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 puzzling 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 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 vaguarity that ‘the answer is blown’ 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 associated with the debate of walking-access on private land, collected while writing a paper on 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 puzzling for poolee, 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 at 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 award, and other applicants, are provided from eight entries for the award. Details of her work, and that of other applicants, are provided from eight entries for the award. Details of her work, and that of other applicants, are provided from eight entries for the award. Details of her work, and that of other applicants, are provided from eight entries for the award.

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, Muruhikite, Pikikiruna schist, Tuhuan, Oretian, and motukoreaithe. 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 Tuffian 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 unadulterated Anglicisation 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 L. L. Daniel, entitled ‘Wangaloan Sire secretion input, essential until the 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 Māori words in the newsletters are toponyms. Who could resist a taniwhasaurus? Or a Tylosaurus haumuresensis? In December 1970, Newsletter 29, the Canterbury Museum News noted that ‘Hector’s two species of mosasaurs, taniwhasaurus oweni and T. pascuali, were identified as valid.’ The Māori 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 a 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 lists jolly (a particular type of jaunt from the base), and jolliers, but not jolly riders. People seem to like the notion of fudge factor much, but it is not yet well recorded. Cut-ups are apparently clumps 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 ashing, ice-rafted, or cut-ups to the quaintness of jolly riders, fudge factor, or steamboat.

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, seeming 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 Otara, 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 is a 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 Māori, 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 ballpark 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 with time-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.

A s 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. 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, and was designed 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 document. Section 12 of 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 appear until the 1970s (with EEZ – exclusive economic zone), but then they keep coming. With many of the 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 (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 (56) 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 (44). An ever-increasing number 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 trace 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 cray (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 for the species called or 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 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 names 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 moccox open-closing nets are used in various varieties of English. Similarly, discussion of New Zealand has been unable to dominate, even within a single text-type, the result can be confusing to the initiated.

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: ‘in Furneaux [sic] may Time 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, sardines, and, to a lesser extent, rock lobster. 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 names 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.

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As well as lexical change, endurance also tells a story of New Zealand’s coastal industry. The distinctive often appears along with 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
were given to a considerable number of presence of Maori vocabulary items throughout the years lay 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 mataaitai 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 1958 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) has 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.


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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.
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 landscape 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 to be found in Dunedin. The story of All Southern Club might be termed or other than that?

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

The Fortune Theatre website includes a second-fittest woman in a world fitness competition. Kayaker and rafter Nikki Kelly is heralded as a real Southern woman—tipping rams, digging in fence posts, hay— tipping rams, digging in fence posts, reversing farm bikes and trailers of hay.

The Taming of the Shrew—Tipper Rams, Digging in Fence Posts—Hay.

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 Egglen, 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 stubble 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.

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.

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. The Rural Bachelor of the Year 2004, crowned at National Fieldays, 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 has rung up “half of Marton” trying to get his phone number since he’d taken the title at Fieldays in Hamilton ...

Stirling, writing in the NZ Farmers Weekly, indicates that the Southern Man can actually have a mate and a family.
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.12

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 grace  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.13

Thus leading us to the 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

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 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. Or course - pooze a construction from the best first line in New Zealand literature - Ronald Hugh Morrisieson, The Scarrrow, out of 1963:

"The same week our fowls were stolen, Daphne Moran had her throat cut."

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 rice.

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]. 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 "pooze" 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: pooze, 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 Poozing Centre (resource recovery) at the Refuse Transfer Station

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

1 Chapple, Geoff & Arrows: The New Zealand trail: one man walks his dream. 2002: 263
2 Horton's pastime [pasture], hatched on weekends, with friends.

53(2) 1997:

1 Law, Robin. Masculinity. Place and Beer Advertising in New Zealand: The Southern Man Campaign. NZ Geographer 53(2) 1997: 22-28
2 http://fuers.bigpond.net.au/rovere bar/Southern
3 http://www.nz.ac.nz/home/about_victoria/news_article.asp
4 http://www.temata.hb.co.nz/poetry.htm
5 http://www.grahamesydney.com/news.asp
7 Listener March 15 2003:51
8 Listener Feb 22 2003:28
9 http://nz.ac.nz/newfeatures/notes May 13 2003
10 http://fortunetheatre.co.nz/auasprog.htm
11 Dominion Post May 31 2003:C7
12 Dominion Post October 19 2005:A11
13 www.promisereaders.org.nz
14 Listener Feb 15 2003:52
15 Dominion Post Nov 9 2002:A12
16 Listener Jan 31 2004:27
17 Dominion Post June 17 2004:A6
18 NZFarmers Weekly Aug 11 2004:10
19 Listener March 15 2003:33
20 Dominion Post Jan 21 2006:E7

24 Aug 2002: F8

18 Aug 11 2004:10
26 Aug 2004: F8
30 Aug 2004: F8
29 Aug 2004: F8
30 Aug 2004: F8
30 Aug 2004: F8
30 Aug 2004: F8
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 favourite 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 tui 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 taeva. These come in different varieties and carry different names among which huakararo, karuparera, kowiniwini, moi moi (or moemo), periperi (or piper), tuteakuri, and urenika have been recorded. Its purple skin seems to have recommended moi moi to chefs in particular.

Chef Peter Thorley has created a special menu featuring such dishes as land roasted in seaweed and moi moi potato stew, inspired by Hotere’s favourite foods.4

While the shape of tuteakuri 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 pulu 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 pungent 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 Moari-owned and branded wine company, Tohu, which gave rise to the newspaper headline Ngati Chardonnay.9 For that after-dinner tipple, 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 paraoa moana – made with purple wheat and subtly flavoured with karengo seaweed10 – 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 Moari 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, kawali, and tarakiki 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.
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 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. Emiritus 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.

YEARS 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.

From the Centre

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.
Can You Help?

SCROG, SCROG STOPS, AND SCROGGIN
At the Centre, our earliest citation for trampers’ 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:


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 hold hui of different hue. There are peace other environmental groups, the gay and regional councils, Landcare and hold consultation hui. Political parties,

**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 9,300 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 syrupy 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.

**Energise 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 breathtaking 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 Boulderhops 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**
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.’ 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 sound through media releases and newspaper articles for two and a half years: he announced a campaign to stop the ‘freedom to roam.’ A few days later The Press commented: ‘The interest groups and the farmers 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”, “Mugabe-like”, “traipsing at large”, “having free rein”, “open slather”, “outright theft”, “appropriation of property rights”, “Mugabe-like”, “traipsing willy-nilly”, “unfettered access”, “roaming at large”, “having free rein”, “open slasher”, “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 organisations viewed the rethink as ‘a sensible pause; others regretted 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.

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.’ 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 Bawcke’s White Man Trouds, page 238, ‘The Crown itself has become that obnoxious person, the land-grabber’.

(Editors note: ‘The following appeared in an article by Reverend Robert Kereopa in the DomPost January 24, 2006:85: The Land Grab wars, euphemistically called the Maori or New Zealand wars by many Pakeha historians, proved the mettle or otherwise of many missionaries.’)
PACIFIC BORROWINGS

Dear Editor
NZWords 8. An interesting issue. A few comments:
Pacific borrowings: puasami 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.
i'e'toga This should be 'i e 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 1983 the publicist 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 wondered to what was the original meaning. I had seized hold pronounced the word and was pleased to find they have it right with stress on the penultimate vowel. Tonga has pasifika.
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 originisation, 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 ear – 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 flatting in Grafton in 1967–68 and had Graafon connections going back to 1960. I distinctly remember the phrase to go poozling for entertainment from the lips of Keir Volkerling, brother of Michael Volkerling. The term was in frequent Graafon 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 Graafon 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 on October 15, 1994. The word poozling is used in the story – may I 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 copper and clothing. The rarest thing to be found would be money’. May this letter find other Graafon poozlers of the 60s (especially the golden year of 1967) still alive and kicking – though hopefully not poozling. It is – or should I say – 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 universities 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 are new and have mastered but he has always been ahead of me until now.
Peter R.

GLENAVY 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 whose 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.)

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.