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Miller's study provides a thorough examination of beliefs about dreams in antiquity. It is a fascinating topic, which is so often overlooked or dismissed as mere superstition, unworthy of scholarly attention. Miller highlights how dreams can be useful for understanding the lives of individuals in antiquity and how they perceived the world.

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In the first half of this book, Dr. Miller carefully goes through how Graeco-Roman people in late antiquity thought about dreams: where they thought dreams came from, how they interpreted them, and how they used them.

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Synopsis Dream
interpretation was a
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<p>Dream interpretation was a prominent feature of the intellectual and imaginative world of late antiquity, for martyrs and magicians, philosophers and theologians, polytheists and monotheists alike. Finding it difficult to account for the prevalence of dream-divination, modern

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scholarship has often
condemned it as a
cultural weakness, a
mass lapse into mere
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Part 11 of Dreams of
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accordingly consists of
a series of case studies
in the dream-lives of
Hermas, Perpetua,

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Aelius Aristides,
Jerome, and the
Gregorys of Nazianzus
and Nyssa. It is in
these chapters that the
'wager' of the book (p.
11) must ultimately be
won or lost.

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interpretation was a prominent feature of the intellectual and imaginative world of late antiquity, for martyrs and magicians, philosophers and theologians, polytheists and monotheists alike.

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Rightly critical of the rigid dualism of certain modern theorists who

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stigmatized dreams
and divination of
antiquity as flights
from reason, Miller
imaginatively explains
late antique dreams as
"imaginal
category[ies]" capable
of representing
intangibles, recording
the play between
primordial antagonists,
like life and death,
illustrating conscious
and unconscious
states, and as a
permeable membrane

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between time and
space.

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"
to decipher the various
dialects of the
language of dreams
and dreaming in late
antiquity (116), and to
demonstrate their
effectiveness as
'expressions of
transformations of self-
identity and deepened

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self-consciousness'
(151). As such, M has
followed in the
tradition of that most
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MILLER, Dreams in
Late Antiquity:
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**Review of Dreams in
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points of interest
include

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semiotic theory to demonstrate the importance of dreams in late antiquity. The text argues that Graeco-Roman dream literature formed a personal and cultural pattern of imagination and gave tangible substance to ideas such as time and the self.

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She is author of
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