

Perseids Dynamic Syllabus UI

This document represents some initial thoughts on the Perseids Dynamic Syllabus UI
Version 1: September, 2014
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What is the current practice?

Current syllabi

<http://sosol.perseids.org/syllabi2/html/torcla204h1f.html>

<http://sosol.perseids.org/syllabi/tuftsmythf13.html>

These syllabi are presented very simply with crucial class info in a header above a horizontal rule and module info below, e.g.:

- Week 1 Sept 4: Introduction
- Week 2 Sept 9-11: Cosmogony
- Week 3 Sept 16-18: Succession Myths
- Week 4 Sept 23-25: Apollo and Artemis

OR

- Myths: definitions, sources, and methods 5/12/2014
- Greek and Roman civilization and myth 5/14/2014
- Creation myths 5/16/2014

In the latter case (the UToronto course), there is a [corresponding spreadsheet](#) used in the creation of the DS.

Modules

Each of the bullets above represents a **module**. In my mockup, I define the module as:

A module is the first building block of a syllabus. It generally corresponds to the number of class sessions or meetings. For example, a six-week course meeting twice a week would have 12 modules.

Note that in the examples above, my definition does not precisely apply, as the modules in the Tufts course (the upper list) are based on weeks, **not** class meetings. The UToronto example was the basis for this definition.

Shared features of the modules, include some kind of date/time definition (be it a week or class meeting) and a descriptive title. The [spreadsheet](#) breaks this into three elements:

- moduleID: a number, appears arbitrary
- label: descriptive theme of the lecture
- dates

Notes/Questions

I'm not sure "module" is the best term from the user perspective. I've used it in my mockups but, as with a few of these terms, I'm not convinced it should be what the user encounters.

As I was basing this work on the UToronto course primarily (that was the more recent example), my definition of module is inaccurate. I started with the course meeting = module as the first building block, which is not applicable in the case of the Tufts course. I don't think this presents any major stumbling block, however. It can certainly be revisited.

Lectures & Assignments

Lectures and assignments are components of the module. A module need not contain both (or either, in theory).

Lectures, in current practice, appear to be lecture notes (information entered by the instructor for the instructor).

Assignments are just that: elements the student is expected to read/view and, sometimes, annotate. Assignments can be designated mandatory or optional and may be linked to writing exercises (essays/annotation). These exercises may be assigned a level (easy/medium/hard).

Notes/Questions

The lectures/assignments designation is somewhat problematic in the creation phase. I see the benefit of conceptualizing this in terms of the desired output: a module has lectures, readings, and assignments.

But when one is creating the DS, particularly as a new user, I think about the steps as being broken down to what type of content am I adding to the DS (and how to add said content).

- static data: (text I type/paste in a box or an image I upload; perhaps extended to a URL to an external site)
- dynamic content (content I want to load into the DS environment such as a Perseus text)
- assignments (an exercise based on either of the previous types of data)

For instance, if one is creating a syllabus in this environment, what is the difference between a lecture and an assignment? More to follow.

Summary of current practice

	mandatory	is dependent on	consists of	data type	
module	y	n/a	moduleid, label, dates	plain text	
lecture	n	module	< <i>moduleid</i> >, label, description	plain text	"lecture notes" ?
assignment (readings)	n	module	< <i>moduleid</i> >, index, annotation_display_uri, annotation_display_ctype, level**, group** annotation_display_label*	plain text, dynamic	may be required or optional
annotation (essay/analysis)	n	assignment	annotation_target, level**, group**	dynamic	

*not mandatory **easy, medium, difficult may apply to assignments and/or annotations

Syllabus building

There are a couple of ways of approaching the syllabus building. Let's presume we have created a module structure and we're working on our first class module.

Add content

current practice wording

The screenshot shows the PERSEIDS Dynamic Syllabus Builder interface. At the top, there is a dark blue header bar with the text "Welcome, Lisa C. My Account Sign Out". Below the header, the PERSEIDS logo and the text "Dynamic Syllabus Builder" are displayed. A breadcrumb trail "Home > Context Sensitive Breadcrumbs" is shown. On the left, a "Context Sensitive Menu" is visible. The main area is titled "Design Module" and shows a "Working Module" named "Creation Myths" with a creation date of "001 10-10-2014". There is a "Change Module" button. Below this, a section titled "Choose a component to add to this module:" lists three options: "Lecture Notes", "Readings", and "Assignments", each with an "Add" button. A note states: "A module need not contain all three types (or any components at all). You may add multiple components of each type in whatever combination best suits your syllabus." To the left, a sidebar lists a module titled "Greek Mythology" (CLS 0012A) with 12 modules, including "Creation Myths" (001 10-10-2014), "Oral Traditions" (002 10-14-2014), "Myth in Literature" (003 10-17-2014), "Founding Myths" (004 10-21-2014), "The Natural World" (005 10-24-2014), "Women in Myth pt. 1" (006 10-28-2014), "Women in Myth pt. 2" (007 10-31-2014), "Mythical Monsters" (008 11-04-2014), "Myth and Philosophy" (009 11-07-2014), "Religious Practice" (010 11-11-2014), "Gods versus Mortals" (011 11-14-2014), and "Legacy of myth" (012 11-18-2014). At the bottom, there is a dark blue footer bar with links for "Help", "About", and "Contact".

Figure 1: Syllabus building based on current practice ("lectures | readings | assignments")

vs. type of item wording

Context Sensitive Menu

Design Module

Working Module Change Module

001 10-10-2014 Creation Myths

What type of content do you wish to add to this module?

- ◊ Text ? Add
- ◊ Dynamic Content ? Add
- ◊ Assignment ? Add

 A module need not contain all three types (or any components at all). You may add multiple components of each type in whatever combination best suits your syllabus.

Text: Definition

Dynamic Content: Definition

Assignments: May be simple descriptions or linked to dynamic content (add dyncontent 1st)

Greek Mythology
CLS 0012A
►12 modules

001 10-10-2014 Creation Myths
002 10-14-2014 Oral Traditions
003 10-17-2014 Myth in Literature
004 10-21-2014 Founding Myths
005 10-24-2014 The Natural World
006 10-28-2014 Women in Myth pt. 1
007 10-31-2014 Women in Myth pt. 2
008 11-04-2014 Mythical Monsters
009 11-07-2014 Myth and Philosophy
010 11-11-2014 Religious Practice
011 11-14-2014 Gods versus Mortals
012 11-18-2014 Legacy of myth

Help About Contact

Figure 2: Syllabus building based on type of content being added.

In the first example, I used the current terminology with the three types of module components. In the second, I used content descriptions. (Note that both of these examples are later steps in DS building and the design is still in flux).

The problem of getting the terminology just right was a stumbling block. So I revisited the problem using the desired output first.

What do we want the output to look like?

Here's one example of what the finished product might look like to a student:

Greek Mythology

CLS 0012A

Tues/Thurs D+ block, 10:30-11:45 AM

Eaton 206

Lisa M. Cerrato (Lisa.Cerrato@tufts.edu)

Eaton 134C; Monday, 10:00 am - 12:00 pm

Jane Smith (Jane.Smith@tufts.edu)

Eaton 333; Thursday, 1:00 pm - 3:00 pm

Syllabus Outline

10-10-2014 Creation Myths

10-14-2014 Oral Traditions

10-17-2014 Myth in Literature

10-21-2014 Founding Myths

10-24-2014 The Natural World

10-28-2014 Women in Myth pt. 1

10-31-2014 Women in Myth pt. 2

11-04-2014 Mythical Monsters

11-07-2014 Myth and Philosophy

11-11-2014 Religious Practice

11-14-2014 Gods versus Mortals

11-18-2014 Legacy of myth

10-10-2014 Creation Myths

 [permalink](#)

Notes

What defines a creation myth? Meaning and function.
Different classification themes and examples of classification.

Assignments

Special instructions. (e.g. Complete prior to class meeting)

- Watch this YouTube video 
- Look at this image  
- Complete Essay 
- Read this passage (1)  
- Answer Questions 
- Read this article  
- Read this passage (2)  
- Complete Essay 

Figure 3: Student view of dynamic syllabus.

And a view with some notations and working notes:

Greek Mythology
CLS 0012A

Tues/Thurs D+ block, 10:30-11:45 AM
Eaton 206

Lisa M. Cerrato (Lisa.Cerrato@tufts.edu)
Eaton 134C; Monday, 10:00 am - 12:00 pm
Jane Smith (Jane.Smith@tufts.edu)
Eaton 333; Thursday, 1:00 pm - 3:00 pm

Syllabus Outline

- 10-10-2014 Creation Myths
- 10-14-2014 Oral Traditions
- 10-17-2014 Myth in Literature
- 10-21-2014 Founding Myths
- 10-24-2014 The Natural World
- 10-28-2014 Women in Myth pt. 1
- 10-31-2014 Women in Myth pt. 2
- 11-04-2014 Mythical Monsters
- 11-07-2014 Myth and Philosophy
- 11-11-2014 Religious Practice
- 11-14-2014 Gods versus Mortals
- 11-18-2014 Legacy of myth

10-10-2014 Creation Myths

[permalink](#)

Notes

What defines a creation myth? Meaning and function.
Different classification themes and examples
of classification.

Corresponds with lectures in current practice

Assignments

Special instructions. (e.g. Complete prior to class meeting)

- Watch this YouTube video
- Look at this image
↳ Complete Essay
- Read this passage (1)
↳ Answer Questions
- Read this article
- Read this passage (2)
↳ Complete Essay



Assignments is not restricted to readings.
Essays/questions are dependent upon assignments.
Includes indication that you are leaving the DS and checkbox for user to note when they have completed a task.

This is a “module” view. The dynamic content will appear here.

Figure 4: Student view of working syllabus with notations.

Some working notes are on the image.

I envision this as a guided process:

Do you want to add **[Lecture] Notes** to your syllabus? w/explanation (“This text will appear as Notes at the top of your syllabus. You can always add Notes to this module later. See example.”)

- ↳ Y/N
- ↳ Pop up box (free text).
- ↳ Verification box
- ↳ Save box

[Lecture] Notes are optional

Once the notes are done, you are taken to the next step, **Assignments**.

- Create an Assignment Set (see example). (Note: this is not optional, so the instructor must create at least one Assignment Set).
- Do you want to add special instructions for this Assignment or Set of Assignments?
 - ↪Y/N
 - ↪Pop up box (free text).
 - ↪Verification box
 - ↪Save box

I would also allow the user to move these around after creation (like Word Press menus) if possible. Note this design has some better icons to distinguish between the content sources.

Menu Structure
Drag each item into the order you prefer. Click the arrow on the right of the item to reveal additional configuration options.

The screenshot shows a hierarchical menu structure. At the top level are "Updates", "About", and "2014 Workshop". "2014 Workshop" has three sub-items: "Submissions", "Schedule", and "Travel". At the bottom level is "2012 Institute", which has two sub-items: "2012 Institute Announcement" and "2012 Applications". Each menu item includes a "Page" dropdown menu icon on its right.

Module Structure

The screenshot shows a proposed dynamic syllabus module structure. It includes the following items:

- Notes** (with a document icon and a red crossed-out icon)
- Assignments** (with a document icon)
- Watch this YouTube Video** (with a video camera icon)
- Look at this Image** (with a camera icon)
- Complete Essay (Image)** (with a colorful diamond icon)
- Read this passage (1)** (with a colorful diamond icon)
- Answer Questions** (with a colorful diamond icon)
- Read this article** (with a video camera icon)
- Read this passage (2)** (with a colorful diamond icon)
- Complete Essay (passage 2)** (with a colorful diamond icon)

Figures 5a & 5: 5a WordPress menu structure; Proposed structure in dynamic syllabus tool.

In the above view of the completed module, the gray bars could be dragged in any order.
(We might want to lock the notes at the top?)

Note that the text icons indicate there is associated free text with those items (or no additional text). There are links for external content, and dynamic syllabus icons for dynamic content. (I used the Perseids flower in lieu of something else proprietary). The bars are nested to indicate the hierarchy.

One could add several assignment sets. Perhaps for different groups (group A, group B, group C).

Summary for adding module content

I would propose adding content to a module based on the type of content within a hierarchy.

1. Would you like Lecture **Notes**? (optional)

2. Add **Assignments**

- options for all assignments?
 - default to a single Assignment Set (you can change this later....)
 - instructions associated with this set of assignments? (optional)
- choose the type of assignment
 - free text
 - external link
 - **dynamic content***
- create assignment → is there an annotation based on this assignment?

↳ 2a. Add **Annotation** (optional)

- choose type
 - essay
 - essay questions
 - translation
 - etc.
- enter description (free text?)
- categorize assignment
 - difficulty levels
 - optional/extracredit

3. Continue adding assignments (and annotations)

- option to preview module structure
- option to add another set of assignments/rearrange hierarchy

Notes

I like the idea of grouping together assignments in sets, but am unsure if the process should be introduced as you build the module or whether it should be done as a prompt at the end. It may be a feature that should be considered separately.

Dynamic content

I've allowed for adding vanilla content to the syllabus.

So far the dynamic content used in the example syllabi to date has consisted of Perseus data. How do we make it easy to use the PDL and the Perseus Catalog as a means to add the dynamic content? What kinds of things make it feasible to ingest dynamic content from other databases and projects?

Adding dynamic content via the PDL or the Catalog.

In this example, I want the students to read all of the Homeric Hymn to Aphrodite (hymn 6).

I may access via Perseus:

The screenshot shows the Perseus Digital Library interface for the Homeric Hymn to Aphrodite (Hymn 6). The top navigation bar includes a logo, the title "Hymn 6 to Aphrodite", the editor "Hugh G. Evelyn-White, Ed.", and a search bar with the query "("Agamemnon", "Horn. Od. 9.1", "denarius")". The main content area displays the text of the hymn, starting with [1] I will sing of stately Aphrodite, gold-crowned and beautiful, whose dominion is the walled cities of all sea-set [Cyprus](#). There the moist breath of the western wind wafted her over the waves of the loud-moaning sea [5] in soft foam, and there the gold-filleted Hours welcomed her joyously. They clothed her with heavenly garments: on her head they put a fine, well-wrought crown of gold, and in her pierced ears they hung ornaments of orichalc and precious gold, [10] and adorned her with golden necklaces over her soft neck and snow-white breasts, jewels which the gold-filleted Hours wear themselves whenever they go to their father's house to join the lovely dances of the gods. And when they had fully decked her, [15] they brought her to the gods, who welcomed her when they saw her, giving her their hands. Each one of them prayed that he might lead her home to be his wedded wife, so greatly were they amazed at the beauty of violet-crowned Cytherea.

The sidebar on the left provides links to "This text is part of:" (Greek and Roman Materials), "Search the Perseus Catalog for:" (Editions/Translations, Author Group), and "View text chunked by:" (hymn : line). The sidebar on the right contains sections for "Notes (Thomas W. Allen, E. E. Sikes, 1904)", "Greek (Hugh G. Evelyn-White)", "Places (automatically extracted)", "References (2 total)", "Search", "Stable Identifiers", "Display Preferences", and "Update Preferences". The "Display Preferences" section includes dropdowns for "Greek Display" (Unicode (precombined)), "Arabic Display" (Unicode), "View by Default" (Translation), and "Browse Bar" (Show by default).

Figure 6: Perseus Digital Library, summer 2014.

Or via the catalog:

The screenshot shows a catalog entry for "Hymn 6 to Aphrodite". At the top right is an "atom" link. Below it is the record canonical URI: <http://data.perseus.org/catalog/urn:cts:greekLit:tlg0013.tlg006.perseus-eng1>. The title "Hymn 6 to Aphrodite" is in bold. Below the title are various metadata fields with their values:

- Find text here: [GoogleBooks](#)
- [Open Content Alliance](#)
- [Perseus](#)
- URN: [urn:cts:greekLit:tlg0013.tlg006.perseus-eng1](#)
- Work: [Hymn 6 to Aphrodite](#)
- Textgroup: [tlg0013](#)
- Author: [Homeric Hymns](#)
- Alternate title: In Venerem
- Translator: Evelyn-White, Hugh G. (Hugh Gerard)
- Language: English
- Subjects: Epic poetry, Greek, Translations into English; Hymns, Greek (Classical), Translations into English; Hesiod, Translations into English; Gods, Greek, Poetry; Epic poetry, Greek
- Host work title: Hesiod; The Homeric hymns. And Homeric; Homeric hymns. English & Greek.

Figure 7: Perseus Catalog, summer 2014.

An aside on urns

What data do we need to capture? We need a urn for the text. (The whole text in this example. More on that later).

In the spreadsheet referenced above, there are a few Homeric Hymns referenced:

HH 31 to Helios	urn:cts:greekLit:tlg0013.tlg031.perseus-eng1:1-15
HH 19 to Pan	http://data.perseus.org/citations/urn:cts:greekLit:tlg0013.tlg019.perseus-eng1 (?)
	urn:cts:greekLit:tlg0013.tlg019.perseus-eng1:1-45
HH 28 to Athena	urn:cts:greekLit:tlg0013.tlg028.perseus-eng1:1
HH 5 to Aphrodite	urn:cts:greekLit:tlg0013.tlg005.perseus-eng1:1-247
HH 3 to Apollo	urn:cts:greekLit:tlg0013.tlg003.perseus-eng1:2
HH 2 to Demeter	urn:cts:greekLit:tlg0013.tlg002.perseus-eng1:1-449
HH 3 to Apollo	urn:cts:greekLit:tlg0013.tlg003.perseus-eng1:1
HH 7 to Dionysus	http://data.perseus.org/texts/urn:cts:greekLit:tlg0013.tlg007.perseus-eng1 (whole text)
	urn:cts:greekLit:tlg0013.tlg007.perseus-eng1:1-32

Although the structure of some of these works is confusing (HH 3 is split, for example), in most examples, the lines are included even when the entire HH is the target (except for the Athena example?).

The Perseus site offers 4 stable identifiers. Users are going to be confused between work and text. It took 3-4 steps to get to the catalog page above. Again, most likely some will get lost on the way.

A copy icon feature?

One solution could be a sharing box near the text urn.

Hymn 6 to Aphrodite

Find text here: [GoogleBooks](#)
[Open Content Alliance](#)
[Perseus](#)
URN: [urn:cts:greekLit:tlg0013.tlg006.perseus-eng1](#) 
Work: [Hymn 6 to Aphrodite](#)
Textgroup: [tlg0013](#)
Author: [Homeric Hymns](#)
or the Perseids flower?

Stable Identifiers [hide](#)

Citation URI: <http://data.perseus.org/citations/urn:cts:greekLit:tlg0013.tlg006.perseus-eng1:6>
Text URI: <http://data.perseus.org/texts/urn:cts:greekLit:tlg0013.tlg006.perseus-eng1>  
Work URI: <http://data.perseus.org/texts/urn:cts:greekLit:tlg0013.tlg006>
Catalog Record URI: <http://data.perseus.org/catalog/urn:cts:greekLit:tlg0013.tlg006.perseus-eng1>

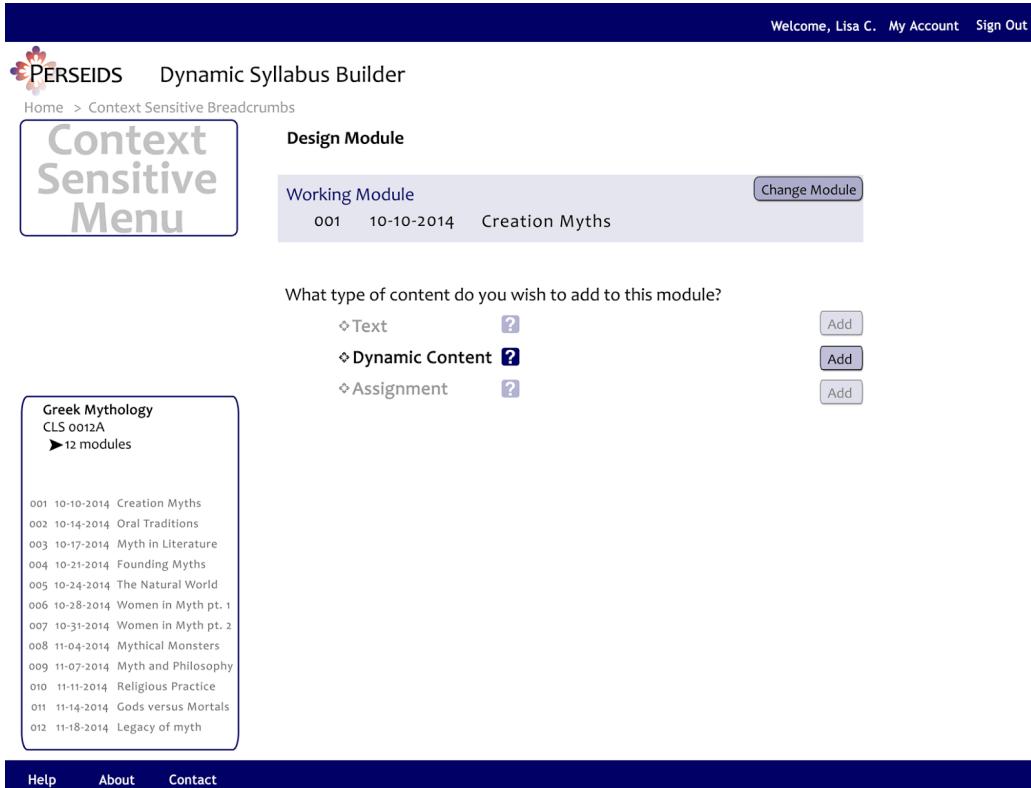
Figure 8a & 8b: 8a Perseus Catalog with sharing icon; 8b Perseus Digital Library sidebar with flower and sharing icon.

The purpose of the button would be to 1) point to the text urn and 2) copy it to the clipboard.

The drawbacks? Clutter, confusion as to the purpose, limited usefulness.

...Continuing within the UI.

We've chosen to add dynamic content.



Welcome, Lisa C. [My Account](#) [Sign Out](#)

PERSEIDS Dynamic Syllabus Builder

Home > Context Sensitive Breadcrumbs

Context Sensitive Menu

Design Module

Working Module [Change Module](#)

001 10-10-2014 Creation Myths

What type of content do you wish to add to this module?

Text [?](#) [Add](#)
 Dynamic Content [?](#) [Add](#)
 Assignment [?](#) [Add](#)

Greek Mythology
CLS 0012A
► 12 modules

001 10-10-2014 Creation Myths
002 10-14-2014 Oral Traditions
003 10-17-2014 Myth in Literature
004 10-21-2014 Founding Myths
005 10-24-2014 The Natural World
006 10-28-2014 Women in Myth pt. 1
007 10-31-2014 Women in Myth pt. 2
008 11-04-2014 Mythical Monsters
009 11-07-2014 Myth and Philosophy
010 11-11-2014 Religious Practice
011 11-14-2014 Gods versus Mortals
012 11-18-2014 Legacy of myth

[Help](#) [About](#) [Contact](#)

Figure 9: Adding dynamic content via dynamic syllabus builder.

Note: the other options would not be grayed out by default: I did that to indicate I chose that option.

Once you've chosen this option, you might be presented with two choices:

You've chosen to add Dynamic Content. In order to get started, a urn in format <xxxx> is required. <example>

How would you like continue?

- I have this information and wish to paste/enter/type it. <select>

OR

- I want to capture this information from the *Perseus Digital Library or Perseus Catalog*. <select>

A text entry box would appear for option 1.

(For option 2, I'm restricting this to the Perseus Digital Library or the Perseus Catalog for this walkthrough.)

Presume the user made a choice between those two options.

You've chosen to add Dynamic Content captured from the Perseus Digital Library.

The Dynamic Syllabus Builder will illustrate the steps necessary to capture the content.

- <Skip this step and load the site.>

Here I would envision a splash screen of help, showing the steps:

PDL home page → Collections → TOC → text → look for the icon (flower/share)

Then a modified window with site embedded:

Add dynamic content using the XXX icon in the window below.

[Close window & return to builder](#)

Figure 10: Perseus Digital Library with top bar and sharing box (right side under stable identifiers) included.

I've grayed out the top bar, eliminated the blue bars and embedded the site. We could also offer an open browser in second tab/window option.

Is there a way to harvest this data for the user? Once they've landed where they want to be, could a tool find the Text URI and capture it for the user?

Problems

The manual or automatic capture works well for the main text (or a whole text) but we have the problem of selecting the exact data in a more complex case.

In the current system, we'd have to do something like:

capture the text URI → verify with user → assist user with passage selection → preview selection → save → add another (non contiguous selection)?

I would prefer this be interactive:

1. You've selected text xyz.
2. Text xyz has x lines. Do you want to use this entire text? Y/N
3. You've selected the excerpt option. This text is in format work/line. You'll need to enter a starting line number and an ending line number.
4. Valid? Invalid? If valid, show preview.
5. Save.

Should this be a separate tool?

The text/citation URN generator (TUG).

TUG could be linked via any component of Perseus/Perseids and use the catalog backend or Perseus front end.

So you're viewing a text in Perseus and click on TUG:

1. I want to generate* a URN for this text (or part of this text).
OR
I want to generate a URN to cite this text (or part of this text).
2. You've selected xyz.
3. Text xyz has x lines. Do you want to use this entire text? Y/N
... as above

Could also have a valid URN checker in which you could preview what you've selected.

*generate/capture ?? uncertain terminology

For annotations, I would recommend the text selector as it exists in the commentary/translation Perseids interface. While the instructor is viewing the passage, s/he could just select the text they want to be basis of the essay.

Preliminary conclusions:

The inability to view the correct means of selecting an excerpt of the text from within Perseus is a problem. We could successfully capture the urn info for a text via Perseus. (You are viewing what you want to add to the syllabus, and you can capture that info in one click). Since the user may not know the correct way to construct a URL for an excerpt, how do we get them to the right end point on that with the least amount of frustration?

For shorter excerpts, it could be a simple highlighter tool.

For longer excerpts? One possibility would be that you've selected a text, the text is loaded into a simple text viewer:



Select the text you wish to add to the syllabus in the window below.

Note: Selections are auto-saved. Mouse over highlighted section to erase or click Reset to start over.

Preview

Save & Continue ✓

Reset ⌂

Lines 1-99 ✓

[1] Tell me, O Muse, of the man of many devices, who wandered full many ways after he had sacked the sacred citadel of [Troy](#). Many were the men whose cities he saw and whose mind he learned, aye, and many the woes he suffered in his heart upon the sea, [5] seeking to win his own life and the return of his comrades. Yet even so he saved not his comrades, though he desired it sore, for through their own blind folly they perished—fools, who devoured the kine of Helios Hyperion; but he took from them the day of their returning. [10] Of these things, goddess, daughter of Zeus, beginning where thou wilt, tell thou even unto us. Now all the rest, as many as had escaped sheer destruction, were at home, safe from both war and sea, but Odysseus alone, filled with longing for his return and for his wife, did the queenly nymph Calypso, that bright goddess, [15] keep back in her hollow caves, yearning that he should be her husband. But when, as the seasons revolved, the year came in which the gods had ordained that he should return home to [Ithaca](#), not even there was he free from toils, even among his own folk. And all the gods pitied him [20] save Poseidon; but he continued to rage unceasingly against godlike Odysseus until at length he reached his own land. Howbeit Poseidon had gone among the far-off Ethiopians—the Ethiopians who dwell sundried in twain, the farthestmost of men, some where Hyperion sets and some where he rises, [25] there to receive a hecatomb of bulls and rams, and there he was taking his joy, sitting at the feast; but the other gods were gathered together in the halls of Olympian Zeus. Among them the father of gods and men was first to speak, for in his heart he thought of noble Aegisthus, [30] whom far-famed Orestes, Agamemnon's son, had slain. Thinking on him he spoke among the immortals, and said: "Look you now, how ready mortals are to blame the gods. It is from us, they say, that evils come, but they even of themselves, through their own blind folly, have sorrows beyond that which is ordained. [35] Even as now Aegisthus, beyond that which was ordained, took to himself the wedded wife of the son of Atreus, and slew him on his return, though well he knew of sheer destruction, seeing that we spoke to him before, sending Hermes, the keen-sighted [Argeiphontes](#), that he should neither slay the man nor woo his wife; [40] for from Orestes shall come vengeance for the son of Atreus when once he has come to manhood and longs for his own land. So Hermes spoke, but for all his good intent he prevailed not upon the heart of Aegisthus; and now he has paid the full price of all." Then the goddess, flashing-eyed² Athena, answered him: [45] "Father of us all, thou son of [Cronos](#), high above all lords, aye, verily that man lies low in a destruction that is his due; so, too, may any other also be destroyed who does such deeds. But my heart is torn for wise Odysseus, hapless man, who far from his friends has long been suffering woes [50] in a sea-girt isle, where is the navel of the sea. 'Tis a wooded isle, and therein dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. [55] His daughter it is that keeps back that wretched, sorrowing man; and ever with soft and wheedling words she beguiles him that he may forget [Ithaca](#). But Odysseus, in his longing to see it were but the smoke leaping up from his own land, years to die. Yet thy [60] heart doth not regard it, Olympian. Did not Odysseus beside the ships of the Argives offer thee sacrifice without stint in the broad land of [Troy](#)? Wherefore then didst thou conceive such wrath³ against him, O Zeus?" Then Zeus, the cloud-gatherer, answered her and said: "My child, what a word has escaped the barrier of thy teeth? [65] How should I, then, forget godlike Odysseus, who is beyond all mortals in wisdom, and beyond all has paid sacrifice to the immortal gods, who hold broad heaven? Nay, it is Poseidon, the earth-enfolder, who is ever filled with stubborn wrath because of the Cyclops, whom Odysseus blinded of his eye—[70] even the godlike Polymelus, whose might is greatest among all the Cyclopes; and the nymph [Thousa](#) bore him, daughter of [Phryxos](#) who rules over the unresting⁴ sea; for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth-shaker, [75] does not indeed slay Odysseus, but makes him a wanderer from his native land. But come, let us who are here all take thought of his return, that he may come home; and Poseidon will let go his anger, for he will in no wise be able, against all the immortal gods and in their despite, to contend alone." [80] Then the goddess, flashing-eyed Athena, answered him: "Father of us all, thou son of [Cronos](#), high above all lords, if indeed this is now well pleasing to the blessed gods, that the wise Odysseus should return to his own home, let us send forth Hermes, the messenger, [Argeiphontes](#), [85] to the isle [Ogygia](#), that with all speed he may declare to the fair-tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may come home. But, as for me, I will go to [Ithaca](#), that I may the more arouse his son, and set courage in his heart [90] to call to an assembly the long-haired Achaeans, and speak out his word to all the woosers, who are ever slaying his thronging sheep and his sleek⁵ kind of shambling gait. And I will guide him to [Sparta](#) and to sandy [Pylos](#), to seek tidings of the return of his dear father, if haply he may hear of it, [95] that good report may be among men." So she spoke, and bound beneath her feet her beautiful sandals, immortal⁶ golden, which were wont to bear her both over the waters of the sea and over the boundless land swift as the blasts of the wind. And she took her mighty spear, tipped with sharp bronze,

Lines 100-199

[100] heavy and huge and strong, wherewith she vanquishes the ranks of men—of warriors, with whom she is wroth, she, the daughter of the mighty sire. Then she went darting down from the heights of [Olympus](#), and took her stand in the land of [Ithaca](#) at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze, [105] and she was in the likeness of a stranger, [Menelaos](#), the leader of the [Taphians](#). There she found the proud woosers. They were taking their pleasure at draughts in front of the doors, sitting on the hides of oxen which they themselves had slain; and of the heralds⁷ and busy squires, [110] some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them forth, while still others were portioning out meats in abundance. Her the godlike Telemachus was far the first to see, for he was sitting among the woosers, sad at heart, [115] seeing in thought his noble father, should perchance come from somewhere and make a scattering of the woosers in the palace, and himself win honor and rule over his own house. As he thought of these things, sitting among the woosers, he beheld Athena, and he went straight to the outer door; for in his heart he counted it shame [120] that a stranger should stand long at the gates. So, drawing near, he clasped her right hand, and took from her the spear of bronze; and he spoke, and addressed her with winged words:⁸ "Hail, stranger; in our house thou shalt find entertainment and then, when thou hast tasted food, thou shalt tell of what thou hast need." [125] So saying, he led the way, and Pallas Athena followed. And when they were within the lofty house, he bore the spear and set it against a tall pillar in a polished spear-rack, where were set many spears besides, even those of Odysseus of the steadfast heart. [130] Athena herself he led and seated on a chair, spreading a linen cloth beneath—a beautiful chair, richly-wrought,⁹ and below was a footstool for the feet. Beside it he placed for himself an inlaid seat, apart from the others, the woosers, lest the stranger, vexed by their din, should loathe the meal, seeing that he was in the company of overweening men; [135] and also that he might ask him about his father that was gone. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, [140] and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets, while a herald ever walked to and fro pouring them wine. Then in came the proud woosers, and thereafter [145] sat them down in rows on chairs and high seats. Heralds poured water over their hands, and maid-servants heaped by them bread in baskets, and youths filled the bowls brim full of drink; and they put forth their hands to the good cheer lying ready before them. [150] Now after the woosers had put from them the desire of food and drink, their hearts turned to other things, to song and to dance; for these things are

Figure 11: Highlight the text you want to include.

In this example, chunks (maybe cards?) would have checkboxes in regular intervals so that the user is not selecting enormous sections of contiguous text by hand. But it has the advantage of being visual and not requiring the user to construct a urn without knowing the document structure.

This requires the user to do nothing aside from select the text.

Miscellaneous Notes

I have other mockups of introductory stages of the UI, but I decided not to keep these in this set of notes for now.

I do think that Catalog requires too many steps to get to the data the user needs for this purpose, even if the Catalog it was in a frame. (Perseus has the same problem, but some existing Perseus users are going to prefer Perseus just because they are familiar with it). Both the Catalog and the PDL present some urn confusion.

As for navigation between the DS building and the urn source sites, I have seen a few examples of the window in a window framing approach to moving between sites (and using data from one site for an application in another). I was also thinking of a site jump (like being taken to PayPal to complete a purchase). With adequate user information, I think that most users will not mind this moving around between (or within) sites. The presentation on tablets does make me concerned about a framing option.

My early mockups included a lot of left hand sidebar data that I am rethinking in the context of the “seek and capture” a urn requirement. In hindsight, I would probably remove that content in favor of some dashboard icons and keep things on a top menu only.