

The *Ajax* Multi-Commentary: An interactive visualization of commentary networks

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Overview

Notes



<https://bit.ly/4gMn0Td>

Outline of the presentation

- 1 Introduction: What's so ANT-ish about that?
- 2 Commentaries: Intermediaries or mediators?
- 3 Multi-commentaries: What do they do?
- 4 Conclusion: Travelers on the commentary tradition

Preamble

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- RSE: Charles Pletcher (hi!)

Introduction: What's so ANT-ish about that?

What is the *AjMC*?

- Roughly 200 years of commentaries on Sophocles' *Ajax*
- Online version (<https://multi.ajmc.ch>) only has public-domain commentaries
- Private version able to show Finglass, Demont, and forthcoming commentaries for those with access rights

What is the AjMC?

AjMC Multi-Commentary Bibliography About

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- Second episode vv. 646-692
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Filter Comments

Filter commentaries

Campbell 1861 (80)

Hermann 1851 (14)

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AGHNA

Αἶ μά μιν ὤ μοι Ἀργείου, δεδρακά σέ
πιδρὸν πιν' ἐχθρὸν ἀρπάζει σπριμενον
καὶ νῦν ἐπὶ σκαπνῆς σε ναυτικῆς ὁρᾷ
Αἰάντος, ἔνθα τὸ δὲν ἐσθλὴν ἔχει
πάλα κινήσασθαι καὶ μετρούμενον
ἵχνι τὰ κείνου νεοχάρων', ὅπως ἴδῃς
εἴτ' ἔνδον εἴτ' οὐκ ἔνδον, εἰ δέ σ' ἔσται
καὶ σὺ κατακτείνῃς ἐν ἀνέστησ' Ἰθάκῃς
ἔνδον γὰρ ἄνθρωποι τοιόδεσσι, κόρα
στάθμην ἱερᾶν καὶ χέρος θεοκτόνου,
καὶ σ' οὐδὲν εἴσω πρὸς ἡπαρμένον πύλῃς
εἴτ' ἔργον ἐσθλόν, ἐκείνη δ' οἶον χερσὶ
σπαυδῶν ἔδωκε τήνδ', ὥς παρ' αἰδώς μύθος.

ΟΔΥΣΣΕΥΣ

ὦ φίλῃν' Αἰδώς, φιλότης ἐμοὶ θύει,
ὡς εὐσθέης σοὶ, κῆν ἔσταις ἡς θυμῷ
φόνῃν' ἀκούει καὶ χιναρτοῦ ἀφελῆ
χαλκοστόμου κωιδωνος ὡς Τυρσηνίδος
καὶ νῦν ἡπείγῃς, ὡς μ' εἴτ' ἀνδρὶ θυαμένῳ
ῥοσιν ἐκκαλῶν', Ἀτῆνι τῷ σκαπτοφῶνι
κείνον γὰρ, οὐδὲν ἄλλον, ἵχνειο πάλα
νικητὴς γὰρ ἦμας ἦσαν πρῶτος Ἰσκαίου
χειρὶ περὶ σῶς, σπῆρ ἀφραστῆσσι τῶς
ἦσαν γὰρ οὐδὲν ἴσταν', ἀλλ' ἀλαμῆσαι
κῆρυ Ἰθακῆσσι τῶν ἀπὸ τῶν πόνων,
ἐξαρπάζοντες γὰρ ὄντως εὐρίκασταν
λέως ἀπάσας καὶ καταναρπάζοντες
ἐκ χειρὸς αὐτοῦ ποινῶν ἡπαρμένον
τήνδ' οὐκ ἐκείνῃ πρὸς πρὸς αἰθῶν ῥέπει
καὶ μοι πρὸς σπῆρ αὐτὸν εἰσδὼν μόνον
πρὸς τῶν πόνων σὺν νεορπάζῃ ὡς
φρῶς πρὸς ἀδελφῶν ἐκείνῃς ὡς ἐγὼ
κατ' ἵκας ἀσπῶν, καὶ τὸ μὲν ἀπῆλθον
τὸ δ' ἐκπέπληκται, εἰς τὸν ποῖν ἔσται
καρπὸν ἐχέμεν, ποῖνα γὰρ τὸ τ' οὐκ ποῖνα

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vv. 1-133 Weeklein 1894

vv. 1-3 Campbell 1861

Athena's eye is ever on Odysseus, and she is now come from Olympus to succour him. *Idra* l. 36.

εἴτ' ἔνδον εἴτ' οὐκ ἔνδον.

t. *Argive* L.A. *Argive* C¹ Vat. ac.
Pal. *καυχόμεν'* *καυχόμεν'* L. *καυ*

1-3. Athena's eye is ever on Odysseus, and she is now come from Olympus to succour him. *Idra* l. 36.

εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. The structure is paratactic; i.e. 'As I have ever seen thee... so now I see thee.' Easy on Langmuir, § 36, p. 68.

2. (1) 'In quest to snatch some exploit on a foe, i.e. seeking to effect some surprise against a foe. Or, (2)

vv. 1-3 Campbell 1861

εἴτ' ἔνδον εἴτ' οὐκ ἔνδον.

v. 1 Hermann 1851

δεδρακά σέ

v. 1 Lebeck 1895

ὤ μοι Ἀργείου.

v. 1 Tournier 1886

Αἰάντος.

v. 2 Campbell 1861

A note about reading commentaries this way

Action should remain a surprise, a mediation, an event. It is for this reason that we should begin, here again, not from the ‘determination of action by society’, the ‘calculative abilities of individuals’, or the ‘power of the unconscious’ as we would ordinarily do, but rather from the under-determination of action, from the uncertainties and controversies about who and what is acting when ‘we’ act—and there is of course no way to decide whether this source of uncertainty resides in the analyst or in the actor. (Latour 2005, 45)

Reading with a multi-commentary

If it is true, as ANT claims, that the social landscape possesses such a flat 'networky' topography and that the ingredients making up society travel inside tiny conduits, what is in between the meshes of such a circuitry? ... I call this background plasma, namely that which is not yet formatted, not yet measured, not yet socialized, not yet engaged in metrological chains, and not yet covered, surveyed, mobilized, or subjectified. (Latour 2005, 242 p. 244)

Second stasimon (vv. 693–718)

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Filter Comments

Filter commentaries

- ☐ Campbell 1981 (11)
- ☐ Hemmelen 1951 (2)
- ☐ Jebb 1896 (7)
- ☐ Lobbeck 1835 (6)
- ☐ Schneidewin 1853 (11)
- ☐ Tourmieu 1886 (3)
- ☐ Wecklein 1894 (2)

ΧΟΡΟΙ

ἔραξ' ἔρωτι περιχαρὴς ὃ' ἀντιπάμν.
ἰὼ ἰὼ Πῶν Πῶν.
ὦ Πῶν Πῶν ὀλλήλαγκε, Κυκ-
λωνος χοροκόπῳ
πεπταὶς ἀπὸ δευροδοῦς φάνθ', ὦ
θεῶν χοροστ' ἀνέξ', ὅπως μοι
Μύστα Κινέσ' ὄρ-
γῆματ' αὐτοδοξί' ἐμὴν ἰσχυρή.
νὸν γὰρ ἐμοὶ μέλα χοροῖσσι.
ἱερῶν δ' ὑπὲρ κελεύθων
μολῶν δνοῖς Ἀπόλλων
ὁ δάδλος εὐγκλιστος
ἐμοὶ ἐμνήστ' διὰ παντὶς εὐφρων.
ἔλκυσεν σινὸν ὄχλос ἀπ' ὀμμάτων Ἄρης.
ἰὼ ἰὼ, νὸν σὺ,
νὸν, ὦ Ζεῦ, πάρα λευκὸν εὐ-
ἀμερον πελάσαι φόος
θεῶν ὑκυδάων νεῶν, ὃτ' Ἀλός
καθητόνος πάλιν, θεῶν δ' αὖ
πᾶνθ' αὖ θέσσι' ἔξ'
ἦνυσ' εὐνομαί' αἰθρῶν μεγίστη.
πᾶνθ' ὁ μέγας χρόνος μαρναίη
κοῦδεν ἀναυδῶτον φατίζαμ'
ὅν, εὐτ' γ' ἔξ' ἀλκιμῶν
Ἀλός μετανεγνώσθῃ
θυμῶν γ' Ἀτρεΐδης μεγάλων τε νεκρῶν.

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v. 693 **Jebb 1896**
ἔραξ' :
for the so., cp. 536: At. Eq. 696 ἔραξ' ἀπαιτιάς, ἐγγέλωσσι
φλοκοκομήσις, Aesch. fr. 387 ἔραξ' ἄρας δέ ὕμνησι (Brumek)
τοῖδε μουσταὶ τέλους Here ἔραξ' seems to mean a transport
of bloy; it cannot be explained of their yearning for the
bright future of which they are dreaming. I do not know any
exactly similar use of ἔραξ, Cp. Statius Theb. I. 493
laetisque per arda | Hōtor lit.

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v. 693 **Jebb 1896**
ἀντιπάμν

v. 693 **Lobbeck 1835**
ἔραξ' ἔρωτι περιχαρὴς ὃ' ἀντιπάμν.

Jen. et fortasse nonnulli alii ἔραξ' ἐν, quam praepropositionem
Triclinius metri causa addendam putavit sedd omisit
Suidas s. ἔραξ, Schol. Lips. ad III. IV. 282. et Eustathius p.
473, 10 qui hoc versu uti sunt. De simili animi affectu
Aeschylus Tragic. N. 372. ἔραξ' ἔραξ' τοῖδε μουσταὶ τέλους,
quem versum sibi Ovidio in fabula cognominis tunc
pronuntiandum suspicabar, quum sacra Eleusinia percreyus
esset. Anecdota Paris. E. Aug. B. Suid. I. c. ubi cod. Oxon.
ἀντιπάμν, et Eustath. p. 482, 31. p. 1419, 44. p. 1679, 50.
Ceteri ἀντιπάμν et ἀντιπάμν, ut ἰσχυρήν Eur. El. 1225.
καθητόνος 1223. ἀντιπάμν ὁρμήσις Theophr. Apol. ad. III.
724. pro quo Sophocles ἐραξ' usurpavit exemplum novo. V.

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v. 693 **Schneidewin 1853**
ἔραξ' ἔρωτι.

χρόν, ἔραξ' : Yonneschauer überführt den Chos, da das Hōm
Umwandlung so erscheint wie unerhofft kam. Der Ausdruck
scheint dem Aeschylus entlehnt bei Schol. O. C. 17049 ἔραξ'

Commentaries: Intermediaries or mediators?

Of pointers and pencils

A network is not so much something we find as something we make; it is the pencil rather than the object drawn; it is a means of checking how much “energy, movement, and specificity our own reports are able to capture.” (Felski 2016, 749)

Commentaries as mediators

An intermediary, in my vocabulary, is what transports meaning or force without transformation: defining its inputs is enough to define its outputs.... Mediators, on the other hand ... transform, translate, distort, and modify the meaning of the elements they are supposed to carry. (Latour 2005, 39)

Multi-commentaries: What do they do?

What can't multi-commentaries do?

Third, interactions are not synoptic. Very few of the participants in a given course of action are simultaneously visible at any given point. The lecturer might believe she is center stage, but that does not mean that many others are not acting as well, only that there is no way to sum them up. (Latour 2005, 201)

Conclusion: Travelers on the commentary
tradition

A movable network

Whereas the tradition distinguished the common good (a moralist concern) and the common world (naturally given), I proposed replacing 'the politics of nature' by the progressive composition of one common world. This was, in my view, the way to redefine science and politics and to carry out the task of political epistemology forced upon us by the various ecological crises. (Latour 2005, 254)

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