

Challenges for Tool-makers

Challenges to Transcription in Languages other than English

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“Simply the finest crowdsourcing manuscript transcription software on the planet”

That's a quote by Max Spiegel, who runs Zeprapedia, Philip K. Dick's Exegesis, at Penn State. He's one of many people running collaborative transcription projects on FromThePage.

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“At it's best, crowd-sourcing is not about getting someone to do work for you, it is about offering your users the opportunity to participate in public memory.”

Trevor Owens

Senior Program Officer, National Digital Platform,

Unicode support is not enough!

Text direction/orientation

Community control

Interface language

كتاب ديسقوريدس في موادّ ʿilāʾ [48r] (106/380) ديسقوريدس (Dioscorides) العلاج

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- [1] المغصّ والثّفح وَقد يقطعان القيء الَّذي يعرض من طَفُو الطّعام
[2] في المَعْدَة ويمسكان البطن ويُدْران البول ويُسكّتان
[3] القَواق وَإذَا أُدْمِن شُرِب الشّيت أَصْعَف البَصَر وقَطَعَ المنى
[4] وَإذَا جلسن النساء في طَبِيخه انتَفَعن به من أوجاع الرّحم وَإذَا
[5] أَحرق بذره وتَصَمَّد عَلَى البواسير الثّابتة قلّعها
[6] كُومِينون وَهُوَ الكَمُونُ البُسْتَانِيّ

كتاب ديسقوريدس في موادّ الجوارح Kitāb Dīsqūrīdis fī mawādd al-ʿilāj [106/380] (106/380) ديسقوريدس (Dioscorides) العلاج

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- [1] المغصّ والنُّحْ وَقَدْ يَقْطَعَانِ الْفَيْءَ الَّذِي يَعْزُصُ مِنْ طَقْوِ الطَّعَامِ
- [2] فِي الْمَعْدَةِ وَيَمْسُكَانِ الْبَطْنَ وَيُدْرَانِ الْبَوْلَ وَيُسْكِنَانِ
- [3] الْقَوَاقِ وَإِذَا أَدْمَنَ شُرْبُ الشَّبْتِ أَصْعَفَ الْبَصَرَ وَقَطَعَ الْمَنِيَّ
- [4] وَإِذَا جَلَسَ النِّسَاءُ فِي طَبِيخِهِ انْتَفَعْنَ بِهِ مِنْ أَوْجَاعِ الرَّحِمِ وَإِذَا
- [5] أَحْرَقَ بَذْرُهُ وَتَضَمَّدَ عَلَى الْبَوَاسِيرِ الثَّابِتَةِ قَلَعَهَا
- [6] كُومِينُونَ وَهُوَ الْكَمُّونُ الْبُسْتَانِيُّ

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東大寺六宗未決義

合六條

一。嬰三乘共教菩薩廻入一乘位。法藏師說。怒汙若依疏文。速入。不童極遲立人。至一地前十回向位皆悉廻竟。更。隨地不一迴入一△也。若依一五教文。彼求牛人已出界外一故。不同。夫另至未。露地大白牛車。故。不同。二乘至自位究竟處故。後皆進一入別教一乘一老。何位名為自位究竟處。此義云何。

二。壽命品云。以娑婆一劫一於一極樂世界。爲一晝夜一者。劫數不同。若就一一何劫。以爲一一劫。此義云何。

三。第十地受位分所說受職相。有大乘師說。自受用身佛成道相。按論。即是取於現報益相。◎後報益相此文相違。如二水與火。此義云何。

四。又終南山儼法師釋。受職菩薩位在。第三禪據一外

1

華嚴宗未決文義如左。

合六條

六宗者。花嚴。法相。三論。成實。俱舍。今一不載之而是律宗歟。

一。明三乘共教菩薩廻入一乘位。法藏師說。云云依疏文。速入。不童極遲立人。至一地前十回向位悉廻竟。更無證地不廻入人也。若依五教文。彼求人。已出界外故。不同。凡夫乃至未得露地大白牛車故。不同。一乘。至自位究竟處故。後皆進一入別教一乘者。何位名為自位究竟處。此義云何。

二。壽命品云。以娑婆一劫。於極樂世界。爲一晝夜者。劫數不同。若就何劫。以爲一劫。此義云何。

三。第十地受位分所說受職相。有大乘師說。自受用佛成道相。按論。即是取於現報益相。以爲後報益相。文相違。如水與火。此義云何。

四。又終南山儼法師釋。受職菩薩位在第三禪據

Community Control

Standing Rock institute passes Dakota, Lakota language from fluent elders to younger generation

Written By: Natasha Rausch | Jul 5th 2019 - 7am.



Denny Gayton teaches Lakota Dakota language speaking lab on Monday, June 24, at the Sitting Bull College in Fort Yates, North Dakota, on the Standing Rock Sioux Reservation. Natasha Rausch / The Forum

STANDING ROCK SIOUX RESERVATION — Sunshine Carlow is racing to build a generation of fluent Lakota and Dakota language speakers before it's too late.

Carlow, 40, helped lead a three-week Dakota/Lakota Summer Institute at the Sitting Bull College in on the Standing Rock Sioux Reservation.



J Gibson 12 months ago

I think Dunghutti is too far north for Howitt to have recorded. Must be another word...

CoreyTheatre 11 months ago

Murawin is a 'spear-thrower' it Kuli(ny) wurrung.

This is magic for catching Kangaroos and needs to be marked as sensitive/restricted.

The word transcribed below the line as [Iajoomony?] is 'jajawrung' which is the Kulin language DjaDja wurrung.

'[Iajoomony?] blacks caught an old man for [game?]' should be 'jajawrung blacks caught and old man from Yarra' (catching people for 'game' is not an Aboriginal practice)

J Gibson 11 months ago

Thanks Corey. I'll make a note on the restriction. The group needs to come up with a way of limiting access to pages in the collection.

Interface Language



Origin of the museum

The origin of the AfricaMuseum dates back to the Brussels **International Exposition of 1897**.

At King Leopold II's behest, The 'Colonial Section' of the exhibition was moved to the '**Colonial Palace**' in Tervuren. The exhibition halls were home to naturalised animals, geographic samples, commodities, Congolese ethnographic and artistic objects and art objects created in Belgium. An African village was recreated in the park and this was home to Congolese individuals during the day. Seven of these Congolese died during their time in the village.

Leopold II saw the museum as a **propaganda tool** for his colonial project, aimed at attracting investors and winning over the Belgian population. It was in 1898 that the temporary exhibition became the first permanent museum of the Congo. The institute has always served the dual purpose of a museum and scientific institute.



Dieter Van Hassel, Royal Museum of Central Africa

“For this target group, we would really need to have the interface in French. Otherwise, we would ask the people to work with a tool in a language they don’t understand.

Having French content with an English interface wouldn’t be too much of a problem for an audience that is fluent in both languages, but from the experience we have **no, this is not the case with our Congolese partners.**”

Thanks!

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