

XIII. Lexical and Textual Notes on Artemidorus

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The following notes form a sequel to those which appeared in *TAPA* 88 (1957) 189–96. As before, L = Codex Laurentianus 87, 8 (saec. XI) and V = Codex Marcianus 268 (saec. XV). L¹ and L³ are correctors of the Laurentianus (saec. XI and XV, respectively). Frequent reference is made by page and line to the last edition, that of Rudolph Hercher (Leipzig 1864).

1. *Oniocr.* 10.17: “For instance, someone dreamt that, having soared aloft ἐκ τῆς οἰκείας μετανοίας (*sic* L Her., *διανοίας* L¹V), he was flying toward a proposed destination which he had been eager to reach . . .” It is not clear how repentance or a change of heart could apply, at least without some elaboration of the point, but the L¹V reading gives satisfactory sense if interpreted “of his own volition.” Compare ἐξ ὅλης τῆς διανοίας, “with all one’s heart,” Arrian, *Epict.* 2.2.13. L¹V readings possess high intrinsic merit because L¹ represents a third tradition, independent of LV (see C. Blum, *Eranos* 39 [1941] 61).

2. *Oniocr.* 13.11 and 205.23 give the term for dreams which one “asks for” when worried about some personal problem: αἰτητὰ L, αἰτητικὰ V Her. (13.11), (sc. ὀνείρους) τηματικούς L, αἰτηματικούς L³V, αἰτητικούς Her. (205.23); cf. αἰτηματικούς L (149.20, app. crit.). The compilers of *LSJ*⁹ perceived that the reading of L³V should be accepted in the second passage: the first should be corrected accordingly.

Oniocr. 13.10 and 205.21 give as a synonym: μεριμνηματικά L¹V, μεριμνητικά L Her. (13.10), μεριμνηματικούς LV, μεριμνητικούς Her., from L in 149.20, ap. crit. (205.21). The longer form obviously has the stronger support in the MSS., and it is demanded by morphological consistency. In my judgment, *LSJ*⁹ errs in citing Hercher’s μεριμνητικός from Artem. 205.21.

3. *Oniocr.* 37.19. The dream that a person has two or three heads “signifies for a rich man an insurrection on the part of some of his kinsmen. If the head in front is higher, the rebels—ὃν καθέλκουσιν (*sic* L Her., *καθελοῦσιν* V) αὐτόν; but if it is not so high,

it signifies danger and death for him.” Hercher overlooked the reading of V: “. . . will not destroy (*or*: subjugate) him” is preferable to “are dragging him down” because it gives a desired future form and a more suitable meaning. Blum¹ discussed the non-Attic futures *περιελοῦσι* (80.24, for *περιαιρήσουσι*) and *διελοῦμεν* (54.6, in V; L has *λέξομεν*, which Blum regards as an intrusive gloss), but, relying upon Hercher’s faulty apparatus, he missed the present instance.

4. In *Onirocr.* 53.13.18 concerning dreams about tragedies and comedies, we find *ἀναπλάσματα* L (a reading unknown to Reiske, who did not use L, and overlooked by Her.), *πλάσματα* V Her. (Reiske wished to excise ἡ *πλάσματα*, 53.13); *ἀναπλάσματα* LV Reiske (cited by Stephanus, *Thesaurus Graecae Linguae*), *πλάσματα* Her. (53.18). It seems clear that *ἀναπλάσματα* should be kept in both places, and the compound verb should be restored in 68.27, apropos of the dream that one is dancing in the theater, *ἀναπεπλασμένος* LV, *πεπλασμένος* Her. These terms all refer to theatrical “makeups” or disguises; for the noun, cf. Strabo 11.14.12.

5. *Onirocr.* 63.16: *Κρεῶν τὰ μὲν ὅσα τις ἐσθίει καὶ ±ποιεῖ± ἀγαθὰ τετήρηται πλὴν ὀλίγων*. I suggest *πέσσει*, because digestion normally follows eating, the toughness or rawness of certain meats figures in the ensuing discussion, and the assumed corruption seems theoretically possible since σ, ο, and ε were frequently confused in copying uncial hands.² Cf. *ἐφ’ ἔδρας* V *recte*, *σφοδρας* L (161.3).

6. *Onirocr.* 69.16: “To dream of playing with hoops or whirling about with swords or tumbling is not bad for those whose custom it is to do so, but for the rest it foretokens an approach to the extremity of danger. Seeing a tight-rope walker (*καλοβατοῦντα* Her., *μᾶλλον παίζοντα* LV) in a dream has the same prophetic meaning.” The tradition points rather to *καλοπαίζοντα*; this is evidently a *hapax legomenon*, though we now have *καλοπαίκτης* from PSI 8.953.

7. *Onirocr.* 119.16. Bonner’s excellent emendation,³ *διὰ τὸ φιλήνεμον* (*φιλέρημον* V Her., *φιληρεμον* L), referring to a quality of the pine, draws further support from *Geoponica* 11.10, which tells

¹ C. Blum, *Studies in the Dream-Book of Artemidorus* (Uppsala 1936) 37.

² F. W. Hall, *A Companion to Classical Texts* (Oxford 1913) 158.

³ CP 3 (1908) 330–32.

how Boreas fell in love with a girl but thrust her to her death from a rock when she jilted him for Pan; Earth then changed her to a pine, the tree that wails whenever Boreas blows upon it. Bonner wrote that the pine was indeed regarded as "solitary" because it had become "a sort of conventional background for pastoral scenes" in literature, and that partly due to this convention the "later literary mythologizing" made Pitys a mistress of Pan. As examples he cited only Lucian, *Dial. deorum* 22.4, and Longus 1.27, 2.7, where there is no hint of the relevant role of Boreas. In its rounded version the myth actually favors Bonner's interpretation instead of weakening it.

8. *Onirocr.*123.7: "A (*sc.* dream about a) clear river flowing into a house foretells a rich man's entrance into the house for the benefit of its residents, but a river that is roiled or turbid, especially if one of those in the house is drowned (ἐάν τις πνιγῇ τῶν ἐν τῇ οἰκίᾳ ὄντων Her., ἀντισινηται L, ἐάν τι κινῆται V), signifies the violence of an enemy who will do great harm to the house and those in it." The tradition yields more probably ἐάν τι σίνηται, "if it damages any of the things in the house." In L this was corrupted by itacism, a common phenomenon in this MS., while in V ισ was evidently misread as κ,⁴ giving τκινῆται falsely expanded to τι κινῆται.

9. *Onirocr.*142.13. A dream about Aphrodite Urania "is particularly propitious for marriages, unions, and the birth of children, for she is responsible for matings and offspring (ἐπιγόνων V; L omits a long passage to which this belongs)." Hercher at first labeled the word a "vox corrupta," and later, in the Addenda to his edition, he conjectured ἐπιπλοκῶν, but if we need an abstraction in this series of abstractions the least violent means of obtaining one is to accent ἐπιγονῶν, from ἐπιγοναί.

10. *Onirocr.*220.5 concerns a cavalryman who asked the emperor for a command (στρατείαν LV, στρατηγίαν Brunn and Her.). No correction is necessary, because στρατεία is evidenced as "military appointment" in Dio Cassius 72.12.

11. *Onirocr.*264.4 tells of a boy runner at the Olympics who was expelled from the stadium in disgrace—ἀδόξως <ἐξέπεσε> τοῦ σταδίου. This was Reiske's conjecture; Hercher preferred <ἐξεβλήθη> or <ἀπηλλάγη>. I think, however, that <ἐξώσθη> is somewhat

⁴ An error common in the transcription of uncial hands (Hall [above, note 2] 159).

more probable palaeographically, assuming haplography caused by the preceding -όξως and confusion of uncial ο and ε.

12. *ύγεῖα—ύγίεια*. L has *ύγεῖαν* once (59.4), *ύγείαν* three times (44.9, 96.17, 120.3), and elsewhere *ύγία* or its cases (58.10, 82.19, 86.2, 185.7, 204.7). V exhibits *ύγίειαν* twice (44.9, 120.3), *ύγεῖαν* once (96.17), unaccented *ύγεια* once (204.7), and elsewhere *ύγία* or its cases (58.10, 59.4, 82.19, 86.2, 185.7). L has *ύγία* and V *ύγίεια* in a phrase which Hercher rightly, I believe, excised (185.9, app. crit.). *LSJ*⁹ recognizes only *ύγεῖα* as the later form, and not *ύγία* or *ύγεία*, which imply a long ultima. Hercher, following the lead of Reiff, everywhere printed *ύγίεια* or its cases. Theoretically it is just possible that Artemidorus wrote this consistently and that it was altered in the course of transmission (see *TAPA* 88 [1957] 196) in all but two places (V: 44.9, 120.3). Yet since L, if we allow for itacism and false accentuation, points consistently to *ύγεῖα* and this was also the distinct preference of the LV archetype, it seems sounder method to retain it throughout, assuming a casual Atticizing in V only rather than a fairly thoroughgoing process of corruption.

13. *Various suppressed forms*. In his study of Artemidorus' language, Blum (above, note 1, 23–41, 47–51) had occasion to note a number of late or non-Attic words or forms to which Hercher and his predecessors took exception or which they arbitrarily emended out of the LV tradition. The following, for which support will be found in *LSJ*⁹, may be added to his collection: *έκπλοκαί* (237.2, "vox corrupta" Her.), *έπιβόλως* (198.18), *εύεπιβόλως* (200.17), *πλοῖζεσθαι* (136.7; cf. 140.4, where L omits), *πυραμός* (65.14–15), *ταμεῖον* (67.28, 97.6, 220.3), *τάριχος* (masc., not neut., 65.7), *τετράποδον* (38.10), *ύπομονητικός* (101.16). It is interesting that several belong to the vocabulary of Vettius Valens, the writer on astrology.

In 167.16, the mutilated LV readings yield *εύρησιλογεῖν* rather than *εύρεσιλογεῖν* (Reiske, Her.). The compounds in *εύρησι-* have abundant support, and *LSJ*⁹ observes that they often appear in the papyri.

14. *A neglected manuscript*. I close with a brief notice of Cod. Harleianus 5597 (saec. XV–XVI), not mentioned by Hercher, the earlier editors, or Blum, even though it was described long ago by R. Nares, *A Catalogue of the Harleian Manuscripts in the British Museum* (London 1808) 279; see now S. Weinstock, *Catalogus*

codicum astrologorum Graecorum, tomus 9, pars 2: *Codices Britannici* (Bruxellis 1953) 16–17. The codex is of paper and contains (1) two dedicatory epistles in Greek addressed to the Cardinal Ranusius Farnesius (Ranuccio Farnese) by Ranusius Sanctorius Altamurius; (2) Ps.-Ptolemy, *Καρπός*, in the same hand and likewise assigned to the sixteenth century; (3) Artemidorus, *Onirocritica*, Bk. 1 (fol. 9^r–41^v), in a different hand (saec. XV) and a slightly smaller format; and (4) several excerpts, in a third hand, from Alexander of Aphrodisias (fol. 43).

A partial collation, made in December 1958, showed that H agrees with V against L and includes some new errors of its own. I conclude that H is a derivative of V, like B (Cod. Borbonicus II D 50, saec. XV), C (Cod. Cantabrigiensis, No. 77 in the Library of Gonville and Gaius College, saec. XV–XVI), and O (Cod. Ottobonianus 89, saec. XVI). Such readings as the following, in which BCHO either agree in errors not found in V or else carry V's errors a step further, suggest that they are derived from it through some intermediate MS.: *τετρῶσθαί τις ἔδοξεν* L, *τις ἔδοξε τετρῶσθαι* V, *ἔδοξέ τις τετρῶσθαι* Her., *τις ἔδοξε τρῶσθαι* BCHO (4.13); *παρὰ φίλου λαβεῖν* L Her., *λαβεῖν παρὰ φίλου* V, *λαβεῖν παρὰ φύλου* BCHO (4.16); *ὀρίζονται—ιδίους* LV, om. BCHO (5.24).

Since these are all *codices derivati et eliminandi*,⁵ there would be little profit in investigating their mutual relationship.

⁵ I take this opportunity to express my gratitude to the Guggenheim Foundation for a grant which enabled me to complete the study of the known MSS., and to Dr. Guerriera Guerrieri, Directress of the Biblioteca Nazionale in Naples, and Prof. Philip Grierson, Librarian of Gonville and Gaius College, for permitting me to examine the Borbonicus and the Cantabrigiensis, respectively.

An attempt was made to test Blum's findings on the recension of the MSS. (see *TAPA* 88 [1957] 189, note 1). Unless I have grossly erred, his results are in general confirmed, but I hope to present the evidence elsewhere.