

‘The Manual’

Data Collection Principles and Practices

February 2023

Revisions and additions made after 28th February 2023 are in red font.

Sphinx’s head [drawn by Allina Podgurski](https://www.manto-myth.org/blog/about-mantos-icon), after a dish (c. 600BCE) from Kameiros (Louvre A308)

Introducing MANTO

MANTO (Mapping Ancient Narratives, Territories, and Objects) is an ambitious project to organize and visualize the data of Greek myth in the digital sphere. It is a collaborative, interdisciplinary, and intergenerational initiative involving researchers and students in Australia and the USA.

Our approach is guided by the intellectual premise that Greek myth existed in antiquity in what Tolkien described as a ‘secondary world’: it was a fictional universe with coherent spatial and chronological dimensions, and broadly consistent in its biological and cultural norms. Yet the Greek *spatium mythicum* departs from the purely fictional model of Middle Earth in two distinctive ways. Firstly, it was partially co-terminous with the ancient here-and-now of the ‘primary world’. Mythic events took place in the deep past of the Mediterranean and so their traces lingered in the *spatium historicum*. Secondly, the Greek mythic storyworld was not the work of a single mind but created out of the improvisation and negotiation of thousands of disparate communities and hundreds of individual writers and artists over more than a millennium. These two qualities make Greek myth a complex target for analysis, but also a rich and rewarding one. Our ambitions to capture and organize the data of Greek myth must always be tempered by a very real appreciation for the inherent messiness of this material.

You can read more about this project at <https://www.manto-myth.org/manto> and explore the data via the public interface at [https://manto.unh.edu/viewer.](https://manto.unh.edu/viewer.p/60/2616/scenario/1/geo/)

This manual describes how we collect machine-readable mythic data from ancient texts. We want this project to create an authoritative, useful resource. MANTO will only ever be as good as the quality of its data, so thank you for helping us with this.

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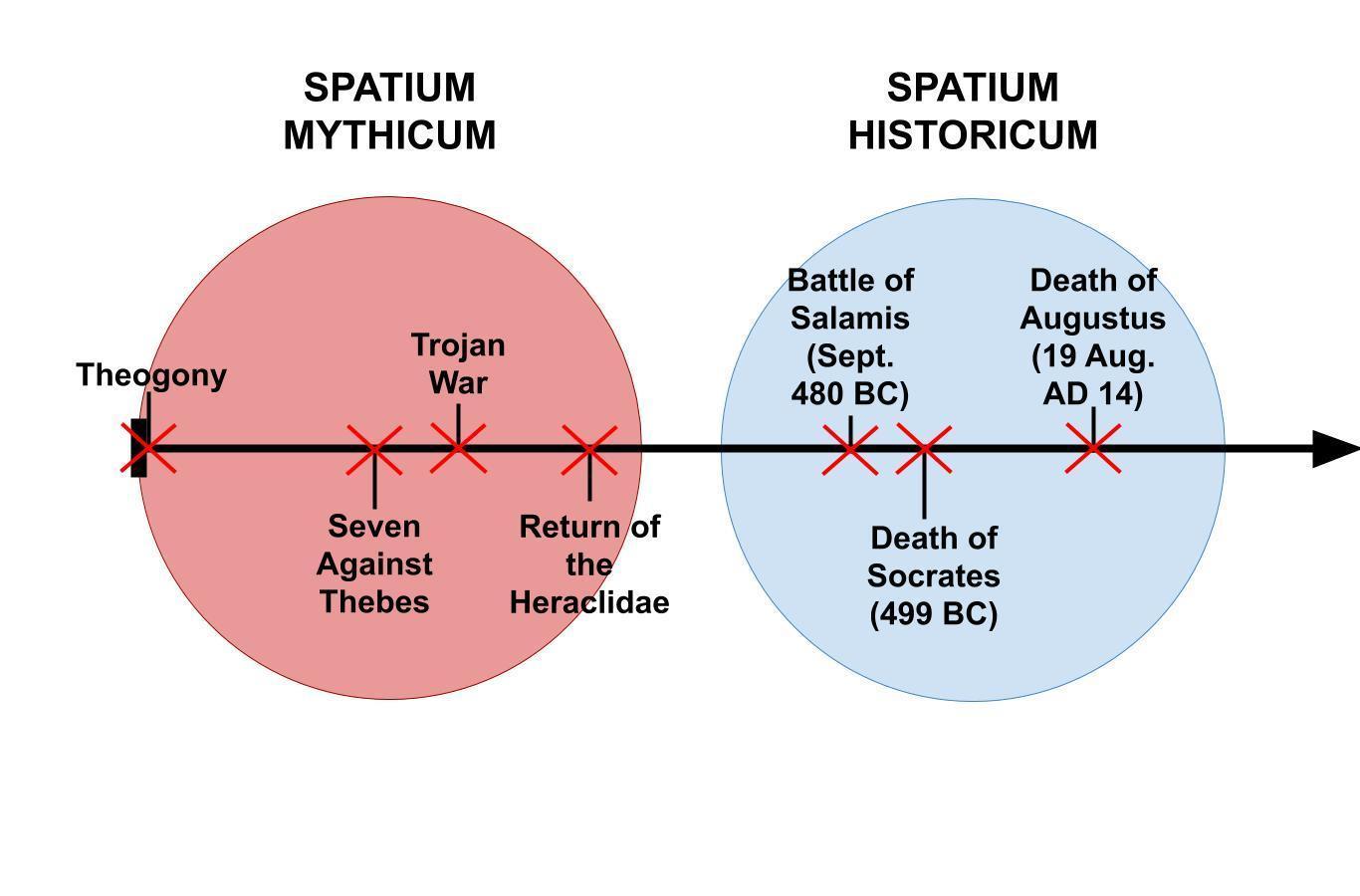
PART 1: PRINCIPLES

In this section, we explain some of the foundational concepts and aims of MANTO.

# 1.1 Ontology

Every digital project requires a formal ontology. This helps us to agree on basic principles so that we collect data in a relatively consistent way. Our ontology simplifies and homogenizes Greek myth to make it useful for many different ancient sources.

We posit that a single timeline runs from the beginnings of the world to the present. This timeline contains both the *spatium mythicum* (the ‘mythical period’) and the *spatium historicum* (the ‘historical period’) (see *fig. 1.1.1*). These two periods are also distinct ‘worlds’ with their own norms of geography, chronology, biological and physical possibility, and social organization. So, for example, whereas people in the *spatium mythicum* may be born directly from the earth (i.e. by autochthony), this is not possible in the historical Mediterranean. Equally, whereas events in the *spatium historicum* can be recorded precisely as having happened in specific years, months, and even days; mythic time time can be marked only by generations, reigns, or by referencing significant events.

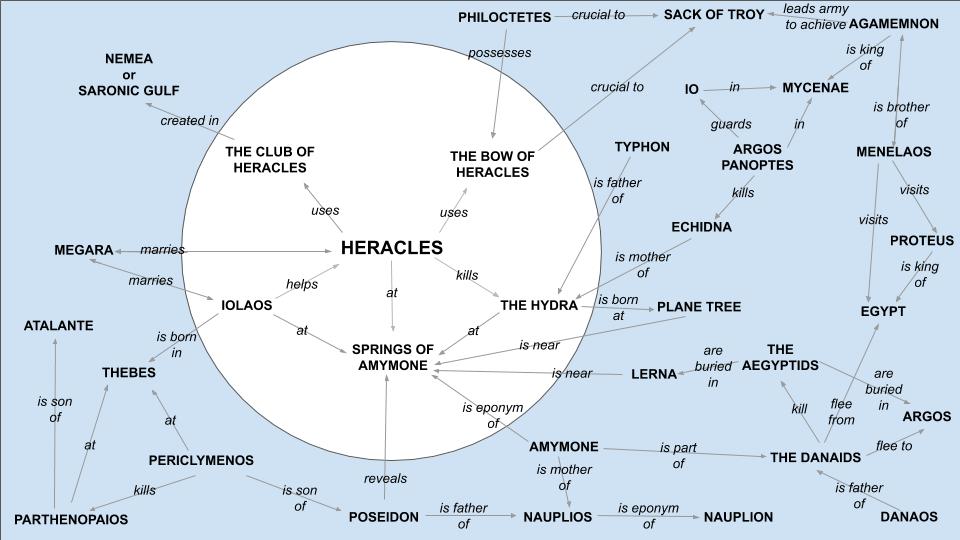


##### Figure 1.1.1: MANTO ontology for the Greek past (graphic: G. Goodwin)

Even though the *spatium mythicum* and the *spatium historicum* are very different from one another, they are not unconnected. Because many of the events of Greek myth were said to have happened in the Mediterranean, the *spatium mythicum* still impacted the historical present. Cities were named for the heroes who founded them; there were tombs preserving heroic remains; very old objects were said to have been created by mythic craftsmen; rulers might claim gods and goddesses as ancestors. This means that various kinds of mythical relics were still encountered in the *spatium mythicum.*

MANTO is a relational dataset (fig. 1.1.2). It breaks up myths into manageable ‘factoids’ and then uses these to construct a massive network. We are in effect capturing two kinds of relationships. The first kind is interactions between people, places and objects within the mythic storyworld. The second kind is the impacts that these people, places and objects had on the landscapes of the historical Mediterranean. Although these two kinds of relationships are theoretically distinct from one another, we capture them both at the same time using similar methods.

At the core of MANTO is a list of ‘entities’. These are specific people, places, objects (etc.) with ontological fixity: they are stable, unchanging, and identifiable. We then collect ‘ties’ that express connections between these entities. Each tie represents an assertion of fact found in an ancient source. Quite often the information in one tie will contradict information in another. Greek myth is full of variants and disputes so this is not surprising. We never try to decide whether any particular assertion is true or not. We simply capture them as evidence for how people have told stories about the Greek mythic world, and understood its impacts on the historical present.



##### Figure 1.1.2: Illustration of the concept of mythic networks (graphic: G. Goodwin)

# 1.2 Entities in the *spatium mythicum*

We define the *spatium mythicum* as starting with the births of the gods and ending five generations after the return of the Heracleidai to the Peloponnese.

Every entity in this storyworld belongs to one of the following categories:

👤 AGENTS: Living entities, including gods, heroes, monsters, and animals.

👥COLLECTIVES: Groups of agents with recognizable collective identities, e.g. [the Argonauts](https://manto.unh.edu/viewer.p/60/2616/object/6580-8187813), [the Daughters of Proitos](https://manto.unh.edu/viewer.p/60/2616/object/6580-10158859), [the Centaurs](https://manto.unh.edu/viewer.p/60/2616/object/6580-8187970), [the Cattle of Helios.](https://manto.unh.edu/viewer.p/60/2616/object/6580-8190292)

🏺OBJECTS: Moveable, object-like entities without agency and with specific identities, e.g. [the Scepter of Agamemnon](https://manto.unh.edu/viewer.p/60/2616/object/6580-8190286), [the Shoulder of Pelops](https://manto.unh.edu/viewer.p/60/2616/object/6580-10055354)

🏛️LANDMARKS: Immovable buildings or smaller natural features, e.g. [the Tomb of Helen](https://manto.unh.edu/viewer.p/60/2616/object/6580-10149928), [the Olive Tree on the Acropolis](https://manto.unh.edu/viewer.p/60/2616/object/6580-9619257)

🌍PLACES: Significant geographical locations in the mythic storyworld, e.g. [Athens](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188815), [the Underworld](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188448), [Mount Olympos](https://manto.unh.edu/viewer.p/60/2616/object/6580-8253991)

⭐CONSTELLATIONS: stars, groups of stars, and planets in the night sky, e.g. [the Pleiades](https://manto.unh.edu/viewer.p/60/2616/object/6580-9882842)

⏳ MYTHICAL EVENTS: Significant events which bring together gods and goddesses, heroes and heroines e.g. [the Flood of Deucalion](https://manto.unh.edu/viewer.p/60/2616/object/6580-9055626), [the Funeral Games of Achilles](https://manto.unh.edu/viewer.p/60/2616/object/6580-9744216)

For more detail about these types of entities, see [2.3.1](#_heading=h.2lwamvv).

# 1.3 Entities in the *spatium historicum*

Because the events of myth also impacted the historical present (i.e. the *spatium historicum*), we also need a few non-mythic entities. But whereas we are trying to create as comprehensive a model of the networks of the *spatium mythicum* as we can, we limit our data collection regarding the *spatium historicum* to the following phenomena:

* RELICS surviving in the historical world which were objects or landmarks created in the *spatium mythicum*.
* MOVEMENT of relics during the historical period (e.g. transferal of the bones of heroes, plundering of sanctuaries).
* An historical person or group in a particular place claiming ANCESTRY from a mythical agent or collective where the connection to that location would not otherwise be captured.
* EPIPHANIES of mythic entities in the historical world (We do not systematically capture historical epiphanies of personifications.)
* REPRESENTATION of mythical entities made in the historical world. (*We do not systematically capture depictions of Olympian gods, Heracles, Asclepios, Demeter, Persephone, personifications, monsters, and mythic objects except where they convey clear narrative content or they are involved in a grouping of entities that is mythically significant. We do not systematically capture images of common mythic entities whose function is decorative rather than indicative of clear narrative content or local significance*)
* CULT SITES created in the historical period which attest a relationship between mythical entities which would not otherwise be captured. (We do not systematically capture cult sites dedicated to Olympian gods, Heracles, Asclepios, Demeter, Persephone, and personifications that have no connection to the *spatium mythicum*.)
* IDENTIFICATION of a mythical place with an historical location (i.e. implicit METANOMASIA).

Most of these phenomena are manifestations of entities that we already have in MANTO because they existed in the *spatium mythicum*. So, an object in the *spatium mythicum* survives as a relic in the *spatium historicum*, and an agent or collective might be treated as an ancestor in the *spatium historicum*. Other phenomena do, however, require the creation of new entities that existed entirely in the *spatium historicum*. These are:

🌍PLACES and 🏛️LANDMARKS that are identified as mythic locations, or associated with historical cult.

💠HISTORICAL ARTIFACTS on which mythical entities are represented or which are associated with historical cult.

📅 HISTORICAL EVENTS that are required as timemarks.

For more detail about these types of entities, see [2.3.1](#_heading=h.2lwamvv).

# 1.4 Ties

We use ties to express connections between entities in our dataset. Each tie represents an assertion made or implied in a specific piece of evidence from antiquity (e.g. a passage of text).

All ties in MANTO have the form of a grammatically-standardized sentence, based on the semantic triple (subject - predicate - object), but with modifications and additions to allow us to capture more complex situations. The 'nouns' in these sentences come from our dataset of entities; they are often written in CAPS in this manual for clarity. The predicates come from our list of interactions. Prepositional phrases, genitive absolutes, and purpose clauses are also allowed. (These are all listed in [2.7.2-4](#_heading=h.3q5sasy).) Figure 1.4.1 shows some examples of actual ties in our dataset from Apollodoros’ *Library*:

| *Subject* | *Predicate* | *Direct Object* |  |
| --- | --- | --- | --- |
| **APIS** | **is eponym of** | **APIA** | **(2.1.1)** |

| *Subject* | *Predicate* | *Direct Object* | *Prepositional Phrase* |  |
| --- | --- | --- | --- | --- |
| **IO** | **marries** | **TELEGONOS** | **in EGYPT** | **(2.1.3)** |

| *Subject(s)* | *Predicate* | *Direct Object(s)* |  |
| --- | --- | --- | --- |
| **THERIMACHOS and CREONTIADES and DEICOON and IOLAOS** | **is child of** | **HERACLES and MEGARA** | **(2.4.11)** |

| *Subject* | *Predicate* | *Direct Object* | *Prepositional Phrase* |
| --- | --- | --- | --- |
| **POSEIDON** | **sends** | **A SEA MONSTER** | **to ETHIOPIA** |
| *Prepositional Phrase* | *Purpose Clause* | *Genitive Absolute* |  |
| **against ANDROMEDA** | **to punish CASSIOPEIA** | **at the instigation of THE NEREIDS** | **(2.4.3)** |

| *Subject* | *Predicate* | *Direct Object* | *Indirect Object* |
| --- | --- | --- | --- |
| **HERMES** | **sells as slave** | **HERACLES** | **to OMPHALE** |
| *Genitive Absolute* | *Genitive Absolute* |  |  |
| **in accordance with a prophecy from ORACLE OF APOLLO** | **In accordance with a prophecy about IPHITOS and EURYTOS** | **(2.6.3)** |  |

| *Subject* | *Predicate* | *Direct Object* | *Prepositional Phrase* |
| --- | --- | --- | --- |
| **DEIANEIRA** | **kills** | **HERACLES** | **at MOUNT OITA** |
| *Prepositional Phrase* | *Purpose Clause* | *Genitive Absolute* |  |
| **using THE ‘LOVE POTION’ OF NESSOS** | **to thwart IOLE** | **with the involvement of POIAS and LICHAS** | **(2.7.7)** |

##### Figure 1.4.1: Examples of Ties in MANTO. Entities are in caps (graphic: G. Goodwin)

All ties must adhere to the same grammatically-standardized structure so that our data will be machine-readable; nonetheless, this is a highly flexible system that suits the richness of myth and allows for a great deal of autonomy in data collection.

Always keep in mind how these ties will later be used. Firstly, MANTO works as an index of myth by connecting every entity back to a piece of ancient evidence. So, a user who searches for [Apia](https://manto.unh.edu/viewer.p/60/2616/object/6580-8194366) would discover passage [2.1.1](https://manto.unh.edu/viewer.p/60/2800/object/6581-8316517) in Apollodoros’ *Library*; a user who searches for [Deianeira](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188140) would discover Apollod. *Lib.* [2.7.7](https://manto.unh.edu/viewer.p/60/2800/object/6581-8316560).

Secondly, these ties show the networks of the mythic storyworld. When entities appear together in a tie, we assume that there is some kind of relationship between them. This is why they are listed on each others’ filecards as ‘Related Entities’. From this we can create larger maps of relationships -- you can see these in the public interface by using the ‘Network’ tabs. These networks are essentially quantitative: they are shown as stronger or weaker based on the number of ties shared by two entities.

A third use of this data takes advantage of the fact that our ties convey much more than the mere fact that a relationship exists between two entities. Each tie shows the *kinds* of relationships between entities: we can identify families, for example, or affinities between gods and particular places, or the way certain cities might have preserved objects connected to particular wars.

Because our ties are quite specific, and our entities have certain attributes (like gender) assigned to them, from each piece of data we collect we can often deduce further information. So, from the third example in fig. [1.4.1](#_heading=h.tgct61b0dugj) (‘[THERIMACHOS and CREONTIADES and DEICOON and IOLAOS is child of HERACLES and MEGARA](https://manto.unh.edu/viewer.p/60/2800/object/6582-9602152)’) we can create certain further statements, for instance:

HERACLES is father of THERIMACHOS and CREONTIADES and DEICOON and IOLAOS

MEGARA is mother of THERIMACHOS and CREONTIADES and DEICOON and IOLAOS

THERIMACHOS is son of HERACLES and MEGARA

MEGARA has children with HERACLES

HERACLES has children with MEGARA

THERIMACHOS and CREONTIADES and DEICOON and IOLAOS belong to the same generation

HERACLES and MEGARA belong to a generation earlier than THERIMACHOS and CREONTIADES and DEICOON and IOLAOS

Finally, it is important to understand what MANTO is not able to do. MANTO is like the supercharged index to a book: it helps the user navigate mythic sources, but is not intended to replace them. For example, MANTO does not capture *how* an author chooses to tell a myth. In the final example of [fig. 1.4.1](#_heading=h.tgct61b0dugj), for example, it’s not clear that Deianeira kills her husband Heracles without meaning to – the tie ‘kills’ is used to capture all killings, but does not distinguish acts of cold-blooded murder from instances of battlefield slaughter, or unintentional homicide.

# 1.5 Reversals and Filecards

Having tens of thousands of complicated ties in a database is not much use unless we can sort through them quickly to find what we need. The filecards in the public interface aim to present basic information about each entity under standardized headings (e.g. ‘daughter of’, ‘killed by’, ‘cult site of’ etc).

Most of the information on these filecards cannot be edited directly. Instead, you will add to them by triggering ‘reversals’. Reversals are logical inferences that MANTO makes automatically based on the ties we supply and the attributes we assign to different entities.

These reversals mean that we can work very efficiently and accurately. A single tie will often send different information to several filecards at the same time. For example, when we add this tie to our dataset --

**Apollodoros, *Library* 3.6.6-3.6.8:**

[**ZEUS kills CAPANEUS at THE WALLS OF THEBES using THE THUNDERBOLT OF ZEUS**](https://manto.unh.edu/viewer.p/60/2800/object/6582-9613756)

MANTO will automatically send information to these filecards --

| [**ZEUS**](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188419)  Kills: CAPANEUS  Uses: THE THUNDERBOLT OF ZEUS  Related entities: CAPANEUS, THE THUNDERBOLT OF ZEUS, THE WALLS OF THEBES  Mentioned in: Apollod 3.6.6-8 | [**CAPANEUS**](https://manto.unh.edu/viewer.p/60/2616/object/6580-8187949)  Killed by: ZEUS, THE THUNDERBOLT OF ZEUS  Dies at: THE WALLS OF THEBES  Related entities: ZEUS, THE THUNDERBOLT OF ZEUS, THE WALLS OF THEBES  Mentioned in: Apollod 3.6.6-8 | [**THE THUNDERBOLT OF ZEUS**](https://manto.unh.edu/viewer.p/60/2616/object/6580-8190284)  Used by: ZEUS  Used at: THE WALLS OF THEBES  Used to kill: CAPANEUS  Related entities: ZEUS, CAPANEUS, THE WALLS OF THEBES  Mentioned in: Apollod 3.6.6-8 |
| --- | --- | --- |
| [**THE WALLS OF THEBES**](https://manto.unh.edu/viewer.p/60/2616/object/6580-9613054)  In: THEBES  Place of death of: CAPANEUS  Related entities: ZEUS, CAPANEUS, THE THUNDERBOLT OF ZEUS  Mentioned in: Apollod 3.6.6-8 | [**THEBES**](https://manto.unh.edu/viewer.p/60/2616/object/6580-8253960)  Encompases: THE WALLS OF THEBES  Place of death of: CAPANEUS  Related entities: ZEUS, CAPANEUS, THE THUNDERBOLT OF ZEUS |  |

Full details about how ties and entity attributes populate these filecards are given in Part 2.

# 1.6 Mythic phenomena

Capturing connections with a lot of richness also allows us to identify specific mythic phenomena.

In some instances, we collect this data directly. For example, we distinguish in our ties between kinds of births and deaths. So, we can use Nodegoat’s filters to create lists of all the heroes and heroines who were born from objects by searching on ties that use ‘is born [from object]’, or all those born by parthenogenesis by searching on ties that use ‘is mother by parthenogenesis’, or instances of human sacrifice by searching on ties that use ‘makes sacrifice [of agent]’. Equally, because we capture when a monster is described as a multi-species hybrid, or a place is said to be an entrance to the underworld, we can create lists of those particular phenomena too. These and other phenomena will be directly accessible in MANTO’s public interface soon. (You will see in [2.8.1-21](#_heading=h.43ky6rz) how we plan to create them from specific ties.)

But the uses of MANTO’s data go beyond just the things we set out to capture with direct ties. For instance, we recently combined our data about genealogy with our data about rulership to create an authoritative list of all of the mythic kings who inherited their kingdom through matriliny (e.g. because they were son or husband of the former king’s daughter). The ability to surface such examples with relative ease and then use them to analyze Greek myth at unprecedented scale is what makes MANTO a unique tool. These kinds of phenomena will not be available to users in the public interface, but can be created and used by researchers.

# 1.7 Linked Open Data

One benefit of digital projects is that we can easily use other people’s data to improve our own, and offer our own data to help others. We follow [Linked Open Data (LOD)](https://www.manto-myth.org/blog/linked-open-data-the-basics) principles wherever possible.

For textual passages we use the CTS-URN system as found in [Scaife Viewer](https://scaife.perseus.org/).

To identify places and fetch locational data, we use the [Pleiades](https://pleiades.stoa.org/) Gazetteer.

Where possible, we add [Wikidata](https://www.wikidata.org/wiki/Wikidata:Main_Page) links to our entities, and link to [Wikipedia](https://www.wikipedia.org/) to give further information about the ancient sources we use. MANTO’s principal importance as an LOD resource is in its provision of an authoritative list of mythic ‘people’ and objects with stable Unique Resource Identifiers (URIs). These are the ‘object IDs’ that appear at the end of each URL in the public interface. E.g., for [Theseus](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188822): 8188822.

MANTO’s canonical URLs have the form (e.g. for Theseus) <https://resource.manto.unh.edu/8188822>. The API can be queried at <https://api.manto.unh.edu/>.

MANTO is recognised as an authoritative source in Wikidata (Q107400883). MANTO URIs can be added to Wikidata using the property ‘MANTO ID’ (P9736).

PART 2: PRACTICES

In this section, we explain how to collect data for MANTO.

# 2.1 Getting help

In Nodegoat we can flag problems and leave notes for each other in entities, ties, and passages:

**Note (Private):** Here you can leave notes for other data collectors about decisions you have made, points of uncertainty etc. These are not visible in the public interface.

**Commentary:** Here you can add commentary that will appear in the public interface and help general users understand the context for the data, points of uncertainty etc.

**Attention Required?** Default is ‘no’. Change to ‘yes’ when the data requires attention from an expert. This is the best way to flag issues that cannot be resolved at the time. Always clearly explain what the problem is using **Note** and include your name or initials.

**Checked?** Default is ‘no’. Change to ‘yes’ when the data has been checked.

**Modified?** Default is ‘no’. Change to ‘yes’ if you have changed data that had previously been checked and you think that someone might want to find it later, but there are no issues that would warrant using **Attention Required?**.

**Add to Public Interface?** Default is ‘no’. Change to ‘yes’ only when all data for that text has been checked by an expert (usually Greta). **When ‘yes’ is selected, the tie and its entities will be visible in the public interface.** (The server typically requires an hour to update.) **Entities that appear only in unchecked ties will be visible in the public interface if they have attributes that are used in ties that appear in the public interface.**

For further information on communication during the data collection process, see [5.1](#_heading=h.526ss24m5pjv).

# 2.2 Passages: the basics

When you identify a passage that provides evidence for a tie, consider carefully how much text is useful. Be over-generous with the line numbers you give so that the user gets the context for the information, and not just (e.g.) the line or section in which the relevant names appear. Reuse the same passage for as many ties as reasonably possible.

It’s quite common to find that a story is interrupted only to be finished later. As ever, you should always attempt to create fewer, fuller ties, so treat both parts of the story as a single episode. If possible, you should then connect that tie to a passage that extends across both parts of the story (including whatever interrupted it). If that is not possible (or the passage created would be far too long) then create two separate passages and connect them to identical ties that express the full episode. If you (ever!) think a user might be confused about what you’ve done and where all your information comes from, explain yourself in **Commentary** or **Note.**

## 2.2.1 Creating a passage in Nodegoat

If the **Author** does not yet exist in MANTO, you will need to create it:

**Name**: Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. As a general rule, aim to create as concise a name as possible since shorter names make the interface easier to read. If the author is pseudonymous, use the form Ps-[Name] (e.g. Ps-Plutarch).

**Identifier**: Give a word or brief phrase that distinguishes the author from those with similar names; e.g., Apollodoros the Mythographer and Apollodoros of Athens. This field is not visible in the public interface.

**Alternative names**: Give alternative forms of the author’s name; e.g. ‘Apollodorus’ for Apollodoros; ‘Pisander’ for Peisander. This field is not visible in the public interface but aids searchability.

**Note**: Use to provide further information when necessary. This field is not visible in the public interface.

**Wikipedia**: Give a URL for the text in Wikipedia. This will become a clickable link in Nodegoat.

If the **Text** does not yet exist in MANTO, you will need to create it:

**Author**: Select from existing dataset.

**Title**: Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. As a general rule, aim to create as concise a name as possible since shorter names make the interface easier to read. If the text is commonly known by just the name of its author (e.g., ‘Pausanias’, ‘Strabo’), leave blank.

**Alternative title**: give alternative forms of the name of the text. This field is not visible in the public interface but aids searchability. If the text is commonly known by just the name of the author so you have not entered anything in **Title**, add the title of the work here.

**Wikipedia**: Give a URL for the text in Wikipedia. This will become a clickable link in Nodegoat.

*The fields that follow assign classifications that allow MANTO’s data to be filtered by place, time, and type of evidence*:

**Source subtype**: Select any genres from the existing dataset that could usefully classify this text. Multiple subtypes are allowed in this field; add all that apply. Do not add to the existing list unless the subtype will be useful for identifying a reasonably large group of texts. If no other suitable subtype exists, use “Other prose” or “Other poetry”.

**Period:** Select only from existing dataset. Select all periods that could apply.

**Place of Creation:** This field should only be used where the text expresses the distinctive storytelling perspective of a place associated with its creation. It is most likely to be used for texts written to be performed in a specific place (e.g. Attic tragedies). Select from existing dataset or create new (see [2.4.4 in Manual](https://docs.google.com/document/u/0/d/1XOIfpj942tLPpQEhbGQ0KOFYmY-o3llI/edit)). Use the city as the most granular location, or region if the city is unknown. Multiple entries are allowed in this field.

**Populates “Places” reversal**

**Place of Commissioning:** This field should only be used where the text expresses the distinctive storytelling perspective of a place associated with its commissioning, and that place does not already appear in **Place of Creation**. Select from existing dataset or create new (see [2.4.4 in Manual](https://docs.google.com/document/u/0/d/1XOIfpj942tLPpQEhbGQ0KOFYmY-o3llI/edit)). Use the city as the most granular location, or region if city is unknown. Multiple entries are allowed in this field.

**Populates “Places” reversal**

**Language**: Select any that apply from the list.

**Note**: Use to provide further information when necessary. This field is not visible in the public interface.

**Commentary:** Record information about the classifications assigned where necessary.

Now, create your passage:

**Text**: Select from existing dataset.

**Prefix Edition:** Use if you need to identify a particular edition (e.g. for fragments) that is conventionally placed before the fragment number, e.g. FGH, FGrHist 123, BNJ 123. Follow existing practice for formatting.

**Passage:** Enter passage(s) of prose text, line(s) of poetry, or fragment numbers. Don’t abbreviate runs of numbers: use full references including book number (e.g. 2.123-2.154). For fragments, use the format ‘fr. 5b’; for testimonia, use the abbreviation ‘test.’

**Edition:** Use if you need to identify a particular edition (e.g. for fragments) that is conventionally placed after the fragment number. Give the conventional abbreviation as found in the *Oxford Classical Dictionary*. When creating an edition, provide bibliographic details (author, title of work, publisher and year) in **Full name.**

The following three fields **(Alternative Prefix Edition, Alternative Passage, Alternative Edition)** allow you to enter a second set of references that identify the same passage. Follow the instructions given in the three fields above. The two passages will display with = between them. E.g.: Hecataios of Miletos fr. 25 Fowler = FGrHist 1 fr. 25.

**Scaife URL:** Give a URL for the passage in the Scaife Viewer. This will become a clickable link in Nodegoat. Link to the most recent English translation, where available. The lines or passage numbers should be the same as in **Passage**. This will become a clickable link in Nodegoat.

**Non-Scaife URL:** If the text is not in Scaife Viewer, give a URL to another online translation (or original text if that’s all there is.) This will become a clickable link in Nodegoat.

NB: If you need to add or edit a large number of passages to Nodegoat, it can be a lot easier to create or edit these in a spreadsheet and then upload that. There are instructions at [4.11](#_heading=h.302dr9l).

## 

# 2.3 Entities: the basics

Entities are the basic, stable components of our database. In theory, each has its own identity and is clearly distinct from all others.

Your first task is to decide whether an entity should exist in MANTO. We want our dataset to be comprehensive, but that does not mean that we need to capture every last thing mentioned in every ancient source. Equally, we don’t create a new entity if we can use an existing one. In general, we capture all entities that are either:

(1) mythically significant (i.e. someone might search for them),

(2) given a distinctive name,

(3) act as nodes with ties to at least two other entities which would not otherwise be (as precisely) connected, or

(4) required to capture a few historical phenomena

**Agents:** All named characters must be created as entities. Characters without names can be ignored unless they create connections between entities that would not be otherwise apparent (i.e. criterion 3). This happens a lot in genealogies: i.e. to capture the fact that a hero is the grandson of another, you might have to create an anonymous mother or father. (For instructions on naming anonymous entities, see [2.4.1.3](#_heading=h.7ryx2apnjw9h).)

**Objects:** the third criterion (‘act as nodes…’) is also important in relation to objects. Where a weapon is mentioned solely as the means by which one hero kills another, it should not be captured as an entity since it adds nothing to our relational data except more detail. By contrast, an object like the [Bow of Heracles](https://manto.unh.edu/viewer.p/60/2616/object/6580-8190312) (see fig. [1.1.2](#_heading=h.lzyk2c9whuw4)) easily fulfills the third criterion since it has a biography of its own: Apollo gives it to Heracles, Heracles uses it to kill or wound various monsters, and Philoctetes inherits it. Objects later preserved as relics must be captured.

**Collectives:** these should be created as seldom as possible. Collectives are only useful in MANTO when they represent distinct groups like siblings with a collective identity (e.g., ‘the Daughters of Proitos’), heroes who come together to achieve a particular purpose (e.g., ‘the Seven Against Thebes’) or recognisable species (e.g., ‘the Centaurs’). Large or indistinct groups like ‘the Nymphs’ should not be created, but significant groups of nymphs (e.g., the Dictaian Nymphs who raise Zeus) can be if necessary. Do not create a collective if a place could easily be used instead (e.g. use ‘CADMOS rules THEBES’ and not ‘CADMOS rules THE THEBANS’.)

**Mythic Events**: these should be created as seldom as possible. Mythic events are only useful in MANTO when they bring together agents and collectives who would not be connected in other ways. Do not create an event if a collective could be used instead (e.g use ‘ACHILLES is member of THE GREEK CONTINGENT AT TROY’ rather than creating ‘the Trojan War’). We do create events for: (1) one-off games like [the Funeral Games of Patroclos](https://manto.unh.edu/viewer.p/60/2616/object/6580-9744213) (see [2.8.11](#_heading=h.ojnwv83bv95t) for the reversals these trigger); (2) prominent weddings like that of [Peleus and Thetis](https://manto.unh.edu/viewer.p/60/2616/object/6580-11296614); (3) events that create damage etc and so are needed to create ties (e.g., [the Flood of Deucalion](https://manto.unh.edu/viewer.p/60/2616/object/6580-9055626)); (4) events whose protagonist is immortal, and so capturing the event helps to establish chronological connections amongst other participants that wouldn’t otherwise be apparent (e.g. [the Search of Demeter for Persephone](https://manto.unh.edu/viewer.p/60/2616/object/6580-10215370))

## 2.3.1 Entity types

Your second task is to decide which **Entity Type** you should create. You can easily identify the type of existing entities by the emoji in front of their names. (Nodegoat automatically adds these.)

👤AGENTS: Living entities in the *spatium mythicum*: gods, heroes, monsters, animals.

👥COLLECTIVES: Groups of agents with recognizable collective identities. E.g. the Amazons, the Greek Contingent at Troy, the Daughters of Proitos. If the collective doesn’t (and will never) have any agents, add the **Entity Subtype** ‘collective without members’. This sub-categorisation affects the reversals relating to children and parents.

🏺OBJECTS: Moveable, object-like entities with specific, recognizable identities said to be present in the *spatium mythicum.* Some were preserved as relics in the *spatium historicum.* Includes weapons, clothing, jewelry, body parts, bones of heroes, statues.

🏛️LANDMARKS: Immovable buildings or smaller natural features which are (typically) fixed in the landscape. Said to be present in the *spatium mythicum*; some were preserved as relics in the *spatium historicum.* Includes city walls, buildings, trees, tombs, altars, springs.

🌍PLACES: Geographical locations, whether fictional or real. Includes regions, cities, areas within cities, sanctuaries, groves, mountains, rivers.

⭐CONSTELLATIONS: Stars, groups of stars, planets and other heavenly bodies in the night sky; typically created when a god or hero is metamorphosed.

⏳ MYTHICAL EVENTS: Significant events in the mythical period with widespread participation which cannot be captured in other ways.

📅 HISTORICAL EVENTS: Significant events in the historical period used to date (e.g.) when relics were moved.

💠HISTORICAL ARTIFACTS: objects and landmarks created in the *spatium historicum* and captured in MANTO because they depict a mythical narrative or were associated with historical cult.

When you are deciding which type to use, look at similar entities in the checked data and think about how you want your entity to be treated by Nodegoat. **Entity Type** affects which reversals will be triggered, and which attributes you can assign. Some things to keep in mind:

* Agents (and some collectives) are typically the only entities used in ‘Blood relationship’ ties ([2.8.2](#_heading=h.xvir7l)).
* Certain words (‘Sword’, ‘Altar’, ‘Sheep’ etc) will trigger reversals in certain entity types (for details, see [2.4.2-8](#_heading=h.m3ordwbbbun0)).
* If the entity is preserved as a relic in the historical period it should be either a landmark or an object.
* A landmark will not (typically) be movable; an object might be.
* A landmark or historical artifact might be located within another landmark, historical artifact, or place. A place might be located within another place but would not typically be located within a landmark or historical artifact.
* If your landmark or object didn’t exist in the mythic period, consider making it a historical artifact instead. If it’s not clear whether it existed in mythic period, then err on the side of caution and make it a landmark or object. Tombs of agents and collectives should not be historical artifacts even if you suspect they were built in the historical period.
* Historical artifacts should only be used to capture cult sites and depictions.
* Historical events are only used in timemarks. They should thus not appear in ‘related entities’.

# 2.4 Creating entities

Entities are given attributes (called ‘sub-objects’ in Nodegoat). Nodegoat does not restrict which attributes you can use with which **Entity Type**, but in practice you will give different kinds of attributes to different types of entities. Sometimes attributes are used differently between entity types.

Read the instructions in the next sections carefully. Adding specific words to certain fields will trigger reversals. If these reversals are not accurate in the case of the entity you are creating, keep the relevant field(s) empty and leave a note explaining why you did this.

Use **Note, Commentary,** and **Attention Required** as necessary (see [2.1](#_heading=h.nmf14n)). The checkboxes that appear after **Modified?** relate to specific research projects: do not touch these.

If you are creating entities that represent alternative names or rationalized forms of other entities, or personifications, or the entity you are creating doesn’t have a name, read [2.4.1.1-4](#_heading=h.vn1arxwyuo09) first.

## 2.4.2 Creating agents and collectives

**Name:** This is a required field. Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice.

**Agents and collectives with ‘Cattle’, ‘Cow’, ‘Bull’, ‘Mare’ ‘Horse’, ‘Dog’, ‘Sheep’, ‘Lamb’, ‘Ram’, ‘Dove’, ‘Serpent’, ‘Turtle’ ‘Livestock’ in Name populate the filecard categories ‘animal/animals belonging to’, ‘animals’ when Of contains an agent or collective. (If the animal has a proper name, use that here. Placing ‘(horse)’ or ‘(dog)’ in Minimal Disambiguation will also trigger this reversal.)**

The next name fields are optional. They are free text fields that aid findability; i.e. if a user searches for ‘Paris’ or ‘Alexandros’ Nodegoat will return the entity ‘Alexander’ because they are listed as alternative names.

**Name (transliteration):** The name of the entity as strictly transliterated from the Greek if different from the house style (κ = k, χ = ch, ῥ = rh, αι = ai, γγ (etc.) = ng). Multiple names are allowed in this field; enter each in a separate box by clicking ‘Add’.

**Name (Greek Font):** The name of the entity as it appears in Greek with polytonic accents. Multiple names are allowed in this field; enter each in a separate box by clicking ‘Add’.

**Name (Latinized):** The name of the entity as rendered in a Latinized transliteration from the Greek if different from the house style. These forms are typically used in Loeb editions. Multiple names are allowed in this field; enter each in a separate box by clicking ‘Add’.

**Name in Latin texts:** The name as used by Latin authors if different from the house style (e.g. Jupiter, Hercules, Pollux). Multiple names are allowed in this field; enter each in a separate box by clicking ‘Add’.

**Alternative names:** Any alternative spellings or forms, or other names this entity is known by. Multiple names are allowed in this field; enter each in a separate box by clicking ‘Add’.

**Minimal disambiguation:** These appear alongside the name in the public interface and help users distinguish between entities with the same or similar names. The information that you give here must go in round brackets ‘()’. It should be as brief as possible. Use ‘&’ not ‘and’, ‘/’ not ‘or’. Use minimal capitalization.

For agents and collectives, add a minimal disambiguation only if the name is identical to or likely to be confused with the name of another agent or collective. Use either an adjective of a place they are particularly associated with (‘(Athenian)’, ‘(Arcadian)’, an abbreviated genealogy (‘(f. of Alexandros)’), or description of prominent role (‘(thunderbolt-makers)’). Distinguish further with Roman numerals if necessary (e.g. ‘(Trojan I)’, ‘(Trojan II)’).

Fictional agents or collectives created by other agents should include the word ‘persona’ (e.g. ‘(Odyssean persona)’).

**Agents with ‘(horse)’ or ‘(dog)’ in Minimal disambiguation populate the filecard categories ‘animal / animals belonging to’, ‘animals’ when Of contains an agent or collective. This reversal can also be triggered using Name.**

**Information:** This is an optional, free text field. In the data collection interface it appears as part of the name. In the public interface it appears on the filecard. Give the most pertinent information about this entity to help others identify it accurately. More information can be given in **Note** or **Commentary.**

**Alternative name for:** See [2.4.1.1](#_heading=h.vn1arxwyuo09).

**Possibly the same as:** Use where we do not have enough information to determine whether two entities are different, and it is possible that they are in fact the same. Only use this attribute with one entity of the pair (a reversal will populate the other).

**Populates filecard category ‘Possibly the same as’**

**Rationalized form of:** See [2.4.1.2](#_heading=h.lhkmao15m4ic).

**Personification of:** See [2.4.1.4](#_heading=h.c2tkc05i1vdi).

**Of:** Used to create high-level connections between entities which are inherent to them. If the ‘of’ in a collective’s name refers to their parent(s) (e.g. ‘the Children of Niobe’), use **Children Of** instead.

**Populates filecard category ‘Related entities’**

**Wikidata:** Enter Wikidata identifier, which is a string of numbers beginning with “Q”. Do not enter the full URL as Nodegoat will create that from the identifier. Multiple names are allowed in this field.

**LIMC headword:** We are not currently collecting LIMC data, so you do not need to enter anything in this field. (Where entered, use the exact form as given in headings in LIMC (e.g. ‘Briareos II’); multiple names are allowed in this field.)

**Gender:** All agents and collectives must have a gender attribute. Use ‘undefined’ where (a) the gender of an agent is not knowable; (b) the gender of an agent is fluid; (c) a collective is (or might be) made up of both males and females.

**Children Of:** If the collective has a parent that is stable in the tradition, give it here: e.g. the Danaids are children of Danaos, the Sons of Lycaon are children of Lycaon. More than one parent can be entered.

**Populates filecard categories ‘children of’, ‘mother/father of’. If the collective has Entity Subtype ‘collective without members’ it populates filecard category ‘parent of’. If Children Of contains a collective, it populates filecard category ‘parents of’.**

**Part Of** Where a collective is a sub-group of a larger collective, enter the name of the larger collective here. So, for example, ‘[the Mycenae Contingent](https://manto.unh.edu/viewer.p/60/2616/object/6580-8190247)’ that fights at Troy is ‘part of’ the larger ‘[Greek Contingent](https://manto.unh.edu/viewer.p/60/2616/object/6580-8190050)’. This ‘nests’ (see [4.14](#_heading=h.qeojkdeemgxl)) collectives inside each other.

**Populates filecard category ‘subgroups’**

## 2.4.3 Creating objects

**Name:** This is a required field. Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. Use maximal capitalization, and ‘the’ where needed; e.g. ‘the Bow of Artemis’.

**Objects with ‘Bones’ in Name populate filecard categories ‘remains of’, ‘body parts’ when Of is used.**

**Objects with ‘Finger’, ‘Skin’, ‘Genital’, ‘Thigh’, ‘Shoulder’, ‘Teeth’, ‘Tooth’ ‘Blood’, ‘Hair’, ‘Head’, ‘Tusk’, ‘Horn’, ‘Bone of’, ‘Umbilical cord’ in Name populate filecard categories ‘body part of’, ‘body parts’ when Of is used.**

**Objects with ‘Shield’, ‘Scabbard’, ‘Sword’, ‘Armour’, ‘Bow’, ‘Arrow’, ‘Club’, ‘Breastplate’, ‘War-belt’, ‘Helmet’, ‘Quiver’, ‘Thunderbolt’, ‘Spear’, ‘Dagger’, ‘Axe’, ‘Trident’ in Name populate filecard categories ‘weapon of’, ‘weaponry’ when Of is used.**

The next name fields are optional. They are free text fields that aid findability; i.e. if a user searches for ‘Paris’ or ‘Alexandros’ Nodegoat will return the entity ‘Alexander’ because they are listed as alternative names.

**Name (transliteration):** The name of the entity as strictly transliterated from the Greek if different from the house style (κ = k, χ = ch, ῥ = rh, αι = ai, γγ (etc.) = ng.). Multiple names are allowed in this field.

**Name (Greek Font):** The name of the entity as it appears in Greek with polytonic accents. Multiple names are allowed in this field.

**Name (Latinized):** The name of the entity as rendered in a Latinized transliteration from the Greek if different from the house style. These forms are typically used in Loeb editions.

**Name in Latin texts:** The name as used by Latin authors if different from the house style (e.g. Jupiter, Hercules, Pollux). Multiple names are allowed in this field.

**Alternative names:** Any alternative spellings, or forms, of this entity’s name. Multiple names are allowed in this field.

**Minimal disambiguation:** These appear alongside the name in the public interface and help users distinguish between entities with the same or similar names. The information that you give here must go in round brackets ‘()’. It should be as brief as possible. Use ‘&’ not ‘and’, ‘/’ not ‘or’. Use minimal capitalization.

For objects, add a minimal disambiguation only if the name is identical to or likely to be confused with the name of another object. Use adjectives expressing either maker (‘(Daidalean)’) or a place it is particularly associated with (‘(Argive)’).

**Information:** This is an optional, free text field. In the data collection interface it appears as part of the name. In the public interface it appears on the filecard. Give the most pertinent information about this entity to help others identify it accurately. More information can be given in **Note** or **Commentary.**

**Alternative name for:** See [2.4.1.1](#_heading=h.vn1arxwyuo09).

**Possibly the same as:** Use where we do not have enough information to determine whether two or more entities are different, and it is possible that they are in fact the same. Only use this attribute with one entity (a reversal will populate the other(s)).

**Populates filecard category ‘Possibly the same as’**

**Rationalized form of:** See [2.4.1.2](#_heading=h.lhkmao15m4ic).

**Personification of:** See [2.4.1.4](#_heading=h.c2tkc05i1vdi).

**Of:** Used to create high-level connections between entities which are inherent to them. This attribute always triggers the ‘related entities’ reversal. Entities with specific words in **Name** will trigger other reversals: see above for the list.

**Wikidata:** Enter Wikidata identifier, which is a string of numbers beginning with “Q”. Do not enter the full URL as Nodegoat will create that from the identifier. Multiple names are allowed in this field.

## 2.4.4 Creating places and landmarks

**Name:** This is a required field. Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. Use maximal capitalization, and ‘the’ where needed; e.g. Mount Olympos, the Atlas Mountains, the Myrtoan Sea, River Alpheios, the Springs of Amymone, Hippocrene Spring, the Tomb of Hippolytos.

**Landmarks with ‘Tomb’ in Name populate filecard categories ‘buried at’, ‘burial place of’ when Of is used.**

**Landmarks with ‘Gate’, ‘Wall’ in Name populate filecard categories ‘fortifications of’, ‘fortifications’ when Of contains a place. ‘In’ field should also be used to express location with these entities.**

**Places and landmarks with ‘Altar’, ‘Temple’, ‘Sanctuary’, ‘Oracle’, ‘Grove’ ‘Cenotaph’ in Name populate filecard categories ‘cult site of’, ‘cult site’ when Of is used.**

**Landmarks with ‘House’, ‘Tent’, ‘Palace’, ‘Chamber’ or ‘Cave’ in Name populate filecard categories ‘dwelling of’, ‘dwelling’ when Of is used. These landmarks are nested (see** [**4.14**](#_heading=h.qeojkdeemgxl)**): if a landmark that is a dwelling is ‘In’ another landmark that is a dwelling, its resident(s) will also populate the ‘dwelling of’ category of the landmark it is ‘In’.**

The next name fields are optional. They are free text fields that aid findability; i.e. if a user searches for ‘Paris’ or ‘Alexandros’ Nodegoat will return the entity ‘Alexander’ because they are listed as alternative names.

**Name (transliteration):** The name of the entity as strictly transliterated from the Greek if different from the house style (κ = k, χ = ch, ῥ = rh, αι = ai, γγ (etc.) = ng.). Multiple names are allowed in this field.

**Name (Greek Font):** The name of the entity as it appears in Greek with polytonic accents. Multiple names are allowed in this field.

**Name (Latinized):** The name of the entity as rendered in a Latinized transliteration from the Greek if different from the house style. These forms are typically used in Loeb editions.

**Name in Latin texts:** The name as used by Latin authors if different from the house style (e.g. Jupiter, Hercules, Pollux). Multiple names are allowed in this field.

**Alternative names:** Any alternative spellings, or forms, of this entity’s name. Multiple names are allowed in this field.

**Minimal disambiguation:** These appear alongside the name in the public interface and help users distinguish between entities with the same or similar names. The information that you give here must go in round brackets ‘()’. It should be as brief as possible. Use ‘&’ not ‘and’, ‘/’ not ‘or’. Use minimal capitalization.

For places and landmarks always provide a disambiguator unless the entity is very well known and not likely to be confused with another place or landmark (e.g. ‘Egypt’, ‘River Nile’). For islands, use ‘(island(s))’; where two place names might be confused, clearly differentiate, e.g. ‘Rhodes (city)’, ‘Rhodes (island)’. In all other cases, use a noun indicating the city or region the place belongs to (e.g. ‘Attica’, ‘Asia Minor’).

**Information:** This is an optional, free text field. In the data collection interface it appears as part of the name. In the public interface it appears on the filecard. Give the most pertinent information about this entity to help others identify it accurately. Unlocatable or fictional locations should include the word ‘unlocatable’. More information can be given in the Note or Commentary fields.

**Alternative name for:** See [2.4.1.1](#_heading=h.vn1arxwyuo09).

**Possibly the same as:** Use where we do not have enough information to determine whether two or more entities are different, and it is possible that they are in fact the same. Only use this attribute with one entity (a reversal will populate the other(s)).

**Populates filecard category ‘possibly the same as’**

**Rationalized form of:** See [2.4.1.2](#_heading=h.lhkmao15m4ic).

**Personification of:** See [2.4.1.4](#_heading=h.c2tkc05i1vdi).

**Of:** Used to create high-level connections between entities which are inherent to them. This attribute always triggers the ‘related entities’ reversal. Entities with specific words in **Name** will trigger other reversals: see above for the list.

**Wikidata:** Enter Wikidata identifier, which is a string of numbers beginning with “Q”. Do not enter the full URL as Nodegoat will create that from the identifier. Multiple names are allowed in this field.

**Pleiades URN?**: If you have checked Pleiades and found that there’s no appropriate entry, change to ‘no’.

**Pleiades URN**: Enter Pleiades URN here. Enter just the numbers (e.g. ‘579885’) and Nodegoat will create a URL. For advice on selecting the best URN, see [4.10](#_heading=h.4kx3h1s). If there is locational data (long./latt.) for this entity in Pleiades, this will be fetched next time the Pleiades ingestion is run (see [4.17](#_heading=h.q8yi9zmm3m55)).

**Populates the ‘[location]’ sub-object**

To run the Pleiades ingestion: From the Nodegoat Data environment select Processes > Ingestion > Pleiades Location Data Run > Run Ingestion. This process trashes all locational data in MANTO and fetches the most recent locational data from Pleiades.

**In:** This field establishes relations between locations by ‘nesting’ one place or landmark within another (see [4.14](#_heading=h.qeojkdeemgxl)). All locations within cities, islands and archipelagos (groups of islands), and within fictional spaces (e.g. the Underworld), and all locations except cities on mountains and in rivers should be nested inside each other using the most granular entities available. E.g. a landmark like a tomb might be ‘In’ a sanctuary, which is ‘In’ an area of a city, which is in turn ‘In’ the city itself, which is in turn ‘In’ an island. For real places and landmarks, do not use locations broader than city, island, river or mountain in this field (i.e. do not enter names of regions). If (e.g.) a city is unlocatable but known to be in a certain region, use **Somewhere Near** instead.

**Populates the ‘[in]’ location sub-object.**

**Populates the filecard categories ‘encompasses’, ‘in’ (entities are nested)**

**Affects reversals relating to relics, places of birth, places of death and burial, cult sites, depictions, related entities. I.e. If ENTITY1 is ‘In’ ENTITY2, entities listed in ‘Relics preserved on site’ for ENTITY1 will also appear as ‘Relics preserved on site’ for ENTITY2.**

**Somewhere Near**: Only use this field if you cannot fetch locational data via the ‘Pleiades URN’ field. For example, the Pleiades URN for the Messenian town of Tricca (57356) has no locational data, but we do know that it was in the region of Messenia, so we add ‘Messenia’ in this field to give it a bit more specificity. Only one entity can be entered.

**Populates the ‘[near]’ location sub-object**

## 2.4.5 Creating constellations

**Name:** This is a required field. Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. Use maximal capitalization, and ‘the’ where needed; e.g. ‘the Crown of Ariadne'.

The next name fields are optional. They are free text fields that aid findability; i.e. if a user searches for ‘Paris’ or ‘Alexandros’ Nodegoat will return the entity ‘Alexander’ because they are listed as alternative names.

**Name (transliteration):** The name of the entity as strictly transliterated from the Greek if different from the house style (κ = k, χ = ch, ῥ = rh, αι = ai, γγ (etc.) = ng.). Multiple names are allowed in this field.

**Name (Greek Font):** The name of the entity as it appears in Greek with polytonic accents. Multiple names are allowed in this field.

**Name (Latinized):** The name of the entity as rendered in a Latinized transliteration from the Greek if different from the house style. These forms are typically used in Loeb editions.

**Name in Latin texts:** The name as used by Latin authors if different from the house style (e.g. Jupiter, Hercules, Pollux). Multiple names are allowed in this field.

**Alternative names:** Any alternative spellings, or forms, of this entity’s name. Multiple names are allowed in this field.

**Minimal disambiguation:** These appear alongside the name in the public interface and help users distinguish between entities with the same or similar names. The information that you give here must go in round brackets ‘()’. It should be as brief as possible. Use ‘&’ not ‘and’, ‘/’ not ‘or’. Use minimal capitalization.

For constellations, add a minimal disambiguation only if the name is identical to or likely to be confused with the name of another constellation.

**Information:** This is an optional, free text field. In the data collection interface it appears as part of the name. In the public interface it appears on the filecard. Give the most pertinent information about this entity to help others identify it accurately. Include words like ‘constellation’, ‘comet’ or ‘planet’ as appropriate. More information can be given in **Note** or **Commentary.**

**Alternative name for:** See [2.4.1.1](#_heading=h.vn1arxwyuo09).

**Possibly the same as:** Use where we do not have enough information to determine whether two or more entities are different, and it is possible that they are in fact the same. Only use this attribute with one entity (a reversal will populate the other(s)).

**Populates filecard category ‘possibly the same as’**

**Rationalized form of:** See [2.4.1.2](#_heading=h.lhkmao15m4ic).

**Personification of:** See [2.4.1.4](#_heading=h.c2tkc05i1vdi).

**Of:** Used to create high-level connections between entities which are inherent to them. This attribute always triggers the ‘related entities’ reversal.

**Wikidata:** Enter Wikidata identifier, which is a string of numbers beginning with “Q”. Do not enter the full URL as Nodegoat will create that from the identifier. Multiple names are allowed in this field.

**In:** This field establishes relations between locations by ‘nesting’ one entity (see [4.14](#_heading=h.qeojkdeemgxl)). Where a star (etc) is within a larger constellation which is also an entity in MANTO, add the constellation here.

**Populates the ‘[in]’ location sub-object.**

**Populates the filecard categories ‘encompasses’, ‘in’ (entities are nested)**

**Affects reversals relating to related entities.**

## 2.4.6 Creating mythical events

**Name:** This is a required field. Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. Use maximal capitalization, and ‘the’ where needed; e.g. ‘the Funeral Games of Patroclos'.

**Events with ‘Games’ in Name populate filecard category ‘held to honor’ when Of is used**

The next name fields are optional. They are free text fields that aid findability; i.e. if a user searches for ‘Paris’ or ‘Alexandros’ Nodegoat will return the entity ‘Alexander’ because they are listed as alternative names.

**Name (transliteration):** The name of the entity as strictly transliterated from the Greek if different from the house style (κ = k, χ = ch, ῥ = rh, αι = ai, γγ (etc.) = ng.). Multiple names are allowed in this field.

**Name (Greek Font):** The name of the entity as it appears in Greek with polytonic accents. Multiple names are allowed in this field.

**Name (Latinized):** The name of the entity as rendered in a Latinized transliteration from the Greek if different from the house style. These forms are typically used in Loeb editions.

**Name in Latin texts:** The name as used by Latin authors if different from the house style (e.g. Jupiter, Hercules, Pollux). Multiple names are allowed in this field.

**Alternative names:** Any alternative spellings, or forms, of this entity’s name. Multiple names are allowed in this field.

**Minimal disambiguation:** These appear alongside the name in the public interface and help users distinguish between entities with the same or similar names. The information that you give here must go in round brackets ‘()’. It should be as brief as possible. Use ‘&’ not ‘and’, ‘/’ not ‘or’. Use minimal capitalization.

For mythical events, use a noun indicating the city or region where the event took place if useful.

**Information:** This is an optional, free text field. In the data collection interface it appears as part of the name. In the public interface it appears on the filecard. Give the most pertinent information about this entity to help others identify it accurately. More information can be given in **Note** or **Commentary.**

**Alternative name for:** See [2.4.1.1](#_heading=h.vn1arxwyuo09).

**Possibly the same as:** Use where we do not have enough information to determine whether two or more entities are different, and it is possible that they are in fact the same. Only use this attribute with one entity (a reversal will populate the other(s)).

**Populates filecard category ‘possibly the same as’**

**Of:** Used to create high-level connections between entities which are inherent to them. This attribute always triggers the ‘related entities’ reversal.

**Wikidata:** Enter Wikidata identifier, which is a string of numbers beginning with “Q”. Do not enter the full URL as Nodegoat will create that from the identifier. Multiple names are allowed in this field.

**In:** Enter the location of the event if relevant.

**Populates the filecard categories ‘encompasses’, ‘in’ (events nest within places: see** [**4.14**](#_heading=h.qeojkdeemgxl)**)**

## 2.4.8 Creating historical artifacts

**Name:** This is a required field. Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. Use maximal capitalization, and ‘the’ where needed.

**Historical artifacts with ‘Altar’, ‘Temple’ in Name populate filecard categories ‘cult site of’, ‘cult site’ when Of is used.**

The next name fields are optional. They are free text fields that aid findability; i.e. if a user searches for ‘Paris’ or ‘Alexandros’ Nodegoat will return the entity ‘Alexander’ because they are listed as alternative names.

**Name (transliteration):** The name of the entity as strictly transliterated from the Greek if different from the house style (κ = k, χ = ch, ῥ = rh, αι = ai, γγ (etc.) = ng.). Multiple names are allowed in this field.

**Name (Greek Font):** The name of the entity as it appears in Greek with polytonic accents. Multiple names are allowed in this field.

**Name (Latinized):** The name of the entity as rendered in a Latinized transliteration from the Greek if different from the house style. These forms are typically used in Loeb editions.

**Name in Latin texts:** The name as used by Latin authors if different from the house style (e.g. Jupiter, Hercules, Pollux). Multiple names are allowed in this field.

**Alternative names:** Any alternative spellings, or forms, of this entity’s name. Multiple names are allowed in this field.

**Minimal disambiguation:** These appear alongside the name in the public interface and help users distinguish between entities with the same or similar names. The information that you give here must go in round brackets ‘()’. It should be as brief as possible. Use ‘&’ not ‘and’, ‘/’ not ‘or’. Use minimal capitalization.

For historical artifacts, always provide a disambiguator. Use a noun indicating the place the artifact belongs to (e.g. ‘Athens’).

**Information:** This is an optional, free text field. In the data collection interface it appears as part of the name. In the public interface it appears on the filecard. Give the most pertinent information about this entity to help others identify it accurately. More information can be given in **Note** or **Commentary.**

**Possibly the same as:** Use where we do not have enough information to determine whether two or more entities are different, and it is possible that they are in fact the same. Only use this attribute with one entity (a reversal will populate the other(s)).

**Populates filecard category ‘possibly the same as’**

**Of:** Used to create high-level connections between entities which are inherent to them. This attribute always triggers the ‘related entities’ reversal; entities with specific words in **Name** will also trigger other reversals: see above for the list.

**Wikidata:** Enter Wikidata identifier, which is a string of numbers beginning with “Q”. Do not enter the full URL as Nodegoat will create that from the identifier. Multiple names are allowed in this field.

**Pleiades URN?**: If you have checked Pleiades and found that there’s no appropriate entry, change to ‘no’.

**Pleiades URN**: Enter Pleiades URN here. Enter just the numbers (e.g. ‘579885’) and Nodegoat will create a URL. For advice on selecting the best URN, see [4.10](#_heading=h.4kx3h1s). If there is locational data (long./latt.) for this entity in Pleiades, this will be fetched next time the Pleiades ingestion is run.

**Populates the ‘[location]’ sub-object**

To run the Pleiades ingestion: From the Nodegoat Data environment select Processes > Ingestion > Pleiades Location Data Run > Run Ingestion. This process trashes all locational data in MANTO and fetches the most recent locational data from Pleiades.

**In:** This field establishes relations between places by ‘nesting’ one place within another (see [4.14](#_heading=h.qeojkdeemgxl)). All historical artifacts should be given a location within a place or landmark where possible. Regions should not be entered here; if the artifact cannot be located with more precision that in a certain region, use **Somewhere Near** instead.

**Populates the ‘[in]’ location sub-object.**

**Populates the filecard categories ‘encompasses’, ‘in’ (entities are nested) and affects reversals relating to cult sites.**

**Somewhere Near**: Only use this field if you cannot use **In** (see above).

**Populates the ‘[near]’ location sub-object**

## 2.4.1 Creating special kinds of entities

There are some special kinds of entities that are found in all entity types. These instructions should be followed even where they contradict what you read in [2.4.2-8](#_heading=h.m3ordwbbbun0).

### 2.4.1.1 Alternative name entities

Only create alternative names entities if the name is needed to create ties about naming, eponyms, and etymologies. (In all other instances, just add the name(s) as free text in the **Alternative names** field of the main entity.)

Use the same **Entity Type** and **Entity Subtype** as the main entity.

Use ‘(alt. [main entity name])’ in **Minimal Disambiguation.**

Use ‘alternative name for [main entity name]’ at the beginning of **Information.**

Enter the main entity in **Alternative Name For**.

**Populates filecard category ‘alternative name’**

**‘Alternative name’ entities nest within main entity (see** [**4.14**](#_heading=h.qeojkdeemgxl)**); any ‘related entities’ of the alternative name entity will also populate the main entity.**

These alternative name entities are just stubs that direct the user to the main entity; do not enter anything in the rest of the fields. For further details on the use of alternative name entities, see [4.6](#_heading=h.1nia2ey).

### 

### 2.4.1.2 Rationalized form entities

Only create entities to capture rationalized forms where existing entities cannot be used.

Use the same **Entity Type** and **Entity Subtype** as the main entity.

Use ‘(rat. [main entity name])’ in **Minimal Disambiguation.** If it is not a rationalization of a specific entity in MANTO (e.g. [Tricarenia](https://manto.unh.edu/viewer.p/60/2616/object/6580-11296441)), use ‘(rationalized)’.

Use ‘rationalized form of [main entity name]’ at the beginning of **Information.** If it is not a rationalization of a specific entity in MANTO (e.g. [Tricarenia](https://manto.unh.edu/viewer.p/60/2616/object/6580-11296441)), use ‘rationalized’ somewhere in **Information**.

Enter the main entity in **Rationalized form of** where appropriate.

**Populates filecard category ‘rationalized form’**

Complete other fields as required for the entity type. For further details on the use of rationalized form entities, see 4.13.

### 2.4.1.3 Anonymous entities

If an entity is not named in the source you are working on but is named elsewhere, then use that name and record your decision in **Note** or **Commentary.** If an entity is never given a name in our ancient sources, you must:

Create a **Name** that describes the entity: e.g. ‘[Mother of Areion](https://manto.unh.edu/viewer.p/60/2616/object/6580-11289354)’ (note: maximum capitalization, no ‘the’).

Use ‘(name unknown)’ in **Minimal Disambiguation.**

Complete other fields as required for the entity type.

### 2.4.1.4 Personifications

See [4.8](#_heading=h.3x8tuzt) for information on personifications.

For personifications of abstract concepts, use the Greek form (e.g. ‘Eros’) in **Name** and add English translation(s) (e.g. ‘Love’, ‘Desire’) as free text in **Alternative Names**.

For personifications of abstract concepts, include ‘personification of [English translation]’ in **Information**; for personifications of rivers, include ‘river god’ in **Information**.

Where this entity is the personification of another entity in MANTO (e.g. the river god Acheloos is the personification of River Acheloos), enter the main entity in **Personification Of**.

**Populates filecard category ‘Personification’**

Complete other fields as required for the entity type.

# 2.5 Ties: the basics

Ties take the form of grammatically-standardized sentences. We don’t use them to retell the myth, but to assert connections between entities.

Our data collection process allows for a lot of flexibility and creativity. That said, we must impose constraints on ourselves if we are to produce high-quality, useful data that is machine-readable. So, although our ties are based on the structures of human language, we create them according to set rules. Don’t just rely on the norms of English grammar!

Data collection for MANTO often requires a bit of lateral thinking and often checking what has already been done. Here are some key principles to keep in mind:

## 

## 2.5.1 Comprehensiveness

When you create a tie, you are capturing the fact that all the entities in the tie appear in the passage (even if unnamed or implicit), and that there is some kind of connection between them. (These connections are collected by the ‘appears in’, ‘mentioned in text’ and ‘related entities’ reversals.)

It is crucial that you make sure you have captured every entity that appears in a text at least once (see [4.2](#_heading=h.4fsjm0b)). You must also make sure that you have captured some kind of relationship between entities that are connected somehow in the source. This means that you will want to make your ties as rich as possible and use prepositions, genitive absolutes, and purpose clauses to connect together as many entities as you can.

You will often have several options about how you construct your ties. As a general rule, you should try to put the entities that are most important in that episode in the first few fields, i.e. in the semantic triple (subject, direct object, indirect object) and the prepositional phrases (especially ‘in’).

## 2.5.2 Specificity

Always consider what the data you are collecting will look like when it finally appears on the filecards. You should aim to trigger reversals that will populate all filecard categories and phenomena that are relevant to that passage. As you become more familiar with the interactions described below (see [2.8.1-21](#_heading=h.43ky6rz)) you will notice that several different ties can all be used to trigger the same reversal. This means that there are often several different ways to create the same end result. In general, creating fewer ties is better since this makes checking and revising data easier.

Because you are always trying to trigger reversals with your ties, you should use ties that don’t trigger more specific reversals (like ‘is associated with’ or ‘is mentioned’) only where there are no other options.

## 2.5.3 Hierarchies

The only exception to the principle of trying to trigger as many reversals as possible is where actions exist in a kind of ‘hierarchy’. These are clearly identified in the usage notes for interactions in [2.8.1-21](#_heading=h.43ky6rz). So, for example, even though the interaction ‘wounds’ does trigger reversals (i.e. ‘wounds’, ‘wounded by’ etc) you should not use it if you can use ‘blinds’ or ‘kills’ instead, because those are more specific and significant actions. This principle is most apparent when you are capturing data from descriptions of fights between two heroes: Don’t be tempted to try to retell the narrative using lots of ties; just follow the instructions in [2.8.1-21](#_heading=h.43ky6rz) and capture the most significant actions.

Because we focus on the most significant actions in myth, MANTO’s dataset does not comprehensively capture all instances of an action even when we have a tie that seems to describe it. For example, searching for ties that use ‘wounds’ will not return all instances of wounding in Greek myth, because if the wounding involved blinding it would have been captured using ‘blinds’, and if the wounded person was later killed by the attacker, it would have been captured by ‘kills’.

## 2.5.3 Consistency

MANTO’s ‘grammar’ is designed to be multi-purpose: it should work well with many different ancient sources. Because of this, it imposes a kind of uniformity on the tradition which emphasizes in particular the outcomes of interactions, and specific kinds of relationships.

This grammar is not designed to capture the styles and concerns of specific ancient storytellers. In trying to retrieve just the ‘facts’ of myth, it tends to smooth out narratological differences. This information is not lost, since users of MANTO can always access the ancient versions themselves, but it is not going to appear in the data. In particular, our methodology is not well suited to expressing the internal lives of mythic characters, actions contemplated but not carried out, or ethical judgements added by the storyteller.

Consistency is crucial across such a large project and makes checking and revising ties much easier. We will frequently encounter the same episodes in different passages and texts. If you are capturing a story that has already been captured, try to copy how it was captured previously if that makes sense in the passage you are working on—though doubtlessly you will find that some elements may be missing or altered, while others will need to be added. But keeping a consistent ‘kernel’ in terms of structure will go a long way in keeping the structured data clean.

# 2.7 Creating a Tie

All fields are optional except **Passage** and **Predicate.**

You can place any type of entity in any field.

## 2.7.1 The Semantic Triple

 The basic fields of the tie are as follows:

**Source: Passage:** Only one passage is allowed in this field. This is a required field.

**Populates filecard categories ‘appears in’, ‘mentioned in’, ‘mentions’**

**Subject:** Multiple entities are allowed in this field. If you don’t know who carried out a particular action, you can leave this field blank. This is a little like constructing a passive sentence; e.g. ‘[BLANK] buries AGENT at PLACE’ means ‘AGENT is buried at PLACE’. Only ‘passive’ uses that are not obvious are noted in usage notes.

**Predicate:** Only one Interaction is allowed in this field. This is a required field.

**Direct Object:** Multiple entities are allowed in this field. Use where the chosen interaction does not require a preposition.

**Indirect Object (to/for):** Multiple entities are allowed in this field. Use where the chosen interaction takes an indirect object (see usage notes in [2.8](#_heading=h.43ky6rz)).

## 2.7.2 Prepositional Phrases

Usually, you should use whichever preposition makes a comprehensible sentence, but check usage notes for your chosen interaction in [2.8](#_heading=h.43ky6rz). Multiple entities are allowed in each field.

**In/on/at:** Use to express where an action happens, or at which event.

**Near:** Use to express physical proximity. Use only if ‘in/on/at’ is not an option since ‘near’ is both less specific, and involved in many fewer reversals.

**From:** Use as instructed in usage notes for interactions or to express motion away from.

**To:** Use as instructed in usage notes for interactions or to express motion towards. Note particularly which interactions use **To** and which use **Indirect Object (to/for)**.

**Via:** Use as instructed in usage notes for interactions or to capture waypoints on a journey. A tie expressing an itinerary should be made as rich as possible using **Via** to connect stopping points. Capture locations in the same order as they are visited in the itinerary being described.

**While intending to go to:** Use where an entity is described as intending to make a journey, but only completes part of the itinerary.

**Using:** Use to capture the instrument used in an interaction. Often this would be more commonly expressed in English using ‘with’ (e.g. ‘Heracles kills the Hydra with his bow’).

**Where entity in Using is an object, populates filecard categories ‘used by’, ‘used at’.**

**Of:** Use as instructed in usage notes for interactions, or where it makes grammatical sense and no other preposition could be used.

**For:** Use as instructed in usage notes for interactions , or where it makes grammatical sense and no other preposition could be used. In the context of giving, can mean ‘in exchange for’. Note particularly which interactions use **For** and which use **Indirect Object (to/for).**

**Into:** Use only with interactions expressing transformations, as noted in the interactions. Do not use to express motion towards.

**Against:** Use as instructed in usage notes for interactions, or where it makes grammatical sense and no other preposition could be used.

**Concerning:** Use as instructed in usage notes for interactions, or where it makes grammatical sense and no other preposition could be used.

## 2.7.3 Genitive absolutes

Multiple **Entities** are allowed in each field. Usually, you should use whichever phrase makes a comprehensible sentence, but check usage notes for your chosen interaction in [2.8](#_heading=h.43ky6rz).

**With the aid of:** Use in instances where an entity (often a god(dess)) helps generally but does not actually partake in an interaction.

**At the command of:** Use to express where an action is ordered or requested by a third party.

**At the instigation of:** Use to express where an action is instigated by a third party out of hostility, malice, or a desire for revenge.

**With the involvement of:** Use when an entity is involved in the action but cannot be connected to it in any other way. Use this field to capture where a city is responsible for the fact that there is (e.g.) a votive depicting a hero in another place (e.g. at Delphi or Olympia).

**In accordance with a prophecy from:** Use to express the source of a prophecy, which may be the god or a mortal prophet, or both. Where the prophecy is from Delphi, use ‘the Oracle at Delphi’ and do not add (e.g.) ‘Apollo’, ‘Pythia’. Use whether or not the prophecy is obeyed/understood and regardless of the type of prophecy (i.e. oracle, dream, bird signs). See [4.3](#_heading=h.2uxtw84).

**In accordance with a prophecy about:** Use to express the subject of a prophecy. Use whether or not the prophecy is obeyed/understood and regardless of the type of prophecy (i.e. oracle, dream, bird signs). See [4.3](#_heading=h.2uxtw84).

## 2.7.4 Purpose Clauses

Multiple **Entities** are allowed in each field. Usually, you should use whichever phrase makes a comprehensible sentence, but check usage notes for your chosen interaction in [2.8](#_heading=h.43ky6rz).

**To avenge:** Use when the subject undertakes an action specifically to avenge the death or (perceived) mistreatment of a third party.

**To aid:** Use when the subject undertakes an action specifically to aid a third party.

**To obtain:** Use when the subject undertakes an action specifically to obtain an entity.

**To protect:** Use when the subject undertakes an action specifically to protect a third party.

**To honor:** Use when the subject undertakes an action specifically to honor a third party.

**To thwart:** Use when the subject undertakes an action specifically to hinder or defeat the plans of another entity.

**To punish:** Use when the subject undertakes an action specifically to punish a third party.

**And they conceive:** Use with ties expressing sexual intercourse.

## 2.7.5 Timemarks

For advice on time in MANTO, see [4.9](#_heading=h.x0f73cipusjl). Timemarks are not currently visible in the public interface.

The next fields allow us to capture information about when in the historical period a relic existed, or was moved, or a mythical agent was claimed as an ancestor or appeared in an epiphany.

If you do not add a timemark to the ties ‘is a relic’, ‘is moved’, ‘claims as ancestor’ ‘appears as in an epiphany’, it is assumed that the time when these things happened is the same as the time the source text was written.

Only objects of the type ‘time period’ can be used in these fields. **These do not populate the reversal ‘Related entities’.**

**Timemark: when:** Select the option that best fits the situation. Options are: ‘during’, ‘until’, ‘from the time of’, ‘sometime before’, ‘sometime after’.

**Timemark: historical event:** Must use an object of the type ‘Time Period’ (see [2.7.5.1](#_heading=h.da6l9s7qk25s)). Do not create new historical events without consulting Greta and/or Scott. Multiple entities are allowed in this field; if you are not sure when an event took place, add any periods that are possible or use ‘Historical Events of Uncertain Date’. Entering more than one entity in this field means either the event spans several periods, or it cannot be more precisely dated.

Our sources are often vague about when these kinds of events took place. Equally, MANTO’s system of timemarks cannot express every kind of temporal situation precisely. Where necessary, use **Commentary** to provide further information.

### 2.7.5.1 Creating historical events

**Name:** This is a required field. Follow house style (see [3.1](#_heading=h.1tuee74)) and existing practice. Use maximal capitalization. Add dates in brackets: e.g. “(ca. 306-610 CE)”.

**ChronOntology URI:** chose the most appropriate entity from the dataset.

## 2.7.6 Tags

We also capture some basic information about the context of the mythic data.

**Data Uncertain:** Default is ‘no’. Select ‘yes’ if you cannot be sure that the data in the tie is correct because there is some kind of uncertainty with the source material. This may be because a scene allows several different interpretations, there are problems with textual transmission, or the author is unclear or allusive on a particular point. Where necessary, create separate ties to capture all possibilities. Explain the uncertainty in **Note** or **Commentary**.

**Doubt or disbelief expressed:** Default is ‘no’. Select ‘yes’ if the author or artist explicitly expresses doubt about a narrative tradition or explicitly argues that it is untrustworthy. If the author also describes alternatives, use **Alternatives given** as well. Explain the doubt or disbelief in **Note** or **Commentary**.

**Alternatives given:** Default is ‘no’. Select ‘yes’ if the passage (or another one nearby) gives information that contradicts the information given in the tie and so it is clear that the author or artist is intending to give variant traditions. Each alternative should be captured in a separate tie and tagged with **Alternatives given**. Any alternatives that the author or artist expresses doubt about should be tagged with **Doubt or disbelief expressed** as well. Where the passage chosen does not encompass the alternative version, or the discrepancy is not obvious, explain it in **Commentary.**

**Data implicit:** Default is ‘no’. Select ‘yes’ if the information in the tie is not explicitly stated, but you have logically deduced it from context, or perhaps supplied it from a well-known and conventional aspect of the mythical tradition. See examples in [4.18](#_heading=h.n9bt2cmlrsz). Explain your decision in **Note** or **Commentary**.

**Textual source:** Multiple passages are allowed. Use where an author explicitly attributes information to another text. Identify the specific passage or fragment where possible. If the passage is already in MANTO, re-use that passage and follow the format of the existing tie if possible.

**Populates filecard category ‘mentions’**

**Local tradition at:** Multiple entitiesare allowed. Use where an author explicitly attributes information to local populations. Do not use where the attribution is non-specific (e.g. ‘they say’ or ‘it is said’). The entity should be a place: i.e. if information is attributed to ‘the Athenians’, use ‘Athens’.

**Inscription at:** Multiple entitiesare allowed. Use where an author explicitly attributes information to an inscription. The entity should be a place, landmark, or object, i.e. the location of the inscription.

**Depicted at:** Multiple entitiesare allowed. Use where the source explicitly describes a visual depiction (whether the thing or place it is depicted on is real or fictional, historical or mythical).

**Populates filecard categories ‘has depictions of’, ‘depictions’.**

# 2.8 Interactions

Restrictions on the use of each interaction appear in notes next to them. Unless otherwise specified, any entity can be used with any interaction. The prepositions typically used with each one are given in square brackets, but these are not an exhaustive list.

Many interactions trigger reversals when used in particular ways. If the reversal is not accurate in this context, then do not use that interaction in that way. (For an explanation of reversals, see [1.5](#_heading=h.o2s4ozqpv06p).)

## 2.8.1 Qualities

**ENTITY has hybrid form**

Use where an entity is explicitly said to be a mixture or blending of two or more species, e.g. the Centaurs, the Minotaur, Pegasos. Use where an entity is both hybrid and monstrous. Use also to capture passages where the hybridity of traditionally hybrid creatures is explicitly denied and tag with ‘Doubt or disbelief expressed’.

**Triggers phenomenon ‘monstrosity and hybridity’**

**ENTITY has monstrous form**

Use where an entity is explicitly said to have some unconventional physical characteristic, excluding hybridity, e.g. unusual size, single eye (Polyphemos), extra limbs (Hundred-handers). If the monstrosity is accompanied by some aspect of hybridity, use ‘has hybrid form’ instead. Use also to capture passages where the monstrosity of traditionally monstrous creatures is explicitly denied and tag with ‘Doubt or disbelief expressed’.

**Triggers phenomenon ‘monstrosity and hybridity’**

## 2.8.2 Blood relationships

Ties using these interactions typically only involve agents and collectives.

Blood relationships are exceptions to the usual rule that we try to make each tie as rich as possible. Do not add prepositions, genitive absolutes or purpose clauses to these interactions. If an episode of childbirth is described, use ‘is born’, or ‘gives birth’ as well.

**ENTITY1 is child of ENTITY2**

If ENTITY1 is a collective that already has Children of: ENTITY2 as an attribute, do not enter that information again in this tie.

**Populates filecard categories ‘son/daughter/child of’, ‘children of’, ‘mother/father of’, ‘parents of’, ‘has children with’**

**ENTITY is sibling of ENTITY**

Use only where you cannot use ‘is child of’, with the name(s) of the parent(s) implied.

**ENTITY is twin of ENTITY**

**Populates filecard categories ‘twin of’**

**Triggers phenomenon ‘mythic twins’**

**ENTITY1 is mother by parthenogenesis of ENTITY2**

Use where a mother conceives her offspring on her own. Do not use if the father is simply unknown.  
**Populates filecard categories ‘son/daughter/child of’, ‘mother of’, ‘gives birth by parthenogenesis to’**

**Triggers phenomenon ‘parthenogenesis’, ‘unusual births’**

**ENTITY has no children**

Use only where an agent is explicitly said to have died childless

**ENTITY is a descendant of ENTITY**

Use only where the exact relationship between two agents is not apparent and cannot be extrapolated from data elsewhere (even by the creation of anonymous figures). These relationships are difficult to code accurately so might not be able to be included in visualizations. For descendants in historical period, use 'is claimed as ancestor'.

**Populates filecard category ‘descendant of’**

**ENTITY1 is claimed as ancestor** [in/on/at ENTITY2]

Use only where the person or group making the claim exists in the historical period. Do not use where an historical figure (e.g. Alexander the Great) claims to have a god for a parent. Use with a timemark; if the timemark is left empty, the claim to ancestry was being made at the time when the passage was written.

## 2.8.3 Relationships by marriage

**ENTITY1 is spouse of ENTITY2**

If a more detailed episode is described, use ‘marries’ or ‘gives in marriage’.

**Populates filecard category ‘wife/husband of’**

**ENTITY1 marries ENTITY2**

**Populates filecard category ‘wife/husband of’**

**ENTITY1 gives in marriage ENTITY2** [indir. obj. ENTITY3]

**Populates filecard category ‘wife/husband of’**

**ENTITY1 offers in marriage ENTITY2** [indir. obj. ENTITY3]

Use where a marriage did not take place, or to capture (e.g.) the place the marriage arrangement was made. If the marriage takes place later, use ‘marries’ or ‘is spouse of’ as well.

## 

## 2.8.4 Birth

Use only if childbirth episode is described, or other entities need to be captured in relation to it. Otherwise use one of the ‘blood relationships’ interactions in 2.14.2.

**ENTITY1 is born** [in/on/at ENTITY2] [from ENTITY3] [with involvement of ENTITY4]

Use where location of birth is significant, or episode of birth is significant and mother is not identified (if she needs to be captured, use ‘gives birth’). ENTITY3 will be something which does not typically give birth (e.g. ‘the Head of Medousa’, ‘the Eggs of Leda’). ENTITY4 is an agent that causes ENTITY1 to be born by (e.g.) scattering dragon’s teeth.

**Populates filecard categories ‘born at’, ‘born from’, ‘place of birth of’, ‘from which is created’.**

**Triggers phenomenon ‘unusual births’ if ‘from’ is used**

**ENTITY1 gives birth** [indir.obj. ENTITY2] [in/on/at ENTITY3]

This tie does not trigger genealogical reversals; use ‘is child of’ (etc) as well.

**Populates filecard categories ‘born at’, ‘place of birth of’**

**ENTITY1 is born by autochthony** [in/on/at ENTITY2]

Autochthons are agents and collectives who are born out of the earth without the involvement of parents. Capture only explicit instances of autochthony. Do not capture these as children of Ge / Gaia. ENTITY2 should typically be a region or city. If the birth is from an object (etc) use ‘is born [from]’.

**Populates filecard category ‘born at’, ‘place of birth of’**

**Triggers phenomenon ‘autochthons’, ‘unusual births’**

**ENTITY1 comes into being**

Use where an entity spontaneously comes into existence, e.g. Gaia, Chaos etc in Hesiod’s *Theogony*. Use ‘is born by autochthony’ if the entity is born from the earth in a place.   
**Triggers phenomenon ‘comes into being at the beginning of the world’, ‘unusual births’**

## 2.8.5 Death

**ENTITY1 kills ENTITY2** [using ENTITY3]

**Populates filecard category ‘dies at’, ‘place of death of’, ‘killed by’, ‘kills’,**

**If ‘using’ contains an object or landmark, populates ‘killed by’ and ‘used to kill’**

**ENTITY dies**

Use only when more specific ties (e.g. ‘kills' or 'dies by suicide') are not appropriate.

**Populates filecard category ‘dies at’, ‘place of death of’**

**ENTITY dies by suicide**

**Populates filecard category ‘dies at’, ‘place of death of’**

**If ‘using’ contains an object or landmark, populates ‘used to kill’**

**Triggers phenomenon ‘deaths by suicide’**

**ENTITY disappears**

Use when an agent disappears rather than dies.

**Populates filecard category ‘ disappears at’**

**Triggers phenomenon ‘disappearing heroes’**

**ENTITY mourns ENTITY**

**ENTITY resurrects ENTITY**

Use where one agent returns another to life. Where the resurrection involves an agent bringing another formerly-living agent back from the Underworld, use ‘ENTITY takes ENTITY from THE UNDERWORLD’).

**Populates filecard category ‘resurrected at’, ‘resurrected by’**

**Triggers phenomenon ‘resurrected heroes’**

**ENTITY has post-mortem existence** [in/on/at]

Use where an agent is described as existing after death in some form (e.g. on the Isles of the Blessed) or appears as a ghost in the terrestrial realm.

**Populates filecard category ‘has post-mortem existence at’**

**Triggers phenomenon**

**ENTITY1 buries ENTITY2** [in/on/at ENTITY3]

Use only where an agent disposes of a body after death. Use even when the body is not literally buried but (e.g.) placed on a funeral pyre. Use ‘hides’ where an object is buried in earth for safekeeping, etc. ENTITY3 should be a place or landmark (e.g. ‘the Tomb of Achilles’). Where the tomb is a relic in historical period, use also ‘is a relic’.

**Populates filecard categories ‘buried at’, ‘buried by’, ‘burial place of’**

**ENTITY recovers the body of ENTITY** [from] [to]

**ENTITY has cenotaph** [in/on/at]

Use in the form 'AGENT has cenotaph at PLACE' (**not** 'PLACE has cenotaph of AGENT'). Use where tomb is specifically said not to include a body; where a body is present, use ‘buries’ above. Where the cenotaph is a relic in historical period, use also ‘is a relic’.

**Populates filecard categories ‘cult sites’, ‘cult site of’**

## 2.8.6 Roles and non-familial relationships

Most of the interactions in this category have similar interactions in other categories (e.g. ‘is prophet’ / ‘gives prophecy’ etc.) We use the interactions listed in this category where the role is considered integral to an entity’s identity, or the entity is described primarily in terms of the role but not described as necessarily performing the action. Typically these ties populate filecard categories, whereas the other ties do not.

**ENTITY1 is slave** [of ENTITY2]

Use where the agent’s primary identity is as slave of another; 'sells as slave' also exists to capture the specific action, especially where the state of slavery is not permanent. ‘Wins as warprize’ also exists. See [2.8.12](#_heading=h.48pi1tg).   
**Populates filecard category ‘enslaved to’**

**ENTITY is charioteer** [of]  
 **Populates filecard category ‘charioteer of’**

**ENTITY1 is herald** [of ENTITY2] [in/on/at]  
 **Populates filecard categories ‘herald of’, ‘herald at’**

**If ENTITY2 is a collective, populates filecard categories ‘includes’, ‘belongs to’**

**ENTITY1 is helmsman** [of ENTITY2]  
 **Populates filecard category ‘helmsman of’**

**If ENTITY2 is a collective, populates filecard categories ‘includes’, ‘belongs to’**

**ENTITY is lawgiver** [in/on/at ENTITY]  
 **Populates filecard categories ‘lawgiver at’**

**ENTITY1 is healer** [of ENTITY2]

Use 'heals' to capture the specific action.  
 **Populates filecard categories ‘healer of’**

**If ENTITY2 is a collective, populates filecard categories ‘includes’, ‘belongs to’**

**ENTITY1 is nurse** [of ENTITY2]

Use where an infant is cared for by someone who is not the parent (‘nurses’ also exists to capture the specific action).  
**Populates filecard category ‘nurse of’**

**ENTITY1 is teacher** [of]

Use 'teaches' to capture the specific action  
 **Populates filecard category ‘teacher of’**

**ENTITY1 is priest** [of ENTITY2] [in/on/at ENTITY3]

ENTITY2 should be the divinity ENTITY2 is priest of; ENTITY3 should be temple or sanctuary. For more specific ritual interactions, see [2.8.15](#_heading=h.3mzq4wv).

**Populates filecard categories ‘priest/priestess of’, ‘priest/priestess at’**

**ENTITY is divine patron** [of]

Use where a god or goddess has a particularly close relationship with a hero or place.  
**Populates filecard category ‘divine patron of’**

**ENTITY1 is prophet** [of ENTITY2] [in/on/at]

ENTITY2 should be the agent or collective to whom ENTITY2 gives prophecies, and/or the deity that the prophecies come from. Where an agent is prophet of Apollo at Delphi, put ‘Apollo’ in ‘of’ field, and ‘the Oracle of Apollo (Delphi)’ in ‘in/on/at’ field. 'Gives prophecy' and ‘grants power of prophecy’ also exist (see [2.8.15](#_heading=h.3mzq4wv)).

**Populates filecard categories ‘prophet of’, ‘prophet at’**

**If ENTITY2 is a collective, populates filecard categories ‘includes’, ‘belongs to’**

## 2.8.7 Names and Transformation

**ENTITY is eponym of ENTITY**

An eponym is the hero(ine) after whom a place is named. Where eponym is also founder or ruler, use ‘founds as eponym’ or ‘rules as eponym’.

**Populates filecard categories ‘eponym of’, ‘eponym’**

**ENTITY1 derives etymology** [from ENTITY2]

Use where etymology is not a simple case of eponymy. ENTITY2 should have significance for the etymology even if that significance is not immediately clear from the names. Explain the connection in **Commentary** where necessary.

**Populates filecard category ‘derives etymology from’**

**ENTITY1 names ENTITY2** [to honor ENTITY3]

Use where ENTITY2 has no previous name, e.g. the first naming of cities. ENTITY3 is what ENTITY2 is named after. If ENTITY2 has an eponym or etymology, capture that in a separate tie as well.

**Populates filecard category ‘named by’**

**ENTITY1 changes name to ENTITY2** [to honor ENTITY3]

Use where ENTITY1’s name changes, but there you cannot capture an entity that does the renaming. (Where ENTITY1 is given a new name by someone else, use ‘changes name of’.) ENTITY3 is what ENTITY2 is named after. Where the name change happens during deification, use 'becomes immortal' instead. If ENTITY2 has an eponym or etymology capture that in a separate tie as well. This interaction does not populate the filecard categories ‘alternative name’ and ‘alternative name for’.

**ENTITY1 changes name of ENTITY2** [ind.obj. ENTITY3] [to honor ENTITY4]

Use where ENTITY1 changes the name of ENTITY2, which already has a name. ENTITY4 is what ENTITY3 is named after. Where the name change happens during deification, use 'becomes immortal' instead. If ENTITY3 has an eponym or etymology capture in a separate tie as well. This interaction does not populate the filecard categories ‘alternative name’ and ‘alternative name for’.

**Populates filecard category ‘named by’**

**ENTITY1 is alternative name for ENTITY2**

Use where it is specifically asserted that two names refer to the same entity, or where the usage in the passage suggests this connection. If one of the entities is an ‘alternative name’ entity (see [2.4.1.1](#_heading=h.vn1arxwyuo09)), make that one ENTITY1. Where the alternative name is used specifically in a particular place, use the ‘local tradition at’ field. This interaction does not populate the filecard categories ‘alternative name’ and ‘alternative name for’.

**ENTITY1 metamorphoses ENTITY2** [into ENTITY3]

ENTITY2 undergoes metamorphosis; ENTITY1 (usually a god) directly instigates the process. Capture ENTITY3 only where it exists as an entity in MANTO. This tie will always have a direct object: where an agent metamorphoses themselves or the instigator of the metamorphosis is not identified, use ‘is metamorphosed’. Any actions done by ENTITY2 in metamorphosed form should be captured against the original identity if the metamorphosis is later reversed.

**Populates filecard categories ‘transformed into’, ‘transformed from’**

**Triggers phenomenon ‘metamorphosis’**

**ENTITY1 is metamorphosed** [into ENTITY2]

ENTITY1 undergoes metamorphosis. Capture ENTITY2 only where it exists as an entity in MANTO. This tie should be used where an agent metamorphoses themselves or the instigator of the metamorphosis is not identified. Where a direct instigator is identified, use ‘is metamorphosed’. Any actions done by ENTITY1 in metamorphosed form should be captured against the original identity if the metamorphosis is later reversed.

**Populates filecard categories ‘transformed into’, ‘transformed from’**

**Triggers phenomenon ‘metamorphosis’**

**ENTITY1 makes immortal ENTITY2** [into ENTITY3]

ENTITY2 is made immortal; ENTITY1 directly instigates the process. Capture ENTITY3 only where it exists as an entity in MANTO. If no instigator is identified, use ‘becomes immortal’

**Populates filecard categories ‘transformed into’, ‘transformed from’**

**Triggers phenomenon ‘mortals who become gods’**

**ENTITY1 becomes immortal ENTITY2**

ENTITY1 is made immortal. Capture ENTITY3 only where it exists as an entity in MANTO. If an instigator of the process is identified, use ‘makes immortal’.

**Populates filecard categories ‘transformed into’, ‘transformed from’**

**Triggers phenomenon ‘mortals who become gods’**

**ENTITY1 takes form of ENTITY2**

Use where ENTITY1 (typically a god) temporarily takes on the form of another entity. Actions performed by that entity when in disguise should be captured against ENTITY1.

**ENTITY1 invents ENTITY2**

Use where ENTITY1 creates ENTITY2 as a fictional persona either to serve as an alias, or to be used in made-up stories. Where ENTITY1 creates a physical person (e.g. Pandora), use ‘creates’.

**Populates filecard categories ‘invents’, ‘created by’**

## 2.8.8 Friendly interactions

**ENTITY helps ENTITY**

Use only if action is not captured by a more specific interaction.

**ENTITY requests help** [from]

Use also to capture supplication and prayer.

**ENTITY heals ENTITY**

‘Is healer of’ also exists. ‘heals’ does not populate filecard category ‘healer of’.

**ENTITY purifies ENTITY**

Purification is a ritual act used to relieve guilt, an affliction, or a curse. For medical treatment, use ‘heals’.

**ENTITY bathes**

Use to capture one entity bathing another (i.e. ENTITY1 bathes ENTITY2), an entity bathing (ENTITY1 bathes in/on/at ENTITY2) or someone being bathed by an unknown entity ([BLANK] bathes ENTITY1).

**ENTITY raises ENTITY**

Use where a child or adolescent is raised, especially by a step-parent. For raising of the dead, use ‘resurrects’. ‘Nurses’ and ‘is nurse of’ exists for relationships to infants.

**ENTITY nurses ENTITY**

Use where an infant is fed. ‘Is nurse of’ also exists. ‘Nurses’ does not populate filecard category ‘nurse of’).

**ENTITY teaches ENTITY**

‘Is teacher of’ also exists. ‘Teaches’ does not populate filecard category ‘teacher of’)

**ENTITY hosts ENTITY**

Use only if action is not captured by a more specific interaction.

**ENTITY visits ENTITY**

Use only if action is not captured by a more specific interaction.

**ENTITY protects ENTITY** [from]

Use only if action is not captured by a more specific interaction.

## 2.8.9 Hostile Interactions

**ENTITY hinders ENTITY**

Use only if action is not captured by a more specific interaction.

**ENTITY mistreats ENTITY** [using]

Use only if action is not captured by a more specific interaction.

**If ‘using’ contains an object or landmark, populates filecard category ‘used to harm’**

**ENTITY deceives ENTITY**

Use only if action is not captured by a more specific interaction.

**ENTITY plots against ENTITY**

Use only if ‘at the instigation of’ or ‘to punish’ are not appropriate.

**ENTITY pursues ENTITY** [from] [to] [via]

**ENTITY hunts ENTITY**

Use only in instances of hunting an animal. 'Pursues' also exists.

**ENTITY punishes ENTITY** [in/on/at] [using]

**If ‘using’ contains an object or landmark, populates filecard category ‘used to harm’**

**If ‘in/on/at’ contains ‘the Underworld’ or ‘Tartaros’, populates filecard category ‘has post-mortem existence at’**

**~~Triggers phenomenon ‘people punished in the underworld’~~**

**ENTITY curses ENTITY**

Use where 'punishes' is not appropriate.

**ENTITY abandons ENTITY**

Use also in instances of abandonment or divorce of a spouse. For throwing away an object, use ‘discards’.

**ENTITY exposes ENTITY**

Use only where a child is left out to die.

**Triggers phenomenon ‘children exposed’**

**ENTITY drives insane ENTITY**

**ENTITY tests ENTITY**

Use only if action is not captured by a more specific interaction.

## 2.8.10 Physical Altercations

Where action occurs in the context of competition, use interactions listed under [2.8.11](#_heading=h.ojnwv83bv95t); see also interactions in [2.8.12](#_heading=h.48pi1tg).

Verbal altercations are listed under [2.8.14](#_heading=h.1302m92).

For advice on collecting data related to fights, see [2.5.3](#_heading=h.ddgi9pjsf2zm).

**ENTITY fights ENTITY**

Use only in the context of physical fights. Use only if 'kills', 'wounds', ‘captures’ are not appropriate. For places, use ‘attacks’ instead.

**ENTITY1 wounds ENTITY2** [using ENTITY3]

If ENTITY2 is subsequently killed by ENTITY1, use ‘kills’ instead. Use only if ‘blinds’ is not appropriate. ENTITY3 is typically a weapon that exists as an entity in the dataset.

**Populates filecard category ‘wounded by’ (both subject and ‘using’)**

**If ‘using’ contains an object or landmark, populates filecard category ‘used to harm’**

**ENTITY1 defeats ENTITY2** [using ENTITY3]

Use where ENTITY1 wins, but ENTITY2 is not killed. ENTITY3 is typically a weapon that exists as an entity in the dataset. Use only if ‘wounds’ or ‘captures’ is not appropriate. For places, use ‘conquers’, or ‘destroys’ instead.

**ENTITY1 blinds ENTITY2** [using ENTITY3]

Use without subject where ENTITY2 is said to be blind but the blinding is not described. ENTITY3 is typically a weapon that exists as an entity in the dataset.

**Populates filecard category ‘blinded by’ (both subject and using)**

**If ‘using’ contains an object or landmark, populates filecard category ‘used to harm’**

**Triggers phenomenon ‘blinded heroes’**

**ENTITY attacks ENTITY**

Use only if action is not captured by a more specific interaction.

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## 2.8.11 Competitions

Where action occurs in the context of combat use interactions listed under [2.8.10](#_heading=h.39kk8xu).

Only create games as entities where they are one-off events. See [2.4.6](#_heading=h.wjj3a7n5g9x8) and [4.7](#_heading=h.11si5id). For regular competitions like the Olympic, Isthmian, Nemean, Pythian games or prominent regional games, use ‘in/on/at PLACE’ instead.

**ENTITY competes** [for] [against] [in/on/at]

**If ‘in/on/at’ contains an event, populates filecard categories ‘competitors’, ‘competes in’**

**ENTITY1 wins in competition ENTITY2** [against ENTITY3] [in/on/at ENTITY4]

ENTITY2 is the prize; ENTITY3 is the defeated opponent; ENTITY4 is the place or event at which the competition occurs. Where ENTITY2 is also a war prize won in competition, use ‘wins as war prize’ or ‘is slave as well.

**If ‘in/on/at’ contains an event, populates filecard categories ‘competitors’, ‘competes in’**

**ENTITY1 establishes games** [in/on/at ENTITY2] [to honor ENTITY3]

Use to capture the first instance of a regular event (e.g. the Olympic, Isthmian, Nemean, Pythian games or prominent regional games). ENTITY2 is the location of the event; ENTITY3 is the god or hero honored. If the games exists as an event, use ‘holds’.

**Populates filecard categories ‘games established by’, ‘establishes games at’**

**ENTITY1 holds games** [in/on/at ENTITY2] [to honor ENTITY3]

Use to capture a regular event (e.g. the Olympic, Isthmian, Nemean, Pythian games or prominent regional games). ENTITY2 is the location of the event; ENTITY3 is the god or hero honored. To capture the first instance of these games, use ‘establishes games’. If the games exists as an event, use ‘holds’.

**Populates filecard categories ‘games held by’, ‘holds games at’**

**ENTITY1 holds** **EVENT** [to honor ENTITY3]

ENTITY3 is the god or hero honored. If the games is not captured as an event (e.g. the Olympic, Isthmian, Nemean, Pythian games or prominent regional games) use ‘holds games’.

**Populates filecard category ‘held by’, ‘holds’, ‘held to honor’**

## 2.8.12 Capturing, Enslaving, Imprisoning

**ENTITY imprisons ENTITY**

**ENTITY1 sells as slave ENTITY2** (ind. obj. ENTITY 3)

ENTITY2 is the enslaved agent. Both ENTITY1 and ENTITY3 are enslavers. 'Is slave of' and ‘wins as war prize’ also exist.

**Populates filecard category ‘enslaved to’**

**Triggers phenomenon ‘people enslaved’**

**ENTITY1 wins as war prize ENTITY2**

Use only in the context or aftermath of war. ‘Sells as slave’ and ‘is slave of’ also exist.

**Populates filecard category ‘enslaved to’**

**Triggers phenomenon ‘people enslaved’**

**ENTITY abducts ENTITY**

Use only in the context of amorous desire. ‘Captures’ and ‘rapes’ also exist.

**ENTITY1 captures ENTITY2**

If ENTITY2 is subsequently enslaved, use ‘wins as war prize’. If the thing captured is a place, use ‘conquers’, or ‘destroys’.

**ENTITY1 ransoms ENTITY2** [from ENTITY3]

ENTITY1 pays a ransom. ‘Releases’ also exists.

**ENTITY1 releases ENTITY2** [ind.obj. ENTITY3] [from]

Use where ‘ransoms’ is not appropriate.

**ENTITY rescues ENTITY** [from]

If the rescue involves retrieval from the Underworld, use ‘takes’.

**ENTITY guards ENTITY**

Use also where animals are being herded.

## 2.8.13 Sexual Relations

**ENTITY1 has sex with ENTITY2** [in/on/at ENTITY3] [and they conceive ENTITY4]

Use only where ‘rapes’, ‘attempts to rape’ are not accurate. ENTITY4 is the resulting offspring.

**When ‘in/on/at’ and ‘and they conceive’ are used, populates filecard categories ‘conceived at’, ‘place of conception of’**

**When ‘and they conceive’ is used, populates filecard categories ‘son/daughter/child/ children of’, ‘mother/father of’, ‘has children with’**

**ENTITY desires ENTITY**

Use only if action is not captured by a more specific interaction.

**ENTITY1 rapes ENTITY2** [in/on/at ENTITY3] [and they conceive ENTITY4]

Use in instances of explicit sexual assault; otherwise, use 'abducts' or 'has sex with'. ENTITY4 is the resulting offspring.

**When ‘in/on/at’ and ‘and they conceive’ are used, populates filecard categories ‘conceived at’, ‘place of conception of’**

**When ‘and they conceive’ is used, populates filecard categories ‘son/daughter/child/ children of’, ‘mother/father of’, ‘has children with’**

**ENTITY attempts to rape ENTITY**

Use only where the attempt fails.

## 2.8.14 Conversations

**ENTITY speaks in assembly** [of COLLECTIVE] [in/on/at PLACE]

**ENTITY1 puts on trial ENTITY2**

Use to capture all kinds of legal interactions **Populates filecard category ‘place of trial of’**

**ENTITY threatens ENTITY**

**ENTITY insults ENTITY**

Use in context of verbal insults. Where an agent acts in a generally insulting way, use 'offends'.

**ENTITY offends ENTITY**

Use only if the action is not captured by a more specific interaction. Use to capture a mortal acting offensively towards (esp.) a god(dess) by (e.g.) not giving sacrifices.

**ENTITY quarrels with ENTITY**

Use only if action is not captured by a more specific interaction

**ENTITY warns ENTITY** [against]

**ENTITY1 pledges oath with ENTITY2** [against ENTITY3] [with the involvement of ENTITY4]

ENTITY4 should be gods (etc) invoked to witness the oath.

**ENTITY performs [in/on/at] [for] [using]**

Capture the content of the song (etc) in a separate tie.

**Triggers phenomenon ‘mythic performers’**

## 2.8.15 Ritual interactions

Note: ‘is priest’ and ‘is prophet’ appear in [2.8.6](#_heading=h.2w5ecyt).

For prayer or supplication, use ‘requests help’ in [2.8.8](#_heading=h.2afmg28).

**ENTITY1 makes sacrifice** [of ENTITY2] [ind.obj. ENTITY3] [using ENTITY4]

ENTITY2 is the thing sacrificed; ENTITY3 is the god or hero sacrificed to.

**If ENTITY2 is an agent, populates filecard categories ‘dies at’, ‘place of death of’, ‘killed by’, ‘kills’**

**If ENTITY2 is an agent, and ENTITY4 is an object or landmark, populates ‘killed by’, ‘used to kill’**

**Triggers phenomenon ‘human sacrifices’**

**ENTITY1 dedicates** **ENTITY2** [ind.obj. ENTITY3]

ENTITY2 is a votive, and typically an object; ENTITY3 is the god or hero to which it is dedicated. If the votive is not an entity in MANTO, use ‘makes sacrifice’.

**Populates filecard categories ‘dedicated at’, ‘dedicated by’**

**ENTITY1 establishes cult** [of ENTITY2] [in/on/at ENTITY3] [from ENTITY4]

If cult to ENTITY2 already exists at ENTITY3, use ‘develops cult’ instead. ENTITY4 is the place rituals etc are brought from. Use ‘creates’, ‘dedicates’ etc to capture specific objects and landmarks as well.

**Populates filecard categories ‘cult site of’ ‘cult sites’**

**If ENTITY3 contains ‘sanctuary’, ‘oracle’ or ‘grove’, populates filecard category ‘cult established by’, ‘creates’**

**ENTITY1 develops cult** [of ENTITY2] [in/on/at ENTITY3]

Use where an agent expands, improves or popularizes a pre-existing cult of ENTITY2 at ENTITY3. Use ‘creates’, ‘dedicates’ etc to capture specific objects and landmarks as well.

**Populates filecard category ‘cult site of’, ‘cult sites’**

**ENTITY1 has cult site** [in/on/at ENTITY2]

ENTITY1 is an agent or collective; ENTITY2 is a landmark or place. You do not need to capture cult sites dedicated to Olympian gods, Heracles, Asclepios, Demeter, Persephone, and personifications that have no connection to the *spatium mythicum*.

**Populates filecard categories ‘cult site of’, ‘cult sites’**

**ENTITY1 initiates into cult** **ENTITY2** [of ENTITY3] [in/on/at ENTITY4]

ENTITY2 is the agent who is initiated; ENTITY3 is the god or hero whose cult it is.

**ENTITY1 gives special gift** [ind. obj. ENTITY2]

ENTITY1 is a divine figure who bestows a special gift upon a mortal, which is not an entity in MANTO (e.g. the first grapevine). ‘Grants superhuman power’ also exists.

**ENTITY1 grants superhuman power** [ind.obj. ENTITY2]

ENTITY1 is a divine figure who grants a superhuman power to ENTITY2. ENTITY2 must be a hero or heroine and not (e.g.) a monster, animal, or object. Where ENTITY2 has superhuman power but no god is identified as granting it, use ‘[BLANK] grants power [ind.obj. ENTITY2]. Where the power is specifically said to be prophecy, use ‘grants power of prophecy’.

**Populates filecard category ‘granted superhuman power by’**

**Triggers phenomenon ‘superhuman powers’**

**ENTITY1 grants power of prophecy** [ind.obj. ENTITY2]

ENTITY1 is a divine figure who grants the power of prophecy to ENTITY2. Where ENTITY2 is described as being granted prophetic power but no god is identified as granting it, use ‘[BLANK] grants power of prophecy [ind.obj. ENTITY2]’. ‘Is prophet’ and ‘gives prophecy’ also exist.

**Populates filecard category ‘granted power of prophecy by’**

**Triggers phenomenon ‘superhuman powers’**

**ENTITY1 gives prophecy** [ind.obj. ENTITY2]

ENTITY1 is the source of the prophecy, either the god or the prophet or both. If the prophecy is given at Delphi and comes from Apollo, ENTITY1 should be ‘Oracle of Apollo’ (see [4.3](#_heading=h.2uxtw84)).

**ENTITY1 appears in an epiphany** [ind.obj. ENTITY2] [in/on/at ENTITY3]

Where the epiphany occurs in the historical period, use ‘appears as an epiphany in the historical period’.

**ENTITY1 appears in an epiphany in the historical period** [in/on/at ENTITY2]

ENTITY3 is the location where the epiphany occurred. Use with a timemark; if the timemark is left empty, the epiphany occurred when the passage was written. Where the epiphany occurs in the mythical period, use ‘appears in an epiphany’.

## 2.8.16 Possession, creation, usage, and gifting

**ENTITY possesses ENTITY**

Use only if not captured by a more specific interaction.

**ENTITY creates humans**

Use only where an entity creates humankind. Where an entity creates a specific human (e.g. Pandora), use ‘creates’.

**Populates filecard category ‘humans created onsite by’**

**Triggers phenomenon ‘creators of humans’**

**ENTITY1 creates ENTITY2** [from ENTITY3]

ENTITY3 is something which ENTITY1 uses to create ENTITY2. Where ENTITY2 is a sanctuary, use ‘establishes cult’; where ENTITY2 is a fictional agent, use ‘invents’.

**Populates filecard categories ‘created at’, ‘created by’, ‘creates’, ‘created from’, ‘from which is created’**

**If ENTITY2 contains ‘walls’, ‘gate’, populates filecard category ‘fortified by’.**

**Triggers phenomenon ‘creators of humans’ if ENTITY2 is a collective or agent**

**ENTITY destroys ENTITY**

Where ENTITY2 is also conquered, use ‘conquers’ as well.

**Populates filecard category ‘destroyed by’**

**ENTITY1 damages ENTITY2**

Use only if ‘destroys’ is not appropriate.

**ENTITY discards ENTITY2**

ENTITY2 is typically an object. ‘Abandons’ exists for agents.

**ENTITY consumes ENTITY**

Use in contexts of eating and drinking.

**ENTITY takes ENTITY** [from] [to] [via]

**ENTITY1 gives** **ENTITY2** [ind.obj. ENTITY3] [for ENTITY4]

If the thing given is not an entity in MANTO, use ‘gives something’. Where ENTITY2 is a kingdom, use also ‘rules’, ‘succeeds’ etc to trigger reversals. ENTITY4 is something given in exchange. ‘Gives in marriage’, ‘grants power (of prophecy)’, ‘gives special gift’, ‘dedicates’ also exist.

**ENTITY1 gives something [ind. obj. ENTITY2]**

Use only where the thing given is not an object in MANTO; otherwise, use ‘gives’.

**ENTITY offers ENTITY** [ind.obj.]

Use only if the offer is not accepted, or promised but never delivered. ‘Offers in marriage’ also exists.

**ENTITY hides ENTITY** [from]

Use either to capture an entity hiding another, or an entity hiding him or herself (i.e. ENTITY hides [BLANK). For disappearances analogous to death, use ‘disappears’; for the hiding of bodies in the ground, use ‘buries’.

## 2.8.17 Collectives and Groups

Agents can also be enrolled as members of collectives using ‘is herald, ‘is helmsman’, ‘is healer’, ‘is prophet’ (see [2.8.6](#_heading=h.2w5ecyt)).

Sub-groups can be nested inside larger collectives using the entity attribute **Part of**. Where an agent is a member of a subgroup, they will also appear in the filecard categories ‘belongs to’ and ‘includes’ in relation to the larger collective.

**ENTITY1 leads ENTITY2  
 ENTITY2 must be a collective.**

**Populates filecard categories ‘led by’, ‘includes’, ‘leader of’, ‘belongs to’**

**ENTITY assembles ENTITY**

**ENTITY1 is member of ENTITY2**

ENTITY1 is typically an agent; ENTITY2 is always a collective. Use to express membership of agents in collectives. If the collective is a group of siblings (e.g. “the Children of Niobe”), you will need to also create a “is child of” tie.  
**Populates filecard categories ‘includes’, ‘belongs to’**

## 2.8.18 Rulership and Landownership

**ENTITY1 rules ENTITY2** [for ENTITY3] [from ENTITY4]

ENTITY2 should be a place. Where a king or kingdom is strongly associated with both a region and a capital city within that region, give both as ENTITY2 (E.g. ‘Pandion rules Athens, Attica’). ENTITY3 is a minor or absent ruler for whom ENTITY1 acts as regent. ENTITY4 is a place outside of ENTITY2 where ENTITY1 rules from. Where an entity leads a collective, use ‘leads’. Where a ruler is also eponym, use ‘rules as eponym’. ‘Succeeds’ also exists.

**Populates filecard categories ‘ruled by’, ‘ruler of’ (both d.obj and ‘from’ are places ruled)**

**ENTITY1 rules as eponym ENTITY2** [for ENTITY3] [from ENTITY4]

ENTITY2 should be a place for which ENTITY1 is both ruler and eponym. ENTITY3 is a minor or absent ruler for whom ENTITY1 acts as regent. ENTITY4 is a place outside of ENTITY2 where ENTITY1 rules from. This interaction is a shortcut; it is equivalent to creating two separate ties (‘rules’ and ‘is eponym of’).

**Populates filecard categories ‘ruled by’, ‘ruler of’, ‘eponym of’, ‘eponym’**

**ENTITY1 succeeds ENTITY2** [in/on/at ENTITY3]

ENTITY1 and ENTITY2 are successive rulers of ENTITY3, which should be a place. ‘Gives’ can also be used to express kingship. Where a king or kingdom is strongly associated with both a region and a capital city within that region, give both as ENTITY3 (E.g. ‘Pandion succeeds Cecrops in/on/at Athens, Attica’).

**Populates filecard categories ‘ruled by’, ‘ruler of’ (both sbj and obj are rulers)**

**ENTITY1 founds ENTITY2** [from ENTITY3]

Use only for founding of cities. For regions, islands etc use ‘settles’. For sanctuaries, use ‘establishes cult’. ENTITY3 is where ENTITY1 comes from. Capture details of eponym, naming etc in separate tie(s)

**Populates filecard categories ‘founder of’, ‘founded by’, ‘founded from’**

**ENTITY1 founds as eponym ENTITY2** [from ENTITY3]

Use only for founding of cities where ENTITY1 is both founder and eponym of ENTITY2. For regions, islands etc use ‘settles’; for sanctuaries, use ‘establishes cult’. ENTITY3 is where ENTITY1 comes from. This interaction is a shortcut; it is equivalent to creating two separate ties (‘founds’ and ‘is eponym of’).

**Populates filecard categories ‘founder of’, ‘founded by’, ‘founded from’, ‘eponym of’, ‘eponym’**

**ENTITY1 conquers ENTITY2**

Where ENTITY2 is also destroyed, use ‘destroys’ as well.

**Populates filecard categories ‘conquered by’**

**ENTITY1 settles ENTITY2** [from ENTITY3]

ENTITY2 should be a region or area, perhaps already inhabited, which is settled by ENTITY1. ENTITY3 is where ENTITY1 comes from. ‘Conquers’ also exists. Use ‘founds’ for cities. Where ENTITY1 is also eponym of the region, use ‘is eponym of’ as well.

**Populates filecard categories ‘settles’, ‘settled by’, ‘settled from’**

## 2.8.19 Connections to places

**ENTITY1 resides** [in/on/at ENTITY2] [near]

If ENTITY2 is not a landmark, use only if action is not captured by a more specific interaction. If ENTITY2 is a landmark, use only for (semi-)permanent residence there.

**If ‘in/on/at’ contains a landmark, populates filecard categories ‘dwelling’, ‘dwelling of’**

**ENTITY is depicted** [Depicted on: ENTITY2] [with the involvement of ENTITY3]

ENTITY2 is the thing or place on or at which the depiction is displayed. Use also for depictions created in the historical period. ENTITY3 is the place that commissioned or was otherwise involved in the creation of the object displayed at ENTITY2 (typically used where a city dedicates a votive at Delphi or Olympia). You do not need to capture depictions of Olympian gods, Heracles, Asclepios, Demeter, Persephone, and personifications unless there is clear narrative content or they are included in a grouping that seems significant in some way.

**Populates filecard categories ‘has depictions of’, ‘depictions’.**

**ENTITY is a relic** [in/on/at]

Use where a mythic object or landmark is described as surviving in the historical period, or an animal is so long-lived that it was born in the mythic period and encountered in the historical period. Use with an historical timemark; if the timemark is left empty, the relic was in existence when the passage was written.

**Populates filecard categories ‘survives as a relic at’, ‘relics preserved on site’**

**Triggers phenomenon ‘preserved relics’**

**ENTITY1 is moved** [from ENTITY2] [to ENTITY3]

ENTITY1 is a mythic relic moved during the historical period from ENTITY2 to ENTITY3. Use with a timemark; if the timemark is left empty, the relic was being moved when the passage was written.

**Populates filecard categories ‘moved in the historical period from/to’, ‘survives as a relic at’, ‘relics preserved on site’ (places drawn from both ‘to’ and ‘from’ fields)**

**Triggers phenomenon ‘preserved relics’**

**ENTITY1 is entrance to ENTITY2**

Use only to capture entrances to the Underworld. ENTITY2 must be ‘the Underworld’.

**Populates filecard categories ‘serves as entrance to’ and ‘entrances:’**

**Triggers phenomenon ‘entrances to underworld’**

**ENTITY1 flows into ENTITY2**

Both ENTITY1 and ENTITY2 are waterways, typically rivers or springs. Use only where they are said to flow into or out of one another against geographical accuracy.

**Populates filecard category ‘flows into or out of’**

**Triggers phenomenon ‘impossible waterways’**

**ENTITY fortifies ENTITY**

When walls and gates exist in MANTO as fortifications (see [2.4.4](#_heading=h.3lsrkuvis3tl)), use ‘creates’ instead.

**Populates filecard category ‘fortified by’**

## 2.8.20 Movement

**ENTITY1 travels** [from ENTITY2] [to ENTITY3] [via ENTITY4]

Use to capture complex travel itineraries in the mythical period with ENTITY4 used to capture stops along the route in order; use if action is not captured by a more specific interaction (e.g. ‘visits’, ‘migrates’).

**ENTITY1 goes past ENTITY2**

Use where ENTITY1 does not visit or stop at ENTITY2.

**ENTITY1 crosses ENTITY2**

Use where ENTITY1 crosses ENTITY2, which will be a specific waterway.

**ENTITY1 shipwrecks ENTITY2 [in/on/at ENTITY3] [while intending to go to ENTITY4]**

ENTITY1 causes the shipwreck; ENTITY2 is shipwrecked (including the vessel if it is an entity in MANTO). ENTITY4 is the place ENTITY2 was heading towards. Where no god (etc.) is identified as causing the shipwreck, use ‘[BLANK] shipwrecks [ENTITY]’.

**Triggers phenomenon ‘shipwrecks’**

**ENTITY sends** **ENTITY** [against] [from] [to] [via]

**ENTITY1 expels ENTITY2** [from ENTITY3] [to ENTITY4]

**ENTITY searches for ENTITY** [in/on/at] [from] [to] [via]

**ENTITY flees** [from] [to] [via]

**ENTITY1 encounters ENTITY2**

Use only if action is not captured by a more specific interaction. Both ENTITY1 and ENTITY2 should typically be agents or collectives.

**ENTITY migrates** [from] [to]

Use where an entity changes their homeland in a (semi-)permanent manner (e.g. a woman is born into a family from one region and marries into a family in another) and the action cannot be captured by a more specific interaction.

## 2.8.21 Miscellaneous, disambiguation and conflation

**ENTITY is associated with ENTITY**

Use only if not captured by a more specific interaction.

**ENTITY1 is mentioned**

Use where there is no other entity in MANTO to connect ENTITY1 to. These ties should only have subject and predicate. Particularly useful when collecting data from fragments, where sometimes a name appears with no context.

**ENTITY is conflated with ENTITY**

Use where two entities that are ontologically distinct in MANTO are said to be the same entity. When a mythic entity is identified in the historical period, use ‘is identified [as]’. When the context is the syncretism of Greek and non-Greek entities, use ‘[Non-Greek entity] is identified as [Greek entity]’ (see [4.4](#_heading=h.9a715ls9udbh))

**Populates filecard category ‘sometimes conflated with’**

**ENTITY1 is identified as ENTITY2**

ENTITY1 is a mythic entity; ENTITY2 is an historical entity. ‘Is identified [in/on/at]’ also exists.

**Populates filecard category ‘identified as’**

**[ENTITY1] is identified** [in/on/at ENTITY2] [near]

ENTITY1 is a mythic entity; ENTITY2 is an historical entity. ‘Is identified as’ also exists

**Populates filecard category ‘identified in’ (only on sbj’s filecard)**

**[Non-Greek entity] is identified as [Greek entity]**

Use to capture syncrecism of Greek and non-Greek deities and heroes. See [4.4](#_heading=h.9a715ls9udbh).

**Populates filecard category ‘identified as’**

**Triggers phenomenon ‘syncretism’**

**ENTITY is** **located** [in/on/at] [near]

Use to express topographical relationships which are not ontologically stable enough to be captured as attributes of the entity itself. Often used to express relationships between mythical places (e.g. locations within the Underworld). Use ‘is identified [as]’ where a mythic entity is identified in the historical period.

**ENTITY is contemporary of ENTITY**

Use only where no other interaction captures the fact that two agents or collectives belong to the same generation.

**ENTITY is compared to ENTITY**

Use where a passage directly compares the qualities of two otherwise unrelated entities, and no other interaction can be captured.

Part 3: STYLE GUIDE

# 3.1 House Style

Proper names of entities, ancient authors etc should follow house style. (Alternative name fields exist to capture other spellings, transliterations):

Use Anglicized forms where these are more recognizable to aid search functionality, e.g. Alexander, Helen, Athens.

The general preference is to use Greek forms of names where the entity appears in both Greek and Roman traditions (e.g. “Aineias” rather than “Aeneas”). Where the entity appears principally in Roman traditions, use the Latin form, but be sure to add the Greek form in one of the alternative names fields to aid searchability.

For Greek transliteration, use the following:

κ (kappa) – c (we make exceptions for names like ‘Nike’ (and compounds), ‘Dike’ (and compounds), ‘Kore’, and

χ (chi) – ch

ο (omicron) – o

η (eta) – e (except following an iota at the end of a word, e.g. Γυγαίη > Gygai**a**, not Gygai**e**)

γγ (etc.) – ng

ρ – rh at the beginning of a syllable, r elsewhere

**-ros** / -er (e.g. Meleag**ros** not Meleag**er**)

**-ai-** / -ae- (e.g. **Ai**gyptosnot **Ae**gyptos)

**-ei-** / -e- or -i- (e.g. Heracl**ei**dai not Heracl**e**dai or Heraclidai)

**-ou-** / -u- (e.g. Diosc**ou**roi not Diosc**u**roi)

**-oo-** / -ou- (e.g. Hippoc**oo**n not Hippoc**ou**n)

**-medes** / -mede (e.g. Gany**medes** not Gany**mede**)

-**oi-** /-oe- (e.g. **Oi**neus not **Oe**neus)

When rough breathing appears before a vowel, spell with an initial ‘h’. E.g. Ἅλος > Halos.

We do not use macrons to distinguish between long vowels and short vowels.

Where the name does not appear in Greek texts, use the most familiar Latin form as house style.

When creating a name for an entity, The following conventions should be used:

Use ‘of’ wherever possible and avoid apostrophes – i.e. ‘the Club of Heracles’ not ‘Heracles’ Club’. Adjectives should only be used where necessary owing to familiarity (e.g. the Trojan Horse, the Calydonian Boar).

Use maximal capitalization. Where ‘the’, ‘of’, ‘at’ etc. are included in the name of an entity, they should be lowercase. All other words should be capitalized - e.g. the Thunderbolt of Zeus, the Hundred-Handers, the Walls of Troy, the Skin of the Calydonian Boar.

NB: the Greek and Trojan contingents at Troy differ from these conventions (e.g. ‘the Thracian contingent at Troy’ rather than ‘the Contingent of the Thracians at Troy’). We have based their names on the subheadings given in Kirk’s commentary.

For entities in the mythic world, use Anglicized equivalents of object descriptions. (You can add the Greek term(s) in **Name (transliteration)** to aid searchability. Be as consistent as possible and follow existing practice; E.g.:

| **Transliteration** | **House style** |
| --- | --- |
| Panoplia | Armour |
| Krene | Spring (not fountain) |
| Xoanon | Wooden Statue |
| Depas, Poterion | Cup |
| Krater, Phiale | Mixing Bowl, Bowl |
| Krosos, Lebes, Soros | Urn |
| Taphos; Mnema (if body obviously present) | Tomb |
| Aulos | Double Flute |
| Syrinx | Pan Flute |
| Tryphaleia (or any headwear worn in battle) | Helmet |
| Larnax | Chest |
| Kunea | Cap |
| Peplos | Robe |
| Zoster | War-belt |
| Stephanos | Crown |
| Pedilon, Sandalon | Sandal |
| Pithos | Jar |
| Harpe, Drepanon | Sickle (with ‘Sword’ in alternative name where appropriate) |

For the names of artifacts you can use transliterated names of vessels (etc), using “k” rather than “c” to follow the wider convention in the field. E.g. “Kylix”, “Krater”.

When entering text in free-text fields that will be visible in the public interface (e.g., **Commentary, Information**) give names in house style and use American English.

Part 4: ISSUES

4.1: Epithets

Because MANTO is primarily concerned with mythic narratives rather than cult practices or religious ideas, we do not distinguish between the various facets of gods as identified by their epithets. So, for example, we treat Zeus Eleutherios (‘the deliverer’) and Zeus Horcios (‘guardian of oaths’) as the same entity, i.e. ‘[Zeus](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188419)’! With heroes, epithets can sometimes be too vague or poetic to be captured in our database. In other words, we ignore descriptors like ‘godlike’ or ‘scion/peer of Ares’. (i.e. do not capture ‘ACHILLES is compared to ARES’ or ‘HELEN is compared to APHRODITE’ if the point of the comparison is simply to say that she is beautiful and he is fierce in war.)

However, we do need to take note of epithets that express concrete relationships between that entity and other entities. Because the meaning of epithets tends to be quite allusive or uncertain, you often need to draw on outside knowledge to create a useful tie and use your own judgment as to which might be the best interaction to use. As always, try searching Nodegoat to see what other people have done previously, and use **Data uncertain, Note,** and **Commentary** if appropriate.

Some examples:

‘Zeus Lycaios’ might be captured as ‘ZEUS is associated with MOUNT LYCAION’

‘Zeus Dicte’ might be captured as ‘ZEUS is associated with MOUNT DICTE’

‘Zeus Cronides’ might be captured as ‘ZEUS is child of CRONOS’

‘Zeus Agamemnon’ might be captured as ‘ZEUS is associated with AGAMEMNON’

Note of course that if there is a more specific passage in the text that you can use to capture such relationships (preferably using a more specific interaction!), then you should use that instead. It’s not necessary to capture the same information more than once in a text.

If an epithet is used in place of the actual name in a text, and you think a user might be confused when they click through to the text, add a note in **Commentary** explaining your decision (e.g. ‘’Argeiphontes’ is used in line 110 to mean Hermes’).

# 4.2: Repeating ties

You will not be able to capture absolutely every possible relationship in every line of text—believe us, we’ve tried!

Our job is to capture the relationships that make up the Greek storyworld in its fullness; the dataset will not be able to act as a list of everywhere that Zeus is called the son of Cronos, or Apollo called ‘Delian’, or Helen described as the wife of Menelaos. These just appear too frequently. The most important thing is that we capture as many different relationships as we can in the dataset. Ideally, we would also capture each of these relationships in connection to each text that it appears in, but not in every passage of that text. This means that, for commonly-repeated pieces of mythical data you should capture them once per text: choose either the first time it occurs, or a particularly useful example of it. Any time it reappears after that, you can ignore it. (There is nothing necessarily wrong with capturing the same tie more than once in a text, it is simply creating extra work!)

# 4.3: Prophecies at Delphi

To capture oracles given at Delphi (usually by the Pythia) whose ultimate source is Apollo, use ‘[the Oracle of Apollo](https://manto.unh.edu/viewer.p/60/2616/object/6580-10186749)’ entity in the ‘in accordance with a prophecy from’ field, or as subject in ‘gives prophecy’ ties. Do not also use 'Apollo', 'Pythia', or 'Delphi'.

We only use [Pythia](https://manto.unh.edu/viewer.p/60/2616/object/6580-8189965) as an entity when she is an active agent in a mythical event (e.g. breaking up the fight between Apollo and Heracles over the tripod).

# 4.4 Syncretism of gods and goddesses

‘Syncretism’ means that people identified one deity as equivalent to, or perhaps embodying some aspect of, another deity. These ideas are a challenge to our data model, which is based on the idea that each entity is (theoretically) distinct from the others. Because MANTO is primarily concerned with mythic narratives rather than cult practices or religious, we do not fully capture all instances of syncretism described in our sources. You should not use ‘is conflated with’ in these situations. Here are some possible strategies:

You might find that an author asserts that a hero or heroine transformed into a god or goddess; in these instances, you can use interactions like ‘becomes immortal’ etc. (see [2.8.7](#_heading=h.3vac5uf)).

Where a Greek agent is said to be the same as a non-Greek one, use ‘[Non-Greek entity] is identified as [Greek entity]’. E.g. –

*Apollodoros 2.1.3:“having found Epaphus [Io] came to Egypt and was married to Telegonus, who then reigned over the Egyptians. And she set up an image of Demeter, whom the Egyptians called Isis, and Io likewise they called by the name of Isis.*

***ISIS is identified as DEMETER***

***local source: EGYPT***

***ISIS is identified as IO***

***local source: EGYPT***

Where a text is clearly conflating two Greek deities, capture using ‘is associated with’ or ‘is mentioned’ as appropriate. E.g.:

*Euripides,* Phoenician Women *109-10: “O Lady Hecate,*

*child of Leto! The plain is one lightning-flash of bronze.”*

*(NB ‘child of Leto’ refers to Artemis)*

***HECATE is associated with ARTEMIS***

# 4.5: Seemingly ‘mythical’ entities in the historical period

Our definition of ‘mythical’ is strictly chronological, i.e. existing in the period which ends 5 generations after the return of the Heracleidai to the Peloponnese (see [1.1](#_heading=h.1v1yuxt)).

This means that we don’t capture a number of things which might seem ‘mythical’. For example, we don’t capture Herodotus’ gold-digging ants, the Griffins who fight the Arimaspians, or the many other strange creatures on the edges of the known world recorded by ancient geographers. We do, however, capture groups like the Amazons since even though they were said to have existed in the historical world, they were also present in the mythical period.

We also do not capture data about Romulus even though he was the son of Mars and features in stories that look very similar to the mythic ones we collect. Because he is 13 generations after Aeneas, he is not ‘eligible’ to be counted as an agent in MANTO.

# 4.6 Alternative names

The basic principle of MANTO is that each entity in our dataset should correspond to one particular entity in the ancient world. All entities have names so that we can identify them easily, but entities are really concepts rather than labels; so, you should think of an entity like ‘[the Peloponnese](https://manto.unh.edu/viewer.p/60/2616/object/6580-8194371)’ as expressing the concept of a particular location (i.e. the territory of the Peloponnese that constituted the kingdom of heroes like Phoroneus, Apis and Argos) even though this location was known by various different names.

However, this simple principle does need to be broken sometimes.

For the most part, where an entity has several different names we simply list them in the various fields under **Name.** This means that they can be used to search for that entity. So, if you search for either ‘Alexandros’ or ‘Paris’ you will find the entity ‘[Alexander](https://manto.unh.edu/viewer.p/60/2616/object/6580-8182124)’ because both are listed as alternative names.

We only create ‘Alternative name’ entities when we need an entity to capture information directly relevant to that name in the dataset. This usually means that they are needed to appear in ties like ‘is eponym of’, or ‘changes name of’. So, in the example below, we already have a main entity ‘[the Peloponnese](https://manto.unh.edu/viewer.p/60/2616/object/6580-8194371)’ but we also need to create alternative name entities for ‘[Apia](https://manto.unh.edu/viewer.p/60/2616/object/6580-8194366)’ and ‘[Argos](https://manto.unh.edu/viewer.p/60/2616/object/6580-8360025)’ to capture the assertion that [Apis](https://manto.unh.edu/viewer.p/60/2616/object/6580-8182232) was the eponym of Apia and [Argos](https://manto.unh.edu/viewer.p/60/2616/object/6580-8187815) was the eponym of Argos. (We connect the alternative name entities Apia and Argos to the main entity (‘the Peloponnese’) following the instructions in [2.4.1.1](#_heading=h.vn1arxwyuo09). This means that these alternative name entities should be easy to spot when you are entering data.)

You will notice that these alternative name entities are just stubs: they mainly exist to direct the user to the main entity. They don’t need attributes like Pleiades URNs or gender because they are identical to their main entities in these regards. And you will notice that they are only used in a few ties, since we use the main entities wherever possible. So, in the example below, we say that Phoroneus and Apis both ruled the Peloponnese even though the location was not known by that name at the time. E.g.,

*Apollodorus, Library 2.1.1-2: “Phoroneus ruled over all the territory that would later be called the Peloponnesos. With the nymph Teledice he had Apis and Niobe. Apis turned his power into tyranny, was a violent dictator, and named the Peloponnesos Apia after himself … Argos received the kingdom and called the Peloponnesos Argos after himself.”*

***PHORONEUS rules THE PELOPONNESE***

***APIS, NIOBE is child of PHORONEUS, TELEDICE***

***APIS succeeds PHORONEUS at THE PELOPONNESE***

***APIS is eponym of APIA (ALT. PELOPONNESE)***

***APIS names APIA (ALT. PELOPONNESE)***

***ARGOS succeeds APIS at THE PELOPONNESE***

***ARGOS is eponym of ARGOS (ALT. PELOPONNESE)***

***ARGOS changes name of APIA (ALT. PELOPONNESE) to ARGOS (ALT. PELOPONNESE)***

The tie ‘is alternative name for’ exists to capture assertions about alternative names. You can use this with entities that are not treated in MANTO as alternative names if required. You do not need to use this tie every time a name that we treat as an ‘alternative name entity’ is used, but it is useful for (e.g.) capturing assertions about the local uses of names. E.g.:

*Pausanias 9.12.2: “Those who think that the Cadmus who came to the Theban land was an Egyptian, and not a Phoenician, have their opinion contradicted by the name of this Athena, because she is called by the Phoenician name of Onga, and not by the Egyptian name of Sais.”*

***ONGA (ALT. ATHENA) is alternative name for ATHENA; local tradition at: PHOINICIA, THEBES***

(Note that in the past we collected more data about alternative names than we do now, so you may notice that some of the older data doesn’t conform with these instructions.)

‘Alternative name entities’ should not be created where an entity undergoes a profound transformation. In these instances they become a different entity. E.g., the heroine [Ino](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188585) transforms into the goddess [Leucothea](https://manto.unh.edu/viewer.p/60/2616/object/6580-8189686) or the woman [Cainis](https://manto.unh.edu/viewer.p/60/2616/object/6580-8189365) becomes the man [Caineus](https://manto.unh.edu/viewer.p/60/2616/object/6580-8189365). There are examples amongst the places as well: e.g., the city of [Troy](https://manto.unh.edu/viewer.p/60/2616/object/6580-8194710) was built on the [Hill of Phrygian Ate](https://manto.unh.edu/viewer.p/60/2616/object/6580-9615945). All of these entities are treated as main entities in MANTO because the transformation is not merely a change of name.

# 4.7 Panhellenic games

We capture one-off events like funeral games as mythic events, but not games that were celebrated regularly. In these instances, we simply collect data against the place where the event happened. This mainly affects the four Panhellenic games (at Olympia, Delphi (the Phythian), Nemea and Isthmia) as well as some local festivals (e.g. the panathenaic games at Athens). The ties for collecting data about regular events are a little different from those used when there is a mythic event that can be created as an entity in MANTO. See [2.8.11](#_heading=h.ojnwv83bv95t).

# 4.8 Personifications

Personifications are agents or collectives that either represent an abstract concept like ‘love’ or ‘death’, or divine incarnations of a landscape feature, like river gods.

MANTO is primarily concerned with collecting data about mythic narratives. Personifications (particularly of abstract concepts) are often used in poetry to express general concepts rather than concrete events in the mythic world. You should not capture descriptions of personifications in action which are obviously poetic tropes (e.g. ‘Panic defeated the Greek contingent at Troy’, ‘Rosy-fingered Dawn gave birth to Day’) or the uses of gods’ names as personified qualities (e.g. ‘Ares’ for war or ‘Aphrodite’ for love).

You may find that some ancient sources deliberately confuse the actions of personifications of landscape features, and the landscape features themselves. As a general rule, when the personification acts like an agent (e.g. gives birth, is metamorphized etc.), capture this data using the agent entity. Where the natural feature acts like a natural feature (e.g. is the location for something etc.) then use the place or landmark entity.

There are instructions for creating personifications as entities in Nodegoat at [2.4.1.4](#_heading=h.c2tkc05i1vdi).

## 

# 4.9 Modeling time in MANTO

MANTO does not directly collect information about when events happened in the *spatium mythicum.* Our data structure focuses on creating ties, which represent the outcomes of events. But we do not have the ability to order these events with chronological precision. So, we might have a list of all the heroes killed at Troy during the war there, but we cannot determine in which order each died from our data. For this kind of information, users would need to read the sources themselves.

Even though we can’t express time in highly granular ways, MANTO does indirectly offer ways of modeling mythic time more broadly. We can use the data in MANTO to determine which agents and collectives interacted with one another, and so could be said to belong to the same generation. We can also use ties like ‘is child of’ to recreate family trees. These can also reveal the aspects of the chronology of the mythic period.

We do have a small number of mythic events as entities. (See [2.3](#_heading=h.46r0co2).) These mark moments in time in that they capture where a group of people came together at a particular place. For example, any agent who participates in the [Funeral Games of Pelias](https://manto.unh.edu/viewer.p/60/2616/object/6580-9713956) must be at Iolcos at the same time as all other participants in the games. So these mythical event entities do provide another way of establishing broad, relative chronologies within MANTO’s mythical networks.

We also create historical events to use only in timemarks. (See [2.7.5](#_heading=h.34g0dwd).) When we capture information about (e.g.) the movement of relics in the historical world we want to be able to say when such events happened, and so we mark time in these instances using an historical event entity.

# 4.10: Choosing a Pleiades Number

Pleiades URNs allow us to fetch the locational data (longitude and latitude) that displays in our maps, and also to link our project to other digital initiatives.

When you search for a place in Pleiades, you might need to try several spellings before you find the right one. Pleiades is a community-built gazetteer so there are some gaps and double-ups in its data. If you are unsure which of several Pleiades URNs is the best one for our purposes, some have text references listed that you can check against. You could also check the index volume to the Barrington Atlas (unfortunately not online). Pleiades URNs also show the period cities were in existence. All things being equal, if you need to choose between several options, use the URN with the earliest dates (preferably 750 BC - )

Because Pleiades is an historical atlas, it is not exactly suited to our purposes. Many of the places that we describe as fictional or unlocatable do have URNs in Pleiades – use these if you can find them. Take care, however, that you do not use a Pleiades URN that will fetch locational data if we have described a place as fictional or unlocatable in MANTO.

See [4.17](#_heading=h.q8yi9zmm3m55) for instructions on ingesting locational data from Pleiades.

# 4.11: Uploading data using a spreadsheet

Any data can be uploaded by spreadsheet into Nodegoat. This can be useful for editing lists of entities etc. Where we find it a real timesaver is in the creation of passages before we start entering the data of a new text. The full guide from Nodegoat is here: <https://nodegoat.net/guides/csvfile> but it’s useful to have a description of the process specifically geared towards creating passages:

First, manually create the AUTHOR and TEXT in Nodegoat.

Next, create an Excel file with the headings AUTHOR, TITLE, PASSAGE, CTS URN in the first rows. Fill out the columns with the name of the author, title of the text, passage numbers, and CTS URN link to Scaife (see 2.3) in the appropriate fields. Note that you can use Excel to generate sequential numbers. Finally, Excel removes trailing zeros from decimals (e.g. 2.100 is changed to 2.1). To adjust for this, select any passage numbers with two decimals (e.g. 2.10-2.99) -> Right Click -> Format Cells -> Number -> Category: Number, and set the Decimal Places from 2 to 1, then back to 2. Do the same for any numbers with three or more decimals, changing the value to 3 or more, as needed.

Finally, save the file as a CSV. Open the drop-down menu that is set to Excel Workbook (\*.xlsx) and change this to CSV UTF-8 (Comma delimited) (\*.csv) (do not use the other CSV file types, as these do not use UTF-8 encoding).

In Nodegoat, upload the CSV using Model -> Import -> CSV Files -> Add CSV File.

Next, create a template using Model -> Import -> Import Templates -> Add Import Template. Select the CSV file you have just uploaded, and select ‘Passage’ as the target. There will now be four columns to adjust. Change the second column from ‘Author’ to ‘Title’, ‘Passage’ and ‘CTS URN’ as appropriate. For ‘Author’ and ‘Title’ change the final column to ‘Object Name’. Save the template.

Finally, click ‘Run’ on the right-hand side of your new template. Nodegoat will display samples of the first, middle, and last passage that will be created. Ensure these look correct, then run the template to create all of the passages.

# 4.12: Identification of mythical places with historical locations

Most places in the *spatium mythicum* have quite secure relationships with places in the *spatium historicum*. For example, the ‘[Athens](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188815)’ of myth can clearly be assumed to be located on the site of the historical city.

But when the relationship between a mythical place and an historical place is not as straightforward, we need to capture this ‘messiness’ carefully.

‘Messy’ relationships between places tend to be of two kinds. The first kind is where an (e.g.) epic poet describes a certain place, and there is later dispute over where that place was. A good example of this is [Oichalia](https://manto.unh.edu/viewer.p/60/2616/object/6580-8254017). There is an archaic epic that tells of its sacking by Heracles in which it is treated as a specific place (probably on Euboia), but by the Hellenistic period several different cities claimed to have once been Oichalia. The second kind is where a place is obviously fictional in poetry but in later traditions it is located somewhere in the historical Mediterranean. So, for example, Circe’s island of [Aiaia](https://manto.unh.edu/viewer.p/60/2616/object/6580-9051582) is clearly a fantasy location in the *Odyssey*, but like many of the places Odysseus visits it was later said to be in southern Italy.

When collecting data for MANTO, we treat both kinds of places in the same way. We create entities for the unlocatable places (e.g. ‘Oichalia’, ‘Aiaia’) and put the word ‘unlocatable’ in **Information.** We also create entities for each location in the *spatium historicum* that claimed to be this place and use the interaction ‘is identified (as)’ to connect them. E.g.:

*Pausanias 4.2.3: “The Thessalians say that Eurytium, which to-day is not inhabited, was formerly a city and was called Oechalia. The account given by the Euboeans agrees with the statements of Creophylus in his Heraeleia ; and Hecataeus of Miletus stated that Oechalia is in Scius, a part of the territory of Eretria. Nevertheless, I think that the whole version of the Messenians is more probable than these, particularly on account of the bones of Eurytus, which my story will deal with later.”*

***OICHALIA (UNLOCATABLE) is identified as EURYTION***

***Local tradition at: THESSALY***

***Doubt or disbelief expressed: yes***

***Alternatives given: yes***

***EURYTOS is eponym of EURYTION***

***Doubt or disbelief expressed: yes***

***Data implicit: yes***

***OICHALIA (UNLOCATABLE) is identified as OICHALIA (EUBOIA)***

***Textual source: Creophylos, Capture of Oichalia fr. 2; Hecataios fr. 28***

***Local tradition at: EUBOIA***

***Doubt or disbelief expressed: yes***

***Alternatives given: yes***

***OICHALIA (UNLOCATABLE) is identified as CARNASION***

***Local tradition at: MESSENIA***

***Doubt or disbelief expressed: no***

***Alternatives given: yes***

***THE TOMB OF EURYTOS (CARNASION) is a relic at CARNASION***

You can see from the second and fifth ties that we collect any assertions relevant to the specific historical locations against those specific entities.

It can be difficult in some instances to know whether to collect narrative data against the mythic location or one of the historical claimants. Where data is relevant to both, you should capture it against both.

# 4.13 Rationalized variants

Rationalizations are versions of the traditional stories which are manipulated to seem less fantastic in some way. You can read more about them in this [blog post](https://www.manto-myth.org/blog/rationalising-myth-in-manto).

Wherever possible, you should capture rationalizations in the same way that you capture traditional forms of the myth. Use the same entities, and replicate the ties used to capture the episode elsewhere where these fit the context. Ideally you should also use the commentary field to alert the user (e.g. ‘In this passage, Pausanias gives a rationalized account of Theseus and Peirithous’ journey to the Underworld’). If the source expresses explicit skepticism of the mythic data, tag the tie with **Doubt of disbelief expressed.**

If the characters in the rationalized version do things that do not happen in the traditional versions, and so the data looks very different from the data that we used to capture the traditional version, then you need to create new agents. Use **Rationalized form of** to capture the connection between the rationalized and traditional figures. (See [2.4.1.2](#_heading=h.lhkmao15m4ic) for creating rationalized entities).

So, in this example of Plutarch’s rationalization of Theseus and Peirithous’ trip to the underworld, we use the existing entities to capture data about [Theseus](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188822), [Peirithous](https://manto.unh.edu/viewer.p/60/2616/object/6580-8189133), and [Cerberos](https://manto.unh.edu/viewer.p/60/2616/object/6580-8187977), since they do what they normally do in the myth (except that the action takes place in Epeiros, not the Underworld). However, we do need new entities to capture [Aidoneus](https://manto.unh.edu/viewer.p/60/2616/object/6580-10150526), king of Epeiros as the rationalized form of Hades, and to capture the fact that Persephone’s traditional role is now divided between two separate figures, ‘[Phersephone](https://manto.unh.edu/viewer.p/60/2616/object/6580-10150526)’, and ‘[Kore](https://manto.unh.edu/viewer.p/60/2616/scenario/1/geo/)’.

Plutarch, *Theseus* 31.4: “*Then Theseus, to return the service of Peirithous, journeyed with him to Epirus, in quest of the daughter of Aidoneus the king of the Molossians. This man called his wife Phersephone, his daughter Kore, and his dog Cerberus, with which beast he ordered that all suitors of his  daughter should fight, promising her to him that should overcome it. However, when he learned that Peirithous and his friend were come not to woo, but to  teal away his daughter, he seized them both. Peirithous he put out of the way at once by means of the dog, but Theseus he kept in close confinement.”*

***KORE (RAT. PERSEPHONE) is child of AIDONEUS (RAT. HADES), PHERSEPHONE (RAT. PERSEPHONE)***

***AIDONEUS (RAT. HADES) rules MOLOSSIA***

***AIDONEUS (RAT. HADES) is spouse of PHERSEPHONE (RAT. PERSEPHONE)***

***CERBEROS kills PEIRITHOUS in MOLOSSIA at the command of AIDONEUS (RAT. HADES)***

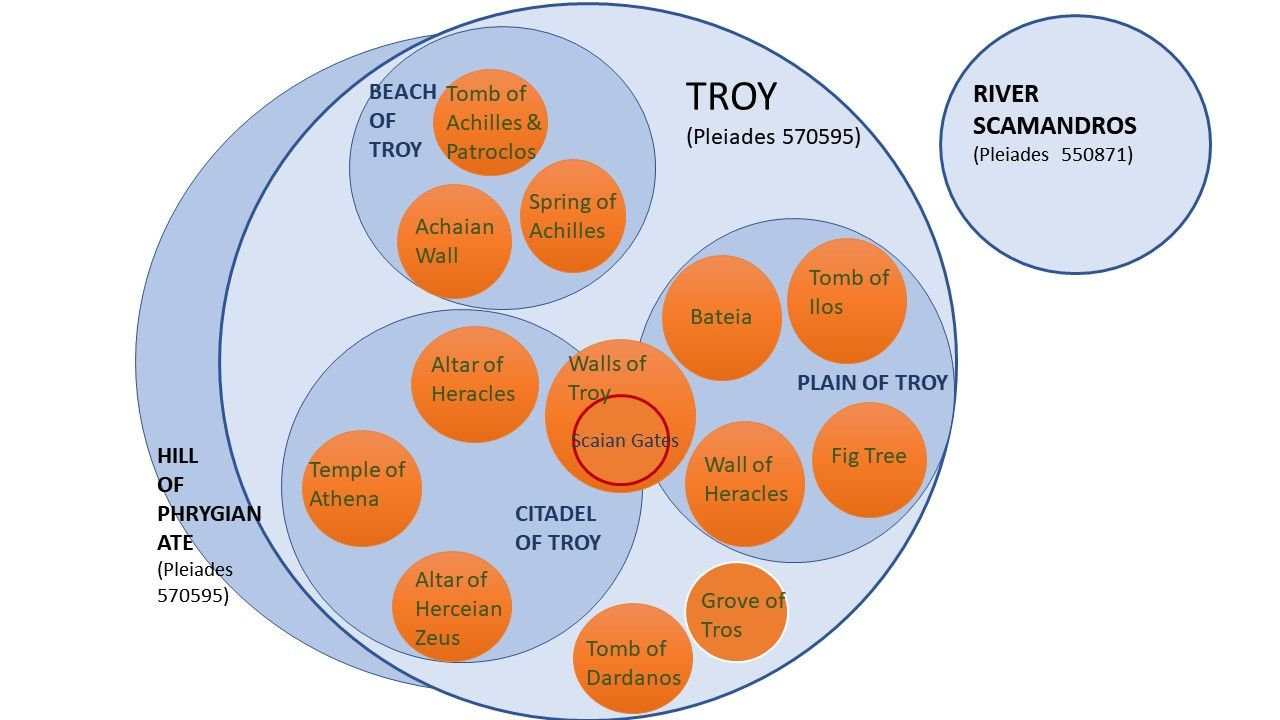
***(not all ties included here)***

# 4.14 Nesting entities

By ‘nesting’ entities we make our data tidier and more systematic. It also makes data collection quick because we only need to capture the most granular form of the assertion, and reversals will take care of the rest.

When creating places, landmarks, constellations, mythical events and historical artifacts, you can nest one entity inside another using **In.** When creating collectives and historical events, you can nest one entity inside another using **Part of.** (See [2.4.4-8](#_heading=h.3lsrkuvis3tl) and [2.7.5.1](#_heading=h.da6l9s7qk25s) for details.) By using these attributes we are expressing how entities relate to each other in terms of their locations, or the fact that they are subsets of larger groupings or periods of time.

This allows us to work with quite complex arrangements of entities. So, at [Troy](https://manto.unh.edu/viewer.p/60/2616/object/6580-8194710) for example, we have not merely the city ‘Troy’ but also smaller areas in and around the city and various landmarks (see fig. 4.14.1) and these all need to be nested inside one another. You can read more about this conception of Troy in this [blog post](https://www.manto-myth.org/blog/a-narrative-gazetteer-of-troy).



##### Figure 4.14.1: Nesting of locations at Troy (graphic: G. Goodwin)

The advantage of doing this is that we can capture data in very granular ways, using the most precise location that we can find. Meanwhile, reversals in Nodegoat will make sure that this same data also populates the ‘outer’ layers of the nest, so that we can be sure that our lists of (e.g.) everyone who had a tomb in a particular city are accurate since the tombs that are only collected against the ‘inner’ layers of the nest are also listed. In the example of Troy, the [Scaian Gates](https://manto.unh.edu/viewer.p/60/2616/object/6580-8240597) is one of the landmarks that [Troy](https://manto.unh.edu/viewer.p/60/2616/object/6580-8194710) ‘encompases’.



**Figure 4.14.2: Nesting of locations at Athens (graphic: G. Hawes)**

Take the example of another complex site, Athens. Fig. 4.14.2 shows just one part of the city. The innermost layer of this nest is the olive tree that Athena gave to the city and which was preserved there in historical times. When we collect the tie ‘[THE OLIVE TREE OF ATHENA is a relic at THE SANCTUARY OF PANDROSOS’](https://manto.unh.edu/viewer.p/60/2800/object/6582-9619265), reversals will populate the filecards for the [tree](https://manto.unh.edu/viewer.p/60/2616/object/6580-9619257) (‘survives as a relic at: Sanctuary of Pandrosos’) and the [Sanctuary](https://manto.unh.edu/viewer.p/60/2616/object/6580-9619261) (‘relics preserved on site: Olive Tree’). And reversals will also send this data to the outer layers of the nest as well, so that the information ‘relics preserved on site: Olive Tree’ will also appear on the filecards for the [Acropolis](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188821) and for [Athens](https://manto.unh.edu/viewer.p/60/2616/object/6580-8188815) itself.

The reversals that are affected by nesting are: “Place of conception of”, “Place of birth of”, “Place of death of”, “Place of burial of”, “Has depictions of”, “Relics on site”, and “Related Entities”.

# 4.16 Dead bodies

We create entities that represent the dead bodies of agents as seldom as possible. When we use interactions like ‘buries’ or ‘recovers the body of’ we use the agent as an entity. Landmarks that represent heroic tombs (i.e. with the name ‘the Tomb of …’) do implicitly contain the body of an agent, but it is not necessary to create a specific entity to represent the body itself.

The main reason we do need to create dead bodies as entities is in situations where the body of a hero is described as a relic or moved in the historical period. In these situations, the body should be an Object, and usually have the name ‘the Bones of …’.

# 4.17 Ingesting locations from Pleiades

To run the Pleiades ingestion: From the Nodegoat Data environment select Processes > Ingestion > Pleiades Location Data Run > Run Ingestion. This process trashes all locational data in MANTO and fetches the most recent locational data from Pleiades.

# 4.18 When to tag implicit data

The tag **Data implicit** means the information in the tie is deduced from the information in the passage, and very likely to be correct, but it is not explicitly stated in the source material.

Examples include:

1. When a hero’s grandfather is named, which allows you to deduce his parentage. E.g.:

*Pausanias 2.16.1: “Argus, the grandson of Phoroneus, succeeding to the throne after Phoroneus, gave his name to the land.” (Implicit in this statement is the role of Niobe, who is always Argos’ mother and Phoroneus’ daughter)*

***ARGOS is child of NIOBE***

***Data implicit: yes***

***NIOBE is child of PHORONEUS***

***Data implicit: yes***

1. When a well-known story is alluded to and so you capture more complete data than is mentioned in the passage. E.g.:

*Pindar,* Nemean *5 lines 13-16: “Phocus was the son of the goddess Psamatheia; he was born by the shore of the sea. Reverence restrains me from speaking of an enormous and unjust venture, how indeed they left the glorious island, and what divine power drove the brave men from Oenone.” (Pindar here refuses to tell the well-known story of how Phocos was killed by his brothers, who were then exiled from Aigina)*

***PELEUS, TELAMON kills PHOCOS in AIGINA***

***Data implicit: yes***

***[BLANK] expels PELEUS, TELAMON from AIGINA***

***Data implicit: yes***

1. When a connection is made between (e.g.) a place and a hero, but the exact nature of the connection is not spelled out in the passage. E.g.:

*Pausanias 4.2.3: “The Thessalians say that Eurytium, which to-day is not inhabited, was formerly a city and was called Oechalia.” (Implicit in this statement is the Thessalians’ logic: the mythical city of Oichalia was ruled by Eurytos, so they are implicitly claiming that their city of Eurytion was renamed for him.)*

***EURYTOS is eponym of EURYTION***

***Data implicit: yes***

1. When a character from myth is not very well-known and is identified only by a description, meaning that some readers might be uncertain about who is meant. E.g.:

*Pausanias 2.21.3: “...Tyrsenus was the son of Heracles and the Lydian woman…”*

***TYRSENOS is child of HERACLES and OMPHALE***

***Data implicit: yes***

As always, if you think that a user might be confused about how you created a tie from that passage, explain yourself in **Commentary** or **Note.** E.g., in the final example above, “Omphale is unnamed in the text but is identifiable by Pausanias' reference to 'the Lydian woman'”.

# 4.19 Entity attributes for research projects

You will notice that several checkboxes appear after **Modified?**. These include: **Ruined city in Pausanias, Functional city in Pausanias, Matriliny - former king, Matriliny - new king, Matriliny - woman, Generation.** These are being used for specific research projects. Their use is not covered in this manual and you should not touch them.

Part 5: DATA MANAGEMENT

# 5.1 Communication

You can access this manual in the google drive [MANTO Manual for data collectors](https://drive.google.com/drive/folders/1kSAJ5tRrnDS2jIRw34lQSiYVmOj-s0Gf?usp=share_link).

You will also be given details for accessing MANTO’s discord server, which we use for asking and answering questions about data collection. You may also be given a Nodegoat account to allow you to enter and edit data directly.

If you notice problems with the data or this manual, have suggestions for improvements, or would like to write a blog post on a topic related to MANTO, you should [contact](https://www.manto-myth.org/contact) Greta and/or Scott.

# 5.2 Data lifecycle

Data collection has the following stages:

**1. Data Collection:** Passages and entities identified and disambiguated; ties created and entered into Nodegoat. All work is checked against any resources (commentaries, topostext etc.) for missed allusions, accuracy of URNs, correct use of the MANTO methodology etc.

**2. Final Check:** All data is checked once more by either Greta or Scott. At this stage the ties are marked ‘checked’.

**3. Attention Required:** Issues still flagged as ‘attention required’ are resolved by Greta and/or Scott. At this stage the ties are marked ‘Add to public interface’. The data populate filecards and become visible in the [public interface](https://manto.unh.edu/viewer.p/60/2616/scenario/1/geo/).

All data remains editable even once it has been added to the public interface. In addition, changes implemented to the underlying data structure (including reversals) may affect how data is displayed.

Researchers can request particular parts of MANTO data be downloaded as .csv files from Nodegoat in support of specific projects. These data are made available through a google drive.

# 5.3 Licensing

All data collected for MANTO (including what appears in the public interface) is available under a [Creative Commons Attribution 4.0 License (CC-BY)](https://creativecommons.org/licenses/by/4.0/). This means anyone can share and re-use it so long as they provide an appropriate attribution.

All data collectors are acknowledged on MANTO’s [website](https://www.manto-myth.org/manto). If you notice an error in these acknowledgements, please [contact](https://www.manto-myth.org/contact) Greta and Scott.