A (cautionary) tale of two texts

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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

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
Overleaf

HTML

TEI

tei Publisher
The Instant Publishing Toolbox
https://teipublisher.com

TEI Publisher API 1.0.0 OAS3

GitLab

LaTeX
Overleaf

PDF

docker

python

HTML 5

django

django CMS

TEI
TEXT ENCODING INITIATIVE

ODD—One document does it all

Facsimiles

iiif

MINIO

Django using TEI Publisher components
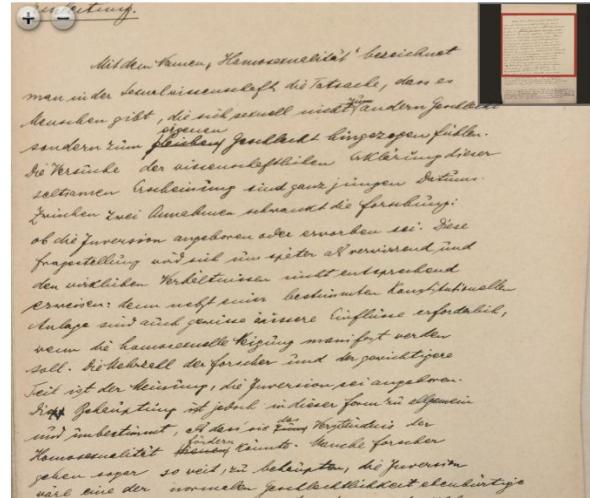
TEI Text   About   Otto Rank ▾   Heath

PDF   EPUB   HTML

RankHN_ch0_02

Einleitung I

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

_____

⁺ 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 besonderer Berücksichtigung der Homosexualität" (Leipzig, 1899 uff.) ein, wo man auch die gesamte

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

Inhaltsverzeichnis

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    <profileDesc>
69      <particDesc>
70        <listPerson>
71          <person role="Author">
72            <persName role="Author" ref="Aristotle" />
73            <persName role="Author" ref="Alfred Adler" />
74            <persName role="Author" ref="Hermann Rudolph Aubert" />
75            <persName role="Author" ref="Ludwig II of Bavaria" />
76            <persName role="Author" ref="Adolf Brodbeck" />
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81            <persName role="Author" ref="Hanns Fuchs" />
82            <persName role="Author" ref="Magnus Hirschfeld" />
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84            <persName role="Author" ref="Heinrich von Kleist" />
85            <persName role="Author" ref="Richard Freiherr von Krafft-Ebing" />
86            <persName role="Author" ref="Georg von Laubmann" />
87            <persName role="Author" ref="Albert Moll" />
88            <persName role="Author" ref="Alessandro Muccioli" />
89            <persName role="Author" ref="Paul Adolf Näcke" />
90            <persName role="Author" ref="Leopold Hermann Oskar Panizza" />
91            <persName role="Author" ref="Count August von Platen-Hallermünde" />
92            <persName role="Author" ref="Salomon Reinach" />
```

Autorenverzeichnis

395

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.

Eight page images combined into one reference page

Lengthwise to the Tisu (B)
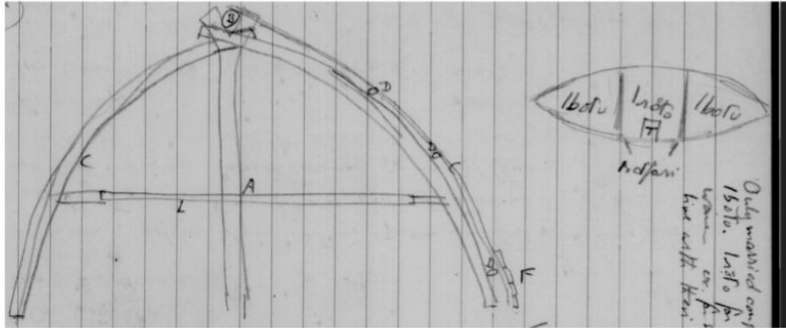
L. Lig^hog^horo, Tetauri
The opening called Matfari. Ends called Ibotu

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.
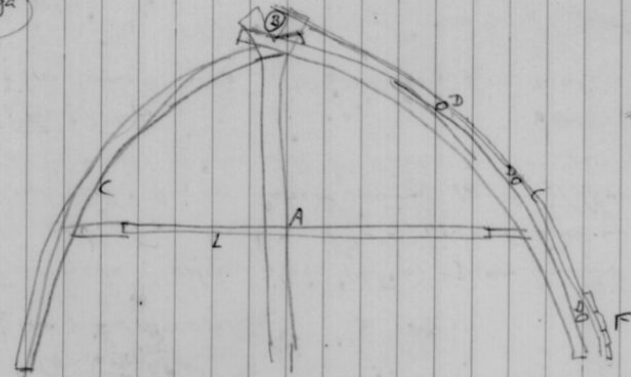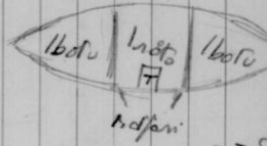

Note: only content is included, no consideration of page location or orientation of text

HTML rendering of Layard

```html
 <a href="images/mss84_b051_f001076.jpg" target="_blank"><img src="pageimage.jpg"
width="20"></a>
 <a href="images/mss84_b051_f001077.jpg" target="_blank"><img src="pageimage.jpg"
width="20"></a>
 <a href="images/mss84_b051_f001078.jpg" target="_blank"><img src="pageimage.jpg"
width="20"></a>
<p>(<u>takae</u> = '<u>flash'</u> = 'swagger'). </p>
 <p>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
which I have information.</p>
 <p>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".</p>
 <p>Great stress seems to have been laid upon the possession of these qualities. O
death of the last chief (<u>Mase man</u>) but three of the <u>Melo</u> yam clan, n
```

8 page images related to this text

Page break

(takae = 'flash' = 'swagger').

These three Mase 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 tabu (translated "holy"). The succession of Mase was continuous in each of these three clans and the three mase 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 Mase 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 (Mase man) but three of the Melo 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" (Mase man). and was just called "Star" (Mase). On her death there were still no "honest" men of the Melo yam clan so one Mare-mare, a melo 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/xsl" href="teibp.xsl"?>`
>   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