

DH-CASE 2013

*Collaborative Annotations in Shared Environments:
metadata, vocabularies and techniques in the Digital Humanities*
Florence - September 10, 2013

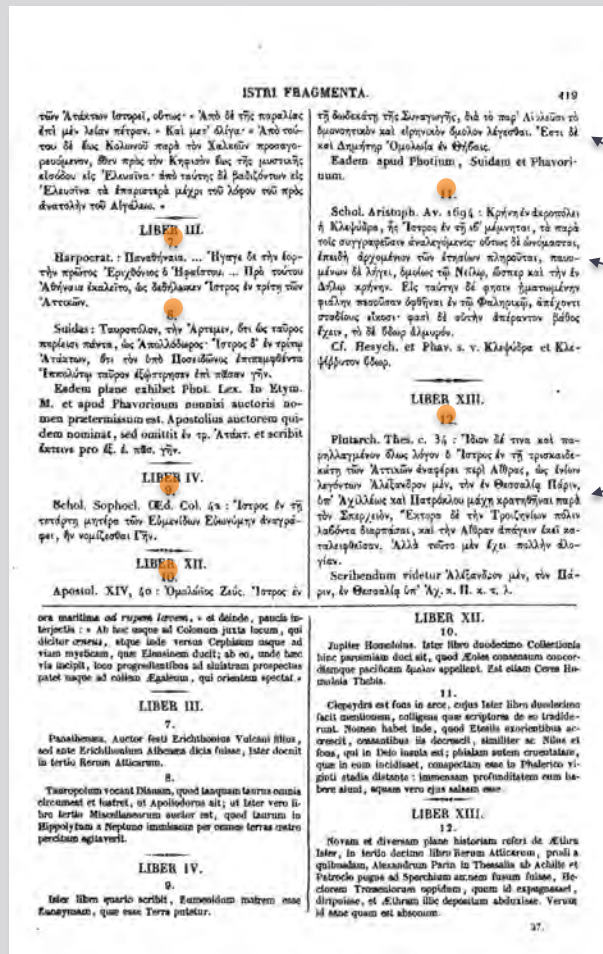
Bridget Almas & Monica Berti

*Perseids Collaborative Platform for Annotating
Text Re-Uses of Fragmentary Authors*

text re-uses of fragmentary authors
=
information about lost authors preserved in surviving sources

text re-uses of fragmentary authors

information about lost authors preserved in surviving sources



fragmenta in print editions
→ decontextualized extracts
from different sources

text re-uses of fragmentary authors
=
information about lost authors preserved in surviving sources

The screenshot shows the Perseus website interface. The main text is in Greek, discussing the use of figs in Attica. The text is annotated with a red box highlighting a specific passage: "Ἰστρος δ' ἐν τοῖς Ἀττικοῖς οὐδ' ἐξάγεσθαι φησὶ τῆς Ἀττικῆς τὰς ἀπ' αὐτῶν γινόμενας ἰσχάδας, ἵνα μόνον ἀπολαύουσιν οἱ κατοικοῦντες· καὶ ἐπεὶ πολλοὶ ἐνεφανίζοντα διακλέπτοντες, οἱ τοῦτους μνημονεύει τὰς δικασταῖς ἐκλήθησαν τότε πρῶτον συκοφάνται. Ἀλεξίς δ' ἐν Ποιητῇ φησιν". Below this, there is a section titled "οἷα δ' ἡ χώρα φέρει" followed by a list of items: "διαφέροντα πάσης, ἵππινικε, τῆς οἰκουμένης, τὸ μέλι, τοὺς ἄρτους, τὰ σῦκα. β. σῦκα μὲν, νη τὸν Δία, πάνν φέρει." The right sidebar contains a "Lost Content Items" section with a link to "http://data.perseus.org/collections/urn:cts:perseus.gr:1" and a "Vocabulary Tool" section with a search bar and options for "The Delphos/Phars (this document)" and "Search for all inflected forms". The bottom of the page shows the URL "data.perseus.org/collections/urn:cts:perseus.gr:1" and the HOCR logo.

text re-uses in digital libraries
contextualized annotations
about lost authors


Perseids Collaborative Platform for Annotating Text Re-Uses of Fragmentary Authors

Bridget Almas & Monica Berti

Fragmentary Author Workflows | Perseids

Fragmentary Author Workflows ...

sites.tufts.edu/perseids/workflows/fragmentary-author-workflows/

 **PERSEIDS**
A COLLABORATIVE EDITING PLATFORM FOR SOURCE DOCUMENTS IN CLASSICS

INTRODUCTION ▾ PROJECTS ▾ **WORKFLOWS ▾** COLLABORATORS

FRAGMENTARY AUTHOR WORKFLOWS

Scenarios

1. A wholly preserved author who quotes many lost authors (e.g. Athenaeus)
2. A lost author quoted by still-preserved authors (e.g. Istros, who is lost but is quoted by Athenaeus, Plutarch, etc.)

Requirements

Identifiers

We need stable ways of identifying the following

- the authors
- the fragments themselves
- the passages in which they are quoted
- the works in which they are quoted
- the editions and translations of the works in which they are quoted
- editions which are collections of fragments and translations of these editions
- entities mentioned within the fragments
- annotations on the fragments

Links

We want to be able to record the following links

- between the fragment identifier and the instances of reuse
- between the fragment identifier and the attributed author
- between the fragment identifier and an edition which collects it
- between the quoted passage and the entities referenced in it
 - do we also need to link the fragment identifier and entities referenced in it?
- between the quoted passage and translations

Annotations

We want to be able to make the following types of annotations

ABOUT

Perseids is a project of the Perseus Digital Library

RECENT POSTS

Perseids Job Opening

PRESENTATIONS

Perseids Presentation at the Open Philology Workshop, Leipzig August 2013

Perseids Presentation the Digital Classics Association, Buffalo April 2013

Presentation at Digital Classicist London, July 26 2013

PUBLICATIONS

Literary and Linguistic Computing 2013; doi: 10.1093/lc/fqt046

PROJECT MAILING LISTS

General Project Announcements: perseids-announce@elist.tufts.edu

Developer Discussions: perseids-dev@elist.tufts.edu

META

[Log in](#)

[Entries RSS](#)

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[WordPress.org](#)


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PERSEIDS
A COLLABORATIVE EDITING PLATFORM FOR SOURCE DOCUMENTS IN CLASSICS

SoSOL (IDP/Papyri.info)

CTS/CITE (Homer Multitext/CHS)

Alpheios

Perseus

Links

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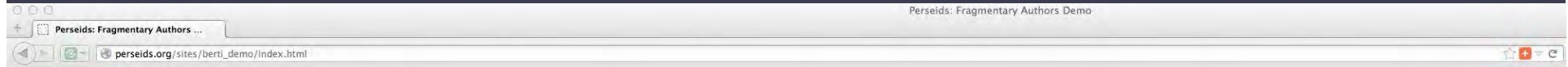
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Perseids: Fragmentary Texts· Monica Berti, ed.

Fragmentary Text Demo

Istros

[urn:cite:perseus:lci.1.1](#)

Berti Istros T2

Istros the Callimachean refers to the historian Timaeus of Tauromenion as the Epitimaioi in the "Replies against Timaeus".

[urn:cite:perseus:lci.2.1](#)

Berti Istros F12

Istros the Callimachean informs that it was forbidden to export dried figs grown in Attica and that this tradition is connected to the origin of the name "sycophants" (fig-detectives).

[urn:cite:perseus:lci.3.1](#)

Berti Istros F2

Istros the Callimachean says that in the festival of the Apatouria the Athenians carried torches and sacrificed to Hephaestus.

[urn:cite:perseus:lci.4.1](#)

Berti Istros F4

Istros the Callimachean says that the earlier name of the Panathenaic festival (Panathenaia) was Athenaia.

[urn:cite:perseus:lci.5.1](#)

Berti Istros F15

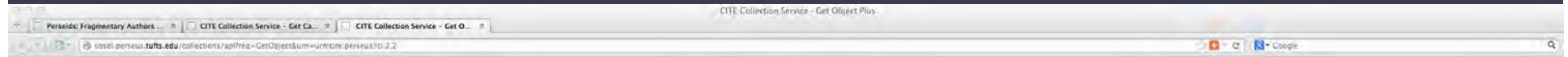
Istros the Callimachean asserts that the family name Koironidai derives from Koiron, who was the illegitimate brother of Krokon.

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Perseids Collaborative Platform for Annotating Text Re-Uses of Fragmentary Authors



[Available collections](#) | [CITE Documentation](#)

Requested Collection

urn:cite:perseus:ici.2.2

Object

Label	Value
Title	Berti Istros F12
Description	Istros the Callimachean informs that it was forbidden to export dried figs grown in Attica and that this tradition is connected to the origin of the name "sycophants" (fig-detectives).

CITE Collections Service

Bridget Almas & Monica Bertl

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Perseids: Fragmentary Authors...

perseids.org/sites/berl_demo/berl_demo.html#urn:cts:perseus:ici.2.1

Perseids: Fragmentary Texts: Monica Bertl, ed.

Fragmentary Text Demo

Istros

urn:cite:perseus:ici.2.1

Bertl Istros F12

<< Istros Lost Content Items | Bibliography | Credits

Source Text Witnesses Parallel

Edition 1 Edition 2

urn:cts:greekLit:tlg0008.tlg001.perseus-grc1:3.6
Athenaeus, *Deipnosophistae*: 3.6
Deipnosophistae (Heinemann 1927)

Show Quote | TEI XML | Full Text

σῦκα . ἡ συκῆ, φησὶν ὁ Μάγνος: οὐδενὶ γὰρ τῶν περὶ σῦκων λόγων παραχωρήσαιμι ἄν, κἄν ἀπὸ κράδης ἀποκρέμασθαι δέη: φιλόστροφος γάρ εἰμι δαιμονίως: λέξω τὰ μοι προσπίπτοντα—ἡ συκῆ, ἄνδρες φίλοι, ἡγεμῶν τοῦ καθαρείου βίου τοῖς ἀνθρώποις ἐγένετο. δῆλον δὲ τοῦτο ἐκ τοῦ καλεῖν τοὺς Ἀθηναίους ἱερὰν μὲν συκὴν τὸν τόπον ἐν ᾧ πρῶτον εὐρέθη, τὸν δ' ἂν' αὐτῆς καρπὸν ἡγητηρίαν διὰ τὸ πρῶτον εὐρεθῆναι τῆς ἡμέρου τροφῆς, τῶν δὲ σῦκων ἐστὶ γένη πλείονα. Ἀττικὸν μὲν, οὐ μνημονεύει Ἀντιφάνης ἐν Ὀμωνύμοις: ἐπαίνων δὲ τὴν χώραν τὴν Ἀττικὴν τὰδε λέγει:

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Φιλόμνηστος δ' ἐν τῷ περὶ τῶν ἐν Ῥόδῳ Σμινθείων φησὶν ἐπεὶ καὶ ὁ συκοφάντης ἐντεῦθεν προσηγορεύθη, διὰ τὸ εἶναι τότε τὰ ἐπιζήμια καὶ τὰς εἰσφοράς σῦκα καὶ ὀλνον καὶ ἔλαιον, ἀφ' ὧν τὰ κοινὰ διώκουσιν, καὶ τοὺς τοῦτα εἰσπράττοντας καὶ φαίνοντας ἐκάλουσιν, ὡς εἰκοι, συκοφάντας, αἰρούμενοι τοὺς ἀξιολογώτατους τῶν πολιτῶν.

Lost Content Item Translation Commentary Alignments Syntax Links

urn:cite:perseus:ici.2.1

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Fragmentary Text Demo

Istros

urn:cite:perseus:ici.2.1

Berti Istros F12

<< Istros Lost Content Items | Bibliography | Credits

Source Text Witnesses Parallel

Edition 1 Edition 2

urn:cts:greekLit:tlg0008.tlg001.perseus-grc1:3.6
Athenaeus, *Deipnosophistae*: 3.6
Deipnosophistae (Heinemann 1927)

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perseids.org/sites/berti_demo/berti_demo.html#urn:cts:perseus:ici.2.1

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Istros

urn:cts:perseus:ici.2.1

Berti Istros F12

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Source Text Witnesses Parallel

Edition 1 Edition 2

<http://sosal.perseus.tufts.edu/citations/urn:cts:greekLit:tlg0008.tlg001.perseus-grc1:3.6#Ἰστρος1-συκοφάνται1> Hide Quote | TEI XML | Full Text

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Perseids: Fragmentary Authors...

perseids.org/sites/bert_demo/bert_demo.html#urn:cts:perseus:ici.2.1

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Fragmentary Text Demo

Istros

urn:cts:perseus:ici.2.1

Berti Istros F12

<< Istros Lost Content Items | Bibliography | Credits

Source Text Witnesses Parallel

urn:cts:greekLit:tlg0007.tlg007.perseus-grc1:24.1
Plutarch, Solon: 24.1
Solon
τῶν δὲ γινομένων διάθεσιν πρὸς ξένους ἐλαίου μόνον ἔδωκεν, ἅλλα δ' ἐξάγειν ἐκώλυσε: καὶ κατὰ τῶν ἐξαγόντων ἀρὰς τὸν ἄρχοντα ποιέσθαι προσέταξεν, ἢ ἐκτίνειν αὐτὸν ἑκατὸν δραχμὰς εἰς τὸ δημόσιον. καὶ πρῶτος ἄξων ἐστὶν ὁ τοῦτον περιέχων τὸν νόμον. οὐκ ἂν οὖν τις ἡγήσαιτο παντελῶς ἀπιθάνους τοὺς λέγοντας ὅτι καὶ σύκων ἐξαγωγή τὸ παλαιὸν ἀπείρητο, καὶ τὸ φαίνειν ἐνδεικνύμενον τοὺς ἐξαγοντας κληθῆναι συκοφαντεῖν. ἔγραψε δὲ καὶ βλάβης τετραπόδων νόμον, ἐν ᾧ καὶ κύνα δακόντα παραδοῦναι κελεύει κλοιῷ τριπήχει δεδεμένον: τὸ μὲν ἐνθύμημα χάριεν πρὸς ἀσφάλειαν.

Suda s.v. sykophantein (1330)

TEI XML | Full Text

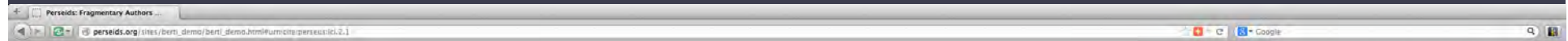
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Plutarch, Solon: 24.1
Solon

τῶν δὲ γινομένων διάθεσιν πρὸς ξένους ἐλαίου μόνον ἔδωκεν, ἅλλα δ' ἐξάγειν ἐκώλυσε: καὶ κατὰ τῶν ἐξαγόντων ἀρὰς τὸν ἄρχοντα ποιέσθαι προσέταξεν, ἥ ἐκτίνειν αὐτὸν ἑκατὸν δραχμὰς εἰς τὸ δημόσιον. καὶ πρῶτος ἄξων ἐστὶν ὁ τοῦτον περιέχων τὸν νόμον. οὐκ ἂν οὖν τις ἡγήσαιο παντελῶς ἀπιθάνους τοὺς λέγοντας ὅτι καὶ σύκων ἐξαγωγή τὸ παλαιὸν ἀπείρητο, καὶ τὸ φαίνειν ἐνδεικνύμενον τοὺς ἐξαγοντας κληθῆναι συκοφαντεῖν. ἔγραψε δὲ καὶ βλάβης τετραπόδων νόμον, ἐν ᾧ καὶ κύνα δακόντα παραδοῦναι κελεύει κλοιῷ τριπήχει δεδεμένον: τὸ μὲν ἐνθύμημα χάριεν πρὸς ἀσφάλειαν.

Suda s.v. sykophantein (1330)

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urn:cite:perseus:ici.2.1
Berti Istros F12
Istros the Callimachean informs that it was forbidden to export dried figs grown in Attica and that this tradition is connected to the origin of the name "sycophants" (fig-detectives).

Perseids: Fragmentary Authors Suda On Line Search

Search results for **sigma.1330** in Adler number:
Greek display: ... (1330) character set: ... Change View

Headword: **Συκοφαντεῖν**
Adler number: **sigma.1330**
Translated headword: to prosecute vexatiously, to blackmail
Vetting status: **lean**

Translation:
To accuse someone falsely. They say that it was called this by the Athenians when the fig-plant had first been discovered and because of this they were preventing the export of the figs. Since those revealing those who were exporting [figs] were called "sycophants" ("fig-showers"), it came about that also those who accused people in any manner vexatiously were so-called.
Aristophanes [writes] "these also are small and naïve". For vexatious prosecution [is] characteristic of Athenians.[2]
Aelian [writes]: "he accused the god of negligence. From such things [the said] diseases and shortages of food prevailed in the [city] of the Himerians."[3]

Greek Original:
Συκοφαντεῖν· τὸ πρὸς ὅτις συκοφαντεῖν, καὶ λέγουσι δι' αὐτὸν τοῦτον παρ' Ἀθηναίων πρῶτον εὐρεθέντος καὶ φησὶ τῆς σιγῆς καὶ διὰ τούτου συκοφάντων ἐλέγοντο εἰς αὐτὰ· τὸν δὲ φανόντων τοὺς ἐξαγόντας συκοφάντων ἀπείρητο, ἀντὶς καὶ τοὺς ἀπείρητους συκοφάντων τινὲς φησὶ καλεῖσθαι αὐτοὺς. Ἀριστοφάνης· καὶ τούτοις μὲν δι' ὁμοίας καὶ μικροῦς. Ἰσχυρὸν δὲ καὶ ἀπείρητος τὸν θεὸν ἀνέστη, ἐν δὲ τούτῳ νόμῳ καὶ τριπὴν κλοιὸν τῇ λαμπρῇ κεντρίῳ.

Notes:
[1] Same material in *Phaenias*, and cf. also the *scholia* to *Plato*, *Republic* 340D, where the noun *συκοφάντης* occurs. For related entries see [sigma.1329](#), [sigma.1331](#), [sigma.1332](#), [sigma.1333](#).
[2] *Aristophanes*, *Achternians* 323, with *scholia*.
[3] *Aelian* fr. 43a *De animalibus* *Forwards*, quoted already for part at [sig. 346](#).

Keywords: **antiquity; agriculture; biography; botany; comedy; definitions; dialects; grammar; and etymology; ethics; food; geography; law; medicine; philosophy; politics; religion; trade and manufacture**

Translated by: **Catherine Roth** on 28 March 2012@01:45:59.
Vetted by:
David Whitehead (adjustments to tr.; augmented notes and keywords; cosmetics) on 28 March 2012@03:18:09.

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Fragmentary Text Demo

Istros

urn:cts:perseus:ic1.2.1

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grc1:3.6#1ιστρος1-συκοφάνται1

σῦκα . ἡ συκῆ, φησὶν ὁ Μάγνος: οὐδενὶ γὰρ τῶν περὶ σῦκων λόγων παραχωρήσαιμι ἄν, κὰν ἀπὸ κράδης ἀποκρέμασθαι δέη: φιλόσυκος γὰρ εἰμι δαιμονίως: λέξω τὰ μοι προσιπτόντα—ἡ συκῆ, ἄνδρες φίλοι, ἡγεμῶν τοῦ καθαρείου βίου τοῖς ἀνθρώποις ἐγένετο. ὄφρα δὲ τοῦτο ἐκ τοῦ καλεῖν τοὺς Ἀθηναίους ἱερὰν μὲν συκὴν τὸν τόπον ἐν ᾧ πρῶτον εὐρέθη, τὸν δ' ἂν' αὐτῆς καρπὸν ἡγητήριον διὰ τὸ πρῶτον εὐρεθῆναι τῆς ἡμέρου τροφῆς, τῶν δὲ σῦκων ἐστὶ γένη πλείονα. Ἀττικὸν μὲν, οὐ μνημονεύει Ἀντιφάνης ἐν Ὀμωνύμοις: ἐπαινῶν δὲ τὴν χώραν τὴν Ἀττικὴν τότε λέγει: οἶα δ' ἡ χώρα φέρει διαφέροντα πάσης, Ἰππόνικε, τῆς οἰκουμένης, τὸ μέλι, τοὺς ἄρτους, τὰ σῦκα. β. σῦκα μὲν, νῆ τὸν Δία, πάνυ φέρει. **Ἰστρος δ' ἐν τοῖς Ἀττικοῖς οὐδ' ἐξάγεσθαι φησὶ τῆς Ἀττικῆς τὰς ἀπ' αὐτῶν γινομένας ἰσχάδας, ἵνα μόνον ἀπολαύσιν οἱ κατοικοῦντες: καὶ ἐπεὶ πολλοὶ ἐνεφανίζοντο διακλέπτοντες, οἱ τοὺς μὲν ἡνέκοντες τοῖς δικασταῖς ἐκλήθησαν τότε πρῶτον συκοφάνται.** Ἄλλεξις δ' ἐν Ποιητῇ φησὶν ὁ συκοφάντης οὐ δικαίως τούνομα ἐν τοῖσι μοχθηροῖσιν ἐστὶ κείμενον. ἔδει γὰρ ὅστις χρηστὸς ἦν ἡδὺς τ' ἀνὴρ, τὰ σῦκα προστεθέντα δηλοῦν τὸν τρόπον νυνὶ δὲ πρὸς μοχθηρὸν ἡδὺ προστεθὲν ἀπορεῖν πεποιήκε διὰ τὴν τοῦθ' οὕτως ἔχει. Φιλόμνηστος δ' ἐν τῷ περὶ τῶν ἐν Ρόδῳ Σμινθεῖων φησὶν ἐπεὶ καὶ ὁ συκοφάντης ἐντεῦθεν προσηγορεύθη, διὰ τὸ εἶναι τότε τὰ ἐπιζήμια καὶ τὰς εἰσφοράς σῦκα καὶ οἶνον καὶ ἔλαιον, ἀφ' ὧν τὰ κοινὰ διώκουν, καὶ τοὺς ταῦτα εἰσπράττοντας καὶ φαίνοντας ἐκάλουν, ὡς ἔοικε, συκοφάντας, αἰρούμενοι τοὺς ἀξιοπιστοτάτους τῶν πολιτῶν.

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Deipnosophistae (trans. Gulick, Heinemann 1927)

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...

And Istros in the Attika says that it was even forbidden to export figs produced in Attika, in order that the residents alone might enjoy them; and since many were caught in the act of smuggling them across the border, those who gave information to the courts about such persons came to be called, for the first time, sycophants ("fig-detectives").

...

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grc1:3.6#Ἰστρος1-συκοφάνται1

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σύκα . ἡ συκῆ, φησὶν ὁ Μάγνος· οὐδενὶ γὰρ τῶν περὶ σύκων λόγων παραχωρήσαιμι ἄν, κἂν ἀπὸ κράδης ἀποκρέμασθαι δέη· φιλόσυκος γὰρ εἰμι δαιμονίως· λέξω τὰ μοι προσπίπτοντα—ἡ συκῆ, ἄνδρες φίλοι, ἡγεμῶν τοῦ καθαρείου βίου τοῖς ἀνθρώποις ἐγένετο. δῆλον δὲ τοῦτο ἐκ τοῦ καλεῖν τοὺς Ἀθηναίους ἱεράν μὲν συκὴν τὸν τόπον ἐν ᾧ πρῶτον εὐρέθη, τὸν δ' ἂν αὐτῆς καρπὸν ἡγητηρίαν διὰ τὸ πρῶτον εὐρεθῆναι τῆς ἡμέρου τροφῆς, τῶν δὲ σύκων ἐστὶ γένη πλείονα. Ἀπικὸν μὲν, οὐ μνημονεύει Ἀντιφάνης ἐν Ὀμωνύμοις· ἐπαινῶν δὲ τὴν χώραν τὴν Ἀπικὴν τότε λέγει· οἶα δ' ἡ χώρα φέρει διαφέροντα πάσης, Ἰππόνικε, τῆς οἰκουμένης, τὸ μέλι, τοὺς ἄρτους, τὰ σύκα. β. σύκα μὲν, νῆ τὸν Δία, πάνυ φέρει. **Ιστρος δ' ἐν τοῖς Ἀπικοῖς οὐδ' ἐξάγεσθαι φησὶ τῆς Ἀπικῆς τὰς ἀπ' αὐτῶν γινομένας ἰσχάδας, ἵνα μόνον ἀπολαύσιν οἱ κατοικοῦντες· καὶ ἐπεὶ πολλοὶ ἐνεφανίζοντο διακλέπτοντες, οἱ τοὺτους μηνύοντες τοῖς δικασταῖς ἐκλήθησαν τότε πρῶτον συκοφάνται.** Ἀλλεῖς δ' ἐν Ποιητῇ φησὶν ὁ συκοφάντης οὐ δικαίως τούνομα ἐν τοῖσι μοχθηροῖσιν ἐστὶ κείμενον. ἔδει γὰρ ὅστις χρηστὸς ἦν ἡδύς τ' ἀνὴρ, τὰ σύκα προστεθέντα δηλοῦν τὸν τρόπον νυνὶ δὲ πρὸς μοχθηρόν ἡδὺ προστεθὲν ἀπορεῖν πεποιήκε διὰ τί τοῦθ' οὕτως ἔχει. Φιλόμνηστος δ' ἐν τῷ περὶ τῶν ἐν Ρόδῳ Σμινθείων φησὶν ἐπεὶ καὶ ὁ συκοφάντης ἐντεῦθεν προσηγορεύθη, διὰ τὸ εἶναι τότε τὰ ἐπιζήμια καὶ τὰς εἰσφοράς σύκα καὶ οἶνον καὶ ἔλαιον, ἀφ' ὧν τὰ κοινὰ διώκουν, καὶ τοὺς ταῦτα εἰσπράττοντας καὶ φαίνοντας ἐκάλουν, ὥς ἔοικε, συκοφάντας, αἰρούμενοι τοὺς ἀξιοπιστοτάτους τῶν πολιτῶν.

urn:cts:perseus:ic1comm.100.2

The quotation of Istros is part of a long section of the *Deipnosophists* in which the banqueters talk about different varieties of figs in Greece. Athenaeus mentions the title of the work of Istros (Attika), but he doesn't add any other information about the original context from which he drew the reference to Attic figs. The ban on exports of figs from Attica is attested also in other sources, such as Plutarch and the Suda (see parallel texts). As it seems possible to infer from the text of Athenaeus, probably also the reference to the etymology of the term "sycophant" can be attributed to the original text of Istros.

Monica Bertl <monbertl@gmail.com>

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Plutarch, Solon 24.1

Suda s.v. sykophantein (1330)

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Plutarch, Solon 24.1

Suda s.v. sykophantein (1330)

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172 173

σθ. θαυμάζοντες δὲ καὶ ἄρκετες τὸν τόπον ἀπέλθον πάλιν πρὸς τὴν.

4. ΣΥΚΟΣ. παροιμία·
σικὸν κρέσσοντα, γίνουσι, τὴν χλαίαν ὄρουσι.
Μάγνος ἐν παρθένῳ (cf. 1. 676)
καὶ σικὸν εἶδον, γαίης ἑκαυθὺς ὑλόν,
κείμενον ἐν λεγάνῳ· ὃ δ' ἐν ἑνὶ κείνῳ κρη-
πίδας.

καὶ λευγῆς
ὃς δ' ἐν τῷ ἄλλῳ σικὸς ἀποκρίνεται τὸν γαίης.
Ἀττικοὶ μὲν οὖν αἱ τριτοκλήριον, Ἀττικοὶ δὲ (cf. 1. 181 B)
ἄλλοι, φησὶ, τὸν σικόν· ἀπὸ εὐθείας τῆς οἴας, ὥς
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grc1:3.6#Ιστρος1-συκοφάνται1

σῦκα . ἡ συκῆ, φησὶν ὁ Μάγνος: οὐδενὶ γὰρ τῶν περὶ σῦκων λόγων παραχωρήσαιμι ἄν, κἄν ἀπὸ κράδης ἀποκρέμασθαι δέη: φιλόσυκος γὰρ εἰμι δαιμονίως: λέξω τὰ μοι προσπίπτοντα—ἡ συκῆ, ἄνδρες φίλοι, ἡγεμῶν τοῦ καθαρείου βίου τοῖς ἀνθρώποις ἐγένετο. δῆλον δὲ τοῦτο ἐκ τοῦ καλεῖν τοὺς Ἀθηναίους ἱεράν μὲν συκὴν τὸν τόπον ἐν ᾧ πρῶτον εὐρέθη, τὸν δ' ἀπ' αὐτῆς καρπὸν ἡγητηρίαν διὰ τὸ πρῶτον εὐρεθῆναι τῆς ἡμέρου τροφῆς, τῶν δὲ σῦκων ἐστὶ γένη πλείονα. Ἀπικὸν μὲν, οὐ μνημονεύει Ἀντιφάνης ἐν Ὑμνῶνμοις: ἐπαινῶν δὲ τὴν χώραν τὴν Ἀπικὴν τότε λέγει: οἶα δ' ἡ χώρα φέρει διαφέροντα πάσης, Ἰππὸνικε, τῆς οἰκουμένης, τὸ μέλι, τοὺς ἄρτους, τὰ σῦκα. β. σῦκα μὲν, νῆ τὸν Δία, πάνυ φέρει. **Ιστρος δ' ἐν τοῖς Ἀπικοῖς οὐδ' ἐξάγεσθαι φησὶ τῆς Ἀπικῆς τὰς ἀπ' αὐτῶν γινόμενας ἰσκάδας, ἵνα μόνον ἀπολαύσιεν οἱ κατοικοῦντες: καὶ ἐπεὶ πολλοὶ ἐνεφανίζοντο διακλέπτοντες, οἱ τοὺτους μὲνύοντες τοῖς δικασταῖς ἐκλήθησαν τότε πρῶτον συκοφάνται.** Ἀλλεῖς δ' ἐν Ποιητῇ φησὶν ὁ συκοφάντης οὐ δικαίως τούνομα ἐν τοῖσι μοχθηροῖσιν ἐστὶ κείμενον. ἔδει γὰρ ὅστις χρηστὸς ἦν ἡδὺς τ' ἀνὴρ, τὰ σῦκα προστεθέντα δηλοῦν τὸν τρόπον νυνὶ δὲ πρὸς μοχθηρὸν ἡδὺ προστεθὲν ἀπορεῖν πεποιθῆκε διὰ τὸ τοῦθ' οὕτως ἔχει. Φιλόμνηστος δ' ἐν τῷ περὶ τῶν ἐν Ρόδῳ Σμινθεῖων φησὶν ἐπεὶ καὶ ὁ συκοφάντης ἐντεῦθεν προσγορεῖται, διὰ τὸ εἶναι τότε τὰ ἐπιζήμια καὶ τὰς εἰσφοράς σῦκα καὶ οἶνον καὶ ἔλαιον, ἀφ' ὧν τὰ κοινὰ διώκουσιν, καὶ τοὺς ταῦτα εἰσπράττοντας καὶ φαίνοντας ἐκάλουν, ὥς ἔοικε, συκοφάντας, αἰρούμενοι τοὺς ἀξιοπιστοτάτους τῶν πολιτῶν.

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- Google Books (Athenaei Naucraticae Dipnosophistarum libri 15, rec. G. Kaibel, Lipsiae 1887, vol. 1, p 173)
- M. Berti (ed.), Istros il Callimacheo, I, Testimonianze e frammenti su Atene e sull'Attica, Edizioni Tored, Tivoli (Roma), 2009, pp. 99-102 (F12)

Perseids: Fragmentary Authors | Istros il Callimacheo, I Testimon... | Athenaei Naucraticae Dipnosoph...
sosal.perseus.tufts.edu/berti_demo/bertif12.pdf

Page: 1 of 4
Automatic Zoom

F 12
F 12 FGH III 35 FHC] = ATHENAEUS, Dipnosophistae III 741: 'Ιστρος δ' ἐν τοῖς Ἀπικοῖς οὐδ' ἐξάγεσθαι φησὶ τῆς Ἀπικῆς τὰς ἀπ' αὐτῶν γινόμενας ἰσκάδας, ἵνα μόνον ἀπολαύσιεν οἱ κατοικοῦντες. καὶ ἐπεὶ πολλοὶ ἐνεφανίζοντο διακλέπτοντες, οἱ τοὺτους μὲνύοντες τοῖς δικασταῖς ἐκλήθησαν τότε πρῶτον συκοφάνται.

Istros negli Atica dice che non si esportano dall'Atica i fichi secchi di produzione locale, affinché solo gli abitanti potessero goderne e dato che molti erano corrotti e rubelli, coloro che li denunciavano si giudici allora per la prima volta furono detti sicofanti.

Il frammento di Istros fa parte di una lunga sezione dei Dipnosophistae dedicata ai fichi (ῥαῖς) e alle loro varietà. Anche se Athenaeo attesta esplicitamente la provenienza di F12 dagli Atica, la mancata indicazione del numero del libro e la brevità della citazione rendono difficile correlare il frammento all'interno dell'opera del Callimacheo. La notizia del divieto di esportazione dei fichi secchi e l'etimologia del termine *συκοφάντης* possono comunque essere messe a confronto con altre fonti sull'argomento.

Plutarco ricorda una legge (νόμος) del primo anno di Solone riguardante il divieto di esportare dall'Atica i prodotti della terra tranne l'olio, secondo il bisogno che dipendeva necessariamente che «non si potesse considerare del tutto inattuabili (ἀδύνατοι) coloro che dicono che anticamente (ἡ μὲν αἰὶς) era vietata anche l'esportazione dei fichi (ῥαῖς ἀπὸ τῆς Ἀττικῆς) e che de-

Athenaei, Dipn. III 741-742, XIV 614b-615a (see text and notes). Cf. E. Orlin, *Ant. Figs.* 20-21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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Open Annotation Core (OAC) data model

CITE Architecture

**to represent text re-uses of fragmentary authors
via RDF triples**

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e.g. Athenaeus, *Deipnosophists* **quotes** the lost author Istros

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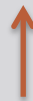
TEI XML

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CITE Architecture

to represent text re-uses of fragmentary authors
via RDF triples

e.g. Athenaeus, *Deipnosophists* **quotes** the lost author Istros



this is the only citable evidence

Canonical Citations of Text Re-Uses of Fragmentary Authors (CTS/CITE Architecture)

e.g. Athenaeus, *Deipnosophists* quotes the lost author Istros

urn:cite:perseus:lci.2.1

quotes

urn:cts:greekLit:tlg0008.tlg001:3.74e#Ἴστρος[1]-συκοφάνται[1]

Canonical Citations of Text Re-Uses of Fragmentary Authors (CTS/CITE Architecture)

e.g. Athenaeus, *Deipnosophists* quotes the lost author Istros

CITE URN identifier:
edition of the text re-use

urn:cite:perseus:lci.2.1

quotes

urn:cts:greekLit:tlg0008.tlg001:3.74e#Ἴστρος[1]-συκοφάνται[1]

CTS URN identifier:
source text preserving the re-use

OAC Annotations in a JSON-LD data structure



```
var annotations = {
  "source" :
  [
    {
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      "@id": "http://data.perseus.org/collections/urn:cite:perseus:annsimp.1.1",
      "@type": "oa:Annotation",
      "annotatedAt": "2013-03-05T07:57:00",
      "annotatedBy": {
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        "@type": "foaf:Person",
        "mbox": {
          "@id": "mailto:monica.berti@tufts.edu"
        },
        "name": "Monica Berti"
      },
      "hasBody": "http://data.perseus.org/collections/urn:cite:perseus:lci.1",
      "hasTarget": "http://sosol.perseus.tufts.edu/citations/urn:cts:greekLit:tlg0008.tlg001.perseus-grc1:6.103#áκ3-άκείλ,í·í³íí+í+í±á¿-í,1",
      "motivatedBy": "oa:classifying",
      "label": "isQuotationOf"
    },
    {
      "@context": "http://www.w3.org/ns/oa-context-20130208.json",
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          "name": "Monica Berti"
        },
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      },
      {
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          "name": "Monica Berti"
        }
      }
    ]
}
```

hasBody
CITE object
(lost content item)

hasTarget
source text

OAC Annotations in a JSON-LD data structure

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    },
    {
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      }
    }
  ]
}

```

hasBody
CITE object
(lost content item)

hasTarget
source text

oa:classifying
motivation of the annotations

Bridget Almas & Monica Berti


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Bridget Almas & Monica Berti

Perseids Collaborative Platform for Annotating Text Re-Uses of Fragmentary Authors

Athenaeus, The Deipnosophist... +

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Ath. 3.6
Click on a word to bring up parses, dictionary entries, and frequency statistics

6. σῦκα. ἡ συκῇ, φησὶν ὁ Μάγνος: οὐδενὶ γὰρ τῶν περὶ σύκων λόγων παραχωρήσασιμι ἄν, κὰν ἀπὸ κράδης ἀποκρέμασθαι δέη: φιλόσυκος γάρ εἰμι δαιμονίως: λέξω τά μοι προσπίπτοντα—ἡ συκῇ, ἄνδρες φίλοι, ἡγεμῶν τοῦ καθαρείου βίου [p. 322] τοῖς ἀνθρώποις ἐγένετο. δῆλον δὲ τοῦτο ἐκ τοῦ καλεῖν τοὺς Ἀθηναίους ἱερὰν μὲν συκὴν τὸν τόπον ἐν ᾧ πρῶτον εὐρέθη, τὸν δ' ἀπ' αὐτῆς καρπὸν ἡγητηρίαν διὰ τὸ πρῶτον εὐρεθῆναι τῆς ἡμέρου τροφῆς, τῶν δὲ σύκων ἐστὶ γένη πλείονα. Ἀττικὸν μὲν, οὐ μνημονεύει Ἀντιφάνης ἐν Ὀμωνύμοις: ἐπαινῶν δὲ τὴν χώραν τὴν Ἀττικὴν τάδε λέγει:

οἷα δ' ἡ χώρα φέρει
διαφέροντα πάσης, Ἰππόνικε, τῆς οἰκουμένης,
τὸ μέλι, τοὺς ἄρτους, τὰ σῦκα. β. σῦκα μὲν, νῆ τὸν Δία,
πάνυ φέρει.

Ἰστρος δ' ἐν τοῖς Ἀττικοῖς οὐδ' ἐξάγεσθαί φησι τῆς Ἀττικῆς τὰς ἀπ' αὐτῶν γινομένης ἰσχάδας, ἵνα μόνοι ἀπολαύοιεν οἱ κατοικοῦντες: καὶ ἐπεὶ πολλοὶ ἐνεφανίζοντο διακλέπτοντες, οἱ τοῦτους μηνύοντες τοῖς δικασταῖς ἐκλήθησαν τότε πρῶτον συκοφάνται. Ἄλεξις δ' ἐν Πουητῇ φησιν

ὁ συκοφάντης οὐ δικαίως τοῦνομα
ἐν τοῖσι μοχθηροῖσιν ἐστὶ κείμενον.
ἔδει γὰρ ὅστις χρηστὸς ἦν ἡδύς τ' ἀνὴρ,
τὰ σῦκα προστεθέντα δηλοῦν τὸν τρόπον
νυνὶ δὲ πρὸς μοχθηρὸν ἡδὺ προστεθεὶν
ἀπορεῖν πεποιήκε διὰ τί τοῦθ' οὕτως ἔχει.

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Documents:

Istros the Callimachean.

urn:cite:perseus:ici.1 - Istros the Callimachean refers to the historian Timaeus of Tauromenion as the Epitimaos in the "Replies against Timaeus", Istros. (Greek) [search this work](#)

urn:cite:perseus:ici.2 - Istros the Callimachean informs that it was forbidden to export dried figs grown in Attica and that this tradition is connected to the origin of the name "sycophants" (fig-detectives), Istros. (Greek) [search this work](#)

urn:cite:perseus:ici.3 - Istros the Callimachean says that in the festival of the Apatouria the Athenians carried torches and sacrificed to Hephaestus, Istros. (Greek) [search this work](#)

urn:cite:perseus:ici.4 - Istros the Callimachean says that the earlier name of the Panathenaic festival (Panathenaia) was Athenaia, Istros. (Greek) [search this work](#)

urn:cite:perseus:ici.5 - Istros the Callimachean asserts that the family name Koironidai derives from Koiron, who was the illegitimate brother of Krokon, Istros. (Greek) [search this work](#)



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