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An exploration of the role of semantic relations in the theory and practice of translation (with special reference to English/Māori and Māori/English translation)

A thesis
submitted in partial fulfilment
of the requirements for the Degree
of
Doctor of Philosophy
at the University of Waikato
by

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Abstract

It is over forty years since Beekman and Callow, working within the context of the tagmemic tradition, drew attention to the potential significance so far as the theory and practice of translation are concerned of inter-propositional relations (also referred to as ‘discourse relations’, 'semantic relations', ‘semantico-pragmatic relations’, 'rhetorical relations’ and ‘clause relations’). Since then, the importance of these relations has been increasingly acknowledged within linguistics and a range of other disciplines, including artificial intelligence. In spite of this, inter-propositional relations remain largely unexplored by the vast majority of those involved in translation. My aim in this research project was to determine (a) what impact, if any, a short training course in inter-propositional relations and inter-propositional relational signalling had on novice Māori-English/ English-Māori translators, and (b) what impact my own understanding of these relations has had on my own practice as a translator. In connection with this, I conducted two studies.

In the first of these studies, two small groups of novice translators were asked to translate seven text segments - some from English into *te reo Māori*, others from *te reo Māori* into English. They were then given a two-day workshop on inter-propositional relations and inter-propositional relational signalling in English and *te reo Māori*. No translation exercises were included in the workshop. The novice translators were then asked to translate the same text segments again. Comparison of the two sets of translations revealed some interesting differences, the second set indicating a higher level of sensitivity to inter-propositional relations and their signalling in the original text segments. This resulted in, it is argued here, translations that more accurately reflect authorial intentions as indicated in the source texts (see *Chapter 3*). In connection with this, it is relevant to note that, as indicated in the introductory chapter (*Chapter 1*) and in parts of the literature review (*Chapter 2*), while some of those involved in the Western tradition of translation theory and practice have argued that authorial intention is largely irrelevant in relation to textual interpretation, this essentially post-structural

positioning is not available to those involved in translating indigenous texts within the context of indigenous worldviews.

In the second study, I used self-reflective think-aloud protocols to record my thoughts during the process of translating, from English into *te reo Māori*, text segments from five very different texts, all of these translations having been commissioned by different commissioning agencies. I then, making reference to the think-aloud transcripts, compared the source texts with the translations to determine the ways in which my reflections on inter-propositional relations and their signalling had impacted on the translations (*Chapter 4*).

My overall conclusion is that an understanding of inter-propositional relations and inter-propositional relational signalling can make a positive contribution to the theory and practice of translation and should be included in translator training and in the teaching of additional languages more generally (*Chapter 5*).

KEY WORDS: clause relations; discourse relations; English-Māori translation; inter-propositional relations; Māori-English translation; semantic relations; semantico-pragmatic relations; translation theory and practice

He mihi

Tuia te rangi e tū nei!
Tuia te papa e takoto nei!
Tuia rātou kua wehea atu ki te Pō-uriuri; te Pō-tangotango; te Pō i oti atu -
He kura i tangihia; he maimai aroha
Nā te Kīngi Māori
Te takahi nei i te nuku o te whenua
E ea ai te karangatanga, ko ia te Pouaru o Mate.
Rātou ki a rātou; tātou te hunga ora ki a tātou

There are so many people to acknowledge, these *mihi* could almost be another chapter in the thesis!

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Those from the wider community who commissioned translations and through that commissioning gave an opportunity for the further testing of the thesis, I thank you, along with those who assisted in those translations: Jon Lindseth and Evertype Publishers for *Ngā Takahanga i a Ārihi i Te Ao Mīharo* (Alice's Adventures in Wonderland); James Lau, Steve Drake, and Farzbod Taefi of *Te Rūnanga Tapu o ngā Bahá'í o Aotearoa* (The National Assembly of the Bahá'ís of New Zealand) for both *Bahá'u'lláh me te Wā Hōu* (Bahá'u'lláh and the New Era) and *Ngā Kupu Huna* (Hidden Words); Douglas Nakamura of The United Nations International Children's Emergency Fund (UNICEF) for *He Waka He Tangata* (The Canoe is the People); and Weno Iti and Dr. Andrew Swales of the National Institute of Water and Atmospheric Research (NIWA) for *Ngā Waihotanga Iho* (The Estuary Monitoring Toolkit for Iwi).

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This Collegial, Iwi, Hapū, wider Whānau and Community support underlines the proverb, *Ehara taku toa i te toa takitahi, he takimano* – my strength comes not from the singular, but from the collective.

No acknowledgement can be complete without a word of appreciation for the immediate family. Robyn; Raukura; Hariru and Noel – with Poi and Gitāna; Anne; Ata - *Te punga i mau ai* – the anchor that holds fast.

Ki te whai-ao, ki te ao-mārama
Tihei mauri ora

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Chapter One

Introduction to the research

1.1 Introduction

This thesis is informed by a particular perspective on translation that focuses on the significance of various types of relationship between and among propositions. These relationships, which are based on universal cognitive processes, are often signalled and, it is argued here, provide important clues as to the semantic intentions of the authors. In this chapter, I outline the research aim and the research question underpinning the study (*1.2*). This is followed by a rationale for the research, from both an academic and a personal perspective (*1.3* and *1.4*). Next is a discussion of the overall approach adopted (*1.5*), ethics (*1.6*), and an introduction to the research methods employed (*1.7*). The chapter ends with an overview of the thesis components (*1.8*).

1.2 The research aim and the research question

The overall aim of the research reported here is to determine to what extent an understanding of inter-propositional relations and their signalling assists, in a general sense, in the process of translation and, more specifically, to what extent it assists in ensuring that the translated text is as faithful as possible to the original text. The research question underlying this study is:

> *With particular reference to the translation of a range of texts involving English and te reo Māori, in what ways, and to what extent can an understanding of inter-propositional relations and their signalling and encoding assist the translator in his or her attempt to be as faithful as possible to the original text?*

1.3 Rationale for the research: An academic perspective

In the early to mid-1900s, in the heyday of linguistic structuralism (initially articulated in de Saussure, 1916) and at a time when belief in the positivist/empiricist programme - a programme that was based on modernist as

opposed to traditional belief systems - had not yet been seriously challenged, linguists were confidently asserting that languages were self-contained semiotic systems and that meaning was embedded in texts and could be recovered through careful and detailed attention to vocabulary and structure (the encoding/decoding model). This was a time when what came to be known as 'practical criticism' (later 'new criticism') flourished in literary studies, with students focusing on the close analysis of texts themselves (Richards, 1929) while largely ignoring the historical and cultural background out of which they emerged (Empson, 1930).

By the early decades of the second half of the 20th century, both positivism and linguistic structuralism were being seriously challenged in the context of that post-modern[1] and post-structuralist[2] thinking which emerged, in part, out of the loss of confidence in the grand positivist enterprise that accompanied World War II and its aftermath. A general movement away from a belief in stable, totalizing systems was accompanied by an increasing belief in the fluidity/ contingency of meaning that had initially been explored by Heidegger (1927) within the context of 'deconstruction'[3] (later taken up by, most notably, Derrida (1967)). This, together with the development of speech act theory[4] within the philosophy of language (see, for example, Austin, 1962) and of pragmatics[5] and discourse analysis[6] within linguistics, led to a situation characterized by paradox. While, on the one hand, Barthes (1967) was arguing in *La Morte de l'auteur*, without any apparent irony, that the concept of authorship (including not only the identity of an author but also the context in which he or she wrote) must be separated from the reading of a literary text in order to avoid imposing limits on its interpretation, a number of philosophers and linguists, such as Firth (1957) and Halliday (1977),

[1] Post-modernism, a late 20th century movement in Western thinking, involved a suspicion of logic and reasoning and a belief in the subjective and relative nature of things.
[2] Post-structuralism, associated in particular with European thinkers in the mid-20th century, rejects the notion that aspects of human society can be understood in terms of self-contained rules.
[3] Deconstruction, expounded by the French philosopher Jacques by Derrida (1967), denies the possibility of stable meaning and absolute truth.
[4] Speech act theory is based on the observation that to say certain things (e.g. I promise ...) in certain contexts is also to enact them.
[5] Pragmatics is a subfield of linguistics and semiotics which studies the ways in which context contributes to meaning.
[6] 'Discourse analysis' is a term used to describe various different approaches to the analysis of texts and actions in context.

were emphasizing the importance of context in relation to the interpretation of textual meanings.

So far as the theory and practice of translation are concerned, the movement away from a belief in the solidity and discoverability of textual meaning, combined with the paradoxical nature of responses to it, had a profoundly destabilizing effect. It became increasingly difficult to retain the essentialist positioning inherent in, for example, the definitions of translation provided by Catford ("the replacement of textual material in one language (SL) by equivalent material in another language (TL)" (1965, p. 20) or Newmark "rendering the meaning of a text into another language in the way that the author intended" (1988, p. 5). Once the certainties that accompanied an encoding/ decoding model of textual meaning had been removed, it became clear that translation involves "a complex process whose purpose is to attempt to cross linguistic, cultural and, often, historical boundaries" (Roa, 2003, p. 5). This has, of course, significant ethical implications since it involves "importing, manipulating and transforming cultural goods and models" (Tennent, 2005, p. xix). As Tipene (2014, p. i) observes, this is particularly problematic where it involves texts that are regarded by particular communities as being sacred and/or sensitive in nature, one such text being the *Qur'an* which Abdul-Raof (2005, p. 162) has referred to as "a linguistic miracle with transcendental meanings that cannot be captured fully by human faculty".

There have been attempts by translation theorists to cope with the complexities involved, many of which have been predicated on the belief that different approaches to the translation process are mutually exclusive. Thus, for example, Hermans (1997) recommends a number of different approaches depending on the nature of the text to be translated. These include *formal equivalence*, *transference* and *componential analysis.*

For Hermans (1997, p. 14) a *literal* approach (referred to by Nida (2000, p. 129) as a 'formal equivalence' approach), which involves "word for word translation", is legitimate in some cases (in spite of the fact that such an approach is demonstrably unattainable, particularly where languages from different language

families are involved (James (2002, ¶1)). Even so, in the case of culturally-embedded texts, he recommends either an approach involving *transference* (that is, actually transferring/ incorporating some words and expressions from the source text into the translated text), or one involving *componential analysis* (that is, combining components that are common to both cultures with components that are added to ensure comprehensibility). Tipene (2009, p. 13) has described the second of these approaches (componential analysis) as leading to a translated text that is "clumsy and potentially misleading".

For Nida (2000, p. 129), the solution in the case of texts involving linguistic and cultural diversity is to aim for 'dynamic equivalence', that is, 'equivalence of effect', an approach which appears to be very similar to what Newmark (1982, pp. 22-23) calls 'communicative translation'. Precisely how equivalence of effect is to be achieved is, however, far from clear. As Tipene (2014, p. 42) argues:

> The more closely one examines definitions of terms such as 'formal equivalence', 'dynamic equivalence', 'transference', 'componential analysis' and 'communicative translation', the more confusing they appear in the context of contemporary understandings of language, culture and communication. At the core of the problem here is the word 'translation' itself, a word that . . . was predicated on a belief in the essential transparency of language.

Another possible approach, one recommended by Nida (2000, p. 129), is 'gloss translation', an approach in which footnotes are used to clarify and explain textual aspects or references that are difficult or impossible to convey in any other way. This is one of the approaches recommended by Mead (1969, p. 381) and Biggs (1952, p. 177). As Tipene (2014, p. 29) notes:

> The importance of this is illustrated in Kawharu's (2008) collection of *pepeha* from Taitokerau, in which the translations are accompanied by related narratives as well as alternative viewpoints drawn from oral and written sources.

While some of those operating within the Western tradition may be content to separate textual interpretation from notions of authorial intention and cultural and historical specificity, allowing for a multiplicity of possible interpretations, most of those who are involved in translating texts which they or others regard as having particular cultural or spiritual significance would regard such an approach as being wholly unacceptable.

In *Translating the word of God*, Beekman and Callow (1974, pp. 21-25) outline four possible approaches to translation - *highly literal, modified literal, idiomatic* and *unduly free* - arguing that the first and last are unacceptable in the case of biblical translation where the ultimate aim is ‘dynamic fidelity’, that is, a translated text in which the language is 'natural' and the message is comprehensible to the target audience. They note, however, that this is "[hard] to attain", adding that unless it *is* attained "the message of the word of God will be distorted or obscure, and the recipients of the RL [receptor language] version will not be given the opportunity to understand clearly what it is God is saying to them".

Beekman and Callow do not simply assert the importance of authorial intention. They demonstrate that, notwithstanding arguments to the contrary, there are, within texts, a multiplicity of signals of authorial intent. Many of these signals relate directly to intended relationships between textual propositions (inter-propositional relations), relationships that are critical to textual coherence. It is with these relationships and their signalling that this thesis is concerned.

1.4 Rationale for the research: A personal perspective

I was born and brought up in the Waikato as a speaker of *te reo Māori* as a first language and have been involved in both tribal development activities and in education for most of my adult life. In addition to teaching history, culture and language in the School of Māori and Pacific Development at the University of Waikato, I have, since their inception, been responsible for the running of the School's postgraduate diploma in interpreting and translation and its Māori translation service. Although I have a particular interest, both professionally and

personally, in translation it was not until comparatively recently that I became aware the potential value to translators of having an explicit understanding of inter-propositional relations and their signalling. This awareness began when I attended a course on discourse analysis run as part of a Diploma in Applied Linguistics at the University of Waikato. Following that course, I found that I repeatedly referred to what I had learned about inter-propositional relations as I undertook translation tasks, becoming increasingly interested in the similarities and differences in the ways in which they were represented in texts in different languages and increasingly convinced that they held important clues to the semantic intentions of authors, clues that were likely to be of particular importance to translators. When, therefore, I had an opportunity to follow up on this emerging interest as part of a PhD programme supervised by two staff members with a particular research interest in inter-propositional relations, I was determined to proceed, particularly as there was the possibility of combining research with my ongoing commitment to producing translations into *te reo Māori* of works of potential interest and/or significance to Māori.

1.5 Overall approach to the research

The research reported here is conducted within the context of a Kaupapa Māori approach as outlined, in particular, by Smith (2012), that is, it is Māori-centred and Māori-focused, being underpinned by Māori cultural, epistemological and metaphysical foundations and conducted by a Māori researcher. While the research has implications for translation generally, it is intended primarily to be of benefit to Māori translators and, by implication, takes as a given the importance of ensuring the survival of *te reo Māori* as a vehicle for the retention and expansion of Māori knowledge and artistic expression as well as day-to-day communication (Smith, 2003, p. 11).

Early approaches to translation in Europe had their origins in hermeneutics, which involved the *interpretation* of texts (especially of literary and biblical ones), and is often considered to have a mythological association with the Greek god Hermes, the mediator between the gods and human beings, who was considered to be both the bearer of knowledge and understanding and a thief and liar (Hoy, 1978, p. 1). Hence, the title of one of my articles - "*Traittore*; *Traduttore*: Cultural integrity

and translation involving Māori and other indigenous languages" (Roa, 2004). In that article I explore the politics of translation from and into indigenous languages, indicating the need for a particular code of ethics grounded in indigenous perspectives that is intended as a protection against the ever-present danger of cultural betrayal. In this context, it is relevant to note that it is necessary, in translating and in conducting the research that underpins translation, to be conscious of the significance of Linda Tuhiwai Smith's (2012, p. 1) observation that "[t]he word . . . research is probably one of the dirtiest words in the indigenous world's vocabulary". Hence the critical importance, in dealing with texts of significance to Māori, of proceeding in a way that fully accommodates Māori ontological and epistemological perspectives, one that is guided by Kaupapa Māori theory. The processes involved are predicated on the assumption that research of relevance and significance to Māori should be conducted by Māori (Irwin, 1994, p. 27) in a way that is fully respectful of Māori knowledge, beliefs and cultural practices and should, first and foremost, aim to be of benefit to Māori. Such an approach is intrinsically counter-hegemonic (Smith, 2012, p. 191), involving “critique, resistance [and] struggle" (p. 187). It has an emancipatory agenda, the overall aim being to *change* rather than simply to attempt to *explain* social constructs.

Kaupapa Māori research-based practices take the validity and legitimacy of Māori worldviews and the critical importance of Māori language and culture as a given (Smith, 1992). Among the principles of a Kaupapa Māori approach to research as outlined by L. Smith (2012, p. 124) are working directly and respectfully with others (*Kanohi kitea*; *Aroha ki te tangata*; *Kaua e takahia te mana o te tangata*) and listening carefully to them (*Titiro, whakarongo . . . kōrero*) while adopting a cautious, humble and generous approach (*Kia tūpato*; *Kaua e māhaki; Manaaki ki te tangata*). While these principles are always of fundamental importance, they are arguably of particular significance in the case of research involving the translation of culturally embedded texts, something that necessarily requires both community involvement, often including the mentoring of elders (Irwin, 1994, p. 27), and permission (which may be withheld, often for reasons involving *tapu* (as discussed by Tipene, 2014, pp. 156, 245, 255)). Thus, for example, Roa (2003), in

undertaking the translation of a series of *mōteatea* (laments) for Ngāti Hauā,[7] worked under the guidance and supervision of a panel of Ngāti Hauā *kaumātua* (elders), with consultation and collaboration with those who owned the *mōteatea* being at the very core of the approach. Consultation is always, I believe, an essential aspect of the process involved in the translation of culturally embedded texts. The emphasis in the research reported here is, however, on one aspect of that process only (the aspect that involves inter-propositional relations).

All of the research I have conducted, and continue to conduct, some of which, as in the case of the research reported in this thesis, relates directly to translation, is intended to make a contribution to decolonization and self-determination. It is this that informs the overall approach adopted in all cases. However, decolonization and self-determination are critical aspects of social justice. It is within the context of this broader, more inclusive social justice agenda, one that involves communication and conflict resolution, that some of my research involving the translation of works that are of significance to other cultures has been conducted.

Translation is a frequently misunderstood activity which many assume, in line with the structural perspective that was so prevalent in linguistics in the early part of the 20th century, involves little more than decoding meanings that had been encoded in one language and then encoding them in another. The reality is, however, very different. As Roa (2003, p. 4) observes, translation is, in reality, "a vast and complex area which encompasses the study of language, culture, science, the arts, law, religion and spirituality, and, indeed, almost every area of human life and endeavour". Above all else, it involves cultural mediation. In this context, it is relevant to note that my research involves not only a Kaupapa Māori-informed approach but also one that is deeply embedded in the critical discourse theory of Laclau and Mouffe (1985). In particular, it has been informed by Mouffe's (2000, p.126) emphasis on the transformation of *antagonistic* disputes into *agonistic* ones (that is, the creation of new forms of hegemony based on the recognition and acknowledgment of the legitimacy of perspectives that differ from our own). It is this type of perspective that underpins the search for reconciliation that is at the

[7] An iwi from within the eastern Waikato Tainui region.

very heart of *Ko Aotearoa Tēnei* (Waitangi Tribunal, 2011), a Waitangi Tribunal report on a claim lodged in 1991 (WAI 262) relating to law and policy affecting Māori culture and identity. Fundamental to that report is its emphasis on the creation of a future characterized by understanding and genuinely equal partnership. Any such partnership must, inevitably, be informed by appropriate cultural mediation and must therefore be characterized by inter-cultural understanding, that is, by that respect for cultural differences that must underpin effective translation.

It is within the context of an approach that is informed by critical discourse theory generally and by Kaupapa Māori more specifically that the research methods employed in particular instances have been selected. Whereas many Western thinkers, such as, for example, Derrida (1967), appear to have abandoned any attempt to discover, and seek to represent the intentions of authors of source texts in their translations, it is simply not possible for indigenous translators to do so unless they also abandon a belief in the validity, integrity and contemporary relevance of the world views of their ancestors.

1.6 Overview of the research methods

The research reported here adopts a mixed methods approach. One aspect of the research is an attempt to determine what impact a short introduction to inter-propositional relations had on novice translators. In this part of the research (reported in *Chapter 3*), two groups of novice translators were given a two day course on inter-propositional relations and their signalling in English and *te reo Māori.* Before and after the course, they were given a pre-test which involved translating a number of text segments - some from *te reo Māori* into English and some from English into *te reo Māori.* The translations they produced before and after the course were then analyzed to determine the extent to which they were faithful to the signals of inter-propositional relations in the originals. Another aspect of the research involved translator cognition in the form of the use of self-reflective think-aloud protocols. In this case, I made recordings of my thoughts as I translated a number of texts from English into *te reo Māori*, later analyzing segments of these recordings in an attempt to track the impact of my understanding of inter-propositional relations on the final form of the translation.

In the relevant chapters (*Chapters 3 & 4*), details of the methods employed are provided.

1.7 Ethical considerations

The *University of Waikato* has a number of committees charged with ensuring that all research involving human subjects is conducted in a way that fully protects the interests of the research subjects, members of *Te Kāhui Manutāiko* (*The Research Ethics Committee*) of *Te Pua Wānanga ki te Ao* (*The School of Māori and Pacific Development*) having particular expertise in the ethical requirements of research involving Māori. In connection with the research reported in this thesis, a submission was made and approved by *Te Kāhui Manutāiko* for permission to conduct 2 two-day workshops on inter-propositional relations (the ethics approval documentation is included as *Appendix 1: Ethics approval*).

1.8 Overview of the thesis

A critical review of research-based literature on inter-propositional relations (*Chapter 2*) is followed by an account of a study involving the impact on novice translators of a short course on inter-propositional relations and their signalling in English and *te reo Māori* (*Chapter 3*). Next is a chapter in which the focus is on translator cognition. Here, the significance of an understanding of inter-propositional relations and their signalling is illustrated with reference to the interaction between a number of commissioned translations (from English into *te reo Māori*) and self-reflective think-aloud protocols (*Chapter 4*). The final chapter provides an overview of the research along with a discussion of its perceived strengths and limitations and an indication of some of the ways in which it contributes to research on translation generally and on translation involving *te reo Māori* in particular.

Chapter Two

Critical review of selected literature on inter-propositional relations

2.1 Introduction

In the 1970s, Beekman and Callow (1974) drew attention to the potential relevance of what they referred to as 'semantic relations' (referred to subsequently here as 'inter-propositional relations') to the theory and practice of translation, particularly translations, such as biblical translations, which aimed to capture as directly as possible what were considered to be the intended meanings of the original authors. Since that time, there has been an explosion of interest in inter-propositional relations in a wide range of academic disciplines. In spite of this, the potential relevance of inter-propositional relations remains largely unexplored by the vast majority of translation theorists.

I begin here by introducing and critically analysing Beekman and Callow's approach to inter-propositional relations and translation theory (*2.2*). This is followed by a critical review of selected publications on inter-propositional relational theory in which the focus is on the ways in which approaches to inter-propositional relations have changed over time (*2.3*). Next, the work of Beekman and Callow is revisited in the context of the wider exploration of inter-propositional relations (*2.4*).

2.2 Beekman and Callow (1974) and translation theory

In *Translating the Word of God*, Beekman and Callow (1974) engage a variety of problems faced by translators, their primary focus being on "the needs of translators of minority languages" (p.15). Central to their presentation is the argument that "what a translator needs is a detailed analysis of the *semantic structure* of the original text", noting that this involves "identifying the propositions themselves" and "analyzing the semantic relations between the propositions" (p. 268).

In this context, it is important to explore what is meant by the term 'proposition', a term that has been defined in a variety of different ways. According to Fillmore (1968, p. 23), a proposition is essentially an abstraction made up of ***a semantic predicator*** (an action, state or process) and ***one or more arguments*** that relate to it. Relationships between predicators and arguments are independent of mood, modality and temporal perspective. However, as Whaanga (2006, p. 8) notes, when Fillmore also defines a proposition as "a tenseless set of relationships involving verbs and nouns (and embedded sentences, if there are any)", he is making the fundamental error of redefining what is essentially an abstraction (the proposition) in terms of possible *encodings* or *realizations* of that abstraction.

Predicators are often linguistically encoded as verbs or verb groups and arguments are often encoded as nouns or noun groups. Thus, in *The boy saw the girl*, the predicator is encoded as the verb 'saw' and the arguments are encoded as the noun groups 'the boy' and 'the girl'. However, as Whaanga (2006, p. 16) indicates (with reference to Crombie, 1985a & b), predicators need not be encoded as nouns or noun groups even in English. Thus, in the sentence *John is in the cupboard*, Whaanga observes that what is predicated of John is not 'isness' but 'inness': "the encoded predicator is 'is in' (or, simply 'in') and the arguments are 'John' and 'cupboard'. The verb 'is' is, in effect, simply a place-holder that can carry tense. The fact that this is so is more evident when we consider an example from *te reo Māori*. This is because *te reo Māori* does not have any equivalent of the verb 'to be' in English. Thus, in *Kei roto a Hēmi i te kāpata*, the two arguments 'Hēmi' and 'kāpata' relate to the predicator which is 'kei roto'. Furthermore, As Crombie (1985, pp. 99-100) notes, the same predicator may sometimes be encoded in different forms (as in the case of *One meal suffices/ One meal is sufficient; Lucy flirts/ Lucy is flirtatious/ Lucy is a flirt*).

For the reasons outlined above, ***it is important to maintain a distinction between propositions and propositional encoding*** and, therefore, to avoid reference to parts of speech, clauses, etc. when defining the word 'proposition'. If propositions are defined strictly in terms of arguments and predicators, we are able to more readily accommodate discussion of different languages and also different structural realizations within the same language. Consider the following English

sentence: *His intervention caused her failure*. This English sentence, involving nominalization, is made up of a single clause with one verb ('caused') and two nouns ('intervention' and 'failure'). However, it involves two underlying propositions (*He intervened; She failed*) which are linked in a causative semantic relationship (i.e. *She failed because he intervened*).

Having discussed some of the issues surrounding the definition and use of the term 'proposition', the work of Beekman and Callow (1974) can now be discussed more meaningfully.

Beekman and Callow (1974) argue that the semantic structure of a text relates to the interaction among what they refer to as 'semantic units', 'statements', 'semantic paragraphs' and 'sections'. Their treatment of these concepts is discussed below.

A ***semantic unit*** is a grouping of concepts (Beekman & Callow, 1974, p. 272) which appears to be similar to the proposition as defined above. A ***statement*** is a grouping of propositions in which one is identified as central or nuclear. This is the 'main proposition' of the group, the other propositions being said to support it in various ways. A ***semantic paragraph*** is a group of statements with a central ***theme proposition***. That proposition may be a ***main proposition***, or it may have to be abstracted from several main propositions. ***Sections*** are groups of semantic paragraphs in which a central theme proposition is stated or from which it may be abstracted. Sections combine into larger units until the total ***discourse*** is reached. When the whole discourse has been analyzed, ***a final central proposition*** will represent the theme of the total discourse. *Figure 2.1* below (reprinted from Whaanga 2006, p.109), outlines Beekman and Callow's approach to semantic structure:

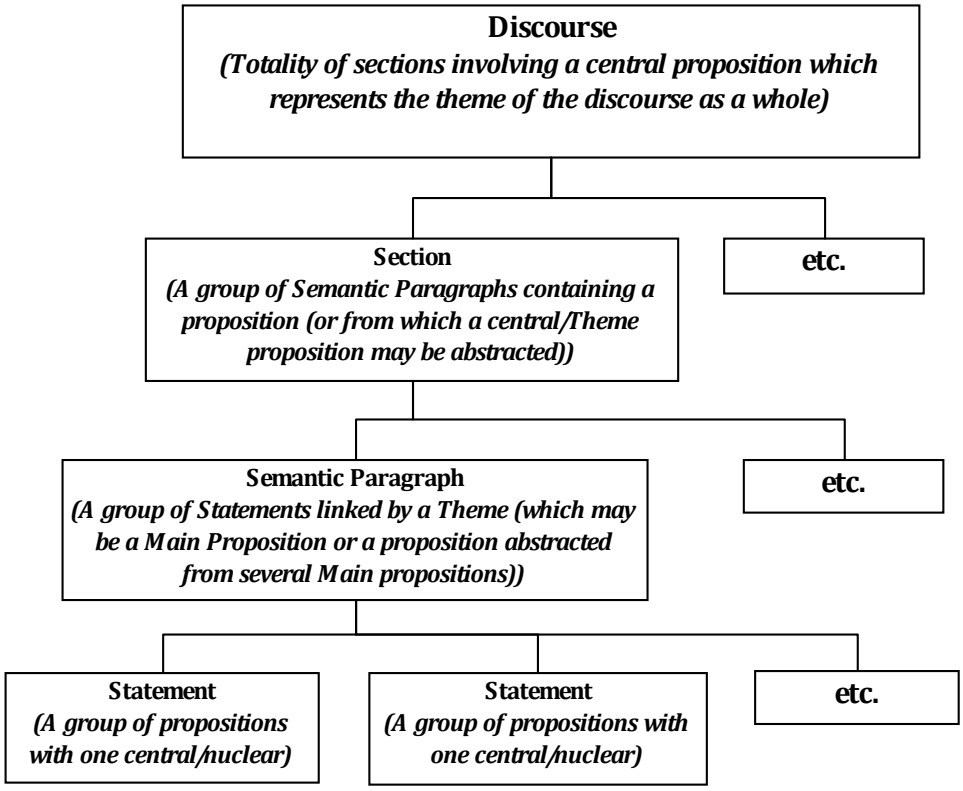

Figure 2.1: Structure of discourse*: Beekman & Callow (1974) – From Whaanga (2006, p.109)*

Each semantic unit is said to include a ***central proposition*** (encoded or derived) that is related to the central proposition of another semantic unit. A central proposition may relate to the central proposition of another semantic unit *of the same type*, or to the central proposition of a unit *at a higher level*. Where it relates to the central proposition of a higher-level unit, it is said to function in the same way as does the higher-level unit to which it relates.

Where a proposition is related to another proposition, we have a semantic relation/ relationship. Beekman and Callow (1974, p. 274) distinguish between relationships in which one of the propositions is in focus and the other is not (*SUPPORTING*), and relations in which propositions have equal focus (*ADDITION*), arguing that "these choices [affect] the grammatical form" (p. 284). *Table 2.1* below outlines the semantic relations of this type, referred to as 'conceptual relations, identified by Beekman and Callow.

Table 2.1: Conceptual relations *identified by Beekman and Callow (1974)*

ADDITION RELATIONS	*Chronological Sequence* *Simultaneity* *Alternation* *Conversational Exchanges* *Matched support*
SUPPORTING RELATIONS	*Manner* *Comparison* *Contrast* *Equivalence* *Generic-Specific* *Amplification-Contraction/Summary* *Reason-Result* *Means-Result* *Means-Purpose* *Condition-Consequence* *Concession-Contraexpectation* *Grounds-Conclusion* *Time* *Location* *Circumstance* *Identification* *Comment* *Content*

Beekman and Callow refer to the relations outlined above as 'conceptual', noting that they believe them to be based on a smaller set of what they refer to as 'perceptual relations' that is, "[relations] which can be perceived in the real world". Thus, they make a distinction between ***perceptual relations*** (which may be perceived in the real world) and ***conceptual relations*** (which can be expressed linguistically), the latter "[deriving] from the fact that a writer or speaker is not content simply to state perceptions of the real world". Instead, "deductions are made from what is perceived; hypotheses are put forward to explain what is perceived; statements are repeated for emphasis; some of the information is made prominent, some of it is not; some of it develops a train of thought" (Beekman & Callow, 1974, p. 288).

The ***perceptual relations***, as outlined by Beekman and Callow (p. 297) are listed in *Table 2.2*.

Table 2.2: Perceptual relations *as outlined by Beekman and Callow (1974)*

Temporal	*Sequence in time*	One event is perceived as following another.
	Simultaneity in Time	Two or more events are perceived as occurring at the same time.
	Alternatives	Two or more events are perceived as occurring at the same time.
	Differences	Two events or things or abstractions are perceived as different.
	Similarities	Two events or things or abstractions are perceived as the same or similar.

Beekman and Callow claim that propositions either develop or support semantic units. Propositions which develop semantic units are ***developmental propositions***. They are related to one another by ***addition*** and have equal rank semantically. Propositions which support semantic units are ***support propositions*** and are considered to be of unequal rank relative to the supported proposition and may be classified as performing one of the following functions: ***clarifying*** another proposition by explaining or highlighting it; ***arguing for*** another proposition by giving its logical antecedent or consequent; or ***orienting*** another proposition by giving its setting relative to time or space or other events (pp. 289-290). They propose four subsets of 'support propositions' (p. 290) as well as three other types of support involving a relationship between one proposition and part of another (see *Table 2.3).*

Table 2.3: Types of support relations*: Beekman & Callow (1974)*

Support by Argument	*Reason-Result* *Means-Result* *Means-Purpose* *Condition-Consequence* *Concession-Contraexpectation* *Grounds-Conclusion*
Support by Orientation	*Time* *Location* *Circumstance*
Support by Clarification (with proposition with distinct information)	*Manner* *Comparison* *Contrast*
Support by Clarification (with a proposition with similar information)	*Equivalence* *Generic-Specific* *Amplification-Contraction/Summary*
Support between a whole proposition and part of another one	*Identification* *Comment* *Content*

As Whaanga (2006, pp. 113-114) observes, "It is difficult to determine **(a)** how the set of perceptual relations proposed by Beekman and Callow (1974) was derived, and **(b)** whether any *specific* mapping between what are referred to as 'perceptual relations' and what are referred to as 'conceptual relations' is intended." Furthermore, "it is also difficult to determine why some relations are referred to in this model, and elsewhere, as 'additive' and others as 'supporting'" (p. 114). After all, relations may, or may not, be signalled, and the surface form in which relational members occurs may, or may not be grammatically subordinate. There seems little reason, therefore, to consider relations themselves, rather than their surface structure manifestations (which may vary), to be additive or supporting.[8] Even so, the fact remains that *the presence of semantic relations, their signalling and the grammatical encoding of the propositions that are relationally linked are clearly important signals to translators about the semantic intentions of authors and, therefore, may act as an important guide to translation.*

2.3 Changes and developments in approaches to inter-propositional relations

I shall refer here to a number of landmark publications in the area of inter-propositional relations, beginning with a semantically-based taxonomy proposed in the early 1970s by Ballard, Conrad and Longacre (1971a & b).

2.3.1 Ballard, Conrad and Longacre (1971a & b)

A theory of discourse, which included what are referred to here as inter-propositional relations, was developed by Longacre (1968) as part of a research project involving Philippine languages. It was further developed by Ballard, Conrad and Longacre (1971a & b) who were primarily interested in the Inibaloi language, a Philippine language belonging to the Austronesian language family. They proposed a framework in which there are two relational taxonomies – a 'deep taxonomy' (made up of real world relationships) and a 'surface taxonomy' (made up of language-encoded relationships that do not necessarily reflect in a direct 1:1 way the deep taxonomy). The relations found in different languages were described as being 'semi-universals' in that they were said to reflect a *universal deep structure taxonomy*.

[8] This will be discussed more fully in *section 2.4*.

Ballard, Conrad and Longacre (1971b) posited seven types of deep relations: *Conjoining*, *Paraphrase*, *Temporal*, *Implication*, *Alternation*, *Amplification*, and *Reporting* (pp. 111-114). Each of these deep relations involved sub-categorization at surface level. These sub-categories were specified in terms of the Inibaloi language. It is important to bear in mind, however, that it was not assumed that these sub-categories (essentially language-related surface relations) would be the same for all languages.

2.3.2 Longacre (1972)

On the basis of a major study conducted in Papua New Guinea, Longacre, using data from twenty-three languages and dialects, concluded that "there is a finite number of ways of combining clauses in inter-clausal relations in the deep structure, and . . . these encode into the surface grammar of sentences and paragraph units" (Longacre, 1972, p. 52). Whereas Ballard, Conrad and Longacre (1971b) had proposed seven types of deep relation, Longacre (1972) proposed eight, the difference being that the relational type referred to by Ballard, Conrad and Longacre (1971b) as *Amplification* is replaced by *Deixis* and *Illustration*, the final list being: *Conjoining*, *Paraphrase*, *Temporal*, *Implication*, *Alternation*, *Deixis*, *Reporting* and *Illustration.* These relational types (essentially deep relations) are, according to Longacre (1972), realized/ expressed in various different ways (as surface relations) in the languages of Papua New Guinea - see *Table 2.4* below.

Table 2.4: *Deep relations and surface varieties in the Papua New Guinea languages/ dialects examined by Longacre (1972)*

Deep Relations	**Varieties (surface relations) in the Papua New Guinea languages**		
	Variety	**Descriptions**	**Examples**
Conjoining	Coupling	Conjoining in which time is not relevant. Contrast can be involved, as can exception (a type of contrast) – but not necessarily.	He swims and plays tennis (p. 52). I'm not sleeping but John is (p. 54). Nobody spoke up except John (p. 56).
Author's Comment: Oddly, although contrast is included here, comparison in respect of similarity is included under the heading of *Illustration*			
Paraphrase	Equivalence	Repetition of information	He capitulated immediately; he surrendered on the spot (p. 57).
	Negated antonym	Involves correction.	It's white, not black (p. 58).
	Generic-Specific	Involves a general term and a more specific one following it.	He cooked it, he fried it in vegetable oil (p. 59).
	Specific-Generic	Involves a specific term and a more general one following it.	They dug up Assyrian ruins, they spent the season excavating (p. 59).
	Amplification	Involves repetition with addition	He went away, he went away two weeks ago (p. 60).
	Contraction	Involves repetition with informational deletion. The converse of Amplification	I won't go to see him, I just won't go (p. 60).
	Summary	A series of more specific lexical items followed by a general one.	John works at the saw mill; Jim at the repair shop; and Al at the print-shop – that's what they're doing (p. 61).
Author's Comment: As Whaanga (2006, p. 95) notes, the 'varieties' listed under the heading *Paraphrase* do not, in fact, seem (with one exception) to involve paraphrase at all. Thus, for example, to say that something is 'not white' is not to imply that it is necessarily 'black'.			
Temporal	Overlap	Events overlap in time.	He glanced back as he walked along (p. 63).
	Succession	Events occur one after another in time.	He put wood in the stove and then sat there for an hour (p. 64).

Table 2.4 (cont.): *Deep relations and surface varieties in the Papua New Guinea languages/ dialects examined by Longacre (1972)*

Deep Relations	**Varieties (surface relations) in the Papua New Guinea languages**		
	Variety	**Descriptions**	**Examples**
Implication: Conditionality	Hypotheticality	A hypothetical condition.	If he goes, I won't (p. 65).
	Contrafactuality	Contrafactual condition	If he had gone, I would have gone too (p. 66).
	Warning	A course of action is presented as highly favourable.	We shouldn't let our torches go out because if we let our torches go out we'll never find our way home (p. 67).
	With Universal Quantifier of Temporal Terms or Other Terms	Involves a universal quantifier	Whatever he did, it went wrong (p. 67).
	Contingency	Involves time and condition	I made sure that she was well, then I let her work in the garden (p. 68).
Author's Comment*: Warning* appears to involve two relations (e.g. reason and condition) and does not therefore appear to be an example of a different type of relation; *Universal Quantifier* appears to be simply a type of contingency that happens to have universal application; *Contingency* appears to involve two relations (condition and sequence).			
Implication: Frustration	Expectancy reversal	Involves the unexpected	I should have gone but didn't (p. 71).
	Mistaken Idea	Involves error	I thought it was a pushover, but it really wasn't (p. 72).
	Conflicting premises	Expectation overturned	Although she's attractive, she's sharp-tongued (p. 73).
	Comment: All three of the above are very similar, involving, in each case, a reversal of belief/ expectation		
Implication: Causation	Efficient cause	Involves a cause and an effect	You were afraid so you didn't go (p. 73).
	Final cause	Involves purpose	He took it in order to eat it (p. 73).
	Circumstance	A rather watered-down version of *Causation* (Longacre 1972, p. 73).	In that he is ill, we must be careful (p. 73).
	Comment: There appears to be no real difference between *Efficient Cause* and *Circumstance;* The three types of *Implication* appear to be sufficiently different to be different deep categories.		

Table 2.4 (cont.): *Deep relations and surface varieties in the Papua New Guinea languages/ dialects examined by Longacre (1972)*

Deep Relations	**Varieties (surface relations) in the Papua New Guinea languages**		
	Variety	**Descriptions**	**Examples**
Alternation	Exclusive disjunction	Involves choice between opposites	Either he'll come or he won't (p. 74).
	Inclusive disjunction	Involves choice that does not involve opposites	Either John will come, or Mary will come, or Sue will come (p. 74).
Deixis	Existence - predication	The existence of something is predicated and then a further prediction is made about it (p. 75).	There was a man named Amkidit; he was the one who showed the Spaniards the way up here (p. 75).
	Predication-equation	A prediction is made and then some term of the prediction is equated with something else (p. 76).	The Spanish picked him up on their way, and he was the one who guided them to this place (p. 76).
Author's Comment*:* As Whaanga (2006, p. 104) notes: "In the case of the varieties listed under the heading of *Deixis* (*Existence-Prediction*, *Prediction-Equation*), what we actually appear to have is an additive relation, a type of conjoining. In both cases, the second proposition expands on the content of the first in a way that does not involve comparison, choice, or cause/ effect".			
Reporting	Speech	Direct or indirect reporting of something said.	I said that he wasn't very alert (p. 76).
	Awareness	Indication of knowledge/ awareness.	I sensed that all was well (p. 76).
	Metalanguage	Essentially involves definition.	This is a *jata*, a bird of prey with a six-foot wing span (p. 77).
Author's Comment: *Metalanguage* may be better classified as a variety of *Coupling; Speech* and *Awareness* appear to be varieties of Generic-Specific(e.g. He said *something* – that something was . . .)			
Illustration	Comparison	Involves comparison of two things.	A pretty girl is like a melody (p. 77).
	Exemplification	Involves a universal set with an example.	Choose a good name, e.g. Michael (p. 77).
Author's Comment: As Whaanga (2006, p. 106) observes: "It is not immediately clear why *Comparison* is listed under the heading of '*Illustration*', while *Contrast* is listed under the heading of '*Conjoining*'. Nor is it clear why *Exemplification* is not treated as a type of non-contrastive Matching."			

As indicated in the comments included in the *Table* above, there are a number of areas in which the classification outlined appears to be problematic. Nevertheless, what is important so far as this work is concerned is that it set out a framework which other researchers could adopt, adapt or contest.

2.3.3 Hollenbach (1975)

Hollenbach (1975, pp.14-19) replaced Longacre's eight relational categories by five: *Temporal, Causal, Logical, Equivalence* and *N-Ary*.

Associated with the ***temporal* category** were six sub-categories, that is, *co-occurrence*, *simultaneous*, *circumstance-included event*, *antecedent-subsequent*, *beginning-post-span*, and *pre-span-end.* Essentially, however, what he proposed was a deep relational categorization similar to Longacre's temporal category but with Longacre's two main sub-categories (overlap and succession) being further sub-divided.

Hollenbach's (1975) ***causal category*** is sub-divided into five sub-categories: *Means-Purpose* (e.g. *He said that just to make you mad*); *Means-Result* (e.g. *He succeeded by working hard*); *Reason-Result* (e.g. *He failed by being lazy*); *Cause-Effect* (e.g. *Lulu left Fred because he kept sitting on her cat*); *Stimulus-Response* (e.g. *How is it going? Fine*). An examination of the examples he provided shows that there is no real difference between *Reason-Result* and *Cause-Effec*t in this case. Furthermore, *Stimulus-Response* is a relationship of a different type: a relationship between the act of questioning and the act of responding to questioning (rather than a relationship between propositions). Thus, we are left with *Reason-Result* (Longacre's *Efficient Cause*), *Means-Result* and *Means-Purpose* (Longacre's *Final Cause*) as varieties of causation.

Hollenbach's (1975) ***logical category*** is sub-divided into the following sub-categories: *Grounds-Implication* (e.g. *She must be sick, she is so pale*); *Condition – Consequence* (e.g. *If we hurry, we will not be late*); *Contrary-to-fact Condition – Contrary-to-fact Consequence* (e.g. *If you had thought ahead, we would not be in this fix*); and *Concession-Contraexpectation* (e.g. *Even if he comes, I will not let him in*). The last of these sub-categories can be seen to be directly related to Longacre's category of *Implication: Frustration*. The first two are related to Longacre's general category of *Implication: Frustration* and, within that category, to the sub-categories of *Hypotheticality* and *Contrafactuality.*

So far as the ***equivalence category*** is concerned, the sub-categories are *Greater-Lesser* (e.g. *Harry swims faster than Mortimer walks*); *Comparison* (e.g. *Harry looks like I feel*); *Generic-Specific* (e.g. *He is out fishing, probably trolling around the lake*); *Restatement* (e.g. *Stop immediately! I say, cease this instant*); *Positive-Negative* (e.g. *Malcolm stayed home. He never left the house*); and *Contrast* (e.g. *Jane wore a red coat, but Mary wore a blue one*). In fact, *Greater*-L*esser* and *Contrast* seem to be the same – they simply involve contrast. Furthermore *Positive-Negative* seems simply to be a form of Longacre's *Paraphrase* relation.

Hollenbach refers to the following as varieties of what he refers to as 'the N-Ary category': *Coordination* (e.g. *Jerry mowed the lawns, Suzie did the dishes, and I went to bed*); *Inclusive Alternation* (e.g. *Harry may know, or Eric may know, or Cecil may know*); and *Exclusive Alternation* (e.g. *He is here or he is there*). In fact, however, depending on context, the example of *Coordination he provides* could involve (a) contrast, (b) comparison or (c) simple addition. Assuming the last of these three possible interpretations, what we have is an example of the *Coupling* variety of Longacre's *Conjoining* relation. *Inclusive Alternation* and *Exclusive Alternation* are the same as *Inclusive Disjunction* and *Exclusive Disjunction* (varieties of the *Alternation* relation) in Longacre's representation of relations.

2.3.4 Grimes (1975)

Grimes (1975) refers to relations under the heading of *Rhetorical Structure* (pp. 207-229). He makes a distinction between what he refers to as 'lexical propositions' and 'rhetorical propositions', arguing that rhetorical propositions join lexical propositions or other rhetorical propositions together. Thus, 'although' (in, for example, *Although we were nearly out of milk, the children didn't complain*) involves, according to Grimes, the domination of two lexical propositions by a rhetorical one, the rhetorical one (signalled by 'although') establishing an adversative relation (pp. 207-208). In fact, however, 'although' is simply a signal of the nature of the relationship between the two propositions (one involving counter-expectation) and there is no need, or adequate rationale, for proposing that there are two types of proposition - lexical ones and rhetorical ones. It follows from this that Grimes' argument that there are three types of

rhetorical predicate is *also* open to challenge. The three types of rhetorical predicate that he proposes are: *paratactic* (where arguments are dominated in coordinate fashion), *hypotactic* (where one of the arguments is central and the other subordinate) and *neutral* (involving both paratactic and hypotactic forms) (p. 209). *What he appears to be responding to here is simply the fact that there are different types of surface structure, some of which are more likely to be associated with certain types of inter-propositional relations than others*.

2.3.5 Halliday and Hasan (1976)

Halliday and Hasan (1976) focus on the various ways in which sentences can be linked in English. They identify various types of 'cohesive tie': *grammatical* (involving reference, substitution, ellipsis and conjunction) and *lexical*, noting that cohesion is "expressed partly through . . . grammar and partly through . . . vocabulary" (p. 5). Clearly, the signalling of relationships through cohesive devices (such as the subordinating conjunction 'because' or the adjunct 'afterwards' in English) plays an important role in textual interpretation. Thus, for example, Haberlandt (1982), has demonstrated that reading times are faster where linguistic indicators of relations are present, and Traxler, Sanford, Aked and Moxey (1997) have shown that where short texts involving an inferential relation are preceded by an indicator of that relation, reading speed will be faster than where they are not. It is therefore important to attend, in discussing specific languages, to the resources they have for signalling relationships. *So far as the research reported here is concerned, the significance of the work of Halliday and Hasan (1976) is (a) its emphasis on the role of cohesion (which may play an important role in signposting interpropositional relations) in textual interpretation, and (b) the fact that the work almost certainly played a role in alerting other researchers to the impact of this on reading speed, something that is of some significance so far as translation is concerned.*

2.3.6 Van Dijk (1977) and Crombie (1984, 1985a & b, 1987)

Van Dijk (1977, p. 205) asserts that "[relations] between propositions cannot exhaustively be described in semantic terms alone". He argues that there are relationships that are semantic (that is, they can be determined on the basis of the meaning of the propositions) and relationships that are pragmatic (that is, they

involve inferencing). However, although this distinction is useful in one sense, it could be argued that all relationships involve inferencing and are, therefore, pragmatic. Thus, (Crombie, 1987, p.7, fn1) argues as follows:

> [Relations] might . . . be referred to as semantico-pragmatic . . . in that they are recovered by inferencing (see Urquhart, in Selinker, Tarone and Hanzeli, 1981; Clark and Haviland, in Freedle, 1977). Inferencing is based on the encoded propositions (the *text*) and world knowledge. . . . A relationship (such as *reason-result*) may, or may not be . . . indicated textually by, for example, the occurrence of a word such as 'because'. Furthermore, the establishment of a particular relationship between encoded propositions (e.g. between 'John cried' and 'Mary said she loved Bill') will normally involve additional assumptions (e.g. that John and Mary are related in a particular way), or the recovery of additional known information which will add to the propositional store which constitutes for the hearer/reader the discourse base (see Schank & Abelson, 1977). It will also involve the establishment of a chain of relations between these additional propositions and . . . the encoded propositions which then constitute the discourse relational base. For example, in interpreting the relationship between 'John left the party early' and 'Mary's father was ill' as causative, one may add to the discourse base propositions such as for example, 'Mary is John's wife', 'Mary and John live in a particular place X', 'Mary's father lives in the place X' etc. This propositional enrichment will lead to a relational chain involving reason. . . . However, since it will not always be necessary, or indeed possible, to supply propositions among which such a relational chain may be established, hearers/readers must sometimes take on trust the fact that there *is* relevant information which would, if it were known to them, allow for the establishment of a relational chain. . . . *Thus, the lack of . . . intersubjectivity between speaker/writer and hearer/reader ensures that the discourse base and discourse relational base will rarely be exactly the same for both. Nevertheless, the text itself, together with the cues (including simple juxtaposition) which it provides for the implementation of those universal perceptual processes*

> *which establish relation, provides a base for the implementation of communicative assumptions. In particular, the textually encoded propositions provide the beginning and end-point of the relational process – the necessary conditions for its operation* (Italicisation added to emphasise Crombie's point).

In *Table 2.5* below, the specific relations proposed by Crombie (1984; 1985a & b and 1987) are grouped together with the three cognitive processes underlying them that she proposes. In *Tables 2.6, 2.7 & 2.8* below (adapted from Whaanga 2006, p. 178), examples of the relations Crombie (1985b) discusses are provided.

Table 2.5: *Cognitive processes and related inter-propositional relations (Crombie, 1984, 1985a & b, 1987)*

Cognitive processes	**Associative (involving comparison and contrast)**	**Logico-deductive (involving causation)**	**Tempero-contigual (involving time and space)**
Inter-propositional relations	*Simple Contrast* *Comparative Similarity* *Statement-Affirmation* *Statement-Denial* *Denial-Correction* *Concession-Contraexpectation* *Supplementary Alternation* *Contrastive Alternation* *Paraphrase* *Amplification*	*Condition-Consequence* *Means-Purpose* *Reason-Result* *Means-Result* *Grounds-Conclusion*	*Chronological Sequence* *Temporal Overlap* *Bonding*
	Note that *Reason-Result, Means-Result,* and *Grounds-Conclusion* are treated as sub-categories of the *General Causative* relation (p. 103).		

Table 2.6: *Associative relations, with examples from Crombie (1985b)*

Associative Relations	Examples	Notes
Simple Contrast	(i) Paris was a Trojan; Helen, a Greek (p. 19). (ii) Everyone, except Achilles, fought (p. 19).	One common realization of this relation involves the word *except*/*exception*. This type of realization is referred to as *Exception*
Simple Comparison/ Comparative Similarity	The princes were afraid and so were their followers (p. 19).	
Statement-Affirmation	(i) A: Achilles should resume the fight. (i) B: Absolutely/I agree/Quite so/Yes he should (p. 21). (ii) He said that Achilles should resume the fight and I agree (p. 21).	
Statement-Denial	A: Achilles was right. B: (No), he wasn't/ I deny that/ That's false/ On the contrary (p 21).	
Denial-Correction	He wasn't a soldier, he was a priest (p. 21).	
Concession-Contraexpectation	(i) Although the seeds were sown and nurtured, the plants failed to appear (p. 22). (ii) They intended to attack but they defended (p. 22).	
Supplementary Alternation	(i) Nobody insulted him or fought with him (p. 23).	
Contrastive Alternation	(i) Either Achilles fought, or he didn't (p. 23).	
Paraphrase	(i) Achilles began combat: he started to fight (p. 25). (ii) He's not good: he's bad (p. 25).	Although *Paraphrase* involving negated antonym in its realisation looks structurally similar to *Denial-Correction*, the difference is that the corrective substitute in the case of *Denial-Correction* is not an antonym of the negated word or expression which replaces it (p.25).
Amplification (including Term Specification, Predicate Specification and Term Exemplification)	Example of *Term Specification*: Paris seized someone. It was Helen (p. 26). Examples of *Predicate Specification:* (1) Priam knew that Hector was dead (Priam knew something: Hector was dead) (p. 26). (ii) He regretted what had happened (p. 26). (iii) He said, 'The truce is uneasy' (p. 26). Example of *Term Exemplification:* All long battles, the Trojan war, for example, have several reversals of fortune (p. 26).	One member of the relation amplifies the information in the other, providing a specific term as a substitute for a general one which may be implicit (p. 26). One member of the relation amplifies the information in the other by specifying the content of its semantic predicate. Direct or indirect reporting may be involved (p. 26). Here, a general term (or a word or phrase which is inclusive) is illustrated with reference to a particular (p. 26).

Table 2.7: *Logico-deductive relations, with examples from Crombie (1985b)*

Logico-deductive Relations	**Examples**	**Notes**
Condition-Consequence	(i) If Agamemnon confiscates Brises, (then) Achilles will withdraw (p. 20). (ii) Had Achilles fought, the Greeks would have won (p. 20). (iii) The leaders have to be given encouragement, before they'll fight/or they won't fight (p. 20).	• The consequence is dependent on an unrealisable condition or on a hypothetical contingency. The Causative member is hypothetical here (p. 20). • The relation of *Condition-Consequence* often co-occurs with *Means-Purpose* or *General Causative* (p. 20).
Means-Purpose	Agamemnon surrendered the girl in order to propitiate Apollo (p. 20).	• The purpose member outlines the action that is/was/will be undertaken with the *intention* of achieving a particular result (p. 20). • The Causative member has an *intended* effect (which need not be the actual one) (p. 19).
Reason-Result	Agamemnon was pleased because the princes fought (p. 20).	• The reason member (which very often follows the result member in English) gives a reason *why* a particular event came about (p. 20).
Means-Result	Agamemnon antagonized the priest by refusing the ransom (p. 20).	• Here, the means member states *how* a particular effect came or will come about (p. 20).
Grounds-Conclusion	The man is leading the Greek forces so/therefore/ I conclude that he must be Achilles (p. 20).	• Here, a deduction is drawn on the basis of some observation (p. 20).

Table 2.8: *Tempero-contigual relations, with examples from Crombie (1985b)*

Tempero-contigual Relations	**Examples**	**Notes**
Chronological sequence	(i) Paris seized Helen and left Greece (p. 18). (ii) He will seize Helen. Afterwards, he will leave Greece (p. 18). (iii) The thunderstorm followed the explosion (p. 18).	The relation need not be realised by propositions expressed in separate clauses. Two nouns or nominal groups representing embedded event propositions may be linked to a verb such as precede or follow (p. 18).
Temporal Overlap	(i) As he fled, Paris looked over his shoulder (p. 18). (ii) While fleeing, Paris looked over his shoulder (p. 18).	Links two events which overlap, either wholly or partly, in time (p. 18).
Bonding *(including Coupling, Statement-Exemplification and Statement-Exception)*	Example of *Coupling*: Achilles wore a robe and carried a weapon (p. 24). Example of *Statement-Exemplification*: Battle always leads to unnecessary savagery. Witness Achilles' treatment of the body of Hector (p. 24). Example of *Statement-Exception*: Generally the effects of our actions have few repercussions beyond our immediate environment. An exception to this was the way in which one misdemeanour by Paris resulted in the Trojan war (p. 24).	In the *Statement-Exemplification* variety, the first member provides a general statement and the second adds a proposition (or more than one proposition), which is presented as an exemplification of the general statement in the first member (p. 24). In the S*tatement-Exception* variety, the first member provides a general statement and the second adds a proposition (or more than one proposition), which is presented as an exception to the statement in the first member (p. 24).

2.3.7 Mann and Thompson (1986)

Mann and Thompson (1986) assert that relationships are themselves propositions, that, for example, two propositions may be linked by a further proposition such as *reason* or *sequence*. As Whaanga (2006, pp. 185-186) notes, this "results in . . . the prioritisation of one member of the relation over the other [i.e. that member that is named as a proposition in and of itself] and, as a result, the suppression/ loss of many of the insights that have motivated linguists to consider this area of research to be fundamental to an understanding of coherence" since "a fundamental characteristic of relations is that they are binary in nature". For this reason, there is no further discussion here of the proposals forwarded by Mann and Thompson.

2.3.8 Longacre (1996)

In reviewing his earlier work on discourse, Longacre (1996) argues that "notional structure [essentially 'deep' or 'perceptual' meanings] and surface structure [are] similar in broad outline" (p. 299), but that "whenever surface structure becomes well crystallized and marked, it may be thrown out of phase with . . . notional structure" (p. 13). There may, therefore, be differences (even quite significant ones) among languages in terms of the *mapping* of notional [deep; perceptual] and surface categories (p. 307). Longacre (1996) reorders, revises and expands on the taxonomy of deep structure interclausal relations he presented earlier, proposing eleven main relations (and an intersecting relation of *Frustration*). The main relations he proposes, along with examples in English (and the page numbers where they appear) are outlined in *Figure 2.2* below. The intersecting relation of *Frustration* is outlined in *Figure 2.3* below.

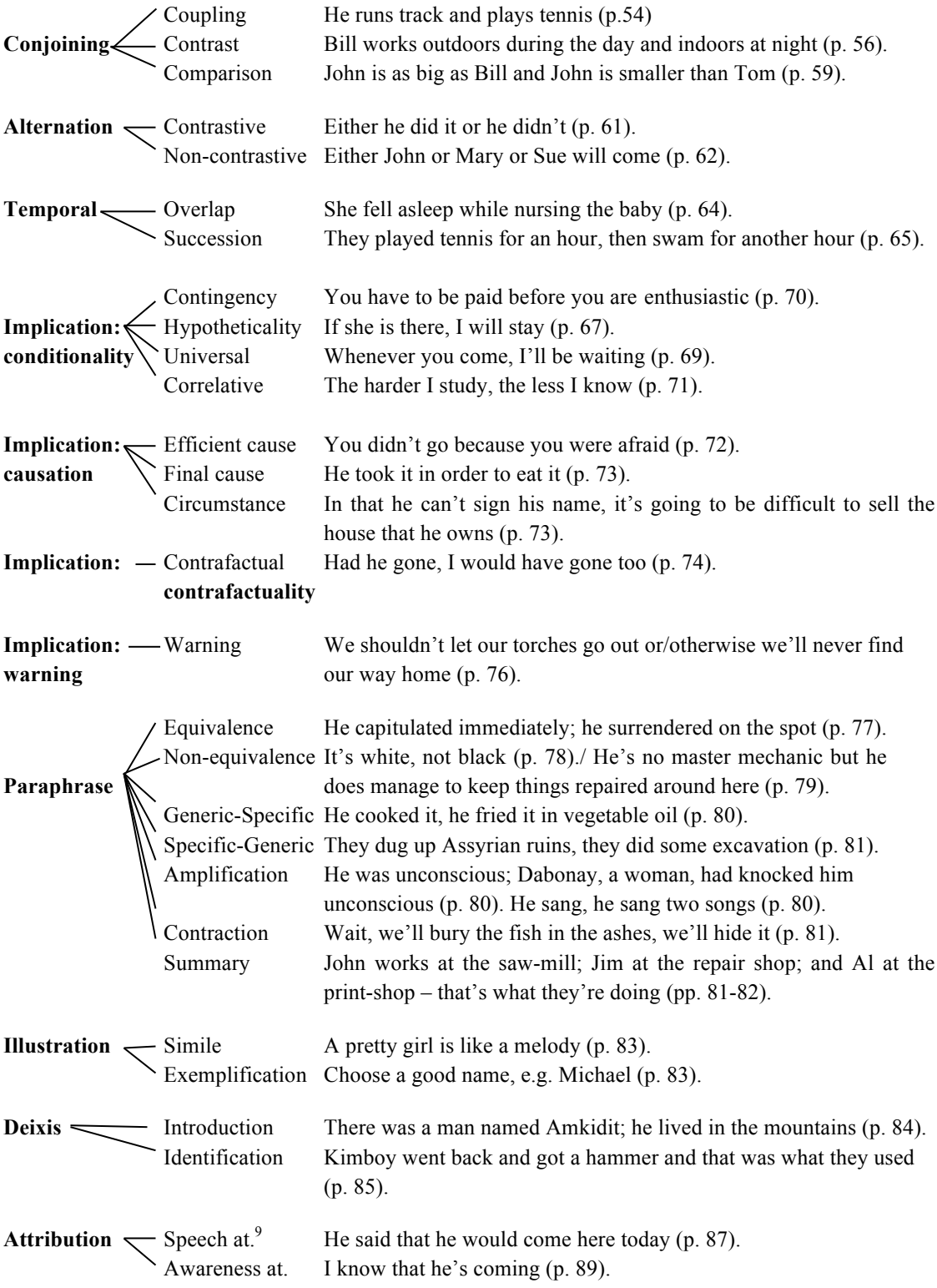

Figure 2.2: *Main inter-propositional relations, with examples (summary) - Longacre (1996)*

[9] At = attribution

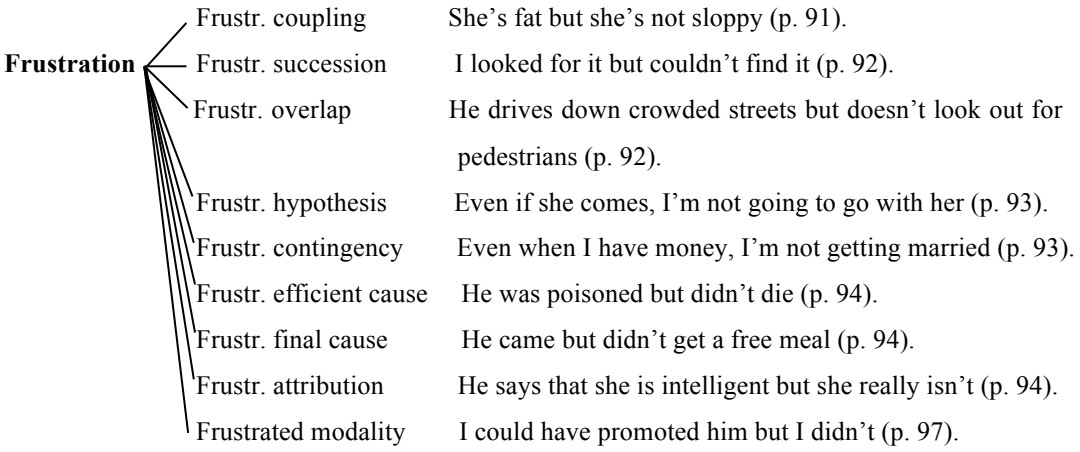

Figure 2.3: *The intersecting -propositional relation of Frustration, with examples (summary) - Longacre (1996)*

A number of issues arise in connection with Longacre's (1996) relational model. As in the case of his earlier model (Longacre, 1972), *Contrast* and *Comparison* are treated as varieties of *conjoining* although they appear to be very different in essence from *coupling* (which is simply additive).

Furthermore, whereas in the 1972 model, the difference between the two types of *Alternation* (then referred to as *Inclusive Disjunction* and *Exclusive Disjunction*) rested on the fact that one involved contrast and the other did not, the difference in the case of the 1996 model rests on the inclusion, in one case, of more than two alternatives. In fact, however, the critical difference would appear to be (as indicated in the earlier model), the contrastive or non-contrastive nature of the choices involved.

So far as the relation of *Implication* is concerned, there seems to be no *fundamental* difference among those listed under the heading of *Implication: Conditionality*. In each case, there is a *condition* and a *consequence*. Thus, the example provided in connection with what is referred to as *Contingency* could be paraphrased as: *(Only) if you are paid are you enthusiastic*. While there are differences in terms of emphasis, the underlying relation would appear to be the same. In the case of what is referred to as *Implication: Warning,* there appear to be two relations involved, the two combining to create what, in some contexts,

would be likely to be interpreted as having the illocutionary force[10] of a warning. An example provided is: *We shouldn't let our torches go out or/otherwise we'll never find our way home.* This could be paraphrased as: *If we let our torches go out* (condition), *we'll never find our way home* (consequence/ grounds) *so we shouldn't let them go out* (conclusion).

In the case of *Implication: Causation*, there seems to be no *fundamental* difference between *Efficient Cause* and *Circumstance,* the example of the latter provided above being paraphrasable as: *Because he can't sign his name, it's going to be difficult to sell the house that he owns*. Thus, both *Efficient Cause* and *Circumstance* are equivalent to the relation referred to by Crombie (1985a & b) as *Reason-Result* and *Final Cause* is equivalent to the relation she refers to as *Means-Purpose*.

So far as *Paraphrase* is concerned, there are further problems. There seems to be no logical reason to maintain a distinction between *Generic-Specific* and *Specific-Generic,* the difference seeming to rest only in the ordering of the encoded propositions, with both appearing to relate directly to the type of *Amplification* relation referred to by Crombie (1985a & b) as *Term Specification.* The first example of *Amplification* provided (*He was unconscious; Dabonay, a woman, had knocked him unconscious*) appears to involve reason and, therefore, to be a relation of *Efficient Cause (Reason-Result* inverted). On the other hand, the second example of *Amplification* provided (*He sang, he sang two songs*) appears to belong logically to the category of *Amplification: Term Specification* as outlined by Crombie (1985a & b), as do the examples of *Contraction* (*Wait, we'll bury the fish in the ashes, we'll hide it*) and *Summary* (*John works at the sawmill; Jim at the repair shop; and Al at the print-shop – that's what they're doing*), with, in these cases, a different ordering of propositional encodings. A similar situation holds in the case of the relation of *Attribution*, where both *Speech Attribution* (*He said . . .*) and *Awareness Attribution* (*I know . . .*) also appear, in relational terms, to be examples of *Amplification: Term Specification*. In the case of *Paraphrase* (*Non-equivalence*), the first example provided (*It's white, not black*) fits into the category of *Denial-Correction* (inverted) proposed by Crombie (1985a & b),

[10] For a discussion of illocutionary force, see for example Austin (1962)

whereas the second example (*He's no master mechanic but he does manage to keep things repaired around here*) appears to involve what Longacre refers to as *Frustration* (*Coupling*) and what Crombie refers to as *Concession-Contraexpectation*. In the case of *Illustration*, the first example (labelled *Simile*) is, in relational terms, an example, in Longacre's terms, of *Conjoining (Comparison)* or, in Crombie's terms, of *Simple Comparison.* The second example, on the other hand (labelled *Exemplification*) appears to be very different in relational terms. The examples of relation referred to as *Deixis* both appear to fit into Longacre's category of *Conjoining* (*Coupling*), referred to by Crombie as *Bonding*. Taking all of this into account yields a model very similar to that of Crombie as outlined above and that of Whaanga as outlined below.

2.3.9 Whaanga (2006 & 2007)

On the basis of a careful analysis and comparison of a wide range of proposals relating to inter-propositional relations, Whaanga (2006 & 2007) has proposed a model of inter-propositional relations that is very similar to that proposed by Crombie (1985a & b). In that model there are four underlying cognitive process types: *temporal, causal*, *associative* and *additive.* The last of these process types is associated with the single inter-propositional relationship of *Bonding*. As Whaanga (2007, p. 57) observes:

> The four-way classification in terms of relational types was formulated from the tripartite cognitive process categorical distinction proposed by Crombie (1985a, 1985b, 1987) plus the addition of one further category – *Additive*. The addition of the *Additive* category is based on the fact that there is a need to acknowledge the existence of relationships that do not involve time, cause and effect or the matching of propositions in terms of comparison, contrast or choice.

Whaanga includes two relations within the temporal category – *Temporal Sequence* and *Temporal Overlap.* Within the *causal* category, he includes *Grounds-Conclusion, Reason-Result, Means-Result, Means-Purpose, Condition-Consequence* and *Concession-Contraexpectation*. The *associative* category is divided into two main sub-categories – *Matching Contrast* and *Matching*

Compatibility. The first sub-category (*Matching Contrast*) includes the following relations: *Simple Contrast; Statement-Denial; Denial-Correction* and *Exception*; the second (*Matching Compatibility*) includes: *Simple Comparison; Paraphrase; Statement-Affirmation* and *Exemplification*. *Table 2.9* below (from Whaanga, 2007, p. 58).

***Table 2.9: Whaanga (2007)** – Classification of inter-propositional relations*

Relational Types	**Further categorisation of relational type**	**Relational varieties**	**Definitions**	**Examples in English**
Temporal	Temporal	*Temporal Sequence*	Involves chronologically sequenced event propositions.	*He tidied up and then left the building site.*
		Temporal Overlap	Involves temporarily overlapping event propositions.	*As he was measuring the site, he slipped on the wet grass.*
Additive	Bonding	*Bonding* (including *Rhetorical Coupling*)	Involves non-comparative, non-contrastive, non-elective, non-causative propositional addition.	*He was wearing a rain cape and carrying a torch.*
Causal	Causality	*Reason-Result*	Involves the reason for a particular outcome.	*She built a new fence because the old one was damaged.*
		Grounds-Conclusion	Involves an outcome based on inference rather than observation.	*He was in charge of the project so he must have been the one who made the final decision.*
		Means-Result	Involves the means of achieving a particular outcome.	*By nailing the letter box to the fence, she was able to make it more secure.*
		Means-Purpose	Involves an action and its intended outcome.	*He added concrete to the mix in order to make it stronger.*
	Conditionality	*Realisable Condition*	Involves an outcome that is contingent on a realisable condition.	*If he leaves now, he'll get there in time for the meeting.*
		Unrealisable Condition	Involves an outcome that is contingent on an unrealisable condition.	*If it had been built differently, it wouldn't have collapsed.*
	Concession	*Concession-Contraexpectation*	Involves an actual effect which is contingent on the blockage or denial of a usually anticipated effect.	*Although both the design and the building were excellent, the client complained.*

Table 2.9: Whaanga (2007) (cont.) *– Classification of inter-propositional relations*

Relational Types	Further categorisation of relational type	Relational varieties	Definitions	Examples in English
Associative	Matching Compatibility	*Paraphrase*	Involves equivalence of propositional content.	*He began combat; he started to fight.*
		Statement-Affirmation	Involves affirmation of the truth or validity of the content of a proposition.	*He said that the explosion caused the collapse and I agree.*
		Simple Comparison	Involves comparison in respect of similarity.	*The leaders were afraid and so were their followers.*
		Exemplification	Involves an example of a general statement.	*Economic superiority does not guarantee victory. The defeat of the USA in the Vietnam war is just one example.*
	Matching Contrast	*Simple Contrast*	Involves comparison in respect of difference.	*One structure was weak; the other was strong.*
		Statement-Denial	Involves denial of the truth or validity of a proposition.	*He said that the explosion caused the collapse but I disagree.*
		Denial-Correction	Involves the correction of some aspect of propositional content.	*It wasn't the heat that caused the cracks; it was the constant pressure of water.*
		Exception	Involves a general statement and an exception.	*All of the buildings leak except the one built by my company.*
	Alternation	*Supplementary Alternation*	Involves a choice among non-contrasting alternatives.	*Nobody ordered the bricks or bought the roofing felt.*
		Contrastive Alternation	Involves a choice between/among contrasting alternatives.	*It will either survive the storm or it won't.*

Whaanga (2006; 2007) explored these relations in terms of realization (signalling and encoding) in *te reo Māori* with reference to (a) a segment of a corpus of texts written by Sir Apirana Ngata and Tīmoti Kāretu that were included in research on genre and text-type in *te reo Māori* conducted by Houia-Roberts (2003; 2004a & b) and (b) the analysis, in terms of inter-propositional relations, of a further, more

disparate, corpus of texts by Houia (2001a & b) supplemented by examples provided by Houia that were based on his intuitions as a native speaker of *te reo Māori* from Ngāti Porou[11]. On the basis of his analysis, Whaanga (2006; 2007) provided examples of relational signalling and encoding in te reo Māori (see *Appendix 2: Relational encoding and signalling in te reo Māori* as outlined in Whaanga (2007) in which the following code is used to indicate the authorship of the examples provided - N.G. = Apirana Ngata; T.K. = Tīmoti Kāretu; R.K. = Reweti Kōhere; W.H. = Waldo Houia.). A brief outline of Whaanga's analysis of relational signalling in *te reo Māori* is provided in *Tables 2.10 - 2.13* below (in which there are no examples of signalling of the *Paraphrase* relation as there were none in Whaanga's corpus). It should be noted that, as in the case of all other languages so far analyzed in relational terms, some of the relational signals are ambiguous and some are unsignalled.

Table 2.10: *The signalling of Temporal relations in te reo Māori*

Relation	**Type of signalling**	**Signals - Examples**
Temporal sequence	Subordinating conjunction	*nā wai (nā wai); kātahi ka; tae noa atu; kia . . . rawa; nō muri; i mua i; ana; i runga tonu*
	Sentence conjunct	*ā; i taua wā*
	Time reference + substitution	*hei muri i tēnā*
	Preposition + noun + locative + particle	*i paku muri mai*
	Preposition + locative + particle	*i muri tonu*
	Adverb	*anō*
	Verb	*oti; mutu*
Temporal overlap	Co-ordinating conjunction	*me; ā*
	Subordinating conjunction	*kei . . . ana*
	TAM (tense/aspect marker) + TAM	*e . . . ana . . . ka*
	Preposition + TAM	*i . . . ka*
	Phrasal co-ordinating conjunction + TAM	*i te . . . ka*

[11] Tribal grouping from the East Coast of New Zealand's North Island

Table 2.11: *The signalling of Associative relations in te reo Māori*

Relation	Type of signalling	Signals - Examples
Statement-Affirmation	Co-ordinating conjunction + verb	*ā . . . whakaae*
Simple comparison	Verbal substitution plus adverb	*I pērā anō hoki . . .*
	Verbal substitution plus manner particle	*pērā tonu*
	Co-ordinating conjunction + nominal/ verbal/ adverbial/ adjectival substitute + (adverb)	*ā . . . pēnei anō*
	Verbal substitution plus adverb	*pērā anō hoki*
	Verbal substitution plus manner particle	*pērā tonu*
	Co-ordinating conjunction + nominal/ verbal/ adverbial/ adjectival substitute + (adverb	*ā . . . pēnei anō*
	Nominal/ verbal/ adverbial/ adjectival substitute and/ or ellipsis	*pēnei anō*
Exemplification	Nominal substitute	*pēnei; pēnei . . . pēnā*
	Preposition	*inā koa*
Simple contrast	Verb	*rite*
	Negator + verbal substitute	*kāore . . . pērā*
	Repetition and replacement (with substitution and/ or ellipsis)	*he X ia; he Y ia; piri ngahuru . . . taha raumati*
Statement-Denial	Idiomatic denial	*engari mō tēnā*
Denial-Correction	Negator plus a co-ordinating conjunction	*kāore . . . engari*
	Co-ordinating conjunction plus a negator	*engari . . . tē; kāhore . . . heoi anō*
	Quasi-coordinator	*i te*
	Repetition/ replacement (with negator in one member)	*ehara + repetition and replacement*
Exception	Preposition (complex)	*i tua mai*
	Subordinating conjunction	*hāunga*
General-Particular	Verb of speech or thought plus content specification	*tonoa . . . + content specification; whakapono . . . + content specification; kiia . . . + content specification; mōhio + content specification*
	General noun followed by content specification	*hunga* + content specification
	Co-ordinating conjunction	*heoi anō*
	Noun (question) + interrogative form	*pātai . . . he aha kē ia*
	Structural repetition with replacement	*e rua ōna āhua . . . ko ngā kōrero . . . ko ngā kōrero*
Supplementary Alternation	Co-ordinating conjunction	*rānei*
Contrastive Alternation	Co-ordinating conjunction	*rānei . . . rānei*

Table 2.12: *The signalling of Causal relations in te reo Māori*

Relation	Type of signalling	Signals - Examples
Reason-Result	Subordinating conjunction	*nā te mea; i te mea; nō te mea; nā reira; nō reira; inā*
	Noun	*take*
	Complex prepositions	*i runga; mō runga; nā runga*
	Prepositions	*mō; nā; i*
	Causative prefix	*whaka-*
	He-fronting	*he . . . nō*
Grounds-Conclusion	Subordinating conjunction	*i te mea; nā reira*
	Sentence conjunct	*kāti; nō reira;*
	Preposition	*hei*
Means-Result	Subordinating conjunction	*me te aha*
	Preposition	*mā*
Means-Purpose	Subordinating conjunction	*kia*
	Correlative co-ordinating conjunction	*kia . . . ai*
	Subjunctive TAM marker	*kia*
	Preposition	*kei: hei*
	Determiner	*hei*
Realisable condition	Subordinating conjunction	*ki te; mēnā; mehemea; inā; mā*
Unrealisable condition	Subordinating conjunction	*me mea; kei*
Concession-Contraexpectation	Subordinating conjunction	*ahakoa; engari; otirā*
	Coordinating conjunction	*engari*
	Phrasal coordinator	*ahakoa ōku ake whakaaro*

Table 2.13: *The signalling of the Additive relation in te reo Māori*

Relation	Type of signalling	Signals - Examples
Bonding	Co-ordinating conjunction	*me; ā*
	Subordinating conjunction	*waihoki*
	Structural repetition with replacement	*i . . .ai . . . i . . .ai; ko . . . ko*
	Sentence conjunct	*otirā*
	Sentence adjunct	*i tua atu*
	Adverb	*hoki*
	Verb + directional particle + adverb	*tae atu hoki*

As Whaanga (2007, p. 72) notes, there are a number of issues that are highlighted by the analysis. These include:

(1) The fact that certain items that indicate the presence of signals that are multi-functional, that is, they occur in the context of more than one relationship;
(2) The fact that the signalling of relationships involves so many aspects of grammar and lexis.

In connection with (1) and (2) above, he makes the following observations (p.72):

> In relation to (1) above it is interesting to note that certain items (such as, for example, *engari*) tend to be indicative of a *type* of relationship (e.g., a contrastive relationship) rather than a *specific* relationship. Thus, for example, both *engari* and *ahakoa* may occur in the context of *Concession-Contraexpectation*. However, whereas *ahakoa* appears to operate as a specific signal of concession, *engari* operates more generally as a 'signpost', an indication of the general type of relationship involved.
>
> In relation to (2) above, it is interesting to note that the *reason* member of a *Reason-Result* relation may be signalled by a subordinating conjunction (e.g., *nā te mea* 'because'), a noun (e.g., *take* 'reason'), a complex preposition (e.g., *i runga* 'because') or a causative prefix (e.g., *whaka-*).

These observations raise a further issue of critical importance. As Longacre (1996, p. 2) notes, relationships of the type that are in focus here are not language specific but belong to the general notional structure of language and are, furthermore, while being independent of particular texts and the particular referential content structure of any given language, nevertheless often marked in the surface structure of particular languages in both lexical and grammatical ways. However, the extent and variety of that marking varies from language to language and context to context, with some languages having developed more extensive resources for their marking than do others:

> [Looking] at the structure of such a language as English, we note . . . a built-in metalanguage [relating to, for example,] succession, simultaneity .

> . . coupling, contrast, alternation. In English these various relations are associated with such surface structure conjunctions as *and then, while, and, but* and *or* respectively. Nevertheless, corresponding with the preceding conjunctions are such expressions as *precede/ follow, be simultaneous with, be coupled with, contrast with,* and *alternate/ be mutually exclusive with*. Thus we can say not only *John went downtown and then bought a hamburger*, but we can say *John's buying a hamburger followed his going downtown*. We can say *I spent an hour at the library while my wife shopped*, or we can say *My spending an hour at the library was simultaneous with my wife's shopping*. . . . In all these cases, English shows a great versatility of built-in metalanguage along with a sweeping capacity for nominalizing verbs and whole clauses. . . . [but] such languages as Trique, in fact the whole Otomanguean stock in Mesoamerica and many languages of surrounding stocks as well, simply have no such broad capacity for nominalization and no built-in metalanguage predicates of the sort which we have just illustrated for English. Nor is this just simply a limitation characteristic of a group of languages of Mesoamerica. *In fact, on a global scale it may be the Indo-European languages which are unusual in allowing such a wealth of nominalization with built-in predicates to express relations of this sort* (emphasis added).

Thus, Halliday and Hasan (1976), while focusing on the ways in which relations are signalled in English, note that "[the] concept of cohesion is a semantic one" that occurs where "the INTERPRETATION of some element in the discourse is dependent on that of another" (p.4), adding that "we are often prepared to recognize the presence of a relation . . . . even when it is not expressed overtly at all" (p. 229).

2.4 Revisiting Beekman and Callow's approach to inter-propositional relations

As should be evident from the discussion of inter-propositional relations thus far, inter-propositional relations are relevant to translation, irrespective of the type of translation involved. It is clearly important, therefore, to understand not only the

relations themselves, but also the ways in which they can be signalled and signposted in both the source language and the target language. However, there are, as indicated in *section 2* above, some problems in relation to the work of Beekman and Callow (1974) that would impact on any attempt to apply it directly in the context of translation. In particular, there is a problem associated with their assertion that propositions either *develop* semantic units ('developmental propositions') or *support* semantic units ('support propositions'), the latter being of unequal rank and serving to *clarify*, *argue for* or *orient* other propositions (pp. 289-90). In fact, propositions (which are abstract, theoretical units) do neither - although relationships between *encoded* propositions (clauses, sentences, nominalizations) may be expressed in a number of different ways, some of which involve grammatical subordination, some of which do not.

There are two unfortunate effects of Beekman and Callow's claim that propositions themselves may be developmental or supporting. The first is that they actually propose two sets of propositions (developmental ones and supporting ones) as well as a set of relationships that are said to relate whole propositions to parts or segments of other propositions. This effectively involves a confusion between propositions and the encoding of propositions and between meaning and form and introduces unnecessary redundancy into their model. It also leads to a number of logical problems. Thus, for example, *Chronological Sequence* is said to be an *addition* relation although it is possible to express this relation in a construction that involves *subordination* (e.g. *Having eaten the food, they left*). Similarly, *Reason-Result,* which is presented as a supporting relation, can be expressed in two independent clauses (e.g. *He felt ill. He decided to leave early*.). Thus, although Beekman and Callow made a major contribution by indicating the significance of inter-propositional relations to translation theory and practice, it is not necessarily the case that the model they proposed is the most useful one. In this case, the model proposed by Whaanga (2006; 2007) and developed on the basis of a comparative study of the other main models available is the one used here. This model has, of course, the additional advantage of having been being already applied in the context of an analysis of a corpus of texts written in *te reo Māori.*

Chapter Three

Reporting on the impact on the translations of novice translators of a workshop on inter-propositional relations

3.1 Introduction

In this chapter, I report on a study in which 13 novice translators, all of whom were students of *te reo Māori*, were asked to translate, both before and after attending one of two two-day workshops on inter-propositional relations, a number of text segments from *te reo Māori* into English and from English into *te reo Māori*. The overall aim of the study was to determine whether, and, if so, to what extent and in what ways, the translations produced after attending the workshop differed from those produced before attending it.

3.2 Background to the study

3.2.1 The participants

All of the workshop participants were volunteers and none had already been introduced to the concept of inter-propositional relations. In **Workshop 1,** there were 4 participants, all of whom completed the workshop. All of them were enrolled in a post-graduate-level interpreting and translation course (*Te Tītohu Whakamāori*) run through *Te Pua Wānanga ki te Ao* (the School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato). In **Workshop 2**, there were 9 participants 7 of whom completed the workshop). Each of them had recently completed a major in *te reo Māori* in the *Tohu Paetahi* programme, a Māori language immersion programme run through *Te Pua Wānanga ki te Ao* at *Te Whare Wānanga o Waikato.*

3.2.1.1 Participants in Workshop 1

The four (4) participants in **Workshop 1** were enrolled as students in one of the four papers (*Theory and Ethics of Translation*) that make up *Te Tītohu Whakamāori,* a post-graduate Diploma programme in interpreting and translation run through *Te Pua Wānanga ki te Ao* at *Te Whare Wānanga o Waikato*.

3.2.1.2 Participants in Workshop 2

All of the participants in **Workshop 2** were full-time undergraduate students who had recently completed a major in *te reo Māori* through the *Tohu Paetahi* programme. The *Tohu Paetahi* programme includes Māori language papers, each one taken over a four to six week period in a context in which the students are immersed in *te reo Māori* from 9.00a.m. to 3.00p.m. from Monday through Friday. Between each module, there is a two week break. There were two 'streams' in the programme at the time the workshop was held. The first stream (*Rehutai*) was intended for students who, on entry to the programme, were able to demonstrate an existing level of proficiency beyond pre-intermediate (that is, a level roughly equivalent to B1 or B2 of the *Common European Framework of Reference for Languages* (Council of Europe, 2001). The second stream (*Hukatai*) was intended for students with a level of proficiency somewhere between beginner and mid-intermediate (that is, a level roughly equivalent to A1 or A2 of the *Common European Framework of Reference for Languages*). To major in *te reo Māori*, *Rehutai* students needed to pass six papers in the language and *Hukatai* students needed to pass seven.

I approached the students just prior to completion of their major in *te reo Māori*, asking for volunteers to take part in the workshop and indicating that those intending to train as professional translators might have most to gain from it. Ten students responded, most of them (eight) from the *Hukatai* stream. Of the ten, one withdrew immediately after the briefing and another, having obtained holiday employment, did not return for the second day of the workshop. The timing of the workshop (held in November) was problematic, with most participants actively seeking holiday employment and/or planning to return to their home districts.

3.2.2 The Workshops

The two-day workshops, which included a range of tasks, were designed in consultation with my PhD supervisors and run by them. Each was divided into two parts:

- an introduction to inter-propositional relations;

- the signalling of inter-propositional relations in English and *te reo Māori*.

In the first part, the participants were given an overview of some major developments in linguistics from the beginning of the 20th century onwards, the primary focus being on inter-propositional relations and the fact that they may, or may not be linguistically signalled, that signalling being of many different types both in different languages and in the same language. The focus in the second part was on the signalling of inter-propositional relations in English and *te reo Māori*. An overview of the workshop and the tasks included is attached as *Appendix 3*. The workshop did not include a translation component.

3.2.3 The pre-test and post-test

Participants were asked to undertake a task before the workshop began. That task involved translating seven text segments - four from English into *te reo Māori* and three from *te reo Māori* into English. The time available for them to do so was up to two hours. They were free to use dictionaries that were made available online. They were not made aware that they would be asked to do the same task again on completion of the workshop.

The text segments included in the pre-test and post-test were taken from Houia-Roberts (2003) who analysed, from the perspective of genre and text-type, a number of texts written by Sir Apirana Ngata (a prominent Parliamentarian, Māori scholar and statesman in the latter part of the 19th century and the early to mid-1900s) and Tīmoti Kāretu (Professor of Māori at the University of Waikato and Māori Language Commissioner in the second half of the 20th century).

The texts by Ngata were written in the first half of the twentieth century in order to keep his people informed of events and issues concerning Māori people as a whole. They are included in a collection edited by Kaa and Kaa (1996). Those by Kāretu were written during his time as Māori Language Commissioner and were published between 1996 and 1999 in *He Muka,* the quarterly journal of Te Taura Whiri i te Reo, The Māori Language Commission. They focus mainly on issues relating to the maintenance and revitalisation of *te reo Māori*.

In each case, Houia-Roberts analysed these texts from the perspective of inter-propositional relations and provided translations which were intended to be as close as possible to the originals. The English text segments included in the pre- and post-test are, with a few small changes, Houia-Roberts' translations of the originals with some small alterations in relation to punctuation and macronisation. Effectively, therefore, in translating these passages into *te reo Māori*, the participants are involved in a type of 'back translation'.

The passages for translation are outlined below. In each case, a table indicating Houia-Roberts' inter-propositional relational analysis (slightly adapted in some cases) follows the passage, with relational signals (where present) being highlighted in ***bold italic print*** in both the Māori text and its translation.

Passage 1: Translate from *te reo Māori* into English

He nui to mātou pouri i to mātou kitenga i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, engari kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, kaati kāore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. Kia tūpato.

(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.). From *Te Nūpepa o Te Aute* by Apirana Ngata (1899).

Table 3.1: *Inter-propositional relational analysis of segment of Te Nūpepa o Te Aute*

Logico-deductive relations	**Text segment**	**Associative relations**	**Tempero-contigual relations**
Reason-Result (inverted) *Reason-Result* (inverted)	He nui to mātou pouri ***i*** tō mātou ***kitenga*** i ētahi kupu kāore e tika kia perēhitia i roto i tētahi o ā tātou pepa Māori. (We were very disappointed ***when***[12] we saw a type of language that should not be printed appearing in one of our Māori papers.)		
	Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kāore pea i kitea e te etita. (This offensive language appeared in a letter sent to the paper ***but***[13] was evidently not seen by the editor.)	*Concession-Contraexpectation* *Concession-Contraexpectation*	
Grounds-Conclusion *Grounds-Conclusion*	E hoa mā, e kōrerotia ana ō tātou pepa e te wāhine, e te tamariki***, kaati*** kāore e tika ngā kōrero weriweri kia perēhitia. (Friends, our papers are being read by women and by children ***so***[14] it is not right that offensive language, such as this, should be printed.)		
Grounds-Conclusion *Grounds-Conclusion*	He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. Kia tūpato. (This is something that could incur a Government summons and could result in the imprisonment of those concerned. Be cautious.[15])		

Passage 2: Translate from English into *te reo Māori*

With things the way they are these days, the question is being heard as to what a kaumātua is and the reason for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, and even the stories. Is one a kaumātua because one has reached another generation, or are there some other criteria?

(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

[12] More typically acts as a signal of *Chronological Sequence*
[13] More typically acts as a signal of *Simple Contrast*
[14] Can signal *Reason-Result* or *Grounds-Conclusion*
[15] A juxtaposed instruction is most typically read as a *Conclusion* (i.e. On these grounds, I conclude that you should be . . .)

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?). From *Te Tau o ngā Kaumātua* by Tīmoti Kāretu (1998).

Table 3.2: *Inter-propositional relational analysis of segment of Te Tau o ngā Kaumātua*

Logico-deductive relation	**Text segment**	**Associative relations**	**Tempero-contigual relations**
Reason-Result } *Result* *Reason*	***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.	*Amplification (Term specification)*	*Bonding (Coupling)*
Reason-Result } *Result* *Reason*	(***With***[16] things the way they are these days, the question is being heard as to what a kaumātua (Māori elder) is ***and*** the ***reason*** for that question is that it is evident that within some tribes there are no kaumātua left.)	*Amplification (Term specification)*	*Bonding (Coupling)*
	Kua eke tātou ki te reanga pakeke kāore nei e mōhio ki te reo, ki ngā tikanga ***tae atu hoki*** ki ngā kōrero.		*Bonding (Rhetorical Coupling)*
	(We have reached the stage when elders have no knowledge of the language, the customs, and ***even***[17] the stories.)		*Bonding (Rhetorical Coupling)*
Result-Reason	E kaumātua noa ana ***nā te mea*** kua eke ki te karangatanga ahungarua nā te aha kē ia ***rānei***?	*Contrastive Alternation*	
Result-Reason	(Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?)	*Contrastive Alternation*	

[16] The preposition 'with' can operate in some contexts (such as this one) as a signal of *Reason*.
[17] The word 'even' here signals a special type of *Bonding* (*Coupling*) in which one of the items is more heavily emphasized than the other/s.

Passage 3: Translate from te reo Māori into English

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.

(Because this insulting phrase 'Māori are lazy' is very frequently used with 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.). From *Me Karo tēnei Taunu 'He Māngere te Māori'* by Apirana Ngata (Ngata, 1996b).

Table 3.3: *Inter-propositional relational analysis of segment of Me Karo tēnei Taunu 'He Māngere te Māori'*

Logico-deductive relations	**Text**	**Associative relations**	**Tempero-contigual relations**
Grounds-Conclusion	***I te mea*** kua eke nui ki runga i te iwi Māori tēnei kupu taunu, 'he māngere te Māori' ko te mahi tuatahi tonu mo to koutou rōpū, ***me*** ērā atu rōpū e whakatūria ana i roto i te rohe pōti o te Tairāwhiti a muri ake nei i runga i te kaupapa pēnei i ta koutou, he karo i tēnei kupu taunu. [18]	*Amplification (Term specification)*	*Bonding (Rhetorical Coupling)*
Grounds-Conclusion	***Because*** this insulting phrase 'Māori are lazy' is very frequently used with reference to Māori, the very first thing that needs to be done by your group, ***in fact***[19] by all similar groups likely to be established in the future within the electoral boundaries of Te Tairāwhiti, is to refute it.	*Amplification (Term specification)*	*Bonding (Rhetorical Coupling)*

[18] *Grounds-Conclusion* signalled in English by 'because' is similarly simply signalled by phrases like 'i te mea'. In comparison with 'nā te mea', the use of 'i' suggests a verbal phrasing rather than a nominal phrasing, signalling another type of relationship in the grounds which leads to the conclusion.

Along with the use of emphasizers such as 'nui' and 'tonu', I suggest that this also signals another relationship in the later bonding with 'me', not simply 'and' but requiring a stronger term like 'in fact'. Furthermore the context of political jargon with which the translator will have been most aware along with her in-depth knowledge of the norms of Sir Apirana Ngata's speech would have guided her to this wording.

[19] The phrase 'in fact' here signals a special type of *Bonding (Coupling)* in which one of the items is more heavily emphasized than the other/s.

Passage 4: Translate from English into te reo Māori

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 pātaitia e te rangatahi.

(The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua 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 kaumātua? The question should be left for the Māori people to answer, to examine, but it is a question frequently asked by the younger generation.). From *Te Tau o ngā Kaumātua* by Tīmoti Kāretu (1998b).

Table 3.4: *Inter-propositional relational analysis of second segment of Tau o te Kaumātua*

Logico-deductive relation	**Text segment**	**Associative relations**	**Tempero-contigual relations**
	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? (The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***or*** what must a person do to be recognized as a kaumātua.)	*Amplification (Term specification) Supplementary Alternation* *Amplification (Term specification) Supplementary Alternation*	
	Mēnā kua ahungarua te tangata ***engari*** e tino kūare ana ki ngā tikanga me ngā kōrero a te iwi, ka kaumātua tonu? (***If*** one has reached old age ***but*** has no knowledge about the customs, tribal stories, is one still regarded as a kaumātua?)	*Concession-Contraexpectation (with conditional first member)* *Concession-Contraexpectation (with conditional first member)*	
	Ko tēnei pātai me waiho anō mā ngā iwi tonu e whakautu, e whakatau ***engari*** he pātai e kaha ana te pātaitia e te rangatahi. (The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.)	*Contraexpectation-Concession* *Contraexpectation-Concession*	

Passage 5: Translate from te reo Māori into English

Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga engari waiho tērā āhua i roto i a koutou, e mōhio mai nā koutou ko au te tangata i whakapau i tōku kaha kia hoki mai ngā mahi tōtika a o tātau tipuna hei taonga ma tēnei whakatipuranga

(There are many things I could say regarding our Māoritanga (Māori culture) but I will leave that with all of you for you know that I was the one who expended my energy so that the works of our ancestors may be retained as a possession for future generations.). From *He kupu whakamutunga* by Apirana Ngata (Ngata, 1996a).

Table 3.5: *Inter-propositional relational analysis of He Kupu Whakamutunga*

Logico-deductive relation	**Text segment**	**Associative relations**	**Tempero-contigual relations**
Result- Reason Means- Purpose Result- Reason Means- Purpose	Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai nā koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a ō tātau tipuna hei taonga mā tēnei whakatipuranga.[20] **(**There are many things I could say regarding our Māoritanga (Māori culture) ***but*** I will leave that with all of you ***for*** you know that I was the one who expended my energy ***so that*** the works of our ancestors may be retained as a possession for future generations.)	Concession / Contraexpectation Amplification (Term specification) Concession ┐ └ Contraexpectation Amplification (Term specification)	

[20] 'Engari' is a straightforward translation of the contraexpectation, signalled in the English 'but' with the concession explained further in the preceding and following phrasings. This also signals a result, 'ēngari waiho tērā āhua'. However, the explicit signal of reason (i.e. 'for') is not explicit in the Māori. Rather, the pause signalled by the comma, and the context leave the reason in no doubt.

Passage 6: Translate from English into te reo Māori

Ko te momo tēnei e whakatupuria nuitia ana ki Aotearoa, a, kei te atetea e ia te nuinga o ērā atu momo. Ko tōna tinana, he pakari, he ora, he nui, ahakoa ki te whenua wai, ahakoa ki te whenua maroke: ahakoa ki te whenua whai kai, ahakoa ki te whenua iti te kai. He tinana nui tōna: he pai ngā kātua ki te whakawhānau kūao ki te rau hipi kātua o te kāhui. Ko tōna wūru, he māmā iho i to te Rikini, he taimaha ake i to te Hāwhe purere: he wūru utu nui, e tauwhainga ana ōna utu ki ō te hāwhe purere i ēnei tau e whitu kua taha ake nei ki te mākete o Ingarangi.

(This type of sheep (the Romney) is widely bred in New Zealand and is quite different from most other breeds. This sheep is strong. It is healthy and large whether it is farmed on land with water or land without water and it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy and produces a high percentage of lambs within the group. The wool weighs less than that of the Lincoln but more than that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price). From *Te Rōmene* by Apirana Ngata (Ngata, 1996c).

Table 3.6: *Inter-propositional relational analysis of section of Te Rōmene*

Logico-deductive relations	Text segment	Associative relations	Tempero-contigual relations
	Ko te momo tēnei e whakatupuria nuitia ana ki Aotearoa, ***a***, kei te atetea e ia te nuinga o ērā atu momo. (This type of sheep is widely bred in New Zealand ***and*** is quite different from most other breeds.)		*Bonding (Coupling)* *Bonding (Coupling)*
Condition-Consequence	Ko tōna tinana, he pakari, he ora, he nui, ***ahakoa*** ki te whenua wai, ***ahakoa*** ki te whenua maroke: *ahakoa* ki te whenua whai kai, ***ahakoa*** ki te whenua iti te kai.[21]	*Contrastive Alternation*	*Bonding (Coupling) (x3)* *Condition-Consequence*
Condition-Consequence	(This sheep is strong. It is healthy and large, ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive ***where***[22] the grass is lush *or* sparse.)	*Contrastive Alternation*	*Bonding (Coupling) (x3)* *Condition-Consequence*
	He tinana nui tōna: he pai ngā kātua ***ki te*** whakawhānau kūao ***ki te*** rau hipi kātua o te kāhui.[23]		
	(The sheep is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group.)	*Simple Contrast (x2)*	*Bonding (Coupling) (x4)*
	Ko tōna wūru, he māmā ***iho i to*** te Rikini, he taimaha ***ake i to*** te Hāwhe purere: he wūru utu nui, e tauwhainga ana ōna utu ki o te hāwhe purere i ēnei tau e whitu kua taha ake nei ki te mākete o Ingarangi.[24] (The wool weighs ***less than*** that of the Lincoln but is ***heavier than*** that of the Half-breed. The wool fetches a good price ***and*** the prices have competed well with the Half-breed in the British markets over the last seven years.)	*Simple Contrast (x2)*	*Bonding (Coupling) (x4)* *Bonding (Coupling)* *Bonding (Coupling)*

[21] Although 'ahakoa' is a straightforward equivalent of 'whether' as a signal of condition leading to a consequence there are a number of other signals in this phrasing. The repetition of 'ahakoa' signals 'whether ... or ...'. There is a third and a fourth repetition of 'ahakoa'. This further repetition signals a bonding, and a contrastive alternation, amplifying the description of the sheep's strengths. The condition-consequence sequence signalled in the Māori is reversed in the English, suggesting that the Māori emphasis is on the sheep's physicality; while the English emphasis is on the sheep itself. Indeed, the Māori does not specify 'sheep'; whereas the English begins with the word 'sheep'.

[22] 'Where' operates here to signal a universal conditional (e.g. 'wherever' - 'if certain conditions obtain')

[23] The repetition of 'ki te' is a common signal of bonding in Māori.

[24] *Simple Contrast* is reflected simply in the use in Māori of 'iho i tō' and ‘ake i tō', a bonding further signalled in the repetition of 'i tō'. Interestingly, the bonding signalled in 'and" in the second sentence in English is not in the Māori. I suggest that the English idiom requires that bonding where the Māori does not.

Passage 7: Translate from te reo Māori into English

Ahakoa 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.

(Nowhere else in the world is there a parrot larger than the New Zealand Kākāpō. It has a strong hooked beak like other parrot but the eyes are more like those of an owl. Another Pākehā name for this parrot is the owl parrot). From *Te Kākāpō (Strigops habroptilus)* by Tīmoti Kāretu (1998a).

Table 3.7: *Inter-propositional relational analysis of section of The Kākāpō*

Logico-deductive relations	**Text segment**	**Associative relations**	**Tempero-contigual relations**
	Ahakoa huri koe ki hea i te ao nei, kāore e kitea he kākā nui ake i te kākāpō o Aotearoa. [25]	*Amplification (Term Specification)*	
	(Nowhere else in the world is there a parrot larger than the New Zealand Kākāpō.)	*Amplification (Term Specification)*	
	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.[26]	*Comparative Similarity* *Concession-Contraexpectation*	*Bonding (Coupling)* *Bonding (Coupling)*
	(It has a strong hooked beak ***like*** other parrots ***but*** the eyes are more like those of an owl. *Another* Pākehā name for this parrot is owl-parrot.)	*Comparative Similarity* *Concession-Contraexpectation*	*Bonding (Coupling)* *Bonding (Coupling)*

[25] There is a signal in this phrasing of Amplification, in the type of parrot found in New Zealand in contrast to those found elsewhere. Interestingly, the English begins with the negative 'Nowhere' and a nominal phrase to demonstrate that specificity, the Māori with 'ahakoa' and a verbal phrase, i.e. "Wherever you may travel in the world ...'

[26] The signalling of the comparative similarity with 'like' in English is emphasised in the Māori with 'tonu' and 'katoa o ngā momo kākā.' *Concession-Contraexpectation* signalled in the Māori 'ēngari' is reflected simply in the use of 'but' in the English. Bonding is signalled in the Māori by 'tonu tētehi', and in the English's straightforward equivalent 'another'.

3.2.4 Inter-propositional relational analysis of the pre-and post-test translations

3.2.4.1 The pre- and post-test translations of Workshop Group 1: Students of *Te Tītohu Whakamāori*

As in the case of the translations by the *Te Tītohu Whakamāori* students, *Bonding* relations, except in the case of *Rhetorical Coupling*, are not referred to in the analysis. This is because there are many occasions on which it is appropriate to signal these relations in English when it is inappropriate to do so in Māori. Nor is any reference made to Amplification relations. This is because *Amplification*, particularly in the case of *Term Specification*, is generally unsignalled in both languages. The following *Tables* include the pre-workshop and post-workshop translations of the *Te Tītohu Whakamāori* participants with an overview of each participant.

Table 3.8: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 1 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou ***pouri i to mātou kitenga*** i ētahi kupu kaore e tika kia perēhitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perēhitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We were greatly saddened ***when we saw*** passages that were unfit to be printed in one of our Māori newspapers. These disparaging remarks were submitted in a letter, ***but*** perhaps were not seen by the editor. Friends, our newspapers are read by both women and children. ***Hence*** these disparaging remarks are unsuitable for print. This is an offence which could result in Government intervention resulting in the culprit being imprisoned. Be warned.	We were deeply saddened ***on seeing*** publications that were unfit to be published in one of our Māori newspapers. The insult was in a letter to the editor ***and*** may not have been seen by the editor. ***As*** our newspapers are read by both women and children, it is not right to publish such abusive texts. This is illegal and the culprit could be sentenced to prison. Be warned.
'***I***' plus the nominalisation '**kitenga**' is a straightforward temporal signal that is often translated by 'when'. In this case, however, the context indicates that it is also operating as a signal of a **Reason-Result** relation. In the pre-workshop translation, it is translated as *'when';* in the post-workshop one as *'on seeing'*. '**Engari**' (a general contrastive signal operating in this case in the context of **Concession-Contraexpectation**) is translated in the pre-workshop translation by '*but'*. However, the occurrence of 'and' rather than 'but' in the post-workshop translation is equally appropriate because the context makes the contrastive nature of the relationship clear. **Grounds-Conclusion**, signalled by '**kaati**' in the Māori text, features as '**hence**' in the pre-workshop translation. In the post-workshop translation, however, it is translated as 'as' (an equally appropriate representation). The final **Grounds-Conclusion** relation, signalled by '**kia tūpato**' in the Māori text, is clearly signaled in both translations by the juxtapossition of the injunction **'be warned**' and the preceding sentence.		

Table 3.9: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 1 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and ***the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***I roto i*** ngā āhuatanga tonu o ēnei rā, e rangona ai te pātai, he aha nei te kaumātua, ā, ***ko te kaupapa*** ia o taua pātai nā te mea e mārama ana te kite kua mimiti te puna kaumātua i roto i ētahi iwi. ***Kua kore noa*** ngā pakeke e mātau ana ki te reo, ki ngā tikanga, ***tae noa ake*** ki ngā pūrākau. Ka kīa ai te tangata he kaumātua ***nā tōna ekenga*** ki reanga kē atu, he kaupapa anō hoki ***rānei***?	***Kei te āhua anō*** o ngā āhuatanga o nāianei, kua puta te pātai, he aha ake nei tēnei mea te kaumātua, ā, ***ko te take*** o te pātai i pēnei ai nā te kitenga atu kua mimiti te puna kaumātua i roto i ētahi iwi. ***Kua tae ki te wā*** kua kore te kaumātua e mātau ana ki te reo, ngā tikanga, ***tae noa ake*** ki ngā pakiwaitara. E kīa ana te tangata he kaumātua ***i te mea*** kua eke ia ki te taumata pakeke, he āhuatanga anō hoki ***rānei***?
The first **Reason-Result** relation (‘**with**') is signalled in the pre-workshop translation by '***i roto i***' and in the post-workshop translation by '***kei te āhua anō***'. The second **Reason-Result** relation ('**the reason**') is signalled by ’***ko te kaupapa***’ in the pre-workshop translation and by ‘***ko te take´*** in the post-workshop translation The third ('**because**') **Reason-Result** relation is signalled by ‘***nā tōna ekenga’*** in the pre-workshop translation and by ‘***i te mea´*** in the post-workshop translation. The **Rhetorical Coupling** relation (‘***and even')*** is signalled by '**t**ae noa ake' in both cases.		

Table 3.10: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 1 (Passage 3)*

Passages for translation	**TTW1: Pre-workshop translation**	**TT2: Post-workshop translation**
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.	***Because of*** this branding that ‘the Māori are lazy’ has had huge impact on us, the first task for your group ***and others such like*** who will in future be established in the Eastern electoral district with a similar cause as yours is to circumvent this insult.	***Because*** the Māori have been branded as being ‘lazy’, the first task of your faction ***and other similar factions*** that will be formed within the Eastern electorate is to contradict this insult.
'Because of' is used grammatically incorrectly in the pre-workshop translation. Otherwise, the signalling is the same in both cases.		

Table 3.11: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 1 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	He rite tonu te pātai a te tangata, he aha, ki tā te tangata titiro ngā āhuatanga e kīa ai te tangata he kaumātua, he aha ***rānei*** ngā mahi me oti i te tangata kia kīa ai ia he kaumātua. ***Ahakoa*** kua eke te tangata ki te taipakeketanga, ***engari*** kāore tonu ia i te mōhio ki ngā tikanga, me ngā pūrākau a te iwi, he kaumātua tonu ia ki tā te tangata titiro? Me waiho mā te iwi Māori te pātai te whakautu me te aromatawai, ***engari***, he rite tonu te pātai a te rangatahi i te pātai nei.	He rite tonu te pātai a te tangata, he aha, ki tā te tangata titiro ngā āhuatanga e kīia ai te tangata he kaumātua, he aha ***rānei*** ngā mahi me oti i te tangata kia kīia ai ia he kaumātua. ***Ahakoa*** kua eke te tangata ki te taipakeketanga, ***engari*** kāore tonu ia i te mōhio ki ngā tikanga, me ngā pūrākau a te iwi, he kaumātua tonu ia ki tā te tangata titiro? Me waiho mā te iwi Māori te pātai te whakautu me te aromatawai, **engari**, he rite tonu te pātai a te rangatahi i te pātai nei.
The pre- and post- workshop translations are identical in this case. **Contrastive Alternation** ('***or***') **is** signalled in both by '***rānei***'**.** **The two Concession-Contraexpectation relations are signalled by** 'ahakoa . . . engari' which captures the overall sense of the relation but not the conditional nature of the first member.		

Table 3.12: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 1 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai ***nā*** koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a ō tātau tīpuna hei taonga mā tēnei whakatipuranga.	I do have much more to say with regard to our being Māori, ***but*** let that rest with you awhile, ***as*** you know, I have expended much energy ***to revive the*** valuable customs of our ancestors as heirlooms for this generation.	I have much to say with regard to our being Māori, ***but*** just hold that thought for now, ***as*** you know; I have expended much energy ***revitalizing*** the noble practices of our ancestors ***to benefit*** the current generation.
Signals of interpropositional relationships are clear in both translations. However in the post-workshop translation, the second **Means-Purpose** relationship has been presented as if it were Amplification: Term Specification and the **Means-Purpose** signalling has been moved, suggesting that the purpose was to benefit the current generation rather than to revitalise ancient practices.		

Table 3.13: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 1 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but*** more than that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	He mea whakatipu nuitia tēnei momo hipi (te Romini) i Aotearoa nei ***me te*** rerekē hoki ōna ki ētahi atu momo. He kaha nō te hipi nei, he pakari me te kaitā anō hoki ***ahakoa*** whakatipungia i runga whenua kei reira te wai, kāore ***rānei***, ***ā***, ka ora tonu ana ***mehemea*** matomato ana te tipu o te pātītī, kāore ***rānei***. He tino kaitā, he maha ngā reme ka whānau mai ki roto i te kāhui. ***Iti iho*** te taumaha o te wūru i ō te Rīkona, ***engari*** he ***taumaha ake*** i ō te Half-Breed (Hāwhe Pirīti), ***ā***, he nui ***anō hoki*** ngā moni ka riro mai. I roto i ngā tau e whitu kua pahure ake nei, kua tata eke te wāriu o ngā wūru Romini ki tō tērā o te Hāwhe Pirīti i ngā mākete o Ingarangi.	He nui te whakatipu o tēnei tū hipi, arā, te Romini (Romney) i Aotearoa nei, ***ā***, he rerekē anō hoki i ētahi atu momo. He kaha te hipi nei, he pakari, he kaitā anō hoki ***ahakoa*** whakatipungia ki runga whenua whaiwai, kōraha ***rānei***, ***ā***, e ora tonu ana ***ahakoa*** matomato ana te tipu o te pātītī, kāore ***rānei***. He tino kaitā te hipi nei, whaireme maha ia, ka noho ora tonu, ka nui ***hoki*** ngā punua āna i roto i te kāhui. ***Iti iho*** te taumaha o te wūru i tō tērā o te Rīkona (Lincoln), ***engari*** he ***nui ake*** i tō tērā o te Half-breed ***me*** te pai ***hoki*** o te utu inā hokona atu. I roto i ngā tau e whitu kua pahure ake nei, i ngā mākete o Ingarangi, kua kaha eke te wāriu o te wūru Romini me tērā o te Half-breed i te taha ki te utu.
Signals are, in general, clear in both pre- and post-workshop translations, just slightly different. There is an interesting switch from the active in the pre-workshop translation to the passive (‘***inā hokona atu***’) in the post-workshop translation. Furthermore, whereas ‘***ka riro mai***’ appears in the pre-workshop translation, it is replaced by ‘***inā hokona atu***’ in the post-workshop translation.		

Table 3.14: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 1 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	Kāore he manu i ***tua atu*** i te Kākāpō o Aotearoa ***mō te kaitā***, huri noa i te ao. He ngutu kaha pewa tōna ***pērā*** i ētahi atu kākā. Ko ōna whatu he āhua rite ki ō te ruru. He ingoa Pākehā ***anō*** mō te kākā nei ko te kākā-ruru.	Kāore ***i tua atu te rahi*** o te kākā i tō tērā o te Kākāpō o Aotearoa nei huri noa i te ao. He ngutu pewa kaha tōna, ***pērā*** i ētahi atu kākā, ***engari***, ko ōna whatu he rite tonu atu ki ō ērā o te ruru. Ko te kākā-ruru tētahi ingoa Pākehā ***anō*** mō te kākā nei.
Simple Contrast is not signalled in pre-workshop translation but is clear in the post-workshop translation. **Comparative Similarity** ('***like***') is signalled in both. However, **Concession-Contraexpectation** ('**bu**t' plus context) is signalled in the post-workshop translation ('**engari**' plus context) but not the pre-workshop one.		

Overview: *Te Tītohu Whakamāori* Participant 1

There are some differences that suggest that the workshop had some positive impact on this participant:

- **Means-Purpose** is presented in one of the pre-workshop translations as if it were **Amplification: Term Specification**;
- A **Concession-Contraexpectation** relation that is signalled in a source text is signalled in the post-workshop translation but not in the pre-workshop translation;
- A **Simple Contrast** relation that is signalled in a source text is signalled in the post-workshop translation but not in the pre-workshop translation;
- A signal of **Reason-Result** is used ungrammatically in a pre-workshop translation into English, whereas a different signal is used grammatically in the post-workshop translation.

Table 3.15: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 2 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou ***pouri i to mātou kitenga*** i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	There is concern about some incorrect words that we have seen printed in one of our Māori papers. His errors are identified in a letter sent, **however** the editor did not recognise. Dear friends, the women and children are discussing our paper, to cease it is not correct to print such untrue findings. This issue was summoned by the Government, and the person was imprisoned. **So, be careful.**	We are concerned about our detection of incorrect words printed in one of our Māori papers. The error relates to a letter written ***but*** was not noticed by the editor. Dear friends, our paper that was discussed by the women and children should be stopped and should not have been printed. This issue was addressed by the Government and the person responsible was imprisoned. ***So be careful.***
The initial **Reason-Result** relation is unsignalled in both translations. The **Concession-Contraexpectation** relation (**'engari'** plus context) is represented in both translations by 'however' but it is only in the post-workshop translation that this signal is associated with the correct propositional meaning. The first **Grounds-Conclusion relation**, signalled by '*kaati*' in the Māori text, is not signalled in either of the translations. The final **Grounds-Conclusion** relation, whose second member is represented by the injunction '***kia tūpato****' in* the Māori text, is clearly signaled in both translations by the inclusion of 'so'.		

Table 3.16: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 2 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and ***the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***I*** tēnei ao hurihuri, kua rongo mai te pātai, he aha te kaumatua? ***Ko te take*** mō taua pātai, ka puta mai i waenganui i ētahi iwi, kāhore he kaumatua. Ka taea e tātou, kāhore ngā kaumatua i te mōhio i te reo, ngā tikanga, ***ā, me*** ngā kōrero pūrakau. He kaumatua ***tētahi nā te mea*** ka taea e ia i tētahi kaumātuatanga, he whakaritenga anō ***rānei***?	***I*** tēnei ao hurihuri, kua rongo mai te pātai, he aha te kaumatua? ***Ko te take*** mō taua pātai, ka puta mai i waenganui i ētahi iwi, kāhore he kaumatua. Ka taea e tātou, kāhore ngā kaumatua i te mōhio i te reo, ngā tikanga, ***ā, me*** ngā kōrero pūrakau. He kaumatua tētahi ***nā te mea*** ka taea e ia i tētahi kaumātuatanga, he whakaritenga anō ***rāne***i?
Each of the three **Reason-Result** relations (‘with'; *'the reason'*;' *because*') is appropriately signalled in both translations. The ***Contrastive Alternation*** relation is appropriately signalled in both translations. The **Rhetorical Coupling** relation (‘***and even')*** is appropriately signalled in both translations.		

Table 3.17: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 2 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***In truth***, the word 'taunu' (to jeer, heckle) has embarked upon the Māori, 'Māori people are lazy' is still the first issue for your group, ***and*** others that are standing in elections for the East Coast after the similar issue with us , avoided this word heckle.	***Because of*** the discriminating message placed on Māori people, that 'Māori are lazy'. The first priority for your group, ***and*** other groups that have been established in the East Coast electorate is to debate and to get rid of such statements.
The initial **Grounds-Conclusion** relation (signalled by '**i te mea**' in the source text) is translated inappropriately as '**in truth**' in the pre-workshop translation bur correctly represented by the signal **'because of'** in the post-workshop translation. However, 'because of' is a complex preposition and the structure it introduces should be followed by a main clause (which it is not).		

Table 3.18: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 2 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	Ka whakauiuitia ngā patai e te iwi, e ai ki ō ratou ake whakaaro, ko te whakaritenga a te kaumātua, ***a***, he aha te mahi tika a te tangata kit e whakamana I te traumata kaumatua. ***Mēnā*** kahore te tangata i te mau tikanga me te mau korero a te iwi, he kaumatua ia? Waiho, ma te iwi Māori e whakautu, e ata titiro, ***engari*** he patai nui ka whakauiuitia e te hunga rangatahi.	E ai ki tō rātou ake whakaaro, ka whakauiuitia e te iwi ngā pātai e pā ana ki te whakaritenga mō te kaumatua, ***ā***, ko te whakamanatia e te tangata te kaumatuatanga.***Mena***, ka taea e te tangata te kaumatuatanga, ā, kāhore ia i te mōhio i ngā tikanga, ngā kōrero o nehe rā, he kaumātua tonu ia. Waiho, mā te iwi Māori e whakautu, e āta titiro. ***Engari***, he pātai, ka pātaitia e te hunga taiohi.
The **Supplementary Alternation** ('***or***') relation is signalled by ā in both translations. The first **Concession-Contraexpectation** relation (with conditional first member) is signalled by 'mēnā' only in both translations. The second **Concession-Contraexpectation** relation is signalled by the general contrastive 'engari' in both translations.		

Table 3.19: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 2 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai ***nā*** koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a ō tātau tīpuna hei taonga mā tēnei whakatipuranga.	I have made numerous comments about our Māori culture, ***but***, leave that thought with you all, it is known by you all that I have dedicated my strength ***for*** the return of our ancestral values ***as*** a treasure for this generation.	I have made many comments regarding our Māori culture, ***however*** I leave that with you all. You are all aware I have empahsised that we should adhere to correct practices of our ancestors ***for*** the sake of future generations.
The initial **Concession-Contraexpectation** relation is represented by the general contrastive signal '**but**' in the pre-workshop translation and, slightly more appropriately, by '**however**' in the post-workshop translation. The **Reason-Result** relation is signalled - in both translations - by '**for**'. The **Means-Purpose** relation is signalled by '**as**' in the pre-workshop translation but is unsignalled in the post-workshop translation.		

Table 3.20: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 2 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but*** more than that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	I whakatipu i tenei tumomo hipi, ko te 'Romney', i Aotearoa, ***a***, he tino rereke te 'Romney' ki etahi atu momo hipi. He kaha, he hauora, he nui hoki. ***Ahakoa***, i whakatipu i te whenua me te wai, kore wai ***ranei***, a, ka ora tonu i runga i te patiti matomato, kore patiti hoki. Ka nui rawa atu, ka pai hoki te whanau reme; Ka mau tonu te hauora, ***a***, ka puta mai te orau nui o ngā reme i te ropu. ***He iti*** te taumaha o tana wuru ki tera o te Lincoln, ***engari he nui*** ki tera o te Half-breed, ***a***, ka whiwhi he utu pai. I ngā tau e whitu kua pahure, ka tino whakataetae te wuru o te Romney ki tera o te Half-breed i ngā makete o Peretani mo te utu.	I whakatipu i tēnei momo hipi (ko te Romney) i Aotearoa whānui, ***ā***, he tino rerekē ki ētahi atu tū momo hipi. He kaha, he hauora, ***ā***, he nui tēnei hipi, ***ahakoa*** ka tipu i runga i te whenua me te wai, i te whenua kore wai ***rānei***, ***ā***, ka ora tonu i te karaihe pai, kore ***rānei***. Ka nui rawa atu. Ka pai te whanau mai o ngā reme, ka hauora, ***ā***, ka nui te ōrau o ngā reme i roto i te rōpū. ***He iti*** te taumata o te wūru ki tērā o te Lincoln, ***engari he nui*** ki tēra of te Hāwhe Piriri, ***ā***, ka whiwhi i te utu pai rawa atu. I ngā tau e whitu, kua pāhure, ka pai te whakataetae o te wūru Romney ki tēra o te wūru Hāwhe Piriri mō te utu.
The negative **Condition-Consequence** relation is signalled by '**ahakoa**' in both translations. This is a more appropriate signal for Concession-Contraexpectation. The **Contrastive Alternation** relation is signalled by '**rānei**' in both translations. The **Simple Contrast** relations are signalled by 'he iti', 'he nui' and 'engari' in both translations.		

Table 3.21: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 2 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	***Kahore*** he manu nui i te ao whanui he orite ki tena o te Kakapo no Aotearoa. Kei a ia he ngutu kaha, he ngutu noni ***pena*** ai ki etahi atu momo kaka. ***Engari***, ko nga karu pena ki te ruru. Ko kaka-ruru tetahi atu ingoa mo tenei kaka.	***Kāhore*** he kākā i roto i te ao whānui he ōrite tonu ki te Kākāpo o Aotearoa. Kei a ia te ngutu pakari, te ngutu kāhu he ***ōrite tonu*** ki `ētahi atu kākā. ***Engari***, ko ōna karu ki tēra o te rūrū. Ko Kākā-ruru tētahi atu ingoa Pākehā mō tēnei kākā.
The **Simple Contrast** relation (**nowhere . . . larger than**') is signalled in both translations by '**kāhore**' plus comparative. The **Comparative Similarity** relation ('**like**') is signalled by ***'pēnā'*** in the pre-workshop translation and by '***ōrite tonu*** in the post workshop translation. The **Concession-Contraexpectation** relation us signalled by the general contrastive '**engari**' in both translations.		

Overview: *Te Tītohu Whakamāori* Participant 2

The only positive difference between the post-workshop translation and the pre-workshop translation in terms of relational signalling relates to:

- on one occasion (passage 3) a **Grounds-Conclusion** relation is incorrectly signalled in the pre-workshop translation but correctly signalled in the post-workshop translation;

- on one occasion (passage 1) a **Concession-Contraexpectation** signal ('**engari**' plus context) is associated with the wrong proposition in the pre-workshop translation but with the correct proposition in the post-workshop translation.

However, there is an occasion (passage 5) on which a **Grounds-Conclusion** relation is correctly signalled in the pre-workshop translation but incorrectly signalled in the post-workshop translation.

Table 3.22: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 3 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou ***pouri i to mātou kitenga*** i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We were extremely unhappy ***at*** the news of some inappropriate words printed in one of our Māori papers. The mistakes were in a letter that was received, ***although*** perhaps the editor had not seen it. Dear friends, our paper is read by women and by children alike, ***therefore*** it is not right that these bad terms be published. This is a matter in which the Government may prosecute over, and the person found guilty may be arrested. ***Be aware.***	We were greatly disheartened ***to find*** inappropriate language printed in one of our Māori papers. The offensive language was in a letter that had been sent in, ***however*** it seems the editor may not have seen it. Dear friends, our paper is read by women and by children, it is ***therefore*** inappropriate to print these offensive terms. This transgression is prosecutable by law and you may be jailed. ***Be aware.***
The initial **Reason-Result** relation is signalled, appropriately, by adjective plus '**at**' in the pre-workshop translation and by adjective plus the infinitive '**to find**' in the post-workshop translation. The **Concession-Contraexpectation** relation (signalled by the general contrastive '**engari**' plus context in the source text) is represented by '**although**' in the pre-workshop translation and '**however**' in the post-workshop translation. The first **Grounds-Conclusion** relation is signalled by '**therefore**' in both translations. The second member of the second **Grounds-Conclusion** relation (the injunction) is included in both translations.		

Table 3.23: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 3 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and the reason for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua because one has reached another generation, ***or*** are there some other criteria?	E ai ki ngā āhuatanga o te wā, kua whuia te ui, 'He aha tēnei mea te kaumātua?' He pātai tēnei i toko ake i te mea kua noho kore kaumatua ētahi iwi. Kua tae tātou ki te wā kua kore ngā kaumātua e mōhio ki te reo rangatira, ki ngā tikanga, **anō nei** ki ngā kōrero tuku iho hoki. **Nā te** pakeke i kaumātua ai? Nā te aha **rānei**?	**Nā te** āhua o ēnei rangi, ko te pātai ka rangona nuitia, he aha tēnei mea te kaumātua, ā, **ko te take** mō te pātai rā, kei te kite kāore he kaumātua kei ētahi iwi. Kua tae tātou ki te wā kāore ngā kaumātua e mōhio ana ki te reo, ki ngā tikanga, **ā**, ki ngā kōrero tuku iho **hoki**. Ko te **pakeketanga te mea** i kaumātuatia ai? Aha **rānei**?
The first **Reason-Result** relation ('**with**') is unsignalled in the pre-workshop translation but signalled by '**nā te**' in the post-workshop translation. The **Bonding (Rhetorical Coupling)** relation ('***and even')*** is signalled by '**anō nei**' in the pre-workshop translation and by '**ā .hoki**' in the post-workshop translation. The **Contrastive Alternation** relation is signalled by '**rānei**`' in both translations.		

Table 3.24: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 3 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***As*** the Māori people are continuously being labeled as 'a lazy people', the first task for your faction ***and*** the other factions within the wider electorate of the East Coast is to disprove this claim.	***As*** it seems Māori are often contemptuously labeled as being 'a lazy people', the task at hand for your faction ***and*** others alike throughout the wider eastern district is to set about disproving this derogatory statement.
The **Grounds-Conclusion** relation (signalled by '**i te mea**' plus context in the source text) is signalled, appropriately, by '**as**' in both translations. The **Bonding (Rhetorical Coupling)** relation is signalled by '**and**' in both translations (which does not distinguish it from the unmarked form of the Bonding (Coupling) relation).		

Table 3.25: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 3 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	E ai ki te iwi, ko te pātai ka karawhuia rawatia, he aha ngā whakaritenga, he aha **rānei** ngā pukenga, ngā mahi **rānei** o tētahi kia tū ai tēra tangata hei kaumātua. **Kia** tō te rā ki tētahi, **ahakoa** tōna kore mātau ki ngā tikanga, me ngā kōrero o tōna ake iwi, he kaumātua tonu ia? Waihō mā Ngāi tātou te iwi Māori hei āta wānanga kia urupare atu, **heoi**, he kaupapa tēnei ka patapataihia e te hunga rangatahi.	Ko ngā pātai ka karawhuia e te iwi, e ai ki te tirohanga o te iwi, he aha i kaumātuatia ai, he aha **rānei** ngā whakaritenga kia tū ai tētahi hei kaumātua. **Ki te** tō te rā ki tētahi, **engari** kāore ōna mōhiotanga ki ngā tikanga me ngā kōrero tuku iho o te iwi, he kaumātua tonu ia? Me waihō tēra mā te iwi Māori e whakautu, e āta wānanga, **engari** he pātai tēnei ka patapataihia maha e te hunga rangatahi.
The **Supplementary Alternation** ('***or***') relation is signalled by '**rānei**' in both translations. The first **Concession-Contraexpectation (conditional first member)** relation is signalled inappropriately by '**kia . . . ahakoa**' in the pre-workshop translation and appropriately by 'ki te ... engari' in the post-workshop translation. The second **Concession-Contraexpectation** relation is signalled, inappropriately, by '**heoi**' in the pre-workshop translation and appropriately by 'engari' in the post-workshop translation.		

Table 3.26: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 3 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai ***nā*** koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tipuna hei taonga ma tēnei whakatipuranga.	I could speak to a great extent regarding our Māori heritage, ***however***, I will leave that for you to ponder, as you well know, I am He who fought for the reoccurrence of the traditional practices of our ancestors ***as*** a stronghold for this generation.	I have a great deal more to say regarding our Māori heritage ***however*** I'll leave that for you to ponder, as you well know I exhausted much of my time and effort into ensuring the recurrence of the traditional teachings and customs of our ancestors ***for*** the benefit of this generation.
The **Concession-Contraexpectation** relation is signalled by '**however'** in both translations. The **Reason-Result** relation is unsignalled in both translations. The **Means-Purpose** relation is signalled by '**as**' in the pre-workshop translation and by '**for**' in the post-workshop translation.		

Table 3.27: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 3 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but*** more than that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	Ko tēnei momo hīpi (arā te Romney) he hīpi ka kaha whakatipu ki Aotearoa nei, ***ā***, he rerekē rawa ki ēra atu o ngā momo hīpi. He hīpi kaha, he kaha hoki te hauora, ā, he nui hoki te āhua o te tipu, ***ahakoa*** kei tētahi pāmu me te wai e rere ana, kore ***rānei***, ā, ka ora tonu ahakoa he pātītī matomato, he otaota tūrukiruki rānei. Kātahi te nui; he haumako rawa; he rawe te whakawhānau hīpi hoki. He ***kōmāmā ake*** te wūru ki tēra o te Lincoln, ***engari*** he ***taumaha ake*** i tēra o ngā hīpi momo rua, ā ka hoko atu mō te utu pai. Ko te wūru Romney he māia ki ngā makete o Ingarangi i ngā tau e whitu..	Ko te Romney te momo hīpi ka whakawhānauhia rawatia ki Aotearoa nei, ***ā***, he rerekē hoki ki te nuinga o ēra atu momo hīpi. He hīpi toa, he kaha te hauora, ā, he nui hoki ***ahakoa*** tana tipu mai i te pāmu me te wai kore ***rānei***, ā, ka ora tonu mēna he pātītī matomato, he otaota tūrukiruki rānei. Kātahi te nui; he haumako rawa; he pai te ora me te kaha hoki o te whakawhānau hīpi. He ***kōmāmā ake*** te wūru ki tēra o te Lincoln, ***engari*** he ***taumaha atu i*** te hāwhe kāehe, ā, ka utua pai mō te hoko. I ngā tau e whitu ki ngā Mākete o Ingarangi, ka werohia pai te wūru o te Romney ki tēra o te hāwhe kāehe.
Each of the relations (**Condition-Consequence; Contrastive Alternation; Simple Contrast (x2)**) is signalled, appropriately, in the same way in both translations.		

Table 3.28: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 3 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	I te ao nei, kaore he kākā ***nui atu*** i te Kākāpō o Aotearoa. He kākā nihoriki pērā i ēra atu kākā. ***Engari*** he āhua rite ōna whatu ki ēra o te ruru. Ko te Kākā-ruru hoki he ingoa mō te Kākāpō.	Kore rawa tētahi atu wāhi ka kitea i te kākā ***nui atu*** i te Kākāpō o Aotearoa. He māro ana ngutu kākā pērā anō i ērā atu kākā. ***Engari***, he āhua rite ōna kamo ki ērā o te ruru. Tā te Pākeha ko te Kākā-ruru tētahi ingoa anō mō te kākā nei.
Each of the relations (**Comparative Similarity; Concession-Contraexpectation**) is signalled, appropriately, in the same way in both translations.		

Overview: *Te Tītohu Whakamāori* Participant 3

In the case of this participant:

- a **Reason-Result** relation (passage 2) is unsignalled in the pre-workshop translation but signalled appropriately in the post-workshop translation.
- two **Concession-Contraexpectation** relations (passage 4) are signalled inappropriately in the pre-workshop translation but appropriately in the post-workshop translation

Table 3.29: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 4 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou ***pouri i to mātou kitenga*** i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We are distraught ***upon seeing*** the inappropriate use of some words that shouldn't even had been published on one of our Māori papers. His atrocious comments from a letter he sent may not have reached the editor. Friends, our papers are being spoken about by women, children it is wrong that these horrific comments are published. This is something that the Government can prosecute and can have someone one caught and arrested. ***Be careful.***	We were very disappointed ***upon reading*** comments that were not suitable material for publication on our Māori Paper. The intolerable comments written in a letter we received could have got passed our editor. Dear colleagues, the topics are being regurgitated by women and children, ***even though*** these outrageously published comments are false. You could be prosecuted by the Government for something like this and be arrested and sent to jail. ***Be carefull.***

'*I*' plus the nominalisation '***kitenga***' is a straightforward temporal signal that is often translated by 'when'. In this case, however, the context indicates that it is also operating as a signal of **Reason-Result**. In the pre-workshop translation, it is translated as *'***upon seeing***';* in the post-workshop one as *'***upon reading'**.

*'**Engari**'* (a general contrastive signal operating in this case in the context of **Concession-Contraexpectation**) is not represented as a signal in either of the translations.

The first **Grounds-Conclusion** relation, signalled by '**kaati**' in the Māori text, is not signalled in the pre-workshop translation. In the post-workshop translation, however, it appears to be translated as even though' (an inappropriate representation).

The final **Grounds-Conclusion** relation, signalled by *'**kia tūpato**'* in the Māori text, is clearly indicated in both translations by the juxtaposition of the injunction **'*be warned***' and the preceding sentence.

Table 3.30: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 4 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and the reason for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua because one has reached another generation, ***or*** are there some other criteria?	***I*** roto i ngā ahuatanga o te wā, puta mai ana te patai he aha tēnei mea te kaumatua, ā, I puta mai te patai nei ***na runga ano*** I te mohio I roto I etahi iwi kua kore he kaumatua. Kua tae ki tetahi reanga kaumatua he mohio kore ki te reo, ki nga tikanga, ki nga purakau. Kua kaumatua koe ***na runga ano*** I to turanga whakapapa, ***tera pea*** he whakaritenga ano?	***I*** roto I nga ahuatanga o te wa, rongo ake ko te patai he aha te kaumatua, a, i ahu mai tenei patai he mohio i roto i etahi iwi kaore he kaumatua ki reira. Kua tae tatou ki tetahi reanga kaumatua kaore ona matauranga ki te reo, ki nga tikanga, ***a***, ki nga korero ***hoki***. He kaumatua te tangata na ***runga ano*** I tona pakeke, ***akene pea*** tera tetahi atu momo whakaritenga?
The first **Reason-Result** relation (‘**with**') is signalled by '**i**' in both translations. The second **Reason-Result** relation (‘**reason**') is signalled by '**nā runga**' in the pre-workshop translation but is unsignalled in the post-workshop translation. The third **Reason-Result** relation (‘**because**') us signalled by 'nā runga anō' in both translations. The **Rhetorical Coupling** relation (‘***and even')*** is not signalled in the pre-workshop translation but is signalled by '**a … hoki**' in the post-workshop translation. The **Contrastive Alternation** relation ('**or**') is signalled, inappropriately by '**tērā pea**' in the pre-workshop translation and, more appropriately but still weakly, by '**ākene pea**' in the post-workshop translation.		

Table 3.31: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 4 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	This outlandish statement is largely used to describe Māori people "Māori are lazy" the first task for your group and other groups who establishing themselves in the Gisborne electorate after this should follow this idea, to counter this outlandish statement.	Because this is jeer is heavily used on Māori "Māori people are lazy" the first objective for your group and all those other groups establishing themselves in the Gisborne electorate after it should share the same issues as you, to deflect these jeer.
The **Grounds-Conclusion** relation is not signalled in either translation. The **Bonding (Rhetorical Coupling)** relation is signalled by '**and**' in both translations (which does not distinguish it from the unmarked form of the Bonding (Coupling) relation).		

Table 3.32: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 4 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	Ko te patai e kaha patapatai ana e te marea he aha ki ta te tangata e kite nga whakaritenga mo te kaumatua, a, he aha nga mahi me mahi te tangata kia ahukahuka(recognize) ia he kaumatua? ***Ki te*** hirinaki(old man) te tangata, a, kaore ona matauranga ki nga tikanga, ki nga korero a iwi he kaumatua tonu ia? He patai tenei me waiho ma te Māori e whakautu, ki te arohi(examine) **heoi** he patai e rongohia whanuitia e te hunga rangatahi o tenei reanga	Ko te patai e patapatai ana I nga wa katoa e te marea he aha, e aii ki te tangata nga tohu o te kaumatua, a, he aha nga mahi me tutuki te tangata kia whakamana ai he kaumatua. **Mena** kua pakeke raw ate tangata **heoi** kaore ona matauranga ki nga tikanga, ki nga korero a iwi, he kaumatua tonu ia? Ka tika ma te Māori tenei e whakautu, e wananga, heoi he patai tenei e kaha patai ana e te rangatahi o naianei.
The **Supplementary Alternation** (**'*or*'**) relation is not signalled in either of the translations. **The** first **Concession-Contraexpectation** relation (with a conditional first member**)** is signalled by **'a,'** only in the first translation but, appropriately, by **'mēnā . . . heoi'** in the post-workshop translation. **The** second **Concession-Contraexpectation** relation is signalled appropriately, by **'heoi'** in both translations.		

Table 3.33: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 4 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai ***nā*** koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tīpuna hei taonga ma tēnei whakatipuranga.	There are lots of things I could say about our Māoritanga ***but*** I will leave that to you, you all know I was the one man who worked hard ***to return*** the work habits of our elders ***as*** a gift to this generation.	I have strong personal opinions in relations to being Māori ***however*** I will leave that to you, you know it was you who made me work hard ***to bring*** back the past works of our ancestors ***as*** a gift to the younger generations
The **Means-Purpose** relation is signalled by the use of the infinitive in both translations. The **Concession-Contraexpectation** relation is signalled by the general contrastive '**but**' in the pre-workshop translation but, a little more appropriately, by '**however**' in the post-workshop translation**.**		

Table 3.34: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 4 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but*** more than that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	Mo tenei momo hipi (Romeny) whanau whanui tenei ki roto o Aotearoa, a, he rereke hoki ia ki etahi atu whakatipu. He kaha te hipi nei, he pakari, he nui ***ahakoa*** whakatipu ki runga whenua me he wai Māori ki reira, ki tetahi whenua wai Māori kore, a, ka ora tonu mena he matomato(lush) he turukiruki ***ranei*** te patiti. He rahi rawa, he pai mo te whakaputa reme; ka tupu pakari, a, he maha hoki nga reme ka taea te whanau i roto i te roopu. He ***iti ake*** te taumaha o te wuru ki tera o te Lincoln ***heoi he taumaha*** ake ki te mangaru, a, he pai rawa te utu. Ki nga toa wharau o Ingarangi i nga tau e whitu kua taha, kua taukaikai te wuru Romney ki te tera o te mangaru mo te utu.	Tenei tumomo hipi (Romney) ka whanau whanui ki roto o Aotearoa, a, he tino rereke mai te nuinga o nga momo. He kaha, he pakari he nui ***hakoa***[27] tupu mai ki runga whenua he wai ki reira ki tetahi whenua wai kore, ka ora ***ahakoa*** he maha he iti ***ranei*** nga patiti. He tino rahi, he pai ki te whanau reme, he pai tona hauora, a, he kaha nona ki te whanau reme mai te ropu kotahi. He ***tauiti*** te wuru ki tera o te Lincoln, ***heoi he taumaha*** arke ki nga hawhe perehe, a, he utu pai hoki tona. I nga makete o Ingarangi i nga tau e whitu kua taha, Kua whakataetae pai te wuru Romney ki tera o nga Hawhe Perehe mo te utu.
All of the intra--propositional relations are signalled appropriately. Only in the case of **Simple Contrast** is there a difference in the signalling.		

[27] Truncated form of 'ahakoa'

Table 3.35: *Pre- and post-workshop translations The Tītohu Whakamāori group - Participant 4 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	***Kaore e kitea*** i te ao he kaka pera rawa i te nui ki tera o te Kakapo o Aotearoa. He kowhai ngutu kaka kaha tona pera ki era atu kaka. ***Engari*** ko nga karu, pera rawa te rite ki era o te Ruru. Tera he ingoa Pakeha ano mo tenei kaka ko te Morepork.	***Kaore he whenua*** i tenei ao ka kite mai i te kaka he ***nui ake*** ki te Kakapo o Aotearoa. He kowhai ngutu kaka kaha pena ki era momo kaka. ***Engari*** pera rawa te hanga o nga karu ki to te Ruru. Tera ano tetahi ingoa Pakeha mo te kaka ko te Morepork.
The **Simple Contrast** relation us signalled by 'engari' in both translations. The **Comparative Similarity** relation is not signalled in the pre-workshop translation but is signalled by '**nui ake**' in the post-workshop translation. The **Concession-Contraexpectation** relation is signalled by the general contrastive **'engari'** in both **translations.**		

Overview: *Te Tītohu Whakamāori* Participant 4

In this case, there is one occasion (passage 2) on which a Reason-Result relation is signalled in the pre-workshop translation but unsignalled in the post-workshop translation. However, there are several instances of the post-workshop translation representing an improvement, in terms of relational signalling. over the pre-workshop translation:

- A **Rhetorical Coupling** relation (passage 2) is not signalled in the pre-workshop translation but is signalled appropriately in the post-workshop translation;
- a **Contrastive Alternation** relation (passage 2) is signalled inappropriately in the pre-workshop translation but more appropriately in the post-workshop translation;

- **A Concession-Contraexpectation** relation (passage 4**)** is signalled inappropriately in the pre-workshop but appropriately in the post-workshop translation.

- A **Comparative Similarity** relation is not signalled in the pre-workshop translation but is appropriately in the post-workshop translation.

3.2.4.3 The pre- and post-test translations of Workshop Group 2: Students of *Te Tohu Paetahi*

The following *Tables* include the pre-workshop and post-workshop translations of the *Te Tohu Paetahi* participants with an overview of each participant.

Table 3.36: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 1 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou ***pouri i to mātou kitenga*** i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We were very sad ***(that) we saw*** some incorrect words printed in one of our Māori papers. The story in one of the published letters was poor***;*** maybe it had not been seen by the editor. Friends, it was saying in our papers, to the women, to the children, well then the printed stories about velvet (weriweri) were wrong. This kind of thing can harm the control, catch people and send them to gaol. ***One needs to be careful.***	We were very upset ***seeing*** some incorrect words printed in one of our Māori papers. There were incorrect words also in a published letter, ***but*** probably not before it was seen by the editor. Well friends, our paper has been read by women, and children, ***so*** it's not right that such abominations are published. This should be penalised by the Government, and, those people should be put in gaol.
In both the pre- and post-workshop translations, the **Reason-Result** relation is expressed in a way that is not entirely satisfactory ('***(that) we saw'***; '***seeing'***). The **Concession-Contraexpectation** relation (signalled in the English text by '***but***' plus context) is expressed in the pre-workshop and post-workshop translations by (a) an adjunct expressing possibility ('***maybe***') and in the post-workshop translation by an adverb expressing possibility ('***probably***'). Only in the post-workshop translation is there evidence of responsiveness to the first **Grounds-Conclusion** relation (signalled by '***so***'). The second member of the final **Grounds-Conclusion** relation (taking the form of an injunction) does not appear in the post-workshop translation. The use of '**kāti**' in the post-workshop translation would appear to indicate responsiveness to an implicit **Grounds-Conclusion** relation in the English text.		

Table 3.37: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 1 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and ***the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***Ko te mea*** o tenei wa, i rongo i te patai he aha te kaumatua? Ko te mohio o tenei patai ehara he kaumatua inaianei. Ko te kaumatua o tenei wa kaore he mohio o te reo ***mai***, te tikanga ***mai***, te korero ***mai***. He aha te kaumatua kia tae mai ki aua tau o tera whakatipuranga, he paearu ***ranei***.	***Ko te āhuatanga*** o ngā mea i ēnei wā, i rangona te pātai kei te aha te kaumātua, ā, ehara he kaumātua i roto i te iwi ko te mea o taua pātai. ***Kāti***, i tēnei wā e kore ai e ngā kaumātua te mōhio ki te reo, ki te tikanga, ki te kōrero ***rānei***. Ko te kaumātua ***na te mea*** ka tae mai te āhua o te tipuna, ko te kaupapa rerekē, nē?
The initial **Reason-Result** relation (signalled by '**with**' in the English text) is not indicated in either of the two translations ('ko te' does not explicitly signal reason). The repetition of '**mai'** in the pre-workshop translation may be intended as a signal of the **Rhetorical Coupling** (indicated by **'and even**' in the English text). In the post-workshop translation, this relationship becomes one of **Alternation** (signalled by 'rānei' in the post-workshop translation). The final **Reason-Result** relation (signalled by '**because'** in the English text) is not signalled in the pre-workshop translation but is signalled (by '**nā te mea'** in the post-workshop translation).		

Table 3.38: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 1 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***Because*** this kind of derogatory remarks are being dumped on the Māori people, like, "Māoris are lazy" in your group when it comes to work, ***and*** are behind in terms of voting amongst the East Coast people and in the case of similar issues of yours, avoid these insulting statements.	***Because*** the Māori people have been burdened with this derogatory label, "Māoris are lazy" ***then*** the first thing your group should do is make a stand through the East Coast regional vote on your issues such as these, to parry these insults.
Reason-Result (signalled by **'i te mea**' in the Māori text) is signalled by '**because**' in the pre-workshop translation and '**because . . . then**' in the post-workshop one.		

Table 3.39: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 1 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	I pataitia ai nga paearu ko te kaumatua e nga iwi. He aha te mahi mahia e tika mo te kaumatua. I tae mai ***ai*** ki te koroua ***otira*** kaore he mohio ki te tikanga, ki te pakiwaitara, katahi ka mohio ki te kaumatua nei? He patai mo te iwi Māori, ***otira*** he patai a te rangatahi nei.	Ko ngā pātai i pataia rawa ai ki te tikanga mō ō tātou kaumātua e te iwi, ***ā***, he aha mahi mō te tangata ki te kitenga ki te kaumātua. ***Me*** he tae atu ki te pakeketanga ***otirā***, kāore e mōhio ki te tikanga, ki te pakiwaitara, ka taea e ia ka kitenga te Kaumātua tonu. ***Me*** ka riro mā te pātai i te iwi Māori, te whakamātautau, ***otirā*** ka pātai i te rangatahi o te kaupapa.
The **Supplementary Alternation** relation indicated by '**or**' in the English text is not signalled in the pre-workshop translation. However, the inclusion of '**ā**' in the post-workshop translation may be indicative of an attempt to find a way of signalling the relation. **Concession-contraexpectation** (signalled by '**if ... but**' in context in the English text) is inappropriately signalled in both translations (by '**ai**' in the first and by '**otirā**' in the second). The **Simple Contrast** relation (signalled by '**but**' in the English text) is signalled in both the pre- and post- workshop translations ('**me**'). However, in the post-workshop translation a further '**me**' has been added.		

Table 3.40: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 1 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai ***nā*** koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tipuna hei taonga ma tēnei whakatipuranga.	There are many more for my side of the story than for our Māori side of it, *however*, outside that way of yours . . . return to the correct ways of our old people which are relevant to this development.	There is much more that I can talk about in Māoridom than you might appreciate, than you and I who have lost our purpose should return to the correct way of our ancestors ***for*** our personal growth.
There is some evidence of sensitivity to the **Concession-Contraexpectation** relation (signalled by '**engari**' in context in the English text) in the pre-workshop translation but none in the post-workshop translation. Although the post-workshop translation indicates some sensitivity to the presence **of Means-Purpose** (signalled by '**kia**' in the Māori text), there is no evidence of sensitivity to the **Reason-Result** relation in either translation.		

Table 3.41: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 1 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but*** more than that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	Kua whakatipu nui ai tumomo hipi i Aotearoa. He tino rereke ki nga momo hipi ranei. He kaha mai, ka hauora mai, ka nui mai i tenei hipi	NOT ATTEMPTED

Table 3.42: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 1 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	NOT ATTEMPTED	NOT ATTEMPTED

Overview: *Te Tohu Paetahi* Participant 1

In the case of Participant 1, what appear to be attempts to signal relationships in the translated texts that were signposted in the source texts are often unsuccessful and in one instance (the signalling of a **Concession-Contraexpectation** relation), there appears to be evidence of greater relational sensitivity in the pre-workshop translation. Nevertheless, there are a few indications that the workshop did increase this participant's awareness of inter-propositional relationships and their signalling:

- signalling of a **Grounds-Conclusion** relation in the post-workshop translation but not in the pre-workshop one (Passage 1 (x2));
- signalling of a **Reason-Result** relation in the post-workshop translation but not in the pre-workshop one (Passage 2).

Table 3.43: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 2 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou ***pouri i to mātou kitenga*** i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We were deeply sadden ***when*** we seen some words incorrectly published in our Māori paper. He had written appallingly in his letter that was sent in, ***but*** i dont think that the editor had notice. My friends, the paper speaks about women and children, ***but*** it is not right to published such hateful things. These are such things that the government are able to sue you for and also have the ability to send you to jail. ***Be careful.***	We were deeply sadden ***when*** we seen some of the words that were wrongly published in our Māori paper. For some of thebad things he had mention in his letter which was sent in, ***perhaps*** the editor did not see. My friends, this paper is for women and children as well, ***so*** it is not right to publish such hateful talk. These such things are things that the government are able to sue people for or worse send them to jail. ***Be careful.***
The initial **Reason-Result** relation (signalled by '***mātou kitenga*** ') is reflected in both translations (signalled by '**when**'. The **Concession-Contraexpectation** relation (signalled by the general contrastive 'engari' plus context) is signalled by 'but' in the pre-workshop translation but not in the post-workshop translation. Whereas in the post-workshop translation, the relation of **Grounds-Conclusion** is signalled ('**so**'), it is interpreted as a contrastive relation ('**but**') in the pre-workshop translation.		

Table 3.44: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 2 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is ***and the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***I runga i*** ngā āhuatanga o ēnei rā, ka tipu te patai ,***ā***, ka rongo whanuitia "He aha tēnei mea te Kaumātua?" ***te take*** mo tēnei pātai ***nā te mea*** he mārama te kite i roto i ētahi o ngā iwi kāore he Kaumātua. Kua tae ki te wā kāore ngā kaumātua e mōhio ki o tatau nei reo ***me*** ōna tikanga. Ka taea te kii he kaumātua te tangata ***nā runga*** ōna kaumātuatanga noiho,***ā***, ma ētahi atu āhuatanga.	***I runga i*** ngā āhuatanga o ēnei rā, ka tipu te patai e rongo whanuitia "He aha tēnei mea te kaumātua?" ***Ko te take*** mo tēnei patai, ***nā te mea*** e marama te kite i roto ētahi o ngā iwi kahore he Kaumātua. Kua tae ki te wā kāore ngā kaumātua e mōhio te reo ***me*** ōna tikanga ***me*** ngā kōrero o Nehera ***hoki***. Ka taea te kii he kaumātua te tangata ***mā runga*** ōna pākeketanga noa iho, ***ā***, mā runga ētahi atu āhuatanga. .
Signalling of **Reason-Result**, ('**with**') is by '**i runga i ngā āhuatanga**' in both translations. The second **Reason-Result** relation is signalled by **'nā re mea'** in both translations. In neither translation is the second **Bonding (Coupling)** relation explicitly signalled. **Rhetorical coupling** ('**even**') is unsignalled in the pre-workshop translation but the meaning us carried by the insertion of 'me' in the post-workshop translation. An attempt has been made to signal the final **Reason-Result** relation by the inclusion of '**nā runga**' (past) and '**mā runga**' (future), the past being selected in the pre-workshop translation and the future in the post-workshop translation. The **Contrastive Alternation** relational signalling ('or') is signalled in both translations inappropriately by '**ā**'.		

Table 3.45: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 2 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***Because*** Māori have now been branded and labeled " Māori's are lazy" the first job for your group ***and*** those other groups that a voting in the district of Te Tairāwhiti who are following the same subject as ours , is to avoid this degrading saying.	***Because*** Māori have been labeled " Māori's are Lazy" the first job for your group and those other groups is to vote in the Tairawhiti elections ***and after*** based on the same matter as your own, to avoid this interrupt word.
Grounds Conclusion (signalled by '**i te mea'** plus context in the Māori text) is signalled by '**because**' in both pre- and post-workshop translations A relation of **Chronological Sequence** is signalled (by 'after') only in the post-workshop translation.		

Table 3.46: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 2 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	He rite tonu ngā patai a ngā tangata te aha, e ai ki ngā tangata whakaaro, ngā whakaritenga mō te kaumātua,*ā*, he aha ngā mahi hei tohu te tangata he kaumātua. Ka taea te kii he kaumātua te tangata ***nā runga*** ōna kaumātuatanga ***me*** te kore mōhio ki ngā tikanga o te ao Māori? Ko ēnei patai me waiho mā te iwi Māori hei whakautu, hei wanangahia, ***ēngari*** ka patai ngā rangatahi i tēnei patai ia wā ia wā.	Ko te patai e uiui rawa ai ngā tangata ki tā ngā tirohanga a te iwi, ngā tikanga mō te kaumātua me aha ***rānei*** te tangata kia mōhiotia ai he kaumātua ia. *Mehemea* kua tae atu ia ki tana kaumātuatanga ***engari*** kāore ōna mōhiotanga mō ngā tikanga, ngā pakiwaitara ā-iwi, ka mea tonu ia hei kaumātua? Me waihotia te pātai mā te iwi Māori ki te whakautu, ki te wanangahia, ***ēngari*** he pātai e rite tonu ana te pātai mo te hunga whakatipuranga.
Supplementary Alternation (‘**or**’) is signalled inappropriately in the pre-workshop translation by ‘**ā**’ but appropriately in the post-workshop translation by ‘**rānei**’. **Condition consequence** (‘**if**’) is signalled inappropriately as if it were Reason-Result (‘**nā runga**’) in the pre-workshop translation but appropriately (‘**mehemea**’) in the post-workshop translation. The first **Concession-Contraexpectation** relation (‘**but**’ plus context) is signalled inappropriately (‘**me**’) in the pre-workshop translation but appropriately (‘engari’) in the post-workshop translation. Even so, 'ahakoa' would be more explicit than the general contrastive 'engari' The second **Concession-Contraexpectation** relation (‘**but**’ plus context) is appropriately signalled in both translations.		

Table 3.47: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 2 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai nā koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tipuna ***hei taonga ma*** tēnei whakatipuranga.	Well i have alot to say about our Māoritanga side, ***but*** at this stage i will leave that with yous. As you would all know I am the person who has tried so hard ***to bring back*** the ways of our ancestors ***as a gift for*** the next generation.	There is much more I can talk on about our Māoridom ***but*** leave that matter to you all, you already know that I worked to exhaustion ***to bring back*** the precious actions of our ancestors ***as treasures for*** this generation.
There is no evidence of sensitivity to the presence of a **Reason-Result** (signalled by '**hei**' in the Māori text) in either translation. **Concession-Contraexpectation** (signalled by '**engari**' plus context in the Māori text) is signalled by '**but**' in both translations. **Means-Purpose** ('**kia)**' is signalled in both translations by the use of the infinitive ('**to bring back**'). The second **Means-Purpose** relation ('**hei**') is signalled in both translations by '**as . . . for**'.		

Table 3.48: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 2 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but*** more than that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	Ko tēnei tūmomo hipi e whāngai whanui i roto i Aotearoa he āhua rērēkē ki ērā atu o ngā hipi. He tino kaha tēnei hipi, he pai tana hauora, he nui hoki ***mehemea*** kua tipu i rūnga i ngā whenua e mau wai i reira, ***ā***, mēnā kāore he wai i reira, ***ā*** ka taea ***hoki*** te ora ***mēna*** he pai te otaota ***mēnā*** kāore he pai ***hoki***. He tino nui, ***ā*** ka whakawhanau rēme pai, ka noho. .	E whakaipoipo whānuitia ana tēnei momo hipi (te Romney) i roto Aotearoa, ***ā***, he tino rerekē ki te nuinga o ērā atu momo. He kaha tēnei hipi, he hauora, he nui ***ahakoa*** whakatupu ake ki te whenua waiwai, te whenua maroke ***rānei***, ***ā***, e ora pai ana i te wāhi e nui ana, e itiiti ana ***rānei*** te pātītī. He tino nui; he pai rawa tana whakawhānau rēme i roto i te rōpū. He ***iti iho*** te taumaha o tana wūru ki tā te Lincoln ***engari*** he ***nui ake*** i tā te Hāwhe-kāhe, ā, he pai te utu ka karangahia. Kei ngā mākete o Britain i ngā tau e whitu kua taha ake nei, kua whakataetae pai te wūru Romney ***me*** te wūru Hāwhe-kāhe i roto i ngā āhuatanga mō te utu.
There is no evidence of sensitivity to the presence of a **Reason-Result** (signalled by '**hei**' in the Māori text) in either translation. **Concession-Contraexpectation** (signalled by '**engari**' plus context in the Māori text) is signalled by '**but**' in both translations. **Means-Purpose** ('**kia)**' is signalled in both translations by the use of the infinitive ('**to bring back**'). The second **Means-Purpose** relation ('**hei**') is signalled in both translations by '**as . . . for**'.		

Table 3.49: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 2 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	NOT ATTEMPTED	Kāore i tētehi wāhi o te ao tētehi porete ***nui atu*** i te Kākāpō. He ngutu kaha, he ngutu kāhu tōna ***whēnā*** ki ērā atu pōrete. ***Engari*** he rite tonu ōna karu ki tō te ruru. Ko ***tētehi atu*** ingoa Pākehā mō tēnei pōrete ko te kākā-ruru.
The translation was not attempted before the workshop. However, in the post-workshop translation all of the relational signals in the English text are accurately represented. **Simple Contrast** (‘**larger than**’) is signalled in the Māori by ‘**nui atu’**. **Comparative Similarity** (‘**like**’) is signalled by ‘**whēnā**’. **Concession Contraexpectation** (‘**but**’) is signalled by ‘**engari**’. **Amplification** (‘**another**’) is signalled with ‘**tētahi atu.**’		

Overview: *Te Tītohu Paetahi* Participant 2

Although there is an instance where the pre-workshop translation represents an inter-propositional relation in the source text more accurately than does the post-workshop translation (i.e. the signalling of *Concession-Contraexpectation* in the Māori translation of Passage 4), there is overall improvement in terms of responsiveness to inter-propositional relations in the post-workshop translations of this participant. Apart from the accuracy of the final post-workshop translation from a relational perspective (a translation that was not attempted before the workshop), in the following cases, the post-workshop translation represented an improvement on the pre-workshop one in terms of relational representations:

- *Concession-Contraexpectation* (Passage 1);
- *Grounds-Conclusion* (Passage 1);
- *Chronological Sequence* (Passage 3);
- *Condition-Consequence* (Passage 4);
- *Supplementary Alternation* (Passage 4);
- *Rhetorical Coupling* (Passage 2).

Table 3.50: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 3 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou ***pouri i to mātou kitenga*** i ētahi kupu kaore e tika kia perēhitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perēhitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We were greatly saddened ***when*** we saw some words that were not correctly published in the Māori papers. What was said, was in a letter that the editor ***probably*** didn't see. My friends the paper refers to certain women and children and those malicious things were simply incorrect. They accused the Government, and could possibly have someone taken to jail. ***Be careful.***	We were greatly distressed ***at*** some words/facts incorrectly printed in the Māori newspaper. I refer to some words that were in a letter, which I don't think the editor caught. My friends, it made reference to certain women and children ***and quite simply***, those horrible things printed were just untrue. It accused the Government and had the potential to throw a few people in prison.
The **Reason Result** relation (signalled by '**i tō mātou kitenga**' in the source text) is signalled by '**when**' in the pre-workshop translation and '**at**' in the post-workshop translation. **Concession-Contraexpectation** (signalled by '**engari**' plus context in the source text) is not signalled in either of the translations. The **Grounds Conclusion** that is signalled by '**kaati**' in the source text is not signalled in the pre-workshop translation but signalled, inappropriately, in the post-workshop translation by '**and quite simply**'. In the final **Grounds-Conclusion** relation, the second m ember takes the form of an injunction which is omitted in the post-workshop translation).		

Table 3.51: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 3 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and ***the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***I te mea*** nei, i ēnei ra kua puta te pātai, he aha tēnei mea te kaumātua, ***a***, ***ko te tikanga*** o tenei pātai e pā ana ki te mea, kei etahi iwi, ehara he kaumātua o roto. Kua tae ki tē wā, kaore nga kaumātua e matau ki te reo, ki nga tikanga, ***a***, nga pakiwaitara ***hoki***. Kua kaumātuatia te tangata ***mehemea*** kua tae ki tetahi reanga, ***a***, he kaupapa ano, hei kaumātua te tangata?	***I te mea*** nei, ko te āhua o ēnei ra, e kaha karawhiu te pātai, he aha ra te kaumātua, ***anā***, ***ko te take*** mo tēna, ki ētahi iwi, kare kau he kaumatua. Kua tae ki tēra wā, kaore nga kaumātua e matau ana ki te reo, nga tikanga, ***a***, nga pakiwaitara ***hoki***. E taea te whakaingoa te tangata, he kaumātua ***ina*** kua tae ki tetahi reanga, ***anā***, he kauapa atu i ēra?
The first **Reason-Result** relation ('**with**') is signalled in pre- and post- workshop translations by '**i te mea**', the '**the reason**' being translated by '**ko te tikanga**' in the pre-workshop translation and by '**ko te take**' (taught in the workshop) in the post-workshop translation. **Rhetorical Coupling** ('**and even**') is signalled by '**ā**' and '**hoki**' in both translations. **Reason Result** (signalled by '**because**' in the source text) is treated as if it were Condition-Consequence ('**if**') in the pre-workshop translation but is signalled appropriately by '**inā**' in the post-workshop translation. The **Contrastive Alternation** (signalled by '**or'** in the source text) is treated as if it were a **Bonding (Coupling**) relation ('**ā**') in the pre-workshop translation and there is no indication of it in the post-workshop translation.		

Table 3.52: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 3 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	It seems a certain insult has been heaped upon Māori, 'Māori are lazy'. Now the task ahead of your organization ***and*** other organizations here in the Tairawhiti region [like our group] is to stop this insult being hurled.	It seems a certain insult has been hurled at Māori, 'Māori are lazy', ***thus*** the task ahead of your organizations ***and*** other organizations based here in the Tairawhiti region, in time to come, is to stop this insult being hurled.
The occurrence of 'thus' in the post-workshop translation would appear to indicate responsiveness to the **Grounds-Conclusion** relation (**'i te mea'** plus context).		

Table 3.53: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 3 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	E kīa nei ko te tino pātai o ēnei rā, ”me pēhea i whakaingoa te tangata he kaumātua?” a, “he aha hoki ngā kaupapa/tikanga e pa ana ki tēnei ingoa?” a, “he aha wētahi mahi hei whakaingoa te tangata he ‘kaumātua?” ***Me te mea nei***, ***inā*** ka pakeke te tangata, ***engari*** kaore ia ī mātau ki ngā tikanga, ngā pakiwaitara ***hoki*** o te iwi, e taea te whakaingoa i a ia he ‘kaumatua’. He pātai tenei ma Ngai-Māori whānui e whakautu, āta tirohia ***hoki***, ***a*** he patai ***hoki***, e kaha ngā taiohi, te karawhiu.	Ko nga patai i kaha karawhiu ai te wakaminenga, ko te mea, ***he aha*** ra, [e ai ki a ratou ano] nga kaupapa o te kaumatua***, a***, ***he aha*** nga mahi hei whakaingoa te tangata he kaumātua. ***Ki te*** pakeke ***ai*** tetahi tangata, me te kore whai te matauranga, e tae te whakaingoa i a ia he kaumatua. [Te āhua nei] me waiho tēnei pātai mo Ngai Māori whānui te whakautu, te āta tirohia hoki, ***anā***, ko tenei patai, e kaha karawhiu ai nga hunga taiohi.
The **Supplementary Alternation** relation (‘or’) is expressed, inappropriately, as '**ā**' in the pre-workshop translation and also inappropriately as a repetition of '**he aha**' in the post-workshop translation. The first **Concession-Contraexpectation** relation ('**if**' . . . **but**') is expressed inappropriately as '**inā** ... **engari**' in the pre-workshop translation and also inappropriately and incorrectly as '**ki te … ai**' in the post-workshop translation. The second **Concession-Contraexpectation** relation ('**but**' plus context) is also omitted from both pre- and post-workshop translations.		

Table 3.54: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 3 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai nā koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tipuna *hei* taonga ma tēnei whakatipuranga.	We all know that I have said a lot about our Māoritanga ***but*** I'd like to leave that for you guys ***for*** you all know I am the one who has exerted a lot of effort ***for*** our ancient ancestral customs ***to be preserved*** as precious gifts for this generation.	I have spoken extensively on our Māoritanga ***but*** we shall leave that all for you guys, you all ***also*** know I am the one that has exerted considerable effort ***in order to preserve*** what our ancestors did, as a taonga for this
The **Concession-Contraexpectation** relation ('**engari**' plus context) is signalled by **'but'** in both the pre- and the post-workshop translations. The **Reason Result** relation (implicit in the Māori source text) is made implicit through the signal '**for**' in the pre-workshop translation but is treated as if it were an Amplification relation in the post-workshop translation. The **Means-Purpose** relation ('**hei**') is signalled by the bare infinitive passive ('**to be preserved**') in the pre-workshop translation but, more appropriately, by 'in order to' in the post-workshop translation.		

Table 3.55: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 3 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush ***or*** sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln but ***more than*** that of the Half-breed ***and*** fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	Ko tēnei tūmomo hipi [ara ko te Romney] he hipi e kaha te tipu ki roto o Aotearoa nei, ***a***, he hipi rereke ki etahi atu tumomo hipi. He hipi toa, he hipi hauora, he hipi nui ***ahakoa*** tana tipu ki te whenua me te wai, ***a*** te whenua kaore he wai, ***a***, e taea te hipi te ora, ***mehemea*** he maha āna karaihe, ***a***, he iti noa, āna karaihe. Ko ia tetahi hipi nui; he maha āna kuao; he pai tana hauora, ***a*** koia he hipi, he maha āna kuao i roto i tana rōpu. He ***iti noa*** te taimaha o ōna huruhuru ki nga huruhuru o te Lincoln, ***engari*** he ***nui ake***, te taimaha o ōna huruhuru ki tā te Half-breed, ***ano nei***, he pai/nui te utu mo aua huruhuru ra. Kei nga mākete a Piritānia, i nga tau e whitu kua hipa, he pai te utu o te huruhuru Romney atu it e huruhuru Half-breed, me āna utu hoki, he pai.	Ko tenei tūmomo hipi [ara te Romney] he hipi e kaha te whakatipu i roto o Aotearoa nei, ***a***, he hipi rereke rawa atu i te nuinga o nga hipi. He hipi toa tenei he hipi whai hauora, a, he hipi nui hoki, ***ahakoa*** i tipu ia ki tetahi whenua me te wai, ***a*** he whenua kare kau he wai ***rānei***, e taea te tipu ***ina*** he maha āna karaihe, he iti noa āna karaihe ***ranei***. He hipi nui ia, he maha āna kuao, a ora tonu ia i roto i te hauora, ***a*** he maha ***hoki*** ana kuao i roto i tana ake rōpu. He ***iti rawa*** te taimaha o ōna huruhuru, ki tā te huruhuru o te Lincoln, ***engari*** he ***nui ake*** ki tā te huruhuru o te Half-breed, ***a***. he pai tāna utu. I nga tau e whitu kua hipa kei nga māketi o Piriānia, he pai te utu o te huruhuru Romney, atu i te huruhuru Half-breed.
Bonding (Coupling) ('**and**') is signalled by '**a**' in both translations. The first **Contrastive Alternation** relation (**'whether ... or**') is signalled inappropriately by 'ahakoa **. . . a**' in the pre-workshop translation and appropriately by '**ā**' '**ahakoa** . . . **rānei**' in the post-workshop translation. The second **Contrastive Alternation** relation ('**or**') is not signalled in the pre-workshop translation but is signalled in the post-workshop translation by '**rānei**'. The **Simple Contrast** relation ('**less than** and **more than**') is expressed in the pre-workshop translation by **'iti noa** and **nui ake**' and by '**iti rawa** and **nui ake** ' in the post-workshop translation.		

Table 3.56: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 3 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak like other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	Kaore he kākā **nui**, i roto te Ao Whanui, i tū **atu** i te Kākāpō o Aotearoa. He kaha āna ngutu, pera i etahi atu kākā. **Engari** he orite āna whatu ki tā te rūrū whatū. Ko tētahi ingoa Pākehā mo te kākā nei ko te 'kākā-ruru'.	Ki te ao whanui, ehara he kāka i **nui ake** i te Kākāpō o Aotearoa. He kaha tana ngutu, pēra i etahi atu kākā. **Engari** he orite onā karu ki tā te rūrū karu. Ko **tetahi atu** ingoa Pakeha ko te kākā-ruru.
The **Simple Contrast** relation ('**larger than**') is not accurately signalled in the pre-workshop translation (with the use of '**i tū atu**') but is signalled appropriately in the post-workshop translation (by '**i nui ake**'). The **Concession-Contraexpectation** ('**but**' plus context) is signalled in both pre and post by '**engari**'.		

Overview: *Te Tītohu Paetahi* Participant 3

In the case of this participant, there are some significant problems in connection with intra-propositional relations and their signalling in both translations and in two instances the post-workshop translation is less accurate than the pre-workshop translation, that is, (a) the omission of the injunction which forms the second member of a *Grounds-Conclusion* relation in the first passage, and (b) the treatment of a *Reason-Result* relation (implicit in the source text as if it were an *Amplification* relation in the second passage. Nevertheless, there are a number of indications that the workshop had some positive impact:

- A **Reason-Result** relation in the second passage is treated as if it were Condition-Consequence in the pre-workshop translation but signalled accurately in the post-workshop translation;
- A **Grounds-Conclusion** relation in the third passage is unrecognized in the pre-workshop translation but signalled in the post-workshop translation;

- A **Means-Purpose** relation in passage five us signalled by the bare infinitive passive in the pre-workshop translation but, more appropriately, by 'in order to' in the post-workshop translation;
- Two **Contrastive Alternation** relations in the fifth passage are signalled inappropriately in one case and unsignalled in the other in the pre-workshop translation but signalled appropriately in both cases in the post-workshop translation;
- A **Simple Contrast** relation in passage seven is inaccurately signalled in the pre-workshop translation but appropriately signalled in the post-workshop translation.

Table 3.57: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 4 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou pouri i to mātou kitenga i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We were saddened ***when*** we saw that there were some incorrect words published in our māori paper. In a letter that was sent in included some appalling comments, ***but*** I don't think the editor saw it. My friends, our paper talks about woman and children, this is not right to publish horrible comments. This is something that the government are able to sue us, and send someone to jail. ***Be careful.***	We were deeply saddened ***when*** we saw that there were incorrect publishing in our Māori paper. The horrible words were in a letter that had been sent in, ***but*** I don't think the editor saw it. My friends, our paper is spoken about by woman and children, ***therefore*** it is not right that horrible word be published. The government is able to sue us for this, and could be sent to jail. ***Be careful.***
The **Result-Reason** relation ('**i tō mātou kitenga**') is clearly signalled in both translations (by '**when**'). The **Concession-Contraexpectation** relation ('**engari**' plus context) is also clearly signalled in both translations ('**but**').		

Table 3.58: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 4 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and ***the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***Na ngā āhuatanga*** o ēnei rā, ka rangona te pātai he aha te kaumātua, ā, ***ko te take*** o tēnei pātai he mārama te kite kāore he kaumātua i roto i ētahi iwi. Kua tae ki te wā kāore ngā kaumātua e mārama ki te reo ***me*** ōna tikanga, ngā tikanga ***me*** ētahi o ngā pūrākau. He kaumātua tētahi ***nā te mea*** kua tae ia ki tētahi atu ahunga, ko tētahi whakaritenga ***kē*** pea?	***Na ngā āhuatanga*** o ēnei rā, ka rangona te pātai "he aha te kaumātua, ā, he aha ***te take*** he mārama te kite kei roto i ētahi iwi, kua ngaro haere ngā kaumātua. Kua tae ki te wā kāore ngā kaumātua e mōhio ki te reo māori ***me*** ōna tikanga, ngā tikanga māori, ***me*** ētahi o ngā pūrākau. He kaumātua tētahi ***inā*** kua tae ia ki tētahi atu ahunga, he whakaritenga atu ***rānei***.
The **Reason-Result** relations ('**with**' and '**reason**') are signalled in both translations respectively '**nā ngā āhuatanga**' and '**take**'. The **Rhetorical Coupling** relation ('**and even**') is not signalled in either translation. The final **Result-Reason** relation ('**because**') is signalled by '**nā te mea**' in the pre-workshop translation and by '**inā'** in the post-workshop translation. The **Contrastive Alternation** relation ('**or**') is signalled inappropriately with '**kē'** in the pre-workshop translation but appropriately with '**rānei**' in the post-workshop translation.		

Table 3.59: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 4 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***Because*** Māori have been regarded as "lazy" the first thing for your group and the other groups that are voting in the Tairāwhiti district followed by the theory like yours, to avoid this degrading word.	***Because*** Māori have been widely labelled as "the lazy Māori" the first thing for your group and the other groups who are voting in the Tairāwhiti district followed by the topic similar to yours, to avoid this saying.
The **Grounds Conclusion** relation ('**i te mea**' plus context) is signalled in both translations by '**because'.** In both translations a **Means-Purpose** relation (signalled by '**he karo**') is signalled by the infinitive '**to avoid**').		

Table 3.60: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 4 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	He rite tonu ngā pātai a ngā tangata he aha, ki ngā whakaaro a ngā tangata, he whakaritenga mō te kaumātua, he mahi tā te tangata kia whakaae he kaumātua ***rānei***. ***Mena*** kua tae tētahi ki tōna pakeketanga ***engari*** kāore ia e mōhio ki ngā whakamāramatanga mō ngā tikanga, ngā pūrākau a te iwi, kua whakaae he kaumātua tonu ia? Me waiho mā ngā māori tēnei patai hei whakautu, ki te uiui hoki, ***ēngari*** ko te nuinga o te wā ko ngā rangatahi ngā mea e pātai i tēnei pātai.	Rongo rawa ai te pātai a ngā tangata he aha, e ai ki ngā tangata, ko te whakaritenga mo te kaumātua, ma te aha te tangata ***rānei*** te tangata kia whakaae is hei kaumātua. ***Mēnā*** kua tae te tangata ki tōna pakeketanga, ***ēngari*** kāore ia e mōhio ki ngā mātauranga, ngā tikanga me ngā pūrākau hoki, he kaumātua ia? Me waiho mā te iwi māori e whakautu i taua pātai, ki te uiui hoki, ***ēngari*** ko te nuinga o te wā ko ngā rangatahi e pātai i tēnei pātai.
The **Supplementary Alternation** relation (‘**or**’) is signalled in both translations by 'rānei'). The first **Concession-Contraexpectation** relation (‘**if ... but**’) is signalled in both translations by ‘**mēnā . . . engari**’ (which does not capture the conditional nature of the concessive member of the relation). The second **Concession-Contraexpectation** relation ('but' plus context) is expressed by the general contrastive signal '***engari***' in both translations (although 'ahakoa' would capture the relationship more explicitly).		

Table 3.61: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 4 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai na koutou ko au te tangata i whakapau i toku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tipuna ***hei*** taonga ma tēnei whakatipuranga.	Well I have alot to say about our Māoritanga side ***but*** I'll leave that within you, you all know that I am the person that has put all my effort into bringing back the right ways of our ancestors ***as*** an asset for this generation.	So, I have a lot to say about our Māoritanga side ***but*** I will leave that aspect within you, you all will know that I am a person who puts a lot of effort into bringing back the right ways of our ancestors ***as*** a treasure for today's generation.
The **Concession-Contraexpectation** relation ('**engari** 'plus context) is signalled in both translations by '**but**'. The **Reason-Result** relation ('**kia**') has not been signalled in either translation. The Means Purpose relation '**hei**' has been signalled in both translations by '**as'** (although a signal such as in order to' would be more clearly representative of the relationship.		

Table 3.62: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 4 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water ***and*** it can survive where the grass is lush or sparse. It is very big. It lambs very well. It remains healthy and produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but more than*** that of the Half-breed ***and*** fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	Ko tēnei momo hipi te Romney, ka whakatipuria whanuitia i roto i Aotearoa, ahua rērēkē ki ēra atu o ngā hipi. He kaha tenei hipi, he pai tana hauora, he nui hoki ***mehemea*** kua tipu i runga i ngā whenua e mau wai i reira, ***a mena*** kāore he wai i reira, ***ā***, ka taea ***hoki*** te ora ***mēna*** he pai te pātiti ***mēna*** kāore he pai ***hoki***. He tino nui, ā he pai tana whakawhanau rēme, ka noho tana hauora, he nui te paiheneti mō te whanau rēme i roto i te roopu.	Ko tēnei momo hipi te Romney, ka whakatipu whanuitia i roto i Aotearoa he āhua rereke ki ēra atu o ngā hipi. He hipi kaha tēnei, pai tana hauora, ***ā***, he nui hoki ***ina*** kua tipu i runga i tetahi whenua he wai i reira, ***ina*** kāore he wai i reira, ka taea ***hoki*** te ora mēna he pai te patiti, kāore he pai ***rānei***. He tino nui; ka whakawhanau rēme pai; ka noho tonu tana hauora, he nui te paiheneti mō te whanau rēme i roto i taua roopu. ***Kāore*** āna wūru ***e taumaha*** pēra ki te hipi Lincoln, ***ēngari*** he āhua ***taumaha ake*** i tēra o ngā hipi kua hawhe ngā tūmomo hipi me nui ake te utu ***hoki***. I ngā makete kei Britain i ngā tau e whitu kua pāhur, he kaha te whakataetae mō ngā wūru o te Romney me ēra atu o ngā hipi hawhe i roto i ngā āhuatanga o te utu.
The **Condition-Consequence** relation ('**whether**') is signalled by '**mehemea**' and '**mena**' in the translations respectively pre and by the repetition of '**inā**' in the post-workshop translation. The **Contrastive Alternation** relation ('**or**') is incorrectly signalled by '**hoki**' in the pre-workshop translation but correctly by '**rānei**' in the post-workshop translation. The **Simple Contrast** relations ('**less than**' and '**more than**') are not included in the attempted section of the pre-workshop translation. In the post-workshop translation, only the second part is signalled ('**taumaha ake**').		

Table 3.63: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 4 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	NOT ATTEMPTED	Kore rawa tētahi atu kākā i roto i te ao ***e nui ake*** i tērā o ngā Kākāpō o Aotearoa. He tino kaha ngā ngutu ***pērā*** ki ērā atu kākā. ***Engari*** he ōrite ngā whatu ki tērā o te Ruru. He kupu ***anō*** mō te kākā i te reo Māori ko te Kākā-ruru.
The participant may well have run out of time in the pre-workshop translation exercise as there was no attempt to translate this passage. In the post-workshop translation, the **Simple Contrast relation** (‘**larger than)** ’is signalled by ‘**nui ake**’. The **Comparative Similarity** relation (‘like’) is signalled by ‘**pērā**’. The **Concession Contraexpectation** relation (‘**but**’ plus context) is signalled by the general contrastive signal ‘**engari**’.		

Overview: *Te Tītohu Paetahi* Participant 4

The workshop appears to have had very little impact on this participant, the only significant positive differences between the two translations being:

- The Contrastive Alternation relation (‘**or**’) is signalled inappropriately with ‘**kē**’ in the pre-workshop translation but appropriately with ‘**rānei’** in the post-workshop translation; and
- The Contrastive Alternation relation (‘**or**’) is incorrectly signalled by ‘**hoki**’ in the pre-workshop but correctly by ‘**rānei**’ in the post-workshop translation.

Table 3.64: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 5 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou pouri ***i to mātou*** kitenga i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato***.	We were very sad ***to see*** some inappropriate words published in one of our Māori news papers. The inappropriate wording, within the letter that was recieved, may not have been noticed by the editor. My friends, our news paper is been spoken about by women, by children, ***and*** it is not right that improper passages be printed. This is something that can be summoned by the Government, it could also have someone imprisoned***. Be carefull.***	We were very saddened ***to see*** some unsuitable words that should not have been published in one of our Māori News Papers. The inappropriate contents the letter I received was maybe overlooked by the editor. My friends, our News Papers are being spoken about by women, by children, it is not right that inappropriate content be published. This is something that can be summoned by the Government it could also have someone imprisoned. ***Be aware.***
The **Reason-Result** relation ('**i tō mātou pōuri**') is signalled in both translations by the use of the infinitive ('**to see**'). The **Concession-Contraexpectation** relation ('**engari**') is not signalled in either the pre- or post-workshop translation. The **Grounds-Conclusion** relations signalled by '**kaati**' in the source text is not signalled in either translation. In the case of the final **Grounds-Conclusion** relation, the second member, an injunction, is included in both cases (translated respectively as '**Be carefull'** (spelt wrongly) and "Be aware'.		

Table 3.65: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 5 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and ***the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***I runga i ngā āhuatanga*** o ēnei rā, kua rangona te pātai he aha te take o ngā kaumātua, ā, ko te āhua nei kua ngarongaro haere ngā kaumātua ki roto i ētehi iwi te take i ara ake te pātai nei. Kua tae mātou ki te wā kua noho kūare ō mātou kaumātua mō ngā āhuatanga ō tō tātou reo rangatira, ngā tikanga, ***me*** ngā pūrākau ***hoki***. Kua kōrerotia he kaumātua ***i te mea*** kua tae atu ki tētahi atu reanga, he take atu anō *rānei*?	***I runga i ngā āhuatanga*** o ēnei rā, kua rangona te pātai he aha rā tēnei mea te kaumātua, ***me te mea nei*** kei te matemate haere ngā kaumātua ki ētahi iwi te take i ara ake te pātai nei. Kua tae mātou ki te wā kua noho kūare o mātou kaumātua e pā ana ki te reo Māori, ngā tikanga, ***me*** ngā pūrākau ***hoki***. Kua kī he kaumātua ***i te mea*** kua tae ki te pakeketanga
The first **Reason Result** relation ('**when**') is signalled by '**i runga i te āhuatanga**' in both translations. The **Rhetorical Coupling** relation (**'and even** ') is signalled by '**me . . . hoki**' in both translations. The second **Reason-Result** relation ('**the reason**') is not signalled accurately in the pre-workshop translation (ko te āhua nei = it would appear) but is signalled accurately by '**me te mea nei**' in the post-workshop translation. The **Contrastive Alternation** relation ('**or**') is signalled by '**rānei**' in the pre-workshop translation but is omitted from the post-workshop translation.		

Table 3.66: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 5 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***Because*** these mock words, 'Māoris are lazy' are used to describe Māori, the first thing that you and your party must do, ***and*** all other parties that have been assembled within the voting region of the east, is to avoid such mockery once yous have finished, what it is that yous are doing.	***Because*** the discriminating term 'Māori are lazy' is usually placed upon Māori, the first thing that you and your political group must do, ***and*** all other political groups that have assembled within the region of the east with the similar intentions is to disregard such discrimination.
The Grounds-Conclusion relation (**'i te mea'**) is signalled by '**because**' in both translations. The Bonding (Coupling) relation ('**me**') is signalled by '**and**' in both translations.		

Table 3.67: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 5 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	Ko te pātai ka uiuia e te tangata i ētahi wā he aha, e ai ki te tirohanga o tō te tangata, ngā ture mō te kaumātua, he aha ***rānei*** te mahi a te kaumātua kia kī ai he kaumātua. ***Mēnā*** rā kua tae tētahi ki te pakeketanga ***ēngari*** kāre e mōhio ana e pā ana ki ngā tikanga Māori, ngā kōrero tuku iho ā-iwi, he kaumātua tonu? Me waiho mā te iwi Māori te pātai nei e whakautu, e whakamātuaria, ***ēngari*** he pātai ka uiuia e ngā uri whakatipuranga.	He aha, e ai ki te tirohanga tangata, ngā ture, he aha ***rānei*** ngā taumata me eke ai te tangata kia kī ai he kaumātua te pātai ka uiuia e te mininga i te nuinga o te wā. ***Mēnā*** kua pakeke te tētahi ***ēngari*** kāre ōna mōhiotanga e pā ana ki ngā tikanga, ngā kōrero-a-iwi, he kaumātua tonu? Me waihotia te pātai mā tātou te iwi Māori hei whakaātauria, hei whakautu, ***ēngari*** he pātai tonu ka uiuia e te hunga rangatahi.
The **Supplementary Alternation** relation (**'or'**) is signalled in both translations by **'rānei'**. The first **Concession-Contraexpectation** relation (‘if **... .but'**) is also signalled in the same way in both (by **'mēnā . . . engari'**), a signal that does not capture the concessive nature of the relation. The second **Concession-Contraexpectation** relation (**‘but’ plus context**) is also signalled in the same way in both translations (by **ēngari'**).		

Table 3.68: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 5 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai nā koutou ko au te tangata i whakapau i tōku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tipuna ***hei*** taonga ma tēnei whakatipuranga.	I have alot of sotries regarding our Māori heritage, everyone has the their own opinion and thoughts. ***However***, just so that yous know, I'm the one that worked very hard ***to revive*** our ancestral history ***for*** this generation ***to appreciate*** as a gift.	I have abundance amounts of stories regarding our Māori culture ***but*** leave it up to you to be the judge, just so that you guys know, I am the one that worked hard with all my strife ***to make sure our ancestral history is revived for*** this generation ***to cherish and treasure***.
Although 'however' occurs in the pre-workshop translation and 'but' in the post-workshop translation, it is only in the latter that it is linked to the appropriate two propositions (expressing a **Concession-Contraexpectation** relation). The **Reason-Result** relation ('kia') is signalled in both translations by the infinitive (**'to revive**' and **'to make sure . . . revived**'). The **Means-Purpose** relations ('hei') is signalled as 'for' in both translations. In both cases, this is reinforced by a following infinitive which has the effect of reinforcing the Purpose member of the relation.		

Table 3.69: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 5 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy ***and*** large ***whether*** it is farmed on land with water ***or*** land without water and it can survive where the grass is lush ***or*** sparse. It is very big. It lambs very well. It remains healthy ***and*** produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but more than*** that of the Half-breed and fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	Kua whakatipu tēnei momo hipi (te Rōmene) puta noa i a Aotearoa ***ā***, he āhua rerekē ki ēra atu momo hipi. He kaha tenei hipi, he ora matomato, ā he rahi ***hoki ahakoa*** kua pāmutia ki runga i ngā whenua pāmu me te wai, te kore wai ***rānei***. Ka ora tonu ***mēnā*** rā he itiiti noa te otaota, maha ***rānei***. He tino rahi; he pai ki te whakaputa reme; ka noho pai te ora he teitei ***hoki*** te paiheneti o ngā reme ka whakaputa i roto tonu i te ope. He ***iti ake*** te taumaha o te wūru nei ki tā te wūru o te Rikone ***engari taumaha ake*** i te wuru Hāwhe a, he pai hoki te utu. I roto i te makete o Ingarangi mō ngā tau e whitu kua pahure, kua autaia pai te wūru Rōmene ki te wūru Hawhe mō ngā āhuatanga o te utu.	Kua whakatipu tēnei momo hipi (Rōmene) puta noa i a Aotearoa, ***ā***, he āhua rerekē ki ēra atu hipi. He hipi kaha, he hauora, he rahi hoki, ***ahakoa*** tōna waahi tipu ki te whenua e mau ana i te wai, kāre ***rānei***. Ka ora tonu ki ngā waahi pātītī matomato, itiiti ***rānei***. He tino rahi; he pai ***hoki*** tāna whakaputa uri; ka noho ora, ā, he ***teitei ake hoki*** ngā paihēneti o ngā reme i roto tonu i te rāngai hipi. He ***iti ake*** hoki te taumahatanga o te wūrū ki tā te wūrū o te Hawhe-momo, ā, he pai hoki te utu ka whiwhia. Ki ngā mākete o Ingarangi, he pai te whakataetae o te wūrū Rōmene ki te wūrū Hawhe-momo mō ngā tau e whitu kua pahure ake.
The first **Contrastive Alternation** relation ('**whether . . . or**') is signalled in both translations by '**ahakoa . . . rānei**' (which captures the conditional nature of the first member of the relation). The second **Contrastive Alternation** relation ('**or**') is signalled in the pre-workshop translation by '**rānei**' but is not explicitly signalled in the post-workshop translation. The **Simple Contrast** relations ('**less than** and **more than**') are signalled in the pre-workshop translation by '**iti ake** and **taumaha ake**'. In the post-workshop translation, some of the text has been omitted, including the section containing **Simple Contrast** relation.		

Table 3.70: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 5 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot ***larger than*** the New Zealand Kākāpō. It has a strong hooked beak like other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	Kāre ki tua o te ao whānui he kākā nui atu i tā te kākāpō o Aotearoa. He ngutu kaha pērā ki ērā atu kākā. Engari ko ngā karu he rite ki ērā o te Rūrū. Ko tētahi atu ingoa Māori mō te kākā nei, ko te Kākā-Rūrū.	Kāre i tua atu i te ao kua kite i tētahi kākā nui pērā ki tō te Kākāpō nui o Aoteroa. He ngutu kaha tāna pērā ki ērā atu kākā. Ēngari he karu āna pērā ki te rūrū. Ko te kākā-ruru tētahi atu ingoa Māori mō te kākā nei.
Simple Comparison (‘larger **than**') is signalled in the pre-workshop translation by '**nui atu**' and in the post-workshop translation by '**nui pērā ki**'. The **Simple Contrast** relation (‘but’) is signalled by '**engari**' in both pre- and post-workshop translations.		

Overview: *Te Tītohu Paetahi* Participant 5

In the case of this participant, there is no clear evidence of any improvement in terms of responsiveness to inter-propositional relations and their signalling as a result of the workshop. In two cases, there does appear to be improvement:

- In passage two, one of the **Reason-Result** relations not signalled accurately in the pre-workshop translation but is signalled accurately in the post-workshop translation;
- In passage five, a signal of a **Concession-Contraexpectation** relation is connected to the appropriate propositions only in the case of the post-workshop translation.

However, the pre-workshop translation are more relationally accurate in the following respects:

- In the case of **Contrastive Alternation** in passages two and six, there is appropriate signalling in the pre-workshop translations but an absence of signalling in the post-workshop translation;
- A **Simple Contrast** relation in passage six is appropriately signalled in the pre-workshop translation but omitted entirely from the post-workshop translation.

Table 3.71: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 6 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou pouri ***i to mātou*** kitenga i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, ***a***, e mau ai te tangata ki te whareherehere. ***Kia tūpato.***	We are quite sad ***when*** we find bad words published in some of the Māori documents. The bad language in some of the sent letters probably wasn't noticed by the editor. My friends, if our documents are read by women or children, such disgusting language shouldn't be published. That should be penalized by the Government ***and*** the author should be put in prison. ***Watch out!***	We are very upset ***when*** we see inappropriate words published in some of our Māori documents. There is such a bad language in some of the letters sent; perhaps the editor didn't notice it. Dear friends, our documents are read by women and children, ***therefore*** stop publishing such disgusting language. These things should be punished by the government ***and*** the person responsible should be put in prison.
The initial **Reason-Result** relation ('i **tō mātou kitenga**') is signalled in both translations by '**when**'. The Concession Contraexpectation relation ('**ēngari**' plus context) is not signalled in either translation. In the post-workshop translation only, the occurrence of '**therefore**' signals responsiveness to the **Grounds-Conclusion** (signalled by '**kaati**' in the source text). The second member of the final **Grounds-Conclusion** relation (the injunction '**kia tūpato**') is included ('**Watch out**') in the pre-workshop translation but omitted from the post-workshop translation.		

Table 3.72: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 6 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is and ***the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	I enei ra e rangona ana ko wai te kaumātua, ***a***, ko te ***take*** o tenei patai kaore he kaumātua i roto i tetahi iwi. Ka eke atu matou ki tetahi tuahua kaore etahi o ngā kaumātua e mohio i te reo, ngā tikanga, ngā pakiwaitara ***hoki***. Ko ia he kaumātua ***notemea*** e eke ana ia mai i tetahi matapuputu, he paearu rereke ***ranei***?	I enei ra e rangona ana te patai ko wai ngā kaumātua? Ko te ***take*** mo tenei patai he marama kaore ngā kaumatua ki roto i tetahi o ngā iwi. Kua eke mai ki te ahea kaore etahi o ngā kaumatua e mohio ki te reo, ngā tikanga, ngā pakiwaitara ***ranei***. Ko ia he kaumataua ***no te mea*** ka tae atu ki te koroheketanga/ ruahinetanga, ko ngā paearu rereke ***ranei***?
In neither translation is the role of 'with' in signalling the first **Reason-Result** relation recognised. 'The reason' , which signals the second **Reason-Result** relationship, is signalled by '**ko te take**' in both translations. There is no signal of the **Rhetorical Coupling** relation in either translation. It is treated as a simple **Bonding (Coupling)** relation signalled by '**hoki**' in the pre-workshop translation and as if it were a **Contrastive Alternation** relation ('***ranei***') in the post-workshop translation. The **Result Reason** relation ('**because**') is signalled in both translations by '**nō te mea**'. The **Contrastive Alternation** relation ('**or**') is signalled by '**rānei**' in both translations.		

Table 3.73: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 6 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***Because*** the Māori people have been taunted with words like "the Māori is lazy" it is still most important for your group ***and*** for other groups that have been established in the East-Coast-Electorate to dodge these taunting words.	***Because*** the Māori people were stigmatized with taunting words like "Māori are lazy" the first task for your group ***and*** any other group established in the East-Coast-Electorate, above your other objectives, is to dodge these taunting words.
The **Grounds-Conclusion** relation ('**i te mea**') is signalled in both translations by '**because**'.		

Table 3.74: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 6 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	Ka mutu tonu te patai, ki ngā tangata, he aha ngā paearu o te kaumatua, ***a***, he aha te mahi o te tangata kia mohiotia a ia ki te kaumatua. Ka eke ana ia ki te koroheketanga /ruahinetanga, ***engari*** kaore ia e mohio ki ngā tikanga, ngā pakiwaitara ***ranei***, ko ia e kia ana he kaumatua? Ka riro ma ngā tangata Māori e whakautu, e whakatewhatewha i te patai nei, ***heoi ano***, ko taua patai e patai ana i ngā wa katoa.	E pataia ana e ngā tangata i ngā wa katoa: ki ngā tangata, he aha ngā paearu o te kaumataua, ***a***, he aha te mahi o te tangata kia mohiotia hei kaumatua? Ka riro ma ngā tangata Māori e whakautu, e whakatewhatehwa i tenei patai, ***heoi ano***, ko tenei he patai e pataia ana e ngā rangatahi i ngā wa katoa.
The **Supplementary Alternation** relation ('**or**') is signalled by '**ā**' in both translations. The first **Concession-Contraexpectation** relation in which the first member is conditional ('**if** . . . but') is represented by the general contrastive signal ('**engari**') in the pre-workshop translation and unrepresented in the post-workshop translation. The second **Concession-Contraexpectation** relation ('but' plus context) is signalled in both translations by '**heoi anō**'.		

Translation of the remaining passages was not attempted by participant 6.

Overview: *Te Tītohu Paetahi* Participant 6

There is no evidence that the workshop had any significant positive impact on this participant, the only sign that it may have had any impact at being confined to the use of '**kaati**' to signal a **Grounds-Conclusion** relation in the first passage in the post-workshop translation although there is no evidence of any responsiveness in the pre-workshop translation that the relationship.

Table 3.75: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 7 (Passage 1)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
He nui to mātou pouri ***i to mātou*** kitenga i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Māori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, ***engari*** kaore pea i kitea e te etita. E hoa mā, e kōrerotia ana o tātou pepa e te wāhine, e te tamariki, ***kaati*** kaore e tika ngā kōrero weriweri kia perehitia. He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. ***Kia tūpato***.	We have a lot of distress ***seeing*** some words that are not right to be published in one of our Māori papers. The bad content in it, in a letter received, ***but*** perhaps the editor did not see it. My friends, our papers are being talked about by women, by children, ***so*** it is not right for unpleasant content to be published. This is something that can be indicted upon by the Government, and imprison somebody. ***Watch your step***.	We have a great deal of distress ***seeing*** some words that are not right to publish in one of our Māori papers. The wrong things, in a received letter, that perhaps the editor did not see. My friends, our papers are being spoken of by women and children alike, ***anyway*** it is not right for offensive things to be published. This can give the Government grounds to prosecute, and get somebody imprisoned. ***Watch your step.***
Reason Result '**i tō mātou kitenga**' is signalled (poorly) in both translations by '**seeing**'. (an example of the influence of Māori syntax on English). The first **Grounds-Conclusion** relation ('engari' plus context) is signalled by '**but**' in the pre-workshop translation but is not signalled in the post-workshop translation. The second **Grounds-Conclusion** relation ('**kaati**" plus context) is signalled by '**so**' in the pre-workshop translation and by '**anyway**' in the post-workshop translation. However, in English 'anyway' generally signals that what follows us an afterthought or an aside rather than a conclusion. The final **Grounds-Conclusion** relation has an injunction as its second member and this is faithfully represented in both translations		

Table 3.76: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 7 (Passage 2)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
With things the way they are these days, the question is being heard as to what a kaumātua is ***and the reason*** for that question is that it is evident that within some tribes there are no kaumātua left. We have reached the stage when elders have no knowledge of the language, the customs, ***and even*** the stories. Is one a kaumātua ***because*** one has reached another generation, ***or*** are there some other criteria?	***Mō ngā āhuatanga*** o ēnei rā, e rāngona ana te pātai he aha rānei te kaumātua, *ā*, ***ko te take*** mō tēnā pātai e mārakerake ana i roto o ētehi iwi te taurakitanga o ngā kaumātua. Kua tae mai tātou ki tēnā o ngā taumata kua kuare ngā pakeke ki te reo, ngā tikanga, ***me*** ngā pakiwaitara ***anō hoki***. He kaumātua ia ***nā te mea*** kua tae ake ia ki tētehi atu whakatupuranga, he tikanga kē ***rānei***?	***I runga ake i ngā āhuatanga*** i ēnei rā, e rāngona ana te pātai he aha rā te kaumātua, ***ā***, ko ***te take*** mō taua pātai e mārakerake ana o roto o ētehi iwi korekau he kaumātua e toe ana. Kua tae ake tātou ki te wā ka kore ai nō ngā pakeke he mātauranga mō te reo, ngā tikanga, ***me*** ngā pakiwaitara ***anō hoki***. He kaumātua rānei ia ***nō te mea*** kua tae ake ia ki tētehi atu whakatupuranga, he tikanga kē atu *rānei*?
The first **Reason-Result** relation ('**with**') is signalled by '**mō ngā āhuatanga**' in the pre-workshop translation and by '**i runga ake i ngā āhuatanga**' in the post-workshop translation (both appropriate). The **Rhetorical Coupling** relation ('**and even')** is signalled by '**me . . . anō hoki**' in both translations. The next **Reason-Result** relation ('**because**') is signalled in the pre-workshop translation by '**nā te mea**' and in the post-workshop translation by '**nō te mea**'. The **Contrastive Alternation** relation ('**or**') is signalled by '**rānei**' in both translations.		

Table 3.77: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 7 (Passage 3)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
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.	***Because*** Māori have long since been taunted, 'Māori are lazy' the first thing your group, ***and*** those other groups being set up in the Tairāwhiti electorate with the same focus as yours, is to disregard this taunt.	***Because*** Māori have long since been taunted, 'Māori are lazy' the first thing your group, ***and*** those other groups being set up in the Tairāwhiti electorate with the same focus as yours, is to disregard this taunt.
Both relations are signalled appropriately in the same way in both texts.		

Table 3.78: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 7 (Passage 4)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
The questions regularly asked by people are what, according to the view of the people, are the criteria for a kaumātua ***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 kaumātua? The question should be left for the Māori people to answer, to examine, ***but*** it is a question frequently asked by the younger generation.	He rite tonu ngā pātai e pātaihia ana e ngā tāngata he aha rānei, e ai ki te tirohanga o te iwi, ngā tikanga mō te kaumātua me aha ***rānei*** te tangata kia mōhiotia ai he kaumātua ia. ***Mehemea*** kua tae rā anō ia ki te mātāpupututanga ***engari*** kāre i a ia he mōhiotanga mō ngā tikanga, ngā kōrero o te iwi, ka kohuki tonu ia he kaumātua? Me waihotia te pātai kia whakaautua e te iwi Māori, kia tirohia, ***engari*** he rite tonu te pātai e pātaihia e te hunga taiohi.	Ko ngā pātai ā te iwi e rite tonu ana te pātai he aha rānei, e ai ki te tirohanga a te iwi, ngā tikanga mō te kaumātua me aha ***rānei*** te tangata kia mōhiotia ai he kaumātua ia. ***Mehemea*** kua tae atu ia ki tana mātāpupututanga ***engari*** kāre ōna mōhiotanga mō ngā tikanga, ngā pakiwaitara ā-iwi, ka mea tonu ia hei kaumātua? Me waihotia te pātai ki te iwi Māori ki te whakautu, ki te tirotiro, ***engari*** he pātai e rite tonu ana te pātai nō te hunga taiohi.
The **Supplementary Alternation** relation (‘or’) is signalled in both translations with '**rānei**'. The **Condition-Consequence** relation ('**if**') is also signalled in the same way both ('**mehemea**'). The two **Concession-Contraexpectation** relations ('**but**' plus context) are signalled in both translations by the general contrastive signal ‘engari’.		

Table 3.79: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 7 (Passage 5)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Tērā e maha noa atu he kōrero māku mo te taha ki to tātou Māoritanga ***engari*** waiho tērā āhua i roto i a koutou, e mōhio mai na koutou ko au te tangata i whakapau i toku kaha ***kia*** hoki mai ngā mahi tōtika a o tātau tipuna ***hei*** taonga ma tēnei whakatipuranga.	There is a lot more I can talk on about Māoridom ***but*** I shall leave that matter to you all, you already know that I worked to exhaustion ***to bring back*** the precious actions of our ancestors ***as*** treasures for this generation.	There is much more I can talk on about our Māoridom ***but*** leave that matter to you all, you already know that I worked to exhaustion ***to bring back*** the precious actions of our ancestors ***as*** treasures for this generation
The **Concession-Contraexpectation** relation ('**engari**' plus context) is signalled in both translations by '**but**'. The first **Means-Purpose** relation ('**kia**') is signalled in both translations by '**to bring back**'. The second **Means-Purpose** relation ('**hei**') is signalled by '**as**' in both translations.		

Table 3.80: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 7 (Passage 6)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
This type of sheep (the Romney) is widely bred in New Zealand ***and*** is quite different from most other breeds. This sheep is strong. It is healthy and large ***whether*** it is farmed on land with water ***or*** land without water and it can survive where the grass is lush ***or*** sparse. It is very big. It lambs very well. It remains healthy and produces a high percentage of lambs within the group. The wool weighs ***less than*** that of the Lincoln ***but more than*** that of the Half-breed ***and*** fetches a good price. In the British markets over the last seven years, Romney wool has competed well with the Half-breed in terms of price.	E whakatupu whānuitia ana tēnei momo hipi (te Romney) ki Aotearoa, ***ā***, he āhua rerekē tēnei ki te nuinga o ērā atu momo. He kaha tēnei hipi, he whaiora, he nui ***ahakoa*** whakatupu ake ki te whenua waiwai, te whenua maroke ***rāne***i, ***ā***, e ora pai ana i te wāhi e nui ana ***rānei***, e itiiti ana ***rānei*** te pātītī. He tino nui; he pai rawa tana whai rēme;	E whakaipoipo whānuitia ana tēnei momo hipi (te Romney) ki Aotearoa, ***ā***, he tino rerekē ki te nuinga o ērā atu momo. He kaha tēnei hipi, he hauora, he nui ***ahakoa*** whakatupu ake ki te whenua waiwai, te whenua maroke ***rānei***, ***ā***, e ora pai ana i te wāhi e nui ana, e itiiti ana ***rānei*** te pātītī. He tino nui; he pai rawa tana whakawhānau rēme i roto i te rōpū. He **iti iho** te taumaha o tana wūru ki tā te Lincoln ***engari*** he nui ake i tā te Hāwhe-kāhe, ā, he pai te utu ka karangahia. Kei ngā mākete o Britain i ngā tau e whitu kua taha ake nei, kua whakataetae pai te wūru Romney me te wūru Hāwhe-kāhe i roto i ngā āhuatanga mō te utu.
. The first **Concession-Contraexpectation** relation ('**whether ... or**'), which has a conditional first member and a second member that involves alternation, is signalled only by '**ahakoa . . . ranei**' in both translations. The **Contrastive Alternation** relation ('or') is signalled by 'rānei' in both translations. The **Simple Contrast** relations (‘less **than . . . more than**') is not included in the pre-workshop translation, but is signalled in the post-workshop translation by '**iti iho ... nui ake** '. A second **Concession-Contraexpectation** relation ('**but**' plus context) is not signalled in the pre-workshop translation but is signalled by '**engari**' in the post-workshop translation.		

Table 3.81: *Pre- and post-workshop translations Te Tohu Paetahi group - Participant 7 (Passage 7)*

Passages for translation	**Pre-workshop translation**	**Post-workshop translation**
Nowhere else in the world is there a parrot larger than the New Zealand Kākāpō. It has a strong hooked beak ***like*** other parrot ***but*** the eyes are more like those of an owl. ***Another*** Pākehā name for this parrot is the owl parrot.	NOT ATTEMPTED	Kāre i tētehi wāhi o te ao tētehi pōrete nui atu i te Kākāpō. He ngutu kaha, he ngutu kāhu tōna ***whēnā*** ki ērā atu pōrete. ***Engari*** he rite tonu ōna karu ki tō te rūrū. Ko ***tētehi atu*** ingoa Pākehā mō tēnei pōrete ko te kākā-rūrū.
A translation of this passage was not attempted prior to the workshop. Following the workshop an analysis of the translation reveals that: The **Simple Comparison** relation ('**like**') is signalled in the translation by '**whena**'. The **Concession-Contraexpectation** relation ('**but**' plus context) is signalled by '**engari**'. The Amplification **(Term Specification)** relation ('**another**') is signalled by '**tētehi atu**'.		

Overview: *Te Tītohu Paetahi* Participant 7

In the case of this participant, there are two occasions (passage 1) when **Grounds-Conclusion** relations are signalled more appropriately in the pre-workshop translation than in in the post-workshop translation. There are also two instances that suggest that the workshop may have had a positive impact in terms of awareness of inter-propositional relations:

- A **Simple Contrast** relation (passage 6) is not included in the pre-workshop translation, but is signalled in the post-workshop translation;
- A **Concession-Contraexpectation** relation (passage 6) is not signalled in the pre- workshop translation but is signalled appropriately the post-workshop translation.

3.3 Overview and conclusion

So far as the four ***Te Tītohu Whakamāori*** participants who undertook both sets of translations are concerned, there are 2 instances in which a relation is correctly

signalled in the pre-workshop translation but unsignalled or incorrectly signalled in the post-workshop translation. In both cases, a logico-deductive relation is involved (*Grounds-Conclusion* in one case and *Reason-Result* in the other). However, there are, overall, 12 instances where relations are unsignalled or incorrectly signalled in the pre-workshop translation but correctly signalled in the post-workshop translation.

So far as the seven *Te Tohu Paetahi* participants who undertook both sets of translations are concerned, the workshop appears to have had little impact on two of the seven (Participants 5 and 6). However, in both cases, these participants were absent from the workshop for significant periods of time - half a day in one case and two half days (on different days) in the other case. In the case of the remaining five participants, while there are 6 instances overall in which inter-propositional relations are more appropriately signalled in the pre-workshop translation, there are 19 instances where relations are unsignalled or incorrectly signalled in the pre-workshop translation but correctly signalled in the post-workshop translation.

What all of this suggests is that, in general, novice translators can benefit from explicit instruction in inter-propositional relations and their signalling in English and *te reo Māori* even where that instruction is limited to a few hours over two days (as it was in this case) and even where they have a relatively low level of language proficiency. Careful examination of the translations produced also indicates that instruction of this kind has the potential to sensitize participants to relations and their signalling (and, hence, to an important aspect of authorial intention) but also, in doing so, has the potential to assist them in relation to their interpretation of other aspects of source texts. In connection with this, it is relevant to note that it has been suggested that inter-propositional relations and their signalling should play a core part of the design of languages curricula (Crombie, 1985a & b) and, indeed, there are many instances where curricula for the teaching of additional languages, particularly the teaching of writing in English, do include inter-propositional relations as a major component (see, for example, Crombie & Johnson, 2011; Haines & Stewart 2000a & b; Jordan, 2002;

McCarthy, McCarten & Sandiford, 2006a & b; Moor & Cunningham, 2005a & b, 2011; Swales & Feak, 1994). For a discussion of the ways in which inter-propositional relations feature in the curricula of a range of textbooks designed for the teaching of English as an additional language, see Fester (2014, pp. 73-142).

In the next chapter, I explore, using think-aloud protocols, the ways in which my own approach to translation is informed by my understanding of inter-propositional relations and their signalling in English and te reo Māori.

Chapter Four

Inter-propositional relations and translation from English into te reo Māori: Concurrent think-aloud protocols as an investigative tool

4.1 Introduction

In this chapter, I begin by introducing concurrent think-aloud protocols (*4.2*). I then introduce four commissioned translations that I have undertaken (either alone or with assistance) since the beginning of this research project (*4.3*) and, with reference to selected extracts from think-aloud transcripts made during my translation of particular segments of these texts, illustrate some of the ways in which knowledge and understanding of inter-propositional relations informed decisions made during the translation process (*4.4*). The chapter ends with a general concluding comment (*4.5*).

4.2 Think-aloud protocols

4.2.1 Think-aloud protocols as an investigative tool

Think-aloud protocols involve participants in thinking aloud as they perform tasks (concurrent) or as they think back over the performance of tasks (retrospective). They are used to gather data in a number of different areas, including usability testing in product design and development (Lewis, 1982). Think-aloud protocols were first used in psychological research studies in the early 20th century. Initially, they were used as a way of determining the impact of the researcher's verbalisations on the ability of research subjects to complete specific tasks. Later, however, they began to be used in a different way - as a way of providing insight into the cognitive processes of participants themselves as they approached tasks (Bowles, 2010, p. 5). Since the 1970s, think-aloud protocols have been increasingly used for data collection in language-related studies, particularly in the context of research on reading and writing in both first and second/ additional languages. However, as Borg (2006, p. 220) observes, there can be major differences in terms of accuracy and completeness since not all of those involved have the same capacity to verbalize their thought processes.

4.2.2 Translator cognition and think-aloud protocols in translation studies

Since the mid-1980s, think-loud protocols have also been used to investigate translators' thought processes as they engage in translation tasks. The earliest of these studies focused on translation strategies. Thus, for example, in studies conducted by Lörscher (1986 & 1991), forty eight German students of English were asked to record their thoughts as they produced, without the aid of dictionaries, an oral translation of a written text. However, as Toury (1995) has observed, studies involving verbal translation may be very different from those involving written translation since "there is a real possibility that spoken and written translation do not involve the exact same strategies" (p. 235).

There are both advantages and disadvantages associated with the use of think-aloud protocols in translation studies. Among the advantages is the fact that they provide some access to processes that are generally covert (Borg, 2006, p. 224) and focus on the actual process of translation rather than simply the outcome (Dechao Li, 2011, p. 112). However, a number of researchers have urged caution. Thus, for example, Jääskeläinen (2000, pp. 71-72) has observed that such studies may lack explanatory power and, therefore, may not be readily generalizable and, as such, may be inadequate in relation to "building viable theories and creating testable hypotheses", and Bernardini (1999, p. 9) has noted that unless research design, data analysis and reporting are conducted with rigour, the validity of experimental design must be called into question. In addition, as Borg (2006, p. 224) has observed, participants may vary significantly in terms of their aptitude for thinking-aloud so that, for example, some and may have a tendency to explain their thinking rather than simply verbalising it.

Possibly of greater significance is the fact that think-aloud protocols may interfere with cognitive processing, a point that has been made by, among others, Bowles (2010, pp. 14-15), Toury (1995, pp. 234-238), and Wakabayashi (2000, p. 62). However, Ericsson and Simon (1985, pp. 78-80) have argued that concurrent verbalisation *does* provide a fairly accurate reflection of cognitive processing and does not, where explanations are not included, slow that processing down significantly. Furthermore, Jääskeläinen (2000, p. 72) has argued that it is

unnecessary within the context of translation studies to conduct research with the same degree of atomistic rigour as may be the case in psychology because translation studies are, by their very nature, more holistic. In this sense studies conducted within the domain of translation studies are necessarily very different from those conducted within, for example, the domain of cognitive psychology where the tasks investigated are carried out in monolingual and monocultural settings and are likely to be more clearly defined and more susceptible to “correct procedures and correct answers" (Jääskeläinen, 2011, p. 18).

Of particular significance here may be the fact that while think-alouds may be effective in revealing information retrievable from short term memory, they are likely to be less useful in relation to the retrieval of more automated cognitive processes of which people are largely unaware (O’Brien, 2011, p. 2) and may, therefore, be more revealing in the case of novice translators whose translation processes are less automated (Bernardini, 2010, p. 2). It has also been noted that because thinking-aloud is not a natural behaviour in adults, training may be required (Bowles, 2010, pp. 114-117).

Overall, the idiosyncratic nature of the translation process itself, combined with the distinctive differences in the cognitive environments of individual subjects, means that it is generally regarded as being advisable to regard think-alouds as having ‘different functions under different circumstances’ rather than as a ‘one-size-fits-all’ method (Bowles, 2010, p. 137).

In the case of this research project, I used think-aloud protocols as a way of recording my own cognitive processes as I undertook a range of commissioned translations from English into *te reo Māori*. As I undertook each translation, I recorded my thoughts as I struggled with the translation of various aspects of the source texts. I then, for illustrative purposes, abstracted some sections from the recordings and transcribed them, noting the impact of my thinking about inter-propositional relations in the source texts on the final form of the translation.

4.3 Introducing the five commissioned translations

4.3.1 *Ngā Takahanga I A Ārihi I Te Ao Mīharo* (Alice's Adventures in Wonderland)

Commissioner: Jon Lindseth, Evertype Publishers
Commissioned: Tom Roa
Translator: Tom Roa
Assistant: Tiki Koroheke
Date of publication: 2015

4.3.1.1 Background

Charles Lutwidge Dodson, born January 27, 1832 was the eldest boy of 11 children. He spent much of his childhood entertaining his younger siblings and their friends with his invented tales and 'literary nonsense'. During a boating trip in 1862 with the Reverend Robinson Duckworth and the three young daughters of Henry Liddell (one named Alice), Dodson began telling a tale about Alice's Adventures in Wonderland. Writing it down later, he was encouraged to publish it, which he did under the pseudonym Lewis Carroll. The book was released in 1865 (Carroll, 1865).

In 2011, I taught a paper, TIKA163, in the School of Māori and Pacific Development of The University of Waikato. This paper was very popular with overseas students, particularly from Europe and the United States. One of the German students told me of her mother's involvement with the translation into German of Lewis Carroll's *Alice's Adventures in Wonderland*. She also told me that the publisher had determined to have the book translated into as many languages as possible and asked if I was interested in translating it into Māori. I said that would be interesting and was then contacted by Jon Lindseth of Evertype publishers.

When I asked fellow translators what they thought of translating 'Alice's Adventures' into Māori, the response (shades of Alice!) was generally in the form of a question: 'Why would you want to do that?' Jon Lindseth, the publisher, believed that this could be a way of making this piece of English literature

available to a Māori audience. The fact is, however, that almost all Māori alive today (with the exception of small children) understand English and so the work is available to them via Carroll's original English. Even so, I had had it read to me at school decades ago and realized on re-reading it that translating it would be fun and challenging. In addition, the result could be of genuine interest to those concerned with logic, linguistics and comparative literatures as well as, possibly, those who simply enjoy reading texts in Māori.

4.3.1.2 Issues

'Alice' is replete with nonsense. That nonsense is a critical part of the author's overall intent and so any translation that aims to be as faithful to the original as possible must somehow retain the essence of that nonsense even where it relies on aspects of the source language that cannot be reproduced in translation. At the same time, the resulting translation needs to be as intelligible and as aesthetically pleasing as possible to the target audience, avoiding introducing complexities that cannot be justified with reference to the source text. As indicated in the next section, inter-propositional relations played a fundamental role in my attempt to address all of these issues and resolve the problems involved.

4.3.2 Bahá'u'lláh me te Wā Hōu (Bahá'u'lláh and the New Era)

Commissioners: James Lau; Steven Drake
Commissioned: Tom Roa
Translator: Tom Roa
Assistant: Waldo Houia
Date of publication: 2011
Publisher: Rūnanga Tapu o ngā Bahá'í o Aotearoa (The National Assembly of the Bahá'ís of New Zealand)

4.3.2.1 Background

A member of the Bahá'í National Assembly of Aotearoa/ New Zealand, James Lau, visited the Dean (then Professor Hirini Melbourne) of the Te Pua Wānanga ki te Ao (School of Māori and Pacific Development) of Te Whare Wānanga o Waikato (The University of Waikato) requesting assistance in the translation of a number of Bahá'í publications. The request was passed on to me.

I began by translating a number of prayers and other small pieces for the University's Translation Service. Then I was asked to consider translating Esselmont's *Bahá'u'lláh and the New Era* (BNE). I undertook the task as a 'koha'[28] to James Lau and his fellow Baha'i friend, Steven Drake, working in the evenings and some weekends. While engaged in that translation, I was also asked to look at the possibility of translating *Hidden Words* by Bahá'u'lláh, a work that is extensively referred to in BNE.

The birthplace of the Bahá'í Faith was in Persia. That faith was heralded by Mirza Ali Muhammad, who later assumed the title of 'Báb' (i.e. Gate). Born October 20, 1819, he was a descendant of the Prophet Muhammad and dedicated his life to following Muhammad's teachings. At age 25, he declared to a Muslim sect known as the Shaykhis that God had elected him to the station of 'Babhood'. Subsequently, members of that sect who accepted the Bab became known as 'Bábi'. Orthodox Muslims rejected Mirza Ali Muhammad's claims and caused the suppression of the new 'heresy' in Persia and further afield where his message was being spread. On the 9th of July 1850, he was killed in the barrack square of Yabriz. His remains, thrown unceremoniously outside the city wall, were rescued and concealed for years by his followers, later to be interred in a tomb on the slopes of Mt Carmel.

Bahá'ís believe that the Báb and Bahá'u'lláh were co-founders of their Faith. Bahá'u'lláh was born Mirza Husayn Ali of a distinguished Persian family, in Tehran, capital of Persia in 1817 and passed away in Bahji near Acre, Israel, in 1892. Home-schooled, with no formal education to speak of, at the age of 22 his father died leaving him in charge of his younger brothers and sisters and responsible for the management of the family's estates. The Báb declared his mission in 1844 when Bahá'u'lláh was 27. Bahá'u'lláh quickly espoused the new faith, rapidly rising to prominence. In 1852 he, with other Bábi, was imprisoned for allegedly participating in an attempted assassination of the Shah. Although it was conclusively proved that he had nothing to do with the plot, he was exiled to

[28] A 'koha' is a gift

Baghdad in Mesopotamia. Following dire persecution, and two years of solitude in the wilderness, on April 22, 1863, Bahá'u'lláh declared that he was the Chosen of God, the Promised One of all the Prophets.

Esselmont (1984, p. 41) asserts that Bahá'u'lláh's utterances may be divided into two classes: the first as a man charged with delivering God's message; the second in which "the words purport to be the direct utterance of God Himself".

4.3.2.2 Issues

The source text to be translated was in English. However, that text is itself a translation. My initial concern was whether it was appropriate that the translation should be undertaken at all, especially by someone who was not of the faith and was unfamiliar with the central tenets of the faith and the language in which the original text (prior to the English version) was written. Having received the assurance of the Baha'i faithful in New Zealand (members of the Baha'i National Assembly of New Zealand) that they had no objection to the translation going ahead, I then set about ensuring that an advisory group made up of those who had commissioned the translation and some members of the National Assembly should be set up. Among the members of the group were Gary Linter-Cole a Māori-speaking Baha'i) and Farzbod Taefi, an Iranian whose first language was Farsi, someone who was also fluent in Arabic and a speaker of English. I also sought the advice and assistance of Waldo Houia, a colleague and fellow Māori/ English translator, and Rāhui Papa, a former student of the University of Waikato's Postgraduate Diploma in Interpreting and Translation who had been awarded an Interpreter-Translator Licence by *Te Taura Whiri i te Reo Māori* (The Māori Language Commission).

4.3.3 *Ngā Kupu Huna* (Hidden Words)

Commissioner: The Bahá'í National Assembly of New Zealand: James Lau; Steve Drake
Commissioned: Tom Roa
Translator: Tom Roa
Assistant: Rāhui Papa
Date of publication: 2007

Publisher: Te Rūnanga Tapu o ngā Bahá'í o Aotearoa (The Bahá'í National Assembly of New Zealand)

4.3.3.1 Background

The Hidden Words (HW) is a collection of short utterances written originally in Persian and Arabic which Baha'is believe are the essence of certain spiritual truths, revealed by God. Baha'u'llah's son and successor, 'Abdu'l-Bahá, advised Bahá'ís to read these every day and every night and to incorporate the wisdom contained within into their everyday lives.

Following 'Abdu'l-Bahá's passing in 1921, leadership of the Bahá'í Faith passed to an administrative order based on the 'Guardianship' and the 'Universal House of Justice'. This was originally envisaged by Bahá'u'lláh and explained further by "Abdu'l-Bahá. Shoghi Effendi was appointed 'Guardian' by his grandfather 'Abdu'l-Bahá, in 'Abdu'l-Bahá's will, and, and it was he who established the 'Universal House of Justice' according to his grandfather and great-grandfather's written instructions. As the Guardian, he was the sole authoritative expounder and interpreter of Bahái sacred writings. His translation of *The Hidden Words of Bahá'u'lláh* (1954) into English is the base of the Māori translation.

4.3.3.2 Issues

For the Bahá'í faithful, Hidden Words is the Word of God and so its translations needed to be as accurate and as faithful to the original as possible, something that proved to be particularly difficult in view of the fact that what was actually involved was, once again, a translation of a translation. Furthermore, although some followers of the Bahá'í faith in Aotearoa/ New Zealand are Māori, at the time when the translation was undertaken, none of them was a native speaker of *te reo Māori*.

4.3.4 *He Waka He Tangata* (The Canoe is the People)

Commissioner: United Nations International Children's Emergency Fund (UNICEF)

Commissioned: School of Māori and Pacific Development University of Waikato Translation Service

Translator: Tom Roa
Assistants: Hoturoa Kerr; Waldo Houia
Date of publication: 2007
Publisher: NZ Learning Media

4.3.4.1 Background

UNESCO's Local and Indigenous Knowledge Systems (LINKS) programme seeks to ensure that local communities enjoy an active and equitable role in issues of Resource Management in order to strengthen inter-generational knowledge transmission and explore a balance of community-based knowledge with global knowledge in education.[29] *The Canoe is the People/He Waka He Tangata* is one CD-ROM in a series of CD-ROMs created as a part of this programme. It provides a local context for the content.

The following statement appears on the cover of the CD:

> Thousands of years ago, when most of the world's sailors were still hugging the coast, the Island Peoples of the Pacific held the knowledge and skills to explore the great ocean paths around and beyond their homes. They navigated their territories with their own sophisticated techniques, using the seas, the skies, and sea life to guide them. Their knowledge was built up through the generations of experience and handed down through careful teaching, stories, chants, and songs.
>
> Using modern technology to its best advantage, *The Canoe Is The People* honours and explores the knowledge and skills of traditional Pacific navigation. It is designed primarily for Pacific youth but will be of great interest to others as well.

In her involvement as President of the Asia South Pacific Bureau of Adult Education, Sandy Morrison was approached to find a translator for *The Canoe is the People*. She suggested the School of Māori and Pacific Development's Translation Service, through which I became involved. In view of the very large

[29] http://www.unesco.org/new/en/natural-sciences/priority-areas/links/related-information/about-us/

scope of the project, I sought the assistance of fellow lecturers in the School: Waldo Houia (a Licensed Interpreter) and Hoturoa Kerr (an accomplished seafaring Māori navigator who features in the CD-ROM, and has played a leading role in the revival of these ancient arts in Aotearoa/ New Zealand.

4.3.4.2 Issues

A critical issue so far as this translations is concerned was the fact that the original version of the CD, while being largely in English, included some commentary in other languages (subtitled in English). This meant that the English subtitles had to be checked for accuracy before being translated, something that was achieved thanks to the expertise of members of the UNESCO team. The preparation of the translated material in a format appropriate for CD was also undertaken by UNESCO team.

4.3.5 Nga Waihotanga Iho (Estuary Monitoring Toolkit for Iwi)

Commissioner: The National Institute of Water and Atmospheric Research (NIWA): Dr Andrew Swales; Weno Iti
Commissioned: School of Māori and Pacific Development University of Waikato Translation Service
Translator: Tom Roa
Assistants/Verifiers: Nātana Takurua, Ngahuia Dixon, Tangihaere Ormsby; Greg Koia; Hariru Roa; Henimatua Wessells
Date of publication: Forthcoming
Publisher: NIWA

It is appropriate at this juncture to express a brief farewell to my friend and colleague Nātana Takurua whose assistance and verification of my translation was invaluable, and whose sad passing during the period of this research resonates still.

'He tauwehe, he marere kura, he marere pae.'

E te rangatira Nātana, koe e moe mai nā i tua o te pae o Maumahara, moe mai rā. Kua waihotia ki a mātou te hunga ora ko āu mahi ki roto o tēnei whakamāoritanga o Ngā Waihotanga Iho, heoti rā tō whakapau i tō kaha

mō tō reo rangatira te reo Māori, koe ki a koutou te hunga mate. Tātou te hunga ora ki a tātou, tēnā tātou.

4.3.5.1 Background

The English original is a Toolkit intended to assist those working in estuarine environments in the protection of those environments. Work on that original began in 2001, a NIWA initiative led by Dr Andrew Swales. I had, on behalf of the Translation Service (Te Pua Wānanga ki te Ao, Te Whare Wānanga o Waikato), already produced several translations for NIWA when I was visited by Dr Swales and Mr Iti who indicated that they were working with Tainui iwi, Ngāti Hikairo of Kāwhia and Ngāti Whanaunga of Hauraki to produce a bilingual Estuary Toolkit. Their intention was that that Toolkit should be available to all of those who were working on preserving the environment of estuaries, both Māori and Pākehā. Of necessity, and for practical reasons, they had begun the writing in English, and had, in their words at that time, 'broken the back' of the work. There were, however, to be 'some additions'. At that point, they wished to initiate discussion of the translation of the work into Māori, a translation in which the Tainui dialect was to take precedence and one that, they had already decided, would be entitled *Ngā Waihotanga Iho*. As I was of Tainui background and an established translator, they had decided that I was an appropriate person to approach. Following finalization of the contract, I began work on the translation. After a few months, and feeling that I was nearing the end of the translation process, I approached a colleague, Nātana Takurua, and asked him to begin the process of verification of my translation. Sadly, Nātana passed away suddenly while he was working on that verification. This meant that work was held up while we overcame two problems: The first was that we did not have the password to Nātana's computer; the second was that we required the permission of Nātana's whānau before accessing his computer. As the work of verification had not been completed, I asked another colleague, Ngahuia Dixon (now Dr. Ngahuia Dixon), for assistance. Meanwhile, the source text had been modified and expanded and had grown far beyond the scope of the original. So further contracts were sought. The volume of my other work had increased and I lacked sufficient time to complete translation of the revised and expanded source text. Accordingly a group of translators was employed to translate the remainder of the work, my

later task being to verify their work and to ensure consistency of language, in particular of dialect.

4.3.5.2 Issues

Problems quickly surfaced in relation to this translation. Early on, I indicated to those who commissioned the work that the scientific and academic nature of the English employed in the source text were such as to (a) create difficulties in terms of its intended audience, which included estuarine iwi communities and schools[30], and (b) that translation of some of the English terms used would require the coining of a new Māori terminology. Furthermore, the work was underpinned by a Western view of science that I believed was inappropriate in the Māori context in which the translation would be used. The recommendation here was that introductory pieces and explanations cast in the context of a Māori worldview should appear in the 'translation', with the Western scientific explanations and measurements appearing as appendices. This meant that some parts of what is referred to as a translation are, in fact, original pieces.

4.4 An illustration of the impact of an understanding of inter-propositional relations and their signalling on the translation process

In this section, I illustrate the impact of an understanding of inter-propositional relations and their signalling on the translation process by linking extracts from the five commissioned translations outlined above to the relevant sections of the source texts via transcriptions of the relevant sections of the think-alouds that were recorded during the translation process. Sections to which particular attention was drawn are in italic print.

[30] As a former secondary school teacher and teacher of science at junior levels in homeroom situations, I knew how difficult the Toolkit in its present form would be to use. In particular, I questioned also the ability of the intended community audience to use the toolkit without considerable assistance.

4.4.1 Alice's Adventures in Wonderland: Ko Ngā Takahanga i a Ārihi i te Ao Mīharo

4.4.1.1 The think-aloud transcripts

The extracts in the tables below are from *Chapter 7*: *A Mad Tea-Party*.

Table 4.1: *A Mad Tea-Party - Extract 1*

English	Māori
'Have some wine,' the March Hare said in an encouraging tone. Alice looked all round the table, but there was nothing on it but tea. 'I don't see any wine,' she remarked. 'There isn't any,' said the March Hare. 'Then it wasn't very civil of you to offer it,' said Alice angrily.	'He waina māu, te kupu whakahau a te Hea Maehe Tirotiro kau ana a Ārihi i te tēpu, ko tāna e kite atu he tī noa iho. 'Kāore au i te kite i te waina,' ko tāna. 'Karekau ana,' ko tā te Hea Maehe. 'Nā reira, kāore i tika tō kōrero,' te takariri a Ārihi.

Think-aloud transcript:

I'm thinking that Alice is full of fun, full of nonsense, chock-full of illogic! And as she's full of ambiguity, how must I ensure in the translation that that ambiguity, that lack of logic, that nonsense and fun are retained? Reading through passage, so now let me think. The March Hare is offering something, but that something doesn't exist! And so Alice gets angry because the offer isn't genuine. So that's the point of this particular text, nothing actually makes coherent sense. Although Alice looked all round the table ... so that's clearly **Concession-Contraexpectation**. She's looked all over the table but has seen nothing but tea. There's a **contradiction** between the March Hare's offer of wine and his admission that there isn't any! There's a **Statement-Affirmation** here. Also, the **reason** she can't see any is because there isn't any, and so her following statement - beginning *then* - is signalling a completion, a **conclusion.** There isn't any wine (grounds), *then* the offer shouldn't have been made (**grounds** for the **conclusion).** So she concludes that it isn't very civil of him to offer something that doesn't exist. So in terms of the language here what do I need to look at? That *but* - do I want that to be a **Simple Contrast -** or do I want something else? **Concession**

Contraexpectation for example? I've got a number of choices here. I think what I'll do is ... because there are two *but*s; the second is clearly **Statement- Exception** (nothing. but tea). And I don't want to use two *ēngari*-s: that's stylistically poor Māori, so what I'll do is show that all she saw was just tea ... and by using *noa iho* that will signal the **Simple Contrast.** And yet it's unexpected! So let's insert *kau – Titiro kau ana* - that'll work. It gives the sense of **Concession-Contraexpectation** that is lurking there in the English. There is a *then* which in the following line. I think I'll use *Nā reira* there - that's a good sign of **conclusion**. Now I've captured the way the lack of logic works. The **Grounds-Conclusion** at the end is important, and I've tried to avoid that double *ēngari*. I'm happy with that.

Table 4.2: *A Mad Tea-Party - Extract 2*

English	**Māori**
'Then it wasn't very civil of you to offer it,' said Alice angrily.	'Nā reira, kāore i tika tō kōrero,' te takariri a Ārihi.
'It wasn't very civil of you to sit down without being invited,' said the March Hare.	'Kāore i tika tō noho mai, i te kore o te pōwhiri i a koe,' ko tā te Hea Maehe.
'I didn't know it was YOUR table,' said Alice; 'it's laid for a great many more than three.'	'Kāore au i mōhio nā KOUTOU tokotoru noa iho te tēpu,' ko tā Ārihi, 'tōna horahanga mō te tini.'
'Your hair wants cutting,' said the Hatter. He had been looking at Alice for some time with great curiosity, and this was his first speech.	'Kia tapahia ō makawe,' ko tā te Kaihanga Pōtae. He roa nō tāna mātakitaki i a Ārihi, kātahi anō ia ka kōrero.
'You should learn not to make personal remarks,' Alice said with some severity; 'it's very rude.'	'Me ako e koe te tika o te kōrero ki te tauhou,' ka pakeke te reo o Arihi; 'He whakahāwea kē ia.'

Think-aloud transcript:

Reading the passage first for gist..., follows on from the previous one, *then* is a **conclusion.** I've dealt with that. *It wasn't very civil* is repeated; *YOUR table ... more than three ...* the change of subject to Alice needing a haircut, that's important in the whole context of *Alice* because you never

get resolution! You start a discourse – *didn't know it was YOUR table,* the March Hare didn't get a chance to respond! The Hatter jumps in and changes the subject. The lack of resolution is very interesting! Alice continues *You should learn not to make personal remarks it's very rude ...* no explicit signal such as *because* in the English ... Should there be one in the Māori? I'll think on that. This lack of resolution is a great part of the discourse. There's just no resolution. The March Hare picks up on the *very civil ...* and we're no longer talking about the wine! We've moved on to a different topic and he does that by balancing a rudeness on both sides! So I wonder if I need to repeat *very civil ...* I could use *tika* for *civil* in both instances. It wasn't civil, - *kāore i tika* - and if I did that I would have that balance in the two sentences where one bounces from the other, yet again escaping from the logic. Alice didn't know it was the Hatter's table, being laid for a great number. The Hatter interjects after gazing at Alice for a long time, again changing the subject so that there is no resolution concerning the number of people at the table. The laying out for a great many more than three - how should I express that? *I didn't know it was YOUR table <u>because</u> it's laid for many more than three ...* it's implicitly **Grounds-Conclusion** so I should reflect that implicitly in the Māori ... no *nā te mea* I'll use the gerund *horahanga* without *nā ...* that'll work. That'll reflect the subtlety of a **conclusion** without the overt signal ... And now here we have a sequence of him looking for some time, and talking for the first time, saying Alice's needs a haircut ... a reverse order (mentions the haircut before the looking that went before the mention of the haircut). I'll retain that ... the *had been* signals that the looking goes first. How to do that in Māori which has no past perfect ... I'll start with *kia tapahia ō makawe* (your hair needs to be cut) and then use *nō* to signal that this is the beginning of the sequence, and *kātahi anō* as the signal of the **Bonding (Coupling) relation** on the final part of the sequence. There is an implicit **Grounds-Conclusion** in ... *conclude that you should not make personal remarks <u>because</u> it's very rude.* Should I make that implicit or explicit? I can subtly bring *kē* in- not to explicitly signal **grounds** but to signal Alice's frustration with the Hatter's rudeness.

Table 4.3: *A Mad Tea-Party - Extract 3*

English	**Māori**
The Hatter opened his eyes very wide on hearing this; but all he SAID was, 'Why is a raven like a writing-desk?'	Ka ohorere te titiro a te Kaihanga Pōtae ki te rongo i ēnei kupu, heoi anō tāna KŌRERO, ‘He aha te kōkako e rite ai ki te tēpu tuhituhi?'
'Come, we shall have some fun now!' thought Alice. 'I'm glad they've begun asking riddles.—I believe I can guess that,' she added aloud.	'Ā, kua tīmata te ngahau!' te whakaaro a Ārihi. 'Ka pai tā rāua mahi panga.—Kei ahau pea tētahi whakautu ki tērā,' ko tāna kī.
'Do you mean that you think you can find out the answer to it?' said the March Hare.	'E mea nei koe e tere kitea e koe te whakautu?' ko tā te Hea Maehe.
'Exactly so,' said Alice.	'Āe mārika,' ko tā Ārihi.
'Then you should say what you mean,' the March Hare went on.	'Nō reira me tika tō whākī mai,' te kupu a te Hea Māehe.
'I do,' Alice hastily replied; 'at least—at least I mean what I say—that's the same thing, you know.'	'He tika tāku,' te whakautu tere a Ārihi; 'inā —he tika tāku kōrero —e mōhio ana koe ko taua āhua tonu tērā.'
'Not the same thing a bit!' said the Hatter. 'You might just as well say that "I see what I eat" is the same thing as "I eat what I see"!'	'Engari!' ko tā te Kaihanga Pōtae. ‘Me kī ko taua āhua anō o te "Ka kite au i tāku e kai nei " me te " Ka kai au i tāku e kite nei "!'

Think-aloud transcript:

Following on from the previous passage, the Hatter shows that he has heard Alice’s words *but* … so the conclusions, the resolutions are very implicit, and this *but* is an *although* in the sense that this is **Concession-Contraexpectation**. Reveals that the Hatter has some emotional response to this, and completely changes the topic again with his question. So when things become intolerable for them, they change the topic. How should I reflect this in the Māori? What should I use for that *but*? Not *ēngari*. I could use *ahakoa* - closer to *although,* but it’s not that kind of *although.* That might be too explicit. I’ll use *heoi anō*, sort of a *however.* And that gives a sort of *nevertheless* touch to it. That does carry the sense of **Concession-Contraexpectation.** And Alice follows the lead of the Hatter off on to another tangent in the next sentence. The implicit **Reason-**

Result in Alice's being glad in that they might now have some fun must be reflected in the Māori. I can do that by using the past tense *kua* and the simple bonding using *ā.* Not explicit signals of **Reason-Result**, yet a subtle phrasing. The phrasing of *say what you mean*, and *I mean what I say* is in deliberate juxtaposition with *tika,* so *me tika tō whāki mai: you should say what you mean,* the English has Alice saying *I do,* and the Māori *he tika tāku*, repeating the *tika.* The explicit signalling of **Grounds-Conclusion** with *then* is straightforward with *nō reira*. However the **Concession-Contraexpectation** in *at least* may indicate that Alice is here doubting herself! This might be best expressed in the Māori with *inā.* Signalling that contrast between what is the truth and the truth is what I say. Using *ēngari* is probably too explicit as a contrast. Yes, I'm happy with *inā.* Now the *Not the same thing a bit* is explicitly a **Simple Contrast** - best expressed in Māori by *engari.* Now how about the next bit? There's a suggestion of a **conditional** here. *If* that's true *then* this is true. I wonder if I should put an *if* in there? It's not signalled explicitly in the English. *You might as well say* - yes that's conditional. I'll put *me* in there. *Me kī* ... not as explicit as *ki te* or *mehemea.* That'll do. Rest looks straightforward. Yes, there's another repetition … I don't think there's a translation problem in there at all, a simple **Bonding (Coupling)** in *the same thing as.* I can use *me* for that.

Table 4.4: *A Mad Tea-Party - Extract 4*

English	**Māori**
The Hatter was the first to break the silence. 'What day of the month is it?' he said, turning to Alice: he had taken his watch out of his pocket, and was looking at it uneasily, shaking it every now and then, and holding it to his ear.	Ko te Kaihanga Pōtae te kaikōrero tuatahi o muri mai. 'He aha tēnei rā o te marama?' ko tāna, me te tahuri ki a Ārihi: kua tīkina e ia tana wati mai i tana pōkete, kua anipā te titiro atu, me te rūrū i te wati, me te whakapā ki tana taringa.
Alice considered a little, and then said 'The fourth.'	Nāwai rā te whakautu a Ārihi, 'Te tuawhā.'
'Two days wrong!' sighed the Hatter. 'I told you butter wouldn't suit the works!' he added looking angrily at the March Hare.	'E rua rā te hē!' ko tā te Kaihanga Pōtae. 'Ana, ko tāku ki a koe kāore e pai te pata ki ngā mahi nei!' me tāna titiro mākutu ki te Hea Māehe.
'It was the BEST butter,' the March Hare meekly replied.	'Ko ia te TINO pata,' ko te reo whakaiti a te Hea Maehe.
'Yes, but some crumbs must have got in as well,' the Hatter grumbled: 'you shouldn't have put it in with the bread-knife.'	'Āe, ēngari kua piri mai pea ētahi kongakonga ' te amuamu a te Kaihanga Pōtae: 'nā tō tāpiritanga ki te naihi parāoa.'
The March Hare took the watch and looked at it gloomily: then he dipped it into his cup of tea, and looked at it again: but he could think of nothing better to say than his first remark, 'It was the BEST butter, you know.'	Ka tangohia e te Hea Maehe te wati, ka tirohia mākutuhia: tahi ka tautauhia ki tana kaputī, ā, ka tirohia anō: heoi anō kāore āna kupu tua atu o taua kōrero anō, 'Ko ia kē te TINO pata o ngā pata, tūturu.'

Think-aloud transcript:

Now this passage is again full of illogic, unresolved ambiguity! The **Chronological Sequence** in his firstly having taken the watch out of his pocket, looked at it, shook it, held it to his ear, and then turned to Alice and asked the question does not follow a logical progression. Should the Māori follow the same sequencing? Yes. It reflects the illogic, while seeming to be logical. We ask too, ‘What’s the date?’ or What day of the week?, not What day of the month? I should follow that in the Māori as well. It’s a signal that joins the first paragraph of this passage to the next two although again the Hatter takes off on another tangent and leaves Alice frustrated at the lack of resolution! I need to give some thought to

the *and then.* It signals a pause and then another action in the **sequencing**. I'll use *nāwai rā* - signalling that sequencing and Alice's pausing. The modern reader with a digital watch may not be familiar with the watch of Dodson's time and its mechanics. There's an inference here that the reason it's wrong is because the March Hare put some butter in it – Who knows why! Should I leave that as implicit? And should I leave the switch of subject as bald as it is in the English. Yes. Now how should I deal with the Hatter adding on this phrase and the **Bonding** of that to his looking angrily at the March Hare? Should I make that more explicit in the Māori? He's clearly talking to the March Hare, so I can just use *me tāna titiro mākutu ...* and that phrasing can deal with the complexities involved. The next phrase is straightforward, no problems there. *Yes, but* is clearly **Concession-Contraexpectation** - so the signal in Māori should be identical, *ae, ēngari.*. The Hatter concludes that the crumbs got in because the March Hare used the breadknife. This is implicit in the English. Should I leave it that way in the Māori? That **Grounds-Conclusion** can be signalled with *nātemea,* but I think I'll be more subtle and use *nā* and the gerund *tāpiritanga.* The March Hare follows another **sequencing** - logical in its sequencing, but illogical in what is done. The *then* is an implicit signal of **sequencing**, I think I'll use *tahi* as a shortened form of *kātahi – then.* The *but* is a signal here of **Simple Contrast** - however using *ēngari* is too direct. I think I'll use *heoi anō* again here, as a form of *however*. Yes. I think I've got that. Let me see. Is there anything else I should think about in that passage?

Table 4.5: *A Mad Tea-Party - Extract 5*

English	**Māori**
Alice had been looking over his shoulder with some curiosity. 'What a funny watch!' she remarked. 'It tells the day of the month, and doesn't tell what o'clock it is!'	I te mātakitaki a Ārihi, mā tana pakihiwi me te pākiki. 'Kātahi te wati rerekē!' ko tāna. 'Kei te tohua te rā o te marama, ēngari mō te haora o te rā!'
'Why should it?' muttered the Hatter. 'Does YOUR watch tell you what year it is?'	'Kia ahatia ai?' te hamumu a te Kaihanga Pōtae. 'Kei TŌU NĀ wati te whakaaturanga i te tau?'
'Of course not,' Alice replied very readily: 'but that's because it stays the same year for such a long time together.'	'Kāore kau,' ko te tere o te whakautu a Ārihi: 'heoi anō te take kua noho ia ki taua tau mō te roanga o te tau.'
'Which is just the case with MINE,' said the Hatter.	'Nā reira i pērā ai TĀKU, 'ko tā te Kaihanga Pōtae.
Alice felt dreadfully puzzled. The Hatter's remark seemed to have no sort of meaning in it, and yet it was certainly English. 'I don't quite understand you,' she said, as politely as she could.	Kua āwangawanga katoa a Ārihi. Kāore he māramatanga o te kōrero a te Kaihanga Pōtae, he aha koa tōna reo Māori. 'Kāore ō kōrero i te mārama ki a au,' ko tāna, ki tōna reo tino ngāwari.
'The Dormouse is asleep again,' said the Hatter, and he poured a little hot tea upon its nose.	'Kua moe anō te Kiore Iti,' ko tā te Kaihanga Pōtae, me te riringi i te tī wera ki tōna ihu.
The Dormouse shook its head impatiently, and said, without opening its eyes, 'Of course, of course; just what I was going to remark myself.'	Ka tere rūrū te pane o te Kiore Iti ka mea me te moe tonu o ana karu, 'Tūturu, tūturu; he pērā rā anō tāku ā taihoa.'

Think-aloud transcript:

Okay, so what we have here is **Conclusion-Grounds**: watch judged to be funny because it tells days of month. Not something that would be funny in today's world though. Hatter justifies with a question that acts as a conclusion, the grounds being in another question that is based on the assumption that Alice's watch doesn't tell the year - which, once again, a modern watch could actually might do. Anyway, there's **Grounds-Conclusion** embedded in the questions - the curiosity of it all being the assumption that it's Alice's watch that is odd because watches can be expected to tell things other than the time of day. And then, to complicate

things further, the fact that neither Alice's watch not the Hatter's watch tells the year is somehow a justification for the Hatter's assumption that Alice's original judgment - that the watch was funny - was absurd whereas what is absurd is the logic - lack of logic of the Hatter's thinking. No wonder, then, that Alice is puzzled. Just when we might get some resolution, just when we might get a logical conclusion, the Dormouse wakes up and off we go again. So, here what we have is an initial **Grounds-Conclusion** (inverted), with the conclusion embedded in an exclamation. Then there's another **Grounds-Conclusion** (inverted), with both the conclusion and the grounds embedded in questions. And then yet another relation of the same kind. This is followed by **Comparative Similarity** (Hatter's statement that the two watches are similar in a certain respect). Then **Reason-Result** (inverted): Alice felt puzzled because . . . And straight into **Concession-Contraexpectation** (signalled by 'and yet'). Then **Chronological Sequence** (tea poured on Dormouse after he wakes up) and Reason-Result (shakes head as a result of hot tea on nose). Okay, 'engari' as a translation of 'but' whatever the more specific function and 'heoi anō' with 'take' for 'because' here. *Then 'nā reira' with 'i pērā ai' to capture the sense of conclusion.* I'll use 'he aha koa' to capture the sense of concession. And 'me' where I want to keep **Bonding** explicit.

4.4.1.2 *Alice's Adventures in Wonderland*: An overall comment on the transcripts

As the think-aloud transcripts, taken together, indicate, it is important in any consideration of *Alice's Adventures in Wonderland* to consider what type of nonsense/ non-sense is involved and how it works. Doing so is fundamental to understanding why this work has endured, delighting and intriguing, and sometimes unnerving, so many children and adults over so many years. It is also fundamental to the translation process.

A key to understanding the non-sense that underpins part of the wonder of Wonderland is the distinction between text and discourse and cohesion and coherence, the nature of cognitive processes and the relations that are associated with them, and the fact that these relations may be implicit (unsignalled) or they

may be expressed with varying degrees of explicitness in terms of linguistic signalling. Fundamental to all of this, and, no doubt, one of the reasons why the work has been translated into so many languages is the fact that the cognitive processes and the inter-propositional relations that are linked to them are essentially universal and, therefore, cross-linguistic.

The distinction between text and discourse and cohesion and coherence is outlined by Whaanga (2006, p. 86) as follows:

> The word **'text'** is used . . . to refer to what is actually spoken or written (by one person or more than one person) in the context of a single topic or a group of linked topics. The word **'discourse'** is used to refer to a text *plus* whatever is added to the text (by a process of inferencing) by a hearer/reader in order to make sense of it.[31] Thus, although hearers/readers will experience the same texts, they will not necessarily interpret texts (make sense of them as 'coherent' discourses) in exactly the same way. That is, they will not necessarily always share the same discourses. **'Coherence'** is a property of discourse rather than text, although texts generally contain a range of devices (cohesive devices) that act as a guide to interpretation. **'Cohesion'** (the presence of cohesive devices in a text) is not, however, a requirement for **'coherence'**.

In discussing inter-propositional relations, Crombie (1987, p.7, fn1) provides further clarification. Part of the extract below is also included in *Chapter 2* but is repeated because of its direct relevance in the case of the Alice text:

> These relations might . . . be referred to as semantico-pragmatic . . . in that they are recovered by inferencing (see Urquhart, in Selinker, Tarone and Hanzeli, 1981; Clark and Haviland, in Freedle, 1977). Inferencing is based on the encoded propositions (the *text*) and world knowledge. . . . A

[31] Note that the word 'text' is sometimes defined in the literature in the way in which 'discourse' is defined here and the word 'discourse' is sometimes defined in the literature in the way in which 'discourse' is defined here. What matters, however, is not the precise way in which the terminology is used but the fact that a distinction needs to be made between two different phenomena.

> relationship (such as *reason-result*) may, or may not be . . . indicated textually by, for example, the occurrence of a word such as 'because'. Furthermore, the establishment of a particular relationship between encoded propositions (e.g. between 'John cried' and 'Mary said she loved Bill') will normally involve additional assumptions (e.g. that John and Mary are related in a particular way), or the recovery of additional known information which will add to the propositional store which constitutes for the hearer/reader the discourse base (see Schank & Abelson, 1977). It will also involve the establishment of a chain of relations between these additional propositions and between these and the encoded propositions which then constitute the discourse relational base. For example, in interpreting the relationship between 'John left the party early' and 'Mary's father was ill' as causative, one may add to the discourse base propositions such as for example, 'Mary is John's wife', 'Mary and John live in a particular place X', 'Mary's father lives in the place X' etc. This propositional enrichment will lead to a relational chain involving reason. . . . However, since it will not always be necessary, or indeed possible, to supply propositions among which such a relational chain may be established, hearers/readers must sometimes take on trust the fact that there *is* relevant information which would, if it were known to them, allow for the establishment of a relational chain. . . . Thus, the lack of . . . intersubjectivity between speaker/writer and hearer/reader ensures that the discourse base and discourse relational base will rarely be exactly the same for both. Nevertheless, the text itself, together with the cues (including simple juxtaposition) which it provides for the implementation of those universal perceptual processes which establish relation, provides a base for the implementation of communicative assumptions. In particular, the textually encoded propositions provide the beginning and end-point of the relational process – the necessary conditions for its operation.

A critical aspect of *Alice's Adventures in Wonderland* is the fact that the text provides clues, in the form of intra-propositional relations and their signalling, that are misleading: the logical principles underlying conversational interaction

are violated/ frustrated. When the presence of a particular perceptual process (e.g. cause/ effect) or a specific relation linked to that process (e.g. **Reason-Result**) is signalled, hearers/ readers normally make the assumption that the textual cohesion is indicative of discourse coherence, that is, that the semantic content of the propositions is such as to justify the presence of the textual cohesion. In the case of *Alice's Adventures in Wonderland,* this is often not the case. Thus, for example, the assumption (justified at the time when the source text was written) that a watch tells the time in hours, minutes and, sometimes, also seconds is the basis for Alice's assumption that the Hatter's watch is 'funny'. However, when Alice observes that her watch does not tell her what year it is because years last for such a long time (**Result-Reason**), the Hatter notes that that is precisely why his watch does not indicate the year (thus providing an apparent justification for what it actually does). Thus, on the basis of Alice's own logic, it might seem, at first sight, reasonable that watches should indicate days of the month (since these are shorter than years). The critical factor here is the number of unstated presuppositions that underlie Alice's reasoning. What the author is doing is exploiting the fact that normal discourse does not provide all of the links in chains of reasoning, allowing for a number of communicative assumptions to be made - assumptions that are either shared by listeners/ readers or assumed by them to be reasonable/ valid. In translating *Alice's Adventures in Wonderland*, it is therefore important to ensure that what is implicit in the source text is also left implicit in the translated text.

The cognitive process that is of fundamental importance in terms of the ways in which the non-sense in *Alice's Adventures in Wonderland* is the causative one and the inter-propositional relations that link to it, particularly those of *Reason-Result* and *Grounds-Conclusion*. However, the relation of *Concession-Contraexpectation* (linked to the associative cognitive process) also plays an important role. What is particularly interesting in connection with the encoding of these relations is the fact that they:

- are frequently unsignalled as in the case of the absence of a signal of reason/ grounds (e.g. 'because') in the case of the following **Reason-**

Result/ Grounds-Conclusion relation: "I didn't know it was YOUR table,' said Alice; 'it's laid for a great many more than three."

OR

- are frequently accompanied by *general* signals of a particular relational type rather than *particular* signals, as in the case of the following **Concession-Contraexpectation** relation in which the general contrastive signal 'but' is used rather than the more specific concessive signal 'although': "Alice looked all-round the table, *but* there was nothing on it but tea."

It is important that these aspects of relational realization are captured to the extent possible in translations. Also of considerable importance in *Alice's Adventures in Wonderland* is the way in which explicit signals of logical relationships are used in certain instances, that is, in particular, when Alice attempts to re-establish some form of situational control by shifting the focus away from sequences that lack coherence (leaving them unresolved) and reasserting the force of logic (pushing towards resolution). Thus, for example, instead of pursuing the issue of the reason why the March Hare has offered something that doesn't exist, Alice indicates the reason why she believes it was wrong to do so, introducing her utterance with 'then' as a signal of the conclusion member of a ***Grounds-Conclusion*** relation:

"Then it wasn't very civil of you to offer it", said Alice angrily.

Where this occurs, the other characters may pick up on particular words or phrases, repeating them in the context of relations involving comparison or contrast and, in this way, reinforcing the new discourse topic (that of good manners in the example below):

"Then it wasn't very *civil* of you to offer it", said Alice angrily.

"It wasn't very *civil* of you to sit down without being invited," said the March Hare.

4.4.2 Bahá'u'llah and the New Era: Bahá'u'llah me Te Wā Hōu

4.4.2.1 Think-aloud transcripts

The following extracts come from *Chapter 1* of Bahá'u'llah and the New Era (BNE).

Table 4.6: *Bahá'u'llah and the New Era - Extract 1*

English	Māori
In seeking for fuller knowledge about the movement I found considerable difficulty in obtaining the literature I wanted, and soon conceived the idea of putting together the gist of what I learned in the form of a book, so that it might be more easily available for others. When communication with Palestine was reopened after the war, I wrote to ‘Abdu’l-Bahá and enclosed a copy of the first nine chapters of the book, which was then almost complete in rough draft. I received a very kind and encouraging reply, and a cordial invitation to visit Him in Haifa and bring the whole of my manuscript with me. The invitation was gladly accepted, and I had the great privilege of spending two and a half months as the guest of ‘Abdu’l-Bahá during the winter of 1919–1920. During this visit ‘Abdu’l-Bahá discussed the book with me on various occasions. He gave several valuable suggestions for its improvement and proposed that, when I had revised the manuscript, He would have the whole of it translated into Persian so that He could read it through and amend or correct it where necessary. The revisal and translation were carried out as suggested, and ‘Abdu’l-Bahá found time, amid His busy life, to correct some three and a half chapters (Chapters I, II, V and part of III) before He passed away. It is a matter of profound regret to me that ‘Abdu’l-Bahá was not able to complete the correction of the manuscript, as the value of the book would thereby have been greatly enhanced. The whole of the manuscript has been carefully revised, however, by a committee of the National Bahá’í Assembly of England, and its publication approved by that Assembly.	I tāku whai kia hōhonu ake ai tāku nei mōhio ki te kaupapa, ka uaua tonu te whiwhi tuhinga i hiahiatia ai, kāore hoki i roa ka tau te whakaaro me kohi e au te ia o aku akoranga ki tētahi pukapuka kia wātea ake ai ki ētahi atu. Ka taea anō te whakawhiti kōrero ki Pirihita i muri noa mai o te pakanga, ka tuhi reta au ki a Abdu'l-Bahá, me te āpiti atu i ngā ūpoko e iwa o te tīmatatanga o te pukapuka, kua tata te mutu te tauira rehe. Ka hokia mai te whakautu mahaki, whakahau hoki, me te pōwhiri mai kia haere au kia kite i a ia i Haifa me te mau atu i te katoa o taku tuhinga. He koanga ngākau nōku me te tere whakaae atu, nōku rā anō te hōnore ka rua me te hāwhe marama tāku noho hei manuhiri a Abdu'l-Bahá i te hōtoke o 1919-1920. I taua wā kā whai taima māua ko Abdu'l-Bahá te kōrerorero mō te pukapuka. He nui Āna whakaaturanga mai me pēhea te whakapai ake, ā, ko Tāna, kia mutu rā anō tāku etita me whakapāhiana e Ia te katoa ka taea ai e Ia te āta pānui, āta whakatika ki ngā wāhi e tika ana me whakatika. Ka oti ngā whakahōutanga me te whakapāhianatanga e ai ki ngā whakaritenga, ka whai taima hoki a Abdu'l-Bahá, i roto i te nui o Āna mahi, ki te whakatika i ngā Upoko e toru pea (Ūpoko I, II, V, me tētahi wāhanga o III) nō mua noa o tana matenga. Ka nui te pāmamae ki taku ngākau kāore i taea e Abdu'l-Bahá te whakaoti i te whakatikatanga, mā reira te mana o te tuhinga e whakanikotia ai. Heoi anō, kua etita tia te tuhinga katoa e te Huinga Ā-Motu o Ingarangi, ā, kua whakaaetia te tānga e taua Huinga.

Think-aloud transcript:

There's an implicit **Reason-Result** in this first part here*: because I found it difficult getting information, I conceived the idea of the book so that it might be more readily available*. Do I want to make that explicit or retain that subtle implicit flow? By using 'I tāku whai' at the beginning that gives a reason, and by using 'ai' that gives an explicit yet subtle flow. That's good. And then there's **Means-Purpose**: putting together the book to make the information available. What about that? That's explicit, so should I make it explicit in the Māori as well? Yes. I'll use 'kia' and then use 'ake ai' to indicate an explicit purpose. Yes that works. **Chronological Sequence** 'when communication with Palestine was reopened ...' is explicit, so let's use 'Ka ... ka ...' to reflect that sequence. This sequencing carries on throughout this passage. Are there other relations involved? Yes. There's implicitly a **Reason-Result** in *because communication reopened, I was able to write*. Do I want to make that explicit? No, let's leave that implicit. Then - as a result of that I received an invitation to visit, let's continue with that implicit tone. Now when it comes to the **Means-Purpose** in 'when I had revised the manuscript'. He would have it translated so that he could edit it, that probably requires an explicit indication in the Māori as well with 'kia' - when - and 'kia taea ai e ia te āta pānui' - so that he could read it. Now the **Contrastive Alternation** - 'or' in the English. To amend and to correct are virtually the same word in Māori - 'whakatika'. Let's leave it there. Now the reason for the profound regret was that ‘Abdu’l-Bahá couldn't complete the editing. Implicit in the English. Let's leave it implicit in the Māori. There is a **Means-Purpose** also here. The value 'thereby' would have been enhanced I'll use 'mā reira' to reflect that signal. The **Concession-Contraexpectation** in 'however' is easily signalled in the Māori by 'heoi anō'. Let's do that. Retaining the explicit or implicit nature of the relations is an important aspect of matching the styles of the source text and the translated one.

Table 4.7: *Bahá'u'llah and the New Era - Extract 2*

English	Māori
The Promised One of all the peoples of the world hath appeared. All peoples and communities have been expecting a Revelation, and He, Bahá'u'lláh, is the foremost teacher and educator of all mankind.—'ABDU'L-BAHÁ. The Greatest Event in History If we study the story of the "ascent of man" as recorded in the pages of history, it becomes evident that the leading factor in human progress is the advent, from time to time, of men who pass beyond the accepted ideas of their day and become the discoverers and revealers of truths hitherto unknown among mankind. The inventor, the pioneer, the genius, the Prophet—these are the men on whom the transformation of world primarily depends.	Kua puta mai te Oatitanga o ngā iwi katoa o te ao. Manakotia ana e ngā iwi me ngā hapori katoa tētahi Whakakitenga, ā, ko Ia nei ko Bahá'u'lláh te kaitohutohu me te kaiwhakaako mātāmua o ngā uri tāngata katoa. – 'Abdu'l-Bahá. Te Pāpono Nui Whakahirahira Rawa atu Ki te rangahaua e tātou te "pikinga o te tangata" kua tuhia ki ngā pukapuka hitori, e kitea ai ko te take tōmua o te ahunga whakamua o te tangata i roto i ngā wā, ko te putanga mai o ētahi tāngata, kua hipa ki tua o ngā tikanga whakaaro o te wā, he whakakite, he whakapuaki i ngā pono kātahi anō ka kitea e te uri tangata. Ko te kaihanga, te kaiparau, te tino matatau, te Poropiti – ko ēnei nei ngā tāngata mā rātou tonu rā anō te whakahōunga o te ao.

Think-aloud transcript:

This passage begins with a **Grounds-Conclusion** relation: the *conclusion* is that the Promised One has appeared and the *grounds* is that this was expected and that the identity of the one who has appeared is the appropriate one. But there are no overt signals, and the *conclusion* appears before the *grounds*. Let's leave it in that order and implicit in the Māori so as to maintain as much as possible of the style of the source text. The next section includes **Condition-Consequence**, the condition being signalled by the subordinating conjunction 'if' in the English. So 'mehemea'. But maybe it's not so much that kind of conditional. It's probably more 'Ki te ...' a kind of a 'when' (assuming that the condition holds whenever we study . . . Let's use that. And then there is some specificity provided by a series of **Bonding (Coupling)** relations - but no more relational signals apart from one 'and'.

Table 4.8: *Bahá'u'llah and the New Era - Extract 3*

English	**Māori**
The Changing World That the world, during the nineteenth and the early part of the twentieth centuries, has been passing through the death pangs of an old era and the birth pangs of a new, is evident to all. The old principles of materialism and self-interest, the old sectarian and patriotic prejudices and animosities, are perishing, discredited, amidst the ruins they have wrought, and in all lands we see signs of a new spirit of faith, of brotherhood, of internationalism, that is bursting the old bonds and overrunning the old boundaries. Revolutionary changes of unprecedented magnitude have been occurring in every department of human life. The old era is not yet dead. It is engaged in a life and death struggle with the new. Evils there are in plenty, gigantic and formidable, but they are being exposed, investigated, challenged and attacked with new vigor and hope. Clouds there are in plenty, vast and threatening, but the light is breaking through, and is illumining the path of progress and revealing the obstacles and pitfalls that obstruct the onward way.	Te Ao Hurihuri Ko te ao o te rautau tekau mā iwa me te wā tōmua o te rautau rua tekau i te hipa mā te huarahi o te mate. Kua kitea e te katoa ngā pākikini o ngā wā tawhito me ngā pākikini o te wā hōu. Ko ngā mātāpono tawhito o te whairawa me te kaiponu, ko ngā whakaaro kōaro me ngā mauāhara ā-hunga wewehe ngā riri kei te matemate e whakaitia anō ki waenga o ngā turakitanga nāna anō i hanga, ā, e kitea ana ki ngā whenua katoa ngā tohu o te wairua hōu o te whakapono, o te whanaungatanga me te kotahitanga o te ao whānui e wāwāhi rā i ngā here tawhito me te whakawhiti i ngā rohe o mua. Kei ngā wāhanga katoa o te ao tangata he rerekētanga whakawhana kātahi anō ka kitea pēnei te rahi. Kāore anō kia hemo te ao tawhito. He pakanga tino nui tāna te ora me te mate i te ao hōu. Ko ngā tino kino, he nui whakahirahira, he kaha tini, engari kei te kaha kē ake te tūmanako ki te whakakōkuhuranga, te āta tirotiro, te whakapātaritaringa me te kōkiri ki te hauora hōu me te tūmanako hōu. E kaha tini ana ngā kapua, he whakawehi whakahirahira, engari kei te puta mai te mārama, ā, kei te ngiha mai te ara haere whakamua, e kitea ai ngā parepare me ngā raruraru e ārai ana i te ahunga whakamua.

Think-aloud transcript:

Okay, so the first part is full of **Statement-Amplification** (e.g. old principles of . . . ; old sectarian and patriotic prejudices) and **Bonding (Coupling)** (e.g. . . . and in all lands we see . . .). There's also an implied *Reason-Result* relation - X is *perishing* presumably because X is *discredited*). But none of this is explicitly signalled. The second part has three **Concession-Contraexpectation** relations but, again, they aren't explicitly signalled - in spite of revolutionary changes, the old era is not dead; although there are plenty of evils, they are being exposed; although there are plenty of clouds, the light is breaking through. No verb *to be* in

Māori, so can't say something is not yet, but can say something hasn't happened yet - Kāore anō kia - how does that affect the underlying contrast between the death pangs of an old era and the birth pangs of a new one? No explicit signal in the English. Shall I make it explicit in the Māori? No, that implicit nature is fine. Evils in plenty but they are being exposed. I'll use a general contrastive signal ('ēngari') rather than a more explicit concessive one. And there's another that follows, so I'll use 'ēngari' again. Leave the whole thing as implicit as it is in the English.

Table 4.9: *Bahá'u'llah and the New Era - Extract 4*

English	**Māori**
The Mission of Bahá'u'lláh Bahá'u'lláh declared, plainly and repeatedly, that He was the long-expected educator and teacher of all peoples, the channel of a wondrous Grace that would transcend all previous outpourings, in which all previous forms of religion would become merged, as rivers merge in the ocean. He laid a foundation which affords a firm basis for Unity throughout the whole world and the inauguration of that glorious age of peace on earth, goodwill among men, of which prophets have told and poets sung. Search after truth, the oneness of mankind, unity of religions, of races, of nations, of East and West, the reconciliation of religion and science, the eradication of prejudices and superstitions, the equality of men and women, the establishment of justice and righteousness, the setting up of a supreme international tribunal, the unification of languages, the compulsory diffusion of knowledge— these, and many other teachings like these, were revealed by the pen of Bahá'u'lláh during the latter half of the nineteenth century in innumerable books and epistles several of which were addressed to the Kings and Rulers of the world.	Te Mīhana o Bahá'u'lláh Rite tonu te kī ngāwari, kī auau a Bahá'u'lláh ko Ia te kaiako, kua roa e whangangia ana e ngā iwi katoa, te kōawa o te Aroha tino mīharo i tua o ngā maringitanga o mua, e tūhonotia ai ngā tūmomo hāhi katoa, me he awa e rere ana ki te moana. Nāna te tūāpapa i whakatakoto e taea ai tētahi pūtake mauroa mō te Kotahitanga huri noa te ao me te kōkuhutanga o taua wā korōria o te rangimārie ki runga i te whenua, te whakaaro pai ki waenga o ngā tāngata, ngā whakapuakinga o ngā poropiti me ngā waiata a ngā toikupu. Kimihia te pono, te kotahitanga o te ira tangata, te kotahitanga o ngā hāhi, o ngā mātāwaka, o ngā whenua katoa, o te Rāwhiti me te Hauāuru, te tūhonotanga o te whakapono me te pūtaiao, te turakitanga o te whakaaro kōaro me te tūtakarerewa, te whakaōritetanga o te tāne me te wahine, te tūranga o te tika me te pono, te whakatūranga o te rūnanga mātāmua o te ao whānui, te whakakotahitanga o ngā reo katoa, te herea ki te tukunga whānui o te mātauranga – ko ēnei me ētahi atu anō whakaako pēnei, he mea whakakite e te pene a Bahá'u'lláh i te wāhanga mutunga o te rautau tekau mā iwa ki ngā pukapuka tini rawa me ngā reta, te maha tonu rā i tukua ki ngā Kīngi me ngā Rangatira o te ao.

Think-aloud transcript:

Lots of implicit stuff going on here again. Lots of **Bonding (Coupling)** relations that are just conveyed by juxtaposition (the long-expected educator . . . ; the channel of . . . Grace). There's also a **Simple Comparison** relation that is signalled by 'as' (forms of religion become merged *as* rivers merge . . .) And there's a very important **Means-Result** relation but again it isn't clearly signalled as such (By means of laying a foundation . . . he achieved the result of inaugurating an age of peace . . .). Then back to **Bonding (Coupling).** But there is a sort of overarching **Grounds-Conclusion** relation, with the Conclusion coming first in the form of an injunction - I conclude that you should search after truth etc. because these are the teachings revealed by the leader). What to make explicit? Very little - but I will use 'ai' in 'tūhonotia ai'. And then there's the **Simple Comparison**. I think that would be clearer as a conditional in the Māori ('me he awa . . . '). Also, I think I'll signal the purpose of the mission explicitly because it's just too important to be missed ('Nāna te tūāpapa' and 'ai' in 'e taea ai'). Most of the rest is straightforward. I'll pick up the combined **Rhetorical Coupling** and **Simple Contrast** in -'these and many other teachings like these' with 'ko ēnei me ētahi atu anō pēnei'.

Table 4.10: *Bahá'u'llah and the New Era - Extract 5*

English	Māori
Yet, in the eighteenth and nineteenth centuries she had sunk to a condition of deplorable degradation. Her ancient glory seemed irretrievably lost. Her government was corrupt and in desperate financial straits; some of her rulers were feeble, and other monsters of cruelty. Her priests were bigoted and intolerant, her people ignorant and superstitious. Most of them belonged to the Shí'ih sect, of Muhammadans, but there were also considerable numbers of Zoroastrians, Jews and Christians, of diverse and antagonistic sects. All professed to follow sublime teachers who exhorted them to worship the one God and to live in love and unity, yet they shunned, detested and despised each other, each sect regarding the others as unclean, as dogs or heathens. Cursing and execration were indulged in to a fearful extent. It was dangerous for a Jew or a Zoroastrian to walk in the street on a rainy day, for if his wet garment should touch a Muhammadan, the Muslim was defiled, and the other might have to atone for the offense with his life. If a Muhammadan took money from a Jew, Zoroastrian or Christian he had to wash it before he could put it in his pocket. If a Jew found his child giving a glass of water to a poor Muhammadan beggar he would dash the glass from the child's hand, for curses rather than kindness should be the portion of infidels!	Heoi anō, ki ngā rautau tekau mā waru, tekau mā iwa hoki, kua heke rā ia ki te pūwhāwhā whakapouri rawa atu. Kua ngaro rawa tōna korōria tuāuriuri. He hē katoa tana kāwanatanga, he pōhara rawa; he ngoikore nō ētahi o ana rangatira, he ngākau whakawiri hoki ētahi. He kaituanui, he hīkaikai āna tohunga, he kūware he tūtakarerewa āna iwi. Te nuinga nō te wāhanga Shí'ih, o ngā Muhirama, engari he tokomaha anō o te Zoroastrian, te Hūrae, me te Karaitiana, o ngā tūmomo wehenga hoa riri. Katoa i te whakapuaki e whāia ana ngā kaiako whakahirahira nāna rātou i whakahau ki te koropiko ki Te Atua kotahi, ki te noho hoki i te aroha me te kotahitanga, engari he papare, he whakakino, he whakahāwea tētahi i tētahi, he whakapono nō ia wehenga ko ētahi atu he paru, he kurī, he mohoao. He kaha rawa te kino o te kangakanga me te kaioraora. He mōrearea te haereere a te Hūrae te Zoroastrian i te rori ina ua ana te take ki te pā atu tana kākahu ki tētahi Muhirama, ka paru te Muhirama, ko te oranga o te tuatahi te utu i te hara. Ka tango ana te Muhirama i te moni a te Hūrae, Zoroastrian rānei, me horoi e ia nō mua o te waihotanga ki tana pōkete. Ka kitea ana e te Hūrae ko tāna tama e whoatu ana i tētahi karaehe inu wai ki tētahi tamaiti pōhara, he Muhirama, ka wāhia e ia taua karaehe mai te ringa o te tamaiti, inā ko te wāhanga ki te kaipōkaku he kanga, engari mō te aroha noa!

Think-aloud transcript:

This bit starts with a contraexpectation that is clearly linked to the previous section so 'Heoi anō' is appropriate here. I'll use that. There's a suggestion of a **Result-Reason** in having ... 'sunk to a condition of deplorable degradation ...' because '... her government was corrupt ...'. It's implicit in the English. I'll leave it that way in the Māori as well. So, what about the rest of the passage? Apart from lots of **Bonding (Coupling)** relations, it's interestingly different from some other sections of this text

because it's so full of logico-deductive relations (**Reason-Result** and **Condition-Consequence**) that combine with the associative relation of **Concession-Contraexpectation** to give an overall sense of tightly reasoned argument. There's a couple on **Concession-Contraexpectation** relations in the middle section (although most belonged to one sect, some belonged to other sects (signalled by the general contrastive 'but'); all professed to follow subline teachers . . . yet they shunned (signalled explicitly by the concessive 'yet')). And then there's that combination of **Reason-Result** and **Condition-Consequence**: *It was dangerous for a Jew or a Zoroastrian to walk in the street on a rainy day, for if his wet garment should touch a Muhammadan, the Muslim was defiled and the other might have to atone for the offense with his life*. How should I deal with that in the Māori? By using ‘te take ki te pā' - that should work? And by using 'inā ua ana'. That'll reinforce that conditional. The condition in 'if a Muhammadan took money from a Jew' can be signalled in the Māori with 'mehemea', but that's more. 'This happens, so that must occur'. Better to reflect that with 'Ka ...ana', and with the Consequence, 'he had to wash it', 'me horoi e ia'. The Contrastive 'or', can be signalled simply with 'rānei'. Condition-Consequence in the 'if a Jew ... he would ...' would be similar to 'if a Muhammadan ... he would ...' above. The **Result-Reason** in '... for curses ... should be ...' can be signalled in the Māori with 'inā ... he kanga' and denial implicit in 'rather than' can be captured by 'ēngari mō' in the Māori.

4.4.2.2 Bahá'u'llah and the New Era: An overall comment on the transcripts

The trick so far as this text is concerned is to begin with an understanding of the fact that the text is dominated by a constant appeal to logic and to reason. This is expressed in a preponderance of logico-deductive relations of all types and the frequent appearance of the concessive relations which appear, much of the time, to be used to emphasize the contrast between how the world appears to, and is treated by those who are not of the Faith and how it actually is (as seen through the eyes of the Faithful). Relations are not signalled for much of the time, the result being that readers are obliged to read slowly and carefully, making inferences as they go. However, where relations *are* signalled in the source text, it

is safe to assume that that signalling is of importance, occurring where there must be no possibility of misinterpretation. So, in translating this text, it is particularly important to give careful consideration to what is to be left implicit and what is to be made explicit and how each of these is to be achieved in a language whose relational signalling resources are very different from that of the language in which the (already translated) source text is written - English

4.4.3 The Hidden Words of Bahá'u'llah: Ko Ngā Kupu Huna a Bahá'u'llah

4.4.3.1 Think-aloud transcripts

Table 4.11: *The Hidden Words of Bahá'u'llah - Extract 1*

English	**Māori**
FROM THE ARABIC He is the Glory of Glories This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfil in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue. 1. O SON OF SPIRIT! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.	MAI I TE REO ARAPIKI Ko ia te korōria o ngā korōria Koia nei tērā i heke mai i te kīngitanga o te korōria i whakapuakina e te arero o te mana me te kaha, i whakakitea ki ngā Poropiti o neherā. Kua kapohia te ia o roto, kua ūhia ki te kākahu popoto, hei tohu aroha noa ki te hunga mahi tika, kia tū motuhake ai rātou i te Kawenata o Te Atua, kia tutuki ai Tāna pono ki a rātou, ā, i te kīngitanga o te wairua rātou e whakawhiwhia ai ki te taonga o te horomata a Te Atua. 1. E TE TAMA A TE WAIRUA! Ko tāku tohutohu tuatahi ko tēnei: kia urutapu, kia aroha, kia hahana tō ngākau, kia riro i a koe te mana tawhito, kāore mō te turaki, kāore mō te ngaro.

Think-aloud transcript:

Bonding (Coupling) - power and might - is straightforward - 'mana me te kaha'. A further **Bonding (Coupling)** with 'and revealed' can be left implicit in the Māori. Two actions linked by 'and' in English often do not require a Bonding relational signal in Māori. These examples occur a number of times in this passage. There's a **Reason-Result** in that having

been uttered, therefore it is revealed . . . which is implicit in the English. Should I make this explicit, or leave it like that in the Māori as well? I'll leave it. Taking the essence (in order) 'that they may stand' involves a **Means-Purpose** relation. In Māori 'kia tū motuhake ai'. It's signalled by 'that' in the English. I think the Māori also needs to signal that purpose explicitly with 'kia ... ai' and 'e ... ai'. And 'as a token of grace' is another Means-Purpose, explicitly signalled in the English which can be signalled with 'hei' in the Māori. 'Possess a pure heart' i.e., 'do this in order that ...' is an injunction, again **Means-Purpose** for which I can use 'kia' as a signal in the Māori.

Table 4.12: *The Hidden Words of Bahá'u'llah - Extract 2*

English	**Māori**
2. O SON OF SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.	2. E TE TAMA A TE WAIRUA! Ko te taonga whakahirahira rawa atu ki tāku titiro ko te Tika; kaua rawa e tahuri kē atu, ki te hiahia koe ki Ahau, ā, kaua rawa e hapaina kia pai ai Tāku kōrero ngātahi me koe. Mā tōna āwhina e kite ai koe me ōu whatu ake, kāore nei mā ngā whatu o tētahi kē atu, e mōhio ai koe me tōu matatau kāore nei mā te matatau o tō hoa. Whakaarotia tēnei ki tōu ngākau tonu; hei whakarite i āu mahi. Tūturu ko te tika Tāku koha ki a koe me te tohu o Tōku aroha noa. Whakamaua atu ki mua i ōu whatu.
3. O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee: therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.	3. E TE TAMA A TE TANGATA! Āraia ana ki Tōku wairua whāioio, ki Tōku hā tuāuriuri, i te mōhio Au ki Tōku aroha mōu; nō reira i hanga mai ai koe, i whaongia ai koe ki Tōku āhua ake, kua whakakitea hoki ki a koe Tōku ātaahua.

Think-aloud transcript:

Okay, so there's **Bonding (Coupling)**, **Denial-Correction**, **Means-Purpose**, **Reason-Result**, **Grounds-Conclusion** and **Condition-Consequence** - all of them in this small extract. And there's two injunctions: the first one is a negative injunction and it forms the means

member of an inverted **Condition-Consequence** relation and the second one - sort of repeated at the end in a different form of words - and it's really the conclusion part of a **Grounds-Conclusion** relation (my conclusion is that you should ponder this on the grounds that I have given you the gift of justice. So what to make of all of this? For the conditional aspect of the negative injunction that is signalled by 'if' in the English, I'll use 'ki te...' and there's also, along with this **Means-Purpose** ('that I may), and I'm going to with 'kia ... ai'. 'By its aid ...' - that's the means part of a **Means-Result** relation, with the result being 'thou shalt see' ('e kite ai koe') and 'thou shalt know' ('e mōhio ai koe'). And there's **Denial-Correction** 'not through ...'. I can signal that with 'kāore nei mā ...' There is that other injunction in 'Ponder this' that is essentially an injunction that is the conclusion reached on the grounds that it is a gift (**Grounds-Conclusion** relation), this, it will show you how best to be. I'll use 'hei' in the Māori. Bonding with 'and' can be signalled by 'me' in the Māori. There is an implicit result in 'Set it then ...', should I make that explicit in the Māori? No. 'I knew my love for thee' (reason), the result being that 'I created thee', etc. (**Reason-Result**) so that can be explicitly signalled by 'Nō reira', and 'ai' following the verb. The bonding in 'and' can be signalled by 'hoki.'

Table 4.13: *The Hidden Words of Bahá'u'llah - Extract 3*

English	Māori
4. O SON OF MAN! I loved thy creation, hence I created thee. Wherefore, do thou love Me that I may name thy name and fill thy soul with the spirit of life.	4. E TE TAMA A TE TANGATA! Inā, Tōku aroha ki tō hanganga, i hangaia ai ko koe. Inā hoki, ki te aroha mai koe ki a Au, ka whakapuakina ai ko tōu ingoa, ka whakakīa ai tōu wairua ki te hā o te ora.
5. O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.	5. E TE TAMA A TE MAURI! Aroha mai, kia aroha atu Au ki a koe. Ki te kore koe e aroha mai, e kore rawa Tōku nei aroha e tae atu ki a koe. Kia mōhio iho, e te pononga.
6. O SON OF BEING! Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.	6. E TE TAMA A TE MAURI! Ko tō Wāhi Tau ko Tōku aroha; tō nohoanga rangi, te hono mai ki a Au. Kuhu mai kia horo. Koinei i whakaritea ai mōu i runga, i te rohe whakahirahira o te rangi.
7. O SON OF MAN! If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.	7. E TE TAMA A TE TANGATA! Ki te aroha mai koe ki a Au, tahuri atu i a koe anō; ā, ki te kimi koe i Tōku hākoakoa, me mutu te whakaaro ki tāu ake; kia mate mai ai koe i roto i a Au, kia ora ai Au i roto i a koe, mō ake tonu atu.

Think-aloud transcript:

So here what we have is a preponderance of logico-deductive relations, There's a **Reason-Result** relation, three **Means-Purpose** relations, three **Condition-Consequence** relations, a **Grounds-Conclusion** relation - inverted - with the Conclusion in the form of a positive injunction. And then there's some **Bonding (Coupling)**. There are six injunctions and five of them make up relational members. All of this will need to be retained in the translation. So far as signalling goes, one of the things that's interesting here is the way these relations are woven together so that, for example, in the last segment, two **Condition-Consequence** relations, taken together, make up the means part of a **Means-Purpose** relation: If do X and if do Y (means) that Z (purpose). So far as relational signalling is concerned, result is signalled by 'hence', condition by 'if', result by

'hence' and purpose by 'that'. The only thing that isn't explicitly signalled is the relationship between the injunction to enter and not tarry and the next sentence which provides grounds for that injunction. Looking at 'hence' as a signal of the result member of the initial **Reason-Result** relation - Starting with 'Inā' will bring an explicit signal to the Māori which is not as direct as the English. Does that work? Yes. Then there's that 'wherefore' that isn't really a condition but actually more like 'therefore' as a signal of conclusion. I think here I'll go for 'Inā hoki' and 'ki te ...' to give me a sort of **Rhetorical Coupling** that seems to me to be underlying the more explicit **Means-Purpose** relationship in the English (love me so that . . .). Similarly with 'and [that I may] fill thy soul ...' - ' ka whakakiia ai tōu wairua'. Again **Means-Purpose**: 'Love me **that** I may love thee' - 'Aroha mai **kia'**. And then, 'If [you don't] - 'Ki te kore ...', the consequence will be that I can't reach you. 'Enter therein and tarry not' is **a Bonding (Coupling)** relation explicit in the English. Do I need to make that explicit in the Māori? No. I can express the sense of purpose with the use of 'ai'. That'll do it. Now there are two Conditions (if, i.e. 'ki te' in the Māori) and Consequences which can be reflected in the Māori by the use of 'kia ... ai'. I better take care with that final bonding too, 'and I may eternally live ...' The Māori can signal that implicitly I think.

Table 4.14: *The Hidden Words of Bahá'u'llah - Extract 4*

English	**Māori**
FROM THE PERSIAN 1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR! The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal. 2. O SON OF SPIRIT! The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.	MAI I TE REO PĀHIANA 1. E KOUTOU MĀ HE HINENGARO WHAIWHAKAARO HE TARINGA WHAKARONGO! Ko ia tēnei te karanga tuatahi a te Kaingākau: E te manu tīoriori, porehu tonu! Kaua e noho ki wāhi kē atu o te māra-rōhi o te wairua. E te karere a te Horomona o te aroha! Kaua e kimi whakamaru ki rāhaki kē atu o tō Hīpā o te aroha nui, ā, E te whīniki matenga kore! kaua e noho ki wāhi kē atu o te maunga o te whakapono. Kei reira tō wāhi noho tūturu, mei runga i ngā parirau o tō wairua koe e rewa ai ki te kīngitanga o te mutungakore, te tutukinga o tāu e whai nā koe. 2. E TE TAMA A TE WAIRUA! Rapu kau ana te manu i tōna kōhanga; te manu tīoriori i te ātahu o te rōhi; inā aua manu, ēngari mō te ngākau tangata, he koanga nōna ki te tutū puehu, kua kotiti noa i te kōhanga mutungakore, ā, i te hurihanga o ngā whatu ki te repo o rongokore, kua wehea te korōria o te atuatanga. Auē! Te wawau, te whakapoururu; mō te kapu moroiti noa, kua tahuri kē i te moana tāpokopoko o te Toi Rangi, kua noho matara i te pae whenua pīata rawa.

Think-aloud transcript:

A lovely balance here of associative relations and logico-deductive ones. We've got **Means-Purpose** twice at the beginning (have minds (means) to know (purpose); and ears (means) to hear (purpose) with, in both cases, the infinitive signalling the relation. And then towards the end, we've got another **Means-Purpose**, with the purpose first this time and signalled by 'for': for a mere cupful (purpose), they have turned away (means). Then there's a couple of **Statement-Exception** relations nicely balanced, one signalled by 'except' and the other by 'save' and this is followed by a **Condition-Consequence** relation, with the consequence (Therein is thy

habitation) first and the condition signalled by 'if'. Then a great balance of two **Simple Comparisons** (bird seeks nest like nightingale seeks rose/ birds like hearts of men) and **Simple Contrast** (hearts of men have strayed) and with all of this a **Reason-Result** relation (the hearts of men have strayed because they are content with transient dust). Not signalled though - just juxtaposed. Then there's **Means-Purpose** (they're bereft of the divine presence because their eyes are turned towards heedlessness). Unsignalled though. Making the readers work a bit - a definite tactic I think. And then there's that final **Bonding (Coupling)** with people turning away and remaining far from the effulgent horizon. Actually, come to think of it, there's an implied **Reason-Result** relation here: they have turned away and so they remain distanced from effulgence. To express the sense of exception, I'm going to use 'kē atu'. And the same again later. And 'kē atu' again. 'Mehemea' for the **Condition-Consequence** with 'if'? No - better I think to use 'mei': the style is important here. Should I make the comparative relationship between 'the bird' and 'the nightingale' explicit? No. let's leave it as the author intended. 'Whilst . . . 'seems to have overtones of both **Temporal Overlap** and **Concession-Contraexpectation** as well as **Simple Contrast**. How do I handle that? Does that impact on the hearts of men? Yes. So let's use 'inā' with the birds, and 'ēngari mō' with the hearts of men. That lends itself well to the poetry of the piece. The Bonding in 'and' is appropriately signalled in the Māori by 'ā'. That's fine. 'For a mere cupful' (purpose) - straightforward in the Māori with 'mō'. All good.

Table 4.15: *The Hidden Words of Bahá'u'llah - Extract 5*

English	Māori
3. O FRIEND! In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.	3. E TE HOA! I te māra o tō ngākau, kaua e whakatō mea kē atu i te rōhi o te aroha, mai i te manu tīoriori o mahara atawhai, o hanga aroha, kia kaua tō purunga e wetekina. Āta manaakitia te noho tata ki te hunga pono, ā, kauparehia te noho tata ki te hunga mahi kino.
4. O SON OF JUSTICE! Whither can a lover go but to the land of his beloved? And what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.	4. E TE TAMA A TE TIKA! Ko hea tā te tau e haere ai, atu i te whenua o tana ipo? ā, ko te aha tā te kairapu whakatā ai tua atu o te kōingo o tana ngākau? Ki te tau tūturu he oranga te huinga anō, he matenga te tauwehe. Kāhore he hūmārire o tōna uma, kāhore he rangimārie ō tōna ngākau. Pau katoa ai ōna hau, ōna kaha, mate kau, hemo noa kia pātata a ia ki te kāinga o tōna tau.
5. O SON OF DUST! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.	5. E TE TAMA A TE PUEHU! Tūturu ko Tāku ki a koe: O ngā tāngata katoa ko te tino whakahoehoe, ko ia rā ko te tautohe noa, te whakapiki i a ia i runga i tana karangarua. Kīia atu, E hoa mā! Mā te mahi, kaua mā te kupu noa koe e whakareia ai.

Think-aloud transcript:

Lots of implicit stuff going on here. Lots of injunctions again. Lots of nice juxtapositions come in with the **Bonding (Coupling)** relation. Okay - so, begins with a **Statement-Exception** relation where the exception is signalled by 'naught but; and the statement member is actually represented as an injunction. I'll use 'kē atu'. There's sort of implied Means-Purpose here - One should do this in order for that to happen. Should I make that explicit in the Māori? No. The subtle style is important here. The repetition of 'o' in the Māori can signal the **Bonding** in the first 'and'. For the second, in 'treasure' and 'eschew', linking the two actions can be done with 'ā'; and the last 'with' can be signalled by 'ki te'. That'll do. I'll put 'atu' to serve the same purpose as 'but'. That works. The **Bonding (Coupling)** with 'and' is straightforward in the Māori - use 'ā'. So, in that first bit, we've got a couple of injunctions - plant nought but; loosen not . .

. A lovely balance. Sort of expect all that first section to be followed by a reason (Do all of this because) but the thing is that the faithful can be assumed to know the reason. In the first bit the statement part of the **Statement-Exception** relation was in the form of injunction, in the next bit, it's in the form of a question (Whither can a lover go . . . ? - but to - except to - the land of the beloved). Interestingly, the next question - bonded to the one before it in a lovely juxtaposition - really seems more like the condition member of an unsignalled **Condition-Consequence** relation: If away from heart's desire then no rest. Life ... and death ... ' can be signalled by 'he oranga ... he matenga'. Similarly 'void of patience and ... no peace' can be signalled by 'Kāhore he hūmārire ... kāhore he rangimārie'. Then there's the **Means-Purpose** relation that ends this bit, with the purpose member signalled by the infinitive ('to hasten'). This can be caught with 'kia pātata'. 'Let deeds not words be your undoing' (**Denial-Correction** (inverted) in form of an injunction). I can best use 'mā te mahi, kaua mā te kupu' here. This is all contained in a nice **Grounds-Conclusion** relational frame. The conclusion is what 'I say unto thee' and the grounds for saying it is that deeds are the things that should adorn you. Okay - another **Denial-Correction** (inverted): not words (denial) - deeds (correction).

4.4.3.2 The Hidden Words of Bahá'u'llah: An overall comment on the transcripts

As indicated earlier, *The Hidden Words* (HW) is a collection of short utterances which Baha'is believe are the essence of certain spiritual truths, revealed by God and which Baha'u'llah's son and successor, 'Abdu‘l-Baha, advised Baha'is to read every day and every night. These utterances are intended to be a guide to living one's daily life well. Thus, the text is, as might be expected, dominated by injunctions (negative and positive) followed by reasons for them (in the form of **Reason-Result** and **Grounds-Conclusion** relations (in which the result or conclusion generally precedes the reason or grounds). In addition, **Means-Purpose** relations occur frequently, with readers being advised of what is to be gained from behaving in a particular way and what is at stake should they not do so. In the case of **Means-Purpose** relations, signalling tends to occur in the source

text except where other aspects of the language are such as to make it almost impossible for any misinterpretation to occur.

4.4.4 The Canoe is the People: He Waka He Tangata

4.4.4.1 Think-aloud transcripts

Table 4.16: *The Canoe is the People - Extract 1*

English	Māori
Beginnings How did the islands of the Pacific form? Where did the peoples of the Pacific come from? How did they live? When and why did they move? How did they learn to navigate?	**Ngā Tīmatatanga** I pēhea te orokohanganga o ngā moutere o te Moana-nui-a-Kiwa? Nō hea ngā tāngata o reira? I pēhea tā rātou noho? Nōnāhea, he aha rātou i nuku pēnei mai ai? Nā te aha rātou i ako ai ki te whakatere waka?
Over the years, these questions have fascinated many people. They have been asked and answered in many ways. Each culture of the Pacific tells its own stories – some similar and some different – and modern researchers also have stories to tell. Every story has its own truths, and without them all, the picture would not be complete.	Mai rā anō, ka mau te tokomaha o ngā tāngata ki ngā pātai pēnei. Kua pātaitai, ā, he nui tonu ngā whakautu. Kei ia ahurea o te Moana-nui-a-Kiwa ōna kōrero anō– he ōrite rā anō ētahi, ko ētahi he rerekē – ā, kei ngā kairangahau o ēnei rā ā rātou kōrero anō. Kei ia kōrero ōna pono, ki te kore te katoa, kāore kau e tau te whakaahuatanga mai.
Video 1 - Satawalese navigator Mau Piailug talks about the story of the first navigators Women were the first navigators, and Pulap was the first navigator island. It started with a kuling bird (sandpiper), which was a ghost and not just a bird. The kuling flew from the Marshall Islands to Pohnpei, Chuuk, and Pulap and ate everyone along the way … but not the people of Pulap.	Whataata 1 – Ka kōrero a Mau Piailug, kaiwhakatere nō Hatawara mō ngā kai-whakatere tuatahi Ko te hunga wāhine ngā kaiwhakatere tuatahi, ko Pulap te moutere tuatahi mō te whakatere. I tīmata mai i te manu kuling (he manu moana tēnei), he wairua, ehara kē i te manu noa iho. Ka rere te kuling mai i ngā Moutere Māhara ki Pōnipei, ki Tūka, tae noa ki Pūrapi ā, ka kai i ngā tāngata … ēngari mō ngā mea o Pūrapi.

Think-aloud transcript:

So - an interesting combination of temporal and associative relations here, with one logico-deductive relation (**Condition-Consequence**). We start with a series of questions linked by straightforward **Bonding (Coupling)**. Then a series of responses to the questions - again linked by straightforward **Bonding (Coupling)** except for an emphatic link in the

form of **Rhetorical Coupling** ('and modern researchers also have stories to tell'). A nice summing up at the end of the paragraph with an embedded **Condition-Consequence** relation - a negative condition signalled by 'without' (if not). To capture that sense of conclusiveness, perhaps I'll use ‘ki te kore katoa’ with ‘kāore kau e tau te whakaahuatanga'. Yes, I'll do that. ‘And Pulap’ is simply **Bonding (Coupling)** and doesn’t need an overt signal in the Māori. But there's **Chronological Sequencing** here starting with ‘tīmata’ - but there’s another subtlety in there with it beginning from there and also links to the first statement that women were the first navigators so I’d better include ‘mai’ with ‘tīmata’. Yes, that works. Then there's **Denial-Correction** inverted (‘a ghost not a bird’). I’ll keep the English order there, that works. There’s **Temporal Overlap** at the end with the kuling bird eating as it flies. I’ll keep that - but we’ve got an interesting **Concession-Contraexpectation** combined with **Statement-Exception** - to paraphrase, although it ate . . . it didn't eat . . . So should I use ‘ēngari’? There’s an element of ‘ahakoa’ in there so it’s not enough to just say ‘ēngari’, I’ll use ‘ēngari mō’.

Table 4.17: *The Canoe is the People - Extract 2*

English	**Māori**
Tangaloa, the god of art and invention, looked down from his sky home of Bolotu. "I am hungry. Hungry for fish." He let his great turtle hook go down, down, down. Soon, something heavy pulled on the line. Tangaloa pulled and pulled, but he couldn't pull up the hook. He had caught a huge rock, not a fish! He laughed and said, "Today, I won't eat. Today, I'll have fun making islands." He pulled up the very bottom of the sea. When the rocks reached the surface, the line broke. The land split into lots of little islands.	Ka titiro iho a Tangaroa, te atua o te toi, i tōna kāinga i te rangi i Porotu. "E matekai ana au. Mō te ika." Ka tukua tana matau honu ki raro, ki raro rawa ake. Nāwai rā, ā ka kumea tana aho e tētahi mea toimaha. Ka tōia e Tangaroa, tōia tonu, kāore i taea te aha. Ko tāna he hopu i te toka nui rawa atu, ehara kē i te ika! Ka kata, kātahi ka kī, "I tēnei rā, kāore au e kai. I tēnei rā, ka ngahau kē au i te mahi moutere." Ka kumea e ia te papa ā raro tonu o te moana. Ka puta mai ngā toka ki runga, ka whati te aho. Ka wāwāhia te whenua hei motu iti, me te maha tonu.
Then Tangaloa let pieces from the wood he was carving fall to the water. He told one of his sons to become a bird and fly down to see what happened. After some days, the pieces of wood became a beautiful island! He told his son to plant a seed on the island. The seed grew into a vine. His son pecked at the root until it broke in two and rotted. A big white worm formed there. He pecked at that, and it split as well. The three parts became the first men – Kohai, Kuau, and Momo.	Kātahi ka tukua e Tangaroa ki te wai ko ētahi wāwāhinga o te rākau i te whakairotia e ia. Ka kī atu ki tētahi o āna tama kia huri hei manu, ka rere iho ai ki te tirotiro kua ahangia. Nāwai rā, ka huri ngā wāwāhinga rākau hei motu ātaahua! Ka kī atu ki tāna tama ki te whakatō i tētahi kākano ki te moutere. Ka tupu te kākano hei aka. Ka timotimohia te pakiaka, ka whati, ka pirau. Ka tupu mai tētahi noke nui, he kōrako. Ka timotimohia e ia, ka wāwāhia hoki tērā. Ko ngā wāhanga e toru ngā tāngata tuatahi – ko Kohai, ko Kuau, me Momo.

Think-aloud transcript:

Beaut! Starts with **Amplification (term specification)** twice - Tangaloa specified and nature of hunger specified. Then we're off into some really interesting combinations where **Chronological Sequence** is evident but lots of other things are going on under the radar too. There's **Concession-Contraexpectation** and it's just signalled by the general contrastive 'but' so the reader has to do a bit of work. And there's lots of **Reason-Result** and **Means-Purpose -** but always implicit. And there's **Denial-Correction** inverted too - carried by the positive/ negative contrast ('a huge rock, not a fish'). So, what about the **Reason-Result** relations" - hungry for fish so let turtle hook down/ rocks reached surface and line broke so land split into . . . Look at those **Means-Purpose** ones. Readers need to do a bit of work to

fathom these out. So - become a bird and fly down (means) so as to see what had happened (purpose). And - pecked at the root (means) to make it break and rot (purpose); pecked at the worm (means) to make it split (purpose). Looks like it's only **Chronological Sequence** on the surface but, of course, it's more than that. Is there a need to repeat 'hungry'? Not in the Māori. I'll use 'Mō te ika' There's clearly a **Reason-Result** but it's not explicitly signalled. Let's leave it that way in the Māori too. And the Concession-Contraexpectation - just signalled by the general contrastive 'but' so just need 'ēngari'? Then again I could leave the 'ēngari' out because the contraexpectation is naturally in the 'kāore e taea'. How does that look and sound? Something like an atua speaking? Yes, I'll do that. And the **Denial-Correction** - 'a rock, not a fish' - with the correction first. How would it feel if I reversed that? No, it's good as it is. Now in that 'won't' (won't eat today') there's a **Denial-Correction** - this time in the right order. Keep that order, that's fine. But there's another matter in there - 'instead' - so I'll make that explicit in the Māori – ka ngahau kē au – good. This next piece looks like **Chronological Sequence** - but it's more than that. The line breaking was the result of the rocks reaching the surface. Should I leave that implicit? What would be the effect of making explicit? 'Ka kumea, ka puta, ka whati ai ... no! Best to stay with implicit. Similarly with the next phrasing. Looks like **Chronological Sequencing** BUT there's **Means-Purpose** there too. He becomes a bird as a means to achieving his purpose of flying down to see what happened. I think it's important to be explicit there in the Māori. Let's use 'ai' – ka rere iho ai. Could also be **Reason-Result**? Interesting that both Māori and English could be signalling two relations in one breath! And in the next, clear sequencing. Let's keep it clear with 'Ka ... ka ... ka ...' 'a timotimohia te pakiaka ka whati ka pirau'. Now he pecked at the root and the result was that it broke. He pecked at the worm and the result was that it split. Should I make this explicit or should I leave it implicit as in the English? I'll leave it as is. But I might use a little subtlety here. The passive will work – ka timotimohia te pakiaka – hmm ... There might be something in the use of the passive to be further explored. Maybe a causative element?

And in de-emphasising 'him', we're seeing that it was the pecking that was the reason that resulted in the splitting. Good. And the result of that process is the three first humans.

Table 4.18: *The Canoe is the People - Extract 3*

English	**Māori**
Letao, a man from Majuro in the Marshall Islands, was famous for his strength … and also for playing tricks on others. Letao really liked the King of Laura's canoe and made a plan to get it. He built a beautiful but useless canoe to trick the King. Letao used kone wood, which is strong but doesn't float!	He mea rongonui a Retao, tētahi tangata nō Mahuro i ngā Moutere o Māhara, mō tana pūkaha … me ana nukarau hoki i ana hoa. He tino pai a Letao ki te waka o te Kīngi o Rōra, ka rautaki kia riro mai i a ia. Ka tāraia e ia tētahi waka ātaahua, ēngari kāore he take, hei tinihanga i te Kīngi. Ko tā Retao rākau he kone, he rākau mārō, ēngari kāore e taea te māunu!
Letao shined and decorated the canoe. At low tide, he piled large stones offshore and pulled the canoe on top of them. When the King arrived, Letao's beautiful canoe seemed to be floating on the lagoon. The King was very impressed. Without thinking, he traded his own good canoe for one he had never sailed. In the King's canoe, Letao raced towards the pass to the open sea, laughing and singing.	Ka whakapaipaitia te waka nei. Ka pari te tai, ka tōputia e ia ētahi toka nui, ka tōia te waka ki runga. Nō te taenga mai o te Kīngi, te āhua nei i te rewa noa mai te waka ātaahua o Retao ki te whanga. Ka mīharo mai te Kingi. Ka kore e whai whakaaro, ka hokona tana waka pai mō tētahi kīhai i hoea e ia. Ka terea e Retao te tāwhangawhanga ki te moana nui mā runga i tō te Kīngi waka, me te kata, te waiata hoki.
When the King tried to paddle his new canoe, it fell from the rocks and sank! The wet and angry King yelled for his people to catch Letao. Canoes raced after him, but Letao kicked up sand and coral from the bottom of the lagoon. This created reefs that blocked their way. Letao was last seen sailing into the sea beyond Majuro.	Ka huri te Kīngi ki te hoe i tana waka, ka taka mai i ngā toka, ka totohu! Ka riri, ka auē atu ki te iwi kia hopukina a Retao. Ka rere atu ngā waka ki te whai, ēngari ka panaia e Retao te onepū me te wheo mai ā raro o te whanga, ka hangaia ai te toka rārangi hei haukoti i te ara. Ko Retao ki waho o Mahuro te kitenga whakamutunga i a ia.
In other versions of this story, Letao is called Etao, Majuro is Mejuro, and the King is Koko the canoe builder.	I ētahi atu putanga o tēnei kōrero ko Eao kē a Retao, ko Mejuro a Mahuro, ko Koko te kaitārai waka, te Kīngi.

Think-aloud transcript:

As a result of his strength, Majuro was famous (**Result-Reason**). Mō will signal that well. There's a **Rhetorical Coupling** here - 'and also' - 'me ... hoki' will reflect that signal. Now in the next sentence it looks like

Chronological Sequencing but there's also a **Reason-Result**. Really liking the King's canoe caused him to make a plan to get it. I think I'll follow the English and not signal that **Reason-Result** explicitly. The next bit is interesting. The canoe he built is beautiful but useless. - **Concession Contraexpectation** - immediately followed by a **Means-Purpose** –'to trick the King (purpose).' How best to signal those two intertwined inter-propositional relations? Beautiful BUT useless, easily reflected by 'ēngari'. Purpose, 'hei tinihanga'- 'to trick'. Yes that's fine. Now the 'but' in 'but doesn't float' is akin to an 'although' but less specific. Should I use 'ahakoa'? No, I don't think so. That's a **Concession-Contraexpectation** but we'll stick with 'ēngari'. The king seemed to be impressed is a result of Letao's trickery, and the reason was because a beautiful boat seemed to be floating on the lagoon. There's a subtlety in this. So using 'nā te mea' and 'te take' would be too direct. It needs to be signalled so I'll use 'ka mīharo mai, that mai' showing that as a result all of the foregoing, the king was impressed. There is such complexity in the relations here. Should I signal that explicitly or follow the English subtleties. 'Ka kore e whai whakaaro' – without thinking – yes. Keeping that implicit complexity, the sense it still there. And also Letao is laughing and singing at the same time as he's racing away, a **Temporal Overlap** which should be reflected explicitly in the Māori. I'll use 'e ... ana ... ' to reflect that. That works well. Now when the king tried to paddle away, his new canoe sank. Looks like **Chronological Sequencing** but really there's **Reason-Result** underlying it. The subtlety in the English is very effective. I can reflect that by using 'mai' with 'ka taka mai', Yes, that works. In the next sentence the purpose of the King's yelling (means) was for the people to catch Letao: 'Ka riri, ka auē atu' that 'atu' in there looks good. Then 'the canoes raced after him but...' is Concession-**Contraexpectation** - ēngari - he blocked their way. There's quite a lot here – relations all over the place! **Means-Purpose**, **Means-Result** ... Kicking up the sand, creating the reefs to block the way AND so he was able to sail away. There is so much implicit here. Should I leave it implicit or be more explicit? Subtleties in here very easy for the Māori to express with passives and

adverbs. ‘Ka rere atu ngā waka ...’ ‘ka panaia ...’ - a process that caused a certain result rather than a focus on a subject (Letao) doing something. Coral from the bottom – mai i ā raro. Interesting use of passive with ‘he was last seen’ in English. The end of the process involving Letao as causer, this is a new process. So let’s use the active in Māori to reflect that: ‘... te kitenga whakamutunga i a ia ...’

Table 4.19: *The Canoe is the People - Extract 4*

English	**Māori**
Archaeological Account Many thousands of years ago, the sea was much lower than today. A lot of the world’s water was frozen in glaciers on the continents. As the earth’s climate warmed up, the ice slowly melted. Water began to cover the lowlands. People had to move and begin a new way of life. Some went inland. The ancestors of today’s Pacific Islanders became canoe people who travelled and traded between the newly created islands. Through time, some islands rose and some fell due to underwater earthquakes and sea level adjustments. Today, people tell accounts of big floods and about islands being formed – sometimes fished up. These stories could be about what happened thousands of years ago. Linguists and archaeologists are beginning to learn where and how people lived through the flooding and why they moved: to find new homes, to trade, to fish, to visit relatives, to find a wife or husband, and even to escape a fight or attack another island. To learn when people were in a place, archaeologists use radiocarbon dating on objects that they find there.	**Te Kōrero ā-Huakanga** E hia mano tau ki muri nei, i ngā rā o nehe, he pāpaku ake te moana i tōna taumata o ēnei rā. He hukapapa kē te wai kei runga o ngā awakeo me ngā whenua-nui. Ka mahana haere te ao, ka āta rewa te hukapapa. Ka waipukengia ngā whenua pāpaku. Me nuku ngā iwi kia whai oranga ki wāhi kē. Ko ētahi ka haere ki te tuawhenua. Ko ngā tūpuna o ngā iwi o te Moana-nui-ā-Kiwa ka whai waka, ka hokohoko haere ki waenga o ngā moutere kātahi anō nei ka puta mai. Nāwai rā, ka piki ake ētahi moutere, ka heke ko ētahi mai i ngā rū o raro o te wai, me te tau haere o ngā tai moana. I ēnei rā, kei ngā kōrero tuku iho a ngā iwi ko ngā waipuke nui, me te hanganga o ngā motu, me te hīnga ake o ētahi! Tēnā pea, koirā te pānga mai o ngā mano tau o neherā. Kua tīmata ngā tohunga reo, huakanga hoki te ako i pēhea, i whea rā anō te nōhanga o ngā iwi i te wā o te waipuke, he aha rātou i nuku ai: ki te kimi kāinga hōu, ki te hokohoko, ki te hī, ki te toro ki ngā tini whanaunga, ki te kimi hoa wahine, hoa tāne rānei, ki te puta rā pea i te pakanga, ki te whakaariki i tētahi motu atu rānei. Hei ako nōnāwhea tētahi iwi i noho ai ki tētahi wāhi, ko tētahi o ngā mahi a ngā tohunga huakanga ko te whakarā-ā-tahu ki runga o ngā mea i kitea ki reira.

Think-aloud transcript:

So what we have here is a combination of temporal and logico-deductive relations with some associative relations from time to time. So we start with **Chronological Sequence** and **Temporal Overlap** ('as . . . warned up . . . slowly melted'). I see there's quite a bit of **Reason-Result** there too but not signalled. For example, water began to cover the lowlands' so 'people had to move'. And there's **Simple Contrast** - again unsignalled - in that first paragraph: some people went inland; others travelled and traded. How should I deal with that? Should I make the **Reason-Result** explicit even though it's not in the English? Maybe by using the passive I can reflect that subtlety of process implicit in the English? 'Ka waipukengia ...' will cover that. People had to move - 'Me nuku ...' The second paragraph has **Simple Contrast** (some rose; some fell) and **Bonding (Coupling)** with **Grounds-Conclusion**. The stories could be about what happened thousands of years ago (conclusion) with all the stuff before as the grounds. The use of the modal 'could' as part of the conclusion is important. Notice, too, that 'due to' signals reason. Now to get that in the Māori, Nāwai rā ... ko ētahi mai ...' Yes. That 'mai' will signal that Reason clearly. There's also a simple **Bonding (Coupling)** so let's put 'me' for that bonding. 'These stories could be about what happened ...' How to show the relation here but avoiding being too explicit? 'Tēnā pea . . .' will do it. Now this next bit is also chock full of relations. They're beginning to learn where and how and why - and it's all to do with purpose. It's **Means-Purpose**. So, for example, they moved (means) to find new homes (purpose) and this is signalled in the English by the use of the infinitive. And there's a **Rhetorical Coupling** ('and even to . . . '). And a **Supplementary Alternation** ('wife or husband'). All those infinitives are appropriately reflected by 'ki te ...' but there is also the use of 'Kua ...' the past tense in Māori vis à vis the present in English. Purposeful. The 'even to escape ... or attack ...' is **Rhetorical Coupling** and **Contrastive Alternation**. I can express with 'rā pea' and the 'or' with 'rānei'. They use carbon dating (means) to learn something (purpose) - same order in Māori is okay, but to signal that purpose I'll use 'hei ako'.

Table 4.20: *The Canoe is the People - Extract 5*

English	Māori
Becoming a Navigator Becoming a navigator is a lifelong experience. Learning happens in many places (the home, the canoe house, the sea) and in many ways. On Satawal, everyone learns some things about canoes and sailing from a young age – for example, by playing with model canoes. Children, including girls, learn mostly from their father or uncles. If their mother is a navigator's daughter, she teaches them what she knows too. But there is also a lot of secret knowledge. This includes knowledge about navigation, canoe building, the weather, and even knot divination. The knowledge is like property. Secret navigational knowledge is passed on only through certain families. In the past, a tribal group without a navigator would sometimes pay to have a student trained. Some young men learn in the school of a reb (master navigator). They are initiated through a pwo (initiation ceremony for navigators). There were once many traditional schools in the central Carolines, but only two remain – Warieng and Faaluur. In the Marshall Islands, navigational knowledge is considered a sacred gift from the ancestors. Only some families have access to it. Polynesian people say that knowledge is mana – the power to change. In Tonga, there were special navigator tribes like the Haa Fokololo oe Hau, who navigated the kalia (double hulls) of the tui Tonga (kings). A young boy from a high family was chosen to learn on board. Some boys were trained as ula lahi (navigators), and some as lomu lahi (canoe builders).	**Hei Kaiwhakatere Waka** Pau ana te oranga tangata i te whai tūnga hei kaiwhakatere. Huhua ana ngā wāhi ako (te kāinga, te whare waka, te moana) huhua hoki ngā huarahi ako. I Hatawara, ka ākona e te katoa ētahi āhuatanga waka i a rātou e rangatahi ana – hei tauira, te kori i te tauira waka. Ka ākona e ngā tamariki, kōtiro hoki, i ō rātou mātua, mātua kēkē rānei. Mehemea he tamāhine te whaea nā tētahi kaiwhakatere, māna hoki te tamaiti e ako ki tāna e mōhio nei. Ēngari he nui hoki ngā akoranga tapu. Ko ētahi he hāngai tonu ki te whakatere, tārai waka, te huarere me te matakite pūtiki. Ko te mātauranga he rite ki te taonga. Ko ngā mātauranga whakatere ka tuku iho i roto i ētahi whānau noa iho. I mua, ka utua e tētahi hapū kāore nei he kaiwhakatere o rātou kia whakaakona tētahi tamaiti. Ko ētahi taitama tāne ka ako i roto i te kura o te reb (tohunga whakatere). Ka tomokia mā te tikanga o pwo (karakia tomokanga mo te whakatere). He nui ngā kura tawhito i mua, e rua anake kei te toe, – ko Warieng me Faaluur. Ki Ngā Moutere o Māhara, he taonga tapu nā ngā tūpuna te mātauranga whakatere. E rāhuitia ana ki ētahi whānau anake. Ki tā ngā iwi o Poronīhia he mana te mātauranga – he mana kia taea te whakarerekē. I Tonga, he iwi whakatere i reira pēnei i ngā Haa Fokololo oe Hau, nāna ngā kalia (waka hourua) o ngā tui Tonga (Arikinui) i whakatere. Ka whakaakona hoki tētahi tamaiti o te whānau tui Tonga i runga tonu i te waka. I whakaakona ētahi hei ula lahi (kaiwhakatere) me ētehi hei lomu lahi (kaitārai waka).

Think-aloud transcript:

In that first paragraph, we've got **Bonding (Coupling)** and an example of **Rhetorical Coupling** ('including girls'), **Statement-Exemplification** ('for example') and **Condition-Consequence** (if . . .'). For example – Hei tauira

- straightforward. 'By playing with model canoes' (means) - I'll leave it implicit in the translation. 'Learns some things about canoes and sailing' - ‘ka ākona ētehi āhuatanga ...’ another use of the passive. The condition can be signalled by 'mehemea', that’s, all right. And there’s that **Rhetorical Coupling**– which can be simply signalled by hoki. The second paragraph begins with a concession but the Contraexpectation is at the end of the passage before it. Then there's more **Bonding (Coupling)** and another **Rhetorical Coupling** ('even knot divination'). Then there's a **Reason-Result** (only through certain families so others would sometimes pay . . .) and there's a **Means-Purpose** here too (pay (means) to have a student trained (purpose). Next there's a **Means-Result** inverted - a pwo is the means and the result is initiation. Finally, in this paragraph, there's **Concession-Contraexpectation** with the only signal being the general contrastive 'but'.

In that final paragraph there's **Reason-Result** (navigational knowledge considered a sacred gift (reason), only some families have access to it (result). No signalling. Then we've got **Amplification (term specification)** with the term 'mana' being specified. There's a **Statement-Exemplification** signalled by 'like' and there's a **Means-Purpose** with the purpose signalled by the infinitive ('to learn').

4.4.4.2 *The Canoe is the People:* An overall comment on the transcripts

This text is marked by a balance of sequential and causative information and explanation, with temporal, logico-deductive and associative relations, sometimes signalled and sometimes unsignalled, being closely interwoven to create a narrative that is constantly varied as it moves between past and present and between different worldviews, highlighting points of similarity. Means-Purpose and Reason-Result feature prominently and Statement-Exemplification and Rhetorical Coupling are often used to give emphasis and to bring the past to life in the present. A key to translating this text is to attempt to stick as closely as possible to all aspects of the rhetorical structuring so as to reflect in the translation as much of the careful crafting of the source text as possible.

4.4.5 Estuary Monitoring Toolkit for Iwi: Ngā Waihotanga Iho

4.4.5.1 Think-aloud transcripts

Table 4.21: *Estuary Monitoring Toolkit for Iwi - Extract 1*

English	Māori
"Whakatauki Whakahoro ngā keho Ūrehurehu Kia mārama te titiro Whakaioio ki te manawa" While a mountain can be obscured by the mist, one must endeavour to climb it to achieve an advantageous platform for a clearer understanding. Only when the heart and mind are in sync can one achieve the desired outcome. - Whakataukī o Manāia "There is very little kai left in the sandy environments now. When that is observed, it is known that the moana is not right. The harbour and its tributary channels are becoming shallower (drying up) due to sedimentation. Many pollutants from farms and the town, septic tanks from houses and buildings close to the beach and also because the pine forests have a negative impact, the water is poisoned which then causes the food to die (be lost). Due to the sediment the appearance of the moana has changed drastically. I feel so sad for the moana, I grieve for it, the sea is dying; as the sea dies, we are also dying therefore we are both sick." - a member of Ngāti Hikairo (December 2006)	Whakataukī Whakahoro ngā keho Ūrehurehu Kia mārama te titiro Whakaioio ki te manawa E hunaia ana te maunga ki te kohu, me piki tonu kia eke ki te taumata o te māramatanga pū. Mā te kotahitanga o te pūmanawa me te hinengaro ka ekea ai te taumata e hiahiatia ana. - Whakataukī nō Manāia "Kua korekore noa te kai ki ngā onepū ināianei. Ka kitea ana, kua mōhiotia, kei te raruraru te moana. Nā te parangatanga ka pāpaku haere ai (maroke haere) te whanga me ōna awaiti. He nui te whakaparuparu mai i ngā pāmu me te taone, mai i ngā pūranga paru o ngā whare e pātata ana ki te tākutai, he pānga nui anō mai i ngā ngahere paina, ka paihanatia ai te wai ka mutu ka mate ngā kai (ka ngaro). Nā te parangatanga kua rerekē katoa te āhua o te moana. Kei te nui taku aroha ki te moana, kei te tangi taku ngākau, e mate ana ia; ka mate ana te moana, ko tātou rā anō tērā, nō reira, ko ia ko tātou e matengia ana." - nā tētahi o Ngāti Hikairo (Hakihea2006)

Think-aloud transcript:

In the mountain being obscured by the mist there is an implied **Concession-Contraexpectation** - signalled by 'while' which is more than sequential here. Should I make that explicit in the Māori? No. I'll follow the English style in this. The next phrasing is interesting. *To climb it to achieve ...* is **Means-Purpose** which when linked to *' for a clearer*

understanding' involves a further **Means-Purpose**. How do I deal with all that? I'll start with 'while' as an explicit signal in English of **Concession Contraexpectation**. Do I need to be as explicit in the Māori? I can signal that more subtly with the present tense *e ... ana*. I'll do that. Now with ...'one must endeavour to climb it to achieve' - **Means Purpose** and that is followed by a **Condition-Consequence** that is pretty well concealed **(**negative condition implied (only if X, then Y)). Then in the next paragraph there is **Grounds-Conclusion** with *Bonding (Coupling)*. Little kai left - grounds; moana is not right (conclusion). There's a signal of a universal condition here in the 'when'. I'll use the *ka ... ana* to reflect that overall sequencing. Then there's Reason-Result (harbour etc., drying up and sedimentation is the reason - signalled by 'due to'. I think there's a need to signal that the channels becoming shallower are the reason. I'll use *Nā ... ai* for that. **Bonding (Coupling)** is signalled by *and* a number of times. That can be signalled in the Māori by *me*. There's a **Rhetorical Coupling** ('and also') which can be signalled by *pānga nui anō*. Then two more **Reason-Result** relations signalled by 'because', 'causes' and 'due to'. Can be reflected in the Māori by *mai, ai,* and *ka mutu ka* . . . and *ā te* ... In the final paragraph we have reason-result inverted: I'm sad and I grieve because . . . And there's **Temporal Overlap** as the sea dies, we are dying. And with this there is **Grounds-Conclusion** signalled by 'therefore' - 'nō reira' will be okay in the Māori.

Table 4.22: *Estuary Monitoring Toolkit for Iwi - Extract 2*

English	**Māori**
Ngā Waihotanga Iho has three main objectives: To empower tangata whenua in the resource management decision-making • process for issues related to estuaries. To provide easy-to-use and robust tools for tangata whenua to monitor • environmental changes in their estuaries. To provide an educational resource for high-school students (Years 9 to 13) to use in their science studies. The science-based tools in Ngā Waihotanga Iho complement traditional knowledge and kaitiakitanga that has been practised by tangata whenua for centuries. In this context, Ngā Waihotanga Iho provides a science perspective for talking about and finding solutions to environmental issues and concerns. Scientific tools, methods and thinking are often used by organisations that have responsibilities to sustain estuaries and their natural resources. These organisations include government departments, such as the Department of Conservation and Ministry of Fisheries, regional and district councils, and research agencies, such as NIWA, that can provide advice and support to tangata whenua.	E toru ngā whāinga o Ngā Waihotanga Iho: He whakamana i te tangata whenua ki ngā hātepe whakataunga o te whakahaere rawa mō ngā take e pā ana ki te wahāpū. He tuku ki te tangata whenua te rauemi pakari, whakamahinga māmā, hei mātai i te whakarerekētanga o te taiao ki ō rātou wahāpū. He tuku ki ngā ākonga hai-kura (tau 9 – 13) te rauemi akoranga ka mahia ai ki ō rātou akoranga pūtaiao. He herenga ngātahi o ngā taputapu ā-pūtaiao me te mātauranga Māori kei Ngā Waihotanga Iho tae atu ana ki ngā tikanga kaitiaki mai rā anō a te tangata whenua. Nō reira he tikanga pūtaiao nā Ngā Waihotanga Iho hei whakawhitiwhiti whakaaro, hei rapu whakataunga ki ngā take me ngā āwangawanga o te taiao. Ko ngā taputapu pūtaiao, ngā hātepe me te whakaaroaro he mea whakamahi e ngā rōpū whai kawenga o te manaaki wahāpū me ā rātou rawa taiao. Ko aua rōpū nei nō ngā tari kāwanatanga, pēnei me Te Papa Atawhai, Te Tautiaki i ngā Tini a Tangaroa, ngā kaunihera ā-rohe, me ngā pokapū rangahau, pēnei me NIWA, he mea tuku tohutohu, tautoko hoki ki te tangata whenua.

Think-aloud transcript:

The passage starts with a **Means-Purpose relation** - with the means in the first line and then three linked purposes. The second two of the purposes contain further embedded purposes. The purposes are signalled by the infinitive (to empower/ to provide (x 2)/ to monitor/ to use). That can be signalled by *kia* but I'll use the more Māori idiom of *he*. ... Then in the second paragraph there's a **Statement-Amplification** relation with the first sentence being added to in the second and then there's yet another **Means-Purpose** signalled by 'for'. I'll use *mō* in the Māori. And then I'll use I'll

use *hei* in some places and *ka mahia ai.* The variety of signals is not merely to keep the Māori interesting. In the last paragraph here **Statement-Exemplification** occurs twice with lots of **Bonding (Coupling)** relations. For the straightforward **Bonding**, I'll use I'll use *me*. However, the final **Bonding** (support *and* advice) is different. These are verbs in the Māori so I'll use *hoki*. Exemplification ('such as') is straightforward: *pēnei me* will do fine to signal that.

Table 4.23: *Estuary Monitoring Toolkit for Iwi - Extract 3*

English	Māori
Why monitor your estuary? So, why would you monitor your estuary? Traditionally, tangata whenua have collected information about their estuaries to monitor resources, such as kaimoana, and to make decisions about conservation measures, such as rāhui. Increasingly, tangata whenua are using science tools to monitor their natural resources. One example of a science-based toolkit that is being widely used and adapted by tangata whenua for monitoring freshwater streams, rivers and lakes is NIWA's Stream Health Monitoring and Assessment Kit (SHMAK, www.niwa.co.nz/ncabb/tools/shmak). The SHMAK for freshwater environments complements Ngā Waihotanga Iho that you will be using to monitor your estuary.	**Mā te aha te mātai wahāpū?** Nō reira mā te aha te mātai i tō wahāpū? Mai rā anō kohikohia ai e te tangata whenua he mōhiohio e pā ana ki ō tātou wahāpū hei mātai i ngā rawa, pēnei me te kaimoana, me te whakatau i ngā take manaaki taiao, pērā me te rāhui. E kaha kē ake ana te whakamahi a te tangata whenua i ngā rauemi pūtaiao hei mātai i ā tātou rawa taiao. Ko tētahi tauira e whakamahia whānuitia ana, kua takatūhia e te tangata whenua hei mātai i ngā awa waimāori ko tā NIWA Stream Health Monitoring and Assessment Kit (SHMAK, www.niwa.co.nz/ncabb/tools/shmak). E herea ana te SHMAK mō ngā taiao waimāori ki Ngā Waihotanga Iho, ka whakamahia nei e koe ki te mātai i tō wahāpū.

Think-aloud transcript:

So there's lots of **Means-Purpose** relations here integrated with **Statement-Exemplification**, **Bonding (Coupling)** and a **Concession-Contraexpectation**. Signals of purpose are use of the infinitive and use of 'for'. **Statement-Exemplification** is signalled by 'such as' and 'example'. 'Why monitor' is really asking the question what is the purpose of monitoring. How should I treat that in the Māori? I think it's best to use *Mā te aha*. And then there's the initial 'so' of the first sentence that signals a sort of rhetorical pause - I'll use 'no reira' and carry on with 'mā te aha'

for **Means-Purpose**. For the **Means-Purpose** with the infinitive ('to monitor'), I'll use 'hei'. For the example in 'such as kaimoana', I'll use 'pēnei me', and the next one, for variety I think I'll use 'pērā me'. The **Bonding** in with 'and' - about decisions - I'll use me te whakatau I think that will be okay. To monitor is again **Means Purpose**, I'll use 'hei mātai' for that as well as the next ('for monitoring'). Now is the last infinitive ('to monitor') a **Means-Purpose** or is it something else? You will use the toolkit to monitor. Yes it's **Means-Purpose**. I'll use the passive: 'ka whakamahia nei e koe' but I can't use 'hei' after a passive so I'll use 'ki te mātai' instead. This English at times can be clumsy. I'll have to guard against the Māori reflecting that.

Table 4.24: *Estuary Monitoring Toolkit for Iwi - Extract 4*

English	Māori
The environmental information collected using this estuary toolkit can be used for a variety of purposes. You can use it to: measure the environmental quality of your estuary and thereby raise community awareness about particular issues. make a baseline survey. This type of survey provides a snapshot of your estuary • at a moment in time. It is important because it sets the benchmark by which to determine the extent and rate of future environmental changes. The baseline survey would typically include all aspects of the estuary's condition: its habitats, waters, sediments, plants, animals and kaimoana. encourage practical actions, such as rāhui or restoration projects, to help • address the environmental issues that you have identified in the estuary. **highlight** an issue to government agencies, including regional and district • councils, that have responsibilities for environmental management. Such information is often required as evidence at council hearings on matters such as resource consents, proposed plans and plan changes, and appeals to the Environment Court. The Coastal Management module provides more information on these matters.	He maha ngā tūmomo whakamahinga o te mōhiohio ka kohia mai i tēnei rauemi , arā: te ine i te kounga taiao o tō wahāpū, ka hikina ai te mārama o te hapori ki ngā tūmomo take. te whakatika pū tirohanga. Ko tēnei tūmomo tirohanga he whakaahua wawe o tō wahāpū i tētahi wā motuhake. He mea nui. Kei reira te tīmatatanga, mā reira e kitea ai te nui me te tere o ngā rerekētanga taiao o muri atu. Kei te pū tirohanga nei ngā tini āhuatanga o te ora o te wahāpū: ōna kāinga koiora, wai, parangatanga, tupunga, koiora, kaimoana hoki te akiaki i te mahinga whaitake, pērā me te rāhui, te kaupapa whakaoranga rānei, hei āwhina i te take taiao kua tautuhitia e koe ki te wahāpū. te whakapuaki i tētahi take ki ngā pokapū kāwanatanga, tae atu ana ki ngā kaunihera ā rohe, kei reira te mana whakahaere i te tiaki taiao. Ko aua mōhiohio me kawe ki ngā whakataunga kaunihera e pā ana ki ngā take whakaae whakahaeretanga rawa, whakatika, whakarerekē rautaki, me ngā pīra ki te Kōti Taiao. Kei te kōwae Whakahaere Tākutai ētahi whakamārama anō.

Think-aloud transcript:

Okay - so the whole thing is pervaded by **Means-Purpose**. You can use it (means) is followed by 'to' which introduces lots or purposes and inside some of them there are further purposes. Then integrated with them are lots of **Bonding (Coupling)** relations and a **Rhetorical Coupling** ('including . . . '), **a Grounds-Conclusion** relation (with the conclusion part introduced by 'because') a couple of **Statement-Exemplifications**

('such as'), a **Means-Result** ('and thereby raise . . . ') and a couple of **Amplifications** involving terms specification: the content of 'baseline survey' is outlined and the nature of matters heard by council is outlined. It's all a bit messy really. I'll make the first **Means-Purpose** implicit in the translation. It's tidier like that in the Māori. And 'You can use it to ... ', I'll just use ' arā'. 'Thereby ' gives an explicit signal of **Means-Result** but I think that I'll use 'ka hīkina ai' giving more of a sense of conclusion.. Then there's the 'because'. Should I use 'nō te mea'? I'll use 'mā reira'. That resonates with the 'kei reira' which begins the sentence. The **Bonding** can sometimes be signalled by *me*, but the list at the end is better with 'hoki'. Exemplification with 'such as' - well, 'pērā me'. **Alternation** ('or') can be simply 'rānei'. Now this infinitive ('to help') is a signal of **Means-Purpose**. I'll use 'hei' again there. Information often required as evidence - is that a **Means-Purpose**? How should I deal with that? I think the Māori would be tidier in making that and the other 'as' signal implicit. Yes, I'll do that. Now: 'taking the material to council hearings' for resource consent - 'me kawe ki ngā take whakaae whakahaeretanga rawa'. That works and it's tidy.

Table 4.25: *Estuary Monitoring Toolkit for Iwi - Extract 5*

English	Māori
Toolkit structure Ngā Waihotanga Iho is divided into nine modules; each has a different theme and focuses on monitoring different aspects of your estuary's environment. You can use the modules separately or together. At the start of each module is a short narrative from the hapū members of Ngāti Hikairo and Ngāti Whanaunga. These narratives relate their values and concerns and observations of environmental changes in their estuaries. You may record your own values, concerns and observations of environmental changes in your estuary as part of developing your Estuary Monitoring Action Plan or E-MAP. The various steps in developing your E-MAP are discussed in the following section, Making a Start. Each module begins with introductory background information and then provides methods for measuring and monitoring those particular aspects of your estuary that relate to the module theme. Within each module, you will find any necessary data sheets for recording your measurements. Each module includes curriculum links. These are described in a latter section - Links to the New Zealand Curriculum for schools.	**Hanganga o te Rauemi** E iwa ngā kōwae o Ngā Waihotanga Iho; kei tēnā tōna kaupapa, he mātai i ngā tūāhuatanga o te taiao ki tō wahāpū. Ka taea te whakamahi ngātahi, whakamahi tauwehe rānei. Kei te tīmatanga o ia kōwae he kōrero poto nā Ngāti Hikairo me Ngāti Whanaunga[32]. Mai i aua kōrero nei ngā ūara me ngā āwangawanga, otirā ngā mātaitanga i ngā whakarerekētanga ā-taiao ki ō rātou wahāpū. Māu pea hei tuhi mai ko āu nā ūara, āwangawanga, mātaitanga hoki o ngā whakarerekētanga ki tō wahāpū hei whanake i tō Rautakinga Mātai Wahāpū, arā tō E-MAP. Kei te wāhanga e whai ake nei, Making a Start ngā momo ūpane hei whakatika i tō E-MAP, Making a Start. Ka tīmata ia kōwae ki te mōhiohio tirohanga tīmatatanga ka tahi, ka rua ki te tukanga ine, mātai hoki i aua tūāhuatanga o tō wahāpū e pā ana ki te kaupapa o te kōwae Kei ia kōwae ka kitea e koe ngā pānui raraunga e tika ana hei tautuhi i ō inenga. Kei ia kōwae hoki ētahi hononga ki te marautanga. Kei tētahi wāhanga o muri ake nei - He Hononga ki te Marautanga o Aotearoa - ngā whakamārama.

Think-aloud transcript:

> Okay - so here all we really have is a lot of **Bonding (Coupling)** relations with a bit of **Chronological Sequence** and **Temporal Overlap** (record your own values etc as you develop your Monitoring Plan) . But there are a couple of Means-Purpose relations (record things with the purpose of developing something; methods are provided for the purpose of measuring and monitoring). Not very inspiring stuff but there just isn't much I can do to make it more interesting. I'll just have to go with the flow here.

[32] Cf Ngāti Pukenga earlier

4.4.5.2: *Estuary Monitoring Toolkit for Iwi:* An overall comment on the transcripts

In the case of this text, the overall aim is to communicate factual information along with environmental advice and guidance that balances reasoning and emotional understanding. Hence, that characteristic balance of sequence and logic, expressed through temporal and logico-deductive relations, and emotional/ spiritual understanding, often emphasized in **Rhetorical Coupling** relations. One particularly prominent feature of this text is the repeated occurrence of sequences of **Means-Purpose** and **Statement-Exemplification** relations. The presence of the latter can have the effect of relieving the sense of constant repetition of the same type of information that pervades the text. The presence of the former, often in the form of long lists, serves an explanatory function, providing readers with an understanding of why certain things should be done. However, it can also be monotonous in the English source text and so it behoves the translator to attempt to find ways of relieving this monotony by varying the ways in which the members of this relation are linked and the ways in which the presence of the relation itself is signalled.

4.5 Conclusion

As I hope the think-aloud transcriptions and the discussions of them have illustrated, explicit awareness of inter-propositional relations can have a profound impact on the process and outcome of translation. What I also hope they have illustrated is that very different issues associated with inter-propositional relations and their realizations may arise in connection with different types of source text.

Chapter Five

Conclusions and reflections

5.1 Introduction

My overall aim in this research project was to determine to what extent an understanding of inter-propositional relations and their signalling assists, in a general sense, in the process of translation and, more specifically, to what extent it assists in ensuring that the translated text is as faithful as possible to the original text. In this chapter, I revisit the research question underpinning the study in light of the overarching research question, providing an overview of the findings of the two main parts of the research together with a discussion of their implications (*5.2*). This is followed by an indication of the perceived limitations of the research (*5.3*) and its contribution (*5.4*). The chapter ends with some concluding observations and recommendations (*5.5*).

5.2 Responding to the research question

> *With particular reference to the translation of a range of texts from English into te reo Māori, in what ways, and to what extent can an understanding of inter-propositional relations and their signalling and encoding assist the translator in his or her attempt to be as faithful as possible to the original text?*

5.2.1 The inter-propositional relational workshops: Findings and implications

Two workshops on inter-propositional relations were held for two different groups of novice translators. There were four participants in the first workshop and nine in the second (only seven of whom completed the workshop). The first group was made up of students enrolled in a post-graduate-level interpreting and translation course (*Te Tītohu* Whakamāori) run through *Te Pua Wānanga ki te Ao* (the School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato). The second group was made up of students who had recently completed a major in *te reo Māori* in the *Tohu Paetahi* programme, a Māori language immersion programme run through *t*he same School. In each

case, the participants were given a two-day workshop in which they were introduced to inter-propositional relations and their signalling in English and *te reo Māori.* The workshop included a number of tasks, none of which involved translation. Before and after the workshop the participants were asked to translate four text segments from English into *te reo Māori* and three from *te reo Māori* into English, being given up to two hours to complete the translations, during which time they had access to online dictionaries. They were not made aware until the end of the workshop that they would be asked to undertake a further translation exercise involving the same texts as those they had translated before the workshop began. The two sets of translations produced by the novice translators were compared in terms of their responsiveness to inter-propositional relations and their signalling in the text segments in order to determine whether there were any detectable differences.

In the case of the *Te Tītohu Whakamāori* participants, while there were found, overall, to be two instances which a relation was correctly signalled in the pre-workshop translation but unsignalled or incorrectly signalled in the post-workshop translations (involving one Grounds-Conclusion relation and one Reason-Result relation), there were also found to be twelve instances where relations of various types were unsignalled or incorrectly signalled in the pre-workshop translations but correctly signalled in the post-workshop translations. In the case of the participants who had recently completed a major in *te reo Māori* in the *Te Tohu Paetahi* programme, there was evidence of improvement in inter-propositional relational responsiveness in the case of five of the seven. While there are six instances overall in which inter-propositional relations are more appropriately signalled in the pre-workshop translations, there are nineteen instances where relations are unsignalled or incorrectly signalled in the pre-workshop translation but correctly signalled in the post-workshop translation. The workshop appears to have had no observable impact on the other two participants in this group. However, one of them had missed one half-day of the workshop and the other had missed two half-days. Bearing in mind that the workshop lasted for only a total of twelve hours spread over two days, with much of the time being devoted to input rather than practice exercises, the fact that there was some overall improvement,

so far as inter-propositional awareness and, hence, responsiveness to one important aspect of authorial intent, is concerned, suggests that there may be considerable value in introducing novice translators to inter-propositional relations and their signalling, preferably spread over a much longer period of time and with specific guidance in relation to their significance so far as the theory and practice of translation is concerned. In connection with this, it is important to note that the translations produced by some of the participants indicated a relatively low level of proficiency in *te reo Māori* and, in some cases, limited ability to express themselves in an appropriate style in written English. Clearly, some of them would need to develop their proficiency in one or both languages considerably if they were to consider training as professional translators. Here, once again, instruction and practice in inter-propositional relations and their signalling could have an important role to play, as it already does in the case of a number of English language proficiency development programmes.

5.2.2 The self referential think-aloud protocols: Findings and implications

The second main part of the research project reported here involved self-referential concurrent think-aloud protocols. The aim here was to determine, with reference to transcripts of think-alouds recorded during my translation of five text segments from each of five commissioned translations, whether awareness of inter-propositional relations and their signalling in English and *te reo Māori* had impacted in a positive way on the translations and, in particular, whether it had impacted on the extent to which the semantic intent of the authors of the source texts was faithfully represented in the translations. Here, the source and translated text segments were presented side-by-side so that readers could track the impact of the content of the think-aloud transcripts on the final form of the translated text segments and, in addition, the different ways in which the different authors exploited inter-propositional relations in achieving their communicative aims in the context of a variety of text-types. In this case, I believe that the value explicit awareness of inter-propositional relations and their signalling is convincingly demonstrated.

5.3 Limitations of the research

There are a number of areas in which the research reported here could have been extended and improved had there been sufficient time and opportunity. It would, for example, have been good to include more participants in the workshops and to have asked each of them to take a proficiency test prior to their commencement so that (a) more data could have been collected, and (b) performances in the pre- and post-workshop translation tasks could have been related to the overall proficiency levels of the participants. In addition, it would have been useful to have run a workshop specifically for trained and experienced translators and to have asked them to create think-alouds as they did the translation tasks before and after the workshop. In fact, although both of these possibilities were explored, it did not prove possible to attract further participants to the workshops or to fund proficiency testing for those who did attend. A further avenue that was explored was asking trained and experienced translators to translate the same texts as those who attended the workshops in their own time and in a place convenient for them, submitting the translations to the same type of relational analysis as was employed in the case of those who attended the workshops. Sadly, however, because two of those involved passed away before the research was completed, it was considered inappropriate to include this aspect of the research in the writing up of the project.

5.4 Research contribution

Over four decades ago, Beekman and Callow (1974) claimed, with particular reference to the translation of Biblical texts into minority languages, that "what a translator needs is a detailed analysis of the *semantic structure* of the original text". This involves "identifying the propositions themselves" and "analyzing the semantic relations between the propositions" (p. 268). Unfortunately, while research in the area of inter-propositional relations has continued to be pursued since then, there is no evidence that I was able to find that translators, particularly translators involved with indigenous languages, have followed up on the advice of Beekman and Callow. This is, I believe, a significant and regrettable omission, especially, perhaps, so far as te reo Māori is concerned since there is now a body of research on inter-propositional relations and their signalling in te reo Māori (see, for example, Crombie, Bruce & Houia-Roberts, 2005; Crombie & Houia-Roberts, 2001; Houia, 2001; Houia-Roberts, 2003 & 2004a & b; Whaanga, 2007).

I believe that the research reported here makes some contribution in this area, indicating that while novice translators may have much to gain from an understanding of the role that inter-propositional relations and their signalling play in signposting authorial intentions, more experienced translators may have even more to gain, being in a position to integrate that type of understanding into their existing translation practices. While the contribution I have made relates, in particular, to translation involving English and te reo Māori, I believe that it has much wider application, adding to the body of understanding of the theory and practice of translation more generally. So far as indigenous languages are concerned, I believe that this research project highlights an important issue referred to in *Chapter 1*. Most of those who are involved in translating texts which they or others regard as having particular cultural or spiritual significance, including texts emerging out of indigenous worldviews, are unlikely to be content to separate textual interpretation from notions of authorial intention and cultural and historical specificity as a number of Western scholars have advocated. For them, the link between authorial intent and inter-propositional relational signalling is a particularly significant one.

5.5 Concluding observations and recommendations

While the research reported here goes some way towards filling what seems to me to be a significant gap in research on the theory and practice of translation, there is much more that remains to be done. In particular, there is a need for further research on the encoding and signalling of inter-propositional relations in te reo Māori and on the impact of knowledge of inter-propositional relations and their signalling on the professional practice of translators.

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Appendix 1: Ethics approval

SMPD HREC
Te Pua Wānanga ki te Ao
Te Whare Wānanga o Waikato
Private Bag 3105
Hamilton, New Zealand

Phone: 64-7-838 4737
Fax: 64-7-838 4742
E-mail: ngahuia@waikato.ac.nz

The University of Waikato
Te Whare Wānanga o Waikato

Te Pua Wānanga Ki Te Ao
(School of Maori and Pacific Development)

Application for
Human Research Ethics Committee Approval 2007

Before applying for approval applicants must familiarise themselves with the Human Research Ethics Regulations 2000 in the University Calendar.

This form is to be completed by staff and students doing research **prior to** the collection of any data. If no people are involved in the research as participants, completing this form is unnecessary. Applications should also be made for research which re-analyses individual data which was collected for another purpose.

Upon completion of this form please forward to the Reception at SMPD. Occasionally further information will be requested. Upon approval of this research project, a signed copy will be returned to you for your records. If the research method is amended in any way from that which has been approved, the Application for Ethical Approval from the Human Research Committee must be resubmitted, noting the change.

The SMPD Human Research Ethics Committee is establishing procedures for reviewing the ethical appropriateness of proposed research particularly as it affects Māori and indigenous peoples. The Codes of Ethics of a number of academic groups have been used for guidance.

PERSONAL DETAILS

Name of Applicant: Tom Roa

Address: SMPD

_____

_____

Please notify the Convenor of any changes of address.

Alternative Contact details: _____

Ph: EXT 4649 Email/fax: tomroa@waikato.ac.nz

Ethnicity: Māori Male

ACADEMIC DETAILS

Degree: PhD

Course: SMPD900

Department: Dean's Office

Lecturer / supervisor: Winifred Crombie

Proposed start date of field research: 01 / 02 / 08

Proposed completion date of field research: 01 / 06 / 08

CHECKLIST

** **Only** submit this application form when the checklist is complete (insert additional pages if required). All forms **must** be delivered to or posted to SMPD Reception with the following details: . SMPD HREC

School of Māori and Pacific Development
Private Bag 3105
Hamilton

Personal details	√	Academic Details	√
Participant Consent Form	√	Signatures (where required)	√
Research Information Sheet	√		

RESEARCH INFORMATION

Briefly outline the research topic:
An examination of the significance of inter-propositional relations in translation theory and practice with particular reference to Māori-English and English-Māori translation.

Brief outline of Research Methods for Ethical Review:

1 Three qualified and experienced translators will be asked to complete a number of translation tasks involving translating a number of text segments from English into Māori and a number from Māori into English. The texts involve a number of inter-propositional relations. They will then be asked to take part in a semi-structured interview whose aim is to determine the extent to which they had been guided in their translations by the inter-propositional relational signalling in the original text segments.

2 Six volunteer trainee translators will be asked to (a) complete a number of translation tasks involving translating a number of text segments from Māori into English. The texts involve a number of inter-propositional relations. They will then be asked to attend a two-day workshop on inter-propositional relations. The workshop will be divided into three parts: an introduction to inter-propositional relations; the signalling of inter-propositional relations in English; the signalling of inter-propositional relations in Māori. Next they will be asked once again to undertake the translation tasks and to take part in a semi-structured interview whose aim will be to determine the extent to which their approach to the second round of translations was affected by the content of the workshop.

3 Three University-level teachers of Interpreting and translation will be asked to judge, using a 4-point scale (excellent, good, fair, poor) the translations produced before and after the inter-propositional relational workshop by the six trainee translators. They will not be given any details of the workshop and will not be given any ndication of when and under what circu,stances the translations were produced.

4 Two linguists – one with expertise in inter-propositional relations and encoding in English, the other in inter-propositional relations and encoding in Māori – will be asked to provide inter-propositional relational analyses of all original and translated texts.

The following questions address specific aspects of the research method related to ethical considerations.

Part 1. <u>Refers specifically to the criteria for participation</u>

1. Who will be the participants?
Two linguists; Three university-level teachers of Māori-English/English-Māori translation; Three qualified and experienced Maori-English/English-Māori translators

(not involved in teaching translation); six trainee Maori-English/English-Māori translators

2. How many participants will there be?

A total of 12, although some may cross; maximum 14

3. How will the participants be selected and recruited?

On the basis of their professional qualifications, training, and experience in liguistics/translation theory and practice or their participation in a course for translators.

4. Will participants be selected on the basis of their ethnicity, culture, gender, sexuality and/or in other ways which will exclude some people. NO

5. Will any participants differ from the researcher in any significant way relevant to the research? e.g. culture, ethnicity, gender, sexual orientation, etc? NO

6. Will the research make comparisons between groups of participants on the basis of their culture, ethnicity, gender, sexual orientation, religion or ethical belief? NO

7. How will participants give their consent?

They will be given an outline of the research and of what their participation would involve (ttached) and be asked to sign a form to indicate their willingness to participate (attached)

(a) When will this consent be given?

Immediately prior to the experimental section of the research.

8. How will the participants be informed of:

(a) the right to withdraw from the research at any stage?

Indicated on consent form (attached)

(b) the conditions for withdrawal?

Indicated on consent form (attached)

9. If the participants are unable to give consent on their own behalf what provisions are being made to obtain consent?

N/A

Part 2. Refers to the research methodology

10. Where will the research be carried out?

At the University of Waikato in most cases or, in the case of the trained and experienced translators, at any location they select.

11. What procedures will be carried out?
(Please attach interview, questionnaire or survey items. These may be in draft form).

Translation exercises, semi-structured interviews (with prompts) and assemssemnt schedules (attached – all in draft form)

12. Are there any potential risks or discomforts to participants?

No.

13. What steps have been taken to preserve confidentiality?

The names of the participants will not be used in the reporting of the research (as indicated on the consent forms.)

14. Who else will see any information provided by the participants which is linked to the participants' names?

My supervisors and a lecturer in FASS who will participate in the teaching of the inter-propositional relational workshop.

15. Are you associated with the participants in any way that might influence the ethical appropriateness of your conducting this research (e.g. employer/employee, supervisor/worker, personal relationship etc) YES

It is possible that some of the trainees will be enrolled in one of my translation classes. The University-level teachers may also be from the Department of which I am

Pou/Departmental Chair. However the course on inter-propositional relations will not be taught by me and the translations will not be judged by me.

16. Will participants receive material benefits from the research, such as payment of any kind for taking part, or reimbursement of expenses? Please specify. (NOTE: Researchers in the SMPD are encouraged to consider 'koha' to participants.)

No- except to the extent of kai/refreshments in the form of koha; and the trainees will receive a free two-day workshop, and all participants will receive a summary of the research findings.

17. What provision is there to provide participants information about the outcome of the research?

All participants will receive a summary of the research findings and an invitation to attend/participate in any wānanga/seminars resulting from the research.

18. What will happen to the data after the completion of the research?

It will be stored indefinitely at the University of Waikato in a locked resource area.

19. What has been done to ensure that the research procedures are not likely to be insensitive or cause offence (e.g. to specific ethnic, gender or age groups) or as not to waste the time of the participants?

N/A

Part 3. Refers to concealment of information

20. Does the research involve any concealment of information or deception. NO

Applicant's Signature: J C. Rofl **Date:** 15 / 02 / 08

Supervisor's/Lecturer's Approval
Staff members carry full responsibility at all times for the ethical appropriateness of all graduate and undergraduate research under their supervision, even when this research has been submitted for ethical review.

I have read the ethical review, and in my opinion, this research is ethically sound. I consider that this student has the necessary background and experience to carry out this research ethically under my supervision.

Supervisor's/Lecturer's Name: WINIFRED CROMBIE
Supervisor's/Lecturer's Signature: Winifred Crombie
Department: Dean's Office **Date:** 18 / 2 / 2008

SMPD Human Ethics Committee Approval

Name: TE AWEKOTUKU
Signature: Te Awekotuku
Department: RANGAHAU **Date:** 22 / 2 / 08

Name: Tanja Melbourne
Signature: Tanja Melbourne
Department: Tikanga **Date:** 22/2/08

Name:
Signature:
Department: **Date:** / /

Appendix 2: Whaanga (2007): Relational encoding and signalling in te reo Māori

Temporal relations: Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Temporal Sequence	**Subordinating conjunction**	***nā wai (nā wai)***	***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.* (T.K.) (**After some time**, each female decides which male she prefers and many of the males are passed over.)
		kātahi ka	*Kotahi marama te uha e awhi ana i ōna hua,* ***kātahi ka*** *pao mai ngā pīpī.* (T.K.) (The female sits on her eggs for a month **and then** the chicks hatch.)
		tae noa atu	*Māku e mātaki te pēpi* ***tae noa atu*** *ki te mutunga o ō mahi.* (W.H.) (I'll watch the baby **till** you finish your work.)
		kia . . . rawa	*Ka tiaki au i a Hēmi* ***kia*** *mutu* ***rawa*** *i a koe ō mahi.* (W.H.) (I'll mind James **until** you've finished your work.)
		nō muri	***Nō muri*** *i tana kaitanga i te ika, ka inu ia i te wai.* (W.H.) (**After** he had eaten the fish, he drank the water.)
		i mua i	***I mua i*** *tō haerenga, whāngaia te kurī.*(W.H.) (**Before** you leave, feed the dog.)
		ana	*Wehe* ***ana*** *ia, ka pānuitia e au te niupepa.* (W.H.) (**Once** he leaves, I'll read the newspaper.)
		i runga tonu	*Hou atu ki te rūma* ***i runga tonu*** *i tāu e taea ai.* (W.H.) (Go into the room **as soon as** possible.)
	Sentence conjunct	***ā***	*Kāti ka tonoa ki te kāwanatanga kia rāhuitia ō tātau whenua i roto i te rārangi i raro nei.* ***Ā****, ka tonoa kia whakakorea ngā hoko.* (A.N.) (In conclusion, it was forwarded to the government that our lands listed below be reserved. **And** then it was also requested that sales be forbidden.)
		i taua wā	*Ka aituā te motokā.* ***I taua wā*** *tonu ka umere a Hine.* (W.H.) (The car crashed **whereupon** Hine screamed.)
	Time reference + substitution	***hei muri i tēnā***	***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;* (N.G.) (**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;)
	Preposition + noun + locative + particle	***i paku muri mai***	*Ka ngaro atu tēnei waewae mātotoru i Te Ika a Māui, ā,* ***i paku muri mai*** *ka pērā anō i Te Waipounamu.* (T.K.) (This thick-legged creature was soon lost to the Wellington region and **shortly after** to the South Island.)
	Preposition + locative + particle	***i muri tonu***	*I ngā tau o ngā 1890,* ***i muri tonu*** *i te taenga mai o ngā toriura ki Aotearoa, ka matemate haere ngā kākāpō.*(T.K.) (During the 1890's, **shortly after** the introduction of the stoat to New Zealand, the kakapo rapidly died out.)
	Adverb	***anō***	*Nā wai, nā wai, ka āhua pai ake. Engari i ngā tau o ngā 1930 me ngā 1940, ka paheke* ***anō****.* (T.K.) (A slight improvement followed. But between 1930-40, there was **another** rapid decline.)

Temporal relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Temporal Sequence	**Verb**	***oti***	*Kia **oti** ēnei mā koutou e āpiti mai ērā atu tino take mārama, ā, hei muri ka whakatakoto ai ki te aroaro o te kāwanatanga.* (A.N.) (When these are **finished**, you may add other clear statements, and following that, you may present it before government.)
		mutu	*Ka **mutu** ngā karanga ka haere ngā kupu whakahoki.* (A.N.) (When the calls of welcome were **over**, the speeches of reply followed)
Temporal Overlap	**Co-ordinating conjunction**	***me***	*.. . kia piripono tonu, ki te mana o te kuini **me** ōna ture, me te Kāwanatanga o Niu Tīreni mō āianei, ā, ake tonu atu.* (A.N.) (Let us continue to embrace the authority of the Queen **and** her laws, including the Government of N.Z. from now on, and forever more.)
		ā	*Kāti me tono e tātau kia aua whenua kia whakaurua mai ngā whenua karauna i reira ki roto i te rāhui, **ā** kia whakamutua te mahi a te Pākehā e ngaki nei i ngā ngahere i reira.* (A.N.) (Now we must request that those lands and the lands of the crown be reserved, **and** that those Europeans who are felling the forests there be stopped.)
	Subordinating conjunction	***kei . . . ana***	*Māku e tapahi ngā peka **kei** maoa **ana** ngā kai.* (W.H.). (I'll cut the wood while the dinner is cooking.)
	TAM + TAM	***e . . . ana . . . ka***	***E** ahu **ana** āna kōrero mō runga i āna mahi i te Pāremata **ka** aruarutia . . .* (A.N.) (He was talking about his performance in parliament **when** he was interrupted . . .)
	Preposition + TAM	***i . . . ka***	***I** a ia **ka** whakatata atu ki te rua o te poutokomanawa, ka karanga atu a Hinepare ki a Tuwhakawhiurangi, i kō tata atu e tū mai ana . . . (Houia, 2001a, p. 109); (R.K. p. 23, L.18).* (**As** he was getting close to the hole of the heartpole, Hinepare called Tuwhakawhiurangi who was standing close by to her . . .)
	Phrasal co-ordinating conjunction + TAM	***i te . . . ka***	***I te** tima ka rere **ka** mate tētahi o ngā heramana, ka rukea atu ki te moana. (Houia, 2001a, p. 106); (R.K. p. 125, L.6).* (**When** the steamer was at sea, one of the sailors died and he was cast into the sea.)

Additive relation: Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Bonding	**Co-ordinating conjunction**	***me***	*Ko Hauturu, ko Codfish* ***me*** *Maud ngā moutere i whiriwhiritia.* (T.K.) (Hauturu, Codfish **and** Maud Islands were selected.)
		ā	*Kāti me tono e tātau kia aua whenua kia whakaurua mai ngā whenua karauna i reira ki roto i te rāhui,* ***ā*** *kia whakamutua te mahi a te Pākehā e ngaki nei i ngā ngahere i reira.* (A.N.) (Now we must request that those lands and the lands of the crown be reserved, **and** that those Europeans who are felling the forests there be stopped.)
	Subordinating conjunction	***waihoki***	*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 tahuringa ake mō te kākāpō. Arā anō ētahi o ōna tino hoariri, ko te ngeru, me te toriura.* (T.K.) (The kaka is placid, it exudes a strong smell and because this bird lives on Papatūānuku (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.)
	Structural repetition with replacement	***i . . .ai . . . i . . .ai***	*. . . ngā whakararurarutanga 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.*(N.G.) (. . . 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;)
	Structural repetition with replacement	***ko . . . ko***	***ko*** *te whakaūpoko tonu tēnei mō tētahi pitihana nui ki te Pāremata a tēnei tau* ***ko*** *ngā whakamārama e taea ai te karo tēnei kupu te 'māngere' ki raro i te iwi Māori.*(N.G.) (**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.)
	Sentence conjunct	***otirā***	*I hunaia 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.* (N.G.) (The teachings of Io were concealed there from the majority of people. **Indeed**, it was the Pākehā 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.)
	Sentence adjunct	***i tua atu***	*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 i 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 tē whakaoko noa ai.* (T.K.) (The main reason I feel sympathy for the kaumatua is that, the Māori world of today no longer knows 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.)

Additive relation (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Bonding	**Adverb**	***hoki***	*Ka ngaro koe i ngā marae o te Werengitana Hōtēra, e tū ai koe i roto i ō iwi maha, hautū ai, ka ngaro ana* ***hoki*** *koe i roto o te whare wānanga.*(R.K.) (You are now lost in the premises of the Wellington Hotel where you stood within your many tribes speaking eloquently, and you are **also** lost within the University.)
	Verb + directional particle + adverb	***tae atu hoki***	*Kua eke tātou ki te reanga pakeke kāore nei e mōhio ki te reo, ki ngā tikanga* ***tae atu hoki*** *ki ngā kōrero.*(T.K.) (We have reached the stage when some elders have no knowledge of the language, the customs, **or even** the stories.)

Associative relations: Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Paraphrase			There are no examples of *Paraphrase* in the corpus.
Statement-Affirmation	**Co-ordinating conjunction + verb**	***ā . . . whakaae***	*I kī ia rā kē a Mere te noho i runga waireka,* ***ā****, e* ***whakaae*** *ana au.* (W.H.) (He said that Mary should have stuck to soft drinks **and** I **agree**.)
Simple Comparison	**Verbal substitution plus adverb**		*I* ***pērā anō hoki*** *te Māori onamata, i tōna hangainga ki ōna putake, i tōna tipunga mai rānei i a neherā.* (N.G.) (Ancient Māori had a **similar** belief about their creation, their origins, their development in ancient times.)
	Verbal substitution plus manner particle	***pērā tonu***	*He kaha tonu ōna ngutu, ā, he pewa te āhua,* ***pērā tonu*** *i te katoa o ngā momo kākā.* (T.K.) (It has a strong hooked beak **like** other parrots.)
	Co-ordinating conjunction + nominal/ verbal/ adverbial/ adjectival substitute + (adverb)	***ā . . . pēnei anō***	*I te mataku ahau* ***ā*** *i te* ***pērā anō*** *a Tame.* (W.H.) (I was afraid **and so** was Tom.)
	Verbal substitution plus adverb	***pērā anō hoki***	*I* ***pērā anō hoki*** *te Māori onamata, i tōna hangainga ki ōna putake, i tōna tipunga mai rānei i a neherā.* (N.G.) (Ancient Māori had a **similar** belief about their creation, their origins, their development in ancient times.)
	Verbal substitution plus manner particle	***pērā tonu***	*He kaha tonu ōna ngutu, ā, he pewa te āhua,* ***pērā tonu*** *i te katoa o ngā momo kākā.* (T.K.) (It has a strong hooked beak **like** other parrots.)
	Co-ordinating conjunction + nominal/ verbal/ adverbial/ adjectival substitute + (adverb)	***ā . . . pēnei anō***	*I te mataku ahau* ***ā*** *i te* ***pērā anō*** *a Tame.* (W.H.) (I was afraid **and so** was Tom.)
	Nominal/ verbal/ adverbial/ adjectival substitute and/ or ellipsis	***pēnei anō***	*"Tū noa ana ngā tūranga i Kaitu ka ngaro a Ririhape nui a tau."* ***Pēnei anō*** *hoki me koe ka ngaro nei.* (R.K.) (When the confrontation occurs at Kaitu, then Ririhape disappears. **This is like** you who have departed).

Associative relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Exemplification	**Nominal substitute**	***pēnei***	*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'. . .* (T.K.) (In order to help the kakapo, the Department of Conservation began the distribution of their favourite foods **such as** fruits, nuts and muesli bars . . .)
		pēnei . . . pēnā	*. . . 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!* (T.K.) (. . . 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.)
	Preposition	***inā koa***	*I whakapau moni te katoa.* ***Inā koa*** *a Kararaina i hoko mai i te tekau mā rima kaka.* (W.H.) (Everyone spent up large. Kararaina, **for example**, bought fifteen dresses.)
Simple Contrast	**Verb**	***rite***	*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 kaipuke tōna* ***rite****.* (T.K.) (From December through to March, their calls to the females are heard, a different sort of call, **like** a groan.)
	Negator + verbal substitute	***kāore . . . pērā***	*He manu haere takitahi te kākāpō,* ***kāore*** *e haere takitini* ***pērā*** *i te nuinga o ngā momo kākā.* (T.K.) (The kakapo is a lone bird, it does **not** move in groups **like** most other types of kaka.)
	Verb	***rite***	*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 kaipuke tōna* ***rite****.* (T.K.) (From December through to March, their calls to the females are heard, a different sort of call, **like** a groan.)
	Negator + verbal substitute	***kāore . . . pērā***	*He manu haere takitahi te kākāpō,* ***kāore*** *e haere takitini* ***pērā*** *i te nuinga o ngā momo kākā.* (T.K.) (The kakapo is a lone bird, it does **not** move in groups **like** most other types of kaka.)
	Repetition and replacement (with substitution and/ or ellipsis)	***he X ia; he Y ia***	***He*** *Ngāpuhi* ***ia****;* ***he*** *Ngāi Tahu* ***ia****.* (W.H.) (He was Ngāpuhi; she was Ngāi Tahu.)
		piri ngahuru . . . taha raumati	*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?* (T.K.) (The expression best applied to the dominant males at this time is 'A constant companion in the **autumn**, absent in the **summer'**)
Statement-Denial	**Idiomatic denial**	***engari mō tēnā***	*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 . . .* (T.K.) (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 . . .)

Associative relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Denial-Correction	**Negator plus a co-ordinating conjunction**	***kāore . . . engari***	*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.* (N.G.) (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.)
	Co-ordinating conjunction plus a negator	***engari . . . tē***	*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* ***tē*** *whakaoko noa ai.* (T.K.) (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.)
	Negator plus co-ordinating conjunction	***kāhore . . . heoi anō***	*. . .* ***kāhore*** *e kōrero,* ***kāhore*** *e katakata,* ***heoi anō*** *ka whakapoururu tonu.* (A.N.) (He **did not** speak, he **did not** laugh, **but** continued to be gloomy.)
	Quasi-coordinator	***i te***	*. . . kia rāhuitia ō rātou toenga whenua* ***i te*** *hoko kāwanatanga i ētahi atu hoko rānei.* (W.H.) (. . . that their remaining lands be reserved (correction) **rather than** be purchased by government, or by any other forms of purchase (denial)
	Repetition/ replacement (with negator in one member)	***ehara*** **+** ***repetition and replacement***	***Ehara*** *ia i te māhita; he minita pāremata ia.* (W.H.) (He **isn't** a teacher; he's a politician.)
Exception	**Preposition (complex)**	***i tua mai***	*Ko te katoa* ***i tua mai*** *i a Hine i wehe moata.* (W.H.) (Everyone **except** Hine left early.)
	Subordinating conjunction	***hāunga***	*Mā ia iwi, hapū rānei, e whakarite ngā rāhui mō tōna takiwā, me uru mai ki roto ngā whenua e rīhi ana* ***hāunga*** *ngā hea kua hokoa.* (A.N.) (Each tribe, or clan, can decide the reserves for their own interests including lands being leased out, **disregarding** [except for] the shares that have been sold.)
General-Particular	**Verb of speech or thought plus content specification**	***tonoa . . .*** **+** ***content specification***	*Kua* ***tonoa*** *taku hoa ētita, a Reweti Kōhere e ōna hoa Pākehā kia whakapiri i tētahi o ngā ingoa o tōna tipuna ki tōna ingoa, arā i a 'Mokena'.* (N.G.) (My associate editor, Reweti Kōhere, has been **asked** by his Pākehā friends to add the name of one of his grandfathers, to his name, (the name of one of his grandfathers) that is, 'Mokena').
		whakapono . . . **+** ***content specification***	*I tutuki ta te nuinga o ngā iwi ki tēnei* ***whakapono*** *he mea hanga te tangata tētahi mana nui, tētahi mana kaha, whakaharahara, ka* ***kiia*** *e rātou he Atua.* (N.G.) (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.)
		kiia . . . **+** ***content specification***	*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.* (N.G.) (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.)
		mōhio **+** ***content specification***	*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 tē whakaoko noa ai.* (T.K.) (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.)

Associative relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
General-Particular	**General noun followed by content specification**	***hunga* + content specification**	*Kua puta kē i a au te kōrero ki tētahi atu pepa i a au e tamariki ana ki ngā marae o Tūhoe ki Waikaremoana me Ruatāhuna ko ngā kaumātua te* ***hunga*** *whakatauira mai i te tika, i te pono; ko ngā kaumātua te hunga pupuri i te tikanga; ko ngā kaumātua te hunga tautōhito; 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.* (T.K.) (I have already written in another paper that in my youth, on the marae of Tūhoe, Waikaremoana and Ruatāhuna, the elders were a **group** who modelled 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.)
	Co-ordinating conjunction	***heoi anō***	*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.* (T.K.) (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.)
	Noun (question) + interrogative form	***pātai . . . he aha kē ia***	*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.* (T.K.) (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.)
	Structural repetition with replacement	***e rua ōna āhua . . . ko ngā kōrero . . . ko ngā kōrero***	*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 roto tonu i aua whare.* (N.G.) (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 Wānanga (Māori Schools of Learning) and **the knowledge** that originated from inside the Whare Wānanga.)

Associative relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Supplementary Alternation	**Co-ordinating conjunction**	***rānei***	*Engari kaua ā rātou tikanga me ngā whakahaere, e takahi i ngā tikanga o ngā ture o te Koroni, o ngā kaute kaunihera* ***rānei****.* (A.N.) (However, do not let their rules and conduct undermine the laws of the colony **or** of the council accounts either.) *E kaumātua noa ana nā te mea kua eke ki te karangatanga ahungarua nā te aha kē ia* ***rānei****?* (T.K.) (Is one a kaumātua because one has reached another generation, **or** are there some other criteria?)
Contrastive Alternation	**Co-ordinating conjunction**	***rānei . . .*** ***rānei***	*E noho* ***rānei*** *e wehe atu* ***rānei****.* (W.H.) (Either stay or leave.) *He pai* ***rānei*** *he kino* ***rānei****.* (W.H.) (It's either good or bad.)

Causal relations: Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Reason-Result	**Subordinating conjunction**	***nā te mea***	*E kaumātua noa ana **nā te mea** kua eke ki te karangatanga ahungarua nā te aha kē ia rānei? (inverted)* (T.K.) (Is one a kaumātua **because** one has reached another generation, or are there some other criteria?)
		i te mea	***I te mea** ka whānau a Raupare, ka mahara a Taraia ākuanei ka tupu hei wahine ka riro te mana o Heretaunga i te tangata kē.* (R.K.) (**Because** Raupare was born a girl (reason), Taraia thought that when she attained womanhood, the autonomy of Heretaunga would be inherited by an outsider (result)). *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 tahuringa ake mō te kākāpō.* (T.K.) (The kaka is placid, it exudes a strong smell and **because** this bird lives on Papatūānuku (Mother Earth), it becomes easy prey for dogs.)
		nō te mea	*E takahi ana i te tekiona 15 **nō te mea** torutoru o aua tangata i hokohoko e whiwhi ana i te whenua i kō atu.* (A.N.) (Section 15 is unacceptable (result/ conclusion) **because** very few of those people who have sold, possess any lands beyond these (reason/ justification)).
	Subordinating conjunction	***nā reira***	*Ka whai kete kai, **nā reira** ka tae mai ki ngā rohe o Ngāti Porou kōrero ai i ngā mahi a te pāremata i Pōneke.* (A.N.) (I possess a basket of knowledge, **hence** I come to the area of Ngati Porou to discuss what the parliament has achieved in Wellington.)
		nō reira	*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.* (T.K.) (It considers the seasons when there is an abundance of food, so important for the rearing of the chicks. The kākāpō, **therefore**, waits until the food sources are plentiful and that is the time that its attention turns to mating.)
		inā	***Inā** kua pāhi ia i te whakamātau, ka āhei ia ki te taraiwa.*(W.H.) (**Now** that he's passed the test, he can drive.)
	Noun	***take***	*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 . . .* (T.K.) (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 . . .)
	Complex prepositions	***i runga***	*I pā he mate ki a Ngāti Porou i tēnei tau ka taha atu nei **i runga** i ngā hoko whenua a te kāwanatanga.*(A.N.) (Ngāti Porou was placed in an adverse situation last year **because** of government land sales.)
		mō runga	*Ka whakaputa ia i tōna pāmamae **mō runga** i ngā mahi āhuareka a Ngāti Porou e rangirangi ana ā rātou waiata i ngā rangatira o waho.* (A.N.) (He expressed his resentment [result], **as a consequence** of the entertainment in which Ngāti Porou songs denigrated the chiefs from outside the area [reason]).

Causal relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Reason-Result	**Complex prepositions**	***nā runga***	***Nā runga*** *i tēnei mea a te hoko ka tae mai au ki konei.* (A.N.) (**Because** of the matter pertaining to sales, I have come here.)
	Prepositions	***mō***	*Ko te tino take o te kino a Ngāpuhi ki a Ngāti Porou* ***mō*** *te patunga me te kainga a Ngāti Porou i te tuahine o Te Morenga.* (W.H.) (The real reason for Ngāpuhi's anger with Ngāti Porou **was** the cannibalising of Te Morenga's sister by Ngāti Porou.)
		nā	***Nā*** *te whakapono i hiki te wahine kia tū rangatira.* (R.K.) (**[because of]** It was faith that raised women to establish themselves as leaders.)
		i	*I nui te kata* ***i*** *ō kōrero.* (R.K.) (I was greatly amused **because** of your words.)
	Causative prefix	***whaka-***	*me whakamārama ngā āraitanga, ngā* ***whakararurarutanga*** *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;* (N.G.) (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)
	***He*-fronting**	***he . . . nō***	*Engari mō tēnā, ka noho tonu ko kūare tōna hoa haere* ***he*** *kore i areare mai* ***nō*** *taringa ka tahi . . .* (T.K.) (That is not likely, ignorance will continue to be his companion, **because** the ears did not pay attention in the first instance . . .)
Grounds-Conclusion	**Subordinating conjunction**	***i te mea***	***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.* (N.G.) (**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.)
		nā reira	*Ko te tino mate o te āhua o tērā kau,* ***nā reira*** *ka kī au koirā pea te mea i kī rā a Mere i te mate pupuhi.* (W.H.) (That cow looks so ill **so**/**therefore** I conclude that she must be the one that Mary said had flu.)
	Sentence conjunct	***kāti***	*E mea ana rātou hei tohu whakamaharatanga tēnei māna ki tōna tipuna.* ***Kāti*** *kei pōhēhē ōna hoa he tangata kē a Reweti Kōhere, me Reweti Mōkena Kōhere.* (N.G.) (They are suggesting that this be a symbol of remembrance to his grandparent. **So then**, his friends should not mistakenly believe that Reweti Kōhere is a different person than Reweti Mokena Kōhere.)

Causal relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Grounds-Conclusion	**Sentence conjunct**	***nō reira***	*E ai ki ō tātou koroua, kuia 'he huri tēnei mea te mate', **nō reira** āta whakaarotia ake te kōrero nei.* (T.K.) (According to our elders, 'Death moves around', **so therefore**, this really needs to be considered.)
		nā reira	*Ko te tino mate o te āhua o tērā kau, **nā reira** ka kī au koirā pea te mea i kī rā a Mere i te mate pupuhi.* (W.H.) (That cow looks so ill **so/therefore** I conclude that she must be the one that Mary said had flu.).
	Preposition	***hei***	*Moumou te whenua mō te Māori o nāianei **hei** hoatu kē mō ētahi hei rīhi.*(R.K.) (There is no gain for Māori of today in possessing land (result/ conclusion) **because** they will only lease it out to others (reason))
Means-Result	**Subordinating conjunction**	***me te aha***	*engari nā ā rātou kurī kē i whakamataku te kākāpō, **me te aha**, puta ohorere mai ana i tōna rua, ā, koirā te kitenga tuatahitanga o te Pākehā i tēnei manu.*(T.K.) (but it was their dog that startled the kakapo and **caused** it to emerge from its nest and that was the first sighting by Pākehā of this bird.)
	Preposition	***mā***	*I whakapuare ia i te tatau **mā** te whakatakawiri.* (W.H.) (He opened the door **by** twisting the catch.)
Means-Purpose	**Subordinating conjunction**	***kia***	*Utaina atu aku kōrero ki runga i ō parirau, **kia** kite mai ōku hoa o te motu.*(R.K.) (Carry my words on your wings **so that** my friends of the land can see them.)
	Correlative co-ordinating conjunction	***kia . . . ai***	*Tangohia he kape o Te Toa Takitini o Hānuere mā koutou, **kia** kite **ai** koutou i ngā kōrero a te Poari whakahaere i ngā take tawhito a ngā iwi Māori o ngā moutere katoa.* (A.N.) (Obtain an edition of the Te Toa Takitini for yourselves [means] **in order that** you may see the reports of the controlling Board administering long-standing issues of all Māori people everywhere [purpose]).
	Subjunctive TAM marker	***kia***	*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;*(N.G.) (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;)
	Preposition	***kei***	*. . . kei te ruku tonu a Te Ao, kia whiwhi koura ia **kei** hoki tawhanga tana kete.* (R.K.) (Te Ao was still diving, so that she may find some crayfish (so as) **to** avoid returning with an empty kit.)

Causal relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Means-Purpose		***hei***	*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 hōu;* (N.G.) (the ideas you put forward should in fact be circulated to Pākehā newspapers throughout the colony so that Pākehā 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.)
	Determiner	***hei***	*e mea ana rātou* ***hei*** *tohu whakamaharatanga tēnei māna ki tōna tipuna.* (N.G.) (They are suggesting **that this** be a symbol of remembrance to his grandparent.)
Realisable Condition	**Subordinating conjunction**	***ki te***	*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.* (T.K.) (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.) ***Ki te*** *pīrangi koe koinei hei reo mōu, tēnā kia tika mai i a koe . . .* (T.K.) (**If** you wish to have this as your language, make sure it is correct . . .)
		mēnā	***Mēnā*** *kua ahungarua te tangata engari e tino kūare ana ki ngā tikanga me ngā kōrero a te iwi, ka kaumātua tonu?* (T.K.) (**If** one has reached old age but has no knowledge about the customs, tribal stories, is one still regarded as a kaumatua?) *Ko te kī a ēnei kupu,* ***mēnā*** *kāre te pakanga o te Poa, e kore e kitea te hōhonutanga o te āhua o te Ingarihi.* (A.N.) (These words are saying, **if** it were not for the outbreak of the Boer War (condition), we would not have seen the depth of quality of the English (consequence)).
		mehemea	***Mehemea*** *i whakahaerea i raro i te Ture Hoko Whakawhiwhi Whenua 1893, e takahi ana aua hoko i taua ture.* (A.N.) (**If** it was administered under the provisions of the Ture Hoko Whakawhiwhi Whenua of 1893 then those sales were contrary to that legislation.)
		inā	***Inā*** *ka tae moata mai koe ka āhei koe ki te hianga.* (W.H.) (**Provided (that)** you get in early, you can play.)
		mā	***Mā*** *tō wehe ināianei tonu, e kore koe e tae ki te kāinga.* (W.H.) (**Unless** you leave now, you won't get home.)
Unrealisable Condition	**Subordinating conjunction**	***me mea***	*Kua mahia e au* ***me mea*** *i whai taima.* (W.H.) (I'd have done it **if** there had been time.) (unrealisable condition).
		kei	*Kāore ngā tungāne i whakaae . . .* ***kei*** *kitea mai hoki e te tāne.* (R.K.) (The brothers would not consent . . . **lest** she be seen by her husband.)

Causal relations (cont.): Whaanga (2007, pp. 61-72)

Relation	*Classification*	*Signal*	*Selected examples*
Unrealisable Condition	**Subordinating conjunction**	***me mea***	*Kua mahia e au **me mea** i whai taima.* (W.H.) (I'd have done it **if** there had been time.) (unrealisable condition).
		kei	*Kāore ngā tungāne i whakaae . . . **kei** kitea mai hoki e te tāne.* (R.K.) (The brothers would not consent . . . **lest** she be seen by her husband.)
Concession-Contraexpectation	**Subordinating conjunction**	***ahakoa***	***Ahakoa** rā he maha ngā hāhi nā rātou i mau mai tēnei whakapono, he reo kotahi tonu tā rātou, he ririki nei ngā rerekētanga . . .* (N.G.) (**Although** there were many denominations, their messages were similar with a few slight variations . . .) *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.* (T.K.) (That aside, my message is that the elderly should be really supported **whether** or not they know the ways of the Māori world.)
		engari	*Ko āna kōrero kino, i roto i tētahi reta tuku mai, **engari** kāore pea i kitea e te ētita.* (N.G.) (This offensive language appeared in a letter sent to the paper, **but** was evidently not seen by the editor.)
		otirā	*I āhua pakaru i reira te āhua o te whakaaro o te tangata. **Otirā** nō te hui ki Mataahu i te tau 1892, ka whakakotahitia anō te whakaaro o te tangata.* (A.N.) (Although the opinions at this point became somewhat divided, **however** it was not till the meeting of 1892 that they were once again united.) *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.* (T.K.) (Another feature is that it is flightless, **but** its short wings are useful when it is running or when it is climbing trees.
	Co-ordinating conjunction	***engari***	*I taku tau tuatahi kāore he mahi i oti. **Engari** i tēnei tau.* (A.N.) (During my first year no work was completed. **However**, this year [it has been completed]). *Ko tēnei pātai me waiho anō mā ngā iwi tonu e whakautu, e whakatau **engari** he pātai e kaha ana te pātaitia e te rangatahi.* (T.K.) The question should be left for the Māori people to answer, to examine, **but** it is a question frequently asked by the younger generation.
	Phrasal coordinator	***ahakoa ōku ake whakaaro***	***Ahakoa ōku ake whakaaro**, me noho ia ki te kāinga.* (W.H.) (**For all it matters to me**, he can stay at home.)

Table 5 (cont.): Causal relations

Relation	*Classification*	*Signal*	*Selected examples*
Concession-Contraexpectation	**Subordinating conjunction**	***otirā***	*I āhua pakaru i reira te āhua o te whakaaro o te tangata.* ***Otirā*** *nō te hui ki Mataahu i te tau 1892, ka whakakotahitia anō te whakaaro o te tangata.* (A.N.) (Although the opinions at this point became somewhat divided, **however** it was not till the meeting of 1892 that they were once again united.) *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.* (T.K.) (Another feature is that it is flightless, **but** its short wings are useful when it is running or when it is climbing trees.
	Co-ordinating conjunction	***engari***	*I taku tau tuatahi kāore he mahi i oti.* ***Engari*** *i tēnei tau.* (A.N.) (During my first year no work was completed. **However**, this year [it has been completed]). *Ko tēnei pātai me waiho anō mā ngā iwi tonu e whakautu, e whakatau* ***engari*** *he pātai e kaha ana te pātaitia e te rangatahi.* (T.K.) The question should be left for the Māori people to answer, to examine, **but** it is a question frequently asked by the younger generation.
	Phrasal coordinator	***ahakoa ōku ake whakaaro***	***Ahakoa ōku ake whakaaro****, me noho ia ki te kāinga.* (W.H.) (**For all it matters to me**, he can stay at home.)

Appendix 3: Workshop content

Part 1: Introduction to discourse analysis and semantic relation

In the first half of the twentieth century, linguistics – the study of language – was very much focused on the grammar of individual sentences. When linguists focused on meaning, they generally ignored those aspects of meaning that depended on the interaction between words and sentences and the **contexts** in which they occur.

Let's take this sentence as an example:

This is my office.

In the past, linguists would probably describe the meaning of this sentence in something like the following way:

1) It is a declarative sentence - that is, it isn't an interrogative (e.g. Is this my office?) or an imperative (e.g. Leave my office!)
2) The subject of the sentence – **this** – is a pronoun that indicates that the topic is something that is located close to (or surrounding) the speaker;
3) The verb of the sentence – **is** – is in the present tense, indicating that what is being discussed is something that is relevant at the time of speaking.
4) The verb – **is** – is also a copula, a type of verb that indicates that the subject ('this') and what follows the verb – 'my office' refer to the same thing.
5) The complement (i.e. the bit following the verb) is made up of two parts – a possessive pronoun and a noun.
6) The possessive pronoun – **my** – indicates that the noun that follows belongs to the speaker.
7) The noun – **office** – can be described an enclosed space that is used for the purpose of conducting certain types of work.

This tells us something about the meaning of the sentence, but there are some important things about the meaning of this sentence when it is actually **used** that it doesn't tell us.

Imagine that I leave my office door open and go for a cup of coffee. When I get back, Nasty Norris, who works in the office next door, is in my office. He's sitting at my computer going through my flies. Now I say: **This is my office.**

Nasty Norris already knows it's my office. So what do I intend that sentence to convey to him? **Think about it**.

Probably all sorts of things, including the fact that I want him to explain why he is in my office doing what he is doing and then get out of my office. These sorts of meanings, meanings that rely on the interaction between what is said (the text) and the situation (the context) are called 'values' and modern linguists are very interested in them.

In fact, there is a whole branch of linguistics – called **discourse analysis** – that looks at the effect of context on meaning. There are four important aspects of context:

- what is going on at the time that something was said or written – the **situational context**;
- and what other things are said or written in the same discourse or text – **the co-text;**
- your **general knowledge** of the world;
- your **cultural knowledge**.
-

We're going to be thinking about one particular aspect of meaning over the next couple of days – that is, **relational meaning** - how clauses and sentences that occur in the same text relate to one another and how these relationships – which we'll call **semantic relationships** – contribute to the meaning of the text as a whole. These relationships are sometimes **signalled** or **signposted** but sometimes they aren't.

Here are two examples. In both of them, the two parts of the sentence are linked by the same semantic relationship: **reason-result**. In the first one, the relationship is not signalled at all. In the second one, it is signalled by the word 'because'; in the third one, it is signalled by the word 'reason'.

(1) **I don't want to visit Aunt Mary. She always complains about me.**

(2) I don't want to visit Aunt Mary because she always complains about me.

(Subordinating conjunction signalling reason)

(3) I don't want to visit Mary. The <u>reason</u> is that she always complains about me.
(Lexical item (noun) signalling reason)

Look at the next two sentences below:

(4) She's skinny because she eats too little.

(5) She's skinny because I saw her.

If you heard these sentences spoken, would there be a difference? **<u>Think about it</u>**.

The answer is ***Yes***. Intonation and stress - but this difference is not recorded in the written text.

Essentially, the difference is that the second clause in (4) above provides a reason for the content of the first, whereas the second clause in (5) above provides a reason for the speaker's ability to vouch for the truth of the content of the first clause.

The link between the two clauses in (4) above might be expressed as **result-reason**; the link between the two clauses in (5) above as **statement-justification.** This is a particular type of reason-result relation.

(4) She's skinny because she eats too little.
result **reason**
(5) She's skinny because I saw her.
statement **justification**

The word 'because' and the word 'reason' are **signals** or **signposts** that tell you how to interpret the relationship between the two parts of the sentence. These words are inserted to help you to make sense of the relationship between the two

parts of the sentence. However, speakers and writers don't always help us by including signals of signposts such as 'because' and 'reason'. Look at the next two sentences.

(6) He left early. The last train was due at 7.30.

In order to make sense of these two sentences, you will probably to ***assume*** that there is a reason-result link between the two sentences, that the second provides a reason for the first. This is not signalled or signposted so you need to rely on your **world knowledge**.

In fact, there are a whole range of possible connections between parts of a text. For example, if you look at (7) below, you will, I am sure, perceive **not** a reason-result link, but a contrastive one.

(7) Jane's wonderful at arithmetic. Give Tom a calculator and he'll still get the wages wrong every time.

The point I'm making here is that there is a considerable amount of mental gymnastics going on in order to make sense of language. That mental gymnastics involves taking account of:

(i) what is actually said or written

(ii) the context in which it is said or written (situational context and co-text);

(iii) world knowledge

(iv) cultural knowledge.

So making sense of language involves all sorts of things.

Let's consider another example.

(8) Harry scratched his nose. The train arrived at the platform

In most contexts, we would probably think that the semantic relationship between these two sentences was one of **bonding** – there are just two events one added to the other. However, in the context of a Harry Potter movie, we might think that there is a relationship of **reason-result**.

In order to reduce the complexity of making sense of texts, speakers and writers often include **signalling devices** – words like 'because' and 'reason' and 'although' and 'different' that tell us how to interpret the relationships between different bits of language.

These signalling words act as guides to interpretation and, therefore, impose constraints on interpretation. Where for example, 'because' or 'because of' occur, they tell us that what follows is to be read as (interpreted as) a reason (or justification):

(9) He couldn't go on holiday <u>because</u> his father was ill.
(10) <u>Because of</u> his father's illness, he couldn't go on holiday.

These signalling words can be exploited though. Think of the following extract from an advertisement:

(11) Buy a BMW <u>because</u> BMWs are drivers' cars.

I have introduced the term 'semantic relationship'. Semantic relationships are relationships of meaning that link different bits of language together. Sometimes these semantic relationships are signalled or signposted (by words like 'reason' and 'because' and 'in contrast'); sometimes they are not. Where they are not, we need to rely on our world knowledge and cultural knowledge to make sense texts.

There are other things that help us. One of these is the fact that all human beings rely on the same basic **cognitive processes** or ways of linking things. There are only four of these basic cognitive processes:

- comparison and contrast;
- cause and effect;
- relationships in time (temporal relationships) and

- addition.

If you observe babies, you will see these cognitive processes emerging.

- throwing things repeatedly out of a pram when we keep returning them (cause and effect);
- choosing the biggest of two pieces of chocolate (comparison and contrast);
- joining bits of a puzzle together to make a picture (association in time and space);
- taking three pieces of chocolate and giving you two (addition).

Associated with each of these four **cognitive processes** are a number of semantic relationships. Like the cognitive processes that underlie them, they are generally regarded as **universals**. Whatever language you speak, you will draw upon the same set of semantic relationships to link bits of language together. Whether you signal these relationships or leave hearers and readers to work them out for themselves depends on a number of things – including level of formality. For example, in writing academic prose in English, you are likely to use lots of signalling devices to try to make sure that your readers interpret your text in the way you want them to.

Now let's think a bit more about semantic relationships and about different types of semantic relationships.

Comparison & Contrast	Cause & Effect	Temporal	Addition
Simple Contrast *Simple Comparison* *Concession-Comment* *Generic-Specific* *Statement-Example* *Statement-Exception* *Alternation* *Statement-Denial* *Statement-Affirmation* *Denial-Correction*	*Reason-Result* *Grounds-Conclusion* *Condition-Consequence* *Means-Purpose* *Means-Result*	*Temporal Sequence* *Temporal Overlap*	*Bonding*

Cause-Effect relationships	
Reason-Result and Statement-Justification	**Because** he installed a security alarm, his home is safer now. His home is safer now **because** he installed a security alarm. She's skinny because I saw her.
Grounds-Conclusion	He installed a security alarm **so** his home **must be** safer now. His home **must be** safer now **because** he installed a security alarm.
Means-Result	**By installing** a security alarm, he made his home safer. He made his home safer **by installing** a security alarm.
Means-Purpose	He installed a security alarm **in order to** make his home safer. **In order to** make his home safer, he installed a security alarm.
Condition-Consequence	**If** you install a security alarm, your home will be safer. Your home will be safer **if** you install a security alarm.

Temporal (time) relationships	
Temporal Sequence	He identified the fault **and then** turned off the computer.
Temporal Overlap	He whistled **while** he washed the dishes.

Relationships involving comparison and contrast	
Simple Contrast	The common cold is generally **a minor infection** of the nose and throat; influenza is generally **a more serious infection** involving the lungs as well as the nose and the throat.
Simple Comparison	**Both** the common cold and influenza are illnesses caused by infection by a virus.
Concession-Comment	**Although** Trojan horses cannot be transmitted directly from your computer to other computers, some of them can give other users access to your computer system and the information stored on it.
Generic-Specific	Atoms are made up of **smaller particles**. The three main particles that atoms are made of are **protons, neutrons and electrons.**
Statement-Example	Electrical current passes through some things better than others and so these things are referred to as 'good conductors of electricity'. One **example** of a good conductor of electricity is a piece of copper wire.
Statement-Exception	Generally, computer viruses can do no harm to your computer until you run the program to which they are attached. . . . However, *Worms* are an **exception** to this.
Alternation (choice/ alternatives)	*Boot viruses* infect floppy disks **or** master boot records on hard disks.
Statement-Denial	Many people believe that biological computers will never be available to the general public. This is simply **not true**.
Statement-Affirmation	Many people believe that biological computers will never be available to the general public. They are **right** about this.
Denial-Correction	Biological computers are **not made only of** biological material. They are **made of a combination of** biological and mechanical materials.

Relationships involving addition	
Bonding	He was wearing a coat **and** carrying an umbrella

Sometimes these relationships are not signalled; sometimes they are clearly and unambiguously signalled; sometimes they signals are very general ones (e.g. *but*) that tell us that there is a particular type of relationship (e.g. a contrastive one) but not the specific one (e.g. Concession-Comment).

(12) She left early. The last bus to town left at 7.15p.m.
(**reason-result?)**

(13) Although she left early, she missed the last bus to town.
(**Concession-Comment**)

(14) She ate the meal I had prepared **and** began to look less weary.
(**Temporal sequence? Reason-result?)**

Semantic relations and semantic relational signalling: Part 2

When we read or write texts, we do many complex mental operations. Look, for example, at the two sentences below:

He left the office early. The bus was due at 4.30.

It is likely that the second sentence is a **reason for** the first (i.e., *He left the office early* ***because*** *the bus was due at 7.30*), and the second sentence is the **result of** the first (i.e. *The bus was due at 4.30* ***so*** *he left te office early*). We use the same label for the relationship (**Reason-Result**) whether the reason comes first *(The bus was due at 4.30 so he left the office early*) or the result comes first (*He heft the office early because the bus was due at 4.30*).

Look at the three examples below. In the first two, the presence of **Reason-Result** is signaled by the words 'so' and 'because'. In the third sentence, there is no signal that there is a **Reason-Result** relationship but you are likely to guess that there is one unless something else in the text indicates that the relationship between the two sentences is a different one.

He left the office early *because* the bus was due at 4.30.
The bus was due at 4.30 *so* he left the office early.
He left the office early. The bus was due at 4.30.

If you signal semantic relationships in your writing, your readers may be able to process your text more quickly. Some languages make more use of semantic relational signalling than others. There are lots of signals of discourse relationships in academic writing in English. In other types of writing, such as detective fiction, writers may choose to let their readers make connections for themselves.

I have already introduced semantic relationships, linked them to four basic cognitive processes and given you a list of some main types of semantic relations with examples. Here is a summary:

Relations involving cause and effect

Reason-Result; Grounds-Conclusion; Means-Purpose; Means-Result; Condition-Consequence

Relationships involving time

Temporal Sequence; Temporal Overlap

Relations involving comparison and contrast

Simple Contrast; Simple Comparison; Concession-Comment; Generic-Specific; Statement-Example; Statement-Exception; Alternation

Relationship involving addition

Bonding

Notice that we use the same label (e.g. Reason-Result) even when the reason part occurs after the result part.

Semantic relations may already seem very familiar to you. This is because they occur in all languages and so you use them all the time whatever first language you speak. Secondly, many of the words in languages (including grammatical words like 'if', 'although' and 'because' which are called 'subordinating conjunctions') act as signals of these relationships. Sometimes these signals are very specific, indicating which particular relationship is present. This is true of 'if' which tells you that there is a relationship of *Condition-Consequence*. Sometimes signals are more general, indicating that a particular type of relationship is present, but not which one. This is true of 'but' which tells you that there is a relationship involving contrast, but not which particular one (e.g. Simple Contrast, Concession-Comment).

Let's think some more about semantic relations.

Here are the **cause-effect** relationships with examples again:

Cause-Effect relationships	
Relationships	**Examples**
Reason-Result	**Because** he installed a security alarm, his home is safer now. His home is safer now **because** he installed a security alarm.
Grounds-Conclusion	He installed a security alarm **so** his home **must be** safer now. His home **must be** safer now **because** he installed a security alarm.
Means-Result	**By installing** a security alarm, he made his home safer. He made his home safer **by installing** a security alarm.
Means-Purpose	He installed a security alarm **in order to** make his home safer. **In order to** make his home safer, he installed a security alarm.
Condition-Consequence	**If** you install a security alarm, your home will be safer. Your home will be safer **if** you install a security alarm.

Each of the cause-effect relationships has two parts – a *cause* (e.g. He installed a security alarm system) and an *effect* (e.g. His home is safer).

Reason-Result and **Grounds-Conclusion** are very similar except that the *effect* part of the relationship is generally presented as *a fact* in the case of **Reason-Result** and as *an opinion or a deduction* in the case of **Grounds-Conclusion**.

Reason- Result (fact):

Because he installed a security alarm, his home *is* safer now.

Grounds-Conclusion (opinion):

Because he installed a security alarm, (I believe that) his home *must be* safer now.

In the case of **Means-Result**, the emphasis is on **how a particular effect is or was <u>actually achieved</u>** (e.g. by installing an alarm system).

Means-Result (*how* something was achieved**)**:

By installing a security alarm, he made her home safer.

He made his home safer *by installing* a security alarm.

In the case of **Means-Purpose**, the emphasis is on **what was done <u>in an attempt to achieve</u> a particular result.** We are not told whether that result was actually achieved. It may have been achieved or it may not:

She installed a security alarm system *in order to* make her house safer (and it has had the effect of deterring burglars).

She installed a security alarm system *in order to* make her house safer (but it has not had the effect of deterring burglars).

In the case of the **Condition- Consequence** relation, the effect is a conditional one. It will happen only if something else happens.

If you install a security alarm, your home will be safer.

Your home will be safer *if* you install a security alarm.

TASK 1

Here are two sentences. Your task is to make them into one sentence using 'because' and 'so'. You should be able to create three different sentences that all have **Reason-Result** relationships:

I bought these computer games for Tom. They help develop good hand-eye co-ordination.

TASK 2

The two sentences below include the word 'so' and could be examples of either **Reason-Result** or **Grounds-Conclusion.** Find ways of making it clear that the relationship intended is **Grounds-Conclusion** by changing the clauses in bold so that they clearly express **opinions**:

This computer game involves strategic thinking so ***Tom will enjoy it.***

This digital camera has lots of special features so ***it is good value for money.***

TASK 3

In the two sentences below, the clauses in bold are expressed as facts. Find a way of making sure that readers will interpret the relationship between them as **Grounds-Conclusion** by presenting them as **deductions**, that is, as conclusions based on observed facts.

The battery he made works so ***he understands the basic principles.***

Every investment he makes yields a good profit so ***he understands business.***

There are lots of different ways of signalling **Reason-Result** and **Grounds-Conclusion** relationships. Here are some of them with examples:

Signals of Reason-Result and Grounds-Conclusion relationships: *Subordinating conjunctions*		
Signal	**Examples**	**Comments**
because	**Because** it was raining, he took an umbrella.	'When' or 'whenever' signal that a particular circumstance **always** leads to a particular
as	**As** it was raining, he took an umbrella.	
since	**Since** it was raining, he took an umbrella.	
when/ whenever	**When/ whenever** it rains, the roof leaks.	

		result.

Signals of Reason-Result and Grounds-Conclusion relationships: *Prepositions*		
because of	**Because of** the rain, he took an umbrella.	Prepositions are followed by nouns or noun groups, not by clauses
due to	**Due to** the heavy traffic, he arrived home late.	
on account of	**On account of** the heavy traffic, he arrived home late.	
in view of	**In view of** the bomb threat, the flight was cancelled.	
thanks to	**Thanks to** his hard work, everything was ready on time.	
for + _ing	He was sentenced to jail **for hitting** the child.	

Signal of Reason-Result and Grounds-Conclusion relationships: *Co-ordinating conjunctions*			
so	co-ordinating conjunction	It was raining **so** he took an umbrella.	Co-ordinating conjunctions join main clauses

Signals of Reason-Result and Grounds-Conclusion relationships: *Conjuncts*		
as a result	He was charged with dangerous driving. **As a result**, he had to appear in court. He was charged with dangerous driving **and as a result** he had to appear in court. He was charged with dangerous driving **and** he had to appear in court **as a result**.	Conjuncts introduce new sentences unless they follow 'and'. 'As a result' can appear at the end of a clause but the others cannot. When the longer conjuncts (*as a result* and *consequently*) begin new sentences, they are normally followed by a comma.
consequently	He was charged with dangerous driving. **Consequently,** he had to appear in court. He was charged with dangerous driving **and consequently** he had to appear in court.	
hence	He was charged with dangerous driving. **Hence** he had to appear in court.	

	He was charged with dangerous driving **and hence** he had to appear in court.	
so	He was charged with dangerous driving. **So** he had to appear in court. He was charged with dangerous driving **and so** he had to appear in court.	'So' can be either a co-ordinating conjunction (introducing a subordinate clause) or a conjunct (introducing a new sentence or, if it follows 'and', a new main clause.
therefore	He was charged with dangerous driving. **Therefore** he had to appear in court. He was charged with dangerous driving **and therefore** he had to appear in court.	

Signals of Reason-Result and Grounds-Conclusion relationships: *Verbs and nouns*		
Signal	**Type**	**Examples**
cause	causative verbs	The heavy rain **caused** a landslide.
result in		The heavy rain **resulted in** a landslide.
make		The loud noise **made** him lose concentration.
mean		The loud noise **meant** that he lost concentration.
lead to		The loud noise **led to** his loss of concentration.
reason	nouns	He arrived home late. The **reason** was that that there was heavy traffic.
result		There was heavy traffic. The **result** was that he arrived home late.
cause		The **cause** of the flight cancellation was a bomb threat.
effect		One **effect** of the bomb threat was the cancellation of the flight.
consequence		The cancellation of the flight was a **consequence** of a bomb threat.

TASK 4

How many **Reason-Result** or **Grounds-Conclusion** relationships can you find in the passages below and how is each of them signaled?

The electric charge of a macroscopic object is the sum of the electric charges of its constituent particles. The net electric charge is often zero since the number of electrons in every atom is naturally equal to the number of protons and so their charges cancel each other out.

Electrostatic discharge can upset the normal operation of an electronic system, causing equipment malfunction or failure. Furthermore, charged surfaces can attract and hold contaminants, making removal from the environment difficult.

Electrostatic damage to electronic devices can occur at any point from manufacture to field service. Damage can result from handling the devices in uncontrolled surroundings or from poor ESD control practices.

The reason part of a **Reason-Result** relationship can be a statement and the result part can be an instruction:

Reason (statement): Camera lenses are very delicate and easily damaged.

Result (instruction): Do not clean your lens more often than is strictly necessary.

The reason part of a **Reason-Result** relationship can also provide the justification or support for a claim made by a writer:

Reason (statement): Electricity gives us the power that drives our electrical appliances.

Result (claim): It is a very important part of our daily lives.

Very often, the claim (result) precedes the justification (reason):

Result (claim): Electricity is a very important part of our daily lives.

Reason (statement): It gives us the power that drives our electrical appliances.

TASK 5

1. Write an instruction that is preceded by a reason for the instruction.
2. Make a claim that is followed by a statement that tells readers why you made the claim.

In the **Means-Result** relationship, **the result is achieved**, and the **means** part tells us **how** it is achieved. In the **Means-Purpose** relationship, **the result may or may not be achieved**. The purpose part of the relationship tells us what was done with the **aim or intention** of achieving a particular result.

Means-Purpose: He put an advertisement in the local newspaper **in order to** attract new clients.

In order to attract new clients, he put an advertisement in the local newspaper.

Means-Result: **By placing** an advertisement in the local newspaper, he attracted new clients.

He attracted new clients **by placing** an advertisement in the local newspaper.

The **Means-Purpose** relationship is generally signally by 'in order to' + verb, or 'to' + verb, or 'so that' + clause

She left work early **in order to meet** her husband at the airport.

She left work early **to meet** her husband at the airport.

She left work early **so that** she could meet her husband at the airport.

The **Means-Result** relationship is generally signaled by 'by' plus a verb in the _ing form:

He opened the door **by pressing** the lever.

By pressing the lever, you can open the door.

It can also be signaled by a group beginning with a verb in the _ing form plus another causative verb such as 'cause', 'make' or 'bring about':

Pressing the lever **makes** the door open.

Pressing the lever **causes** the door to open.

Here are some signals of **Means-Result** and **Means-Purpose**.

Signals of Means-Result relationships		
Signal	**Type**	**Examples**
by + verb _ing	preposition + verb in _ing form	**By giving** food to the cat, he tamed it.
Verb_ing	verb in _ing form + cause verb	**Pushing** the lever **makes** the door open.
Signals of Means-Purpose relationships		
in order to	subordinating conjunction	He rang the bell **in order to attract her attention.**
verb in infinitive form	infinitive form of verb	**To attract** her attention, he rang the bell.
so that	co-ordinating conjunction	She worked late **so that** she could earn more money.

TASK 6

Match the two parts of sentences (A & B) to make relationships of *Means-Result, Means-Purpose, Reason-Result* and *Grounds-Conclusion.* Remember that the relationships can be inverted (e.g. the result can appear before the reason).

A	B
She couldn't see well	so that the cat could get in and out
He welcomed the guests as they arrived	to open it.
To attach the handle to the box	to dry them.
She repaired the cat door	he reached the cupboard.
He pushed hard against the door	by putting them outside in the wind.
By standing on a stool	so he must be the host.
He dried his wet clothes	he used nails.
He put his wet clothes outside in the wind	because she had lost her contact lenses.

The **Condition-Consequence** relationship occurs in a number of different forms. The most common signals of this relationship are 'if' and 'unless'.

If an atom is charged, the number of protons and electrons is **unequal**.
(i.e., If an atom is charged, the number of protons and neutrons is unequal.)

Unless an atom is charged, the number of protons and electrons is **equal**.
(i.e., If an atom is NOT charged, the number of protons and neutrons is equal).

'Unless an atom is charged' is similar in meaning to 'If an atom is NOT charged'.

In **Condition-Consequence** relationships, the condition can precede or follow the consequence:

If it rains, he'll get wet.
He'll get wet **if** it rains.

'Unless' is one way of signalling a negative condition. Here is another way:

Without rain the crops will wither.

The condition part of a **Condition-Consequence** relationship may refer to something that is always true.

If you **leave** milk in the sun, it **goes** sour.

If milk **is left** in the sun, it goes sour.

The condition part of a **Condition-Consequence** relationship may refer to something that is **possible in the future**.

If it **rains**, I **will take** my umbrella.

If it **rains**, I **might take** my umbrella.

The condition part of a **Condition-Consequence** relationship may refer to something that is **not true** or something that is **unlikely to happen.**

If I **was** the prime minister, I would reduce taxation.
If I **won** the lottery, I would buy a house in France.

The condition part of a **Condition-Consequence** relationship may refer to something that is **impossible** (because it is too late to change what actually happened).

If he **had left** home earlier, he would have got the train.

Zero conditional: If you **wash** wool in very hot water, it **shrinks**.

First conditional: If you **leave** now, you **will arrive** in time for the concert.

If you **don't leave** now, you **won't arrive** in time for the concert.

Second conditional: If you **left** now, you **would arrive** in time for the concert.

If he **was** a builder, he **could extend** the house.

If he **wasn't sick**, he **would visit** his aunt today.

Third conditional: If you **had left** earlier, you **would have been** in time for the concert.

If you **hadn't left** early, you **would have missed** the bus.

There are many different ways in which the Condition-Consequence relation can be signaled. Some of them are listed below.

Signals of the Condition-Consequence relationship			
Signal	**Type**	**Examples**	**Comments**
if	subordinating conjunctions	**If** she passes this exam, she can graduate.	
as long as/ so long as		**As long as** she passes this exam, she can graduate.	
on condition that		**On condition that** she passes this exam, she can graduate.	
provided that/ providing that		**Provided that** she passes this exam, she can graduate.	
if only		*If only* she passes this exam, she'll be able to graduate.	Expresses a wish or hope
unless		**Unless** she passes this exam, she won't be able to graduate. (i.e., If she doesn't pass this exam, she won't be able to graduate.)	negative condition

otherwise	conjunct	I hope she passes this exam. **Otherwise,** she won't be able to graduate. (i.e., I hope that she passes this exam because if she doesn't, she won't be able to graduate.)	Note that conjuncts introduce sentences
in the event of	prepositions	**In the event of** fire, break the glass. (i.e., If there is a fire, break the glass.)	Prepositions are followed by nouns or noun groups, not clauses
in case of		**In case of** fire, break the glass.	
without		**Without** a pass in the exam, she won't be able to graduate	'Without' is similar **in meaning** to 'unless'
anything that		**Anything that** is valuable should be taken into the hall. (i.e. If anything is valuable, it should be taken into the hall.	
anyone who		**Anyone who** behaves badly will be sent home. (i.e., If anyone behaves badly, they will be sent home).	

TASK 7

Read the following passages which are adapted from articles in *Wikipedia* and:

- Identify and name each of the relations involving *cause and effect* ***that are highlighted***;
- Indicate *whether* and, if so *how* each of these relationships is signaled.

PASSAGE 1

RADAR is a system that uses radio waves to detect the direction and distance and/or speed of objects such as aircraft, ships, terrain or rain and map them. A transmitter emits radio waves, which are reflected by the target, and detected by a receiver, typically in the same location as the

transmitter. **Although the radio signal returned is usually very weak, radio signals can easily be amplified,** so radar can detect objects at ranges where other emission, such as sound or visible light, would be too weak to detect. Radar is used in many contexts, including meteorological detection of precipitation, air traffic control, police detection of speeding traffic, and by the military.

PASSAGE 2

A nuclear weapon is a weapon which derives its destructive force from nuclear reactions of fission or fusion. As a result, even a nuclear weapon with a relatively small yield is significantly more powerful than the largest conventional explosives, and a single weapon is capable of destroying an entire city.

In the history of warfare, nuclear weapons have been used only twice, both during the closing days of World War II. The first event occurred on the morning of August 6, 1945, when the United States dropped a uranium gun-type device code-named "Little Boy" on the Japanese city of Hiroshima. **The second event occurred three days later when a plutonium implosion-type device code-named "Fat Man" was dropped on the city of Nagasaki. The use of these weapons resulted in the immediate deaths of between 100,000 and 200,000 people and many more delayed deaths. Many people see the dropping of these bombs as unnecessary acts of mass killing. Some people, however, claim that they ultimately reduced casualties on both sides by hastening the end of the war.**

PASSAGE 3

A quantum computer is any device for computation that makes direct use of distinctively quantum mechanical phenomena, such as superposition and entanglement, to perform operations on data. In a classical (or conventional) computer, the amount of data is measured by bits; in a quantum computer, the data is measured by qubits. **The basic principle of quantum computation is that the quantum properties of particles can be used to represent and structure data, and that quantum mechanisms can be devised and built to perform operations with these data.**

Though quantum computing is still in its infancy, experiments have been carried out in which quantum computational operations were executed on a

very small number of qubits. Research in both theoretical and practical areas continues at a frantic pace, and many national government and military funding agencies support quantum computing research to develop quantum computers for both civilian and national security purposes, such as cryptanalysis.

> It is widely believed that **if large-scale quantum computers can be built, they will be able to solve certain problems much faster than any classical computer. Quantum computers are different from classical computers such as DNA computers and computers based on transistors, even though these may ultimately use some kind of quantum mechanical effect (for example covalent bonds).**

There are two main **temporal relationships** – **Temporal Sequence** and **Temporal Overlap**.

In a **Temporal Sequence** relationship, one event (in the past, present or future) follows another event:

> He identified the fault **and then** turned off the computer.
>
> He will identify the fault **and then** turn off the computer.

In the **Temporal Overlap** relationship, two events overlap, either wholly or partly, in time:

> **While** she was waiting for the engine to cool, she checked the instruction booklet.

Often, as in the case of a number of other relationships, **Temporal Sequence** is not explicitly signaled. However, there are many different ways in which it can be signaled. Some of them are included in the following list.

Signals of the Temporal Sequence relationship			
Signal	**Type**	**Examples**	**Comments**
after	subordinating conjunction	**After** he visited his aunt, he took the dog for a walk. He took the dog for a walk **after** he visited his aunt.	The same word (e.g. 'after', 'since') can be a preposition in some contexts and a subordinating conjunction in other contexts
before		**Before** he took the dog for a walk, he visited his aunt. He visited his aunt **before** he took the dog for a walk.	
once		**Once** she had opened the parcel, she saw the card. She saw the card **once** she had opened the parcel.	
since		**Since** she left work, she has done the shopping. She has done the shopping **since** she left work.	
when		**When** she had read the newspaper, she watched television. She watched television **when** she had read the newspaper.	
as soon as		**As soon as** he finished cooking, he put the children to bed. He put the children to bed **as soon as** he finished cooking.	
first, second, third, etc.	ordinal number as adjective	The **first** accident involved two cars. The **second** accident involved a car and a motorcycle.	
after	prepositions	**After** the accident, he went to the police station. He went to the police station **after** the accident.	The same word can function as a subordinating conjunction or as a preposition.
before		**Before** the accident, he visited his mother. He visited his mother **before** the accident.	
since		**Since** the accident, he has visited his mother twice.	

		He has visited his mother twice **since the** accident.	
first(ly); second(ly); . . . last; finally etc. one, two, etc. 1, 2, etc. a,b, etc.	conjuncts	**First**, he cleaned her arm. **Second**, he put a bandage on it. **Third**, he asked if she had any pain. 1. Check the guarantee. 2. Get the customer's address. 3. Phone the manufacturer.	
next		Check the guarantee. **Next**, get the customer's address.	
then		Check the guarantee. Then get the customer's address. Check the guarantee and then get the customer's signature.	
today, last night, etc.	time adjuncts	They went to a party **last night** and **today** they drove into the countryside.	
after dinner; in 1978, etc.		They met **in 2004** and married **in 2006**.	

Notice that, like the Temporal Sequence relationship, relationships that involve cause and effect always also involve temporal sequence because an effect always *follows* a cause. However, it is the cause and the effect that are in focus in the case of these relationships (e.g. relationships such as Reason-Result and Condition-Consequence) and so we do not also label them as temporal sequence relationships.

TASK 8

Read the extract below from *Wikipedia* and then answer these questions.

1. Which was used first - the Mark 101 nuclear depth bombs or the B-57?
2. In which order were each of the following purchased - Honest John missiles; Lance missiles; Corporal missiles?

Until 1992 UK forces also deployed U.S. tactical nuclear weapons as part of a U.S.-UK dual-key NATO nuclear sharing role. The weapons deployed included nuclear artillery, nuclear demolition mines and warheads for Corporal and Lance missiles in Germany; theatre nuclear weapons on RAF aircraft; Mark 101 nuclear depth bombs on RAF Shackleton maritime patrol aircraft, later replaced by a modern successor, the B-57 deployed on RAF Nimrod aircraft. The Lance missiles were purchased in 1975, to replace Honest John missiles which had been bought in 1960; and were themselves a replacement for the U.S. Corporal missiles deployed in Germany by the Royal Artillery.

TASK 9

Read the following passages adapted from articles in *Wikipedia* and:

- Identify and name each of the *relations involving time*;
- Indicate *whether* and, if so, *how* each of these relationships is signaled.

PASSAGE 1

In the history of warfare, nuclear weapons have been used only twice, both during the closing days of World War II. The first event occurred on the morning of August 6, 1945, when the United States dropped a uranium gun-type device code-named "Little Boy" on the Japanese city of Hiroshima. The second event occurred three days later when a plutonium implosion-type device code-named "Fat Man" was dropped on the city of Nagasaki.

Since the Hiroshima and Nagasaki bombings, nuclear weapons have been detonated on over two thousand occasions for testing and demonstration purposes.

PASSAGE 2

Douglas Engelbart of Stanford Research Institute invented the mouse in 1963 after extensive usability testing. Engelbart's team called it a "bug" — one of several experimental pointing-devices developed for Engelbart's oN-Line

System (NLS). The first mouse, a bulky device, used two gear-wheels perpendicular to each other.

Bill English invented the so-called ball mouse in the early 1970s while he was working for Xerox PARC. The ball-mouse replaced the external wheels with a single ball that could rotate in any direction.

There are a number of different relationships involving **comparison and contrast**. Two important ones are **Statement-Denial** and **Denial-Correction**.

Statement-Denial simply involves making or reporting a statement and then denying that it is true:

It is commonly believed that he resigned from his job but that isn't true.

John said that Harry resigned from his job. I know that that isn't true.

Denial-Correction involves denying something and then providing a correction:

He did not resign from his job. He was dismissed.

Often, **Statement-Denial** and **Denial-Correction** occur together:

John said that Harry resigned from his job. I know that that isn't true. He was dismissed.

Here is a list of some of the relationships involving comparison and contrast with examples. The words that signal the relationships are highlighted.

Relationships involving comparison and contrast	
Relationships	**Examples**
Simple Contrast	The common cold is generally **a minor infection** of the nose and throat; influenza is generally **a more serious**

	infection involving the lungs as well as the nose and the throat.
Simple Comparison	**Both** the common cold and influenza are illnesses caused by infection by a virus.
Concession-Comment	**Although** Trojan horses cannot be transmitted directly from your computer to other computers, some of them can give other users access to your computer system and the information stored on it.
Generic-Specific	Atoms are made up of **smaller particles**. The three main particles that atoms are made of are **protons, neutrons and electrons.**
Statement-Example	Electrical current passes through some things better than others and so these things are referred to as 'good conductors of electricity'. One **example** of a good conductor of electricity is a piece of copper wire.
Statement-Exception	Generally, computer viruses can do no harm to your computer until you run the program to which they are attached. . . . However, *Worms* are an **exception** to this.
Statement-Amplification	Many parents are concerned about the amount of time their children spend paying computer games **and also about** the violent content of some of these games.
Alternation	*Boot viruses* infect floppy disks **or** master boot records on hard disks.
Statement-Denial	Many people believe that biological computers will never be available to the general public. This is simply **not true**.
Denial-Correction	Biological computers are **not made only of** biological material. They are **made of a combination of** biological and mechanical materials.

There are lots of different ways of signalling relationships that involve comparison and contrast. Here are some examples.

Signals of relationships involving comparison and contrast		
Signal	**Type**	**Examples**
Simple Contrast		
but	co-ordinating conjunctions	She worked quietly **but** he was noisy.
Simple Comparison		
too	adverbs	He worked quietly and she did **too**.
also		He worked quietly and she **also** worked quietly.
so		He worked quietly and **so** did she.
Concession-Comment		
(al)though	subordinating conjunctions	**Although** he left early, he missed the bus.
even though		**Even though** he left early, he missed the bus.
in spite of	preposition	**In spite of** the rain, he enjoyed the tennis match.
surprisingly	adjunct	He was very angry. **Surprisingly,** he didn't show it.
Generic-Specific		
namely	marker of specification	There are three main types of computer viruses, **namely** *general viruses, Worms* and *Trojan horses*.
Statement-Example		
for example	preposition groups	They can be transmitted by removable media, **such as** floppy disks, compacts disks or flash memory cards.
such as		
example		There are six main types of general computer viruses. One **example** is the Boot virus.
Statement-Exception		
except	preposition	Everyone **except** John arrived on time.
exception	noun	Generally, computer viruses can do no harm to your computer until you run the program to which they are attached. ***Worms*** are an **exception** to this.
Statement-Amplification		
also	adverb	It was unusual and it was **also** frightening.
not only . . . but also	co-ordinating conjunction	**Not only** was it unusual **but** it was **also** frightening.
in addition	adjunct	It was unusual. **In addition**, it was frightening.
furthermore		It was unusual. **Furthermore**, it was frightening.

Alternation		
or	co-ordinating conjunction	He could wash his car **or** he could read his newspaper.
Statement-Denial		
deny; reject; disagree; refute	nouns	He said that everyone was late but I **disagree**.
Denial-Correction		
correct	verb	I want to **correct** the rumor that John was dismissed. He resigned.

The effort involved in understanding semantic relations and semantic relational signalling is worth while. It helps you to write clear and coherent texts and it also help you to process the texts that you read more quickly.

Semantic relations in Māori

Yesterday you were introduced to semantic relations and you looked at a number of examples in English. In today's session I want to focus on semantic relations and a number of examples in Māori.

Semantic relations

When we read or write texts, we do many complex mental operations. Look, for example, at the following example. **Task 1:**

TASK 1

(1) *Kua iwa karaka. E tika ana kia kati te pouaka whakaata.*

Using the ***Handout*** with the list of semantic relations that you were given yesterday, can you figure out which semantic relation this is? What types of information assisted you in making this decision?

Comparison & Contrast	Cause & Effect	Temporal	Addition
Simple Contrast	**Reason-Result**	**Temporal Sequence**	**Bonding**
Simple Comparison	**Grounds-Conclusion**		
Concession-Comment	**Condition-Consequence**	**Temporal Overlap**	
Generic-Specific			
Statement-Example	**Means-Purpose**		
Statement-Exception	**Means-Result**		
Alternation			
Statement-Affirmation			
Statement-Denial			
Denial-Correction			

So, for example, although the two sentences may not necessarily appear to be related in the absence of context, a knowledge of who the speakers are (parent and child) and what the circumstances are (homework is generally done at seven o'clock) may lead

hearers to interpret the relationship between the two sentences as that of **reason-result**.

(1) *Kua iwa karaka. E tika ana kia kati te pouaka whakaata.*
Reason ***Result***

Which part of this relation is **reason** and which part is the **result**?

Māori, in common with other languages, has many devices that signal the actual nature of the relationship involved and that therefore reduce dependence on context. In the absence of these, there is **greater reliance on context**.

Let's look at each of the different types of relationships in more detail.

Let's start off with the cause-effect relations. Remember that each of the **cause-effect** relationships has **two parts** – a ***cause*** and an ***effect.***

Relations involving cause and effect

Reason-Result; Grounds-Conclusion; Means-Purpose; Means-Result; Condition-Consequence

TASK 2

First of all, can you identify the semantic relation involved in **Task 2**? Secondly, can you pick out the signals in the examples provided?

(2) Kāore au i te pīrangi ki te wehe i tēnei wā tonu. Kāore anō rātou kia haka noa.
Reason-Result

(3) **I te mea** he tōmuri, kāore au e horoi te motokā.
Reason-Result

(4) He pai ki ahau te mea ra **nō te mea** he wera.
Reason-Result

Can you tell me which part is **reason** and which part is **result?** *I te mea* is the signaler here with the second example and *nō te mea* with the third example. There is no signaler with the first example.

TASK 3

As you can see, there are lots of different ways to signal **Reason-Result.** How many other ways can you think of signalling this relation? Here are some examples:

(5) Ka ruku paua au **nā te mea** e haere mai ana tōku hungarei.
(6) Kāore au i te pīrangi ki te wehe i tēnei wā tonu. Ko te **take** kāore anō rātou kia haka noa.
(7) **Inā** kua pāhi ia i te whakamātau, ka āhei ia ki te taraiwa.
(8) Huakina ngā wini! **He** wera rawa **nō** te rūma nei.
(9) Ka whai kete kai, **nā reira** ka tae mai ki ngā rohe o Ngāti Porou kōrero ai i ngā mahi a te pāremata i Pōneke.
(10) 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.

The subordinating conjunction ***nā te mea*** is the signaler with example (5), the noun ***take*** 'reason' is the signaler in example (6), the subordinating conjunction ***inā*** is the signaler in example (7), the combination ***he . . . nō*** in example (8), and subordinating conjunctions ***nā reira*** and ***nō reira*** in examples (9) and (10).

List examples.

As you can see, this relation can be signaled in a variety of ways.

Subordinating conjunctions:

I te mea, nō te mea; i te mea; inā; nā reira; nō reira

Noun:

Take

TASK 4

First of all, can you identify the semantic relation involved in **Task 4**? Secondly, can you pick out whether there are any signals in the examples provided and if there are where are they?

(11)Ko te tino mate o te āhua o tērā kau, **nā reira** ka kī au koirā pea te mea i kī rā a Mere i te mate pupuhi.
(12)Ka oma ngā tamariki ki te wini, **kia** kite **ai** rātou te motokā hou.
(13)I whakapuare ia i te kuaha **mā** te whakatakawiri.

Example (11) is **Grounds-Conclusion**, example (12) is **Means-Purpose**, and example (13) is **Means-Result.**

nā reira is the signaler in example (11), the combination of ***kia . . . ai*** is the signaler in example (12), and the preposition ***mā*** is the signaler with example (13).

Have another look at the following two examples which use the same subordinating conjunction ***nā reira*** to signal the relation of Reason-Result and Grounds-Conclusion

TASK 5

How many other ways can you think of signalling the **Grounds-Conclusion** relation?

List examples.

How many other ways can you think of signalling the **Means-Purpose** relation?

List examples.

TASK 6

Can you identify the semantic relation involved in **Task 6**?

(14)Kua mahia e au **mehemea** i whai taima.

Condition-Consequence relation, the effect is a conditional one. It will happen only if something else happens. There are lots of different ways of signalling **Condition-Consequence.** How many other ways can you think of signalling this relation?

Here are some examples:

(15)**Ki te** pīrangi koe koinei hei reo mōu, tēnā kia tika mai i a koe.
(16)**Mēnā** he take hei whakatakoto ki te aronga o te iwi, ko te marae te wāhi.
(17)He mauri kei roto i te whenua, kei ngā awa me ngā roto. **Mehemea** kāore he manu i tētahi maunga i tētahi ngahere rānei, kāore rānei he kai kei tētahi awa.
(18)**Me** i tahuri taua iwi ki te whawhai ki a Tama mā kua mate noa iho.
(19)**Me he** kua oti ō mahi me haere ki te pikitia.
(20)Ko te Waka Whetū i mahia hei tohu maumaharatanga. **Me mea** mahi ki te maitai, ā, e poua mai ana ki te tomokanga o Te Matariki, whakaahurangi ana.
(21)**Me he** manu rere ahau, kua rere ki tō moenga.

There are two main **temporal relationships** – **Temporal Sequence** and **Temporal Overlap**.

In a **Temporal Sequence** relationship, one event (in the past, present or future) follows another event. In the **Temporal Overlap** relationship, two events overlap, either wholly or partly, in time.

TASK 7

Look at the following two examples. Which one is **Temporal Sequence** and which one is **Temporal Overlap**?

(22)Whakakīa tō tātou waka ki te hinu, **ka** haere **ai** ki te hoko i ā tātou kai.
(23)I a Hēmi **e** kōrero **ana**, **ka** kōhimuhimu a Piri rāua ko Pare.

TASK 8

There are lots of different ways of signalling **Temporal Sequence.** Looking at the example that Winnie provided yesterday, how many ways can you think of signalling this relation in Māori?

Signal	Examples
After	**After** he visited his aunt, he took the dog for a walk. He took the dog for a walk **after** he visited his aunt.
before	**Before** he took the dog for a walk, he visited his aunt. He visited his aunt **before** he took the dog for a walk.
once	**Once** she had opened the parcel, she saw the card. She saw the card **once** she had opened the parcel.
since	**Since** she left work, she has done the shopping. She has done the shopping **since** she left work.
when	**When** she had read the newspaper, she watched television. She watched television **when** she had read the newspaper.
as soon as	**As soon as** he finished cooking, he put the children to bed. He put the children to bed **as soon as** he finished cooking.
after	**After** the accident, he went to the police station. He went to the police station **after** the accident.
before	**Before** the accident, he visited his mother. He visited his mother **before** the accident.
since	**Since** the accident, he has visited his mother twice. He has visited his mother twice **since the** accident.
first(ly); second(ly); . . . last; finally etc. one, two, etc. 1, 2, etc. a, b, etc.	**First**, he cleaned her arm**. Second**, he put a bandage on it. **Third**, he asked if she had any pain. 4. Check the guarantee. 5. Get the customer's address. 6. Phone the manufacturer.
next	Check the guarantee. **Next**, get the customer's address.

then	Check the guarantee. **Then** get the customer's address. Check the guarantee and **then** get the customer's signature.
today, last night, etc.	They went to a party **last night** and **today** they drove into the countryside.
after dinner; in 1978, etc.	They met **in 2004** and married **in 2006**.

Here are some examples in Māori. Where are the signallers in these examples?

(24)Ka tangi te pere, **ā, ka** hoki mai ngā tamariki ki te kāinga.
(25)**Kātahi ka** tukua iho, ā, ka āta rite katoa ngā mea katoa i akoakongia atu rā e te tuakana, e Tama-te-kapua, ki a ia.
(26)Māku e mātaki te pēpi **tae noa atu** ki te mutunga o ō mahi.
(27)Ka tiaki au i a Hēmi **kia** mutu **rawa** i a koe ō mahi.
(28)**Nō muri** i tana kaitanga i te ika, ka inu ia i te wai.
(29)**I mua i** tō haerenga, hōmai te niupepa ki a au.
(30)Ka aituā te motokā. **I taua wā** tonu ka umere a Hine.

The next relation that we will focus on is **comparison and contrast**.

Relations involving comparison and contrast

Simple Contrast; Simple Comparison; Concession-Comment; Generic-Specific; Statement-Example; Statement-Exception; Alternation; Statement-Denial; Denial-Correction

TASK 9

Can you identify the semantic relation involved in each of the examples in **Task 9**? Can you pick out the signals in the examples provided?

(31)I āmai a Tame? **Kāo. Kāore** ia i āmai.
Statement-Denial

(32)Mā te kōti, te taraipiunara **rānei** e whakarite tētahi kaiwhakamāori ā-waha mōu.
Alternation

(33)Ehara ia i te māhita; he minita pāremata kē ia.
Denial-Correction

(34)He pai **rānei** he kino **rānei**.
Alternation

(35)Ko Roimata tērā? Kāore. Ehara tērā i a Roimata.
Statement-Denial

(36)I kī ia rā kē a Mere te noho i runga waireka, **ā**, e **whakaae** ana au.
Statement-Affirmation

Example (31) and (35) are **Statement-Denial.** Example (32) and (34) are **Alternation**. Example (33) is

Denial-Correction. Example (36) is **Statement-Affirmation.**

TASK 10

The following three examples either compare or contrast something or someone. Can you identify which one of these three examples is an example of **Simple Comparison**? What are the other two called? (**Simple Contrast)**

(37)He Ngāpuhi ia; he Ngāi Tahu ia.
Simple Contrast

(38)I tuhi **tere** ia; i tuhi **pōturi** ia.
Simple Contrast

(39)I te mataku ahau, ā, i te **pērā anō** a Tame.
Simple Comparison

TASK 11

Look carefully at the following passage. Firstly, can you identify the semantic relation involved in **Task 10**? Secondly, can you pick out whether there are any signals in the example provided?

(40)Ko ngā kōrero mō ngā whakatakotoranga me ngā tikanga a te Māori, e rua ōna āhua: Ko ngā kōrero i ahu mai i waho o te whare wānanga, ko ngā kōrero hoki i takea mai i roto tonu i aua whare.

This is an example of **Generic-Specific**. This relation involves content specification of a statement. In this case the **statement** being "Ko ngā kōrero mō ngā whakatakotoranga me ngā tikanga a te Māori" and the **content specification** is "e rua ōna āhua: Ko . . . ko . . ."

TASK 12

The next two examples involve a general statement and an exception or an example of that general statement. Can you identify which one of these is an exception and which one is an example?

(41)Ko te katoa **i tua mai** i a Hine i wehe moata.
(42)I whakapau moni te katoa. **Inā koa** a Kararaina i hoko mai i te tekau mā rima kaka.

Are there any signallers involved?

TASK 13

First of all, can you identify the semantic relation involved in **Task 13**? Secondly, can you pick out whether there are any signals in the examples provided and if there are where are they?

(43)**Ahakoa** rā he maha ngā hāhi nā rātou i mau mai tēnei whakapono, he reo kotahi tonu tā rātou, he ririki nei ngā rerekētanga.
(44)I taku tau tuatahi kāore he mahi i oti. **Engari** i tēnei tau.
(45)I āhua pakaru i reira te āhua o te whakaaro o te tangata. **Otirā** nō te hui ki Mataahu i te tau 1892, ka whakakotahitia anō te whakaaro o te tangata.

Concession-Comment signaled by *ahakoa* (subordinating conjunction), *engari* (co-ordinating conjunction), and *otirā* (subordinating conjunction).

The final relation that we will look at is **Bonding**. This relation involves addition.

TASK 14

Here are some examples:

(46)Haria mai te pū **me** ngā mata.
(47)I tae atu rātou ki te pāmu **me** ā rātou kurī.
(48)Ko Hauturu, ko Codfish **me** Maud ngā moutere i whiriwhiritia.
(49)Kāti me tono e tātau kia aua whenua kia whakaurua mai ngā whenua karauna i reira ki roto i te rāhui, **ā** kia whakamutua te mahi a te Pākehā e ngaki nei i ngā ngahere i reira.
(50)I hunaia 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.

TASK 14

(a) Ko te whānau a Hingangaro, ko Taua tōmua, ki muri iho ko Mahaki, ki muri iho ko Hauiti: tokotoru tonu rātou, noho katoa rātou i Ūawa. Ka tahuri rātou ki te mahi kupenga mā rātou, tokotoru rātou, e toru anō ā rātou kupenga: he iwi anō tō tētahi tō tētahi. Ko te ingoa o te kupenga a Hauiti ko Whakapaupakihi, he kupu mō te nui o tōna kupenga.
Ka tukua ā rātou kupenga ki te moana ka mate ngā ika, nui atu ngā ika i mate i tā Hauiti, ka haere mai ngā tuākana me ā rāua iwi ki te muru i ngā ika a tāua kupenga: ia tukunga, ia tukunga, pēnā tonu te mahi a ngā tuākana me ā rāua iwi ki te muru i ngā ika o tōna kupenga.

Kātahi ia ka whakaaro, "Me aha rā e mate ai i au ōku tuākana."

Heoi haere ana ia ki roto o Tūranga, ki Makihoi kia kite ia Marukakoa.

Ko tōna pātai tēnei ki a ia: "Me aha te patu o te whanaunga."

Ka mea mai a Marukakoa, "Me moe ngā kanohi, kite rawa ake koe ka mate e takoto ana tētahi he ahi."

(e) Ko te take i heke mai ai a Ngāti Kahungunu, i Heretaunga, i te nohoanga i Wairarapa i mua, koia tēnei. Ko ngā rangatira o taua heke, koia ēnei: Ko Rangitawhanga, a Rakai-rangi, a Pouri, a Tū-te-miha, a Tū-puta, a Kari-whare me ētehi

atu. He kakari mō te rohe o te māra kūmara te take i heke mai ai; te ingoa o te ngakinga, ko Kaha-ruma. He riri nō Hine-te-rangi rāua ko Rakai-werohia - he nui ngā tāngata i runga i te taha ki a Hine-te-rangi, he nui hoki ngā tāngata i te taha ki a Rakai-werohia, hinga ana ko te taha ki a Rakai-werohia; koia tēnei te ingoa o tēnei matenga ko te Kaha-ruma, kei Here-taunga tēnei whenua. Ko Te Mata te ingoa o te wāhi o taua kūmara. Koia tēnei te take i haere mai ai a Rakai-rangi me ōna hoa i tae mai ai ki te ngutu-awa o Wai-rarapa.

(i) I tirohia e te hui nei ngā hua o te whakapaunga utu o te māherehere reo me te hoatu tauira me pēhea te kōmitimiti i ngā māherehere reo ki roto i ngā pūnaha whakahaere kiritaki kaimahi e tū ana.

"I roto i ngā tekau tau, ko te mahi a Te Taura Whiri i te Reo Māori he taunaki, he tautoko i ngā pokapū kāwanatanga, te rāngai tūmatanui me ngā rōpū Māori kia reorua. He mea tūturu te māherehere reo, ā, mā tēnei hoki ka koi ake ngā pokapū i roto i ā rātou mahi me te hapori Māori me ngā hapori huri noa i te ao," te kī a Haami.

I te tau 1992 i tīmata Te Taura Whiri ki te mahi tahi me ngā rōpū whakahaere ki te waihanga ingoa reorua mō rātou, hei kaupeka tuatahi o tētahi mahere reo, ko te kaupeka iwa tērā. Whai muri i tērā, ko te whakauru i ō rātou ingoa ki runga rawa i ō rātou pānga tuhituhi, rauemi tuhi, pepa whakakī, reta, me ngā mahi kiripaepae. Nō muri mai i tērā ka tūtohutia kia tū ngā akoranga reo.

Me kauneke te haere o ngā mahi māherehere i nāianei nā te mea, ehara mā ngā akoranga reo anake e kīia ai kua tutuki te mahi māherehere reo. Me matua mōhio ngā rōpū whakahaere, ā, me kaha whai kiko ngā māherehere reo, kia tutuki hoki ngā hiahia ratonga mā te reo Māori tae noa ki te rāngai tūmatanui.

Semantic Relations – Some Examples

Cause-Effect relationships	
Reason-Result	**Because** he installed a security alarm, his home is safer now. His home is safer now **because** he installed a security alarm. **I te mea** he tōmuri, kāore au e horoi te motokā. He pai ki ahau te mea ra **nō te mea** he wera. Ka ruku pāua au **nā te mea** e haere mai ana tōku hungarei. Kāore au i te pīrangi ki te wehe i tēnei wā tonu. Ko te **take** kāore anō rātou kia haka noa. **Inā** kua pāhi ia i te whakamātau, ka āhei ia ki te taraiwa. Huakina ngā wini! **He** wera rawa **nō** te rūma nei. Ka whai kete kai, **nā reira** ka tae mai ki ngā rohe o Ngāti Porou kōrero ai i ngā mahi a te pāremata i Pōneke. 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.
Grounds-Conclusion	He installed a security alarm **so** his home **must be** safer now. His home **must be** safer now **because** he installed a security alarm. Ko te tino mate o te āhua o tērā kau, **nā reira** ka kī au koirā pea te mea i kī rā a Mere i te mate pupuhi. E mea ana rātou hei tohu whakamaharatanga tēnei māna ki tōna tipuna. **Kāti** kei pōhēhē ōna hoa he tangata kē a Reweti Kōhere, me Reweti Mōkena Kōhere. E ai ki ō tātou koroua, kuia 'he huri tēnei mea te mate', **nō reira** āta whakaarotia ake te kōrero nei.
Means-Result	**By installing** a security alarm, he made his home safer. He made his home safer **by installing** a security alarm. I whakapuare ia i te kūaha **mā** te whakatakawiri.
Means-Purpose	He installed a security alarm **in order to** make his home safer. **In order to** make his home safer, he installed a security alarm. Ka oma ngā tamariki ki te wini, **kia** kite **ai** rātou te motokā hōu. Kia moata te oho, **kia** mauria **ai** kōrua ki te ngahere. Utaina atu aku kōrero ki runga i ō parirau, **kia** kite mai ōku hoa o te motu.
Condition-Consequence	**If** you install a security alarm, your home will be safer. Your home will be safer **if** you install a security alarm.

	Kua mahia e au **mehemea** i whai taima. **Ki te** pīrangi koe koinei hei reo mōu, tēnā kia tika mai i a koe. **Mēnā** he take hei whakatakoto ki te aronga o te iwi, ko te marae te wāhi. He mauri kei roto i te whenua, kei ngā awa me ngā roto. **Mehemea** kāore he manu i tētahi maunga i tētahi ngahere rānei, kāore rānei he kai kei tētahi awa. **Me** i tahuri taua iwi ki te whawhai ki a Tama mā kua mate noa iho. **Me** kua oti ō mahi me haere ki te pikitia. Ko te Waka Whetū i mahia hei tohu maumaharatanga. **Me mea** mahi ki te maitai, ā, e poua mai ana ki te tomokanga o Te Matariki, whakaahurangi ana. **Me he** manu rere ahau, kua rere ki tō moenga.

Temporal (time) relationships	
Temporal Sequence	He identified the fault **and then** turned off the computer. Whakakīa tō tātou waka ki te hinu, **ka** haere **ai** ki te hoko i ā tātou kai. Ka tangi te pere, **ā**, ka hoki mai ngā tamariki ki te kāinga. **Kātahi ka** tukua iho, **ā, ka** āta rite katoa ngā mea katoa i akoakongia atu rā e te tuakana, e Tama-te-kapua, ki a ia. Māku e mātaki te pēpi **tae noa atu** ki te mutunga o ō mahi. Ka tiaki au i a Hēmi **kia** mutu **rawa** i a koe ō mahi. Nō muri i tana kaitanga i te ika, ka inu ia i te wai. I mua i tō haerenga, hōmai te niupepa ki a au. Ka aituā te motokā. I taua wā tonu ka umere a Hine.
Temporal Overlap	He whistled **while** he washed the dishes. **I** a Hēmi **e** kōrero **ana**, **ka** kōhimuhimu a Piri rāua ko Pare. **I** a rātou **e** kōrero **ana**, **ka** rokohia e te pō.

Relationships involving comparison and contrast	
Simple Contrast	The common cold is generally **a minor infection** of the nose and throat; influenza is generally **a more serious infection** involving the lungs as well as the nose and the throat. He Ngāpuhi ia; he Ngāi Tahu ia. I tuhi tere ia; i tuhi pōturi ia.
Simple Comparison	**Both** the common cold and influenza are illnesses caused by infection by a virus.

	I te mataku ahau, ā, i te **pērā anō** a Tame.
Concession-Comment	**Although** Trojan horses cannot be transmitted directly from your computer to other computers, some of them can give other users access to your computer system and the information stored on it. **Ahakoa** tō rātou haere pō mai, i kitea anō rātou e Ngāti Hauā. He pai ki a au te āporo, **ahakoa** te nui o te utu. **Ahakoa** rā he maha ngā hāhi nā rātou i mau mai tēnei whakapono, he reo kotahi tonu tā rātou, he ririki nei ngā rerekētanga. I taku tau tuatahi kāore he mahi i oti. **Engari** i tēnei tau. I āhua pakaru i reira te āhua o te whakaaro o te tangata. **Otirā** nō te hui ki Mataahu i te tau 1892, ka whakakotahitia anō te whakaaro o te tangata.
Generic-Specific	Atoms are made up of **smaller particles**. The three main particles that atoms are made of are **protons, neutrons and electrons.** 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 roto tonu i aua whare.

Relationships involving comparison and contrast	
Statement-Example	Electrical current passes through some things better than others and so these things are referred to as 'good conductors of electricity'. One **example** of a good conductor of electricity is a piece of copper wire. I whakapau moni te katoa. **Inā koa** a Kararaina i hoko mai i te tekau mā rima kaka.
Statement-Exception	Generally, computer viruses can do no harm to your computer until you run the program to which they are attached. . . . However, *Worms* are an **exception** to this. Ko te katoa **i tua mai** i a Hine i wehe moata.
Alternation	*Boot viruses* infect floppy disks **or** master boot records on hard disks.

	He pai **rānei** he kino **rānei**. Mā te kōti, te taraipiunara **rānei** e whakarite tētahi kaiwhakamāori ā-waha mōu.
Statement-Denial	Many people believe that biological computers will never be available to the general public. This is simply **not true**. I āmai a Tame. **Kāo**. **Kāore** ia i āmai. Ko Roimata tērā? **Kāore**. **Ehara** tērā i a Roimata.
Statement-Affirmation	He said that Mary should have stuck to soft drinks **and** I **agree**. I kī ia rā kē a Mere te noho i runga waireka, ā, e **whakaae** ana au.
Denial-Correction	Biological computers are **not made only of** biological material. They are **made of a combination of** biological and mechanical materials. **Ehara** ia i te māhita; he minita pāremata **kē** ia.

Relationships involving addition	
Bonding	He was wearing a coat **and** carrying an umbrella I mau pōtae ia **me te** hari hāmarara. Haria mai te pū **me** ngā mata. I tae atu rātou ki te pāmu **me** ā rātou kurī. Ko Hauturu, ko Codfish **me** Maud ngā moutere i whiriwhiritia. Kāti me tono e tātau kia aua whenua kia whakaurua mai ngā whenua karauna i reira ki roto i te rāhui, **ā** kia whakamutua te mahi a te Pākehā e ngaki nei i ngā ngahere i reira. I hunaia 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.