The Text-Image Linking Environment

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Text-Image Linking Environment

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Pembroke 25 Sermo 21 (fol. 40r–42v)

Pembroke 25 Sermo 21 (fol. 40r–42v)  

RGo et amnomoe. tuo frater karissimi, ut in isto legiti mo de sacratissimo tempore, quod de suo sancto ieiu nio dominus consecravit. exceptis dominiciis diebus, mal lus ex uobis prandere presumat. nisi forte ille quem [5]

ieiunare infirmitas non permitit. quia in aliis diebus
ieiunare aut remedium aut premium est. In quadra
gesimo autem non ieiunare. peccatum est. Alio enim
tempore qui ieiunat 1, accipiet indulgentiam peccatorum .
In quadragesima uero. qui potest ieiunare et non [10]
facit. patetur poenas. Unde etiam ipsa caecat qui ieiu
nare non preualet. ut secretius sibi soli. aut si est alius
infirmus cum illo in domo sua. preparat quod ei neces
sarium sit. et illos qui ieiunare preualet. ad prandium
non inuient. quia non ei oportet ut aliquem tunc sa [15]
num roget ad comedendum secum. uii. Né sibi augeat etiam
de alterius gula peccatum. Quia si hoc fecerit. non
solum scit deus. sed etiam et homines sobri possunt intel
ligere. illum non pro infirmitate ieiunare non posse. sed
pro gula non uelle. Cum gemitu ergo et suspicio et ani [20]
mi dolore manuget. pro eo quod aliquis ieiunantibus ille
abstinere non potest. et pro eo quod ieiunare non potest.
pecuram amplius aelmosinas pauperibus ergogere.
Vt peccata que non potest. ieiunando curare. pos
sit aelmosinas dando redimere. Bonum est ergo [25]
fratres ieiunare. sed melius est aelmosina dare. si possi
bilitus non fuerit ieiunandi. Si autem quis utrumque
potest. duo sunt bons. sed aelmosina sola sufficit
sine aelmosio. ieiunium uero sine aelmosina non sufficit. [41r] Unde
dominus pro prophetam horatur et amnonet aelmosi
nam fieri dicens. Hoc est ieiunum quod elegit. frange
esurientes panem tuum. Considerate frater, quia non dixit
ut integrum dare. sed frange inquit hoc est dicoere. [5]

ut ei amasi tanta tibi paupertas fuerit. ut non habeas
nisi unum panem. ex ipso frangas et pauperibus tribuas.
et aegenos uagosque inquit in domum tuam. iij. Hoc

1. ieiunantibus
11.1 Digital Facsimiles

These Guidelines are mostly concerned with the preparation of digital texts, in which a pre-existing text is transcribed or otherwise converted into character form, and marked up in XML. However, it is also very common practice to make a different form of ‘digital text’, which is instead composed of digital images of the original source, typically one per page, or other written surface. We call such a resource a digital facsimile. A digital facsimile may, in the simplest case, just consist of a collection of images, with some metadata to identify them and the source materials portrayed. It may sometimes contain a variety of images of the same source pages, for example of different resolutions, or of different kinds. Such a collection may form part of any kind of document, for example a commentary of a codicological or palaeographic nature, where there is a need to align explanatory text with image data. And it may also be complemented by a transcribed or encoded version of the original source, which may be linked to the page images. In this section we present elements designed to support these various possibilities and discuss the associated mechanisms provided by these Guidelines.

When this module is included in a schema, the class att.global is extended to include a new pointer attribute @facs:

```
att.global.facs groups elements corresponding with all or part of an image, because they contain an alternative representation of it, typically but not necessarily a transcription of it.

@facs (facsimile) points to all or part of an image which corresponds with the content of the element.
```

This attribute may be used to associate any element in a transcribed text with an image of it, by means of the usual URI pointing mechanism.

If a digital text contains one image per page or column (or similar unit), and no more complex mapping between text and image is envisaged, then the @facs attribute may be used to point directly to a graphic resource:

```
<TEI>
  <teiHeader>
  <![-- ... -->
  </teiHeader>
  <text>
    <pb facs="pag1.png"/>
    <![-- text contained on page 1 is encoded here -->
    <pb facs="pag2.png"/>
    <![-- text contained on page 2 is encoded here -->
    </text>
  </text>
</TEI>
```
A Short History of Our Own Times:

1. The sun burns out,
2. The world withers,
3. Poets sing no more,
4. And time grows afraid of the triumph of time.

Thomas MacGreery,
19 Lincoln Chambers,
Lincoln Place,
DUBLIN.
This is a close-up of the cacique sitting in a chair at the open-air gathering outside the church of Tlacuautla. He is sketched in black ink, and he is not painted. He appears to wear clothing on his upper body, possibly a white cotton cape, which drapes over his arm. This would be a colonial clothing style. The cacique appears to hold a staff of office, which is a symbol of his authority. In Nahua his position could be that of tlaquil (plural: tlaqil). His sitting posture, in a chair, represents the adoption of European ways, although some indigenous men in prehispanic times and in some areas are known to have sat on stools. Nahua men normally sat on a mat with their knees up under their chins. Men's slight elevation off the earth may be an indication of their association with the celestial realm (in contrast with women, who sat on the earth, indicating their relationship to the terrestrial realm).

Flora
Objects
Objects & Structures
People
group of indigenous
women
cacique
sample footprints
Places
Text
The Tragedie
of
HAMLET
Prince
of
Denmarke

Enter
Bernardo

and
Francisco

two
Centinels.
Bar.
VWHole
there?
Fran.
Nay
answer
me.
Stand
and
unfold
your
telle.
Long
liue
the
King.
Fran.
Barnardo.

Bar.
Nay
answer
me.
Fran.

Bar.
You
come
not
carefully
tn your
house.
Fran.

Bar.
This
after
twelwe
get
thee
to bed
Francisco.

Fran.
For
this
relie
much
thanks,
it
is
bitter
cold.
And

Bar.

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TILE!

- Interoperability + TEI compliance
- Modular & Extensible
- Focus on Community in development and testing

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