

Australex 2015

**'Analysing Words as a Social Enterprise:
Celebrating 40 Years of the
1975 Helsinki Declaration on Lexicography'**

Book of Abstracts

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Massey University, Albany Campus
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About AUSTRALEX

AUSTRALIALEX, the Australasian Association for Lexicography, was founded in 1990, as a companion association to EURALEX. It is committed to the development of lexicography in all languages of the Australasian region.

AUSTRALIALEX's interests include:

- dictionaries of all kinds (monolingual, bilingual, and multilingual, general and specialist, in book and online)
- the theory of lexicography
- the history of lexicography
- the practice of dictionary-making
- dictionary use
- terminology and terminography
- corpus lexicography
- computational lexicography and dictionaries for natural language processing
- lexicology.

The AUSTRALIALEX membership consists mainly of people from Australia and New Zealand, but it also has members in Japan, Zambia and the UK. It includes career lexicographers, students of lexicography and researchers into dictionaries, publishers, teachers, and people who "just like dictionaries".

AUSTRALIALEX is governed by a committee of 10 members, who are elected every two years. The current President is Professor Ghil'ad Zuckermann, Chair of Linguistics and Endangered Languages at the University of Adelaide and the current Vice-President is Dr Julia Miller.

The association holds regular meetings where papers are presented on a large variety of topics relevant to its members' interests.

Welcome to Australex 2015. Nau mai, haere mai.

The theme for Australex 2015 is '**Analysing Words as a Social Enterprise: Celebrating 40 Years of the 1975 Helsinki Declaration on Lexicography**'.

The theme has been interpreted in a broad sense encompassing community engagement in collecting and analysing words as well the task of analysis itself being a social enterprise encompassing different types of practitioners and specialists.

The Helsinki Declaration on lexicography aims:

'to encourage co-operation among experts in the field of lexicography with the aim of defining the necessary terminological equivalents, particularly in the scientific and technical disciplines, in order to facilitate relations among scientific institutions and specialists'.

Plenary talks and panels are devoted to celebrating significant milestones for New Zealand Māori and minority languages spoken in New Zealand: 175 years since the Treaty of Waitangi (1840-2015); 28 years since the 1987 Māori Language Act in New Zealand. A series of papers on lexicography of Cook Islands languages is also significant as the Cook Islands celebrates 50 years of Self-government.

Proposed panels included:

1. New Zealand Māori, Te Reo: celebrating 175 years of the Treaty of Waitangi and 28 years since the Māori Language Act in New Zealand recognised Te Reo Māori as a 'taonga' 'treasure'. How far have we come? What types of dictionaries and lexicons? Past, present and future?
2. Indigenous languages, including those spoken in New Zealand, Australia and the Pacific, but not limited to them. What does community engagement mean?
3. Cooperation between lexicographers and specialists or scientific experts in analysing words.
4. Sleeping Beauties Awake!: Lexicography and Revivalistics.
5. The Helsinki declaration: celebrating the outcomes at the ends of the earth.

Many of the papers fall into the first two of these categories, but all of the proposed panels are represented by papers at the conference. We especially welcome presenters from overseas to Australex 2015 and we are pleased to have papers from as far afield as Canada, Europe, Asia and Africa.

Welcome to our plenary speakers and participants alike.

Plenary speakers were to have included Professor Patu Hohepa and Professor Tai Black, who are now unfortunately unable to be with us. Our thanks go to Margaret Kawharu, Massey University, and to Dr Ross Clark, The University of Auckland, who have each agreed to give a plenary talk at short notice. Thanks also to Professor Ghil'ad Zuckermann, University of Adelaide, and to Associate Professor Andie Palmer, University of Alberta, as plenary speakers.

We hope you enjoy the conference and that inspiration flows freely one to another as we share our research interests.

Mary Salisbury
Secretary
Australex 2015

Abstracts

Maori language revitalisation and the revival of various idioms

Nomana Anaru

AUT (PhD student), Māori and Indigenous studies (Te Ara Poutama)

The right to use one's own language is a human right (Te Ipukarea, 2013). The United Nations has recognized this in various treaties and declarations and makes specific reference to rights and responsibilities in relation to Indigenous languages, minority languages and learning and using one's mother tongue (United Nations, 1966; United Nations, 1992). Notable outcomes include, The Universal Declaration of Human Rights—General Assembly of the United Nations (1948), The Kari-Oca Declaration entitled 'Indigenous Peoples' Earth Charter (1992), and the Declaration on the Rights of Indigenous People (2007). Yet, despite these international fora and their declarations, language health continues to be an on-going challenge for Indigenous communities worldwide (Te Ipukarea, 2013). People need proficiency in their own language/s for important social and cultural reasons such as intergenerational communication and security of personal identity (The Royal Society of New Zealand, 2013). Further rationales for revitalising Indigenous endangered languages include the maintenance of Indigenous cultures, the importance of maintaining linguistic diversity, and issues of social justice (Fishman, 1991; Krauss, 1992). However, can a language revitalisation strategy be developed that takes into account all the different dialects (reo) of the Māori language, and the many different words and their meanings that exist within these dialects?

Lexical database of Old English. Design, implementation and applications

Javier Martín Arista

Universidad de La Rioja

The aim of this paper is to present the relational database of Old English *The Grid*, which constitutes a development of the lexical database *Nerthus* (www.nerthusproject.com), with the important difference that *Nerthus* is a type database with approximately thirty thousand files whereas *The Grid* represents a token database with around three million files. On the qualitative side, *Nerthus* consists of one block of information whereas *The Grid* comprises six blocks of related information, including an unlemmatized part, a lemmatized part, a fragment concordance, a word concordance, a reverse index and an index of secondary sources. *The Grid* is based on the standard dictionaries of Old English, including *An Anglo-Saxon Dictionary*, *A Concise Anglo-Saxon Dictionary* and *The student's Dictionary of Anglo-Saxon*. The data for token analysis have been retrieved from *The Dictionary of Old English Corpus* while type analysis relies on the dictionaries just cited. The discussion of the different parts of the database insists on the relations that allow the researcher

to gather significant information on the lexicon of Old English. The conclusions are geared to the applications of the database to Old English lexicography, like the definition of the headword list and spellings and the assessment of textual frequency.

Effects of dictionary skill training on student's use of online learner's dictionaries

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Learner's dictionaries play an important role in language learning. The learner's dictionaries especially in book format are largely preferred by language teachers in Thailand and their students are often encouraged to use them. On the other hand, due to the level of language proficiency, knowledge of dictionary skills, and the advance of technology, the students may be less familiar with learner's dictionaries and they tend to prefer bilingual English-Thai and Thai-English dictionaries especially from their smartphones. This study, therefore, reports how dictionary skill training was conducted and what differences it made for the students using online bilingual dictionaries and online learner's dictionaries to write English sentences. The participants were 18 first- and second-year university students at King Mongkut's University of Technology Thonburi (KMUTT), Thailand. Participating in a "dictionary workshop" which was run by the Self-Access Learning Centre, the students were asked to translate Thai sentences into English using any online dictionaries that they normally used. After the training, they were asked to review their sentences by using Longman Dictionary of Contemporary English Online in their smartphones. The study revealed how the students wrote English sentences, the changes they made, the problems they encountered, and their attitudes towards the use of online dictionaries. On the basis of this research, guidelines and implications for training dictionary skills are proposed.

An ocean in a drop¹ – a holographic view of *mātauranga*

Lidu Gong

Te Wananga o Aotearoa

Relationship is the ultimate reality. This indigenous ontology underlies my exploration of *mātauranga*, a word that is experience-based, content-rich, valued-packed, spiritually-imbued, passion-driven, and action-oriented. The word is a world that is explored from following perspectives:

- 10 meanings are identified from mission statements of 3 wānanga² and korero of 20 Māori models³ using Use-Theory.

- The meanings of *mātauranga* are further clarified in reference to 3 other Maori cornerstone concepts: whakapapa, kaupapa, and tikanga⁴ using semiotic theory.
- 'A third space'⁵ for *mātauranga* research is created based on phenomenology.
- *Mātauranga* is a pedagogy, viewed from axiology. *Mātauranga* is more about how we feel than what we know, more about who we are and what we do than what we say. '*Mātauranga everyday every way*'⁶
- 3 Rs⁷ vision: *Mātauranga*, as God-given taonga, deserves RESPECT, as Ako Wānanga process is RECIPROCAL, and as 'contract'⁸ relationship between God and man, renders us RESPONSIBILITY to transform people and humanise the world.

Conclusions: When we define *mātauranga*, we are actually defining ourselves. It is a spiritualising journey. What *mātauranga* is is not the point, what it does is. It is a process of liberation and holds the key to education.

Language documentation and bridging the historical divide between the academy and Indigenous communities

Professor Tania Ka'ai

Te Ipukarea – The National Māori Language Institute, AUT University

Online dictionaries such as the Dictionary of Cook Island Languages Online, have the capability of being digital repositories of language and cultural knowledge because of their capacity to contain a range of information. However, obtaining this information appropriately means adhering to culturally responsive methodologies to ensure engagement and respect from community. The online Dictionary of Cook Islands Languages (see <http://www.cookislandsdictionary.com/>) went public very early with the Mangaian dictionary. Importantly, the project engages Māori and Pacific postgraduate students to work with language experts from the islands including Mauke, Atiu, Mitiraro, Aitutaki, Mangaia and Manihiki and the digitisation of the Shibata dictionary of the Penrhyn language and Savage dictionary. There are now over 23,000 words in the collection of Cook Islands Dictionaries.

This paper will discuss the importance of educating successive generations in undertaking fieldwork in language documentation for the Dictionary of Cook Island Languages Online, to ensure that gathering data has the backing of the community and in so doing, provides a voice for that Indigenous community. The importance of observing cultural protocols when conducting research with Indigenous communities will be discussed including cultural concepts such as kanohi ki te kanohi, tauutuutu, kanohi kitea, kuleana, tautua and aro'a.

Tuhinga Māhorahora: analyzing words to support teachers in Māori immersion classrooms

Jeanette King, University of Canterbury

Christine Brown, Resource Teacher of Māori

Mary Boyce, University of Canterbury

As present we know too little about how children are using te reo Māori in immersion classrooms. The Tuhinga Māhorahora project significantly adds to our understanding by analysing children's writing in Māori and providing feedback to assist teachers in supporting the writing development of their students.

The project team has been collecting samples of children's written Māori in Years 1-5 immersion classrooms from participating schools in Christchurch. The children's writing is transcribed, marked up and entered into a searchable database. A pilot study was able to strengthen teacher knowledge about language use in the classroom by revealing the vocabulary that their students are using, and, crucially, the vocabulary not yet within the productive language output of the learner. Understanding what children's immediate vocabulary learning needs are can help ensure that programmes provide both quantity and quality of exposure in the target language, thus enabling children to express themselves adequately.

Here we report both on our work setting up the database and results of the analyses on the types and frequency of words being used, and not used, in writing by children in Māori immersion classrooms.

A word list mirroring another kind of Saami life and culture

Lars-Gunnar Larsson

Uppsala

The Saami people are generally perceived as reindeer breeders in northern Scandinavia. There is, however, a Saami word list taken down in the late 18th century that derives from central Sweden, only some 200 kilometers north of Stockholm. The word list consists of some 1600 words, that make it absolutely clear that we are dealing with a variety of Saami. Ever since the place of origin of this word list was established, it has been regarded as a record of the language of a group of Saami that had somehow got astray and was roving around far from their home areas. This idea is dutifully quoted even today. A thorough analysis of the words shows, however, that they cannot be interpreted in such a way. On the contrary, the word list mirrors a group of Saami speakers, who were socially integrated in the Swedish speaking farming society of that area and at that time.

Presumably, the traditional interpretation has – although impossible – been maintained, since it doesn't question the picture of Sweden as land of the Swedes. In my paper I will discuss words shedding light on the social position of this Saami group.

Historical Lexicography: the challenges and future of the Australian National Dictionary

Dr Amanda Laugesen

Director, Australian National Dictionary Centre (Building 13T1), ANU

In this paper, I will discuss the forthcoming second edition of the *Australian National Dictionary* (first edition 1988; second edition forthcoming 2016). In the period since the publication of the first edition, the research and publication environment for historical dictionaries has changed dramatically. While this edition will be initially be a print publication, the challenges for the historical lexicographer include finding ways to bring such a project online, but more importantly, to find ways to link with other national historical lexicographical projects. Exciting questions about research, methodology, and conceptualization of the historical dictionary also present themselves in the new digital environment. This paper will explore some of these issues, challenges, and questions.

Pukumahi tonu

Jen Leauga

Lynfield College

This paper focuses on community engagement specifically whanau of youth from early childhood to yr 13 in Auckland NZ

Ko wai au?

Ko Hikurangi te maunga

Ko Waiapu te awa

Ko Putaanga te marae

I te taha o toku mama No Ngati Porou

I te taha o toku papa no Nga Kuki Airani au

I am Head of Maori at Te Kaareti o Pukewiwi , Lynfield College, a Multi-ethnic Coeducational Secondary School in Auckland. I am a Mother of 6 and married to a Samoan. I am surrounded by languages and teach my children about their Cook Island, Maori and Samoan Culture.

I hope to inform you of the rauemi or resources in modern teaching/ showcasing some of the strategies used for Indigenous learners, and speak about the importance of engaging the community to have pulling power. A descendant of fluent Maori speakers who faced the adversity of a westernized opinion that native languages were not necessary, I felt personally responsible to right this wrong. Growing up in a Pakeha, Maori and Pasifika environment I had a cultural appreciation for languages and waiata. My Mother a Barrister and Solicitor, My Nana a total immersion reo Teacher, My Father an accountant, I was taught the importance of Te Atua, God, Whanau- family, whanaungatanga-relationships and matauranga- education and knowledge.

Through these foundation kaupapa I have been able to balance and assess my teaching practice and engage with a kaupapa that has led to an exhausting yet enriching journey.

Diachronic change of the word *tsunami*: A case study of words as social enterprise

Associate Professor Dr Lan Li

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Language is not static; it changes in tandem with the society. Metaphor is part of the continuously changing and interconnected systems of language, thinking, affect, physicality and culture. This paper attempts to diachronically investigate metaphor change in general and the word *tsunami* in particular. It reviews the historical development of linguistic strategies applied to metaphor formation in everyday discourse. A couple of historical corpora: *TIME Corpus* and the *Corpus of Historical American English* (Davis, 2014), are used to show the semantic expansion of '*tsunami*' over a number of decades with the Conceptual Metaphor Theory (CMT) framework by Lakoff and Johnson (1980). We wish to see, quantitatively and qualitatively, how the word has been gradually linked our bodily experience to important social events in business, politics, information technology and everyday life, especially after the 2004 *tsunami* in South Asia. The corpus-based critical metaphor analysis reveals that the meaning change of *tsunami* is an empirical approach based on cognitive foundations. Although the word has become a common hyperbole when describing occurrence of something in overwhelming quantities or amounts, it's bestowed new meanings do not seem to have been recorded in major dictionaries yet.

The past participle and the headword list of Old English dictionaries

Ana Elvira Ojanguren López

Universidad de La Rioja

The aim of this paper is to discuss the role of the past participle in the compilation of the headword list of Old English dictionaries. In the standard dictionaries of Old English, there is not an explicit criterion for defining one headword entry (based on the infinitive) or two (usually the past participle and the cross-referenced infinitive). For example, both *A Concise Anglo-Saxon Dictionary* and *The Student's Dictionary of Anglo-Saxon* give both the past participle *wrogen* and the corresponding infinitive *wrēon*, but do not list the past participle of the irregular verb *gān*. The Dictionary of Old English, on the other hand, includes two entries as a general rule, as in *geādlian* and its past participle *geādlod*. Against this background, the criterion is proposed of defining the entries to the headword list on the basis of inflection. This is to say, one entry when the participle of the verb is uninflected in all the attestations and two entries if the participle is inflected in one or more attestations. The conclusions focus on the advantages of the proposal, such as the importance of textual forms, and its consequences, including the necessity of considering the attestations of the present participle.

Marole and Dictionary Writing: A Historical Emergence of Lexicography in Tshivenda

Munzhedzi James Mafela

University of South Africa

Tshivenda, one of the minority languages in South Africa, is now given the status of an official language, together with the other ten languages. Tshivenda was reduced to writing by the Berlin Missionaries in 1872. Although the missionaries were responsible for reducing the language into writing, their contribution in Tshivenda lexicography was minimal. They compiled a list of Tshivenda words and provided German equivalents so that they could understand the language. In 1904 they produced a booklet on Tshivenda verbs entitled *Die verba des Tsivenda*. The first Muvenda who involved himself in lexicography is L.T. Marole. Marole published a number of lexicography works, including the *Phrase Book*, which is the subject of this discussion. The *Phrase Book*, the first dictionary of the lexicographer, consists of lists of English words with their equivalents in Tshivenda. The words include body parts, wild animals, domestic animals, prepositions, seasons, relationships, sickness, conjunctions, verbal phrases and house work. The needs and interests in using dictionaries are part of the necessities and amenities of our cultural life (Hullen, 1989). This paper aims at investigating the validity of this assertion with regard to *Phrase Book*. Marole's definition of words in *Phrase Book* will be analysed with an objective of finding out what influenced him, Tshivenda culture or Western life.

Endangered poetics: Assessing ethnolinguistic vitality in the Francophone Pacific

Ena Manuireva, MPhil

AUT

The documentation and assessment of the current state of language in socially and culturally contextual use, remains one of the continuing challenges of the development of effective conservation strategies (Gippert, Himmelmann and Mosel 2006). In conversation with recent works that seek to bridge some of the gaps between documentation and revitalization efforts elsewhere in French Polynesia (Cablitz, Ringersma, Kemps-Snijders 2007; Zinn, Cablitz, Ringersma, Kemps-Snijders, and Wittenburg 2008; Cablitz and Chong 2009a, 2009b), I investigate a series of poetic traditions in French Polynesia's Gambier Islands. Specifically I examine and critically reevaluate the current status of Mangarevan, an understudied Eastern Polynesian language, in the Mangarevan community in both home islands and in diaspora in the Society Islands. I suggest, that documenting four distinct poetic genres in Mangarevan offers an interesting tool for assessing the state of this language and characterizing aspects of language change and shift over the last decades and century. I also recommend that adequately documenting and engaging with poetic genres can be (re)evaluated for use as a significant tool for developing effective strategies to scaffold linguistic endurance and revitalization efforts (Lewis and Simmons 2010; Dwyer 2011). Situated at the intersection of concerns with historically and socio-culturally sensitive language documentation and revitalization efforts, I argue that identifying some of the poetic dimensions of language shift and loss in Mangarevan gives a more nuanced metric for assessing the current state of the language, and critical features of the community's experience of language change including anxieties about the past and present and hopes for the future.

Mad as a box of spanners: community collaboration in lexicography

Julia Miller

School of Education, The University of Adelaide

For the Helsinki Declaration to encourage expert collaboration among lexicographers indicates the centrality of language in contributing to and promoting cooperation between countries, as well as between specialists. On a local level, communities as well as experts may be involved in collecting and analysing words. The study described in this paper elicited 4414 phrasemes (idioms, sayings, proverbs and similes) from 869 participants of different ages in the UK and Australia. Many of these phrasemes were variations, prompted by phonology (*the lie/lay of the land*), by remoteness of location (*out the back of Bourke/Mulga Bill from woop woop/*), or by intentional or unintentional inversion of an established phraseme (*mutton dressed as lamb/lamb dressed as mutton*). Certain themes also prompted many variations, as in the 28 versions of *mad as a box of spanners/bucket of*

frogs, etc. The fact that participants know and use a common language and common variations on that language, and are keen to share their knowledge, indicates a community willingness to engage in the task of contributing to the collection of expressions, and the analysis itself may contribute to a wider understanding of the expressions used by English L1 speakers of all ages in the UK and Australia.

The efficacy of creating digital dictionaries as a tool to save endangered languages

Professor John Moorfield

Te Ipukarea, The National Māori Language Institute, AUT University

Online dictionaries are important tools for both second language learners and fluent speakers of a language. As there is no restriction on size for online dictionaries, they can contain much more information than a hard copy print dictionary.

For example, encyclopaedic information, sample sentences, illustrations, audio and video clips, image files such as diagrams, maps and illustrations can also be included which can aid visual learners if used judiciously. Online dictionaries have the potential to contain all the information a user may need as it can be constantly upgraded, and be made public at any stage.

Provided the users understand the conventions of the dictionaries they are using, the dictionary can be one of the most valuable tools for learners and speakers of the language in improving their ability to express themselves clearly and accurately.

This paper discusses and illustrates some of the useful features of online dictionaries and the advantages of producing digital dictionaries for endangered languages, as experienced in the production of the online Māori Dictionary Te Aka Māori-English, English-Māori Dictionary (www.maoridictionary.co.nz) and the online Dictionary of Cook Islands Languages (<http://www.cookislandsdictionary.com/>).

Placename database for the Norfolk Island language

Joshua Nash

University of New England

This paper is a retrospective report on the creation of a database arising from a doctoral research project at the University of Adelaide and the Norfolk Island Government concerning the documentation and preservation of the Norfolk Island language and culture. The database aimed to create a comprehensive searchable placename database across the various historical periods on the

island. The esoteric nature of Norfolk means that the long-standing language revitalisation efforts and the creation of an expansive lexical database demonstrates that Norfolk placenames are an important part of the folk lexicon of colloquial Norfolk.

Research methodologies, placename collection approaches and database creation techniques are discussed based on acquiring multiple etymologies for a single placename. The complications of doing fieldwork and gathering community opinion on Norfolk Island are outlined as are the means for creating user-friendly tools such as searchable placename databases. This study suggests that compiling placename data is an important part of any language documentation, conservation, and salvaging programme. It suggests Norfolk as a place and a language is a manageable case study of such techniques due to its small size and population, shallow history, and the immediacy of the need for linguistic documentation due to an aging population of Norfolk speakers.

Observing, claiming and contending: novice academic writers and the lexis of citation

Professor Hilary Nesi

Department of English and Languages, Coventry University

Although many advanced learners' dictionaries now contain sections on academic writing (e.g. the *Oxford Academic iWriter* in the *Oxford Learner's Dictionary of Academic English*, 2014) they tend to focus on the mechanics rather than the lexis of citation; dictionary treatment of this lexis is generally patchy and unhelpful. Most research into citation practices has concentrated on published academic writing (e.g. Swales 1986; Hyland 1999, 2002; Harwood 2009) or postgraduate research (e.g. Charles 2006; Bloch 2010), but even the most expert student writers do not always cite for the same purposes as researchers; they acknowledge source material to avoid accusations of plagiarism and demonstrate their familiarity with the theory and methods of their disciplines as well as to develop and justify their own arguments and ideas. This paper aims to inform lexicographical content by examining the lexical features of citation in the 6.5 million word BAWE corpus of proficient student writing. It analyses thousands of citations across disciplines, in Harvard (author-date) and Vancouver (author-number) styles, paying particular attention to the use of reporting verbs. Thompson and Ye (1991) identify over 400 verbs with the potential to perform a reporting function, almost half of which occur with this role in BAWE.

Working towards an isiZulu/English Dictionary for Children and Foreign Language Learners: A Reflection on the Definition of Lexical Entries

Prof Cynthia Danisile Ntuli

University of South Africa, Department of African Languages

The writing and publishing of children's dictionaries especially in one of the indigenous South African languages is a genre that has been neglected by the majority of writers and publishers. Following the Pan South African Language Board's (PanSALB) vision of promoting multilingualism in South Africa by the development and equal use of all official languages; the authors believed that the writing and publishing of children's dictionaries in an indigenous African language will advance this goal. One of the authors was involved in the teaching of a Short Course in Basic Communication in isiZulu. During her teaching activities she realised that a learner's dictionary is needed. All learners of a first, second or third language should have access to a dictionary in order to master their acquisition of language. With this aim in mind, the authors compiled an isiZulu/English dictionary of about 3000 words containing illustrations and cultural explanations. The contemporary words are applied in user-friendly sentences taken from everyday conversations which bestow upon the user the opportunity to gain a more practical vocabulary. This paper intends to analyse the definition of entries.

Engaging Community: A chronology of the development and methods used to obtain data for the Dictionary of Cook Island Languages Online

Uia Patolo

Te Ipukarea – The National Māori Language Institute, AUT University

It all started with a conversation between Professor Ka'ai, Professor Moorfield known as Te Murumāra and Rod Dixon, the Director of the University of the South Pacific (USP) in the Cook Islands in 2010 when we were on a Māori & Pasifika Postgraduate Students Writing Retreat in Rarotonga. Rod had obtained packs and packs of index cards wrapped in glad wrap from the sister of Donald Marshall, a US academic who had started a Mangaian dictionary in the 1950's, but never finished it. He kept this data in filing cabinets in his office at USP. Rod had seen the *Te Aka Māori Language Dictionary Online* and was impressed by the way the online dictionary can increase access to community, so it was decided to create a *Mangaian Online Dictionary* based on the Marshall research. So began the journey which has culminated in the Dictionary of Cook Island Languages Online.

This paper will discuss the chronology of the development of the dictionary and the methods used to obtain data for the dictionary.

Analysing words as a social enterprise: Lexicography in Africa with specific reference to South Africa

Professor Dani Prinsloo

University of Pretoria

This paper reflects on a cooperative approach towards lexicographic activities for Bantu languages which are under-resourced minority languages in Africa. It will be illustrated how lexicographers, experts, practitioners, fieldworkers and community members cooperate in the compilation of general and special field dictionaries. These contributors include governmental initiatives such as the National Lexicography Units (NLU's), publisher sponsored dictionary compilation, in-house compilers, freelance entrepreneurs, community voluntary individuals, community expert bodies e.g. the National Language Bodies (NLBs) and Provincial Language Bodies (PLCs), and user feedback initiatives to create, extend and enhance dictionaries. Community engagement is entrenched in the vision and practice that initial government funding to the NLUs for all eleven official languages of South Africa be gradually replaced by community engagement taking over all of the activities and responsibilities of the Government. Bantu words are highly complex in terms of especially morpho-phonological structure and acquire much attention for analysis in the process of lemmatization into the two major lemmatization strategies viz. a stem-based approach versus a word-based approach. The ground-breaking initiatives currently under way will be described in as much detail as the allocated time allows.

The lexicon of traditional chants on Pukapuka, Cook Islands

Kevin Salisbury

Pukapuka Language and Culture History Project

The isolated atoll of Pukapuka in the Northern Cook Islands hosts a classic chanting tradition of long intoned poems structured in terms of evenly matched line lengths. The chanting style obscures the form and the meaning of the text by a process of phonological change (vowel assimilation). Discovering the underlying forms has required analysis of these processes as well as collaboration with indigenous experts in the culture. The assembled corpus of 200 chants in the intoned genre totals over 75,000 words. The meanings of many archaic words are obscured by extended metaphors in the poetry. Layers of symbolism reflect various aspects of traditional social organisation, in particular the matrilineages. Identifying the village affiliations of the composers and recipients of the love poetry has led to the discovery of a network of place names that displays a world view extending to all of Polynesia and beyond.

Insider outsider collaboration in lexicography

Mary Salisbury

Massey University

Lexicography is an art as well as a science. Best practice includes collaboration, partnership and negotiation between a range of experts and stakeholders on many different fronts: collaboration between communities, cultural experts, elders, education experts, scientists and others. This paper explores the concept of collaboration at various stages of the design and development of the dictionary project for Pukapuka, a minority language in the Cook Islands. It will discuss the complexities of decision making with respect to orthographical issues, identification of headwords vs subentries, identifying flora and fauna, meanings of ancient words, etymological issues, choice of database and format and orientation to the end user including semantic networks and links to corpus. Reflection on the process raises questions of best practice and highlights the changing role of the linguist in partnership with communities.

The making of the Lakalai dictionary

Wolfgang Sperlich and Andrew Pawley

The making of a first dictionary of Lakalai, an Oceanic language of New Britain, has a long history. Begun by Ann Chowning and Ward Goodenough in the 1950s, a Lakalai-English dictionary draft evolved over many years of additional fieldwork by Chowning, with copious handwritten annotations to the typescript (from the time when typewriters were still used). In 2011 Chowning commissioned the authors of this paper to edit the MS for publication, and to create an English-Lakalai finder list. This first bilingual dictionary assembled, essentially, by a single anthropologist amounts to an ethnographic record that is both idiosyncratic and fascinating. Many of entry examples will demonstrate both a universal ethnography (1) as well as the more commonly understood local ethnography that is rich in expressions tied to local culture and geography (2).

- (1) **love magic 'the pulling of (her) thoughts'** ilapu-la-gabutatalala (la-).
- (2) **tuha (la-)** left humerus of a dead person or a substitute for it, used in mortuary ceremonies; spear decorated with a human humerus.

This paper also reviews certain issues of method and theory that arose in the course of editing. One focus is on the distinction between 'definition of', and 'anthropological/encyclopaedic information about' Lakalai headwords and whether it is possible to justify such a distinction. Another focus is on polysemies attributed to headwords and how far such polysemies are inherent to the lexical items or be the result of the translation method that employs the very polysemy inherent in English

lexemes. While English/Eurocentric concepts are impossible to avoid one may employ a strategy that reflects Lakalai concepts to a good degree, as exemplified by Chowning, especially in her access to detailed ‘female’ concepts elicited from female informants:

(3) **voka (la-)**

- 1 woman's leaf skirt, as a whole;
- 2 the front part, which covers the genitals, as contrasted with the rear bustle, *la-vela* (the flanks are left bare).

A third focus is on assembling a finderlist which can provide valuable feedback (hopefully for a second edition) such as error recognition, ambiguities, lexical and thematic gaps, and on the positive side can serve as a thesaurus indexing the rich ethnographic description to be found in the Lakalai-English entries. Fascinating insights can be had when assembling thematic fields such as dance, spirits, magic, sex, marriage, taboo, flora (there are about 180 entries for plants) and fauna (there are about 160 fish names). The Lakalai dance culture from the 1950s is captured in rich detail - see appendix (one wonders how much is left in 2014).

A new congruence – linking dictionary and corpus searching in the new online Māori Law Resource Hub – Te Pokapū Reo Ture

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The Māori Law Resource Hub – Te Pokapū Reo, (www.legalmaori.net) launched in 2015, is an interactive example of a congruence between a traditional dictionary resource, and its corpus-based sources. After the successful launch of the paper-based dictionary in 2013 we are now providing users with an opportunity to pursue their language research beyond the dictionary page with the release of the online dictionary, its source corpus and a simple corpus browser. This interactive website offers a new opportunity for community engagement, as users who may be unfamiliar with corpus resources will be able to discover new things about their target words, and to then be able to carry out their own simple sub-corpus searches. Preliminary feedback indicates that the availability of this resource hub has broadened users' knowledge of the context in which te reo Māori is used as a legal language. We hope The Māori Law Resource Hub, Te Pokapū Reo Ture will support the re-emergence, within the community, of te reo Māori as a normal language of civic identity and of law.

Where is the Wairua? Word Stories

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Where is the *wairua* – was a common challenge heard, particularly from the older generation of *te reo Māori* speakers to the new lexicon being created to support the teaching of school subjects that were beginning to be taught in the medium of Māori. The basis of this challenge lay partly in the belief that inanimate objects such as words have a *whakapapa* (genealogy) and a *wairua* (spirit/soul). These newly created terms did not appear to have these features. This paper tells the story of the development of selected *pāngarau* (mathematics) and *tikanga-a-iwi* (social studies) terms and the strategies used to create these new terms. Thirty years on, many of these contested lexical items have now become part of the vernacular and thus seemed to have developed a *wairua*. This paper examines this phenomenon and the various linguistic ideologies, which have impacted on the development of the lexicon and the resulting issues – such as the universality of curriculum terms across languages.

Australian Indigenous Lexicography and community engagement

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Indigenous Australia has varying estimates for the number of languages at first, sustained settlement, for instance over 250, or, 389. The lexicographic resources for each language vary considerably from very little, like Ngunawal (traditionally spoken in and around Canberra), to major compendia as for languages like Warlpiri (central Australia). In this paper we provide some examples of the range of lexicographic material and how communities engage with them. It will be seen that some material is virtually invisible to those for whom it is a significant part of their heritage. Even when such material is made apparent it may be couched in a fashion that makes it quite forbidding to the community user. The challenge then is to find ways in which lexical materials can be presented in ways that communities prefer. This can go beyond presentational issues like the use of audio, video and pictures – important as these may be. One important initiative is the creation of words and discourses for new areas of engagement such as Western government, medicine and law but this requires community acceptance which can be difficult to negotiate as will be shown.

The social context of New Zealand Sign Language lexicography

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Sign language dictionary making is often inherently socially motivated, aiming to promote language recognition and contingent language rights of signing communities. The making of the 2011 Online Dictionary of New Zealand Sign Language (NZSL) was grounded in community involvement, since the first NZSL lexicography efforts were initiated by the community itself through the national Deaf Association. Deaf signers were involved during the collection, analysis and validation of signs, both as members of the lexicographic team and through wider consultation processes.

This paper will outline some of the challenges of managing this continued engagement with a small community against a changing sociolinguistic background, with official recognition of NZSL on the one hand and threats to its vitality on the other. In particular, we will focus on factors that impact on the representation of the NZSL lexicon such as a high level of sign variation, increasing external linguistic influences, and demands for lexical expansion.

We will also report on a recent study of online NZSL dictionary use by native and non-native language communities, highlighting differences between the envisaged purposes of the dictionary and how it is used in practice.

What's hot, what's not: the lexicon of temperature in Aboriginal Australia

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Recent interest in the linguistics of temperature (Koptjevskaja-Tamm 2015) has yielded an account on the Bardi language of Western Australia in which we find that 'Bardi temperature terms have meanings beyond the temperature sphere, in the domain of ripeness and freshness' (Bowern & Kling 2015: 815). In like manner, English extends temperature terms into other domains: 'cold feet' (reluctance); 'hot guy' (attractive, presumably) etc.

This paper will survey some of these extensions in Aboriginal Australia. For instance, the Yir-Yoront language of northern Queensland has a term, *thumuy*, 'hot' which also has a sense: ritually 'hot' (Alpher 1991: 565). In Gurindji (straddling the Northern Territory/Western Australia border) there is a term, *makurru*, 'cold' which can also refer to 'school' (McConvell: 2013: 216).

The Corpus of China English: Implications for an English-Chinese Learner's Dictionary

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Since Ge's (1980) introduction of the term "China English", it has aroused growing interest of scholars in China, and more recently, abroad. They have conducted research on China English from different angles. Recently, a Corpus of China English is being built by Guangdong University of Foreign Studies, a project led by Lexicographer Zhang Yihua. The purposes of the corpus are to facilitate research on China English and the compilation of a bilingual dictionary especially made for Chinese English learners.

The present paper introduces briefly the construction of the corpus, including the principles, components and current status of it. However, emphasis is placed on its implications for the compilation of an English-Chinese learner's dictionary.

First of all, the English-Chinese learner's dictionary should include more headwords of China English. Although the mainstream English learner's dictionaries such as the so called *Big Five* claim to be specifically designed for foreign learners, few lemmas from Chinese are included in them. For example, the Oxford Advanced Learner's Dictionary (the 8th edition) includes only 13 headwords from Chinese. They are *cheongsam*, *mahjong*, *samfu*, *taipan*, *wok*, *wonton*, *yang*, *yin*, *feng shui*, *dim sum*, *kung fu*, *foo yong*, and *t'ai chi ch'uan*. Benson (1997:133) notes that these learner's dictionaries not only contain fewer references to China than their larger counterparts such as the OED, these references also form a much smaller proportion of the total number of entries.

Secondly, the headwords should be defined in a way that helps Chinese learners better understand the meaning and use of them. However, the definitions of these headwords in OALD (8th) are often vague, and sometimes even misleading. For example, the headword *taipan* is defined as "a foreign person who is in charge of a business in China". However, it is an informal term used during the 19th and the beginning of the 20th century, and is passing out of current use. Therefore, a label *old-fashioned* should be added to guard the users against misusing it.

Thirdly, due to the cultural difference between Chinese and Western culture, the same concept may have different connotations. For example, the Chinese equivalent of "individualism" has a negative connotation, meaning being selfish or self-centered. But the westerners value individualism positively. The dictionary should tell its users the difference.

Fourthly, because of the negative transfer of their first language, Chinese learners may misuse the collocation structure. When they can't find a counterpart for an English collocation in Chinese, they would naturally use the collocation structure of their mother tongue. Then, they use "train or forge one's ability" instead of "develop or acquire one's ability" as in Chinese *nengli* (ability) is often used together with *peiyang* (train) or *dazao* (forge).

Last, semantic prosody is one of the selection rules which often causes difficulties for Chinese EFL learners. For example, the word *event* is usually collocated with words having positive meaning like *important, major, historical*, etc. However, in the Chinese Learner English Corpus, of all the concordance lines with the word *event*, 21% of them are used in the contexts which are generally regarded as negative. Therefore, the English-Chinese learner's dictionary should provide this kind of information for Chinese learners.

In a word, the corpus being built can provide lexicographers with fresh and revealing insights into the compilation of a English-Chinese dictionary.

Lexical Analysis of Maori Influence on New Zealand English

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Previous research on distinctive features of New Zealand English (New Zealandisms) has clearly identified differences from British, and even from Australian, English, especially in phonology (Turner 1966, Wall 1966, Gordon 1982, E. Gordon and Deverson 1985, 1989, Bauer 1986). Among the most distinctive features is the influence of Maori on the New Zealand English lexicon.

Maori currently constitute the largest minority group in the New Zealand population (at 15.3% in the 2013 census), and te reo Maori (the indigenous Eastern Polynesian language) became an official language of New Zealand in 1987. Dictionaries published in New Zealand, e.g. Orsman (1997) *Dictionary of New Zealand English* [DNZE], Deverson & Kennedy (2005) *The New Zealand Oxford Dictionary*, include Maori loanwords, of which most denote native flora and fauna (ca. 69% in Orsman 1997), alongside other distinctive words such as *Beehive, biddy-bid, capping, growl*.

There has been considerable recent linguistic analysis of Maori influence on New Zealand English (Kennedy& Yamazaki 2000, J. Macalister 1999, 2000, 2005, 2007, L. Hofmann 2006), focusing on such aspects as lexical familiarity, and variable addition of English inflectional suffixes to Maori bases (e.g. *pipis, kiwis, maraes*). Two corpora of 1980s-90s New Zealand English (the Wellington Corpus of Written New Zealand English (WWC; Bauer 1993) and the Wellington Corpus of Spoken New Zealand English (WSC; Holmes, Vine & Johnson 1998) additionally indicate the influence of personal and place names derived from Maori (which are largely missing from the dictionaries cited). Overall, these corpora indicate a level of use of 5-6 Maori words per 1,000 words of NZE, and the tokens attested have more general referents (*Tikanga Maori*) than flora/fauna referents. An ongoing increase in Maori influence is clearly shown in Macalister's (1999) more recent estimate of ca. 10 words per 1,000 words.

The present investigation attempts to use the 80-million-word NZE section of GloWbE (Global Web-based English) to identify evidence for recent and ongoing trends in frequency of Maori words in NZE. The following research questions are explored:

1. Is there direct evidence of any continuing increase in the overall frequency of Maori loanwords within NZE?
2. In which semantic fields is the borrowing of Maori loanwords most active?