A (cautionary) tale of two texts

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University of Melbourne

Two texts

To be encoded to present text and image/surface

What kind of support is required for the naive academic to do this?

How to present text and image as part of a research project

Two texts

One has image of original text + transcription into German + translation to English

One has numerous page images corresponding to a single page of text

Initial planning suggested TEI as the means to encode and maintain relationships between encoded text and images

Choice of TEI for the first, HTML for the second

Text 1: Otto Rank

A handwritten German text (Birgit Lang), adding transcript, notes, and a translation

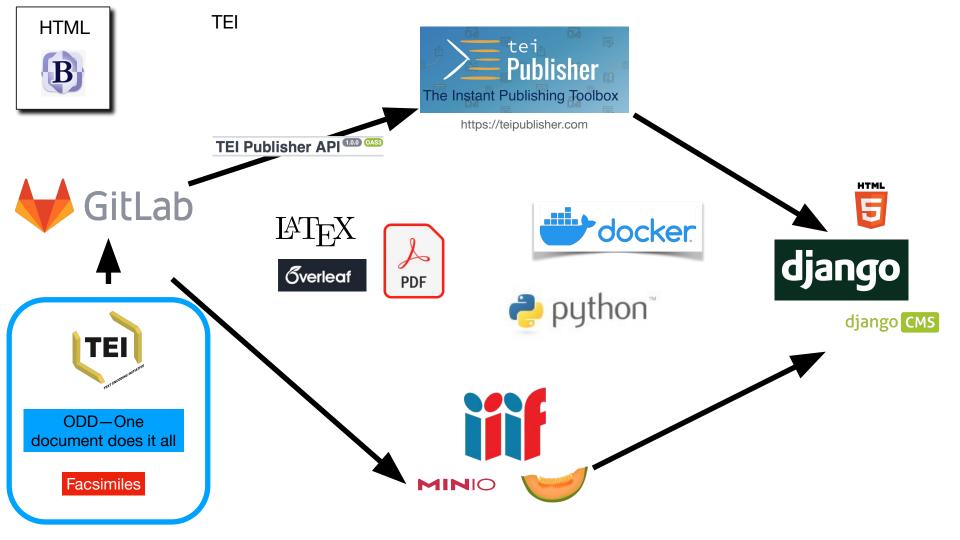
Attempted using TEI XML

Overleaf

300 page handwritten unfinished transcription in MS Word of the original manuscript

The process of encoding in TEI facilitated the paper version

Uses TEI Publisher
IIIF server (should be a university-supported service, but ours is ad-hoc)
LaTeX
Django
Minio
Cantaloupe
Python
XSLT ODD



Django using TEI Publisher components

TEI Text About Otto Rank - Heath

RankHN_ch0_02

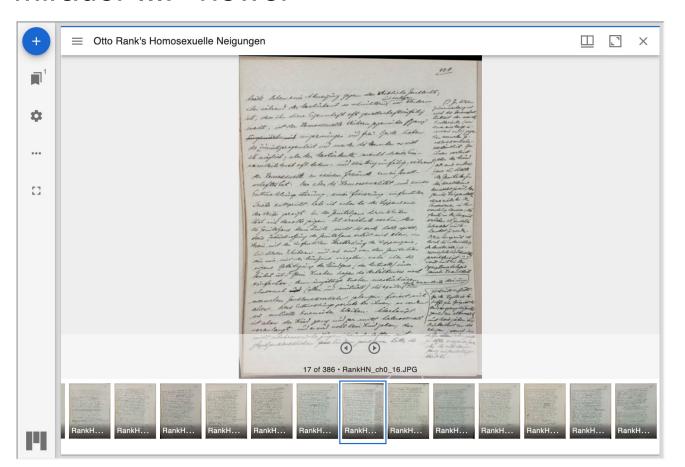
Einleitung 1

Mit dem Namen 'Homosexualität' bezeichnet man in der Sexualwissenschaft die Tatsache, dass es Menschen gibt, die sich sexuell nicht zum anderen Geschlecht sondern zum eigenen Geschlecht hingezogen fühlen. Die Versuche der wissenschaftlichen Erklärung dieser seltsamen Erscheinung sind ganz jungen Datums. Zwischen zwei Annahmen schwankt die Forschung: ob die Inversion angeboren oder erworben sei. Diese Fragestellung wird sich uns später als verwirrend und den wirklichen Verhältnissen nicht entsprechend erweisen: denn nebst einer bestimmten konstitutionellen Anlage sind auch gewisse äußere Einflüsse erforderlich, wenn die homosexuelle Neigung manifest werden soll. Die Mehrzahl der Forscher und der gewichtigere Teil ist der Meinung, die Inversion sei angeboren. Die Behauptung ist jedoch in dieser Form zu allgemein und unbestimmt, als dass sie das Verständnis der Homosexualität fördern könnte. Manche Forscher gehen sogar soweit, zu behaupten, die Inversion wäre eine der normalen Geschlechtlichkeit ebenbürtige Variante des Geschlechtstriebes*. Am meisten Wahrscheinlichkeit hat die Annahme für sich, die das Phänomen der Inversion mit der ursprünglichen fötalen Bisexualität in Zusammenhang bringt und demnach bei jedem

EPUB J HTML Mit Men Farmen, Hamssomerical bessichnet man inder Soundainenselaft die Tatracle, dan er beauten gibt, die nich seensel nicht andern fendal sudern zim pleichen Janelacht hingeropen fillen to Kreinke der ainenalefflilen akaring dieser seltramen auheining sind gave jungen detiens Frieden Ever amakura schracoch die faruling: ob che juversion angedonen avec ernarben sei. Siese prajectelling wis sich in speter al verwissend und den wirdlichen Verdeltwissen windt entegreedend erneisen: dem nedf einer bestimmten kanstilatenellen Mayo sind and genine visure highine enfortabil, ver de hamacenalle kizing manifort verden sall. Die Mehreell der forscher and der povidligere Teil ist der keising, die Juversion sei augeloran. Light Jekenpting ist jedoch in dieser form his ellemen und imbertionet, all dans one from Verytenders der "homosexuelitet thomas teinto. Muche forscher gehen sagar so weit , 22 belangton, he purcuita varl eine der normelon problecktlichkeit eleukirtige

[†] Über die verschiedenen Theorien zur Erklärung der Homosexualität, sowie über alle einschlägigen Fragen sehe man das von **Dr. M. Hirschfeld** herausgegebene "Jahrbuch für sexuelle Zwischenstufen unter hanndagen Popilisischeitung der Homosexualität" (I single 1909 u.f.) ein wie men auch die gegente

Mirador IIIF viewer



TEI XML to LaTeX to PDF

Über den Ausdruck homosexueller Neigungen in Mythos und Dichtung

Zweiter Teil der Grundzüge der Sexual-Psychologie

Otto Rank

Herausgegeben von Birgit Lang

Technical editors: Nick Thieberger, Daniel Russo-Batterham, Robert Turnbull and Annisa Hartoto

Research assistants: Brigid Grigg, Leonetta Leopardi, Corina Golgotiu

PDF resulting from the process

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210 Kapitel 6

562

er habe ihm seinen Zustand geschildert, könne das Schreiben aber nicht absenden, denn: "unsere heimlichen Lasten, geheime Gebrechen, stillen Leiden nehmen sich auf dem Papier nicht ergötzlich aus." Wenn es sich hier nicht um Impotenz handelt, so kann es sich nur um eine Geschlechtskrankheit handeln. Wenn ich mich recht erinnere, so war es Möhnis, der vermutete, Goethe sei in Leipzig syphilitisch geworden. Zu einer Geschlechtskrankheit und der spätern Furcht davor (Siphylidophobie) würde die Stelle in den römischen Elegien passen, die in der Weimarer Ausgabe (I/5) als Lesarts zur Elegie XV angeführt ist:

Und wenn Cynthia dich aus jenen Umarmungen schreckte Untreu fand sie dich zwar; aber sie fand dich gesund. Jetzt wer hütet sich nicht langweilige Treue zu brechen, Wen die Liebe nicht hält, hält die Besorglichkeit auf. Und auch da, wer weiss! Gewagt ist jegliche Freude.

Ich habe den Nachweis der Masturbation bei Goethe geführt, weil ich zeigen wollte, dass seine "homosexuellen" Gelüste sich sowohl auf Päderastie als auch auf Masturbation bezogen, und weil ich bei dieser Gelegenheit den Zusammenhang beider Betätigungsarten aufzeigen will. Wie nämlich bei der Lesbierin die Mund zone den infantilen Charakter bewahrt, nur noch mit der in der Zeit der Reife erfolgenden sexuellen Verstärkung, so bewahrt beim Masturbanten die Genitalzone den infantilen Charakter ihrer Betätigung und beim passiven Päderasten (beim Kinäden) die Afterzone. In allen drei Fällen aber sehen wir, dass

Named entities as a source for index

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68
69
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Text 2

The set of manuscripts from 1914 contain some 8,000 words in a number of versions, up to 11 versions of some parts; genealogies about South Efate, Vanuatu, and some customary stories

Stored as microfilm in UC San Diego, digital images made available for this work, permission given by the library and by the copyright holder

Original: John Willoughby Layard Papers, 1897 - 1974 (MSS 84): Notes re: villages of Pango, Oba, Vila and Eretap, [reel 38, frame 0101] Box 51 Folder 1-3. also https://library.ucsd.edu/speccoll/findingaids/mss0084.html

Thieberger, Nick (ed). 2021. John Willoughby Layard: Notes re villages of Pango, Vila and Eretap. Online resource: https://rebrand.ly/LayardEfate.

the spirits of the dead of the whole of Mfate, including the Polymenian speaking settlements and of NGUNA, travel.

Of the dead Mass
Just before the foot, are covered his Buccessor comes and kicks them, after which the wrapping up of the body is completed . It is then bubled inside a circle of stonespalled Skema(s) in a similar position to that in which it was laid For ten days after the death women remain in D their houses and men /except those mentioned below)sleepin BLUENDR P the Perea. In the fifth day after the death of the MASE all the "high" people from all the surrounding Villages & (Sfatese and Polynosian-speaking) gather together in his house. Leaves called Mfs (used ordinarily for wrapping puddings lare placed on the ground and on these are laid calls out . BILENCE . and then turning to him mays . Itake & The new name taken must be that of an Ancestor (omenion side etaf) It cannot begin with End , but must begin with one or a number of prefixes of which the only one told to me is

had sufficiently good reputations , and so his Sister LESUMA was elected. This is the only case known to my informants of a Woman being elected warm. In consequence of her sex at Mer however , she was not *high enough to be called A fire "Bird rie" MASH MAND, and was just on led (MASE). On her death ther-e were still no "honest" Have men in Pango so MARE-MARE, a MELL of MRINTERAU/ a Village to the East of MENTAPY of the general Pit was the duty of the wast always to try to put a stop to a man came to stay with the MASS his enemy might not harm him : if he did, the tank would five the aggressor 60, pigs, half of which he would give to the agrieved men and half keep for himself . The WARM also had power to confiscate property . If an ordinary man tried to take something from another , the latt& would say you are not Head that you should take away my things*. Each West had around him a number of men called ATAP (1.e. one wha is near) Ism not (Ak mure as to the nature of these Atagall I gather to that they must be of the same bester as the MARR, but need not be

1. du Ben

closely related to him.

and unfrictently good reputations, and so his Sister LESUM was clasted. This is the only once known to my informants of a Young being elected MARE. In consequence of her expectation being elected MARE and consequence of her expectation being elected MARE AND to be called MARE MANY, and was just called MARE. On her death ther's were attil no 'homest' MEMO men in range so MARE MANY, at MEMO OF STRUMMANY, a YELLO OF STRUMMANY, and YELD OF STRUMMANY, AND YELLO OF STRUMMANY, AND YELLO OF STRUMMANY, A

was elected. This is the only case known to be informants of a fourn being elected MARE. In consequence of her each of high energy of the case, of high energy, the was not "high" enough to be called MARE. On her death ther be were still no 'honest' MELO sen in Pango so MARE MANS, a MELO OF HENTERBAY a "Milego to the Best of HENTERS of the general ratio of Cook's Grandinather (Ped. 17.), was brought to Pango and elected MARE MANS. ALATANSPICE Provide have been elected had he not been too war-like. It was the unity of the WARE always to try to put a stop to war. If he successed in this he must a feast called Wabelik I wis he must a least called Wabelik I was the unity on the WARE always to try to put a stop to war. If he successed in this he must a feast called Wabelik I a non case to stay with the MARE his energy minit not have had for which he would give to the agreemer Soy sing, haif or which he would give to the agreemer Soy sing, haif or which he would give to the agreemer soy sing, haif or which he would give to the agreemer soy sing, haif or which he would give to the agreemer soy sing, haif or which he would give to the agreemer soy sing.

had mufficiently good reputations , and so his Sister LESUM

Eight page images combined into one reference page

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-five being the number of persons present on that occanionsmand one was a little 'higher' than the others and he beat
then and took all their lambs, that is the sames on a f he
cent'throughthen f that of the tir was KACE TORAN frome-

sure as

THE WAST MANGE

(Rafi accor in

worked and allike people were afraid or them and obeyed them. Their own people could talk to them but the crimery people did not are. The ordinary people were afraid of them boomsed they were "taken' (translated-"holy".)

The maccasine of MARE was continuous in these three Morlain, and the state of the state of the was exclusively a PANGO one atthough them three Morlain was exclusively a PANGO one atthough them three Morlain was represented in all the other Villages of FFATS of which I have increasing. Here there MARE were always co-existent) on the centh of WARE him successor was "elected" from money their own number, by the Monbers of the Morlain from the was the successor was "elected" from community that the standard equilible money is pully in qualifications better that he chealed the qualitat money ".

Great atress seems to have been laid upon the possession of

these qualities . On the death of the last MARE MANN but

three none of the available men belonging to the MRLO Waflak

could talk to them but the critimary people did not dare. The ordinary people were afraid of them because they were laim, firandated bargly. The succession of lines was continuous in each of these three clams and the three mass were always costatent. The office was exclusively a Pango one, although the three clams are represented in all the other willages of Make of which I have information.

On the death of a large his successor was elected from among being one number by the numbers of his class, fifer by sail; his qualifications being that he smould be "quiet and heges", dreat stress seems to have been laid upon the possession of these qualities, On the death of the last shief ([his man]) but three of the [his] yas class, mose of the evaliable sem belonging to the class had, mose of the evaluation and so his sister teams was elected. That is the end; ones more to not set store teams was elected. That is the end; ones more to make the semination of her say, however, she was not 'high smough to receive the title 'Bitheton's' ([his min]) and was put class 'Shar' ([his]). On her death there were still no beaut' men of the [hid] yas class so one like-cause, a main yam man of Frintebus ([shill his class one like-cause, a main yam man of Frintebus ([shill his class of the shill of Tetap) of the generation of Good's granufitable.

means a "NTAR" . The hand of the Chief of the Unio Market was MARE MANAU (Men' dwy farth) that of the Chief of the MARE MANE PAR (Peri according to my interpreter means "through and he explained the meaning that :- Suppose there were five Chief five being the number of persons present on that cocanion—and one was a little "higher" than the others and he best the and took all their lands, that is the numbe as if he went-through-then), that of the side was MARE MARE (Facine—"Time-" three three MARE were like Kings and nover worked, and all the people were straid of times and observed

them . Their own people could taik to them but the ordinary people did not dare . The ordinary people were arraid of them because they were "tabu" (translated tholy ") of the incension of MAIR was continuous in these three decisions at a fact that the incension of MAIR was continuous in these three decisions at a fact that a fact that is a fact that it is a fact that it

a sain. The hance of the chif of the house has been been there and the explained that of the three parameters are to prove the man through the man through the man of persons from the man the content of the man of the lighten Hand the others and been them and that all their lands that is the same on if he want through the man the same on if he want through the man the same on if he want through the man the same on if he want through the man the same on if he want through the man the same on if he want through the same of the same on the want to the same of the same of the want to the same through the same of the same through the same of the course through and the same of the same of

Lengthwise to the Tisu (B)

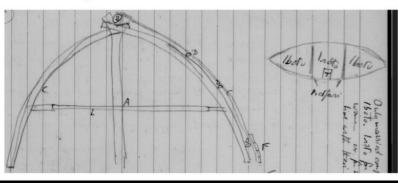
L. Lig^hog^horo, Tetauri The opening called Matfari. Ends called Ibotu

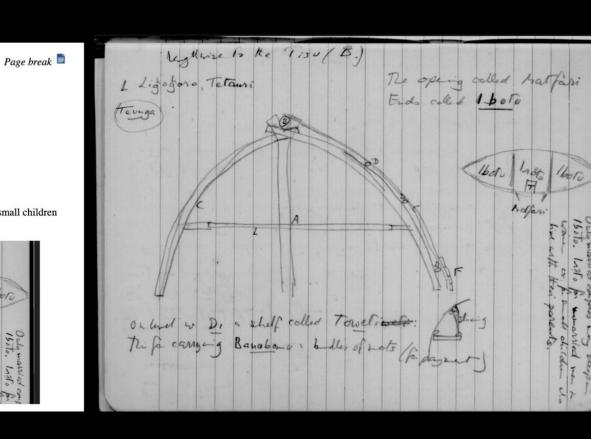
Teunga

On [? land] w Di a shelf called Toweti.

This for carrying Banobamu = bundle of mats (for payment)

Only married couples may sleep in Ibotu. Inoto for unmarried men + women or for small children who live with their parents.





Note: only content is included, no consideration of page location or orientation of text

HTML rendering of Layard

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width="20"></a>
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width="20"></a>
(<u>takae</u> = '<u>flash'</u> = 'swagger'). 
These three <u>Mase</u> were like kings and never worked, and all the people were
afraid of them and obeyed them. Their own people could talk to them but the ordinary
people did not dare. The ordinary people were afraid of them because they were <u>tabu</u>
(translated "holv"). The succession of <u>Mase</u> was continuous in each of these three
clans and the three <u>mase</u> were always co- existent. The office was exclusively a
Pango one, although these three clans are represented in all the other villages of
which I have information.
On the death of a <u>Mase</u> his successor was elected from among their own n
the members of his clan. (How? by all?) his qualifications being that he should be
and honest".
```

Great stress seems to have been laid upon the possession of these qualities. 0 death of the last chief (<u>Mase man
\(u>\) but three of the <u>Melo
\(u>\) vam clan. n

8 page images related to this text



 $(\underline{takae} = '\underline{flash'} = 'swagger').$

These three <u>Mase</u> were like kings and never worked, and all the people were afraid of them and obeyed them. Their own people could talk to them but the ordinary people did not dare. The ordinary people were afraid of them because they were <u>tabu</u> (translated "holy"). The succession of <u>Mase</u> was continuous in each of these three clans and the three <u>mase</u> were always co- existent, The office was exclusively a Pango one, although these three clans are represented in all the other villages of Fate of which I have information.

On the death of a <u>Mase</u> his successor was elected from among their own number by the members of his clan, (How? by all?) his qualifications being that he should be "quiet and honest".

Great stress seems to have been laid upon the possession of these qualities. On the death of the last chief (<u>Mase man</u>) but three of the <u>Melo</u> yam clan, none of the available men belonging to the clan had sufficiently good reputations, and so his sister Lesuma was elected. This is the only case known to my informants of a woman being elected chief. In consequence of her sex, however, she was not 'high' enough to receive the title "Bird-star" (<u>Mase man</u>). and was just called "Star" (Mase). On her death there were still no "honest" men of the <u>Melo</u> yam clan so one Mare-mare, a <u>melo</u> yam man of Erintebau (a village to the East of Eretap) of the generation of Cook's grandfather



Notes re: villages of Pango, Oba, Vila and Eretap, [reel 38, frame 0101] Box 51 Folder 1-3

Introduction

This is a set of papers written by John Layard in a brief visit to Efate in 1914. He made a few versions of these notes and what follows is a compilation, taking his handwritten additions and amendments into account, and arriving at what I consider to be a suitable combination. This work is of interest as little else was written about Efate cultural practices at this time.

I have left references to each of the page images in the text so that a reader can go back to the original by clicking on the page icon at the top of each page. Sometimes a number of page images may correspond to each other, usually partially and with overlap, and are provided as a single page in this document. For that reason, page numbers are not given yet, as each of the source pages has its own number and each source has different pagination. Once the transcription has been corrected and edited it will be possible to impose page numbers on the more final manuscript.

I have included drawings made by Layard, and also his hand drawn genealogy which I have entered into genealogical software to produce a tree diagram. GEDCOM versions of these genealogies are available on request.

These papers are held at the Tuzin Archive for Melanesian Anthropology at the University of California at San Diego, who kindly gave me digital copies of microfilmed versions of the documents. They are part of the John Willoughby Layard Papers, 1897 - 1974 (MSS 84): Notes re: villages of Pango, Oba, Vila and Eretap, [reel 38, frame 0101] Box 51 Folder 1-3. also https://library.ucsd.edu/speccoll/findingaids/mss0084.html

John Layard's son, Richard Layard, gave permission in November 2021 for this work to be presented here.

This work can be cited as:

Thieberger, Nick (ed). 2021. John Willoughby Layard Notes re villages of Pango, Oba, Vila and Eretap. Online resource: https://rebrand.ly/LayardEfate.

Nick Thieberger, November 2021

https://web.archive.org/web/20220519141835/https://nthieberger.net/Layard/LayardCombined.html

Various TEI solutions investigated

Desiderata:

- basic encoding and presentation of text and images
- technology that needs minimal maintenance

Reviewers suggested we look at these options

CETEIcean [CETEIcean is a Javascript library, not clear how that should be used]

Ed. A Jekyll Theme for Minimal Editions [Suggests "The Command Line Crash Course"].

Ediarium [To install Ed locally you need a contemporary Ruby environment up and running]

eLaborate [can't find it]

FairCopy [local TEI editor, unclear how it exports to a static site]

LEAF-Writer: create in TEI, export to html [Still needs a site, links to media. "This version of LEAF-Writer uses the GitHub and Gitlab repositories for document storage, versioning, and sharing. To take advantage of these features, you need to be logged into a GitHub or Gitlab account. In addition, you can open documents by pasting an XML or uploading a file from your computer. You can also download the file directly to your device. Optionally, you can use LEAF-Writer without any external account, in which case you will only be able to load from and save to your computer.]

Reviewers suggested we look at these options

TEI Publisher: We used TEI Publisher in BL's project, as described above

TEITOK ["Warning: include(): Failed opening 'paleo/AHNE63751401.html' for inclusion (include_path='.:/usr/share/php:..') in /www/htdocs/w0196d38/cartas-de-ultramar.net/visualizar.php on line 48"]

TEIViewer [last updated 2008]

TextGrid [goes in a loop in authentication, can't get it to actually start]

Reviewers suggested we look at these options

Textual Communities [couldn't upload files to sandbox]

TXM (corpus development)



TEI Boilerplate

Download the TEI Boilerplate files, and host the src directory on a web server.

The simplest way to use TEI Boilerplate (TEIBP) is simply to add your TEI files to the src/content directory of TEI Boilerplate and include the following xml-stylesheet processing instruction at the top of your TEI documents, after the XML declaration and before the root <TEI> element:

```
<?xml-stylesheet type="text/xs1" href="teibp.xs1"?>
You may then access your TEI files from a modern browser and see the resulting styled document.
```

Conclusions

Two examples that show:

- TEI has more affordances than HTML, but has requirements for tech support how to balance these?
- reliance on a tech team is required for a TEI project, if the scholar has specialisation in their subject area but not in technology
- tools require ongoing maintenance, if they even work to begin with, and this creates a
 dependency on what is usually a small team or an individual who has created the tool
- this all means we should be very cautious in promoting the use of TEI in the absence of local tech support