

Zitierhinweis

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DANIEL E. HARRIS-McCOY, *Artemidorus' Oneirocritica*, Text, Translation, & Commentary, Oxford: Oxford University Press, 2012, pp. viii + 584, ISBN 9780199593477.

Daniel E. Harris-McCoy, Visiting Assistant Professor at Boston College (Massachusetts), has already published some contributions to the study of Artemidorus¹. Now he is offering us a new edition and translation of the five books about dream interpretation written by Artemidorus Daldianus in the second century a.D.

After a brief preface of the author (vii-viii), the book consists of three main parts. The first one is an introduction (1-43), the second one includes the text and the translation (44-407), and the third one is the author's commentary of the five books of Artemidorus' *Oneirocritica* (408-558). Four lists close the work: differences from the 1963 Teubner Text (559-63), Bibliography (563-71), Index of Contents of Books 1 through 4 (571-4), and Index to the Introduction and Commentary (575-84).

The Introduction deals with some different details about Artemidorus' *Oneirocritica*: its purpose, its composition, its way of interpreting dreams, its organisation of the interpretations, its political dimensions, Artemidorus' autobiographical information, cultural contexts, and about the Greek text and English translation. From the first line of the introduction, and I think this is one of the main contributions of this edition, the author underlines the encyclopaedic character of Artemidorus' work in a similar way as other contemporary authors such as Galen. Not in vain, his Doctoral Dissertation had been about "Varieties of Encyclopedism in the Early Roman Imperial Period: Vitruvius, Pliny the Elder, Artemidorus". In relationship with this idea, the author's analysis of the arranging and underpinning of the dream material in the *Oneirocritica* is a very clear and suggestive one. A third point I would like to highlight in this introduction is the editor's study of the character of Artemidorus: I agree that it is best to avoid describing Artemidorus as a philosopher, but, as I have defended before², I don't think we can consider Artemidorus an Empiricist, as Harris-McCoy tries to do, following S.R.F. Price³.

¹ "The Metaphors and Meanings of Travel in Artemidorus' Dream Book", *NECJ* 36.2, 2009, 83-104; "Artemidorus' Self Presentation in the Preface to the *Oneirocritica*", *CJ* 106.4, 2011, 423-44.

² M.A. Vinagre Lobo, *Los libros griegos de interpretación de sueños*, Zaragoza 2011, 207-8.

³ "The Future of Dreams: from Freud to Artemidorus", *P&P* 113, 1986, 3-37.

The author offers a facing text and translation between the pages 44 and 407. Previous editions of the Greek text were that of Rudolph Hercher, Teubner, 1864, and Roger Pack, Teubner, 1963. As the author states on p. 41, both editors had only two reliable witnesses to Artemidorus' Greek text: *Codex Laurentianus* 87.8 (= L, eleventh century), and *Codex Marcianus* 268 (= V, fifteenth century). Both editors used to pay more attention to L's readings because they tend to mechanically transcribe the text, errors and all, while L is full of false corrections. After Pack's edition, a recently discovered Arabic translation of the three first books of *Oneirocritica* was published by Toufic Fahd in 1964. This translation gave light to some new readings of the text, which were revised by Pack in a series of articles and by other authors.

As the editor recognises on p. 559, the Greek text printed in this edition is, by and large, that of Roger Pack's 1963 Teubner edition. There are only thirty one differences from Pack's text, which Harris-McCoy explains between pages 559 and 562. Twenty five of those thirty one differences follow the suggestions published by Pack himself in articles after the publication of the Arabic translation⁴. Four other differences follow suggestions by Bowersock⁵, and two are those of Boter and Flinterman⁶. So, from the point of view of textual criticism this edition does not offer much that is new. And we miss in this field the discussion of contributions mainly in languages other than English⁷.

This edition retains the book and chapter numbers of Pack's edition, which are rendered on their own line with a numeral followed by a period in parentheses. It is also very useful in this edition the fact that the page numbers of Hercher's edition have also been keyed in within the Greek and English text with a numeral in parenthesis with no period.

The only modern English translation of the *Oneirocritica* had been that of Robert White (1975, with a revised edition of 1990), which incorporated the notes of Pack's commentary. So, a new version is welcome. As the editor declares at p. 42, this new edition is written primarily for scholars and reflects current trends in the academic study of this kind of ancient technical and

⁴ R. Pack, "On Artemidorus and his Arabic Translator", *TAPhA* 98, 1967, 313-26; "Artemidoriana from the Escurial", *TAPhA* 100, 1969, 331-6; "Artemidoriana Graeco-Arabica", *TAPhA* 106, 1976, 307-12.

⁵ G. Bowersock, *Fiction as History: Nero to Julian*, Berkeley, 1997, 146-7.

⁶ G.J. Boter and J.-J. Flinterman, "Are Petitionary Dreams Non-Predictive? Observations on Artemidorus' *Oneirocritica* 1.6 and 4.2", *Mnemosyne* 60.4, 2007, 589-607.

⁷ H. Schwabl, "Textkritische Nachlese zu Artemidor", *MCr* 25-28, 1990-1993, 343-67, "Weitere textkritische Nachlese zu Artemidor", *ICS* 19, 1993, 249-62, "Dritte textkritische Nachlese zu Artemidor", *WS* 109, 1996, 87-98, "Nachtrag zu Artemidor", *WS* 110, 1997, 89-90; G.M. Browne, "Ad Artemidorum Arabum", *Muséon* 97, 1984, 207-20; "Ad Artemidorum Arabum, II", *Muséon* 103, 1990, 267-82; "Ad Artemidorum Arabum, III", *Muséon* 105, 1992, 173-86; A. Breen, "Observations on the Arabic translation of Artemidorus, book I", *Muséon* 101, 1988, 179-81.

compilatory literature. It focuses successfully in the rhetorical and intellectual dimensions of the text, and reproduces the flavour of Artemidorus' style faithfully, although it may sometimes sound awkward, what was usual in this kind of technical literature. In any case, the editor translates the expressions of dreams and dreaming in a consistent way and trying to reproduce the sense of Artemidorus' words.

The commentary of the five books of the *Oneirocritica* takes 150 pages, from p. 408 to p. 558. In the commentary, the author repeats the sentences or expressions he is going to comment. In this part I would like to pay attention to Harris-McCoy's commentary on Artemidorus' classification of dreams (422-4). Here he follows the traditional points of view of C. Blum, A.H.M. Kessels, and D. Del Corno⁸ in the sense that there is no relationship between the fivefold system of dream-classification of Artemidorus and the threefold system of the Stoic Posidonius. In a recent work, I have tried to set up the relationship between both systems⁹.

The bibliography is large, updated and the author shows throughout the work that he knows it accurately. The bibliography in English is very complete. I just missed some non-English writing authors, whose contributions to Artemidorus have been very important, such as those of Gregor Weber. The indices of contents (571-4) and to the introduction and commentary (575-84) deserve a word of praise. They are both very useful for any scholar who is looking for a specific aspect of the work. The index of contents is a detailed table which outlines the contents of the text according to book and chapter number. Sensibly, the contents of Book Five have not been included because this book is a compilation of performed dreams. The index to the introduction and commentary is a traditional one organized by page number and includes proper nouns, authors and different topics.

To sum up, this new edition, translation and commentary of Artemidorus, based on Pack's edition, offers a conscientious, serious and up-to-date state of the question in English and a new approach to the points which have occupied Artemidorean scholarship in recent years. It forces us to consider what the *Oneirocritica* really was: a compilatory and encyclopaedic work whose reading is still nowadays captivating its readers.

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⁸ C. Blum, *Studies in the Dream-Book of Artemidorus*, Uppsala 1936, 67-71; A.H.M. Kessels, "Ancient Systems of Dream-classification", *Mnemosyne* 22, 1969, 389-424; D. Del Corno, *Graecorum de re onirocritica scriptorum reliquia*, Milano 1969, 173-5.

⁹ M.A. Vinagre Lobo, *Los libros griegos de interpretación de sueños*, 289-316.