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Australasian Association for Lexicography

Conference Abstracts

AUSTRALEX 2013

Endangered Words, and Signs of Revival

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Foreword

Respectable linguini,

> *Language is an archaeological vehicle, full of the remnants of dead and living pasts, lost and buried civilizations and technologies. The language we speak is a whole* ***palimpsest*** *of human effort and history.*
>
> (Russell Hoban, children's writer, 1925-2011 – cf. Haffenden 1985: 138)

Welcome to adorable Adelaide, Australia Australis (Latin for South Australia), a somewhat hidden Australian gem where the hills meet the ocean. The University of Adelaide was established in 1874 and is the third oldest university in Australia. So far we have only had five Nobel laureates and 104 Rhodes scholars but we are planning on more. Adelaide Linguistics is internationally known for its public impact and social contribution, especially in the field of Revivalistics, language reclamation and empowerment, Indigenous wellbeing, and *Native Tongue Title*. Supported by the Australian Government's **Office for the Arts** (OFTA), Adelaide University linguists (including our Mobile Language Team members) lead the revival of various Aboriginal Australian languages such as **Kaurna, Barngarla, Ngarrindjeri and Wirangu**. Hence the fascinating and multifaceted theme of AustraLex 2013: ***Endangered Words, and Signs of Revival***.

AustraLex 2013 features not only world-class scholarly papers but also emotional celebrations, marking for example Professor Luise **Hercus**'s 50-year work on Aboriginal languages, and Professor Peter **Mühlhäusler**'s 20 years of scholarship at the University of Adelaide. Furthermore, in accordance with *la deutsche vita*, we are also celebrating exactly **175 years of Lutheran missionaries' Aboriginal lexicography**, with a special guest from Germany: Reverend Volker **Dally**, the director of the Leipzig Lutheran Mission, is enlightening us about Triple-A: Christian missionaries as preservers of Indigenous languages in Australia, Asia and Africa.

Professor Christopher **Hutton** is coming all the way from the University of Hong Kong to deliver a keynote on 'Reclaiming Socio-Cultural Memory: Creating a Reference Dictionary of Hong Kong Cantonese Slogans and Quotations'. Professor Michael **Walsh**, from the Australian Institute of Aboriginal and Torres Straits Islander Studies (AIATSIS), is delivering a keynote on 'Endangered Words in the Archive: The Rio Tinto / Mitchell Library Project'.

Various refereed papers and posters are presented by scholars from all over the globe, for example **Australia, Austria, Canada, China, England, France, Germany, Hong Kong, Indonesia, Israel, Japan, New Zealand, Poland, Saudi Arabia, South Africa, Sweden and the Ukraine**. They address a wide range of areas associated with *Revival Linguistics*, lexicography, lexicology, lexpionage, endangered languages, semantics, endangered meanings, extinct concepts, contact linguistics, social empowerment through language, and words, culture and identity. Topics include dictionaries in Indigenous, minority and other endangered communities, dialectal lexicons, the educational and cultural roles of dictionaries, *talknological* dictionaries, and lexical engineering. We shall touch upon controversies such as the 'Give us authenticity or give us death' argument and the descriptive/prescriptive debate. Other subjects include learners' dictionaries, specialist dictionaries, phraseology, proverbs, onomastics and terminology.

We would like to thank Professor Mike **Brooks** (Deputy Vice-Chancellor (Research), University of Adelaide), **Adelaide City Council**, and the **Yipti** Foundation.

Whenever in doubt, would you please feel free to call Ghil'ad at 0423 901 808 or Julia at 0421 153 677.

Ex oriente LUX, ex occidente LEX.

Seek light!

Yours respectfully,

Ghil'ad, Julia and Adam

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Plenary Speakers

Emeritus Professor Luise Hercus
Linguistics Department
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Luise (Schwarzschild) was born in Munich in 1926. She arrived in England as a refugee from Germany at the end of 1938. Luise took degrees at Oxford in Modern Languages and in Oriental Studies and was a Fellow of St Anne's College. She came to Australia in 1955 and married Graham Hercus (dec.1974). She joined ANU in 1969 and was Reader in Sanskrit till 1991. Back in 1962 she suddenly realized that Aboriginal languages were gravely endangered and so she began work in Victoria, and slightly later in far western NSW and in South Australia, doing lots of recording in collaboration with Aboriginal elders, writing grammars, dictionaries and editing texts. It soon became obvious that what the most senior elders really wanted was to revisit remote sites and tell the stories and sing the songs about them. This fieldwork was done initially with the help of Graham Hercus and later with the help of a number of skilled and dedicated people. Luise is currently in the Linguistics Department at ANU. Luise.Hercus@anu.edu.au

And yes, I am still going . . .

Fifty-one years on – not exactly a jubilee

Professor Hercus will be interviewed by Professor Zuckermann about her extraordinary life. Luise will then talk about three languages in particular, and how they have fared over this period:

- Wemba-Wemba from the Riverina
- Paakantyi from the Darling River
- Arabana from west of Lake Eyre

We will discuss on the one hand the language maintenance problems that these languages share, and on the other hand how they are so different from one another.

Professor Christopher Hutton
The University of Hong Kong

Christopher Hutton is chair professor in the School of English at the University of Hong Kong, where he served as Head of School from 2004-2007. He holds a BA in Modern Languages (1980), a DPhil in General Linguistics from the University of Oxford (1988), an MA in Linguistics and Yiddish from Columbia University New York (1985), and an LLB from Manchester Metropolitan University (2008). He held a research position at the Oxford Centre for Postgraduate Hebrew Studies from 1978-1989, and was Assistant Professor in the Department of Germanic Languages at the University of Texas at Austin from 1987-1989 before moving to Hong Kong. His research is concerned with the politics of language and linguistics, the history of Western linguistics in its relationship with race theory, and language and the law. Publications include *Abstraction and Instance* (Pergamon, 1990), *Linguistics and the Third Reich* (Routledge, 1999), *A Dictionary of Cantonese Slang* (with K. Bolton, Hurst, 2005), *Race and the Third Reich* (Polity Press, 2005), *Language, Law and Definition* (with R. Harris, Continuum, 2007), and *Language, Meaning and the Law* (Edinburgh, 2009). chutton@hkucc.hku.hk

Reclaiming socio-cultural memory: creating a reference dictionary of Hong Kong Cantonese slogans and quotations

This paper describes a project to construct a reference work dealing with Hong Kong Cantonese slogans, quotations and culturally salient phrases. The work has the long-term aim of collecting a diverse array of titles, lines from songs, quotations, salient phrases, mottos, slogans, banners, nursery rhymes, jingles, internet memes, and so on. The time frame is from the 1950s to the present. In order to contextualize the project, the socio-political background is sketched, in particular the special status of Hong Kong within the People's Republic of China and the evolving language politics of Hong Kong and two urban centres in southern mainland China (Guangzhou and Shenzhen). In July and August 2010 there were demonstrations in Guangzhou against perceived official hostility to Cantonese; these found an echo in Hong Kong, where there have been outbreaks of popular resentment at so-called "Mainlandization". The project itself has a much more personal origin, namely my own long-term engagement with learning (or failing to learn) Cantonese. It serves as a point of departure for a meditation on the nature of linguistic knowledge and memory, language history, "insider" versus "outsider" linguistics, the boundary between the academic reference dictionary and other modes, e.g. the dictionary as artwork and the dictionary as socio-cultural and political documentation. Finally a (loose) parallel is drawn between this project and the documentary art of Hong Kong artist Wilson Shieh 石家豪.

Emeritus Professor Peter Mühlhäusler
The University of Adelaide

Peter Mühlhäusler is Emeritus Professor of Linguistics at the University of Adelaide and supernumerary Fellow of Linacre College, Oxford. Ever since producing a PhD on the Lexicon of New Guinea Pidgin (Tok Pisin), he has been concerned with the theory and practice of dictionary making for English-based contact languages. Peter.Muhlhausler@adelaide.edu.au

Working on a dictionary for an unfocussed language: the case of Pitkern-Norf'k

Producing a dictionary for the language spoken by the descendants of the Mutiny on the Bounty brings with it a number of problems, including the following:

We are dealing with a pluricentric language, i.e. following the resettlement of the majority of Pitcairn islanders on Norfolk Island in 1856 there was very little contact (until recently) between the two communities, resulting in divergence of lexical form and meaning.

There is no single linguistic role model and Pitkern-Norf'k does not have old established norms as to what words mean and how they are pronounced and written. Rather, all of these are contested. Typically, lexical differences are associated with family membership and, to a lesser degree location.

There has been a great deal of lexical obsolescence and word meaning are often only partially remembered.

I will discuss these issues and talk about the members of the Pitkern-Norf'k dictionary team are trying to overcome them.

Professor Michael Walsh
Senior Research Fellow at the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)

Michael Walsh is the Senior Research Fellow at the AIATSIS Centre for Australian Languages, Australian Institute of Aboriginal and Torres Strait Islander Studies. His flirtation with lexicography began early but was later bolstered by the study of a number of languages other than English including Latin, French, Classical Greek, Old English, Old Icelandic, Japanese and Akkadian. Otherwise he has wrestled with lexical resources in encounters with around a dozen Australian Languages. michael.walsh@sydney.edu.au

Endangered words in the Archive: The Rio Tinto / Mitchell Library project

The Rio Tinto/Mitchell Library project has focussed on Australian Languages and this paper will indicate some of the range of lexical resources discovered to date. However there has been an accidental by-product of the discovery process: Mitchell Library houses a considerable number of items from many non-Australian languages of interest to lexicographers. These include Maori, Tongan, Tahitian and Yahgan from Tierra del Fuego. Closer to home, there are many items that can enrich our understanding of Australian English. What is important to note is that many of these resources are not readily discoverable from the existing metadata so scholars should be encouraged to explore repositories like the Mitchell Library to uncover words that are 'endangered' in the sense that they may otherwise remain unknown to lexicological scholarship!

Conference Speakers and Poster Presenters

Salih Jamaan Alzahrani
PhD Candidate, School of Humanities & Social Sciences, University of Newcastle

Zahrani Spoken Arabic: the use of text corpora to build a lexical knowledge base entry (poster presentation)

Zahrani Spoken Arabic (henceforth ZSA) is a colloquial Arabic dialect spoken widely in Al-Baha, the southern region of Saudi Arabia. It is one of many other colloquial Arabic dialects that belong, to some degree, to the Standard Arabic language. However, colloquial Arabic such as ZSA differs from Standard Arabic in lexicon, style, phonology, morphology, syntax and sociolinguistic function.

ZSA is a very rich dialect of a wide range of vocabulary, which is not mutually intelligible with other Saudi speakers. It contains some lexical items which do not exist in other dialects. Therefore, I claim that this dialect is endangered for many reasons including the political and the social ones. This paper will show some of the differences which ZSA has with regard to lexicon**.**

Designing and creating a lexical knowledge base is based primarily on understanding of what constitutes the lexical competence of a native speaker of a language (Levin, 1991). When it comes to the nature of lexical knowledge, it is obviously complex. One piece of evidence can prove this complexity occurs while constructing natural language systems. For example, verbs – the most complex lexical items – can appear syntactically similar but semantically different as shown in the following examples:

a. *'aflaħ-tum*?
   go-3PLM.PFV
   'Did you go?'
b. *'akl-tum*?
   eat-3PLM.PFV
   'Did you write?'

Therefore, I apply some morphological rules as well as some syntactic rules, from both Classical Arabic and Modern Standard Arabic, to determine the semantic properties of the data, which has been collected and tested by ZSA native speakers. By doing this, a well-developed dictionary will be introduced providing all the information and examples through which a native speaker's lexical knowledge is made explicit and available.

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They came, they heard, they documented: the Dresden missionaries as lexicographers

In October 1838 two German graduates of the Dresden Mission Society, Christian Teichelmann and Clamor Schürmann, arrived in Adelaide on a quest. They immediately set about learning and documenting the Indigenous language of the Adelaide Plains, now known as Kaurna. They were followed by two more missionaries in August 1840, HAE (Eduard) Meyer and Samuel Klose. Between them they compiled vocabularies and wrote grammars and brief ethnographies of three South Australian languages and cultures: Kaurna, Barngarla and Ramindjeri (Teichelmann & Schürmann, 1840; Teichelmann, 1841; Teichelmann, 1857; Schürmann, 1844, Schürmann, 1846; Meyer, 1843; Meyer, 1846). Despite some obvious shortcomings, their work was of a high standard for that time and remains the primary documentation for these three languages to this day. Thanks to the Dresden missionaries, these three South Australian languages are amongst the better documented South Australian Aboriginal languages. Their vocabularies are sizable, with Meyer's 1,769 Ramindjeri headwords (not including derivations), Schürmann's 2,779 Barngarla words and Schürmann and Teichelmann's 3,000 to 3,500 Kaurna words. But it is not just a matter of size. The quality of their work was far superior to their contemporaries in the nineteenth century.

Our paper will analyse the strengths and weaknesses inherent in the lexicographic work of Teichelmann, Schürmann and Meyer and draw comparisons between their work, and the documentation undertaken by others, both of Kaurna, Barngarla and Ngarrindjeri and of other neighbouring languages. If it were not for their efforts our understanding of these three languages would be very impoverished.

It is significant in the year 2013 that we celebrate the work of these missionaries, by taking a closer look at their linguistic output, being 175 years since the arrival of Teichelmann and Schürmann in South Australia. Their combined legacy now underpins three language revival movements. Ngarrindjeri language revival commenced in the mid-1980s and for the last decade has been pursued with renewed vigour. Ngarrindjeri people themselves now recognise the value and importance of Meyer's work. Kaurna language reclamation efforts have been pursued for more than twenty years with results far exceeding all expectations, including those of the revivalists themselves. Without the work of Teichelmann and Schürmann and the texts preserved by Klose, little would be possible. A Barngarla revival movement was initiated in the 1990s, and in 2012 was reinitiated, both times being firmly based on Schürmann's work. And so the Dresden legacy has renewed meaning 175 years on.

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Outsiders, making big and scary women: lexical fields in Pitkern-Norf'k

A lexical database of the endangered Pitkern-Norf'k language of the Pacific is currently being compiled at the University of Adelaide in conjunction with research partners in the Pacific and elsewhere. It aims to be the most comprehensive compilation of lexical resources of this language to date. So far, 3000 headword entries have been compiled. This is far fewer than the 97,600 in the *Shorter Oxford* (5th Edition) but many more than the 850 proposed by Ogden (1930) in his Basic English wordlist. Drawing upon lexical field theory, which seeks to explain clusters of words around key concepts, this paper asks what the entries compiled so far reveal about the dominant values, modes of interaction and social structures of the islanders. We discuss the clustering of words around concepts of (i) outsiders, (ii) authority, (iii) love, (iv) women, (v) bad talk, (vi) pride and (vii) anger. This approach is of great interest to Islanders developing values statements within educational contexts. Given the diglossic ecology of the islands, with English long being the dominant language in official, educational and religious contexts, this approach promises to account for the apparent lack of positive values within the informal variety and to enable the means to address this 'problem'.

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The vitality of Chinese new words and phrases

With the fast development of Chinese society, more and more new words and phrases are entering the Chinese language. From the middle 1980s, Chinese linguists (Lv Shuxiang 1984; Zhu Yongkai & Lin Lun, 1999; Yu Genyuan, 2003) began to study the new words and phrase in Chinese. Dictionaries on Chinese new words and phrases (Shen Mengying, 1987; Yu Genyuan 1992, 1993; Liu Yiling 1994, 1996; Zhou Hongbo 1997; Song Ziran 1997, 2002, 2004) emerged in an endless stream. But those studies are unconvincing, as different linguists may have different viewpoints on how many new words and phrases in Chinese appear in one year and what these new words and phrases in Chinese are.

The year 2006 is a landmark in the study of Chinese new words and phrases. From that year on, with the name "the research team of language life in China" (2006; 2007; 2008; 2009; 2010; 2011; 2012), the Ministry of Education of the People's Republic of China released the yearly *Report on Language Life in China*, listing newly created Chinese words and phrases for each year.

Since the release of the *Report on Language Life in China*, Chinese people and linguists have had heated discussions about the new words. Some have a positive attitude towards the release of the Report as they think that the new words reflect ordinary life in China, while others think that the Report is not authoritative as the new Chinese words are not used in daily life. This study will investigate the exact use of some selected new words and phrases in Chinese from the 2006 *Report on Language Life in China* and language users' attitudes toward those new words and phrases.

There are 171 new words in the 2006 *Report on Language Life in China*. Most of them are formed by "Derivation" (e.g. *jihunzu,* those eager to marriage) and "Acronym" (e.g. *barongbaichi,* Eight Honors Eight Disgraces). Investigations from 50 college students show that 55 new words can be understood by all the students but only two words (*kongtiao*, air conditioning and *miaosha*, kill in one minute) are used by them. This indicates that the new words may not exist for long and are not used in daily life.

There are two main reasons why the Chinese new words and phrases in the 2006 *Report on Language Life in China* do not last: firstly, as social life develops fast, some things which were new in 2006 have now disappeared. Therefore, the words which symbolise these things have also disappeared, for example, *fuguxuetang* (traditional Chinese school) and *lihuati* (lihua style). Secondly, most of the new words come from newspapers and television programs, which differ in style from oral Chinese. Therefore speakers do not use these new words in their daily lives.

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The Web and social media as sources of lexicographical evidence for English regionalisms

Corpora are the primary source of evidence in modern lexicography, with bigger corpora being better if other factors are kept the same (Atkins and Rundell, 2008). The need for large corpora, along with the high cost of manually creating conventional corpora, has led to a range of research into automatically building corpora from the Web (e.g., Baroni et al., 2009) which has succeeded in creating large lexicographical resources (e.g., Atkins, 2010). A second new source of corpora is social media, whose relatively-recent rise in popularity – for example, Twitter reports that roughly 340 million tweets are sent each day (Twitter, 2012) – has made a tremendous amount of largely informal and unedited text readily-available for lexicographical analysis. In this talk we will discuss recent research on using Web corpora and social media data as sources of evidence for English regionalisms.

Using a publicly-available Web crawl, we built English corpora of roughly one billion words each from top-level domains for countries in which English is an official or majority language, specifically .au, .ca, .uk, and .us, corresponding to Australia, Canada, the United Kingdom, and the United States, respectively. In this talk we will present a statistical analysis demonstrating that these Web corpora from top-level domains can be cautiously used as a source of lexical evidence for corresponding English dialects. This finding is important given that large corpora are not available for many varieties of English. We will then discuss our ongoing work – part of a larger lexicographical project – on applying keyword-based analyses to these corpora to determine whether a given expression is a regionalism, and to discover previously-undocumented regionalisms.

Twitter enables users on GPS-enabled devices, such as smartphones, to optionally include the GPS-coordinates from which their messages are sent in the meta-data for their tweets. This is a new source of valuable information for the study of regionalisms. In this talk we will present a corpus of over ten million geo-tagged English tweets collected over a four month period, and discuss how such a corpus can be used to identify regionalisms, including terms particular to national dialects.

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Reverend Volker Dally
Director of the Leipzig Mission
Germany

Triple-A: Christian Missionaries as preservers of Indigenous languages in Australia, Asia and Africa

(Celebrating 175 years of Lutheran Missionaries' Aboriginal Lexicography)

This lecture will present the results of instruction that was given to missionaries when they left for their call to a foreign culture. Before leaving Germany missionaries were educated in documenting indigenous languages for their own and the mission societies' benefit in case of further missionaries were sent.

Because of this, the missionaries became very close to the people whom they served, and acculturated to local traditions and customs much better than any other European settlers because of their excellent knowledge of the language. As a result they quite often became advocates of the interests of indigenous people, which was surely not in the interest of the local colonial governments, but also not really intended by their sending organizations.

A special focus of the lecture will be on the problem of translation when it comes to religious terms. How did the missionaries solve the problem of translation? Doing their work they realized that in the local culture some Christian terminology did not exist or had negative connotations for what were positive concepts in Christianity. Which words were finally introduced in their dictionaries?

The examples will be mainly from the Dresden 4 (Teichelmann, Schürmann, Meyer and Klose) for Australia), Hermann Kittel and Carl Graul for India and Bruno Gutmann for East Africa.

Guillaume Enguehard
PhD candidate
CNRS-Université Paris 7

Language planning as warrant of authenticity (poster presentation)

Authenticity is a notion often claimed by revivalists. It has been shown that a faithful restoration of the target language is neither possible (BENTAHILA & DAVIES, 1993), nor essential (DORIAN, 1994). However, such a regard for purism is a constraint that must be taken into account. My aim, in this paper, is to propose a definition of revivalists' authenticity, and to show how language planning may be seen as a warrant of authenticity in the case of restoration of the target pronunciation.

The notion of authenticity is vague. In the case of Ken Goeorge's *Kernewek Kemmyn*, authenticity is defined by the desire to make the revived language identical to the target one (MILLS, 1999). Such a quest of purism has encountered opposition from scholars. Works in revival linguistics demonstrated the following points:

(1) a. A revived language is influenced by a learner's mother tongue (Bentahila & Davies, 1993 and Zuckermann & Walsh, 2011)
b. Purism obstructs language revitalizations (Dorian, 1994 and Thieberger, 2002)

It follows that the preceding definition of authenticity cannot be taken into account. My position is that the definition of revitalists' authenticity is different. The evidence comes from Ivar Aasen's *Landsmaal*. Aasen uses the notion of "genuineness" in his work. However, this notion is not based on a relation of identity with the dialectal data, but on a relation of kinship with Old Norwegian. Thus, I assume that revitalists' authenticity must be defined in terms of natural kinship between the target and the revived languages. I will now show how such a definition of authenticity can be taken into account.

In cases when no speech recording remains, the sounds which are absent from learners' mother tongue are often influenced by spelling. However, it is doubtful whether the phonological structure of the target language permits such a change, which is, in most cases, not historically attested. Thus, it does not satisfy any constraint of authenticity.

My proposition is as follows: the target language often leaves borrowings (loanwords and place names) in the learner's mother tongue. These borrowings are adapted to the mother tongue's phonology, and have undergone natural and regular attested sound changes. I assume that a language recreation program employing the attested sound changes of borrowings as a vector of adaptation to the learners' mother tongue's phonology is a way to take into account the constraints in (1) and the authenticity desired by revivalists.

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Dr Kennosuke Ezawa
Ost-West-Gesellschaft für Sprach- und Kulturforschung

Foreign words and foreign inspired words

"The history of language is at the same time the history of the mixing of languages." This sentence was written by the German language researcher Georg von der Gabelentz (1840-1893), giving a viewpoint which did not correspond at all with the prevailing thinking of the linguists in his time. The mixture of languages not only affects the sound but also the content. As result of the contact of two culturally disparate languages, the receiving language not only incorporates "loan words" which can be recognised phonetically, but also adopts extrinsically induced terms ("fremdausgelöste Worte"), which are initially generated from a translation from the dominant language, although the speakers of the receiving language are no longer aware of this (e. g. in Germany *Lebewesen* from lat. *animalia*, *Eindruc*k from lat. *impressio*). If a loan word is not recognizable as such any longer, it can be called a "loan translations" (e.g. *schreiben/scribere*, *Mauer/murus*). Fritz Mauthner (1849-1923) labelled these drastically as "bastard translations".

This talk will report that as a result of the adoption of Western culture in Japan since 1868 many such "extrinsically induced" words were created as bastardised translations from the dominant language. While Japanese speakers today are hardly aware of the words' origins (e. g. *shakai* from *socie*ty, *-shugi* from *–ism*), socially and individually present-day life in Japan would be unimaginable without these terms.

Yet, as "bastardizing" is a biological metaphor, such terms can better contribute to an in-depth understanding of language as a carrier of culture than to a romantic and purist perception of the life and history of language.

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The reawakening of Craitbul: the revival of the Boandik language of Mount Gambier

Mount Gambier (or Berrin) is a picturesque tourist destination located in the Limestone Coast region of South Australia, 460 km south east of Adelaide. It is the home of the Boandik or Bunganditj people, and the site of several dormant volcanoes. The crater of the largest of these volcanoes has filled with deep blue water, forming the famous "Blue Lake" (*Waawor*). In the depths of the lake sleeps a giant, named Craitbul, an important ancestral hero for the Boandik.

In 2003 Emeritus Professor Barry Blake, formerly of La Trobe University, published a book outlining the retrieved lexicon and grammar of yet another lost language of southern Australia. Entitled *The Bunganditj (Buwandik) Language of the Mount Gambier Region* it outlines details of the written archival language sources for Boandik, particularly the 1886-87 wordlists of Edward Micklethwaite Curr, the 600 words and 100 sentences of William Thomas (1862), the 1903 wordlist and sketch grammar of Robert Hamilton Mathews, five comparative wordlists collected by George Taplin (1879), and the extensive wordlist and grammatical information provided in the 1880 publication *The Boandik Tribe of the South Australian Aborigines* by Christina Smith and her son Duncan Stewart. Together these archival sources provide nearly 2,000 words from the various dialects of Boandik, plus enough sentences to piece together some of the grammar.

This paper outlines how the archival Boandik lexicon is now being embraced and expanded by the community to meet new and contemporary purposes in collaboration with Blake. Old and new word-building mechanisms will be demonstrated, with examples such as: the use of productive suffixes (eg. *yunitj* 'swimmer' from *yuna* 'swim', and *wilang-kil* 'echidna' from 'spikes-with'); compounding (eg. *kuma maa* 'white person' from 'green-eyes'); semantic expansion (eg. *piyatang* 'lightning' expanded to 'electricity') and word borrowing from English (eg. *tjip* for 'ship'). With Boandik being more closely related to its eastern neighbours across the Victorian border (than to South Australian languages to the north) sharing 30% of its vocabulary, there is a further possible source of lexicon to fill the gaps. Boandik, for example, has borrowed *wuwu* meaning 'goodbye' from the Warnambool language, and a calque from the Tjapwurrung language of the Bendigo region (eg. *kula pup* 'brain' from 'head-egg').

In this paper, Gale celebrates what is lexically possible in the Boandik language in contemporary times, and reflects on the contribution of Professor Blake – he is like a re-emerging giant, Craitbul, who is bringing life back to a language that has lain dormant like the volcanoes of Mount Gambier for many years.

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Two similar languages, two different dictionaries: A discussion of the Lamjung Yolmo and Kagate dictionary projects

Lamjung Yolmo and Kagate (Bodic, Tibeto-Burman) are related languages with small numbers of speakers in different regions of Nepal. They are, in fact, so closely related that there is a high level of mutual intelligibility, and the two can be considered dialects of the same language (Gawne 2010).

In this presentation I will look at the factors involved in the creation of dictionaries in both of these languages. The Lamjung Yolmo-Nepali-English dictionary (Gawne 2011) was a direct output from ongoing linguistic fieldwork on the language, while the Kagate dictionary is being build on an earlier, unpublished dictionary (Höhlig n.d.) as an independent project. Differences in speaker expectations, literacy, digital literacy and funding have resulted in two very different projects for two very similar languages. Both projects have been designed to take advantage of these different situations. By sharing the different work processes for similar languages I will show that it is possible to design a project where dictionaries are made in ways that benefit both the speakers of these languages and the wider linguistic community.

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How do you fill all the gaps in the dictionary? Identifying lexical replacement strategies for re-awakening Australian languages

As more and more Aboriginal communities in southern Australian seek to revernacularise languages that have fallen from use and memory, they are invariably confronted by the dearth of sources at their disposal. While shortfalls in the description of grammar, speech style or genre are ultimately no less potential obstacles, for those setting out on a journey of reclamation the discrepancies are most immediately apparent in terms of entries in dictionaries and wordlists - either where they exist or in the attempt to produce them. Any existing records of a language's lexicon are likely to be very limited in volume, focused on outsiders' perceptions of exotica, and consequently lacking in words to talk about everyday life, both past and present. Even in code-switching methods of reclamation, such as Amery's (2000) formulaic approach, the absence of many ordinary lexical items soon limits progress.

For those who resolve the tension between purism and pragmatism by choosing to modernise their lexicon, the main issue quickly becomes one of how to do so. Where descriptions for specific languages exist they are normally significantly incomplete and, despite linguists' best intentions to maximise accessibility, largely remain occult to non-linguists. Broader typological knowledge is even further out of reach. Communities that can and want to engage with linguists, who ideally have the requisite knowledge and skills, have some prospect of making good and rapid advances. However, many activists currently eschew outsider expertise and seek to go it alone.

Notwithstanding that it, too, represents outsider intervention, this paper is an exercise in 'remedial lexicography' that aims to respectfully offer Australian reclamation activists a broad set of prescriptive options for lexical replacement derived from published sources, advice from others in the field and the author's experience. In so doing it seeks to balance a presumed preference for typological consistency with the inevitability of substratum influence from the common tongue, on the assumption that without some access to the processes of related languages, English will maintain its overwhelming dominance. Thus, while accepting Zuckermann and Walsh's (2011, p. 117) exhortation to "embrace the hybridity…", it also hopes to afford the purists every opportunity to follow the tracks of their forebears should they wish.

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Mapping the language – how a dying language loses its place in the world

This paper is concerned with documenting critically endangered and culturally significant aspects of spatial language. The linguistic community in question is that of MalakMalak, a non-Pama-Nyungan Northern Daly language with eleven identified remaining speakers based in the Daly River Region in Australia. Studies into spatial systems allow for significant insight into how landscape features reflect facets and use of language and vice versa (Pederson et al. 1998; Levinson 2003).

Some early observations of MalakMalak's previously undocumented spatial language result from five months of fieldwork in 2012. This paper suggests that the language uses a variety of strategies for encoding spatial relationships and settings that are intricately bound to the traditional land and its features. Today, these concepts and meanings are highly endangered or already extinct due to speakers' resettlement and a massive decline in language use.

At present, only six of the eleven remaining speakers occupy the traditional lands around the Daly River surrounded by different language groups. Consequently, a number of issues and problems arise. These are related to language (and culture) documentation efforts in an environment that, to a large part, has lost its communal life and traditional reference frame with regards to landscape and landmarks.

A cardinal-type reference system based on the directions of prevailing winds blowing from the sea and inland is used frequently by the Daly-based speakers, but has not been recorded for those that moved away. The Daly River as a focal point of orientation is invariably lost in environments other than the traditional country and cannot seem to be replaced by other watercourses. Most importantly, the dominant choice of reference points in spatial descriptions are landmarks such as billabongs, hunting grounds or sites of significance within traditional MalakMalak country. As they cannot be used by speakers based outside the Daly-region, knowledge of their meaning and location is in stark decline. Already, even the Daly-based speakers cannot remember place names and locations of certain sites when the traditional owners of these lands have been absent for long.

One of the aims of my documentation is to combine current speaker knowledge with former anthropological (Stanner 1933) and linguistic (Sutton and Palmer 1980; Birk 1976) research results to identify such areas of knowledge that have been lost over time. As a result, this paper focuses on the intricate relationship between language, culture, landscape and tradition in the absence of customary community life.

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Revisiting the Javanese loanwords in the *Oxford English Dictionary*

Language changes over time, notably the words of language. One of the dictionaries that provides a full account of the historical changes of words is the *Oxford English Dictionary* (OED). The sources of the words in the OED come from more than 350 languages (Denison & Hogg, 2006, p. 1), including languages far from the UK. One such language is Javanese, which is a local language in Indonesia. A search in the OED for the entries with Javanese etymology results in 33 entries. However, an analysis of these Javanese loanwords in the OED reveals the need to revise the entries in order to give a better account of these Javanese loanwords. The revision or update of the entries in the OED has been conducted quarterly since the OED went online. An entry in the OED has the following components: headword, pronunciation, inflections, variants, etymology, sense and lemma (Weiner, 2009, p. 403). In this paper, we focus on the variants section and the sense section. We believe that there are variants of the Javanese loanwords that have yet to be included in the variants section. We also think that there is a need to revise and update the sense section due to imprecise definitions and semantic changes. An example of an update for the variants section is the entry for *katchuna* that has a variant spelling *katiana*. A concordance search in the BNC and UkWac (available at www.sketchengine.co.uk) shows two additional variants: *kachana* and *kacana*. In this case, we suggest that these two variants should be added in the variants section of the entry for *katchuna*. An example of an update for the sense section is the entry for *abangan*. The OED does not really define it, and only relates it with two other terms: *wong Islam* 'Muslim' and *wong Jawa* 'a follower of Javanese religion'. These senses are not precise. If we see the citations from the OED and the concordance lines in the corpora, and refer to *Kamus Basa Jawa* (a Javanese language dictionary) we can infer that *abangan* is a nominal Muslim, or a Javanese who is Muslim but does not fulfil his/her religious obligations. Consequently, it is necessary to revise the sense section for this entry. The analysis of the 33 entries is expected to serve as input for revising the entries in the OED.

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Language variation in the revitalization process

The revitalization of an endangered language raises the question of how to deal with variation in a language no longer used. Ume Saami, an almost extinct member of the Saami language chain in Scandinavia, provides an illustrative example of such issues.

In modern times Ume Saami has been documented in a printed dictionary also containing some texts and a grammatical sketch (Schlachter 1958). The language that it describes is, however, an idiolect from Malå, a village in the south-eastern corner of the Ume Saami language area. Nevertheless, the language of this dictionary is what scholars understand by "Ume Saami". Therefore, even the extent of the Ume Saami language area is uncertain; it is a matter of criteria selected from Schlachter's dictionary.

In a recent study on Ume Saami language variation (Larsson 2012), extensive material from eight more Ume Saami varieties was brought out of the archives. This raises many questions pertaining to revitalization work. There are, for example, two distinct main dialects of Ume Saami, one dialect (once) spoken by nomadizing reindeer herders in the west, and another dialect connected with the forest Saami culture in the eastern part of the area. The informant from Malå, on whose language the dictionary is based, is a representative of the latter culture. In Ullisjaure further to the west, however, the language of another, equally reliable informant has been documented in a comprehensive collection. His variety has on the basis of one single phonological feature been regarded as South Saami, not Ume Saami. A closer analysis, however, shows this assumption to be untenable.

Consequently, Ume Saami, where a revitalization process is now starting, has obviously possessed extensive variation. The problems to be dealt with there are relevant in many languages in a similar situation. To what extent should a language under revitalization avoid a variation that is attested in archival collections? Could a documented variety be raised to a norm because of scholarly support, even it is based on an idiolect? Is it good language policy to avoid a phonological and morphological variation that is documented in the language area and instead launch a more unified language norm? Should the vocabulary, for the same purpose, be restricted to what is published, and lexical variation attested in archival collections rest in peace?

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Transformations in a slang dictionary of war: insights into the publication history of a dictionary and aspects of historical remembrance

In 1929, the first edition of John Brophy and Eric Partridge's *Songs and Slang of the British Soldier: 1914-1918* appeared. There were two more editions in 1930, and two editions appeared in later decades (*The Long Trail* in 1965, and *The Daily Telegraph Dictionary of Tommies' Songs and Slang, 1914-1918* in 2008). The book was aimed to be, according to Brophy and Partridge – both of whom had served in the war as infantrymen – not a 'mere dictionary-list, but a record-by-glimpses of the British soldiers' spirit and life in the years 1914-1918'. The dictionary was, among other things, a memorial to the men with whom they had served, and compiling the dictionary was a fundamental act of historical remembrance.

This paper will examine the various editions of Brophy and Partridge and try to determine how each edition was shaped by particular concerns of the editors in shaping the historical memory of the war, as well as by changing notions of what war slang was supposed to be. It will also explore how definitions for terms changed depending on the editor (first Brophy, later Partridge, then Brophy again). Some of the definitions lost or rewritten in the later editions are revealing of changing attitudes towards the memory of the war. Also of interest is the way in which national slangs (Partridge having served in the AIF) were represented within the dictionary.

Dictionaries and lexicographers can be seen to be active in the process of shaping national and historical memory. Selections and omissions can be revealing of particular pre-occupations in the production processes of dictionaries. Changes in subsequent editions can reveal the changing nature not just of lexicographical practice but also the historical context that shapes the production of the texts. Further, this paper explores the idea that dictionaries such as Brophy and Partridge's can be understood as a form of historical remembrance.

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User's style guide and bilingual dictionaries: the case of indigenous African languages

A good dictionary comprises of three parts: the front matter, the main part and the back matter. Both parts are equally important to dictionary users because they assist them to interpret the meaning of the lexical entry. According to Jackson (2002:76), the top two reasons for consulting a dictionary are to discover the meaning of a word and to check the spelling thereof. A dictionary contains a wide range of information types, many of which appear throughout the dictionary. Some dictionaries label 'informal' items which sometimes confuse a regular user (Atkins and Rundell, 2008). This confusion can be avoided by the inclusion of the style guide for users. The purpose of the style guide is to describe as possible all kinds of information included in the dictionary, show the reader how to interpret the data given, and provide clues for locating as quickly as possible particular items of information (Landau. 1984:116). It explains the structure and content of the different lexical entries, such as pronunciation of words, use of prefixes and suffixes, use of diacritics, formation of plural forms, derivation of words, finding idiomatic expressions and proverbs, and identification of parts of speech. Swanepoel (1984) writes that the main object of the user's guide is to inform the user as explicitly as possible of the kind of information contained in the dictionary. It provides the user with the necessary guidance on how to retrieve the information quickly.

A user's style guide is a necessity in all types of dictionaries, but more so in bilingual dictionaries. Without a user's style guide language learners may find it difficult to interpret the meaning of lexical entries in bilingual dictionaries, especially those involving indigenous African languages. Many dictionaries in the indigenous African languages of South Africa are bilingual because they are meant for language learners. However, they entail little information in the user's style guide, and some do not have style guide for users at all. Besides that it will assist learners to interpret the meaning, the user's style guide in a bilingual dictionary will rule on such things as the provision of translations, i.e. headwords and meaning; items that have no direct target-language equivalent, abbreviations and their full-form. It will further explain the structure and content of the different lexical entries. Bilingual dictionaries which are characterised by little information in the style guide and those which do not include style guide at all will make it difficult for learners of the indigenous African languages to retrieve the information as quickly as possible. This is emphasised by Stein (1984) who says that important aspects of the principles and methodology underlying the making of a dictionary are seldom treated in depth in the introductory parts of dictionaries. The paper aims to highlight the importance of the inclusion of user's style guide in bilingual dictionaries involving indigenous African languages. Examples from indigenous African languages will be cited to illustrate the arguments.

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Revival languages and their changing lexica

This talk will explore the variety of approaches to lexical expansion and the creation of new vocabulary adopted by communities undertaking the revival of their traditional languages. Decisions made by early language revivalists have the potential to make a big impression on the later form of the language that is established (Zuckermann, G. 2003). These decisions are informed by a variety of factors such as the amount and nature of available documentation of their language, the availability of extant related languages to borrow from or copy, the community's attitudes towards language change and 'authenticity', and the purpose that they envisage their revived language serving in the future (p. 62).

Central to the revival of the Kaurna language has been the elaboration of new vocabulary to suit the variety of new uses that Kaurna people want to employ their language for in the future. Examples of these new words include terms for modern foods, occupations, places and activities. Vocabulary creation has focussed around activities that are central to the experiences of Kaurna people such as football, school, home and family life (Amery, R. & Gale, M. 2000).

By contrast, those involved with the Miami (Myaamia) language revival have so far been reluctant to introduce new words into their language, the rationale being that the traditional language serves to reinforce traditional ways of being, and creating new vocabulary may undermine its congruence with the past (Leonard, W. 2007. pp.66-71).

In this presentation the intersection of these issues will be explored and examples given from a range of language revival contexts where different approaches have been taken. The status of neologisms will be shown to be closely related to wider community attitudes towards a given language and its purpose or function as perceived by those implementing the revival process.

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Reviving unique words

Appeals for maintaining endangered languages usually refer to the value of special words. Examples are adduced of a word with a meaning rarely lexicalised in any language, or sometimes of a complex word combining numerous morphemes to denote an unusual meaning. (Recent examples are Abley 2005:19 on Murrinh-Patha, Harrison 2008:24,57,213 on Tofa, Evans 2011:57 on Dalabon etc.)

If a language L is endangered, then each word of the language is necessarily also endangered (more or less). We can assign perceive a scale of endangerment; some words being more endangered than others. As L loses vigour, the next generation of speakers (or semi-speakers) will learn only some of its vocabulary and constructions. Or a particular endangered word W may persist in form but its meaning might lose some sense special to L, perhaps under pressure from the meaning of a translation equivalent in the dominant language. Now, what if a particular endangered word W is shared as W', a homologous word in another language L', and if L' is far less endangered? An endangered word W may well fade away in L, but survive unendangered as W' in L'. W and W' could be cognates (inherited from a common source) or shared because of borrowing ('copying'). In this view, the rarer a word is cross-linguistically, the more it is at risk, as it is less likely to have a homologous correspondent which might persist in another language.

Taking this further, we can define a word as unique to L: a word with no cognate in any related language, and not borrowed into another language. Under this definition a word can be unique even when its denotation is commonplace: examples of words unique to English are *boy*, *girl*, and *dog*. Words unique to an endangered language are thus especially endangered.

Aside: The definition of unique word would seem to need a further component, to discount homoplasy.: there could be another language unrelated to English in which, by chance, [dog] denotes 'dog' and indeed Mbabaram of north Queensland was such a language.

Taking this view further, we can see that an endangered word W could survive in a way by being adopted into a stronger language. It is easy to see how at least the form of W can persist, adapted by loan phonology; the full range of senses of W, however, usually does not survive borrowing, similarly connections with derivations. Thus *boomerang*, once uniquely attested from a language near Sydney, has been indelibly borrowed around the world (as has the derived sense or connotation of 'boomeranging' which developed in English). Lexical adoption can apply in domains beyond cultural artefacts. A related survival niche is lexical immortality through scientific nomenclature, so that *wombat* (once uniquely attested from a language near Sydney) survives in the name *Vombatidae*.

I illustrate this with unique words of Warlmanpa, an endangered language of the central Northern Territory, Australia.

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Changing worlds, vanishing words: lexicography on the edge

In the context of endangered languages, the main reason for the disappearance of words, apart from language extinction itself, are life-style changes affecting the relation with the environment, medicine, religion, schooling and language contact.

In this situation, the words which are the most likely to disappear are the ones that name biological entities (animals, plants), ritual practices, mythical entities, traditional medication and objects which are no longer used in everyday life. And the same process of lexical erosion applies not only to words but also to word meanings and word uses.

Even though it is self-evident that dictionaries are memorizing devices of language use and word meaning, we can say that most traditional bilingual dictionaries (and word lists) unfortunately fail to save this most fragile part of the lexicon and provide little help in the lexicographical preservation of disappearing words. The main reason for this failure is that eliciting these words is indeed a difficult task which requires specific skills and techniques, far from universal word-list procedures and onomasiological methods.

The aim of our communication will be to show that the preservation of this part of the lexicon requires culture-based dictionaries built according to new, adapted methodologies.

Based on our field-experience on Palikur (an Arawakan language spoken in French Guyana and Brazil), we shall describe some of the lexicographical methods that have proved to be efficient for lexical recovery, among which we count the multi-stimulus method and the inter-disciplinary approach. Specific examples of the way our dictionary was transformed (in terms of nomenclature, description, equivalence) by the use of such methods will be presented.

Focusing on the “bio” lexicon (bird, insect and tree names) in Palikur, we shall describe in detail the importance of a complete lexicographical coverage of such items not only for the lexicographer but more importantly for the communities, which will thus be able to rediscover and use them again.

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Words and traditional environmental knowledge: research and conservation strategies

This paper explores strategies for the study of endangered words relating to endangered traditional environmental knowledge – a topic that may be of profound importance for language maintenance. While the folk picture of the world in the words of any language is highly distinctive there are also, 'strikingly regular structural principles' (Berlin et al 1973: 214) in the folk biology of different languages. In this paper I examine a number of organisational principles and propose ways in which they can be used as tools for the investigation and conservation of words and meanings relating to the environment. Some of these principles are highlighted in the work of Saem Majnep and Ralph Bulmer on the Kalam language of Papua New Guinea. Majnep used Kalam names, ethno-categories, descriptions and perspectives in *Birds of my Kalam Country* (Majnep and Bulmer 1977) and *Animals the Ancestors Hunted* (Majnep and Bulmer 2007). Deciding "which … would be grouped together" he described wildlife in relation to their appearance, habits and habitats as well as their significance to and relationships with people (Pawley. 2012: 6). Interestingly, these characteristics are very similar to those in Goddard's templates for explicating the meaning of folk biology words (2011). I examine Majnep's and Goddard's characteristics and a framework for further research in this semantic domain, phrasing questions and statements in English, Tok Pisin and Koromu exponents of the natural semantic metalanguage. This provides material for in-depth studies of one language and comparisons with others. Consideration is given to the types of complex culture-specific words and concepts that can be considered using this schema, and to cross-disciplinary work with other academic researchers and local knowledge holders concerned with conservation. The insights of Koromu local knowledge holders, Sairam Tomas and Winis Mutu, are gratefully acknowledged.

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Reduplication in the Barngarla Aboriginal language (poster presentation)

The systematic repetition of constituents in a language, known as reduplication, is not an uncommon grammatical and semantic feature in the languages of the world. One linguistic region in which reduplication is a frequent grammatical feature of languages is Australia. In line with current and on-going revitalisation efforts, in which all language material has to be reviewed and assessed with recent linguistic knowledge, this paper focuses on reduplication in the Australian Indigenous 'sleeping beauty' language *Barngarla*. The *Barngarla* language was documented by German missionary Clamor W. Schürmann (Schürmann's original spelling: *Parnkalla*), who recorded about 2500 lexical items and published these in 1844 with a preceding section on *Barngarla* grammar. The phenomenon of reduplication is only mentioned briefly by Schürmann and he stipulated it had but one grammatical purpose - intensification - in the Barngarla language. This paper examines this statement and provides evidence that the approximately 20 examples of reduplication documented by Schürmann display a much wider range of grammatical functions, including lexical derivation, tense markers, expressing similarity and phonological reduplication in the form of idiophones. At the same time the paper points out the restrictions of the grammatical analysis of reduplication in the Barngarla language, due to the limited lexical and grammatical data available.

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Thirty–six years ago, before the advent of personal computers and online archives, work began on gathering evidence for a comprehensive dictionary of Australianisms based on historical principles—the *Australian National Dictionary* (W.S. Ramson ed., OUP, 1988). A reading program was devised and a group of readers spent five years collecting evidence in the National Library of Australia by reading texts in hardcopy, cover to cover. It was a time-consuming but effective method: some 10,000 words and meanings were found this way.

A few years ago an entirely new way to collect evidence became available to us through Trove, the National Library's digitised database of Australian newspapers. For a historical lexicographer it is an Aladdin's cave of antedatings and contemporary context. It provides further insight into many familiar Australianisms, such as 'counter lunch', 'fair go', and 'the one day of the year'. We use Trove to investigate particular words; we are looking for things we know about. But how do we find the words we don't know about? In the pre-digital age we naturally discovered these in reading a text from start to finish. Despite the many advantages Trove offers, some words will inevitably remain lost to us in the database; our accidental discovery of the forgotten word 'straighthair' only proves this point. There may be disadvantages if we become too reliant on databases such as Trove, and do not consider new sources of information—such as crowdsourcing and social media—to access the full range of evidence available. Our 2012 initiative, Word Box, a form of crowdsourcing, is proving to be useful in this regard, and the recent posting of 'meat-safe cot' is an example of one word which we were alerted to but otherwise might have missed. We also run the risk of relying too much on newspaper evidence, rather than a full range of printed sources, including literature. There is therefore also still a continuing need for traditional approaches such as targeted reading programs to complement our collection of evidence.

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Endangered 'Danger Island' words, oral traditions and social media

The commonly expressed aspirations of the people from Pukapuka 'Danger Island' (an isolated atoll in the northern Cook Islands) are to preserve their distinctive language and culture for the future. Outsiders have collaborated with them in compiling a school dictionary and production of literature, in ethnoclassification of fauna and flora, and in recording and transcribing a substantial corpus of oral traditions, including over 200 chants from the pre-contact era. Intoned chants (*mako*) are extended poems of epic quality that reveal the inner world of Pukapuka: the activities, hopes and dreams of individuals and the reality and complexity of communal life in all its complexity (all individuals belonged to both matrilineal and patrilineal organisations, as well being affiliated with a village grouping of lineages). The symbolism of these social categories has yet to be fully understood, and deciphering meanings of archaic vocabulary becomes an urgent priority, since few adults today have more than an elementary knowledge of the chants.

A dozen closely-knit communities of Pukapukans across Australia and New Zealand and in Rarotonga are highly mobile and, particularly in the younger generations, are connected through social media.

This paper explores how digital media, informal educational networks and social activities are being used to preserve the patrimony of Pukapuka for posterity, and at the same time to introduce the richness of this culture and language to all the community.

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Unacknowledged phrases: the challenge to lexicographers in identifying and presenting emerging lexical or grammatical units

As noted by Stubbs (2002), amongst others, the phrase as a semantic or grammatical unit presents problems for lexicographers. The conventional dictionary – designed to focus on the single-word headword plus definition(s) – is not ideally suited for more complex units. In addition, the classification of these units is not always straightforward, with constructions such as complex prepositions not universally recognised (compare the positions of Huddleston & Pullum (2002) with Quirk et al.(1985)), and variable as to their form (*in (the) light of*). There is therefore potential for these units to be overlooked by dictionaries. Even when recorded, the issue of semantic bleaching (see, for example, Brinton and Traugott (2005)) in units such as light verbs (*have/take a look*), and non-numerical quantifiers (*heaps of, loads of*), where the lexical strength of content words has been weakened, raises important questions: how do we assign a multi-word unit to one particular headword, and is it more appropriate to define it in terms of the phrase's individual meaning, or its function? In addition, what criteria should be used for inclusion in dictionaries of these usages that hover between grammar and lexis? Corpus data allows us to identify lexical bundles as they emerge, through frequency of collocation, and to determine the fixity of their form and function. This paper will look at contemporary corpora (primarily BNC and COCA) to identify emerging phrases of the types identified above, and survey a range of general and learner dictionaries of equivalent sizes, to explore how widely these units are recognised, and how the lexicographical challenges they present are dealt with.

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He Papakupu Reo Ture - a dictionary of Māori legal terms (Dictionary/poster presentation)

He Papakupu Reo Ture - A dictionary of Māori Legal terms (LexisNexis, forthcoming, edited by Māmari Stephens and Mary Boyce) is the first comprehensive, although not exhaustive, dictionary of Māori legal terms pertaining to Western legal concepts. It has 2113 entries with usage examples derived from an 8 million token corpus of Māori language, law-related texts from 1828-2009. Although this is a dictionary of terms dealing with Western legal concepts, customary Māori legal terms have formed the core of the dictionary, and the influence and role of customary law in modern legal Māori language is profiled in a way that has never been done in New Zealand and may also be unprecedented among other legal lexicography projects for indigenous languages.

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Charles Chewings' Aranda Vocabulary

In 1931 Charles Chewings (1859 - 1937) collated a vocabulary of Arrernte (Aranda), a language spoken in an area of Central Australia. Possibly the largest vocabulary of any Australian language at the time, Chewings' unpublished manuscript bundles are held at the Barr Smith Library of the University of Adelaide. The paper broadly investigates the motivation for producing such a comprehensive Arandic lexicon at a time when Australian academic interest in the continent's Aboriginal languages and cultures was dawning. It particularly evaluates the numerous and carefully made entries given under *altjira (altyerre)*, an abstract and culturally central Arandic term chosen by the missionaries to denote the Christian 'God'. Discussion over the term's semantic range continues in contemporary discourse (Green 2012). The sensitivity with which Chewings treats the term reveals his awareness of the divisive role of the term within Australian anthropology.

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The lexicon of classical Wik technology

In 1987, knowledgeable Cape York Aboriginal man George Sydney Yunkaporta spent time with the author in the artefact collections of the South Australian Museum. We combed through the older and newer donations that had come from his Wik people via anthropologists, mainly Ursula McConnel (1920s-30s, see McConnel 1953) and myself (1970s-80s, see Sutton 1994). Until then, artefact names in Wik languages were mainly on the published record as consisting of a single word, or a close-knit phrase consisting of a generic (e.g. 'spear') followed by a specific term (e.g. 'fishing', see McConnel 1953). But George was able in many cases to subclassify the artefacts much more precisely than this. His names were seldom single terms, and mostly consisted of two-word and three-word phrases, but also included a number of four- and even five-word phrases such as *kalk yiken iimpenang weykenh lonteth*, 'single-barbed hardwood-shafted composite fighting spear'. In this lexical domain, word order in Wik varieties is anything but free. This paper will attempt to uncover the structural rules governing the sequencing of generics and specifics in the lexicon of Wik technology, and their cultural rationales.

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Phraseological units containing archaic and paleosemantic elements in bilingual lexicographic description

The formation of phraseological units is a process of continuous character: some phrases become obsolete and finally fall out of use, while new ones are coined. Phraseological units can contain lexemes which are never found outside the structure of fixed expressions in a given language, e.g. rare fossil words or borrowings. Such phrases are classified as cranberry collocations.

As phraseology has been developing over centuries, it can be assumed that many historical elements, e.g. lexical or syntactic, are preserved in fixed expressions used in natural contemporary languages. For instance, in the Polish language such phraseological units may contain archaic lexical items (e.g. *po omacku, bez liku*) or inflectional forms (e.g. *mówiąc innymi słowy, za pan brat*).

The aim of the present paper is to discuss the problem of bilingual Polish-English lexicographic description of the Polish phraseological units which contain constituents belonging to two groups of components: 1) archaic words, not used in language apart from being the constituents of phraseological units; such lexical items are not known to the vast majority of native speakers of the modern Polish language; 2) paleosemantisms, i.e. words known to them, but in a different meaning than the one realized in the phraseological unit, which was the standard meaning of a given word in the past. The issue will be illustrated with selected examples of Polish units excerpted from modern phraseological dictionaries. A model of entry for units containing archaic and/or paleosemantic components will be proposed for bilingual Polish-English dictionaries of fixed expressions. It should be emphasized that there are very few Polish-English dictionaries of this kind, vastly outnumbered by English-Polish ones.

The approach adopted emphasizes the need for the inclusion of cultural information. Some constituents of phraseological units are carriers not only of meaning, but also of cultural information, the inclusion of which is beneficial for prospective dictionary users who are learners of Polish as a foreign language at the advanced level. Such phraseographic description improves their command of language, expands the knowledge of culture and raises linguo-cultural awareness.

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The repressed lexical units of the Ukrainian language: Soviet elimination, Post-Soviet comeback

Contemporary Ukrainian language is characterized by its post-colonial state, which is manifested in different ways: on the sociolinguistic macrolevel (in external circumstances), as well as on some microlevels (in the internal structure of the language itself, including its lexis).

As Shevelov notes, in Soviet times the Communist regime didn't limit itself to external pressure on the Ukrainian language (bans in politics, school etc). The speciality of Soviet pressure on the language was intervention into the language system in order to change it according to a mental ideal based on the Russian language. Lists of banned words were made for the editors of press and publishing houses to follow; the words were deliberately excluded from dictionaries or falsely marked as "dialect", "colloquial", "rarely used". The main feature of such lexemes was their formal difference from the Russian equivalents, compliance with specially Ukrainian derivation models (not common for both Russian and Ukrainian languages).

In the post-colonial period the repressed words are being rehabilitated. We should note that this process is much more active in real speech, including media and fiction, than in the codification: the limiting marks in dictionaries are being excluded slowly. At the same time, the prominent feature of late 20th to early 21st century discourse is a high degree of emotionality and categoricity in metalingual statements and discussions (in media and internet) about the repressed words. The supporters of their comeback regard these units as the features of the language as it really is, not distorted by violence, and consider the comeback of such words as part of overcoming negative Soviet heritage. But a considerable part of today's Ukrainian citizens look at the return of repressed words as an artificial activity contradicting real speech practices, a kind of voluntarism based on bad taste and external influences.

The complexity of the polemics on repressed and rehabilitated words in contemporary Ukrainian language is determined by high emotionality, caused by the conceptualization of language as one of the main values in the immaterial sphere of human life, and discontinuity of lingual tradition. Both sides in the discussions mostly use the same axiological opposition—"immanent vs imposed"— but assume essentially different meanings of its components.

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The Biblical word in modern context - signs of revival (poster presentation)

St.-John Perse and T.S. Eliot*, like Ratosh and Volach in Israeli poetry, revive the magic-theurgist aspect of biblical words: curses, blessings, invocations and mainly, creation-by-speech.

Perse's lyric use of biblical terms demonstrates real 'signs of revival' of endangered words. Cantos like "Anabasis", lengthy poems like "Winds", "Seamarks", "Birds", provide examples; among other forgotten terms we find words from Latin, Creole, Arabic and Acadian, used sensually by this cosmopolitan poet (Nobel Prize, 1960). While translating "Anabasis", I was confounded, barely deciphering certain words.

How can one accept the apparent gap between archaic expressions and current language – much more dominant in Perse's poetic voice? The insertion of archaisms within his fluent, prose-like verse seems to intentionally attract the reader to their common use. Rare terms like "*Jabal*", "*nom*" (etymological component of "Deutero**nom**") have an even more endangered meaning (e.g."*adalingue*", rooted in middle-age philology).

My efforts resulted in a happy ending, when I discovered the poet's personal Bible (at St.-John Perse Foundation). My guides were no less than the poet-interpreter, devoted reader of his *Crampon's Bible,* annotated by his own pencil, and Spinoza's philological analysis concerning theophorical terms in Holy Scriptures, annotated by the same pencil. Perse adhered to the philosopher`s devaluation of fixed hyperbola like "God's Word", "God's Spirit" =*"Rouach Elohim"* interpreted as *strong voice; strong winds*: literal rather than metaphysical. Within Perse's polyphonic phrase, the biblical terms (smartly camouflaged) sound quite authentic, containing both literal and spiritual layers, manifestly oriented towards the former. Thus the mere use of lower case in "*golgotha d`ordure"* ("Winds") illustrate "secularization of religious terms" (Yadin and Zuckermann 2009, "Blorit").

Relying on Meschonnic`s definition 'anti-Saussurian' to semiotic-semantic relationship ie: "The physical aspect is the very corps of poetry, speaking through the sensual quality of language", emphasizes the semantic function of the sign transferred through music, rhythm, intonation of the "form-sense" signifier. In this manner, we may conceive the revival of crystallized words, animated by figurative devices like onomatopoeia, alliteration ("*Mer de Baal, Mer de Mammon*"), paronomasia (***Li****a/a****llia****nce),*de-metaphorization and inversion (*"Inmity to Jealous God").* The apostrophe of legendary figures ("*O Sabéenne!*"; "*Lia*!"; *"Vous, Terre d`Abel!*"; *"Terre de Seth"*) followed by vocatives amplifies the vocal orchestration of the modern discourse.

The reader, provoked by the earthly strata of sacred words, shares the revival of Perse's "*Bible de fraicheur*" with him by the very hesitation between figurative and proper sense within a single word.

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A geolinguistic approach: challenges and changes for modern archives and corpora (poster presentation)

Archives and corpora are essential basics to store language materials and are the main containers to store language and make it available as cultural heritage for further research. In this presentation the author will focus on the role of a geolinguistic approach to archives and corpora.

Much information is inherently spatial in dialectology and lexicography: the distribution of a word variant, the areal extent of a specific phonetic type, the movement patterns of morphologic types during time, the spread of a specific semantic realization, the source of a bibliographic reference, the birth location of a collector, and so on. This research will be based on the example of the electronically mapped Database of Bavarian dialects in Austria (dbo@ema), storing the base material of the Dictionary of Bavarian dialects in Austria (WBÖ).

The system developed under the management of the author at the Austrian Academy of Sciences since 2007 consists of four essential parts: 1) a database (MySQL with spatial extension) for the storage of heterogeneous dialect data, 2) a desktop application (Java Swing Tapestry) for editing the data, 3) a Mapping Tool (ESRI Java Script Library / WebGIS) and 4) a Website for publication.

The author will give an overview of the content of the geo-referenced data stored in the database: 1) linguistic data from the area of the Austrian-Hungarian monarchy, 2) bibliography, 3) biographical data, 4) multimedia and 5) the hierarchical network of locations and regions. She exemplifies intuitive data access by maps based on geo-referenced data (c.f. Wandl-Vogt 2006, Wandl-Vogt 2010b). She also discusses the unification of dialect dictionaries and dialect atlases in an online information system in the age of cyberscience (c.f. Nentwich 2003, Nentwich and König et al 2012) and discusses the needs of standardisation and how to improve international standards.

Finally, she gives three examples of a bottom-up approach: 1) linguistic data versus real things: places of finding for dialect entries for mushrooms in the data base and places of finding for real mushrooms in the field (c.f. Piringer et al. 2010); 2) dialectometry and stochastic models aiding validation: the most probable variant at a location due to the interpretation of the lexicographer (c.f. WBÖ) and due to algorithms (c.f. Rumpf et al. 2010); and 3) analytical tools to define dialect relations: methods used could be for example Levenshtein distance (c.f. Nerbonne and Heeringa 2010) and the method described in Praxmarer 2010.

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Inheriting ethnic memory: the importance of creating a revivalistic reference dictionary of the oral history of the Gyalrong-Tibetan minorities in China

Oral history is a characteristic of China's minorities that have a language but no written word. With urbanization, modernization and homogenization there are more and more ethnic groups losing their ethnic socio-cultural memory. The current situation of Gyalrong-Tibetan's oral history can be a case study of this sorry trend.

The Gyalrong-Tibetan area is located in the northwest Sichuan Province, both a Tibetan Region and a Chinese Region. Gyalrong-Tibetan is an important component of Tibetans in China, whose culture is a special subculture of the Tibetan cultural system. Because there are no written characters in Gyalrong-Tibetan, the transmission of its traditional culture has depended on orality tout court.

Gyalrong-Tibetan's oral history is thought to have begun during the 2nd century BC. However, the present situation of its transmission is gloomy. The main ecological reasons include (1) change of traditional social structure and life style in the ethnic region, (2) a large number of young people working in a Chinese rather than Tibetan region, (3) lack of courses in the indigenous language and the loss of heritage knowledge at schools, (4) destruction of traditional oral teaching environment by the implementation of year-round boarding schooling in the ethnic region.

Surveys conducted for this paper in the local primary schools indicate that many students no longer speak the local language. Others refuse to speak in their mother tongue. The local oral culture is severely endangered.

The purpose of this paper is to propose a new revivalistic, Revival Linguistic mechanism for maintaining oral history in a changing social environment: the Reference Dictionary. This study analyses the need of a Gyalrong-Tibetan village to revive their oral history, and explores the constraints and feasibility of lexical models about Ethnic Oral Culture sustained transmission based on the abundant documents and linguistic material.

The focus however is within the framework of Zuckermann's Revivalistics and Revival Linguistics rather than the more traditional documentary linguistics. In other words, this paper suggests that a revivalistic perspective, with a future reclamation of the endangered group heritage at the centre of the enterprise, is superior both ethically and in utilitarian terms to the documentary perspective, with the main goal of simply bookkeeping linguistic material for scholarly purposes.

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Compiling a trilingual dictionary (Western Yugur-English-Chinese) for an unwritten endangered language of China

This paper reports on a project to compile a trilingual dictionary for the Western Yugur language which is a North-Eastern Turkic language. The language has about 2600 speakers, spoken by one of the smallest ethnic minorities who mostly live in Sunan County, located in north-western China. Western Yugur is believed to share the same language origins with the much larger ethnic group, the Uyghur, however it is a distinct language. The modern Uyghur people are mostly Muslim whereas the Yugur people are traditionally Tibetan Buddhist. In addition, Western Yugur is a different language from Eastern Yugur, which is a Mongolic language spoken by around 3000 people.

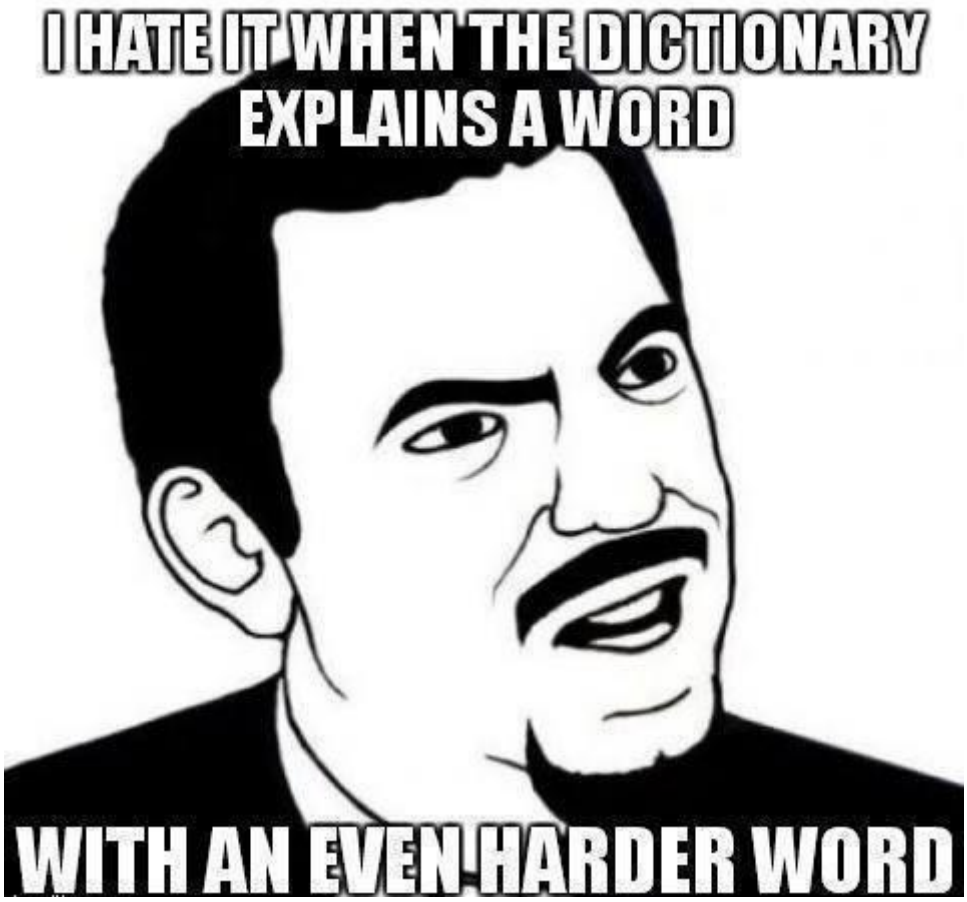
The Yugur language is endangered, as Mandarin Chinese is the dominant language, and young people cannot speak fluently or are reluctant to speak Yugur. 'Western Yugur is one of the least studied Turkic languages' (Hahn 1998). So the principal aim of the project is to create a Western Yugur-English-Chinese dictionary using the methods of modern practical and theoretical lexicography. Creating such a trilingual dictionary will preserve the richness of the Western Yugur language, to hopefully serve as a tool for language maintenance, and to be accessible to both Mandarin Chinese-speaking and English-speaking researchers.

Western Yugur has no official writing system. IPA, which has been used in the few Yugur language research publications, is not easy to learn or use, consequently making it difficult to revitalize the language. For this potential dictionary project, a first step will be to provide accurate IPA representations, and use these to create a practical and usable orthography with the local language communities, which will be adaptable for regional variation.

The dictionary will include a small grammar guide, some classic Yugur folk stories and songs. The format of the dictionary will be both print and electronic; the latter will be web-based with embedded pictures, sounds and videos. Here, dictionary-making is guided by the principle that dictionaries should not be regarded simply as academic catalogues of words, but should be actively used within the communities. Compiling a comprehensive and well-researched electronic dictionary that is easily understood by the local communities will allow for spin-offs which could be republished in parts for a children's dictionary or teaching materials at schools.

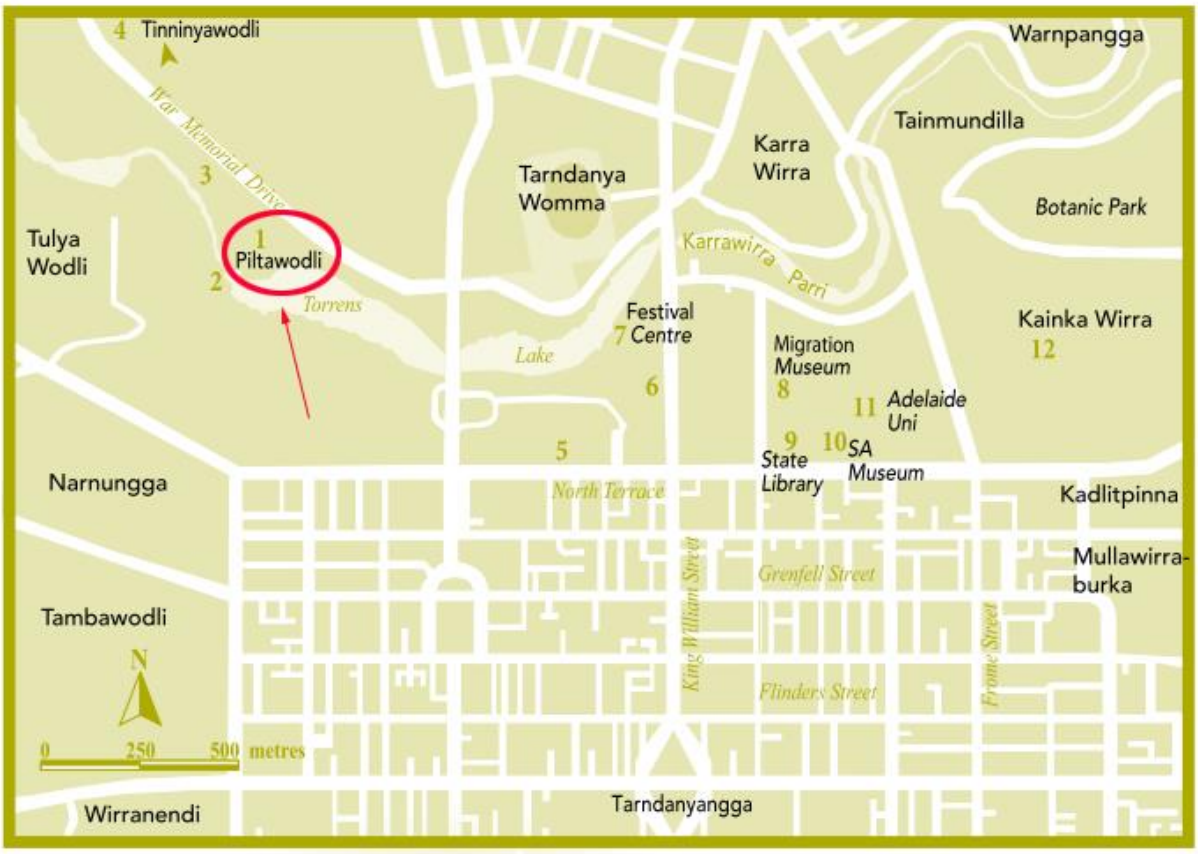
References

Hahn, Reinhard F. 1998. Yellow Uyghur and Salar. In *The Turkic Languages*, ed. Johanson, Lars and Csató, Éva Á. London, New York: Routledge, pp. 397-399.



The dictionary is the only place where Success comes before Work.

Pirltawardli — Where it all began (27 July 2013)



Yaitya Pulthu Tour

Map adopted by Philip Knight and Rob Amery from the Kaurna Meyunna Kaurna Yerta Tampendi Walking Trail Guide, courtesy of DECS and Graham F. Smith Peace Trust.

Meeting Point for the AUSTRALEX "Where it all began", Saturday 27 July 2013, 11am-3pm: No 1 — Piltawodli

Index with change of Spelling in the Kaurna Language since 2010:

1 Piltawodli — *Pirltawardli*
2 Tittappiwodli — *Titapiwardli* (Adelaide Goal)
3 House of missionary Clamor Schürmann
4 Tinninyawodli — *Tininyawardli*
5 Yerrakartarta — *Yarakartarta*
6 Kaurna Meyunna Kaurna Yerta Tampendi — *Kaurna Miyurna Kaurna Yarta Tampinthi*
7 Torrens Lake artwork
8 Migration Museum
9 SA State Library entrance
10 SA Museum
11 Peace Pole at the University of Adelaide
12 Kainka Wirra lake in Botanical Gardens

Whenever in doubt, would you please feel free to call Ghil'ad at 0423 901 808.

AUSTRALEX Adelaide: *Endangered Words, and Signs of Revival*, 25-28 July 2013

Organizers: Professor Ghil'ad Zuckermann and Dr Julia Miller, The University of Adelaide

Thursday 25 July 2013	**Ira Raymond Exhibition Room, Barr Smith Library, The University of Adelaide, North Terrace, City Centre, Adelaide, South Australia, Australia**	
9.30 am – 10 am	**Registration**, Oscar Asbanu, didj and Indigenous percussions, welcoming music	
10 am – 11 am	**Opening Remarks: Professor Mike Brooks**, Deputy Vice-Chancellor (Research), The University of Adelaide **Plenary: Luise Hercus** (in conversation with Ghil'ad Zuckermann): A fifty-year perspective on endangered words and revival: a Golden Jubilee?	
11 am – 11.30 am	Coffee break – Taste Baguette or Grass Roots Café, Level 4, Hub Central	
Location	**Ira Raymond Exhibition Room, Barr Smith Library**	**Room 322, Hughes Building, connected to the Barr Smith Library through Hub Central, level 3**
	CHAIR: Ghil'ad Zuckermann	CHAIR: Julia Miller
11.30 am – 12.00 noon	The lexicon of classical Wik technology (Peter Sutton)	Foreign words and foreign inspired words (Kennosuke Ezawa) (This talk will be delivered in German, with an English translation in a handout.)
12 noon – 12.30 pm	How do you fill all the gaps in the dictionary? Identifying lexical replacement strategies for re-awakening Australian languages (John Hobson)	Phraseological units containing archaic and paleosemantic elements in bilingual lexicographic description (Joanna Szerszunowicz)
12.30 pm – 1 pm	Revival languages and their changing lexica (Jasmin Morley)	Unacknowledged phrases: the challenge to lexicographers in identifying and presenting emerging lexical or grammatical units (Adam Smith)
1 pm – 2.30 pm	Lunch break	
	CHAIR: Jane Simpson	CHAIR: Deny Kwary
2.30 pm – 3 pm	Reviving unique words (David Nash)	Changing worlds, vanishing words: lexicography on the edge (François Nemo and Antonia Cristinoi)
3 pm – 3.30 pm	The reawakening of Craitbul: Barry Blake and the revival of the Boandik language of Mount Gambier (Mary Anne Gale and Barry Blake)	He Papakupu Reo Ture - a dictionary of Māori legal terms (Māmari Stephens)
3.30 pm – 4 pm	Two similar languages, two different dictionaries: a discussion of the Lamjung Yolmo and Kagate dictionary projects (Lauren Gawne)	The repressed lexical units of the Ukrainian language: Soviet elimination, post-Soviet comeback (Roman Tryfonov)
4 pm – 4.30 pm	Coffee break – Taste Baguette or Grass Roots Café, Level 4, Hub Central	
	Celebrating 175 years of Lutheran Missionaries' Aboriginal Lexicography (supported by the **Adelaide City Council**) CHAIR: Ghil'ad Zuckermann (**Room 322, Hughes Building, connected to the Barr Smith Library through Hub Central, level 3)**	
4.30 pm – 5.10 pm	Triple-A: Christian missionaries as preservers of Indigenous languages in Australia, Asia and Africa (Volker Dally)	
5.10 pm – 5.40 pm	They came, they heard, they documented: the Dresden missionaries as lexicographers (Rob Amery and Mary-Anne Gale)	
5.40 pm – 6.40 pm	**Plenary: Michael Walsh**: Endangered words in the Archive: The Rio Tinto / Mitchell Library project	

Friday 26 July 2013	**Ira Raymond Exhibition Room, Barr Smith Library, The University of Adelaide**	**Hughes 322, connected to the Barr Smith Library**
9.15am – 9.45 am	AustraLex AGM	
9.45am – 10 am	POSTERS: Salih Al Zahrani, Guillaume Enguehard, Anne Quandt, Judith Urian, Eveline Wandlt-Vogt	
10 am – 11 am	**Plenary**: **Peter Mühlhäusler**: Producing a dictionary for an unfocused language: the case of Pitkern and Norf'k (Convener: Ghil'ad Zuckermann)	
11 am – 11.30 am	**Coffee break – Taste Baguette or Grass Roots Café, Level 4, Hub Central**	
	CHAIR: Pam Peters	CHAIR: Joanna Szerszunowicz
11.30 am – 12 noon	Outsiders, making big and scary women: lexical fields in Pitkern-Norf'k (Catherine Amis and Paul Monaghan)	Transformations in a slang dictionary (Amanda Laugesen)
12 noon – 12.30 pm	The importance of creating a revivalistic reference dictionary of the oral history of the Gyalrong-Tibetan minorities in China (Li Ya)	The Web and social media as sources of lexicographical evidence for English regionalisms (Paul Cook and Laurel Brinton)
12.30 pm – 1 pm	Language variation in the revitalisation process (Lars-Gunnar Larsson)	The vitality of new Chinese words and phrases (Yao Chunlin)
1 pm – 2.30 pm	Lunch break	
	CHAIR: Michael Walsh	CHAIR: Adam Smith
2.30 pm – 3 pm	Words and traditional environmental knowledge: research and conservation strategies (Carol Priestley)	User's style guide and bilingual dictionaries: the case of Indigenous African languages (Munzhedzi James Mafela)
3 pm – 3.30 pm	Charles Chewings' vocabulary (Clara Stockigt)	Compiling a trilingual dictionary for an unwritten endangered language of China (Norah Xueqing Zhong)
3.30 pm – 4 pm	Endangered 'Danger Island' words, oral traditions and social media (Mary Salisbury)	Revisiting the Javanese loanwords in the OED (Deny Kwary and Rika Novriani)
4 pm – 4.30 pm	Mapping the language – how a dying language loses its place in the world (Dorothea Hoffmann)	Lost words and the changing nature of collecting evidence for a historical dictionary (Julia Robinson)
4.30 pm – 5 pm	Coffee break – Taste Baguette or Grass Roots Café, Level 4, Hub Central	
5 pm – 6 pm	**Plenary**: **Christopher Hutton:** Reclaiming Socio-Cultural memory: creating a reference dictionary of Hong Kong Cantonese slogans and quotations (Convener: Ghil'ad Zuckermann)	
6.30 pm	**Conference Dinner (Scoozi, 272 Rundle Street)**	

Saturday 27 July 2013	**River Torrens, NEAR Red Ochre Grill on War Memorial Drive (a 30 minute walk from the University of Adelaide) Meet either there at 11am (see map above) or in front of the Art Gallery (east of SA Museum) on North Terrace at 10.30am to walk there in a group**
11 am – 3 pm	Pirltawardli: where it all began - lexicography in South Australia (Lunch provided) (supported by the **Yitpi** Foundation)

Sunday 28 July 2013	**Excursion to Port Elliot, near Victor Harbor (a 1½ hour drive from the University of Adelaide)**
11 am	Meet at the Car Park below the Napier Building (University of Adelaide, North Terrace) (transport provided)
1 pm	Lunch – 1 The Strand, Port Elliot (on the ocean)

Registration: http://www.australex.org/; Further details: ghilad.zuckermann@adelaide.edu.au, 0423 901 808