
Annotating Quotations and Text Reuses

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using ontologies to describe citations and citing acts

describe in a formal & machine readable way citing acts of all types

citing act:

text a refers to text b

in a certain way

for a certain purpose

Identify text a and text b

describe the way and the purpose

two examples

Pollux, *Onomasticon* 1.5:

“God, and gods and daimons; because it seems good to Homer (A 222 saep) to call the gods like that, daimons.”

Pollux, *Onomasticon* 2.65:

Aristophanes calls the the eye ulcers *syka* (Ran. 1245), and Simonides the iambic poet calls a dim-sighted person *sknipos* (frg. 19 B):

or a blind one or a dim-sighted or someone who sees very well

NB: in the editions of Simonides, instead of “someone who sees very well” the reading: “someone who can barely see”

“solutions” in typed books

quotation marks and/or printing verses indented

additional information in the text (reference to the cited passage)

indices at the end of the printed book

(some of the) aims in digital editions

make clear choices about what the cited text is (define its boundaries)

make a full list of cited passages accessible

describe in a formalized language the type of citation

describe in a formalized language the purpose of the citing act

using ontologies is (part of) the answer

- **Shared Ancient Wisdoms SAWS**
- **Citation Typing Ontology CiTO**

SAWS ontology: what for?

“The SAWS ontology is our vocabulary for describing the types of relationships present between or within our texts.”

“our” means: of the project **Sharing Ancient Wisdoms**

“... The focus of the SAWS project is on collections of ideas and opinions – ranging from pithy sayings to short passages from longer philosophical texts – which make up the ancient genre of Wisdom Literature.”

(<http://www.ancientwisdoms.ac.uk/>)

record and visualise the links within and between gnomologia, between these collections and source texts, between collections and their recipient texts

a hierarchy of objects to describe structural elements of a text

contentItem:

“A basic unit of interest within the Material: a division of a collection instance/section, for more exact reference than when using a section – this identifies **basic units of interest** in the material for SAWS (marked in TEI as <seg>)”

contentItem is “a linguistic object”

a detailed vocabulary to describe citations

according to degrees of exactness:

If linguistic object a and b are of the same type:

verbatim variant version (shorter, longer)

If linguistic object a and b differ in type:

close rendering of loose rendering of

according to “language”/encoding system:

translations

transliteration

according to chronological order and type of dependency:

direct translation

direct copy

the CiTO ontology

CiTO, the Citation Typing Ontology, is an ontology written in OWL 2 DL (Web Ontology Language, Description Logic) to enable **characterization** of the *nature* or *type* of citations, both *factually* and *rhetorically*, and to **permit** these descriptions **to be published on the Web**.

(<http://www.sparontologies.net/ontologies/cito/source.html>) Date: 03/07/2015

Citations of different types:

- direct & explicit
- indirect
- implicit

CiTO ontology: citation act

- scope: scholarly/scientific production & journalistic texts, literature
- the basic structure: “text A cites text B in a certain way”

```
:thisCitation a cito:CitationAct ;  
    cito:hasCitingEntity :paperA ;  
    cito:hasCitationCharacterization cito:extends ;  
    cito:hasCitedEntity :paperB .
```

CiTO ontology: the object property “cites”

- “cites” is a sub-property of “refers to”
- the main part of the CiTO ontology consists in sub-properties of “cites”
- two logically different questions:
 - a. as what does the citing entity cite the cited entity? → “citesAs...”
 - b. in what kind of activity has the citing entity been engaged while citing the the cited entity?

CiTO ontology: “citesAs...”

- subclasses of “cite”:

- “cites as ...”

authority	data source	evidence	metadata document
potential solution	recommended reading		related
source document			

- cites for information

CiTO ontology: scholarly activities

- subclasses of “cites”
- describing ways in which the citing entity is engaged with the cited entity
- compiles confirms corrects credits critiques derides
describes disagrees with gives background to *etc.*

back to the first example

Pollux, *Onomasticon* 1.5:

“God, and gods and daimons; because it seems good to Homer (A 222 saep) to call the gods like that, daimons.”

In SAWS ontology:

text a = “daimons” in Pollux’ text

text b = all instances in Homer where the word appears in the meaning “gods”

relationship: text a is variant of text b

In CiTO ontology:

citing text = “daimons” in Pollux’ text

cited text = all instances in Homer where the word appears in the meaning “gods”

relationship: cites as authority

... and to the second

Pollux, *Onomasticon* 2.65:

Aristophanes calls the the eye ulcers *syka* (Ran. 1245), and Simonides the iambic poet calls a dim-sighted person *sknipos* (frg. 19 B):

or a blind one or a dim-sighted or someone who sees very well

In SAWS ontology:

text a = “or a blind ... well” in Pollux’ text

text b = the fragment of Simonides

relationship: text a is variant of text b / or verbatim?

In CiTO ontology:

relationship: cites as evidence

And what about the citation “sknipos”?

Quotations and Text Reuses Data

- How do we produce it?
- How do we get it?



- manual annotations of text reuse information
- named entities recognition (author names, work titles and descriptions, etc.)
- generate authority lists from print editions data:
 - reused authors
 - reused works
 - indexable concepts pertaining to text reuse
 - etc.

machine actionable versions of paper indices

machine actionable versions of paper indices

Abrotonon of Thrace, *mother of Themistocles* (PAA 101398), 13.576c
 Academus, *addressee of Theognis*, 7.310b
 Acesas of Cyprus, *weaver*, 2.48b
 Accias, *cookbook author*, 12.516c
 Acestor, *tragic poet* (PAA 116685; TrGF 25), 6.237a
 Achaeus of Eretria, *tragic poet*, TrGF 20 T 7: 10.451c; F 3:
 10.417f-18a; F *4: 10.414c-d; F 5: 15.689b; F 5a: 10.416b; F 6:
 6.270c; F 7: 9.368a; F 8: 9.376a-b; F 9: 10.427c; F 10: 15.690b; F
 12: 4.173d; F 13: 4.173d; F 14: 11.480f; F 17: 14.641d; F 19:
 10.451c-d; F 25: 6.270c; F 26: 15.668a-b; F 27: 7.277b; F 32:
 6.267d; F 33: 11.466e-f; F 33.1: 11.498d-e; F 41: 1.30f-1a; F 42:
 2.63b
 Achilles, *Homeric hero*, 1.10c, 11a, b, 12b-c, 14a, 17e, 23e-f;
 2.43d-e with n.; 5.179c, 193a; 6.223a n., 223c n., 226f n., 232d;
 10.433b, d; 11.781c, 783b; 13.560b, 601b; 14.624a, 627f, 633c;
 15.695b, c, 696c
 Acontius, *love-object in Callimachus*, 15.668b
 Acrisius, *king of Argos and father of Danae*, 8.345a; 11.466b
 Acrotatus, *king of Sparta* (Bradford p. 22), 4.142b
 Actaeon, *prince of Thebes torn apart by his own dogs*, 1.1d
 Adaeus, *author of On the Sense of Words*, 11.471f
 Adaeus, *general of Philip II*, 12.532e
 Adaeus of Mitylene, *author of treatise on sculptors*, 13.606a
 Adeimantus of Lampascus, *associate of Demetrius Poliorcetes*
 (Billows #1), 6.253a, 255c
 adespota
 comic, (Kassel-Austin eds.) fr. 100: 1.20b; fr. 101: 2.35e; fr. *102:
 2.39d; fr. *103: 2.49a; fr. *104: 2.67a; fr. *105: 3.74a; fr. *106:
 3.113a; fr. *107: 3.126a; fr. *108: 4.165b; fr. *109: 5.219a; fr. *110:
 6.270b; fr. *111: 6.270f; fr. *112: 7.307f; fr. 113: 8.352e; fr. *114:
 9.376d; fr. *115: 9.381b; fr. *116: 9.401b; fr. *117: 9.406a; fr. *118:
 9.407f-8a; fr. 119: 10.415d; fr. *120: 10.433e; fr. 121: 10.458a-d; fr.
 *122: 12.552b-c; fr. 123: 13.574c; fr. *124: 14.658a; fr. 125:
 14.664c-d; fr. *126: 15.700c; fr. 209: 9.390f-1a; fr. *732: 10.426d
 epic/elegiac, SH 1011: 11.495a

epigrams, FGE 279: 12.543c-d; 279-82: 12.543d; 283-6: 12.543d-e;
 287-8: 12.544a; 315-18: 11.465d; 1158-9: 13.576c; 1482-3:
 13.609d; 1532-5: 1.19b-c; 1544-5: 2.48b; 1546-9: 6.232c; 1550-1
 = SH 1010: 8.337e; 1568-9: 10.454f; 1596-9: 13.599b; 1624-7:
 10.436d; 1628-9: 10.442e; 1752-7: 4.162a; 1796-9: 5.215b;
 1844-7: 14.629a; 1852-3: 11.782b
 lyric, PMG 884: 15.694c; 885: 15.694c; 886: 15.694c-d; 887: 15.694d;
 888: 15.694d; 889: 15.694d-e; 890: 15.694e; 891: 15.695a; 892:
 15.695a; 893: 15.695a-b; 894: 15.695b; 895: 15.695b; 896:
 15.695b; 897: 15.695b-c; 898: 15.695c; 899: 15.695c; 900: 15.695c;
 901: 15.695c-d; 902: 15.695d; 903: 15.695d; 904: 15.695e; 905:
 15.695e; 906: 15.695e; 907: 15.695e; 908: 15.695f; 952: 11.781c-d;
 953: 13.599d; 954a-b: 14.633a; 955: 14.636d; 1020: 5.217c
 parodic, (Olson-Sens eds.) fr. 3: 5.187a; fr. 4: 6.270c; fr. 5: 6.270e-f;
 fr. 6: 13.571b
 tragic, (Radt ed.) F 89: 4.156e n.; F 90: 2.48a; F 91: 3.107e; F *91a:
 4.155f; F 92: 4.156f n.; F *92a: 4.164b; F 93: 4.164e; F 95:
 8.336b-c; F 96: 10.433e-f; F 97: 10.457b
 Adiatomus, *king of Sotant*, 6.249a-b
 Admete, *daughter of Eurystheus*, 15.672a-d
 Admetus, *king of Phrae*, 15.695b
 Adon, *Phrygian pipe-player* (Stephanis #53), 14.624b
 Adonis, *beloved of Aphrodite*, 2.69b-d; 4.174f; 10.456a-b; 13.566d,
 575a
 Adramytes, *king of Lydia*, 12.515e
 Adrastus, *one of Seven Against Thebes*, 6.222c n., 222d; 11.459d,
 468a
 Adrastus of Aphrodisias, *Peripatetic philosopher*, 15.673c with n.
 Adreste, *slave-woman of Homeric Helen*, 5.191a
 Aegeus, *father of Theseus*, 13.556f
 Aegilus, *Attic hero*, 14.652e
 Aegimus, *author of treatise on cake-making*, 14.643c
 Aegina, *lover of Zeus*, 13.566d
 Aegisthus, *Homeric hero*, 1.14b
 Aegle, *wife of Theseus*, 13.557a
 Aelius Asclepiades, *author of treatise on wreaths*, 15.676f, 679b
 Aelius Tubero, *cleverly evaded sumptuary law*, 6.274c-d
 Aemilianus Maurus, *grammarian and deipnosophist*,

II INDEX SCRIPTORVM

ACESIAS (v. l. *Ἀκίσσιος*): *Ὀφθαλμικά* XII 516c.
 ACHAEVS Eretriensis
Ἀθία (fr. 3) X 417f. 418a. (fr. 5) XV 689b.
Ἀθίων σατυρικός (fr. 6) VI 270bc. (fr. 7) JX 368a. (fr. 8) IX 376a. (fr. 9) X 427c. (fr. 10) XV 690b.
Ἀλκμαίων σατυρικός (fr. 12) IV 173cd. (fr. 13) IV 173de. (fr. 14) XI 480f.
Ἡραίστος (fr. 17) XIV 641d.
Ἰρις σατυρική (fr. 19) X 451cd.
Κέκνος (fr. 25) VI 270e.
Δίνος (fr. 26) XV 668 ab.
Μοῖραι (fr. 27) VII 277b.
Ὀμφάλη (fr. 32) VI 267d. (fr. 33) XI 466ef. 498de. fab. inc. (fr. 4) X 414cd. (fr. 39) I 31a. (fr. 40) II 63b.
 ADAEVS Mitylanaeus (p. 606a)
ἐν τοῖς περὶ Διαθέσεως XI 471f.
ἐν τῷ περὶ Ἀγαλματοποιῶν XIII 606a.
 ADRASTVS
πέντε βιβλία Περὶ τῶν κατὰ Θεοφράστου ἐν τοῖς περὶ Ἡθῶν καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἔκτον δὲ Περὶ τῶν ἐν τοῖς Ἡθικοῖς Νικομαχείους Ἀριστοτέλους XV 673e.
 AEGIMIVS
Πλακοντοποικίων σύγγραμμα XIV 643f.
 AELIVS ASCLEPIADES
ἐκ τῶν ἐπιγραφομένων Στεφάνων XV 676f. 679b.
 AESCHINES ὁ Κοθωνίδης δῆτωρ (p. 223d)
ἐν τῷ κατὰ Τιμάρχου λόγῳ (41) VIII 339bc. (75) XIII 572c. (Cleiphont. 83) VI 223de.
 AESCHINES ὁ Σωκρατικός (p. 220a); de dialogis eius XIII 611d (εἰ μὴ Σωκράτους ἐστὶ συγγράμματα auctore Idomeno).
ἐν Ἀλκιβιάδῃ (p. 21 H) XIV 656f.
ἐν τῷ Ἀξιώχῳ (p. 20) V 220c.

566

II INDEX SCRIPTORVM

ἐν τῇ Ἀσκασίᾳ (p. 16) V 220b.
Καλλίας (p. 12) V 220bc.
ἐν τῷ Τηλαγόει (p. 25) V 222a.
 vide ANTISTHENES.
 AESCHRIO ὁ Σάμιος λαμβοποιός (p. 335c).
ἐν τινι τῶν Ἰάμβων (fr. 6) VII 296ef. (fr. 8) VIII 335cd.
 AESCHYLIDES
ἐν τρίτῳ Γεωργικῶν XIV 660d.
 AESCHYLVS
Ἀγαμέμνων (296) XV 700e. (829. 916?) XIII 673b, cf. adn.
Ἀθάμας (fr. 1) II 87f. VII 316b.
Ἀμυρόνη (fr. 14) XV 690c.
Γλαύκος Πύρριος (fr. 34) III 87a.
Δαναῖδες (fr. 44) XIII 600ab.
Ἡδωνοί (fr. 57,6) XI 479b.
Ἡλιάδες (fr. 69) XI 469f. (fr. 72) X 424d.
Θεωροί (fr. 79) XIV 629f.
Ἰξίον (fr. 91) IV 177a. 182c.
Κάβιροι X 428f. (fr. 95) IX 373d.
Κρήσσαι (fr. 116) II 51c.
Λυκοῦργος (fr. 124) X 447c.
Μαρκιδόνες (fr. 135) XIII 602e, cf. 601a. Myrm. fr. 139,4) XI 494b.
Νεανίσκοι (fr. 146) XI 603c.
Ὀσολόγοι (fr. 179) XV 667cd, cf. XI 782e. V. fab. incert. fragmenta
Παλαμήδης (fr. 182) I 11d.
Περραιβίδες (fr. 184) XI 499a. (fr. 185) XI 476c. V. *Πίρσαι*.
Πίρσαι (Περραιβίδες coni; fab. inc. fr. 285) III 86b.
Προμηθεὺς Δεσμώτης (297) IV 166c. (814) VIII 347c.
Προμηθεὺς Ἀνόμενος (fr. 202) XV 674d.
Πρωτεὺς σατυρικός (fr. 210) IX 394a. (fr. 211) II 67c*.
Σφίγξ (fr. 235) XV 674de.
Φιλοκτήτης (fr. 257) IX 394a.
Φινεύς (fr. 258) X 421f.
Φορκίδες (fr. 261) IX 402b.
Φρύγες (fr. 264) II 51c.
 fab. incert. (Ostologorum fr. 180) I 17c. (fr. 286) III 86b, v.
Πίρσαι. (fr. 307. 308) VII 803c. (fr. 309. 310. 311) IX 376de. (fr. 318) XII 528c. (fr. 314) XIV 632c. (fr. 393) X 427f omisso poetae nomine.¹⁾ (fr. 406) III 99b. (fr. 424) VIII 363a.
 1) Aeschylus non puto esse versiculum.

Alexis of Samos, *historian*, FGrH 539 F 1: 13.572f; F 2: 12.540d–e

Alexis of Tarentum, *rhapsode* (Berve i #44; Stephanis #127), 12.538e

Alexis of Thurii, *comic poet*, 2.66f; 3.123b; 6.235e; 14.663c

(Kassel–Austin eds.) test. 12: 8.344c; fr. 2.1–8: 11.502f–3a; fr. 2.3–9:

6.230b–c; fr. 3: 8.339c; fr. 4: 15.678e; fr. 5: 11.471e; fr. 6: 3.120b; fr.

7: 6.223f; fr. 9: 10.431d–f; fr. 15: 3.117e–18a; fr. 15.4: 3.117c; fr. 16:

6.224f–5a; fr. 17: 7.301a; fr. 18: 7.301b; fr. 19: 14.638c; fr. 20:

13.562d–e; fr. 21: 10.431c; fr. 22: 14.644b–c; fr. 24: 4.169d; fr. 25:

8.336e–f; fr. 27: 9.386c–d; fr. 34: 14.650c; fr. 37: 12.544e–f; fr. 38:

7.314d; fr. 41: 13.605f–6a; fr. 43: 3.125b;

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7: 6.223f; fr. 9: 10.431d–f; fr. 15: 3.117e–18a; fr. 15.4: 3.117c; fr. 16:
6.224f–5a; fr. 17: 7.301a; fr. 18: 7.301b; fr. 19: 14.638c; fr. 20:
13.562d–e; fr. 21: 10.431c; fr. 22: 14.644b–c; fr. 24: 4.169d; fr. 25:
8.336e–f; fr. 27: 9.386c–d; fr. 34: 14.650c; fr. 37: 12.544e–f; fr. 38:
7.314d; fr. 41: 13.605f–6a; fr. 43: 3.125b;

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We use Kaibel's citations, because:

- they are truly canonical, independent of any particular manifestation of the text
- they apply equally well across editions, and to translations

~~12.540d-e (Casaubon)~~

=

12.57 (Kaibel)

=

urn:cts:greekLit:tlg0008.tlg001.berti:12.57

CASaubON-KAIBEL REFERENCE CONVERTER



The **Casaubon-Kaibel Reference Converter** is a tool for finding concordances between the numerations used in the two editions of the 15 books of the *Deipnosophists* of Athenaeus of Naucratis by [Isaac Casaubon \(1597\)](#) and [Georg Kaibel \(1887-1890\)](#).

Casaubon reference system: After the reference to the book number, this system includes an arabic numeral referring to the page of the edition of Casaubon followed by a letter (a-f) corresponding to the subdivision of the page into sections of about ten lines of text (e.g., 12.530d).

Kaibel reference system: In this system each book is logically divided into paragraphs corresponding to units of sense and the paragraphs are referred to with arabic numerals whose numeration starts again at the beginning of each book (e.g., 12.40).

In addition to the converter, a web-based Application Programming Interface (API) allows to integrate data into external services.

 Converter

 Converter API

✕ Close

II INDEX SCRIPTORVM

- ACESIAS (v. l. *Ἀκίστιος*): *Ὀψαρτυτικά* XII 516 c.
 ACHAEVS Eretriensis
Ἰθλα (fr. 3) X 417 f. 418 a. (fr. 5) XV 689 b.
Ἀλθων σατυρικός (fr. 6) VI 270 b c. (fr. 7) IX 368 a. (fr. 8) IX 376 a. (fr. 9) X 427 c. (fr. 10) XV 690 b.
Ἀλκμαίων σατυρικός (fr. 12) IV 173 c d. (fr. 13) IV 173 d e. (fr. 14) XI 480 f.
Ἥφαιστος (fr. 17) XIV 641 d.
Ἰρις σατυρική (fr. 19) X 451 c d.
Κόννος (fr. 25) VI 270 e.
Λίνος (fr. 26) XV 668 a b.
Μοῖραι (fr. 27) VII 277 b.
Ὀμφάλη (fr. 32) VI 267 d. (fr. 33) XI 466 e f. 498 d e.
 fab. inc. (fr. 4) X 414 c d. (fr. 39) I 31 a. (fr. 40) II 63 b.
 ADAEVS Mitylennaeus (p. 606 a)
ἐν τοῖς περὶ Διαθέσεως XI 471 f.
ἐν τῷ περὶ Ἀγαλματοποιῶν XIII 606 a.
 ADRASTVS
πέντε βιβλία Περί τῶν κατὰ Θεοφράστου ἐν τοῖς περὶ Ἡθῶν καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἔκτον δὲ Περί τῶν ἐν τοῖς Ἡθικοῖς Νικομαχεῖσις Ἀριστοτέλους XV 673 e.
 AEGIMIVS
Πλακουντοποικὸν σύγγραμμα XIV 643 f.
 AELIVS ASCLEPIADES
ἐκ τῶν ἐπιγραφομένων Στεφάνων XV 676 f. 679 b.
 AESCHINES ὁ Κοθωνίδης *ρήτωρ* (p. 223 d)
ἐν τῷ κατὰ Τιμάρχου λόγῳ (41) VIII 339 b c. (76) XIII 572 c. (Ctesiphont. 83) VI 223 d e.
 AESCHINES ὁ Σωκρατικός (p. 220 a); de dialogis eius XIII 611 d
(εἰ μὴ Σωκράτους ἐστὶ συγγράμματα auctore Idomeneo).
ἐν Ἀλκιβιάδῃ (p. 21 H) XIV 656 f.
ἐν τῷ Ἀξιόχῳ (p. 20) V 220 c.

- ἐν τῇ Ἀσπασίᾳ* (p. 16) V 220 b.
Καλλίας (p. 12) V 220 b c.
ἐν τῷ Τηλαγόει (p. 25) V 222 a.
 vide ANTISTHENES.
 AESCHRIO ὁ Σάμιος *λαμποποιός* (p. 335 c).
ἐν τινι τῶν Ἰάμβων (fr. 6) VII 296 e f. (fr. 8) VIII 335 c d.
 AESCHYLIDES
ἐν τῷ πρώτῳ Γεωργικῶν XIV 650 d.
 AESCHYLVS
Ἀγαμέμνων (296) XV 700 e. (829. 916 ?) XIII 573 b, cf. adn.
Ἀθάμας (fr. 1) II 37 f. VII 316 b.
Ἀμυμώνη (fr. 14) XV 690 c.
Γλαῦκος Πόντιος (fr. 84) III 87 a.
Δαναίδες (fr. 44) XIII 600 a b.
Ἡδωνοί (fr. 57, 6) XI 479 b.
Ἡλιάδες (fr. 69) XI 469 f. (fr. 72) X 424 d.
Θεωροί (fr. 79) XIV 629 f.
Ἰξίων (fr. 91) IV 177 a. 182 c.
Κάβιροι X 428 f. (fr. 95) IX 373 d.
Κρησσαι (fr. 116) II 51 c.
Λυκοβργος (fr. 124) X 447 c.
Μυρμιδόνες (fr. 135) XIII 602 e, cf. 601 a. Myrm. fr. 139, 4) XI 494 b.
Νεανίσκοι (fr. 146) XI 503 c.
Ὀσολόγοι (fr. 179) XV 667 c d, cf. XI 782 e. V. fab. incert. fragmenta
Παλαμήδης (fr. 182) I 11 d.
Περραιβίδες (fr. 184) XI 499 a. (fr. 185) XI 476 c. V. *Πέρσαι*.
Πέρσαι (*Περραιβίδες* conji; fab. inc. fr. 286) III 86 b.
Προμηθεὺς Δεσμώτης (297) IV 165 c. (814) VIII 347 c.
Προμηθεὺς Ἀνόμενος (fr. 202) XV 674 d.
Πρωτεύς σατυρικός (fr. 210) IX 394 a. (fr. 211) II 67 c*.
Σφίγξ (fr. 235) XV 674 d e.
Φιλοκτήτης (fr. 257) IX 394 a.
Φινεύς (fr. 258) X 421 f.
Φορκίδες (fr. 261) IX 402 b.
Φρόγες (fr. 264) II 51 c.
 fab. incert. (*Ostologorum* fr. 180) I 17 c. (fr. 285) III 86 b, v.
Πέρσαι. (fr. 307. 308) VII 303 c. (fr. 309. 310. 311) IX 375 d e.
 (fr. 313) XII 528 c. (fr. 314) XIV 632 c. (fr. 393) X 427 f
 omisso poetae nomine. *) (fr. 406) III 99 b. (fr. 424) VIII 363 a.
 1) Aeschylus non puto esse versiculum.

19937 <div type="commentary" subtype="ii_index">
19938 <pb n="565"/>
19939 <head>11 INDEX SCRIPTOKVM</head>
19940 <p>ACESIAS (v. l. Ἀκέστιος): Ὁψαρτυτικά XII 516c.</p>
19941 <p>ACHAEVS Eretriensis</p>
19942 <p>Ἀθλα (fr. 3) X 417 f. 418a. (fr. 5) XV 689b.</p>
19943 <p>Αἰθων σατυρικός (fr. 6) VI 270bc. (fr. 7) IX 368a. (fr. 8) IX
19944 376 a. (fr. 9) X 427 c. (fr. 10) XV 690 b.</p>
19945 <p>Ἀλκμαίων σατυρικός (fr. 12) IV 173cd. (fr. 13) IV 173 de.
19946 (fr. 14) XI 480 f.</p>
19947 <p>Ἡφαιστος (fr. 17) XIV 641 d.</p>
19948 <p>Ἴρις σατυρική (fr. 19) X 451 cd.</p>
19949 <p>Κύκνος (fr. 25) VI 270 e.</p>
19950 <p>Λίνος (fr. 26) XV 668 ab.</p>
19951 <p>Μοῖραι (fr. 27) VII 277 b.</p>
19952 <p>Ὀμφάλη (fr. 32) VI 267 d. (fr. 33) XI 466 ef. 498 de.
19953 fab. inc. (fr. 4) X 414 cd. (fr. 39) I 31 a. (fr. 40) II 63 b.</p>
19954 <p>ADAEVS Mitylenaeus (p. 606 a)
19955 ἐν τοῖς περὶ Διαθέσεως XI 471 f.
19956 ἐν τῷ περὶ Ἀγαλματοποιῶν XIII 606 a.</p>
19957 <p>ADRASTVS
19958 πέντε βιβλία Περὶ τῶν παρὰ Θεοφράστῳ ἐν τοῖς περὶ Ἡθῶν
19959 καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἔκτον δὲ Περὶ τῶν ἐν
19960 τοῖς Ἠθικοῖς Νικομαχείοις Ἀριστοτέλους XV 673 e.</p>
19961 <p>AEGIMVS
19962 Πλακουντοποικὸν σύγγραμμα XIV 643 f.</p>
19963 <p>AELIVS ASCLEPIADES
19964 ἐκ τῶν ἐπιγραφομένων Στεφάνων XV 676 f. 679 b.</p>
19965 <p>AESCHINES ὁ Κοθωκίδης ῥήτωρ (p. 223 d)
19966 ἐν τῷ κατὰ Τιμάρχου λόγῳ (41) VIII 339 bc. (75) XIII 572 c.
19967 (Ctesiphont. 88) VI 223de.</p>
19968 <p>AESCHINES ὁ Σωκρατικός (p. 220a); de dialogis eius XIII 611d
19969 εἰ μὴ Σωκράτους ἐστὶ συγγράμματα auctore Idomeneo).
19970 ἐν Ἀλκιβιάδῃ (p. 21 H) XIV 606 f.
19971 ἐν τῷ Ἀξιόχῳ (p. 20) V 220c
19972 ATHENAEUS III. 25

####1.csv

ACESIAS (v. l. Ἀκέστιος): Ὑπαρυτικά XII 516c.

####2.csv

ACHAEVS Eretriensis

Ἄθλα (fr. 3) X 417 f. 418a. (fr. 5) XV 689b.

Αἶθων σατυρικός (fr. 6) VI 270bc. (fr. 7) IX 368a. (fr. 8) IX

376 a. (fr. 9) X 427 c. (fr. 10) XV 690 b.

Ἀλκμαίων σατυρικός (fr. 12) IV 173cd. (fr. 13) IV 173 de.

(fr. 14) XI 480 f.

Ἡφαιστος (fr. 17) XIV 641 d.

Ἴρις σατυρική (fr. 19) X 451 cd.

Κύκνος (fr. 25) VI 270 e.

Λίνος (fr. 26) XV 668 ab.

Μοῖραι (fr. 27) VII 277 b.

Ὀμφάλη (fr. 32) VI 267 d. (fr. 33) XI 466 ef. 498 de.

fab. inc. (fr. 4) X 414 cd. (fr. 39) I 31 a. (fr. 40) II 63 b.

####3.csv

ADAEVS Mitylenaeus (p. 606 a)

ἐν τοῖς περὶ Διαθέσεως XI 471 f.

ἐν τῷ περὶ Ἀγαλματοποιῶν XIII 606 a.

####4.csv

ADRASTVS

πέντε βιβλία Περί τῶν παρὰ Θεοφράστῳ ἐν τοῖς περὶ Ἠθῶν

καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἔκτον δὲ Περί τῶν ἐν

τοῖς ἠθικοῖς Νικομαχείοις Ἀριστοτέλους XV 673 e.

####5.csv

AEGIMIVS

Πλακουντοποιικὸν σύγγραμμα XIV 643 f.

####6.csv

AELIVS ASCLEPIADES

ἐκ τῶν ἐπιγραφομένων Στεφάνων XV 676 f. 679 b.

####7.csv

AESCHINES ὁ Κοθωκίδης ῥήτωρ (p. 223 d)

ἐν τῷ κατὰ Τιμάρχου λόγῳ (41) VIII 339 bc. (75) XIII 572 c.

(Ctesiphont. 88) VI 223de.

####8.csv

"ACESIAS (v. l. Ακέσιος): Ψαφυτικά XII 516c.", "", ""

"ACHAEVS Eretriensis", "", "Ἀχα (fr. 3) X 417 f. 418a. (fr. 5) XV 689b.", "", "Ἀχαιῶν σατυρικός (fr. 6) VI 270bc. (fr. 7) IX 368a. (fr. 8) IX", "", "376 a. (fr. 9) X 427 c. (fr. 10) XV 690 b.", "", "Ἀλκμαίων σατυρικός (fr. 12) IV 173cd. (fr. 13) IV 173 de.", "", "(fr. 14) XI 480 f.", "", "Ἡφαίστος (fr. 17) XIV 641 d.", "", "Ἰρις σατυρική (fr. 19) X 451 cd.", "", "Κύκνος (fr. 25) VI 270 e.", "", "Λίανος (fr. 26) XV 668 ab.", "", "Μοῖραι (fr. 27) VII 277 b.", "", "Ὀμφάλη (fr. 32) VI 267 c. (fr. 33) XI 466 ef. 498 de.", "", "fab. inc. (fr. 4) X 414 cd. (fr. 39) I 31 a. (fr. 40) II 63 b.", "", ""

"ADAEVS Mitylenaeus (p. 606 a)", "", "ἐν τοῖς περὶ Διαθέσεως XI 471 f.", "", "ἐν τῷ περὶ Ἀγαλατοποιοῦν XIII 606 a.", "", ""

"ADRASTVS", "", "πέντε βιβλία Περί τῶν παρὰ Θεοφράστῳ ἐν τοῖς περὶ Ἠθῶν", "", "καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἔκτον δὲ Περί τῶν ἐν", "", "τοῖς Ἠθικοῖς Νικομαχεῖσι Αριστοτέλους XV 673 e.", "", ""

"AEGIMIVS", "", "Πλακουντοποικῶν σύγγραμμα XIV 643 f.", "", ""

"AELIVS ASCLEPIADES", "", "ἐκ τῶν ἐπιγραφόμενων Στεφάνων XV 676 f. 679 b.", "", ""

"AESCHINES ὁ Κοθωκίδης ῥήτωρ (p. 223 d)", "", "ἐν τῷ κατὰ Τιμάρχου λόγῳ (41) VIII 339 bc. (75) XIII 572 c.", "", "(Ctesiphont. 88) VI 223de.", "", ""

"AESCHINES ὁ Συκρατικός (p. 220a); de dialogis eius XIII 611d", "", "εἰ μὴ Συκράτους ἐστὶ συγγράμματα auctore Idomeneo.", "", "ἐν Ἀλκιβιάδῃ (p. 21 H) XIV 606 f.", "", "ἐν τῷ Ἀξιόχῳ (p. 20) V 220c", "", "ἐν τῇ Ἀσπασίᾳ (p. 16) V 220 b.", "", "Καλλίας (p. 12) V 220", "", "ἐν Τῷ Τηλαυγεί (p. 25) V 222 a.", "", "vide ANTISTHENES", "", ""

"AESCHRIO ὁ Σάμιος ἱαμβοποιός (p. 335c).", "", "ἔν τινι τῶν Τάμβων (fr. 6) VII 296ef. (fr. 8) VIII 335cd.", "", ""

"AESCHYLIDES", "", "ἐν τρίτῳ Γεωργικῶν XIV 650d.", "", ""

"AESCHYLVS", "", "Ἀγαμέμνων (296) XV 700e. (829. 916?) XIII 573 b, cf adn.", "", "Ἀθάμας (fr. 1) II 37 f VII 316 b.", "", "Ἀμυμώνη (fr. 14) XV 690c.", "", "Γλαῦκος Πόντιος (fr. 34) III 87 a.", "", "Δαναΐδες (fr. 44) XIII 600ab.", "", "Ἡδωνοί (fr. 57,6) XI 479 b.", "", "Ἥλιάδες (fr. 69) XI 469 f. (fr. 72) X 424 d.", "", "Θεωροί (fr. 79) XIV 629 f.", "", "Ἰξίω (fr. 91) IV 177 a. 182c.", "", "Κάβειροι X 428f. (fr. 95) IX 373 d.", "", "Κρήσσαι (fr. 116) II 51 c.", "", "Λυκοῦργος (fr. 124) X 447c.", "", "Μυρμιδόνες (fr. 135) XIII 602e, cf. 601a. Myrm. fr. 139,4) XU 494b.", "", "Νεανίσκοι (fr. 146) XI 503c.", "", "Ὀστολόγοι (fr. 179) XV 667 cd, cf. XI 782e. V. fab. incert.", "", "fraguionta", "", "Παλαμήδης (fr. 182) I 1 l d.", "", "Περραιβοί (fr. 184) XI 499a. (fr. 185) XI 476 c. V. Πέρσαι.", "", "Πέρσαι Περραιβοί (fr. 285) III 86 b.", "", "Προμηθεὺς Δεσμώτης (297) IV 165 c (814) VIII 347c.", "", "Προμηθεὺς Λυόμενος (fr. 202) XV 674 d.", "", "Πρωτεύς σατυρικός (fr. 210) IX 394 a. (fr. 211) II 67c.", "", "Σφίγξ (fr. 235) XV 674 de.", "", "Φιλοκτήτης (fr. 257) IX 394 a.", "", "Φινεύς (fr. 258) X 42 If.", "", "Θορκίδες (fr. 261) IX 402 b.", "", "Φρύγες (fr. 264) II 51 c.", "", "fab. incert. (Ostolofjorum fr. 180) I 17 c (fr. 285) III 86 b, v.", "", "Πέρσαι (fr. 307. 308) VI I 303c (fr. 309. 310. 311) IX 375de.", "", "(fr. 313) XII 528c (fr. 314) XIV 632c. (fr. 393) X 427f.", "", "omisso rootae nomine. 1) (fr.406) III 99b (fr.424) VI II 363 a.", "", "1) Aeachyli non puto esse vrsicuium.", "", "Aeschylī epitaphium ab ipso scriptura (fr. 4 Bergk) XIV 627 cd.", "", ""

"AESCHYLVS Alexandrinus", "", "Ἀμεινίτων (fr. 1) XIII 599 e.", "", "Μεσοσηνικά ἔπη XIII 599 e.", "", ""

"AESOPVS ὁ λογοποιός ἢ ἄλλος τις: interrogatio Apollinis Pythii", "", "V 219 a.", "", ""

"AETHLIVS Samius", "", "ἐν πέμπτῳ Σαμίων Ὁρῶν (fr. 2) XIV 653f, cf. 650 d.", "", ""

"AGALLIS Corcyraea, grammatica", "", "libri incerti l 14 d.", "", ""

"AGATHARCHIDES Cnidius", "", "Ἀσιατικά: ἐν ὀγδόῃ Ἀσιατικῶν (fr. 16) IV 155cd. ἐν τῷ δεκάτῳ", "", "περὶ Ἀσίας (fr. 18) XII 539 b sqq.", "", "Εὐρωπικά: ἐν ἔκτῃ (fr. 1) VII 297d. ἐν ἑβ' Ἱστοριῶν 1) (fr. 2)", "", "XII 527 bc. ἐν τῇ γ' (fr. 3) XII 550 bc. ἐν τῇ ιθ' τῶν Εὐρωπικῶν (fr. 4) XIV 650f-651a. ἐν τῇ κβ' (fr. 5) VI", "", "διὰ τῆς κζ' (fr. 6) XII 550 550c-e, cf adn. ad litt. d. ἐν", "", "κη (fr. 7) IV 168d. ἐν τῇ λ' Ἱστοριῶν (fr.8) VI 251f-252a.", "", "ἐν τῇ λα' τῶν Εὐρωπικῶν (fr. 9) XII 528 a. ἐν τῇ λδ'", "", "(fr. 10) IX 387 c. ἐν τῇ λε' (fr. 11) XII 527f. ἐν τῇ λη'", "", "(fr. 12) VI 272 d. libri incerti (fr. 13) I 28 c.", "", ""

"AGATHOCLES Atracius", "", "Ἀλιευτικά 1 13 c.", "", ""

"AGATHOCLES Cyzicenus (XIV 649f), Babylonius (I 30 a. IX375f)", "", "περὶ Κυζίκου: ἐν πρώτῳ (fr. 2) 375f-376a. ἐν τρίτῳ (fr.", "", "XII 515 a. ἐν γ' τῶν περὶ τῆς πατρίδος (fr. 6) XIV 649 f.", "", "libri iucerti (fr. 4) I 30 a.", "", ""

"AGATHO tragicus", "", "Θυέστης (fr. 3) XII 528 d.", "", "Τήλεφος (fr. 4) X 454 d.", "", "fab. incert. (fr. 11) V 185a b. (fr. 12) V 211e. (fr. 13) X 445c.", "", "(fr. 14) Xin 584 ab. (fr. 15) XV 701 b.", "", ""

"AGELOCHVS Ἀμφίλοχος coni) grammaticus", "", "libri incerti II 54 d.", "", ""

"AGIAS Argivus (XIII filOc, cf. adn)", "", "ἐν Ἀργολικοῖς (fr. 1) III 86f.", "", "Ἰλίου Περαις XIII 610 c.", "", ""

"AGIAS ὁ μουσικός: XIV 626 f.", "", "1) Ἱστορίαι sine dubio sunt τὰ Εὐρωπικά, neque minus haec iutellegenda", "", "ubi titulus omittitur.", "", ""

authors_list.csv

"ACESIAS (v. 1. Ἀκέσιος): Ὁφάρτυτικά XII 516c.", "", ""
 "ACHAEVS Eretriensis", "", "Ἀχαια (fr. 3) X 417 f. 418a. (fr. 5) XV 689b.", "", "Ἀχαιῶν σατυρικός (fr. 6) VI 270bc. (fr. 7) IX 368a. (fr. 8) IX", "", "376 a. (fr. 9) X 427
 "ADAEVS Mitylenaeus (p. 606 a)", "", "ἐν τοῖς περὶ διαθήσεως XI 471 f.", "", "ἐν τῷ περὶ Ἀγαλματοποιῶν XIII 606 a.", "", ""
 "ADRASTVS", "", "πέντε βιβλία Περί τῶν παρὰ Θεοφράστῳ ἐν τοῖς περὶ Ἡθῶν", "", "καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἔκτον δὲ Περί τῶν ἐν", "", "τοῖς Ἡθικοῖς Νικομαχεῖος
 "AEGIMIVS", "", "Πλακουντοποικόν σύγγραμμα XIV 643 f.", "", ""
 "AELIVS ASCLEPIADES", "", "ἐκ τῶν ἐπιγραφομένων Στεφάνων XV 676 f. 679 b.", "", ""
 "AESCHINES ὁ Κοθικίδης ῥήτωρ (p. 223 d)", "", "ἐν τῷ κατὰ Τιμάρχου λόγῳ (41) VIII 339 bc. (75) XIII 572 c.", "", "(Ctesiphont. 88) VI 223de.", "", ""
 "AESCHINES ὁ Συκρατικός (p. 220a); de dialogis eius XIII 611d", "", "εἰ μὴ Συκράτους ἐστὶ συγγράμματα auctore Idomeneo).", "", "ἐν Ἀλκιβιάδῃ (p. 21 H) XIV 606 f.", "", ""
 "AESCHRIO ὁ Σάμιος ἰαμβοποιός (p. 335c).", "", "ἐν τινι τῶν Ἰάμβων (fr. 6) VII 296ef. (fr. 8) VIII 335cd.", "", ""
 "AESCHYLIDES", "", "ἐν τρίτῳ Γεωργικῶν XIV 650d.", "", ""
 "AESCHYLVS", "", "Ἀγαμέμνων (296) XV 700e. (829. 916?) XIII 573 b, cf adn.", "", "Ἀθάμας (fr. 1) II 37 f VII 316 b.", "", "Ἀμυμώνη (fr. 14) XV 690c.", "", "Γλαῦκος Πόντις
 "AESCHYLVS Alexandrinus", "", "Ἀμφιτρώων (fr. 1) XIII 599 e.", "", "Μεσσηνιακὰ ἔπη XIII 599 e.", "", ""
 "AESOPVS ὁ Λογοποιός ἢ ἄλλος τις: interrogatio Apollinis Pythii", "", "V 219 a.", "", ""
 "AETHLIVS Samius", "", "ἐν πέμπτῳ Σαμίῳ Ὄρων (fr. 2) XIV 653f, cf. 650 d.", "", ""
 "AGALLIS Corcyraea, grammatica", "", "libri incerti l 14 d.", "", ""
 "AGATHARCHIDES Cnidius.", "", "Ἀσιατικά: ἐν ὁδῇ Ἀσιατικῶν (fr. 16) IV 155cd. ἐν τῷ δεκάτῳ", "", "περὶ Ἀσίας (fr. 18) XII 539 b sqq.", "", "Εὐρωπαϊκά: ἐν ἔκτῃ (fr. 1)
 "AGATHOCLES Atracius", "", "Ἀλιευτικά 1 13 c.", "", ""
 "AGATHOCLES Cyzicenus (XIV 649f), Babylonius (I 30 a. IX375f)", "", "περὶ Κυζίκου: ἐν πρώτῳ (fr. 2) 375f-376a. ἐν τρίτῳ (fr.", "", "XII 515 a. ἐν γ' τῶν περὶ τῆς πατρ
 "AGATHO tragicus", "", "Θυέστης (fr. 3) XII 528 d, "", "Τήλεφος (fr. 4) X 454 d.", "", "fab. incert. (fr. 11) V 185a b. (fr. 12) V 211e. (fr. 13) X 445c.", "", "(fr. 14)
 "AGELOCHVS Ἀμφίλοχος coni grammaticus", "", "libri incerti II 54 d.", "", ""
 "AGIAS Argivus (XIII filoc, cf. adn)", "", "ἐν Ἀργολικοῖς (fr. 1) III 86f.", "", "Ἰλίου Περσὶς XIII 610 c.", "", ""
 "AGIAS ὁ μουσικός: XIV 626 f.", "", "1) ἱστορίαι sine dubio sunt τὰ Εὐρωπαϊκά, neque minus haec intellegenda", "", "ubi titulus omittitur.", "", ""
 "AGIS: Ὁφάρτυτικά XII 516 c.", "", ""
 "AGLAOSTHENES Naxius", "", "Ἡβρί incepti (fr. 5) III 78 c.", "", ""
 "ALCAEVVS Mitylenaeus (passim), ὁ μελοποιός (passim)", "", "ἐν τῷ δεκάτῳ (fr. 43) XI 481 a.", "", "ἐν τῷ . . (fr. 41) XI 480 f. 481 b. X 429 f. 430a. 430 c d.", "", "se
 "ALCAEVVS comicus", "", "Ἀδελφαὶ Μοιχεύομεναι (fr. 1) VII 316b.", "", "Γανυμήδης (fr. 5) III 110a. (fr. 9) X 445 e.", "", "Ἱερὸς Γάμος (fr. 15) X 424 d e. (fr. 16) IX 408
 "ALCETAS", "", "ἐν β' Περί τῶν ἐν Δελφοῖς ἀναθημάτων (fr. 1) XIII 591 c.", "", ""
 "ALCIDAMAS ὁ Ἐλαίτης", "", "Ἑγκώμιον Ναΐδος τῆς ἑταίρας (fr. 3) XIII 592 c.", "", ""
 "ALCIMVS ὁ Σικελιώτης (X 441 a)", "", "ἐν τοῖς Σικελικοῖς (fr. 1) VII 322 a.", "", "ἐν τῇ ἐπιγραφομένῃ τῶν βιβλίων Ἰταλική (fr. 4) X 441 ab.", "", "libri iucerti (fr. 5)
 "(ALCIPHRO Magnes, philosophus XII 518d adn)", "", ""
 "ALCIPHRO ὁ Ματιανόριος: I 31 d.", "", ""
 "ὁ τὴν ΑΛΚΜΑΙΩΝΙΔΑ ποιήσας: (fr. 2) XI 460 b.", "", ""
 "ALCMAN", "", "ἐν τῷ τρίτῳ (fr. 33) X 416 c d. ἐν τῷ ε' (fr. 74 b) III 110 f.", "", "11 l a. (fr. 76) X 416 d.", "", "sedis incertae (fr. 16) XV 681 a. (fr.20) III 114f.
 "ALEXAMENVS ὁ Τήσιος", "", "Διάλογοι XI 606 bc, cf. adn.", "", ""
 "ALEXANDER MAGNVS", "", "Ἀγὴν σατυρικός v. PYTHO", "", "ἐν ταῖς Ἐπιστολαῖς ταῖς πρὸς τοὺς ἐν Ἀσίᾳ σατράπας XI", "", "784 ab, cf adn. ἐν τῇ πρὸς Φιλόξενον Ἐπιστολῇ I 22
 "ALEXANDER ὁ Αἰτωλός, ὁ τραγυδοδιδάσκαλος (p. 699 b)", "", "ἐν Ἀλκιεῖ (p. 238 M) VII 296 e.", "", "ἐν Κρίκᾳ Κίρκα coni; p. 240 M) VII 283 a.", "", "Ἐλεγίον (p. 230 M) XV
 "ALEXANDER comicus", "", "Πότος (fr. 3) IV 170e.", "", "Τιγόντιον ἐν τιγόνι cod 1); fr. 4) XI 496 c.", "", ""
 "ALEXANDER ὁ Μύνδιος", "", "ἐν δευτέρῳ περὶ Ζῶων IX 392 c. ἐν δευτέρῳ περὶ Πτηνῶν", "", "Ζῶων IX 398 cd. ἐν β' περὶ τῆς τῶν Πτηνῶν ἱστορίας IX", "", "388d. ἐν δευτέρῳ
 "ALEXARCHVS", "", "ad Casandreus epistula III 98 e.", "", ""
 "ALEXAS (fort. ALEXIAS)", "", ""

	kaibel_authors_list.csv
1	"ACESIAS", "", "v.1. Ἀκέστιος", "", "Ψαρυτικὰ", "", "XII 516c.", ""
2	"ACHAEVS", "Eretriensis", "", "Ἄλλα", "", "(fr. 3) X 417 f. 418a. (fr. 5) XV 689b.", ""
3	"ACHAEVS", "Eretriensis", "", "Αἰῶν σατυρικός", "", "(fr. 6) VI 270bc. (fr. 7) IX 368a. (fr. 8) IX 376 a. (fr. 9) X 427 c. (fr. 10) X 427 c.", ""
4	"ACHAEVS", "Eretriensis", "", "Ἀλκμαίων σατυρικός", "", "(fr. 12) IV 173cd. (fr. 13) IV 173 de, (fr. 14) XI 480 f.", ""
5	"ACHAEVS", "Eretriensis", "", "Ἡφαιστος", "", "(fr. 17) XIV 641 d.", ""
6	"ACHAEVS", "Eretriensis", "", "Ἴρις σατυρική", "", "(fr. 19) X 451 cd.", ""
7	"ACHAEVS", "Eretriensis", "", "Κύκνος", "", "(fr. 25) VI 270 e.", ""
8	"ACHAEVS", "Eretriensis", "", "Λίνος", "", "(fr. 26) XV 668 ab.", ""
9	"ACHAEVS", "Eretriensis", "", "Μοῖραι", "", "(fr. 27) VII 277 b.", ""
10	"ACHAEVS", "Eretriensis", "", "Ὀμφάλη", "", "(fr. 32) VI 267 d. (fr. 33) XI 466 ef. 498 de.", ""
11	"ACHAEVS", "Eretriensis", "", "fab. inc.", "", "(fr. 4) X 414 cd. (fr. 39) I 31 a. (fr. 40) II 63 b.", ""
12	"ADAEVS", "Mitylenaeus", "", "", "", "(p. 606 a)", ""
13	"ADAEVS", "Mitylenaeus", "", "ἐν τοῖς περὶ Διαθέσεως", "", "XI 471 f.", ""
14	"ADAEVS", "Mitylenaeus", "", "ἐν τῷ περὶ Ἀγαλματοποιῶν", "", "XIII 606 a.", ""
15	"ADRASTVS", "", "", "πέντε βιβλία Περί τῶν παρὰ Θεοφράστῳ ἐν τοῖς περὶ Ἠθῶν, καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἕκτον δὲ Περί τῶν ἀπορρηγμένων", "", "XIV 643 f.", ""
16	"AEGIMIVS", "", "", "Πλακουντοποικὸν σύγγραμμα", "", "XIV 643 f.", ""
17	"AELIVS ASCLEPIADES", "", "", "ἐκ τῶν ἐπιγεφομένων Στεφάνων", "", "XV 676 f. 679 b.", ""
18	"AESCHINES", "ὁ Κοθωκίδης ῥήτωρ", "", "", "", "p. 223 d", ""
19	"AESCHINES", "ὁ Κοθωκίδης ῥήτωρ", "", "ἐν τῷ κατὰ Τιμάρχου λόγῳ", "", "(41) VIII 339 bc. (75) XIII 572 c.", ""
20	"AESCHINES", "ὁ Κοθωκίδης ῥήτωρ", "", "Ctesiphont. 88", "", "VI 223de.", ""
21	"AESCHINES", "ὁ Σωκρατικός", "", "", "", "p. 220a", ""
22	"AESCHINES", "ὁ Σωκρατικός", "", "de dialogis eius", "", "XIII 611d", "εἰ μὴ Σωκράτους ἐστὶ συγγράμματα (auctore Idomeneo)."
23	"AESCHINES", "ὁ Σωκρατικός", "", "ἐν Ἀλκιβιάδῃ (p. 21 H)", "", "XIV 606 f.", ""
24	"AESCHINES", "ὁ Σωκρατικός", "", "ἐν τῷ Ἀξιόχῳ (p. 20)", "", "V 220c", ""
25	"AESCHINES", "ὁ Σωκρατικός", "", "ἐν τῇ Ἀσπασίᾳ (p. 16)", "", "V 220 b.", ""
26	"AESCHINES", "ὁ Σωκρατικός", "", "Καλλίας (p. 12)", "", "V 220", ""
27	"AESCHINES", "ὁ Σωκρατικός", "", "ἐν τῷ Τηλαυγεί (p. 25)", "", "V 222 a.", ""
28	"AESCHINES", "ὁ Σωκρατικός", "", "", "", "vide ANTISTHENES."
29	"AESCHRIO", "ὁ Σάμιος ἱαμβοποιός", "", "", "", "(p. 335c).", ""
30	"AESCHRIO", "ὁ Σάμιος ἱαμβοποιός", "", "ἐν τινι τῶν Ἰάμβων", "", "(fr. 6) VII 296ef. (fr. 8) VIII 335cd.", ""
31	"AESCHYLIDES", "", "", "ἐν τρίτῳ Γεωργικῶν", "", "XIV 650d.", ""
32	"AESCHYLVS", "", "", "Ἀγαμέμνων", "", "(296) XV 700e. (829. 916?) XIII 573 b, cf adn.", ""
33	"AESCHYLVS", "", "", "Ἀθάμας", "", "(fr. 1) II 37 f VII 316 b.", ""
34	"AESCHYLVS", "", "", "Ἀμυμώνη", "", "(fr. 14) XV 690c.", ""
35	"AESCHYLVS", "", "", "Γλαῦκος Πόντιος", "", "(fr. 34) III 87 a.", ""
36	"AESCHYLVS", "", "", "Δαναΐδες", "", "(fr. 44) XIII 600ab.", ""
37	"AESCHYLVS", "", "", "Ἡδωνοί", "", "(fr. 57,6) XI 479 b.", ""

The background is a photograph of an ancient Greek manuscript, likely a papyrus scroll, with handwritten text in a cursive script. A large, solid blue rectangle is centered over the image, containing the text 'DIGITAL ATHENAEUS' in white, bold, sans-serif capital letters.

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Thank You!

Monica Berti & Stylianos Chronopoulos

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