

ARTEMIDORUS' ONEIROCRITICA. DREAM ANALYSIS IN SECOND CENTURY A.D.

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Artemidorus lived in second century A.D.. Oneirocritica is his only surviving work. It consist o five books. The first two books contain theoretical and technical accounts on the Interpretation of Dreams. The rest contain a collection of 95 dreams and their interpretations. There are two kinds of dreams: a) enhypnia (continuation of day's activities) b) oneiroi (dreams foretelling the future) divided into three categories: prophetic, mantic or chrismos and orama. The three methods of the Empirics (personal experience, transmitted experience and analogy) can be found in Artemidorus' Oneirocritica. It seems that C. Jung and S. Freud had been influenced by Artemidorus' work. The only real divergence between Freud and Artemidorus was that Artemidorus did the associating on his clients' dreams, while Freud let his clients do the associating by themselves.

Key words: dreams interpretation, Oneirocritica, Artemidorus of Daldis

"Ονειρος εστι κίνησης ή πλάσις ψυχής πολυσχημων σημα-
ντική των εσόμενων αγαθών ή κακών"(I, 2). ('Oneiros is a
complex movement or state of the soul that takes many
shapes and signifies good or bad events that will occur in
the future'.)

Artemidorus' Oneirocritica are hardly read today. The
original text has never been printed in Greece. Furthermore,
there is no full translation of the Oneirocritica in modern
Greek language.

The only modern edition is the Teubner text by Roger
Pack and that is dated 1963 (previous edition by Hercher
dated 1864).¹

Artemidorus lived in the second century A.D., during the
age of the Antonines. He was born in Daldis, a town in
Lydia. Galen in his commentary on the Hippocrates' "De
victu acutorum"^{1,15} records that certain Greek augur,
while speaking with Arab colleague of his in Gallen's
presence, cited the works of Artemidorus, son of Phocas.
The Oneirocritica consist of five books. The first three of
them are dedicated to Cassius Maximus, and the other two
to his son, Artemidorus. The first two books contain
theoretical and technical accounts on the interpretation of
dreams. The third and fourth books contain supplementary
material designed to meet criticisms of the books already
published. The fifth book is a kind of appendix containing
a collection of ninety actual dreams interpretations.²

Manuscripts and editions

I. Manuscripts

V Marcianus 268, vellum, saec. XV (it bears the signature
of Michael Apostolis:

‘Μιχαήλος Αποστόλης Βυζάντιος μετά την εαυτού
πατρίδος άλωσιν πενία συζών και τότε το βιβλίον έν
Κρήτη μετά πολλά εξέγραψε’. (Michael Apostolis the
Byzantine, after the invasion of his (mother) country
(by the enemies), living in poverty, wrote this book
(with great effort) in Creta (Island)’.

M Marcianus 267, vellum, saec. XV.

L Laurentianus 87, 8 velum saec. XI.

U Urbinas gr. 107, paper saec. XV.

C Cantabrigiensis paper, saec. XV, XVI, presented by Dr
Caius to Gonville and Caius College, Cambridge, in
whose library it is numbered 77.

O Ottobonianus 89, paper, saec. XVI.

B Borbonicus II. D 50, paper, saec. XV.

II Editions

1. Αρτεμιδώρου Ονειροκριτικών Βιβλία πέντε. Περί ενυ-
πνίων Συνεσίου ως λέγουσιν. Aldus, ed. Fransiscus
Asulanus, Venetia 1518.
2. Artemidori Daldiani et Achmetis Sereimi F.
Oneirocritica. Astramychi et Nicephori versus etiam
oneirocritici, ed. N. Rigaltius, Parissii 1603.
3. Αρτεμιδώρου Ονειροκριτικά-Ιoannes Gothofredus
Reiff, Lipsiae 1805.
4. Artemidori Daltiani Oneirocriticon libri V. Rudolphi
Hercheri, Teubner, Lipsiae 1864.
5. Artemidori Daltiani Oneirocriticon. R. A. Pack,
Teubner, Lipsiae 1963.

III First translations

Italian, 1542 ('Di Greco in Volgare tradotto per Pietro

Lauro Modonese').

French, 1546.

English, 1644.

Arabic (by Hunayn Ibn- Ishaq).³

Artemidorus describes two kinds of dreams.

- a) *enhyponia* (dreams which are continuation of day's activities); they are frequently prompted by bodily needs or by recent psychologically significant events which are represented directly in the dream. *Enhyponia* are not prophetic.
- b) *Oneiroi* (dreams foretelling the future); *oneiroi* are divided in prophetic dreams, mantic answer or "chrismos" and "orama". Dreams called "phantasmata" belong to the *enhyponia*-category.

According to their meaning dreams are divided in theorematic and allegorical dreams. Theorematic dreams are in accordance with the text of the dream and mean exactly what they say. The allegorical dreams may be discerned: i) "idioi", in which someone other than the sleeper is the object of the dream, ii) "allotioi", in which someone other than the dreamer plays the principal role, iii) "koinoi", in which the action is shared with another person, iv) "demosioi", which deal with public affairs and v) "kosmikoi" or dreams about natural phenomena. The term "esotericon" is referred to the text of the dream, while the "exotericon" is referred to the result of the dream (future event). According to the exoteric (extrinsic) content dreams are divided into two categories: i) "merimnematica" (anxiety dreams) and "aitematica" (sent by gods after sleeper's request); ii) "theopempta" (dreams occurring to people without any worries and foreshadowing the future both for good and bad).

Merimnematic and aitematic dreams belong to the category of *enhyponia*.

There are two ways the dreams foreshadow the future.

- a) *genicos* (general) *tropos* and
- b) *eidikos* (specific) *tropos*. General dreams are divided into four categories: i) dreams that foreshadow a lot of things by means of a lot of pictures; ii) dreams that foreshadow simple things by means of a small amount of pictures; iii) dreams that foreshadow a lot of things by means of a small amount of pictures; iv) dreams that foreshadow simple things by means of a lot of pictures.

Specific dreams are divided into four categories as well: i) both the dream and its outcome are good; ii) both are bad; iii) the text of the dream is good, but its outcome is bad; iv) the text of the dream is sinister, but its outcome is happy.⁴ Artemidorus stresses the necessity of studying the customs of the land in which the dreamer lives as well as of knowing the dreamer's identity, occupation, date of

birth, financial status, age and state of health. The interpreter must also be certain that no detail has been added to or omitted from the dream. But if he has to deal with a dream that has been mutilated he must show some degree of independent skill in judging it by transposing or changing the letters of the names of the dream objects, by adding letters or syllables to them or by inventing other names of equal numerical value. The dream interpreter must use his common sense rather than simply rely upon dream handbooks. He also is aware of the time and kind of food the dreamer had the day before the dream; at dawn the soul is closer to god and has been purified from the influence of food and wine.

Artemidorus devoted much time and effort to personal investigation. The most outstanding characteristic of the *Oneirocritica* is their rational and practical approach. The three methods of the *Empirics-peira*, *historia*, *he tou homoioi metabasis* (personal experience, transmitted experience and analogy)- can be found in his writings. Various influences of Epicurians, Stoics and Sceptics are met sporadically in Artemidorus' dream theory, but the most obvious ones are those of the empirical medical school (e. g. the assertion of Artemidorus that dream interpretation "is nothing else but the juxtaposition of similarities").⁵

Thereafter, we can conclude that Artemidorus is an eclectic writer and that his *Oneirocritica* are doubtlessly a scientific manual on interpretation of dreams if we are to judge it on the basis of historical criteria.

Some of Artemidorus' thoughts are in accordance with Homer, Hippocrates, Aristotle, Galen, Melampus, Poseidonius, Petronius, Synesius, Germanos, Ahmet and *Astrampsychos*.

It seems that C.Jung had been influenced by Artemidorus since he believed in the quality of dreams to "tend to the future", in mantic dreams and in universal customs of humanity. He also gave examples of dreams in his writings, including their outcome, like Artemidorus.

S.Freud in his book "On the Interpretation of Dreams" mentions Artemidorus eight times.⁶ Artemidorus invokes the principle of opposites in his interpretations. Freud refers to the rule, according which "every element in a dream can... stand for its opposite... as easily as for itself". Moreover, the symbolism of dreams plays a significant role in the theories of both Freud and Artemidorus. Freud convicts the conscious part of our mind of punning in dreams. The same phenomenon was observed by Artemidorus who quotes the celebrated interpretation of Aristander (during the siege of Tyre Alexander the Great dreamt that he saw a satyr dancing on his shield; Aristander analyzed the dream as foretelling the capture of Tyre by interpreting "satyros" as "sa Tyros" - "Tyre is yours"). Freud also finds it convenient to treat the unconscious as

ready reckoner; an analogous method of interpretation is used by Artemidorus with his "isopsepha" (words of equal numerical value). Artemidorus states that complex dreams must be interpreted by taking each element of the dream separately and then analyzing it; this is exactly the Freud' rule of breaking up the dream fragments. It may be possible that Artemidorus was the one who gave to Freud the idea of the Oedipal complex concept since he describes something very close to it: (I, 79) "The case of one's mother is both complex and manifold and admits of many different interpretations...If anyone possesses his mother through face-to-face intercourse...if she is still alive and his father is in good health, it means that he and his father will become enemies because of the jealousy...but if his

father is sick, he will die, since the dreamer will take care of his mother both as a son and as a husband".

The only real divergence between Freud and Artemidorus was that Artemidorus did the associating on his clients' dreams; while Freud let his clients do the associating by themselves. Artemidorus' anticipations of Freud's notions include the equivalent of Freud's latent and manifest dream content, the necessity to know the client's history and personality and use of the analogy method.⁷

The oneirocritic tradition from Artemidorus' time until today has remained untouched in places like Crete, Epirus, Pontos, Elide, Elide, Mane and Cappadocia. Artemidorus is still alive in the dreams of Greeks, thus proving the continuation of Greek culture through the ages.⁸

Abstract

ΟΝΕΙΡΟΚΡΙΤΙΚΑ ΑΡΤΕΜΙΔΩΡΟΣ. ΑΝΑΛΥΣΗ ΟΝΕΙΡΩΝ ΣΤΟΝ ΔΕΥΤΕΡΟ ΑΙΩΝΑ Μ.Χ.

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Ο Αρτεμίδωρος έζησε τον 2ο μ.Χ. αιώνα. Το Ονειροκριτικά είναι το μοναδικό έργο του που σώθηκε. Αποτελείται από πέντε βιβλία. Τα πρώτα δύο βιβλία περιέχουν θεωρητικά και τεχνικά στοιχεία που αφορούν τη Ερμηνευτική των Ονειρών. Τα υπόλοιπα περιέχουν συλλογή από 95 όνειρα μαζί με τις εκβάσεις τους. Τα Όνειρα ανήκουν σε δύο κατηγορίες: α) Ενύπνια (υπολείμματα της ημέρας) β) Όνειρα (όνειρα με προφητική σημασία), που διαίρονται σε τρεις κατηγορίες: i) προφητικά ii) μαντικά ή χρησμοί iii) οράματα. Οι τρεις μέθοδοι των Εμπειρικών (προσωπική εμπειρία, μεταδιδόμενη εμπειρία, αναλογία) χαρακτηρίζουν τον Αρτεμίδωρο. Φαίνεται ότι οι C. Jung και S. Freud επηρεάστηκαν σημαντικά από τον Αρτεμίδωρο. Η κυριότερη διαφορά τους ήταν ότι ο Αρτεμίδωρος έκανε την συνειρμική ανάλυση των ονειρών στους πελάτες του, ενώ ο Freud ανέθετε το έργο αυτό στους ίδιους.

Λέξεις κλειδιά: ερμηνεία ονειρών, ονειροκριτικά, Αρτεμίδωρος Δαλδιανός

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