

***Intra-propositional relations and their signalling: An investigation of authentic  
Māori texts***

**Hēmi Whaanga**

*Te Pua Wānanga ki te Ao* (School of Māori and Pacific Development)

*Te Whare Wānanga o Waikato* (University of Waikato)

Private Bag 3105, Hamilton, New Zealand

[hemi@waikato.ac.nz]

**Abstract**

I report here on one part of a research project that involved the investigation of a range of authentic Māori texts in terms of two types of meaning relation – those that operate *within* propositions (*intra-propositional relations*) and those that link propositions or groups of propositions (*inter-propositional relations*). The focus here is on *intra-propositional relations* (relationships within propositions). On the basis of the comparison of a number of *intra-propositional relational models*, a new model which draws inspiration from the work of Crombie is proposed and applied to a corpus of texts written in Māori, the emphasis being on the ways in which these relations are signalled in Māori.

**Introduction**

There is a long tradition within linguistics of analysing clauses and sentences in terms of grammatical relations such as *Subject* and *Object*. It has been argued, however, that meaning relations that typically operate *within* clauses (*intra-propositional relations*) and those that typically operate *between* clauses and groups of clauses (*inter-propositional relations*) are at least as significant. *Intra-propositional relations* (also sometimes referred to as ‘case roles/ relations’), are meaning relations that operate *within* a single proposition. In linguistic terms, a proposition (see Fillmore, 1968, p. 23), is essentially an abstraction made up of a semantic predicator (an action, state or process) and one or more arguments that relate to it. The same proposition can be expressed linguistically in different ways in the same language or in different languages. It is often encoded as a clause (with tense etc. added).

Much of the enquiry concerning *intra-propositional relations* and *inter-propositional relations* can be traced back to research in the context of what has come to be known as tagmemic theory (see, for example, Barnard, 1954; McKaughan, 1958; Miller, 1964), the potential for extension and wider application being evident in the work of Fuller (1959) whose primary concern was to elaborate an inductive method of Bible study which took account of thematic coherence. That research tradition, a tradition in which the focus has often been on Philippine and Papua New Guinea languages, has continued. However, the article that succeeded in attracting the attention of linguists more generally to the significance of ‘*intra-propositional relations*’, an article that was published in 1968 (Fillmore, 1968) following two earlier related articles by the same author (Fillmore, 1966a; 1966b), was not located within the tagmemic tradition.

**A brief comparative analysis of *intra-propositional relational models*<sup>1</sup>**

*The Case for Case*, an article by Fillmore that appeared in 1968, is regarded as one of the major benchmarks in the discussion of the possibility of establishing a general set of *intra-propositional relations*. Fillmore (1968) lists six relations (*Agentive, Instrumental, Dative, Factitive, Locative, and Objective*), adding a further three (*Benefactive, Time, Comitative*) in the course of the discussion (for definitions and examples, see *Appendix 1 Table A1*). Fillmore (1971) later revised this model, making

a distinction between *Agent* and *Experiencer* and between both of these and *Location*. *Dative* was replaced by three relations: *Experiencer*, *Object* and *Goal*. *Locative* was also replaced by three relations: *Location*, *Source* and *Goal* (subsuming *Factitive*). Note that there are, in fact, five relations here (*Goal* appears in each set). Although the *Comitative* role was removed, *Benefactive* remained. Thus, the revised list consists of nine categories: *Agent*, *Experiencer*, *Instrument*, *Object*, *Source*, *Goal*, *Location*, *Time*, and *Benefactive* (for definitions and examples, see *Appendix 1 Table A2*). Chafe (1970) lists seven relations (which he refers to as ‘noun-verb relations’). These are *Patient*, *Agent*, *Experiencer*, *Beneficiary*, *Instrument*, *Complement*, and *Location* (for definitions and examples, see *Appendix 1 Table A3*). Anderson (1971), on the other hand, proposes only four relations: *Nominative*, *Ergative*, *Locative*, and *Ablative* (for definitions and examples, see *Appendix 1 Table A4*). One framework that differs significantly is that of Grimes (1975), in which a distinction is made between *orientation roles* (orientation to motion or position), *process roles* (dynamic aspect of change of state and static aspect of stable states) and *agentive roles* (causative). There are thirteen roles in Grimes’ (1975) framework: *Object*, *Source*, *Goal*, *Range*, *Vehicle*, *Material*, *Result*, *Patient*, *Referent*, *Agent*, *Instrument*, *Force*, and *Benefactive* (for definitions and examples, see *Appendix 1 Table A5*). This framework is an interesting one in terms of its potential applicability to languages other than English, including non-Indo-European languages, because it is motivated largely by considerations of meaning rather than structure. Crombie (1985) also classifies relations in terms of predicator type – *dynamic, process* (including material and experiential processes) and *stative* (including material and experiential states). She distinguishes five main relational categories – *causal, participation* (activity-participation; process-participation; state-participation), *orientation-transition, relational* and *abaxiant*. The relations identified in her model are: *Agent*, *Instrument*, *Force*, *Patient*, *Assignee*, *Material*, *Result*, *Mutant*, *Durant*, *Experiencer*, *Appertainant*, *Object*, *Source*, *Goal*, *Range*, *Referee*, *Referent*, *Quantant*, and *Abaxiant* (for definitions and examples, see *Appendix 1 Table A6*). Finally, Longacre (1996) presents a set of situational roles classified in terms of frames and verb types. Following Chafe (1970), he refers to *Patient* rather than *Object*. Following Halliday (1967, 1968), he includes *Range* (rather than *Complement*), his definition of *Range* being closer to Fillmore’s definition of *Locative* than it is, for example, to Grimes’ definition of *Range*. He also introduces a relation referred to as *Measure*, the final model having only nine relations: *Experiencer*, *Patient*, *Agent*, *Range*, *Measure*, *Source*, *Locative*, *Goal*, and *Path* (for definitions and examples, see *Appendix 1 Table A7*).

### **An intra-propositional relational model**

Taking into account the similarities and differences among the models referred to above, a new model is proposed here, one that is based on a distinction between eight-predicator types: *non-transitional activity; material process; experiential state or process; material state; spatial state; transitional event; locational state; relational* (see Whaanga, 2006, *Chapter 2* for a full discussion). Each relation is associated with one, or more than one, of these eight predicator types, two of the proposed relations – *Temporal Location* and *Temporal Transition* – being distinctive in terms of the extent to which they span predicator type categories. Each of these predicator types is included in *Table 1* below. The resulting model of 27 *intra-propositional* relations is outlined in *Table 1* which includes definitions and examples drawn from English.

**Table 1: Classification of intra-propositional relations<sup>2</sup>**

Predicator Types	Intra-propositional relations	Definitions	Examples
With non-transitional activity predicator	<i>Source (Non-Transitional)</i>	Entity (entities) from which a non-transitional activity is identified as emanating. <sup>3</sup>	<i>The dog ate the rat.</i>
	<i>Instrument</i>	Entity by means of which a non-transitional activity is carried out by an <i>Agent</i> .	<i>He broke the window with a hammer.</i>
	<i>Directional Focus</i>	The target of a non-transitional activity.	<i>The dog ate the rat.</i> <i>He lied about Mary to John.</i> <i>He bequeathed his house to John.</i> <i>He awarded a goal to John<sup>4</sup></i>
	<i>Predicate Range</i>	The entity (entities)/abstraction over which a non-transitional predicate ranges.	<i>He lied about Mary to John.</i> <i>He taught Mary about Physics.</i> <i>He taught French to Mary.</i>
	<i>Material</i>	Entity (entities) transformed into another specified entity through a non-transitional activity.	<i>She makes clay into bowls.</i>
	<i>Result</i>	Entity (entities) resulting from a non-transitional activity.	<i>She makes clay into bowls.</i>
	<i>Event Location</i>	Location of a non-transitional activity.	<i>He killed Henry behind the garage.</i>
With material process predicator	<i>Mutant</i>	Entity (entities) affected by a process.	<i>The butter melted.</i>
With material state predicator	<i>Identified State</i>	Entity (entities) identified as being in the state referred to in the predicator.	<i>The door is green.</i>
With spatial state predicator	<i>Entity Location (Spatial)</i>	Entity (entities) identified as being in a static location.	<i>The book is in the drawer.</i>
With experiential state or process predicator	<i>Experiencer</i>	Entity (entities) identified as experiencing an experiential state or process.	<i>He heard the music.</i> <i>He likes music.</i>
	<i>Appertainant</i>	Entity (entities) identified as the source of an experiential state or process.	<i>He heard the music.</i> <i>He likes music.</i>
With transitional event predicator	<i>Source (Transitional)</i>	Entity (entities) involved in the initiation of a movement.	<i>He shifted it off the table.</i>
	<i>Starting Point</i>	Location of an entity (or entities) at the beginning of a transitional event.	<i>It fell from the table to the floor.</i>
	<i>End Point</i>	Location of an entity (or entities) at the end of a transitional event.	<i>It fell from the table to the floor.</i>
	<i>Transitional Range</i>	Area covered during a transitional event.	<i>The egg rolled down the hill.</i>
	<i>Transitor</i>	Entity (entities) in (locational) transition.	<i>The egg rolled down the hill.</i>
With relational predicator	<i>Possessor</i>	Entity (entities) identified as being the possessor in the case of a relational predicator.	<i>She has a Mercedes.</i>
	<i>Possessed</i>	Entity (entities) identified as being the possessed in the case of a relational predicator.	<i>She has a Mercedes.</i>
	<i>Quantified</i>	Entity (entities) identified as being the quantified in the case of a relational predicator.	<i>It weighs a tonne.</i>
	<i>Quantifier</i>	Quantifier of entity (entities).	<i>It weighs a tonne.</i>
	<i>Affector</i>	Entity (entities) identified as being the affector in the case of a relational predicator.	<i>Jean has typhus.</i>

**Table 1 (cont.):** Classification of intra-propositional relations

Predicator Types	Intra-propositional relations	Definitions	Examples
With relational predicator	<i>Affected</i>	Entity (entities) identified as being the affected in the case of a relational predicator.	<i>Jean has typhus.</i>
	<i>Relational Specifier</i>	Topic of a relational predicator.	<i>The decision is relevant to John.</i>
	<i>Relational Target</i>	Target of a relational specifier.	<i>The decision is relevant to John.</i>
With activity, experiential and material process, material state, transitional event and locational state	<i>Temporal Location</i>	The temporal point identified as being relevant to the activity, process or state identified by the predicator.	<i>He ate at ten o'clock.</i>
With activity, material process and material state, experiential process and transitional event	<i>Temporal Transition</i>	The duration of the activity, state or process identified by the predicator.	<i>He travelled all day.</i>

It is important to note that a number of these relations are very similar, the differences among them relating to the types of predicator with which they are associated. Thus, for example, both *Source (Non-transitional)* and *Source (Transitional)* identify the agent of an action, the difference being in the nature of the action. *Experiencer*, *Relational Target*, *Directional Focus*, *Mutant*, *Transitor* and *Affected* all identify something (+/- animate) that is, or may be impacted on by an action or process. The difference relates to the nature of the action or process involved. Similarly, both *Appertainant* and *Affector* identify things that impact in a non-agentive way on an entity or entities. Although it would be perfectly possible to treat each of these groups of relations (and others) as a single relation, what would be lost in doing so is the critical semantic differences that are attributable to predicator type.

It is also important to note that not all *intra*-propositional relations are signalled/signposted in all languages and also that there are a range of different ways in which they may be signalled in different languages or in the same language, some of the signals being more specific than others. Thus, for example, although the preposition ‘by’ may co-occur in English with both *Directional Focus* (e.g. He was killed by John) and *Affector* (e.g. He was killed by a rockfall), the preposition ‘with’ generally co-occurs with *Instrument* (e.g. He was killed with an overdose of morphine). However, the preposition ‘from’ is generally selected where the speaker/ writer does not know whether intentional agency was involved or wishes to avoid the attribution of intentional agency (e.g. He died from an overdose of morphine).

A final point that needs to be made here is that the signaling of *intra*-propositional relations may be over-ridden by other considerations. It is this that is treated first in the outline below.

### **The signalling of *intra*-propositional relations in Māori: A corpus-based study**

Six texts in Māori analysed by Houia-Roberts (2004) made up the primary corpus used as the basis for the identification of relational signals. Three of these texts were written by Sir Apirana Ngata in the first half of the twentieth century, three were written by Tīmoti Kāretu at the end of the twentieth century (see *Appendix 2*).<sup>5</sup> In the following outline, some examples from the corpus are provided long with a gloss and a translation. A number of abbreviations are used in the linear glosses<sup>6</sup> which are

generally followed by a reference to the author and text number as set out *Appendix 2* (e.g. A.N.1 = Apirana Ngata (text 1); T.K.4 = Tīmoti Kāretu (text 4)). In cases where no examples of a particular relation were found in the corpus but were supplied by an informant, the translation is followed by (INF).<sup>7</sup>

### Over-riding *intra*-propositional relational signals

In the following instances, the signalling of *intra*-propositional relations is over-riden by other factors.

- (i) Predicator nominalization is followed by the preposition *a/o* (see examples (1) and (2) below), or, in the case of *Appertainant*, by *i* (see example (3) below):

*Source (Non-Transitional):*

- (1) *Tērā atu ngā kaupapa kōrero a ētahi atu iwi...*  
 DEM DIR DET-PL N ADJ PR DET-PL DIR N  
 that away the topic conversation of the away people  
 ‘There are many other explanations held by other peoples...’ (A.N.1)

*Experiencer:*

- (2) *koirā te kite-nga tautahi-tanga o te Pākehā i tēnei manu*  
 DEM-DET DET N-Canga N-Canga PR DET N PR DEM N  
 that is the sight first of the Pakeha this bird  
 ‘that was the first sighting by Pakeha of this bird’ (T.K.5)

*Appertainant:*

- (3) *koirā te kite-nga tautahi-tanga o te Pākehā i tēnei manu*  
 DEM-DET DET N-Canga N-Canga PR DET N PR DEM N  
 that is the sight first of the Pakeha this bird  
 ‘that was the first sighting by Pakeha of this bird’ (T.K.5)

- (ii) Actor emphatic constructions are accompanied by the prepositions *nā, nō, mā* and *mō* (see examples (4)-(7) below):

*Source (Non-Transitional):*

- (4) *nā ā rātou kurī kē i whaka-mataku te kākāpō*  
 PR POSS N MAN TAM CAUS-V DET N  
 by their (3+, pl.) dog indeed PAST startle the kakapo  
 ‘it was their dog that startled the kakapo’ (T.K.5)

*Source (Non-Transitional):*

- (5) *Nō ngā kaitā te tino hē ki te perehi tonu i ērā*  
 PR DET-PL N DET MAN N PR DET N MAN PR DEM-PL  
 by the printer the very fault to the print still that  
*kōrero tino kino atu.*  
 N MAN ADJ DIR  
 language very bad away  
 ‘The fault lies with the printers who continue to print this distasteful language.’ (A.N.1)

Source (Non-Transitional):

- (6) *Mā te tino tohunga anake e whaka-hua i tēnei ingoa...*  
 PR DET MAN N PP TAM CAUS-V PR DEM N  
 by the very priest only NPAST say to this name  
 ‘Only a tohunga (priest) could refer to him. . .’ (A.N.3)

Source (Non-Transitional):

- (7) *ko te mahi tuatahi tonu mō tō koutou rōpū...*  
 FM DET N ADJ MAN PR POSS N  
 the work first immediately for your (3+) group  
 ‘the very first thing that needs to be done by your group . . .’ (A.N.2)

- (iii) Emphatic fronting is accompanied by the preposition **ko** (see examples (8) and (9) below):

Predicate Range:

- (8) *Ko te whakataukī pea hāngai ana ki te toa i tēnei wā,...*  
 FM DET N PP V TAM PR DET N PR DEM N  
 the expression perhaps direct CONT to the male at this time  
 ‘The expression best applied to the dominant males at this time is . . .’ (T.K. 5)

Result:

- (9) *Ko te tāne i hanga-ia i te tuatahi, nō muri ko te wahine*  
 FM DET N TAM V-PASS PR DET N PR LOC FM DET N  
 the male PAST create the first at back the female  
 ‘The male species was created first and then the female’ (A.N.3)

- (iv) The verb ‘mate’ selects the preposition **i** (see example (10) below):

Source (Non-Transitional):

- (10) *he maha tonu ngā kākāpō ka mate i ā rātou kurī*  
 DET N MAN DET-PL N TAM V PR POSS N  
 IND many indeed the kakapo Unspec die by their (3+, pl.) dog  
 ‘many of the kakapo were killed by their dogs’ (T.K.5)

- (v) Durative aspect involving timeless, universal truths is accompanied by the preposition **ki** (see examples (11) and (12) below) except where it is followed by a possessive, in which case it is accompanied by the preposition **i** (see example (13) below):

Source (Non-Transitional):

- (11) *he māmā noa iho ki te kurī te whaiwhai haere i tōna kakara*  
 DET ADJ MANDIR PR DET N DET V ADV PR POSS N  
 IND easy freely down for the dog the pursue move their smell  
 ‘it becomes easy prey for dogs’ (T.K.5)

Directional Focus:

- (12) *Kimi tonu āna tāngata i tōna puta-nga mai ki te whaiiao.*  
 V MAN POSS N PR POSS N-Canga DIR PR DET N  
 seek still its (pl.) man to his appearance hither to the daylight  
 ‘Man is still seeking knowledge of his creation.’ (A.N.3)

*Instrument:*

- (13) . . . *whaka-mahi i o rātou ngutu hei unu mai i ngā kākano.*  
 CAUS-V PR POSS N PR N DIR PR DET-PL N  
 use their (3+, pl.) beak to suck hither the seed  
 ‘. . . the beak is used to suck out the seeds’ (T.K.4)

(vi) Preceding a nominal substitute, the particle *kia* occurs (see example (14) below):

*Identified State:*

- (14) *E hiahia ana rātou kia pēnei te roa-nga o*  
 TAM V TAM PRO TAM V DET N-Canga PR  
 CONT want CONT they (3+) like this the lengthening of  
*tōna ingoa Reweti T. Mōkena Kohere.*  
 POSS N N N N N  
 his name Reweti T. Mōkena Kohere  
 ‘They want his full name to be Reweti T. Mokena Kohere.’ (A.N.1)

(vii) In the context of a modified group to which reference is being made, *mō* occurs (see examples (15) and (16) below):

*Possessor:*

- (15) . . . *ka waiho ko ngā hua o ēnā mahi hei*  
 TAM V FM DET-PL N PR DEM-PL N DET  
 Unspec leave the product of that work  
*ora-nga mō te tangata Māori*  
 N-Canga PR DET N ADJ  
 welfare for the person Māori  
 ‘Māori people were left to exist on the monetary gains’ (A.N.3)

*Predicate Range:*

- (16) *e kōrero kē ana rātou mō te hunga pēperekōu*  
 TAM V MAN TAM PRO PR DET N ADJ  
 CONT speak instead CONT they (3+) for the group old women/man  
 ‘they are looking at older people in general’ (T.K.4)

(viii) In the context of a relationship between an entity or entities and a property of that entity/ entities, the preposition *o* occurs (see examples (17)-(19) below):

*Predicate Range:*

- (17) *me whaka-whāiti ngā mārama-tanga katoa e takoto nei*  
 TAM CAUS-V DET-PL N-Canga N TAM V PP  
 OBLIG collate the perspective all NPAST lie here  
*o ngā mahi ahūwhenua o tō koutou rohe*  
 PR DET-PL N ADJ PR POSS N  
 of the work industrious of your (3+) area  
 ‘collate all this information about the work being carried out in your areas’  
 (A.N. 2)

*Identified State:*

(18) *Ko te tae o ngā hune, e rite ana ki te pūkohu*  
 FM DET N PR DET-PL N TAM V TAM PR DET N  
 the colour of the down CONT same CONT to the mist  
 ‘The down is the colour of the mist . . .’ (T.K.5)

(19) *Nā konei i pai ai te noho huna o te kākāpō i te*  
 PR LOC TAM V PP DET N ADJ PR DET N PR DET  
 by here PAST well the sit conceal of the kakapo at the  
*ao, i te pō.*  
 N PR DET N  
 daytime at the night  
 ‘Because of this, the kakapo can stay concealed at day and at night. (T.K.5)

(ix) In the context of location in future time, the preposition *ā* occurs (see example (20) below):

*Temporal Location:*

(20) *ko te mahi tuatahi tonu mō tō koutou rōpū, me ērā*  
 FM DET N ADJ MAN PR POSS N CONJ DEM-PL  
 the work first immediately for your (3+) group and that  
*atu rōpū e whaka-tū-ria ana i roto i te rohe*  
 DIR N TAM CAUS-V-PASS TAM PR LOC PR DET N  
 away group CONT establish CONT in the boundary  
*pōti o te Tairāwhiti ā muri ake nei . . .*  
 N PR DET N PR LOC DIR PP  
 electoral of the Tairāwhiti behind upward here  
 ‘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 . . .’ (A.N.2)

(x) In the context of a specific temporal reference, the preposition *i* occurs (see example (21) below); in the context of a general temporal reference, the preposition *o* occurs (see example (22) below):

*Temporal Location:*

(21) *. . . te kaute o ngā hipi, me ērā atu kararehe*  
 DET N PR DET-PL N CONJ DEM-PL DIR N  
 the count of the sheep and that away animal  
*a te Māori i tēnei wā*  
 PR DET N PR DEM N  
 of the Māori at this time  
 . . . te kaute o ngā hipi, me ērā atu kararehe a te Māori i tēnei wā . . .  
 ‘the numbers of sheep and other animals [being reared] by Māori people at this time’ (A.N.2)

(22) *I te āhua tonu o ēnei rā nei*  
 PR DET N MAN PR DEM-PL N PP  
 the appear indeed of these day here  
 ‘With things the way they are these days’ (T.K.4)

### Unsigned relations

The *intra*-propositional relations of *Mutant*, *Source (Transitional)*, *Possessed*, *Affector*, *Affected* and *Quantified* were not signaled in any examples in the corpus (see examples (23)-(30) below):

#### *Mutant*:

(23) *I rewa te pata.*  
 TAM V DET N  
 PAST melt the butter  
 ‘The butter melted’ (INF)

(24) *Ka whānui haere te tiriti.*  
 TAM V ADV DET N  
 Unspec widen move the street  
 ‘The street widened’ (INF)

(25) *Ka ngēngē a Hoani.*  
 TAM V PERS N  
 Unspec tire John  
 ‘John tires’ (INF)

#### *Source (Transitional)*:

(26) *Ka nuku ia i te kai ki tua o te tēpu.*  
 TAM V PRO PR DET N PR LOC PR DET N  
 Unspec shift he the food further side of the table  
 ‘He shifted the food off the table’ (INF)

#### *Possessed*:

(27) *He whare tōna.*  
 DET N POSS  
 IND house she  
 ‘She has a house.’ (INF)

#### *Affector*:

(28) *E karawaka-ngia ana a Tīni*  
 TAM V-PASS TAM PERS N  
 CONT measles CONT Jean  
 ‘Jean has measles.’ (INF)

#### *Affected*:

(29) *E karawaka-ngia ana a Tīni*  
 TAM V-PASS TAM PERS N  
 CONT measles CONT Jean  
 ‘Jean has measles.’ (INF)

#### *Quantified*:

(30) *He tone tōna toimaha.*  
 DET N POSS N  
 IND tonne its weight  
 ‘It weighs a tonne.’ (INF)

### Relations signaled by *ki*

The *intra*-propositional relations of *End Point*, *Quantifier*, *Relational Target* and *Relational Specifier* were signaled by *ki* (see examples (31)-(34) below):

*End Point*:

- (31) *Arā anō ētahi i tukuna atu ki ngā*  
 DEM-DET PP DET-PL TAM V-PASS DIR PR DET-PL  
 that is again some PAST send away to the  
*whare taonga o konei me tāwāhi.*  
 (N ADJ) PR LOC CONJ N  
 museum of here and overseas  
 ‘Some were sent to the museums here and overseas.’ (T.K.5)

*Quantifier*:

- (32) *Tērā ka eke ki te 2.5 kirokaramu tōna taumaha.*  
 DEM TAM V PR DET N N POSS N  
 that Unspec reach to the 2.5 kilogram their weight  
 ‘[The Kaka] can reach a weight of 2.5 kgs’. (T.K.5)

*Relational Target*:

- (33) *... i te wā i pai ki a ia*  
 PR DET N TAM V PR PERS PRO  
 at the time PAST good to him  
 ‘... (it/ staying nearby) is at his convenience’ (T.K.5)

*Relational Specifier*:

- (34) *Kei te pā te whakatau-nga ki a Hone.*  
 TAM V DET N-Canga PR PERS N  
 CONT pertaining to the decision to John  
 ‘The decision is relevant to John.’ (INF)

### Relations signaled by *i*

The *intra*-propositional relations of *Predicate Range*, *Material*, *Result*, *Experiencer*, *Starting Point*, *Transitor*, *Relational Target*, *Temporal Location*, *Event-Location* and *Transitional Range* were signaled by *i* (see examples (35)-(43) below):

*Predicate Range*:

- (35) *koirā tāku nā whakamāori-tanga i tērā whakaaro.*  
 DEM-DET POSS PP N-Canga PR DEM N  
 that is my here interpretation of that thought  
 ‘that at least is my interpretation of the notice.’ (T.K. 4)

*Material*:

- (36) *i hanga-ia mai te tangata i te puehu*  
 TAM V-PASS DIR DET N PR DET N  
 PAST create hither the man from the dust  
 ‘Man was created from dust’ (A.N.3)

*Result:*

- (37) *Hanga kōwhanga ai ngā uha i ngā tumu rākau*  
 V N PP DET-PL N PR DET-PL N ADJ  
 build nest the female the stump tree  
 ‘The females construct their nests around tree stumps and hollows’ (T.K. 5)

*Experiencer:*

- (38) . . . *i tō mātou kite-nga i ētahi kupu kāore e tika kia*  
 PR POSS N-Canga PR DET-PL N NEG VM V TAM  
 our (3+) seeing at some word not NPAST right  
*perehi-tia i roto i tētahi o ā tātou pepa Māori*  
 V-PASS PR LOC PR DET PR POSS N N  
 print in at a of our (3+, pl.) paper Māori  
 ‘. . . we saw a type of language, that should not be printed, appeared in one of our Māori papers.’ (A.N.1)

*Starting Point:*

- (39) *me te aha, puta ohorere mai ana i tōna rua . . .*  
 CONJ V ADV DIR TAM PR POSS N  
 as a result emerge suddenly hither from its hole  
 ‘[their dog] caused [it] to emerge from its nest . . .’ (T.K.5)

*Transitor:*

- (40) . . . *i a ia e oma ana e piki ana rānei*  
 PR PERS PRO TAM V TAM TAM V TAM CONJ  
 it CONT run CONT CONT climb CONT or  
*i tētahi mea*  
 PR DET N  
 a thing  
 ‘. . . when it is running or when it is climbing trees’ (T.K.5)

*Relational Target:*

- (41) . . . *te karo tēnei kupu te ‘māngere’ ki raro i te*  
 DET N DEM N DET ADJ PR LOC PR DET  
 the parry this word the lazy in under at the  
*iwi Māori*  
 N N  
 people Māori  
 ‘the use of this word ‘lazy’ in reference to the Māori people’ (A.N.2)

*Temporal Location:*

- (42) . . . *te kaute o ngā hipi, me ērā atu kararehe*  
 DET N PR DET-PL N CONJ DEM-PL DIR N  
 the count of the sheep and that away animal  
*a te Māori i tēnei wā*  
 PR DET N PR DEM N  
 of the Māori at this time  
 ‘the numbers of sheep and other animals [being reared] by Māori people at this time’ (A.N.2)

*Event-Location:*

- (43) *I totohu te kaupuke i te moana.*  
 TAM V DET N PR DET N  
 PAST sink the ship at the sea  
 ‘The ship sank at sea’ (INF)

*Transitional Range:*

- (44) *Ka pīrori haere te hēki i te hiwi.*  
 TAM V ADV DET N PR DET N  
 Unspec roll move the egg the hill  
 ‘The egg rolled down the hill.’ (INF)

**Other relational signals**

Prepositions were not the only items used to signal *intra*-propositional relations in the corpus. Other types of signal included phrasal idioms (see examples (45) and (46) below), combinations such as preposition + locative + preposition *i roto i* (see example (47) below), preposition + locative *kei roto/runga* and *i muri* (see examples (48)-(50) below) and the verb *puta* + post-posed periphery *noa* (see example (51) below):

*Source (Non-Transitional):*

- (45) *Ko ētahi huarahi e tae-a ai te karo ki*  
 FM DET-PL N TAM V-PASS PP DET N PR  
 some course NPAST able the parry in  
*taku whakaaro koia ēnei . . .*  
 POSS N DEM-DET DEM-PL  
 my opinion that is these  
 ‘In my opinion . . . some courses of action . . .’ (A.N.2)

*Source (Non-Transitional):*

- (46) *E ai ki ō tātou koroua, kuia . . .*  
 (PR PP PR) POSS N N  
 according to our (3+, pl.) elder (male) elder (female)  
 ‘according to our elders . . .’ (T.K.4)

*Entity Location (Spatial):*

- (47) *Ko āna kōrero kino, i roto i tētahi reta tuku mai,*  
 FM POSS N ADJ PR LOC PR DET N V DIR  
 it (pl.) language offensive in at a letter sent hither  
*engari kāore pea i kite-a e te ētita.*  
 SUBCONJ NEG PP TAM V-PASS PR DET N  
 but not perhaps PAST see by the editor  
 ‘This offensive language appeared in a letter sent in to the paper but this letter was obviously not noticed by the editor.’ (A.N.1)

*Entity Location (Spatial):*

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

*Entity Location (Spatial):*

(49) **te wāriu o ngā whakapai-nga kei runga i aua whenua**  
 DET N PR DET-PL N-Canga PR LOC PR DEM-PL N  
 the value of the improvement on at that land  
 ‘the values of improvements on those lands’ (A.N.2)

*Event Location:*

(50) **I patu-a a Henare e ia i muri i te karati.**  
 TAM V-PASS PERS N PR PRO PR LOC PR DET N  
 PAST kill Henry by he behind the garage  
 ‘He killed Henry behind the garage’ (INF)

*Temporal Transition:*

(51) **Ko tōna haerenga puta noa te rā.**  
 FM POSS N-Canga (V PP) DET N  
 he travel throughout the day  
 ‘He travelled all day.’ (INF)

**Discussion**

Most of the examples provided here are taken from a comparatively small corpus and the findings must therefore be regarded as provisional. Nevertheless, what *is* clear is the fact that a range of different *intra*-propositional relations may be signaled in the same way. This does not, however, appear to create any problem in terms of interpretation because context (both linguistic and extra-linguistic) plays a role in disambiguation. Thus, for example, although *ki* may signal both *Predicate Range* and *Material*, and although both of these *intra*-propositional relations occurs with non-transitional activity predicators, the specific sub-set of non-transitional activity predicators with which each of these relations may occur is different.

An approach to the description and classification of te reo Māori that includes reference to *intra*-propositional relations has a role to play in addressing some classificatory issues that have proved to be problematic in the past. There has, for example, been considerable debate about the use of the prepositions *i* and *ki* in Māori, especially in cases where the direct object of the same verb will sometimes occur with *i*, and sometimes with *ki* (Bauer, 1981, 1993; Harlow, 2001; Mark, 1970). Thus, for example, whereas the stative verb *mōhio* (know) will generally select *ki* in the direct object position as a marker of *Appertainant* (e.g. *Kei te mōhio au i te whakautu* ‘I

know the answer'), it may sometimes select *i* because *mōhio* can also occur with *Predicate Range* (e.g. *Kei te mōhio au ki a Raukura* 'I know Raukura'). Similarly, a verb such as *rapu* (search for/seek) takes a Direct Object with *i* where no transitional activity is involved. However, where it does involve transitional movement, it takes *i* with *Starting Point* and *ki* with *End Point*. This supports the observation made by Biggs (1998, p.115) that "after a universal connoting motion a comment in *i* will usually translate as 'from', there being in such cases a clear contrast between *ki* 'towards' and *i* 'away from'".

### Conclusion

Crombie, Johnson and Te Kanawa (2001) and Bruce and Whaanga (2002) have observed the negative impact that the dearth of meaning-centred, pedagogically-based descriptions of Māori has had on the design of curricula and teaching materials for learners of the language. A few years ago, I was involved as one of three principal writers (the other two being Winifred Crombie and Ngaere Houia-Roberts) in the design of a curriculum for the teaching of te reo Māori in New Zealand schools. I was assigned the task of searching for accounts of the interaction between meaning and form in te reo Māori that would help teachers to (a) interpret meaning-centred achievement objectives,<sup>8</sup> and (b) associate them with a range of possible exemplars.<sup>9</sup> I had considerable difficulty in finding simple and straightforward descriptions of te reo Māori that accommodated the interaction between meaning and form. In particular, I found very few relationally-based descriptions and even fewer accounts of the various ways in which different relations could be signalled and encoded. This alerted me to the need for research and development in this area. The research reported here is intended as one small contribution towards meeting that need. It also has implications for the production of dictionaries (see, for example Bond & Shirai (1997) on the valency dictionary), for the theory and practice of English-Māori and Māori-English translation and interpreting (see, for example, Hollenbach (1975) and Beekman & Callow (1974) on translation) and, perhaps in the longer term, for computer-based analyses of Māori language corpora (see, for example, the discussion of computational lexicography in Fillmore & Atkins (1994), and Boas (2001), and of the automatic labelling of semantic roles in Gildea & Jurafsky (2002), Marquez, Carreras, Litkowski & Stevenson (2008), Moschitti, Pighin & Basili (2008), Pradhan, Ward & Martin (2008), Punyakanok, Roth & Wen-tau (2008), Toutanova, Haghghi & Manning (2008) and Xue (2008)).

### Endnotes

1. See Whaanga (2006) for a detailed critique of the literature in this area.
2. The relational model presented here is derived from a comparative analysis of the models discussed in Whaanga (2006, *Chapter 2*).
3. *Source* (Non-transitional) may be explicit or implicit.
4. In some languages, predicators such as 'award' and 'bequeath' may be treated as involving metaphoric transition and, therefore, associated with *Source (Transitional)* and *Goal* rather than *Source (Non-transitional)* and *Target*.
5. Sir Apirana Ngata (Ngāti Porou) was a prominent Māori scholar and statesman. The texts selected for analysis here are all included in *Apirana Turupa Ngata* (1996), edited by Wiremu and Te Ohore Kaa. Tīmoti Kāretu (Tūhoe and Ngāti Kahungunu) is a former professor of Māori language at the University of Waikato and a former Commissioner of *Te Taura Whiri i te Reo Māori* (The Māori Language Commission). The works selected for analysis here were published in *He Muka*, a quarterly journal in Māori.

6. The following abbreviations are used in the linear gloss:

ADJ	<i>Adjective</i>
CAUS-V	<i>Causative Verb</i>
CAUS-V-PASS	<i>Causative Verb Passive</i>
CONJ	<i>Conjunction</i>
CONT	<i>Continuative</i>
DEM	<i>Demonstrative</i>
DEM-PL	<i>Demonstrative – Plural</i>
DEM-DET	<i>Demonstrative Determiner</i>
DET	<i>Determiner</i>
DET-PL	<i>Determiner – Plural</i>
DIR	<i>Directional</i>
FM	<i>Focus marker</i>
IND	<i>Indefinite Determiner</i>
LOC	<i>Location</i>
MAN	<i>Manner particle</i>
N	<i>Noun</i>
N-Canga	<i>Nomilisation: C + anga (or variants)</i>
NEG	<i>Negative</i>
NPAST	<i>Non-past</i>
OBLIG	<i>Obligation (weak imperative)</i>
PAST	<i>Past tense</i>
PERS	<i>Personal article</i>
POSS	<i>Possessive</i>
PP	<i>Post-posed periphery</i>
PR	<i>Preposition</i>
PRO	<i>Pronoun</i>
SUBCONJ	<i>Subordinating Conjunction</i>
TAM	<i>Tense/aspect marker</i>
Unspec	<i>Unspecified Tense – Marker of relative tense</i>
V	<i>Verb</i>
V-PASS	<i>Passive Verb</i>

7. Tom Roa, a vastly experienced translator and native speaker of Māori from Waikato-Ngāti Maniapoto.

8. Such as, communicate, including comparing and contrasting, about habits and routines.

9. The following was provided as a range of possible exemplars for habits, routines, contrasting habits and routines and comparing habits and routines:

#### **Habits**

A: *Ka aha rāua?*

B1: *Totohe ai rāua i ngā wā katoa.*

B2: *Purei tēnehi ai rāua ia rā, ia rā.*

#### **Routines**

A: *Ka aha koe?*

B1: *Haere ai au ki te kura ia rā, ia rā.*

B2: *Purei whutupaoro ai au i ngā Rāhoroi.*

#### **Contrasting Habits and Routines**

*Oho ai a Pita i te rima karaka, engari moeroa ai a Rei i ngā wā katoa.*

*Mekemeke ai a Rāwiri i ngā Rāhoroi, engari mekemeke ai a Rei i ngā Wenerei.*

#### **Comparing Habits and Routines**

*Haere ai a Pare ki te marae ia rā, ia rā, ā, haere hoki ai a Tame.*

## References

- Anderson, J. M. (1971). *The grammar of case: towards a localistic theory*. Cambridge: University Press.
- Barnard, M. L., & Foster, J. (1954). Introduction to Dibatawon sentence structure. *Journal of East Asiatic Studies*, 3, 227-231.
- Bauer, W. (1981). *Aspects of the grammar of Māori*. Unpublished Ph.D. thesis, University of Edinburgh.
- Bauer, W. (1993). *Maori*. London, New York: Routledge.
- Beekman, J., & Callow, J. (1974). *Translating the word of God: With scripture and topical indexes*. Grand Rapids, Michigan: Zondervan Publishing House.
- Biggs, B. (1998). *Let's learn Maori: Guide to the study of the Maori language* (rev. ed). Wellington, Auckland: Reed.
- Boas, H. C. (2001). Frame Semantics as a framework for describing polysemy and syntactic structures of English and German motion verbs in contrastive computational lexicography. In P. Rayson, A. Wilson, T. McEnery, A. Hardie & S. Khoja (Eds.), *Corpus Linguistics 2001 Conference. Technical Papers, Vol. 13*. Lancaster, UK: University Centre for Computer Corpus Research on Language.
- Bond, F., & Shirai, S. (1997). *Practical and efficient organization of a large valency dictionary*. Retrieved 1 March, 2004, from <http://www.kecl.ntt.co.jp/icl/mtg/members/bond/pubs/1997-nlprs-case.pdf>
- Bruce, I., & Whaanga, H. (2002). Creating a curriculum for indigenous and community languages. *Journal of Maori and Pacific Development*, 3(1), 3-24.
- Chafe, W. L. (1970). *Meaning and structure of language*. Chicago: Chicago University Press.
- Crombie, W. (1985a). *Discourse and language learning: A relational approach to syllabus design*. Oxford: Oxford University Press.
- Crombie, W. (1985b). *Process and relational discourse and language learning*. Oxford: Oxford University Press.
- Crombie, W. (1987). *Free verse and prose style*. London; New York; Sydney: Croom Helm.
- Crombie, W., Johnson, D., & Te Kanawa, H. K. (2001). Māori syllabus and curriculum documents: a critical analysis. Part 1: Tihē Mauri Ora. *Journal of Maori and Pacific Development*, 2(2), 2-16.
- Fillmore, C. J. (1966a). A proposal concerning English prepositions. In F. P. Dineen (Ed.), *Report on the seventeenth Annual Round Table Meeting on Linguistics. Language Studies (Monograph Series on Languages and Linguistics, 19)* (pp. 19-33). Washington, D. C.: Georgetown University Press.
- Fillmore, C. J. (1966b). Towards a modern theory of case. In *Project on Linguistic Analysis (Report No. 13)* (pp. 1-24). Columbus, Ohio: Ohio State University Research Foundation.
- Fillmore, C. J. (1968). The case for case. In E. Bach & R. T. Harms (Eds.), *Universals in linguistic theory* (pp. 1-88). London: Holt, Rhinehart, and Winston.
- Fillmore, C. J. (1971). Some problems for case grammar. *Ohio State University Working Papers in Linguistics*, 10, 245-265.
- Fillmore, C. J., & Atkins, B. T. S. (1992). Towards a frame-based organization of the lexicon: The semantics of RISK and its neighbors. In A. Lehrer & E. Kittay (Eds.), *Frames, fields, and contrast: New essays in semantics and lexical organization* (pp. 75-102.). Hillsdale: Lawrence Erlbaum Associates.

- Fuller, D. P. (1959). *The inductive method of bible study*. Pasadena: Fuller Theological Seminary.
- Gildea, D., & Jurafsky, D. (2002). Automatic labeling of semantic roles. *Computational Linguistics*, 28(3), 245-288.
- Grimes, J. E. (1975). *The thread of discourse*. The Hague: Mouton.
- Halliday, M. A. K. (1967). Notes on transitivity and theme in English: Parts 1 and 2. *Journal of Linguistics*, 3, 37-81, 199-244.
- Halliday, M. A. K. (1968). Notes on transitivity and theme in English: Part 3. *Journal of Linguistics*, 4, 179-215.
- Harlow, R. (2001). *A Māori reference grammar*. Auckland: Longman.
- Hollenbach, B. (1975). Discourse structure, interpositional relations, and translation. *Notes on Translation*, 1(56), 2-21.
- Houia-Roberts, N. (2004). *An examination of genres and text-types in written Māori discourse: Analysis and pedagogic implications*. Unpublished Ph.D. (Applied linguistics), University of Waikato, Hamilton.
- Kaa, W., & Kaa, T. O. (Eds.). (1996). *Apirana Turupa Ngata, Kt., M.A., LLB., D. LIT., M.P.: Ana tuhinga i roto i te reo Māori*. Wellington: Te Whare Wānanga o te Upoko o te Ika ā Maui.
- Longacre, R. E. (1996). *The grammar of discourse* (2nd. ed.). New York: Plenum Press.
- Marquez, L., Carreras, X., Litkowski, K. C., & Stevenson, S. (2008). Semantic role labeling: An introduction to the Special Issue. *Computational Linguistics*, 34(2), 145-149.
- Mark, A. (1970). *The use of ki and i in New Zealand Maaori*. Unpublished manuscript, MIT.
- McKaughan, H. P. (1958). *The inflection and syntax of Maranao verbs*. Manila, Philippines: Institute of National Language.
- Miller, J. (1964). The role of verb stems in the Mamanwa kernel verbal clauses. *Oceanic Linguistics*, 3, 87-100.
- Moschitti, A., Pighin, D., & Basili, R. (2008). Tree kernels for semantic role labeling. *Computational Linguistics*, 34(2), 193-224.
- Pradhan, S. S., Ward, W., & Martin, J. H. (2008). Towards robust semantic role labeling. *Computational Linguistics*, 34(2), 289-310.
- Punyakanok, V., Roth, D., & Wen-tau, Y. (2008). The importance of syntactic parsing and inference in semantic role labeling. *Computational Linguistics*, 34(2), 257-287.
- Toutanova, K., Haghghi, A., & Manning, C. D. (2008). A global joint model for semantic role labeling. *Computational Linguistics*, 34(2), 161-191.
- Whaanga, H. (2007). *Inter-propositional relations: An investigation of authentic Māori texts*. *Journal of Maori and Pacific Development*, 8(2), 54-82.
- Whaanga, J. P. (2006). *Case roles/relations and discourse relations: A Māori language-based perspective*. Unpublished Ph.D., University of Waikato, Hamilton.
- Xue, N. (2008). Labeling Chinese predicates with semantic roles. *Computational Linguistics*, 34(2), 225-255.

**Appendix 1: Intra-propositional relational models**

*Table A.1: Case roles/ relations according to Fillmore (1968)*

Case Role/ Relation	Description	Specific Features	Examples
<b>Instrumental</b>	Inanimate force or object causally involved in the action or state identified by the verb (p. 24).	<ul style="list-style-type: none"> <li>Marked with the preposition <i>with</i> in English (p. 32).</li> <li>Includes natural forces (p. 27).</li> </ul>	(i) The key opened the door (p. 25). (ii) John opened the door with the key (p. 25). (iii) John used the key to open the door (p. 25). (iv) The wind opened the door (p. 27).
<b>Agentive</b>	The case of the typically animate perceived instigator of the action identified by the verb (p.24).	<ul style="list-style-type: none"> <li>Although the assumption here is that agents are generally animate (p. 24, fn.31; p. 26), the agent position is said to be “sometimes occupied by ‘inanimate’ nouns like <i>robot</i> or ‘human institution’ nouns like <i>nation</i>” (p. 24, fn.31).</li> <li>Marked with the preposition <i>by</i> in a passive construction in English (p. 32).</li> </ul>	(i) John opened the door (p. 25). (ii) The door was opened by John (p. 25). (iii) John opened the door with a chisel (p. 27). (iv) Mother is cooking the potatoes (p. 29).
<b>Dative</b>	Animate being affected by the state or action identified by the verb (p. 24).	<ul style="list-style-type: none"> <li>Typically marked by the preposition <i>to</i> (p. 32).</li> </ul>	(i) John believed that he would win (p. 25). (ii) We persuaded John that he would win (p. 25). (iii) It was apparent to John that he would win (p. 25).
<b>Locative</b>	Identifies the location or spatial orientation of the state or action identified by the verb (p. 25).	<ul style="list-style-type: none"> <li>Includes both stative and directional locatives (pp. 25-26).</li> </ul>	(i) Chicago is windy (p. 25). (ii) It is windy in Chicago (p. 25). (iii) It is hot in the studio (p. 44). (iv) There are many toys in the box (p. 46).
<b>Factitive</b>	Object or being resulting from an action or state identified by the verb, or understood as a part of the meaning of the verb (p. 25).	<ul style="list-style-type: none"> <li>Also used for cognate object construction (p. 85).</li> <li>There is typically no prepositional marker for this case (p. 32).</li> </ul>	(i) John dreamed a dream about Mary (p. 86). (ii) John had a dream about Mary (p. 86).
<b>Objective</b>	Anything representable by a noun whose role in the action or state identified by the verb is identified by the semantic interpretation of the verb itself; conceivably the concept should be limited to things which are affected by the action or state identified by the verb (p. 25).	<ul style="list-style-type: none"> <li>May occur as subject or object of a non-action verb or direct object of an action verb (p. 28).</li> <li>There is typically no prepositional marker for this case (p. 32).</li> </ul>	(i) John opened the door (p. 25). (ii) The wind opened the door (p. 27). (iii) John opened the door with a chisel (p. 27).
<b>Benefactive</b>	Not defined by Fillmore in his initial set (pp. 24-25). He does, however, discuss the possibility of this relation elsewhere (pp. 31-32).	<ul style="list-style-type: none"> <li>Marked by the preposition ‘for’ in English (p. 32).</li> </ul>	An example might be: John washed the car for Mary.
<b>Time</b>	Not defined by Fillmore in his initial set (pp. 24-25). He does, however, discuss the possibility of this relation elsewhere (pp. 31-32).	<ul style="list-style-type: none"> <li>Associated with prepositions of time (p. 32).</li> </ul>	He left on Monday (p. 32).
<b>Comitative</b>	Not defined by Fillmore in his initial set (pp. 24-25). However, it is included under ‘coordinate conjunction’ (pp. 81-82).	<ul style="list-style-type: none"> <li>Signalled by the preposition ‘with’ in English (p. 81).</li> <li>Parallel to the conjunctive ‘and’ in English (p. 81).</li> </ul>	He is coming with his wife (p. 81).

**Table A.2: Case roles/ relations in Fillmore (1971)**

Case Role/Relation	Description	Specific Features	Examples
<b>Experiencer</b>	The experiencer of a psychological event or mental state (p. 247).	<ul style="list-style-type: none"> <li>Excludes non-psychological change of state verbs (i.e., <i>grow</i>) (p. 251).</li> <li>Does not include transfer of property verbs (i.e., <i>give</i>) (p. 251).</li> </ul>	(i) John loves Mary (p. 262). (ii) I am cold (p. 249). (iii) I imagined the accident (p. 261) (iv) The noise frightens me (p. 261).
<b>Object</b>	Semantically the most neutral relation (p. 251). The entity, which moves or undergoes change (p. 252).	<ul style="list-style-type: none"> <li>Includes non-psychological change of state verbs (i.e., <i>grow</i>, <i>die</i>) (p. 251).</li> <li>Sentences embedded to Object can serve to identify the content of a psychological event (p. 251).</li> </ul>	(i) The man broke the window (p. 252). (ii) The wind opened the door (p. 252). (iii) John hit the fence with his cane (p. 255). (iv) I imagined the accident (p. 261)
<b>Goal</b>	End point of a motion, state or time (p. 250).	<ul style="list-style-type: none"> <li>Transfer or movement of something to a person (p. 250).</li> <li>Place towards which a motion tends (p. 250).</li> <li>Final location with motion verbs (p. 250).</li> <li>Final state with change of state verbs (p. 250).</li> <li>Final time with time points (p. 250)</li> </ul>	(i) I wrote a poem (p. 252). (ii) He went from the top of the hill to the cemetery gate (p. 250). (iii) He grew from a 96-pound weakling into a famous football hero (p. 250). (iv) The pageant lasted from sundown until midnight (p. 250).
<b>Location</b>	Place where an object or event is located (pp. 249-258).	<ul style="list-style-type: none"> <li>Optional complement of essentially any predicator (p. 258).</li> </ul>	(i) The beer was in the garage yesterday (p. 258). (ii) I lived in Milwaukee in the forties (p. 258). (iii) This room is warm (p. 249).
<b>Source</b>	The origin or starting point of a motion, state or time (p. 250).	<ul style="list-style-type: none"> <li>Refers to the place from which the motion begins (p. 250).</li> <li>Earlier location with motion verbs (p. 250).</li> <li>Earlier states with change of state verbs (p. 250).</li> <li>Earlier time with time points (p. 250).</li> </ul>	(i) He walked from the top of the hill to the cemetery gate (p. 251). (ii) He grew from a 96-pound weakling into a famous football hero (p. 250). (iii) The pageant lasted from sundown until midnight (p. 250).
<b>Agent</b>	Instigator of the action identified by the verb (the principle cause of the event) (p. 251).	<ul style="list-style-type: none"> <li>Does not include natural forces (e.g., wind) (p. 253).</li> <li>The preposition 'by' is no longer associated with Agent because it is introduced as a result of the operation of the Passive transformation (p. 252).</li> </ul>	(i) The man broke the window (p. 252). (ii) John broke the window (p. 253). (iii) John hit the fence with his cane (p. 255). (iv) I wrote a poem (p. 252).
<b>Instrument</b>	The immediate cause or stimulus of an event as opposed to the Agent as the principle cause (p. 251).	<ul style="list-style-type: none"> <li>Natural forces such as wind are called Instruments (p. 253).</li> </ul>	(i) This jacket is warm (p. 249). (ii) The man broke the window with a baseball (p. 253).
<b>Time</b>	The time in which an object or event is located (p. 258).	<ul style="list-style-type: none"> <li>Optional complement of essentially any predicator (p. 258).</li> </ul>	(i) The beer was in the garage yesterday (p. 258). (ii) I lived in Milwaukee in the forties (p. 258). (iii) Summer is warm (p. 249).
<b>Benefactive</b>	The one who benefits from an event or activity (p. 261).	<ul style="list-style-type: none"> <li>Occurs only in sentences with <i>Agents</i> (p. 261).</li> <li><i>Agent</i> role is thought of as being deliberate or voluntary (p. 261).</li> </ul>	John did it for me (p. 261).

**Table A.3: Noun-Verb relations in Chafe (1970)**

<b>Noun-Verb relation</b>	<b>Description</b>	<b>Specific Features</b>	<b>Examples</b>
<b>Patient</b>	Specifies something that is in that state or process (p. 98).	<ul style="list-style-type: none"> <li>• State and process verbs are accompanied by patients (p. 100).</li> <li>• Does not include ambient verbs (p. 102).</li> </ul>	(i) The wood is dry (p. 98). (ii) The rope is tight (p. 98). (iii) The dish is broken (p. 98). (iv) The elephant is dead (p. 98). (ii) Harriet broke the dish accidentally (p. 103).
<b>Agent</b>	Specifies something that performed the action (p. 100).	<ul style="list-style-type: none"> <li>• Action verbs are accompanied by agents (p. 100).</li> <li>• Expresses what someone does (p. 100).</li> <li>• Does not include ambient verbs (p. 103).</li> </ul>	(i) Michael rana (p. 98). (ii) The men laughed (p. 98) (iii) Harriet sang (p. 98). (iv) The tiger pounced (p. 98). (iii) Michael dried the wood (p. 104).
<b>Experiencer</b>	Not the instigator of an action but the one who is mentally disposed or affected in a mental process of some kind (p. 145).	<ul style="list-style-type: none"> <li>• Not limited to <i>states</i> but can also include <i>processes</i> (p. 145).</li> <li>• Experiential states can be <i>ambient</i> (p. 147).</li> </ul>	(i) Tom wanted a drink (p. 144). (ii) Tom knew the answer (p. 144). (iii) Tom liked the asparagus (p. 144). (iv) Tom saw a snake (p. 145). (v) Tom heard an owl (p. 145). (vi) Tom felt the needle (p. 145). (vii) Tom learned the answer (p. 145). (viii) Tom remembered the answer (p. 145).
<b>Beneficiary</b>	There is a kind of benefactive situation in which X can be said (in a broad sense) to be the one who benefits from whatever is communicated by the rest of the sentence (p. 147).	<ul style="list-style-type: none"> <li>• No mental experience or disposition is involved (p. 147).</li> <li>• A beneficiary noun will appear in surface structure as a subject so long as no agent is present (p. 151).</li> </ul>	(i) Tom has (or Tom's got) the tickets (p. 147). (ii) Tom has (or Tom's got) a convertible (p. 147). (iii) Tom owns a convertible (p. 147). (iv) Mary bought Tom a convertible (p. 149).
<b>Instrument</b>	The object which plays a role in bringing a process about, but which is not the motivating force, the cause, or the instigator (p. 152).	<ul style="list-style-type: none"> <li>• Subsidiary to the agent – something which the agent uses (p. 152).</li> <li>• A verb specified as 'successful' must be accompanied by an instrument (p. 154).</li> </ul>	(i) Tom cut the rope with a knife (p. 152). (ii) Tom opened the door with a key (p. 152).
<b>Complement</b>	A complement noun does not specify something that is in a state or that changes its state. It completes or specifies more narrowly the meaning of the verb (p. 156).	<ul style="list-style-type: none"> <li>• A verb that describes an action, which by its very nature, implies the coexistence of a certain nominal concept (p. 156).</li> <li>• Involves an action which causes something to come into being (it creates something) (p. 156).</li> </ul>	(i) Mary sand a song (p. 156). (ii) The children played a game (p. 156). (iii) Tom ran a race (p. 156). (iv) The infantry fought the war (p. 156).
<b>Location</b>	A verb which has been so specified as locative is accompanied by a noun which bears to it the relation of location (p. 159).	<ul style="list-style-type: none"> <li>• Contain state verbs which are further specified as locative (p. 159).</li> <li>• A locative verb must be accompanied by a locative noun (p. 163).</li> </ul>	(i) The knife is in the box (p. 159). (ii) The cat is on the roof (p. 159). (iii) The key is under the rug (p. 159).

**Table A.4: Case roles/ relations according to Anderson (1971)**

Case Roles/ Relations	Description	Specific Features	Examples
<b>Nominative</b>	Notionally the most neutral case that is obligatory with every predication (p. 37).	<ul style="list-style-type: none"> <li>• Has a <math>\pm</math> stative feature (p. 39).</li> <li>• Verbs with a + stative feature have a dependency rule which introduces the copula in English (p. 39).</li> </ul>	(i) John died (p. 37). (ii) John sneezed (p. 37). (iii) John is dead (p. 37). (iv) It is snowing (p. 50). (v) It is hot (p. 50).
<b>Locative</b>	Indicates the spatial location of a <i>Nominative</i> (p. 81).	<ul style="list-style-type: none"> <li>• Every verb is subcategorised with a <math>\pm</math> locative feature (p. 83).</li> <li>• Stative locatives are characterised by <i>in, on, at</i>, etc. (p. 81).</li> <li>• With BE + Locative 'be' (be located) is added as a main feature to the verb (p. 88).</li> <li>• Includes 'affected verbs' (e.g., <i>understand, need, hate, love, and like</i>) (pp. 102-103).</li> <li>• Also includes verbs of possession (p. 107).</li> </ul>	(i) The statue stands on a plinth (p. 81). (ii) He remained in London (p. 81). (iii) The apples are in the box (p. 89). (iv) The box contains the apples (p. 89). (v) John is cold (p. 96). (vi) I have a compass (p. 113). (vii) Many people know part of the truth (p. 100). (viii) Part of the truth is known by many people (p. 100).
<b>Ergative</b>	The instigator of the action associated with the verb (p. 40).	<ul style="list-style-type: none"> <li>• Typically animate rather than necessarily animate (p. 40, fn. 1).</li> <li>• Has a <math>\pm</math> reflexive rule which attaches the Nominative to the <i>Ergative</i> when the <i>Ergative</i> is reflexive (p. 51).</li> </ul>	(i) Egbert read the book (p. 40). (ii) Egbert killed the seagull (p. 40). (iii) Egbert worked (p. 62). (iv) Egbert was cautious (p. 63).
<b>Ablative</b>	Locates directional and dynamic location (p. 119).	<ul style="list-style-type: none"> <li>• Every <i>Locative</i> has a <math>\pm</math> directional feature (-directional for stative locatives and + directional for dynamic locatives) (p. 119).</li> <li>• There are two locational phrases either present or implied (p. 119).</li> <li>• The prepositions used are directional (e.g., <i>from, out of</i>) (p. 119).</li> <li>• Notionally non-stative (p. 119).</li> <li>• Includes transfer of property verbs (p. 121).</li> </ul>	(i) The ball rolled from Jane to Mary (p. 119). (ii) He has come here from London (p. 120). (iii) The fog stretched from London to Brighton (p. 124). (iv) The book was sold by John to Mary (p. 129). (v) The book was bought from John by Mary (p. 129). (vi) Mary has learnt Greek from John (p. 138).

**Table A.5: Roles according to Grimes (1975)**

<b>Roles</b>	<b>Description</b>	<b>Specific Features</b>	<b>Examples</b>
<b>Object</b>	The thing that is moving in the dynamic case, or the thing that is in a particular position in the static case (p. 120).	<ul style="list-style-type: none"> <li>The thing whose orientation to its physical environment is given by the predicate (p. 120).</li> </ul>	(i) Water flows downhill (p. 120). (ii) A statue sits on the pedestal (p. 120). (iii) The letter fell from her hand (p. 120).
<b>Source</b>	Identifies the location of the object at the beginning of the motion, the initial boundary of the event (p. 120).	<ul style="list-style-type: none"> <li>Applies to motions but not positions (p. 120).</li> </ul>	The letter fell from her hand (p. 120).
<b>Goal</b>	Identifies the location of the object at the end of the motion, the terminal boundary of the event (p. 120).	<ul style="list-style-type: none"> <li>At end of the motion, the object is in a position identified by the <i>Goal</i> relation (p. 120).</li> </ul>	The letter fell to the floor (p. 120).
<b>Range</b>	Location of a static entity or the path or area traversed by a moving entity. It can apply to meteorological (ambient) predicates (p. 121).	<ul style="list-style-type: none"> <li>With expressions of motion, <i>Range</i> indicates the path or area traversed (p. 121).</li> <li>With position, <i>Range</i> indicates static location (p. 121).</li> <li>Associated with ambient predicates (meteorological) (p. 121).</li> </ul>	(i) The ball rolled down the hill (p. 121). (ii) Ithaca is cold (p. 121). (iii) His house is situated on top of a hill (p. 121). (iv) It is cold in Ithaca (p. 121).
<b>Vehicle</b>	Something that conveys the object and moves along with it (p. 122).		(i) The letter came by plane (p. 122). (ii) The tide floated the oil slick into the harbour (p. 122).
<b>Material</b>	The entity that undergoes a process of becoming (p. 125).	<ul style="list-style-type: none"> <li>Occurs with <i>Result</i> relations (p.125).</li> <li>Either the <i>Material</i> or <i>Result</i> relation must combine with <i>Patient</i> (p. 125).</li> </ul>	She makes dresses from flour sacks (p. 125).
<b>Result</b>	The entity that results from a process of becoming (p. 125).	<ul style="list-style-type: none"> <li>Occurs with <i>Material</i> relations (p. 125).</li> <li>Either the <i>Result</i> or <i>Material</i> relation must combine with <i>Patient</i> (p. 125).</li> </ul>	She makes flour sacks into dresses (p. 125).
<b>Patient</b>	The relation between a thing that gets changed and the process that changes it, or in the static sense, between a thing that is in some state and the state that it is in (p. 123).	<ul style="list-style-type: none"> <li>Can be a gradual process or abrupt (p.123).</li> <li>Processes end, leaving the things that undergo them in some terminal state (p. 123).</li> <li>Psychological processes such as perception and feelings employ the <i>Patient</i> relation to identify who perceives or feels (p. 124).</li> </ul>	(i) The snow melted (p. 123). (ii) The foundation cracked (p. 123). (iii) The chef melted the butter (p. 123). (iv) The butter melted (p. 123). (v) The snowflake is white (p. 124). (vi) The foundation is cracked (p. 124). (vii) I hear (p. 124). (viii) I am dizzy (p. 124).
<b>Referent</b>	The limitation of a process to a certain field or an object from the actual application of a process to a patient (p. 125).	<ul style="list-style-type: none"> <li>Limits the process to a field (p. 125).</li> </ul>	(i) We talked about politics (p. 125). (ii) This book costs three dollars (p. 125).
<b>Agent</b>	Identifies who/ what is responsible for an action (p. 126).	<ul style="list-style-type: none"> <li>Occurs with process and orientation roles (p.126).</li> </ul>	(i) My wife made the cake (p. 126). (ii) The quarterback threw the ball (p. 126). (iii) Fred fixed the engine with his screwdriver (p. 126).

**Table A.5 (cont.): Roles according to Grimes (1975)**

<b>Roles</b>	<b>Description</b>	<b>Specific Features</b>	<b>Examples</b>
<b>Instrument</b>	Entity by means of which an action is carried out (p. 128). It can be metaphoric.	<ul style="list-style-type: none"> <li>• If a person or part of that person is used in the instrument role, their body part is the object referred to, not the person acting independently (p. 128).</li> </ul>	(i) The locomotive cleared the track with a snowplough (128). (ii) He parted the rope with an axe (128). (iii) He convinced the jury with a syllogism (129).
<b>Force</b>	Non-instigative cause (p. 131).	<ul style="list-style-type: none"> <li>• Asserts a causal relation devoid of responsibility (p. 131).</li> <li>• Incompatible with both <i>Agent</i> and <i>Instrument</i> (p. 131).</li> <li>• May take the prepositions <i>of</i>, <i>from</i>, <i>on</i>, or <i>in</i> (in English)</li> </ul>	(i) Malaria killed the girl (p. 131). (ii) The girl died of (from) malaria (p. 131).
<b>Benefactive</b>	Someone or something on whom or which an action has a secondary effect, good or ill (p.132).	<ul style="list-style-type: none"> <li>• A supernumerary role that can be attached to almost anything (p. 132).</li> <li>• It has an agent (which must be coreferential with the agent of the base predicate), a referent (that indicates who the action affects), and a patient (which is the proposition that contains the base predicate) (p. 133).</li> </ul>	(i) We chased the cats out of the attic for her (p. 132). (ii) The milk turned sour on me (p. 132).

**Table A.6: Intra-propositional relations according to Crombie (1985)**

<b>Relations</b>	<b>Description</b>	<b>Specific Features</b>	<b>Examples</b>
<b>Agent</b>	Sentient entity carrying out an action (p.101).	<ul style="list-style-type: none"> <li>• Always sentient (p. 101).</li> </ul>	(i) Alan signed the contract (p. 101). (ii) The dog ate the rat (p. 101).
<b>Instrument</b>	The entity by means of which an action is carried out (p. 101).	<ul style="list-style-type: none"> <li>• Rarely sentient (p. 101).</li> <li>• Non-volitional (p. 101).</li> </ul>	Alan broke the window with a hammer (p. 101).
<b>Force</b>	Non-sentient causative (p. 101).	<ul style="list-style-type: none"> <li>• Precludes the explicit or implicit involvement of an agent (p. 101).</li> </ul>	(i) Typhus killed the man (p. 101). (ii) Curiosity killed the cat (p. 101).
<b>Patient</b>	The entity or abstraction involved non-causally in an activity (p. 102).	<ul style="list-style-type: none"> <li>• An activity-participation role (p. 102)</li> <li>• Occurs with dynamic predicate types involving mental or physical activity (p. 102).</li> </ul>	(i) He kicked the dog (p. 102). (ii) He chose a shirt (p. 102). (iii) He awarded a medal (p. 102). (iv) He rejected the idea (p. 102).
<b>Assignee</b>	The sentient entity (or collection of sentient entities) to whom/which the patient of an activity predicate is assigned (p. 102).	<ul style="list-style-type: none"> <li>• An activity-participation role (p. 102).</li> <li>• Occurs with dynamic predicate types: general activity, momentary action, and mental activity (p. 102).</li> </ul>	He awarded a goal to the team (p. 102).
<b>Material</b>	The entity that undergoes a process of becoming (p. 102).	<ul style="list-style-type: none"> <li>• Occurs with factitive predicates (p. 102).</li> <li>• Occurs with <i>Result</i> relations (p. 102).</li> </ul>	(i) She creates puppets from gloves (p. 102). (ii) She makes clay into bowls (p. 102).
<b>Result</b>	The entity that results from a process of becoming (p. 102).	<ul style="list-style-type: none"> <li>• Occurs with factitive predicates (p. 102).</li> <li>• Can occur with <i>Material</i> relations (p. 102).</li> </ul>	(i) She creates puppets from gloves (p. 102). (ii) He knitted a sweater (p. 102).

**Table A.6 (cont.): Intra-propositional relations according to Crombie (1985)**

Relations	Description	Specific Features	Examples
<b>Mutant</b>	The entity that is changed by a process (p. 102).	<ul style="list-style-type: none"> <li>• <math>\pm</math> sentient (p. 102).</li> <li>• A process-participation role (p. 102).</li> <li>• Occurs with process predicates (p. 102).</li> </ul>	(i) The butter melted (p. 102). (ii) The plant grew (p. 102). (iii) The boy grew tired (p. 102).
<b>Durant</b>	The entity that is an identified state (p. 102).	<ul style="list-style-type: none"> <li>• <math>\pm</math> sentient (p. 102).</li> <li>• A state-participation role (p. 102).</li> <li>• Occurs with stative predicates (p. 102).</li> </ul>	(i) The door is green (p. 102). (ii) The toy is broken (p. 102).
<b>Experiencer</b>	The entity directly involved in an experiential state (p. 103).	<ul style="list-style-type: none"> <li>• + sentient (p. 103).</li> <li>• A state-participation role (p. 102).</li> <li>• Occurs with stative predicates (p. 102).</li> </ul>	(i) He heard the music (p. 103). (ii) He feels hungry (p. 103). (iii) He likes music (p. 103).
<b>Appertainant</b>	The entity or abstraction experienced in a particular way by a sentient entity (p. 103).	<ul style="list-style-type: none"> <li>• <math>\pm</math> sentient (p. 103).</li> <li>• A state-participation role (p. 102).</li> <li>• Occurs with stative predicates (p. 102).</li> </ul>	(i) He heard the music (p. 103). (ii) He likes John (p. 103).
<b>Object</b>	The entity described as being in a particular location or as being involved in a transitional event or a metaphoric transition (p. 103).	<ul style="list-style-type: none"> <li>• <math>\pm</math> sentient (p. 103).</li> </ul>	(i) The coin rolled down the hill (p. 103). (ii) The book is in the drawer (p. 103).
<b>Source</b>	The location of an entity at the beginning of a movement (p. 103).	<ul style="list-style-type: none"> <li>• Occurs with a <i>Goal</i> relation (p. 103).</li> <li>• Physical movement may not be involved: movement may be metaphorical (p. 103).</li> </ul>	(i) The book fell from the table to the chair (p. 103). (ii) The book was passed from Mary to John (p. 103). (iii) The house passed from father to son (p. 103).
<b>Goal</b>	The location of an entity at the end of a movement (p. 103).	<ul style="list-style-type: none"> <li>• Occurs with a <i>Source</i> relation (p. 103).</li> <li>• Physical movement may not be involved: movement may be metaphorical (p. 103).</li> </ul>	(i) The book fell from the table to the chair (p. 103). (ii) The book was passed from Mary to John (p. 103). (iii) The house passed from father to son (p. 103).
<b>Range</b>	The location of a static entity or the path or area traversed by a moving entity (p. 103).	<ul style="list-style-type: none"> <li>• <i>Range</i> is associated with meteorological (ambient) predicates (p. 103).</li> </ul>	(i) The cat is on the bed (p. 103). (ii) The egg rolled down the hill (p. 103). (iii) Scotland is cold (p. 103). (iv) It is cold in Scotland (p. 103).
<b>Referee</b>	The entity or abstraction to which a relational predicate is linked (p. 104).	<ul style="list-style-type: none"> <li>• + sentient (p. 104).</li> </ul>	(i) It concerns him (p. 104). (ii) It fits her (p. 104). (iii) He deserves a prize (p. 104).
<b>Referent</b>	The entity to which a <i>Referee</i> is linked through a relational predicate (p. 104).	<ul style="list-style-type: none"> <li>• <math>\pm</math> sentient (p. 104).</li> </ul>	(i) It concerns him (p. 104). (ii) It fits her (p. 104). (iii) He deserves a prize (p. 104).
<b>Quantant</b>	The expression of extent to which an entity is linked by a relational predicate.	<ul style="list-style-type: none"> <li>• Occurs with either a <i>Referent</i> or <i>Referee</i> relation (p. 104).</li> </ul>	(i) The book costs eighty pence (p. 104). (ii) He weighs one hundred and eighty pounds (p. 104).
<b>Abaxiant</b>	Entity affected by an action or process but not directly involved in action/process or in its outcome (p. 104).	<ul style="list-style-type: none"> <li>• + sentient (p. 104).</li> </ul>	(i) She washed the car for me (p. 104). (ii) He welcomed the guests on my behalf (p. 104). (iii) The milk turned sour on me (p. 104).

**Table A.7: Case roles/ relations according to Longacre (1996)**

Relations	Description	Specific Features	Examples
<b>Experiencer</b>	An animate entity whose registering nervous system is relevant to the predication (p. 156).	<ul style="list-style-type: none"> <li>• The <i>Experiencer</i> may be reacting to its environment (p. 156).</li> <li>• The one whom an emotional state is ascribed (p. 156).</li> <li>• The one affected by someone else's activities (p. 156).</li> <li>• The object of an activity in which physical state or location is not necessarily changed but in which somebody else's physical violence, affection, etc is experienced (p. 156).</li> <li>• The one who desires, wants, loves or appreciates someone. The subject of sensation verbs (p. 156).</li> <li>• The one who is introduced to someone or made to appreciate someone (p. 156).</li> <li>• The one who suffers someone's scorn, derision etc (p. 156).</li> <li>• Co-referential with the <i>Agent</i> with a verb such as <i>listen</i>, or the recipient of verbs of speech, i.e., the addressee (p. 156).</li> </ul>	<p>(i) I'm cold (p. 156).                      (ii) I'm uncomfortable (p. 156).                      (iii) She's nervous (p. 156).                      (iv) He's happy (p. 156).                      (v) I'm scared (p. 156).                      (vi) I cheered him up (p. 156).                      (vii) John hit Bill (p. 156).                      (viii) John kissed his wife (p. 156).                      (ix) He loves her (p. 156).                      (x) The mother told her child a story (p. 156).                      (xi) She sang me a song (pp. 156-157).                      (xii) The artist showed Tom the painting (p. 157).</p>
<b>Patient</b>	The entity of which the state or location is predicated or which is represented as undergoing change of state or location (p. 157).	<ul style="list-style-type: none"> <li>• The entity may be inanimate or animate (in the latter case, the registering nervous system or the intentionality of the animate entity is not relevant to the predication) (p. 157).</li> <li>• An entity of which a state or location is predicated (p. 157).</li> <li>• That which undergoes change of state or location with or without the activity of some agent (p. 157).</li> <li>• An animate entity that undergoes a change of physical state or of location, or that which is possessed, acquired, or exchanged (p. 157).</li> <li>• Certain inanimate things (i.e., astronomical bodies) are patients which predict motion as a physical state or process (p. 157).</li> </ul>	<p>(i) The bolt is loose (p. 157).                      (ii) The key is in the drawer (p. 157).                      (iii) Joan's in Europe (p. 157).                      (iv) The bolt came loose (p. 157).                      (v) He loosened the bolt (p. 157).                      (vi) Don fell from the chair (p. 157).                      (vii) Dick has a new book (p. 157).                      (viii) Dick's acquired a new book (p. 157).                      (ix) Tom gave Dick a book (p. 157).                      (x) The earth rotates on its axis (p. 157).                      (xi) The moon revolves around the earth (p. 157).                      (xii) The machine is going (p. 157).                      (xiii) The wheel spun around one full turn (p. 157).</p>
<b>Agent</b>	The animate entity which intentionally instigates a process or acts (p. 157).	<ul style="list-style-type: none"> <li>• Instigates a process (with action-process verbs) (p. 157).</li> <li>• Performs an action (with action verbs) (p. 157).</li> <li>• Intentionality is crucial to its definition (p. 157).</li> <li>• May unintentionally stimulate or condition change (in such a case the agent entity is construed as <i>Instrument</i> (of the stimulus variety)) (p. 157).</li> <li>• The <i>Agent</i> may be co-referential with other relations (p. 158).</li> </ul>	<p>(i) Mr Smith teaches Susan algebra (p. 158).                      (ii) I introduced Tom to Mary (p. 158).                      (iii) John smashed the dish with a hammer (p. 158).                      (iv) I shortened it two inches (p. 158).                      (v) Harry placed the book by the plane (p. 158).                      (vi) John is studying tonight (co-referential with <i>Experiencer</i>) (p. 158).                      (vii) Tom listened to the owl (co-referential with <i>Experiencer</i>) (p. 158).                      (viii) He's standing on the corner (co-referential with <i>Patient</i>) (p. 158).                      (ix) Harriet travelled in Europe (coreferential with <i>Patient</i>) (p. 158).                      (x) George grabbed the book from John (coreferential with <i>Goal</i>) (p. 158).</p>

**Table A.7 (cont.): Case roles/ relations according to Longacre (1996)**

Relations	Description	Specific Features	Examples
<b>Range</b>	The role assigned to any surface structure nominal or adjectival that completes or further specifies the predicate; the product of the activity of a predicate (p. 158).	<ul style="list-style-type: none"> <li>Assigned to surface structure nominals or adjectivals (p. 158).</li> <li>Completes or further specifies the predicate (p. 158).</li> <li>May also specify the product of the activity of a predicate (p. 159).</li> </ul>	(i) Anthony sang an unusual song/an obscene song/ four songs (p. 158). (ii) Anthony sang solo/a ballad/ a hymn (p. 158). (iii) Anthony sang the National Anthem (p. 158). (iv) The road glistened white in the moonlight (p. 159). (v) This soup tastes too salty (p. 159). (vi) Jane composed a song/ an opera/ a brilliant composition (p. 159). (vii) Sue made a table/ a house (p. 159).
<b>Measure</b>	The role assigned to the surface structure nominal which completes a predication by quantifying it (p. 159).	<ul style="list-style-type: none"> <li>Completes a predication by quantifying it (p. 159).</li> </ul>	(i) It weighs six pounds (p. 159). (ii) This piece of equipment costs \$500.00 (p. 159). (iii) He lost forty pounds (p. 159). (iv) I shortened it one yard (p. 159). (v) Out team gained ten yards (p. 159).
<b>Instrument</b>	The inanimate entity or body part which an agent uses to accomplish an action or to instigate a process. The price with verbs of transfer. The entity which conditions a state or which triggers a change in emotional or physical state. The potent inanimate entity which triggers such a change (pp. 159-160).	<ul style="list-style-type: none"> <li>The inanimate entity which an animate agent intentionally uses to accomplish an action or a process (parts of body are used here as well) (p. 160).</li> <li>Not always specified in surface structure unless there is something unusual about it (p. 160).</li> <li>Usually a body part with impingement verbs. With body part instruments like <i>kiss</i> and <i>pet</i>, the instrument is not specified unless there is something unusual about it (p. 160).</li> <li>With verbs of transfer the price is considered to be notionally instrument (the medium of exchange) (p. 160).</li> <li>The inanimate entity or a body part which conditions an emotional state or triggers a change of state, or an animate being unintentionally accomplishing a similar end (p. 160).</li> <li>A potent inanimate entity that brings on a change (p. 160).</li> </ul>	(i) John cut the rope with a knife (p. 160). (ii) John powered the granules with a pestle (p. 160). (iii) John covered the baby with a blanket (p. 160). (iv) The government is deepening the canal with a dredge (p. 160). (v) The construction company is widening the road with a bulldozer (p. 160). (vi) Edward speared the fish with a homemade spear (p. 160). (vii) John kissed his wife with a greasy mouth (p. 160). (viii) John petted the cat with both hands (p. 160). (ix) John hit Bill with his hand (p. 160). (x) John hit Bill with a board (p. 160). (xi) John is discouraged at the prospect (pp. 160 -161). (xii) The baby was frightened by the stranger's black moustache (p. 161). (xiii) In 64 A.D. a great fire destroyed most of Rome (p. 161). (xiv) A tornado wrecked my house (p. 161).
<b>Path</b>	The locale or locales transversed in motion and other predications or the transitory owner (p. 163).	<ul style="list-style-type: none"> <li>Can occur several times in the same clause (p. 163).</li> <li>may be specified by itself with a motion verb such as <i>drift</i> (p. 163).</li> <li>May occur in conjunction with <i>Source</i> and <i>Goal</i> (pp. 163-164).</li> <li>With propulsion verbs, may specify either <i>Path</i> by itself, <i>Goal</i> by itself, or <i>Path</i> and <i>Goal</i> (p. 164).</li> <li>With verbs of acquisition, transfer, and grab, the path indicates the transitory owner (p. 164).</li> <li>With grab verbs, <i>Path</i> and <i>Agent</i> are co-referential (p. 164).</li> </ul>	(i) John travelled from Frankfurt to Naples, via Geneva, Milan, and Rome (p. 163). (ii) The boat drifted across the river (p. 163). (iii) The boat drifted across the river from the left bank to the right bank (p. 164). (iv) Tom threw the knife across the room (p. 164). (v) Tom threw the knife across the room and into the box (p. 164). (vi) The department obtained a visa for Dr. Ho (p. 164). (vii) Tom gave Bill a book for Sue (p. 164). (viii) Mr. Smith sold Tom a convertible for his wife (p. 164).

**Table A.7 (cont.): Case roles/ relations according to Longacre (1996)**

Relations	Description	Specific Features	Examples
<b>Source</b>	The place of origin or the entity from which a physical sensation emanates or the animate entity who is the original owner of the transfer (p. 161).	<ul style="list-style-type: none"> <li>Occurs with verbs of motion, propulsion, and locomotion, acquisition, transfer, grab, sensation, speech, and attention (p. 161).</li> <li>With verbs of propulsion, <i>Source</i> is co-referential with <i>Agent</i> (p. 161).</li> <li>With speech verbs, the <i>Source</i> and the <i>Agent</i> are co-referential.</li> <li>With verbs of acquisition, transfer, and grab, the <i>Source</i> indicates the original owner before the transfer (p. 161).</li> <li>With verbs of transfer, <i>Agent</i> and <i>Source</i> are co-referential (p. 162).</li> <li>With verbs like <i>receive</i> and <i>buy</i>, the <i>Agent</i> and <i>Goal</i> are co-referential, while the <i>Source</i> is an adjunct on the clause level (p. 162).</li> </ul>	(i) Tom fell from the chair (p. 161). (ii) The boat drifted from the left to the right bank (p. 161). (iii) The baby crawled from the kitchen to the front room (p. 161). (iv) Tom threw the knife into the box (p. 161). (v) Tom heard the sound of a train in the distance ('Train' is the source of the sound waves that Tom hears) (p. 162). (vi) George smelled the odor of onions (the 'Onions' are the source of the smell) (p. 162). (vii) Tom listened to the owl (i.e., listened to the sound of the owl) (p. 162). (viii) The audience watched the performance of the dance group (p. 162). (ix) The mother told her child a story (p. 162). (x) Radio FBRS is broadcasting right now (p. 162). (xi) Mary obtained her visa from the Australian embassy (p. 162). (xii) George grabbed the book from John (p. 162). (xiii) Tom gave Bill a book (p. 162). (xiv) Mr. Smith sold Tom a convertible (p. 162).
<b>Locative</b>	The locale of a predication (p. 161).	<ul style="list-style-type: none"> <li>The place where the predication takes place without implying motion to, from, or across the space indicated (p. 161).</li> </ul>	(i) The ship sank at sea (p. 161). (ii) The house stands in the park (p. 161). (iii) They placed the book by the plane (p. 161). (iv) Harriet's travelling to Europe (p. 161).
<b>Goal</b>	The locale point of termination for a predication or the entity toward which a predication is directed without any necessary change of state in that entity, or the animate entity who is the nontransitory or terminal owner (p. 162).	<ul style="list-style-type: none"> <li>With verbs of motion, propulsion, and locomotion, <i>Goal</i> specifies the locale point of termination for the predication (p. 163).</li> <li>With verbs of desire, cognition, and evaluation, <i>Goal</i> expresses the entity towards which the predication is directed without any necessary change in state of that entity (p. 163).</li> <li>With verbs of possession the <i>Goal</i> encodes the owner (p. 163).</li> <li><i>Agent</i> and <i>Goal</i> are co-referential with verbs such as <i>buy</i> and <i>receive</i> and with grab verbs (p. 163).</li> </ul>	(i) The boat drifted from the left bank to the right bank (p. 163). (ii) Sam swam through the water to the raft (p. 163). (iii) Tom threw the knife into the box/at me (p. 163). (iv) Mary loves Tom (p. 163). (v) Mary fell in love with Tom (p. 163). (vi) I first introduced Mary to Tom (p. 163). (vii) Dick has a new book (p. 163). (viii) Tom acquired a St. Bernard (p. 163). (ix) John bought a book (p. 163). (x) John received a book from Mary (p. 163). (xi) George grabbed the book from John (p. 163).

**Appendix 2: Texts and translations by Houia-Roberts (2004)**

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

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

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

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

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

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

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

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

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

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

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

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

- (a) *me whakamārama e koutou te āhua o te Māori i mua atu i ngā wā hoko whenua, he iwi ahuwhehenua, me ngā mahi i taea e te Māori i ērā rā, ngā mahi wīti, whakatupu poaka, hoko kaupuke me ērā atu mahi; me whakamārama ngā huarahi taka ai te Māori ki te hē i runga i ngā mahi hoko whenua, i ngā rīhi whenua, ka waiho ko ngā hua o ēnā mahi hei oranga mō te tangata Māori, ka whakamanawa ki tēnā oranga, he oranga ngāwari hoki, ka ngoikore ki ngā mahi tinana;*
- (b) *me whakamārama ngā āraitanga, ngā whakararururutanga 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;*
- (c) *me whakawhāiti ngā māramatanga katoa e takoto nei o ngā mahi ahuwhehenua o tō koutou rohe;*
- (i) *te tīmatanga me te whakahaerenga, ā, tae mai ki tēnei wā o ngā mahi o Ngāti Porou, te kaute o ngā hipi, me ērā atu kararehe a te Māori i tēnei wā, te wāriu o ngā whakapainga kei runga i aua whenua, ngā eka kua pai;*
- (ii) *ngā mahi a te uaua o te Māori ki ngā whenua e nōhia mai nei e ngā Pākehā.*
- (d) *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 Māori;*
- (e) *ko ngā kaupapa e takoto i a koutou he mea tika kia tukua ki ngā nūpepa Pākehā o te Koroni kia whakarongo tauhou mai te iwi Pākehā ki tēnei taha hoki o ngā kōrero whenua Māori, kia manaakitia e ngā nūpepa, ā, kia riro ko rātou tonu hei āwhina i ō koutou whakaaro whakatipu hou;*
- (f) *ko te whakaupoko tonu tēnei mō tētahi piitihana nui ki te Pāremata ā tēnei tau ko ngā whakamārama e taea ai te karo tēnei kupu te 'māngere' ki raro i te iwi Māori.*

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

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

- (a) explain the way the Māori people were prior to the time of land sales: they were an industrious people, and the work they were able to do during those times was wheat growing, rearing pigs, buying ships among other things;
- (b) explain the ways in which the Māori people have fallen on troubled times because of land sales, land leases, and people were left to exist on the financial gains, and soon they became accustomed to this way of life, and because it was an easy life, the people lost the motivation to work;
- (c) 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;
- (d) collate all this information about the work being carried out in your areas:
  - (i) the beginnings, the administration and also include the work of sheep rearing in Ngāti Porou, the numbers of sheep and other animals being reared by Māori people at this time, the values of improvements on those lands, the total acreage which has been improved.
  - (ii) the vigorous work that Māori people are carrying out on the land owned by Pakeha.

- (e) 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;
- (f) the ideas you put forward should in fact be circulated to Pakeha newspapers throughout the colony so that Pakeha will hear a fresh perspective about Māori land, so that the ideas will be supported by the newspapers and so that they will in actual fact be the ones to support your new suggestions.
- (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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Io Nui represents the most important god  
Io Roa represents uprightness and permanence  
Io Matua represents the father of the heavens, of all people and their existence  
Io Matua Kore of no parentage  
Io Matua te Taketake, the permanent resting place  
Io te Wananga, the beginning of all things  
Io te Toi o nga Rangī, the highest level of the heavens  
Io te Matanui, those things visible to the naked eye  
Io te Matangaro, those things not visible to the naked eye  
Io te Matakakao te ra, the warmth, the flames of the fire  
Io te Whiwhia, the stature of mankind  
Io te Matatapu, the most sacred of all

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

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

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

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

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

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

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

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

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

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

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

The questions that are asked regularly by people concern the criteria for a kaumātua or what must a person do to be recognized as a

kaumatua? If one has reached old age but has no knowledge about the customs, tribal stories, is one still regarded as a kaumatua?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*I ēnei rā, ko tōna 50 noa iho ngā kākāpō e ora tonu ana i ēnei moutere.*

*Ko wai kāore e tautoko i te whakaaro me āta tiaki tēnei puipuiaki kei ngaro i tēnei, tōna whenua ake, pērā tonu i te moa, i te hōkioi, me te tōtōrori?*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Engari mō tēnā, ka noho tonu ko kūare tōna hoa haere he kore i areare mai nō taringa ka tahi, he waiho mā wheke kurī noa iho e*

*kawe ka rua, ka noho ko whakamau, ko mauāhara tonu atu rānei hei hoa ka toru, engari kia tino kī noa ake au ki te pērā mai te tangata e kore ia e matatau ki te reo ahakoa pēhea.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Those of you who are learning, you who are aiming at pursuing our language so that it will not die, so that it may remain a living language, you must be congratulated but we must be aware of levels of proficiency, if these are not being attained, then make this attainment an objective, that is, listen carefully, say nothing except to seek clarification as to why it is like this, or like that. There is a time for talking, a time for silence, for holding back from talking.

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

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

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

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

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