Building (on) a few dictionaries from Asia & the Pacific

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Some useful links:
bit.ly/LacitoMap
https://lacito.hypotheses.org/language-map
http://himalco.huma-num.fr/dictionaries
http://alex.francois.free.fr/AF-Araki-dict.htm

Excerpts from our dictionaries

Language: Teanu (Solomon Is)

~woi okoro [cai woi okoro] PHRAS.VL lit. "poke bamboos": pound heavy bamboos vertically and repeatedly onto the ground, to mark bass rhythms while singing. ♦ Kape ba-woi okoro, bai-oburu ne mane. We shall pound the bamboos and sing songs, in the dancing area. ♦ Bamboos are especially played that way in a musical genre called Buro bula okoro ‘Songs for bamboos’. A handful of musicians are lined up in the centre of the village area (mani); as they pound the bamboos, they sing songs, to the sound of which the dancers dance around them.

~avo [cai avo] VI. (1) be hanging in the air.

~atui [cai atui] VT. (1) make effort upon s.th., have a go at s.th. difficult. ♦ Pe-ka p-atui botu ‘none! Come and have a go at (lifting) my boat!
(2) [no object] try hard. ♦ I-atui i-atui: tae! i-tabo i-le. He tried on and on, with no success, and went back.
(3) [Subord. pe] try unsuccessfully, hence fail, not manage to do s.th. ♦ Ebele ena aña ini tae tamwase, ka ni-atui pe ni-aiu. My body has no strength, I can hardly get up.

ua bale we Ginio [cai ‘bale we Ginio] N. (1) lit. “Ginio’s breadfruit”: Ankle rattle tree.

Pangium edule. ♦ The fruit name refers to an unknown character Ginio.

(2) ankle rattles used in dancing. ♦ Ua bale we Ginio, pi-pine pini. We use ankle rattles to perform our dances.

~avo [cai avo] VI. (1) be hanging in the air.

♦ Uña asodo dapa li-avo ne bonge. Bats hang in caves.

♦ ~la i-avo PHRAS.VT. lit. "take s.th. it hangs": hang, hook s.th.. ♦ Le-la i-avo korone nara i-sabu. We must hook (the bait) firmly for fear it might fall off. ♦ Morph: The sequence ~la i-avo is sometimes contracted into a single verb ~laavo* ‘hang, hook+’.

(2) be located above. ♦ Telau i-avo boso iawo. The cupboard is located above the fire.

(3) lit. "head is hanging": (head) feel dizzy.

♦ Baso ene i-avo. (drinking kava) I’m feeling dizzy.

Chewing areca nuts (~kanu)

Vanikoro is, with Tikopia, the world’s easternmost place where the chewing of areca nuts is a traditional practice. People go in the forest to pick (~oli) areca nuts (buioe), and pinch (~kidi) betel leaves (puluko). The two elements are then mixed with lime (avo), and chewed together (~kanu) until feeling dizzy (see ~avo).

(4) [boat+] float, stay afloat (vs. sink). ♦ Továstri ka i-avo ka i-tab’ i-le. The ship remained afloat, and began its way back.
Some speech verbs \( \sim \text{vete}\)

\begin{align*}
\text{~vete} & \quad \text{say, mention} \\
\text{~vete piene} & \quad \text{talk, speak} \\
\text{~mo} & \quad \text{tell s.th.} \\
\text{~atevo} & \quad \text{tell s.o.} \\
\text{~wasi} & \quad \text{give away \( \sim \text{s.o.} \)} \\
\text{~wavo} & \quad \text{denounce publicly} \\
\text{~kilase} & \quad \text{address s.o.} \\
\text{~ko} & \quad \text{say, think} \\
\text{~vodo} & \quad \text{think}
\end{align*}

Erythinas and calendars \( e \text{bieve}\)

Noma, \( e \text{bieve} \) nga calendar adap. Pe ka mana dapa ka li-ovei li-ko ka li-ka ne to \( e \text{bieve} \). ‘In the olden days, Erythrina flowers would serve as a kind of a calendar. When people would see its flowers had come out, they knew they were in the middle of the year.’

The annual flowering of this tree was traditionally a marker of the yam-planting season. This correlation accounts for the colexification between the two words, \( e \text{bieve} \), ‘Erythrina flower’ and \( e \text{bieve} \), ‘year’.

e \text{bieve}\ [\text{em} \text{bieve}] \text{N.} \text{Indian coral tree.} \text{Erythrina variegata; E. indica. Read: Ross (2008:159, 257).}

e \text{bieve}\ [\text{em} \text{bieve}] \text{N.} \text{yearly season, year.} \text{ne to \( e \text{bieve} \) in the middle of the year} \sim \text{e \text{bieve}} \text{2005 in 2005} \sim \text{e \text{bieve} iote k’ awoi ponu last year} \sim \text{E \text{bieve} iono tivi? \text{how many are your years?}} \text{How old are you?} \sim \text{Etym.} \text{This noun is etymologically named after the yearly flowering of the Erythrina flower \( e \text{bieve}\).}

~vete \[ \text{fete} \] \text{vt. say.}

\begin{enumerate}
\item \[ \text{Object NP or direct speech} \] \text{tell, say, declare}
\item \[ \text{s.th.} \] \text{Pi’ one \( i \text{-vete} \) \( tae \). My grandfather never told me.} \text{Pon \( i \text{-vete} \) \( i \text{-ko} \) ‘Wako!’ So he said ‘That’s fine!’}
\item \[ \text{mention} \] \text{Na tekapola pe li-vete na? Is this the giant whom people keep talking about?} \text{iote \( \text{pe eo a-vete ponu, \text{i-wene ne mue \text{‘none}. The one you were mentioning is in my home.}} \text{Ka ni-mui pe ni-vete temotu aplaka. I forgot to mention the small islet.}
\end{enumerate}

Language: Mwotlap (Vanuatu)

kakamoy \[ \text{N.} \] \text{1. Myth- Dwarf: a mythical, elf-like creature looking like small people, and living in community in the wild.} \text{A folk etymology links their name to \text{kaka moy moy}. \text{lit. ‘talk grumble’, with reference to the gibberish supposedly spoken by these creatures.}

Dwarves in the bush \[ \text{Kakamoy} \]

Ige kakamoy \( \text{ké totoq lè-mèt siso lè-lè, wa kéy et \text{tagtaghiy té kéy. Kéy ququleg la-gayga a la-maltow. Yatkelgi kéy \text{be-ti}n vêh n-\text{et}, yatkelgi tateh. Ba kéy et matmat te: kéy no-togtq lap \text{èvè qele anen.}} \text{The Kakamoy live in the forest or in caves, and never wash. They like to swing on vines in the bush. They are sometimes kind to men, but not always. They are immortal, and eternal.}

\(2\) \text{rare} \text{dwarf, midget.} \text{Ké na-kakamoy. He/She’s a midget.} \text{Cf. Kakamora ‘mythical creature \text{in Makira, Solomon Is’}.}