

AUSTRALEX 2017

**Intersections between oral narratives,
traditions, lexicography and new
media**

28 and 29 August 2017

**University of The South Pacific
Rarotonga, Cook Islands**

About AUSTRALEX

AUSTRALEX, the Australasian Association for Lexicography, was established in 1990 as a companion association to EURALEX. It is committed to the development of lexicography in all languages of the Australasian region. AUSTRALEX's interests include:

- dictionaries of all kinds (monolingual, bilingual, and multilingual, general and specialist, in book and online formats)
- 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 AUSTRALEX membership consists mainly of people from Australia and New Zealand, but it also has members in other countries, including Japan, Sweden and South Africa. It includes career lexicographers, students of lexicography, researchers into dictionaries, publishers, teachers, and people who just like dictionaries.



Source: University of the South Pacific, Cook Islands

Welcome from the President of AUSTRALEX

We are delighted to welcome you to AustraLex 2017. The last two years have seen increased opportunities for lexicography via online portals, apps and other media. Whatever the media, however, dictionaries continue to be reflections of culture, with its accompanying traditions and oral narratives, and this conference explores intersections between all of these.

AustraLex has reinforced its connections with other dictionary societies, and is now part of the international Globalex association, with closer links to other lexicographical societies worldwide. We are privileged to be part of an ever-increasing group of researchers who can share their knowledge and resources for the benefit of those inside and outside the dictionary community.

Dr Julia Miller, President of AustraLex

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Programme

Monday 28 August 2017		
08:00	Turou (Formal welcome)	
09:00	Official Opening – Rt Hon. Henry Puna, Prime Minister of Cook Islands	
09:30-10:00	Morning tea & registrations	
10:00-11:00	Keynote Address: Ngā ta'unga (elders) on the Dictionary of the Cook Islands Languages	
Concurrent Morning Session		
	Stream A	Stream B
11:00-11:30	Paper 1 Michael Walsh <i>The lexicon of linguistics and linguists from A to Z</i>	Paper 1 Munzhedzi James Mafela <i>Social empowerment through lexicography: An Evaluation in Venda Dictionary: Tshivenda – English</i>
11:30-12:00	Paper 2 Peter Kosta <i>Neurolinguistic aspects and biolinguistic approaches of/to multilingualism and attrition of lexis (demonstrated on examples of some Indigenous languages of Australia, Canada and Europe)</i>	Paper 2 Stefan Engelberg <i>German loanwords in Oceania – Internet lexicography of language contact</i>
12:15-13:00	Lunch	
Concurrent Afternoon Session		
	Stream A	Stream B
13:00 -13:45	Paper 3 Jeanette King, Mary Boyce, Christine Brown <i>Analysing teacher speech in a Māori immersion classroom</i>	Paper 3 Julia Miller & Yukio Tono <i>Popularising corpus studies: Mr Corpus and Ms Parrot meet the audience</i>
13:45-14:15	Paper 4 Peter Cleave <i>Back to the future of the first language</i>	Paper 4 Naho Kawamoto <i>How Japanese EFL learners use illustrative examples in learners' dictionaries</i>
14:15-14:45	Afternoon tea	

	Stream A	Stream B
14:45-15:15	Paper 5 Norman Anaru <i>Oral narratives: A narrative of change</i>	Paper 5 Ximbani Eric Mabaso <i>De-abbreviation as a lemmatization strategy in African languages</i>
15:15-15:45	Plenary and closing of Day 1	
18:00	Conference Dinner: <i>Tamarind House Restaurant, Tupapa, Rarotonga</i>	

Tuesday 29 August 2017

08:30	Karakia / Prayer	
08:45-9:30	Keynote address: Minister of Culture, Cook Islands (to be confirmed)	
Concurrent Morning Session		
	Stream A	Stream B
09:30-10:15	Paper 7 Tania Ka'ai, John Patolo & John Moorfield <i>Pacific diaspora – How language, culture and identity are expressed in contemporary society</i>	Paper 7 Yukio Tono & Naho Kawamoto <i>Good dictionary examples revisited: The modeling of determining factors for illustrative examples in learner's dictionaries</i>
10:15-10:45	Paper 8 Keao NeSmith <i>Nonsense prose neologisms: A look at universal approaches from Polynesian and British points of view</i>	Paper 8 Tony Trinick <i>Ideologies and tensions underpinning the codification of curriculum language dictionary to support Māori-medium schooling</i>
10:45-11:15	Morning tea	
	Stream A	Stream B
11:15-11:45	Paper 9 Jennifer Leauga <i>Learning language, teaching language and loving language</i>	Paper 9 Hemi Dale <i>The need for an on-line, one stop Māori language dictionary shop</i>
11:45-12:15	Paper 10 Amanda Laugesen <i>Australian lexicography in the public sphere</i>	Paper 10 Lars-Gunnar Larsson <i>Early Finnish-Hungarian comparisons</i>

12:15-13:00	Lunch	
Concurrent Afternoon Session		
	Stream A	Stream B
13:00-13:30	Paper 11 Tobias Leonhardt <i>"And to what purpose?" About language and change in the Gilbert Islands</i>	Paper 11 Irene Rapp <i>Literary terminology and linguistic theory: Metaphor, personification and coercion</i>
13:30-14:15	Closing speaker Ghil'ad Zuckermann <i>Linguicide, Revivalistics, Talknology and Righting the Wrong of the Past: The Making of the Barngarla Aboriginal Language Dictionary App</i>	
14:15-14:45	AGM, Globalex pre-recorded presentation with Afternoon tea	
14:45-15:15	Closing remarks	

Abstracts

ANARU, Norman - 28 August, 14:30, Stream A

Oral narratives: a narrative of change

Much is written about the purpose of oral narratives in relation to the history of the Māori people, their language and culture. However, what purpose do these oral narratives serve within contemporary Māori society? Many see oral narratives as just ancient stories that were told around the camp fire to ward off the monotony of everyday life? Or merely theatrics to capture the minds and hearts of the listener to perhaps urge them to join in a particular quest, such as warfare, food gathering, or choosing a new leader. Or even to skew the view of the people in favour of a certain desire or outcome, by a specific group within the iwi (tribe). However, whatever the original purpose of the oral narrative may have been, from a contemporary perspective, oral narratives are now viewed from a different standpoint, they have become treasure troves of historical information. Whether the information is linguistically important, historically important or culturally important information, the narrative of the oral narrative has changed. Even so, while this change of viewpoint is significant, many Māori and other indigenous cultures continue to identify strongly with its metaphorical assertions and cultural guidelines.

CLEAVE, Peter - 28 August, 13:30 - Stream A

Back to the future of the first language

The lexicon of te reo Maori on radio and the internet is considered. Over twelve months ago on an iwi station I moved from bilingual to Maori only presentation. My broadcasts are nightly, Monday to Friday, for two hours with around twenty minutes per hour in seven three minute segments of spoken Maori with the other forty minutes or so being waiata making 100% in te reo. My show, *Te Ao Whanui*, the wide world, takes global examples and compares and contrasts them to local matters. I use concise, well known words as much as possible and short sentences. I also make a thirty second promotional video every day using images, titles and captions with spoken Maori for the station Facebook page. I refer to the video in my radio segments and *vice versa*. The management of the radio and video slots includes the injection of humour, keeping the language clear and direct, attention to sequence and using intros and outros sometimes with traditional metaphors. Technology is available on the studio desk for backing tracks, sound effects or music underneath the voice and direct streaming is possible. There are permanent records kept in punganet archives and the video work is kept on Facebook so the broadcasts may be used for teaching and research as well as immediate radio and video. The local AM audience is clearly young (mainly under thirty) and predominantly Maori or Polynesian while the internet audience is unclear but possibly older. The paper considers sustaining an oral narrative in these new media (cf Keegan and Cunliffe 2014 *inter alia*) and the everyday use of an endangered language to evaluate the world at large in terms of the local situation (cf Ruckstuhl, 2014 *inter alia*) along with future directions.

DALE, Hēmi, 29 August, 11:00 - Stream B

The need for an on-line, one stop Māori language dictionary shop

For one hundred and twenty years after the legislation of the 1867 Education Act the use of the Māori language was confined to a small number of domains such as the marae, the church and a small number of Māori speaking communities and households. With the onset of preschool Māori language nests (kōhanga reo) and immersion schooling in the early 1990s the doors of education were prised open to the Māori language. A plethora of educational words and terms emerged to support the Māori medium schooling sector. Some of these words were awoken 'Sleeping Beauty-like' from their long slumbers to find that they had new meanings attached. New words such as ata paki (snap chat) and tihau (#twitter) were created to satisfy the insatiable language needs of the modern world. A Stalinist type linguistic purge that began in the 1990s sought to cleanse the Māori language of transliterations. The word kerēme (claim) made way for kokoraho and the days of the week and the months of the year succumbed to more authentic modern (yet quasi-traditional) ones.

In the 1990s this process was regulated by the national Māori Language Commission. From the early 2000s the process of word creation was deregulated and devolved. Curriculum designers, resource developers, schools, communities and language excellence groups are some who have filled the word generation space.

In this presentation the response of the immersion teacher training programme Te Huarahi Māori (University of Auckland) to the need for a corpus of educational terms will be discussed. The evolution of the programme's linguistic glossary as a collaborative activity with students will be examined. The need for an 'on-line one stop Māori language dictionary shop' will be actively lobbied for.

ENGELBERG, Stefan, 28 August, 11:30 - Stream B

German loanwords in Oceania – Internet lexicography of language contact

Lexicography of language contact usually adopts the perspective of the target language in borrowing processes: loanword dictionaries lemmatize the words that have been borrowed into the target language and add information from which language the words have been borrowed. In a current project on German as a contact language, the inverse perspective is taken: lemmatized are those German words which have been borrowed into other languages.

However, the aim of the project is not to compile a single dictionary that covers all the borrowings from German into other languages. Instead we have created a dictionary portal that turns dictionaries that already exist (mostly bilingual dictionaries, e.g., "Dictionary of German loanwords in Polish") or are currently being compiled (e.g., "Dictionary of Words of German Origin in Tok Pisin") into a large dictionary net. By inverting the lemma-etymon relation of included dictionaries and creating a list of German metalemmata, it is possible to access all the information from the perspective of the source language German (Meyer 2014; Meyer & Engelberg 2012ff).

Currently the project focuses on Slavic languages and languages in the South Pacific. German loanwords have spread in Oceania due to German colonialism before WW I (cf. e.g., Engelberg 2006). Two dictionaries are currently being compiled relating to the latter context. The "Dictionary of words of German origin in Tok Pisin" deals with the lingua franca in what was formerly German New Guinea (Engelberg & Möhrs 2016). The other one collects "German Loanwords in the languages of Oceania". Tok Pisin often had a mediating role for the distribution of these words. The talk will present the German loanword portal, describe the integration of these two dictionaries, and it will discuss the relation between the two lexicographic sources.

KA'AI, Tania, PATOLO, John & MOORFIELD, John - 29 August, 9:30 - Stream A

Pacific diaspora – How language, culture and identity are expressed in contemporary society

Migration and the displacement of Pacific peoples have created issues around space and place, identity, language and culture, citizenship, and rights, not only in Aotearoa/New Zealand, but throughout the Pacific. Globalisation is only going to emphasise these issues in the future. The growth of these Pacific diasporic communities, over coming decades, means that the politics of place and identity will become more significant, and will add to the complexity of culturally diverse societies in a globalised world. We begin to see the emergence of identity constructs that include these new elements of place, creating unique communities that share similar cultural foundations within a wider Pacific diaspora. In addition, there is an emphasis on maintaining connections to 'home' through communication, and links to identity through genealogy. This can present a new challenge, particularly in the interactivity of Pacific diaspora, and how identity, language, and culture are expressed. This will be a panel of three presentations. This session will explore issues at the intersection of migration, displacement, and identity in the Pacific. These presentations will observe, in their own way, where Pacific identities have come from and how they are currently developing and changing in a contemporary context.

The first presentation is called 'The continued significance of 'Epeli Hau'ofa's 'Our Sea of Islands'; the second is 'A quantitative expression of language as a marker of identity: What socio-economic factors affect peoples' language from Aotearoa-New Zealand Census data?'; and the third is 'Measuring the value of te reo Māori through users of Te Aka Māori-English, English-Māori Dictionary Online: An overview of the findings from the pop-up survey conducted in 2015'.

KAWAMOTO, Naho – 28 August, 13:30 - Stream B

How Japanese EFL Learners Use Illustrative Examples in Learners' Dictionaries

The increasing availability of electronic and online dictionaries allows lexicographers to include as many illustrative examples as they want, unlike printed dictionaries that have strict limitation of space. Also, the availability of corpora as a tool of compiling dictionaries enables lexicographers to include examples which illustrate natural and typical usage of a particular words without largely depending on their intuitions. Because of these availabilities, some studies have attempted to automatically extract 'good' example candidate from corpora (Kilgarriff et al., 2008), using rules with operationalized variables of good dictionary examples: (1) natural and typical, (2) informative, and (3) intelligible to users (Atkins & Rundell, 2008). However, intelligibility differs from learners at one particular level to another. Therefore, the methods of adjusting difficulty levels of illustrative examples should be established, so that all learners can make use of dictionary examples for encoding purposes. The major aim of this paper is to explore the criteria of 'good' illustrative examples adjusted to proficiency levels of target dictionary users. To do so, this study closely observed how three different proficiency levels of Japanese EFL learners use illustrative examples in L1-L2 translation tasks. The results of this observation show that there are differences among the three different proficiency groups in terms of for what purpose they refer to illustrative examples, how they choose one example from many, how they extract information from examples, and how they apply the information they extract to their L1-L2 translation tasks.

KING, Jeanette, BOYCE, Mary & BROWN, Christine – 28 August, 13:00, Stream A

Analysing teacher speech in a Māori immersion classroom

In October 2015 a Year five teacher in a South Island Māori immersion classroom recorded 18 hours of her speech as part of the international Comparative Language Input Project (CLIP) investigating teacher input in indigenous language classrooms. Six of these hours of her child directed speech have been transcribed giving a spoken Māori corpus containing just over 27,000 tokens and 1,000 types. Like other Māori corpora, approximately 60% of the tokens in this corpus of teacher speech are function words and distribution of tokens as per Brown's (2009) frequency word lists closely matches distribution data from the Tuhinga Māhorahora corpus of children's writing in Māori.

The teacher's most frequently used phrase (311 examples) was "ka pai" (that's good), which she used in a wide variety of ways from signalling approval, through to acknowledging that she has heard what a student has just said. We will present an analysis of the meanings of high frequency words spoken by the teacher and compare these results with data in the Māori Broadcast Corpus (Boyce 2006) and the Tuhinga Māhorahora corpus. The majority of teachers in Māori immersion classrooms are second language speakers meaning an added challenge for teachers in providing strong language exemplars for children. As part of the project the teacher reviewed the transcripts of her speech which gave her an opportunity to reflect both on her teaching practice and her language production. Immersion education is regarded as the gold standard in indigenous education contexts. While Māori immersion education is at the vanguard of revitalisation initiatives worldwide, at present we know very little about teacher input in these classrooms. This is particularly important given that, to date, immersion schooling, rather than the home environment, is the cornerstone of revitalisation initiatives.

KOSTA, Peter – 28 August, 11:30 - Stream A

Neurolinguistic Aspects and Biolinguistic Approaches of/to Multilingualism and Attrition of Lexis (demonstrated on examples of some Indigenous Languages of Australia, Canada and Europe)

In this contribution, the individual language loss is described and explained. In particular, the focus will be placed on the speech / attrition of Lexis. Firstly, a brief introduction to the topic, starting with the description and definition of "multilingualism", is then presented, which types of multilingualism exist and how the multilingual brain looks. There is an emphasis on the forms of multilingualism, the learning of second or third languages, the forgetting of languages and the gradual loss. Furthermore, this loss is deepened and first explained what the forgetting or the speech loss is. This is illustrated by selected documents from three threatened languages: Lower Sorbian / Wends in the Niederlausitz in the state of Brandenburg with just 4.500 -7.000 native speakers with active knowledge (in comparison to the equally threatened language Upperborough / Bautzen / Saxony), Carrier in British Columbia (an Atabaskan Indigenous language, Stuart

Lake, British Columbia) and Ket (Yenisei region North Siberia with only 1113 speakers in 1989, out of which only 60-70% are natives).

Subsequently, attention is paid to the focus and the attrition and speech erosion from a neurolinguistic and biolinguistic viewpoint. Here, the characteristics and types are indicated and explained by the pronunciation, as well as by the attrition, and illustrated with a few examples, in addition, the language change is briefly considered and the incomplete acquisition of languages. A further point of this work will be the presentation of the study of the incomplete acquisition of languages in different social strata. As a last point, the types of L1 use in the erosion situation will be discussed and at the end of the paper a short synopsis or a short summary will be given of the topics covered and their conclusions.

LARSSON, Lars-Gunnar – 29 August, 11:30 - Stream B

Early Finnish-Hungarian comparisons

In 1736, the Uppsala student Jonas Whelin presented a wordlist of some 250 Hungarian words that resemble Finnish words. This wordlist was the result of a task given to him – since he was a speaker of Finnish – by prominent scholars at Uppsala University, who had heard about the possible genetic relationship between the two languages. Among Whelin's comparisons, some are based on accidental similarities in sound, e.g., Hungarian *ann[y]i* 'so much, so many' / Finnish *onni* 'happiness', whereas others are accepted even today, e.g., Hungarian *jeg* [jég] 'ice' / Finnish *jä[ä]* 'idem'. The wordlist of Whelin is therefore one of the first efforts to reconstruct a Finno-Ugric vocabulary, albeit based on material from just two languages.

More interesting, however, is the role that Whelin's wordlist was to play in the international research of that time. Part of his comparisons were printed in the great linguist Johan Ihre's famous work *Glossarium suio-Gothicum* (1769). A copy of this book came in the hands of János Sajnovics, who quoted some of Whelin's examples in his *Demonstratio, idioma Hungarorum et Lapponum idem esse* (1770), which is regarded as one of the corner-stones of comparative Finno-Ugristics. This work, in turn, was commented upon by Emmanuel Johannis Öhring in his dissertation *De convenientia linguæ Hungaricæ cum Lapponica* in 1772. Emmanuel Öhring was a son of Johannes Öhring, probably the most important of the two authors of *Lexicon Lapponicum* (1783), and he presented his dissertation with Ihre as his supervisor, as had his father, the lexicographer, done in 1736.

In my presentation I will show how the wordlist of Whelin can be viewed as an illustration of the principles of 18th century comparative Finno-Ugric studies, and also how it sheds light on the surprisingly rapid international contacts between scholars of that time.

LAUGESSEN, Amanda – 29 August, 11:30 - Stream A

Australian Lexicography in the Public Sphere

Language and ideas about 'correct' usage have long been the concern of public debate. As scholars such as Milroy (1999) and Cameron (2012) have demonstrated, language ideologies play an important role in public culture, and have shaped people's attitudes towards language (and users of language) as well as actual language practices and experiences. Lexicography has a role to play in this, insofar as dictionaries are regarded as authorities and determiners of usage. In this paper, I would like to discuss some of the language issues that are of concern in Australian public debate, and to examine the role or contribution of Australian lexicography (and lexicographers) to shaping understandings of (especially) Australian English.

LEAUGA, Jennifer – 29 August, 10:30 - Stream A

Learning language, Teaching Language and Loving Language - Perspectives of a Kaiako (Teacher)

Oral narratives in Māori and Pacific whānau are central to understanding about, where we come from and who we are. Reciting a pepeha at the marae- whaikōrero and waiata are all integral to the functioning of a hui Marae- Māori meeting. The tradition of making guests feel welcome and presenting our native tongue continues today with notions of manaakitanga and whāngai manuhiri. Oppositely students are now designing pronunciation videos. As a Kaiako (Teacher) I use a device to film speeches and use online platforms such as youtube, schoology, seesaw and google classroom to distribute material.

Benefits of new media allow ākonga to view at anytime, our languages, including innovative and incomparable platforms and apps like www.maoridictionary.co.nz and www.kupu.maori.nz. In a digital era we are faced with the challenge to retain historical events and stories, and value the knowledge our tipuna (ancestors) have, regarding our languages and our whakapapa (genealogy). A recent visit to my 86 year old Kuia (Grandmother) who taught in a total immersion Māori environment and has a wealth of knowledge, was so informative-regarding traditions at the marae. She speaks of the dislike of macrons and double vowel use, however within the assessments that our rangatahi (youth) are required to complete, macron use is part of the assessment criteria. With transliterations and kupu hou (new words) being created to cater for new devices and social networks eg hei tauira: *ipad* (iPapa) and *facebook* (pukamata), our languages are evolving.

Similarly our once spoken stories are digitised and made available to anyone, stories once held within whānau are now easily accessible to continue our histories and language. There are clear benefits of new media: online dictionaries, social platforms and apps for continuing our traditions, languages and history. Finding balance between tradition, oral narratives, transferrance of knowledge and new media and then teaching with older rauemi (resources) dictionaries, books etc is an art that I am currently perfecting.

LEONHARDT, Tobias – 29 August, 13:00, Stream A

“And to what purpose?” – About language and change in the Gilbert Islands

The Gilbert Islands are scattered across the equator in the middle of the Pacific. Remote as they are, contacts with Westerners only began in the latter half of the 18th Century; large communities of foreign settlers, however, have never been established. Due to this isolation, both the protestant and catholic missionaries deemed it unnecessary to teach the English language, even decades after the Gilbert Islands became part of a British colony in 1892.

Today, little has changed in terms of isolation. Only few can travel or have access to the internet, and there are still hardly any tourists (UNWTO, 2015) or foreign residents (2010 Census). For my presentation, however, I focus on two aspects where change did occur or where change is still in progress: firstly, the missionaries’ and local’s attitudes to English language competence, and secondly, the tradition of oral history. I refer to a corpus of sociolinguistic interviews conducted with 33 Gilbertese, particularly to passages relevant for the linguistic discussions, as well as to my conversations with a story-telling *unaine* whose family were the treasurers of stories old, and a song-writing *unimwaane* who seeks to retain the Gilbertese cultures and traditions in his works of today.

Investigating these different stances highlights how the Gilbertese approach questions of identity and culture in times where climate change impacts are rendering their home islands uninhabitable and where preparations for ‘Migration with Dignity’ (cf. Duong, 2015) are ongoing.

MABASO, Ximbani Eric – 29 August, 14:30 - Stream B

De-abbreviation as a lemmatization strategy in African languages

A lack of specialized terminology/vocabulary is always cited as a cause for African languages not being suitable for use in specialized fields. Hence African languages employ various word-formation strategies in their quest to increase their terminology/vocabulary. Apart from common adaptations and importations whereby a borrowed term is adapted to correspond with the sound system of the target language (e.g. “buku” from “book”), and whereby a loan word is taken as it is from the source (lending) language (e.g. “OBE” from Outcomes Based Education”), African languages reveal a new trend of borrowing from English abbreviations whereby the abbreviations are spelt out as complete words which satisfy the word-formation rules of the borrowing (target) language. For instance the abbreviation “TV” from the word “television” is spelt out as “thivhi” in Xitsonga whereby each letter of alphabet is rendered as a syllable in accordance with the CV-CV syllable structure of Xitsonga words. In other instances the borrowing is made from truncated English words such as “imeli” or “imeyili” from “email” which derives from “electronic mail”; and borrowings like “eyidzi” from “AIDS” which is the acronym of “Acquired Immune Deficiency Syndrome”. The purpose of this paper is to investigate how prevalent and productive this practice is in the official South African languages and whether such formations are entered as lemmata in terminology lists and dictionaries. I will use the literary review method to search for de-abbreviated words and their corresponding equivalents from various written

sources, observe the borrowing processes in order to identify similarities and differences. In conclusion the paper will recommend the strategy (between the use of abbreviations and acronyms) that will work better for African languages. It will also clarify the problem of authors who fail to distinguish between abbreviations and acronyms.

MAFELA, Munzhedzi James – 28 August, 11:00 - Stream B

Social Empowerment Through Lexicography: An Evaluation in *Venda Dictionary: Tshivenda – English*

Dictionaries are designed to provide meanings and equivalents of headwords. They achieve this by providing, among others, information pertaining to spelling, pronunciation, word classes, morphology, syntax, and various senses. In addition to the above mentioned, some dictionaries have the power to empower readers socially by providing semantic explanation which treats specific sense at any particular point, or clarifying the design and content of the headword (Atkins, 1985:16). Newmark (1954), cited by Conklin (1975:119) writes that while dictionaries provide glosses and definitional information, many of the nontrivial, and often essential relationships obtaining among lexical items are often either neglected or handled in an impressive and unsystematic manner.

A few dictionaries in Tshivenda empower readers socially through the provision of illustrative examples in the form of proverbs, idioms and riddles. However, only one aspect, i.e. the proverb, will receive attention in this presentation. Proverbs establish the authority of a statement or a custom in situations like court cases. They make members of the societies to come to terms with the world in which they live, teach users lessons on life and conduct, as well as skills which help them to earn a living (Okpewho, 1992). Guma (1977:65) asserts that proverbs teach a lesson by expressing a moral ideal. Tshivenda lexicographers use proverbs as illustrative examples to add more sense to the definition of headwords. Whereas many Tshivenda dictionaries focus on the provision of word categories and meanings of headwords, *Venda Dictionary: Tshivenda – English* adds to its definition of some headwords by providing illustrative examples which are in the form of proverbs. The purpose of the presentation is to evaluate the role played by proverbs in dictionaries in empowering readers socially with specific reference to *Venda Dictionary: Tshivenda – English*. A number of proverbs in the dictionary will be selected for the purpose of analysis.

MILLER, Julia & TONO, Yukio – 28 August, 15:00 - Stream A

Popularising corpus studies: Mr Corpus and Ms Parrot meet the audience

Television and film may not be new media, but they can be used innovatively to communicate lexicographical and corpus research to a lay audience. This presentation will focus on two examples: the Ms Parrot detective series and the Mr Corpus series.

Ms Parrot is a grammar detective who teaches English grammatical concepts and academic skills through Agatha Christie-style mysteries, and shows based on popular culture. All of these are research based and freely available on the English for Uni website, with accompanying explanations and interactive exercises. For example, the short film *With a revolver in the library* uses a script that features the prepositions most frequently used in academic English, taken from the Academic Word List (Coxhead, 2012). The next film in the series will highlight the idioms most frequently found in academic English, comedically exploiting the confusion between the words *corpus* and *corpse* and introducing the audience to effective dictionary use.

Mr Corpus is the star of a television program that popularises corpus-based language teaching in Japan. The program is designed based on the analysis of the spoken component of the British National Corpus and each lesson features one of the most frequently used 100 words, whose usage is exemplified by typical collocational rankings. This 10-minute TV program became very popular in Japan and the word “corpus” became a buzz word among lay audiences. After this show, many publishers realized the importance of corpus resources for teaching, and corpus information has been used for producing dictionaries and phrasebooks.

Both Mr Corpus and Ms Parrot are well recognised resources. The NHK education channel is a mainstream television channel in Japan, and the English for Uni website regularly receives 1500 weekly pageviews. Through these means, we are popularising corpus studies and bridging the gap between traditional lexicography and new media.

NeSMITH, Keao – 29 August, 10:00 - Stream A

Nonsense prose neologisms: A look at universal approaches from Polynesian and British points of view

Nonsense prose – such as Lewis Carroll’s *Jabberwocky* – is common across many languages around the world. It is often viewed as a legitimate form of subversion of conventional logic and social order, as well as a relatively safe outlet for counter-culture or revolutionary points of view. Whether in England or Polynesia, the development of nonsense prose and terminologies employs multiple cognitive resources simultaneously, including linguistic and cultural competency, artistic creativity, a sense of humour, and ingenuity. This paper seeks to juxtapose three unrelated examples of nonsense prose: two deriving from Polynesian sources – the story of *Katikatia* of Rarotonga and *Maoli-kū-la’i-ākea* of *Kaua’i* – and one from a British source: Lewis Carroll’s *Jabberwocky* and the adventures of *Alice*. It is concluded that despite geographically and culturally disparate paradigms, common cognitive approaches to nonsensical neologisms can be seen given the set of skills required to produce nonsense prose no matter the cultural source. Such a realisation leads to possibilities with regards to “effective” (as opposed to “accurate”) translation of culturally-sourced literature between languages and cultures.

RAPP, Irene – 29 August, 10:00 - Stream B

Literary terminology and linguistic theory: metaphor, personification and coercion

In this talk, I will show how to use modern semantic theories to clarify the concepts of metaphor and personification. These two rhetorical devices are among the most popular in literary theory and they are usually taught in secondary school. However, they are often defined in quite a vague manner:

A **metaphor** is a figure of speech that refers [...] to one thing by mentioning another thing.

Personification is a figure of speech where human qualities are given to animals, objects or ideas. (Wikipedia)
According to these definitions, it is hard to decide whether the following examples, taken from everyday language (a) and poetry (b) include a metaphor or a personification:

(a) *The flame danced.*

(b) *The Mountains straight reply* – (Emily Dickinson, example taken from *Bade & Beck* 2016)

A linguistic analysis based on the concept of coercion can prove that (i) metaphor and personification can be sharply distinguished and that (ii) many examples are clearly ambiguous between a reading as metaphor or personification. In both (a) and (b) there is a conflict between the meaning of the subject noun phrase and the verb. This conflict can be resolved in two ways: either the subject is reinterpreted as a human being (→ personification) or the verb is coerced to a more general meaning (→ metaphor). Of course, there are a lot of other constellations to be considered (cf. Maienborn 2017).

The analysis of lyrical texts is also fruitful for linguists: In (i) and (ii), the possibility of reinterpreting the verb shows that – in contrast to Asher (2011) – coercion is not restricted to arguments but can also concern the head of a phrase (cf. *Bade & Beck* 2016). Hence, this enterprise can both help to clarify literary terminology and to develop linguistic theory.

TONO, Yukio & KAWAMOTO, Naho – 29 August, 13:00 - Stream B

Good dictionary examples revisited: the modeling of determining factors for illustrative examples in learner’s dictionaries

Examples are an indispensable part of dictionaries and this is especially true for foreign language learner’s dictionaries. Pedagogical values of illustrative examples cannot be emphasized too much, but the quality of good examples are often superficially discussed in previous literature. Recently there is a growing interest in the selection of good examples from web resources in order to supplement online dictionaries or corpora for educational purposes (e.g. GDEX for Sketch Engine). However, they are mainly for advanced learners and the criteria for selecting “good” examples are often limited to a relatively broad range of characteristics pertaining to the quality of sentences.

This study focuses on the criteria particularly relevant to learners of English at different proficiency levels. With a limited range of lexical and grammatical competence, novice- and beginning to intermediate learners have difficulty in processing relevant information from dictionary examples. In this study, the linguistic properties of examples were controlled in an experimental setting, where 10 L1-L2 translation tasks were given to 172 Japanese-speaking learners of English whose L2 proficiency range from beginning to intermediate levels. Factors affecting the characteristics of examples, such as phrasal vs. sentential examples, distance between translation equivalents in the two languages, L1-based mediation, as well as learner's proficiency levels were evaluated as predictor variables against the performance of the translations as dependent variables using generalized linear model (GLM). The authors hope to identify crucial factors determining the characteristic of "good" examples from pedagogical perspectives, which will shed light on the better selection of examples from online materials or filtering the examples in online dictionaries for learners at given levels.

TRINICK, Tony – 29 August, 10:00 - Stream B

Ideologies and tensions underpinning the codification of curriculum language to support Māori-medium schooling

For over 100 years, the status of *te reo Māori* was variously affected by various linguistic ideologies such as assimilation, which in turn led to such policies as English only in schooling. As a consequence, at the schooling level, the development of the language went into a hiatus for over 100 years, and at the macro-level, considerable language shift occurred to English, causing *te reo Māori* to become endangered. In response to the parlous state of the language, a range of initiatives were launched in the 1980s by Maori to revitalise the language – including Māori-medium schooling.

To support the teaching of the school subjects in Māori-medium, there had to be rapid expansion of the lexicon. While at times very ad hoc, this paper will examine the various ideologies and tensions that have consistently underpinned this corpus development. For example, early lexical developments were largely driven by local schools and their communities, centred on the maintenance of their tribal dialects. In contrast, there was a strong belief among curriculum specialists for the need to standardise terms, particularly for teaching in secondary schools. The goal was to facilitate consistency and common interpretation of terms for use across the country and to raise the status of *te reo Māori* as the medium of instruction. Through the development of resources such as dictionaries, local word varieties were eliminated with the implicit intention of making the standardised form the preferred form in the belief this was the best strategy for supporting learning the school subjects nationally (Trinick, 2015).

Thus, the prescriptive nature of standardisation and codification is a double-edged sword. At the community level, many *iwi* continue to hold strong views that the language of schooling should reflect their own dialects, including the desire for dialect-specific *curriculum* terms used in schools in their tribal area (Meaney, Trinick & Fairhall, 2012).

WALSH, Michael – 28 August, 11:00 - Stream A

The lexicon of linguistics and linguists from A to Z

Linguistics is a vast field and what linguists do is quite varied so some quirky terminology has been developed in an attempt to cover this range. Charles Fillmore (1992: 35) depicted a contrast between himself as an "armchair linguist" and those that could be referred to as corpus linguists. Paul Newman (1999: 15) has complained about field linguists engaging in non-linguistic activities which he has disparagingly referred to as "linguistic social work". Dixon (1997) has decided that some linguists are "real" so presumably others are not! More recently Perley (2012) has coined the term "zombie linguistics" as a response to efforts to "save" endangered languages which end up being neither dead nor alive: they are preserved in archives so to that extent they are alive but are no longer spoken so to that extent they are dead. This paper will focus on the lexicon of linguistics and linguists but also explore some of the associated terminology that has arisen like glottophagy and linguicide.

ZUCKERMANN, Ghil'ad – 29 August, 1:30 - *Closing speaker*

Linguicide, Revivalistics, Talknology and Righting the Wrong of the Past: The Making of the Barngarla Aboriginal Language Dictionary App

Due to linguicide, colonization and stolen generations, the Barngarla Aboriginal language of Eyre Peninsula, South Australia, became a sleeping beauty by 1960. The reclamation of Barngarla began in 2012 after Professor Ghil'ad Zuckermann, Chair of Linguistics and Endangered Languages at the University of Adelaide, contacted the Barngarla community and asked them if they were interested in reclaiming their dreaming beauty with the assistance of a dictionary and brief grammar written in 1844 by Clamor Wilhelm Schürmann, a German Lutheran missionary. Most recently, the Barngarla community and Professor Zuckermann produced a Barngarla Dictionary App, which has been embraced by both the Barngarla and the general public.

This paper will explore the making and acceptance of the app, discussing for example the request by Barngarla elders to remove sacred words, as well as vulgar words. The paper will inter alia demonstrate two examples of righting the wrong of the past:

- (1) A book written in 1844 in order to assist a missionary to show the "heathens" the Christian light (and thus to weaken their own spirituality), is used 170 years later to assist the Barngarla to reconnect with their very heritage.
- (2) Technology, used for invasion (ships), colonization (weapons) and stolen generations (governmental black cars kidnapping Aboriginal children from their mothers), is employed (in the form of an app) to assist the Barngarla to reconnect with their cultural autonomy, intellectual sovereignty, and spirituality.

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Useful information

The conference will be held on the main island Rarotonga, Cook Islands.

Accommodation

There are a number of accommodation options available from budget to five-star. For best results use:

<http://www.expedia.com>

Airbnb is available on Rarotonga. Use the url below and search Rarotonga, Cook Islands

<https://www.airbnb.co.nz>

Public transport

There are two buses which circle the island - Clockwise and Anti-clockwise. The buses will stop anywhere along the main road if you wave them down. The Clockwise bus departs town (Avarua) at 7.00am Monday to Saturday and runs to 4.00pm. The Anti-clockwise bus departs town at 8.30am and runs until the last anti-clockwise departure at 4.30pm. All departures are hourly from town, Clockwise on the hour, Anti-clockwise at 30-minutes past the hour from Cook's corner. The Night bus runs every hour nightly from 6.00pm to 11.00pm being the last department for Monday to Saturday. The Sunday bus is Clockwise only and runs on the hour starting at 8.00am with a break between 1.00pm and 2.00pm. The last departure for Sunday is 4.00pm with no night bus on Sundays.

Note: The Saturday Anti-clockwise bus runs to 1.30pm

Shopping

The main shopping area is in Avarua with shops generally opening at 9.00am and closing at 4.00pm weekdays and 1.00pm on Saturday. Some cafes in the town are open earlier. There is Te Punanga Nui market held every Saturday morning starting at 6.00am.

Cultural Villages

There are two cultural villages on Rarotonga:

Te Vara Nui Village <http://www.tevaranui.co.ck/>

Highland Paradise Cultural Centre <http://www.highlandparadise.co.ck/>

The Crown Resort & Spa and the Edgewater Resort & Spa also have Island Nights, for further information contact the resort.

Tours

There are a number of land and water activities available. Your accommodation provider will have further details.

