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centerNet  
Australasian Association for Digital Humanities (aadH)  
Japanese Association for Digital Humanities (JADH)

# Digital Humanities 2016

## Conference Abstracts

Jagiellonian University  
&  
Pedagogical University

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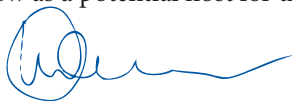
# Welcome to Digital Humanities 2016

The annual “Digital Humanities” conference, first held in 1989, gives a clear proof that the field of DH is, first and foremost, very well established, even if more and more subfields emerge almost every year. Secondly, the conference confirms the fact that the discipline is constantly growing. This year is no exception. Even more: the 27th joint conference of EADH (ALLC) and ACH, and the 8th conference under the auspices of ADHO, is by far the biggest event in the field, with its almost 450 accepted submissions in different categories: panels, long papers, short papers, posters, and pre-conference workshops. The number of registered participants exceeded 850 at the time of writing these words.

The conference takes place in Kraków; this is only the second time (after Debrecen 1998) that it comes to Central/Eastern Europe. The region’s rich past and its recent rapid growth has inspired the conference theme, “Digital Identities: the Past and the Future”. This theme aims at stressing the very strong connections between DH and its roots in the medieval idea of a university with a prominent role of the Liberal Arts. We strongly believe that the unique relation between the origins of the humanities’ scholarship and the opportunities provided by computer algorithms and the enormous amount of resources (text collections, linguistic corpora, databases, virtual libraries) can lead to a new scientific revolution.

Kraków, the venue of the conference, has been a major center of learning and culture in this part of the world: the Jagiellonian, founded in 1364, is usually ranked first among Polish universities, and the same is true of the Kraków’s Pedagogical University within Poland’s quite extensive community of pedagogical universities. No wonder, then, that the conference is hosted jointly by those two institutions: the Jagiellonian University and the Pedagogical University of Kraków. Their collaboration is a manifestation of the vivid digital humanities scene emerging in Poland’s major centre of learning and culture.

I would like to thank all those who submitted proposals this year and all those who agreed to act as reviewers. The work load for the group of scholars who undertook the demanding task of reviewing the submissions was significantly higher than in previous years – I would like to thank them all for their great job. I would like to give my thanks to the members of the Program Committee, who this year included: Diane Jakacki (CSDH/SCHN), Michael Eberle-Sinatra (CSDH/SCHN), Jennifer Guiliano (ACH), Brett D. Hirsch (aaDH), Leif Isaksen (EADH), Asanobu Kitamoto (JADH), Inna Kizhner (centerNet), Maurizio Lana (EADH), Kiyonori Nagasaki (JADH), Roopika Risam (ACH), Glenn Roe (aaDH), Sinai Rusinek (centerNet) and Deb Verhoeven (aaDH). My special and warmest thanks go to the Program Committee Chair Manfred Thaller, whose contribution to the conference was simply outstanding. I also want to mention the Local Organizers, who were brave enough to suggest Kraków as a potential host for the DH conference, and efficient enough to make it happen.



Karina van Dalen-Oskam  
*ADHO Steering Committee Chair*

The 27th Joint International Conference of the Association for Literary  
and Linguistic Computing and Association for Computers and the Humanities,  
The 8th Joint International Conference of the Alliance of Digital Humanities Organizations

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## Notes

<sup>1</sup> [http://phn-wiki.ish-lyon.cnrs.fr/doku.php?id=td\\_histoire\\_numerique:accueil](http://phn-wiki.ish-lyon.cnrs.fr/doku.php?id=td_histoire_numerique:accueil)(all websites were accessed on 30 October 2015).

<sup>2</sup> Documentation about the project and links to its the different components are provided on the project main website : <http://symogih.org/>.

<sup>3</sup> <http://xml-portal.symogih.org/web-publications.html>.

<sup>4</sup> Cf. [https://en.wikipedia.org/wiki/Generic\\_data\\_model](https://en.wikipedia.org/wiki/Generic_data_model). Databases are used in historical research both at individual and project level. See, e.g., Gast, Leugers and Leugers-Scherzberg, 2010; Alerini and Lamassé, 2011; Cellier and Cocaud, 2001; Erickson, 2013. The novelty of the method proposed by the symogih.org project, and in my course, is the abstraction level allowing to treat any kind of historical information.

<sup>5</sup> DOLCE : a Descriptive Ontology for Linguistic and Cognitive Engineering: <http://www.loa.istc.cnr.it/old/DOLCE.html>.

<sup>6</sup> CIDOC Conceptual Reference Model (CRM): <http://www.cidoc-crm.org/>.

<sup>7</sup> <http://www.postgresql.org/docs/9.4/static/plpgsql.html>.

<sup>8</sup> <http://postgis.net/>.

<sup>9</sup> <http://symogih.org/?q=rdf-publication>.

<sup>10</sup> Cf. Masolo et al., 2003: 14.

<sup>11</sup> [http://phn-wiki.ish-lyon.cnrs.fr/doku.php?id=td\\_histoire\\_numerique:installation\\_db\\_2013](http://phn-wiki.ish-lyon.cnrs.fr/doku.php?id=td_histoire_numerique:installation_db_2013).

<sup>12</sup> Some pages of the symogih.org project's user manual provide the encoding specification for XML/TEI semantic annotated texts using the symogih.org ontology: [https://groupes.renater.fr/wiki/symogih/symogih\\_manuel/edition\\_de\\_textes\\_en\\_xml-tei](https://groupes.renater.fr/wiki/symogih/symogih_manuel/edition_de_textes_en_xml-tei). This method was presented at the TEI 2015 conference in Lyon, cf. Beretta 2015. The Special Interest Group Ontologies in the TEI Consortium is devoted to this approach. See

the GIS Ontologies wiki : <http://wiki.tei-c.org/index.php/SIG:Ontologies> and Eide, 2014-2015. A similar approach is represented by Jordanous, Stanley and Tupman, 2012.

<sup>13</sup> [http://phn-wiki.ish-lyon.cnrs.fr/doku.php?id=td\\_histoire\\_numerique:exercice\\_2](http://phn-wiki.ish-lyon.cnrs.fr/doku.php?id=td_histoire_numerique:exercice_2).

## Modelling Taxonomies of Text Reuse in the Deipnosophists of Athenaeus of Naucratis: Declarative Digital Scholarship

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This paper presents work on documenting text reuse of fragmentary authors and of extant works. By **fragmentary** we mean authors whose texts are lost and known through quotations and references by other authors. Within ancient Greek literature 60% of authors is preserved only in fragments, showing the challenge of working with innumerable pieces of reuse scattered in our textual heritage (Berti et al., 2009). This work is necessarily prior to any specific research questions. We cannot inquire into, e.g., the historical works of Istrus the Callimachean until we can comprehensively and precisely catalogue the surviving fragments of Istrus; nor can we ask “how did intellectuals in the 3rd century CE read epic poetry?”, until we can comprehensively identify instances of Homeric text reuse and work with them in their context.

The term **fragment** is the result of print editorial practices, where chunks of text preserving traces of lost authors and works are extracted from their contexts and reprinted in separate collections. Even if such editorial workflow has produced invaluable results for reconstructing lost authors, the concept of **textual fragment** is problematic: It includes different kinds of text reuse and implies a certain degree of originality, which is difficult to assess and represent because the original text from which the reuse derives

is hidden by the **cover text**, i.e., by the intention of the quoting author and the characteristics of the preserving context (Most, 1997; Schepens, 2000; Berti, 2013).

Our data model defines taxonomies of text reuse for representing references to authors and works not as separate chunks of text but as contextualized annotations, expressing their nature of reuse of textual evidence. These annotations include not only the portion of text classifiable as a reuse, but also biographical and bibliographical data preserved in the source text.

Text reuse of fragmentary authors presents the challenge of documenting text aligned with no extant exemplar. Text reuse of extant works presents additional challenges of aligning as precisely as possible (but no more precisely than is possible) two or more extant passages of text that may differ in small ways or large. Our data model documents uniquely instances of text reuse and it is developed on the Canonical Text Services (CTS), which is a protocol for identifying and retrieving passages of text based on concise, machine-actionable canonical citation. It is founded on the assumption that a “text” can be modelled as “an ordered hierarchy of citation objects” (Smith and Weaver, 2009). CTS URNs can identify passages more grossly or more finely; they can identify a range of passages at various levels of specificity; by the addition of an indexed substring, a CTS URN can identify a particular string within a passage of text (Blackwell and Smith, 2012). CTS is one component of a larger digital library architecture, developed for the **Homer Multitext** project and called CITE (Collections, Indices, Texts, and Extensions): <http://www.homermultitext.org/hmt-doc/cite/>.

In order to produce citable analyses of text reuse in their context, we have been working with the *Deipnosophists* of Athenaeus of Naucratis, which is the account of a banquet where learned men quote authors and works of Greek literature concerning a wide range of topics related to dining and food. The *Deipnosophists* is significant because it is a very rich collection of many different kinds of text reuse of fragmentary authors and of extant works (Braund and Wilkins, 2000; Lenfant, 2007; Jacob, 2013).

Our data model specifies four subjects of analyses:

1. **Authors:** enumerate and identify authors reused by Athenaeus;

2. **Works:** enumerate and identify works reused by Athenaeus;

3. **Mentions:** catalog every mention of authors and works in the text of Athenaeus, including his vocabulary for identifying them. For example, Athenaeus may mention that a work by Archestratus of Syracuse was known by four different names (i.e., *Gastronomy*, *Life of Pleasure*, *Science of Dining*, or *Art of Cooking*); this would generate five entries in this list: one mention of Archestratus, and four mentions of the same work.

4. **Reuses:** uniquely identify instances of text-reuse in the text of Athenaeus.

A fifth analysis will also include the twenty-two learned men who take part in the banquet described by Athenaeus and who are actually the **characters** who quote and reuse a huge amount of authors and works.

We need seven records to produce citable analyses of the above mentioned subjects:

1. **Analysis Record URN.** Every documented instance of text reuse (authors, works, mentions, reuses) has a CITE URN uniquely identifying this instance in a CITE collection.

2. **Sequence Number.** The collection of instances of text reuse is an **ordered collection**; each item has a sequence number, reflecting the item’s sequence in the text of Athenaeus. This value is programmatically generated by a CTS-aware script before publishing the collection.

3. **Analyzed Text.** A CTS URN defining, as precisely or imprecisely as necessary, the span of text in the *Deipnosophists* that is the subject of this analysis of text reuse. The scope of the **Analyzed Text** is determined by the nature of the text reuse. In the case of authors and works, this CTS URN identifies a passage in the *Deipnosophists* that serves to justify the inclusion in the respective list. When an author or a work is reused often, the passage should be a clear, unambiguous reference (e.g., “Homer says ...”).

4. **Reused Text.** While the **Analyzed Text** identifies a coherent and contiguous span of text, as it appears in the edition being analyzed, the **Reused Text** is a string identifying only the text being reused. The **Analyzed Text** provides context and a basis for alignment, while the **Reused Text** gives us the flexibility to call out non-contiguous text, to normalize text, or even to promote morphological forms determined by indirected statement to those appropriate for direct speech, without doing violence to our source-edition. The **Reused Text** record allows us to represent different interpretations of the same text reuse, especially in the case of non-verbatim quotations.

5. **Alignment URN.** This collection documents reuse of extant authors and works, for which we have extant editions with canonical citation. The **Alignment URN** is a CTS URN pointing to the quoted extant author (identified with a CtsGroupUrn) or to one specific edition of the reused work (identified with a CtsWorkUrn) that (a) justifies our claim of text reuse, and (b) is the basis for attaching a citation of a still extant work to this analysis.

6. **Analytical Edition URN.** The collected instances of text reuse of extant work in the *Deipnosophists* represent a new edition of these works, whose text-content is based on our analysis of our project’s edition of Athenaeus. The **Analytical Edition URN** is a CTS URN to an **Athenaeus Edition** of these works; the citation-value is based on that of the **Alignment URN**; the text-content of this edition is the **Reused Text** in Athenaeus. The **Analytical Edition** gives us an orthogonal view of the text reuse of extant authors in Athenaeus.

7. **CITE Collection of Lost Works.** For text reuse of lost authors and works, there is no citation scheme, nor any inherent order to the text. For these, we produce a collection of text-reuse. This Collection can be cited by CITE URNs.

Initial work on documenting text reuse has been focused on references to Homer's *Iliad* in the *Deipnosophists* (data available at <http://digitalathenaeus.github.io/>). The aim is to extend our data model including the categorization of different kinds of text reuse and further concrete examples of references to fragmentary authors and extant works in the *Deipnosophists* of Athenaeus of Naucratis.

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## Two Centuries of Russian Roads – Diachronic Study of Polysemy in the Context of Cultural Change

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### Preamble

The goal of the study is to show links between lexical and social diachronic change. The study is conducted in the culturomics framework (Michel et al., 2011). In contrast to the Big data approach the study promotes the idea of medium data, i.e. amount of data which allows both to make quantitative and qualitative analysis (Bonch-Osmolovskaya, 2015). The main characteristics of the medium data are:

- The reliability of sources, which metadata can be filtered manually
- The sufficiency of the data amount for reliable statistical measures
- The possibility of additional semantic mark-up

The research is based on the data from Russian National Corpus ([ruscorpora.ru](http://ruscorpora.ru)) (see Plungian, Sitchinava, 2003). The study pursues changes of context frequencies for the lexeme road in the period from 1800 till 2000, and correlates the observations with social and economic progress as well as change in conceptual language space

### Choice of concept

Russia is a big country, so transportation has been traditionally a critical problem. The choice of the word *road* for culturomics study is based on our expectations of the concept's centrality for the economy, society and culture in Russia of the 19<sup>th</sup>–20<sup>th</sup> centuries. *Road* appears to be a productive sign in terms of semiotics of art (Tchepanskaya, 2003), that's why I expected to collect numerous relevant contexts both in fiction and nonfiction. At the same time *road* in Russian has several meanings, the nature of its polysemy has been treated a lot in previous works (Arutiunova, 1999). We can distinguish three basic meanings which are contrasted by the position of Observer (Paducheva, 2006) – the one that percepts the *road*. The first meaning is *road* as a physical object, a line on the ground the observer sees while standing on it. It can be characterized by the quality of its surface or surrounding landscapes (i.e. dirty road). The second meaning is *road* as a vector, a line on a map, that connects two points (i.e. central road). The observer operates in this case with the abstract idea of the road's topology. The third meaning is metonymical and it stands for the travel-event the Observer experiences while moving