Representing Fragmentary Texts

Monica Berti

University of Roma Tor Vergata & Tufts University

Wer sucht, findet, und wer finden will, muss suchen
The more thow sechest the more shalt thow fynde
Chi cerca truova, e chi si dorme sogna
Car qui rien quiert, riens ne treuve

Università degli Studi di Roma "Tor Vergata"

I frammenti degli storici greci (FStGr)

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- critical apparatus
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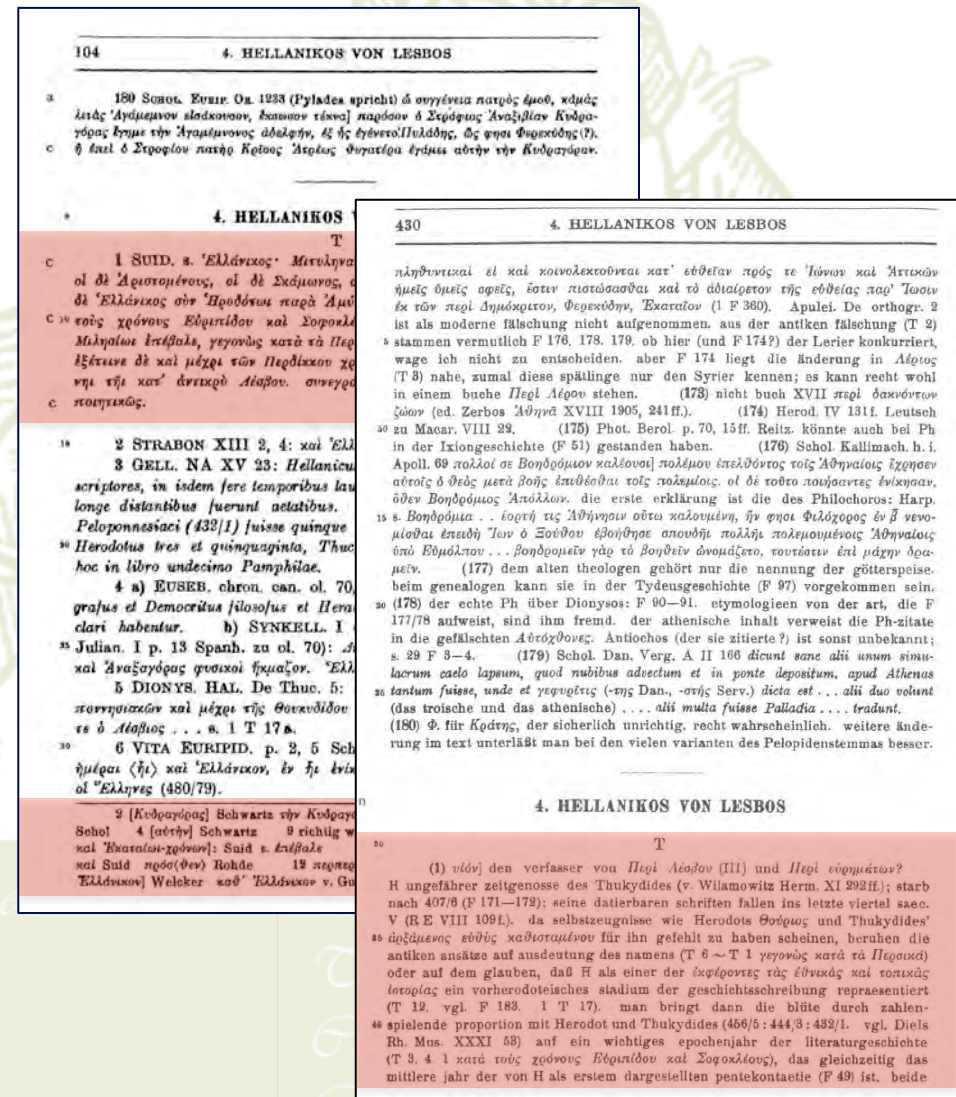- up-to-date bibliography and indexes
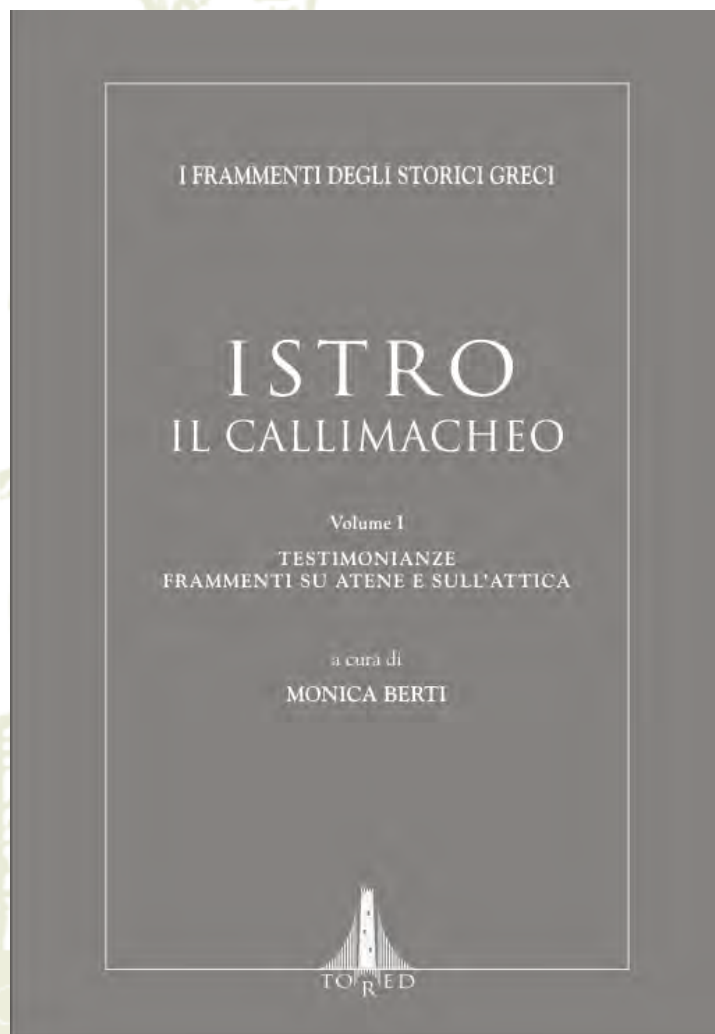
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Fragmenta Historicorum Graecorum I-V (= *FHG*), coll. K. and Th. Müller, Parisiis 1841-1884

Die Fragmente der Griechischen Historiker I-III (= *FGrHist*), v. F. Jacoby, Berlin - Leiden 1923-1958

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I FRAMMENTI DEGLI STORICI GRECI

ISTRO
IL CALLIMACHEO

Volume 1

TESTIMONIANZE
FRAMMENTI SU ATENE E SULL'ATTICA

a cura di
MONICA BERTI

TO RED

F 4   59

F 4 [F4 *FGrHist*; 7 *FHG*] – HARPOCRATION s.v. Παναθήναια·
Δημοσθένης Φιλιππικοῖς. διττὰ Παναθήναια ἤγετο Ἀθήνησι,
3   τὰ μὲν καθ' ἕκαστον ἐνιαυτόν, τὰ δὲ διὰ πενταετηρίδος, ἅπερ
καὶ μεγάλα ἐκάλουν. Ἰσοκράτης Παναθηναϊκῷ φησι ‹‹μικρὸν
δὲ πρὸ τῶν μεγάλων Παναθηναίων››. ἤγαγε δὲ τὴν ἑορτὴν
6   πρῶτος Ἐριχθόνιος ὁ Ἡφαίστου, καθά φησιν Ἑλλάνικός τε καὶ
Ἀνδροτίων, ἑκάτερος ἐν α' Ἀτθίδος. πρὸ τούτου δὲ Ἀθήναια
ἐκαλεῖτο, ὡς δεδήλωκεν Ἴστρος ἐν γ' τῶν Ἀττικῶν.

Cfr. Phot. [Π 376] et *Suda* [Π 152] s.v. Παναθήναια   2 Δημοσθένης
Φιλιππικοῖς : IV 35   4 Ἰσοκράτης Παναθηναϊκῷ : XII 17   6-7 Ἑλλάνικός
τε καὶ Ἀνδροτίων, ἑκάτερος ἐν α' Ἀτθίδος : *FGrHist* 4 F39 = *FGrHist* 323a
F2 = F162 Ambaglio et *FGrHist* 324 F2 = F2 Harding

2 Δημοσθένης Φιλιππικοῖς om. *Epit.*, Phot., *Suda*   3 πενταετηρίδος A,
Epit. (πενταεταιρίδος E), *Suda* : πεντετηρίδος rell.   ἅπερ : ἃ *Epit.*, Phot.,
Suda   4-5 Ἰσοκράτης ~ Παναθηναίων om. *Epit.*, Phot., *Suda*   6 πρῶτος
Epit., Phot., *Suda* : ὁ Harp.   ὁ om. *Epit.*   6-7 καθά ~ Ἀτθίδος om. *Epit.*,
Phot., *Suda*   7-8 πρὸ τούτου δὲ Ἀθήναια ἐκαλεῖτο : τὰ δὲ Παναθήναια
πρότερον Ἀθήναια ἐκαλοῦντο *Epit.*, Phot., *Suda*   8 ἐκαλεῖτο : ἐκαλοῦντο C
ὡς ~ Ἀττικῶν om. *Epit.*, Phot., *Suda*

Panathenaia: Demostene nelle *Filippiche*. Ad Atene si celebra-
vano due Panatenee, le une annuali, le altre – che venivano
anche dette "grandi" – quadriennali. Isocrate nel *Panatenaico*
dice: «Poco prima delle grandi Panatenee». Per primo cele-
brò la festa Erittonio figlio di Efesto, secondo quanto dicono
Ellanico e Androzione, entrambi nel primo libro della *Atthis*.
Prima di lui invece erano chiamate Athenaia, come ha mo-
strato Istro nel terzo libro degli *Attika*.

In età classica le Panatenee erano la festa più importante
del calendario attico e si svolgevano negli ultimi giorni del
mese Ecatombeone, culminando nella solenne processione
verso l'Acropoli e nell'offerta del peplo tessuto dalle ἐργα-

text

parallel texts

critical apparatus

translation

commentary

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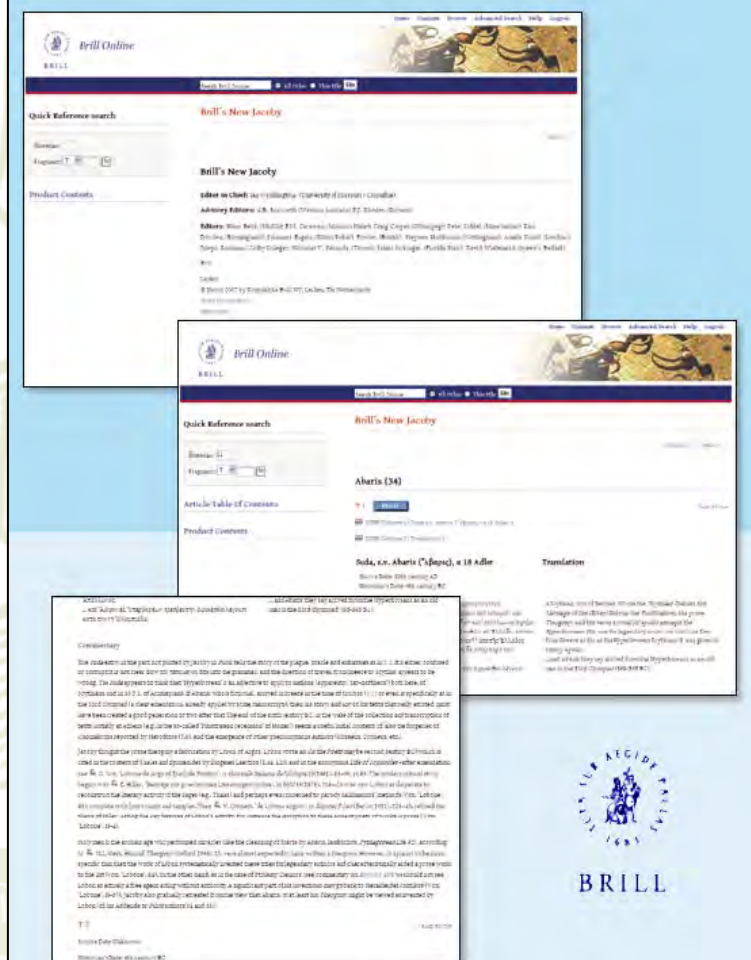
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Hellanicus of Lesbos
FGrHist **4; 323a; 601a; 608a; 645a; 687a**

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Historian: 4
Fragment: T ▢ Go

Article Table Of Contents ⊟

T 1 : Suid. s. Ἑλλάνικος
T 2 : Strabon III 2, 4
T 3 : Gell. N A XV 23
T 4a a: Euseb. chron. can. ol. 70, 1 (500/499)
T 4b b: Synkell. I 452, 14 ed. Bonn. = Kyrill. c.Julian. I p. 13 Spanh. zu ol. 70)
T 5 : Dionys. Hal. De Thuc. 5
T 6 : Vita Euripid. p. 2, 5 Schwartz
T 7 : Steph. Byz. s. Παρπαρῶν
T 8 : [Lukian.] Macrob. 22
T 9 : Suid. s. Δαμάστης

Die Fragmente der Griechischen Historiker

Hellanikos von Lesbos (4)

T 1

Suid. s. Ἑλλάνικος

· Μιτυληναῖος, ἱστορικός· υἱὸς Ἀνδρομένους,
οἱ δὲ Ἀριστομένους, οἱ δὲ Σκάμωνος, οὗ ὁμώνυμον ἔσχεν υἱόν. διέτριψε
δὲ Ἑλλάνικος σὺν Ἡροδότωι παρὰ Ἀμύνται τῶι Μακεδόνων βασιλεῖ, κατὰ¹
²τοὺς χρόνους Εὐριπίδου καὶ Σοφοκλέους (456/5) καὶ Ἑκαταίωι τῶι³
Μιλησίωι ἐπέβαλε, γεγονὼς κατὰ τὰ Περσικὰ (480/79) ἢ μικρῶι πρόσ<θεν>.⁴
ἐξέτεινε δὲ καὶ μέχρι τῶν Περδίκκου χρόνων, καὶ ἐτελεύτησεν ἐν Περπερή-⁵
νηι τῆι κατ' ἀντικρὺ Λέσβου. συνεγράψατο δὲ πλεῖστα πεζῶς τε καὶ
⁶ποιητικῶς.

Brill's New Pauly   « PREVIOUS   NEXT »

Hellanicus

(Ἑλλάνικος; *Hellánikos*).

[German version]

[1] H. of Mytilene Greek historian, end of 5th cent. BC   ^ BACK TO TOP

(T 1). Contrary to ancient tradition, which sometimes puts his birth date towards the end of the 6th cent. (T 4), sometimes at the beginning of the 5th cent. (T 3) and sometimes in the year 480/479 BC (T 1 and 6), younger rather than older contemporary of Herodotus. At any rate the datable works belong to the last third of the 5th cent.

H. analyzed the Herodotean collection of topics into individual components by a series of monographs and, reverting to Hecataeus [3], even added new themes. This gave rise to writings on mythography, ethnography and chronology, based less on independent research than on earlier authors, e.g. Hecataeus, Acusilaus of Argus (T 18), Herodotus (F 72) and Damastes of Sigeum (F 72), which were quite frequently of a compilatory nature. H. is the first prolific writer of Greek literature. The titles of 23 works have been handed down, though all have been lost apart from *c.* 200 fragments.

In his mythographical works *Deukaliōneía, Phoronís, Asōpís* and *Atlantís* (each comprising two bks., with the exception of the one-volume *Asōpís*) H. reduced the genealogies of early Greek history to four forefathers, systematized and linked them by means of synchronisms, structures and speculations and in so doing made them into a uniform whole. Most of the genealogies dealt with were entered in the *Trōiká*. This gave rise to 'a self-contained overall picture of early Greek history' [1].

Ethnographic works: H. wrote general portrayals, e.g. on 'customs of barbarians', 'the history of the foundation of peoples and cities', 'on peoples', 'names of peoples' (the three latter-named titles perhaps designate one and the same work). He additionally wrote monographs on foreign peoples, including *Aigyptiaká, Lydiaká, Persiká, Skythiká*, and on Greek tribes and landscapes, e.g. *Aioliká, Lesbiká, Argoliká, Boiōtiká, Thessaliká*. To this series also belongs the *Atthís*, comprising two bks. (F 163-172), which appeared after 407/6 (F 171 and 172) and marks the

DOING FRAGMENTARY HISTORY IN A GLOBAL CONTEXT
International Projects to Preserve Ancient Greek Historians

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this conference is made possible by a generous gift from Sidney Harl, life-long supporter
of scholarship in ancient history, and is gratefully dedicated to his memory

May 16, 2007

9:00 am Dr. TIMOTHY AUSTIN
Chief Academic Officer, Academic Vice-President,
and Dean of the College, Holy Cross
Welcoming Remarks

9:15 am Prof. THOMAS R. MARTIN
Chair, Department of Classics, Holy Cross
Introduction to the Conference Program

9:30 am Prof. KENNETH HARL
Department of History, Tulane University
In memoriam Sidney Harl

10:00 am Prof. EUGENIO LANZILLOTTA
University of Rome Tor Vergata
The New Series di Frammenti degli Storici Greci

10:45 am Coffee break

11:00 am Prof. IAN WORTHINGTON
University of Missouri-Columbia
«Brill's New Jacoby»: Conception, Methods, and Plans

11:45 am Prof. GUIDO SCHEPENS
Catholic University of Leuven
Jacoby's «Fragmente der griechischen Historikern»,
then and now

12:30 pm Lunch

2:00 pm Prof. NEEL SMITH
College of the Holy Cross
Publication of Fragmentary Texts in the Light
of the Canonical Text Services at the
Center for Hellenic Studies, Harvard University

2:45 pm Prof. GREGORY CRANE
Perseus Project, Tufts University
Digital Libraries and Fragmentary Texts

3:30 pm Coffee break

4:00 pm Prof. PAUL CHRISTESEN
Dartmouth University
The Olympic Victor Lists

6:00 pm Reception

7:00 pm Dinner

May 17, 2007

9:00 am The First Three Volumes of the «I Frammenti
degli Storici Greci» Series: Acquisitions and Methods

Dr. GABRIELLA OTTONE
University of Rome Tor Vergata
Libyka. Testimonianze e frammenti [2002]

Dr. DONATELLA ERDAS
Scuola Normale Superiore di Pisa
Cratero il Macedone. Testimonianze e frammenti [2002]

Prof. VIRGILIO COSTA
University of Rome Tor Vergata
Filocoro, I: Testimonianze e frammenti dell'Atthis [2007]

in Preparation:

Dr. MONICA BERTI
University of Turin
Istro il Callimacheo, I: Testimonianze e frammenti su Atene

10:45 am Coffee Break

11:00 am Prof. GUIDO SCHEPENS
The Initiation of the Abokion Project

11:30 am Dr. VALERIO VALLA and Prof. VIRGILIO COSTA
Doing the Abokion Project

12:00 pm Prof. BRUCE ROBERTSON
Mount Allison University
The HEML Project

12:30 pm Lunch

2:00 pm Discussion Session I: International Collaboration
in the Analysis and Publication
of Fragmentary Greek Historians
chaired by Prof. THOMAS R. MARTIN

3:15 pm Coffee break

3:45 pm Discussion Session II: Publication and Dissemination
in Print and Electronic Form of Fragmentary Texts
chaired by Prof. NEEL SMITH

5:00 pm Prof. THOMAS R. MARTIN
Closing remarks

6:00 pm Reception

7:00 pm Dinner

Doing Fragmentary History in a Global Context
International Projects to
Preserve Ancient Greek Historians

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Building a model for representing fragmentary authors in a digital library

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- 'Collecting Fragmentary Authors in a Digital Library'. In *Proceedings of the 2009 Joint International Conference on Digital Libraries. Austin TX*. New York: ACM Digital Library 2009, 259-262 (M. Berti, M. Romanello, A. Babeu, and G. Crane)

- 'Rethinking Critical Editions of Fragmentary Texts by Ontologies'. In *Proceedings of 13th International Conference on Electronic Publishing: Rethinking Electronic Publishing: Innovation in Communication Paradigms and Technologies. Milan, Italy*. Milano: Nuova Cultura 2009, 155-174 (M. Berti, M. Romanello, F. Boschetti, A. Babeu, and G. Crane)

- 'When Printed Hypertexts Go Digital: Information Extraction from the Parsing of Indices'. In *HT 09. Proceedings of the 20th ACM Conference on Hypertext and Hypermedia. Turin, Italy*. New York: ACM Digital Library 2009, 357-358 (M. Berti, M. Romanello, A. Babeu, and G. Crane)

- 'Fragmentary Texts and Digital Libraries'. In *Philology in the Age of Corpus and Computational Linguistics*. CHS Publication. Ed. G. Crane, A. Lüdeling, and M. Berti (forthcoming)

Joint Conference on Digital Libraries '09

Collecting Fragmentary Authors in a Digital Library

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gregory.crane@tufts.edu

ABSTRACT
This paper discusses new work to represent, in a digital library of classical sources, authors whose works themselves are lost and who ... paraphrase or all ... a digital collectio ... only to capture b ... scholarship has ... resenting every ... capabilities of di ... tify fragments, t ... render the result ... more accessible ...

philologists from the Renaissance onwards, who have reconstructed works and personalities otherwise lost and forgotten. The importance of fragmentary texts for our knowledge of ancient literature is evident also from a numerical point

Categories an
H.3.7 [Informat
braries—*collectio*

General Term
Documentation,

Keywords
Digital Libraries
Historians, XML

1. INTROD
A fragmentar
been preserved
by other surviving
rize or allude to
Greek and Latin
most every genre
toriography.
Modern schola
of fragmentary

International Conference on Electronic Publishing '09

RETHINKING CRITICAL EDITIONS OF FRAGMENTARY TEXTS BY ONTOLOGIES

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Conference on Hypertext and Hypermedia '09

When Printed Hypertexts Go Digital: Information Extraction from the Parsing of Indices

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ABSTRACT
Modern critical editions of ancient works generally include manually created indices of other sources quoted in the text. Since indices can be considered as a form of domain specific language, the paper presents a parsing-based approach to the problem of extracting information from them to support the creation of a collection of fragmentary texts. The paper first considers the characteristics and structure of quotation indices and their importance when dealing with fragmentary texts. It then presents the results of applying a fuzzy parser to the OCR transcription of an index of quotations to extract information from potentially noisy input.

Categories and Subject Descriptors
H.5.4 [**Information Interfaces and Presentation**]: [Hypertext/Hypermedia]

General Terms
Design, Experimentation.

Keywords
Printed hypertexts, indices, information extraction, parsing.

1. INTRODUCTION
In recent years, mass digitization initiatives have made accessible the page images of an increasing number of modern editions. Now we can access not only the text but also the paratextual apparatus of each digital edition, namely prefaces, notes, critical apparatuses and indices. The ongoing work presented in this paper is related to a project which aims to provide the Perseus Digital Library with a collection of fragmentary texts, specifically a collection of historical Greek fragments. The topic of converting printed scholarly materials to digital hypertexts has a long research history [7, 1] including recent inquiries into the hypertextual nature of historical publications [3], [4]. This paper proposes

the automatic parsing of manually created *indices scriptorum* (i.e. indices of quotations) as an approach to reuse the e orts made over decades by scholars on individuating and indexing citations inside texts in order to create new digital tools. Specifically we give an example of this approach by showing how it is possible to use information extracted from parsing the indices of works containing witnesses of fragments to also support the automatic identification and markup of those fragments in the text.

2. INDICES OF QUOTATIONS
The indices of quotations found in many modern critical editions of classical authors can be thought of as the hypertext through which an editor creates internal links to those passages in their edited work that contain quotations from other ancient sources. These indices also provide outward links to the entire body of classical literature by listing quotations of other surviving works. Indices are worth parsing since we can reconstruct internal and external links between di erent texts and we can extract information such as lists of names, epithets of authors, titles of works, canonical citations used by scholars, and the variants and conjectures reported by the editor.
When considering fragmentary texts such indices assume a particular importance. Indeed fragments are a straightforward example of how quotations can become a crucial factor in the survival of a literary text, since they are basically passages of works that only survived because they were quoted within surviving works by other authors. Since fragments are essentially quotations, the indices of quotations in modern editions of texts containing witnesses of fragments can serve as an essential source of information about them.

3. INDEX PARSING AND INFORMATION EXTRACTION
The main assumption for building a parser of printed indices is that an index constitutes a domain-specific language and that the syntactic disposition of its lexical components is subject to a grammar of rules that can be preliminarily defined. [2] recently demonstrated how another kind of scholarly paratext contained within critical editions of classical texts, namely the critical apparatus, is characterized by

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Philology in the age of Corpus and Computational Linguistics
CHS '11

Fragmentary Texts and Digital Libraries
Monica Berti

Introduction

The aim of this paper is to describe a new model for representing fragmentary texts in a digital library of classical sources. A fragment is the surviving piece of something irremediably lost or never finished. In this sense the word is applied to a great variety of material remains of ancient evidence, such as monumental ruins, potsherds, scraps of papyri, or broken inscriptions. [1] The boundaries of these fragments are marked by margins, whose materiality draws our attention to the exteriority of the evidence, influencing our reconstruction of the wholeness to which the fragment belonged and our perception of the reasons of its fragmentation, usually due to an external violent event like destruction or consumption. If a fragment of this kind bears textual evidence, the materiality of the fragment extends also to the text, which becomes the surviving broken off piece of an ancient writing. [2]

As far as concerns textual evidence, there is also another category of fragments, which refers to a completely different phenomenon, because these excerpts are not portions of an original larger whole, but the result of a work of interpretation conducted by scholars, who extract and collect information pertaining to lost works embedded in other surviving texts. These fragments include a great variety of formats ranging from verbatim quotations to vague allusions, but they are only a more or less shadowy image of the original according to their major or minor distance from a literal citation. This use of the term fragment may be misleading, because the original text of the excerpt is usually covered by the context of transmission and distorted by the style and purpose of the author who has extracted and quoted it (usually called the 'witness' of the fragment). [3] In addition, literal quotations may be incorrect, and especially in the case of prose it can be very difficult to distinguish verbatim citations from paraphrases or summaries, since the original sense of the text may be altered by omissions, deformations, or polemical reasons. [4]

A print collection of fragments consists of textual excerpts drawn from many different sources and arranged according to various criteria, such as chronological order or thematic disposition. The length of these excerpts can be significantly different from one edition to

[1] For a definition of the term, see OED[2], VI, s.v. fragment. The main concepts expressing the meaning of the term fragment are also represented by synsets (sets of cognitive synonyms) in WordNet, which is a lexical database for the English language (http://wordnet.princeton.edu/).
[2] Gumbrecht 1997, 320. Among the many examples of this kind of 'fragmented' evidence, see the *Marmor Parium* and the *Hellenica Oxyrhynchia*.
[3] Schepens 1997a, 166; 2000, 4-13.
[4] Brunt 1980, 478, 482; Bowersock 1997, 174; Lenfant 2007a, 47, 53-63; Bamman-Crane 2008b, 2.

The Digital Classicist Seminars

Institute of Classical Studies

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Friday July 30th at 16:30
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FRAGMENTA
HISTORICORUM GRÆCORUM

Monica Berti (Roma Tor Vergata) and Marco Büchler (Leipzig)
Fragmentary Texts and Digital Collections of Fragmentary Authors

ALL WELCOME

Fragmentary texts are not only material remains of ancient writings, but also quotations of lost texts preserved through other texts: in this seminar the speakers will show how methods of computer scientists and methodologies of classicists can be combined to represent fragmentary sources in a digital library of ancient testimonies

The seminar will be followed by wine and refreshments.

For more information please contact Gabriel.Bodard@kcl.ac.uk, Stuart.Dunn@kcl.ac.uk, Juan.Garces@bl.uk, S.Mahony@ucl.ac.uk or M.Terras@ucl.ac.uk, or see the seminar website at http://www.digitalclassicist.org/wip/wip2010.html

Monica Berti & Marco Büchler

Fragmentary Texts and
Digital Collections of Fragmentary Authors

Digital Classicist Seminars
Institute of Classical Studies, London
July 30, 2010

THE BULLETIN OF THE INSTITUTE OF CLASSICAL STUDIES

Marco Büchler - Annette Geßner - Monica Berti - Thomas Eckart

Measuring the Influence of a Work by Text Reuse

Bulletin of the Institute of Classical Studies (BICS) - Supplement 2011

Wer sucht, findet, und wer finden will, muss suchen

The more thow sechest the more shalt thow fynde

Chi cerca truova, e chi si dorme sogna

Car qui rien quiert, riens ne treuve

Fragmentary Texts & Authors

- **Fragmentary Texts**

  - <u>material fragments</u> bearing textual evidence

  - <u>quotations</u> of lost works embedded into other texts

- **Fragmentary authors**

  - authors whose works have been preserved only in fragments, i.e. through quotations by other surviving authors, who quote, paraphrase, summarize or allude to authors and works that have not survived

Wer sucht, findet, und wer finden will, muss suchen

The more thow sechest the more shalt thow fynde

Chi cerca truova, e chi si dorme sogna

Car qui rien quiert, riens ne treuve

fragmentary texts

material fragments bearing textual evidence
→ surviving broken off pieces of ancient writings

Hellenica Oxyrhynchia
(PSI 13.1304 recto fr. B)

[...]νησιῳ[. ὥ]σπερ εἰώ[θει.............]|ρας ἐκπ[έ]μπειν ν[αῦς.............] | αὐτάς,
πληρώσας τρ[ιήρεις δέκα τὰς ἄριστα]| πλεούσας, τὰς μὲν ἑτ[έρας ἐκέλευσε
ναυλοχεῖν ἕως ἂν ἀπάρω[σιν αἱ τῶν πολεμί]ων πόρρω τῆς γῆς, [αὐτὸς δὲ ταῖς
δέκα προ]έπλει πρὸς τὴν Ἔφεσ[ον.............] προσαξόμενος αὐτά[ς. Λύσανδρος δὲ
κατι]|δών α[ὐ]τοὺς τρεῖς να[ῦς εὐθὺς καθεῖλκεν· αἵ]|περ κα[ὶ] πρότερον αὐ
[τ.............]| καταδύ[ο]υσι τὸν Ἀ[ν]τ[ίοχον ....]|ως καὶ διαφθείρου[σιν ....
τῶν] μὲν Ἀθηναίων φ[οβηθέντες οἱ συμπλέον]|τες εὐθέως πρὸς τἄ[μπαλιν
ἐτράπησαν οὐ] προνοούμενοι τ[ὸ να]υμα[χῆσαι κατὰ κρά]τος· Λύσανδρος δὲ
ἀ[ναλαβ[ὼν πάσας τὰς τρι]ήρεις ἐδίωκε τοὺς [π]ολεμ[ίους. οἱ δὲ λοιποὶ] τῶν
Ἀθηναίων κ[α]τιδόν[τες ἀπηρκότας] | τοὺς Λακεδαιμον[ίο]υς καὶ δ[ιώκοντας τὴν]
αὐτῶν δεκαναΐα[ν] ἐνέβ[ησαν μὲν εὐθέως,] ἐπειγόμενοι βοηθῆσαι τα[ῖς αὐτῶν
ναυσίν·] ἐπικειμένων δὲ τῶν ἐν[αντίων ἤδη διὰ] ταχέων πάσας μὲν οὐκ ἠ[δύναντο
τὰς] | τριήρεις φθῆναι π[λ]ηρώ[σαντες, ταῖς δὲ] πλείσταις αὐτῶν μ[ι]κρὸν [ἐκ τοῦ
λιμέ]νος ἀναχθέντες το[ῦ τ]ῶν [Κολοφωνίων] τὰς μὲν προπλευ[σά]σας [...........
....

fragmentary texts

quotations of lost works embedded into other texts

Athenaeus, *Deipnosophistae* 1.34a-b

Theopompus of Chios relates that the **vine** was discovered in **Olympia**, on the banks of the Alpheius; and that there is a district in Elis a mile away, in which, at the festival of Dionysus, the inhabitants shut up and seal three empty cauldrons in the presence of visitors; later, they open the cauldrons and find them full of **wine**. But Hellanicus maintains that the vine was discovered first in Plinthine, a city of **Egypt**. Hence Dio the Academic philosopher says that the Egyptians became fond of wine and bibulous; and so a way was found among them to help those who could not afford wine, namely, to drink that made from barley; they who took it were so elated that they sang, danced, and acted in every way like persons filled with wine. Now Aristotle declares that men who have been intoxicated with wine fall down face foremost, whereas they who have drunk barley beer lie outstretched on their backs; for wine makes one top-heavy, but beer stupefies. (trans. C.B. Gulick)

fragmentary texts

quotations of lost works embedded into other texts
→ allusions, paraphrases, etc.

Athenaeus, *Deipnosophistae* **1.34a-b**

Theopompus of Chios **relates that** the **vine** was discovered in **Olympia**, on the banks of the Alpheius; and that there is a district in Elis a mile away, in which, at the festival of Dionysus, the inhabitants shut up and seal three empty cauldrons in the presence of visitors; later, they open the cauldrons and find them full of **wine**. But **Hellanicus** **maintains that** the vine was discovered first in Plinthine, a city of **Egypt**. Hence **Dio the Academic philosopher** **says that** the Egyptians became fond of wine and bibulous; and so a way was found among them to help those who could not afford wine, namely, to drink that made from barley; they who took it were so elated that they sang, danced, and acted in every way like persons filled with wine. Now **Aristotle** **declares that** men who have been intoxicated with wine fall down face foremost, whereas they who have drunk barley beer lie outstretched on their backs; for wine makes one top-heavy, but beer stupefies. (trans. C.B. Gulick)

fragmentary texts

quotations of lost works embedded into other texts

Athenaeus, *Deipnosophistae* 15.680a-b

Concerning the **ever-flowering wreaths of Egypt** Hellanicus in his *History of Egypt* writes as follows: "A city by the river named Tindium; this is a meeting-place of all the gods, and there is a large and holy temple of stone in the middle of the city, with stone portals. Within the temple grow acacias, white and black. Upon them wreaths are laid high above, twined with blossoms of the acanthus, pomegranate, and grave-vine; they are ever-flowering; these the gods deposited in Egypt when they learned that Babys, who is Typhon, was king". But Demetrius in his work *On Egypt* says that these acacias are found near the city of Abydus; he writes as follows: "The region below has a kind of acacia, a tree bearing globose fruit on small circling stems. It blooms in spring, and the flower is of a beautiful brilliant colour. There is a story told by the Egyptians that after the Ethiopians, dispatched to troy by Tithonus, heard that Memnon had died, they placed their wreaths on the acacia-trees in this region; for the stems on which the flowers grow do resemble wreaths".
(trans. C.B. Gulick)

fragmentary texts

quotations of lost works embedded into other texts
→ literal citations

Athenaeus, *Deipnosophistae* 15.680a-b

Concerning the **ever-flowering wreaths** of Egypt **Hellanicus** in his ***History of Egypt* writes as follows**: "A city by the river named Tindium; this is a meeting-place of all the gods, and there is a large and holy temple of stone in the middle of the city, with stone portals. Within the temple grow acacias, white and black. Upon them wreaths are laid high above, twined with blossoms of the acanthus, pomegranate, and grave-vine; they are ever-flowering; these the gods deposited in Egypt when they learned that Babys, who is Typhon, was king". But **Demetrius** in his work ***On Egypt* says that** these acacias are found near the city of Abydus; **he writes as follows**: "The region below has a kind of acacia, a tree bearing globose fruit on small circling stems. It blooms in spring, and the flower is of a beautiful brilliant colour. There is a story told by the Egyptians that after the Ethiopians, dispatched to troy by Tithonus, heard that Memnon had died, they placed their wreaths on the acacia-trees in this region; for the stems on which the flowers grow do resemble wreaths".
(trans. C.B. Gulick)

fragmentary texts

reconstructions of lost personalities and oral teachings

Plato, *Phaedrus* 275d-e

Socrates – Writing, Phaedrus, has this strange quality, and is very like painting; for the creatures of painting stand like living beings, but if one asks them a question, they preserve a solemn silence. And so it is with written words; you might think they spoke as if they had intelligence, but if you question them, wishing to know about their sayings, they always say only one and the same thing. And every word, when once it is written, is bandied about, alike among those who understand and those who have no interest in it, and it knows not to whom to speak or not to speak; when ill-treated or unjustly reviled it always needs its father to help it; for it has no power to protect or help itself.
(trans. H.N. Fowler)

Wer sucht, findet, und wer finden will, muss suchen
The more thow sechest the more shalt thow fynde
Chi cerca truova, e chi si dorme sogna
Car qui rien quiert, riens ne treuve

print collections of fragmentary texts

- textual excerpts drawn from many different sources

- excerpts arranged according to various criteria

- length of the excerpts different from one edition to another

- when printed the excerpt gives a false illusion of materiality

- duplication of the same text in multiple editions

- selective and concise apparatus criticus

F 27 [F27 FGrHist; 17 FHG] – *Schol. in Aristophanis Lysistratam* 641 Hangard: ἠρρηφόρουν] οἱ μὲν διὰ τοῦ ā, ἀρρηφορία, ἐπειδὴ τὰ ἄρρητα ἐν κίσταις ἔφερον τῇ θεῷ αἱ παρθένοι. οἱ δὲ διὰ τοῦ ē ἐρσεφορία. τῇ γὰρ Ἕρσῃ πομπεύουσι, τῇ Κέκροπος θυγατρί, ὡς ἱστορεῖ Ἴστρος.

Cfr. *Suda* [A 3863] s.v. ἀρρηφορία

2 ἠρρηφόρουν R : ἠρριφόρουν Γ οἱ : εἰ *Suda* οἱ μὲν R : οἶμαι Γ ā : ἄλφα *Suda* ἀρρηφορία Γ : ἀρριφορία R 3 τῇ θεῷ αἱ παρθένοι R : αἱ παρθένοι τῷ θεῷ Γ οἱ : εἰ *Suda* 4 ἐρσεφορία R : ἐρσιφορία Γ πομπεύουσι : ἐπόμπευον *Suda* 5 ὡς ἱστορεῖ Ἴστρος : καὶ Ἀρρηφόροιο. καὶ Ἀρρηφόροι, αἱ τὰ ἄρρητα φέρουσαι μυστήρια. ἀρρηφόροι καὶ παναγεῖς γυναῖκες *Suda*

Facevo l'arrefora] Alcuni scrivono ἀρρηφορία con l'*alpha*, perché le fanciulle portavano gli oggetti segreti (τὰ ἄρρητα) alla dea all'interno di ceste. Altri invece scrivono ἐρσεφορία con l'*epsilon*. Sfilano infatti in processione per Erse figlia di Cecrope, come narra Istro.

Il verso 641 della *Lisistrata* di Aristofane fa parte di un noto passo in cui il coro delle donne, parlando in prima persona, elenca alcuni compiti religiosi della fanciulla ateniese, che a sette anni serviva come arrefora, a dieci anni era addetta alla macina del grano per l'Archegetis e orsa nelle Brauronie togliendosi la veste color zafferano, e infine, quando era ormai una bella ragazza, sfilava in processione come canefora portando una collana di fichi secchi (ἑπτὰ μὲν ἔτη γεγῶσ' εὐθὺς ἠρρηφόρουν· / εἶτ' ἀλετρὶς ἦ δεκέτις οὖσα τἀρχηγέτι, / καὶ χέουσα τὸν κροκωτὸν ἄρκτος ἦ Βραυρωνίοις· / κἀκανηφόρουν ποτ' οὖσα παῖς καλὴ 'χουσ' / ἰσχάδων ὁρμαθόν) [1].

[1] ARISTOPH., *Lys.* 641-647. Il passo è stato oggetto di numerose discussioni soprattutto per l'età delle orse (ἄρκτοι) di Artemide Brauronia e per la

digital representation of fragmentary texts

- construct **truly hypertextual editions**, including not only excerpts but links to the scholarly sources from which those excerpts are drawn

- create **meta-information** through an accurate and elaborate semantic markup

- produce **meta-editions** consisting not only of isolated quotations, but also of pointers to the original contexts from which the fragments have been extracted

- provide scholars with an **interconnected corpus of primary and secondary sources** of fragments that also includes **critical apparatuses**, **commentaries**, **translations**, and **modern bibliography** on ancient texts

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- # fragmentary text as **hypertext** & **intertext**
  - a text derived from another text and interconnected to many other different typologies of texts
  - envisioning and building an expansible set of links that express multiple relations of the text of the fragment with the text that embeds and transmits it, and with a wide range of secondary and tertiary sources

- # fragmentary text as **multitext**
  - the result of a work of stratification of manuscripts and scholarly conjectures

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Fragmentary Texts

Collecting and representing fragments of lost authors and works

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Exploring Formulaic Knowledge through Languages, Cultures and Time

On January 24, 2011, in Conferences, by Monica Berti

Exploring Formulaic Knowledge through Languages, Cultures and Time
International Workshop
11.-12.02.2011 – University of Trier (Germany)
Claudine Moulin & Natalia Filatkina

Program (download)

Friday, 11.02.2011
Guest Room of the University, Campus I

09:00-10:00
Welcoming, get acquainted, introduction

10:00-10:45
*Aliento. Analyse Linguistique, Interculturelle d'énoncés
sapientiels et Transmission Orient/occident Occident/orient*
Marie Sol Ortola, Nancy/Marie Christine – Varol, Paris
http://www.aliento.eu

CALENDAR

FEBRUARY 2011

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7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

« Jan

RECENT POSTS

Exploring Formulaic Knowledge through
Languages, Cultures and Time

http://www.fragmentarytexts.org/

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About

demo.fragmentarytexts.org is a site complementary to **Fragmentary Texts**, which is a blog on "collecting and representing fragments of lost authors and works".

The aim of this site is to experiment tools and devise methods for representing fragments of lost works, i.e. ancient texts that have survived only through quotations preserved by other authors.

Print collections of fragmentary texts are collections of textual excerpts drawn from many different sources and arranged according to various criteria, such as chronological order or thematic disposition. The length of these excerpts can be significantly different from one edition to another and depends on the editor's choice. The aim of a digital collection of fragmentary texts is to go beyond the limits of print collections and express fragmentary sources in a more dynamic and interconnected way.

I begin by presenting some examples from the *Lives* of Plutarch and the *Deipnosophists* of Athenaeus, whose texts are full of quotations of ancient authors. The aim is to visualize fragments inside their context of transmission, which is the first requirement to understand the origin of a quotation and its meaning.

I have adopted Ajax technology to represent fragments, and this experimental web site has been created using an Open Source CMS enriched with plugins created ad-hoc in order to add visual functionalities.

Support from the NEH/JISC PhiloGrid Project (*Creating a Virtual Research Environment for Classics*: NEH PX-50013-08) and from the Mellon Cybereditions Project allowed spending six months developing this work at the Perseus Project at Tufts University.

Project director: **Monica Berti**

CREDITS   DISCLAIMER   XHTML VALID   SITE MAP

http://demo.fragmentarytexts.org/

26 (1) Εἰς δὲ τὸν πόντον ἔπλευσε τὸν Εὔξεινον, ὡς μὲν Φιλόχορος (FHG I 392 fr. 49 = FGrH 328 F 110) καί τινες ἄλλοι λέγουσι, μεθ' Ἡρακλέους ἐπὶ τὰς Ἀμαζόνας συστρατεύσας, καὶ γέρας Ἀντιόπην ἔλαβεν· οἱ δὲ πλείους, ὧν ἐστὶ καὶ Φερεκύδης καὶ Ἑλλάνικος καὶ Ἡρόδωρος, ὕστερόν φασιν Ἡρακλέους ἰδιόστολον πλεῦσαι τὸν Θησέα καὶ τὴν Ἀμαζόνα λαβεῖν αἰχμάλωτον, πιθανώτερα λέγοντες. οὐδεὶς γὰρ ἄλλος ἱστόρηται τῶν μετ' αὐτοῦ στρατευσάντων Ἀμαζόνα λαβεῖν αἰχμάλωτον. (2) Βίων (FHG II 19 fr. 1 = FGrH 14 F 2 = FGrH 332 F 2) δὲ καὶ ταύτην παρακρουσάμενον οἴχεσθαι λαβόντα· φύσει γὰρ οὔσας τὰς Ἀμαζόνας φιλάνδρους οὔτε φυγεῖν τὸν Θησέα προσβάλλοντα τῇ χώρᾳ, ἀλλὰ καὶ ξένια πέμπειν· τὸν δὲ τὴν κομίζουσαν ἐμβῆναι παρακαλεῖν εἰς τὸ πλοῖον· ἐμβάσης δὲ ἀναχθῆναι. Μενεκράτης (FHG II 345 fr. 8 = FGrH 701 F 1) δέ τις, ἱστορίαν περὶ Νικαίας τῆς ἐν Βιθυνίᾳ πόλεως ἐκδεδωκώς, Θησέα φησὶ τὴν Ἀντιόπην ἔχοντα διατρῖψαι περὶ τούτους τοὺς τόπους· (3) τυγχάνειν δὲ συστρατεύοντας αὐτῷ τρεῖς νεανίσκους ἐξ Ἀθηνῶν ἀδελφοὺς ἀλλήλων, Εὔνεων καὶ Θόαντα καὶ Σολόεντα. τοῦτον οὖν ἐρῶντα τῆς Ἀντιόπης καὶ λανθάνοντα τοὺς ἄλλους ἐξειπεῖν πρὸς ἕνα τῶν συνήθων· ἐκείνου δὲ περὶ τούτων ἐντυχόντος τῇ Ἀντιόπῃ, τὴν μὲν πεῖραν ἰσχυρῶς ἀποτρίψασθαι, τὸ δὲ πρᾶγμα σωφρόνως ἅμα καὶ πρᾴως ἐνεγκεῖν καὶ πρὸς τὸν Θησέα μὴ κατηγορῆσαι. (4) τοῦ δὲ Σολόεντος ὡς ἀπέγνω ῥίψαντος ἑαυτὸν εἰς ποταμόν τινα καὶ διαφθαρέντος, ᾐσθημένον τότε τὴν αἰτίαν καὶ τὸ πάθος τοῦ νεανίσκου τὸν Θησέα βαρέως ἐνεγκεῖν, καὶ δυσφοροῦντα λόγιόν τι πυθόχρηστον ἀνενεγκεῖν πρὸς

26 (1) He also made a voyage into the Euxine Sea, as Philochorus and sundry others say, on a campaign with Heracles against the Amazons, and received Antiope as a reward of his valour; but the majority of writers, including Pherecydes , Hellanicus , and Herodorus , say that Theseus made this voyage on his own account, after the time of Heracles, and took the Amazon captive; and this is the more probable story. For it is not recorded that any one else among those who shared his expedition took an Amazon captive. (2) And Bion says that even this Amazon he took and carried off by means of a stratagem. The Amazons, he says, were naturally friendly to men, and did not fly from Theseus when he touched upon their coasts, but actually sent him presents, and he invited the one who brought them to come on board his ship; she came on board, and he put out to sea. And a certain Menecrates , who published a history of the Bythinian city of Nicaea, says that Theseus, with Antiope on board his ship, spent some time in those parts, (3) and that there chanced to be with him on this expedition three young men of Athens who were brothers, Euneos, Thoas, and Soloïs. This last, he says, fell in love with Antiope unbeknown to the rest, and revealed his secret to one of his intimate friends. That friend made overtures to Antiope, who positively repulsed the attempt upon her, but treated the matter with discretion and gentleness, and made no denunciation to Theseus. (4) Then Soloïs, in despair, threw himself into a river and drowned himself, and Theseus, when he learned the fate of the young man, and what had caused it, was grievously disturbed, and in his distress called to mind a certain oracle which he had once received at Delphi . For it had there been enjoined upon him by

Plutarch, *The Life of Theseus* 26.1-4

Athenaei Naucratitae Dipnosophistarum Libri XV, rec. G. Kaibel. Vol. II. Lipsiae 1887 📄

Ath. Deipn. 6.19 (231d-e) (...) Ἡρόδοτός (2.151) τέ φησι τοὺς Αἰγυπτίων ἱερεῖς χαλκοῖς ποτηρίοις πίνειν, τοῖς τε βασιλεῦσιν αὐτῶν θύουσί ποτε κοινῇ οὐχ εὑρεθῆναι πᾶσι δοθῆναι φιάλας ἀργυρᾶς· Ψαμμήτιχον γοῦν νεώτερον ὄντα τῶν ἄλλων βασιλέων χαλκῇ φιάλῃ σπεῖσαι τῶν ἄλλων ἀργυραῖς σπενδόντων. συληθέντος δ' οὖν τοῦ Πυθικοῦ ἱεροῦ ὑπὸ τῶν Φωκικῶν τυράννων ἐπέλαμψε παρὰ τοῖς Ἕλλησιν ὁ χρυσός, εἰσεκώμασε δὲ καὶ ὁ ἄργυρος. ὕστερον δὲ τοῦ μεγίστου Ἀλεξάνδρου τοὺς ἐκ τῆς Ἀσίας θησαυροὺς ἀνελομένου ὄντως ἀνέτειλεν ὁ κατὰ Πίνδαρον (Pyth. 5.1) εὐρυσθενὴς πλοῦτος.

Herodotus I (Books I-II), ed. A.D. Godley. Cambridge, Ma 1926² 📄

Hdt. 2.151 (1) Τῶν δὲ δυώδεκα βασιλέων δικαιοσύνῃ χρεωμένων, ἀνὰ χρόνον ὡς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς ὁρτῆς, μελλόντων κατασπείσειν, ὁ ἀρχιερεὺς ἐξήνεικέ σφι φιάλας χρυσέας, τῇσί περ ἐώθεσαν σπένδειν, ἁμαρτὼν τοῦ ἀριθμοῦ, ἔνδεκα δυώδεκα ἐοῦσι. (2) ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἑστεὼς αὐτῶν Ψαμμήτιχος, περιελόμενος τὴν κυνέην ἐοῦσαν χαλκέην ὑπέσχε τε καὶ ἔσπενδε. κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεόν τε βασιλέες καὶ ἐτύγχανον τότε ἔχοντες. (3) Ψαμμήτιχος μέν νυν οὐδενὶ δολερῷ νόῳ χρεώμενος ὑπέσχε τὴν κυνέην· οἱ δὲ ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμητίχου καὶ τὸ χρηστήριον, ὅτι ἐκέχρητό σφι τὸν χαλκέῃ σπείσαντα αὐτῶν φιάλῃ τοῦτον βασιλέα ἔσεσθαι μοῦνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ κτεῖναι μὲν οὐκ ἐδικαίωσαν Ψαμμήτιχον, ὡς ἀνεύρισκον βασανίζοντες ἐξ οὐδεμιῆς προνοίης αὐτὸν ποιήσαντα, ἐς δὲ τὰ ἕλεα ἔδοξέ σφι διῶξαι ψιλώσαντας τὰ πλεῖστα τῆς δυνάμιος, ἐκ δὲ τῶν ἑλέων ὁρμώμενον μὴ ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ.

Athenaeus, *Deipnosophistai* 6.19 (231d-e) and Herodotus 2.151

current projects developed by "Fragmentary Texts"

PERSEUS DIGITAL LIBRARY

Gregory R. Crane, Editor-in-Chief
Tufts University

- December 13, 2010:

  The Perseus Digital Library is pleased to publish TEI XML digital editions for Plutarch, Athenaeus, the *Greek Anthology*, *Elegy and Iambus* and for most of Lucian. This increases the available Plutarch from roughly 100,000 to the surviving 1,150,000 words. Athenaeus and the *Greek Anthology* are new within the Perseus Digital Library, with roughly 270,000 and 160,000 words of Greek. The 13,000 words for J.M. Edmonds *Elegy and Iambus* include both the surviving poetic quotations and major contexts in which these poems are quoted. The 200,000 words of Lucian represent roughly 70% of the surviving works attributed to that author. In all, this places more than 1.6 million words of Greek in circulation. With this release, we have also changed the license for opensource texts to Creative Commons Attribution–ShareAlike, removing the non-commercial restriction that we adopted in March 2006 when we first began making our XML source texts available under a CC license. See our post on the Stoa Consortium blog for full details on the release.

  ▼ Athenaeus.

  The Deipnosophists, Book 1. Charles Burton Gulick. (Greek) search this work
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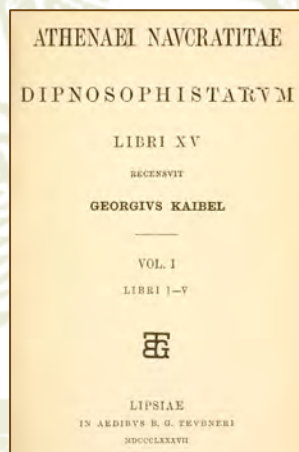 The Deipnosophists, Book 14. Charles Burton Gulick. (Greek) search this work
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Center for Hellenic Studies – Harvard University
(non residential fellowship 2010-2011)

Representing Citations in Athenaeus' Deipnosophists

- **test-case**: the *Deipnosophists* of Athenaeus

- **goals**:

  - to provide a <u>list of all authors and works</u> quoted by Athenaeus classifying them according to literary genres and state of preservation (i.e. surviving authors and not surviving authors)

  - to build a fully comprehensive <u>repository of quotation schemes</u> used by Athenaeus when alluding to his sources of information

Deutsches Archäologisches Institut

DAI - Berlin

scholarship 2011

Ancient Geographers' Fragments

DAI – *FGrHist* V

BRILL

- **test-case**: the fragments of lost works of Greek geographers

- **goals**:

  - to provide a list of all Greek fragmentary geographers

  - to build a fully comprehensive repository of quotation schemes concerning ancient Greek geography
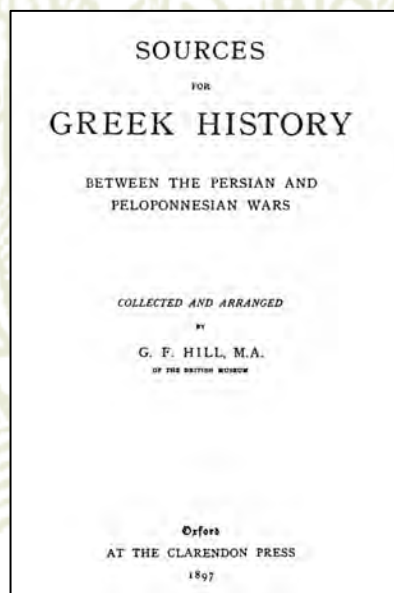
Designing a set of "synoptical primary sources"

SOURCES
FOR
GREEK HISTORY

BETWEEN THE PERSIAN AND
PELOPONNESIAN WARS

COLLECTED AND ARRANGED
BY
G. F. HILL, M.A.
OF THE BRITISH MUSEUM

Oxford
AT THE CLARENDON PRESS
1897

- **test case**: literary and epigraphical sources on the revolt of Samos suppressed by Pericles (440-439 BC)

- **goals**:
  - synoptical representation of non-fragmentary and fragmentary sources: identifying chunks of separate sources corresponding to one another and aligning them
  - intertextual representation
  - multitextual representation (cf. *Homer Multitext Project*)

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quotations -> text reuse, allusion, plagiarism etc. -> Google

A Computational Model of Text Reuse in Ancient Literary Texts

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The Logic and Discovery of Textual Allusion

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Abstract

We describe here a method for discovering imitative textual allusions in a large collection of Classical Latin poetry. In translating the logic of literary allusion into computational terms, we include not only traditional IR variables such as token similarity and n-grams, but also incorporate a comparison of syntactic structure as well. This provides a more robust search method for Classical languages since it accomodates their relatively free word order and rich inflection, and has the potential to improve fuzzy string searching in other languages as well.

1 Introduction

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation ...

Thus begins Martin Luther King Jr.'s "I Have a Dream" speech of 1963. While the actual text of the Gettysburg Address is not directly quoted here, it is elicited by means of an allusion: King's audience would immediately have recognized the parallels between his first four words and the "Four score and seven years ago" that began Lincoln's own speech. By opening with this phrase, King is aligning Lincoln's invocation of human equality with "the greatest demonstration for freedom in the history of our nation" for which he was then speaking.

While the term "allusion" is commonly applied to any reference to a person, place, or thing already

known to the reader, we are using it here in the specific context of an *imitative textual allusion* – a passage in one text that refers to a passage in another. When Willy Loman calls each of his sons an "Adonis" in *Death of a Salesman*, there is no doubt that this is an allusion to a Classical myth, but it does not point to a definable referent in the record of written humanity (as King's allusion refers specifically to the first six words of the Gettysburg Address).

The discovery of these allusions is a crucial process for the analysis of texts. As others have pointed out,[1] allusions have two main functions: to express similarity between two passages, so that the latter can be interpreted in light of the former; and to simultaneously express their dissimilarity as well, in that the tradition they recall is revised.[2] Allusions of this specific variety are perhaps most widely known as a trope of modernist authors such as Eliot and Joyce, but they are common in the Classical world as well – most strongly in the Greek poetry of the Hellenistic era, in the Roman poetry of the republic and early empire and in New Testament texts (which allude to prophecies recorded in the Old Testament). Given the long history of Latin literature, we must also keep in the mind a text's *Nachleben* – how it has been received and appropriated by the generations that follow it.[3]

Uncovering allusions of this sort has long been the task of textual commentators, but we present

[1] For an overview of the function and interpretive significance of allusions, see Thomas (1986).
[2] Cf. Bloom (1973).
[3] Cicero, for example, was widely admired by Renaissance humanists after Petrarch and provided a model for textual imitation. Cf. Kristeller (1979).

Discovering Multilingual Text Reuse in Literary Texts

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Abstract

We present here a m[...] ically discovering sev[...] reuse across different l[...] most similar (translat[...] oblique (literary allusio[...] an important subclass[...] they involve the appro[...] words and phrases with[...] lated sentences, so that[...] of identifying reuse inc[...] ilarity and translation [...] ply. To evaluate this w[...] (and publicly released[...] ary allusions between [...] *adise Loss* and Vergil'[...] that while the baseline [...] lations (55.0% F-mea[...] the discovery of allusio[...] ity to expedite the trad[...] manities scholars mak[...] search strongly worth p[...]

1 Introduction

While recent work in disco[...] cussed on tracking inform[...] web pages and blogs (Seo[...] dersky and Croft, 2009; [...] 2006; Henzinger, 2006), w[...] important genre: literary [...] the texts of others (in the f[...] allusions) largely for two m[...] similarity between two pas[...] can be interpreted in light o[...] multaneously express their[...] that the tradition they reca[...] tends to be more oblique tha[...] tion from news stories and [...] is often the subject of vigo[...] ing these allusions, howeve[...] of criticism.

Generating Links by Mining Quotations

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ABSTRACT

Scanning books, magazines, and newspapers has become a widespread activity because people believe that much of the worlds information still resides off-line. In general after works are scanned they are indexed for search and processed to add links. This paper describes a new approach to automatically add links by mining popularly quoted passages. Our technique connects elements that are semantically rich, so strong relations are made. Moreover, link targets point within a work, facilitating navigation. This paper makes three contributions. First, we describe a scalable algorithm for mining repeated word sequences from extremely large text corpora. Second, we present techniques that filter and rank the repeated sequences for quotations. Third, we present a new user interface for navigating across and within works in the collection using quotation links. Our system has been run on a digital library of over 1 million books and has been used by thousands of people.

Categories and Subject Descriptors

H.5.4 [Information Interfaces and Presentation]: Hypertext/Hypermedia—*Architectures*; H.4.3 [Information Systems Applications]: Communications Applications—*Information browsers*; H.3.1 [Information Storage and Retrieval]: Content Analysis and Indexing—*Miscellaneous*

General Terms

Algorithms, Design.

Keywords

automatic hypertext; link generation; quotations; digital libraries; hypertext.

1. INTRODUCTION

The world's libraries hold an estimated 32 million unique books, along with many millions more newspapers, maga-

zines, and pamphlets [13]. This enormous cache of information represents 500 years of printing that preceded the digital era. Recently libraries, schools, corporations, and other organizations have started to scan this text and make it available online. Over 3.4 million pages of the New York Times, from the first issue in 1851 to current are now on the Web. Millions of books have also been scanned, digitized and made available.

This new material is creating an increasingly large text-rich but hypertext poor region of the web. When books are scanned they are indexed for search and generally go through automatic link generation to support navigation. However, manufactured links are often less preferred, in terms of quality, than their man-made equivalent [10].

It is possible to bridge automatic and manual link generation by mining existing links from documents. For example, table of contents, back of the book indices, and citations are generally high quality relations because they were manually created by authors and editors. Mining citations provide high quality cross book links [12], unfortunately, many books do not have citations. Moreover, citations are not evenly represented in a corpus, they tend to be more prevalent in the sciences than in the humanities.

This paper presents a new method for automatic hypertext based on mining quotation. Our approach shares many advantages of citation indexing. Quotations, like citations, were selected by authors so they are quality relations between texts. Quotation indexing also has distinct advantages over citations. Linking quotations provide a hyperlink target within a text, which is of particular benefit when the average length of a book is many hundreds of pages. Moreover, our analysis shows that quotations have wider coverage in a library of general books.

We divided the problem of mining and linking quotations into three sub-problems. First is mining candidate quotations from millions of books in a scalable and efficient manner. Second, is the problem of filtering non-quotations and ranking the remaining by quality. Third, is the problem of exposing users to the link structure in a clear and effective manner.

In this paper we cover each of these problems in turn. In Section 2 we describe large scale mining of repeated text sequences. Section 3 covers filtering and ranking of the candidates, and Section 4 covers the user interface. Sections 5 and 6 provide evaluation and related work. In Section 7 we talk about future directions such as incremental processing, ranking, and primary source identification.

117

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Thank You

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Wer sucht, findet, und wer finden will, muss suchen
The more thow sechest the more shalt thow fynde
Chi cerca truova, e chi si dorme sogna
Car qui rien quiert, riens ne treuve