι V: ἄρχοντι καὶ προφήτη 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 σημαίνει <καὶ πολλὴν πρόσκτησιν>; cf. Schmitt, 172.

27. 6 δηλοῦσι V: οἷς δὲ ἐπιδέχεται καὶ δεσμὰ σημαίνουσιν 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 ὡς 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: <αὐτὸς> 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 οὕτω V (om. L): αὐτὸς Ar (“the harm will be given to him himself” [54. 7]). Again αὐτὸς 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 ἂν 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 σηφορᾶ read συμφορᾶ.

29. 16–17 τῶν ιδίων: 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 <ἢ τις> τῶν ιδίων <ἢ 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 ἢ δεσμοτήριον after πένθη in his text. This would have dropped out subsequently through homoioteleuton with αἰφνίδιον.”

29. 20–30. 1 τοῖς . . . <ὄνυχισθέντας>: 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 <ἢ> ὑπὸ [cf. V] τῶν ὄνυχισάντων, εἰάν [± γε] ἴδωσι <τοιούτους> τινὰς ἢ [cf. τινὰ ἢ L] ὑπ’ ἄλλων τινῶν.

30. 2 φαμεν V: φασιν L and perhaps Ar (“it has become customary for it to be said” [57. 1]). The likelier reading, then, is φασιν.

30. 14 οἶον V: ἂν τὸ οἶον L: αὐτῷ οἶον Hercher Ar (“obedient to him” [58. 4]). Hercher’s conjecture should be accepted; see Browne II, 269.

30. 15–16 εὐμορφα <ἢ τὰ> ὦτα: Ar “the ears are good in goodness of forms” (58. 6–7); instead of Hercher’s supplement, Browne (II, 269) suggests εὐμορφα <ἢ καὶ εὐρυθμα τὰ> ὦτα (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 ἀπογαιωμένον [sic] οὖν τόπον τουτέστιν εἰς ἀποθανόντα καταδύονται. Browne (I, 209) suggests an archetype of ὡς εἰς ἀπογαϊώμενον τόπον οἱ ἀποθανόντες καταδύονται (but Schwabl [IV, 357] prefers ὡς εἰς ἀπογαϊώμενον οὖν αὐτόν, τουτέστιν εἰς ἀποθανόντα, καταδύονται).

31. 11 ἀπόντος V: ἀποθανόντος LAr (“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> διὰ τὰ ὄψα [cf. L], κληρονομία δὲ διὰ 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 ἐπιβουλήν . . . παραδέξασθαι (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: ἐπιβουλήν ἔχειν 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) παραδέξασθαι (interpreted as future, or perhaps παραδέξεσθαι was read), ἀκολούθως δὲ περὶ τῶν ἄλλων ζώων κατὰ τὸ οἰκεῖον ἐκλαμβάνειν (± δεῖ).

32. 10–11 ἔνδειαν . . . 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 ἀμβλυώττειν ἔνδειαν ἀργυρίου <καὶ ἀπραξίαν σημαίνει· ἀργυρίου> μὲν, ὅτι καὶ τὰ ὄμματα ψήφους ἔχει.

32. 11 οἱ (om. L) ἀμβλυώττοντες: Ar “from the weakness of his sight” (61. 9); Browne (III, 177) suggests that Ar’s Vorlage lacked οἱ, 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 ὁ δὲ ἔξει <τοὺς ἀπαλλάζοντας αὐτόν, ὁ δὲ> τοὺς ὑπηρετήσοντας αὐτῷ. (Schwabl [IV, 359–60], however, considers “one who will liberate him and serve him” “offenbar nicht mehr als die falsche Verdeutlichung von τοὺς ὑπηρετήσοντας αὐτῷ.”)

33. 8 στρατιώτῃ L: στρατιώτῃ, οὐ γὰρ προκόψει VAr (“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 νεωτέραν V: νεωτέραν καὶ ἀδελφὴν LAr (“the younger . . . or the younger of the two sisters” [64. 15]). Again the additional words should be included.

35. 3–4 εἰ . . . εἰ V: εἰ δέ (for δέ in Pack's apparatus) LAr ("And if" [66. 1]); L's text is the more likely.

35. 8–9 ἢ . . . 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 ἢ ἀνίαν ὡσπερ ὀφθαλμὸν ἔχοντι ἐκείνω τῷ μέρει μηδεμίαν ὕλην προσφέρειν δύναται [cf. L]," with the archetype perhaps ἢ ἵνα ἀνίαν κτλ. (Schwabl [IV, 360–61], however, considers emendation unnecessary.)

35. 12 καὶ . . . ἦττοσιν: Ar "and thus the lowest part cooperated with the sublime" (66. 8–9); cf. V: καὶ οὕτως τὰ ἦττονα τοῖς κρείττοσιν, probably the correct reading.

35. 15 ἐπίσταται L: ἐπίσταται τοῦτον VAr ("knows that stranger" [66. 11]). V's text is to be preferred; cf. Schmitt, 383.

35. 24 βελτίονα [ὄντως]: Ar "since the nose is good in condition" (67. 3). Browne (III, 177) suggests that the Vorlage was βελτίονα ὄντα, misunderstood as βελτίονος οὐσης. Schwabl (IV, 361–62) is probably correct in emending to βελτίονα <ὄντα> 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 ἢ οἰκείους, again with L, and στάσιν for στάσεις, at 36. 3; and τὰ παρὰ φύσιν διπλᾶ [cf. V] <διπλῆς> στάσεώς ἐστι 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 ῥίνας στάσιν πρὸς τοὺς ὑπερέχοντας ἢ οἰκείους σημαίνει· στάσιν μὲν, ἐπεὶ τὰ παρὰ φύσιν διπλᾶ <διπλῆς> στάσεώς ἐστι σημαντικά.

36. 21 ἢ δὲ (εἰ δὲ γαμηθεῖσα V): Ar "and as for the married woman" (69. 10), which suggests that we should read ἢ δὲ γαμηθεῖσα.

36. 22 γυνή τε καὶ ἀνὴρ L: ἀνὴρ τε καὶ γυνή VAr ("men and women" [69. 11]), probably the correct order.

37. 9 ἰδεῖν Hercher: ἢ ἴδοι L: om. V: Ar "if a man sees" (70. 3), supporting Pack's suggestion (ad loc.) of εἰ ἴδοι.

38. 17 ἤδη 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" (قليلًا قليلًا, 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 <φωνῆς καὶ> λόγου; cf. 38. 15 (Ar 72. 7–8), where διὰ λόγου καὶ φωνῆς 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 ἀυξήσαντες . . . ἐκπίπτωσιν]: 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 ἀυξήσαντες δέ τινες τῶν ὀδόντων καὶ ὑπερμεγεθήσαντες στάσιν κατὰ τὸν οἶκον τοῦ ἰδόντος ἔσσεσθαι σημαίνει, ἐπειδὴ τῇ ἀρμονίᾳ οὐκέτι χρῶνται καὶ ὅταν σαλευόμενοι μὴ ἐκπίπτωσιν <, ταυτὸ 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 ἦ! 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) ἢ κολοβούς: Ar “corroded, bent and rotten” (74. 11–12), i.e. βεβρωμένους καὶ κολοβούς καὶ σεσηπότας; see Schmitt, 101 with n. 5. V’s text should probably be followed.

40. 4 μόνοις 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 lecture offerte dalla tradizione manoscritta, si può propendere per μὲν.”

40. 10–11 ἀργύρει δὲ ὀδόντες . . . σημαίνουσι (ἀργυροῦς δὲ ἔχειν ὀδόντας . . . 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] <γλώσση τι> 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 ὀδόντας τῇ χειρὶ ἢ τῷ στέρνω λαμβάνειν νομίσειε, τῶν τέκνων στερηθήσασθαι σημαίνει καὶ οὐκέτι τεκνώσειν, τὰ δὲ τέκνα οὔτε μενεῖν οὔτε

τραφήσεσθαι, εἰ δὲ τοῖς ὁδοῦσιν ἢ τῇ γλώσση ὄραν νομίσειε, τὰ τῆς ἐντελοῦς [cf. 20. 15 (Ar 39. 9)] οἰκίας διαφθερεῖσθαι σημαίνει τοῖς λόγοις ἃ λέξει.

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

41. 8–9 καὶ . . . σημαίνει: Ar “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 that befalls in words, there is from it degradation” (77. 11–14). Browne (through personal communication) reconstructs the following possible archetype: καὶ ἡ (with V) ὑπὲρ τὸ στόμα πίπτουσα αὕτη [δὲ] καὶ ἐκ (cf. L) προπετείας λόγων βλάβην <καὶ ἀσχημοσύνην> σημαίνει.

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

41. 14 For κακὰν read κακὸν.

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

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

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

43. 23 τὸν: Ar “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 ὄντι Ar 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: Ar “until his misdeed is recognized” (84. 1); this probably reflects L, which should be followed; see Schmitt, 184.

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

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

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

46. 4–5 πολλοὶ . . . ἔτυχον: Ar “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 Ar omits ἐπ’ ἀρχὰς . . . 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 ὀρμήσαντες as a form of ὀράω, with ἐπὶ τούτοις depending upon it; this would account for “who see this dream.”

46. 11 τὴν¹ . . . ἑαυτοῦ: Ar “When one sees that his head is” (87. 3); this probably reflects V’s ἑαυτοῦ δοκεῖν κεφαλὴν ἔχειν, which is to be preferred.

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

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

46. 23 εἰρκτῆ V: εἰρκταῖς LAr (“those arrested” [88. 7]). L again.

47. 2 ἀδελφοῦ L: 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 γίνονται L: φαίνονται V: Ar “one sees that they become” (89. 7–8), which perhaps more likely reflects V; cf. Schmitt, 434. The text should read τινι φαίνονται .

47. 10 σωμάτων L: κτημάτων 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 σημαίνουσι, then the omission is explained by homoioteleuton; σημαίνουσι, therefore, is to be preferred.

47. 14 γυναιξίν L: γυναιξὶ σημαίνουσιν VAr (“that indicates . . . in the case of women” [89. 13]), which should be read.

48. 1 ὅ τι (δ’ add. L) ἄν: Ar “And so I will say that if” (90. 14); this follows L, with ἄν understood as ἐάν. For ἄν, then, δ’ ἄν should be read.

49. 1 χειρῶν ἀποβαλλόμενοι V: τινος 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 ἀργούς: 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 ἀργούς <καὶ ἀπέργου>.

49. 15 For ἀργίαν read ἀργίαν.

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

49. 22 For γὰρ read γὰρ.

50. 3 τοιγαροῦν L: τοιγάροι V: Ar توجارو (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 στερηθῆναι, Ar adds “either” (94. 9), i.e. <ἢ>. Cf. V: γενέσθαι δυσχερὲς ἢ [sic, ut videtur] ἢ στερηθῆναι.

50. 11 ἅπαιδι: Ar “everyone who is childless” (95. 1–2); therefore, as Browne (II, 272) points out, we should read <ἅπαντι> ἅπαιδι.

50. 25 κάκεινο L: κάκεινο πρὸς 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 <ἦπαρ δὴ [read δὲ] 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 κειμήλια>.

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

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

53. 12 πολλάκις . . . ἀδελφούς . . . 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.

53. 14 ἔτι . . . σημαίνει: Ar “and they are interpreted to refer to freed slaves” (101. 1); Browne (III, 178–79) proposes a Vorlage of ἔτι καὶ πρὸς [cf. V] ἀπελευθέρους ἐστὶ [cf. L] ληπτέα.

54. 1 τῆς νεῶς ἐρεσσομένης: Ar “when the ship travels on the sea, being calm” (102. 1); this may suggest τῆς νεῶς ἐρεσσομένης <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 <πλείοσι> was present in the Vorlage before πλείονας (54. 4).

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

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

55. 8–9 ἐκ μικροῦ 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 صغير “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 <ἄκυροι οὐσ>αι {γυναῖκες} οἱ οἰκουροῦσι <μὴ κυριεύουσ>αι {γυναῖκες}.

56. 24–25 παντὶ . . . γεγόνεαι: 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 δήπουθεν (Fahd 107 n. 3), which is probably an incorporated marginal gloss.

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

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

59. 20–21 After ἰδόντος 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 . . . ἰδόντος, καὶ τί κάκειν<αι σημαίνουσι περὶ τοῦ ἰδόντος κ>αὶ ὅσα . . .

59. 25 διχονοίας καὶ στάσεις L: διχονοίαν 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 οὐδεὶς γὰρ ἐν δουλείᾳ Ἑλληνιστὶ διδάσκεται. Cf. Festugière, 61 n. 3.

60. 25 παρακόψαι L: κατακόψαι 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 ἀγῶνα: Ar "the place of wrestling in the time of wrestling" (114. 10–11), i.e. τὸν ἀγῶνα <παρὰ τὸν ἀγῶνα>, with the loss occurring through homoioteleuton.

62. 5–6 ἐταίρας (Hercher: ἐτέρας L: εἰς ἐταίρας V) ἔρωτα· ἔοικε: Ar "is similar to the love of a profligate woman" (115. 2–3), as if ἔρωτι were read and taken with ἔοικε. 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 προαγορεύουσι V: προαγορεύει 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: οἰκείων Hercher Ar ("relations" [116. 3]); see Schmitt, 127. Hercher's emendation should be accepted.

63. 2 ἀνατρέχει V: περιτρέχει LAr ("wind around" [116. 12]), which should be read.

63. 8 πενθικοῖς Hercher: πυθτικοῖς LVar ("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 δουλείαι Hercher: ἀπολείαι L: om. V: ἀγωνίαι Pack (III, 309): ἀπωλείαι 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 ἢ 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 τισὶ 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 ὁπωσοῦν 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 ἔπειτα . . . 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 τινας <ἀπόρους> μάχην τοῖς εὐπόροις, τοῖς δὲ ἀπόροις <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 ζῆν del. Hercher (correctly), om. Ar.

66. 11 Ἐγκρίνεσθαι L: Ἐγκρίνεσθαι δὲ δοκεῖν 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: προσδοκίαν LAr (“when they expect it” [123. 3]), more likely the correct reading; see Pack III, 309–10.

66. 15–16 μέταλλον: Ar “the place of one who is not fit for it” (123. 6–7); this seems to support Krauss’s emendation, ἀτιμίαν. 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 φίλω 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 γῆ δοῦναι: Ar “he will fall thrown to the ground” (124. 6); Browne (II, 273) suggests a Vorlage of . . . τῇ γῆ δοῦναι <πεσόντα>.

67. 13 After τινά, Ar adds “of his relatives” (124. 10), i.e. <προσῆκόντα> τινά or possibly τινά <τῶν τούτω προσῆκόντων>; cf. 186. 4 (Ar 337. 11) and Schmitt, 408.

67. 23 ἄσχημον γίνεται: Ar “becomes loathsome in a boxing match” (125. 3–4), perhaps <ἐν τῇ πυγμαῖ> ἄσχημον γίνεται or ἄσχημον γίνεται <τότε> κτλ.

68. 3 <τῇ πάλῃ [Pack (*per litteras*) corrects this to πάλῃ] καὶ> Hercher: om. Ar (Fahd 125 n. 9); Del Corno (II, 325–26) argues persuasively against the inclusion of the phrase.

68. 10 τὰ ἄθλα LV: τὸ ἄθλον Hercher (tentatively, in his apparatus) Ar (“the competition” [126. 2]). Hercher’s reading was correct.

69. 8 καὶ ἐμφαγόντες: understood by Ar as “when they bathe and eat” (127. 15), possibly <λούονται> καὶ ἐμφαγόντες.

70. 9 μὴ εὔρειν ὃ ἐζήτει V: ἐφῶιση (ἐφ’ ᾧ εἰσήει Bursian) μὴ εὔρειν L: Ar “his entry into the bath, and that he did not find water in it” (129. 7–8), i.e. perhaps ἐφ’ ᾧ εἰσήει <βαλανεῖω> μὴ εὔρειν ὃ ἐζήτει.

71. 10 [ὑδροποτεῖν]: Ar “to drink warm water” (131. 8–9), i.e. θερμποτεῖν (see Pack III, 310).

71. 23 ἀναστρέφεισθαι V: ἀναστρέφεισθαι πονηρὸν εἶναι LAr (“if one sees that he is . . . that is bad” [132. 10–11]), which should be read.

73. 14 †κίτρια† 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 δανειστῆ 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 τοιαῦτα, Ar adds “by iron” (136. 6); Browne (II, 273–74) suggests a Vorlage of τὰ τοιαῦτα <σιδήρῳ>.

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

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

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

75. 17 σημαίνουσιν L: σημαίνουσιν ἢ τὰ γε νῦν ἐλπίζόμενα 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 ἤδη: 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 <πονηρὰ> (see Pack III, 310), or perhaps more likely <μοχθηρὰ>; cf. 169. 15 (Ar 303. 14), where μοχθηρὸς is similarly rendered.

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

76. 24–77. 2 ὄ 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 φαγῶν (76. 24) to φαγών. Endress and Gutas (241) propose the following Vorlage for Ar: οὐ γέ τινος τῶν οἰκείων ἔφαγε σάρκας· καὶ τὸν ὄν ἔφαγε κατακορέσθαι καὶ αὐτόν τε οὐδεν<ος> δεῖσθαι, τὸν δὲ βρωθέντα λιμώσσειν ὅτι οὐδεν<ος> 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 οἰκείου, ἐπεὶ οὐ γέ τινος τῶν οἰκείων ἔφαγε σάρκας. Reiske suggested μέγα <μετὰ> τὸν ἐσθιόμενον παραμένει; Festugière (76 n. 23) omits μέγα from this, and Schwabl (I, 87) has a similar suggestion: . . . αὐτὸς δὴ οὐ δὴν μετὰ τὸν ἐσθιόμενον 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 γε: Ar “and especially because” (141. 11), which may reflect εἰκός γε ὅτι; cf. Hercher’s εἰκός γὰρ ὅτι.

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

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 δικῶν: Ar “who themselves procured it” (142. 10); Schwabl (V, 250–52) suggests reading εἰδικῶν or ἰδικῶν.

78. 5 ὑπὸ . . . τετῆχθαι: Ar “another than he subdues him, just as salted fish is pressed” (143. 15–16). Browne (II, 274) suggests a Vorlage of <ὡς> ὑφ’ <ἀλάων> τῶν ἄλλων τετῆχθαι. 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 καππάρων, Ar adds “vinegar-sauce and” (144. 12), perhaps <ῶξεων καὶ> καππάρων.

78. 20 After φιλονεικίας, Ar adds “and shouting” (145. 7); see Schmitt, 436. Possibly Ar read φιλονεικίας <καὶ ταραχὰς>; 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 ὥραν>. Robert (*Hellenica: Recueil d’épigraphie, de numismatique et d’antiquités grecques* XII [Paris 1960] 602) suggests πρὸς καιρόν, and Pack (I, 318 n. 15) notes perhaps the most likely possibility, <κατὰ μὲν τὸν καιρόν>.

80. 2 πότον: Ar “a sweet beverage” (147. 6–7), possibly <ἡδὺ> 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 τρίπους <ἢ> ἡ (or ἦ <ἡ>) ἐστία, εἰς ταῦτα <τὴν ὠφέλειαν καὶ> τὴν βλάβην . . .

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

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

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

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

84. 4 κατὰ . . . καιρόν: 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 παρὰ (sic LVAr) μὲν τὸν καιρόν <κακοί, κατὰ δὲ τὸν καιρόν> πᾶσιν ἀγαθοί.

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

87. 19 τῶν ἐταίρων [read ἐταιρῶν; see Schwabl II, 157]: Ar “than those who stand in the brothels” (161. 16); Browne (I, 210) suggests a Vorlage of τῶν ἐταιρῶν <τῶν ἐπὶ πορνείας ἐστρωσῶν> κτλ.

89. 9 For σημαντικὸν read σημαντικόν.

89. 10 <τινα>: Ar "a slave" (164. 11), i.e. perhaps <τινα δοῦλον>; cf. Del Corno I, 677.

90. 9 <ἔχθραν> Hercher Ar ("treat as an enemy" [166. 2]): χάραν LV. Since the word is present, if only in Ar, for <ἔχθραν> read ἔχθραν.

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 ἑαυτῆς 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 καὶ, Ar adds "because the land is like the mother" (171. 3). Browne suggests (through personal communication) that Ar may have read ἐπὶ (cf. V) τὴν οἰκείαν <ὡς μητέρα> ἀνακομισθῆσεται. But the additional phrase may have been suggested by 93. 26-27.

93. 21 [ἔτι (ἐπεὶ L) . . . βεβλημένη], 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 ἐπεὶ, with L, and interpreted ὑπτία as if it were from ὑπνος. The text should include ἐπεὶ, and ἔτι should be relegated to the apparatus.

94. 9 πᾶν . . . κόπου: 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 ἀποτεταμένω . . . τέρπεσθαι], and his toil becomes less [cf. Reiske's ἥττονας] 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 ἄρρени συμβαίνει ἀπράγμονι καὶ ἀποτεταμένω ἥδεσθαι καὶ τέρπεσθαι. ἀλλὰ καὶ ἥττονας τοὺς πόνους ποιεῖ τοῦτο τὸ σχῆμα διὰ τὸ χωρὶς σαλευμάτων γίνεσθαι.

94. 18 ὀπισθεν L: ὀπισθεν παραναπίπτει ὡς κάμηλος καὶ κύνες τὰ δὲ ἄνωθεν 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 καὶ, 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 οὐκ ἔχοντες V: ἃς οὐ κατέσχον LAr "whom they did not expect" (177. 14), which should be read.

97. 10 περαίνῃ L: περαίνειν δοκῆ V: Ar "sees . . . that she has intercourse" (178. 11), probably reflecting V.

97. 12 After γυνῆ, Ar adds "is married and" (178. 15). Browne (II, 275) suggests restoring the Vorlage as . . . γυνῆ <ἀνδρα ἔχουσα> or . . . γυνῆ <γεγαμημένη>.

98. 6 δὲ περαίνειν L: περαίνειν οὖν V: Ar 3 (180. 15), which more likely reflects οὖν; cf. Schmitt, 293 and 382.

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