

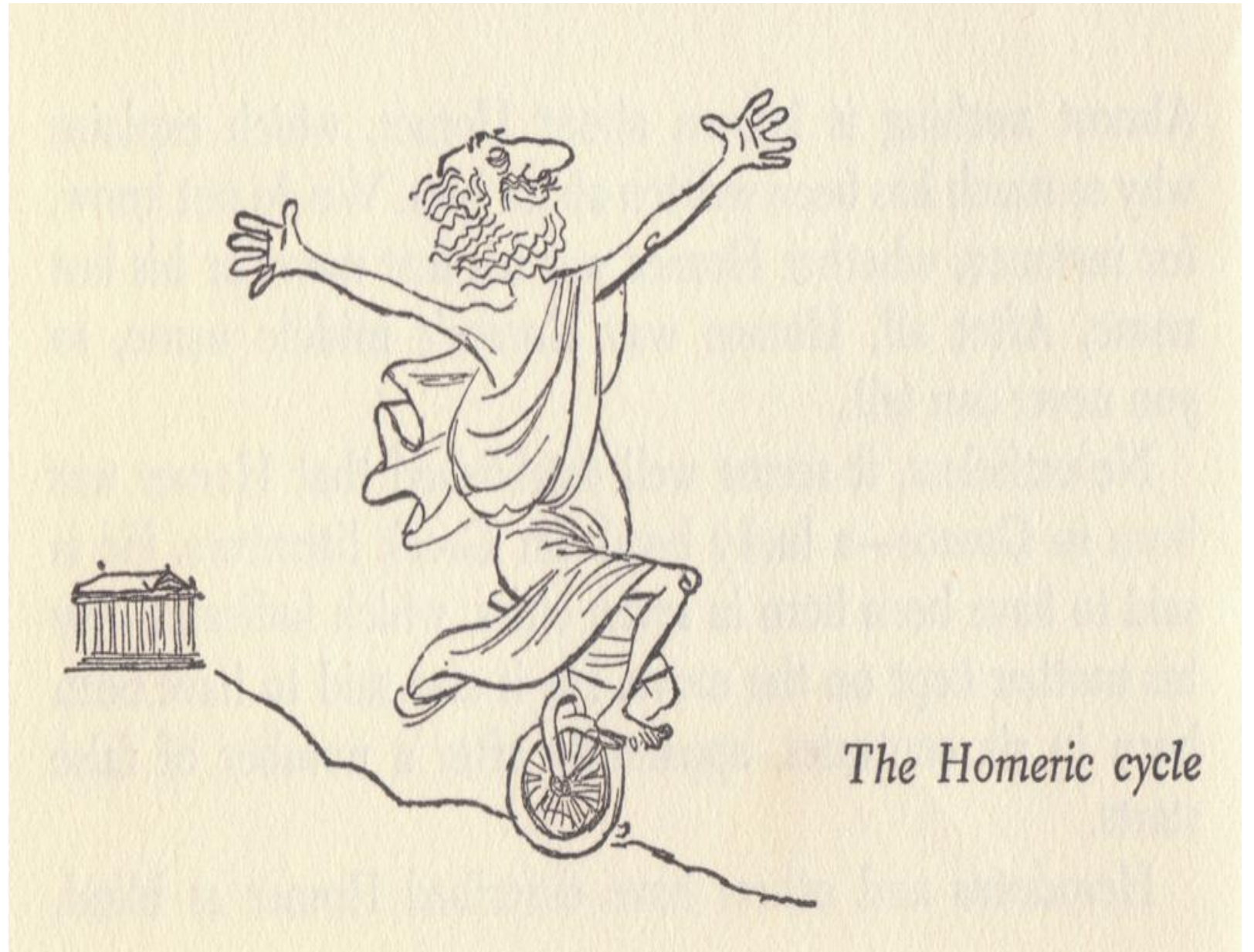
Working towards a Born-digital Commentary: Methods, Concepts and Building Materials

Ioannis Doukas (NUI Galway)

Quintus of Smyrna
Posthomerica

Triphiodorus
The Sack of Troy

Colluthus
The Abduction of Helen



The Homeric cycle

Colluthus
The Abduction of Helen

"antehomeric"
c. 600 AD
394 lines



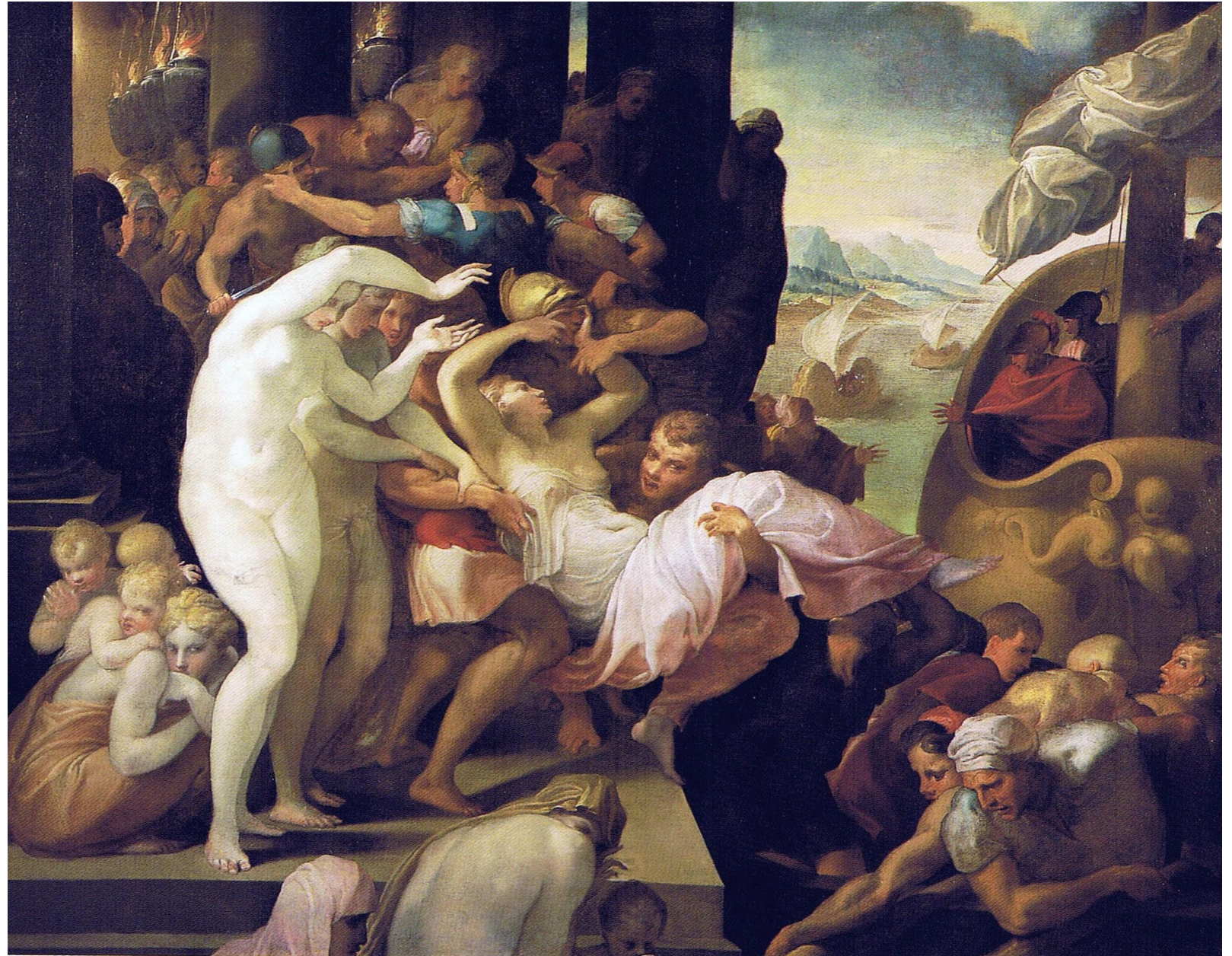
Colluthus
The Abduction of Helen

"antehomeric"
c. 600 AD
394 lines



Colluthus
The Abduction of Helen

"antehomerica"
c. 600 AD
394 lines



Quintus of Smyrna
Posthomerica

8,773 lines

Triphiodorus
The Sack of Troy

691 lines

3rd-4th century AD



Quintus of Smyrna
Posthomerica

8,773 lines

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Quintus of Smyrna
Posthomerica

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Quintus of Smyrna
Posthomerica

Triphiodorus
The Sack of Troy

Colluthus
The Abduction of Helen



Intertextuality

The text is “a multi-dimensional space in which a variety of writings, none of them original, blend and clash” and “a tissue of quotations drawn from the innumerable centres of culture”.

[ROLAND BARTHES]

“Any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another”

[JULIA KRISTEVA]



Methodologies: Close reading

The “detailed, balanced and rigorous critical examination of a text to discover its meanings and to assess its effects”.



Methodologies: Distant reading And Macroanalysis

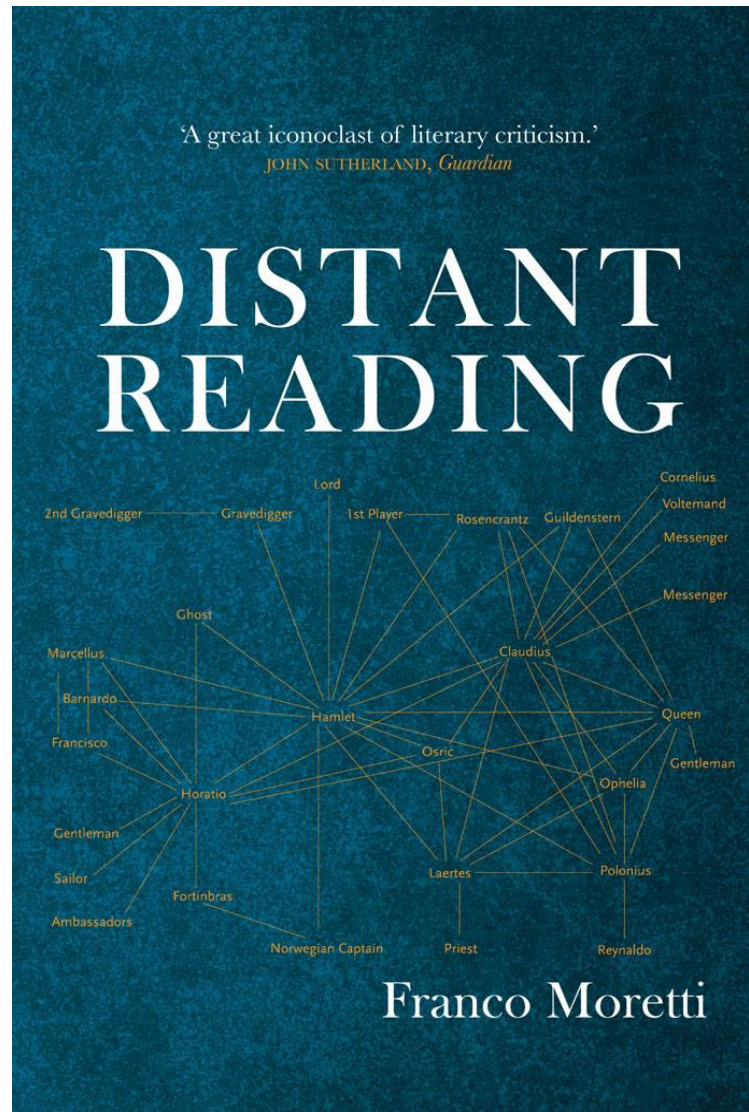
Moretti

- “distance is a condition of knowledge”
- focus on units smaller or larger than the text
 - introduction of quantitative methods



Jockers

- “both zooming in and zooming out”
- the literary scholar must be “adept at reading and gathering evidence from individual texts and equally adept at accessing and mining digital-text repositories”.



MACROANALYSIS

Digital Methods & Literary History



MATTHEW L. JOCKERS

The Tesseræ Project

Provides
“a flexible and robust
web interface
for exploring
intertextual parallels”.

Compares texts
outputs lists of lines
sharing two or more words.

 TESSERÆ

SEARCH
HELP
BLOG

LATIN GREEK ENGLISH OTHER TOOLS SOURCES

Welcome

The Tesseræ project aims to provide a flexible and robust web interface for exploring intertextual parallels. Select two poems below to see a list of lines sharing two or more words (regardless of inflectional changes). For advanced search options, select a language from the menu above.

Source:

Catullus

Carmina

Full Text

Target:

Vergil

Georgics

Book 1

Compare Texts

 **University at Buffalo**
The State University of New York

 **University of Colorado**
Colorado Springs

Tesseræ is a collaborative project of the University at Buffalo's **Department of Classics** and **Department of Linguistics**, and the VAST Lab of the University of Colorado at Colorado Springs.

This project is funded by the **Office of Digital Humanities** of the **National Endowment for the Humanities** and by the **Digital Humanities Initiative at Buffalo**.

Inquiries or comments about this website should be directed to **Neil Coffee** | Department of Classics | 338 MFAC | Buffalo, NY 14261
tel: (716) 645-2154 | fax: (716) 645-2225

 NATIONAL ENDOWMENT FOR THE
Humanities

Methodologies: Computer-assisted close reading

Database
TLG

Software for searching and browsing
Diogenes
Silver Mountain Workpack

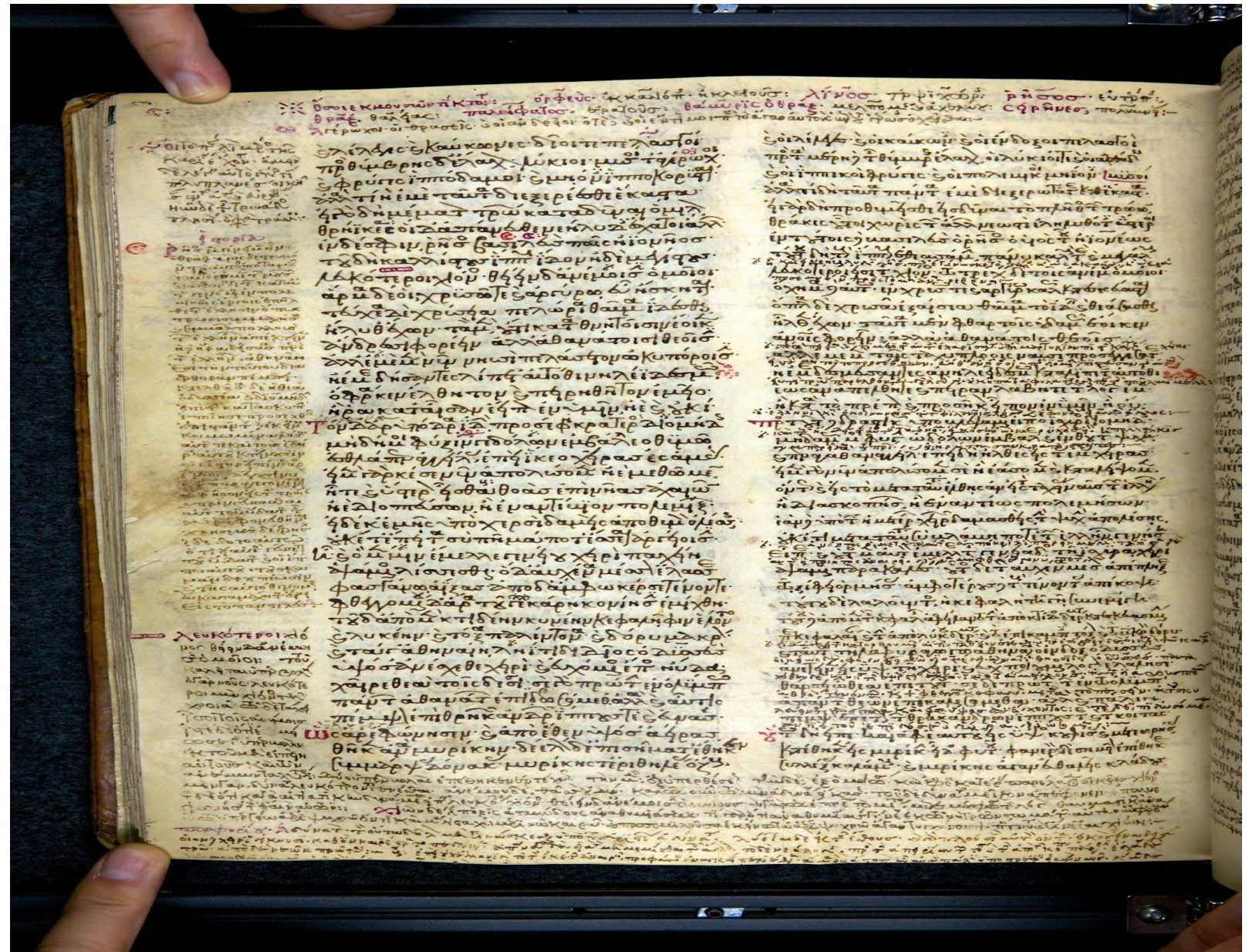
The screenshot displays the Diogenes software interface. The main window shows a Greek text passage from the TLG database, with line numbers 87, 90, 95, 100, 101, 105, and 110 visible on the left. The text is in Greek, and the word "Διογένης" is visible at the top. A search window titled "TLG Workplace" is open, showing a search for "υπερτρέχω". The search results are displayed in a list on the right, with the first result being "υπερτρέχω, fut. -δράμομαι, and in Philoetaer.3 (s. v.l.) -δραμῶ: aor. -έδραμον: cf. υπερθέω:—run over or beyond, outrun, escape from, ἄκρην πενήνῃ Thgn.620." The search window also includes a "Search Word/Phrase" section with a search text field containing ">υπερεδραμ", a "Match across spaces" checkbox, an "Interval between words" field set to 0, and a "Statistics Only" checkbox. The search results are displayed in a list on the right, with the first result being "υπερτρέχω, fut. -δράμομαι, and in Philoetaer.3 (s. v.l.) -δραμῶ: aor. -έδραμον: cf. υπερθέω:—run over or beyond, outrun, escape from, ἄκρην πενήνῃ Thgn.620." The search window also includes a "Search Word/Phrase" section with a search text field containing ">υπερεδραμ", a "Match across spaces" checkbox, an "Interval between words" field set to 0, and a "Statistics Only" checkbox. The search results are displayed in a list on the right, with the first result being "υπερτρέχω, fut. -δράμομαι, and in Philoetaer.3 (s. v.l.) -δραμῶ: aor. -έδραμον: cf. υπερθέω:—run over or beyond, outrun, escape from, ἄκρην πενήνῃ Thgn.620."

Commentary

"a systematic series of comments or annotations on the text of a work"

"a continually evolving organism, characterized by a remarkable self-consciousness about its tradition and form(s), and imbued with equal parts of a sense of duty, anxiety, and pleasure"

[STRAY, KRAUS]



Cyrus' Paradise

[<http://www.cyropaedia.org/>]

Book 1 → Chapter 1.1: The Problem of Ruling Humans and the Solution of Cyrus

Cyrus' Paradise
The World's First Online Collaborative Commentary to an Ancient Text

Search

Log in

COMMENTS

ACTIVITY

CONTENTS

CONTRIBUTORS

47 Comments on paragraph 1

Norman Sandridge
December 21, 2011 at 5:06 pm

Why is the work called the *Cyropaedia* (*Kuroupaideia*) and how do we know?

Log in to Reply

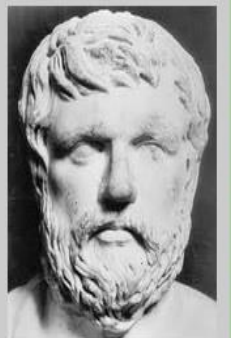
View Replies

Norman Sandridge
December 21, 2011 at 5:07 pm

Cicero notes that the *Cyropaedia* is very popular in his day and refers to it as *Cyri Vita et Disciplina* ([Cicero Brutus 29.112](#)). [Cicero Letter to Quintus 1.1.23](#) calls the work *The Cyrus*. [Bizos](#) v cites [Aulus Gellius 14.3](#) for the first use of title in Greek, *Kurou paedeia*. The most straightforward way of understanding the title is that it is a reference to the education (*paedia*) that Cyrus receives in the Persian educational system (*agôgê*) and also perhaps at his grandfather's court in Media and in dialogue with his father, Cambyses, all of which occur only in the first of eight books. To name a work after the events in the first book is not unprecedented for Xenophon, however. The *Anabasis* refers strictly to the attempted "going up" of Cyrus the Younger to claim the Persian throne in Book One ([Mather and Hewitt on Anabasis 1.1](#)). [Tatum 1989:90–91](#) argues that [Plato Laws 694c–695b](#)

1

1. Forms of government are difficult to maintain...
ἐννοιά ποθ' ἡμῖν ἐγένετο ὅσαι δημοκρατίαι κατελύθησαν ὑπὸ τῶν ἄλλως πως βουλομένων πολιτεύεσθαι μᾶλλον ἢ ἐν δημοκρατίᾳ, ὅσαι τ' αὖ μοναρχίαι, ὅσαι τε ὀλιγαρχίαι ἀνήρηνται ἤδη ὑπὸ δῆμων, καὶ ὅσοι τυραννεῖν ἐπιχειροῦντες οἱ μὲν αὐτῶν καὶ ταχὺ πάμπαν κατελύθησαν, οἱ δὲ κἂν ὅποσον οὖν χρόνον ἄρχοντες διαγένηνται, θανμάζονται ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι. πολλοὺς δ' ἐδοκοῦμεν καταμεμαθηκέναι καὶ ἐν ἰδίοις οἰκοῖς τοὺς μὲν ἔχοντας καὶ πλείονας οἰκέτας, τοὺς δὲ καὶ πάνν ὀλίγους, καὶ ὁμως οὐδὲ τοῖς ὀλίγοις τούτοις πάνν τι δυναμένους χρῆσθαι πειθόμενοις τοὺς δεσπότας.



Who was Xenophon the Athenian?



Tutorial

2

2. While many animals are easy to herd, humans regularly resist authority...
ἐπὶ δὲ πρὸς τούτοις ἐνενοοῦμεν ὅτι ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοιντο· πάσας τοίνυν ταύτας τὰς ἀγέλας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι. πορεύονται γὰρ αἱ ἀγέλας ἢ ἂν αὐτὰς εὐθύνωσιν οἱ νομεῖς, νέμονται τε χωρία ἐφ' ὅποια ἂν αὐτὰς ἐπάγωσιν, ἀπέχονται τε ὧν ἂν αὐτὰς ἀπείργωσι· καὶ τοῖς καρποῖς τοίνυν τοῖς γιγνομένοις ἐξ αὐτῶν ἐῶσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἂν αὐτοὶ βούλωνται. ἐπὶ τοίνυν οὐδεμίαν πώποτε ἀγέλην ἡσθήμεθα συστάσαν ἐπὶ τὸν νομέα οὔτε ὥς μὴ πείθεσθαι οὔτε ὥς μὴ ἐπιτρέπῃν τῷ καρπῷ χρῆσθαι, ἀλλὰ καὶ



How do herdsmen resemble rulers?

Dickinson College

Commentaries

[<http://dcc.dickinson.edu/>]

JULIUS CAESAR / SELECTIONS FROM THE GALLIC WAR

Edited by Christopher Francese

BOOK 1 CONTENTS

CHAPTER 1.1

Gallia est omnis divisa in partēs trēs, quarum ūnam incolunt Belgae, aliam Aquitāni, tertiam quī ipsōrum linguā Celtae, nostrā Gallī appellantur. Hī omnēs linguā, institūtis, lēgibus inter sē differunt. Gallōs ab Aquitānis Garumna flūmen, ā Belgīs Mātrona et Sēquana dividit. Hōrum omnium fortissimī sunt Belgae, propterea quod ā cultū atque hūmānitāte prōvinciae longissimē absunt, minimēque ad eōs mercātōrēs saepe commeant atque ea quae ad effēminandōs animōs pertinent important, proximēque sunt Germānis, quī trāns Rhēnum incolunt, quibuscum continenter bellum gerunt. Quā dē causā Helvētīi quoque reliquōs Gallōs virtūte praecēdunt, quod ferē cotidiānis proeliis cum Germānis contendunt, cum aut suis finibus eōs prohibent aut ipsī in eōrum finibus bellum gerunt. Eōrum ūna pars, quam Gallōs obtinēre dictum est, initium capit ā flūmine Rhodanō; continētur Garumnā flūmine, Ōceanō, finibus Belgārum; attingit etiam ab Sēquanis et Helvētiis flūmen

notes

vocabulary

media

A brief description of the great divisions of Gaul, and of their inhabitants.

Gallia...omnis: 'Gaul as a whole,' contrasted with Gaul in the narrower sense, or Celtic Gaul; Celtic Gaul also is often called Gallia. (Kelsey)
[historical map](#) [satellite image](#)

Gallia...divisa: Notice the order of the words. 'Gaul, taken as a whole, is divided'. (Rice Holmes)

Belgae: Belgae -arum m., the [Belgae](#) or Belgians; Aquitani, -orum m.: the [Aquitani](#), inhabiting southwestern Gaul; Celtae, -arum m.: the Celtae or [Celts](#) (Walker)

Gallos...dividit: the verb is singular, because the two rivers make one boundary; as we should say, 'is divided by the line of the Seine and Marne.' (Allen & Judson; [AG 317b](#))

Garumna: Garumna, -ae m., the river Garumna now the [Garonne](#); [Matrona](#), -ae m.: the river Matrona, now the [Marne](#); [Sequana](#), -ae m.: the river Sequana, now the [Seine](#) (Walker)

cultu atque humanitate: *cultus* indicates the outward characteristics of civilization (dress, habits of life, etc.); *humanitas*, the moral characteristics (refinement of thought and feeling, education, etc.) (Merryweather & Tancock). *humanitate*: 'refinement' (Kelsey)

provinciae: the province of *Gallia Narbonensis*, organized about B. C. 120. Its chief cities were Massilia (*Marseilles*), an old Greek free city,

Digital Latin Library Project

[<http://digitallatin.org/>]

Our two-fold mission

1

Publishing and curating critical editions of Latin texts, of all types, from all eras, and facilitating an ongoing scholarly conversation about these texts through open collaboration and annotation.

2

Facilitating the finding and, where openly available and accessible online, the reading of all texts written in Latin.



TEI-compliant XML file of Quintus

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<?xml version="1.0" encoding="UTF-8"?>
<?xml-stylesheet type="text/xsl" href="transform.xsl"?>
<TEI IGNORExmlns="http://www.tei-c.org/ns/1.0">
  <teiHeader>
    <fileDesc>
      <titleStmt>
        <title><hi rend="italic">Posthomerica</hi>, lines 104-156</title>
        <author>by Quintus of Smyrna</author>
      </titleStmt>
    </fileDesc>
  </teiHeader>
  <text>
    <body>
      <!-- My annotation follows Campbell's commentary (Campbell, M. A Commentary on Quintus Smyrnaeus Posthomerica XII. Leiden: Brill, 1981. pp.
      37-56) and is based on his conclusions regarding Quintus' immediate intertextual relationship with Triphiodorus. In a next stage, I will explore
      the digital representation of more complicate intertextual patterns and these will inform my mark-up of the text. -->
      <!-- The element "comm" is used to determine in which source the original detection of intertextual relationship can be found. C for Campbell, MG
      for Miguélez-Cavero and D for me. -->
      <l n="104">ἦμος δ' αἰγλήεντα περιστέφει οὐρανὸν ἄστρο</l>
      <l n="105">πάντοθε μαρμαίροντα, πόνου δ' ἐπιλήθεται ἀνὴρ,</l>
      <l n="106">δὴ τότε Ἀθηναίη μακάρων ἔδος αἰπὺ λιποῦσα</l>
      <l n="107">ἤλυθε παρθενικῇ ἀταλάφρονι πάντι' εἰκυῖα</l>
      <l n="108">ἐς νῆας καὶ λαόν· ἀρηιφίλου δ' ἄρ' Ἐπειοῦ</l>
      <l n="109">ἔστι ὑπὲρ κεφαλῆς ἐν ὀνείρατι καὶ μιν ἀνάγει</l>
      <l n="110">τεῦξαι δούριον ἵππον· ἔφη δὲ οἱ ἐγκονέοντι</l>
      <l n="111">αὐτὴ συγκαμέειν, αὐτὴ δ' ἄφαρ ἐνδοθὶ βῆναι,</l>
      <l n="112">ἔργον ἐς ὀτρύνουσα. <ref target="Triph. 57" comm="C">Θεῆς</ref> δ' ὁ γε μῦθον
      ἠκούσας</l>
```

Case study:
The Wooden Horse

Triph. 57-107
QS 12.104-156



Interface

Triphiodorus, *The Sack of Troy*

57 ἦδη καὶ βουλῇσι θεῆς ὑποεργὸς Ἐπειὸς
58 Τροίης ἐχθρὸν ἄγαλμα πελώριον ἵππον ἐποίει.
59 καὶ δὴ τέμνετο δοῦρα καὶ ἐς πεδίον κατέβαιναν
60 Ἰδης ἐξ αὐτῆς, ὁπόθεν καὶ πρόσθε Φέρεκλος
61 νῆας Ἀλεξάνδρῳ τεκτῆνατο, πῆματος ἀρχήν.
62 ποίει δ' εὐρυτάτης μὲν ἐπὶ πλευρῆς ἀραρυῖαν
63 γαστέρα κοιλῆνας, ὅποσον νεὸς ἀμφιελίσσης
64 ὀρθὸν ἐπὶ στάθμην μέγεθος τορνῶσατο τέκτων.
65 αὐχένα δὲ γλαφυροῖσιν ἐπὶ στήθεσιν ἔπηξε
66 ξανθῷ πορφυρόπεζαν ἐπιρρήνας τρίχα χρυσῷ·
67 ἢ δ' ἐπικυμαίνουσα μετήρορος αὐχένι κυρτῷ
68 ἐκ κορυφῆς λοφόμεντι κατεσφρηγίζετο δεσμῷ.
69 ὀφθαλμούς δ' ἐνέθηκε λιθώπεις ἐν δυσὶ κύκλοις

Quintus of Smyrna, *Posthomerica*

119 δὴ τότε θεῖον ὄνειρον ἐν Ἀργείοισιν Ἐπειός,
120 ὥς ἴδεν, ὥς ἤκουσεν, ἐλδομένοισιν ἔειπεν·
121 οἱ δὲ οἱ εἰσαΐοντες ἀπειρέσιον κεχάροντο.
122 Καὶ τότ' ἄρ' Ἀτρεὺς υἱὲς ἐς ἄγκεα τηλεθάοντα
123 Ἰδης ὑψικόμοιο θοοὺς προέηκαν ἰκέσθαι
124 ἀνέρας. Οἱ δ' ἐλάττησιν ἐπιβρίσαντες ἀν' ὕλην
125 τάμνον δένδρεα μακρά· περικτυπέοντο δὲ βῆσσαι
126 θεινομένων· δολιχαὶ δὲ κατ' οὖρεα μακρὰ κολῶναι
127 δεύοντ' ἐκ ξυλόχοιο· νάπη δ' ἀνεφαίνετο πᾶσα
128 θήρεσιν οὐκέτι τόσσον ἐπήρατος ὥς τὸ πάροιθε·
129 πρέμνα δ' ἀπαυαίνοντο βίην ποθέοντ' ἀνέμοιο.
130 Καὶ τὰ μὲν ἄρ' πελέκεσσι διατμήγοντες Ἀχαιοὶ
131 ἐσσυμένως φορέεσκον ἐπ' ἥϊονας Ἑλλησπόντου

Comment on Ἐπειός

The verb used for the building is ἐποίει (58), an obvious pun with the name of the builder, echoing a similar one in the *Odyssey* (8.493: τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ).

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