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# Delivering Full Text Collections:

JPS

## The Journal of the Polynesian Society Digital Initiative

Library Perspectives, February 19<sup>th</sup> 2007, Auckland  
Rose Holley, University of Auckland Library

# Background

- Journal holds significant value - about early New Zealand, Pacific and Australian settlers, pioneers, indigenous peoples.  
1892 – present.
- In use by 150 courses at University of Auckland.
- Heavily used resource nationally and internationally.

# Objectives of University Library

- Increase access to the journal via the web.
- Make finding information in the journal easier by provision of full-text searching (only a basic index exists in hard copy).
- Ensure the journal is freely available to everyone.
- Have a single point of access to the digitised journal.

# 2001 - 2006

- Scoping project since 2001 (cost, logistics, delivery)
- Gaining agreement from the Polynesian Society for UofA Library to digitise and make the journal freely available.
- Preparing funding applications (TEC application declined 2004).

# July 2006

- 6 month pilot project agreed with Polynesian Society.
- Digitise and make full text available and searchable first 10 volumes of the JPS.
- Provide page images also.
- Completion March 2007.
- Then review again funding opportunities and budget required to complete 100 vols.

# Delivery

- B-engine software (publishing software)  
(also used for ENZB and Poetry collections here)
- TEI xml files
- Jpgs of page images
- Scanning and TEI encoding outsourced to Data NZ in Auckland and AEL Data in India.

# In-house work

- Interface designs
- Cataloguing xml files
- Creating derivatives for page images and illustrations
- System admin and uploading files to servers
- Quality control of files, encoding, images, delivery.

# Continuing

- Establishing work flow systems
- Establishing Quality Control systems
- Designing search and display interfaces
- Further discussion with Polynesian Society about needs.
- Screenshots so far.....



# THE JOURNAL OF THE POLYNESIAN SOCIETY

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JPS

## The Journal of the Polynesian Society



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The **Polynesian Society** is a non-profit organization based at the University of Auckland, New Zealand, dedicated to the scholarly study of the history, ethnography, and mythology of Oceania.

From its earliest days, the society published the quarterly *Journal of the Polynesian Society*, which became the society's principal means to publish information about the indigenous peoples of Polynesia, Melanesia, and Micronesia. The Journal is a rich repository of the traditions of Oceania. Its first editors were S. Percy Smith and Edward Tregear. Smith was its chief contributor until his death in 1922. The list of subsequent editors includes W. H. Skinner, Elsdon Best, Johannes C. Andersen, H. D. Skinner, C. R. H. Taylor, G. S. Roydhouse, W. R. Geddes, W. C. Groves, Bruce Biggs, Melwyn McLean, and Margaret Mutu. The present editor is Judith Huntsman.

The Online Journal is a collaboration between the Society and the University of Auckland Library. The project will progressively digitise the first 100 years of the journal, from 1891-1991.

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**ENTER ►**

## Browse



*Expand each Volume to navigate through Issues and Articles. Missing volumes will be added as they become available.*

- JPS
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    - Volume 1, No. 1, 1892
      - Frontmatter p 1-6
      - Transactions and Proceedings Of The Society p4
      - The Races Of The Philippines p7-19
      - Genealogies And Historical Notes From Rarotonga - Part I Translated by Henry Nicholas p20-24
      - Maori Deities by W. L. Gudgeon p30
      - The Tahitian Hymn Of Creation By S. Percy Smith p31-32
      - Futuna; Or, Horne Island And Its People. Western Pacific by S. Percy Smith p33-52
      - Polynesian Causatives by E. Tregear p 53-56
      - The Polynesian Bow by E. Tregear p 56-59
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# THE COMMON ORIGIN OF THE OCEANIC

By Sidney H. Ray, South Hackney, London.

IN noticing the inter-relationship of the various branches of the Oceanic Family of Languages it is convenient to distinguish four main divisions:—

- ▶ 1. *Indonesian*: Comprising the languages of Malacca, Madagascar, Sunda Isles, Borneo, Celebes, the Philippines, and Formosa.
- ▶ 2. *Micronesian*: Comprising the languages of the Palau, Caroline, and North Pacific.
- ▶ 3. *Melanesian*: Comprising the languages of the Bismarck Archipelago, New Guinea, the Solomon, Fiji, and Banks' Islands, New Hebrides, and Caledonia.
- ▶ 4. *Polynesian*: Comprising the languages of the Eastern Pacific, Samoa, Tonga, and New Zealand.

Page image pop up



# THE COMMON ORIGIN OF THE OCEANIC LANGUAGES.

BY SIDNEY H. RAY, SOUTH HACKNEY, LONDON.

IN noticing the inter-relationship of the various branches of the Oceanic Family of Languages it is convenient to distinguish four main divisions :—

1. *Indonesian* : Comprising the languages of Malacca, Madagascar, Sumatra, Java, the south-eastern Sunda Isles, Borneo, Celebes, the Philippines, and Formosa.
2. *Micronesian* : Comprising the languages of the Palau, Caroline,

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## THE RACES OF THE PHILIPPINES.

IN studying the language, manners, and customs of a remote and little known people it is often extremely difficult for the student to obtain the latest or most correct accounts of such a race. In reference to the natives of the Philippine Islands the best descriptions are those written in the Spanish language. No reliable, detailed account of them has yet appeared as the work of an English writer. The best works on this subject, excepting the Spanish, are German and Dutch, the former being Dr. C. Semper's "Die Philippinen und ihre Bewohner," and Jagor's "Travels in the Philippines," the latter consisting of the accounts of various voyagers, and some interesting articles published by the Batavian Society of Arts and Sciences. The Spanish, on the other hand, have had every facility for observing the customs, language, &c., of the natives. From the time of the Spanish conquest that nation has ever been closely connected with the history of the native race. In fact until recently the conservative and jealous feelings of the Spanish have prevented any systematic exploration of the country by foreigners. De Morga's work "Sucesos de las Islas Filipinas," published in Mexico in 1606, and the "Descubrimiento de las Islas de Salomon," contain the best descriptions of the Aieta and Tagalo-Bisaya tribes, as they were when discovered by Europeans. In addition to these there are many accounts of early Spanish voyagers in the libraries of Mexico which are not easily accessible to foreigners. Some interesting articles have also lately appeared in the "Revista Ibero-Americana," Madrid. These are by M. Martinez Vigil, the Bishop of Oviedo. In view of these facts it may be advisable to publish in the Society's journal, a description of the aboriginal races of the Philippines, as obtained chiefly from works in the Spanish tongue. These primitive people are an interesting study on account of their long isolation in a remote group, and it will also be interesting to compare them with the southern branches of the race. Much valuable information on this subject may yet be obtained by our members. Good

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## GENEALOGY OF TE MAMARU FAMILY OF MOERAKI, NORTHERN OTAGO, N.Z.

*S. Percy Smith.*

THE following table and notes have been compiled from information supplied by our corresponding member, Teone Rena Rawiri Te Mamaru, of Moeraki, who states that they have been abstracted from numerous other tables preserved in writing by his father, Te Mamaru. They have a considerable historical interest as tending to show the length of time the South Island tribes of Waitaha, Te Rapuwai, and Ngati-mamoe have been in this country. Those tribes—as tribes—are extinct, though the people shown in the table are descended from, and claim to represent them—as for instance, from Hotu-mamoe, from whom the tribal name Ngati-mamoe is derived. It will be observed that a claim is made that Raikaihaitu and his companions were the first people to colonise these islands, having arrived here in the canoe *Ururao*—presumably from Hawaiki. There is still a tribe called by his name—the Ngati-Rakai—living at Waitaki and other places in the South Island, and they must certainly be classed as some of the aborigines in contra-distinction to the Maoris, who only arrived some twenty-one or twenty-two generations ago. If the tables are correct we must cease to class Ngati-mamoe as a purely aboriginal tribe, for it is shown that Hotu-mamoe was a son of Uenuku, who, as is well known, lived in Hawaiki, but whose sons migrated to this country, amongst them being the celebrated Paikea, or Kahutia-te-rangi. Through Hotu-mamoe's mother the connection comes in with the original people, descendants of Toi. This latter name—Toi—is well known to the northern Maoris, and also to the Morioris of the Chatham Islands, and the six succeeding generations are generally identical though some genealogies introduce others and leave out some of these here given.

Awa-nui-a-raki, or Awa-nui-a-rangi, is not probably the man of that name who gave his name to the Ngati-awa tribes of the Bay of Plenty and Taranaki, but he possibly may be identical with one of that name who lived in Hawaiki, and whose other name was Kaitangata. According to other tables we possess, Kaitangata lived about thirty-one generations ago, whereas the Awa-nui-a-raki, herein shown, flourished thirty-four generations ago, a difference not too great to destroy the identity.

So far as their utility is concerned, the number of genealogical tables which are published by the Society must be looked on as serving

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the purpose of fixing approximate dates of events in the history of the Pacific. It is by their aid we shall presently be able to write a some-what comprehensive history of the Polynesian race, hence the great utility of having them printed for the sake of students. The question of authenticity here enters as a factor in considering these tables. Few people who have heard them recited doubt their general accuracy, but no doubt some times the names of two or more brothers slip in where one only should be shown in order to continue the proper sequence. In the table under consideration, I think this has probably occurred, and, moreover, the repetition of the same names on different lines, though not in the same order, is perhaps a sign of some confusion. At the same time, it should be remarked that it is not by any means an uncommon thing for one person to be named after another, more particularly is this the case in the earlier generations.

The information supplied by T. R. R. Te Mamaru contains several other tables connected with these shown, but none go very far back—they will be useful to the future historian, who shall search through the archives of the Polynesian Society when compiling a general history of New Zealand.

Te Mamaru commences his communication with the following ancient chant, which is of interest:—

*I ahu katoa mai ai ka mate i te po; ina hoki te waiata o te po:—*

*Na te po, ko te ao,*

*Tana ko te ao marama,*

*Tana ko te ao tu roa,*

All evils flow even from eternity; hence the chant of eternity says:—

From eternity came the universe,

From the universe the bright clear light,

From the bright clear light the enduring light,



## THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

*By Alexander Shand, of Chatham Islands.<sup>1</sup>*

We have great pleasure in issuing to the Society an invaluable series of papers by Mr. Shand, knowing that in doing so we open up to the students of ethnology, philology and folk-lore some hitherto unbroken ground. For thirty years Mr. Shand has been living among the Morioris, and gathering the material he now presents to us; he holds the unique position of being the only scholar in the world acquainted with the language and traditions of this race, now almost extinct.—Editors.

### Chapter I. Introduction.

[Note.—In the following articles, little attempt has been made to give the peculiar pronunciation of the Moriori people; it has been thought better to defer doing so until the Vocabulary is published hereafter. It frequently happens that the last letter in a word (always a vowel) is hardly pronounced at all, thus making it appear that the word ends in a consonant.]

THE following brief description of the Moriori people, their habits and customs, has been written as a preface to their traditions, in the hope that it may prove of interest and assistance in studying their beliefs and history, which follow. It does not pretend to be a scientific description, but rather a popular one, from





## THE SONG OF KUALII, OF HAWAII, SANDWICH ISLANDS.

*Translated by Curtis J. Lyons, with an introduction by Professor W. D. Alexander.*

IT may be regarded as settled that after the ancestors of the Hawaiian people had lived secluded from the rest of the world for many generations, intercourse between them and the islands of the South Pacific was re-opened, and that many voyages were made which were celebrated in songs and legends.

The native historian, S. M. Kamakau, published a series of these legends in the "Kuokoa" newspaper of 1869. Judge Fornander afterwards showed from the genealogies that this second period of migrations must be placed in the twelfth and thirteenth centuries of the Christian era.<sup>1</sup> In the second volume of his work may be found a summary of the traditions relating to these voyages, and an able discussion of the whole subject. As he has stated, the name, date and other circumstances connected with Laa-mai-ka-hiki, the ancestor of the Oahu and Kauai chiefs, remarkably coincide with those of Raa, the founder of the line of chiefs reigning in Raiatea. Let me add that in Lawson's manuscript collection of Marquesan songs are two which evidently refer to these islands. For example, the song of Tupaa relates his return from "Hawaii," where stood Mauna 'Oa (Loa), burning on top, which served him as a landmark to set his course by, when he sailed for Nukuhiva.

After this intercourse with the southern groups had continued for about 150 years, it seems to have entirely ceased, for there is no evidence of it in any of the ancient legends, songs or genealogies for more than 400 years.



## NOTES AND QUERIES.

### [92] Pictures of Tasmanian Aborigines.

We publish this month a series of pictures representing the last survivors of the Tasmanian Race. These have been taken from some photographs copied from negatives taken by the wet process over thirty years ago, and which negatives have since been destroyed. It is believed there is another copy of the photographs in England, and beyond those, no others exist. It has been deemed of interest therefore to reproduce for scientific purposes, these representations of a race now extinct. We are indebted to Mr. Allan Loxton for the photographs.—Editors.







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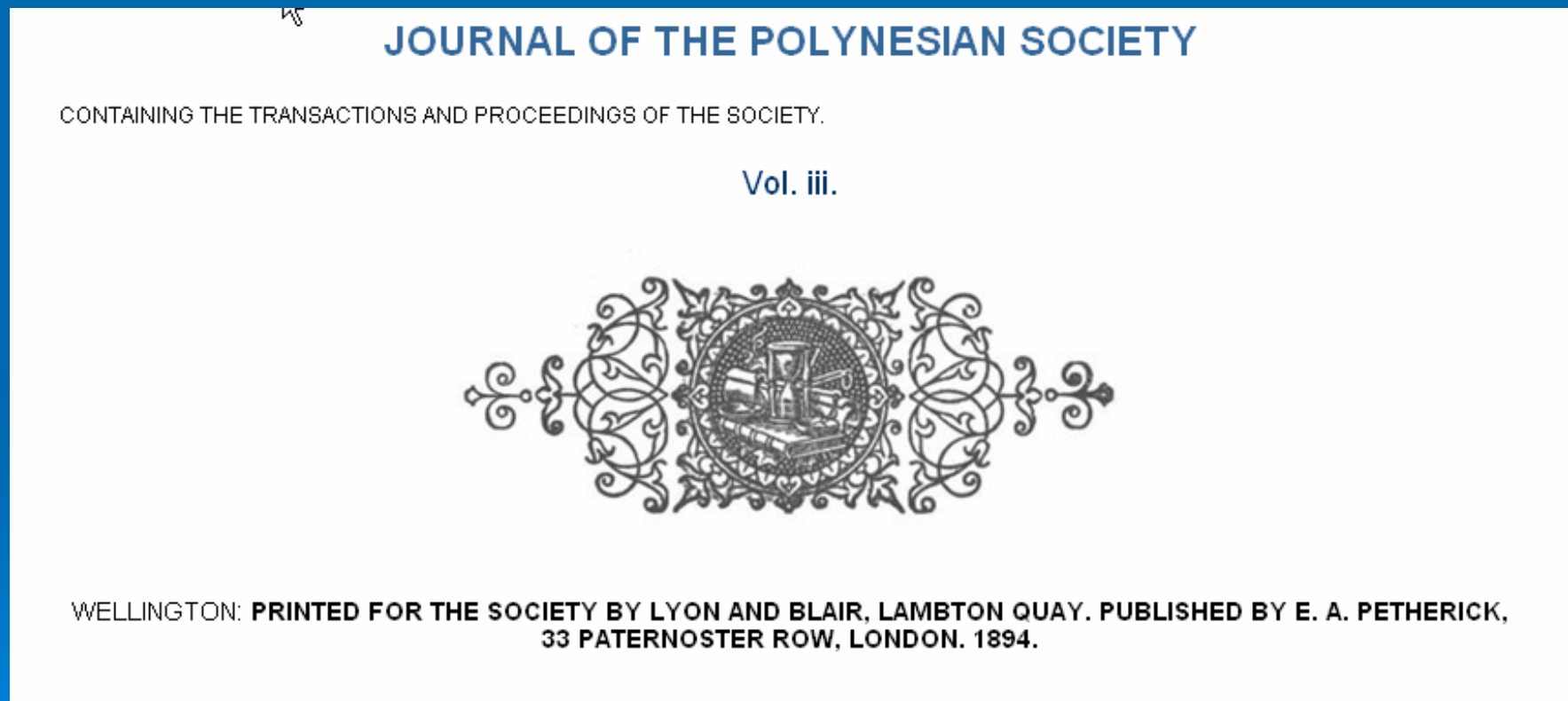
- *fish\** finds fishing, fishhook etc
- *"East Coast"* finds the terms as a phrase
- *tribe OR iwi* finds either term alone, or both together in one article
- *canoe outrigger* finds canoe AND outrigger in the same article

# Next....

- University Library wants to assist researchers and the public to access this valuable resource.
- Pilot will demonstrate what could be achieved if we are able to secure budget to start 100 volume project.
- Delivery model can be applied to other journal/ text collections and also finding aids.

# Questions/feedback:

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