

S A W S

Sharing Ancient Wisdoms

Exploring the tradition of
Greek and Arabic wisdom literatures

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The **SAWS** team

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Aims of the **SAWS** project

- To exploit digital technologies in order to understand and publish collections of citations
- We are investigating ‘gnomic’ sayings, moral and philosophical, in Greek and Arabic
- Our primary focus is on Greek collections of ‘sayings’, *gnomologia*, from the ninth - twelfth centuries, and on Arabic collections of sayings from the same period

B. Wassiliewsky, V. Jernstedt edd., *Cecaumeni Strategicon : et incerti scriptoris De officiis regiis libellus* (St Petersburg, 1896)

The important re-edition by G. G. Litavrin, *Cecaumeni Consilia et Narrationes* (Moscow, 1972) appeared in a revised second edition in 2003.

Litavrin's text of 1972 was used for an edition with Modern Greek translation, by D. Tsougarakis, *Κεκαυμένος, Στρατηγικόν* (Athens, 1993), and one with Italian translation, *Cecaumeno, Raccomandazioni e consigli di un galantuomo*, by M. D. Spadaro (Alessandria, 1998).

Kekaumenos, *Consilia et Narrationes*, 44

I want you to love all men; only don't tell your secrets to anyone - for this is very dangerous. From the moment that you have spoken your secrets to anyone, from then on you are his slave, and he will hurt and insult you extremely, and you won't dare to answer him back. And why should you voluntarily give up your freedom? Certainly you will say: 'He is virtuous, and will not make my secrets public'; and you don't realise that you yourself have made them common knowledge by speaking them into someone's ears. For what comes in by the ears is made public by the lips. So you should not tell secrets of yours to anyone; as the prophet says: '*Keep this from your bedfellow*'.

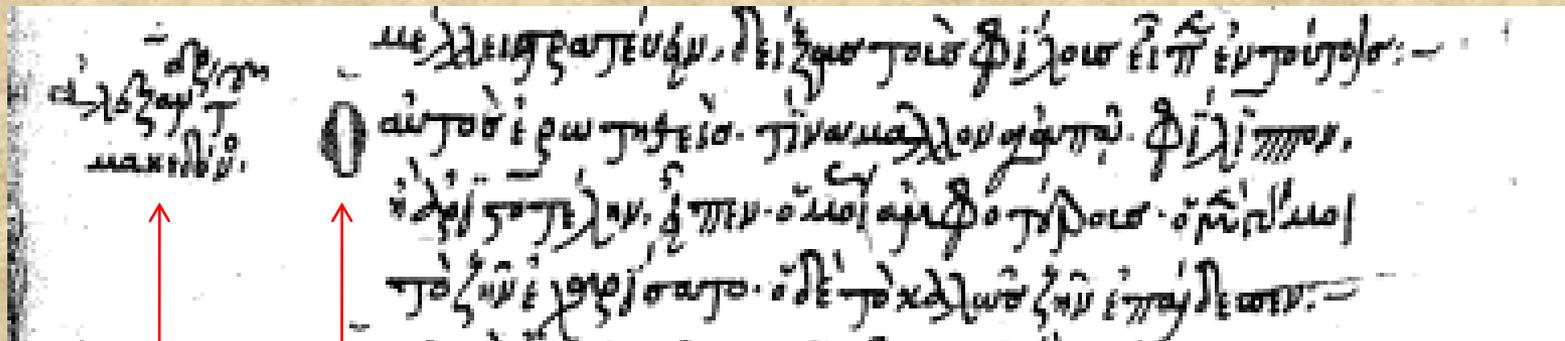
Menandri Sententiae Comp. I.45-6, II.89, μυστήριόν σου μήποτ' εἴπησ τῷ φίλῳ / κού μὴ φοβηθῆσ αὐτόν ἐχθρόν γενόμενον.

Wachsmuth Flor. 137.vii. Cf. also Spaneas (ed. Lambros) 370

Micah 7.5 ἐπὶ τοῦ συγκοίτου σοῦ φύλαττε τοῦτο
Micah 7.5, in *Sacra Parallela* 1321B , Flor. Patmos 53.1, Melissa 1088D (all under *women*)

Cod. Vat. Gr. 743 f. 11^v

Gnomologium Vaticanum



ἀλεξάνδρου
τοῦ
μακεδόνα

Ὁ αὐτὸς ἐρωτηθεὶς· τίνα μάλλον ἀγαπᾷ· φίλιππον,
ἢ ἀριστοτέλην, εἶπεν· ὁμοίως ἀφοτέρους· ὁ ἐν γάρ μοι
τὸ ζῆν ἐχαρίσατο· ὁ δὲ τὸ καλῶς ζῆν ἐπαίδευσεν· -
Ὁ αὐτὸς Ἰολάου οἰνοχοοῦντος αὐτῷ· καὶ φιάλην χρῦσῆν

*

* Underlining represents the small lines, perhaps coloured, that appears above names.

GV 87 Ὁ αὐτὸς ἐρωτηθεὶς τίνα μᾶλλον ἀγαπᾷ, Φίλιππον ἢ Ἀριστοτέλην, εἶπεν· “ὁμοίως ἀμφοτέρους· ὁ μὲν γὰρ μοι τὸ ζῆν ἐχαρίσατο, ὁ δὲ τὸ καλῶς ζῆν ἐπαίδευσεν.”

Alexander, asked whom he loved more, Philip or Aristotle, said: "Both equally, for one gave me the gift of life, the other taught me to live the virtuous life.

Plutarch, *Life of Alexander* 8.4.1

Ἀριστοτέλην δὲ θαυμάζων ἐν ἀρχῇ καὶ ἀγαπῶν οὐχ ἦττον, ὡς αὐτὸς ἔλεγε, τοῦ πατρός, ὡς δι' ἐκεῖνον μὲν ζῶν, διὰ τοῦτον δὲ καλῶς ζῶν ...

Alexander admired **Aristotle** at the start and loved him no less, as he himself said, than his own father, since he had life through his father but the virtuous life through Aristotle ...

Diogenes Laertius 5.19, *Life of Aristotle*

Τῶν γονέων τοὺς παιδεύσαντας ἐντιμοτέρους εἶναι τῶν μόνον γεννησάντων· τοὺς μὲν γὰρ τὸ ζῆν, τοὺς δὲ τὸ καλῶς ζῆν παρασχέσθαι.

Aristotle said that educators are more to be honored than mere begetters, for the latter offer life but the former offer the good life.

وقال الآباء هم سبب الحياة والحكماء هم سبب

(18

Pythagoras?

صلاح الحياة

He said: Fathers are the cause of life, but philosophers are the cause of the good life.

Selections from the Sayings of the Four Philosophers: (B) Pythagoras saying 18 (ed.

Gutas)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَقَدْ عَجُوزَةٌ عَنِ افْلَاطُونٍ فِي نَفْوِيمِ السِّيَاسَةِ
الْمُلُوكِيَّةِ وَالْأَخْلَاقِ وَالْإِخْتِيَارِ بِيَدِ وَمَعَارِزِ فِلَسْفِيَّةِ
فَالِ لَا تَصْحَبُوا الْأَشْرَارَ فَإِنَّهُمْ يَمُنُّونَ
عَلَيْكُمْ بِالسَّلَامَةِ مِنْهُمْ **وَقَالَ** إِذَا أَقْبَلَتْ
الْمَمْلَكَةُ خَدَمَتِ الشَّهَوَاتِ الْعُقُولَ وَإِذَا
أَدْبَرَتْ خَدَمَتِ الْعُقُولُ الشَّهَوَاتِ **وَقَالَ**
مَا عَطَى الْإِقْبَالَ أَحَدًا شَيْئًا إِلَّا سَلَبَهُ مِنْ
حَسَنِ الْأَسْعَدِ أَكْثَرُ مِنْهُ **وَقَالَ** لَا تَقْصُرُوا

أَبْنَاءَكُمْ عَلَى أَدَابِكُمْ فَإِنَّهُمْ مَخْلُوقُونَ
لِزْمَانٍ غَيْرِ زَمَانِكُمْ **وَقَالَ** لَا تَطْلُبْ سُرْعَةَ
الْعَمَلِ وَاطْلُبْ تَجْوِيدَهُ فَإِنَّ النَّاسَ لَيْسَ
يُسْأَلُونَ فِي كَمِّ فُرُوعٍ مِنْ هَذَا الْعَمَلِ وَإِنَّمَا يُسْأَلُونَ
كَيْفَ جُودُهُ **وَقَالَ** لَا تَخْتَفِرْ صَعْبًا
يَحْتَمِلُ الزِّيَادَةَ **وَقَالَ** لَوْلَمْ تَكُنْ فِي الشَّرْفَةِ إِلَّا
إِحْتِمَالُ الْعَادَاتِ الرَّدِيَّةِ لَكَانَ كَافِيًا فِيهَا
وَقَالَ زِيَادَةُ كَلِمَةٍ فِي مَخَاطَبَةِ الْحُرَّاجِ
إِلَيْهِ مِنْ زِيَادَتِكَ جَنِّيلًا فِي عَطَائِهِ **وَقَالَ**
عَطِيَّةُ الْعِلْمِ شَبِيهَةٌ بِمَوَاهِبِ اللَّهِ جَلَّ وَعَزَّ
لِأَنَّهَا لَا تَنْفَدُ عِنْدَ الْجُودِ بِهَا لِكَيْفَ تَكُونُ

I am looking for a comfortable way to publish medieval texts

Kekaumenos, *Consilia et Narrationes*, 54, 6-11

Child, don't be proud, even if you should be very successful, but remember him who said: “*Every arrogant man is an abomination to the Lord*”, and, “*The Lord is opposed to the proud, but He gives grace to the humble*”. As the thief has to deal with the owner of the property, and the seducer is opposed to the husband of the seduced woman, so the proud man has God opposed to him.

(1) Prov. 16.5 - *Flor. Patmos 22.24, Melissa 1180D*

(2) Prov. 3.34 - *Melissa 1180D*

THIS ISN'T GOOD ENOUGH!!

We have decided that the basic unit of analysis is:

one citation by a scribe in one particular manuscript

- All further relationships will be based around this unit
- We are recording all identified relationships and will then decide which ones we want to express

1. Production of searchable digital texts
(gnomologia, source texts, recipient texts)



TEI XML

2. Linking of 'snippets' of these texts to related snippets within, and between, the gnomologia and their source and recipient texts, by means of defined relationships



RDF/OWL



TEI-C News

Journal of the Text Encoding Initiative: Inaugural Edition

Posted on: 2011-06-08

Searchable mirrors of TEI-L archives

Posted on: 2011-01-26

California Digital Library Announces Release of XTF Version 3.0

Posted on: 2011-04-06

TEI council face to face meeting 11-13 April 2011

Posted on: 2011-03-18

Call for Papers: 2011 TEI Members' Meeting

Posted on: 2011-03-08

Release of TEI 1.9.0

Posted on: 2011-02-26

Other News

Digital Humanities Workshops at Brown University

Posted on: 2011-06-04

Balisage Call for Late-breaking News

Posted on: 2011-06-01

Digital.Humanities@Oxford Summer School 2011

Posted on: 2011-05-12

VOICE XML Corpus and VOICE 1.1 Online

Posted on: 2011-05-05

Call for Papers: 'Digital Resources for Palaeography' Symposium

Posted on: 2011-03-24

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TEI: Text Encoding Initiative

The Text Encoding Initiative (TEI) is a consortium which collectively develops and maintains a standard for the representation of texts in digital form. Its chief deliverable is a set of Guidelines which specify encoding methods for machine-readable texts, chiefly in the humanities, social sciences and linguistics. Since 1994, the TEI Guidelines have been widely used by libraries, museums, publishers, and individual scholars to present texts for online research, teaching, and preservation. In addition to the Guidelines themselves, the Consortium provides a variety of supporting resources, including [resources for learning TEI](#), information on [projects using the TEI](#), TEI-related [publications](#), and [software](#) developed for or adapted to the TEI.

The TEI Consortium is a non-profit membership organization composed of academic institutions, research projects, and individual scholars from around the world. Members contribute financially to the Consortium and elect representatives to its Council and Board of Directors.

Want to become active in the TEI community? [Become a TEI Member](#), join a [Special Interest Group](#), sign up for the [TEI-L mailing list](#), and come to our [annual meetings](#).



ATOM

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XPath 2.0

External Tools Saxon-EE

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401 <seg type="ContentItem" xml:id="AppGnomVat025"><pb n="65v" />
402 <lb n="1" /><seg type="narrative" xml:id="AppGnomVat025n1">Ὁ αὐτὸς θεασάμενος μεϊράκιον ἄστων δεδαπανηκὸς
403 <lb n="2" />τὰ πατριά· καὶ ἄρτον μόνον ἐσθίων καὶ ὕδωρ πίνων·
404 <lb n="3" />ἔφη</seg> <seg type="statement" xml:id="AppGnomVat025s1">εἰ οὕτω κατὰ γνώμην ἠρίστας, οὐκ ἂν οὕτω
405 <lb n="4" />κατ' ἀνάγκην ἐδείκνυς</seg>· </seg> <seg type="ContentItem" xml:id="AppGnomVat026"><seg type="narrative" xml:id="AppGnomVat026n1">Ὁ αὐτὸς ἐρωτηθεὶς
406 <lb n="5" />ὑπὸ πίνος διατὶ ἐστὶ τὸ χρῆσιον ὤχρον, ἔφη</seg>· <seg type="statement" xml:id="AppGnomVat026s1">ὄτι
407 <lb n="6" />πολλοὺς ἔχει τοὺς ἐπιβουλεύοντας</seg>· </seg>
408 <seg type="ContentItem" xml:id="AppGnomVat027"><lb n="7" /><seg type="narrative" xml:id="AppGnomVat027n1">Ὁ αὐτὸς θεασάμενος ἐταίριδος υἱὸν λίθους εἰς ὄχλον βάλλοντα</seg>·
409 <lb n="8" /><seg type="statement" xml:id="AppGnomVat027s1">σοὺκ εὐλαβῆ</seg> <seg type="narrative" xml:id="AppGnomVat027n2">ἔφη</seg>· <seg type="statement" xml:id="AppGnomVat027s2">μὴ σου τὸν προ
410 <lb n="9" />προσελθόντος αὐτῷ πίνος καὶ λέγοντος, ὅτι</seg> <seg type="statement" xml:id="AppGnomVat028s1">ὄ δεῖνα σέ
411 <lb n="10" />κακῶς λέγει</seg>· <seg type="narrative" xml:id="AppGnomVat028n2">εἰπέ</seg>· <seg type="statement" xml:id="AppGnomVat028s2">μὴ θαύμαζε καλῶς γὰρ λέγειν οὐκ ἔμαθεν</seg>· </seg>
412 <seg type="ContentItem" xml:id="AppGnomVat029"><lb n="11" /><seg type="narrative" xml:id="AppGnomVat029n1">Ὁ αὐτὸς ἔφασκεν</seg>· <seg type="statement" xml:id="AppGnomVat029s1">ἦδονην ἀληθινήν εἰ
413 <lb n="12" />ἔν ἡσυχία καὶ ἰαροῦρητι ἔχειν· ἄνευ γὰρ τούτου,
414 <lb n="13" />οὐδὲ τὰ μῖδου· οὐδὲ τὰ κροίσου χρήματα, ὠφέλιμά ἐστίν</seg>· </seg>
415 <seg type="ContentItem" xml:id="AppGnomVat030"><lb n="14" /><seg type="narrative" xml:id="AppGnomVat030n1">Ὁ αὐτὸς ἐρωτηθεὶς πῶς ἂν τις ἀμύνατο τὸν ἐχθρὸν,
416 <lb n="15" />ἔφη</seg>· <seg type="statement" xml:id="AppGnomVat030s1">εἰ σὺ καλὸς καὶ ἀγαθὸς γέναιο</seg>· </seg>
417 <seg type="ContentItem" xml:id="AppGnomVat031"><lb n="16" /><seg type="narrative" xml:id="AppGnomVat031n1">Ὁ αὐτὸς ἐρωτηθεὶς τί κακὸν ἐν βίῳ· ἔφη</seg> <seg type="statement" xml:id="AppGnomVat031s1">δυσχερῆσθαι πρὶ
418 <seg type="ContentItem" xml:id="AppGnomVat032"><lb n="17" /><seg type="narrative" xml:id="AppGnomVat032n1">Διογένην ἀρίστῳπιου θεασαμένου ποτὲ αὐτὸν ἐπὶ κρήνης λάχανα
419 <lb n="18" />ἄγρια πλύνοντα καὶ ἐπιπόντος</seg> <seg type="statement" xml:id="AppGnomVat032s1">ὡ διόγενες, εἰ αὐλὰς πλου
420 <lb n="19" />σίων ἐθεράπευες, οὐκ ἂν ταῦτα ἦσθεις</seg>· <seg type="statement" xml:id="AppGnomVat032s2">οὐ μὲν ᾧ
421 <pb n="66r" />
422 <lb n="1" />ἀρίστῳπε</seg> <seg type="narrative" xml:id="AppGnomVat032n2">ἔφη</seg> <seg type="statement" xml:id="AppGnomVat032s3">εἰ ταῦτα ἦσθεις, οὐκ ἂν αὐλὰς τυρά
423 <lb n="2" />ννων ἐθεράπευες</seg>· </seg></ab> <ab xml:id="AppGnomVat_p1_Demosthenes"><seg type="ContentItem" xml:id="AppGnomVat033"><seg type="narrative" xml:id="AppGnomVat033n1">δημοσθένης πρὶ
424 <lb n="3" />φύλογοις εἶπεν</seg>· <seg type="statement" xml:id="AppGnomVat033s1">ἐάν μὴ σὺ τὸν ἄγρον ἀπολέσῃς,
425 <lb n="4" />αὐτὸς σε ἂν ἀπολέσῃ· ἀπώλεια γὰρ ἀνθρώπων,
426 <lb n="5" />στέρησις, παιδείας</seg>· </seg> <seg type="ContentItem" xml:id="AppGnomVat034"><seg type="narrative" xml:id="AppGnomVat034n1">Ὁ αὐτὸς ἔλεγε</seg> <seg type="statement" xml:id="AppGno
427 <lb n="6" />εἶναι δυσχερέστερον, τὸ ἀρεῖσαι πᾶσιν</seg>· </seg>
428 <seg type="ContentItem" xml:id="AppGnomVat035"><lb n="7" /><seg type="narrative" xml:id="AppGnomVat035n1">Ὁ αὐτὸς ἐρωτηθεὶς τίς ἄριστος σύμβουλος, ἔφη</seg>,
429 <lb n="8" /><seg type="statement" xml:id="AppGnomVat035s1">ὁ καιρὸς</seg>· </seg></ab> <ab xml:id="AppGnomVat_p1_Democritus"><seg type="ContentItem" xml:id="AppGnomVat036"><seg type="narrative"
430 <lb n="9" />μητρόπολιν</seg>· <seg type="narrative" xml:id="AppGnomVat036n2">ἔφη</seg> <seg type="statement" xml:id="AppGnomVat036s2">πάσης κακίας</seg>· </seg>
431 <seg type="ContentItem" xml:id="AppGnomVat037"><lb n="10" /><seg type="narrative" xml:id="AppGnomVat037n1">Ὁ αὐτὸς ἰδὼν φθονερὸν λυπούμενον, ἔφη</seg>· <seg type="statement" xml:id="AppGnomVat0
432 <lb n="11" />μὲγα κακὸν συμβέβηκεν ἢ ἄλλο μεγα ἀγαθόν</seg>· </seg>
433 <seg type="ContentItem" xml:id="AppGnomVat038"><lb n="12" /><seg type="narrative" xml:id="AppGnomVat038n1">Δημοκρίτου, ἔφη τίς</seg>· <seg type="statement" xml:id="AppGnomVat038s1">διατὶ μέγας ὦν
434 <lb n="13" />γνημας γυναικῶ</seg>· <seg type="narrative" xml:id="AppGnomVat038n2">ὄ δὲ εἶπεν</seg>· <seg type="statement" xml:id="AppGnomVat038s2">ἐκλογὴν ποιησάμενος
435 <lb n="14" />τοῦ κακοῦ, τὸ ἔλαττον ἠρετισσόμεν</seg>· </seg></ab></div>
436 <div xml:id="AppGnomVat_p1_E_1"><ab xml:id="AppGnomVat_p1_Eratosthenes"><seg type="ContentItem" xml:id="AppGnomVat039"><lb n="15" /><seg type="narrative" xml:id="AppGnomVat039n1">Ερατοσθένης ὁ κί
437 <lb n="16" />ἔαρ ἐστὶ· θέρος δὲ καὶ μετόπωρον, τὸ μετὰ τὴν ἀκμήν
438 <lb n="17" />ᾗξιμων δὲ, τὸ γήρας</seg>· </seg></ab></div> <div xml:id="AppGnomVat_p1_Zeno"><seg type="ContentItem" xml:id="AppGnomVat040"><seg type="narrative" xml:i
439 <lb n="18" /><seg type="statement" xml:id="AppGnomVat040s1">τὴν μὲν ὄρασιν ἀπὸ τοῦ ἕαρος τὸ φῶς λαμβανειν
440 <pb n="66v" />
441 <lb n="1" />τὴν δὲ ψυχὴν, ἀπὸ των μαθημάτων</seg>· </seg>
442 <seg type="ContentItem" xml:id="AppGnomVat041"><lb n="2" /><seg type="narrative" xml:id="AppGnomVat041n1">Ὁ αὐτὸς ἰδὼν ἀκόλουθὸν πίνος τῶν γνωρίμων μεμαστιγμένον</seg>
443 <lb n="3" /><seg type="statement" xml:id="AppGnomVat041s1">ὀρώ</seg> <seg type="narrative" xml:id="AppGnomVat041n2">ἔφη</seg> <seg type="statement" xml:id="AppGnomVat041s2">τοῦ θυμοῦ σου τὰ ἴξιν
444 <lb n="4" />πῶς ἂν ἐλάγιστα ἀμαρτάνοι ὁ νέος, εἶπεν</seg>· <seg type="statement" xml:id="AppGnomVat042s1">εἰ πρό
445 <lb n="5" />ὀφθαλμῶν ἔχει οὐς μάλιστα τιμᾶ καὶ αἰσχύνεται</seg>· </seg></ab>
446 <ab xml:id="AppGnomVat_p1_Zalucus"><seg type="ContentItem" xml:id="AppGnomVat043"><lb n="6" /><seg type="narrative" xml:id="AppGnomVat043n1">Ζάλευκος ἐρωτηθεὶς, πῶς ἀναμάρτητος γένοιτο τίς,
447 <lb n="7" />ἔφη</seg>· <seg type="statement" xml:id="AppGnomVat043s1">εἰ ἔχει πολλοὺς ἐχθροὺς· φοβούμενος γὰρ αὐτῶν
448 <lb n="8" />ᾗσθαι πλάσσει</seg>· </seg> <seg type="statement" xml:id="AppGnomVat044"><seg type="narrative" xml:id="AppGnomVat044n2">εἶπεν</seg> <seg type="statement" xml:id="AppGnomVat
449 <lb n="9" />τοῦ καλοῦ ἔχον ὑπερβαίνειν</seg>· </seg></ab></div> <div xml:id="AppGnomVat_p1_Theophrastus_1"><seg type="ContentItem" xml:id="AppGnomVat044"><seg type="
450 <lb n="10" />μεμφομένης αὐτῷ τῆς γυναικὸς, ὅτι τὸν βίον οὐ προσίεται
451 <lb n="11" />ᾗχρηστον ὄντα· καὶ λεγούσης ὅτι ἐξ αὐτοῦ εἴη· ἀπο
452 <lb n="12" />πύστας</seg>· <seg type="statement" xml:id="AppGnomVat044s1">καὶ γὰρ καὶ τοῦτο</seg> <seg type="narrative" xml:id="AppGnomVat044n2">εἶπεν</seg> <seg type="statement" xml:id="AppGnomVat
453 <seg type="ContentItem" xml:id="AppGnomVat045"><lb n="13" /><seg type="narrative" xml:id="AppGnomVat045n1">Ὁ αὐτὸς ἰδὼν στρατόπεδον μέγα, μὴ ἔχον καλὸν στρατηγὸν,

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External Tools Saxon-EE XPath 2.0 Validate

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405 <seg type="statement" xml:id="KHS47">
406 أما الشيء الذي لا يثبت إلا في شيء آخر فهو واقع تحت الكون والشيء الذي يثبت في ذاته
407 ليس بواقع تحت الكون لأنه لا يمتنع في ذاته وتتامه إلى هيولى حمله وإلى محرك بمرجه من القوة إلى الفعل
408 كان مكتفياً بذاته في قوامه وثباته . ولما كان الشيء الذي لا يكون وجوده إلا بهيولى وعبرك بمرجه من القوة إلى الفعل امتناع إلى شيء بحمله
409 والشيء الثابت القائم بذاته لا يمتنع إلى مادة تقدم في ذاته وقوامه لأنه مكتف بذاته إلى ثابت بذاته
410 والشيء الثالث بذاته في قوامه إما يثبت في ذاته كما يثبت العقل في عقله لا كما يكون الجسم في المكان
411 ولا كما يكون العرض في الجسم وذلك أن الجسم غير المكان والعرض غير الجسم الحامل له
412 وأما الشيء القائم بذاته فإنه وحامله شيء واحد أبداً أعني حامله عقله فإذا قلنا إن شيئاً قائماً بذاته ثابتاً [٤] فإننا نعني أنه ثابت في علمه كالتجربة إما تثبت في النفس والنفس في العقل والعقل في العلة الأولى
413 </seg>
414 <seg type="statement" xml:id="KHS48">
415 . برهان ثانی أن العلة تأتي بالاشياء . بلا حركة منها
416 </seg>
417 <seg type="narrative" xml:id="KHn49">
418 فإن قال قائل إنها
419 </seg>
420 <seg type="statement" xml:id="KHS49">
421 إما تأتي بالاشياء بأن تتحرك
422 </seg>
423 <seg type="narrative" xml:id="KHn50">
424 قلنا
425 </seg>
426 <seg type="statement" xml:id="KHS50">
427 لا تخلوا أن يكون الحركة في العلة الأولى أو في الأشياء التي تأتي بعدها فإن كانت
428 <pb n="125v"/>
429 فيها كانت مستحيلة منتقلة ليست بواحدة حصة . وإن كانت الحركة في الأشياء التي هي بعدها
430 فلا عمالة إما هي التي ابتدعت الحركة فتكون فعلت الأشياء . بلا حركة
431 فإن كانت فعلت الأشياء . بلا حركة فإن كانت فعلت الأشياء . بلا حركة فأنما لم تزل فاعلة ولست أعني بقولي لم تزل فاعلة الزمان لأن الزمان مع الحركة
432 والعلّة الأولى فعلت الأشياء . بلا حركة بل إما أعني الدهر الذي هو فوق الزمان
433 كذلك العقل يفعل ما يفعل بلا حركة ولا زمان إلا أنه ليس بفاعل تام لأن الفاعل المفعول ليس هو في النمام والكمال مثل الفاعل الذي هو ليس يفعل
434 وكذلك النفس تفعل فعلها بلا زمان إلا أن فعلها ليس مثل فعل العقل في النمام
435 وذلك أنها بعد العقل فلذلك صار فعلها ناقصاً وكذلك فعل الطبيعة أنفس من فعل النفس لأنها بعدها
436 وهي من آثارها لأن النفس وإن كانت تفعل فعلها بلا زمان فأنما لا تفعل إلا بمرجة إلا أنها ليست بمرجة مكالية ولا استحالته بل حركة فكرية
437 </seg>
438 <seg type="statement" xml:id="KHS51">
439 برهان ذلك أن جوهر النفس أرفع من كل جسم وجوهر العقل أرفع من كل نفس والواحد الحق أرفع من كل عقل
440 <pb n="126r"/>
441 وأعلى . والدليل على حقيقة ذلك أن كل جسم إما يتحرك من غيره وهو النفس ولا يمكن أن يكون جسم من الأجسام يبرك ذاته البتة لأن من خاصّة الجسم الاتصاف لا الفعل
442 فإنه إذا رأينا جسماً متحركاً من ذاته . علمنا أنه إما يتحرك بالنفس التي فيه كما يجسي بالنفس التي فيه
443 فإذا حضرت النفس في الجسم كان متحركاً من ذاته وإذا فارقته كان متحركاً من غيره والنفس هي التي تتحرك من ذاتها
444 فإذا صارت في شيء من الأشياء كان ذلك الشيء متحركاً من ذاته أيضاً من أجل النفس التي فيه
445 وكذلك الجسم إما هو من أجل النفس التي فيه فالنفس أرفع وأعلى من كل جسم لأن الحركة والحياة في النفس جوهر وهما في الأجسام مستفقران/مقران محمولان عرضيان
446 فالنفس وإن كانت تتحرك من ذاتها فإنها ثابتة في الجوهر أدنى من الجوهر الذي لا يتحرك أعني العقل لأن الشيء المتحرك من ذاته هو أولى الأشياء المتحركة من غيرها
447 والشيء الذي لا يتحرك هو أولى الأشياء المتحركة من ذاتها فإن كان هذا هكذا وكانت النفس إنما تحرك الأشياء . بأن تتحرك بها من ذاتها [٥] فلا عمالة
448 أنه من الواجب أن يكون محرك [٦] آخر قبلها يبرك الأشياء . من غير أن يتحرك وهو العقل ولذلك
449 <pb n="126v"/>
450 صار العقل فعلاً دائماً يفعل بلا حركة والنفس إما صارت عاقلة من أجل العقل مثل ما كان الجسم متحركاً دائماً من أجل النفس
451 والدليل على أن النفس إما تعقل من أجل العقل مثل ما كان الجسم متحركاً دائماً من أجل [٧] النفس أنه لو كان ذلك من أجلها الواجب أن تكون كل نفس عاقلة
452 كما كانت كل نفس متحركة لأن الحركة من ذات النفس لا من غيرها وكذلك الجسم لو كان إما يتحرك من أجله لوجب من ذلك أن يكون كل جسم متحركاً كما كان كل جسم قابلاً للتجزئة
453 فإن ذلك إما هو من أجل الجسم لا من أجل غيره . فقد بان أن النفس فوق الجسم والعقل فوق النفس والواحد الحائز للملك فوق العقل
454 وذلك أنه وإن كان العقل لا يتحرك فإنه ليس هو بواحد محض لأنه [٨] يحتاج أن يعقل ذاته وأن يعقل فعله وهو من ذاته
455 والدليل على أن الواحد فوق العقل أن الواحد في الأشياء كلها موجود [٩] والعقل ليس موجوداً في الأشياء كلها والعقل إما كان أولى الأشياء . العلامة فقط
456 وأما الواحد الحق
```

E [jing] text not allowed here; expected the element end-tag or element "ab", "addSpan", "alt", "altGrp", "anchor", "argument", "bibl", "biblFull", "biblStruct", "byline", "camera", "caption", "castList", "cb", "certainty", "cit", "classRef", "classSpec", "damageSpan", "Text Grid Author

We are exploring relationships:

1. Within a particular collection
2. Between collections
3. Between languages
4. Between collections and 'source texts'
5. Between collections and 'recipient' texts which made use of them

GV 87 Ὁ αὐτὸς ἐρωτηθεὶς τίνα μᾶλλον ἀγαπᾷ, Φίλιππον ἢ Ἀριστοτέλην, εἶπεν· “ὁμοίως ἀμφοτέρους· ὁ μὲν γάρ μοι τὸ ζῆν ἐχαρίσατο, ὁ δὲ τὸ καλῶς ζῆν ἐπαίδευσεν.”

Alexander, asked whom he loved more, Philip or Aristotle, said: "Both equally, for one gave me the gift of life, the other taught me to live the virtuous life.

Plutarch, *Life of Alexander* 8.4.1

Ἀριστοτέλην δὲ θαυμάζων ἐν ἀρχῇ καὶ ἀγαπῶν οὐχ ἦπτον, ὡς αὐτὸς ἔλεγε, τοῦ πατρός, ὡς δι' ἐκεῖνον μὲν ζῶν, διὰ τοῦτον δὲ καλῶς ζῶν ...

Alexander admired **Aristotle** at the start and loved him no less, as he himself said, than his own father, since he had life through his father but the virtuous life through Aristotle ...

Pythagoras?

وقال الآباء هم سبب الحياة والحكماء هم سبب صلاح الحياة

He said: Fathers are the cause of life, but philosophers are the cause of the good life. - *Selections from the Sayings of the Four Philosophers*: (B) Pythagoras saying 18 (ed. Gutas)

Diogenes Laertius 5.19, *Life of Aristotle*

Τῶν γονέων τοὺς παιδεύσαντας ἐντιμοτέρους εἶναι τῶν μόνον γεννησάντων· τοὺς μὲν γὰρ τὸ ζῆν, τοὺς δὲ τὸ καλῶς ζῆν παρασχέσθαι.

Aristotle said that educators are more to be honored than mere begetters, for the latter offer life but the former offer the good life.

Some of the relationships we have identified:

- Is related to
- Is identical to
- Is correction of
- Is variant word choice of
- Is variant word order of
- Is shorter variant of
- Is longer variant of
- Is translation of

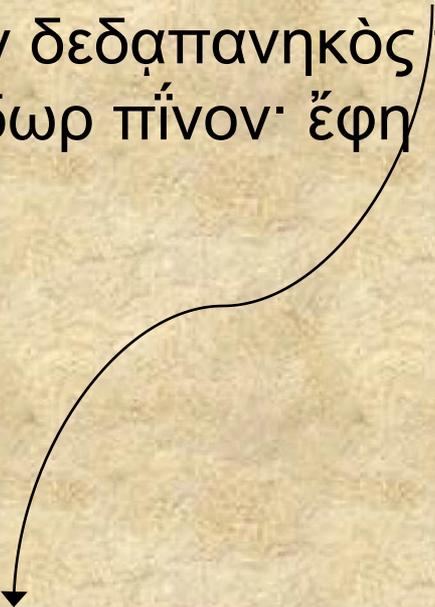
`<seg type="narrative" xml:id="AppGnomVat025n1">`

Ὁ αὐτὸς θεασάμενος μειράκιον ἄσωτον δεδαπτανηκὸς τὰ
πατρῶα· καὶ ἄρτον μόνον ἐσθίον καὶ ὕδωρ πίνον· ἔφη

`</seg>`

xml:id generates URI:

<http://www.saws.ac.uk/seg/narrative/AppGnomVat025n1>





isVariantWord
ChoiceOf

A thick red arrow points from the top-right document to the top-left document, indicating a relationship between the two.



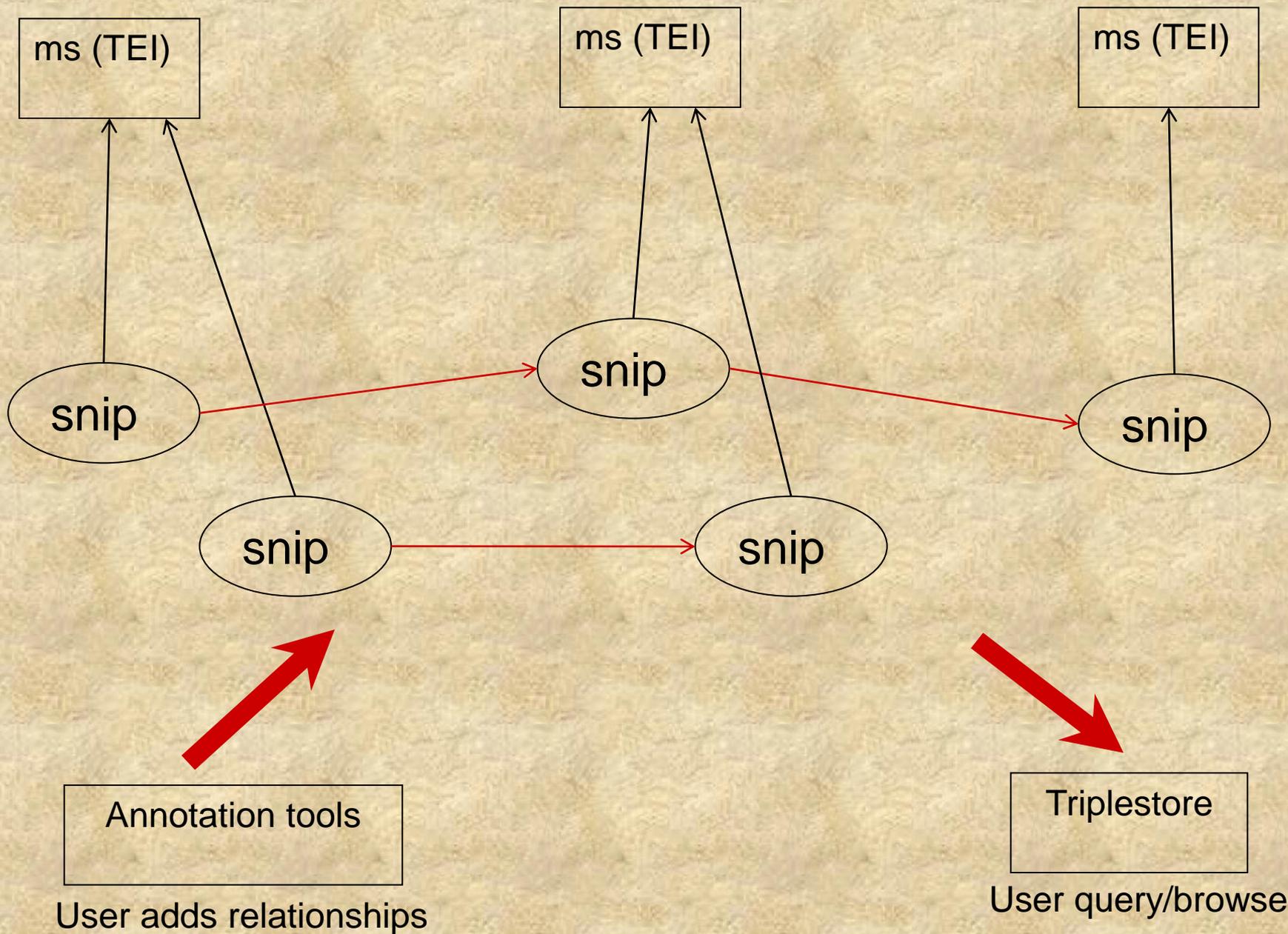
Is TranslationOf

A thick red arrow points from the top-left document to the bottom-right document, indicating a relationship between the two.



Observations

- Number of analogous mss is very large!
- Not *just* creating digital editions of some mss, but rather the kernel of a larger interconnected corpus
- Research value of relationships will increase dramatically with the size of the corpus
- We are creating a *framework* for others to use and extend
- A growing network of interconnected information





DE EN

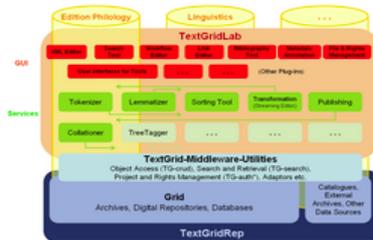
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About TextGrid

The TextGrid project

TextGrid is a joint project between ten partners. It is funded by the German Federal Ministry of Education and Research (BMBF) for the period starting June 1st 2009 to May 31st 2012 (reference number: 01UG0901A).

During the initial phase of the project, TextGrid accomplishes fundamental development work and established the infrastructure for a virtual research environment in the humanities disciplines. The second phase of the project has as goals the conversion of the virtual research ambit into a sustainable operation, as well as achieving a wide base usability.



The TextGrid Virtual Research Environment consists primarily of two components:

1. The **TextGrid Repository**, a long-term archive for research data in the humanities, embedded in a grid infrastructure, will ensure long-term availability and access to its research data as well as interoperability. The TextGridRep will be further developed during the duration of the project.
2. The **TextGrid Laboratory**, a single point of entry to the virtual research environment, will provide integrated access to both new and existing tools and services via a user friendly software. The TextGridLab will be improved according to the suggestions of the TextGrid user communities and supplemented by integrating new tools such as optical character recognition for Gothic print during the term of the project. The TextGrid Lab will be advanced continuously, enhanced with new features and regularly applied to public beta tests: [Download TextGridLab Beta](#)



TextGrid as an infrastructure project has several target groups:

- a) faculty, who use TextGrid for their research projects,
- b) developers, who integrate services and tools in TextGrid,
- c) and content providers, who allocate data into TextGrid.

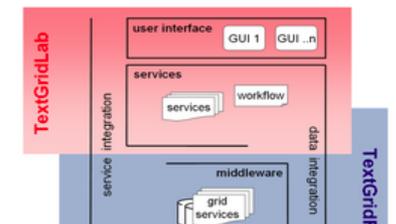
This vision of a digital ecosystem is based on the open source idea, which enables free exchange of tools and data, whereby services adaptation is made possible according to requirements of the discipline-specific needs.

New academic communities from art history, classical philology and musicology have joined the TextGrid consortium in the second phase of the project and another discipline will be involved during the project term. In addition, TextGrid will implement a community specific legal form for integration in the D-Grid business model.

The Grid context

The need for a research infrastructure with grid-capable architecture in the humanities is clear: grids can more easily deal with the enormous, constantly increasing amounts of data - several hundred terabytes by now - that have come into existence through digitalization initiatives in recent years. In addition, the installation of grid structures makes possible collaborations between researchers who are currently working on similar projects but are separated by physical distance, enabling their integration into virtual research communities. Furthermore, tools will be available globally that previously were only available on a local level. In this way a platform can be constructed in which experts in different subject areas can devote themselves, independent of time or location, to the problems of a constantly evolving research landscape with the help of up-to-date methods and procedures.

Textgrid is one of five academic community projects that have been developing a grid infrastructure and an integration platform for



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- Masthead & Contact
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Outcomes

- New editions published online (Open Access)
- Identified relationships between texts
- Methodology and tools to be used by others analyzing and publishing similar material

And ultimately, a better understanding of the cultural dynamics of these texts and collections

What we need from you!

- What types of editing tools are you interested in us building?
- Input into defining relationships across different types of texts

Thank you!

Sharing Ancient Wisdoms

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Aristotle tutoring Alexander
(13th century manuscript)

