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GUEST EDITORIAL

Some of the focus in this issue of *NZWords* is rather more on local variation than on our national usage. To follow on from an article by Tony Deverson on Canterbury terms and usage in *NZWords* 5, we present some words from **the Bay**, that is, Hawke's Bay. Try as we might, we could not find **the Bay** equivalent of Canterbury's **nor-west arch** with which to grace the title. Despite that, you will find a number of **Bayisms** that have historical significance, as well as more recently acquired terms. Winifred and Laurie Bauer provide further findings from their extensive study of **playground language**, in particular those that relate to variation. Wordwise Des Hurley goes **tiki-touring** in a word sense to show the applications generated by that term, and puts the rest of us wise regarding the origins and current use of **the end of the golden weather**. A short contribution arising from my PhD study of rural New Zealand English, in which some out-of-town examples of semantic shift are provided, is included. We re-introduce a *NZWords* competition that we trust will interest those with a beef, along with those who have a taste in re-naming familiar items, a trend that is commonplace these days. Illustrator Mic Looby, who has an interest in words, their development and their changes in new contexts, has provided us with cartoons to enrich the text in two articles of this issue.

The interest in words within the wider community is reflected in the comments and inquiries we receive at the New Zealand Dictionary Centre. Whether these inquiries confound or consume us, they are always enriching, for they cause us to pause, reflect and pursue their origin and the current variation in their usage. In the absence of the Editor and Associate Director of the Dictionary Centre, Tony Deverson, I would like to acknowledge the work that has been done since 1997 by Graeme Kennedy, the retiring Director of the Dictionary Centre, whose contribution has maintained the scholarly focus and standard of work at the Centre. Graeme, as inaugural Director, carries institutional wisdom and knowledge that will be missed in the years to come.

Dianne Bardsley
Guest Editor
Research Fellow
NZDC

FROM THE CENTRE

The New Zealand Dictionary Centre is jointly funded by Oxford University Press and Victoria University of Wellington to research all aspects of New Zealand English and to publish New Zealand dictionaries and other works.

**GRAEME KENNEDY, DIRECTOR
NEW ZEALAND DICTIONARY CENTRE**

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The Editor of *NZWords* welcomes readers' letters and other contributions on their recent observations of New Zealand usage, both positive and negative.

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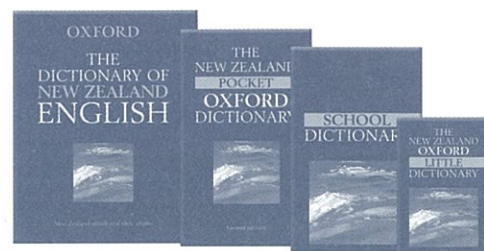
On 20 March, 2003 the Vice Chancellor of Victoria University of Wellington, Professor Stuart McCutcheon, and the Managing Director of Oxford University Press Australia, New Zealand and Singapore, Marek Palka, signed an agreement to continue their mutual support of the New Zealand Dictionary Centre at Victoria University for another five years. The agreement is of very great significance for the Centre and for research in the humanities in New Zealand because it marks the ongoing commitment of both parties to continuing fundamental research on New Zealand English, the further development of a database of distinctive New Zealandisms, and continuing work leading to new Oxford dictionaries that meet the needs of New Zealanders. The partnership draws together the skills and experience of the university, which has been the major centre for New Zealand lexicography for over fifty years, and Oxford University Press, the world's leading publisher of dictionaries in English.

In the six years since the Centre was established the staff have concentrated on building a database of New Zealandisms on the foundation of Harry Orsman's great *Dictionary of New Zealand English*, published by Oxford University Press in 1997. Des Hurley has been responsible for compiling this database, which now contains some 30,000 citations. Over the last three years, he has been joined by two research fellows at the Centre, John Macalister and Dianne Bardsley. John has completed a PhD on the changing nature of the influence of Maori on New Zealand English vocabulary from 1850 to the present. Dianne's PhD project involved collecting some 5000 words from the rural domain that have found a place in New Zealand English since late in the 19th century. I am delighted to be able to announce that Kate Quigley has recently been awarded a PhD fellowship to conduct research at the Centre on the vocabulary of reform of the state sector in New Zealand since 1980. We are anxious that such choice New Zealandisms as the *sinking lid policy*, or *crown entities* are faithfully recorded for posterity.

Over the last six years I have been particularly aware of the enormous contribution made by

Tony Deverson, Associate Director of the Centre. He has edited a series of New Zealand Oxford Dictionaries, including the *New Zealand Oxford Paperback Dictionary*, the *New Zealand Pocket Oxford Dictionary*, and a series of dictionaries for schools. For the last four years he has also been working with me compiling the 1600 page *New Zealand Oxford Dictionary*, which is due to be published in late 2004. This dictionary will combine the expertise of Oxford lexicographers around the world with work done at the New Zealand Dictionary Centre, and will include both 'general' entries of the kind found in other Oxford dictionaries such as the *Concise Oxford Dictionary*, and 'encyclopedic' entries about significant New Zealand persons, events, and places. The Centre has also worked closely with the editors of the *Oxford English Dictionary* to provide authoritative information about New Zealand English for the forthcoming third edition of the *OED*.

And finally, as this will be the last time I sign off the director's column in *NZWords*, I would like to record what a pleasure it has been to work with the Centre's skilled and talented staff and research fellows. I am also conscious of the support I have received from the Centre's Management Board, and many other colleagues including Stuart Johnston, Vincent O'Sullivan, and the late Harry Orsman. The new director, shortly to be appointed, will lead the Centre in what will undoubtedly be an exciting time for lexicographers. New technology and the global spread of English will provide stimulating opportunities for the Centre in the years ahead, and I am confident that *NZWords* will continue to keep its readers up to date on these developments.



THE NEW ZEALAND DICTIONARY CENTRE

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THE END OF THE GOLDEN WEATHER

DESMOND HURLEY

Few phrases in recent memory have become so quickly and so deeply embedded in the New Zealand psyche as the title of Bruce Mason's 1959 solo performance, which became in turn a recording, a book [1962, 1970] and a film [1993]. It has also become a phrase signifying the end of the good times, the death of childhood, and the source of memories. Few of us, I imagine, hear the phrase without thinking of happy childhood days besides a pohutukawa-fringed beach, of camping at the seaside, of swimming, messing about in boats, surfing, seaside carnivals, the Mardi Gras, the innocence, the fun, the good times of youth.

Mason himself subtitled his performance - I hesitate to call it a play - as 'A Voyage into a New Zealand Childhood'. It was first performed in Wellington at a Players Workshop in August 1959 and wasn't at first ecstasically received - Mason recalls one review that

was excoriating, dwelling gleefully on all the mishaps, calling it pretentious piffle, ending crushingly, "New Zealand cannot yet, it seems, produce an Emyln Williams". [End of the Golden Weather, 1970:10]

It, nevertheless, had another dozen or so performances around Wellington, went on the CAS (Community Arts Service circuit around the provinces) and over the next two decades Mason took it to the Edinburgh Arts Festival and gave nearly 1000 performances. In 2000, with his widow Diana's approval, Peter Vere-Jones revived it in a performance with incidental music by Gareth Farr.

The response was warmer than I dared hope. "The shock of recognition", as Edmund Wilson called it, was echoed by several reviewers and about forty people wrote to me in these terms. [Every Kind of Weather, 2000: 98]

Yet *The End of the Golden Weather* will endure perhaps longest as a phrase meaning the end of the good times. McNaughton described the play in 1976 as

a gentle exploration of the secretive pleasures and pains of a twelve-year-old boy approaching puberty.

A writer in the *Listener* (18/8/1984) says that Mervyn Thomson's play, *Coaltown Blues*,

deliberately invites comparisons with Mason's works and attitudes. There is not much "in the way of golden weather" in this story of the life of a town seen from the perspective of a growing boy

Another *Listener* writer (10/6/2000) says of Mason's own work that

it evokes the days of seemingly endless childhood summers before the cares of adolescence and adulthood arose.

An anonymous writer on the cover of the recording of the play describes it as being

about growing up in New Zealand during the Depression, and the happiness of childhood is set against a backdrop of Social unrest. *Golden Weather* tells the story of the loss of innocence and of human fallibility.

Mason himself called this

that strange and alarming period when the land of milk and honey turned to bread and dripping. [End of the Golden Weather, 1970:15]

Today, we tend to think only of the milk and honey, the golden days.

The end of the golden weather - the phrase is endearingly familiar. Freightened with nostalgia, it evokes the days of seemingly endless childhood summers before the cares of adolescence and adulthood arose. [Listener, 10/6/2000:38]

In its modern use, the term tends to reflect this. We often speak of it to mean simply a *spell of good weather*.

Can you believe those end-of-the-golden-weather days we were blessed with on Thursday and yesterday? [Dominion, 1/5/1999:23]

And again:

[Caption] Trend of the golden weather. You can't beat Wellington on a good day - the capital city basks in yet another glorious day of sunshine as the Indian summer continues. [Dominion, 26/3/2001:16]

Or *something to look forward to*:

So let's keep on turning up to the Olympics, keep competing, doing the very best we can in the true spirit of the Games and then let's go home and have the best little Godzone life we can. Let's go for gold and the golden weather. [Evening Post, 30/9/2000:2]

More often, it is used in Mason's sense of an era of innocence:

The first murder of a tourist in this country, it seemed to signal the real end of the golden weather - that long postwar period when people left doors unlocked and lone women hitchhikers trustingly accepted lifts from male strangers. [Listener, 15/1/2000:10]

Sometimes with a sense of foreboding:

... in a lively, offbeat, and totally unexpected scene set on a hilltop above Belfast, Cathy eventually begins to realise that the golden weather has ended. [Evening Post, 1/8/2000:10]

The idea of the end-of-an-era is picked up by the economists for a financial downturn in fortunes:

Climate turns to custard as the economy curdles. It sounds ridiculous, but the golden weather is going down with the dollar. [Listener, 30/9/2000:20]

With the clouds already dispersed, the sun has shone on Cullen's tenure with good weather, strong commodity prices and a low New Zealand dollar boosting export revenues. Now it looks like the end of the golden weather. [Sunday Star-Times, 4/5/2003:C3]

New Zealand is nearing the "end of the golden weather", the National Bank's latest regional quarterly trends survey shows. [Dominion Post, 27/5/2003: C3]

In similar vein, the golden weather has been seen referring to petrol prices, to daylight saving, and even to 'the great Kiwi Bach':

The Automobile Association called yesterday's move "the end of the golden weather" after a summertime price war among the oil companies saw petrol go under \$1 a litre on Boxing Day. [Dominion, 20/1/2001:1]

Putting the clock back one hour at 3am tomorrow - the end of daylight saving time - may signal more than the end of the golden weather for some Kiwis. [Evening Post, 17/3/2001:2]

End of the Golden Weather: Why the great Kiwi Bach is an endangered species. [Listener, 19/1/2002, cover]

THE END OF THE GOLDEN WEATHER

DESMOND HURLEY

Mason himself recorded our earliest non-Mason quote, a Labour Member of Parliament in the 1960s saying

Yes, Mr Speaker: this is the end of the golden weather, but *not* by Bruce Mason. [*End of the Golden Weather*, 1970:12]

Mason's play ends in a sentence with which any New Zealander will identify:

The broom is almost bare of flowers and, as I watch, a jaundiced bloom flutters off the bush, and sustained by the light breeze, charts a hazy course before coming to rest beside me. I pick it up and somehow I know as I finger the jaded petals, that summer is quite at an end.

A New Zealand phrase - well, not quite. As Mason himself pointed out, he took it from American author, Thomas Wolfe:

The subject he chose for his first effort was a boy's vision of life over a ten-month period, between his twelfth and thirteenth year and the title was *The End of the Golden Weather*. By this title, he meant to describe that change in the colour of life which every child has known - the change from the enchanted life and weather of his soul, the full golden light, the magic green and gold in which he sees the earth in childhood... [*The End of the Golden Weather*, 1970:12]

Or, as Wolfe himself has it:

And now George Webber was engulfed in a tremendous labour. It had all grown out of his endeavour to set down the shape and feel of that one year in childhood which he called, "The End of the Golden Weather." From that beginning, he had conceived the plan for a book, in which he wanted to present the picture, not merely of his youth, but of the whole town from which he came, and all the people in it, just as he had known them. [*The Web and the Rock*, 1937: 454]

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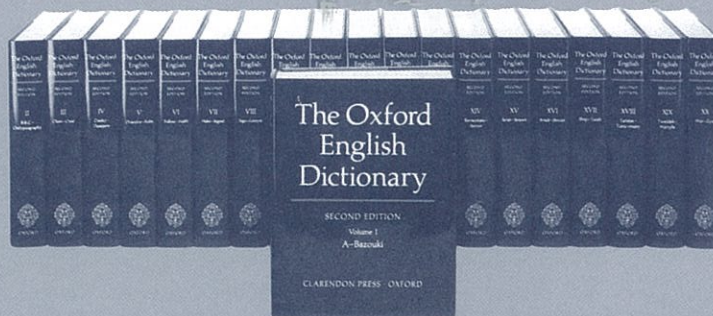
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In *NZWords* 5, Tony Deverson presented a comprehensive collection of terms that belonged or originated in Canterbury. In the introduction that accompanied his Canterbury collection, Deverson noted that local or regional differences are of two types, those with contrastive equivalents or synonyms and those without, suggesting that the latter group was a more common yield of regionally restricted words and meanings.

An examination of some terms associated with **Hawke's Bay** supports this observation. For some time, Napierite Peter Crisp has sent to the Dictionary Centre gleanings from the pages of *Hawke's Bay Today*, a newspaper that has been a useful source of local terms, both urban and rural. This short article considers some of the terms from *Hawke's Bay Today* that have a uniqueness to **the Bay**, along with others that have been collected over time at the Dictionary Centre or specifically, in my study of rural New Zealand English. It seems that **in the bay** is where things happen, and it is not uncommon to hear from locals that 'I've been **in the bay** all my life'. The name of **Hawke Bay** was given to the actual sea bay itself by Captain Cook in 1769 in honour of the Lord of the Admiralty, Sir Edward Hawke. This form has remained for the sea bay, while the province took the form of **Hawke's Bay**.

In the rural New Zealand English study, use was made of material located locally. The Hawke's Bay museum is the receptacle of valuable manuscript and typescript primary sources such as personal and station diaries and scrapbooks, together with a comprehensive collection of newspapers. Such diaries as the Balfour, Brabazon, and Tutira Station diaries shed light on the dating of early-used local expressions. Others, such as the Tiffen papers, are held in the Alexander Turnbull Library and it is from some of these that we have the first records of Hawke's Bay terms. The citations from which these terms are taken also provide some interesting facts of the early Bay. From the Tiffen papers¹, for example, we learn that:

In the 1840s and 1850s deserters from the 65th and other Regts in Wellington used to make for **the Bay** which got the name of **Save-all** and it was from the deserter elements we got our white labour.

And in 1911²:

There are no fewer than 189 **fleece kings** in Napier-Gisborne who own flocks from 5000 to 10,000 sheep, ninety-one who own from 10,000 to 20,000 sheep and thirty-one who have over 20,000 head of sheep.

Among the first fleece kings of the East Coast were the **Twelve Apostles** and the **Forty Thieves**, illegal squatters, speculators or lessees of large tracts of land. While some histories dispute the actual number of squatters involved in squatting and the subsequent legal purchase of large areas of Hawke's Bay grazing land, the term the **Twelve Apostles** stuck and became known beyond Hawke's Bay. It appears that the **Hawke's Bay squatter** was received with a variety of sympathies. Cantabrians, for example, gave the name **Hawke's Bay squatter** to a king in a poker hand, and we are told that three kings in a hand were referred to as Norman, Lowry and Watts, the names of early Hawke's Bay runholders. W.H.Guthrie-Smith, who

¹ Tiffen cited in Campbell, M.D.N. *The Evolution of Hawke's Bay Landed Society 1850-1914*. Ph D thesis, Victoria University of Wellington 1972:29

² *NZFarmer* July 1911:761

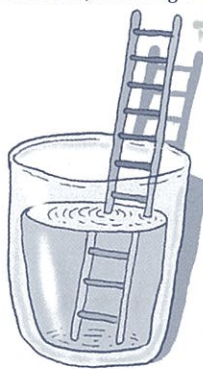
recorded social attitudes and behaviour in Hawke's Bay in addition to the behaviour of local flora and fauna, referred to the use of **bloated squatter** as one who held land in a large way, regardless of whether he was a lease-holder or a free-holder.

Early citations suggest that the use of **grub ground** for a large vegetable and grain cultivation tended by Maori was limited to Hawke's Bay. The terms **fern-grinding** and **fern-crushing**, carried out by sheep and cattle, both began life in the rural Hawke's Bay vocabulary. Later, the eponymous **Carlyon pony** and the **Hunter chain fence** originated in Hawke's Bay and became as widely-known as Canterbury's **Coopworths** and **Coopdales**. **East Coast leggings** came from the northern **Bay**, along with **Gimblett Gravels**, the appellation for the small wine region or terroir from whence **parcels** of grapes are picked and processed into wine. In Hawke's Bay, **summer country** has a meaning different to that of the South Island high country, where stock are grazed safely only in the summer. In Hawke's Bay **summer country** is land that does not succumb to drought. **Summer-safe country** is another local term for **summer country in the Bay**. **Hayage**, known elsewhere as haylage, and **weighing crate** (for weighing stock) are frequently advertised in the clearing sale advertisements in *Hawke's Bay Today*, along with **dehorning irons** and **debudders**, both used for dehorning stock, and providing our earliest citations. The term **agplastics**, which are fittings and pipes and other materials made for farm work, also comes from this newspaper. In New Zealand we think of a **grazier** as a pastoralist, one who grazes sheep or cattle on his or her land. In *Hawke's Bay Today*, however, we read that 'experienced **graziers** have ewe lambs available for orchard grazing now.'

Hawke's Bay orcharding has produced its own customs and equipment and, along with these, its own vocabulary. In *Hawke's Bay Today*, advertisements are found for all manner of orchard items. **Thinners**, and more specifically **apple thinners**, are listed in the Situations Vacant columns. **Thinnings** are advertised as required by fruit jelly makers, being apples that either fall to the ground prematurely or are frosted, these forming the base of jellies and jams. **Gate sales**, **hydaladdas**, **hydaloppers**, **orchardised tractors**, **receivals**, **shedding** and **tree pull** feature often.

Hydaladders and **hydaloppers** are hydraulic work platforms and pruning equipment manufactured in the Bay and tractors that are adapted to work within rows and at a certain height are **orchardised** with **side booms**, **back forks** and other equipment. **Spray cabs** and **strip spray** equipment are also familiar on **orchardised** tractors. Depots for the receipt of orchard, farm or viticulture produce for processing are known locally as **receivals**. The verbal noun **shedding** is specifically the provision of processing or storage sheds on a property, while **tree pull** is the removal of old or diseased fruit trees. The conservative side of Hawke's Bay is, perhaps, seen in a number of advertisements for **carters** and **carting** of produce, and typical of orchard and viticulture locales are seasonal positions, including **seasonal drivers**.

Nightfill persons, **backstore nightfill persons** and **nightfill staff** are required in the Bay for stocking retail shelves and bins after hours. Out of doors, **weedboat operators** are catchment workers who operate council **weedboats**, used in the clearing of estuary weeds.



Our earliest citations at the Dictionary Centre for **velveting**, the cutting of velvet from deer, and for **conventional fence**, a post and wire farm fence with at least six wires, come from **the Bay**. From early forestry in **the Bay** comes the verbal forms to **cable harvest** and cable harvesting, along with **skiddies** or **skidworkers**. **Logmakers** are commonplace in the Situations Vacant columns and macrocarpa firewood is advertised in Hawke's Bay as **Mac**. In **the Bay**, **dunnage** has a new meaning, as broken pieces of timber or offcuts for firewood.

Canterbury may have its Cup week or Show week, but for some years Hawke's Bay has held its **Art Deco weekend** in the month of February. The Mission Estate winery, locally known as **the Mission**, is New Zealand's oldest winery and **Mission concerts**, held there for decades, have become legendary. Hawke's Bay also has its **Show Weekend**, which encompasses the Labour Weekend holiday, the Hawke's Bay anniversary day and the A & P show. Another feature of the Hawke's Bay calendar is its **long lunch**, where 650 people sit down at one table for an outdoors gourmet experience. Nelson has its Wearable Arts festival, but Hawke's Bay has its **Edible Arts**, a festival encompassing anything to do with food, from food sculpture to films and drama on the food theme. Hawke's Bay restaurateurs show their attachment to the rural world in the naming of local restaurants **RDI**, **Gumbboot** and **Gintrap**. **The Bay** is also the home of the **Kaweka Challenge**, one of the premier outdoor endurance events on the New Zealand Sporting Calendar, advertised nationally as 'the highest mountain race in New Zealand'. The race incorporates the revered **Kaweka J**, the highest trig point (1724m) in the Kaweka Conservation Park, from where one has extensive views of **the Bay**, the mountains of Tongariro National Park and the great expanses of the Kaimanawa and Kaweka Ranges.

Hawke's Bay also hosts the award ceremony for the **Te Mata Estate New Zealand poet laureate**, an award that originated with John Buck and the Te Mata Estate winery in 1996. **The Peak**, as the landmark Te Mata Peak is known locally, is possibly the equivalent of the **peninsula** in Canterbury and excursions are made to the **Cape**, where gannets colonise Cape Kidnappers. Hawke's Bay people speak of their tertiary education provider as **the EIT**, with the addition of the definite article, which is not a feature found of other equivalent institutions. **The Parade** is of course, Napier's picturesque Marine Parade with its avenue of Norfolk pines and its renowned **Marineland**. **The quake** or **the earthquake** is the devastating 1931 earthquake that is responsible for the rebuilding of the city of Napier in 1930s art deco, **the quake** being a significant measure of time in local history, where things happened **before the quake** or **just after the quake**. Pre-quake locales are historicised in the Hawke's Bay lexicon. **Corunna Bay**, **South Pond**, **Battery Point**, **Hope Point** and **Pandora Point**, for example, have all been on dry land since **the quake**. **The bluff** is the term used for both the residential area of the remnants of Bluff Hill and the cliffs that used to abut the sea **before the quake**.

Residents of Maraenui are said to live in **the 'Nui'**. Rather than include a granny flat in an advertisement, those in the Bay are known to advertise a **kaumatua flat**. **The Bay** also has its own local form of **the Saddle**, in Hawke's Bay's case being the Titiokura Saddle on the Napier-Taupo highway.

Other terms from Hawke's Bay sources that have attracted our attention include **demountable unit** and **underskilling**, and we would appreciate any further citations of these terms, from within **the Bay** or from other parts of the country.

Dianne Bardsley is a Research Fellow at the New Zealand Dictionary Centre at Victoria University of Wellington.

TIKI-TOURING: A COOK'S TOUR AROUND AN EXPRESSION

DESMOND HURLEY

Sometimes, a word or phrase spotted in a newspaper or heard on radio or TV suddenly takes off, enlarges its meaning, expands its form and is instantly recognisable. Such a phrase is **tiki-tour**.

The term was first recorded by David McGill who found it in the NZ Herald [22/02/1989]:

When I was twelve I had an old BSA Bantam motorbike hidden on the farm, and used to tiki-tour all round the back of Cambridge.

[McGill *Dinkum Kiwi Dictionary*, 1989:101; McGill *Complete Kiwi Slang*, 1998:126]

McGill gave its meaning as 'unlicensed driving' and thought it might possibly have been derived from the Contiki tourist operations. In the light of subsequent use, 'unlicensed driving' is clearly a misreading of the citation.

An alternative explanation is offered on a New Zealand website:

The phrase Tiki Touring originated with Maori to describe themselves "going up the road" or literally touring around New Zealand. [www.purenz.com]

That explanation, somehow, seems manufactured. My own memories of seeing **Tiki Tours** advertised years ago in the Government Tourist Agency in Mercer Street in Wellington sent me searching through Tourist & Publicity Department files in Archives New Zealand for what I believed to be its origin. It transpires that **Tiki Tours** was, indeed, a proprietary name for organised bus tours around New Zealand arranged by the New Zealand Government Tourist Bureau in the immediate postwar era when group touring first took off.

The earliest evidence I have found is a letter in Archives New Zealand from the Bureau dated 19 October, 1961, to its Melbourne Office. This commences:

TIKI TOUR FOLDER

Well, here it is at long last. At least an initial supply has been received. [*Archives New Zealand File TO/ 4/41*]

In 1962, the Government Printer produced a pocket-sized brochure with a Roneo-printed insert which includes itineraries for several tours of New Zealand. One for January 1964 is listed as **Tiki Economy Tour Y28**. The brochure, held in the Alexander Turnbull Library, is in a plastic wallet embossed with a tiki and has on it the words '**Tiki Tours** / New Zealand Government Tourist Bureau.'

In 1963, the Government Tourist Bureau issued a printed brochure entitled '**NZ Tiki Coach Tours**'

Take a Tiki Tour... The itineraries for these tours have been arranged to cover the most popular touring areas and are based on our experience over many years. Make your plans now - Select the holiday most suitable for you - Take a Tiki Tour. [p. 3]

Among the documents in Archives New Zealand from the Tourist and Publicity Department is a letter signed by J.H. Stone, Travel Commissioner (Brisbane), dated 12 August, 1965:

We have received a boxful of 10" x 14" plaques advertising TIKI TOURS... "TIKI TOUR": is a trade name that we have agreed on and it should be emphasized as such. In selecting it we were influenced not only by the name's aliterative [sic] value but particularly by the valuable support-emblem, the "Tiki," which had already made promotional impact. This emblem and "TIKI TOUR" should be as synonymous as the speedbird is to B.O.A.C., the "shell" sign is to petrol, or the white horse is to good whiskey. [*Group Travel General File TO/3/89*]

And a third, *Analysis of TT Operation*, comments that:

Because our Tiki Tour operation is an integral part of our complete operation, there are many areas where it is not easy to assess what can fairly be apportioned to Tiki Tours. [TO 3/89/22 Vol. 1; 31/03/ 1970]

As to the suggestion that the term might have originated with *Contiki Tours*, the dates are against it. From the Contiki website, which claims to be the world's largest travel company for 18-35 year olds, I find that Contiki's dates are firmly established.

In 1961, a young New Zealander, John Anderson, arrived in London to tour Europe. He didn't want to go alone and he didn't have much money, so he put a deposit on a minibus and gathered a group of travellers who spent twelve weeks exploring Europe.

At the end of the trip, John tried to sell the minibus but no one wanted it. So when in Spring of 1962, he advertised his Europe tour again. This time, he was able to fit two trips into the Summer season and doubled his business. The first tours were for 19 - 29 year olds, so right from the start Contiki was about youth travel... [<http://www.contiki.com/about.asp>]

These clearly postdate the New Zealand Tiki Tours. (There is also a South American operation, Kontiki Tours, which presumably takes its name from Thor Heyerdahl's Kontiki Expedition.)

The term "Tiki Tours" started to be used as a description for a general tour around New Zealand:

Later that day, I was due to pick up an Australian lieutenant colonel from the airport and was then to host him on a tiki-tour around the South Island for a week while he "inspected his men". [HUGHES *Shooting from the Lip*, 1999:107]

Since the [Dairy] Board's annual meeting last month, he and board chairman Graham Fraser have been on a tiki tour of dairying regions to tell farmers how the board's performing. [*Evening Post*, 26/10/2000: 4]

Then as a tour around a specific part of NZ:

Jeff took a tiki tour of Upper Hutt...and discovered many a hidden treasure. [*Capital Holiday Guide*, 0/12/2000: 4]

If it can get [their clients] to Feilding and take them on a tiki tour, they're hooked: "The Americans and the Aussies when they come over here, they're more comfortable in a rural setting." [*Listener*, 19/10/2002:27]

It became a synonym for a general look around:

We were responding to a lot of calls received by the communications centre reporting a mystery glow in the hills behind us...so off we went for a little tiki tour. [*Evening Post*, 2/4/2001:3]

Concerned Timberlands would only take me on their "tiki-tour", as Brooker calls it, they show me sites where recent "experimental felling" has occurred. [*North & South* 0/4/2000:84]

"I'm not sure what we can do about that, he said, "I suppose we could do a tiki tour" (a convoy drive following a lead car). [*Wairarapa Times-Age*, 11/12/2002]

Further new definitions appeared:

Tiki-Tour...a New Zealander's term for a pointless excursion, as in "Let's just get in the car and drive around" [www.wonderland.com/WhatsOld00/]

Phillip and I decided to go on a "Tiki Tour" (a local colloquial expression meaning a seemingly (sic) random trip to nowhere in particular. [macintosh.otago.ac.nz/Owen/]

We had Tiki-tours overseas (that were not run by the Government Tourist Bureau)

These encounters begin a concatenation of events which culminate, after a chaotic Tiki tour around England, in the birth of a baby. [*Dominion*, 15/7/2000:27]

We had Tiki-tours around fungal spores, houses, the law, art exhibitions, fishing expeditions, a fly-past, a fiasco, even around our "kultcha".

The spores were then...photographed, developed and stuck on to the glass panes. Visitors are invited to gaze at the topography of "living" air laid over the landscape. It's not the sort of tiki tour most tourists would take, although there are some familiar places... [*Sunday Star-Times*, 1/12/2002:F2]

I did the wee "tiki" tour of the house I grew up [in]. [www.thejamjar.com]

Steven Price gives a tiki tour of media law [www.prinz.org.nz]

This Saturday it will also become a performance space for a 15-minute tiki tour of the history of world art... [*Dominion*, 15/2/2002:18]

"I'd planned on some serious fishing today... And it's already late... but we could do that first, if we make it just a quick tiki-tour." [library.christchurch.org.nz/Childrens/] [Hdg] Tiki tour of the feelgood fiasco. [*Sunday Star-Times*, 18/4/1999:A8]

The Ballad of Jimmy Costello is a "rollicking tiki tour of Kiwi kultcha" [www.theatretroupsinternational.com/PastShows/]

Graeme Kennedy has recently reported hearing one of those present at a meeting asking for a **tiki tour** around the documents that had just been tabled.

Quite early in its history, the noun became a verb, **to tiki-tour**, meaning to look over, to look around, to wander, to sight-see. Recently, it gave me great delight over a Sunday breakfast one morning to see this expression reach new status when Jo McCarroll casually introduced an elliptical form of the verb in her column in the *Sunday Times*.

I loved watching travel.co hosts Petra Bagust and Dean Cornish tiki-ing about the world. [*Sunday Star Times*, 29/12/2002:D11]

New Zealanders know what she means. Few non-New Zealanders will grasp its meaning at first encounter. And it's not the only time it has been used elliptically:

Tiki is the Kiwi vernacular for "walkabout"/ [old.smh.com.au/news/0112/06]

Other than the term Cook's Tour, which has been around since soon after Thomas Cook's first 11-mile rail tour from Leicester in 1841, I am not aware of any other similar-derived expressions.

We Trafalgar-toured Europe... She Cosmoed round Italy... They Globenetted through Germany and France.

Doesn't have the same ring about it somehow, does it?

Desmond Hurley is a Senior Research Fellow at the New Zealand Dictionary Centre at Victoria University of Wellington.

SOME EXAMPLES OF SEMANTIC SHIFT IN THE HUSBANDRY OF SHEEP

DIANNE BARDSLEY

Semantic shift is a significant feature of rural New Zealand English vocabulary and is likely to confound the rural newcomer with terms like **blade gang**, **office**, **station line**, and **station manager**, widely used and more commonly thought of as urban terms, having their own specific place out on the **run**. Out on the **run**, a wayward ram that crosses the boundary to another paddock or property is known as a **commercial traveller** and a ewe that rejects her newborn lamb is commonly termed a **career girl**.



Since colonial days, **blade gangs** have shorn with handshears throughout the land, more recently their work being confined to the **high country**. When a high-country farmer looks in at the **office**, it is not to look for a stenographer, but for a sheep on an isolated rocky ledge, and if he goes up a **chimney** during a **muster**, he climbs through a perpendicular rock cleft in search of sheep. **Station boss**, **station line**, **station manager** and **station master** have nothing to do with railways. **Station line** has been used for more than one hundred years in stock-selling, denoting a group of livestock of the same age and breed. A **hospital block** is not part of a hospital building compound, but a large isolated paddock on which stock, such as **downers**, are placed for recuperation from disease. A shepherd uses the term **to put into neutral** not for the farm ute, but for docking the testicles of a young lamb or calf. **Bottom man** is a term widely used in colloquial New Zealand but has its own application in the rural sector, naming the **musterer** taking the lowest beat during a **muster**. When a shepherd or musterer is

behind the sheep, he is actually keeping boundary or is in very close proximity to the sheep in a mob, keeping them away from a **smother** or the threat from hawks, wild pigs or other predators.

A **mountain sheep** is not actually a sheep, but a plant, as is a **vegetable sheep**. **Rattle** is used in verb form for moving sheep, particularly in hilly areas. The action of sheepdogs nudging sheep with a tendency to worry them while working is known as **sparrowhawking**, while a mixed breed of sheepdog is a **shandygaff**. Dogs can also **feather** the sheep they are heading, by pausing and waiting for them to regain energy. Once sheep are yarded, they might be put into a **diamond**, a special multi-sided and multi-gated yard in the shape of a diamond, whereupon a **body-snatcher**, a drafter or buyer, selects those deemed sufficiently finished for slaughter.

Shearers are particularly well-known as lexical borrowers. Such expressions as **whitewash** and **undress**, two synonyms for shearing, indicate a good-natured approach to the stressful task of shearing where weather can be the hostile opponent of time and mob management. The verbs **bullseye** and **buttonhole** are used for tup-crutching ewes to prepare them for tupping. **Wink** and **wig** are verbal forms for removing wool from sheep's eyes and heads. A **camp** in a woolshed requires no tent, but occurs when a **penmate** slows down to leave a **cobbler**, the last sheep in the pen, for the other to shear. When a shearer is **up in the branches** or **overlanding**, s/he is shearing too far from the sheep's skin, being the opposite of **pinking** a sheep, which is cutting the wool close to the skin and exposing its pinkness. The fleece-wool close to the skin is known amongst New Zealand shearers as the **butt**, which in rural Britain is a ploughed ridge or small parcel of land. To **rough** is to shear carelessly, taking skin with the wool, the shearer who makes a habit of **roughing** being known as a **butcher** or **smallgoods man**. A sheep that struggles while being shorn is said to **dance the tango** and a shearer is likely to **leg** it, meaning to pull it across the **board** by one or both legs. A **sock**, however, is the term given to hairy leg wool.

Glue pot and **gummy** are used for sheep bearing wool in which the grease has not risen and is sticky and difficult to shear. Such difficult sheep, also known as **snags**

and **snobs**, are likely to be the **cobblers**. The mixing of wet and dry sheep for shearing is known as **shandygaffing**, a most unpopular practice with shearers. **Plum jam** is shearers' rhyming slang for lamb, while a **wrinkly** is a shearing term for a merino. Both **blade men** and **machine men** play the **piano** when they run their fingers down a sheep's fleece-wool. A **shearling** in Britain is a sheep that has had just one shearing, but in New Zealand, it is a young, novice shearer. The exterior passage or hole in the wall where a newly shorn sheep is pushed from the board is known as a **porthole**.

Dingbats and **dingoes** take on new uses in being applied to sheep, while the term **handlebars** is used for the horns on merino sheep or on cattle. **Night camp**, **camp weeds** and **camping grounds** are all terms that relate to the natural movement of sheep at different times of the day. **Sheep camp** means something quite different from the usage of North America and South Africa, in New Zealand being the place to where sheep rise in the evening. Tantalising new uses are seen in **bed and breakfast** and **full board**, neither requiring landlords. **Bed and breakfast** is the term given to stock brought in for a season or two, fattened and sold, while the latter is a shearing term denoting every shearing stand on a shearing board being occupied.



Although these are only very few of the new applications collected from the rural world, they illustrate the place of sheep in the rural New Zealand lexicon and perhaps suggest an adaptiveness on the **run** that is both economical and pragmatic.

Dianne Bardsley is a Research Fellow at the New Zealand Dictionary Centre at Victoria University of Wellington.

SOME WORDS FROM THE PLAYGROUND

LAURIE BAUER AND WINIFRED BAUER

In this brief comment, we outline some of the interesting or surprising words we came across in our research project into language in the playground in New Zealand (funded by the Marsden Fund of the Royal Society of New Zealand). For more details of the project, see the documents collected at <<http://www.vuw.ac.nz/lals/lip>>. We present the relevant words here simply as a glossary with comments. Our data is largely restricted to the materials we collected from primary school children by questionnaire or in interviews in the years 1998-2001. Inevitably, some of the things we noted will be out of date by now. Children's language can change extremely quickly.

In the material below, we refer in a number of places to truce terms. *Truce term* is the label used by folklorists to describe the word or expression used by children to gain temporary respite from the rules of the prevailing game. Untied shoelaces, the need to remove excess clothing, or a minor abrasion might cause a child to call out a truce term (perhaps simultaneously crossing the fingers of one or both hands) so that they can deal with the problem before continuing the game. Calling out a truce term does not imply yielding or losing. Although truce terms appear to be general among British children, and are now usually recognised in New Zealand, it seems that this was not always the case, and some children and many adults have told us that they recall no such custom from their school-days. Most of the traditional British truce terms, such as *barley*, *cree*, *crosses*, *kings*, *scribs* are not found in New Zealand.

butcher This word is used exclusively in the South Island when chasing games are played. It is a widely accepted rule that the person who tags/tigs another cannot immediately be got back by the person who is now in/it. In the North Island this rule is called *Can't tag your master* (lower North Island) or *No tiggly masters* (upper North Island). *Butcher* is the general South Island equivalent.

daddy longlegs As far as New Zealand children are concerned, a daddy longlegs is a spider and not a crane fly (most children we talked to had no specific name for the latter). What is more, most children attribute very special properties to this spider. While there are slightly different versions of the story, the daddy longlegs is the most poisonous spider in the world. Fortunately its jaws are too weak (or too small) to penetrate the skin of humans, so it is not poisonous to humans, but would be if we ate one by mistake. Alternatively it is only poisonous to other spiders. This widespread belief is also completely false. The daddy longlegs spider can catch other spiders not because of its poison, but because it can use its long legs to envelop its enemy in silk before the enemy is any position to hit back. It is not particularly poisonous, and it can bite humans (and they do not die if it does). We have no information on whether this same primary-school myth is found elsewhere in the world.

doubling/dubbing The practice of illegally giving another child a lift on a bicycle designed for one person is well-known to child cycle-riders round the country. While this is called *doubling*

in the northern half of the North Island and in the Southland-Otago region, in between these areas it is called *dubbing* (which should perhaps be spelt *doubling*).

fans This truce term is restricted to the greater Wellington region in our data, and appears to have been known in that area since the 1920s at least, though it was reported as *fan* until the 1930s, and is sometimes *fangs* today. It is almost certainly related to the southern English truce-term *fainites*, which has a history taking it all the way back to the Middle English period.

flicks As a truce term, *flicks* is found almost exclusively in the greater Wellington area, mainly outside Wellington city. It is sometimes reported as *flickses* or *flicksies*.

gates *Gates* is a truce term most common in Auckland city nowadays, but once widespread throughout the northern part of the North Island.

goose-guarding Variants of the chasing game often have a base, den or home where players are temporarily safe from capture. Often there will be a limit on the time they are allowed to spend in this safe area. The catcher, however, is not allowed to stand by the safe area and wait for a victim to try to escape from it. This rule is expressed in the phrase 'no goose-guarding'. The term appears to be a relatively recent arrival. In Wellington we found no young adult aged over 24 in 2003 who knew it in school, while all those aged 18 or under appear to know it. It is known by children everywhere in the country, though it is frequently not known by their teachers.

lashed See *shame/shamed*.

munted This word was extremely widely known by the young we surveyed, although the modern sense is apparently a recent innovation. Today it is used for something which is damaged: a painting that is scrumpled, a bike with a twisted frame, shoes with their toes kicked out. Its origin is obscure, but there is nothing to link it to the South African term of racial abuse. It is certainly not abusive in New Zealand, but replaces words like *pakaru/puckaroo*. *Munted* used to mean 'drunk' in New Zealand.

nibs This truce term is restricted to the Southland-Otago region, where it has been known for at least sixty years and probably longer. Its origins are unclear but it may be a corruption of *nix*. It does not appear to be Scottish. The usual Scottish truce terms are (or were traditionally) *barley* in the east and *keys* in the west. According to the Opies (Iona and Peter Opie, *The Lore and Language of Schoolchildren*. London: Oxford University Press, 1959), the prevailing truce term in Warwick is *nix*, but used to be *niklas*.

nif This is a Christchurch word. It was variously explained to us as originating in the initial letters of *no friends* or *no intelligent friends*, and means a 'loner'. In Auckland the equivalent expression is *otl* (= 'only the lonely').

otl See *nif*.

pegs This is the most usual truce term found in New Zealand. It is derived from *pax*, which is also still found occasionally. A number of other slightly deformed versions of *pax*, such as *pads*

and *pags*, are also heard occasionally. The forms *pegsed* and *pagsed* were also reported. In some areas, *pegs* or *pags* has become confused with the word *bags*, used for laying claim to something. While children in the north of the North Island still say things like 'Bags the red one' or 'Bags not clean the blackboard', children in Hawkes Bay and on the West Coast of the South Island, and also some in Canterbury say instead 'Pegs the red one' and 'Pegs not...'. We presume that the notion of being safe links the two: when you use a truce term, you are temporarily safe; when you bags something, you save it for yourself; when you say 'bags not' (or 'bags snot!') you are claiming safety from some unwanted task or event. This has led not only to the use of *pegs* instead of *bags* in traditional 'bags' situations, but also the use of *bags* (and *bagsed*) as truce terms. It also means that both the positive and the negative of these (i.e. *pegs*, *pegs not*, *bags*, *bags not*) are all possible utterances with the same effect in certain situations: for example, if someone is trying to give you a piece of rubbish you don't want, all four terms protect the utterer from receiving it.

quits/quitsies These truce terms seem now to be most common in the greater Auckland area, though they were probably more widely spread in earlier years.

shame/shamed If children have shown themselves up by doing something stupid, they may say 'I'm shame', 'I felt shamed' or 'I was shamed out'. Other children may say they are *lashed*. What they will not say is that they are *ashamed*. *Ashamed* appears to have all but disappeared from the productive language of children.

shot/shotty These words are used as terms of approval (rather like *neat* or *cool*), but in our data virtually only north of a line from Taranaki to Hawkes Bay.

shotgun The word *shotgun* is used by some children rather like the word *bags* to lay claim to something. So you might use *shotgun* to claim first go on something. But this meaning is not entirely general, and the history of the word is interesting. It seems that *shotgun* is originally used to be allowed to sit in the front passenger seat of a car (*I want to ride shotgun*). For some children, this is its only use. For others it can be used to claim any prized position, and for others it can be used to claim anything. For some children the use of *shotgun* out-ranks the use of *bags*, because the claim it lays is stronger.

skody This word is particularly common between the volcanic plateau and Timaru, but is also known further north. It appears likely that its meaning varies somewhat from one part of the country to another. In the southern part of the North Island, it is used for something which has become spoiled and is therefore disgusting – a mouldy lunch from the bottom of a school-bag, or a cauliflower which has sat too long in the fridge. In most of the South Island it is more likely to be applied to something which is seedy, such as a poorly-kept student flat. In the Auckland area, it was applied to people rather than things – an unkempt or dirty person might be described as *skody*. Again, the origin is not known.

SOME WORDS FROM THE PLAYGROUND

LAURIE BAUER AND WINIFRED BAUER

tag/tig/tiggy As we have reported in a number of publications, the name for this basic chasing game is variable in New Zealand. *Tag* is the default term, also recognised in areas where it is not the main term in use. In the northern part of the North Island, the usual term is *tiggy*, and in Otago and Southland the name *tig* is used. This variation does not stem from British variation. In Britain *tig(s)* appears to have largely supplanted the earlier form *tag*, but not until after *tag* was exported in the seventeenth century to the USA where it became the norm. We have found hints that there is variation between *tig* and *tag* in Ireland, as well as in England. But *tiggy* is reported from Britain only in the form *tiggy tiggy touchwood*, which we also found in New Zealand, though very rarely in modern times. Interestingly, it is not clear whether any of this variation came to New Zealand with the earliest

immigrants. Earlier generations of New Zealanders preferred the names *chasey* or *chasing(s)* for the same game, and these names are still used in Australia. *Tig*, *tag* and *tiggy* did not become dominant in New Zealand until some time in the 1960s.

tags/taxes/taxis These truce terms are found in the Nelson-Marlborough area. Our best guess is that they are derived from *pax*, in ways rather similar to the derivation of *pegs*.

twigs This is a truce term largely restricted to Taranaki, but with a few unexplained outlier forms in the Hauraki Plains, Poverty Bay and Northland. It is reported from Britain as being used in this way only in Cumbria, and appears to have arrived in New Zealand some time in the 1970s.

weaner/weener/wiener Children throughout New Zealand recognise *wiener* as a term of abuse,

many of them aware of its taboo meaning. Several children reported having learnt this term from *The Simpsons* cartoons on TV. But in Otago and Southland, *weaner* is used as a term for the new entrants in primary school. Although a definite etymology was provided by children themselves only in one rural Southland school, it seems likely that this meaning derives from *weaner* 'young of an animal newly weaned from its mother', but has become confused not only with the sausage *wiener* but also with the word *wee* 'small'. Because, as one child put it, 'You don't spell it, you say it', the overtones of all three possible origins can happily coexist: new entrants are recently separated from their mothers, small, and despised.

Laurie and Winifred Bauer are linguists at Victoria University of Wellington.

DID YOU KNOW

... that money is one of the most productive sources of vocabulary in international English, with more than 200 informal terms relating to money. The 'top ten' money terms in order of usage in Britain at present are:

- 1 dosh
- 2 dough
- 3 readies
- 4 brass
- 5 bread
- 6 wad
- 7 lolly
- 8 wedge
- 9 wonga
- 10 moolah

This leads us to consider the effect of the loss of small denomination coins, and the decreasing presence of money in its physical forms in favour of electronic transactions, upon the vocabulary of money. It is difficult to envisage 200 terms for 'the card' or 'the transaction'.

We are currently looking for New Zealand terms associated with money that are either used at present or that you know of from the past. We have early citations for such terms as **grass money** (1862), **head money** (1868) **rowdy** (1860 and 1873) and **sugar** (1890). The twentieth century produced **bat**, **chips**, **ding**, **the folding**, **pingers** and **slice**, among others specific to New Zealand. We have a 1960 citation for **raddle money** from the shearing domain, and would be grateful for any further record of the term's use. Please send your questions or contributions to the New Zealand Dictionary Centre, School of Linguistics and Applied Languages, Victoria University of Wellington, PO Box 600, Wellington, or e-mail nzdc@vuw.ac.nz.

NZWORDS COMPETITION

COOKING UP A TREATment

The twenty-first century sees us conscious of food in its various forms with media chefs, both naked and genteel, along with new ethnic dishes, turning up seemingly with each new moon. The Wellington sports stadium, known widely and usually with affection as the **cake tin**, is surely a leader in the borrowing of culinary forms and equipment and their application to features in our landscapes, man-made and natural. We invite entries for a competition in which you can let your mind run a culinary kilometre and apply terms to do with food or its preparation to familiar environmental features.

You have the freedom to extend the contest to include businesses, corporations, ministries, motifs, departments or even policies, if you'd prefer. You might consider that it's time for the Beehive to be rebranded with a more apposite flavour of what they've cooked up for us this parliamentary term...or last. Perhaps the big Auckland has features that are reminiscent of culinary flops or successes, or you might find the ubiquitous Red Shed tasteless.

For the ultimate in wit and wickedness, two prizes are offered: \$100 of books from OUP for first prize and \$50 of books for second prize.

Entries close 30 November 2003.

Entries sent by email should also contain a snail mail address.

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