**Draft (**last saved 10/24/2018 12:16 PM)

**The way to Hell is paved with good intentions**

**Task:**

To inspect the verbs that are used in connection with the noun DRK[ and in which DRK[ is either complement or object. Maybe I can also find out where DRK[ is subject because the verbs used in that constellation cannot be verbs of movement.

I chose for the word DRK[ because I think it is essential. In Thora it is Abram who goes on an unknown way, he descends to Egypt and goes back etc. etc. just as the children Israel’s descend to and go up from Egypt.

I would like to find out how going on the way is written in a limited number of verbs. This going on a way can also be seen as “the way of life” of Humanity (mankind) although it cannot not always be understood with digital logic.

1. **Inspect**:
   * Use TF-search to inspect different verbs (including motion verbs) for common syntactic constellations. One example could be to search for the verb הלך “walk” in conjunction with the prepositional phrase … אל “to …”. Try different verbs and different constellations (motion verbs and non-motion verbs alike). Other verbs could be:
   * יצא “go out”, בוא “arrive”, עלה “go up”, שׁוב “return”, ישׁב “sit/live”, רום “be high”, אהב “love”, קום “raise”. Or you can inspect other verbs.
2. **Create:** Use the experiences you make during the inspection to create a dataset (in Python) of a group of verbs. The dataset should at least contain book, chapter, verse, verb, the occurrence of certain prepositional phrases and/or other syntactic features that you find relevant. Maybe subject and object is also relevant?
3. **Explore:** Use Pandas to explore the dataset and to find interesting syntactic patterns. Select a few columns and see how they interact in terms of frequencies and proportions. Draw graphs to show your results and observations. And be aware of always explaining in words what you do and why you do it.
4. **Discuss:** Spend a few lines discussing the implications of your findings. Have you identified interesting syntactic patterns that deserve more attention in future research?
5. **Evaluate:** Which advantages does your research methodology have? What about disadvantages? What could you have done differently?

*Moreover, your paper should include a short section (400–800 words) in which you discuss three articles from Terras, M. et al., Defining Digital Humanities: A Reader (Routledge, 2013).*

I read most of the chapters and stayed with:

Chapter 6, “The Gates of Hell: History and Definition of Digital | Humanities } Computing” by Edward Vanhoutte

In the first place I was attracted to this chapter because the title reflected my ideas of the crash course computing where we had to learn the essentials of finding our way in the BHSA database with help from computer programs as TF and Python. The author thinks that the Gates of Hell (plural as in French it is singular) are a good metaphor for both “Humanities Computing” and “Digital Humanities”[[1]](#footnote-1).

Following this course seemed sometimes a season in Hell. It struck me on one side that the gates of Hell couldn’t open and on the other side that there is for sure something of beauty in it. As one of the famous Dutch bankers used to say: “The most beautiful flowers grow on the edge of the abys.”

The history of computing the humanities is also, like Rodin’s work, the creative result of a failure.[[2]](#footnote-2) It is said that it is using the computer for non-numerical purposes[[3]](#footnote-3) but as a matter of fact it only can handle numbers (0 and 1). If you look at the core of BHSA it consist of 1.145.0000 numbers on which the calculations are made. Only in the final stage they are transcribed to words. In so far I disagree with Lovelace [[4]](#footnote-4) and the author where they state that “computing could have its use in non-numerical applications”. Only after the input is reduced to sheer numbers. I believe there is no big difference in decoding or developing cryptography as in machine translation.

It was Booth’s work and his own experience as a cryptanalyst during the war that transformed the basis for Weaver’s memorandum ‘Translation’[[5]](#footnote-5). The huge progress that since has been made in machine translation comes from the handlingof ever bigger data together with artificial intelligence on systems with enormous computing capacities.[[6]](#footnote-6)

But as it is written in the NRC article it is still not yet possible to let the machine make a literary translation of some poem. Robert Busa saw, with Yngve, the major problem with research in Machine Tanslation as *man’s insufficient comprehension of human languages.[[7]](#footnote-7)*

And I think that it will also be impossible to translate Tenach only with assistance of the machine. But the machine can be of great use attending us on difficult constructions for which no (not yet?) algorithm’s exist. I even think that it is still more difficult to transform Dutch grammar into flowcharts and algorithm’s including all the inexplicable exceptions. For an artificial language as Esperanto it would surely be possible and I saw that it still is in use and that e-learning is stimulated on more than one platform.

There is some (a lot?) of bias as regards the use of the word Humanity (sing) or humanities(plural). I will end the discussion of this chapter by citing the author on page 141 where he deals with some criticism:

*Burnard puts hermeneutics and text encoding at the center of Humanities Computing, two methods that are not shared with computing or any other science. Hermeneutics is the study of interpretation that confers value on cultural objects (Burnard, 2001, p. 32).*

Then chapter 8, “Something Called Digital Humanities” by Wendell Piez

Reading this outcry from a professor in English literature made me think of a recent article in ad valvas[[8]](#footnote-8) about the end of studying “Neerlandistiek”, the science that studies Dutch language, its linguistics and literature. Only 6 (six) students enrolled this year[[9]](#footnote-9) for this study.

Piez wrote his piece in 2008 (ten years ago) after reading a lament of William Deresiewicz about the present and future of academic English departments. He came by accident on this lamentation in *The Nation[[10]](#footnote-10)* when surfing on the web. He called this procrastinating. Myself I like the serendipity that happens when looking things up on the internet (also valid when perusing in a dictionary or grammar). He emphasizes that in studying Humaniora, the ancient name of what today is known as Humanities, the digital humanities are both object of study and a very forceful utility to perform the study. He compares it with a student who takes a course in English literature and needs also knowledge of the history of printing and publication. That knowledge is useful to understand the time of publishing but at the same time offers opportunities to exchange knowledge with colleagues at other places. He finishes by raising the question of digital humanities are both instrument for and object of study and that they might possibly reshape the ground on which the “old school ” departments of linguistics and literature still use to fight their battles.[[11]](#footnote-11)

And finally chapters 13 and 14: “Who’s In and Who’s Out” and “On Building”, both by Stephen Ramsay.

In my discussion, I reflect on the following things:

* Do you agree with the author on his ideas about Digital Humanities? Why/why not?
* How do the author’s ideas relate to your own research in your MA/PhD?
* How do the author’s ideas relate to your own research in this course?

Loose remarks:

Als godin van de dageraad verrijst *Eos*(Latijns equivalent: Aurora) 's morgens vroeg om met haar roze vingers (ροδοδακτυλος --  rhododaktylos) de gouden poorten van de hemelen tijdig voor haar broer *Helios*, die in het oosten vanuit de *oceaan*oprijst, te openen.



La porte de l’Enfer par Auguste Rodin



Python, killed by Apollo. Interesting to think that Python was the enemy of Apollo but now serves as an instrument to explore the Humanities where Apollo stood for!

On 22 February 2012, Google Translate added Esperanto as its 64th language.[[12]](#footnote-12)[[](https://en.wikipedia.org/wiki/Esperanto#cite_note-google_translate-26)

Humanity: on google first result:

[Humanity: Online Employee Scheduling Software  
https://www.humanity.com/](Humanity: Online Employee Scheduling Softwarehttps://www.humanity.com/)

**Humanities[[13]](#footnote-13)** are [academic disciplines](https://en.wikipedia.org/wiki/List_of_academic_disciplines) that study aspects of [human](https://en.wikipedia.org/wiki/Human) [society](https://en.wikipedia.org/wiki/Society) and [culture](https://en.wikipedia.org/wiki/Culture). In the [Renaissance](https://en.wikipedia.org/wiki/Renaissance), the term contrasted with [divinity](https://en.wikipedia.org/wiki/Divinity_(academic_discipline)) and referred to what is now called [classics](https://en.wikipedia.org/wiki/Classics), the main area of [secular](https://en.wikipedia.org/wiki/Secular) study in universities at the time. Today, the humanities are more frequently contrasted with natural, and sometimes social, sciences as well as professional training.[[1]](https://en.wikipedia.org/wiki/Humanities#cite_note-1)

The humanities use methods that are primarily [critical](https://en.wikipedia.org/wiki/Critical_theory), or [speculative](https://en.wikipedia.org/wiki/Continental_philosophy), and have a significant historical element[[2]](https://en.wikipedia.org/wiki/Humanities#cite_note-oed-2)—as distinguished from the mainly [empirical](https://en.wikipedia.org/wiki/Empirical_method) approaches of the [natural sciences](https://en.wikipedia.org/wiki/Natural_science),[[2]](https://en.wikipedia.org/wiki/Humanities#cite_note-oed-2) yet, unlike the sciences, it has no central discipline.[[3]](https://en.wikipedia.org/wiki/Humanities#cite_note-3) The humanities include [ancient and modern languages](https://en.wikipedia.org/wiki/Languages), [literature](https://en.wikipedia.org/wiki/Literature), [philosophy](https://en.wikipedia.org/wiki/Philosophy), [history](https://en.wikipedia.org/wiki/History), [human geography](https://en.wikipedia.org/wiki/Human_geography), [law](https://en.wikipedia.org/wiki/Law), [religion](https://en.wikipedia.org/wiki/Religion),[[4]](https://en.wikipedia.org/wiki/Humanities#cite_note-4) [art](https://en.wikipedia.org/wiki/Art).

Scholars in the humanities are "humanity scholars" or *humanists*.[[5]](https://en.wikipedia.org/wiki/Humanities#cite_note-5) The term "humanist" also describes the philosophical position of [humanism](https://en.wikipedia.org/wiki/Humanism), which some "[antihumanist](https://en.wikipedia.org/wiki/Antihumanism" \o "Antihumanism)" scholars in the humanities refuse. The Renaissance scholars and artists were also called [humanists](https://en.wikipedia.org/wiki/Renaissance_humanism). Some [secondary schools](https://en.wikipedia.org/wiki/Secondary_school) offer humanities classes usually consisting of [literature](https://en.wikipedia.org/wiki/Literature), global studies and [art](https://en.wikipedia.org/wiki/Art).

1. P. 136 [↑](#footnote-ref-1)
2. P.120 [↑](#footnote-ref-2)
3. P.121 [↑](#footnote-ref-3)
4. P.121 [↑](#footnote-ref-4)
5. P.123 [↑](#footnote-ref-5)
6. See NRC Sept. 29th, 2018 P. 26/27 “Robot at home speaks even Limburg’s and Frisian” [↑](#footnote-ref-6)
7. P. 125, Busa, 1980, p.86 (not checked!) [↑](#footnote-ref-7)
8. Sept. 10th, 2018 [↑](#footnote-ref-8)
9. 2017: five. [↑](#footnote-ref-9)
10. See source in P. 187 [↑](#footnote-ref-10)
11. Post scriptum on P. 193 [↑](#footnote-ref-11)
12. <https://en.wikipedia.org/wiki/Esperanto> [↑](#footnote-ref-12)
13. <https://en.wikipedia.org/wiki/Humanities#Religion> [↑](#footnote-ref-13)