

Fragmentary Texts

Collecting and representing fragments of lost authors and works

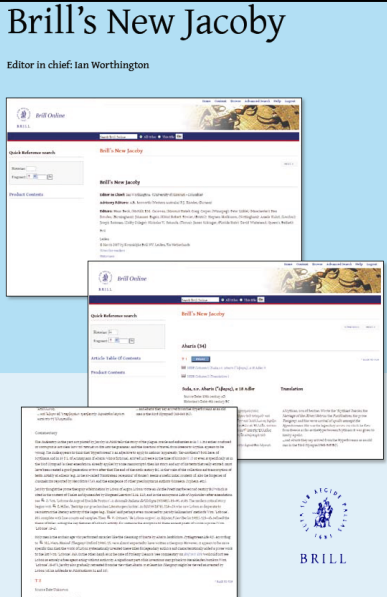
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I frammenti degli storici greci (FStGr)
Progetto diretto da Eugenio Lanzillotta

<http://frammstorgr.uniroma2.it>

- The Fragments of the Greek Historians
 - Istrus the Callimachean
 - Greek fragmentary historiography and the Alexandrian library

Brill's New Jacoby
Editor in chief: Ian Worthington



The image shows a screenshot of the Brill's New Jacoby website. The page features a search bar at the top with the text 'Quick Reference search'. Below the search bar, there are search results for 'Hellenicus of Lesbos'. The results include a list of entries with their respective page numbers and a 'View' button. The page also displays the Brill logo and the text 'BRILL' at the bottom.

<http://www.brill.nl/brillnewjacoby>

- Brill's New Jacoby Project
 - Hellenicus of Lesbos
(*FGrHist* 4; 323a; 601a; 608a; 645a; 687a)

What am I working on?

- **Fragmentary Texts**

- quotations 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

What is the

(i) chronological and

(ii) geographic scope of my material?

- (i)

- Greek fragmentary historians (6th cent. BC – 2nd cent. CE)
(856 authors in Jacoby, *FGrHist*)

- (ii)

- The Mediterranean world (part. Greece and Alexandria)

How do I work?

- TEI XML Guidelines, RDF
- text mining techniques, NLP techniques

demo.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](#)

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<http://demo.fragmentarytexts.org/>


26 (1) Εἰς δὲ τὸν πόντον ἐπλευσε τὸν Εὐξεινον, ὡς μὲν **Φιλόχορος** (FHG I 392 fr. 49  = FGrH 328 F 110) καὶ 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 ἰστόρηται 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 κομίζουσιν ἐμβήναι παρακαλεῖν εἰς τὸ πλοῖον· ἐμβάσης δὲ ἀναχθῆναι. **Μενεκράτης** (FHG II 345 fr. 8  = FGrH 701 F 1) δὲ τις, ἱστορίαν περὶ Νικαίας τῆς ἐν Βιθυνίᾳ πόλεως ἐκδεδωκώς, Θησέα φησὶ τὴν Ἀντιόπην ἔχοντα διατρίψαι περὶ τούτους τοὺς τόπους· **(3)** τυγχάνειν δὲ συστρατεύοντας αὐτῷ τρεῖς νεανίσκους ἐξ Ἀθηνῶν ἀδελφοὺς ἀλλήλων, Εὐνεων καὶ Θόαντα καὶ Σολόεντα. τοῦτον οὖν ἐρώοντα τῆς Ἀντιόπης καὶ λανθάνοντα τοὺς ἄλλους ἐξεπεῖν πρὸς ἕνα τῶν συνήθων· ἐκείνου δὲ περὶ τούτων ἐντυχόντος τῇ Ἀντιόπῃ, τὴν μὲν πεῖραν ἰσχυρῶς ἀποτρίψασθαι, τὸ δὲ πρᾶγμα σωφρόνως ἄμα καὶ πρᾶως ἐνεγκεῖν καὶ πρὸς τὸν Θησέα μὴ κατηγορῆσαι. **(4)** τοῦ δὲ Σολόεντος ὡς ἀπέγνω ῥίψαντος ἑαυτὸν εἰς ποταμὸν τινα καὶ διαφθαρέντος, ἦσθημένον τότε τὴν αἰτίαν καὶ τὸ πάθος τοῦ νεανίσκου τὸν Θησέα βαρέως ἐνεγκεῖν, καὶ δυσφοροῦντα λόγιόν τι πωθόχρηστον 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 Bythian 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 Solois. 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 Solois, 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 Naucraticae 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 εὐρεθῆναι πᾶσι δοθῆναι φιάλας ἀργυρᾶς· Ψαμμήτιχον γοῦν νεώτερον ὄντα τῶν ἄλλων βασιλέων χαλκῆ 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) εὐρυσθενῆς πλοῦτος.

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


Hdt. 2.151 (1) Τῶν δὲ δωδέκα βασιλέων δικαιοσύνη χρωμένων, ἀνὰ χρόνον ὡς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαιστοῦ, τῇ ὑστάτῃ τῆς ὀρθῆς, μελλόντων κατασπεῖσαι, ὁ ἀρχιερεὺς ἐξήνεικέ σφι φιάλας χρυσέας, τῆσί περ ἐώθεσαν σπένδειν, ἀμαρτῶν τοῦ ἀριθμοῦ, ἔνδεκα δωδέκα ἐοῦσι. (2) ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἐστεῶς αὐτῶν Ψαμμήτιχος, περιελόμενος τὴν κυνέην ἐοῦσαν χαλκῆν ὑπέσχε τε καὶ ἔσπενδε. κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεόν τε βασιλέες καὶ ἐτύγχανον τότε ἔχοντες. (3) Ψαμμήτιχος μὲν νυν οὐδενὶ δολερῷ νόφ χρεώμενος ὑπέσχε τὴν κυνέην· οἱ δὲ ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμητίχου καὶ τὸ χρηστήριον, ὅτι ἐκέχρητό σφι τὸν χαλκῆ σπείσαντα αὐτῶν φιάλη τοῦτον βασιλέα ἔσεσθαι μόνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ κτεῖναι μὲν οὐκ ἐδικαίωσαν Ψαμμήτιχον, ὡς ἀνεύρισκον βασανίζοντες ἐξ οὐδεμιῆς προνοίης αὐτὸν ποιήσαντα, ἐς δὲ τὰ ἔλα ἐδοξέ σφι διώξαι ψιλώσαντας τὰ πλεῖστα τῆς δυνάμιος, ἐκ δὲ τῶν ἐλέων ὀρμώμενον μὴ ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ.

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

Shared questions

- **identifying**

- My unit of research is: **citation**
- I identify it through the **quotation of a lost author and/or work**
- My local terminology (problematic):
 - fragment** (i.e., citation)
 - witness** (author or text transmitting the quotation)

Shared questions

- **goals**
- What textual, historic, or social research questions do I approach?
 - what is a quotation? what does it mean “fragment”?
 - how do I identify a fragment? and a fragmentary author?
- Have I carried out any use-case research?
 - *Athenaeus’ Deipnosophists*
- What research questions are other scholars likely to use my work to pursue?
 - How do I represent a quotation?

Shared questions

- **publication**
- What form will my publication take?
 - collections
 - complete texts

Thank you

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