

*Appendix 3: Intra- and inter-propositional Māori text analysis*

**Text 1: *Te nūpepa o Te Aute: nā Apirana Ngata - The Te Aute Newspaper: Apirana Ngata (Houia-Roberts, 2004b, p. 211)***

*Kua tonoa taku hoa ētita, a Reweti Kohere e ōna hoa Pākehā kia whakapiri i tētahi o ngā ingoa o tōna tipuna ki tōna ingoa, arā i a 'Mokena'. E hiāhia ana rātou kia pēnei te roanga o tōna ingoa Reweti T. Mōkena Kohere. E mea ana rātou hei tohu whakamaharatanga tēnei māna ki tōna tipuna. Kāti kei pōhēhē ōna hoa he tangata kē a Reweti Kohere, me Reweti Mōkena Kohere.*

*He nui tō mātou pouri i tō mātou kitenga i ētahi kupu kāore e tika kia perehitia i roto i tētahi o ā tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, engari kāore pea i kitea e te ētita.*

*E hoa mā, e kōrerotia ana ō tātou pepa e te wāhine, e te tamariki, kāti kāore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, ā, e mau ai te tangata ki te whareherehere.*

*Kia tūpato. Nō ngā kaitā te tino hē ki te perehi tonu i ērā kōrero tino kino atu.*

**Text 1: Linear analysis**

*Kua tonoa taku hoā ētita, a Reweti Kohere e ōna hoā Pākehā kia whaka-piri i tētahi o...*  
 TAM V-PASS POSS N ADJ PERS N N PR POSS N ADJ TAM CAUS-V PR DET PR  
 PRF request my associate editor Reweti Kohere by his (pl.) friend Pākehā add to a of  
 ‘My associate editor, Reweti Kohere, has been asked by his Pakeha friends to add the name of ...’

... *ngā ingoa o tōna tipuna ki tōna ingoa, arā i a ‘Mokena’.*  
 ... DET-PL N PREP POSS N PREP POSS N DEM-DET PREP PERS N  
 the name of his grandfather to his name that is to Mokena  
 ‘... name of one of his grandfathers, that is, ‘Mokena’, to his name.’

*E hiahia ana rātou kia pēnei te roa-nga o tōna ingoa Reweti T. Mōkena Kohere.*  
 TAM V TAM PRO PRO TAM V DET N-Canga PR POSS N N N N  
 CONT want CONT they (3+) like this the lengthening of his name Reweti T. Mōkena Kohere.  
 ‘They want his full name to be Reweti T. Mokena Kohere.’

*E mea ana rātou hei tohu whakamahara-tanga tēnei māna ki tōna tipuna.*  
 TAM V TAM PRO PRO DET N N-Canga DEM POSS N  
 CONT say CONT they (3+) symbol remembrance this for him to his grandparent  
 ‘They are suggesting that this be a symbol of remembrance to his grandparent.’

*Kāti kei pōhēhē ōna hoā he tangata kē a Reweti Kohere, me Reweti Mōkena Kohere.*  
 SCON TAM V POSS N DET N MAN PERS N N CONJ N N N  
 So then should not mistaken his (pl.) friend IND person instead Reweti Kohere and Reweti Mōkena Kohere  
 ‘So then, his friends should not mistakenly believe that Reweti Kohere is a different person than Reweti Mokena Kohere.’

He nui tō mātou pouri i tō mātou kite-nga i ētahi kupu kāore e tika kia perehi-tia i roto i tētahi ...  
 DET ADJ POSS ADJ PR POSS N-Canga PR DET-PL N NEG TAM V TAM V-PASS PR LOC PR DET  
 IND big our (3+) sadness in at some word not NPAST right print in at a  
 ‘We were very disappointed when we saw a type of language, that should not be printed, appeared in one of ...’

... o ā tātou pepa Māori.  
 ... PR POSS N ADJ  
 of our (3+, pl.) paper Māori  
 ... of our Māori papers.’

Ko āna kōrero kino, i roto i tētahi reta tuku mai, engari kāore pea i kite-a e te ētita.  
 FM POSS N ADJ PR LOC PR DET Ncomp (N+ V) DIR SUBCONJ NEG PP TAM V-PASS PR DET N  
 it (pl.) language offensive in at a letter sent hither but not perhaps PAST see by the editor  
 ‘This offensive language appeared in a letter sent to the paper, but was evidently not seen by the editor.’

E hoa mā, e kōrero-tia ana ō tātou pepa e te wāhine, e te tamariki, kāti kāore e tika ...  
 VOC N PP TAM V-PASS TAM POSS N PR DET N PR DET N SCON NEG TAM V  
 friend others CONT tell CONT our (3+, pl.) paper by the women by the children so not NPAST right  
 Friends, our papers are being read by women and by children, so it is not right that offensive language, such as this, should ...’

... ngā kōrero weriweri kia perehi-tia.  
 ... DET-PL N ADJ TAM V-PASS  
 the language offensive print  
 ... be printed.’

He mea tēnei e tae-a te hāmene e te Kāwanatanga, ā, e mau ai te tangata ki te whareherehere.  
 DET N DEM TAM V-PASS DET N PR DET N CONJ TAM V PP DET N PR DET N  
 IND thing this NPAST able the summon by the Government and NPAST seize the person to the prison  
 ‘This is something that could incur a Government summons and could result in the imprisonment of those concerned.’

*Kia tūpato. Nō ngā kaitā te tino hē ki te perehi tonu i ērā kōrero tino kino atu.*  
TAM V PR DET-PL N DET MAN N PR DET N MAN PR DEM-PL N MAN ADJ DIR  
caution by the printer the very fault to the print still that language very bad away  
‘Be cautious. The fault lies with the printers who continue to print this distasteful language.’

### **Text 1: English translation**

My associate editor, Reweti Kohere, has been asked by his Pakeha friends to add the name of one of his grandfathers, that is, ‘Mokena’, to his name. They want his full name to be Reweti T. Mokena Kohere. They are suggesting that this be a symbol of remembrance to his grandparent. So then, his friends should not mistakenly believe that Reweti Kohere is a different person than Reweti Mokena Kohere.

We were very disappointed when we saw a type of language, that should not be printed, appeared in one of our Māori papers. This offensive language appeared in a letter sent to the paper, but was evidently not seen by the editor.

Friends, our papers are being read by women and by children, so it is not right that offensive language, such as this, should be printed. This is something that could incur a Government summons and could result in the imprisonment of those concerned.

Be cautious. The fault lies with the printers who continue to print this distasteful language.

**Table A.1: Intra- and inter-propositional analysis – The Te Aute Newspaper: Apirana Ngata**

| Māori text  | English translation  | Relations  | Signals  | Signal type  | Comments   |
|---|--|--|--|--|--|
| <i>Kua tonoa <u>taku hōa ētita</u>, a Reweti Kohere e <u>ōna hōa Pākehā</u> kia whakapiri i <u>tētahi o ngā ingoa o tōna tipuna</u> ki <u>tōna ingoa</u>. arā i a 'Mokena'.</i> | My associate editor, Reweti Kohere, has been asked by his Pakeha friends to add the name of one of his grandfathers, to his name, (the name of one of his grandfathers) that is, 'Mokena', | <b>Intra-propositional</b> <sup>203</sup><br>DF; S(NT); PRG; DF<br>(IS)<br><b>Inter-propositional</b><br><i>General-Particular</i> | <b>Intra-prop</b><br>DF = $\emptyset$<br>S(NT) = <i>e</i><br>PRG = <i>i</i><br>DF = <i>ki</i><br>IS = $\emptyset$<br><b>Inter-prop</b><br><i>tonoa ...</i> | <i>e</i> = preposition<br><i>i</i> = preposition<br><i>ki</i> = preposition<br><br>speech verb + content specification | Note: <i>DF</i> in the second proposition also serves as <i>IS</i> in the third (but it is <i>DF</i> that is signalled). |
| <i>E hiahia ana <u>rātou</u> kia <u>pēnei</u> te roanga o <u>tōna ingoa</u> Reweti T. Mokena Kohere.</i>  | They want his full name to be Reweti T. Mokena Kohere.   | <b>Intra-propositional</b><br>S(NT); IS  | <b>Intra-prop</b><br>S(NT) = $\emptyset$<br>IS = <i>kia</i>  | <i>kia</i> = particle  | Note: <i>pēnei</i> is part of the predicator (resemble).   |
| <i>E mea ana <u>rātou</u> hei <u>tohu</u> whakamaharatanga <u>tēnei māna</u> ki <u>tōna tipuna</u>.</i>   | They are suggesting that this be a symbol of remembrance to his grandparent  | <b>Intra-propositional</b><br>S(NT); IS; DF<br><b>Inter-propositional</b><br><i>Means-Purpose</i>                                  | <b>Intra-prop</b><br>S(NT) = $\emptyset$<br>IS = $\emptyset$<br>DF = <i>ki</i><br><b>Inter-prop</b><br><i>hei</i>  | <i>ki</i> = preposition<br><i>hei</i> = determiner   | Note: the 'purpose' member is here; the 'means' member being in the previous sentence.                                   |
| <i>Kāi kei pōhēhē <u>ōna hōa he tangata</u> kē a Reweti Kohere, me Reweti Mokena Kohere.</i>  | So then, his friends should not mistakenly believe that Reweti Kohere is a different person than Reweti Mokena Kohere.   | <b>Intra-propositional</b><br>S(NT)<br>IS<br><b>Inter-propositional</b><br><i>Grounds-Conclusion</i>                               | <b>Intra-prop</b><br>S(NT) = $\emptyset$<br>IS = $\emptyset$<br><b>Inter-prop</b><br><i>kāi</i>  | <i>kāi</i> = sentence conjunct   | Note: the 'conclusion' member is here; the 'grounds' member being in the previous three sentences.                       |

<sup>203</sup> See *List of Abbreviations* on pages xvii and xviii for an explanation of each abbreviation.

**Table A.1 (continued): Intra- and inter-propositional analysis – The Te Aute Newspaper: Apirana Ngata**

| Māori text  | English translation  | Relations   | Signals   | Signal type   | Comments  |
|---|--|---|---|---|---|
| <i>He nui tō mātou pouri</i>  | We were very disappointed  | <b>Intra-propositional</b><br>E                                   | <b>Intra-prop</b><br>E = ∅                                |   |   |
| <i>i tō mātou kitenga i ētahi kupu kāore e tika kia perehitia i roto i tētahi o ā tātou pepa Māori.</i> | when we saw language that should not in fact be printed in our Māori papers. | <b>Intra-propositional</b><br>E; PRG; EL(S)                       | <b>Intra-prop</b><br>E = i<br>PRG = i<br>EL(S) = i roto i | i = preposition<br>i = preposition<br>i roto i = preposition + (locative) + preposition | Note: the ‘reason’ member is here; the ‘result’ member being in the previous clause.                |
| <i>Ko āna kōrero kino, i roto i tētahi reta tuku mai</i>  | This offensive language appeared in a letter sent in to the paper            | <b>Inter-propositional</b><br><i>Result-Reason</i>                | <b>Inter-prop</b><br>∅                                    |   |   |
| <i>engari kāore pea i kitea e te ētita.</i>   | but this letter was obviously not noticed by the editor.                     | <b>Intra-propositional</b><br>IS; EL(S)                           | <b>Intra-prop</b><br>IS = ko<br>EL(S) = i roto i          | ko = preposition (emphatic)<br>i roto i = preposition + (locative) + preposition        | Note: the ‘contraexpectation’ member is here; the ‘concession’ member being in the previous clause. |
| <i>E hoa mā, e kōrerotia ana ō tātou pepa e te wahine, e te tamariki</i>                                | Friends, our papers are read by women and by children                        | <b>Intra-propositional</b><br>S(NT)                               | <b>Intra-prop</b><br>S(NT) = e                            | e = preposition   |   |
| <i>kāti kāore e tika ngā kōrero weriweri kia perehitia.</i>   | so it is not right that this offensive language should be printed.           | <b>Inter-propositional</b><br><i>Concession-Contraexpectation</i> | <b>Inter-prop</b><br><i>engari</i>                        | <i>engari</i> = subordinating conjunction (general contrastive signal)                  |   |
|   |  | <b>Intra-propositional</b><br>DF; S(NT)                           | <b>Intra-prop</b><br>DF = ∅<br>S(NT) = e                  | e = preposition   |   |
|   |  | <b>Intra-propositional</b><br>DF                                  | <b>Intra-prop</b><br>DF = ∅                               |   | Note: the ‘conclusion’ member is here; the ‘grounds’ member being in the previous clause.           |
|   |  | <b>Inter-propositional</b><br><i>Grounds-Conclusion</i>           | <b>Inter-prop</b><br><i>kāti</i>                          | <i>kāti</i> = sentence conjunct   |   |

**Table A.1 (continued): Intra- and inter-propositional analysis – The Te Aute Newspaper: Apirana Ngata**

| Māori text  | English translation                                      | Relations   | Signals  | Signal type                           | Comments   |
|---|--|---|--|---------------------------------------|--|
| <i>He mea tēnei e taea te hāmene e te Kāwanatanga</i> | This is something that could incur a Government summons  | <b>Intra-propositional</b><br>IS; PRG   | <b>Intra-prop</b><br>IS = $\emptyset$<br>PRG = $\emptyset$         |                                       |  |
| <i>ā, e mau ai te tangata ki te whare herehere</i>    | and could result in the imprisonment of those concerned. | <b>Inter-propositional</b><br><i>Grounds-Conclusion</i>                                 | <b>Inter-prop</b><br>$\emptyset$                                   |                                       |  |
|   |  | <b>Intra-propositional</b><br>DF  | <b>Intra-prop</b><br>DF = $\emptyset$                              |                                       |  |
|   |  | <b>Inter-propositional</b><br><i>Bonding</i>  | <b>Inter-prop</b><br>$\bar{a}$                                     | $\bar{a}$ = co-ordinating conjunction |  |
|   |  | <b>Reason-Result</b>  | $\emptyset$  |                                       |  |
| <i>Kia tūpato.</i>                                    | Be cautious.   | <b>Inter-propositional</b><br><i>Grounds-Conclusion</i>                                 | <b>Inter-prop</b><br>$\emptyset$                                   |                                       | Note: the 'conclusion' member is here, the 'grounds' member being in the preceding sentence. |
| <i>Nō ngā kaitā te tino hē</i>                        | The printers are at fault.                               | <b>Intra-propositional</b><br>S(NT); R  | <b>Intra-prop</b><br>S(NT) = $n\bar{o}$<br>R = $\emptyset$         | $n\bar{o}$ = preposition (emphatic)   |  |
| <i>ki te perehi tomu i ērā kōrero tino kino atu.</i>  | [who] continue to print this distasteful language.       | <b>Intra-propositional</b><br>PRG<br><b>Inter-propositional</b><br><i>Reason-Result</i> | <b>Intra-prop</b><br>PRG = $i$<br><b>Inter-prop</b><br>$\emptyset$ | $i$ = preposition                     | Note: the 'result' member is here, the 'reason' member being in the preceding sentence       |

**Text 2: Me karo tēnei taunu ‘He māngere te Māori’: nā Apirana Ngata - Counter the insult ‘Māori are lazy’: Apirana Ngata (Houia-Roberts, 2004b, pp. 213-214)**

*I te mea kua eke nui ki runga i te iwi Māori tēnei kupu taunu, ‘he māngere te Māori’ ko te mahi tuatahi tonu mō tō koutou rōpū, me ērā atu rōpū e whakatūria ana i roto i te rohe pōti o te Tairāwhiti ā muri ake nei i runga i te kaupapa pēnei i tā koutou, he karo i tēnei kupu taunu.*

*Ko ētahi huarahi e taea ai te karo ki taku whakaaro koia ēnei:*

- (h) me whakamārama e koutou te āhua o te Māori i mua atu i ngā wā hoko whenua, he iwi ahuhwhenua, me ngā mahi i taea e te Māori i ērā rā, ngā mahi wīti, whakatupu poaka, hoko kaupuke me ērā atu mahi;*
- (i) me whakamārama ngā huarahi taka ai te Māori ki te hē i runga i ngā mahi hoko whenua, i ngā rīhi whenua, ka waiho ko ngā hua o ēnā mahi hei oranga mō te tangata Māori, ka whakamanawa ki tēnā oranga, he oranga ngāwari hoki, ka ngoikore ki ngā mahi tinana;*
- (j) me whakamārama ngā āraitanga, ngā whakarurururutanga a ngā ture maha a te Pāremata, i hēmanawa ai te iwi Māori, i kore ai e taea e ngā mea e hiahia ana te whakapai ō rātou whenua;*
- (k) me whakawhāiti ngā māramatanga katoa e takoto nei o ngā mahi ahuhwhenua o tō koutou rohe:
  - (i) te tīmatanga me te whakahaerenga, ā, tae mai ki tēnei wā o ngā mahi o Ngāti Porou, te kaute o ngā hipi, me ērā atu kararehe a te Māori i tēnei wā, te wāriu o ngā whakapainga kei runga i aua whenua, ngā eka kua pai;*
  - (ii) ngā mahi a te uaua o te Māori ki ngā whenua e nōhia mai nei e ngā Pākehā.**
- (l) hei muri i tēnā ka whakatakoto mārō ai i te kupu e hiahia ana koutou kia tahuri nui ki ngā mahi whenua, ki ngā mahi ā ringa; e tono ana koutou kia āwhinatia tēnei whakaaro ō koutou e te Kāwanatanga, e te iwi Pākehā, e te iwi Māori;*
- (m) ko ngā kaupapa e takoto i a koutou he mea tika kia tukua ki ngā nūpepa Pākehā o te Koroni kia whakarongo tauhou mai te iwi Pākehā ki tēnei taha hoki o ngā kōrero whenua Māori, kia manaakitia e ngā nūpepa, ā, kia riro ko rātou tonu hei āwhina i ō koutou whakaaro whakatipu hou;*
- (n) ko te whakaupoko tonu tēnei mō tētahi pūhina nui ki te Pāremata ā tēnei tau ko ngā whakamārama e taea ai te karo tēnei kupu te ‘māngere’ ki raro i te iwi Māori.*

**Text 2: Linear analysis**

*I te mea kua eke nui ki runga i te iwi Māori tēnei kupu taunu, 'he māngere te Māori' ko te mahi...*  
 SUBCONJ TAM V ADJ PR LOC PR DET N ADJ DEM N ADJ DET ADJ DET N FM DET N  
 because PRF place on big to on the people Māori this phrase insult IND lazy the Māori the work  
 'Because this insulting phrase 'Māori are lazy' is very frequently used in reference to Māori, the very first thing ...'

... *tuatahi tonu mō tō koutou rōpū, me ērā atu rōpū e whaka-tū-ria ana i roto i te rohe...*  
 ADJ MAN PR POSS N CONJ DEM-PL DIR N TAM CAUS-V-PASS TAM PR LOC PR DET N  
 first immediately for your (3+) group and that away group CONT establish CONT in the boundary  
 '... that needs to be done by your group, in fact by all similar groups likely to be established ...'

... *pōti o te Tairāwhiti ā muri ake nei i runga i te kaupapa pēnei i tā koutou, he karo i ...*  
 ADJ PR DET N PR LOC DIR PP PR LOC PR DET N V PR POSS DET N PR  
 electoral of the Tairāwhiti behind upward here on at the subject like this your (3+) IND party  
 '... in the future within the electoral boundaries of Te Tairāwhiti, is ...'

... *tēnei kupu taumu.*  
 DEM N ADJ  
 this phrase insult  
 '... to refute it.'

*Ko ētahi huarahi e tae-a ai te karo ki taku whakaaro koia ēnei:*  
 FM DET-PL N TAM V-PASS PP DET N PR PR POSS N DEM-DET DEM-PL  
 some course NPAST able the party in my opinion that is these

'In my opinion, some courses of action which could be used to counter these claims could be to:'

- (a) *me whaka-mārama e koutou te āhua o te Māori i mua atu i ngā wā hoko whenua...*  
 TAM CAUS-V PR PRO DET N PR DET N PR LOC DIR PR DET-PL Ncomp (N + V + N)  
 OBLIG explain by you (3+) the appearance of the Māori front away the time sell land  
 '(a) explain the way the Māori people were prior to the time of land sales ...'

... *he iwi ahuwahenua, me ngā mahi i tae-a e te Māori i ērā rā, ngā mahi wīti...*  
 DET N ADJ CONJ DET-PL N TAM V-PASS PR DET N PR DEM-PL N DET-PL Ncomp (N + N)  
 IND people industrious and the work PAST able by the Māori that day the work wheat  
 ‘... they were an industrious people, and the work they were able to do during those times was wheat growing...’

*whakatupu poaka, hoko kaupuke me ērā atu mahi;*  
 Ncomp (V + N) Ncomp (V + N) CONJ DEM-PL DIR N  
 rear pig buy ship and that away work  
 ‘rearing pigs, buying ships among other things;’

(b) *me whaka-mārama ngā huarahi taka ai te Māori ki te hē i runga i ngā mahi hoko whenua...*  
 TAM CAUS-V DET-PL Ncomp (N + V) PP DET N PR DET N PR LOC on at the work sell land  
 OBLIG explain the road fall the Māori to the trouble on at the work sell land  
 ‘(b) explain the ways in which the Māori people have fallen on troubled times because of land sales...’

... *i ngā rīhi whenua, ka waiho ko ngā hua o ēnā mahi hei ora-nga mō te tangata Māori...*  
 PR DET-PL Ncomp (V + N) TAM V FM DET-PL N PR DEM-PL N DET N-Canga PR DET N ADJ  
 the lease land Unspec leave the product of that work welfare for the person Māori  
 ‘... land leases, and people were left to exist on the financial gains...’

... *ka whaka-manawa ki tēnā ora-nga, he ora-nga ngāwari hoki, ka ngoikore ki ngā mahi tinana;*  
 TAM CAUS-V PR DEM N-Canga DET N-Canga ADJ PP TAM V PR DET-PL N ADJ  
 Unspec accustom to that life IND easy also Unspec lethargic to the work body  
 ‘... and soon they became accustomed to this way of life, and because it was an easy life, the people lost the motivation to work;’

(c) *me whaka-mārama ngā ārai-tanga, ngā whakarururu-tanga a ngā ture maha a te Pāremata...*  
 TAM CAUS-V DET-PL N-Canga DET-PL N-Canga PR DET-PL N ADJ PR DET N  
 OBLIG explain the obstacle the interference of the law many of the Parliament  
 ‘(c) explain the obstacles, the difficulties caused by the many parliamentary laws...’

... *i hēmanawa ai te iwi Māori, i kore ai e tae-a e ngā mea e hiahia ana te whakapai...*  
 TAM V PP DET N ADJ TAM V PP TAM V-PASS PR DET-PL N TAM V TAM DET N  
 PAST dishearten the people Māori PAST not NPAST able by the thing CONT wish CONT the improve  
 ‘... which resulted in the frustration of the Māori people, and resulted in those who wished to improve their land being unable to do so;’

... *ō rātou whenua;*  
 POSS N  
 their (3+, pl.) land

(d) *me whaka-whāiti ngā mārāma-tanga katoa e takoto nei o ngā mahi ahuwhehua o tō koutou rohe:*  
 TAM CAUS-V DET-PL N-Canga N TAM V PP PR DET-PL N ADJ PR POSS N  
 OBLIG collate the perspective all NPAST lie here of the work industrious of your (3+) area  
 ‘(d) collate all this information about the work being carried out in your areas.’

(i) *te tīmata-nga me te whakahaere-nga, ā, tae mai ki tēnei wā o ngā mahi o Ngāti Porou...*  
 DET N-Canga CONJ DET N-Canga CONJ V DIR PR DEM N PR DET-PL N PR N N  
 the beginning and the administration and include hither to this time of the work of Ngāti Porou  
 ‘(i) the beginnings, the administration and also include the work of sheep rearing in Ngāti Porou...’

... *te kaute o ngā hipi, me ērā atu kararehe a te Māori i tēnei wā, te wāriu o...*  
 DET N PR DET-PL N CONJ DEM-PL DIR N PR DET N PR DEM N DET N PR  
 the count of the sheep and that away animal of the Māori at this time the value of  
 ‘... the numbers of sheep and other animals being reared by Māori people at this time, the values of improvements...’

... *ngā whakapai-nga kei runga i aua whenua, ngā eka kua pai;*  
 DET-PL N-Canga PR LOC PR DEM-PL N DET-PL N TAM V  
 the improvement on at that land the acre PRF good  
 ‘... acreage which has been improved.’

- (ii) *ngā mahi a te uaua o te Māori ki ngā whenua e nō-hia mai nei e ngā Pākehā.*  
 DET-PL N PR DET N PR DET N PR DET-PL N TAM V-PASS LOC PP PR DET-PL N  
 the vigorous work that Māori people are carrying out on the land owned by Pakeha.  
 ‘(ii) the vigorous work that Māori people are carrying out on the land owned by Pakeha.’
- (e) *hei muri i tēnā ka whaka-takoto mārō ai i te kupu e hiahia ana koutou kia tahuri nui...*  
 DET LOC PR DEM TAM CAUS-V ADV PP PR DET N TAM V TAM PRO TAM V ADJ  
 behind that Unspec lay down firmly the word CONT want CONT you (3+) turn big  
 ‘(e) following that, be resolute with the messages you convey with the main focus...’
- ... *ki ngā mahi whenua, ki ngā mahi ā ringa; e tono ana koutou kia āwhina-tia tēnei whakaaro...*  
 PR DET-PL N ADJ PR DET-PL Ncomp (V + PR + N) TAM V TAM PRO TAM V-PASS DEM N  
 on the work land on the work of hand CONT request CONT you (3+) assist this opinion  
 ‘... being on the working of the land, the labouring for your aim...’
- ... *ō koutou e te Kāwanatanga, e te iwi Pākehā, e te iwi Māori;*  
 POSS PR DET N PR DET N ADJ PR DET N ADJ  
 your (3+, pl.) by the Government by the people Pākehā by the people Māori  
 ... is that the Government support your ideas;’
- (f) *ko ngā kaupapa e takoto i a koutou he mea tika kia tuku-a ki ngā nūpepa Pākehā...*  
 FM DET-PL N TAM V PR PERS PRO DET N ADJ TAM V-PASS PR DET-PL N ADJ  
 the idea NPAST lie down you (3+) IND thing correct circulate to the newspaper Pākehā  
 (f) the ideas you put forward should in fact be circulated to Pakeha newspapers...’
- ... *o te Koroni kia whaka-rongo tauhou mai te iwi Pākehā ki tēnei taha hoki o ngā kōrero whenua Māori...*  
 PR DET N TAM CAUS-V ADJ DIR DET N N PR DEM N PP PR DET-PL Ncomp (N + N + ADJ)  
 of the colony hear fresh hither the people Pākehā to this side also of the conversation land Māori  
 ‘... throughout the colony so that Pakeha will hear a fresh perspective about Māori land...’

... *kia manaaki-tia e ngā nūpepa, ā, kia riro ko rātou tonu hei āwhina i ō koutou whakaaro whaka-tipu hou;*  
 TAM V-PASS PR DET-PL N CONJ TAM V FM PRO they (3+) still support your (3+, pl.) thought grow new  
 help by the newspaper and acquire they (3+) still support your (3+, pl.) thought grow new  
 ‘... so that the ideas will be supported by the newspapers and so that they will in actual fact be the ones to support your new suggestions.’

(g) *ko te whakaupoko tonu tēnei mō tētahi pitihana nui ki te Pāremata ā tēnei tau ko ngā whakamārama...*  
 FM DET N MAN DEM PR DET N ADJ PR DET N PR DEM N FM DET-PL N  
 the collection still this for a petition big to the Parliament at this year the explanation  
 ‘(g) this collection of new explanations could constitute an important part of a petition this year...’

... *e tae-a ai te karo tēnei kupu te ‘māngere’ ki raro i te iwi Māori.*  
 TAM V-PASS PP DET N DEM N DET ADJ PR LOC PR DET N ADJ  
 NPAST able the parry this word the lazy in under at the people Māori  
 ‘... and could be useful in the removal of the use of this word ‘lazy’ in reference to the Māori people.’

## Text 2: English translation

Because this insulting phrase ‘Māori are lazy’ is very frequently used in reference to Māori, the very first thing that needs to be done by your group, in fact by all similar groups likely to be established in the future within the electoral boundaries of Te Tairāwhiti, is to refute it.

In my opinion, some courses of action which could be used to counter these claims could be to:

- (h) explain the way the Māori people were prior to the time of land sales: they were an industrious people, and the work they were able to do during those times was wheat growing, rearing pigs, buying ships among other things;
- (i) explain the ways in which the Māori people have fallen on troubled times because of land sales, land leases, and people were left to exist on the financial gains, and soon they became accustomed to this way of life, and because it was an easy life, the people lost the motivation to work;
- (j) explain the obstacles, the difficulties caused by the many parliamentary laws which resulted in the frustration of the Māori people, and resulted in those who wished to improve their land being unable to do so;

- (k) collate all this information about the work being carried out in your areas:
- (i) the beginnings, the administration and also include the work of sheep rearing in Ngati Porou, the numbers of sheep and other animals being reared by Māori people at this time, the values of improvements on those lands, the total acreage which has been improved.
  - (ii) the vigorous work that Māori people are carrying out on the land owned by Pakeha.
- (l) following that, be resolute with the messages you convey with the main focus being on the working of the land, the labouring for your aim is that the Government support your ideas;
- (m) the ideas you put forward should in fact be circulated to Pakeha newspapers throughout the colony so that Pakeha will hear a fresh perspective about Māori land, so that the ideas will be supported by the newspapers and so that they will in actual fact be the ones to support your new suggestions.
- (n) this collection of new explanations could constitute an important part of a petition this year, and could be useful in the removal of the use of this word 'lazy' in reference to the Māori people.

**Table A.2: Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text   | English translation  | Relations  | Signals  | Signal type   | Comments   |
|--|--|--|--|---|--|
| <i>I te mea kua eke nui ki runga i te tui Māori tēnei kupu taunu. ‘he māngere’</i>   | Because this insulting phrase . . . is very frequently used in reference to Maori people<br><br>‘Maori are lazy’   | <b>Intra-propositional</b><br>I; PRG<br><br>S(NT)<br><b>Inter-propositional</b><br><b>Grounds-Conclusion</b>   | <b>Intra-prop</b><br>I = Ø<br>PRG = <i>i</i><br><br>S(NT) = Ø<br><b>Inter-prop</b><br><b>Grounds</b> = <i>i te mea</i>   | <i>i</i> = preposition<br><br><i>i te mea</i> = subordinating conjunction   | i.e., [people] use this insulting phrase [for the purpose of referring to/ describing Māori people] . . . metaphoric <i>Instrument</i> .   |
| <i>ko te mahi tuatahi tonu mō tō koutou rōpū, me ērā atu rōpū e whakatūria ana i roto i te rohe pēti o te Tairāwhiti a muri ake nei i runga i te kaupapa pēnei i tā koutou, he karo i tēnei kupu taunu</i> | the very first thing that needs to be done by your group, (in fact by all similar groups likely to be established in the future within the electoral boundaries of te Tairāwhiti), is to refute [it] ([the very first thing that needs to be done by your group, in fact] by all similar groups likely to be established in the future within the electoral boundaries of te Tairāwhiti) | <b>Intra-propositional</b><br>DF; S(NT)<br>S(NT); EL(S); TL<br><br><b>Inter-propositional</b><br><b>Grounds-Conclusion</b> <sup>204</sup><br><i>General-Particular</i><br><br><i>Bonding</i> | <b>Intra-prop</b><br>DF= <i>ko</i><br><br>S(NT) = <i>mō</i><br>S(NT) = Ø<br>EL(S) = <i>i roto i</i><br><br>TL = <i>a muri ake nei</i><br><br><b>Inter-prop</b><br>Ø<br>general noun ( <i>mahi</i> ) + content specification<br><i>me</i> | <i>ko</i> = preposition (emphatic)<br><i>mō</i> = preposition (emphatic)<br><i>i roto i</i> = preposition + locative + preposition<br><i>a muri ake nei</i> = TAM + locative + postposed particles<br><br><i>me</i> = co-ordinating conjunction | i.e., your group [and others] need to refute the very first thing [the claim that Māori are lazy]<br>Note: the ‘Conclusion’ member of here; the ‘Grounds’ member being in the preceding clause.<br><br>Note: that <i>a muri ake nei</i> is a phrasal idiom (with future time). |

<sup>204</sup> Note that this discourse relation is referred to by Houia-Roberts as *Amplification: Term Specification*

**Table A.2 (continued): Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text  | English translation   | Relations   | Signals  | Signal type   | Comments  |
|---|---|---|--|---|---|
| <i>Ko ētahi huarahi e taea ai te karo ki taku whakaaro kōta ēnei . . .</i>  | In my opinion . . . some courses of action . . . .  | <b>Intra-propositional</b><br>PRG; S(NT)                | <b>Intra-prop</b><br>PRG = <i>ko</i><br><br>S(NT) = <i>ki taku whakaaro</i><br><br>∅ | <i>ko</i> = preposition (emphatic)<br><i>ki taku whakaaro</i> = preposition + possessive + noun (phrasal idiom) | i.e., I believe [that] . . . could be to . . . .<br>Note that this is the ‘General’ for a series of four following ‘Particulars’.<br><br>Note: that <i>ki taku whakaaro</i> is a phrasal idiom (i.e., in my opinion). |
| <i>me whakamārama e koutou te āhua o te Māori . . . me ērā atu mahi;</i><br><br><i>me whakamārama ngā huarahi . . . ka ngoikore ki ngā mahi tinana;</i><br><br><i>me whakamārama ngā āraitanga . . . o rātou whenua;</i><br><br><i>me whakawhāiti ngā māramatanga katoa . . . tō koutou rohe.</i> | [We/ you could] explain the way Māori were . . . things;<br><br>explain the ways in which . . . work;<br><br>explain the obstacles, . . . do so;<br><br>collate all this . . . areas. | <b>Inter-propositional</b><br><i>Means-Purpose</i>      | <b>Inter-prop</b><br>general noun group (preceding) + content specification list     | noun group (General) + list (Particular)  |   |
| <i>me whakawhāiti ngā māramatanga katoa . . . te tīmatanga . . . kua pai.</i><br><br><i>ngā mahi a te uaua . . . Pākehā</i>   | all this information . . . areas<br>[including] the beginnings, the . . . improved.<br><br>the vigorous work . . . Pakeha   | <b>Inter-propositional</b><br><i>General-Particular</i> | <b>Inter-prop</b><br>∅   |   |   |

**Table A.2 (continued): Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text  | English translation  | Relations   | Signals                                     | Signal type   | Comments |
|---|--|---|---|---|----------|
| <p>... e taetae ai te karo ...</p> <p>me whakamārama e koutou te āhua ... me ērā atu mahi;</p> <p>me whakamārama ngā huarahi ... ngā mahi tinana;</p> <p>me whakamārama ngā āraitanga . . . ō rātou whenua;</p> | <p>... to counter these claims . . .</p> <p>explain the way . . . things;</p> <p>explain the ways in which . . . work;</p> <p>explain the obstacles . . . do so;</p> <p>collate . . . areas.</p> | <p><b>Inter-propositional</b><br/><i>Means-Purpose</i> (inverted)</p> | <p><b>Inter-prop</b><br/>∅</p>              |   |          |
| <p>ngā huarahi taka ai te Māori ki te hē i runga i ngā mahi hoko whenua, i ngā rīhi whenua</p>  | <p>the ways in which the Māori people have fallen on troubled times because of land sales, land leases</p>   | <p><b>Inter-propositional</b><br/><b>Reason-Result</b> (inverted)</p> | <p><b>Inter-prop</b><br/><i>i runga</i></p> | <p><i>i runga</i> = preposition + locative (because of)</p> |          |
| <p>... i runga i ngā mahi hoko whenua, i ngā rīhi whenua, ka waiho ko ngā hua o ēnā mahi hei oranga</p>   | <p>... land sales, land leases, [and] people were left to exist on the financial gains</p>   | <p><b>Inter-propositional</b><br/><i>Reason-Result</i> (inverted)</p> | <p><b>Inter-prop</b><br/>∅</p>              |   |          |
| <p>ka waiho ko ngā hua o ēnā mahi hei oranga mō te tangata Māori, ka whakamanawa ki tēnā oranga</p>   | <p>people were left to exist on the financial gains, and soon they became accustomed to this way of life</p>   | <p><b>Inter-propositional</b><br/><i>Reason-Result</i></p>            | <p><b>Inter-prop</b><br/>∅</p>              |   |          |
| <p>he oranga ngāwari hoki, ka ngoikore ki ngā mahi tinana</p>   | <p>because it was an easy life, the people lost the motivation to work</p>   | <p><b>Inter-propositional</b><br/><i>Reason-Result</i></p>            | <p><b>Inter-prop</b><br/>∅</p>              |   |          |
| <p>ngā whakarurururutanga a ngā ture maha a te Pāremata</p>   | <p>the difficulties caused by the many parliamentary laws</p>  | <p><b>Inter-propositional</b><br/><i>Reason-Result</i> (inverted)</p> | <p><b>Inter-prop</b><br/><i>whaka-</i></p>  | <p><i>whaka</i> = causative prefix</p>                      |          |

**Table A.2 (continued): Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text   | English translation   | Relations   | Signals   | Signal type   | Comments |
|--|---|---|---|---|----------|
| <i>ngā whakarururūtanga a ngā ture maha a te Pāremata, i hēmanawa ai te iwi Māori, i kore ai e taea e ngā mea e hiahia ana te whakapai ō rātou whenua</i>  | the difficulties caused by the many parliamentary laws which resulted in the frustration of the Māori people, and resulted in those who wished to improve their land being unable to do so  | <b>Inter-propositional Reason-Result</b>                    | <b>Inter-prop</b><br>∅                                  |   |          |
| <i>ngā whakarururūtanga . . . i hēmanawa ai te iwi Māori, i kore ai e taea . . . ō rātou whenua</i>  | The difficulties . . . which resulted in . . . Māori people, and [resulted] in those who . . . do so  | <b>Inter-propositional Bonding</b>                          | <b>Inter-prop</b><br><i>i . . . ai . . . i . . . ai</i> | structural repetition with replacement                          |          |
| <i>hei muri i tēnā ka whakatakoto māro ai i te kupu e hiahia ana koutou</i>  | . . . following that, be resolute with the messages you convey  | <b>Inter-propositional Temporal Sequence</b>                | <b>Inter-prop</b><br><i>hei muri i tēnā</i>             | <i>(hei muri) + i tēnā = (temporal sequence) + substitution</i> |          |
| <i>ka whakatakoto māro ai i te kupu e hiahia ana koutou kia tahuri nui ki ngā mahi whenua, ki ngā mahi ā ringa</i>   | be resolute with the messages you convey with the main focus being on the working of the land, the labouring  | <b>Inter-propositional Bonding</b>                          | <b>Inter-prop</b><br>∅                                  |   |          |
| <i>e tono ana koutou kia āwhinatia tēnei whakaaro o koutou e te Kāwanatanga, e te iwi Pākehā, e te iwi Māori</i>   | with the main focus being on the working of the land, the labouring for your aim is that the Government support your ideas  | <b>Inter-propositional Bonding Means-Purpose (inverted)</b> | <b>Inter-prop</b><br>∅<br><i>kia</i>                    | <i>kia = subjunctive TAM marker</i>                             |          |
| <i>ko ngā kaupapa e takoto i a koutou he mea tika kia tukua ki ngā nūpepa Pākehā o te Koroni kia whakarongo tauhou mai te iwi Pākehā ki tēnei taha hoki o ngā kōrero whenua Māori, kia manaakiia e ngā nūpepa, a, kia riro ko rātou tonu hei āwhina i ō koutou whakaaro whakatipu hou.</i> | the ideas you put forward should in fact be circulated to Pakeha newspapers throughout the colony so that Pakeha will hear a fresh perspective about Māori land so that the ideas will be supported by the newspapers and so that they will in actual fact be the ones to support your new suggestions. | <b>Inter-propositional Means-Purpose (x3)</b>               | <b>Inter-prop</b><br><i>kia (x3)</i>                    | <i>kia = subjunctive TAM marker</i>                             |          |

**Table A.2 (continued): Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text   | English translation   | Relations   | Signals   | Signal type             | Comments  |
|--|---|---|---|-------------------------|---|
| <i>ko te whakaupoko tonu tēnei mō tētahi pitihana mui ki te Pāremata a tēnei tau ko ngā whakamārama e taea ai te karo tēnei kupu te ‘māngere’ ki raro i te iwi Māori</i> | This collection of new explanations could constitute an important part of a petition this year, and could be useful in the removal of the use of this word ‘lazy’ in reference to the Māori people. | <b>Inter-propositional</b><br><i>Bonding</i>      | <b>Inter-prop</b><br><i>ko ... ko ...</i>               | repetition replacement  |   |
| <i>ko te whakaupoko tonu tēnei ... ko ngā whakamārama e taea ai te karo tēnei kupu te ‘māngere’ ki raro i te iwi Māori.</i>  | This collection of new explanations ... could be useful in the removal of the use of this word ‘lazy’ in reference to the Māori people.   | <b>Inter-propositional</b><br><i>Means-Result</i> | <b>Inter-prop</b><br>$\emptyset$                        |                         |   |
| <i>ngā huarahi taka ai te Māori ki te hē</i>   | the Māori people have fallen on troubled times  | <b>Intra-propositional</b><br>E; A                | <b>Intra-prop</b><br>E = $\emptyset$<br>A = <i>ki</i>   | <i>ki</i> = preposition | i.e., the Māori people are experiencing troubled times                              |
| <i>ka wāiho ko ngā hua o ēnā mahi hei oranga mō te tangata Māori</i>   | Māori people were left to exist on the monetary gains   | <b>Intra-propositional</b><br>Pd; Pr              | <b>Intra-prop</b><br>Pd = $\emptyset$<br>Pr = <i>mō</i> | <i>mō</i> = preposition | i.e., Māori people possessed only the monetary gains for sustaining their existence |
| <i>ka whakamanawa ki iēnā oranga</i>   | [they] became accustomed to this way of life  | <b>Intra-propositional</b><br>DF                  | <b>Intra-prop</b><br>DF = <i>ki</i>                     | <i>ki</i> = preposition |   |
| <i>he oranga ngāwari hoki</i>  | it was an easy life   | <b>Intra-propositional</b><br>IS                  | <b>Intra-prop</b><br>IS = $\emptyset$                   |                         |   |
| <i>ka ngoikore ki ngā mahi tinana</i>  | [the people] lost the motivation to work  | <b>Intra-propositional</b><br>DF                  | <b>Intra-prop</b><br>DF = <i>ki</i>                     | <i>ki</i> = preposition | i.e., people became demotivated (came to occupy a demotivated state)                |

**Table A.2 (continued): Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text   | English translation  | Relations                                    | Signals   | Signal type                                      | Comments  |
|--|--|--|---|--|---|
| <i>me whakawhāiti ngā māramatanga katoa e takoto nei o ngā mahi ahuhuhenua o tō koutou rohe</i>  | collate all this information about the work being carried out in your areas  | <b>Intra-propositional</b><br>DF; PRG; EL(S) | <b>Intra-prop</b><br>DF = Ø<br>PRG = <i>o</i><br>EL(S) = <i>o</i> | <i>o</i> = preposition<br><i>o</i> = preposition |   |
| <i>tae mai ki tēnei wā o ngā mahi o Ngāti Porou, te kauite o ngā hipi, me ērā atu kararehe a te Māori i tēnei wā, te wāriu o ngā whakapainga kei runga i aua whenua, ngā eka kua pai</i> | include the work of sheep rearing in Ngāti Porou, the numbers of sheep and other animals being reared by Māori people at this time, the values of improvements on those lands, the total acreage which has been improved | <b>Intra-propositional</b><br>DF (x4)        | <b>Intra-prop</b><br>DF = <i>ki</i><br>DF = Ø<br>DF = Ø<br>DF = Ø | <i>ki</i> = preposition                          |   |
| <i>te kauite o ngā hipi, me ērā atu kararehe a te Māori i tēnei wā</i>   | the numbers of sheep and other animals [being reared] by Māori people at this time   | <b>Intra-propositional</b><br>DF; S(NT); TL  | <b>Intra-prop</b><br>DF = Ø<br>S(NT) = <i>a</i><br>TL = <i>i</i>  | <i>a</i> = preposition<br><i>i</i> = preposition | i.e., numbers of sheep and other animals are being reared by Māori people at this time/ now |
| <i>te wāriu o ngā whakapainga kei runga i aua whenua</i>   | the values of improvements on those lands  | <b>Intra-propositional</b><br>DF; EL(S)      | <b>Intra-prop</b><br>DF = Ø<br>EL(S) = <i>kei runga</i>           | <i>kei runga</i> = preposition<br>+ locative     | i.e., improvements on the land have values  |
| <i>ngā eka kua pai</i>   | [the total] acreage which has been improved  | <b>Intra-propositional</b><br>DF             | <b>Intra-prop</b><br>DF = Ø                                       |  | i.e., X has been improved [by Y]  |
| <i>ngā mahi a te uaua o te Māori ki ngā whenua e nōhia mai nei e ngā Pākehā</i>  | the vigorous work that Māori people (are carrying out on) the land owned by Pakeha   | <b>Intra-propositional</b><br>IS; EL(S)      | <b>Intra-prop</b><br>IS = Ø<br>EL(S) = <i>ki</i>                  | <i>ki</i> = preposition                          | Note: ‘work’ included in predicator. i.e., working vigorously’                              |
| <i>ngā whenua e nōhia mai nei e ngā Pākehā</i>   | the land owned by Pakeha   | <b>Intra-propositional</b><br>S(NT)          | <b>Intra-prop</b><br>S(NT) = <i>e</i>                             | <i>e</i> = preposition                           |   |

**Table A.2 (continued): Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text   | English translation   | Relations  | Signals   | Signal type   | Comments   |
|--|---|--|---|---|--|
| <i>ka whakatakoto mārō ai i te kupu e hiahia ana koutou</i>  | be resolute with the messages you convey  | <b>Intra-propositional</b><br>T; ST                | <b>Intra-prop</b><br>T = <i>i</i><br>ST = $\emptyset$                   | <i>i</i> = preposition  | i.e., [ I tell ] you to convey/ transmit messages [to others] in a resolute way<br>' <i>kupu</i> ' = metaphorical entity |
| <i>ka whakatakoto mārō ai i te kupu e hiahia ana koutou kia tahuri nui ki ngā mahi whenua, ki ngā mahi ā ringa</i> | with the main focus being on the working of the land, the labouring                               | <b>Intra-propositional</b><br>DF                   | <b>Intra-prop</b><br>DF = <i>ki</i>                                     | <i>ki</i> = preposition                                       | i.e., focus on the work/ing the labouring  |
| <i>e tono ana koutou kia āwhinatia tēnei whakaaro o koutou e te Kāwanatanga</i>                                    | . . . that the Government support your ideas  | <b>Intra-propositional</b><br>DF; S(NT);           | <b>Intra-prop</b><br>DF = $\emptyset$<br>S(NT) = <i>e</i>               | <i>e</i> = preposition  |  |
| <i>ko ngā kaupapa e takoto i a koutou he mea tika kia tukua ki ngā nūpepa Pākehā o te Koroni</i>                   | the ideas you put forward should in fact be circulated to Pakeha newspapers throughout the colony | <b>Intra-propositional</b><br>DF; EP               | <b>Intra-prop</b><br>DF = <i>ko</i><br>EP = <i>ki</i>                   | <i>ko</i> = preposition (emphatic)<br><i>ki</i> = preposition | i.e., <i>DF</i> (emphatic only)  |
| <i>kia whakarongo tauhou mai te tui Pākehā ki tēnei taha hoki o ngā kōrero whenua Māori</i>                        | Pakeha will hear a fresh perspective about Māori land   | <b>Intra-propositional</b><br>E; A; PRG            | <b>Intra-prop</b><br>E = $\emptyset$<br>A = <i>ki</i><br>PRG = <i>o</i> | <i>ki</i> = preposition<br><i>o</i> = preposition             |  |
| <i>kia manaakitia e ngā nūpepa</i>   | [the ideas] will be supported by the newspapers   | <b>Intra-propositional</b><br>S(NT)                | <b>Intra-prop</b><br>S(NT) = <i>e</i>                                   | <i>e</i> = preposition  |  |
| <i>kia riro ko rātou tonu hei āwhina i o koutou whakaaro whakatipu hou</i>   | they will in actual fact be the ones to support your new suggestions                              | <b>Intra-propositional</b><br>S(NT); DF            | <b>Intra-prop</b><br>S(NT) = <i>ko</i><br>PRG = <i>i</i>                | <i>ko</i> = preposition (emphatic)<br><i>i</i> = preposition  | i.e., they will undertake this in order to assist with your new suggestions.   |
|  |   | <b>Inter-propositional</b><br><i>Means-Purpose</i> | <b>Inter-prop</b><br><i>hei</i>   | <i>hei</i> = preposition                                      |  |

**Table A.2 (continued): Intra- and inter-propositional analysis – Counter the insult ‘Māori are lazy’: Apirana Ngata**

| Māori text  | English translation  | Relations  | Signals                                      | Signal type                        | Comments  |
|---|--|--|--|------------------------------------|---|
| <i>ko te whakaupoko tonu tēnei mō tētahi pīhiana nui ki te Pāremata a tēnei tau</i>   | This collection of new explanations could constitute an important part of a petition this year   | <b>Intra-propositional</b><br>IS                   | <b>Intra-prop</b><br>IS = <i>ko</i>          | <i>ko</i> = preposition (emphatic) | i.e., the collection [by someone] could serve the purpose of part of a petition |
| <i>ko te whakaupoko tonu tēnei . . . ko ngā whakamārama e taea ai te karo tēnei kupu te ‘māngere’ ki raro i te iwi Māori.</i> | This collection of new explanations . . . could be useful in the removal of the use of this word ‘lazy’ in reference to the Māori people | <b>Inter-propositional</b><br><i>Means-Purpose</i> | <b>Inter-prop</b><br>∅                       |                                    |   |
| <i>te karo tēnei kupu te ‘māngere’ ki raro i te iwi Māori.</i>  | the use of this word ‘lazy’ in reference to the Māori people   | <b>Intra-propositional</b><br>RS; RT               | <b>Intra-prop</b><br>RS = ∅<br>RT = <i>i</i> | <i>i</i> = preposition             |   |

**Text 3: Te marae o te Māori - Māoritanga: nā Apirana Ngata - The marae of the Māori people: Māoritanga: Apirana Ngata (Houia-Roberts, 2004b, pp. 232-235)**

*Kei roto i ngā whakapuatanga kōrero o ia iwi o tēnei ao, tērā e kitea ā rātou tini mano pūtake o te tangata. Kimi tonu āna tāngata i tōna putanga mai ki te whai ao. I tutuki tā te nuinga o ngā iwi ki tēnei whakapono he mea hanga te tangata tētahi mana nui, tētahi mana kaha, whakaharahara, ka kīia e rātou he Atua. Kua whakaakona tātou ko te whakapono Karaitiana te whakatakotoranga tuatahi.*

*Kei roto i te pukapuka tuatahi a Mohi o Kēnehi e mau ana, i hangaia mai te tangata i te puehu, ā, nā te Atua i whakahā i ngā ponga o tōna ihu ka whiwhi i te wairua, ka kīia tēnei ko te Orokohanga. Ko te tāne i hangaia i te tuatahi, nō muri ko te wahine, i runga i ngā kupu a te Atua, kāore e tika kia noho mokemoke te tāne engari kia whakawhiwhia he hoa hei atawhai i a ia.*

*Tērā atu ngā kaupapa kōrero a ētahi atu iwi, engari ko te whakapono tēnei i mauria mai e te Pākehā ki waenganui i ngā Māori o Aotearoa nei, āpiti atu ki ngā moutere a te Moana Nui a Kiwa.*

*Ahakoa rā he maha ngā hāhi nā rātou i mau mai tēnei whakapono, he reo kotahi tonu tā rātou, he ririki nei ngā rerekētanga, ko te mea i tāia ko te Paipera, ka whakamāorititia ki ngā reo katoa o ngā iwi Māori.*

*I pērā anō hoki te Māori onamata, i tōna hangainga ki ōna putake, i tōna tipunga mai rānei i a neherā. Ko ngā kōrero mō ngā whakatakotoranga me ngā tikanga a te Māori, e rua ōna āhua: Ko ngā kōrero i ahu mai i waaho o te whare wānanga, ko ngā kōrero hoki i takea mai i roto tonu i aua whare.*

*Ahakoa ko ngā kōrero rā anō i haere mai anō i ngā whare nei i tukua ēnei kia kohia e te mutu tangata. Ka marea he mea noa, ehara i te tapu. Ko ngā whakaona tapu i taiepatia atu ki roto i ngā Whare Wānanga. I hunatia i reira mai i te tini o te tangata ko ngā korero mō Io.*

*Otirā nā te Pākehā i hopu haere ngā kōrero a ngā kaumātua, ka pā te kaupapa o Io, ka whakatūria ko ia te Atua tino tapu o te iwi Māori i onamata. Mā te tino tohunga anake e whakahua i tēnei ingoa i ngā wāhanga noa, i ngā wā e rite ana. Ahakoa rā he kaupapa ngaro, tērā tonu te takoto whānui i roto ngā whare wānanga, i te Taitokerau, i te Tairāwhiti, ā, i ētahi wāhi o te Tāihauāuru.*

*Nā ngā tohunga, nā ngā morehu o ngā pakanga i hoatu ki a rātou e mōhio ana ki ngā tauira whakatiipuranga hou kua mōhio ki te tā kōrero pukapuka, nā reira ka heke mai ngā kōrero o Io ki a tātou.*

*Ko Io Nui, te Atua o ngā Atua katoa*

*Ko Io Roa, te tuturu,  
Ko Io Matua, te Matua o te Rangī o te Ao,  
O ngā tāngata me ā rātou mea katoa,  
Ko Io Matua te Kore, kāore he matua,  
Ko Io Matua te Taketake, te taunga motuhake,  
Ko Io te Wānanga, te tīmatanga o ngā mea katoa,  
Ko Io te Toi o ngā Rangī, te Taumata o ngā Rangī,  
Ko Io te Matanui, o ngā mea e kitea ana,  
Ko Io te Matangaro, o ngā mea kāore e kitea,  
Ko Io te Matakakao. Te rā, te mahana, te muri ahi,  
Ko Io te Whiwhia, te hanga tangata,  
Ko te Matatapu, te mutunga ake o te tapu.*

*E kīia ana nāna i hanga i te ao, mai i te kore, kāore i whānau, he matua kore, kāore i mau ki te wahine, he uri kore, engari nāna ka hanga i ngā  
mea katoa tae noa ki te tangata.*

**Text 3: Linear analysis**

*Kei roto i ngā whakapua-tanga kōrero o ia iwi o tēnei ao, tērā e kite-a ā rātou tini mano . . .*  
 PR LOC PR DET-PL N-Canga ADJ PR DET N PR DEM N DEM TAM V-PASS POSS N N  
 in the utterance saying of each people of this world that NPAST see their (3+, pl.) multitude thousand  
 ‘Throughout the world, different peoples have different interpretations . . .’

*. . . pūtake o te tangata.*  
 N PR DET N  
 origin of the man  
 ‘. . . on the origin of man.’

*Kimi tonu āna tāngata i tōna puta-nga mai ki te whatiao.*  
 V MAN POSS N PR POSS N-Canga DIR PR DET N  
 seek still its (pl.) man to his appearance hither to the daylight  
 ‘Man is still seeking knowledge of his creation.’

*I tutuki tā te nuinga o ngā iwi ki tēnei whakapono he mea hanga te tangata tētahi mana nui . . .*  
 TAM V POSS DET N-Canga PR DET-PL N PR DEM N DET N ADJ DET N DET N ADJ  
 PAST complete of the majority of the people to this belief IND thing create the man a power great  
 ‘Many believe that man was created by a great power . . .’

*. . . tētahi mana kaha, whakaharahara, ka kī-ia e rātou he Atua.*  
 DET N ADJ ADJ TAM V-PASS PR PRO DET N  
 a power almighty extraordinary Unspec claim by them (3+) IND God  
 ‘. . . by some powerful authority, with an extraordinary power that they claim to be a God.’

*Kua whaka-ako-na tātou ko te whakapono Karaitiana te whakatakoto-ranga tuatahi.*  
 TAM CAUS-V-PASS PRO FM DET N ADJ DET N-Canga ADJ  
 PRF teach we (3+) the believe Christian the layout first  
 ‘We have been taught that Christianity is the superior teaching.’

*Kei roto i te pukapuka tuatahi a Mohi o Kēnehi e mau ana, i hanga-ia mai te tangata . . .*  
 PR LOC PR DET N ADJ PR N PR N TAM V TAM TAM V-PASS DIR DET N  
 in at the book first of Moses of Genesis CONT carry hither the man  
 ‘It has been written in the first book of Moses and of Genesis that Man was created . . .’

*. . . i te puehu, ā, nā te Atua i whaka-hā i ngā ponga o tōna ihu ka whiwhi i te wairua . . .*  
 PR DET N CONJ PR DET N TAM CAUS-V PR DET-PL N PR POSS N TAM V PR DET N  
 from the dust and by the God PAST breathe the nostril of his nose Unspec gain the spirit  
 ‘. . . from dust and it was God who breathed life through his nostrils and instilled within him a spirit . . .’

*. . . ka kī-ia tēnei ko te Orokohanga.*  
 TAM V-PASS DEM FM DET N  
 Unspec say this the Orokohanga (the creation)  
 ‘. . . and this was the Orokohanga, the creation’

*Ko te tāne i hanga-ia i te tuatahi, nō muri ko te wahine, i runga i ngā kupu a te Atua . . .*  
 FM DET N TAM V-PASS PR DET N PR LOC FM DET N PR LOC PR DET-PL N PR DET N  
 the male PAST create the first at back the female on at the word of the God  
 ‘The male species was created first and then the female for according to the word of God . . .’

*kāore e tika kia noho mokemoke te tāne engari kia whaka-whiwhi-a he hoa hei atawhai i a ia.*  
 NEG TAM V TAM N ADJ DET N CONJ TAM CAUS-V-PASS DET N PR N PR PERS PRO  
 not NPAST right dwell solitary the male but provide IND companion nurture him  
 ‘. . . man should not be alone, but he should have a companion to nurture him.’

*Tērā atu ngā kaupapa kōrero a ētahi atu iwi, engari ko te whaka-pono tēnei i mau-ria mai ...*  
 DEM DIR DET-PL N ADJ PR DET-PL DIR N CONJ FM DET CAUS-V DEM TAM V-PASS DIR  
 that away the topic conversation of the away people but the faith this PAST carry hither  
 ‘There are many other explanations held by other peoples but this is the faith brought ...’

*... e te Pākehā ki waenganui i ngā Māori o Aotearoa nei, āpiti atu ki ngā moutere a te Moana Nui a Kiwa.*  
 PR DET N PR LOC PR DET-PL N PR PP V DIR PR DET-PL N PR DET (N ADJ PERS N)  
 by the Pakeha to among the Māori of New Zealand here plus away to the island of the Pacific  
 ‘... by the Pakeha to the Māori people of New Zealand and to the Islands of the Pacific.

*Ahakoā rā he maha ngā hāhi nā rātou i mau mai tēnei whakapono, he reo kotahi tonu tā rātou ...*  
 CONJ PP DET N DET-PL N PP PRO TAM V DIR DEM N DET N ADJ MAN POSS  
 although there IND many the church by them (3+) PAST bring hither this belief IND voice one very their (3+)  
 ‘Although there were many denominations, their messages were similar ...’

*... he ririki nei ngā rerekētanga, ko te mea i tā-ia ko te Paipera, ka whaka-māori-tia ki ngā ...*  
 DET ADJ PP DET-PL N-Canga FM DET N TAM V-PASS FM DET N TAM CAUS-V-PASS PR DET-PL  
 IND small here the difference the thing PAST print the Bible Unspec translate to the  
 ‘... with a few slight variations, the Bible was the printed word and this was translated into the ...’

*... reo katoa o ngā iwi Māori.*  
 N N PR DET-PL N ADJ  
 language all of the people Māori  
 ‘... languages of all the indigenous peoples.’

*I pērā anō hoki te Māori onamata, i tōna hangai-nga ki ōna putake, i tōna tipu-nga mai rānei i a neherā.*  
 TAM V PP PP DET N ADJ PR POSS N-Canga PR POSS N PR POSS N-Canga DIR CONJ PR PR N  
 PAST similar again also the Māori ancient their creation to their (pl.) origin their development hither or in ancient  
 ‘Ancient Māori had a similar belief about their creation, their origins, their development in ancient times.’

*Ko ngā kōrero mō ngā whakatakoto-ranga me ngā tikanga a te Māori, e rua ōna āhua:*  
 FM DET-PL N PR DET-PL N-Canga CONJ DET-PL N PR DET N NUM N POSS N  
 the say for the layout and the custom of the Māori two their (pl.) appearance  
 ‘These beliefs and the customs of the Māori came from two sources.’

*Ko ngā kōrero i ahu mai i waho o te whare wānanga, ko ngā kōrero hoki i take-a...*  
 FM DET-PL N TAM V DIR PR LOC PR DET N ADJ FM DET-PL N PP TAM V-PASS  
 the say PAST move hither from outside of the house learning the say also PAST originate  
 ‘There was the knowledge that came from outside the Whare Wananga (Māori Schools of Learning) and the knowledge that originated from ...’

*... mai i roto tonu i aua whare.*  
 DIR PR LOC MAN PR DEM-PL N  
 hither from inside still at that house  
 ‘... inside the Whare Wananga.’

*Ahako ko ngā kōrero rā anō i haere mai anō i ngā whare nei i tuku-a ēnei kia ...*  
 CONJ FM DET-PL N PP PP TAM V DIR PP PP PR DET-PL N PP TAM V-PASS DEM-PL TAM  
 although the say there again PAST move hither again from the house here PAST give up this  
 ‘Although the teachings from the various Whare Wananga were similar this was made available ...’

*... kōhi-a e te mutu tangata.*  
 V-PASS PR DET Ncomp (V +N)  
 collect by the complete man  
 ‘... to anyone.’

*Ka marea he mea noa, ehara i te tapu.*  
 TAM V DET N ADJ NEG PR DET N  
 Unspec become many IND thing common not the sacred  
 ‘It became common knowledge and was not regarded as sacred.’

*Ko ngā whakaona tapu i taiapa-tia atu ki roto i ngā Whare Wānanga.*  
 FM DET-PL N ADJ TAM V-PASS DIR PR LOC PR DET-PL N ADJ  
 the collect sacred PAST fence away to inside at the house learning  
 ‘The sacred teachings were kept secret within the school of learning.’

*I huna-ia i reira mai i te tini o te tangata ko ngā kōrero mō Io.*  
 TAM V-PASS PR LOC DIR PR DET N PR DET N FM DET-PL N PR N  
 PAST conceal in there hither from the many of the people the say for Io  
 ‘The teachings of Io were concealed there from the majority of people.’

*Otirā nā te Pākehā i hopu haere ngā kōrero a ngā kaumātua, ka pā te kaupapa o Io...*  
 CONJ PR DET N TAM V ADV DET-PL N PR DET-PL N TAM V DET N PR N  
 Indeed by the Pakeha PAST catch go the say of the elders Unspec touch the subject of Io  
 ‘Indeed, it was the Pakeha who acquired the stories of the Māori elders that related to the teachings of Io...’

*... ka whaka-tū-ria ko ia te Atua tino tapu o te iwi Māori i onamata.*  
 TAM CAUS-V-PASS FM PRO DET N MAN N PR DET N N PR N  
 Unspec establish he the God very sacred of the people Māori of old  
 ‘... the most sacred of gods to the Māori of old.’

*Mā te tino tohunga anake e whaka-hua i tēnei ingoa i ngā wāhanga noa, i ngā wā...*  
 PR DET MAN N PP TAM CAUS-V PR DEM N PR DET-PL N PP PR DET-PL N  
 by the very priest only NPAST say to this name in the section freely at the time  
 ‘Only a tohunga (priest) could refer to him and only in the right places and...’

*... e rite ana.*  
 TAM V TAM  
 CONT agreed to CONT  
 ‘... at the right times.’

*Ahakoā rā he kaupapa ngaro, tērā tonu te takoto whānui i roto ngā whare wānanga....*  
 CONJ PP DET N ADJ DEM MAN DET N ADJ PR LOC DET-PL N ADJ  
 Although there IND subject lost that still the lay down wide in the house learning  
 ‘Although the teachings were suppressed, it is possible that these were more widely taught in the Whare Wananga...’

*... i te Taitokerau, i te Tairāwhiti, ā, i ētahi wāhi o te Taihauāuru.*  
 PR DET N PR DET N CONJ PR DET-PL N PR DET N  
 in the Taitokerau in the Tairāwhiti and in some area of the Taihauāuru  
 ‘... in Te Taitokerau (Northern tribes) and Te Taihauāuru (Western Tribes).’

*Nā ngā tohunga, nā ngā morehu o ngā pakanga i hoatu ki a rātou e mōhio ana ...*  
 PR DET-PL N PR DET-PL N PR DET-PL N TAM V PR PERS PRO TAM V TAM  
 by the tribal expert by the survivor of the battles PAST pass on to them (3+) CONT know CONT  
 ‘The tohunga, the survivors of the battles handed on what they knew to...’

*... ki ngā tauira whakatipuranga hou kua mōhio ki te tā kōrero pukapuka, nā reira ka heke mai ...*  
 PR DET-PL Ncomp (N + V + ADJ) TAM V PR DET Ncomp (N + N + N) SCON TAM V DIR  
 to the student generation new PRF know to the write speak book that is Unspec descend hither  
 ‘... the students of the new generation, who by this time had learned to record the written word and that is why...’

*... ngā kōrero o Io ki a tātou.*  
 DET-PL N PR N PR PERS PRO  
 the story of Io to us (3+)  
 ‘... the story of Io has been passed on down to us.’

*Ko Io Nui, te Atua o ngā Atua katoa*  
 FM N ADJ DET N PR DET-PL N N  
 Io large the god of the god all  
 ‘Io Nui represents the most important god’

- Ko Io Roa, te tuturu,*  
 FM N ADJ DET N  
 Io long the permanence  
 ‘Io Roa represents uprightiness and permanence’
- Ko Io Matua, te Matua o te Rangi o te Ao, o ngā tāngata me ā rātou mea katoa,*  
 FM N N DET N PR DET N PR DET-PL N PR DET-PL N CONJ N N  
 Io father the father of the heaven of the world of the people and their (3+, pl.) thing all  
 ‘Io Matua represents the father of the heavens, of all people and their existence’
- Ko Io Matua te Kore, kāore he matua,*  
 FM N N DET N NEG DET N  
 Io parent the none not IND parent  
 ‘Io Matua Kore of no parentage’
- Ko Io Matua te Taketake, te tau-nga motuhake,*  
 FM N N DET N DET N-Canga ADJ  
 Io parent the original the resting place permanent  
 ‘Io Matua te Taketake, the permanent resting place’
- Ko Io te Wānanga, te tīmata-nga o ngā mea katoa,*  
 FM N DET N DET N-Canga PR DET-PL N N  
 Io the occult arts the beginning of the thing all  
 ‘Io te Wānanga, the beginning of all things’
- Ko Io te Toi o ngā Rangi, te Taumata o ngā Rangi,*  
 FM N DET N PR DET-PL N DET N PR DET-PL N  
 Io the summit of the heaven the crest of the heaven  
 ‘Io te Toi o nga Rangi, the highest level of the heavens’

*Ko Io te Matanui, o ngā mea e kite-a ana,*  
 FM N DET N PR DET-PL N TAM V-PASS TAM  
 Io the great-eye of the thing see  
 ‘Io te Matanui, those things visible to the naked eye’

*Ko Io te Matangaro, o ngā mea kāore e kite-a,*  
 FM N DET N PR DET-PL N NEG TAM V-PASS  
 Io the lost-eye of the thing not see  
 ‘Io te Matangaro, those things not visible to the naked eye’

*Ko Io te Matakakao. Te rā, te mahana, te muri ahi,*  
 FM N DET N DET N DET ADJ DET N N ADJ  
 Io the Matakakao the day the warm the flame fire  
 ‘Io te Matakakao te ra, the warmth, the flames of the fire’

*Ko Io te Whiwhia, te hanga tangata,*  
 FM N DET N DET N ADJ  
 Io the fasten the stature man  
 ‘Io te Whiwhia, the stature of mankind’

*Ko te Matatapu, te mutu-nga ake o te tapu.*  
 FM DET N DET N-Canga DIR PR DET N  
 the sacred-eye the complete upward of the sacred  
 ‘Io te Matatapu, the most sacred of all’

*E kī-ia ana nāna i hanga i te ao, mai i te kore, kāore i whānau, he matua kore...*  
 TAM V-PASS TAM PRO TAM V PR DET N DIR PR DET N NEG TAM V DET N ADJ  
 CONT say CONT he did PAST make the world hither from the nothing not PAST born IND parent none  
 ‘The belief is that Io created the world from nothing, was not born, had no parentage...’

*kāore i mau ki te wahine, he uri kore, engari nāna ka hanga i ngā mea katoa...*  
 NEG TAM V PR DET N DET N ADJ CONJ ACT TAM V PR DET-PL N N  
 not PAST take up to the women IND offspring none but he did Unspec create the thing all  
 ‘... had no union with women, was childless, but nevertheless all things ...’  
*tae noa ki te tangata.*  
 V MAN PR DET N  
 arrive freely to the man  
 ‘... including man, were created by Io.’

### Text 3: English translation

Throughout the world, different peoples have different interpretations on the origin of man. Man is still seeking knowledge of his creation. Many believe that man was created by a great power, by some powerful authority, with an extraordinary power that they claim to be a God. We have been taught that Christianity is the superior teaching.

It has been written in the first book of Moses and of Genesis that Man was created from dust and it was God who breathed life through his nostrils and instilled within him a spirit and this was the Orokohanga, the creation. The male species was created first and then the female for according to the word of God man should not be alone, but he should have a companion to nurture him.

There are many other explanations held by other peoples but this is the faith brought by the Pakeha to the Māori people of New Zealand and to the Islands of the Pacific.

Although there were many denominations, their messages were similar with a few slight variations, the Bible was the printed word and this was translated into the languages of all the indigenous peoples.

Ancient Māori had a similar belief about their creation, their origins, their development in ancient times. These beliefs and the customs of the Māori came from two sources. There was the knowledge that came from outside the Whare Wananga (Māori Schools of Learning) and the knowledge that originated from inside the Whare Wananga.

Although the teachings from the various Whare Wananga were similar this was made available to anyone. It became common knowledge and was not regarded as sacred. The sacred teachings were kept secret within the school of learning. The teachings of Io were concealed there from the majority of people.

Indeed, it was the Pakeha who acquired the stories of the Māori elders that related to the teachings of Io, the most sacred of gods to the Māori of old. Only a tohunga (priest) could refer to him and only in the right places and at the right times. Although the teachings were suppressed, it is possible that these were more widely taught in the Whare Wananga in Te Taitokerau (Northern tribes) and Te Taihauauru (Western Tribes).

The tohunga, the survivors of the battles handed on what they knew to the students of the new generation, who by this time had learned to record the written word and that is why the story of Io has been passed on down to us.

Io Nui represents the most important god

Io Roa represents uprightness and permanence

Io Matua represents the father of the heavens, of all people and their existence

Io Matua Kore of no parentage

Io Matua te Taketake, the permanent resting place

Io te Wananga, the beginning of all things

Io te Toi o nga Rangi, the highest level of the heavens

Io te Matanui, those things visible to the naked eye

Io te Matangaro, those things not visible to the naked eye

Io te Matakakao te ra, the warmth, the flames of the fire

Io te Whiwhia, the stature of mankind

Io te Matatapu, the most sacred of all

The belief is that Io created the world from nothing, was not born, had no parentage, had no union with women, was childless, but nevertheless all things, including man, were created by Io.

**Table A.3: Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation  | Relations   | Signals  | Signal type  | Comments  |
|--|--|---|--|--|---|
| <i>Kei roto i ngā whakapuātanga kōrero o ia iwi o tēnei ao, tērā e kitea ā rātou tini mano pūtake o te tangata.</i>  | Throughout the world, different peoples have different interpretations on the origin of man.   | <b>Intra-propositional</b><br>EL(S); Pr                 | <b>Intra-prop</b><br>EL(S) = <i>kei roto</i><br>Pr = <i>o</i>                | <i>kei roto</i> = preposition + locative<br><i>o</i> = preposition | Different people interpret/think that man originated in different ways. |
| <i>Kimi tonu āna tāngata i tōna putanga mai ki te whai ao.</i>   | Man is still seeking knowledge of his creation.  | <b>Intra-propositional</b><br>S(NT); PRG; DF            | <b>Intra-prop</b><br>S(NT) = $\emptyset$<br>PRG = <i>i</i><br>DF = <i>ki</i> | <i>i</i> = preposition<br><i>ki</i> = preposition                  |   |
| <i>I tutuki tā te nuinga o ngā iwi ki tēnei whakapono he mea hanga te tangata tētahi mana nui, tētahi mana kaha, whakaharahara, ka kīia e rātou he Atua.</i> | Many believe   | <b>Intra-propositional</b><br>E                         | <b>Intra-prop</b><br>E = $\emptyset$   |  |   |
| <i>I tutuki ta te nuinga o ngā iwi ki tēnei whakapono he mea hanga te tangata tētahi mana nui, tētahi mana kaha, whakaharahara, ka kīia e rātou he Atua.</i> | Many believe that man was created by a great power, by some powerful authority, with an extraordinary power that they claim to be a God. | <b>Inter-propositional</b><br><i>General-Particular</i> | <b>Inter-prop</b><br><i>whakapono</i> + content specification                | verb (speech/ thought) + content specification                     |   |
| <i>he mea hanga te tangata tētahi mana nui, tētahi mana kaha</i>   | man was created by a great power, by some powerful authority   | <b>Intra-propositional</b><br>R; S(NT)                  | <b>Intra-prop</b><br>R = $\emptyset$<br>S(NT) = $\emptyset$                  |  |   |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation  | Relations   | Signals  | Signal type  | Comments                                |
|--|--|---|--|--|---|
| <u>tētahi mana nui, tētahi mana kaha, whakaharahara</u>  | a great power, . . . some powerful authority with an extraordinary power   | <b>Intra-propositional</b><br>Pr, Pd                                      | <b>Intra-prop</b><br>Pr = $\emptyset$<br>Pd = $\emptyset$                  |  |   |
| <u>ka kiia e rātou he Atua</u>   | they claim to be God   | <b>Inter-propositional</b><br><i>General-Particular</i>                   | <b>Inter-prop</b><br><i>kiia</i> (speech/ thought) + content specification | verb (speech/ thought) + content specification               | i.e., they claim that this power is God |
| <u>Kiua whakadkona tātou ko te whakapono Karaitiana te whakatakotoranga tuatahi</u>  | We have been taught that Christianity is the superior teaching.  | <b>Intra-propositional</b><br>DF<br>IS                                    | <b>Intra-prop</b><br>DF = $\emptyset$<br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)                           | i.e., taught by someone                 |
| <u>Kei roto i te pukapuka tuatahi a Mohi o Kēnehi e mau ana</u>  | [It] has been written in the first book of Moses and of Genesis  | <b>Intra-propositional</b><br>EL(S)                                       | <b>Intra-prop</b><br>EL(S) = <i>kei roto</i>                               | <i>kei roto</i> = preposition + locative                     |   |
| <u>Kei roto i te pukapuka tuatahi a Mohi o Kēnehi e mau ana, i hangaia mai te tangata i te puehu, ā, nā te Atua i whakahā i ngā ponga o tōna ihu ka whiwhi i te wairua, ka kiia tēnei ko te Orokohanga i hangaia mai te tangata i te puehu</u> | It has been written in the first book of Moses and of Genesis that Man was created from dust and it was God who breathed life through his nostrils and instilled within him a spirit and this was the <i>Orokohanga</i> , the creation.<br>Man was created from dust | <b>Inter-propositional</b><br><i>General-Particular</i><br><i>Bonding</i> | <b>Inter-prop</b><br>$\emptyset$<br><i>ā</i>                               | <i>ā</i> = co-ordinating conjunction                         |   |
| <u>nā te Atua i whakahā i ngā ponga o tōna ihu</u>   | God who breathed [life] through his nostrils   | <b>Intra-propositional</b><br>R, M  | <b>Intra-prop</b><br>R = $\emptyset$<br>M = <i>i</i>                       | <i>i</i> = preposition                                       |   |
|  |  | <b>Intra-propositional</b><br>S(NT); EL(S)                                | <b>Intra-prop</b><br>S(NT) = <i>nā</i><br>EL(S) = <i>i</i>                 | <i>nā</i> = preposition (emphatic)<br><i>i</i> = preposition |   |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation   | Relations  | Signals  | Signal type   | Comments  |
|--|---|--|--|---|---|
| <i>nā te Atua i whakahā i ngā ponga o tōna ihu ka whiwhi i te wairua</i>   | [God] instilled in [him] a spirit   | <b>Intra-propositional</b><br>S(NT); R                           | <b>Intra-prop</b><br>S(NT) = <i>nā</i><br><br>R = <i>i</i> | <i>nā</i> = preposition (emphatic)<br><i>i</i> = preposition        | i.e., ‘instilled’ appears to be equivalent to ‘created’ in this context |
| <i>ka kiia tēnei ko te Orokohanga</i>  | this was the Orokohanga, the creation.  | <b>Intra-propositional</b><br>IS                                 | <b>Intra-prop</b><br>IS = $\emptyset$                      |   |   |
| <i>Ko te tāne i hangaia i te tuatahi</i>   | The male species was created first  | <b>Intra-propositional</b><br>R                                  | <b>Intra-prop</b><br>R = <i>ko</i>                         | <i>ko</i> = preposition (emphatic)                                  |   |
| <i>nō muri ko te wahine</i>  | and then the female   | <b>Intra-propositional</b><br>R                                  | <b>Intra-prop</b><br>R = <i>ko</i>                         | <i>ko</i> = preposition (emphatic)                                  |   |
| <i>Ko te tāne i hangaia i te tuatahi, nō muri ko te wahine</i>   | The male species was created first and then the female  | <b>Inter-propositional</b><br><i>Temporal Sequence</i>           | <b>Inter-prop</b><br><i>nō muri</i>                        | <i>nō muri</i> = preposition + locative (subordinating conjunction) | in the context of verbal ellipsis (i.e., <i>pēnei</i> )                 |
| <i>kāore e tika kia noho mokemoke te tāne</i>  | man should not be alone   | <b>Intra-propositional</b><br>IS                                 | <b>Intra-prop</b><br>IS = $\emptyset$                      |   |   |
| <i>Ko te tāne i hangaia i te tuatahi, nō muri ko te wahine, i runga i ngā kupu a te Atua, kāore e tika kia noho mokemoke te tāne</i> | The male species was created first and then the female for according to the word of God man should not be alone | <b>Inter-propositional</b><br><i>Reason-Result</i><br>(inverted) | <b>Inter-prop</b><br>$\emptyset$                           |   |   |
| <i>kāore e tika kia noho mokemoke te tāne engari kia whakawhiwhia he hoa hei atawhai i a ia</i>                                      | man should not be alone, but he should have a companion to nurture him  | <b>Inter-propositional</b><br><i>Denial-Correction</i>           | <b>Inter-prop</b><br><i>kāore ... engari</i>               | <i>kāore ... + engari</i> = negator ... + co-ordinating conjunction |   |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation   | Relations  | Signals  | Signal type   | Comments |
|--|---|--|--|---|----------|
| <i>kia whakawhiwhia he hoa hei atawhati i a ta</i>   | he should have a companion to nurture him   | <b>Inter-propositional</b><br><i>Means-Purpose</i>                 | <b>Inter-prop</b><br><i>hei</i>  | <i>hei</i> = determiner   |          |
| <i>kia whakawhiwhia he <u>hoa</u></i>  | [he] should have a companion  | <b>Intra-propositional</b><br>Pd                                   | <b>Intra-prop</b><br>Pd = $\emptyset$                                      |   |          |
| <i>Tērā atu ngā kaupapa kōrero a ētahi atu iwi</i>   | There are many other explanations held by other peoples   | <b>Inter-propositional</b><br><i>Bonding</i>                       | <b>Inter-prop</b><br>$\emptyset$   |   |          |
| <i>Tērā atu ngā kaupapa kōrero a ētahi atu iwi</i>   | There are many other explanations held by other peoples   | <b>Intra-propositional</b><br>PRG; S(NT)                           | <b>Intra-prop</b><br>PRG = $\emptyset$<br>S(NT) = <i>a</i>                 | <i>a</i> = preposition  |          |
| <i>engari ko te whakapono tēnei i mauria mai e te Pākehā ki waenganui i ngā Māori o Aotearoa nei, āpiti atu ki ngā moutere a te Moana Nui a Kiwa.</i>  | but this is the faith brought by the Pakeha to the Māori people of New Zealand and to the Islands of the Pacific.   | <b>Intra-propositional</b><br>IS                                   | <b>Intra-prop</b><br>IS = <i>ko</i>  | <i>ko</i> = preposition (emphatic)  |          |
| <i>... ko te whakapono tēnei i mauria mai e te Pākehā ki waenganui i ngā Māori o Aotearoa nei, āpiti atu ki ngā moutere a te Moana Nui a Kiwa.</i>   | ... the faith [was] brought by the Pakeha to the Māori people of New Zealand and to the Islands of the Pacific  | <b>Intra-propositional</b><br>PRG; S(NT); DF                       | <b>Intra-prop</b><br>PRG = <i>ko</i><br>S(NT) = <i>e</i><br>DF = <i>ki</i> | <i>ko</i> = preposition (emphatic)<br><i>e</i> = preposition<br><i>ki</i> = preposition |          |
| <i>Tērā atu ngā kaupapa kōrero a ētahi atu iwi, engari ko te whakapono tēnei i mauria mai e te Pākehā ki waenganui i ngā Māori o Aotearoa nei, āpiti atu ki ngā moutere a te Moana Nui a Kiwa.</i> | There are many other explanations held by other peoples but this is the faith brought by the Pakeha to the Māori people of New Zealand and to the Islands of the Pacific. | <b>Inter-propositional</b><br><i>Concession-Contradexpectation</i> | <b>Inter-prop</b><br><i>engari</i>   | <i>engari</i> = co-ordinating conjunction   |          |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text  | English translation   | Relations  | Signals  | Signal type  | Comments   |
|---|---|--|--|--|--|
| <i>Ahakoā rā he maha ngā hāhi nā rātou i mau mai tēnei whakapono, he reo kotahi tonu tā rātou, he ririki nei ngā rerekētanga.</i> | Although there were many denominations, their messages were similar with a few slight variations,   | <b>Inter-propositional Concession-Contradexpectation</b>   | <b>Inter-prop</b><br><i>ahakoā</i>   | <i>ahakoā</i> = subordinating conjunction                                    |  |
| <i>Ahakoā rā he maha ngā hāhi i mau mai tēnei whakapono</i>   | Although there were many denominations,   | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = ∅  |  |  |
| <i>he reo kotahi tonu tā rātou, he ririki nei ngā rerekētanga</i>   | their messages were similar with a few slight variations,   | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = ∅  |  |  |
| <i>he maha ngā hāhi nā rātou i mau mai tēnei whakapono, he reo kotahi tonu tā rātou, he ririki nei ngā rerekētanga</i>            | there were many denominations, their messages were similar with a few slight variations,  | <b>Inter-propositional Exception</b>   | <b>Inter-prop</b><br>∅   |  |  |
| <i>ko te mea i tāia ko te Paipera, ka whakamāorititia ki ngā reo katoa o ngā iwi Māori</i>  | the Bible was the printed word and this was translated into the languages of all the indigenous peoples.  | <b>Inter-propositional Bonding</b>   | <b>Inter-prop</b><br>∅   |  |  |
| <i>ko te mea i tāia ko te Paipera</i>   | The Bible was the printed word  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = <i>ko</i>  | <i>ko</i> = preposition (emphatic)   |  |
| <i>ko te mea i tāia ko te Paipera, ka whakamāorititia ki ngā reo katoa o ngā iwi Māori</i>  | and this was translated into the languages of all the indigenous peoples.   | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = ∅  |  |  |
| <i>I pērā anō hoki te Māori onamata, i tōna hangainga ki ōna putake, i tōna tipunga mai rānei i a neherā.</i>                     | [this is the faith brought by the Pakeha to the Māori people of New Zealand and to the Islands of the Pacific]. . . Ancient Māori had a similar belief about their creation, their origins, their development in ancient times. | <b>Intra-propositional</b><br>S(NT); PRG<br><br><b>Inter-propositional</b><br><i>Simple Comparison</i> | <b>Intra-prop</b><br>S(NT) = ∅<br>PRG = <i>i</i><br><br><b>Inter-prop</b><br><i>pērā anō</i> | <i>i</i> = preposition<br><br><i>pērā anō</i> = verbal substitute + (adverb) | i.e., Ancient Māori believed similarly about their creation etc. |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation  | Relations   | Signals  | Signal type  | Comments   |
|--|--|---|--|--|--|
| <i>Ko ngā kōrero mō ngā whakatakotoranga me ngā tikanga a te Māori, e rua ōna āhua.</i>  | These beliefs and the customs of the Māori came from two sources.  | <b>Intra-propositional</b><br>IS                        | <b>Intra-prop</b><br>IS = $\emptyset$  |  |  |
| <i>Ko ngā kōrero mō ngā whakatakotoranga me ngā tikanga a te Māori, e rua ōna āhua: Ko ngā kōrero i ahu mai waho o te whare wānanga, ko ngā kōrero hoki i takea mai i aua whare.</i> | These beliefs and the customs of the Māori came from two sources. There was [i.e., the sources were] the knowledge that came from outside the Whare Wananga (Māori Schools of Learning) and the knowledge that originated from inside the Whare Wananga. | <b>Inter-propositional</b><br><i>General-Particular</i> | <b>Inter-prop</b><br><i>ko ngā kōrero . . . ko ngā kōrero . . .</i>              | structural repetition with replacement                       | <i>General</i> = two sources<br><i>Specific</i> = what the sources are |
| <i>Ko ngā kōrero i ahu mai waho o te whare wānanga, ko ngā kōrero hoki i takea mai i roto tonu i aua whare</i>   | There was [i.e., the sources were] the knowledge that came from outside the Whare Wananga (Māori Schools of Learning) and the knowledge that originated from inside the Whare Wananga.   | <b>Inter-propositional</b><br><i>Bonding</i>            | <b>Inter-prop</b><br>$\emptyset$   |  |  |
| <i>Ko ngā kōrero i ahu mai waho o te whare wānanga,</i>  | (the knowledge that came from outside the Whare Wananga (Māori Schools of Learning)  | <b>Intra-propositional</b><br>T, SP                     | <b>Intra-prop</b><br>T = <i>ko</i><br>SP = $\emptyset$                           | <i>ko</i> = preposition (emphatic)                           |  |
| <i>ko ngā kōrero hoki i takea mai i roto tonu i aua whare.</i>   | (and the knowledge that originated from inside the <i>Whare Wananga</i> )  | <b>Intra-propositional</b><br>T, SP                     | <b>Intra-prop</b><br>T = <i>ko</i><br>SP = <i>i</i>                              | <i>ko</i> = preposition (emphatic)<br><i>i</i> = preposition |  |
| <i>Ahako ko ngā kōrero rā anō i haere mai anō i ngā whare nei</i><br><i>i tukua ēnei kia kohia e te mutu tangata.</i>  | Although the teachings from the various <i>Whare Wananga</i> were similar this was made available to anyone.   | <b>Intra-propositional</b><br>IS<br><br>PRG; S(NT)      | <b>Intra-prop</b><br>IS = <i>ko</i><br><br>PRG = $\emptyset$<br>S(NT) = <i>e</i> | <i>ko</i> = preposition (emphatic)<br><i>e</i> = preposition | i.e., anyone could have this.  |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text  | English translation   | Relations  | Signals  | Signal type  | Comments  |
|---|---|--|--|--|---|
| <i>Ahakoā ko ngā kōrero rā anō i haere mai anō i ngā whare nei i tukua ēnei kia kohia e te mutu tangata.</i>  | Although the teachings from the various Whare Wananga were similar this was made available to anyone.                         | <b>Inter-propositional</b><br><i>Concession-Contrarexpectation</i> | <b>Inter-prop</b><br><i>ahakoā</i>                                 | <i>ahakoā</i> = co-ordinating conjunction                                |   |
| <i>Ka marea he mea noa</i>  | It became common knowledge  | <b>Intra-propositional</b><br>IS                                   | <b>Intra-prop</b>  |  |   |
| <i>ehara i te tapu.</i>   | and [it]was not regarded as sacred.   | <b>Intra-propositional</b><br>IS                                   |  |  |   |
| <i>I hunāia i reira mai i te tini o te tangata ko ngā kōrero mō Io.</i>   | The teachings of Io were concealed there from the majority of people.   | <b>Inter-propositional</b><br><i>Means-Purpose</i>                 | <b>Inter-prop</b><br>∅   |  | i.e., the teachings of Io were concealed there from the majority of people. |
| <i>Otirā nā te Pākehā i hopu haere ngā kōrero a ngā kaumātua, ka whakatūria ko ia te Atua tino tapu o te iwi Māori i onamata.</i>   | Indeed, it was the Pakeha who acquired the stories of the Māori elders<br>Io was the most sacred of gods to the Māori of old. | <b>Intra-propositional</b><br>S(NT); DF<br>IS                      | <b>Intra-prop</b><br>S(NT) = <i>nā</i><br>DF = ∅<br>IS = <i>ko</i> | <i>nā</i> = preposition (emphatic)<br><i>ko</i> = preposition (emphatic) | Note: involves a transitional interpretation of ‘hopu haere’                |
| <i>I hunāia i reira mai i te tini o te tangata ko ngā kōrero mō Io. Otirā nā te Pākehā i hopu haere ngā kōrero a ngā kaumātua, ka pā te kaupapa o Io, ka whakatūria ko ia te Atua tino tapu o te iwi Māori i onamata.</i> | The teachings of Io were concealed there from the majority of people. Indeed . . . Māori of old.                              | <b>Inter-propositional</b><br><i>Bonding</i> (rhetorical coupling) | <b>Inter-prop</b><br><i>otirā</i>                                  | <i>otirā</i> = sentence conjunct   |   |
| <i>ngā kōrero a ngā kaumātua, ka pā te kaupapa o Io, ka whakatūria ko ia te Atua tino tapu o te iwi Māori i onamata.</i>  | the stories of the Māori elders that related to the teachings of Io, the most sacred of gods to the Māori of old.             | <b>Intra-propositional</b><br>RS; RT                               | <b>Intra-prop</b><br>RS = ∅<br>RT = ∅                              |  | Note: ‘related to’ = <i>ka pā</i>   |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation   | Relations   | Signals   | Signal type  | Comments   |
|--|---|---|---|--|--|
| <i>Mā te tino tohunga anake e whakahua i tēnei ingoa i ngā wāhanga noa, i ngā wā e rite ana.</i>   | Only a tohunga (priest) could refer to him and only in the right places and at the right times.   | <b>Intra-propositional</b><br>S(NT); PRG; EL(S); TL                 | <b>Intra-prop</b><br>S(NT) = <i>mā</i><br><br>PRG = <i>i</i><br>EL(S) = <i>i</i><br>TL = <i>i</i> | <i>mā</i> = preposition (emphatic)<br><i>i</i> = preposition<br><i>i</i> = preposition<br><i>i</i> = preposition | Note: only if/when the place was right and if/when the time was right            |
| <i>Ahakoā rā he kaupapa ngaro,</i>   | Although the teachings were suppressed,   | <b>Intra-propositional</b><br>PRG                                   | <b>Intra-prop</b><br>PRG = ∅  |  |  |
| <i>tērā tonu te takoto whānui i roto ngā whare wānanga, i te Taitokerau, i te Tairāwhiti, ā, i ētahi wāhi o te Taihauāuru.</i>                             | that these were more widely taught in the Whare Wananga in Te Taitokerau (Northern tribes) in Tairāwhiti (Eastern tribes) and Te Taihauāuru (Western Tribes).   | <b>Intra-propositional</b><br>PRG; EL(S); EL(S); EL(S)              | <b>Intra-prop</b><br>PRG = ∅<br>EL(S) = <i>i</i><br>EL(S) = <i>i</i><br>EL(S) = <i>i</i>          | <i>i</i> = preposition<br><i>i</i> = preposition<br><i>i</i> = preposition                                       | [Somebody] taught these things (content of <i>takoto whānui</i> , therefore PRG) |
| <i>Ahakoā rā he kaupapa ngaro, tērā tonu te takoto whānui i roto ngā whare wānanga, i te Taitokerau, i te Tairāwhiti, ā, i ētahi wāhi o te Taihauāuru.</i> | Although the teachings were suppressed, it is possible that these were more widely taught in the Whare Wananga in Te Taitokerau (Northern tribes), in Tairāwhiti (Eastern tribes) and Te Taihauāuru (Western Tribes). | <b>Inter-propositional</b><br><i>Concession-contrastexpectation</i> | <b>Inter-prop</b><br><i>ahakoā</i>  | <i>ahakoā</i> = subordinating conjunction  |  |
| <i>Nā ngā tohunga, nā nga morehu o ngā pakanga, i hoatu ki a rātou e mōhio ana ki ngā tauira whakatipuranga hou</i>  | The tohunga, the survivors of the battles handed on what they knew to the students of the new generation  | <b>Intra-propositional</b><br>S(NT); DF                             | <b>Intra-prop</b><br>S(NT) = <i>nā</i><br><br>DF = <i>ki</i>                                      | <i>nā</i> = preposition (emphatic)<br><i>ki</i> = preposition  |  |
| <i>kua mōhio ki te tā kōrero pukapuka</i>  | [who] [by this time] had learned to record the written word   | <b>Intra-propositional</b><br>DF                                    | <b>Intra-prop</b><br>DF = <i>ki</i>   | <i>ki</i> = preposition  |  |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text  | English translation   | Relations                                | Signals  | Signal type                                 | Comments  |
|---|---|--|--|---|---|
| <i>nā reira ka heke mai ngā kōrero o Io ki a tātou.</i>                                     | that is why the story of Io has been passed on down to us   | <b>Intra-propositional</b><br>T; EP      | <b>Intra-prop</b><br>T = $\emptyset$<br>EP = <i>ki</i> | <i>ki</i> = preposition                     | <i>Source</i> not present, i.e., story passed down by someone.<br>Interpretation involves metaphoric transition |
| <i>kua mōhio ki te tā kōrero pukapuka, nā reira ka heke mai ngā kōrero o Io ki a tātou.</i> | ... who by this time had learned to record the written word that is why the story of Io has been passed on down to us | <b>Inter-propositional Reason-Result</b> | <b>Inter-prop</b><br><i>nā reira</i>                   | <i>nā reira</i> = subordinating conjunction |   |
| <i>Ko Io Nui, te Atua o ngā Atua katoa</i>  | Io Nui represents the most important God  | <b>Intra-propositional</b><br>IS         | <b>Intra-prop</b><br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)          |   |
| <i>Ko Io Roa, te tuturu</i>   | Io Roa represents uprightness and permanence  | <b>Intra-propositional</b><br>IS         | <b>Intra-prop</b><br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)          |   |
| <i>Ko Io Matua, te Matua o te Rangi o te Ao, o ngā tāngata me ā rātou mea katoa</i>         | Io Matua represents the father of the heavens, of all people and their existence                                      | <b>Intra-propositional</b><br>IS         | <b>Intra-prop</b><br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)          |   |
| <i>Ko Io Matua te Kore, kāore he matua</i>  | Io Matua Kore of no parentage   | <b>Intra-propositional</b><br>IS         | <b>Intra-prop</b><br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)          |   |
| <i>Ko Io Matua te Taketake, te taunga motuhake</i>  | Io Matua te Taketake, the permanent resting place   | <b>Intra-propositional</b><br>IS         | <b>Intra-prop</b><br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)          |   |
| <i>Ko Io te Wānanga, te tīmatanga o ngā mea katoa</i>                                       | Io te Wānanga, the beginning of all things  | <b>Intra-propositional</b><br>IS         | <b>Intra-prop</b><br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)          |   |
| <i>Ko Io te Toi o ngā Rangi, te Taumata o ngā Rangi</i>                                     | Io te Toi o nga Rangi, the highest level of the heavens   | <b>Intra-propositional</b><br>IS         | <b>Intra-prop</b><br>IS = <i>ko</i>                    | <i>ko</i> = preposition (emphatic)          |   |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation  | Relations   | Signals  | Signal type  | Comments  |
|--|--|---|--|--|---|
| <i>Ko</i> <u>Io</u> <i>te</i> <u>Matanui</u> , <i>o</i> <u>ngā</u> <i>mea</i> <i>e</i> <i>kitea</i> <i>ana</i>   | Io te Matanui, those things visible to the naked eye   | <b>Intra-propositional</b><br>IS                        | <b>Intra-prop</b><br>IS = <i>ko</i>                            | <i>ko</i> = preposition (emphatic)   |   |
| <i>Ko</i> <u>Io</u> <i>te</i> <u>Matangaro</u> , <i>o</i> <u>ngā</u> <i>mea</i> <i>kāore</i> <i>e</i> <i>kitea</i>   | Io te Matangaro, those things not visible to the naked eye   | <b>Intra-propositional</b><br>IS                        | <b>Intra-prop</b><br>IS = <i>ko</i>                            | <i>ko</i> = preposition (emphatic)   |   |
| <i>Ko</i> <u>Io</u> <i>te</i> <u>Matakakao</u> <i>te</i> <u>rā</u> , <i>te</i> <i>mahana</i> , <i>te</i> <i>muri</i> <i>ahi</i>  | Io te Matakakao te ra, the warmth, the flames of the fire  | <b>Intra-propositional</b><br>IS                        | <b>Intra-prop</b><br>IS = <i>ko</i>                            | <i>ko</i> = preposition (emphatic)   |   |
| <i>Ko</i> <u>Io</u> <i>te</i> <u>whiwhia</u> , <i>te</i> <i>hanga</i> <i>tangata</i>   | Io te Whiwhia, the stature of mankind  | <b>Intra-propositional</b><br>IS                        | <b>Intra-prop</b><br>IS = <i>ko</i>                            | <i>ko</i> = preposition (emphatic)   |   |
| <i>Ko</i> <u>Io</u> <i>te</i> <u>Matatapu</u> , <i>te</i> <i>mutunga</i> <i>ake</i> <i>o</i> <i>te</i> <i>tapu</i>   | Io te Matatapu, the most sacred of all   | <b>Intra-propositional</b><br>IS                        | <b>Intra-prop</b><br>IS = <i>ko</i>                            | <i>ko</i> = preposition (emphatic)   |   |
| <i>E</i> <i>kia</i> <i>ana</i> <u>nāna</u> <i>i</i> <i>hanga</i> <i>i</i> <i>te</i> <i>ao</i> , <i>mai</i> <i>i</i> <i>te</i> <i>kore</i> , <i>kāore</i> <i>i</i> <i>whānau</i> , <i>he</i> <i>mātua</i> <i>kore</i> , <i>kāore</i> <i>i</i> <i>mau</i> <i>ki</i> <i>te</i> <i>wahine</i> , <i>he</i> <i>uri</i> <i>kore</i> , <i>engari</i> <u>nāna</u> <i>ka</i> <i>hanga</i> <i>i</i> <u>ngā</u> <i>mea</i> <i>katoa</i> <i>tae</i> <i>noa</i> <i>ki</i> <i>te</i> <i>tangata</i> . | The belief is that Io created the world from nothing, was not born, had no parentage, had no union with women, was childless, but nevertheless all things, including man, were created by Io | <b>Inter-propositional</b><br><i>General-Particular</i> | <b>Inter-prop</b><br>∅   |  |   |
| <u>nāna</u> <i>i</i> <i>hanga</i> <i>i</i> <u>te</u> <u>ao</u> , <i>mai</i> <i>i</i> <u>te</u> <u>kore</u>   | Io created the world from nothing  | <b>Intra-propositional</b><br>S(NT); R; M               | <b>Intra-prop</b><br>S(NT) = ∅<br>R = <i>i</i><br>M = <i>i</i> | <i>nā</i> = preposition (emphatic)<br><i>i</i> = preposition<br><i>i</i> = preposition | Note: <i>nāna</i> = preposition (emphatic) + incorporation of pronoun |
| <i>kāore</i> <i>i</i> <i>whānau</i>  | [Io] was not born  | <b>Intra-propositional</b><br>IS                        | <b>Intra-prop</b><br>IS = ∅                                    |  |   |

**Table A.3 (continued): Intra- and inter-propositional analysis – The Marae of the Māori People: Māoritanga: Apirana Ngata**

| Māori text   | English translation  | Relations  | Signals  | Signal type  | Comments |
|--|--|--|--|--|----------|
| <i>he matua kore</i>   | [Io] had no parentage  | <b>Intra-propositional</b><br>IS                                   | <b>Intra-prop</b><br>IS = $\emptyset$                      |  |          |
| <i>kāore i mau ki te wahine</i>                                    | [Io] had no union with women   | <b>Intra-propositional</b><br>S(NT); DF                            | <b>Intra-prop</b><br>S(NT) = $\emptyset$<br>DF = <i>ki</i> | <i>ki</i> = preposition                                      |          |
| <i>he uri kore</i>   | [Io] was childless,  | <b>Intra-propositional</b><br>IS                                   | <b>Intra-prop</b><br>IS = $\emptyset$                      |  |          |
| <i>engari nāna ka hanga i ngā mea katoa tae noa ki te tangata.</i> | but nevertheless all things, were created by Io                                    | <b>Intra-propositional</b><br>S(NT); R                             | <b>Intra-prop</b><br>S(NT) = <i>nā</i><br>R = <i>i</i>     | <i>nā</i> = preposition (emphatic)<br><i>i</i> = preposition |          |
| <i>engari nāna ka hanga i ngā mea katoa tae noa ki te tangata.</i> | [Io] was childless, but nevertheless all things, including man, were created by Io | <b>Inter-propositional</b><br><i>Concession-Contradexpectation</i> | <b>Inter-prop</b><br><i>engari</i>                         | <i>engari</i> = co-ordinating conjunction                    |          |

**Text 4: Te tau o ngā kaumātua: nā Tīmōti Kāretu – The year of the elderly: Tīmōti Kāretu (Houia-Roberts, 2004b, pp. 219-221)**

*Kua puta te karanga a Te Whakakotahitanga o Ngā Iwi o Te Ao kia kīia te tau e tū mai nei ko Te Tau o te Kaumātua Puta Noa i te Ao. Otirā koirā tāku nā whakamāoritanga i tērā whakaaro. Ko tāku e whakapae ana e kōrero kē ana rātou mō te hunga pēperekōu kua i tā te Māori titiro ki tēnei mea, ki te kaumātua. Kua puta kē i a au te kōrero ki tētahi atu pepa i a au e tamariki ana ki ngā marae o Tūhōe ki Waikaremoana me Ruatāhuna ko ngā kaumātua te hunga whakatauirā mai i te tika, i te pono; ko ngā kaumātua te hunga pupuri i te tikanga; ko ngā kaumātua te hunga tauōhito; ko ngā kaumātua te hunga kī tahi; ko ngā kaumātua te hunga pupuri i ngā kōrero e pā ana ki te iwi; āe, ko rātou ngā puna o te kī.*

*I te āhua tonu o ēnei rā nei kua rere te pātai he aha kē ia oti tēnei mea te kaumātua, ā, ko te take i rere ai tērā pātai nā te mea kua kitea i roto i ētahi iwi kua kore kē tēnei momo tangata e kōrerotia ake nei e au. Kua eke tātou ki te reanga pakeke kāore nei e mōhio ki te reo, ki ngā tikanga tae atu hoki ki ngā kōrero? E kaumātua noa ana nā te mea kua eke ki te karangatanga ahungarua nā te aha kē ia rānei? Kua kaha te whiua o te pātai he aha tēnei mea te kaumātua me aha rawa rānei te tangata e kaumātua ai ki te titiro a te tangata? Mēnā kua ahungarua te tangata engari e tino kūare ana ki ngā tikanga me ngā kōrero a te iwi, ka kaumātua tonu? Ko tēnei pātai me waiho anō mā ngā iwi tonu e whakautu, e whakatau engari he pātai e kaha ana te pāitaitia e te rangatahi. Ko au kei te kī ko te momo kaumātua o te wā i a au e taiohi ana kua tino kore haere, me uaua kē rānei ka kitea engari ko te hunga kaumātua, kua noho makorea, pūtoetoe rānei, e tika ana kia kauaumanutia.*

*Ko tētahi take nui e aroha nei au ki te hunga pakeke nei kua kore te ao Māori o ēnei rā nei i mōhio me pēhea te kōrero ki te pakeke, me pēhea rānei te manaaki ki te pakeke. I tua atu i tērā kua kore te ao Māori e mōhio ki te whakarongo ki te pakeke engari ka pātai tonu, ka pākiki tonu te whakaoko noa ai. He āhuetanga tērā kua uru kaha mai ki te ao Māori, ā, nā konei anō nei te ao Māori i āhua kotiti ai he kore i whakaponohē mātauranga anō tō ngā kaumātua.*

*Kāti, ko tāku noa iho ki a tātou he kī atu kia tino manaakitia te hunga pakeke ahakoa pēhea te mōhio, te kore rānei i mōhio, ki ngā āhuetanga o te ao Māori nā te mea he wā tōna ka noho atu ko koutou, ko tātou ki taua nohonga e whakaparanga nei tātou i roto i te rā nei.*

*E ai ki ō tātou koroua, kuia ‘he huri tēnei mea te mate’, nō reira āta whakaarotia ake te kōrero nei.*

*Me pēnei noa ake pea te whakataua ake 'E te mātātahi kia aro nui mai ki te mātāpuputu whāngaia mai te mātātahi e hiakai nei ki ngā taonga kei a koutou'*

*Tēnā tātou katoa kia tahuri ki te whakanui, ki te whakarangatira i ō tātou kaumātua i roto i tēnei tau kua whakaarotia ake hei tau aro nui atu ki a rātou.*

**Text 4: Linear analysis**

*Kua puta te karanga a Te Whakakotahitanga o Ngā Iwi o Te Ao kia kī-ia te tau ...*  
 TAM V DET N PR DET + Ncomp (N + PR + DET-PL + N + PR + DET + N) TAM V-PASS DET N  
 PRF appear the call of The United Nations say the year  
 ‘The United Nations has recommended that in this coming year ...’,

*... e tū mai nei ko Te Tau o te Kaumātua Puta Noa i te Ao.*  
 TAM V DIR PP FM DET N PR DET N V MAN PR DET N  
 NPAST stand hither here The Year of the Elderly appear freely the world  
 ‘The Year of the Elderly will be observed worldwide ...’,

*Otirā koirā tāku nā whakamāori-tanga i tērā whakaaro.*  
 CONJ DEM-DET POSS PP N-Canga PR DEM N  
 at least that is my here interpretation of that thought  
 ‘... that at least is my interpretation of the notice.’

*Ko tāku e whaka-pae ana e kōrero kē ana rātou mō te hunga pēperekōu kua i tā ...*  
 FM POSS TAM CAUS-V TAM TAM V MAN TAM PRO PR DET N PR DET N NEG PR POSS  
 my concern CONT CONT speak instead CONT they (3+) for the group old women/man not  
 ‘What concerns me is that they are looking at older people in general and not at ...’,

*... te Māori titiro ki tēnei mea, ki te kaumātua.*  
 DET Ncomp (N + V) PR DEM N PR DET N  
 the Māori look at this thing at the elder  
 ‘... the Māori interpretation of an elder.’

*Kua puta kē i a au te kōrero ki tētahi atu pepa i a au e tamariki ana ki ngā . . .*  
 TAM V MAN PR PERS PRO DET N PR DET DIR N PR PERS PRO TAM V TAM PR DET-PL  
 PRF appear already by I the speak in a away paper by I CONT children CONT on the  
 I have already written in another paper that in my youth on the . . .

*. . . marae o Tūhoe ki Waikaremoana me Ruatāhuna ko ngā kaumātua te hunga whakatauirā mai i te . . .*  
 N PR N PR N CONJ N FM DET-PL N DET Ncomp (N + V) DIR PR DET  
 marae of Tuhoe at Waikaremoana and Ruatāhuna the elder the group model hither the  
 ‘. . . marae of Tuhoe, Waikaremoana and Ruatāhuna, the elders were a group who modelled what . . .’

*. . . tika i te pono; ko ngā kaumātua te hunga pupuri i te tikanga; ko ngā kaumātua te . . .*  
 N PR DET N FM DET-PL N DET Ncomp (N + V) PR DET N FM DET-PL N DET  
 right the effective the elder the group retain the custom the elder the  
 ‘. . . what was right and effective, they retained the customs . . .’

*. . . hunga tauōhito; ko ngā kaumātua te hunga kī tahi; ko ngā kaumātua te hunga pupuri i ngā . . .*  
 N ADJ FM DET-PL N DET Ncomp (N + V + N) FM DET-PL N DET Ncomp (N + V) PR DET-PL  
 group skilful the elder the group say once the elder the group retain the  
 ‘. . . they were a skilful group, they spoke with one voice, they retained . . .’

*. . . kōrero e pā ana ki te iwi; āe, ko rātou ngā puna o te kī.*  
 N TAM V TAM PR DET N N FM PRO DET-PL N PR DET N  
 story CONT touch CONT to the tribe yes they (3+) the fountain of the say  
 ‘. . . tribal knowledge, it is true that they were the fountains of knowledge.’

*I te āhua tonu o ēnei rā nei kua rere te pātai he aha kē ia oti tēnei mea te kaumātua . . .*  
 PR DET N MAN PR DEM-PL N PP TAM V DET N DET N MAN PRO N DEM N DET N  
 the appear indeed of these day here PRF fly the question IND what indeed it finish this thing the elder  
 ‘With things the way they are these days, the question as to what defines a kaumatua (Māori elder) is being asked. . .’

...ā, *ko te take* *i rere ai tērā pātai nā te mea kua kite-a i roto i ētahi iwi kua kore...*  
 CONJ FM DET N TAM V PP DEM N CONJ TAM V-PASS PR LOC PR DET-PL N TAM N  
 and the reason PAST fly PP DEM N question because PRF see in at some tribe PRF none  
 ‘... and the reason for the question is that it has been seen that within some tribes there are no...’

... *kē tēnei momo tangata e kōrero-tia ake nei e au.*  
 MAN DEM N ADJ TAM N V-PASS DIR PP PR PRO  
 indeed this type person NPAST speak upward here by me  
 ‘... kaumatua left.’

*Kua eke tātou ki te reanga pakeke kāore nei e mōhio ki te reo, ki ngā tikanga tae atu hoki...*  
 TAM V PRO PR DET N ADJ NEG PP TAM V PR DET N PR DET-PL N V DIR PP  
 PRF reach we to the generation elder no here NPAST know of the language of the customs arrive away also  
 ‘We have reached the stage when some elders have no knowledge of the language, the customs, or even...’

... *ki ngā kōrero? E kaumātua noa ana nā te mea kua eke ki te karanga-tanga ahungarua nā te aha...*  
 PR DET-PL N TAM V MAN TAM CONJ TAM V PR DET N-Canga ADJ PR DET N  
 to the story CONT kaumatua free CONT because PRF reach to the class elderly by the what  
 ‘... the stories? Is one a kaumatua because one has reached another generation, or is there...?’

... *kē ia rānei? Kua kaha te whiua o te pātai he aha tēnei mea te kaumātua me aha rawa rānei...*  
 MAN PRO CONJ TAM V DET N PR DET N DET N DEM N DET N TAM N MAN CONJ  
 other it or PRF strong the throw of the question IND what this thing the kaumatua OBLIG what quite or  
 ‘... some other criteria? The questions that are asked regularly by people concern the criteria for a kaumatua or what must...?’

... *te tangata e kaumātua ai ki te tiiro a te tangata? Mēnā kua ahungarua te tangata engari e tino...*  
 DET N TAM V PP PR DET V PR DET N CONJ TAM V DET N CONJ TAM MAN  
 the person NPAST kaumatua to the look of the person if PRF elderly the person but CONT very  
 ‘... a person do to be recognized as a kaumatua? If one has reached old age but has...?’

... *kūare* *ana* *ki* *ngā* *tikanga* *me* *ngā* *kōrero* *a* *te* *ivi*, *ka* *kaumātua* *tomu*?  
 V TAM PR DET-PL N CONJ DET-PL N PR DET N TAM V MAN  
 ignorant CONT to the custom and the story of the tribe Unspec kaumatua still  
 ‘... no knowledge about the customs, tribal stories, is one still regarded as a kaumatua?’

*Ko* *tēnei* *pātai* *me* *waiho* *anō* *mā* *ngā* *ivi* *tonu* *e* *whaka-utu*, *e* *whaka-tau* *engari*...  
 FM DEM N TAM V PP PR DET-PL N MAN TAM CAUS-V TAM CAUS-V CONJ  
 this question OBLIG leave again for the tribe still NPAST answer NPAST settle but  
 ‘The question should be left for the Māori people to answer, to examine, but...’

... *he* *pātai* *e* *kaha* *ana* *te* *pātai-tia* *e* *te* *rangatahi*.  
 DET N TAM ADJ TAM DET V-PASS PR DET N  
 IND question CONT strong CONT the ask by the younger generation  
 ‘... it is a question frequently asked by the younger generation.’

*Ko* *au* *kei* *te* *kā* *ko* *te* *momo* *kaumātua* *o* *te* *wā* *i* *a* *au* *e* *taiohi* *ana* *kua* *tino* *kore* *haere*...  
 FM PRO TAM V FM DET N ADJ PR DET N PR PERS PRO TAM ADJ TAM MAN V ADV  
 I CONT say the type kaumatua of the time I CONT teenager CONT PRF very none move  
 ‘The type of kaumatua who were around when I was a teenager, in my opinion, are no longer around...’

... *me* *uaua* *kē* *rānei* *ka* *kite-a* *engari* *ko* *te* *hunga* *kaumātua*, *kua* *noho* *makorea*, *pūtoetoe* *rānei*...  
 TAM V MAN CONJ TAM V-PASS CONJ FM DET N ADJ TAM V ADJ ADJ CONJ  
 OBLIG difficult indeed or Unspec see but the group kaumatua PRF sit remnant survivor or  
 ‘... or are difficult to find, but the kaumatua we have now, are the survivors, it is only right that they are respected and are looked...’

... *e* *tika* *ana* *kia* *kauaunuanu-tia*.  
 TAM ADJ TAM TAM V-PASS  
 CONT right CONT respect  
 ‘... on with fondness by the younger generations.’

*Ko tētahi take nui e aroha nei au ki te hunga pakeke nei kua kore te ao Māori o ēnei...*  
 FM DET N ADJ TAM V PP PRO PR DET N ADJ PP TAM V DET N ADJ PR DEM-PL  
 a reason big NPAST sympathy here I to the group elderly here PRF not the world Māori of these  
 ‘The main reason I feel sympathy for the kaumatua is that, the Māori world of today no longer...’

*... rā nei i mōhio me pēhea te kōrero ki te pakeke, me pēhea rānei te manaaki ki te pakeke.*  
 N PP TAM V TAM V DET N PR DET N TAM V CONJ DET N PR DET N  
 day here PAST know OBLIG how the speak to the elder OBLIG how or the respect to the elder  
 ‘... know how to speak to them or how to show them respect.’

*I tua atu i tērā kua kore te ao Māori e mōhio ki te whaka-rongo ki te pakeke*  
 (TAM V DIR) PR DEM TAM V DET N ADJ TAM V PR DET CAUS-V PR DET N  
 SCON that PRF not the world Māori NPAST know to the listen to the elder  
 ‘Furthermore, the Māori world does not know how to listen to the elderly...’

*engari ka pātai tonu, ka pākiki tonu tē whaka-oko noa ai.*  
 CONJ TAM V MAN TAM V MAN NEG CAUS-V MAN PP  
 but Unspec ask still Unspec question still not listening freely  
 ‘... but instead insist on continually asking questions and not listening at all.’

*He āhua-tanga tērā kua uru kaha mai ki te ao Māori, ā, nā konei anō nei te ao Māori...*  
 DET N-Canga DEM TAM V ADJ DIR PR DET N ADJ CONJ PR LOC PP PP DET N ADJ  
 IND feature that PRF enter strong hither to the world Māori and by here again here the world Māori  
 ‘That is a common feature which has entered the Māori world, and this is why the Māori world...’

*... i āhua kotiti ai he kore i whaka-pono he mātau-ranga anō tō ngā kaumātua.*  
 TAM ADV V PP DET N TAM CAUS-V DET N-Canga PP POSS DET-PL N  
 PAST kind of distort IND not PAST believe IND knowledge again of the kaumatua  
 ‘... is not united, there is not the belief that kaumatua do indeed possess a special knowledge.’

*Kāti,* *ko tāku noa iho ki a tātou he kī atu kia tino manaaki-tia te hunga pakeke ahakoa...*  
 SCON FM POSS MAN DIR PR PERS PRO DET N DIR TAM MAN V-PASS DET N ADJ CONJ  
 that aside my freely down to us (3+) IND say away really support the group elder whether or not  
 ‘That aside, my message is that the elderly should be really supported whether or not...’

... *pēhea te mōhio, te kore rānei i mōhio, ki ngā āhua-tanga o te ao Māori nā te mea he wā tōna...*  
 V DET N DET N CONJ TAM V PR DET-PL N-Canga PR DET N ADJ CONJ DET N POSS  
 how the know the not or PAST know to the feature of the world Māori because IND time its  
 ‘... they know the ways of the Māori world because the time will come...’

... *ka noho atu ko koutou, ko tātou ki taua noho-nga e whaka-paranga nei tātou i roto i te rā nei.*  
 TAM V DIR FM PRO FM PRO PR DEM N-Canga TAM CAUS-V PP PRO PR LOC PR DET N PP  
 Unspec sit away you (3+) we (3+) to that position NPAST segment here we (3+) in at the day here  
 ‘... when you, when all of us will be part of the group we are discussing today.’

*E ai ki ō tātou koroua, kuia he huri tēnei mea te mate, nō reira āta whaka-aro-tia ake...*  
 (PR PP PR) POSS N N DET N DET N DET N SCON ADV CAUS-V-PASS DIR  
 according to our (3+, pl.) elder (male) elder (female) IND move this thing the death therefore carefully consider upward  
 ‘According to our elders, ‘Death moves around’, so therefore, this really needs...’

... *te kōrero nei.*  
 DET N PP  
 the say here  
 ‘... to be considered.’

*Me pēnei noa ake pea te whakatau ake ‘E te mātātahi kia aro nui mai ki te mātāpuputu;...*  
 TAM V OBLIG like this freely upward perhaps the settle upward the youth favour big hither to the elders  
 Perhaps this could be a concluding suggestion, ‘Youth, respect your elders;...’

*e te mātāpuputu whāngai-a mai te mātātahi e hiakai nei ki ngā taonga kei a koutou'*  
 VOC DET N V-PASS DIR DET N TAM V PP PR DET-PL N PR PERS PRO  
 the elder feed hither the youth NPAST hunger here to the knowledge at you (3+)

*Tēnā tātou katoa kia tahuri ki te whaka-mui, ki te whaka-rangatira i ō tātou kaumātua i roto i tēnei tau...*  
 DEM PRO (3+) TAM V PR DET CAUS-V PR DET CAUS-V PR POSS N PR LOC PR DEM N  
 that you (3+) all turn to the honour to the respect our (3+, pl.) kaumatua in at this year  
 'Thank you all, you who will take part in honouring and respecting our kaumatua during the year

*... kua whaka-aro-tia ake hei tau aro nui atu ki a rātou.*  
 TAM CAUS-V-PASS DIR PR Ncomp (N + V + ADJ) DIR PR PERS PRO  
 PRF consider upward as year consider big away for them (3+)  
 '... which has been designated as the year which will have a special focus for them.'

#### **Text 4: English translation**

The United Nations has recommended that in this coming year, The Year of the Elderly will be observed worldwide, that at least is my interpretation of the notice. What concerns me is that they are looking at older people in general and not at the Māori interpretation of an elder. I have already written in another paper that in my youth, on the marae of Tuhoe, Waikaremoana and Ruatahuna, the elders were a group who modeled what was right and effective, they retained the customs, they were a skilful group, they spoke with one voice, they retained tribal knowledge, it is true that they were the fountains of knowledge.

With things the way they are these days, the question as to what defines a kaumatua (Māori elder) is being asked, and the reason for the question is that it has been seen that within some tribes there are no kaumatua left. We have reached the stage when some elders have no knowledge of the language, the customs, or even the stories. Is one a kaumatua because one has reached another generation, or is there some other criteria? The questions that are asked regularly by people concern the criteria for a kaumatua or what must a person do to be recognized as a kaumatua? If one has reached old age but has no knowledge about the customs, tribal stories, is one still regarded as a kaumatua?

The question should be left for the Māori people to answer, to examine, but it is a question frequently asked by the younger generation. The type of kaumatua who were around when I was a teenager, in my opinion, are no longer around, or are difficult to find, but the kaumatua we have now, are the survivors, it is only right that they are respected and are looked on with fondness by the younger generations.

The main reason I feel sympathy for the kaumatua is that, the Māori world of today no longer know how to speak to them or how to show them respect. Furthermore, the Māori world does not know how to listen to the elderly but instead insist on continually asking questions and not listening at all. That is a common feature which has entered the Māori world, and this is why the Māori world is not united, there is not the belief that kaumatua do indeed possess a special knowledge.

That aside, my message is that the elderly should be really supported whether or not they know the ways of the Māori world because the time will come when you, when all of us will be part of the group we are discussing today.

According to our elders, 'Death moves around', so therefore, this really needs to be considered.

Perhaps this could be a concluding suggestion, 'Youth, respect your elders; Elders, feed the youth who hunger for the knowledge you possess.'

Thank you all, you who will take part in honouring and respecting our kaumatua during the year which has been designated as the year which will have a special focus for them.

**Table A.4: Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text   | English translation  | Relations   | Signals  | Signal type                              | Comments  |
|--|--|---|--|--|---|
| <i>Kua puta te karanga a Te Whakakotahitanga o Ngā Iwi o Te Ao kia kīia te tau e tū mai nei ko Te Tau o te Kaumātua Puta Noa i te Ao. Otirā koirā tāku nā whakamāoritanga i tērā whakaaro. Ko tāku e whakapae ana e kōrero kē ana rātou mō te hunga pēperekōu kaua i tā te Māori tiiro ki tēnei mea, ki te kaumātua.</i> | The United Nations has recommended that in this coming year, The Year of the Elderly will be observed worldwide, that at least is my interpretation of the notice. What concerns me is that they are looking at older people in general and not at the Māori interpretation of an elder. | <b>Inter-propositional</b><br><i>Concession-<br/>Contraexpectation</i><br><br><i>General-Particular (1)</i><br><br><i>Supplementary<br/>Alternation</i><br><br><i>Denial-Correction</i><br>(inverted) | <b>Inter-prop</b><br><i>otirā</i><br><br>∅<br><br>∅<br><br>∅ | <i>otirā</i> = co-ordinating conjunction | Note: <i>General-Particular 1: General</i> (recommended); <i>Particular</i> (that . . . worldwide)<br><br><i>Supplementary Alternation</i> links first two sentences: Either X is the case or Y is my interpretation of the case. |
| <i>Kua puta te karanga a Te Whakakotahitanga o Ngā Iwi o Te Ao</i>   | The United Nations has recommended   | <b>Intra-propositional</b><br>S(NT)   | <b>Intra-prop</b><br>S(NT) = <i>a</i>                        | <i>a</i> = preposition                   |   |
| <i>kia kīia te tau e tū mai nei ko Te Tau o te Kaumātua Puta Noa i te Ao.</i>  | that in this coming year, The Year of the Elderly will be observed worldwide,  | <b>Intra-propositional</b><br>TL; DF; EL(S)   | <b>Intra-prop</b><br>TL = ∅<br>DF = <i>ko</i><br>EL(S) = ∅   | <i>ko</i> = preposition (emphatic)       | i.e., [they] will observe the Year of the elderly . . .   |
| <i>koirā tāku nā whakamāoritanga i tērā whakaaro.</i>  | that at least is my interpretation of the notice   | <b>Intra-propositional</b><br>S(NT); PRG  | <b>Intra-prop</b><br>S(NT) = ∅<br>PRG = <i>i</i>             | <i>i</i> = preposition                   | i.e., I interpret the notice in this way, ‘that’ + ‘in this way’ and is therefore part of the predicator  |
| <i>Ko tāku e whakapae ana</i>  | [What] concerns me   | <b>Intra-propositional;</b><br>[PRG]; S(NT)   | <b>Intra-prop</b><br>S(NT) = <i>ko</i>                       | <i>ko</i> = preposition (emphatic)       | I am concerned about X (what)   |
| <i>e kōrero kē ana rātou mō te hunga pēperekōu</i>   | they are looking at older people in general  | <b>Intra-propositional</b><br>S(NT); PRG  | <b>Intra-prop</b><br>S(NT) = ∅<br>PRG = <i>mō</i>            | <i>mō</i> = preposition                  |   |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text   | English translation   | Relations  | Signals  | Signal type   | Comments   |
|--|---|--|--|---|--|
| <u>kaua i tā te Māori tītiro ki tēnei mea, ki te kaumātua.</u>   | and not at the Māori interpretation of an elder.  | <b>Intra-propositional</b><br>PRG  | <b>Intra-prop</b><br>PRG = <i>i</i>  | <i>i</i> = preposition  |  |
| <u>Kua puta kē i a au te kōrero ki tētahi atu pepa i a au e tamariki ana ki ngā marae o Tuhoe ki Waikaremoana me Ruatāhuna ko ngā kaumātua te hunga whakatauirā mai i te tika, i te pono; ko ngā kaumātua te hunga pupuri i te tikanga; ko ngā kaumātua te hunga tauīhito; ko ngā kaumātua te hunga kī tahi; ko ngā kaumātua te hunga pupuri i ngā kōrero e pā ana ki te iwi; āe, ko rātou ngā puna o te kī.</u> | I have already written in another paper that in my youth, on the marae of Tuhoe, Waikaremoana and Ruatāhuna, the elders were a group who modeled what was right and effective, they retained the customs, they were a skilful group, they spoke with one voice, they retained tribal knowledge, it is true that they were the fountains of knowledge. | <b>Inter-propositional</b><br><i>General-Particular</i><br><br><i>Bonding (repeated)</i> | <b>Inter-prop</b><br>noun ( <i>te hunga</i> ) + content specification<br><br>∅                 | noun (general) + content specification  | Note: that <i>te hunga</i> is ‘General’ and ‘who . . .’, ‘is Particular’ |
| <u>Kua puta kē i a au te kōrero ki tētahi atu pepa</u>   | I have already written in another paper   | <b>Intra-propositional</b><br>SP; EP   | <b>Intra-prop</b><br>SP = <i>i</i><br>EP = <i>ki</i>   | <i>i</i> = preposition<br><i>ki</i> = preposition   |  |
| <u>i a au e tamariki ana ki ngā marae o Tuhoe ki Waikaremoana me Ruatāhuna ko ngā kaumātua te hunga whakatauirā mai i te tika, i te pono</u>   | in my youth, on the marae of Tuhoe, Waikaremoana and Ruatāhuna, the elders were a group who modelled what was right and effective   | <b>Intra-propositional</b><br>TL; EL(S); S(NT); PRG                                      | <b>Intra-prop</b><br>TL = <i>i</i><br>EL(S) = <i>ki</i><br>S(NT) = <i>ko</i><br>PRG = <i>i</i> | <i>i</i> = preposition<br><i>ki</i> = preposition<br><i>ko</i> = preposition (emphatic)<br><i>i</i> = preposition |  |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text   | English translation  | Relations  | Signals   | Signal type  | Comments  |
|--|--|--|---|--|---|
| <i>I te āhua tonu o ēnei rā nei kua rere te pātai he aha kē ia oti tēnei mea te kaumātua, ā, ko te take i rere ai tērā pātai nā te mea kua kitea i roto i ētahi iwi kua kore kē tēnei momo tangata e kōrerotia ake nei e au.</i> | With things the way they are these days, the question as to what defines a kaumatua (Māori elder) is being asked, and the reason for the question is that it has been seen that within some tribes there are no kaumatua left. | <b>Inter-propositional</b><br><i>Reason-Result</i><br><br><i>Reason-Result</i><br><br><i>General-Particular</i><br><br><i>Reason-Result</i><br><br><i>General-Particular</i> | <b>Inter-prop</b><br>$\emptyset$<br><br><i>take</i><br><br><i>pātai . . . he aha kē ia</i><br><br><i>nā te mea</i><br><br>$\emptyset$ | <i>take</i> = noun (reason)<br><br>noun (question) + interrogative form with referential pronoun ( <i>ia</i> )<br><br><i>nā te mea</i> = subordinating conjunction | i.e., because things are the way they are, the question is . . . (R-R (1))<br>With . . . asked (Result), and the reason . . . left.<br>question (General); as to what . . . is (Particular)<br>reason for the question (General); it has been seen . . . left (Particular). |
| <i>I te āhua tonu o ēnei rā nei</i>  | With things the way they are these days  | <b>Intra-propositional</b><br>IS; IS (repeated); TL  | <b>Intra-prop</b><br>IS = <i>i</i><br>IS (repeated) = $\emptyset$<br>TL = <i>o</i>  | <i>i</i> = preposition<br><br><i>o</i> = preposition   | i.e., things are a particular way, 'they' is a repetition/ reinforcement of IS and 'are . . . the way' is the predicator  |
| <i>kua rere te pātai</i>   | the question . . . is being asked  | <b>Intra-propositional</b><br>PRG  | <b>Intra-prop</b><br>PRG = $\emptyset$  |  | i.e., people are asking the question  |
| <i>he aha kē ia oti tēnei mea te kaumātua</i>  | what defines a kaumatua (Māori elder)  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = $\emptyset$   |  | i.e., a Kaumātua (Māori elder) is/ can be defined as what (with everything apart from 'Kaumātua (Māori elder)' as the predicator  |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text  | English translation   | Relations   | Signals   | Signal type  | Comments  |
|---|---|---|---|--|---|
| <i>kua kitea</i>  | [it] has been seen  | <b>Intra-propositional</b><br>DF  | <b>Intra-prop</b><br>DF = ∅                               |  | i.e., it has been seen [by someone]                             |
| <i>ki roto i ētahi iwi kua kore kē rānei momo tangata e kōrerotia ake nei e au</i>                              | within some tribes there are no kaumātua left.  | <b>Intra-propositional</b><br>EL(S); IS   | <b>Intra-prop</b><br>EL(S) = <i>i</i><br>IS = ∅           | <i>i</i> = preposition   | i.e., no kaumātua are located within some tribes                |
| <i>Kua eke tātou ki te reanga pakeke kāore nei e mōhio ki te reo, ki ngā tikanga tae atu hoki ki ngā kōrero</i> | We have reached the stage when some elders have no knowledge of the language, the customs, or even the stories. | <b>Inter-propositional</b><br><i>Bonding</i> (x2)   | <b>Inter-prop</b><br>∅<br><i>tae atu hoki</i>             | verb + directional particle + adverb   |   |
| <i>Kua eke tātou</i>  | We have reached the stage   | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = ∅                               |  |   |
| <i>ki te reanga pakeke kāore nei e mōhio ki te reo, ki ngā tikanga tae atu hoki ki ngā kōrero</i>               | some elders have no knowledge of the language, the customs, or even the stories.                                | <b>Intra-propositional</b><br>E; A  | <b>Intra-prop</b><br>E = ∅<br>A = <i>ki</i>               | <i>ki</i> = preposition  |   |
| <i>E kaumātua noa ana nā te mea kua eke ki te karangatanga ahungarua nā te aha kē ia rānei?</i>                 | Is one a kaumātua because one has reached another generation, or are there some other criteria?                 | <b>Inter-propositional</b><br><i>Reason-Result</i> (inverted)<br><br><i>Supplementary Alternation</i> | <b>Inter-prop</b><br><i>nā te mea</i><br><br><i>rānei</i> | <i>nā te mea</i> = subordinating conjunction<br><i>rānei</i> = co-ordinating conjunction | i.e., because ... the question must be asked                    |
| <i>E kaumātua noa ana</i>   | Is [one] a kaumātua   | <b>Intra-propositional</b><br>[IS]  | <b>Intra-prop</b><br>IS = ∅                               |  |   |
| <i>kua eke ki te karangatanga ahungarua</i>   | [one] has reached another generation  | <b>Intra-propositional</b><br>[IS]  | <b>Intra-prop</b><br>IS = ∅                               |  | i.e., one (argument) has become another generation (predicator) |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text  | English translation   | Relations  | Signals   | Signal type   | Comments  |
|---|---|--|---|---|---|
| <i>Kua kaha te whiua o te pātai he aha tēnei mea te kaumātua me aha rawa rānei te tangata e kaumātua ai ki te tiiro a te tangata? Mēnā kua ahungarua te tangata engari e tino kātare ana ki ngā tikanga me ngā kōrero a te iwi, ka kaumātua tonu?</i> | The questions that are asked regularly by people concern the criteria for a kaumatua or what must a person do to be recognized as a kaumātua? If one has reached old age but has no knowledge about the customs, tribal stories, is one still regarded as a kaumatua? | <b>Inter-propositional</b><br><i>General-Particular</i><br><br><i>Supplementary</i><br><i>Alternation</i><br><br><i>Condition-</i><br><i>Consequence</i> | <b>Inter-prop</b><br>∅<br><br><i>rānei</i><br><br><i>mēnā</i> | <br><br><br><i>rānei</i> = co-ordinating conjunction<br><br><i>mēnā</i> = subordinating conjunction |   |
| <i>Kua kaha te whiua o te pātai he aha tēnei mea te kaumātua</i>  | The questions that are asked regularly by [people] concern the criteria for a kaumatua  | <b>Intra-propositional</b><br>S(NT); PRG   | <b>Intra-prop</b><br>S(NT) = ∅<br>PRG = ∅                     |   | i.e., people regularly ask questions about the criteria for kaumātua<br>'questions' is part of the predicator (i.e., 'ask questions') |
| <i>me aha rawa rānei te tangata</i>   | what must a person do   | <b>Intra-propositional</b><br>PRG; S(NT)   | <b>Intra-prop</b><br>PRG = ∅<br>S(NT) = ∅                     |   | i.e., a person must do something/ what  |
| <i>kua ahungarua te tangata</i>   | [one] has reached old age   | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = ∅                                   |   | i.e., one (argument) has become old (predicator)  |
| <i>e tino kātare ana ki ngā tikanga me ngā kōrero a te iwi</i>  | [one] has no knowledge about the customs, tribal stories  | <b>Intra-propositional</b><br>[E]; DF  | <b>Intra-prop</b><br>DF = <i>ki</i>                           |   |   |
| <i>ka kaumātua tonu?</i>  | Is [one] still regarded as a kaumātua?  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = ∅                                   | <i>ki</i> = preposition   |   |
| <i>Ko tēnei pātai me waiho anō mā ngā iwi tonu e whakautu, e whakatau engari he pātai e kaha ana te pātaiia e te rangatahi.</i>   | The question should be left for the Māori people to answer, to examine, but it is a question frequently asked by the younger generation.  | <b>Inter-propositional</b><br>Concession-<br>Contraexpectation   | <b>Inter-prop</b><br><i>engari</i>                            | <i>engari</i> = co-ordinating conjunction   |   |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text   | English translation  | Relations   | Signals  | Signal type   | Comments  |
|--|--|---|--|---|---|
| <i>Ko tēnei pātai me waiho anō mā ngā tui tonu e whakautu, e whakataua</i>   | The question should be left for the Māori people to answer, to examine,  | <b>Intra-propositional</b><br>PRG; S(NT)  | <b>Intra-prop</b><br>PRG = <i>ko</i><br><br>S(NT) = <i>mā</i>                            | <i>ko</i> = preposition (emphatic)<br><i>mā</i> = preposition (emphatic)                  | The Māori people should be left to answer the question    |
| <i>engari he pātai e kaha ana te pātaitia e te rangatahi.</i>  | (but) it is a question frequently asked by the younger generation.   | <b>Intra-propositional</b><br>PRG; S(NT)  | <b>Intra-prop</b><br>PRG = $\emptyset$<br>S(NT) = <i>e</i>                               | <i>e</i> = preposition  |   |
| <i>Ko au kei te kī ko te momo kaumātua o te wā i a au e taiohi ana kua tino kore haere, me uaua kē rānei ka kitea engari ko te hunga kaumātua, kua noho makorea, pūtoetoe rānei, e tika ana kia kauuanutia</i> | The type of kaumatua who were around when I was a teenager, in my opinion, are no longer around, or are difficult to find, but the kaumātua we have now, are the survivors, it is only right that they are respected and are looked on with fondness by the younger generations. | <b>Inter-propositional</b><br><i>Supplementary</i><br><i>Alternation</i><br><br><i>Concession-Contrarexpectation</i><br><br><i>Grounds-Conclusion</i><br><i>Bonding</i> | <b>Inter-prop</b><br><i>rānei</i><br><br><i>engari</i><br><br>$\emptyset$<br>$\emptyset$ | <i>rānei</i> = co-ordinating conjunction<br><br><i>engari</i> = co-ordinating conjunction |   |
| <i>ko te momo kaumātua o te wā</i>   | The type of kaumātua who were around   | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = <i>ko</i>  | <i>ko</i> = preposition (emphatic)  |   |
| <i>i a au e taiohi ana</i>   | when I was a teenager  | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = <i>i</i>   | <i>i</i> = preposition  |   |
| <i>Ko au kei te kī</i>   | in my opinion  | <b>Intra-propositional</b><br>S(NT)   | <b>Intra-prop</b><br>S(NT) = <i>ko</i>   | <i>ko</i> = preposition (emphatic)  | Idiomatic expression of a S(NT) and predication [believe] |
| <i>ko te momo kaumātua o te wā kua tino kore haere</i>   | The type of kaumatua who were around are no longer around,   | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = <i>ko</i>  | <i>ko</i> = preposition (emphatic)  |   |
| <i>ko te hunga kaumātua</i>  | the kaumatua [we] have now   | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = <i>ko</i>  | <i>ko</i> = preposition (emphatic)  |   |



**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text  | English translation   | Relations  | Signals  | Signal type  | Comments  |
|---|---|--|--|--|---|
| <i>kua kore te ao Māori o ēnei rā nei i mōhio me pēhea te kōrero ki te pakeke, me pēhea rānei te manaaki ki te pakeke</i>   | [the Māori world of today no longer knows how to show] them respect   | <b>Inter-propositional</b><br><i>Supplementary</i><br><i>Alternation</i>                               | <b>Inter-prop</b><br><i>rānei</i>  | <i>rānei</i> = co-ordinating conjunction                                 |   |
| <i>kua kore te ao Māori e mōhio ki te whakarongo ki te pakeke</i>   | the Māori world does not know how to listen to the elderly  | <b>Intra-propositional</b><br>S(NT); DF<br><br><b>Inter-propositional</b><br><i>General-Particular</i> | <b>Intra-prop</b><br>S(NT) = ∅<br>DF = <i>ki</i><br><br>verb ( <i>mōhio</i> ) etc. + how | <i>ki</i> = preposition<br><br>verb ( <i>speech/thought</i> ) etc. + how | <i>General</i> (know);<br><i>Particular</i> (how . . .) |
| <i>ka pātai tonu</i>  | [The Māori world] insists on continually asking [questions]   | <b>Intra-propositional</b><br>[S(NT)]; PRG   | <b>Intra-prop</b><br>PRG = ∅   |  |   |
| <i>kua kore te ao Māori e mōhio ki te whakarongo</i>  | ([The Māori world . . . insists on) . . . not listening at all.   | <b>Intra-propositional</b><br>S(NT)  | <b>Intra-prop</b><br>S(NT) = ∅   |  |   |
| <i>He āhuetanga tērā kua uru kaha mai ki te ao Māori, ā, nā konei anō nei te ao Māori i āhua kotiti ai he kore i whakapono he mātauranga anō tō ngā kaumātua.</i> | That is a common feature which has entered the Māori world, and this is why the Māori world is not united, there is not the belief that kaumatua do indeed possess a special knowledge. | <b>Inter-propositional</b><br><i>Reason-Result</i><br><br><i>Result-Reason</i>                         | <b>Inter-prop</b><br>∅<br><br>∅  |  |   |
| <i>He āhuetanga tērā</i>  | That is a common feature  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = ∅  |  |   |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text   | English translation   | Relations  | Signals  | Signal type   | Comments  |
|--|---|--|--|---|---|
| <i>kua uru kaha mai ki te ao Māori.</i>  | [which] has entered the Māori world   | <b>Intra-propositional</b><br>[T]; EP  | <b>Intra-prop</b><br>EP = <i>ki</i>  | <i>ki</i> = preposition   |   |
| <i>nā konei anō nei te ao Māori i āhua kotiti ai.</i>  | the Māori world is not united   | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = ∅  |   |   |
| <i>he mātauranga anō tō ngā kaumātua</i>   | [people don't believe that] kaumatua do indeed possess a special knowledge  | <b>Intra-propositional</b><br>Pd; Pr   | <b>Intra-prop</b><br>Pd = ∅<br>Pr = <i>tō</i>                                  | <i>tō</i> = possessive determiner (intrinsic possession)  |   |
| <i>Kāti, ko tāku noa iho ki a tātou he kī atu kia tino manaakitia te hunga pakeke ahakoa pēhea te mōhio, te kore rānei i mōhio, ki ngā āhuatanga o te ao Māori nā te mea he wā tōna ka noho atu ko koutou, ko tātou ki taua nohonga e whakapaparanga nei tātou i roto i te rā nei.</i> | That aside, my message is that the elderly should be really supported whether or not they know the ways of the Māori world because the time will come when you, when all of us will be part of the group we are discussing today. | <b>Inter-propositional</b><br><i>Result-Reason</i><br><br><i>Concession-Contrarexpectation</i><br><br><i>Supplementary Alternation</i> | <b>Inter-prop</b><br><i>nā te mea</i><br><br><i>ahakoa</i><br><br><i>rānei</i> | <i>nā te mea</i> = subordinating conjunction<br><i>ahakoa</i> = subordinating conjunction<br><i>rānei</i> = co-ordinating conjunction |   |
| <i>E ai ki ō tātou koroua, kuitia 'he huri tēnei mea te mate', nō reira āta whakaarotia ake te kōrero nei</i>  | According to our elders, 'Death moves around', so therefore, this really needs to be considered.  | <b>Inter-propositional</b><br><i>Grounds-Conclusion</i>  | <b>Inter-prop</b><br><i>nō reira</i>   | <i>nō reira</i> = sentence conjunct   |   |
| <i>E ai ki ō tātou koroua</i>  | According to our elders   | <b>Intra-propositional</b><br>S(NT)  | <b>Intra-prop</b><br>S(NT) = <i>e ai ki</i>                                    | <i>e ai ki</i> = preposition + archaic verb + preposition   | Idiomatic expression combining S(NT) and predicator, i.e., our elders say/believe |
| <i>'he huri tēnei mea te mate'</i>   | 'Death moves around'  | <b>Intra-propositional</b><br>T  | <b>Intra-prop</b><br>T = ∅   |   |   |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmoti Kāretu**

| Māori text  | English translation  | Relations   | Signals   | Signal type  | Comments  |
|---|--|---|---|--|---|
| <i>āta whakaarotia ake te kōrero nei.</i>   | this really needs to be considered   | <b>Intra-propositional</b><br>DF                        | <b>Intra-prop</b><br>DF = ∅                           |  | i.e., this really needs to be considered [by someone], 'needs to be considered' is all part of the predicator |
| <i>Me pēnei noa ake pea te whakatau ake</i>   | Perhaps this could be a concluding suggestion,   | <b>Intra-propositional</b><br>DF                        | <b>Intra-prop</b><br>PF = ∅                           |  | i.e., [I] suggest this at the end, therefore 'suggestion' encodes part of the predicator                      |
| <i>E te mātātahi kia aro nui mai ki te mātāpuputu;</i>  | Youth, respect your elders;  | <b>Intra-propositional</b><br>S(NT); DF                 | <b>Intra-prop</b><br>S(NT) = e<br>DF = ki             | e = preposition (vocative)<br>ki = preposition     | i.e., [I] suggest that /you Youth should act respectfully towards your elders                                 |
| <i>e te mātāpuputu whāngaia mai te mātātahi</i>   | Elders, feed the youth   | <b>Intra-propositional</b><br>S(NT); DF                 | <b>Intra-prop</b><br>S(NT) = e<br>DF = ∅              | e = preposition (vocative)                         | i.e., [I] suggest that /you Elders should feed the youth  |
| <i>whāngaia mai te mā tātahi e hiakai nei ki ngā taonga kei a koutou</i>  | who hunger for the knowledge [that] you possess.   | <b>Intra-propositional</b><br>S(NT); DF<br>[Pd]; Pr     | <b>Intra-prop</b><br>S(NT) = ∅<br>DF = ki<br>Pr = kei | ki = preposition<br>kei = preposition (possession) | i.e., they want (active wanting as opposed to experiencing) the knowledge that you possess                    |
| <i>Tēnā tātou katoa kia tahuri ki te whakanui, ki te whakarangatira i ō tātou kaumātua i roto i tēnei tau kua whakaarotia ake hei tau aro nui atu ki a rātou.</i> | Thank you all, you who will take part in honouring and respecting our kaumātua during the year which has been designated as the year which will have a special focus for them. | <b>Inter-propositional</b><br><i>General-Particular</i> | <b>Inter-prop</b><br>∅                                |  | i.e., 'the year' (General) 'which has been designated . . . them' (Particular)                                |
| <i>Tēnā tātou katoa</i>   | [I] thank you all  | <b>Intra-propositional</b><br>DF                        | <b>Intra-prop</b><br>DF = ∅                           |  |   |

**Table A.4 (continued): Intra- and inter-propositional analysis – The Year of the Elderly: Tīmōti Kāretu**

| Māori text  | English translation   | Relations  | Signals  | Signal type  | Comments |
|---|---|--|--|--|----------|
| <i>Tēnā tātou katoa kia tahuri ki te whakanui, ki te whakarangatira i ō tātou kaumātua i roto i tēnei tau . . .</i> | [you who] will take part in honouring and respecting our kaumātua during the year . . . | <b>Intra-propositional</b><br>E ; A; TL            | <b>Intra-prop</b><br>E = <i>i</i><br>A = ∅<br>TL = <i>i roto i</i> | <i>i</i> = preposition<br><i>i roto i</i> = preposition + locative + preposition |          |
| <i>kua whakaarotia ake hei tau</i>  | [which] has been designated as the year . . .   | <b>Inter-propositional</b><br><i>Means-Purpose</i> | <b>Inter-prop</b><br><i>hei</i>                                    | <i>hei</i> = determiner  |          |
| <i>hei tau aro nui atu ki a rātou.</i>  | [which] will have a special focus for them  | <b>Intra-propositional</b><br>DF                   | <b>Intra-prop</b><br>DF= <i>ki</i>                                 | <i>ki</i> = preposition  |          |

**Text 5: Te Kākāpō (Strigops habroptilus): nā Tīmoti Kāretu - The Kakapo: Tīmoti Kāretu (Houia-Roberts, 2004b, pp. 246-249)**

*Ahako huri koe ki hea i te ao nei, kāore e kitea he kākā nui ake i te kākāpō o Aotearoa. He kaha tonu ōna ngutu, ā, he pewa te āhua, pērā tonu i te katoa o ngā momo kākā. Engari ko te kanohi, he āhua rite ki tō te ruru - ko te 'kākā-ruru' tonu tētahi o ōna ingoa ki te reo Pākehā. Waihoki, ko te tīkanga o tōna ingoa pūtāiao, arā, o te Strigops habroptilus, ko te 'kanohi-ruru whai hune'. Ko te tae o ngā hune, e rite ana ki te pūkohu, ā, he kōrangorango te āhua. Nā konei i pai ai te noho huna o te kākāpō i te ao, i te pō.*

*Kāore i mōhio ngā tohunga huaota o te ao Pākehā ki tēnei manu kia eke rawa ki te tau 1852. I taua tau ka tūpono atu ētahi tāngata o te kaupuke Acheron ki tētahi, engari nā ā rātou kurī kē i whakamataku te kākāpō, me te aha, puta ohore mai ana i tōna rua, ā, koirā te kitenga tuatahitanga o te Pākehā i tēnei manu. He manu haere takitahi te kākāpō, kāore e haere takitini pērā i te nuinga o ngā momo kākā. Ko tētahi atu āhuatanga ōna, ko tana rere-kore. Otirā, he āwhina tonu kei ōna parirau poto i a ia e oma ana, e piki ana rānei i tētahi mea. Tērā ka eke ki te 2.5 kirokaramu tōna taumaha, ā, he pōturi tana haere, ka mutu, he waewae mātotoru. He manu nguengue, engari he kaha tonu tōna kakara, ā, i te mea ko te mata tonu o Papatūānuku tana kāinga, he māmā noa iho ki te kurī te whaiwhai haere i tōna kakara, waihoki, kāore he taurunga ake mō te kākāpō. Arā anō ētahi o ōna tino hoariri, ko te ngeru, me te toriura.*

*He kaiota te manu nei. Ko ētahi o āna tino kai, ko ngā kākano, ngā rau, ngā tāiā me ngā pakiaka o ētahi tipu. Ka kaikainga ngā mea kākoa, me te ngongo i te pia o roto. Hei tango mai i ngā kākano i ngā pātītī, ka puritia ngā rau ki ngā waewae, me te whakamahi i ō rātou ngutu hei unu mai i ngā kākano.*

*Mō te wāhi ki te whakaputa uri, kāore te kākāpō e mahi poka noa. He mōhio ia he pai ake te tau humi hei whakapakeke uri, nō reira ka tatari kia matomato rā anō te tupu o te kai, ā, hei reira tahuri ai ki te whakaipoipo. He mahi rerekē tonu tā ngā toa i tēnei wā. Ka taki whakamenomeno rātou me te whakataetae tahi hei whakawai i ngā uha. Mai i te marama o Hakihea ki te marama o Poutū-te-rangi, rangona ai ō rātou reo karanga i ngā uha, engari he rerekē te āhua o te tangi, me kī he momo nguru, ko te hāona kaupuke tōna rite. Ka roa tonu rātou e penei ana, me te mātaki a ngā uha i tā rātou mahi. Nā wai, nā wai, ka whiriwhiri tēnā me tēnā o ngā uha i tāna i pai ai, ā, he nui tonu ngā toa ka ngere. Hanga kōwhanga ai ngā uha i ngā tumu rākau kua wharemoa, i raro rānei i te pātītī taranui, ā, e toru ngā hua ka whānau mai ki te nuinga. Kotahi marama te uha e awahi ana i ōna hua, kātahi ka pao mai ngā pīpī. Ka āhua whitu marama ngā pīpī e piri tahi ana ki tō rātou whāereere, ā, he mahi nui tonu te karo i te mate; he maha rātou ka riro hei kai mā te hoariri. Ko te whakataukī pea hāngai ana ki te toa i tēnei wā, ko tēnei, 'Hoa piri ngahuru, taha kē raumati'. Arā, i noho tata mai i te wā i pai ki a ia, engari kia uaua nei, kei hea rā e ngaro ana?*

Heoi anō, me huri pea tēnei kōrero kia hāngai ake ki ngā kaupeka whakaputa uri o te kākā, arā 'Hoa piri raumati, taha kē takurua'. Ka āhua 6-8 tau te kākāpō e tipu haere ana, ā, ki te waiho kia mate hirinaki, tērā pea ka eke ki te 30 tau, te 40 tau rānei te pakeke.

Ko Aotearoa anake te kāinga tūturu o te kākāpō. I ngā rā o mua, nohoia ai ngā wāhi ngāherehere katoa o te motu e te kākāpō. Kei te mōhiotia tēnei i te mea kua kitea ngā whaipara o tēnei manu i ngā ruapara Māori o mua, huri i te motu. Mahia anō ai e ngā Māori o neherā ngā huruhuru o te kākāpō hei hanga kahu.

Nō te taenga mai o Tauīwi ki Aotearoa, he maha tonu ngā kākāpō ka mate i ā rātou kuri, ā, ka kainga anō hoki e te Pākehā. Arā anō ētahi i tukuna atu ki ngā whare taonga o konei me tāwāhi. I te wā i a Kuini Wikitōria, tukuna atu ai ētahi kākāpō e 80 nei ki tētahi whare taonga kotahi nei i Vienna. I ngā tau o ngā 1890, i muri tonu i te taenga mai o ngā toriura ki Aotearoa, ka matemate haere ngā kākāpō. Nā wai, nā wai, ka āhua pai ake. Engari i ngā tau o ngā 1930 me ngā 1940, ka paheke anō. E whakapaetia ana nā te tere ngaro o ngā ngāhere i tīmata anō ai te paheke o te kākāpō i tēnei wā. Ka ngaro atu tēnei waewae mātotoru i Te Ika a Māui, ā, i paku muri mai ka pērā anō i Te Waipounamu. Ko ngā mōrehu i kitea i Te Waipounamu, arā, i Piopiotahi, ka haria ake ki te Punanga Manu i Mount Bruce, engari ka mate mai ērā i te tahumaero. Kua kore i kitea he kākāpō i Te Ika me Te Waka a Māui i ngā tau o ngā 1990.

Mokori anō i rokohanga atu ētahi āhua kotahi rau nei i Rakiura i te tau 1977. Engari kāore i tino pai tā rātou noho i reira, i te mea e noho tahi ana ki tērā o ngā hoariri, ki te ngeru. I roto i te wā poto kua heke tō rātou nui ki te 61 noa iho. I konei ka whakatauria me hari ēnei tino mōrehu ki tētahi moutere karekau he ngeru, he toriura i reira.

Ko Hauturu, ko Codfish me Maud ngā moutere i whiriwhiritia. Hei āwhina i ngā kākāpō, ka tahuri Te Papa Atawhai ki te hora kai papai mā rātou, pēnei i te hua rākau, i te natinati me ngā 'pōhā patahua', i runga i te tūmanako ka whakaae ngā manu nei kua eke anō te tau humi, ā, ka tahuri ki te whakaputa uri!

I ēnei rā, ko tōna 50 noa iho ngā kākāpō e ora tonu ana i ēnei moutere. Ko wai kāore e tautoko i te whakaaro me āta tiaki tēnei puipuiaki kei ngaro i tēnei, tōna whenua ake, pērā tonu i te moa, i te hōkioi, me te tōtōrori?

**Text 5: Linear analysis**

*Ahako huri koe ki hea i te ao nei, kāore e kite-a nui ake i te kākāpō o Aotearoa.*  
 SUBCONJ V PRO PR N PR DET N PP NEG TAM V-PASS DET N ADJ DIR PR DET N PR N  
 nowhere else turn you to where in the world here not NPAST see IND parrot large upward the kakapo of New Zealand  
 ‘Nowhere else in the world is there a parrot larger than the New Zealand Kakapo.’

*He kaha tonu ōna ngutu, ā, he pewa te āhua, pērā tonu i te katoa o ngā momo kākā.*  
 DET N MAN POSS ōna POSS N CONJ DET N DET N V MAN PR DET N PR DET-PL N N  
 strong still its (pl.) beak and IND bow the form like that indeed the all of the kind parrot  
 ‘It has a strong hooked beak like other parrots.’

*Engari ko te kanohi, he āhua rite ki tō te ruru - ko te ‘kākā-ruru’ tonu tētahi o ōna ingoa . . .*  
 CONJ FM DET N DET N ADJ PR POSS DET N FMDET N MAN DET PR POSS N  
 but the eye IND kind of similar to of the owl the parrot-owl still a of its (pl.) name  
 ‘But the eyes are more like those of an owl. Another Pakeha name for this parrot is kaka-ruru (parrot-owl) . . .’

*. . . ki te reo Pākehā.*  
 PR DET N ADJ  
 in the language English  
 , . . .

*Waihoki, ko te tikanga o tōna ingoa pūtaiao, arā, o te Strigops habroptilus, ko te ‘kanohi-ruru whai hune’.*  
 CONJ FM DET N PR POSS N ADJ DEM-DET PR DET N N FMDET Ncomp (N + V + N)  
 however the meaning of its name science that is of the Strigops habroptilus the eye owl possesses down  
 ‘However, its scientific name is Strigops habroptilus, ‘the downy eyes of the owl’.’

*Ko te tae o ngā hune, e rite ana ki te pūkohu, ā, he kōrangorango te āhua.*  
 FM DET N PR DET-PL N TAM V TAM PR DET N CONJ DET ADJ DET N  
 the colour of the down CONT same CONT to the mist and IND mottle the appearance  
 ‘The down is the colour of the mist, and is mottled in appearance.’

*Nā konei i pai ai te noho huna o te kākāpō i te ao, i te pō.*  
 (PR LOC) TAM V PP DET N ADJ PR DET N PR DET N PR DET N  
 by here PAST well the sit conceal of the kakapo at the daytime at the night  
 ‘Because of this, the kaka can stay concealed at night.’

*Kāore i mōhio ngā tohunga huaota o te ao Pākehā ki tēnei manu kia eke rawa ki te tau 1852.*  
 NEG TAM V DET-PL N ADJ PR DET N ADJ PR DEM N TAM V MAN PR DET N N  
 not PAST know the expert botany of the world Pakeha about this bird raise very to the year 1852  
 ‘Pakeha scientists did not know about this bird until 1852.’

*I taua tau ka tūpono atu ētahi tāngata o te kaupuke Acheron ki tētahi, engari nā ā rātou kurī kē...*  
 PR DEM N TAM V DIR DET-PL N PR DET N N PR DET CONJ PR POSS N MAN  
 at that year Unspec happen upon away some people of the vessel Acheron on one but by their (3+, pl.) dog indeed  
 ‘In was in that year that a group of sailors from the sailing vessel Acheron happened on one but it was their dog...’

*... i whaka-mataku te kākāpō, me te aha, puta ohorere mai ana i tōna rua, ā, koirā te kite-nga ...*  
 TAM CAUS-V DET N CONJ V ADV DIR TAM PR POSS N CONJ DEM-DET DET N-Canga  
 PAST startle the kakapo as a result emerge suddenly hither from its hole and that is the sight  
 ‘... that startled the kakapo and caused it to emerge from its nest and that was the first sighting...’

*... tautahi-tanga o te Pākehā i tēnei manu.*  
 N-Canga PR DET N PR DEM N  
 first of the Pakeha of this bird  
 ‘... by Pakeha of this bird.’

*He manu haere takitahi te kākāpō, kāore e haere takitini pērā i te nui-nga o ngā momo kākā.*  
 DET Ncomp (N + V + ADV) DET N NEG TAM V ADV V PR DET N-Canga PR DET-PL N N  
 IND bird travel single the kakapo not NPAST move in groups like the majority of the type of kaka  
 ‘The kakapo is a lone bird, it does not move in groups like most other types of kaka.’

*Ko tētahi atu āhua-tanga ōna, ko tana rere-kore. Otirā, he āwhina tonu kei ōna parirau poto i a ia...*  
 FM DET DIR N-Canga POSS FM POSS N ADJ CONJ DET N MAN PR POSS N ADJ PR PERS PRO  
 a away feature their (p.) their fly not but IND assist indeed their (p.) wings short it  
 ‘Another feature is that it is flightless, but its short wings are useful when it is ...’

... *e oma ana e piki ana rānei i tētahi mea.*  
 TAM V TAM TAM V TAM CONJ PR DET N  
 CONT run CONT CONT climb CONT or a thing  
 ‘... running or when it is climbing trees.’

*Tērā ka eke ki te 2.5 kirokaramu tōna taumaha, ā, he pōturi tana haere, ka mutu, he waewae mātoru.*  
 DEM TAM V PR DET N N POSS N CONJ DET ADJ POSS N TAM V DET N ADJ  
 that Unspec reach to the 2.5 kilogram their weight and IND slow their movement Unspec finish IND leg thick  
 ‘The Kaka can reach a weight of 2.5 kgs, it walks slowly and has thick legs.’

*He manu nguengue, engari he kaha tonu tōna kakara, ā, i te mea ko te mata tonu o Papatūānuku tana kāinga...*  
 DET N ADJ CONJ DET ADJ MAN POSS N CONJ CONJ FM DET N MAN PR N POSS N  
 bird placid but IND strong indeed their smell and because the face still of Mother Earth their home  
 ‘The kaka is placid, it exudes a strong smell and because this bird lives on Papatuanuku (Mother Earth) ...’

... *he māmā noa iho ki te kuirī te whaiwhai haere i tōna kakara, waihoki, kāore he tahuri-nga ake mō te kākāpō.*  
 DET ADJ MAN DIR PR DET N DET V ADV PR POSS N CONJ NEG DET N-Canga DIR PR DET N  
 IND easy freely down for the dog the pursue move their smell indeed not IND turn upward for the kakapo  
 ‘... it becomes easy prey for dogs. Indeed, there is nowhere else that the kakapo can turn.’

*Arā anō ētahi o ōna tino hoariri, ko te ngeru, me te toriura.*  
 DEM-DET PP DET-PL PR POSS MAN N FM DET N CONJ DET N  
 that is again some of its (pl.) very enemy the cat and the stoat  
 ‘Its other enemies include cats and stoats.’

*He kaiota te manu nei. Ko ētahi o āna tino kai, ko ngā kākano, ngā rau, ngā tātā me...*  
 DET N DET N PP FM DET-PL PR POSS MAN N FM DET-PL N DET-PL N DET-PL N CONJ  
 IND fresh fruit the bird here some of their (pl.) very food the seed the leaf the stalk and  
 ‘This bird eats fresh fruit. Other favourite foods include vegetables, seeds, leaves, stalks and ...’

... *ngā pakiaka o ētahi tipu.*  
 DET-PL N PR DET-PL N  
 the roots of some plants  
 ‘... roots of some plants.’

*Ka kaikai-nga ngā mea kākoa, me te ngongo i te pia o roto.*  
 TAM V-PASS DET-PL N N CONJ DET N PR DET N PR LOC  
 Unspec eat the thing fibrous and the suck at the sap of inside  
 ‘It eats fibrous plants and it sucks at the sap.’

*Hei tango mai i ngā kākano i ngā pātītī, ka puri-tia ngā rau ki ngā waewae, me te...*  
 PR N DIR PR DET-PL N PR DET-PL N TAM V-PASS DET-PL N PR DET-PL N CONJ DET  
 remove hither the seeds the grasses Unspec hold the leaf by the leg and the  
 ‘In order to pull out the seeds and the grasses, the leaves are held by the feet and the ...’

... *whaka-mahi i ō rātou ngutu hei unu mai i ngā kākano.*  
 CAUS-V PR POSS N PR N DIR PR DET-PL N  
 use their (3+, pl.) beak to suck hither the seed  
 ‘... beak is used to suck out the seeds.’

*Mō te wāhi ki te whaka-puta uri, kāore te kākāpō e mahi poka noa.*  
 PR DET N PR DET CAUS-V N NEG DET N TAM V ADV MAN  
 for the place to the appear offspring not the kakapo NPAST work random freely  
 ‘With respect to mating, the kakapo is quite systematic.’

*He mōhio ia he pai ake te tau humi hei whaka-pakeke uri, nō reira ka tatari kia matomato rā anō . . .*  
 DET N PRO DET N DIR DET N ADJ PR CAUS-V N CONJ TAM V TAM V PP PP  
 IND know it IND good upward the year abundant rear offspring therefore Unspec wait flourish there again  
 ‘It considers the seasons when there is an abundance of food, so important for the rearing of the chicks. The kakapo, therefore, waits until the . . .’

*. . . te tupu o te kai, ā, hei reira tahuri ai ki te whaka-ipoipo. He mahi rerekē tonu tā ngā . . .*  
 DET N PR DET N CONJ PR LOC V PP PR DET CAUS-V DET N ADJ MAN POSS DET-PL  
 the grow of the food and there turn to the mate IND behave different very of the  
 ‘. . . food sources are plentiful and that is the time that its attention turns to mating. The male behaves quite differently at this time.’

*. . . toa i tēnei wā.*  
 N PR DEM N  
 male at this time

*Ka taki whaka-menomeno rātou me te whakataetae tahi hei whakawai i ngā uha.*  
 TAM ADV CAUS-V PRO CONJ DET V ADV PR CAUS-V PR DET-PL N  
 Unspec each show off they (3+) and the compete together the females  
 ‘They have tendency to show off and to compete for the attention of the females.’

*Mai i te marama o Hakihea ki te marama o Poutū-te-rangi, rango-na ai ō rātou reo karanga i . . .*  
 DIR PR DET N PR N PR DET N PR N V-PASS PP POSS N ADJ PR  
 from at the month of December to the month of March hear their (3+, pl.) language call to  
 ‘From December through to March, their calls to . . .’

... *ngā uha engari he rerekē te āhua o te tangi, me kī he momo nguru, ko te hāona kaupuke...*  
 DET-PL N CONJ DET N DET N PR DET N TAM V DET N N FM DET N N ADJ  
 the female but IND different the sort of the call OBLIG say IND similar groan the horn ship  
 ‘... the females are heard, a different sort of call, like a groan, similar to a ship’s horn.’

... *tōna rite.*  
 POSS N  
 their similar

*Ka roa tonu rātou e pēnei ana, me te mātaki a ngā uha i tā rātou mahi.*  
 TAM V MAN PRO TAM V TAM CONJ DET V PR DET-PL N PR POSS N  
 Unspec long very they (3+) CONT like CONT and the watch of the female at their (3+) work  
 ‘This continues for some time while the females watch the performances.’

*Nā wai, nā wai, ka whiriwhiri tēnā me tēnā o ngā uha i tōna i pai ai, ā, he nui tonu...*  
 (CONJ CONJ) TAM V DEM CONJ DEM PR DET-PL N PR POSS TAM V PP CONJ DET N MAN  
 after some time Unspec decide that and that of the female their PAST good and IND many very  
 ‘After some time, each female decides which male she prefers and many of ...’

... *ngā toa ka ngere.*  
 DET-PL N TAM V  
 the male Unspec pass over  
 ‘... the males are passed over.’

*Hanga kōwhanga ai ngā uha i ngā tumu rākau kua wharemoa, i raro rānei i te pātītī taranui, ā...*  
 V N PP DET-PL N PR DET-PL N ADJ TAM V PR LOC CONJ PR DET N ADJ CONJ  
 build nest the female the stump tree PRF hollow under or the grass tussock and  
 ‘The females construct their nests around tree stumps and hollows or perhaps under the tussock grass...’

... e toru ngā hua ka whānau mai ki te nui-nga.  
 NUM N DET-PL N TAM V DIR PR DET N-Canga  
 three the egg Unspec born hither to the majority  
 ‘... Most produce three eggs.’

Kotahi marama te uha e awahi ana i ōna hua, kātahi ka pao mai ngā pīpī.  
 N N DET N TAM V TAM PR POSS N CONJ TAM V DIR DET-PL N  
 one month the female CONT care for CONT her (pl.) egg and then Unspec hatch hither the chicks  
 ‘The female sits on her eggs for a month and then the chicks hatch.’

Ka āhua whitu marama ngā pīpī e piri tahi ana ki tō rātou whāereere, ā, he mahi nui tonu te ...  
 TAM V N N DET-PL N TAM V ADV TAM PR POSS N CONJ DET N ADJ MAN DET  
 Unspec about seven month the chick CONT close together CONT to their (3+) mother and IND work big very the  
 ‘The chicks remain with their mothers for about seven months during which time the ...’

... karo i te mate; he maha rātou ka riro hei kai mā te hoariri.  
 N PR DET N DET N PRO (3+) TAM V PR N PR DET N  
 avoid the death IND many them Unspec take food for the enemy  
 ‘... will face many dangers; many are lost to predators.’

Ko te whakataukī pea hāngai ana ki te toa i tēnei wā, ko tēnei, ‘Hoa piri ngahuru, taha kē raumati’.  
 FM DET N PP V TAM PR DET N PR DEM N FM DEM N V N V MAN N  
 the expression perhaps direct to the male at this time this companion close autumn leave indeed summer  
 ‘The expression best applied to the dominant males at this time is ‘A constant companion in the autumn, absent in the summer’ ...’

Arā, i noho tata mai i te wā i pai ki a ia, engari kia uaua nei, kei hea rā ...  
 DEM-DET TAM V ADV DIR PR DET N TAM V PR PERS PRO CONJ TAM V PP PR N PP  
 that is PAST stay close hither at the time PAST good to him but trouble here where there  
 ‘... which suggests that the male stays close by at his convenience but is not available in times of trouble’

... *e* *ngaro ana?*  
 TAM V TAM  
 CONT lost CONT

*Heoi anō, me huri pea tēnei kōrero kia hāngai ake ki ngā kaupeka whaka-puta uri o ...*  
 CONJ TAM V PP DEM N N TAM V DIR PR DET-PL Ncomp (N + CAUS-V + N) PR  
 however OBLIG turn perhaps this discussion relate upward the branch appear offspring of  
 ‘However, this discussion should return to reproduction of ...’

... *te kākā arā ‘Hoa piri raumati, taha kē takuria’.*  
 DET N DEM-DET N V N N V MAN N  
 the kaka that is companion close autumn leave indeed summer  
 ‘... the kaka and the expression ‘A constant companion in the summer, absent in the winter.’

*Ka āhua 6-8 tau te kākāpō e tipu haere ana, ā, ki te waiho kia mate hirinaki ...*  
 TAM V N N DET N TAM V ADV TAM CONJ SUBCONJ V TAM V ADJ  
 Unspec about 6-8 years the kakapo CONT grow move CONT and if leave die old age  
 ‘The kakapo continues to grow for about 6-8 years and if it does survive to old age ...’

*tērā pea ka eke ki te 30 tau, te 40 tau rānei te pakeke.*  
 DEM PP TAM V PR DET N N DET N N CONJ DET N  
 that perhaps Unspec reach to the 30 year the 40 year or the adult  
 ‘... it could live for 30-40 years.’

*Ko Aotearoa anake te kāinga tūturu o te kākāpō.*  
 FM N N DET N ADJ PR DET N  
 New Zealand only the home original of the kakapo  
 ‘New Zealand is the native home of the kakapo.’

*I ngā rā o mua, noho-ia ai ngā wāhi ngāherehere katoa o te motu e te kākāpō.*  
 PR DET-PL N PR LOC V-PASS PP DET-PL N ADJ N PR DET N PR DET N PR DET N  
 in the day of front dwell the place forest all of the land by the kakapo  
 ‘They once existed in all the forests of the land.’

*Kei te mōhio-tia tēnei i te mea kua kite-a ngā whaipara o tēnei manu i ngā ruapara Māori o mua...*  
 TAM V-PASS DEM CONJ TAM V-PASS DET-PL N PR DEM N PR DET-PL N ADJ PR LOC  
 CONT know this because PRF see the remains of this bird on the sites Māori of front  
 ‘This has been proven through the discovery of the remains of this bird on the sites of early Māori

... *huri i te motu.*  
 V PR DET N  
 turn the land  
 ‘... all over the land.’

*Mahi-a anō ai e ngā Māori o neherā ngā huruhuru o te kākāpō hei hanga kahu.*  
 V-PASS PP PP PR DET-PL N PR N DET-PL N PR DET N PR V N  
 make again by the Māori of early the feather of the kakapo for make cloak  
 ‘Early Māori used the feathers of the kakapo for the making of cloaks.’

*Nō te tae-nga mai o Tauīwi ki Aotearoa, he maha tonu ngā kākāpō ka mate i ā rātou kuri, ā...*  
 PR DET N-Canga DIR PR N PR N DET N MAN DET-PL N TAM V PR POSS N CONJ  
 the arrival hither of Pakeha to New Zealand IND many indeed the kakapo Unspec die by their (3+, pl.) dog and  
 ‘With the arrival of the Pakeha in New Zealand, many of the kakapo were killed by their dogs...’

... *ka kai-nga anō hoki e te Pākehā.*  
 TAM V-PASS PP PP PR DET N  
 Unspec eat again also by the Pakeha  
 ‘... and eaten by Pakeha.’

Arā anō ētahi i tuku-na atu ki ngā whare taonga o konei me tāwāhi.  
 DEM-DET PP DET-PL TAM V-PASS DIR PR DET-PL (N ADJ) PR LOC CONJ N  
 that is again some PAST send away to the museum of here and overseas  
 ‘Some were sent to the museums here and overseas.’

I te wā i a Kuini Wikitōria, tuku-na atu ai ētahi kākāpō e 80 nei ki tētahi whare taonga kotahi nei i Vienna.  
 PR DET N PR PERS N N V-PASS DIR PP DET-PL N NUM N PP PR DET (N ADJ) ADJ PP PR N  
 at the time Queen Victoria send away some kakapo 80 here to a museum single here in Vienna  
 ‘During the reign of Queen Victoria, 80 birds were sent to the museum of Vienna.’

I ngā tau o ngā 1890, i muri tonu i te tae-nga mai o ngā toriura ki Aotearoa...  
 PR DET-PL N PR DET-PL N PR LOC MAN PR DET N-Canga DIR PR DET-PL N PR N  
 in the year of the 1890 behind very of the arrival hither of the stoat to New Zealand  
 ‘During the 1890’s, shortly after the introduction of the stoat to New Zealand...’

... ka matemate haere ngā kākāpō.  
 TAM V ADV DET-PL N  
 Unspec die move the kakapo  
 ‘... the kakapo rapidly died out.’

Nā wai, nā wai, ka āhua pai ake. Engari i ngā tau o ngā 1930 me ngā 1940, ka paheke anō.  
 (CONJ CONJ) TAM ADV V DIR CONJ PR DET-PL N PR DET-PL N CONJ DET-PL N TAM V PP  
 after a time Unspec slight better upward but in the year of the 1930 and the 1940 Unspec decline again  
 ‘A slight improvement followed. But between 1930-40, there was another rapid decline.’

E whaka-pae-tia ana nā te tere ngaro o ngā ngahere i timata anō ai te paheke o te kākāpō...  
 TAM CAUS-V-PASS TAM PR DET ADJ N PR DET-PL N TAM V PP PP DET N PR DET N  
 CONT argue CONT by the quick loss of the forest PAST begin again the decline of the kakapo  
 ‘It was argued that this was because of the loss of the forests.’

... *i* tēnei wā.  
 PR DEM N  
 at this time

*Ka ngaro atu tēnei waewae mātotoru i Te Ika a Māui, ā, i paku muri mai ka pērā anō i Te Waipounamu.*  
 TAM V DIR DEM N ADJ PR N CONJ PR ADJ LOC DIR TAM V PP PR N  
 Unspec lose away this leg thick to Wellington region and short behind hither Unspec like again South Island  
 ‘This thick-legged creature was soon lost to the Wellington region and shortly after to the South Island.’

*Ko ngā mōrehu i kite-a i Te Waipounamu, arā, i Piopiotahi, ka hari-a ake ki te Punanga Manu...*  
 FM DET-PL N TAM V-PASS PR N DEM-DET PR N TAM V-PASS DIR PR DET N ADJ  
 The survivor PAST see in South Island that is at Piopiotahi Unspec move away to the reserve bird  
 ‘The survivors, found in the South Island, at Piopiotahi (Milford Sound) were moved to a bird reserve...’

... *i Mount Bruce, engari ka mate mai ērā i te tahumaero.*  
 PR N N CONJ TAM V DIR DEM-PL PR DET N  
 in Mount Bruce but Unspec die hither these from the disease  
 ‘... reserve in Mount Bruce, but these died from disease’

*Kua kore i kite-a he kākāpō i Te Ika me Te Waka a Māui i ngā tau o ngā 1990.*  
 TAM V TAM V-PASS DET N PR N CONJ N PR DET-PL N PR DET-PL N  
 PRF not PAST see IND kakapo in North and South Island in the year of the 1990  
 ‘No kakapo were found in the lower North Island regions in the 1990’s.’

*Mokori anō i roko-hanga atu ētahi āhua kotahi rau nei i Rakiura i te tau 1977.*  
 ADV PP TAM V-PASS DIR DET-PL N N CONJ PP PR N PR DET N N  
 Fortunately again PAST chance away some about one hundred here in Rakiura in the year 1977  
 ‘Fortunately, approximately 100 were found in Rakiura (Stewart Island) in 1977...’

Engari kāore i tino pai tā rātou noho i reira, i te mea e noho tahi ana ki tērā o ngā hoariri...  
 CONJ NEG TAM MAN ADJ POSS N PR DEM CONJ TAM V ADV TAM PR DEM PR DET-PL N  
 but not PAST very good their (3+) live there because CONT dwell together CONT to that of the enemy  
 ‘but they were not considered safe there as one of its enemies, the cat, also inhabited the island.’

... ki te ngeru.  
 PR DET N  
 to the cat

I roto i te wā poto kua heke tō rātou nui ki te 61 noa iho.  
 PR LOC PR DET N ADJ TAM V POSS N PR DET N PP PP  
 in at the time short PRF descend their (3+) big to the 61 freely downward  
 ‘In a very short time their numbers were reduced to only 61.’

I konei ka whaka-tau-ria me hari ēnei tino mōrehu ki tētahi moutere karekau he ngeru, he toriura i reira.  
 PR LOC TAM CAUS-V-PASS TAM V DEM-PL MAN N PR DET N NEG DET N DET N PR DEM  
 here Unspec decide OBLIG take these very survivor to a island not IND cat IND stoat at there  
 ‘It was decided then that these survivors must be taken to a place without cats and stoats.’

Ko Hauturu, ko Codfish me Maud ngā moutere i whiriwhiri-tia.  
 FM N FM N CONJ N DET-PL N TAM V-PASS  
 Hauturu Codfish and Maud the island PAST selected  
 ‘Hauturu, Codfish and Maud Islands were selected.’

Hei āwhina i ngā kākāpō, ka tahuri Te Papa Atawhai ki te hora kai papai mā rātou...  
 PR N PR DET-PL N TAM V N PR DET V N ADJ PR PRO  
 to help the kakapo Unspec turn The Department of Conservation to the spread food good for them (3+)  
 ‘In order to help the kakapo, the Department of Conservation began to distribute of their favourite foods...’

... *pēnei i te hua rākau i te natinati me ngā 'pōhā patahua', i runga i te tūmanako ka whaka-ae...*  
 V PR DET N ADJ PR DET N CONJ DET-PL N ADJ PR LOC PR DET N TAM CAUS-V  
 like the fruit tree the nuts and the bar muesli on at the hope Unspec agree  
 '... such as fruits, nuts and muesli bars in the hope ...'

... *ngā manu nei kua eke anō te tau humi, ā, ka tahuri ki te whaka-puta uri!*  
 DET-PL N PP TAM V PP DET N ADJ CONJ TAM V PR DET CAUS-V N  
 the bird here reach again the year abundant and Unspec turn the produce offspring  
 '... that the kakapo would be deceived into thinking that this was a season of abundance of food and would hopefully begin to breed.'

*I ēnei rā, ko tōna 50 noa iho ngā kākāpō e ora tonu ana i ēnei moutere.*  
 PR DEM-PL N FM POSS N MAN DIR DET-PL N TAM V MAN TAM PR DEM-PL N  
 in these day their 50 freely down the kakapo CONT live still CONT at this island  
 'Only about 50 kakapo have survived.'

*Ko wai kāore e tautoko i te whakaaro me āta tiaki tēnei puipuiaki kei ngaro i tēnei, tōna...*  
 FM N NEG TAM V PR DET N TAM ADV ADV V DEM N TAM V PR DEM POSS  
 who not NPAST support the idea OBLIG careful care for this rare bird lest lost this its  
 'Who then would not support the idea that this rare and precious bird must be protected lest it is lost forever to this, its ...'

... *whenua ake, pērā tonu i te moa, i te hōkioi, me te tōtōrori?*  
 N DIR V MAN PR DET N PR DET N CONJ DET N  
 land upward like indeed the moa the hokioi and the totorori  
 '... native home, like the moa, the hokioi and the totorori.'

### **Text 5: English translation**

Nowhere else in the world is there a parrot larger than the New Zealand Kakapo.

It has a strong hooked beak like other parrots. But the eyes are more like those of an owl. Another Pakeha name for this parrot is kaka-ruru (parrot-owl). However, its scientific name is *Strigops habroptilus*, 'the downy eyes of the owl'. The down is the colour of the mist, and is mottled in appearance. Because of this, the kaka can stay concealed at night.

Pakeha scientists did not know about this bird until 1852. In was in that year that a group of sailors from the sailing vessel Acheron happened on one but it was their dog that startled the kakapo and caused it to emerge from its nest and that was the first sighting by Pakeha of this bird. The kakapo is a lone bird, it does not move in groups like most other types of kaka. Another feature is that it is flightless, but its short wings are useful when it is running or when it is climbing trees. The Kaka can reach a weight of 2.5 kgs, it walks slowly and has thick legs. The kaka is placid, it exudes a strong smell and because this bird lives on Papatuanuku (Mother Earth), it becomes easy prey for dogs. Indeed, there is nowhere else that the kakapo can turn. Its other enemies include cats and stoats.

This bird eats fresh fruit. Other favourite foods include vegetables, seeds, leaves, stalks and roots of some plants. It eats fibrous plants and it sucks at the sap. In order to pull out the seeds and the grasses, the leaves are held by the feet and the beak is used to suck out the seeds.

With respect to mating, the kakapo is quite systematic. It considers the seasons when there is an abundance of food, so important for the rearing of the chicks. The kakapo, therefore, waits until the food sources are plentiful and that is the time that its attention turns to mating. The male behaves quite differently at this time. They have tendency to show off and to compete for the attention of the females. From December through to March, their calls to the females are heard, a different sort of call, like a groan, similar to a ship's horn. This continues for some time while the females watch the performances. After some time, each female decides which male she prefers and many of the males are passed over. The females construct their nests around tree stumps and hollows or perhaps under the tussock grass. Most produce three eggs. The female sits on her eggs for a month and then the chicks hatch. The chicks remain with their mothers for about seven months during which time the will face many dangers; many are lost to predators. The expression best applied to the dominant males at this time is 'A constant companion in the autumn, absent in the summer' which suggests that the male stays close by at his convenience but is not available in times of trouble.

However, this discussion should return to reproduction of the kaka and the expression 'A constant companion in the summer, absent in the winter'. The kakapo continues to grow for about 6-8 years and if it does survive to old age, it could live for 30-40 years.

New Zealand is the native home of the kakapo. They once existed in all the forests of the land. This has been proven through the discovery of the remains of this bird on the sites of early Māori all over the land. Early Māori used the feathers of the kakapo for the making of cloaks.

With the arrival of the Pakeha in New Zealand, many of the kakapo were killed by their dogs and eaten by Pakeha. Some were sent to the museums here and overseas. During the reign of Queen Victoria, 80 birds were sent to the museum of Vienna. During the 1890's, shortly after the introduction of the stoat to New Zealand, the kakapo rapidly died out. A slight improvement followed. But between 1930-40, there was another rapid decline. It was argued that this was because of the loss of the forests. This thick-legged creature was soon lost to the Wellington region and shortly after to the South Island. The survivors, found in the South Island, at Piopiotahi (Milford Sound) were moved to a bird reserve in Mount Bruce. No kakapo were found in the lower North Island regions in the 1990's.

Fortunately, approximately 100 were found in Rakiura (Stewart Island) in 1977 but they were not considered safe there as one of its enemies, the cat, also inhabited the island. In a very short time their numbers were reduced to only 61. It was decided then that these survivors must be taken to a place without cats and stoats.

Hauturu, Codfish and Maud Islands were selected. In order to help the kakapo, the Department of Conservation began to distribute of their favourite foods such as fruits, nuts and muesli bars in the hope that the kakapo would be deceived into thinking that this was a season of abundance of food and would hopefully begin to breed.

Only about 50 kakapo have survived. Who then would not support the idea that this rare and precious bird must be protected lest it is lost forever to this, its native home, like the moa, the hokioi and the totorori.

**Table A.5: Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation  | Relations   | Signals   | Signal type  | Comments                                  |
|---|--|---|---|--|---|
| <i>Ahakoā huri koe ki hea i te ao nei, kāore e kitea he kākā nui ake i te kākāpō o Aotearoa. He kaha tonu ōna ngutu, ā, he pewa te āhua, pērā tonu i te katoa o ngā momo kākā. Engari ko te kanohi, he āhua rite ki tō te ruru - ko te 'kākā-ruru' tonu tētahi o ōna ingoa ki te reo Pākehā. Wāihoki, ko te tikanga o tōna ingoa pūtaiao, arā, o te <i>Strigops habroptilus</i>, ko te 'kanohi-ruru hune, e rite ana ki te pūkōhu, ā, he kōrangorango te āhua. Nā konei i pat ai te noho huna o te kākāpō i te ao, i te pō.</i> | Nowhere else in the world is there a parrot larger than the New Zealand Kakapo. It has a strong hooked beak like other parrots. But the eyes are more like those of an owl. Another Pakeha name for this parrot is kaka-ruru (parrot-owl). However, its scientific name is <i>Strigops habroptilus</i> , 'the downy eyes of the owl'. The down is the colour of the mist, and is mottled in appearance. Because of this, the kākā can stay concealed at night. | <i>Inter-propositional Concession-Contrarexpectation</i><br><i>Bonding</i><br><i>Concession-Contrarexpectation</i><br><i>Reason-Result</i><br><i>Bonding (Rhetorical Coupling)</i><br><i>Bonding</i><br><i>Reason-Result (inverted)</i> | <i>Inter-prop ahakoā</i><br><br><i>ā</i><br><br><i>engari</i><br><br>$\emptyset$<br><br><i>waihoki</i><br><br><i>ā</i><br><br>$\emptyset$ | <i>ahakoā</i> = subordinating conjunction<br><i>ā</i> = co-ordinating conjunction<br><i>engari</i> = co-ordinating conjunction<br><br><i>waihoki</i> = sentence conjunct<br><br><i>ā</i> = co-ordinating conjunction | Note: better translated as 'furthermore'. |
| <i>he pewa te āhua.</i>   | [It] has a strong hooked beak  | <i>Intra-propositional</i><br>Pr, Pd  | <i>Intra-prop</i><br>Pr = $\emptyset$<br>Pd = $\emptyset$   |  |   |
| <i>pērā tonu i te katoa o ngā momo kākā.</i>  | [which] is like [that of] other parrots  | <i>Intra-propositional</i><br>IS  | <i>Intra-prop</i><br>IS = $\emptyset$   |  |   |
| <i>ko te kanohi, he āhua rite ki tō te ruru</i>   | the eyes are more like those of an owl   | <i>Intra-propositional</i><br>IS  | <i>Intra-prop</i><br>IS = <i>ko</i>   | <i>ko</i> = preposition (emphatic)   |   |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text   | English translation  | Relations  | Signals  | Signal type   | Comments  |
|--|--|--|--|---|---|
| <i>ko te kākā-ruru.</i> 'tonu tētahi o ōna ingoa ki te reo Pākehā.   | Another Pakeha name for [this parrot] is kaka-ruru (parrot-owl).   | <b>Intra-propositional</b><br>PRG; S(NT)   | <b>Intra-prop</b><br>PRG = <i>ko</i><br>S(NT) = ∅                            | <i>ko</i> = preposition (emphatic)  |   |
| <i>Waihoki, ko te tīkanga o tōna ingoa pūtaitao, arā, o te Strigops habroptilus, ko te 'kanohi-ruru whati hune'</i>  | its scientific name is Strigops habroptilus, 'the downy eyes of the owl'   | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = <i>ko</i>  | <i>ko</i> = preposition (emphatic)  | Note: 'arā, o te Strigops habroptilus, ko te 'kanohi-ruru whati hune' is in apposition and so is not included in the classification |
| <i>Ko te tae o ngā hune, e rite ana ki te pūkohu,</i>  | The down is the colour of the mist,  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = <i>o</i>   | <i>o</i> = preposition  | i.e., the down is coloured like the mist  |
| <i>ā, he kōrangorango te āhua i pai ai te noho huna o te kākāpō i te ao, i te pō.</i>  | and [the down] is mottled in appearance.<br>the kakapo can stay concealed at night.  | IS   | IS = ∅   |   | i.e., the down appears mottled  |
| <i>Kāore i mōhio ngā tohunga huatoa o te ao Pākehā ki tēnei manu kia eke rawa ki te tau 1852. I taua tau ka tūpono atu ētahi tāngata o te kaupuke Acheron ki tētahi, engari nā ā rātou kurī kē i whakamataku te kākāpō, me te aha, puta ohore mai ana i tōna rua, ā, koirā te kitenga tuatahitanga o te Pākehā i tēnei manu.</i> | Pakeha scientists did not know about this bird until 1852. It was in that year that a group of sailors from the sailing vessel Acheron happened on one but it was their dog that startled the kakapo and caused it to emerge from its nest and that was the first sighting by Pakeha of this bird. | <b>Intra-propositional</b><br>IS; TL   | <b>Intra-prop</b><br>IS = <i>o</i><br>TL = <i>i</i>                          | <i>o</i> = preposition<br><i>i</i> = preposition  |   |
|  |  | <b>Inter-propositional</b><br><i>Bonding</i><br><i>Concession-Contraraexpectation</i><br><i>Means-Result</i><br><i>General-Particular (inverted)</i> | <b>Inter-prop</b><br><br>∅<br><i>engari</i><br><br><i>me te aha</i><br><br>∅ | <br><br><i>engari</i> = co-ordinating conjunction<br><br><i>me te aha</i> = subordinating conjunction | Signals the <i>Result</i> member (metaphoric use of <i>aha</i> (what)).   |
| <i>Ko te tae o ngā hune, e rite ana ki te pūkohu,</i>  | The down is the colour of the mist,  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = <i>o</i>   | <i>o</i> = preposition  | i.e., the down is coloured like the mist  |

Table A.5 (continued): *Intra-* and *inter-*propositional analysis – *The Kākāpō (Strigops habroptilus): Tīmoti Kāretu*

| Māori text  | English translation  | Relations                                    | Signals  | Signal type  | Comments  |
|---|--|--|--|--|---|
| <i>Kāore i mōhio ngā tohunga huaota o te ao Pākehā ki iēnei manu kia eke rawa ki te tau 1852.</i> | Pakeha scientists did not know about this bird until 1852  | <i>Intra-</i> propositional<br>E; A          | <i>Intra-</i> prop<br>E = ∅<br>A = ki                | ki = preposition   |   |
| <i>I taua tau ka tūpono atu ētahi tāngata o te kaupuke Acheron ki iētahi</i>                      | It was in that year that a group of sailors [who were from the sailing vessel Acheron] happened on one | <i>Intra-</i> propositional<br>TL; S(NT); DF | <i>Intra-</i> prop<br>TL = i<br>S(NT) = ∅<br>DF = ki | i = preposition<br>ki = preposition  |   |
| <i>engari nā ā rātou kurī kē i whakamataku te kākāpō.</i>   | it was their dog that startled the kakapo  | <i>Intra-</i> propositional<br>S(NT); DF     | <i>Intra-</i> prop<br>S(NT) = nā<br>DF = ∅           | nā = preposition<br>(possession)   |   |
| <i>me te aha, puta ohore mai ana i tōna rua,</i>  | [their dog] caused [it] to emerge from its nest  | <i>Intra-</i> propositional<br>S(NT); T; SP  | <i>Intra-</i> prop<br>S(NT) = ∅<br>T = ∅<br>SP = i   | i = preposition  | i.e., their dog caused (it emerged from its nest)           |
| <i>koirā te kitenga tuatahitanga o te Pākehā i iēnei manu.</i>                                    | that was the first sighting by Pakeha of this bird   | <i>Intra-</i> propositional<br>E; A          | <i>Intra-</i> prop<br>E = o<br>A = i                 | o = preposition (content of nominalisation of the predicator)<br>i = preposition | i.e., that was the first time that Pakeha sighted this bird |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation  | Relations  | Signals  | Signal type  | Comments |
|---|--|--|--|--|----------|
| <i>He manu haere takitahi te kākāpō, kāore e haere takitini pērā i te muinga o ngā momo kākā. Ko tētahi atu āhuatanga ōna, ko tana rere-kore. Otirā, he āwhina tonu kei ōna parirau poto i a ia e oma ana, e piki ana rānei i tētahi mea. Tērā ka eke ki te 2.5 kirokaramu tōna taumaha, ā, he pōhuri tana haere, ka mutu, he waewae mātoru. He manu nguengue, engari he kaha tonu tōna kakara, ā, i te mea ko te mata tonu o Papatūānuku tana kāinga, he māmā noa iho ki te kauri te whaiwhai haere i tōna kakara, waihoki, kāore he tahuringa ake mō te kākāpō. Arā anō ētahi o ōna tino hoariri, ko te ngeru, me te toriurā.</i> | The kakapo is a lone bird, it does not move in groups like most other types of kaka. Another feature is that it is flightless, but its short wings are useful when it is running or when it is climbing trees. The Kaka can reach a weight of 2.5 kgs, it walks slowly and has thick legs. The kaka is placid, it exudes a strong smell and because this bird lives on Papatuanuku (Mother Earth), it becomes easy prey for dogs. Indeed, there is nowhere else that the kākāpō can turn. Its other enemies include cats and stoats. | <i>Inter-propositional Bonding</i><br><i>Bonding</i><br><i>Concession-Contrast</i><br><i>Supplementary Alternation</i><br><i>Bonding</i><br><i>Bonding</i><br><i>Reason-Result</i><br><i>Bonding (Rhetorical Coupling)</i><br><i>Bonding</i> | <i>Inter-prop</i><br>∅<br>∅<br><i>otirā</i><br><br><i>rānei</i><br><br><i>ā</i><br><br>∅<br><i>i te mea</i><br><i>waihoki</i><br><i>me</i> | <i>otirā</i> = co-ordinating conjunction<br><i>rānei</i> = co-ordinating conjunction<br><i>ā</i> = co-ordinating conjunction<br><i>i te mea</i> = subordinating conjunction<br><i>waihoki</i> = sentence conjunct<br><i>me</i> = co-ordinating conjunction |          |
| <i>He manu haere takitahi te kākāpō</i>   | The kakapo is a lone bird  | <i>Intra-propositional</i><br>IS   | <i>Intra-prop</i><br>IS = ∅  |  |          |
| <i>kāore e haere takitini pērā i te muinga o ngā momo kākā.</i>   | it does not move in groups which is like that of other parrots   | <i>Inter-propositional Simple Contrast</i>   | <i>Inter-prop</i><br><i>kāore . . . pērā</i>   | <i>kāore . . . pērā</i> = negator + verbal substitute  |          |
| <i>Ko tētahi atu āhuatanga ōna,</i>   | [X is not] like most other types of kaka   | <i>Intra-propositional</i><br>IS   | <i>Intra-prop</i><br>IS = ∅  |  |          |
| <i>ko tana rere-kore.</i>   | it is flightless,  | <i>Intra-propositional</i><br>IS   | <i>Intra-prop</i><br>IS = <i>ko</i>  | <i>ko</i> = preposition (emphatic)   |          |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation                              | Relations                                  | Signals  | Signal type                        | Comments                                    |
|---|--|--|--|------------------------------------|---|
| <i>he āwhina tonu kei <u>ōna</u> <u>parirau</u> <u>poto</u></i>   | its short wings are useful                       | <i>Intra-propositional</i><br>Pr           | <i>Intra-prop</i><br>Pr = <i>kei</i>                         | <i>kei</i> = preposition           |   |
| <i>i <u>a</u> <u>ia</u> e oma ana,</i>  | (when) it is running                             | <i>Intra-propositional</i><br>T            | <i>Intra-prop</i><br>T = <i>i</i>                            | <i>i</i> = preposition             |   |
| <i>e piki ana rānei i <u>tētahi</u> <u>mea</u>.</i>   | (when) [it] is climbing trees.                   | <i>Intra-propositional</i><br>S(NT); EL(S) | <i>Intra-prop</i><br>S(NT) = $\emptyset$<br>EL(S) = <i>i</i> | <i>i</i> = preposition             | i.e., is climbing on/in/up trees            |
| <i>Tērā ka eke ki te <u>2.5</u> <u>kirokaramu</u> <u>tōna</u> <u>taumaha</u></i>  | [The Kaka] can reach a weight of 2.5 kgs         | <i>Intra-propositional</i><br>Qd; Qr       | <i>Intra-prop</i><br>Qd = $\emptyset$<br>Qr = <i>ki</i>      | <i>ki</i> = preposition            |   |
| <i>he pōhuri <u>tana</u> <u>haere</u></i>   | it walks slowly                                  | <i>Intra-propositional</i><br>S(NT)        | <i>Intra-prop</i><br>S(NT) = $\emptyset$                     |                                    |   |
| <i>ka mutu, he waewae <u>mātoru</u>.</i>  | (and) [it] has thick legs.                       | <i>Intra-propositional</i><br>S(NT)        | <i>Intra-prop</i><br>S(NT) = $\emptyset$                     |                                    |   |
| <i>He manu <u>nguengue</u></i>  | [The kaka] is placid,                            | <i>Intra-propositional</i><br>IS           | <i>Intra-prop</i><br>IS = $\emptyset$                        |                                    |   |
| <i>he kaha tonu <u>tōna</u> <u>kakara</u></i>   | it exudes a strong smell                         | <i>Intra-propositional</i><br>IS           | <i>Intra-prop</i><br>IS = $\emptyset$                        |                                    |   |
| <i>ko te mata tonu o <u>Papatūānuku</u> <u>tana</u> <u>kāinga</u></i>   | this bird lives on Papatuanuku (Mother Earth)    | <i>Intra-propositional</i><br>EL(S)        | <i>Intra-prop</i><br>EL(S) = <i>ko</i>                       | <i>ko</i> = preposition (emphatic) |   |
| <i>he māmā noa iho ki te <u>kurī</u> te <u>whaiwhai</u> <u>haere</u> i tōna <u>kakara</u></i>                                 | it becomes easy prey for dogs.                   | <i>Intra-propositional</i><br>S(NT)        | <i>Intra-prop</i><br>S(NT) = <i>ki</i>                       | <i>ki</i> = preposition            | in the context of timeless/ universal truth |
| <i>kāore he <u>tahuringa</u> <u>ake</u> <u>mō</u> te <u>kākāpō</u></i>  | there is nowhere else that the kākāpō can turn.  | <i>Intra-propositional</i><br>Pr           | <i>Intra-prop</i><br>Pr = <i>mō</i>                          | <i>mō</i> = preposition            |   |
| <i>Arā anō <u>tētahi</u> o <u>ōna</u> <u>tino</u> <u>hoariri</u>, <u>ko</u> te <u>ngeru</u>, <u>me</u> te <u>toriura</u>.</i> | Its other enemies [they] include cats and stoats | <i>Intra-propositional</i><br>IS           | <i>Intra-prop</i><br>IS = $\emptyset$                        |                                    |   |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation   | Relations  | Signals   | Signal type   | Comments  |
|---|---|--|---|---|---|
| <i>He kaiota te manu nei. Ko ētahi o āna tino kai, ko ngā kākano, ngā rau, ngā tātā me ngā pakiaka o ētahi tipu. Ka kaikainga ngā mea kākoa, me te ngongo i te pia o roto. Hei tango mai i ngā kākano i ngā pāfifī. Ka puritia ngā rau ki ngā waewae, me te whakamahi i ō rātou ngutu hei unu mai i ngā kākano.</i> | This bird eats fresh fruit. Other favourite foods include vegetables, seeds, leaves, stalks and roots of some plants. It eats fibrous plants and it sucks at the sap. In order to pull out the seeds and the grasses, the leaves are held by the feet and the beak is used to suck out the seeds. | <b>Inter-propositional Bonding</b><br><br><b>Bonding</b><br><br><b>Means-Purpose (x2)</b> (inverted) | <b>Inter-prop</b><br>∅<br><br><i>me</i><br><br><i>hei</i> | <br><br><i>me</i> = co-ordinating conjunction<br><i>hei</i> = preposition |   |
| <i>He kaiota te manu nei.</i>   | This bird eats fresh fruit.   | <b>Intra-propositional</b><br>DF; S(NT)  | <b>Intra-prop</b><br>DF = ∅<br>S(NT) = ∅                  |   | Note: the <i>DF</i> is embedded in the predicator 'i.e., <i>kaiota</i> (eat fresh fruit)' |
| <i>Ko ētahi o āna tino kai, ko ngā kākano, ngā rau, ngā tātā me ngā pakiaka o ētahi tipu</i>  | Other favourite foods include vegetables, seeds, leaves, stalks and roots of some plants.   | <b>Inter-propositional</b><br><i>General Particular</i>  | <b>Inter-prop</b><br>∅                                    |   |   |
| <i>Ka kaikainga ngā mea kākoa,</i>  | [It] eats fibrous plants  | <b>Intra-propositional</b><br>DF   | <b>Intra-prop</b><br>DF = ∅                               |   |   |
| <i>me te ngongo i te pia o roto.</i>  | [it] sucks at the sap   | <b>Intra-propositional</b><br>EL(S)  | <b>Intra-prop</b><br>EL(S) = <i>i</i>                     | <i>i</i> = preposition  |   |
| <i>Hei tango mai i ngā kākano i ngā pāfifī.</i>   | In order to pull out the seeds and the grasses,   | <b>Intra-propositional</b><br>T  | <b>Intra-prop</b><br>T = <i>i</i>                         | <i>i</i> = preposition  | i.e., [it] pulls out the seeds and the grasses  |
| <i>ka puritia ngā rau ki ngā waewae.</i>  | the leaves are held by the feet   | <b>Intra-propositional</b><br>DF; I  | <b>Intra-prop</b><br>DF = ∅<br>I = <i>ki</i>              | <i>ki</i> = preposition   | i.e., [it] holds the leaves by/ with its feet   |
| <i>me te whakamahi i ō rātou ngutu hei unu mai i ngā kākano.</i>  | the beak is used to suck out the seeds.   | <b>Intra-propositional</b><br>I; T   | <b>Intra-prop</b><br>I = <i>i</i><br>T = <i>i</i>         | <i>i</i> = preposition (possessive)<br><i>i</i> = preposition             | i.e., it sucks seeds out (from somewhere) with its beak                                   |



**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation   | Relations                                      | Signals   | Signal type             | Comments  |
|---|---|--|---|-------------------------|---|
| <i>He mōhio ia he pai ake te tau humi hei whakapakeke uri</i>   | [food is] important (for) the rearing of the chicks [by the birds].     | <i>Intra-propositional</i><br>IS; DF           | <i>Intra-prop</i><br>IS = ∅<br>DF = ∅                               |                         |   |
| <i>nō reira ka tatari</i>   | The kakapo . . . waits  | <i>Intra-propositional</i><br>S(NT)            | <i>Intra-prop</i><br>S(NT) = ∅                                      |                         |   |
| <i>kia matomato rā anō te tupu o te kai</i>   | the food sources are plentiful  | <i>Intra-propositional</i><br>IS               | <i>Intra-prop</i><br>IS = ∅   |                         |   |
| <i>hei reira tahuri ai ki te whakaipoipo.</i>   | that is the time that [its]attention turns to mating.                   | <i>Intra-propositional</i><br>TL; S(NT); DF    | <i>Intra-prop</i><br>TL = ∅<br>S(NT) = ∅<br>DF = <i>ki</i>          | <i>ki</i> = preposition |   |
| <i>He mahi rerekē tonu tā ngā toa i tēnei wā.</i>   | The male behaves quite differently at this time.                        | <i>Intra-propositional</i><br>IS; TL           | <i>Intra-prop</i><br>IS = ∅<br>TL = <i>i</i>                        | <i>i</i> = preposition  |   |
| <i>Ka taki whakamenomeno rārou</i>  | They have a tendency to show off  | <i>Intra-propositional</i><br>S(NT)            | <i>Intra-prop</i><br>S(NT) = ∅                                      |                         |   |
| <i>Mai i te marama o Hakihea ki te marama o Poutū-te-rangi, rangona ai ō rātou reo karanga i ngā uha.</i> | From December through to March, (their calls) to the females are heard, | <i>Intra-propositional</i><br>TT; Ap S(NT); DF | <i>Intra-prop</i><br>TT = ∅<br>Ap = ∅<br>S(NT) = ∅<br>DF = <i>i</i> | <i>i</i> = preposition  | i.e., They call the females; someone hears (the calls) – so ‘their calls’ incorporates S(NT) and predicator – they call the females |
| <i>he rerekē te āhua o te tangi</i>   | [they are]a different sort of call,                                     | <i>Intra-propositional</i><br>IS               | <i>Intra-prop</i><br>IS = ∅   |                         |   |
| <i>me kī he momo nguru,</i>   | [they are]like a groan,   | <i>Intra-propositional</i><br>IS               | <i>Intra-prop</i><br>IS = ∅   |                         |   |
| <i>ko te hāona kaupuke tōna rite</i>  | [they are]similar to a ship’s horn.                                     | <i>Intra-propositional</i><br>IS               | <i>Intra-prop</i><br>IS = ∅   |                         |   |
| <i>Ka roa tonu rārou e pēnei ana,</i>   | This continues for some time  | <i>Intra-propositional</i><br>TL; S(NT)        | <i>Intra-prop</i><br>TL = ∅<br>S(NT) = ∅                            |                         |   |

Table A.5 (continued): *Intra- and inter-propositional analysis – The Kākāpō (Strigops habroptilus): Tīmoti Kāretu*

| Māori text   | English translation  | Relations  | Signals  | Signal type  | Comments |
|--|--|--|--|--|----------|
| <i>me te mātaki a ngā uha i iā rātou mahi.</i>   | the females watch the performances.  | <i>Intra-propositional</i><br>S(NT); DF  | <i>Intra-prop</i><br>S(NT) = <i>a</i><br>DF = <i>i</i>   | <i>a</i> = preposition<br><i>i</i> = preposition (preceding a possessive)  |          |
| <i>Nā wai. nā wai. ka whiriwhiri tēnā me tēnā o ngā uha</i>  | After some time, each female decides   | <i>Intra-propositional</i><br>TL; S(NT)  | <i>Intra-prop</i><br>TL = $\emptyset$<br>S(NT) = $\emptyset$   |  |          |
| <i>ngā uha tāna i pai ai</i>   | [which male] she prefers   | <i>Intra-propositional</i><br>E; A   | <i>Intra-prop</i><br>E = $\emptyset$<br>A = $\emptyset$  |  |          |
| <i>he nui tonu ngā toa ka ngere</i>  | many of the males are passed over  | <i>Intra-propositional</i><br>DF   | <i>Intra-prop</i><br>DF = $\emptyset$  |  |          |
| <i>Hanga kōwhanga ai ngā uha i ngā tumu rākau kua wharemoa, i raro rānei i te pātūtū taranui, ā, e toru ngā hua ka whānau mai ki te nuinga. Kotahi marama te uha e awahi ana i ōna hua, kātahi ka pao mai ngā pipī. Ka āhua whitu marama ngā pipī e piri tahi ana ki tō rātou whāereere. ā, he mahi nui tonu te karo i te mate; he maha rātou ka riro hei kai mā te hoariri. Ko te whakataukī pea hāngai ana ki te toa i tēnei wā, ko tēnei, ‘Hoa piri ngahuru, taha kē raumati’. Arā, i noho tata mai i uaua nei, kei hea rā e ngaro ana?</i> | The females construct their nests around tree stumps and hollows or perhaps under the tussock grass. Most produce three eggs. The female sits on her eggs for a month and then the chicks hatch. The chicks remain with their mothers for about seven months during which time the will face many dangers; many are lost to predators. The expression best applied to the dominant males at this time is ‘A constant companion in the autumn, absent in the summer’ which suggests that the male stays close by at his convenience but is not available in times of trouble. | <i>Inter-propositional</i><br><i>Supplementary</i><br><i>Alternation</i><br><i>Bonding</i><br><i>Temporal Sequence</i><br><br><i>Bonding</i><br><i>Temporal Overlap</i><br><i>Bonding</i><br><i>Simple Contrast</i><br><br><i>Bonding</i><br><i>Concession-Expectation</i> | <i>Inter-prop</i><br><i>rānei</i><br><br><i>ā</i><br><i>kātahi ka</i><br><br><i>ā</i><br><i>ā</i><br>$\emptyset$<br><i>piri ngahuru . . .</i><br><i>taha raumati . . .</i><br>$\emptyset$<br><i>engari</i> | <i>rānei</i> = co-ordinating conjunction<br><i>ā</i> = co-ordinating conjunction<br><i>kātahi ka</i> = <i>subordinating conjunction</i><br><br><i>ā</i> = co-ordinating conjunction<br><i>ā</i> = sentence conjunct<br>$\emptyset$<br>repetition and replacement (contrastive replacement of the two terms)<br><br><i>engari</i> = co-ordinating conjunction |          |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation  | Relations   | Signals  | Signal type   | Comments   |
|---|--|---|--|---|--|
| <u>Hanga kōwhanga ai ngā uha i ngā tumu rākau</u>   | The females construct their nests around tree stumps and hollows                         | <b>Intra-propositional</b><br>EL(S); S(NT); R                                 | <b>Intra-prop</b><br>EL(S) = ∅<br>S(NT) = ∅<br>R = <i>i</i>                              | <i>i</i> = preposition  |  |
| <u>kua wharemoa, i raro rānei i te pātītī taranui,</u><br><u>e toru ngā hua ka whānau mai ki te nuinga.</u> | [The females construct their nests] under the tussock grass.<br>Most produce three eggs. | <b>Intra-propositional</b><br>EL(S)<br><b>Intra-propositional</b><br>R; S(NT) | <b>Intra-prop</b><br>EL(S) = <i>i</i><br><b>Intra-prop</b><br>R = ∅<br>S(NT) = <i>ki</i> | <i>i</i> = preposition<br><i>ki</i> = preposition (preceding a nominalisation)          | Note: preceding a nominalisation ' <i>ki te nuinga</i> ' |
| <u>Kotahi marama te uha e awhi ana i ona hua</u>  | The female sits on her eggs for a month  | <b>Intra-propositional</b><br>TL; S(NT); EL(S)                                | <b>Intra-prop</b><br>TL = <i>i</i><br>S(NT) = ∅<br>EL(S) = ∅                             | <i>i</i> = preposition  |  |
| <u>kātahi ka pao mai ngā pīpī.</u>  | the chicks hatch.  | <b>Intra-propositional</b><br>S(NT)   | <b>Intra-prop</b><br>S(NT) = ∅   |   |  |
| <u>Ka āhua whitu marama ngā pīpī e piri tahi ana ki tō rātou whāereere,</u>                                 | The chicks remain with their mothers for about seven months                              | <b>Intra-propositional</b><br>TL; S(NT); DF                                   | <b>Intra-prop</b><br>TL = ∅<br>S(NT) = ∅<br>DF = <i>ki</i>                               | <i>ki</i> = preposition   |  |
| <u>he mahi nui tonu te karo i te mate</u>   | during which time they will face many dangers;   | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = <i>i</i>   | <i>i</i> = preposition  |  |
| <u>he maha rātou ka riro hei kai mā te hoariri.</u>   | many are lost to predators.  | <b>Inter-propositional</b><br><i>Means-Purpose</i>                            | <b>Inter-prop</b><br><i>hei</i>  | <i>hei</i> = determiner   |  |
| <u>Ko te whakataukī pea hāngai ana ki te toa i tēnei wā.</u>  | The expression best applied to the dominant males at this time is . . .                  | <b>Intra-propositional</b><br>PRG; DF; TL                                     | <b>Intra-prop</b><br>PRG = <i>ko</i><br>DF = <i>ki</i><br>TL = <i>i</i>                  | <i>ko</i> = preposition (emphatic)<br><i>ki</i> = preposition<br><i>i</i> = preposition |  |
| <u>Hoa piri ngahuru,</u>  | (X is) 'A constant companion in the autumn,  | <b>Intra-propositional</b><br>TL  | <b>Intra-prop</b><br>TL = ∅  |   | Would be <i>IS</i> if X were present in text             |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation  | Relations   | Signals  | Signal type   | Comments   |
|---|--|---|--|---|--|
| <i>taha kē raumati</i>  | (X is) absent in the summer'   | <b>Intra-propositional</b><br>TL  | <b>Intra-prop</b><br>TL = ∅  |   | Would be IS if X were present in text                  |
| <i>i noho tata mai</i>  | [the male] stays close by.   | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = ∅  |   |  |
| <i>i te wā i pai ki a ia</i>  | (it/ staying nearby) is at his convenience   | <b>Intra-propositional</b><br>([RS]); RT  | <b>Intra-prop</b><br>RT = <i>ki</i>  | <i>ki</i> = preposition   |  |
| <i>engari kia uaua nei, kei hea rā e ngaro ana</i>  | but (the male) is not available in times of trouble  | <b>Inter-propositional</b><br><i>Means-Purpose</i>  | <b>Inter-prop</b><br><i>kia</i>  | <i>kia</i> = subjunctive TAM marker   |  |
| <i>Heoi anō, me huri pea tēnei kārero kia hāngai ake ki ngā kaupeka whakaputa uri o te kākā, arā 'Hoa piri raumati, taha kē takurua'. Ka āhua 6-8 tau te kākāpō e tipu haere ana, ā, ki te waiho kia mate hirinaki, tērā pea ka eke ki te 30 tau, te 40 tau rānei te pakeke</i>   | However, this discussion should return to reproduction of the kaka and the expression 'A constant companion in the summer, absent in the winter'. The kakapo continues to grow for about 6-8 years and if it does survive to old age, it could live for 30-40 years.   | <b>Inter-propositional</b><br><b>General-Particular</b><br><br><i>Bonding</i><br><i>Simple Contrast</i><br><i>Bonding</i><br><br><i>Condition-Consequence</i> | <b>Inter-prop</b><br><i>heoi anō</i><br><br>∅<br>∅<br><i>ā</i><br><br><i>ki te</i> | <i>heoi anō</i> = sentence conjunct<br><br><i>ā</i> = co-ordinating conjunction<br><i>ki te</i> = subordinating conjunction | <i>heoi anō</i> = <i>General-Particular</i> (inverted) |
| <i>Ko Aotearoa anake te kāinga tūturu o te kākāpō. I ngā rā o mua, nohoia ai ngā wāhi ngāherehere katoa o te motu e te kākāpō. Kei te mōhiotia tēnei i te mea kua kitea ngā whaipara o tēnei manu i ngā ruaparā Māori o mua, huri i te motu. Mahia anō ai e ngā Māori o neherā ngā huruhuru o te kākāpō hei hanga kahu. Nō te taenga mai o Tautiwi ki Aotearoa, he maha tonu ngā kākāpō ka mate i ā rātou kurti, ā, ka kaininga anō hoki e te Pākehā.</i> | New Zealand is the native home of the kakapo. They once existed in all the forests of the land. This has been proven through the discovery of the remains of this bird on the sites of early Māori all over the land. Early Māori used the feathers of the kākāpō for the making of cloaks. With the arrival of the Pakeha in New Zealand, many of the kākāpō were killed by their dogs and eaten by Pakeha. | <b>Inter-propositional</b><br><i>Bonding</i><br><br><i>Conclusion-Grounds</i><br><br><i>Means-Result</i><br>( <i>inverted</i> )<br><br><i>Bonding</i>         | <b>Inter-prop</b><br>∅<br><br><i>i te mea</i><br><br><i>hei</i><br><br><i>ā</i>    | <i>i te mea</i> = subordinating conjunction<br><br><i>hei</i> = preposition<br><br><i>ā</i> = co-ordinating conjunction     |  |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation  | Relations                                      | Signals  | Signal type                        | Comments  |
|---|--|--|--|------------------------------------|---|
| <i>Ko Aotearoa anake te kāinga tūturu o te kākāpō.</i>                                | New Zealand is the native home of the kakapo.  | <b>Intra-propositional</b><br>IS               | <b>Intra-prop</b><br>IS = <i>ko</i>                          | <i>ko</i> = preposition (emphatic) |   |
| <i>I ngā rā o mua, nohoia ai ngā wāhi ngāherehere katoa o te motu e te kākāpō</i>     | They once existed in all the forests of the land.  | <b>Intra-propositional</b><br>TL; S(NT)        | <b>Intra-prop</b><br>TL = ∅<br>S(NT) = <i>e</i>              | <i>e</i> = preposition             |   |
| <i>Kei te mōhiohia tēnei</i>  | This has been proven   | <b>Intra-propositional</b><br>DF               | <b>Intra-prop</b><br>DF = ∅                                  |                                    | i.e., [X] has proved this   |
| <i>kua kitea ngā whaipara o tēnei manu i ngā ruapara Māori o mua, huri i te motu.</i> | through the discovery of the remains of this bird on the sites of early Māori all over the land. | <b>Intra-propositional</b><br>S(NT); DF; EL(S) | <b>Intra-prop</b><br>S(NT) = ∅<br>DF = ∅<br>EL(S) = <i>i</i> | <i>i</i> = preposition             | i.e., X (S(NT)) discovered the remains of this bird, so ‘the discovery’ incorporates S(NT) and the predicator |
| <i>Mahia anō ai e ngā Māori o neherā ngā huruhuru o te kākāpō hei hanga kahu.</i>     | Early Māori used the feathers of the kakapo for the making of cloaks.                            | <b>Intra-propositional</b><br>S(NT); M         | <b>Intra-prop</b><br>S(NT) = <i>e</i><br>M = ∅               | <i>e</i> = preposition             | i.e., X used Y and created Z  |
| <i>he maha tonu ngā kākāpō ka mate i ā rātou kūrī</i>                                 | many of the kakapo were killed by their dogs   | <b>Intra-propositional</b><br>DF; S(NT)        | <b>Intra-prop</b><br>DF = ∅<br>S(NT) = <i>i</i>              | <i>i</i> = preposition             | S(NT) with <i>mate</i> which implicitly involves a second proposition (i.e., X died because Y did Z)          |
| <i>ka kainga anō hoki e te Pākehā.</i>  | [many of the kakapo were] eaten by Pakeha.   | <b>Intra-propositional</b><br>S(NT)            | <b>Intra-prop</b><br>S(NT) = <i>e</i>                        | <i>e</i> = preposition             |   |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text   | English translation  | Relations  | Signals  | Signal type   | Comments                |
|--|--|--|--|---|-------------------------|
| <i>Arā anō ētahi i tukuna atu ki ngā whare taonga o konei me tāwāhi. I te wā i a Kuini Wikitōria, tukuna atu ai ētahi kākāpō e 80 nei ki tētahi whare taonga kotahi nei i Vienna. I ngā tau o ngā 1890, i muri tonu i te taenga mai o ngā toriura ki Aotearoa, ka matemate haere ngā kākāpō. Nā wai, nā wai, ka āhua pai ake. Engari i ngā tau o ngā 1930 me ngā 1940, ka paheke anō. E whakapaetia ana nā te tere ngaro o ngā ngahere i tīmata anō ai te paheke o te kākāpō i tēnei wā. Ka ngaro atu tēnei waewae mātotoru i Te Ika a Māui, ā, i paku muri mai ka pērā anō i Te Waipounamu. Ko ngā mōrehu i kitea i Te Waipounamu, arā, i Pioptotahi, ka haria ake ki te Punanga Manu i Mount Bruce</i> | Some were sent to the museums here and overseas. During the reign of Queen Victoria, 80 birds were sent to the museum of Vienna. During the 1890's, shortly after the introduction of the stoat to New Zealand, the kākāpō rapidly died out. A slight improvement followed. But between 1930-40, there was another rapid decline. It was argued that this was because of the loss of the forests. This thick-legged creature was soon lost to the Wellington region and shortly after to the South Island. The survivors, found in the South Island, at Pioptotahi (Milford Sound) were moved to a bird reserve in Mount Bruce | <b>Inter-propositional</b><br><i>Simple Contrast</i><br><i>Exemplification</i><br><br><i>Temporal Sequence</i><br><br><b>Reason-Result</b><br><br><i>Temporal Sequence</i><br><i>Concession-</i><br><i>Contraexpectation</i><br><br><i>Temporal Sequence</i><br><br><i>Bonding</i><br><i>Exception</i><br><i>Bonding</i> | <b>Inter-prop</b><br>∅<br>∅<br><i>i muri tonu</i><br>∅<br><i>nā wai, nā wai</i><br><i>engari</i><br><i>i paku muri mai</i><br><br><i>ā</i><br>∅<br>∅ | <i>i muri tonu</i> = preposition + locative + particle<br><br><i>nā wai, nā wai</i> = subordinating conjunction<br><i>engari</i> = co-ordinating conjunction<br><i>i paku muri mai</i> = preposition + noun + locative + particle<br><i>ā</i> = co-ordinating conjunction |                         |
| <i>Arā anō ētahi i tukuna atu ki ngā whare taonga o konei me tāwāhi.</i>   | Some were sent to the museums here and overseas.   | <b>Inter-propositional</b><br>T; EP  | <b>Inter-prop</b><br>T = ∅<br>EP = <i>ki</i>   | <i>ki</i> = preposition   | i.e., sent (by someone) |
| <i>I te wā i a Kuini Wikitōria, tukuna atu ai ētahi kākāpō e 80 nei ki tētahi whare taonga kotahi nei i Vienna.</i>  | During the reign of Queen Victoria, 80 birds were sent to the museum of Vienna.  | <b>Inter-propositional</b><br>TL; T; EP  | <b>Inter-prop</b><br>TL = <i>i</i><br>T = ∅<br>EP = <i>ki</i>  | <i>i</i> = preposition<br><i>ki</i> = preposition   |                         |
| <i>I ngā tau o ngā 1890, . . . ka matemate haere ngā kākāpō.</i>   | During the 1890s, . . . the kakapo rapidly died out  | <b>Inter-propositional</b><br>TL; IS   | <b>Inter-prop</b><br>TL = <i>i</i><br>IS = ∅   | <i>i</i> = preposition  |                         |
| <i>i muri tonu i te taenga mai o ngā toriura ki Aotearoa</i>   | [This was] shortly after the introduction of the stoat to New Zealand,   | <b>Inter-propositional</b><br>TL   | <b>Inter-prop</b><br>TL = <i>i</i>   | <i>i</i> = preposition  |                         |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmōti Kāretu**

| Māori text   | English translation   | Relations  | Signals  | Signal type   | Comments |
|--|---|--|--|---|----------|
| <i>i ngā tau o ngā 1930 me ngā 1940, ka paheke anō.</i><br><i>E whakapaetia ana</i>  | between 1930–40, there was another rapid decline.<br>[It] was argued  | <b>Inter-propositional</b><br><i>Temporal Sequence</i>   | <b>Inter-prop</b><br><i>anō</i>  | <i>anō</i> = adverb   |          |
| <i>nā te tere ngaro o ngā ngahere i ūmata anō ai te paheke o te kākāpō i tēnei wā.</i>   | that [this] was . . . (because of) the loss of the forests.   | <b>Intra-propositional</b><br><i>IS</i>  | <b>Intra-prop</b><br><i>PRG = ∅</i>  |   |          |
| <i>Ka ngaro atu tēnei waewae mātotōru i Te Ika a Māui</i>  | This thick-legged creature was soon lost to the Wellington region   | <b>Intra-propositional</b><br><i>IS; EL(S)</i>   | <b>Intra-prop</b><br><i>IS = ∅</i><br><i>EL(S) = i</i>   | <i>i</i> = preposition  |          |
| <i>i paku muri mai ka pērā anō i Te Waipounamu.</i>  | and shortly after [it] to [was lost to] the South Island.   | <b>Intra-propositional</b><br><i>EL(S)</i>   | <b>Intra-prop</b><br><i>EL(S) = i</i>  | <i>i</i> = preposition  |          |
| <i>Ko ngā mōrehu . . . ka haria ake ki te Punanga Manu i Mount Bruce</i>   | The survivors, . . . were moved to a bird reserve in Mount Bruce  | <b>Intra-propositional</b><br><i>T; EP</i>   | <b>Intra-prop</b><br><i>T = ko</i><br><i>EP = ki</i>   | <i>ko</i> = preposition (emphatic)<br><i>ki</i> = preposition   |          |
| <i>i kitea i Te Waipounamu, arā, i Piopiotahi.</i>   | [which were] found in the South Island, at Piopiotahi (Milford Sound)   | <b>Intra-propositional</b><br><i>EL(S)</i>   | <b>Intra-prop</b><br><i>EL(S) = i</i>  | <i>i</i> = preposition  |          |
| <i>Kua kore i kitea he kākāpō i Te Ika me Te Waka a Māui i ngā tau o ngā 1990.</i><br><i>Mokori anō i rokohanga atu ētahi āhua kotahi rau nei i Rakiura i te tau 1977.</i><br><i>Engari kāore i tino pai tā rātou noho i reira, i te mea e noho tahi ana ki tērā o ngā hoariri, ki te ngeru. I roto i te wā poto kua heke tō rātou mui ki te 61 noa iho. I konei ka whakatauria me hari ēnei tino mōrehu ki tētahi moutere karekau he ngeru, he toriura i reira. Ko Hauturu, ko Codfish me Maud ngā moutere i whiriwhiritia.</i> | No kakapo were found in the lower North Island regions in the 1990s. Fortunately, approximately 100 were found in Rakiura (Stewart Island) in 1977 but they were not considered safe there as one of its enemies, the cat, also inhabited the island. In a very short time their numbers were reduced to only 61. It was decided then that these survivors must be taken to a place without cats and stoats. Hauturu, Codfish and Maud Islands were selected. | <b>Inter-propositional</b><br><i>Concession-Contrarexpectation</i><br><i>Temporal Sequence</i><br><i>Concession-Contrarexpectation</i><br><i>Conclusion-Grounds</i><br><i>General-Particular</i><br><i>Reason-Result</i><br><i>Reason-Result</i><br><i>Bonding</i> | <b>Inter-prop</b><br><i>∅</i><br><i>∅</i><br><i>engari</i><br><i>i te mea</i><br><i>∅</i><br><i>∅</i><br><i>∅</i><br><i>me</i> | <i>engari</i> = co-ordinating conjunction<br><i>i te mea</i> = subordinating conjunction<br><i>me</i> = co-ordinating conjunction |          |

Table A.5 (continued): *Intra-* and *inter-propositional* analysis – *The Kākāpō (Strigops habroptilus): Tīmoti Kāretu*

| Māori text   | English translation  | Relations   | Signals   | Signal type   | Comments            |
|--|--|---|---|---|---------------------|
| <i>Kua kore i kitea he kākāpō i Te Ika me Te Waka a Māui i ngā tau o ngā 1990.</i>   | No kakapo were found in the lower North Island regions in the 1990s  | <i>Intra-propositional</i><br>DF; EL(S); TL   | <i>Intra-prop</i><br>DF = ∅<br>EL(S) = <i>i</i><br>TL = <i>i</i>                      | <i>i</i> = preposition<br><i>i</i> = preposition  |                     |
| <i>Mokori anō i rokohanga atu ētahi āhua kotahi rau nei i Rakiura i te tau 1977</i>  | Fortunately, approximately 100 were found in Rakiura (Stewart Island) in 1977  | <i>Intra-propositional</i><br>DF; EL(S); TL   | <i>Intra-prop</i><br>DF = ∅<br>EL(S) = <i>i</i><br>TL = <i>i</i>                      | <i>i</i> = preposition<br><i>i</i> = preposition  |                     |
| <i>kāore i tino pai tā rātou noho</i>  | but they were not considered safe [there]  | <i>Intra-propositional</i><br>DF; TL  | <i>Intra-prop</i><br>DF = ∅<br>TL = ∅   |   |                     |
| <i>i te mea e noho tahi ana ki tērā o ngā hoariri, ki te ngeru.</i>  | (as) one of its enemies, the cat, also inhabited [the island].   | <i>Intra-propositional</i><br>DF  | <i>Intra-prop</i><br>DF = <i>ki</i>   | <i>ki</i> = preposition   | Note: in apposition |
| <i>I roto i te wā poto kua heke tō rātou nui ki te 61 noa iho</i>  | In a very short time their numbers were reduced to only 61.  | <i>Intra-propositional</i><br>TL; S; EP   | <i>Intra-prop</i><br>TL = <i>i</i><br>S = ∅<br>EP = <i>ki</i>                         | <i>i</i> = preposition<br><i>ki</i> = preposition   |                     |
| <i>me hari ēnei tino mōrehu ki tētahi moutere karekau he ngeru, he toriura i reira.</i>  | (that) these survivors must be taken to a place without cats and stoats.   | <i>Intra-propositional</i><br>T; EP   | <i>Intra-prop</i><br>T = ∅<br>EP = <i>ki</i>  | <i>ki</i> = preposition   |                     |
| <i>Ko Hauturu, ko Codfish me Maud ngā moutere i whiriwhiritia.</i>   | Hauturu, Codfish and Maud Islands were selected.   | <i>Intra-propositional</i><br>DF  | <i>Intra-prop</i><br>DF = <i>ko</i>   | <i>ko</i> = preposition (emphatic)  |                     |
| <i>Hei āwhina i ngā kākāpō, ka tahuri Te Papa Atawhai ki te hora kai papai mā rātou, pēnei i te hua rākau, i te natinati me ngā 'pōhā patahua', i runga i te tūmanako ka whakaae ngā manu nei kua eke anō te tau humi, ā, ka tahuri ki te whakaputa uri!</i> | In order to help the kakapo, the Department of Conservation began the distribution of their favourite foods such as fruits, nuts and muesli bars in the hope that the kakapo would be deceived into thinking that this was a season of abundance of food and would hopefully begin to breed. | <i>Inter-propositional</i><br><i>Means-Purpose (inverted)</i><br><i>Exemplification</i><br><i>Reason-Result</i><br><i>Bonding</i> | <i>Inter-prop</i><br><i>hei</i><br><br><i>pēnei</i><br><i>i runga</i><br><br><i>ā</i> | <i>hei</i> = preposition<br><br><i>pēnei</i> = nominal substitute<br><i>i runga</i> = preposition<br><br><i>ā</i> = co-ordinating conjunction |                     |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation   | Relations  | Signals  | Signal type  | Comments  |
|---|---|--|--|--|---|
| <i>Hei āwhina i ngā kākāpō.</i>   | In order to help the kakapo,  | <i>Intra-propositional</i><br>DF   | <i>Intra-prop</i><br>DF = <i>i</i>                           | <i>i</i> = preposition   | in context of the signal <i>hei</i> in <i>Means-Purpose</i> |
| <i>ka tauri Te Papa. Atawhai ki te hora kai papai mā rātou, penei i te hua rākau, i te natinati me ngā 'pōhā patahua'.</i>  | the Department of Conservation began the distribution of their favourite foods such as fruits, nuts and muesli bars   | <i>Inter-propositional</i><br>S(NT); DF  | <i>Intra-prop</i><br>S(NT) = ∅<br>DF = <i>ki</i>             | <i>ki</i> = prepositions   |   |
| <i>ka whakaae ngā manu nei</i>  | (that) the kakapo would be deceived   | <i>Intra-propositional</i><br>DF   | <i>Intra-prop</i><br>DF = ∅                                  |  | i.e., would be deceived (by the Department of Conservation) |
| <i>ka whakaae ngā manu nei</i>  | into thinking   | <i>Intra-propositional</i><br>IS   | <i>Intra-prop</i><br>IS = ∅                                  |  | i.e., (and they) would think                                |
| <i>kua eke anō te tau humi</i>  | (that) [this] was a season of abundance of food   | <i>Intra-propositional</i><br>IS   | <i>Intra-prop</i><br>IS = ∅                                  |  |   |
| <i>I ēnei rā, ko tōna 50 noa iho ngā kākāpō e ora tonu ana i ēnei moutere. Ko wai kāore e tautoko i te whakaaro me āta tiaki tēnei puipuiaki kei ngaro i tēnei, tōna whenua ake, pērā tonu i te moa, i te hōkioi, me te tōtōrori?</i> | Today, only about 50 kakapo have survived. Who then would not support the idea that this rare and precious bird must be protected lest it is lost forever to this, its native home, like the moa, the hokioi and the tōtōrori | <i>Inter-propositional</i><br><i>Grounds-Conclusion</i><br><i>Condition-Consequence</i><br>( <i>inverted</i> )<br><i>Simple Comparison</i> | <i>Inter-prop</i><br>∅<br><i>kei</i><br><br><i>pērā tonu</i> | <i>kei</i> = preposition<br><br><i>pērā tonu</i> = verbal substitute + manner particle | Note: negative condition                                    |
| <i>I ēnei rā, ko tōna 50 noa iho ngā kākāpō e ora tonu ana</i>  | Today, only about 50 kakapo have survived.  | <i>Intra-propositional</i><br>TL; IS   | <i>Intra-prop</i><br>TL = <i>i</i><br>IS = <i>ko</i>         | <i>i</i> = preposition<br><i>ko</i> = preposition (emphatic)                           |   |
| <i>Ko wai kāore e tautoko i te whakaaro</i>   | Who then would not support the idea   | <i>Intra-propositional</i><br>S(NT); PRG   | <i>Intra-prop</i><br>S(NT) = <i>ko</i><br>PRG = <i>i</i>     | <i>ko</i> = preposition (emphatic)<br><i>i</i> = preposition                           |   |

**Table A.5 (continued): Intra- and inter-propositional analysis – The Kākāpō (*Strigops habroptilus*): Tīmoti Kāretu**

| Māori text  | English translation  | Relations                               | Signals                               | Signal type            | Comments   |
|---|--|---|---------------------------------------|------------------------|--|
| <i>me āta tiaki tēnei puiipuiaki</i>                    | (that) this rare and precious bird must be protected   | <b>Intra-propositional</b><br>DF        | <b>Intra-prop</b><br>DF = ∅           |                        | i.e., must be protected (by us)  |
| <i>kei ngaro i tēnei, tōna whenua ake.</i>              | (lest) [it] is lost forever to this, its native home,  | <b>Intra-propositional</b><br>IS; EL(S) | <b>Intra-prop</b><br>EL(S) = <i>i</i> | <i>i</i> = preposition | i.e., (lest) [the time comes] when it no longer exists in this its native home. Note that ‘its native home’ is in apposition |
| <i>pērā tonu i te moa, i te hōkioi, me te tōtōrori?</i> | (it would then be) like the moa, the hōkioi and the tōtōrori (who are lost to their native home) |   |                                       |                        | Like = in the same situation as . . . and so the nouns are part of the predicator<br>i.e., X is (like) Y                     |

**Text 6: He hē anō te hē: nā Tīmoti Kāretu - Wrong is wrong: Tīmoti Kāretu (Houia-Roberts, 2004b, pp. 223-225)**

*Tēnei māua ko taringa te rongo ake nei kua kaha te whiua o te kōrero, 'E, e takahi ana koe i tōku mana', inā whakatikahia te hē o te rere mai o te kōrero a te tangata. Ko ōna kore mōhio nei ki te whakatakoto i te reo i runga i takahia nei.*

*Ko tā te hunga e ako ana he whakarongo ki tā te hunga matatau whakatakoto i te kupu, mā te whai hoki i tā te matatau ka mōhio ko te kūare, ko te pōhēhē, ko te kore mōhio.*

*Ko wai o tātou kāore i whakatikaina mai e tētahi e matatau kē noa atu ana i a tātou ahakoa he aha te kaupapa? Ko wai nei?*

*Mā te mamae hoki te whakatika mai a te tangata matatau kē noa ake i a koe ka aha? Ka matatau ake te mea i whakatikaina rā?*

*Engari mō tēnā, ka noho tonu ko kūare tōna hoa haere he kore i areare mai nō taringa ka tahi, he waiho mā wheke kurī noa iho e kawē ka rua, ka noho ko whakamau, ko mauāhara tonu atu rānei hei hoa ka toru, engari kia tino kī noa ake au ki te pērā mai te tangata e kore ia e matatau ki te reo ahakoa pēhea.*

*Ko tāku nā whakautu hoki ki tēnā whiua mai i te kupu, arā, mō te takahi mana, he kī noa atu, 'E, kei te tūkino, kei te kōhuru koe i tōku reo.' Ki te pīrangī koe koinēi hei reo mōu, tēnā kia tika mai i a koe, ka whakarongo ki te hunga matatau me tā rātou kī mai, 'me pēnei kē, me pērā kē' rānei engari kua e amowheke, e hūneinei noa!*

*Kia hoki ake nei ki te kōrero 'He hē anō te he'. Kāore i tua atu, kāore i tua mai i tērā! Koutou e ako nei, e whai nei i tō tātou reo kia mau tonu ai, kia ora tonu ai, ka nui te mihi engari kia mārāma anō tātou ki tō tātou matatau mehemea kāore te eke, ā, ka whāia kia eke, arā, whakarongo ngā taringa, kopi te waha atu i te whiua pātai kia mārāma ai he aha kē i pēnei ai, he aha kē i pērā ai. He wā anō hoki e kōrero ai te waha, he wā anō hoki e noho puku ai taihoa e kōrero.*

*Kia mōhio tātou katoa āhea, tēhea whāia ai. Ki te taea tērā kua tūmata tā tātou takahi i te ara o te tika, i te ara o te mārāma.*

*Ki te tohe te tangata mō te tohe noa te take he aha te hua ka puta? He tino kore nei! Engari ki te tohe te tangata kia puta ai ia ki te whai ao, kia whiwhi rānei i tāna i pai ai, kātahi te hua ka puta.*

*Kāti, kia hoki noa ake ki te kōrero a ngā kaumātua, arā, 'He hē anō te hē, he tika anō te tika.*

*Waiho i konei, kia kitea ai ka pēheatia te reo e te hunga ako, engari ki te rongo au e hē mai ana ko tāku he kī noa atu, 'E me pēnei kē', ā, ki te kī mai tērā, 'E, kei te takahi koe i tōku mana', ko tāku atu 'E, kei te kōhuru, kei te tūkino koe i tōku reo.'*

*Me mutu i konei. Whakatika rānei, kōrero Pākehā kē rānei engari me mutu te kōhuru, te tūkino!*

**Text 6: Linear analysis**

*Tēnei māua ko taringa te rongo ake nei kua kaha te whiua o te kōrero, E, e takahi ana koe...*  
 DEM PRO PR N DET N DIR PP TAM V DET N PR DET N PP TAM V TAM PRO  
 this we (2+) ear the hear up here PRF strong the throw of the claim CONT trample CONT you  
 ‘My ears and I have heard the claim “You are trampling on my ...’

*... i tōku mana, inā whaka-tika-hia te hē o te rere mai o te kōrero a te tangata.*  
 PR POSS N SUBCONJ CAUS-V-PASS DET N PR DET N DIR PR DET N PR DET N  
 my self-esteem when correct the error of the flow hither of the language of the person  
 ‘... self-esteem’ being heard more often when the grammatical errors in the language of communication are corrected.’

*Ko ōna kore mōhio nei ki te whakatakoto i te reo i runga i takahi-a nei.*  
 FM POSS Ncomp (N+V) PP PR DET N PR DET N PR LOC TAM V-PASS PP  
 its (pl.) none knowledge here to the structure of the language on PAST trample here  
 ‘It is those who have little knowledge of the correct and appropriate structures of the language who are making the claim that their esteem is being ‘trampled on’.’

*Ko tā te hunga e ako ana he whakarongo ki tā te hunga matatau whakatakoto i te kupu...*  
 FM POSS DET N TAM V TAM DET N PR POSS DET N ADJ V PR DET N  
 of the group CONT learn CONT IND listen to of the group proficient structure the word  
 ‘Those who are learning need to listen to the way in which fluent speakers structure their language ...’

*... mā te whai hoki i tā te matatau ka mōhio ko te kūare, ko te pōhēhē, ko te kore mōhio.*  
 PR DET N PP PR POSS DET N TAM V Unspec know the ignorant the unsure the none know  
 by the follow also of the fluent know the ignorant the unsure the none know  
 ‘because it is by following fluent speakers that those who are less fluent, those who are unsure, those who do not know, will learn.’

*Ko wai o tātou kāore i whaka-tika-ina mai e tētahi e matatau kē noa atu ana i a tātou...*  
 FM N PR PRO NEG TAM CAUS-V-PASS DIR PR DET TAM V MAN MAN DIR TAM PR PERS PRO  
 who of us (3+) not PAST correct hither by someone CONT proficient indeed freely away CONT  
 ‘Who among us was not corrected by someone more fluent...’

... *ahakoa he aha te kaupapa? Ko wai nei?*  
 CONJ DET N DET N FM N PP  
 no matter IND what the topic who here  
 ‘... no matter what the topic? Who?’

*Mā te mameae hoki te whaka-tika mai a te tangata matatau kē noa ake i a koe ka aha?*  
 PR DET N PP DET CAUS-V DIR PR DET N ADJ MAN MAN DIR PR PERS PRO TAM V  
 by the pain also the correct hither by the person proficient indeed freely upward  
 ‘What purpose is served by being offended at being corrected by someone more fluent than you?’

*Ka matatau ake te mea i whaka-tika-ina rā?*  
 TAM V DIR DET N TAM CAUS-V-PASS PP  
 Unspec proficient upwards the thing PAST correct there  
 ‘Will the person who was corrected become more competent?’

*Engari mō tēnā, ka noho tonu ko kūare tōna hoa haere he kore i areare mai nō taringa ka tahi...*  
 CONJ DET DEM TAM V MAN FM N POSS Ncomp (N + V) DET N TAM V DIR POSS N TAM N  
 but for that Unspec sit still ignorance his friend move IND not PAST open hither ear Unspec one  
 ‘That is not likely, ignorance will continue to be his companion, because the ears did not pay attention in the first instance...’

... *he waiho mā wheke kuri noa iho e kawe ka rua, ka noho ko whakamau, ko mauāhara...*  
 DET N PR N N MAN DIR TAM V TAM N TAM V FM N FM N  
 IND leave for wheke kuri freely downward NPAST carry Unspec second Unspec sit  
 ‘... because ‘wheke kuri’ will still be the guide in the second instance, grievance or ill-feeling will be a...’

... tonu atū rānei hei hoā ka toru, engari kia tino mā noa ake au ki te pērā mai...  
 MAN DIR CONJ PR N TAM N CONJ TAM MAN V MAN DIR PRO SUBCONJ V DIR  
 still away or companion Unspec third but very say freely upward I if like that hither  
 ‘... a companion in the third instance but I must make it clear that if a person behaves in this way...’

... te tangata e kore ia e matatau ki te reo ahakoa pēhea.  
 DET N TAM V PRO TAM V PR DET N CONJ N  
 the person NPAST not he/she NPAST proficient to the language no matter what  
 ‘... he /she will never become fluent no matter what.’

Ko tāku nā whaka-utu hoki ki tēnā whiu mai i te kupu, arā, mō te takahi mana, he kī...  
 FM POSS PP CAUS-V PP PR DEM N DIR PR DET N DEM-DET PR DET N ADJ DET N  
 my there answer also to that throw hither to the word that is for the trample self-esteem IND say  
 ‘My own response to the claim regarding the undermining of self-esteem, is to say...’

... noa atu, ‘E, kei te tūkino, kei te kōhuru koe i tōku reo.’ Ki te pīrangi koe koinei hei  
 MAN DIR PP TAM V TAM V PRO PR POSS N SUBCONJ V PRO DEM-DET PR  
 freely upward CONT ill-treat CONT kill you my language if want you this  
 ‘“You are treating my language badly, you are killing my language. If you wish to have this...’

... reo mōu, tēnā kia tika mai i a koe, ka whaka-rongo ki te hunga matatau me tā rātou kī...  
 N POSS DEM TAM V DIR PR PERS PRO TAM CAUS-V PR DET N ADJ CONJ POSS N  
 language for you that correct hither you Unspec listen to the group proficient and their (3+) say  
 ‘... as your language, make sure it is correct, listen to those who are fluent and their reminders...’

... mai, ‘me pēnei kē, me pērā kē’ rānei engari kaua e amowheke, e hūneinei noa!  
 DIR TAM N MAN TAM N MAN CONJ CONJ NEG TAM V TAM V MAN  
 hither OBLIG like this indeed OBLIG like that indeed or but don’t NPAST fretful NPAST angry freely  
 ‘it is said like this, or it is said like that’ but don’t become fretful, don’t become angry.’

*Kia hoki ake nei ki te kōrero 'He hē anō te hē'. Kāore i tua atu, kāore i tua mai i tērā!*  
 TAM V DIR PP PR DET N DET N PP DET N NEG TAM V DIR NEG TAM V DIR PR DEM  
 return upward here to the statement IND wrong again the wrong not PAST besides away not PAST besides hither of that  
 'To return to the statement, 'A mistake is still a mistake'. There is no question about this.'

*Koutou e ako nei, e whai nei i tō tātou reo kia mau tonu ai, kia ora tonu ai, ka ...*  
 PRO TAM V PP TAM V PP PR POSS N TAM V MAN PP TAM V MAN PP TAM  
 you (3+) NPAST learn here NPAST pursue here our (3+) language fix still live still Unspec  
 'Those of you who are learning, you who are aiming at pursuing our language so that it will not die, so that it may remain a living language ...'

*... nui te mihi engari kia mārama anō tātou ki tō tātou matatau mehemea kāore te eke, ā, ...*  
 ADJ DET N CONJ TAM V PP PRO PR POSS N SUBCONJ NEG DET V CONJ  
 big the congratulate but aware again we (3+) our (3+) proficiency if not the attain and  
 '... you must be congratulated but we must be aware of levels of proficiency, if these are not being attained ...'

*ka whāi-a kia eke, arā, whaka-rongo ngā taringa, kopi te waha atu i te whiu pātai kia ...*  
 TAM V-PASS TAM V DEM-DET CAUS-V DET-PL N V DET N DIR PR DET V N TAM  
 Unspec pursue attain that is listen the ear shut the mouth away the throw question  
 '... then make this attainment an objective, that is, listen carefully, say nothing except to seek clarification ...'

*... mārama ai he aha kē i pēnei ai, he aha kē i pērā ai.*  
 V PP DET N MAN TAM V PP DET N MAN TAM V PP  
 lucid IND what indeed PAST like this IND what indeed PAST like that  
 '... as to why it is like this, or like that.'

*He wā anō hoki e kōrero ai te waha, he wā anō hoki e noho puku ai taihoa e kōrero.*  
 DET N PP PP TAM V PP DET N DET N PP PP TAM N PP V TAM V  
 IND time again also NPAST talk the mouth IND time again also NPAST silent wait NPAST talk  
 'There is a time for talking, a time for silence, for holding back from talking.'

*Kia mōhio tātou katoa āhea, tēhea whāi-a ai.*  
 TAM V PRO N N N V-PASS PP  
 know we (3+) all when what pursue  
 ‘We all need to know when or what to aim at.’

*Ki te tae-a tērā kua tīmata tā tātou takahi i te ara o te tika, i te ara o te mārāma.*  
 SUBCONJ V-PASS DEM TAM V POSS N PR DET N PR DET N PR DET N PR DET N  
 if able that PRF start our (3+) trample on the path of the right of the path of the enlighten  
 ‘Once that is achieved, we are on the right path, on an enlightened path.’

*Ki te tohe te tangata mō te tohe noa te take he aha te hua ka puta?*  
 SUBCONJ V DET N PR DET N MAN DET N DET N DET N TAM N TAM V  
 if argue the person for the argue freely the reason IND what the benefit Unspec appear  
 ‘What is the benefit if one argues for the sake of argument?’

*He tino kore nei! Engari ki te tohe te tangata kia puta ai ia ki te whai ao, kia whiwhi rānei...*  
 DET MAN N PP CONJ SUBCONJ V DET N TAM V PP PRO PR DET N ADJ TAM V CONJ  
 IND very not here but if argue the person appear one to the pursue daylight acquire or  
 ‘There is none. But if one argues for the purpose of gaining more knowledge, or to acquire...’

*... i tāna i pai ai, kātahi te hua ka puta. Kāti, kia hoki noa ake ki te kōrero a...*  
 PR POSS TAM V PP CONJ DET N TAM V SCON TAM V MAN DIR PR DET N PR  
 one PAST prefer then the benefit Unspec appear so return freely upward to the say of  
 ‘... what one desires, then there is a benefit. So that aside, to return to what...’

*... ngā kaumātua, arā, ‘He hē anō te hē, he tika anō te tika.*  
 DET-PL N DEM-DET DET N PP DET N DET N PP DET N  
 the elder that is IND wrong again the wrong IND right again the right  
 ‘... our elders say ‘Wrong is wrong. Right is right.’

*Waiho i konei, kia kite-a ai ka pēhea-tia te reo e te hunga ako, engari ki te rongō au . . .*  
 V PR LOC TAM V-PASS PP TAM V-PASS DET N PR DET Ncomp (N+V) CONJ SUBCONJ V PRO  
 leave here see Unspec how the language by the group learn but if hear I  
 ‘Leave that matter here for the present so that the progress of language learners can be observed but should I hear . . .’

*e hē mai ana ko tāku he kī noa atu, ‘E me pēnei kē’, ā, ki te kī mai tērā . . .*  
 TAM V DIR TAM FM POSS DET N MAN DIR PR TAM V MAN CONJ SUBCONJ V DIR DEM  
 CONT wrong hither CONT my IND say freely away OBLIG like this indeed and if say hither that  
 ‘. . . the use of incorrect language, my reaction will be to say, ‘This is the correct way to say that’, and if the reaction is . . .’

*‘E, kei te takahi koe i tōku mana’, ko tāku atu ‘E, kei te kōhuru, kei te tūkino koe i tōku reo.’*  
 PR TAM V PRO PR POSS N FM POSS DIR PR TAM V TAM V PRO PR POSS N  
 CONT trample you my esteem my away CONT mistreat CONT violate you my language  
 ‘You are trampling my esteem’, my response will be, ‘You are mistreating, you are violating my language’

*Me mutu i konei. Whaka-tika rānei, kōrero Pākehā kē rānei engari me mutu te kōhuru, te tūkino!*  
 TAM V PR LOC here correct or speak English indeed or but OBLIG stop the abuse the violation  
 OBLIG finish here Correct your language or speak English but stop the abuse, stop the violation.’

### **Text 6: English translation**

My ears and I have heard the claim “You are trampling on my self-esteem” being heard more often when the grammatical errors in the language of communication are corrected.

It is those who have little knowledge of the correct and appropriate structures of the language who are making the claim that their esteem is being ‘trampled on’.

Those who are learning need to listen to the way in which fluent speakers structure their language because it is by following fluent speakers that those who are less fluent, those who are unsure, those who do not know, will learn.

Who among us was not corrected by someone more fluent, no matter what the topic? Who?

What purpose is served by being offended at being corrected by someone more fluent than you? Will the person who was corrected become more competent?

That is not likely, ignorance will continue to be his companion, because the ears did not pay attention in the first instance, because ‘wheke kuri’ will still be the guide in the second instance, grievance or ill-feeling will be a companion in the third instance but I must make it clear that if a person behaves in this way, he /she will never become fluent no matter what.

My own response to the claim regarding the undermining of self-esteem, is to say, “You are treating my language badly, you are killing my language. If you wish to have this as your language, make sure it is correct, listen to those who are fluent and their reminders ‘it is said like this, or it is said like that’ but don’t become fretful, don’t become angry”.

To return to the statement, ‘A mistake is still a mistake’. There is no question about this.

Those of you who are learning, you who are aiming at pursuing our language so that it will not die, so that it may remain a living language, you must be congratulated but we must be aware of levels of proficiency, if these are not being attained, then make this attainment an objective, that

is, listen carefully, say nothing except to seek clarification as to why it is like this, or like that. There is a time for talking, a time for silence, for holding back from talking.

We all need to know when or what to aim at. Once that is achieved, we are on the right path, on an enlightened path.

What is the benefit if one argues for the sake of argument? There is none. But if one argues for the purpose of gaining more knowledge, or to acquire what one desires, then there is a benefit.

So that aside, to return to what our elders say 'Wrong is wrong. Right is right'.

Leave that matter here for the present so that the progress of language learners can be observed but should I hear the use of incorrect language, my reaction will be to say, 'This is the correct way to say that', and if the reaction is 'You are trampling my esteem', my response will be, 'You are mistreating, you are violating my language'.

Let us finish here. Correct your language or speak English but stop the abuse, stop the violation.

**Table A.6: Intra- and inter-propositional analysis – *Wrong is wrong*: Tīmoti Kāretu**

| Māori text   | English translation  | Relations   | Signals  | Signal type   | Comments   |
|--|--|---|--|---|--|
| <i>Tēnei māua ko taringa te rongo ake nei kua kaha te whiua o te kōrero, 'E, e takahi ana koe i tōku mana', inā whakatikahia te hē o te rere mai o te kōrero a te tangata. Ko ōna kore mōhio nei ki te whakatakoto i te reo i runga i takahia nei.</i> | My ears and I have heard the claim “You are trampling on my self-esteem” being heard more often when the grammatical errors in the language of communication are corrected. It is those who have little knowledge of the correct and appropriate structures of the language who are making the claim that their esteem is being ‘trampled on’. | <b>Inter-propositional</b><br><i>Bonding</i>            | <b>Inter-prop</b><br>∅                                   |   |  |
| <i>Tēnei māua ko taringa te rongo ake nei kua kaha te whiua o te kōrero</i>  | My ears and I have heard the claim   | <b>Intra-propositional</b><br>E; A                      | <b>Intra-prop</b><br>E = ∅<br>A = ∅                      |   | i.e., . . . have heard [someone] claiming                                    |
| <i>“E, e takahi ana koe i tōku mana”</i>   | “You are trampling on my self-esteem”  | <b>Intra-propositional</b><br>S(NT); EL(S)              | <b>Intra-prop</b><br>S(NT) = ∅<br>EL(S) = <i>i</i>       | <i>i</i> = preposition  | metaphoric event location.   |
| <i>inā whakatikahia te hē o te rere mai o te kōrero a te tangata.</i>  | the grammatical errors in the language of communication are corrected  | <b>Intra-propositional</b><br>DF                        | <b>Intra-prop</b><br>DF = ∅                              |   |  |
| <i>Ko ōna kore mōhio nei ki te whakatakoto i te reo</i>  | It is those who have little knowledge of the correct and appropriate structures of the language  | <b>Intra-propositional</b><br>E; A                      | <b>Intra-prop</b><br>E = <i>ko</i><br>A = <i>ki</i>      | <i>ko</i> = preposition (emphatic)<br><i>ki</i> = preposition | i.e., ‘have little knowledge of’ = don’t know much about                     |
| <i>Ko ōna kore mōhio nei ki te whakatakoto i te reo i runga i takahia nei.</i>   | who are making the claim that [their esteem] is being ‘trampled on’.   | <b>Intra-propositional</b><br>S(NT); DF                 | <b>Intra-prop</b><br>S(NT) = <i>ko</i><br>DF = <i>ki</i> | <i>ko</i> = preposition (emphatic)<br><i>ki</i> = preposition | i.e., ‘are making the claim’ = are claiming ‘being trampled on’ [by someone] |
|  |  | <b>Inter-propositional</b><br><i>General-Particular</i> | <b>Inter-prop</b><br>∅                                   |   | ‘claim’ (General); ‘that . . . on’ (Particular)                              |

**Table A.6 (continued): Intra- and inter-propositional analysis – Wrong is wrong: Tīmoti Kāretu**

| Māori text   | English translation  | Relations  | Signals  | Signal type  | Comments |
|--|--|--|--|--|----------|
| <i>Ko tā te hunga e ako ana he whakarongo ki tā te hunga matatau whakatakoto i te kupu, mā te what hoki i tā te matatau ka mōhio ko te kūiare, ko te pōhēhē, ko te kore mōhio.</i> | For those who are learning the language, there is a need to listen to the way in which fluent speakers structure their language because it is by following (more) fluent speakers than those who are less fluent, those who are unsure, those who do not know, will learn. | <b>Inter-propositional</b><br><i>Grounds-Conclusion</i><br>(inverted)<br><br><i>Means-Result</i><br><br><i>Simple Contrast</i> | <b>Inter-prop</b><br>$\emptyset$<br><br>$\emptyset$<br><br>$\emptyset$ |  |          |
| <i>Ko tā te hunga e ako ana</i>  | those who are learning [the language]  | <b>Intra-propositional</b><br>S(NT)  | <b>Intra-prop</b><br>S(NT) = <i>ko</i>                                 | <i>ko</i> = preposition (emphatic)                           |          |
| <i>he whakarongo ki tā te hunga matatau whakatakoto i te kupu.</i>   | [they] need to listen to the way in which fluent speakers structure their language   | <b>Intra-propositional</b><br>DF   | <b>Intra-prop</b><br>DF = <i>ki</i>                                    | <i>ki</i> = preposition                                      |          |
| <i>te hunga matatau whakatakoto i te kupu.</i>   | fluent speakers structure their language   | <b>Intra-propositional</b><br>S(NT); R   | <b>Intra-prop</b><br>S(NT) = $\emptyset$<br>R = <i>i</i>               | <i>i</i> = preposition                                       |          |
| <i>ka mōhio ko te kūiare. ko te pōhēhē, ko te kore mōhio.</i>  | those who are less fluent, those who are unsure, those who do not know, will learn   | <b>Intra-propositional</b><br>S(NT)  | <b>Intra-prop</b><br>S(NT) = <i>ko</i>                                 | <i>ko</i> = preposition (emphatic)                           |          |
| <i>ko te kūiare</i>  | those who are less fluent  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = <i>ko</i>                                    | <i>ko</i> = preposition (emphatic)                           |          |
| <i>ko te pōhēhē</i>  | those who are unsure   | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = <i>ko</i>                                    | <i>ko</i> = preposition (emphatic)                           |          |
| <i>ko te kore mōhio.</i>   | those who do not know  | <b>Intra-propositional</b><br>IS   | <b>Intra-prop</b><br>IS = <i>ko</i>                                    | <i>ko</i> = preposition (emphatic)                           |          |
| <i>Ko wai o tātou</i>  | Who is there among us  | <b>Intra-propositional</b><br>IS; EL(S)  | <b>Intra-prop</b><br>IS = <i>ko</i><br>EL(S) = <i>o</i>                | <i>ko</i> = preposition (emphatic)<br><i>o</i> = preposition |          |

**Table A.6 (continued): Intra- and inter-propositional analysis – Wrong is wrong: Timoti Kāretu**

| Māori text  | English translation  | Relations   | Signals   | Signal type   | Comments   |
|---|--|---|---|---|--|
| <i>kāore i whakatikaina mai e tētahi e matatau kē noa atu ana i a tātou ahakoa he aha te kaupapa? Ko wai nei?</i>   | who has not been corrected by someone more competent, no matter what the topic? Who?   | <b>Intra-propositional</b><br>S(NT); DF<br><br>DF   | <b>Intra-prop</b><br>S(NT) = <i>e</i><br>DF = <i>i</i><br>DF = <i>ko</i>          | <i>e</i> = preposition<br><i>i</i> = preposition<br><i>ko</i> = preposition (emphatic)                                |  |
| <i>tētahi e matatau kē noa atu ana</i>  | Someone [is] more competent  | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = ∅   |   |  |
| <i>Mā te mamae hoki te whakatika mai a te tangata matatau kē noa ake i a koe ka aha? Ka matatau ake te mea i whakatikaina rā?</i><br><i>Engari mō tēnā, ka noho tonu ko kūtare iōna hoa haere he kore i areare mai nō taringa ka tahi, he wāiho mā wheke kurī noa iho e kawē ka rua, ka noho ko whakamau, ko mauāhara tonu atu rānei hei hoa ka toru, engari kia tino kī noa ake au ki te pērā mai te tangata e kore ia e matatau ki te reo ahakoa pēhea.</i> | What purpose is served by taking offence at being corrected by someone more fluent than you? Will the person who was corrected become more competent? Of course not, ignorance will continue to be his companion because the ears did not pay attention in the first instance, because ignorance will still be the guide in the second instance, grievance or ill-feeling will be a companion in the third instance but I must make it clear that if a person behaves in this way, he/she will never become fluent no matter what. | <b>Inter-propositional</b><br>Statement (implied in question) – Denial<br><br>Denial-Correction<br><br>Reason-Result (inverted)<br><br>Concession-<br>Contraexpectation | <b>Inter-prop</b><br><i>engari mō tēnā</i><br><br>∅<br><br>∅<br><br><i>engari</i> | <i>engari mō tēnā</i> = idiomatic denial<br><br><br><br><br><br><br><br><br><i>engari</i> = co-ordinating conjunction | i.e., is a purpose served by . . . / no purpose is served by . . . |
| <i>ka aha?</i>  | [No] purpose exists  | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = ∅   |   |  |
| <i>te tangata matatau kē noa ake</i>  | Someone is more fluent   | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = ∅   |   |  |
| <i>te tangata matatau kē noa ake i a koe</i>  | You [are less fluent]  | <b>Intra-propositional</b><br>IS  | <b>Intra-prop</b><br>IS = <i>i</i>  | <i>i</i> = preposition  |  |
| <i>Ka matatau ake te mea i whakatikaina rā</i>  | the person who was corrected [will not] become more competent  | <b>Intra-propositional</b><br>DF  | <b>Intra-prop</b><br>DF = ∅   |   |  |

Table A.6 (continued): *Intra-* and *inter-*propositional analysis – *Wrong is wrong*: Timoti Kāretu

| Māori text  | English translation  | Relations   | Signals                          | Signal type                                     | Comments   |
|---|--|---|----------------------------------|---|--|
| <u>te meā</u> i whakatikaina rā   | who was corrected  | <i>Intra-propositional</i><br>DF  | <i>Intra-prop</i><br>DF = ∅      |   |  |
| ka noho tonu ko <u>kūare</u> tōna hoa haere   | ignorance will continue to be his companion  | <i>Intra-propositional</i><br>IS  | <i>Intra-prop</i><br>IS = ko     | ko = preposition (emphatic)                     | i.e., He will continue to be accompanied/ accompanied by ignorance |
| he kore i areare mai nō <u>taringa</u> ka tahi  | the ears did not pay attention in the first instance,  | <i>Inter-propositional</i><br><i>Reason-Result</i>                        | <i>Inter-prop</i><br>he . . . nō | he . . . nō = he fronted phrase + possessive nō | signalling the result  |
| he waiho mā <u>wheke</u> <u>kurī</u> noa iho e kawē ka rua  | ignorance will still be the guide in the second instance,  | <i>Intra-propositional</i><br>IS  | <i>Intra-prop</i><br>IS = mā     | mā = preposition                                |  |
| ka noho ko <u>whakamau</u> , ko <u>mauāhara</u> tonu atu rānei hei hoa ka toru  | grievance or ill-feeling will be a companion in the third instance   | <i>Intra-propositional</i><br>IS  | <i>Intra-prop</i><br>IS = ko     | ko = preposition (emphatic)                     |  |
| kia tino kī noa ake <u>au</u>   | I must make it clear   | <i>Intra-propositional</i><br>S(NT)                                       | <i>Intra-prop</i><br>S(NT) = ∅   |   |  |
| ki te pērā mai te <u>tangata</u>  | a person behaves in this way,  | <i>Intra-propositional</i><br>S(NT)                                       | <i>Intra-prop</i><br>S(NT) = ∅   |   |  |
| e kore ia e matatau ki te reo ahakoa pēhea.   | he/she will never become fluent no matter what.  | <i>Intra-propositional</i><br>Mu  | <i>Intra-prop</i><br>Mu = ∅      |   |  |
| Ko tāku nā whakautu hoki ki tēnā whiu mai i te kupu, arā, mō te takahi mana, he kī noa atu, 'E, kei te tūkino, kei te kōhuru koe i tōku reo.' | My own response to the accusation of the undermining of esteem is to say, 'You are treating my language badly, you are killing my language'. | <i>Inter-propositional</i><br><i>General-Particular</i><br><i>Bonding</i> | <i>Inter-prop</i><br>∅<br>∅      |   |  |
| Ko tāku nā whakautu hoki  | My own response  | <i>Intra-propositional</i>  | <i>Intra-prop</i>                |   | Note that this is a nominalisation encoding S(NT) and predictor    |

**Table A.6 (continued): Intra- and inter-propositional analysis – Wrong is wrong: Tīmoti Kāretu**

| Māori text  | English translation   | Relations  | Signals   | Signal type   | Comments   |
|---|---|--|---|---|--|
| <i>ki tēnā whiū mai i te kupu, arā, mō te takahi mana</i>   | the accusation of the undermining of esteem   |  |   |   | i.e., someone accused someone of undermining esteem, therefore ‘the accusation’ is a nominalization of <i>S(NT)</i> and a predicator, and ‘the undermining of esteem’ is the encoding of a predicator in nominalised form (the undermining / to undermine) and a <i>DF</i> |
| <i>E, kei te tūkino,</i>  | ‘[You] are treating [my language] badly,  | <b>Intra-propositional</b><br><i>DF</i>  | <b>Intra-prop</b><br><i>DF = ∅</i>  |   |  |
| <i>kei te kōhuru koe i tōku reo</i>   | you are killing my language’.   | <b>Intra-propositional</b><br><i>S(NT); DF</i>   | <b>Intra-prop</b><br><i>S(NT) = ∅</i><br><i>DF = i</i>  | <i>i</i> = preposition  | <i>DF</i> preceding a possessive pronoun   |
| <i>Ki te pūrangi koe koinēi hei reo mōu, tēnā kia tika mai i a koe, ka whakarongo ki te hunga matatau me tā rātou kī mai, ‘me pēnei kē, me pērā kē’ rānei engari kaua e amowheke, e hūneinei noa!</i> | If you wish to have this as your language, make sure it is correct, listen to those who are fluent and their suggestions ‘It is said like this, or it is said like that’, but don’t become fretful, don’t become angry. | <b>Inter-propositional</b><br><i>Condition-Consequence Exemplification</i><br><i>Supplementary Alternation</i><br><i>Simple Contrast</i> | <b>Inter-prop</b><br><i>ki te</i><br><i>pēnei . . .</i><br><i>pērā</i><br><i>rānei</i><br>$\emptyset$ | <i>ki te</i> = subordinating conjunction<br><i>pēnei . . . pērā</i> = nominal substitutes<br><i>rānei</i> = co-ordinating conjunction |  |
| <i>Ki te pūrangi koe koinēi hei reo mōu,</i>  | you wish to have this as your language  | <b>Intra-propositional</b><br><i>S(NT); DF</i>   | <b>Intra-prop</b><br><i>S(NT) = ∅</i><br><i>DF = ∅</i>  |   |  |
| <i>kia tika mai i a koe</i>   | [you] make sure   | <b>Intra-propositional</b><br><i>IS</i>  | <b>Intra-prop</b><br><i>IS = i</i>  | <i>i</i> = preposition  |  |
| <i>kia tika mai</i>   | [it] is correct   | <b>Intra-propositional</b><br><i>IS</i>  | <b>Intra-prop</b><br><i>IS = ∅</i>  |   |  |

**Table A.6 (continued): Intra- and inter-propositional analysis – Wrong is wrong: Tīmoti Kāretu**

| Māori text  | English translation   | Relations  | Signals   | Signal type  | Comments |
|---|---|--|---|--|----------|
| <i>ka whakarongo ki te hunga matatau me tā rātou kī mai.</i>  | [you] listen to those who are fluent and their suggestions  | <b>Intra-propositional</b><br>DF   | <b>Intra-prop</b><br>DF = <i>ki</i>   | <i>ki</i> = preposition  |          |
| <i>kia hoki noa ake ki te kōrero a ngā kaumātua, arā, 'He hē anō te hē, he tika anō te tika.</i>  | To return to the statement, 'Wrong is wrong!' Nothing more, nothing less.   | <b>Inter-propositional</b><br><i>Temporal Sequence</i><br><br><i>Bonding</i>   | <b>Inter-prop</b><br>$\emptyset$<br><br>$\emptyset$   |  |          |
| <i>kia hoki noa ake ki te kōrero a ngā kaumātua,</i>  | To return to the statement  | <b>Intra-propositional</b><br>DF   | <b>Intra-prop</b><br>DF = <i>ki</i>   | <i>ki</i> = preposition  |          |
| <i>Waiho i konei, kia kitea ai ka pēheatia te reo e te hunga ako engari ki te rongo au e hē mai ana ko tāku he kī noa atu, 'E me pēnei kē', ā, ki te kī mai iērā, 'E, kei te takahi koe i tōku mana', ko tāku atu 'E, kei te kōhuru, kei te tūkino koe i tōku reo.'</i> | Leave that matter here for the present so that the progress of language learners can be observed but should I hear the use of incorrect language, my reaction will be to say, 'This is the correct way to say that', and if the reaction is 'You are trampling my esteem', my response will be, 'You are mistreating, you are violating my language'. | <b>Inter-propositional</b><br><i>Means-Purpose</i><br><br><i>Concession-Contradiction</i><br><br><i>Condition-Consequence</i><br><br><i>General-Particular</i><br><i>Condition-Consequence</i><br><br><i>Bonding</i> | <b>Inter-prop</b><br><i>kia . . . ai</i><br><br><i>engari</i><br><br><i>ki te</i><br><br>$\emptyset$<br>$\emptyset$<br><br><i>ā</i> | <i>kia . . . ai</i> = correlative co-ordinating conjunction<br><i>engari</i> = co-ordinating conjunction<br><i>ki te</i> = subordinating conjunction<br><br><i>ā</i> = co-ordinating conjunction |          |
| <i>Waiho i konei</i>  | Leave [that matter] here [for the present]  | <b>Intra-propositional</b><br>DF; EL(S); [TL]  | <b>Intra-prop</b><br>DF = $\emptyset$<br>EL(S) = <i>i</i>   | <i>i</i> = preposition   |          |
| <i>kia kitea ai ka pēheatia te reo e te hunga ako</i>   | the progress of language learners can be observed   | <b>Intra-propositional</b><br>DF   | <b>Intra-prop</b><br>DF = $\emptyset$   |  |          |

**Table A.6 (continued): Intra- and inter-propositional analysis – Wrong is wrong: Tīmoti Kāretu**

| Māori text                                | English translation                   | Relations                                  | Signals  | Signal type            | Comments  |
|---|---------------------------------------|--|--|------------------------|---|
| <i>ki te rongo au e hē māi ana</i>        | I hear the use of incorrect language  | <b>Intra-propositional</b><br>E; AP        | <b>Intra-prop</b><br>E = ∅<br>AP = ∅               |                        |   |
| <i>ko tāku he kī noa atu</i>              | my reaction will be                   |  |  |                        | i.e., I will react, so there is nominalisation of <i>S(NT)</i> and the predicator         |
| <i>'E me pēnei kē'</i>                    | 'This is the correct way to say that' | <b>Intra-propositional</b><br>IS           | <b>Intra-prop</b><br>IS = ∅                        |                        |   |
| <i>ki te kī māi tērā</i>                  | the reaction is                       |  |  |                        | i.e., [someone] will react, so there is nominalisation of <i>S(NT)</i> and the predicator |
| <i>'E, kei te takahi koe i tōku mana'</i> | 'You are trampling my esteem',        | <b>Intra-propositional</b><br>S(NT); EL(S) | <b>Intra-prop</b><br>S(NT) = ∅<br>EL(S) = <i>i</i> | <i>i</i> = preposition |   |
| <i>ko tāku atu</i>                        | my response will be,                  |  |  |                        | i.e., [I] will respond, so there is nominalisation of <i>S(NT)</i> and the predicator     |
| <i>'E, kei te kōhuru,</i>                 | '[You] are mistreating,               | <b>Intra-propositional</b><br>S(NT)        | <b>Intra-prop</b><br>S(NT) = ∅                     |                        |   |
| <i>kei te tūkino koe i tōku reo.'</i>     | you are violating my language'.       | <b>Intra-propositional</b><br>S(NT); DF    | <b>Intra-prop</b><br>S(NT) = ∅<br>DF = <i>i</i>    | <i>i</i> = preposition | <i>DF</i> preceding a possessive pronoun  |
| <i>Me mutu i konei.</i>                   | Let [us] finish here.                 | <b>Intra-propositional</b><br>S(NT)        | <b>Intra-prop</b><br>S(NT) = ∅                     |                        | [I] say that [we] will finish   |

**Table A.6 (continued): Intra- and inter-propositional analysis – Wrong is wrong: Tīmoti Kāretu**

| Māori text   | English translation  | Relations  | Signals  | Signal type                              | Comments |
|--|--|--|--|--|----------|
| <i>Whakatika rānei, kōrero Pākehā kē rānei engari me mutu te kōhuru, te tūkino</i> | Correct your language or speak English but stop the abuse, stop the violation. | <i>Inter-propositional</i><br><i>Supplementary</i><br><i>Alternation</i><br><br><i>Means-Purpose</i> | <i>Inter-prop</i><br><i>rānei</i><br><br>$\emptyset$ | <i>rānei</i> = co-ordinating conjunction |          |
| <i>Whakatika rānei</i>   | Correct [your language]  | <i>Intra-propositional</i><br>DF   | <i>Intra-prop</i><br>DF = $\emptyset$                |  |          |
| <i>kōrero Pākehā kē</i>  | speak English  | <i>Intra-propositional</i><br>PRG  | <i>Intra-prop</i><br>PRG = $\emptyset$               |  |          |
| <i>me mutu te kōhuru,</i>  | stop the abuse,  | <i>Intra-propositional</i><br>DF   | <i>Intra-prop</i><br>DF = $\emptyset$                |  |          |
| <i>me mutu . . . te tūkino</i>   | stop the violation.  | <i>Intra-propositional</i><br>DF   | <i>Intra-prop</i><br>DF = $\emptyset$                |  |          |