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

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Overview

Notes

https://bit.ly/4gMnOTd

Outline of the presentation

Preamble

Support

The *Ajax Multi-Commentary* project was funded by the Swiss National Science Foundation under the funding scheme Ambizione (grant no. PZ00P1_186033).

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*?

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)

Filter Comments ⓘ

Filter commentaries

☐ Campbell 1881   (11)
☐ Hermann 1851   (2)
☐ Jebb 1896   (7)
☐ Lobeck 1835   (5)
☐ Schneidewin 1853   (11)
☐ Tournier 1886   (3)
☐ Wecklein 1894   (2)

ΧΟΡΟΣ
ἔφριξ᾽ ἔρωτι, περιχαρὴς δ᾽ ἀνεπτόμαν.   693
ἰὼ ἰὼ Πὰν Πάν,   694
ὦ Πὰν Πὰν ἁλίπλαγκτε, Κυλ-   695
λανίας χιονοκτύπου   696
πετραίας ἀπὸ δειράδος φάνηθ᾽, ὦ   697
θεῶν χοροποί᾽ ἄναξ, ὅπως μοι   698
Μύσια Κνώσι᾽ ὀρ-   699
χήματ᾽ αὐτοδαῆ ξυνὼν ἰάψῃς.   700
νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.   701
Ἰκαρίων δ᾽ ὑπὲρ πελαγέων   702
μολὼν ἄναξ Ἀπόλλων   703
ὁ Δάλιος εὔγνωστος   704
ἐμοὶ ξυνείη διὰ παντὸς εὔφρων.   705
Ἔλυσεν αἰνὸν ἄχος ἀπ᾽ ὀμμάτων Ἄρης.   706
ἰὼ ἰώ, νῦν αὖ,   707
νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐ-   708
άμερον πελάσαι φάος   709
θοᾶν ὠκυάλων νεῶν, ὅτ᾽ Αἴας   710
λαθίπονος πάλιν, θεῶν δ᾽ αὖ   711
πάνθυτα θέσμι᾽ ἐξ-   712
ήνυσ᾽ εὐνομίᾳ σέβων μεγίστᾳ.   713
πάνθ᾽ ὁ μέγας χρόνος μαραίνει·   714
κοὐδὲν ἀναύδητον φατίζαιμ᾽   715
ἄν, εὖτέ γ᾽ ἐξ ἀέλπτων   716
Αἴας μετανεγνώσθη   717
θυμῶν τ᾽ Ἀτρείδαις μεγάλων τε νεικέων.   718

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v. 693 **Jebb 1896**   ∧
ἔφριξ᾽

for the ao., cp. 536: Ar. Eq. 696 ἡσθην ἀπειλαῖς, ἐγέλασσα
ψολοκομπίαις. Aesch. fr. 387 ἔφριξ᾽ ἔρως δε (Ipsem Brunck)
τοῦδε μυστικοῦ τέλους. Here ἔρωτι seems to mean a transport of
bliss; 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 ἔρως. Cp. Statius Theb. I. 493
laetusque per arti | Hôror lit.

Show page image

v. 693 **Jebb 1896**   ∨
ἀνεπτόμαν

v. 693 **Lobeck 1835**   ∧
ἔφριξ᾽ ἔρωτι περιχαρὴς δ᾽ ἀνεπτόμαν.

Jen. et fortasse nonnulli alii ἔφριξ᾽ ἐν, quam praeppsitionem
Triclinius metri causa addendam putavit sedd omnkant
Suidas s. ᾽ἔφριξα, Schol. Lips. ad III. IV. 282. et Eustathius p.
473, 10. qui hoc versu usi sunt. De simili animi affectu
Aeschylus Fragm. N. 373. ἔφριξ᾽ ἔρως· τοῦδε μυστικοῦ τέλους,
quem versum ob Oedipo in fabula cognomin tunc
pronunciatum suspicabar, quum sacra Eleusinia percyturus
esset. Ἀνετπόμαν Paris. E. Aug. B. Suid. l. c. ubi coé. Onon.
ἀνεπτόμην, et Eustath. p. 452, 21. p. 1419, 44. p. 1679, 50.
Ceteri ἀνεπτόμην et ἀνετπόμαν, ut ἐφηνύσαν Eur. El. 1225.
κατηρέξ̣αμαν 1223. Ἀνέταττο χάμμετι θυμός Apolon. Arg. III.
724. pro quo Sophocles ἔρως usurparit exemplo novo. V.

Show page image

v. 693 **Schneidewin 1853**   ∧
ἔφριξ᾽ ἔρωτι,

χαρᾷ, ἡδονῇ· Yonneschauer übetäuft den Chor, da des Herrn
Umwandlung so ersehnt wic unverhofft kam. Der Ausdruck
scheint dem Aeschylus entlehnt bei Schol. O. C. 17049 ἔφριξ᾽

Commentaries: Intermediaries or mediators?

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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