



NZWords

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EDITORIAL

NZWords 10 is comprised of articles and comment from contributors old and new. Jan Bunting, a volunteer wordsleuth at the Centre and new to contributing, has spent some months happily delving into old newsletters on the ancient topic of geology. Unearthing both technical and colloquial terms, she shares her experiences in an article she's dubbed **Rocks Rock**. John Macalister, a frequent contributor, examines the increasing numbers of terms from te reo Maori in the domains of cuisine and consumption. Pete McDonald, writer, walker, and mountain-biker from Dunedin, comments on the rhetoric associated with the debate of walking-access on private land, collected while writing a paper on the government's preparation for a change in legislation on access rights.

Desmond Hurley, now deeply involved in the final research for his personal publication on the Gallipoli campaign, provides Part II on his poozling for poozle, while PhD Fellow Cherie Connor provides a glimpse into the net she is casting in her project on marine harvesting.

We also consider the half-life of the **Southern Man** as a term that has been slippery and evasive but, seemingly, is here to stay.

The second annual award of a copy of *The New Zealand Oxford Dictionary* for a Year 13 New Zealand English research project has been made to Selina Powell, a student of Wellington High School. Her work, an impressive project entitled 'The Gradual Process of Welcoming Te Reo Maori into New Zealand English', was selected from eight entries for the award. Details of her work, and that of other applicants, are provided on Page 8. Carolyn Deverson, the winner of the competitions in NZWords 9, receives a voucher for Oxford University Press publications to the value of \$100.

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Editor, NZ Words
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Rocks Rock

DIGGING WORDS FROM NEWSLETTERS OF THE GEOLOGICAL SOCIETY OF NEW ZEALAND

JAN BUNTING

Since the University of Auckland's Professor A. R. Lillie died in 1999, his daughter, Anna Adams, has made his collection of Geological Society newsletters available to the Dictionary Centre. Professor Lillie's geological newsletters were appealing because of their extended New Zealand focus. Stretching over fifty years and written largely by New Zealanders about this country, they would prove to contain a succession of specifically New Zealand words, a most collectable commodity at the Centre. As 'volunteer reader' over the last year, I have had the pleasure of reading every one of the 117 newsletters and poozling for words that may be particularly ours. The involuntary part of this task has involved delight, a growing fondness for the geo-bod, incidental learning, and even occasional disquiet. It is distinctly disquieting to be reminded of the 1970s fashions that coincided with the years when the newsletters first began to include photographs. There are the hairstyles of course but more troubling are the very antipodean **walk shorts**, worn with short-sleeved shirt and tie above and long **walk socks** up to bare knees below. But sartorial trends are the least of it. Let me explain.

The geologist is different. *How many years can a mountain exist, before it is washed to the sea?* Bob Dylan asked the question in his un-writable twang and answered it himself with the vaguary¹ that 'the answer is blowin' in the wind'. He may or may not have been thinking of loess and global wind patterns. Geologists do have measurable answers to such questions. True, their answers utilise time scales of whopping dimension, but answers they do have. In May 1985, HW Wellman wrote in the Geological Society's Newsletter 68 about the 'evolution of the North Island during the last 32 million years'. Such a big number! But it was a figure of specific intent, being explicitly both less and more than other large figures daunting to the non-geologist. The geologist sees things differently. When the geological team goes out to tap – literally – the secrets of rocks and stops for lunch, there is a particular way of describing the view. As it stretches beyond the grassy picnic spot, the named syncline will sweep a nominated number of metres in a specified compass direction with outcrops of certain rocks and evidence of recognisable ground movement from a blush-inducing incidence of upthrusts and cleavages (some slaty) to **strike-slips** and subsequent sag-ponds. A very mild version of this phenomenon is found in Douglas Campbell and Peter McIntosh's description of an Otago trip in 1989:

The party drove through the Hokonui Hills and had a shirt-sleeves lunch on Bare Hill, 753 m, the highest point. The Southland Syncline was laid out before us along with Stewart Island, Bluff Hill, Hump Ridge, as well as points north and west.

It was the term **shirt-sleeves lunch** that was recorded for the database.

The earliest newsletters of the Geological Society appeared on cream and fibrous

foolscap, the text produced by typewriter and Gestetner technology. Newsletter 63 in February 1984 was the first to be produced on a word processor. It was that same year that advertising was seen for the first time in the newsletter – '\$30 per page or part thereof.' By 1978, there were line drawings reproduced in the slim booklet-form newsletters, and that year R. J. Norris's News from the Geology Department of Otago University mentioned a research grant to purchase a *floppy disc* for use on the microprobe computer. In 1989, the editor, Bruce Hayward, wrote about the new electronic mail communication by which 60% of Newsletter 84 had been received. He referred to it as 'the computer mail system' and, touchingly now, copied to text the 'pathway taken by an item from Auckland University' to him. The most recent newsletters in Professor Lillie's collection are slick publications on shiny paper with light card covers and a plethora of clear photographs and diagrams, all delivered, of course, by electronic means, with editing adjusted by email negotiation.

The geological word-mining process is delivering a wealth of words that range from the technical to the supremely vernacular. The easiest New Zealand words to spot are words from te reo Maori, words that have gained Latin endings for their use in the stratigraphic lexicon to describe ages and stages of rocks. **Nukumaruan** is one of these and, attractive for the way those two languages merge easily on the tongue, it is in company with such gems as **Taranakite**, **Muruhikian**, **Pikikiruna schist**, **Tuhuan**, **Oretian**, and **motukoreaité**. Turned in the mind like stones in the hand, many of these words are carefully dubbed toponyms, words derived from place names but taking off independently of those places. Geological toponyms derived from English place names are not always as quick to take the eye as their Maori counterparts, but serve the same ends in the lexicon: **Castlecliffian** or **Parnell granite** illustrate this. There is a lovely story in Newsletter 113, July 1997, written by Alan Beu and Roger Cooper on the retirement of Ian Keyes that provided a citation for the toponym Wairakeite:

Ian must be one of the very few who remembers the background story to how the NZGS came to move to Lower Hutt. He tells the story of Alfred Steiner (Petrology) meeting the Minister of Science during his visit to NZGS in 1956 or early 1957, and showing him a glass phial of the newly discovered mineral, *Wairakeite*, which he had in his pocket. When the Minister asked why on earth he was carrying such a valuable thing in his pocket, Steiner replied that it was safer with him than leaving it in the old wooden building at 156 The Terrace, which was a terrible fire risk. Three months later the Government Accommodation Board offered NZGS the new State Insurance Building in Lower Hutt!

Wangaloan is a charmer whose shape shows unusual Anglicisation in the spelling of a Maori place name followed by the addition of a Latin ending to identify a particular geological age



or stage. Does it echo a southern burr in the early transcriber? In Newsletter 21, October 1966, mention was made of a paper by I. L. Daniel, entitled 'Wangaloan Strata in the Brighton-Abbotsford Area'. Reference to this paper is still the first hit on Google New Zealand pages in 2006. Letters and editorial debate in the newsletters show that periodically many of the toponyms that are used to describe stratigraphic ages and stages are under pressure to be changed; this is metamorphic indeed, but the situation is steadily stabilizing through the continual updating of the New Zealand stratigraphic lexicon.

Not all the Maori words in the newsletters are toponyms. Who could resist a **taniwhasaurus**? Or a **Tylosaurus haumurensis**? In December 1970, Newsletter 29, the Canterbury Museum News noted that 'Hector's two species of mosasaur, **taniwhasaurus oweni** and **Tylosaurus haumuriensis**, are regarded as valid'. The Maori components snuggle into these quasi-English/Latin terms with illusory ease. Less glamorous but as finely defined is a term like **puhoehoe**; in June 1970, Bruce Hayward writes of 'flat lying "**puhoehoe**" flows that bury the relief and have smooth, ropy or festooned surfaces.'

Apart from those easily spotted toponyms, technical terms, and words with Maori components, New Zealand-specific terms are turning up in steadfastly functional as well as enchanting settings. They range from the pragmatism of **ashing**, **ice-rafted**, or **cut-ups** to the quaintness of **jolly riders**, **fudge factor**, or **steamboat**.

Ashing is a process easy enough for a New Zealander to comprehend, as is **ice-rafted**.

The *Antarctic Dictionary*² lists **jolly** (a particular type of jaunt from the base), and **jolliers**, but not **jolly riders**. People seem to know what **fudge factor** means, but it is not yet well recorded. **Cut-ups** are apparently chunks of larger maps, produced separately for more convenient use. As for **steamboat**, its single citation may not gain it a place in the lexicographic stratum of the Dictionary Centre's database, but its meaning is unforgettable. Writing in Newsletter 66 of October 1984, Ray Gordon recalled a time past when he had boarded in Greymouth: 'On the first few mornings I was offered a "**steamboat**" which consisted of a cup of tea with a teaspoon of meths, which is, I am told, a rather stimulating way to start the day.' Gulp. I wonder if I missed many good terms as I recorded fizzers or even typos thinking they may be very special terms. *Biolent* is one of those – for just one moment I wondered if this could be a new type of bio-event. Having drawn attention to error, it is timely to remark that the aforementioned geo-bod writes with a verve and accuracy that should have been no surprise and that the secretarial input, essential until the advent of electronic transfer of text and the magic of the delete key, is humbly precise. A cheeky gremlin asks if I would

know the difference with a word like my favourite **phreatomagmatic** – a manner of volcanic activity involving great heat and water.

There is evidence of mood and magic in the realms of geology and perhaps no clearer demonstration of both at once appears than in Paul Froggatt's article 'Bored Rocks at Red Rocks: Scientific Reserve Attacked', Newsletter 93 of August 1991. Once it is realised that in spite of the hugely extended time frames of geology, this boring is not so much ennui as the discovery of **boreholes/bore-holes/bore holes** in the rocks at Red Rocks, then one is impressed by the anthropomorphic term 'attack' and readies for tales of slaughter. Well, 'Anger, embarrassment, dismay, were followed by more logical thought. Bloody **paleomagicians**!!!! But wait, surely these samples were not taken by any self-respecting **paleomagician**'. Point taken; it is like whether a real gardener would nick a bit of plant life from the Botanic gardens – you mustn't ask. But the word-miner is still wondering about **paleomagicians** with or without self respect. *OED* is not saying. A. R. Crawford says a little in Newsletter 49 of May 1980, but he too brings in a certain medieval mood that detracts from and belies true meanings: '**Paleomagicians** were present in force though one well-known prima donna seemed remarkably silent and disappeared one day in a Government plane only to return to find that the Earth had expanded in his absence so he had to land at Paraparaumu.' Are you starting to see how it is that geologists are different?

The humour is appreciated; a bit wry if not awry. When a geologist talks about **plonk structures** that is *not* meant to be funny or scatological; when in November 1968, Newsletter 26, MG Laird writes of geology observed in Lapland, it seems without a flicker of jest that he states that "**Plonk**" structures are occasionally seen, suggesting that at least some clasts were dropped from above, an observation compatible with the ice shelf rafting of glacial detritus. Then one can return to that surely serious term **phreatomagmatic**; it is November 1982 when Dave Francis writes in Newsletter 55 that at the conference 'Bruce Houghton got himself covered in White Island tephra while investigating cycles of **phreatomagmatic** and strombolian activity which have occurred sporadically in the crater since 1976.' It is the same Dave Francis in the same article who alludes to the serendipitous relationship between geology and liquor: 'They converged from Dunedin and Otago, Christchurch and Rotorua, Wairakei and Lower Hutt, Nelson and Huntly, to the old MOW **single men's quarters** at Turangi, and quickly got down to some well-lubricated get-togethers in the daylight saved sun.' Much as 'daylight saved' is appealing, the citation taken from this sentence was **single men's quarters**. In that same newsletter, S. D. Weaver reports in rocking style on the

Volcanological Workshop held in Turangi the previous year: 'I spied Colin Wilson high up on the crater wall preaching the difference between accretionary **air-fall** lapilli and chalazoidites.' And here our word was **air-fall**, which appears variously and sometimes contentiously as **air fall**, **airfall**, and **air-fall**.

Although he may have been unaware of this, Bob Dylan's **phreatomagmatic** rise to fame occurred in the Geological Society of New Zealand's second decade, which in geological terms is pretty much synchronous. The New Zealand Dictionary Centre at Victoria University has an even younger history, mining and conserving New Zealand words for less than a decade, or scant seconds in geological time. The Centre's study of the words used in New Zealand's Geological newsletters draws focus to a trio of attributes of our national lexicon that New Zealanders know without conscious thought. Our version of English is distinguished by our use of te reo Maori, it is informed by our boisterous landscape, and it is coloured by our proximity to the Antarctic. My nanoseconds in the Centre have been enhanced by the sad delight of coming to know Professor Lillie only after his death. It has seemed a privilege to pore with my fingers and mind through the pages he read and on which he occasionally wrote. He wrote articles, yes, and elegantly, but more often rather terse comments and under-linings with ballpoint pen upon articles that took his interest for reasons better and worse. Within the newsletters, the technical papers, reports and reviews, the obituaries, the editorials and the letters, and always the regional news, have charmed and informed while providing a wealth of terms for lexicographical conservation.

The times they might be a-changin', Bob, but I've found it's a very slow process with rock of the geological kind. However, closer to home something has changed rather quickly, so that now over coffee, and without any disquiet at all, I will indulge first in an article about faulting, subduction, and deep-slab earthquakes, and then in the one about Permian to Pleistocene foraminiferal biostratigraphy.

¹ Not in *OED*; something which is defined by its vagueness.

² The *Antarctic Dictionary*. Bernadette Hince; CSIRO Publishing, 2000:196

Trawling the Sea of Change

CHERIE CONNOR

As a PhD Fellow at the New Zealand Dictionary Centre, I am conducting a diachronic study of words specific to New Zealand English that relate to the harvesting of the marine environment from 1795 until the present. This involves looking closely at our notorious whalers, as well as tracing the story of an industry with social, cultural, and economic significance. The following discussion focuses on the findings from a single data source: the *New Zealand Official Year Book*.

Systematically examining a continuous source for distinctive New Zealand vocabulary has the potential to provide insights into lexical change over time. One useful source for such purposes is the *Official Yearbook*. First published in 1893, it continued yearly (with minor exceptions) until 2000, when it became a bi-annual edition. The *Yearbook* was a progression of the popular *Official Handbook of New Zealand* of 1875, which aimed to give those considering moving to New Zealand an idea of its character. This focus remained with the 1966 volume stating that 'the Official Yearbook helps present New Zealand to the world in which this country has expanding interests'(iii). It gradually altered its focus, hoping to provide a reference work 'aimed at the non-specialist' (*New Zealand Official Yearbook*, 1977: iii) for use both within and outside New Zealand. It offers then a good opportunity to examine lexical change in an official context. A look at the Fisheries section of each of the 104 editions reveals some interesting lexical developments, which in turn reflect linguistic, social, and cultural changes.

A notable linguistic phenomena is the rise of the acronym and initialism. In researching English word formation, Cannon (1987) found that 'letter words' are a reasonably recent process whose presence increased significantly with the Second World War and has been increasing ever since. In this particular source, letter words do not appear until the 1970s (with **EEZ** – exclusive economic zone), but then they keep coming. With many of these, including **QMS** (Quota Management System), **TAC** (total allowable catch), **MAF** (Ministry of Agriculture and Fisheries), **MFish** (Ministry of Fisheries), **PRESA** (pre-settlement assets), and **ITQ**¹ (individual transferable quota), the phrase occurs first and the acronym is introduced in the following years. For example, in 1988 we find 'the total allowable catch is revised by MAF scientists each year' (567) and not until 1995 do we see 'The catch limits, known as Total Allowable Catches (**TACs**) ... are reviewed annually' (443–51). In 2002, we simply have 'the **TACs** and **TACCs** for these stocks are reviewed each year' (442). An ever-increasing use of multi-word phrases creates a need for a handy abbreviated version, which acronyms have the potential to provide. Hence, it may be that once the phrases mentioned above were used enough, an acronym was coined to shorten them. They also have the potential to hide the original words in the phrases from the

outsider. Interestingly, all of the acronyms found in these volumes are related to the regulation of marine resources and the bodies that manage them, and it may be worthwhile to examine whether it is in this legislative area that acronyms are most productive.

There are also some interesting battles for currency of the names to describe fish with more than one common name. Notable are interchanges between **hapuka/groper**, **crayfish/rock lobster**, and, to a lesser extent, **paua/abalone**. **Crayfish** enjoyed exclusive usage until 1969 and was used in a variety of forms: **crayfishing**, **crayfishing vessels**, **crayfish tails**, and abbreviated to **cray** in **whole crays** (1950: 385). However, in 1970, **rock lobster** is introduced in brackets or offered as an alternative label. The following sentence appeared also in the previous year but without the **rock lobster** alternative: 'exports are relatively limited, except for **crayfish** or **rock lobster**' (1970: 457). In 1971, it is **crayfish** that is relegated to the second position or put in brackets, while in the following year **crayfish** is used only once in the fisheries section. It was a rapid linguistic decline for crayfish in this official document! During this time, the USA was the major consumer of New Zealand crayfish, providing a very lucrative export market for tails in particular. As the American label is **rock lobster**, it is likely that the name change in New Zealand was prompted by market influences. Adopting names, which because of their exoticism, style or in this case familiarity appeal to the target market, can be an impetus for lexical change (the incident in the 1990s when a fish from the cardinal family, which was not well known to New Zealanders, was labelled with the more familiar sounding **deep sea groper** by some seafood retailers appears to be an example of deliberate misleading). Yet, it's clear that while the transition to **rock lobster** in this official source seems complete, it won't stop average Kiwis from fishing for **crays** or cracking open **crayfish tails**.

The use of **hapuka/groper** follows a less linear pattern. Until 1917, **hapuku** is the only name offered. From this time the use of **groper** occurs when used in conjunction with many South Island towns in a chart that describes port catches. However, there are inconsistencies in the ports of which **hapuku** or **groper** is used. For example, **hapuku** appears in Blenheim, in 1921, but **groper** appears in 1923. Also, in some years – for example, 1924 and 1928 – **hapuku** is employed for all ports. In later volumes, where port by port catches are no longer given, the national table includes **hapuku**, **groper**, and **bass** as options, but in 1980 (422) we find that the 'principal species taken by longline are **groper** (*Polyprion oxygeneios*) and ling', with no mention of **hapuka**. The regional variation in the use of these two names has long been acknowledged, but in the *Yearbooks* the choice of label is characterised by inconsistency and may be based on the whim of the section's

editors or contributors. When one label has been unable to dominate, even within a single text-type, the result can be confusing to the uninitiated.

It is interesting to note that even within this single source, context may play a role in the selection of the label when more than one is available. Variation occurs with **Bluff oysters**. Referred to as **Foveaux Strait** (first appearance 1917: 500) or **dredge oysters** in these volumes, there is an exception for the photo caption; 'Invercargill mayor Tim Shadbolt enjoys **Bluff oysters**' (2002: 448). This seems an apt selection when used in conjunction with the well known patron of the deep south. **Paua** dominates **abalone** as the label of choice throughout the *Yearbooks*. **Abalone** is introduced as an alternative in 1982, but is used infrequently. However, in 1997, we are told that 'Sealord has a substantial shellfish business which processes and markets mussels, **abalone**...' for export markets (471). In this instance the business capabilities of the company are being emphasised and the label chosen to name **paua** is the one with greater international currency – **abalone**. Similarly, discussion of New Zealand's most valuable crustacean in terms of trade is always as **rock lobster**. However, a caption for a photograph in the 1994 volume declares 'undersized **crayfish** seized' (381) where the business and export of **crayfish** is not being emphasised. There is certainly regional variation in the usage of some fish names, but the selection of labels may also vary according to the context in which they are used and the feeling we wish to evoke.

In addition to the renaming of existing items are the new labels that emerge with new discoveries and inventions. New Zealand was slow to get into the deep water trawling fishery, so it no surprise that the equipment for this is not a source of New Zealandisms in the *Yearbooks*. **Bongo nets** and **mocness open-closing nets** are used in other varieties of English. Yet, there are a number of terms specific to New Zealand that point to the increasing importance of aquaculture. The appearance in 1930 of **cap-stone** – a stone on which oyster spat is grown – emerges after some years of oyster farming. The duration of this is short lived and in 1970 **spat-stick** and **spat-stick catching programme** emerge, reflecting new innovations in the industry. **Aqui-S** (a natural product used to anaesthetise farmed fish before harvest) is a New Zealandism that reveals an increasing focus on developing humane methods in the growing aquaculture industry. The cluster of New Zealandisms in this area serves to indicate to a field in which New Zealand shows innovation.

As well as lexical change, endurance also tells a story of New Zealand's coastal history. The distinctive use of **shore** in various combinations to refer to the whaling fishery has a duration that would surprise many people, especially given our current prominence in anti-whaling debates. The 1893 volume states that the whaling 'industry is not a great one at



Trawling the Sea of Change

CONTINUED...

the present time, being only carried on by a few **shore parties** – groups involved in whaling from a land base–, the export for 1892 having been: Whale-oil-sperm, 3,100gal.; black, 1,572gal. ; whalebone, 29cwt'. Yet, it did carry on. In 1940, we are informed that 'there is now only one **shore station** in commercial operation, that in the Tory Channel, Marlborough Sounds' (1940: 490) and whale exports are commented on until 1966 when the cessation of **shore-based whaling** is announced (it ceased in 1964). Today the New Zealandisms associated with whaling, such as **whalewatch**, are not to be found in the fisheries section of the *Yearbook*, but rather in the tourism section. The longevity of the whaling fishery in New Zealand from first European settlement until the 1960s, and our continued interest in whales apparent in sightseeing and in opposition to current whaling, is a rich story on which lexical study can offer one form of illumination.

One of the most striking changes throughout the years lay in the presence of Maori language in the *Yearbooks*. Macalister's claim (2005) that the presence of Maori vocabulary items appears to be increasing in non-material or cultural areas is strongly supported here. In the early volumes, Maori labels were given to a considerable number of fish, including **hapuku**, **tarakihi**, **moki**, **aua**, **patiki**, **kahawai**, and **kokopu**. In the case of **aua** and **patiki**, the labels were replaced with **mullet** and **flounder** respectively by 1911 and were never appear again. Hence, there appears to be a lessening in the use of Maori. In the early days of settlement, Maori were dominant in the catching of fish both as a source of food and for trade. Many of the fish that settlers encountered then would have been through Maori fishers and it is unsurprising that many names were given in Maori. However, from the 1860s the settlers began to dominate fisheries, supported by regulations that limited Maori fishing and this may be reflected in an increasing loss of Maori names as common currency for fish.

However, from the early 1990s, the use of Maori began to expand and, more importantly, to diversify. While

in early volumes the use of Maori is restricted exclusively to fish names (with the exception of **Maori**), the range is extended to aspects of culture and regulation from 1990. **Taipure** (fisheries of customary importance) is introduced, along with **rahui** (in this context, a ban on fishing in a particular area). **Iwi-based fisher** emerges in 1992 (300), while in following years **mataitai reserve** (an area of traditional importance to tangata whenua), **mana moana**, **kaimoana**, **rohe moana**, and **kaitiaki/tiaki** are all employed to describe fisheries in New Zealand. The following sentence shows the extent of the presence of Maori: 'Tangata kaitiaki/tiaki and tangata tiaki/kaitiaki are individuals or groups who can authorise customary fishing within their rohe moana, in accordance with tikanga Maori' (2000: 434). Since the 1980s, Maori have once again been playing a significant role in the fishing industry and this does appear to be strongly reflected in the presence of Maori vocabulary in this area.

The employment of these terms does not indicate a simple change in labels. The use of **raahui** includes concepts not apparent in the previously employed **close season**. The latter was imposed by government whereas the **raahui** aims to operate at a community level. A quotation from a recent *House and Garden* illustrates this. 'There are few rules in the Pukerua lifestyle either, although respecting the **raahui** is one of them', (*House and Garden* September, 2004: 133). The **raahui** is 'respected' rather than obeyed, suggesting a level of community involvement and complicity. The use of **kaitiaki** (guardian) offers notions of protection and the role includes specific functions not performed by MAF officers. The **mataitai reserves** do not replace Marine Reserves, they are rather based on areas of historic importance. Hence, these additions do not constitute renaming in Maori referents that had previously held English language labels. Rather, the use of these terms involves a subtle shift in the perception of fisheries. This shift appears to indicate a move from managing resources to looking after natural resources and also employs concepts from Maori culture not

previously included within New Zealand fisheries at an official level.

Another area of change refers less to New Zealandisms but more to the English employed here. There is a noticeable increase in the use of language that serves to distance the reader from seeing fish as living creatures. In 1897, we have **fishermen** catching **fish**. We are told that the fur seal 'may not now be **killed**' (231). Equipment is bought 'for **killing** and handling whales' (1911: 827). Even in 1955 we have 'methods of **capture**' (537) used to describe fishing. In the 1970s, there is a notable use of less directly descriptive terms. It is the first time that **management** of the fisheries is cited. A fish species whose numbers are falling is 'exploited at, or near, its sustainable yield level'. Rather than worry about the numbers of fish, there is concern for 'the ability of the resource to provide a sustainable yield' (1980: 415). An alternative for fishers is **user groups** (1994: 377). Fish are hidden within the label of **quota**, which construes the fish as a piece of property, like land, and fish which are not supposed to be caught are **bycatch**. These terms have the effect of distancing us from the actions of fishing. The Ministry of Fisheries (MFish) have supplied much of the information for the fisheries section of the *Yearbooks*. MFish has a dual role in both promoting the fishing industry and ensuring conservation. Hence, the more muted language may help to reduce the potential difficulties in fulfilling these roles.

A trawl through the fisheries pages of the *New Zealand Yearbooks* reveals cultural, linguistic and social change. Other sections may prove equally illuminating.

Cannon, G. 1987. *Historical Change and English Word-Formation* (Vol. 46). New York: Peter Lang.

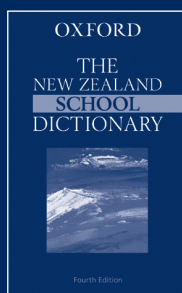
Macalister, J. 2005. *A Dictionary of Maori Words in New Zealand English*. Melbourne: Oxford University Press.

¹ It should be noted that ITQ, QMS, TAC and EEZ are not exclusive to New Zealand. However, they do have early and extensive usage here.

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Would the Real Southern Man Please Stand up?

DIANNE BARDSLEY

As a local example of a word being used however it may be beheld, it is obvious that the ubiquitous **southern man** of the last decade wears hats of several hues, and where the hats fit, so to speak, they will be worn. An informal survey of tertiary students at Victoria University of Wellington suggests that the New Zealand **southern man** is solely a stereotype perpetuated by television and billboard advertisements for beer—that is, a rugged, semi-articulate, rugby-playing individual who works on the land. This 'popular' media image or type certainly has strong connections with beer and its consumption. Cast in bronze, the **southern man** was commissioned by Speights Brewery, to sit upon his bronze horse and welcome visitors to Dunedin's airport.

The longstanding **Southern Man** brewery promotion has not escaped the attention of academics. In an expansive article in the *New Zealand Geographer*,¹ Robin Law explores the brewery promotion with an analysis of the iconography of landscape and the cultural politics of masculinity, in particular a masculinity that is single, Pakeha, and allied to a timeless place. *How to be a Southern man*, the website title listing the attributes of the **southern man**, claims its blokey, rugby-playing, Speights-beer-drinking subject never eats quiche, never uses cellphones, never asks to see a wine list, drives a 'ute', and 'wouldn't be seen dead in a skivvy or cardigan', linking closely to the stereotype of the tertiary students. Edna McTamney, proponent of Ranfurly's Art Deco revival, commented in a *Listener* article

We had to do this meeting in **Southern Man** style, you know, beer and sandwiches ...

But is the **southern man** more than that, or other than that?

Rugby players who hail from all over the South Island might be termed **southern men**, but there is a unique sub-species to be found in Dunedin. The story of All Black Jack Hore, written by Dave McLaren and Bob Luxford, is entitled *Jack Hore, a Southern Man*, for his close links to Otago's **Southern Club**. But other than that, there are few specific, literal links.

In actual fact, the **southern man** motif embraces all types of art, drama, music, and literature, as well as rugby and beer.

Both Victoria University of Wellington and Te Mata Estate in their website news of Brian Turner's appointment as the fourth New Zealand poet laureate, report

Born in Dunedin in 1944, Brian has remained a **southern man**, both in his life and in the landscapes and experiences he writes of [sic]⁴⁵

thus suggesting that he belongs to, or identifies with, the Otago environment. In a review of Brian Turner's book *Taking Off*, the comment is made

Turner is, after all, the **Southern Man's** poet, friend of the stark realist painter Grahame Sydney whose striking landscapes never feature people.⁶

Although they have kept publication

company with Brian Turner, artist Grahame Sydney and prose writer Owen Marshall are separately related to the **southern man** motif by Gordon McLauchlan in his *New Zealand Herald* review of Owen Marshall's *When Gravity Snaps*:

Grahame Sydney's cover conveys the backdrop of the **southern man**, all that uncluttered space and that light unsullied by the airborne detritus of over-peopled places. And Marshall is truly a **southern man**, no trace of flamboyance in his appearance, demeanour or prose, modest and quiet, but with eyes as sharp as those of any contemporary writer.⁷

Here, 'virtues' suggested of the true **southern man** are modesty and quietness. But are these artists and wordsmen comfortable as **southern men**? In a recent *Listener* article, we note a resistance to the label from none other than Brian Turner, in the following reported conversation with outgoing poet laureate Elizabeth Smither:

Turner: "I'm not hanging out for it [gifts of Te Mata wine]."

Smithers[sic]: "Oh, that's taking the **Southern man** a bit far."

Turner: "Southerner! Southerner!"⁸

And a month earlier, in the same publication, journalist Bruce Ansley has recorded Grahame Sydney's disquiet at the popularity of the **southern man** imagery of Central Otago, in which the artist is recorded as saying that he is

suspicious of popularity – it's a fickle beast – and ridicule could cause the **southern-man** imagery to turn on its creators⁹

The New Zealand Symphony Orchestra¹⁰ website describes double bass player Malcolm Struthers as a **southern man** who hails from Winton, while the Pioneer Pog 'n' Scroggin Bush Band includes in its repertoire the song **Southern man**. Denis Henderson, oilskin-clad singer and performer of 50s to 90s music, promotes himself entirely as **Southern Man** and his new CD is entitled *Southernman Experience*.

The Fortune Theatre website includes a tantalising description of its production of *The Taming of the Shrew*, with the action set in Central Otago giving it 'an even more pertinent twist as a real **Southern Man** takes on the feisty Kate'.¹¹

Lex Benson Cooper entitles a contemporary painting **Southern Man** and a regular contributor to *Environmental Perspectives Journal* uses **Southern Man** as his pen-name.

Harley Davidson bikeriders stage a **Southern Man** Tour of the South Island each summer, described explicitly in the site <http://kiwibikers.co.nz>

Naturists are not to be left out – their Mackenzie Muster, a festival held in early January, is actually attended by **Southern men**, as their website <http://naturist.co.nz/muster> attests.

The concept is not unknown in business circles, having infiltrated the business pages of the *Dominion Post* where it is

used by more than one journalist, and usually without upper case letters. The caption under the photograph of Julian Smith in Paul Gorman's article on an Otago 'press baron' describes him as a **southern man**.¹² In an article concerning a business amalgamation two days later, a Dunedin businessman is described as 'a gritty **southern man** with a background in construction'. Nor are politicians exempt from the label, the *Dominion Post* reporting that 'Fellow **southern man**, National MP Bill English, puts Mr Parker's popularity down to the fact that he is "a different sort of Labour candidate"'.¹³

And what is more, the Invercargill evangelical Christian Promise Keepers hold a **Southern Man** conference, 'to fire up men in the deep south'.¹⁴

None of these, in fact, seems to have characteristics in common with those described in the 'virtues' list in *How to be a Southern man* and bear little resemblance to the Speight's beer ads.

Among youth, is the **Southern Man** a more recent form of yesteryear's **hard doer** or **hard case**? Otago-dwelling David Eggleton, writing in a *Listener* review of the work of Scott Eady, describes the artist:

And in the billboard photo next to the lettering there's the artist himself as good keen **Southern Man**, beer stubbie in hand, standing beside a sausage-sizzle on the gas-fired Barbie and wearing a novelty apron covered with the image of a topless woman.¹⁵

To all accounts, from the tertiary student survey and from Robin Law's analysis, the **southern man** is one of the 'lone man' breed when it comes to women or marriage. But perhaps he has to move over for a female counterpart. A contest held in November 2002 for the 'perfect South Island woman' suggests that there are potential partners for the **southern man**. The *Dominion Post* reported of that event

A bunch of hard-case southern sheilas battling it out for the title of the **Southern man's** Perfect Woman – tipping rams, digging in fence posts, reversing farm bikes and trailers of hay.¹⁶

The thrill-seeking champion white-water kayaker and rafter Nikki Kelly is heralded in a *Listener* article as the most courageous and stoic of extreme sportspersons, second-fittest woman in a world fitness contest, and

Kelly is **Southern Woman**, every bit the ideal partner of **Southern Man**.¹⁷

The Rural Bachelor of the Year 2004, crowned at National Fielddays, was pursued by a **Southern Woman**:

Rural bachelor of the year was back at work yesterday, hoping a South Island "stalker" wasn't the only attention he was grabbing. The **southern woman** had rung up "half of Marton" trying to get his phone number since he'd taken the title at Fielddays in Hamilton ...¹⁸

Stirling, writing in the *NZ Farmers Weekly*, indicates that the **Southern Man** can actually have a mate and a family:

Would the Real Southern Man Please Stand up?

CONTINUED...

The **real southern man** was able to keep/support his family. Sending the wife out to work off-farm was a sign of something significantly dysfunctional.¹⁹

And the search goes on in the web pages of the introduction columns of <http://www.matefinder.co.nz>, <http://www.findsomeone.co.nz>, and <http://www.personalstuff.co.nz> by one who is

25, from Otago, the great **southern man** looking for the perfect woman.

In April 2003, librarians at Dunedin Public Library for the occasion of the 2003 *Wordstruck!* Literary Festival conducted a contest entitled **The Southern Man Competition**, where writers were asked to provide in 200 words or less their concept of a true **Southern Man**. The winning entries came up with tongue-in-cheek responses and parody including ...

The **Southern Man** is tall, strongly built .. he can see a long way. While he is deaf to classical music, he can hear animal noises at great distances ...

Shaves with the blade-shears that fleece 3000 merinos

When he whistles at Wakatipu it's heard on the Remarkables ...

He has no airs and graces
He doesn't yearn for more
He needs no introduction
He never fails to score

Nothing can compare to him
This primate in his prime
The **Southern Man** is what he is
A legend in his time.

According to advertisers, the brewery-promoted **Southern Man** is here to stay, in our living rooms and in our vocabulary. Paul Little, commenting on advertising mini-dramas, claims

The Fernleaf family was a benchmark, and you can expect the Speights **southern men** to assume official icon status any day now.²⁰

Thus leading us on to **icon**, another term now heard every day in every way in the ears of beholders, being, as Karl du Fresne asserts, 'once a religious image, now anything from an All Black to a long-drop dunny'.²¹

¹ Law, Robin. Masculinity, Place and Beer Advertising in New Zealand: The Southern Man Campaign. *NZ Geographer* 53(2) 1997: 22-28

² http://users.bigpond.net.au/rowees_bar/Southern

³ *Listener* Feb 28 2004:51

⁴ http://www.vuw.ac.nz/home/about_victoria/news_article.asp

⁵ <http://www.temata.hb.co.nz/poetry.htm>

⁶ <http://www.grahamesydney.com/news.asp>

⁷ cited in <http://www.grahamesydney.com/news>

⁸ *Listener* March 15 2003:51

⁹ *Listener* Feb 22 2003:28

¹⁰ <http://nzso.co.nz/newsfeatures/notes> May 13 2003

¹¹ <http://fortunetheatre.co.nz/seasprog.htm>

¹² *Dominion Post* May 31 2003:C7

¹³ *Dominion Post* October 19 2005:A11

¹⁴ www.promisekeepers.org.nz

¹⁵ *Listener* Feb 15 2003:52

¹⁶ *Dominion Post* Nov 9 2002:A12

¹⁷ *Listener* Jan 31 2004:27

¹⁸ *Dominion Post* June 17 2004:A6

¹⁹ *NZFarmers Weekly* Aug 11 2004:10

²⁰ *Listener* March 15 2003:33

²¹ *Dominion Post* Jan 21 2006:E7

Poozling Part II

DESMOND HURLEY

The first part of this discussion was printed in NZWords 9.

When all else fails, ask the public. I enlisted the aid of Jim and Sheila Morrison in New Plymouth. Neither knew the term but some quick leg-work around friends and local sources produced results once only, in the research section of the New Plymouth library. There, the first man asked said quite casually 'Oh, yes, my wife knows it ... she is a poozler from way back in her Hippie days'.

The Sixties are confirmed by two further correspondents. Friends of Nick Turner rented out a house in Te Aro in 1968 only to have many of its contents disappear, 'stolen or flogged' by its student tenants who said that the items had been poozled, 'as if it was something quite normal, not criminal. That was the first time I had heard of it. This was of course an era of student rebellion and nonconformity'.

Dr William Broughton, recently retired from the School of English and Media Studies at Massey University first heard the word when he went to Palmerston North in the mid 1960s, 'which I found interesting because I was a "poozler" of some proficiency when I was a secondary school pupil in Timaru and later a university student but the activity was always described with a participial euphemism; one was "liberating", "acquiring" or "souveniring" the object of one's acquisitive desires'.

One further thought emerges from this - that there are two slightly different

shades of meaning, both related to the sense of 'acquiring' something belonging to someone else. On the one hand, there is the bottle collectors' 'we-always-abide-by-the-law' attitude of stressing that they always asked for permission before searching a site. On the other, there is the *Beachcomber* attitude of watersiders who reputedly poozled or helped themselves to cargo 'accidentally broached' during loading or unloading. This appears to be the sense in which Geoff Chapple uses it.

I had underwear swinging above my head, stormwater pooling under the door, the deadline was pressing, and as usual when the pressure goes on, I couldn't find my start. Of course - poozle a construction from the best first line in New Zealand literature - Ronald Hugh Morrieson, *The Scarecrow*, out of 1963:

*'The same week our fowls were stolen, Daphne Moran had her throat cut.'*¹

There is perhaps a softer shade of this meaning in David Burton's instructions for cooking rice:

When it turns translucent, add the mushrooms, cover the pan with a lid you've poozled off a saucepan, lower the heat right down and allow the mixture to very gently stew while you cook the risotto.²

Finally, I turned to the Internet. None of the numerous entries, other than the few New Zealand ones, use the word in any related sense. It is used as a pseudonym, as the name of a musical group, the name of a pet teddy-bear, a gardening tool, pool filtering and water

level monitoring equipment (which is possibly trademarked), the nickname of a US farmer and church worker, and as slang for vagina [*The Urban Dictionary of Bawdy Language*]. This latter meaning must be comparatively recent since I have not found it in any historic dictionary of slang, cant, or obscene terms.

If, however, one wanted another definition, there is one created by an overseas blogger on an Internet website who thought it might have been a name for a wooden puzzle.

I looked up "poozle" in my A. A. Milne glossary and I guess the author forgot to include it. Dr Seuss perhaps.

To my mind, it has more the ring of A. A. Milne, but here is the blogger's attempt to supply a definition:

poozle, n.1 Eeyore's favourite thing to put together, especially on Sunday over tea.

2 Horton's pastime [pasture], hatched on weekends, with friends.

That aside, the story now appears to have come full circle with our latest citation in *Waitakere City News*, April, 2004. Among Waitakere's priorities for 2004/2005 are

New bays constructed for the 'Poozling' Centre (resource recovery) at the Refuse Transfer Station

We acknowledge with gratitude all those named above for their assistance.

¹ Chapple, Geoff *Te Araroa: The New Zealand trail: one man walks his dream*. 2002: 263

² *Dominion Post* 24 Aug 2002: F8

We Are What We Eat

EXPRESSING NATIONAL IDENTITY THROUGH FOOD AND DRINK

JOHN MACALISTER

In recent years, a growing body of research has confirmed what instinct has for some time suggested. The number of Maori words being used in New Zealand English is increasing. The research has shown that this increase is not just in the absolute number of Maori words but also in the number of different words. It is also generally accepted that this growth is largely driven by the addition to the New Zealand English lexicon of Maori words relating to social culture, words such as **powhiri**, **karakia**, and **whakapapa**. However, a further contribution is being made from an unexpected quarter – the world of food and drink. Having moved from *cordon bleu* through *nouvelle cuisine* to fusion, Kiwi cooks and food producers are now taking a fresh look at indigenous produce.

Inhabitants of these islands have, of course, always enjoyed food from the land and sea. Maori have always cultivated food crops, gathered wild foods, hunted, and fished. When Pakeha arrived, they did the same and in the process added Maori words to their English lexicon. **Weka** and **tui**, for instance, appear to have been favoured eating among European settlers in the mid nineteenth century.

They brought back seven wekas with them, having cooked and eaten one for their lunch. ... We had supper, consisting of nice weka soup and some bread and weka.¹

We came home at six and dined on an Irish stew – most delicious. The tuis and other birds provide a rich treat for those who dwell near New Zealand woods.²

By the early years of the twentieth century, eating habits had, to some extent, changed.

The tui is not so plentiful as it was some years ago. It has had the ill luck to have very tasty flesh when cooked, and the early settlers killed large numbers of these birds for food. Tui pie was, indeed, a favourite dish in nearly all households close to the forests.³

Today native birds are generally protected from a culinary fate. Maori lexical input from the world of food and drink is now coming from other quarters. Old favourites are being presented in new guises, such as **kumara wedges**, and re-acquaintance with indigenous foods has provided alternatives to the humble potato, through the cultivation, sale, and

use of Maori potatoes or **taewa**. These come in different varieties and carry different names among which **huakaroro**, **karuparera**, **kowiniwini**, **moi moi** (or **moemoe**), **periperi** (or **peri**), **tutaekuri**, and **urenika** have been recorded. Its purple skin seems to have recommended **moi moi** to chefs in particular:

Chef Peter Thornley has created a special menu featuring such dishes as lamb roasted in seaweed and **moi moi** potato stew, inspired by *Hotere's* favourite foods.⁴

while the shape of **tutaekuri** has excited comment such as the coy “... (and if you don't know the meaning of that, I'm not telling you, except to say that **kuri** means dog).”⁵

Wild foods are being rediscovered as well, and celebrated at wild food festivals, where there is far more on offer than **puha** and **huhu grubs**. Throw away the pepper-grinder for **horopito**, a small tree with pungent-tasting leaves and sometimes known as the pepper-tree, has arrived.

Horopito pepper is another traditional ingredient that is being rediscovered. Contemporary uses include as a rub on beef or as an infusion in olive oil, ... “It is hot and peppery and was traditionally used for its medicinal value – it has anti-fungal properties ...”⁶

The aromatic leaves of **kawakawa** are finding their way into teas and pesto, while **miro** berries, if not in actual use, are being invoked by creative chefs.

Kai in the Bay doesn't yet have a supply of wild **miro** berries and seeks to replicate the citric flavour with orange and cranberry puree.⁷

Another wild food that has found favour is **pikopiko**, or young fern fronds, at least in part for their decorative quality.

Pikopiko is increasingly used as a garnish, but was once a base vegetable used in soup-like meals, he says. “People from Rotorua would cook **pikopiko** in a hot box or steam box. Or they might boil it in salty water and add fish or mussels to make a sort of soup.”⁸

It is not just in food, but also in drink, that the innovations occur. **Kawakawa** has been used as an ingredient in a brand of beer, **TaaKawa**, and other Maori names drawn from the animal kingdom, **Moa** and **Tuatara**, have also begun to appear on beer bottles. **Tui** beer, of course, has

been around for a long time. Since 1998, New Zealand has had its first Maori-owned and branded wine company, **Tohu**, which gave rise to the newspaper headline **Ngati Chardonnay**.⁹ For that after-dinner tippie, a liqueur made from **titoki** berries may prove the perfect choice.

However, the gifting of Maori words related to food and drink is not restricted to **Haumia** and **Rongomatane**, the Maori gods of wild and cultivated foods, alone. There is the use of the edible red seaweed variably known as **parengo** and **karengo**. There are the various incarnations of bread, of which **paraaoa moana** – ‘made with purple wheat and subtly flavoured with **karengo** seaweed’¹⁰ – appears the most inventive. There are the re-interpretations of the **hangi**, so that today it may be gas-powered or mobile rather than the traditional pit dug in the ground and lined with heated stones. Bacon may be **manuka-smoked** and the benefits of **manuka honey** are widely extolled. New products receive new names, like the cheeses **Hipi Iti** and **Pamaro**. **Kai** finds its way into the names of restaurants and takeaway bars – Wellington's **Kai on the Bay**, Auckland's **Kai Kart** – as well as Maori TV's **Kai Time on the Road**. **Kaimoana** is widely recognised as a term for seafood, including **paua**, **pipi**, and **kina**, and at least some Maori names for fish species are in common use – **hoki**, **kahawai**, and **tarakihi** are examples.

Overall, these examples of lexical innovation and growth reflect a move to reflect a New Zealand identity in what we eat and what we drink. So, while **weka soup** and **tui pie** may no longer be on the menu, slow-cooked **titi** (muttonbird) with **pikopiko** and **karengo** twists¹¹ may well be on offer at a restaurant near you.

¹ *Wellington Independent*, 17 July 1850

² *The Journal of Edward Ward 1850–1851*. Christchurch: Pegasus Press, 1951: 117

³ *School Journal* 1910, Part Two: 12

⁴ *Evening Post*, 27 October 2000: 2

⁵ *Dominion Post*, 18 September 2003: D5

⁶ *Capital Times*, 9 June 2004: 12

⁷ *Dominion Post*, 18 September 2003: D5

⁸ *Capital Times*, 9 June 2004: 12

⁹ *Sunday Star-Times Sunday*, 14 December 2003: 15

¹⁰ *Dominion Post*, 5 July 2003: F6

¹¹ *Air New Zealand*, July 2003: 70

THE NEW ZEALAND OXFORD DICTIONARY

Edited by Tony Deverson and Graeme Kennedy

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Since the issue of *NZWords* 9, the Dictionary Centre has moved to a new location within the von Zedlitz building at Victoria University of Wellington. Although this may seem to be merely a minor move to a lower floor, the space is considerably larger, so that we were able to host the 2005 Oxford University Press New Zealand sales training day and the launch of John Macalister's *A Dictionary of Maori Words in New Zealand English* in May, and we are blessed with north-facing sunshine and a harbour view. More importantly, we are now more in the company of the staff of the School of Linguistics and Applied Language Studies, particularly the research division, and we convene the meetings of the School's GRINZE (Group Researching in New Zealand English) in the Centre's Dictionary Room.

There has been an extremely positive focus on publications this year, beginning with the success of *The New Zealand Oxford Dictionary*, in winning the Reference and Anthology section in the Montana New Zealand Book of the Year Awards. The award, presented at a gala dinner in Wellington's historic Town Hall, was accompanied by the citation, 'The judges felt that the scale of the compilers' ambitions was matched only by the magnitude of their achievement ... a reference work of outstanding quality that sets a new benchmark for New Zealand dictionaries, it promises to be of enduring value to New Zealanders'. Senior Editor at the Centre, Tony Deverson, was awarded two accolades in the Premier New Zealand Bestseller Awards for Excellence, for the *New Zealand Pocket Oxford Dictionary* and the *New Zealand Mini Dictionary*. The third edition of the *New Zealand Pocket Oxford* was published in August last, and Dianne Bardsley's *New Zealand School Thesaurus* and *New Zealand Mini Thesaurus*, both first editions, were published in September and October respectively. In November, the two-volume *New Partridge Dictionary of Slang and Unconventional English*, containing 500

slang terms contributed by the Centre, was published by Routledge, and since its release, John Macalister's *Dictionary of Maori Words in New Zealand English* has been particularly well-reviewed.

It has also been a year in which the media has taken a keen interest in New Zealand English. Professor Laurie Bauer and Dianne Bardsley were interviewed on National Radio in April, and in November were filmed for the Swedish public service television educational programme, *Living Room*. Dianne Bardsley was interviewed on TV3's *Campbell Live* in July, in a programme specifically examining the work of the Centre.

Research has continued to be at the forefront of work at the Centre. PhD Fellows Katherine Quigley and Cherie Connor are in the third and second years of their studies, and both presented papers at the 2nd International Postgraduate Conference in Linguistic and Literary Studies, held in Wellington in September.

Volunteers Jan Bunting and Desmond Hurley have contributed valuably to work at the Centre, with Jan researching New Zealandisms in the *New Zealand Geological Society* newsletters, 1956 to 1998. Jan has written about her work and her interest in the *Geological Society's Newsletter* 2005 and in this issue of *NZWords*. Desmond Hurley's recent focus has been on personal research and publication, but he has allowed time to contribute new words and usages for the Centre's database, for which we are most grateful. Rachel Scholes continues to be our indispensable part-time research assistant, entering new usages into the database and assisting with almost all of our projects. Work has been undertaken on the design of our database, allowing a major editing process to take place, and our website has undergone a transformation, with the addition of activity-based research projects, exercises, and word-games that focus on New Zealand English. Emeritus



Dianne Bardsley

Lexicographer and Manager
New Zealand Dictionary Centre

Professor Graeme Kennedy retains an office in the Centre and is undertaking database editing work, along with his continuing publication schedule.

Last, but definitely not least, we are grateful to faithful volunteers who send in comments, questions, and citations, enabling us to feel confident that our regional coverage stretches from Owaka in the depths of the South Island, from where we receive frequent valued contributions from Carolyn Deverson, to ever-watchful Peter Haines, on Waiheke's northern island paradise. In between these extremes, and to the east and west, our other volunteers and correspondents keep us scratching our heads, scurrying for evidence, and smiling with contentment.

YEAR 13 NZ ENGLISH RESEARCH PROJECTS 2005

Selina Powell, in her research project entitled 'The Gradual Process of Welcoming Te Reo Maori into New Zealand English', carried out a wide literature search and used two focus groups to examine the types of influence that various media have had on the promotion of te reo. Surveying 25 subjects between the ages of 15 and 20, and 25 subjects over the age of 45, all from a range of cultural and socio-economic backgrounds, she found significant inter-group differences in recognition of Maori terms and their understanding and usage. A finding of interest was that Maori television content was a frequent topic of conversation, with a high level of programme familiarity. Of the survey subjects, 44% had viewed the language programme *Korero Mai*, while 4% watched the channel at least weekly. Selina's comments from senior citizens included one on the role of newspapers in enhancing understanding of specific terms from te reo by providing te reo words, along with English glosses, in news reports.

Other entries of merit were received from Tile Imo, researching Pacific Island language use in New Zealand, and from Hayley Kelsall, who surveyed two groups of subjects and compared newspaper content from the 1980s and 2005, in addition to using film archives to examine te reo in soap operas from the 1980s and 2005.



Professor Graeme Kennedy, OUPANZS Managing Director Marek Palka and Professor Tony Deverson at the presentation dinner for the Montana Book of the Year Awards

Can You Help?

SCROG, SCROG STOPS, AND SCROGGIN

At the Centre, our earliest citation for trappers' **scroggin** dates from 1940, while the first for **scrog** is from 1986, but we believe these terms were in wide use before then. If you have earlier citations than these, we would appreciate hearing from you. We have recently discovered that **scroggin** was thought by several of our correspondents to be an acronym, and the new release of Vogel **scroggin** cereal gives its derivation as sultanas, chocolate, raisins, orange peel, ginger, glucose, imagination and nuts. Elsewhere, its composition is sultanas, chocolate, raisins, candied orange peel, ginger, glucose, improvisation, and nuts. We would be happy to hear of further variations. In addition to **scrog**, we have several citations for **scrog stop**, the earliest of these being 1986. Once again, if you can produce earlier citations, we would be particularly grateful.

MINING FOR MINES

We are compiling a list of names given to early mines in New Zealand. Some of the more intriguing we have found include the gold mines **Golden Fleece**, **Wealth of Nations**, and **Keep-it-Dark**. Please send us the names of local mines to add to our list.

SPIGS AND SCRAGS

Did your father ever threaten to give you a **spig**, or to **scrag** you? We would be interested to hear uses of these two terms, with some indication of when and where they were used.

CHECKOUT CHICKS AND TILL BUNNIES

We are keen to hear of the use of these terms. If you can tell us where and when they were used, and have written citations, we would be pleased to hear from you.

ACRONYMS

Our list of acronyms grows, but we are still very interested to hear of names that are used in your region, organisation, etc. that use initials to compile words. We have the familiar (**DOC** and **WOOPS**), but we are still on the lookout for more, especially those that make up Kiwi-only words like **BUNZ**, **FINZ**, **GUNZ**, and **MENZ**.

TALL PONGA/PUNGA

We are looking for further citations for our home-grown hybrid of tall poppy, tall **ponga/punga**.

COMPANION WEBSITE FOR OXFORD'S NEW ZEALAND DICTIONARIES AND THESAURUSES

The OUP website now features links to activities based on Oxford's range of New Zealand dictionaries and thesauruses. Follow the link below for support material for teachers and students:

<http://www.oup.com.au/NZSTactivities>

The website includes:

- Activities that test what we may think we know about familiar place names, nicknames, sporting terms and idioms
- Activities to teach students how to use a thesaurus effectively, while teaching them about the parts that make up the English language
- Suggestions for research topics into New Zealand English on a range of subjects
- Word activities and games, such as crossword puzzles, word challenges and pictograms, all based around New Zealand English

All activities have been created at the New Zealand Dictionary Centre, and are based on the contents of Oxford's New Zealand dictionaries and thesauruses.

- Using a New Zealand Oxford dictionary, find 3 palindromes borrowed from te reo Maori • In a New Zealand Oxford thesaurus, look at the synonyms under the headword 'alcohol'. Sort them into those of early usage and those of recent usage. Create a survey to find which ones are used most commonly in your area • Provide 6 place names from te reo Maori that have a geographic origin • Who were the Twelve Apostles in early New Zealand? • Unscramble this Kiwi food anagram: no holey men • Find and explain 4 examples of New Zealand place names beginning with kai •

These activities are also available on the New Zealand Dictionary Centre website

www.vuw.ac.nz/lals/research/nzdc/contact.htm

From academia come two new terms:

negalitarian, first noted in *New Zealand Votes: The 2002 Election* by Jon Johansson of Victoria University of Wellington in 2003. The negalitarian movement is akin to tall poppyism or mana-munching, where resentment is expressed towards the success or perceived success of others, or towards those who are regarded as having special privilege.

beachcrosser, first noted in *A Concise History of New Zealand* (Cambridge University Press, Melbourne) by Philippa Mein Smith of the University of Canterbury in 2005. James Cook was a beachcrosser, in that he actually landed in New Zealand, whereas discoverer Abel Tasman did not.

POLITICAL CORRECTNESS AND POLITICAL CORRECTNESS

In October 2005, the Leader of the Opposition New Zealand National Party appointed MP Wayne Mapp as Spokesman for political correctness or Political Correctness Eradicator. Wayne Mapp defined 'political correctness' for us as 'a set of attitudes and beliefs that are divorced from mainstream values' and claimed 'a politically correct person has a prescriptive view on how people should think and what they are permitted to discuss'. This seems a far cry from the original definition, but this hijacking appears to be consistent throughout global politics.

PROLIFERATIVE HUI

Newspaper reports, public notices, and websites reveal a 21st century widening use of **hui** in lieu of meeting, gathering, or discussion, by a range of organisations and groups. Many Government departments hold consultation hui. Political parties, trade unions, writers' groups, city and regional councils, Landcare and other environmental groups, the gay community, youth groups, and churches hold hui of different hue. There are peace hui, blog hui, Out There hui, theological hui, communication hui, advisory hui, claimant hui, mandating hui, follow-up hui, taskforce hui, inaugural hui, regional training hui, assessment hui, annual hui, strategic review hui, trustee hui, planning hui, and regional cluster hui. There are problem gambling hui, hui-a-iwi, hui-a-tau, hui pooti, and hui topu. And a participant in a government-sponsored hui claimed that 'we suffer from hui fatigue'.

SOOBS

SOOB in New Zealand does not represent 'social order of the bureaucrat', 'straight out of Brisbane' (the SOOB festival), a cheeseball, or a young person. A new acronym that has not yet been cited correctly by some journalists, SOOB

came into being in June 2003, with the Prostitution Reform Act. To date we have read of three different attempts to provide the words represented by the acronym, the problem word starting with S: small, suburban, and single. The acronym actually represents **small owner-operated brothel**. The point is made in one report:

Beyond the case of Club 574, they placed particular emphasis on the rights of small owner-operated brothels or Soobs, and so the obvious joke here is that big owner-operated brothels must henceforth be known as Boobs. Club 574 is a Boob – it contracts 45 sex workers. As for the Soobs, which are typically 2 or 3 women whoring out of private homes throughout the Auckland suburbs, the city council argues they could move into the city, where there are 9,500 apartment units or, more to the point, 12,000 bedrooms.

FROM THE MEDIA:

Their 'West Coast Whitebait Sandwich' was a must and washed down well with the **savy**.

Inspired Dec 2005: 15

This year it's an emotional cliff-hanger on **Shorty Street**.

SST Escape Dec 11 2005: 4

As keen fans know, **Shortie** is only fun when there's a Dom or a Hugo or a Robyn hoofing around the place and, human kebab or not, Claire is way outside that league anyway.

Capital Times Jan 25 2006: 9

Nicholls is a Christchurch lawyer who is a **rugby tragic**.

DomPost Sport Dec 9 2005: 2

Sydney-born artist Tom Mutch had the **Aussiest** of reasons for fetching up in New Zealand as a twenty-year-old in the early 1970s.

NZ House & Garden Jan 2006: 58

Krystal Chase, a self-confessed "No 1" fan of Jackson, had been **King-Konging** for about 18 hours when her idol arrived.

DomPost Dec 15 2005: A3

I think they may have found it in merlot, a dark-eyed wine with a **whakapapa** that runs back to Bordeaux and further into the mysterious hills of Spain.

Listener August 20 2005: 59

"You won't have time," said the **wait-sprite**. "Meals arrive quickly here."

The **wait-pixie** took a look at our frames, which tend to suggest that we have enjoyed life to the full ...

NZ Herald Viva January 18 2006: 13

The **wait-people** are a bit too keen, but this pub grub is upmarket. Not quickly enough for the **waitwomen**, who came by four or five times while we chatted.

She wasn't quite as chuffed with its **plate-mates**: she felt there was bit of an argument going on between the

roasted fennel, lemon, capers, thyme and pomegranate molasses, and the fennel was too stropky for the rest.

NZ Herald Nov 9 2005: 16

"Sorry about no steak-knives," our slightly disappointed-looking **wait-mate** said.

DomPost Nov 17 2005: D4

These days, he describes himself as a "**purveyor of sissy-pop**", and says you'll most likely find him at home making marmalade ...

Air NZ Magazine Oct 2005: 101

The property's water heating is mostly solar, but a third accommodation unit, the **eco bach**, has instant gas water heating.

Energywise News March 2005: 15

When contacted yesterday, Mr Hayes admitted the dispute ... had left him feeling "**a bit pussy** over the whole thing" but he was thrilled with the outcome.

Southland Times July 21 2005: 13

It's a **well-dived** area.

TVOne News 6.13 pm March 20 2006

I like the **contrasty** nature of the place. I like its [Wellington's] **walkability** and that you don't have to follow roads to get to where you want to walk.

The Independent Herald February 7 2006: 2

The man with the **balsawood back** but immeasurable **levels of ticker** pulled what had shaped for most of the day as an embarrassing loss out of the fire with some breathetaking work either side of the tea interval.

DomPost March 13 2006: D10

The question of what to do with all these stones, known affectionately as **Te Horo spuds** or **local turnips**, has been around a long time.

DomPost February 4 2006: E9

The property was a two-room box that had been **bodged** together a generation before.

NZ Herald Summer Escape February 22 2006: H2

Because no one since Mark Inglis and Phil Doole had survived so many days at such a high altitude, the crew believed they were probably looking for bodies, or "**popsicles**", as black-humoured mountaineers refer to fatalities.

Listener February 25 2006: 17

Kate Mitchell reports that she heard John Tamihere breaking new ground on Morning Report (Maori News) saying "we will **hui** it all around the country".

DomPost March 15 2006: B5

And some new personification:

Cairns mark the route, which boulder-hops beside the river (past some delicious pools) until it sidles up a scree face and joins the track.

Wright, J. Tramping in South Island Forest Parks, 1990: 211

Land Rage

THE RHETORIC OF THE WALKING-ACCESS DEBATE

PETE MCDONALD

In January 2003, the Minister for Rural Affairs, Jim Sutton, set up the Land Access Ministerial Reference Group to examine access to land. He asked it to consider three matters:

- access to the foreshore of the lakes and the sea and along rivers
- access to public land across private land
- access onto private rural land to better facilitate public access to and enjoyment of New Zealand's natural environment.

The day after the government had announced the setting up of the Reference Group, the ACT Member of Parliament, Gerry Eckhoff, responded with a press release titled 'Government Insults Rural New Zealand'.¹ According to Eckhoff, the Reference Group's examination of the access issues was 'a barefaced affront'. (Most affronts are.) Jim Sutton was 'little more than Helen Clark's lackey'. On 27 January, Eckhoff introduced a phrase that was to resound through media releases and newspaper articles for two and a half years: he announced a campaign to stop the 'freedom to roam'.² A few days later *The Press* commented: 'The interest groups are already pegging out their claims – the more sensible of them attempting to argue their case, but some merely muttering mantras such as "property rights are inviolable"'.³

The complexities of the access issues baffled many of our journalists (with some notable exceptions). The argument in the media only occasionally rose above the rhetoric of 'land-grab', 'land confiscation', 'outright theft', 'appropriation of property rights', 'Mugabe-like', 'traipsing willy-nilly', 'unfettered access', 'roaming at large', 'having free rein', 'open slather', 'uninvited people tramping around', 'a grave danger to the agricultural economy', 'a threat to biosecurity', 'a rural fire risk', 'a certain escalation of rural crime', 'an insult to the rural community', and 'this anti-farmer government'.

In June 2005, the government abandoned its plan to impose footways along selected water margins and coasts that lack the Queen's Chain. Several recreational bodies had opposed the footways idea, which did contain some potentially serious practical snags. Representatives of Federated Farmers welcomed the government's rethink. Some recreational organisations viewed the rethink as a sensible pause; others regretted the government's backdown. Be that as it may, the general public's consideration of the issues had not featured much accurate, informed, and balanced debate. Rather, the public debate had largely been dominated – as I saw it – by farmers' hysterical over-reactions to possible change. It had also been skewed by misinformation, disinformation, exaggeration, and distortion.

All this got me thinking about the inflammatory connotations of the expression 'land grab'. The *OED* gives us:

land-grabber

One who grabs or seizes upon land (landed property or territory), esp. in an unfair or underhand manner; *spec.* in reference to Irish agrarian agitation, a man who takes a farm from which a tenant has been evicted.⁴

We associate the eviction of Irish tenant farmers with injustice, cruelty, hardship, and deprivation. The term 'land grab' therefore, when used to describe a genuine expropriation of land, thoroughly deserves its pejorative undertones of wickedness and illegality or near-illegality. The *OED* cites six examples of 'land-grabber' or 'land-grabbing' from British sources between 1872 and 1887. I do not know how frequently the word occurred in Britain during the 20th century. My guess would be that there were probably few domestic happenings, such as law-changes, that warranted its use, though it may have retained some currency in describing events in other countries.

'Land-grab' re-appeared occasionally in a United Kingdom context in the late 1990s, during the heated national debate leading up to the Countryside and Rights of Way Act 2000 (the CROW Act). I doubt whether the resurrected 'land grab' had much of an emotional ring to it in the Britain of the 1990s, except in rural areas. The CROW Act, a major reform, led to a statutory right of pedestrian access to about 1.6 million hectares of 'access land' in England and Wales. The Act included restrictions and limitations on the new right, to ensure that landowners would not suffer significant losses or costs. The government decided that, as the landowners would face no financial loss, no compensation would be payable. There were very different views on whether the CROW Act would breach the Human Rights Act 1998 or the European Convention on Human Rights. The Blair government argued that the Act would not contravene these; some Tory Members of Parliament argued that it would.

A United Kingdom government consultation paper in 1998 had argued that 'the limited interference with landowners' rights has to be set against the important public benefit arising from increased opportunities for recreation'.⁵ Moreover, there were moral and historical arguments that the 'new' access rights would merely re-establish ancient entitlements. This reasoning won the day, helped by New Labour's huge parliamentary majority. The adjustment to the landowners' property rights was diametrically different from and infinitely less severe than the sufferings of the Irish tenant farmers in the 19th century. So it hardly deserved the description 'land-grab'. Yet, if we make an international comparison, the Blair government's creation of open country (area access) was a far more radical change than the Helen Clark government's proposed footways (linear access), which caused a national outpouring of peculiarly Kiwi hyperbole.

The term 'land-grab' still enjoys a rhetorical echo and a political clout in New Zealand – not to mention its new power of distortion – that it long ago lost in Britain. I have Dianne Bardsley to thank for telling me the first recorded New Zealand occurrence: 1905, in Baucke's *White Man Treads*, page 238, 'The Crown itself has become that obnoxious person, the land-grabber!'

(Editorial note: The following appeared in an article by Reverend Robert Kereopa in the *DomPost* January 24, 2006:B5: 'The Land Grab wars, euphemistically called the Maori or New Zealand wars by many Pakeha historians, proved the mettle or otherwise of many missionaries.')

¹ Gerry Eckhoff, 'Press Release: Government Insults Rural New Zealand', ACT New Zealand (24 Jan 2003) <http://act.org.nz/news-article.aspx?id=23613> [accessed 4 Jan 2006].

² Gerry Eckhoff, 'Press Release: Campaign To Stop Freedom To Roam', ACT New Zealand (27 Jan 2003) <http://www.act.org.nz/news-article.aspx/23620> [accessed 5 Jan 2006].

³ 'Keeping the Gate Open', *The Press*, 1 Feb 2003, p. 10.

⁴ Oxford University Press, 'land-grabber, n.' in *The Oxford English Dictionary*, 2nd ed, OED Online (1989) <http://dictionary.oed.com/cgi/entry/50129462> [accessed 27 Oct 2005].

⁵ Department for Environment Food and Rural Affairs, 'Access to the Open Countryside in England and Wales: A Consultation Paper Issued Jointly by the Department of the Environment, Transport and the Regions and the Welsh Office' (18 Dec 1998) <http://www.defra.gov.uk/wildlife%20countryside/consult/access/index.htm> [accessed 24 Oct 2005], Section 3d.



We welcome comments and queries concerning New Zealand usage. While space does not allow all contributions to be printed, the following letters represent a range of correspondents' interests.

PACIFIC BORROWINGS

Dear Editor

NZWords 8. An interesting issue. A few comments:

Pacific borrowings:

palusami Whenever I've had this in Samoa or in NZ it has consisted only of talo leaves and coconut cream. Pratt's dictionary and Milners agree. Pumpkin leaves can be used, I'm told.

ie'toga This should be 'ie toga. ' is a consonant and Polynesian languages do not permit two consonants together.

talofa The presence of fakafetai in the text indicates a language other than Samoan, probably Tuvalu or Tokelau. Samoa would have fa'afetai.

Pasifika Yes, this is new in the sense of some kind of extravaganza or entertainment with the stress on the first i as in English. However, to refer to the Pacific Ocean with stress on the second i, which is lengthened to rhyme with English 'seek', the word has been around for some time. When I was in Tuvalu in about 1969 the publican of the hotel was named Pasifika after the Ocean, and he was more than fifty years old.

Just after writing the above I came across the word to do with Polynesian teacher education at Auckland University. I rang them to ask how they pronounced the word and was pleased to find they have it right with stress on the penultimate vowel. Tonga has pasifiki.

Peter

POOZLING

I see in 'The Oxford Dictionary of Modern NZ Slang', and 'A Dictionary of Kiwi Slang' by David McGill the word POOZLE appears, of unknown origin c 1974. An architect friend and I were poozling, scavenging, specifically doors windows and coloured glass in the years 1969 to 1972 and used the word frequently. We must have made the word up and ask what we should do to claim its origination, as it is anonymous in the listings. We would appreciate any advice you can offer.

Many thanks,

Stephen Hofmann

POOZLING AGAIN

I was interested to read in the April 2005 issue about theories of origins of the word poozling. I cannot see eye to eye – or ear to ear – with Beryl Hughes believing it may have been Kae Hughes who invented the term around the 1970s – or, as Orsman has it, in 1974. I was flattening Grafton in 1967–68 and had Grafton connections going back to 1960. I distinctly remember the phrase to go poozling in 1967 from memory from the lips of Keir Volkerling, brother of Michael Volkerling. The term was in frequent Grafton circulation at this mid to late 60s time. I myself joined in on some local poozling expeditions – visiting deserted houses and souveniring items of furniture before the property was disposed of. The code, as I understood it, was that poozling should only occur in houses or buildings old or run down, abandoned or due for demolition. Any way, I was caught in mid poozle. I had seized hold of a battered red chaise longue and was making my way down Grafton Rd in broad daylight (or was it twilight) when I was stopped by a fellow who claimed to be the nephew of the deceased owner and where was I going with the chaise longue? He may have been bluffing (a fellow poozler?) but I yielded up the chaise longue. I embellished this episode in a story entitled 'Hitler's French Letter' published in the Listener in October 15, 1994. The

word poozling is used in the story – may I possibly claim to be the first writer to use it in a short story? Since I know it was in circulation since at least 1967 that seems unlikely – but who knows – possibly it is true. I hope so. Here is a paragraph from my story: 'What are we doing? Practising the time-honoured student art of poozling – the art and craft of removing discarded furniture from abandoned or vacant houses. Poozle booty may include wardrobes, tables, chairs, beds, mattresses, pots and pans, refrigerators, washing machines, knives, forks, pictures, boiling coppers and clothing. The rarest thing to be found would be money'. May this letter find other Grafton poozlers of the 60s (especially the golden year of 1967) still alive and kicking – though hopefully not poozling. It is – or should be – a student activity. Nowadays, it has largely been replaced by outdoor poozling – on inorganic rubbish day the new poozlers are out in force. It's not like the old days though.

Michael Morrissey

HIGHER EDUCATION

This morning we were discussing the fact that my son refers to university as 'school'. He is at the School of Architecture, but I have noticed other kids using this too. My other son said he felt this was a changing use of language. Is it one that has been noted? I don't think I ever used 'school' for university.

Kia ora,

Carolyn.

GRIFF

In *Selected Stories*, Dan Davin uses 'griff' and 'gen' seemingly interchangeably to mean 'information'. Macquarie has 'gen' with no reference to its distribution but 'griff' and 'griffin' as NZ colloq. but neither appear in NZOD. I often look up words that I feel certain Harry might have missed but he has always been ahead of me until now.

Peter R.

GLENNAVY BAG

In response to your request for toponyms (NZ Words April 2005) I wonder if you already have Glenavy Bag. From my prewar childhood in Waimate, I recall that this was the name given to those rectangular leather bags which opened at the top, and which were used by the citizens of Oamaru (then dry) for their visits to the little settlement of Glenavy, just on the north side of the bridge across the Waitaki River, which was the boundary of the dry area, and where there was presumably a flourishing pub.

The bag was a convenient bottle length size. I think you can still find them occasionally in secondhand shops. Of course they had many other uses, but this was their popular local name. I think they may have been also known more generally as Gladstone bags.

I don't know of any written evidence, but it may be worth checking with the Waimate Historical Museum. It is a good little historical museum which I have visited, and its email is wtemus@xtra.co.nz. But of course the dry area was south of the river.

I don't know if there is still a pub at Glenavy!

So hope this may be of some interest.

Jeanette Stace.

(If any readers can assist us with citations for Glenavy bag, we would be very pleased to hear from you. Ed.)

MAILBAG

The editor of NZWords welcomes readers' comments and observations on New Zealand English in letters and other contributions. Please write to:

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