

**An analysis of the rhetorical organisation of selected authentic Māori texts
belonging to the text-types *argument* and *information report***

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Abstract

I report here on the findings of an analysis of the overall rhetorical structure of authentic Māori texts belonging to two different text-types – *argument* and *information report* – which were written by highly competent users of the language. I also suggest ways in which this type of analysis could underpin the development of teaching resources designed for Māori-medium educational settings.

Introduction

In the last issue of this journal, I discussed authentic text segments written in Māori by educated users of the language and the relevance of the analysis of these text segments to the education of students in Māori-medium settings (Houia-Roberts, 2003, pp. 65-99). In that article, I provided a critical review of literature on both genre and text-type, indicating that what is referred to as ‘genre’ in some of the works reviewed is referred to as ‘text-type’ in others. I indicated there that I preferred to use the term ‘genre’ with reference to cognitive processes (e.g. arguing and explaining) and ‘text-type’ with reference to social constructs (e.g. information reports). The focus there was on *genre*; the focus here is on *text-type*.

In the article referred to above, I discussed the six genres identified by Derewianka (1994, pp. 3-4) – *recount, instruction, exposition/argument, narrative, report* and *explanation* – and the five identified by Knapp and Watkins (1994) – *instructing, arguing, narrating, explaining, and describing*. I then analysed text segments from the writings of Sir Apirana Ngata and Tīmoti Kāretu in terms of cognitive processes (conceptual orientation) and inter-propositional relationships (relational organisation). These text segments were representative of three of the genres identified by Knapp and Watkins – *arguing, describing* and *explaining*. My conclusion was that an understanding of the different ways in which highly competent users of Māori *argue, explain* and *describe* in written text segments is important for teachers and learners who are working in Māori-medium educational settings.

It is also important that teachers and learners in Māori-medium educational settings are provided with teaching resources that will assist them in interpreting and creating well structured whole texts that belong to a variety of different *text-types*. My aim here is, therefore, to report on the findings of an analysis of the overall rhetorical structure of authentic Māori texts belonging to different text-types (texts that were written by highly competent users of the language) and to suggest ways in which this type of analysis could underpin the development of teaching resources designed for Māori-medium educational settings. The text-types examined here are *argument* and *information report*, text-types that have been found to be very commonly required of students who are studying a range of academic subjects through the medium of Māori (Houia-Roberts, 2004, Ch.4).

The texts

Twelve exemplars of authentic Māori language texts belonging to two text-types – *argument* and *information report* – are analysed here in terms of rhetorical organisation. Seven of these texts were written by Sir Apirana Ngata in the early to mid 1900s and published by Kaa and Kaa (1996); five were written by Tīmoti Kāretu and published in a *te reo Māori* quarterly magazine ‘*He Muka*’ from 1998-99.

Text-types are often categorised in terms of socially recognised categories (such as, for example, academic articles and letters to newspaper editors). Here, however, text-type categorisation is simpler and follows the pedagogically-oriented approach of Feez (1998, p. 85) who categorises texts into families of text-types, including:

- *forms*: simple formatted texts, complex formatted texts;
- *procedures*: instructions, procedures, protocols;
- *story texts*: recounts, narratives;
- *information texts*: descriptions, explanations, reports, and directives, texts that combine more than one of these text-types;
- *persuasive texts*: opinions, expositions, and discussions.

Of the twelve texts analysed, six belong to the family of *persuasive texts* and six to the family of *information texts*. More specifically, the six texts that are persuasive in orientation are classified here as belonging to the *argument text-type* and the six that are informative in orientation are classified as belonging to the *information report text-type*. Approaching text-type classification in this way is particularly useful in the context of a situation in which students are required to write ‘assignments’ or ‘essays’ in response to questions or statements. These assignments prepare students to tackle writing tasks in social and workplace contexts (such as, for example, writing reports or presenting arguments in professional settings). It is therefore important to analyse how parallel tasks are approached by highly competent users of the language and to make use of this information in helping students to respond appropriately to academic writing tasks.

The rhetorical organisation of the texts presented here is analysed in terms of an approach first outlined by Hoey (1983). Hoey proposes three different overall rhetorical patterns – *the Problem-Solution pattern*, *the Matching pattern* and *the General-Particular pattern*.

Each of these patterns has certain nuclear (obligatory) elements and may also have optional elements. Thus, for example:

- The ***Problem-Solution pattern*** has two obligatory elements – *Problem* and *Solution* – and two optional elements – *Situation* and *Evaluation*.
- The ***Matching pattern*** has two realisations: *Matching Compatibility* and *Matching Contrast*. The *Matching Compatibility* realisation has two obligatory elements – a *segment* and a *compatible segment*. The *Matching Contrast* realisation has two obligatory elements – a *segment* and a *contrasting segment*.
- The ***General-Particular pattern*** has two realisations: *Generalisation-Example* and *Preview-Details*. The *Generalisation-Example* realisation has two

obligatory elements – *Generalisation* and *Example*. The *Preview-Details* realisation has either a *Preview* and *Details* (both obligatory elements) or an obligatory *Topic* element with another obligatory element – either *Restriction* or *Illustration*.

Thus, each of the patterns can be represented as indicated below (with optional elements in brackets):

The Problem-Solution pattern:
(Situation) – Problem – Solution – (Evaluation)

The Matching Pattern:
Segment – Contrasting Segment *OR* Compatible Segment

The General-Particular pattern:
Generalisation – Example
Preview - Details
Topic – Restriction *OR* Illustration

Note that each of these elements may occur more than once. The three patterns are outlined in *Table 1* below:

Table 1: Rhetorical patterns identified by Hoey (1983)

Label	Rhetorical Segments	Nuclear (obligatory) segments	Optional segments	Prototypical pattern	Note
PSn (Problem-Solution)	S (Situation) P (Problem: aspect of <i>situation</i> requiring a response) Sn (Solution/ Response to Situation) Ev (Evaluation of response)	P Sn	S Ev	S-P-Sn-Ev	All elements can appear more than once and pattern can be varied by reordering, addition and conflation of segments.
Matching: (Matching compatibility OR Matching contrast)	S (segment) CompS (compatible segment); S (segment) ContS (contrasting segment)	S CompS; S ContS		S-CompS; S-ContS	All elements can appear more than once and pattern can be varied by reordering, addition and conflation of segments.
General-Particular (Generalisation- Example OR Preview-Details)	G (generalisation) Ex (example) OR T (topic) R (restriction) I (illustration) OR P (preview) D (details)	G-Ex; T-R OR T-I; P-D	I OR R		All elements can appear more than once and pattern can be varied by reordering, addition and conflation of segments.

It is important to note here that, in the context of overall rhetorical structure, Hoey (1983, p. 51) defines a Problem as “some aspect of a situation requiring a response”, the Solution section being some kind of response to the *Problem* section. What matters here is rhetorical function, not the real-world nature of the problems raised.

One aspect of the classification of texts in terms of rhetorical organisation is determining whether they exhibit *linear* or *cyclic development* and whether they involve *multilayering*. Where a discourse develops in a *linear* fashion, there is a straightforward progression from one discourse segment to the next without any revisiting of earlier discourse segments. However, where a discourse is *cyclic*, there are points in the development of that discourse where earlier discourse segments are revisited or restated or further developed. For example, a *Problem* may be stated at the outset followed by a response to it. Following that, however, the problem may, in cyclic fashion, be restated. Another possibility is multilayering. *Multilayering* can be *progressive* (involving, for example, a series of partial solutions or responses to a problem) or *spiral* (involving, for example, *repeated* attempts to respond to the same problem).

Although Hoey does not believe that the rhetorical structure patterns he proposes – Problem/Solution, General/Particular and Matching – are genre-specific, it does appear that particular combinations of these rhetorical structure pattern types *are* characteristic of certain text-types. Furthermore, so far as texts written in Māori are concerned, characteristic patterns of organisation *within* these rhetorical structure patterns also appear to be characteristic.

The Argument Text-Type

In this section, six texts belonging to the *argument text-type* are examined in terms of rhetorical organisation. A brief abstract and summary of findings precedes the analysis. In *Appendix 1*, a translation of each of the six *argument* texts is provided along with an indication of some of the main rhetorical segments identified. Although Ngata did not use the macron, the macron was used by Kaa and Kaa (1996) and it is their version that is included here.

Text 1 Te Nūpepa o Te Aute nā Apirana Ngata

In this text, the author expresses his concerns for the poor quality of the language recently printed in the Te Aute newspaper. He reminds those writing for the paper of the legal consequences of printing such unsavoury language and advises caution in view of the fact that the paper is read by women and children.

The overall structure of the preamble and main section of the text is *Problem-Solution*. Within that structure, there is, however, a *General-Particular* section (*Preview-Details*), where the *Preview* is followed by *Details*. The two *Problem* sections follow one another, the overall organisation being *linear*. The concerns Ngata expresses are clearly highlighted in the following linguistic signals:

Kaati kei pōhēhē . . . ;
pouri . . . kaore e tika . . . ;
kōrero kino . . . ;
kaore e tika . . . ;
te tino hē . . .

The *Solution/ Response* to *Problem 2* takes the form of an injunction: *Kia tūpatō*.

It is also interesting to note that the first *Problem*, that is, the first aspect of a situation requiring a response, (the possibility that some people may mistakenly suppose that Reweti Kohere and Reweti Mokena Kohere are different people) actually follows the

Solution/Response which takes the form of an explanation. Although the primary genre is *Arguing*, the genre of *Explaining* also appears.

<i>Rhetorical Structure: General-Particular</i>	<i>Argument Text-type - Rhetorical Structure: Problem-Solution</i>	<i>Genres: explaining; arguing</i>
<p><i>Preview</i></p> <p><i>Details</i></p>	<p>Te Nūpepa o Te Aute nā Apirana Ngata</p> <p>Kua tonoa taku hoa etita, a Reweti Kohere e ōna hoa Pākehā kia whakapiri i tētahi o ngā ingoa o tōna tipuna ki tōna ingoa, arā i a ‘Mokena’.</p> <p>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. SOLUTION/ RESPONSE TO PROBLEM 1</p> <p>Kaati kei pōhēhē ōna hoa he tangata kē a Reweti Kohere, me Reweti Mōkena Kohere. PROBLEM 1</p> <p>He nui to mātou pouri i to mātou kitenga i ētahi kupu kaore e tika kia perehitia i roto i tētahi o a tātou pepa Maori. Ko āna kōrero kino, i roto i tētahi reta tuku mai, engari kaore pea i kitea e te etita.</p> <p>E hoa mā, e kōrerotia ana o tātou pepa e te wahine, e te tamariki, kaati kaore e tika nga kōrero weriweri kia perehitia.</p> <p>He mea tēnei e taea te hāmene e te Kāwanatanga, a, e mau ai te tangata ki te whareherehere. PROBLEM 2</p> <p>Kia tūpato. SOLUTION/ RESPONSE TO PROBLEM 2 No nga kaitā te tino hē ki te perehi tonu i ērā kōrero tino kino atu. PROBLEM 3</p> <p>(Te Punawai: Pīpīwharauora 15 Mei 1899, whārangi 7-8) (Kaa & Kaa, 1996, p. 48)</p>	<p><i>Explaining</i></p> <p><i>Arguing</i></p>

Text 2 Me Karo tēnei Taunu: ‘He Māngere te Maori’ nā Apirana Ngata

In this text, Ngata expresses his deep concern for the stereotypical notion by Pākehā that Māori are lazy. He argues that this stereotype should be countered and this stigma removed from the Māori people. His opinions are woven throughout the text, reflected in many instances by the use of injunctions.

The overall structure of this text is *Problem-Solution*, the final section providing an *Evaluation* of the proposed *Solution/Response*. Within that structure, there is also *General-Particular (Preview-Details)*. In the *Preview* section, the *Problem* is accompanied by a general *Solution/Response*; in the *Details* section, the general *Solution/Response* is amplified. The progression here is *cyclic* in that the *Solution/Response* is stated in general terms and then revisited in more specific terms. There is also *progressive multilayering*, with a range of different aspects of the *Solution/Response* appearing one after the other, the overall effect being cumulative. Following a brief *Explaining* section, the *Arguing* genre appears throughout. Feez (1998, p. 90) notes that persuasive texts can be more challenging when directives are included. Here, Ngata’s *Solution/Response* sections are marked by the occurrence of the following injunctions:

ko te mahi tuatahi . . .
me whakamārama . . . te āhua . . .
me whakawhāiti ngā māramatanga . . .

me whakamārama ngā āraitanga . . .
me whakawhāiti ngā māramatanga . . .
ka whakatakoto mārō ai . . .
ko nga kaupapa . . . he mea tika kia . . .

Positive evaluation is signalled by *nga whakamārama e taea ai te karo . . .*

<i>Rhetorical Structure: General-Particular</i>	<i>Argument Text-type - Rhetorical Structure: Problem-Solution</i>	<i>Genre: explaining; arguing</i>
<p><i>Preview</i></p> <p><i>Details</i></p>	<p style="text-align: center;">Me Karo tēnei Taunu: ‘He Māngere te Maori’ nā Apirana Ngata</p> <p>I te mea kua eke nui ki runga i te iwi Maori tēnei kupu taunu, ‘he Details-preview māngere’, SITUATION & PROBLEM ko te mahi tuatahi tonu mo to koutou rōpū, me ērā atu rōpū e whakatūria ana i roto i te rohe pooti o te Tairāwhiti a muri ake nei i runga i te kaupapa pēnei i ta koutou, he karo i tēnei kupu taunu. SOLUTION/ RESPONSE (General)</p> <p>Ko ētahi huarahi e taea ai te karo ki taku whakaaro koia ēnei:</p> <p>(a) me whakamārama e koutou te āhua o te Maori i mua atu i nga wa hoko whenua, he iwi ahuhenua, me nga mahi i taea e te Maori i ērā ra, nga mahi witi, whakatupu poaka, hoko kaipuke me ērā atu mahi;</p> <p>(b) me whakamārama ngā huarahi taka ai te Maori ki te hē i runga i nga mahi hoko whenua, i nga riihi whenua, ka waiho ko nga hua o ēnā mahi hei oranga mo te tangata Maori, ka whakamanawa ki tēnā oranga, he oranga ngāwari hoki, ka ngoikore ki nga mahi tinana;</p> <p>(c) me whakamārama ngā āraitanga, ngā whakararururutanga a nga ture maha a te Pāremata, i hēmanawa ai te iwi Maori, i kore ai e taea e nga mea e hiahia ana te whakapai o rātou whenua;</p> <p>(d) me whakawhāiti ngā māramatanga katoa e takoto nei o nga mahi ahuhenua o to koutou rohe:</p> <p>(i) te tīmatanga me te whakahaerenga, a, tae mai ki tēnei wa o nga mahi o Ngāti Porou, te kaute o nga hipi, me ērā atu kararehe a te Maori i tēnei wa, te wāriu o nga whakapainga kei runga i aua whenua, nga eka kua pai;</p> <p>(ii) nga mahi a te uaua o te Maori ki nga whenua e nōhia mai nei e nga Pākehā;</p> <p>(e) hei muri i tēnā ka whakatakoto mārō ai i te kupu e hiahia ana koutou kia tahuri nui ki nga mahi whenua, ki nga mahi ā ringa; e tono ana koutou kia āwhinatia tēnei whakaaro o koutou e te Kāwanatanga, e te iwi Pākehā, e te iwi Maori</p> <p>(f) ko nga kaupapa e takoto i a koutou he mea tika kia tukua ki nga nūpepa Pākehā o te Koroni kia whakarongo tauhou mai te iwi Pākehā ki tēnei taha hoki o nga kōrero whenua Maori, kia manaakitia e nga nupepa, a, <u>kia riro ko rātau tonu hei āwhina i o koutou whakaaro whakatipu hou; SOLUTION/ RESPONSE (Specific)</u></p> <p>(g) ko te whakaupoko tonu tēnei mo tētahi pitihana nui ki te Pāremata a tēnei tau ko nga whakamārama e taea ai te karo tēnei kupu te ‘māngere’ ki raro i te iwi Maori. EVALUATION OF SOLUTION/ RESPONSE</p> <p>(Kaa & Kaa, 1996, pp. 134-135)</p>	<p><i>Explaining</i></p> <p><i>Arguing</i></p>

Text 3 He Kupu Whakamutunga nā Apirana Ngata

Here, Ngata reflects on the efforts he has made and the energy he has expended in relation to such things as the revitalisation and maintenance of Māori customs: Māori language, the stories of the ancestors, the songs, haka, carving, the construction of Māori houses, the preservation of marae protocol, and the prestige and authority of Māori. He notes that he has been criticised by Pākehā who have accused him of

separatism. He rebuts this, arguing that there can never be equality if one of the parties is treated as being inferior: true equality will be possible only when both parties can stand proudly as equals. He argues that this is a requirement under the Treaty of Waitangi – one that is not being respected by the many speakers who continue to make reference to its significance in their discourse while being entirely ignorant of its underlying spirit.

Once again, the overall structure of this text is *Problem-Solution*, the final section providing an *Evaluation* of the proposed *Solution/ Response*. The *Problem-Solution* structure is indicated by *I patua au . . . Kaore, engari i whai . . .*

Within that overall *Problem-Solution* structure, there is – as was the case in the previous text – also *General-Particular (Preview-Details)*. In this case, the *Preview* and *Details* section occurs at the beginning, with specific examples of the issues that Ngata has addressed. The overall progression is *linear* and the primary genre is *Arguing*, with an initial section in the *Explaining* genre.

<i>Rhetorical Structure: General-Particular</i>	<i>Argument Text-type - Rhetorical Structure: Problem-Solution</i>	<i>Genres: arguing; explaining</i>
<p><i>Preview</i></p> <p><i>Details</i></p>	<p>He Kupu Whakamutunga nā Apirana Ngata</p> <p>Tērā e maha noa atu he kōrero māku mo te taha ki to tātau Maoritanga, engari waiho tērā āhua i roto i a koutou, e mōhio mai na koutou ko au te tangata i whakapau i toku kaha kia hoki mai nga mahi tōtika a o tātau tipuna hei taonga ma tēnei whakatipuranga, a, ahu ake; te reo Maori; nga kōrero o nga tīpuna; nga waiata; nga haka; te whakairo, te hanga whare Maori; te pupuri i te āhua o nga marae; te pupuri i te mana me te rangatiratanga o te iwi Maori. SITUATION</p> <p>I patua au e ētahi o te taha Pākehā mo tēnei āhua, ka kiia kei te whakatipu kino au i waenganui i nga iwi e rua. PROBLEM</p> <p>Kaore, engari i whai au kia whakapiri te Maori rāua ko te Pākehā i runga i o rāua taha rangatira.</p> <p>E kore rāua e piri tika, ki te takahia tētahi ki raro, ka waiho hei anga ake i nga kongakonga o runga i te teepu, hei hamu i nga paka o te hāngi, hei tutua runga i te whenua o ōna tipuna. Kaore; me whakapiri i to te toa whakapiri, i to te rangatira whakapiri; kia maranga te upoko ki runga, kia tu poupou, kia titiro hāngai atu he kanohi ki te kanohi.</p> <p>Ko te tino kai tēnei o roto i te Tiriti o Waitangi, e takakinotia nei e te hunga e kauwhau ana i ōna tikanga, ā, kaore e mārāma ki te wairua kei roto. SOLUTION/ RESPONSE TO PROBLEM</p> <p>Ka pai mehemea ka manawanui koutou ki te korero nga take katoa o te pānui nei i runga i te ngākau mārāma. Na ta koutou pononga i roto i nga tau. EVALUATION OF SOLUTION/RESPONSE</p> <p>Apirana T Ngata. (Kaa & Kaa, 1996, pp. 393-394)</p>	<p><i>Explaining</i></p> <p><i>Arguing</i></p>

Text 4 Te Tau o ngā Kaumātua nā Tīmoti Kāretu

Here, Kāretu explains that the intention of the United Nations is to establish The Year of the Elderly. His concern is that there is no indication of a recognition that, for Māori, the precise meaning of *kaumātua* could have a particular relevance in this context. He notes not only that the competencies that Māori elders possessed in the past have changed dramatically over the years, but also that *kaumātua* are not being shown the respect they have earned as elders. He poses a range of questions designed to tease out the issues involved in determining the criteria for applying the term *kaumātua*.

The overall structure of this text is once again *Problem-Solution*. There are two internal sections organised in terms of *General-Particular (Preview-Details)*. Apart from an introductory section exhibiting the *Explaining* genre, the text is cast in the *Arguing* genre. The progression is largely *linear*, progressing through three main *Problem* sections. There is, however, an element of *cyclic* progression in the revisiting and restatement of *Problem 2* in *Problem 3* and in the section in which a *Solution/Response* refers to three earlier *Problem* sections (*Problems 2 – 4*). In terms of rhetorical signalling, the existence of a problem is signalled in *Ko tāku e whakapae*. Solutions (problem responses) are, once again, characterised by injunction:

me waiho . . .
e tika ana kia . . .
kia tino manaakihia . . .
āta . . . whakaarotia ake . . .
kia aro nui mai . . .
whāngaia mai te mā tātahi
kia tahuri ki te whakanui . . .

Problem sections typically occur in the form of questions and *Solution* sections do not resolve the issues and questions raised but suggest ways of responding to them in the absence of definite answers.

Rhetorical Structure: General-Particular	Argument Text-type - Rhetorical Structure: Problem-Solution (PART 1 OF TEXT 4)	Genres: explaining, arguing
Te Tau o ngā Kaumātua nā Tīmoti Kāretu		
<p><i>Preview</i></p> <p><i>Details</i></p> <p><i>Preview</i></p> <p><i>Details</i></p>	<p>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. [SITUATION] Ko tāku e whakapae ana e kōrero kē ana rātou mō te hunga pēperekōu kaua i tā te Māori titiro ki tēnei mea, ki te kaumātua. [PROBLEM 1] 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 tautōhito; ko ngā kaumātua te hunga kī tahi; ko ngā kaumātua te hunga pupuri i ngā kōrero e pā ana ki te iwi; āe, ko rātou ngā puna o te kī. [SOLUTION/RESPONSE TO PROBLEM 1]</p>	<p><i>Explaining</i></p>

<i>Rhetorical Structure: General-Particular</i>	<i>Argument Text-type 4 - Rhetorical Structure: Problem-Solution (PART 2 OF TEXT 4)</i>	<i>Genres: explaining, arguing</i>
	<p>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? (5) 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? PROBLEM 2 Ko tēnei pātai me waiho anō mā ngā iwi tonu e whakautu, e whakatau engari he pātai e kaha ana te pātaitia e te rangatahi. SOLUTION/ SOLUTION/ RESPONSE TO PROBLEM 2 Ko au kei te kī ko te momo kaumātua o te wā i a au e taiohi ana kua tino kore haere, PROBLEM 3 me uua kē rānei ka kitea engari ko te hunga kaumātua, kua noho makorea, pūtoetoe rānei, e tika ana kia kauanuanutia, SOLUTION/ RESPONSE TO PROBLEM 3</p> <p>Ko tētahi take nui e aroha nei au ki te hunga pakeke nei kua kore te ao Māori o ēnei rā nei i mōhio me pēhea te kōrero ki te pakeke, me pēhea rānei te manaaki i te pakeke. I tua atu i tērā kua kore te ao Māori e mōhio ki te whakarongo ki te pakeke engari ka pātai tonu, ka pākiki tonu tē whakaoko noa ai. He āhuetanga tērā kua uru kaha mai ki te ao Māori, ā, nā konei anō nei te ao Māori i āhua kotiti ai he kore i whakapono he mātauranga anō tō ngā kaumātua. PROBLEM 4</p> <p>Kāti, ko tāku noa iho ki a tātou he kī atu kia tino manaakitia te hunga pakeke ahakoa pēhea te mōhio, te kore rānei i mōhio, ki ngā āhuetanga o te ao Māori nā te mea he wā tōna ka noho atu ko koutou, ko tātou ki taua nohonga e whakaparanga nei tātou i roto i te rā nei.</p> <p>E ai ki ō tātou koroua, kuia ‘he huri tēnei mea te mate’, nō reira āta whakaarotia ake te kōrero nei. SOLUTION/ RESPONSE TO PROBLEM 4</p> <p>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’ SOLUTION/ RESPONSE TO PROBLEMS 2 - 4</p> <p>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.</p> <p>(He Muka: Putanga 11 (4) Koanga, 1998)</p>	<p><i>Arguing</i></p>

Text 5 He Hē Anō Te Hē nā Tīmoti Kāretu

Here, Kāretu reacts to the response ‘You are trampling on my dignity’ used by some learners of te reo Māori when the errors in their language are corrected. He strongly recommends to learners that they should listen carefully and learn from those who are fluent. He questions the benefits of negative reactions by learners to being corrected, arguing that those who do not use te reo Māori correctly and reject correction are abusing the language. His final statement leaves the reader in no doubt about his response to incorrect use of te reo Māori: ‘Correct your language or speak English’.

The overall structure of this text is once again *Problem-Solution*. There is, however, also *General-Particular (Preview-Details)*, with the initial *Preview* section representing the *Explaining* genre, and the following *Details* section representing the *Arguing* genre. The progression is partly *linear* in that *Situation 2* arises out of

Situation 1, and *Problem 2* arises out of *Problem 1*. Also, there is a summative *Solution/Response* that relates to *Problems 1, 2* and *4*. However, in that *Problem 4* represents a revisiting of *Problem 1* (although in a hypothetical future context), there is also an element of *cyclic* progression. Here, *Situations, Problems* and *Solutions* may all involve question forms.

In terms of rhetorical signalling, *Problems/Responses* are typically in the form of injunctions:

tēnā kia tika mai . . .
whakarongo ki te hunga matatau . .
kaua e amowheke, e hūneinei noa!
whakarongo ngā taringa . . .
Whakatika rānei, kōrero Pākehā ranei . . .
me mutu te kōhuru, te tūkino!

Rhetorical structure: General-Particular	Argument Text-type - Rhetorical Structure: Problem-Solution (PART 1 OF TEXT 5)	Genres: explaining, arguing
<p><i>Preview</i></p> <p><i>Details</i></p>	<p style="text-align: center;">He Hē Anō Te Hē nā Timoti Kāretu</p> <p>Tēnei māua ko taringa te rongo ake nei kua kaha te whiua o te kōrero, ‘E, e takahi ana koe i tōku mana’, inā whakatikahia te hē o te rere mai o te kōrero a te tangata. Ko ōna kore mōhio nei ki te whakatakoto i te reo i runga i takahia nei. SITUATION AND PROBLEM 1</p> <p>Ko tā te hunga e ako ana he whakarongo ki tā te hunga matatau whakatakoto i te kupu, SOLUTION/ RESPONSE TO PROBLEM 1 mā te whai hoki i tā te matatau ka mōhio ko te kūare, ko te pōhēhē, ko te kore mōhio. EVALUATION OF SOLUTION/ RESPONSE TO PROBLEM 1</p> <p>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? SITUATION 2</p> <p>Ma te mamae hoki te whakatika mai a te tangata matatau kē noa ake i a koe ka aha? Ka matatau ake te mea i whakatikaina rā?</p> <p>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. PROBLEM 2 (arising out of PROBLEM 1)</p> <p>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 pīrangi 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 kaua e amowheke, e hūneinei noa!</p> <p>Kia hoki ake nei ki te kōrero ‘He hē anō te he’. Kāore i tua atu, kāore i tua mai i tērā! SOLUTION/ RESPONSE TO PROBLEMS 1 & 2</p>	<p><i>Explaining</i></p> <p><i>Arguing</i></p>

Rhetorical structure: General-Particular	Argument Text-type - Rhetorical Structure: Problem-Solution (PART 2 OF TEXT 5)	Genres: explaining, arguing
<p><i>Details (contd.)</i></p>	<p>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, kā 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 w ā anō hoki e kōrero ai te waha, he wā anō hoki e noho puku ai taihoa e kōrero.</p> <p>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.</p> <p>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.</p> <p>Kāti, kia hoki noa ake ki te kōrero a ngā kaumātua, arā, 'He hē anō te hē, he tika anō te tika. <u>SOLUTION/RESPONSE TO PROBLEMS 1 & 2 (expanded)</u></p> <p>Waiho i konei, kia kitea ai ka pēheatia te reo e te hunga ako engari ki te rongu au e hē mai ana <u>PROBLEM 3</u> ko tāku he kī noa atu, 'E me pēnei kē', ā, ki te kī mai tērā, 'E, kei te takahi koe i tōku mana', <u>PROBLEM 4 (involves restatement of PROBLEM 1 in hypothetical future context)</u> ko tāku atu 'E, kei te kōhuru, kei te tūkinu koe i tōku reo.' <u>SOLUTION/RESPONSE TO PROBLEM 4</u></p> <p>(10) Me mutu i konei. Whakatika rānei, kōrero Pākehā kē rānei engari me mutu te kōhuru, te tūkinu! <u>SOLUTION/RESPONSE TO PROBLEMS 1 -4</u></p> <p>(He Muka: Putanga 11 (3) Koanga, 1998)</p>	<p><i>Arguing (contd.)</i></p>

Text 6 Te Mātauranga Māori nā Timoti Kāretu

Kāretu here introduces the issue of 'Te Mātauranga Māori'. He poses a number of questions throughout the text and presents, a selection of alternative criteria for Mātauranga Māori. However, he offers no resolution.

In this text, *Problem-Solution* is again combined with *Preview-Details*. Once again, the *Preview* in the initial section is in the *Explaining* genre and the *Details* in the remainder of the text are presented in the context of the *Arguing* genre. There is overall *cyclic* progression, with the first *Problem* being stated in general terms and then revisited in more specific terms, and with the restatement of *Problem 1* in the context of an *Evaluation* of the *Solution* (response) to *Problem 2*. In the emergence of *Problem 2* out of *Problem 1*, there is, however, an aspect of *linear* progression. Once again, the *Problem* is expressed in question form and injunction (*kia tīkina*) occurs in the *Solution* (response). As was the case in the first *argument* text by Kāretu (Text 4), readers are left to seek resolutions to the problems themselves.

Rhetorical structure: General-Particular	Argument Text-type - Rhetorical Structure: Problem-Solution	Genres: explaining, arguing
<p><i>Preview</i></p> <p><i>Details</i></p>	<p style="text-align: center;"><i>Te Mātauranga Māori nā Tīmoti Kāretu</i></p> <p>Nā te tono mai a te rōpū nei, a Te Rōpū Takawaenga Mātauranga Māori, kia haere atu au hei kaikōrero ki tā rātou hui ā-tau ki te marae o Waikawa i Te Wai Pounamu, ka noho au ka whakaaro ake ki a au anō, he aha rā hei kaupapa kōrero māku ahakoa te tono mai me pā anō ki tētahi āhuetanga ki te reo. Nei ka noho, ka noho, ka mahuki ake e whakaaro tērā pea ka whai hua tonu te wero atu ki te pātai, SITUATION</p> <p>‘He aha ia tēnei mea, te mātauranga Māori?’ Ko tēhea rā o ēnei Ko te mātauranga e pā ana ki te ao Māori? Ko te mātauranga e riro ana mā te reo Māori e kawe? Nā te mea ko te tangata Māori kei te whai, kua mātauranga Māori? Ko te whakaako i te tangata e kī ana, e mōhio ana, he Māori ia? Ko tēhea? Ko te katoa kē rānei o ēnei e rārangi nei? PROBLEM 1 (general)</p> <p>Tēnā, kia tīkina atu te kōrero kua takoto ka āhua whaiwhai haere ai me kore noa iho nei e tūpono ka puta tētahi punua māramatanga nei. SOLUTION/RESPONSE TO PROBLEM 1</p> <p>Ko te mātauranga e pā ana ki te ao Māori? Kāore e kore ka tere tonu te kapo atu a ōna whakaputa mōhio ka pātai, tēhea ao Māori? Tō nehe, tō nāianeī rānei? Inā ko tō nehe ko ēhea āhuetanga? Ko ngā karakia? Ko ngā waiata? Ko te noho? Ko ngā whāinga kia ea te toto i maringi? Ko ngā kōrero atua? Ko te whakapapa? Ko te aha, ko te aha, ko te katoa kē rānei o ēnei i runga ake nei?</p> <p>Inā ko tō nāianeī ao ko ēhea āhuetanga? Ko te noho i ngā tāone me ngā take i oti kē mai ki reira noho mai ai? Ko te kaha o te taka ki te hē me te pātai he aha i pērā ai? Te kaha o te ao Māori ki te kai paipa, kai aha noa iho, kai aha noa iho me te whai i ngā take i pērā ai? Te whakamomori, te patu wāhine me te tūkinu tamariki ngā take anō hoki i takahia ai tērā o ngā huarahi?</p> <p>Kua kaha nei te aro o te pūhou, o te mātātahi ki tōna ao me ana tikanga. Koirā anō pea tētahi wāhanga o te mātauranga Māori? Te wāhi ki te tāne, ki te wahine i roto i ngā tikanga ināhoki e kī ana ētahi kei te takahia te tikanga. Mā te mātauranga e kore ai e takahi, ka kaha kē atu rānei te takahi?</p> <p>Mēnā katoa ēnei āhuetanga o runga ake nei e whakaakona ana ki te reo Māori kua mātauranga Māori i tērā? Ki te whai ko te Māori i ēnei kaupapa kua mātauranga Māori? Ki te whai mai ko kiritea kua kore i Māori? Kua aha kē ki te kore i Māori? Mēnā e whakaakona ana te Māori ki tētahi kaupapa, ahakoa he aha, kua mātauranga Māori i tērā? PROBLEM 1 (specific) Kei kī mai koutou kei te kapekape noa mai tērā i a tātou, hei aha noa iho i aro atu ai. PROBLEM 2 Aua atu ki a au mēnā koinā te whakaaro kei te rere, SOLUTION/RESPONSE TO PROBLEM 2 engari e tū tonu ana taku pātai, he aha tēnei mea te mātauranga Māori? EVALUATION OF SOLUTION/RESPONSE TO PROBLEM 2; RESTATEMENT OF PROBLEM 1</p> <p>(He Muka: Putanga 11 (1) Raumati, 1998)</p>	<p><i>Explaining</i></p> <p><i>Arguing</i></p>

Rhetorical structure and the *argument text-type*: Some conclusions

In each case here, an initial short section exhibiting the *Explaining genre* is followed by a longer section exhibiting the *Arguing genre*. In each case, there is also a

combination of *Problem-Solution* and *General-Particular (Preview-Details)*. In three cases (*Texts 2, 5 & 6*), the *Preview* section is text-initial and is in the *Explaining* genre, the *Details* section that follows being in the *Arguing* genre.

In terms of the *Problem-Solution* structure, the internal organisation is *linear* in two cases (*Texts 1 & 3*), *cyclic* in one case (*Text 2*) and a combination of *linear and cyclic* in the remainder (*Texts 4, 5 & 6*). Where there is *cyclic* progression, it takes one of the following forms:

- a *Problem* is stated in general terms and then revisited in more specific terms (*Texts 4 & 6*);
- a summative *Solution/Response* section refers to a number of *Problem* sections (*Texts 4 & 5*);
- a *Solution/Response* is stated in general terms and then revisited in more specific terms (*Text 2*).

In one case (*Text 2*), there is *progressive multilayering*, involving a range of different aspects of *Solution/Response* appearing one after the other.

Typically, *Solution* sections are in the form of injunctions. There is one example of this in *Text 1*, seven in *Text 2*, five in *Text 4*, and six in *Text 5*.

In the texts written by Kāretu, *Situation* sections (*Text 5*), *Problem* sections (*Texts 4 & 6*), and *Solution/Response* sections (*Text 5*) may take the form of questions. Furthermore, in two cases (*Texts 4 & 6*), the *Solution/Response* sections do not involve a resolution of the issues raised in the *Problem* sections. Instead, readers are invited to recognise and reflect upon the problems raised.

Information Report Text-Type

In this section, six texts belonging to the *information report* text-type are examined in terms of rhetorical organisation. A brief abstract and summary of findings precedes each text. In *Appendix 2*, a translation of each of the six *information report* texts is provided along with an indication of some of the main rhetorical segments identified.

Text 1 Te Marae o te Maori-Maoritanga nā Apirana Ngata

Here, Ngata provides his account of the spiritual beliefs of Māori before and after the advent of Christianity. He argues that some spiritual knowledge was protected in the *whare wānanga* (houses of learning) but that this knowledge – in particular, knowledge about *Io* – was gradually acquired by *Pākehā*.

In this text, the overall organisation is *General-Particular (Preview-Details)*. There are two main sections, each with a *Preview* followed by *Details*. However, the two sections also relate to one another in terms of *Matching (Compatibility)*. Apart from two short sections in the *describing* genre, the text is in the *explaining* genre.

<i>Rhetorical Structure: Problem-Solution and/or Matching</i>	<i>Information Report Text-type 1- Rhetorical Structure: General-Particular (PART 1 OF TEXT)</i>	<i>Genres: explaining; describing</i>
<p><i>Matching (Compatibility) PART 1</i></p>	<p>Te Marae o te Maori-Maoritanga nā Apirana Ngata Kei roto i nga whakapuatanga kōrero o ia iwi o tēnei ao, tērā e kitea a rātou tini mano pūtaka o te tangata. kimi tonu āna tāngata i tōna putanga mai ki te whai ao. I tutuki ta te nuinga o nga iwi ki tēnei whakapono he mea hanga te tangata tētahi mana nui, tētahi mana kaha, whakaharahara, ka kiia e rātou he Atua. Kua whakaakona tātou ko te whakapono Karaitiana te whakatakotoranga tuatahi. PREVIEW Kei roto i te pukapuka tuatahi a Mohi o Kēnehi e mau ana, i hangaia mai te tangata i te puehu, a, na te Atua i whakahā i nga pongo o tōna ihu ka whiwhi i te wairua, ka kiia tēnei ko te Oropohanga. Ko te tāne i hangaia i te tuatahi, no muri ko te wahine, i runga i nga kupu a te Atua, kaore e tika kia noho mokemoke te tāne engari kia whakawhiwhia he hoa hei atawhai i a ia. Tērā atu nga kaupapa kōrero a ētahi atu iwi, engari ko te whakapono tēnei i mauria mai e ta Pākehā ki waenganui i nga Maori o Aotearoa nei, āpiti atu ki nga moutere a te Moana Nui a Kiwa. Ahakoa ra he maha nga hāhi na rātou i mau mai tēnei whakapono, he reo kotahi tonu ta rātou, he ririki nei nga rerekētanga, ko te mea i tāia ko te Paipera, ka whakamaoritia ki nga reo katoa o nga iwi Maori. DETAILS 1 I pērā ano hoki te Maori onamata, i tōna hangainga ki ōna putake, i tōna tipunga mai rānei i a nehe ra. PREVIEW 2 Ko nga kōrero mo nga whakatakotoranga me nga tikanga a te Maori, e rua ōna āhua: Ko nga kōrero i ahu mai waho o te whare wānanga, ko nga kōrero hoki i takea mai i roto tonu i aua whare. Ahakoa ko nga kōrero ra ano i haere mai ano i nga whare nei i tukua ēnei kia kohia e te mutu tangata. Ka marea he mea noa, ehara i te tapu. Ko nga whakaona tapu i taiepatia atu ki roto i nga Whare Wananga. I hunaia i reira mai i te tini o te tangata ko nga korero mo Io. Otira na te Pākehā i hopu haere nga kōrero a nga kaumātua, ka pā te kaupapa o Io, ka whakatūria ko ia te Atua tino tapu o te iwi Maori i ōna mata. Ma te tino tohunga anake e whakahua i tēnei ingoa i nga wāhanga noa, i nga wā e rite ana. Ahakoa ra he kaupapa ngaro, tērā tonu te takoto whānui i roto nga whare wānanga, i te Taitokerau, i te Tairāwhiti, a, i ētahi wāhi o te Taihauāuru. Na ngā tohunga, na nga morehu o nga pakanga i hoatu ki a ratou e mōhio ana ki nga tauira whakatipuranga hou kua mōhio ki te tā kōrero pukapuka, na reira ka heke mai nga kōrero o Io ki a tātou. Ko Io Nui, te Atua o nga Atua katoa Ko Io Roa, te tuturu, Ko Io Matua, te Matua o te Rangi o te Ao, O nga tāngata me a rātou mea katoa, Ko Io Matua te Kore, kaore he matua, Ko Io Matua te Taketake, te taunga motuhake, Ko Io te Wānanga, te fīmatanga o nga mea katoa, Ko Io te Toi o nga Rangi, te Taumata o nga Rangi, Ko Io te Matanui, o nga mea e kitea ana, Ko Io te Matangaro, o nga mea kaore e kitea, Ko Io te Matakakao. Te ra, te mahana, te muri ahi, Ko Io te whiwhia, te hanga tangata, Ko te Matatapu, te mutunga ake o te tapu. E kiia ana nāna i hanga i te ao, mai i te kore, kaore i whānau, he matua kore, kaore i mau ki te wahine, he uri kore, engari nāna ka hanga i nga mea katoa tae noa ki te tangata. DETAILS</p>	<p><i>Explaining</i></p> <p><i>Describing</i></p> <p><i>Explaining</i></p> <p><i>Describing</i></p>
<p><i>Matching (Compatibility) PART 2</i></p>	<p>2 (Kaa & Kaa, 1996, pp. 306-307)</p>	<p><i>Explaining</i></p>

Text 2 Te Ture, Tōna Hanganga, Ōna Whakahaerenga nā Apirana Ngata

In this text, Ngata explains how laws have been made throughout history in different parts of the world. He also outlines who was responsible for determining these laws, as well as noting the consequences when the laws were broken. For Māori of old, the mana (which may be loosely translated as a combination of prestige, authority and respect) lay with the chief who determined the consequences when laws were broken. Ngata expresses his sadness at the loss of the authority of Māori chiefs.

The overall structure here is *General-Particular (Preview-Details)* although part of the Preview is made up of *Topic* (title) and *Restriction* (Editor’s note and first sentence of the text). The *Details* section is divided into different areas of classification: law makers; law enforcement; penalties. Between two of the *Details* sections (law enforcement and penalties), there is a partial restatement of the *Preview*. Following the third *Details* section, as the text moves to a focus on specific Māori issues, we find *explaining* followed by *describing* and then *arguing*, with everything that has preceded serving as *Situation* in relation to a *Problem* (implicit in a question) and *Solution/Response*. The text then returns to the main theme with a more detailed outline of the *Preview*.

Rhetorical structure: Problem-Solution and/or Matching	Information Report Text-type 2 - Rhetorical Structure: General-Particular (PART 1 OF TEXT)	Genres: explaining; describing; arguing
<p><i>Situation</i></p>	<p>Te Ture, Tōna Hanganga, Ōna Whakahaerenga nā Apirana Ngata TOPIC He Whakamārama: Te āhua o te waihanga i nga ture. The Editors E tino mārama ai te iwi Maori ki ēnei take, me tīmata mai nga whakamārama i te kaupapa o nga rōpū whaimana ki te hanga i nga ture. RESTRICTION I roto i nga iwi katoa o te ao, mai onāmata, tērā tētahi rōpu, tētahi tangata tētahi huihuinga tāngata rānei, e mana ana ki te whakatakoto i tētahi tikanga, hei whakarite i te noho a te iwi, hei whakatau i nga raruraru, hei whiu i nga hē. Ko te tohu tēnei o te mana o te tikanga, ko te whiwhi o te rōpū, o te tangata whakatakoto tikanga rānei i te mana whiu ina takahia taua tikanga. PREVIEW Ki etahi iwi ko te Kīngi te mana, ki ētahi ko te Hāhi, ki ētahi ko te huihuinga rangatira, ki ētahi ko te huihuinga o nga māngai o te iwi. DETAILS 1: Lawmakers Kei raro i a ratou, e rongo ana ki a ratou whakahau, ko nga rōpū ringa kaha, hoia, pirihihana, ērā atu rōpū e kaha ana ki te whakatutuki i te mana o te ture. Ki te Maori, ko te rangatira te mana whakatakoto tikanga. I rongo tōna iwi ki tōna reo, a, ina takahia taua kupu ka whakatoro tōna ringa kaha ki te patu, ki te muru, ki te raupatu, ki te whakahaere i ērā atu tikanga e kitea ai te mana o tana kupu. DETAILS 2: Law Enforcement Na ka mārama tātau, ko tēnei mea ko te ture, he tikanga na tētahi tangata whaimana, na tētahi rōpū whaimana rānei i whakatakoto, hei mea whaimana ki waenganui i te iwi. RESTATEMENT OF PART OF PREVIEW Ahakoa i te ture tangata, ahakoa i te ture Atua, kaore e mōhiotia te ture he ture ki te kore e whiu ina takahia te tikanga, e kiia ra he ture; mo te takahi i te ture tangata, ko te herehere, ko te rīpeka, ko te taonga riro mo te takahi i te ture Atua ko te whakamamae wairua, ko te ahi kāpura o te reinga, ko te teteatanga o nga niho. DETAILS 3: Penalties</p>	<p><i>Explaining</i></p> <p><i>Describing</i></p> <p><i>Explaining</i></p> <p><i>Describing</i></p> <p><i>Explaining</i></p>

Rhetorical structure: Problem-Solution and/or Matching	Information Report Text-type 2 - Rhetorical Structure: General-Particular (PART 2 OF TEXT)	Genres: explaining; describing; arguing
<p>Problem</p> <p>Solution/ Response</p>	<p>Na te aha ia na i ngaro ai te mana o nga rangatira Maori? Na te kore tuara mo a rātau kupu i roto i ēnei ra. Kua ngaro te ringa kaha i a rātau, hei whakaariari mai i muri o te kupu, e wehi ai te tangata. Kua hipokina e te ture Pākehā te kākahu ki runga i te iti, i te rahi, hei tauārai mo te ārita a te rangatira</p> <p>E toe ana ko te whakaaro ki nga tōtō mai o te pō, ki ngā kauwhau mua, ka kukume i roto ko te aroha.</p> <p>Ko te mea hoki e kiiā nei i tēnei ra he ture no Niu Tīreni, ko te tikanga i hangaia mai e nga rōpū e whaimana ana i tērā wa.</p> <p>Koia tēnei kaupapa i tuhituhi ai, hei whakaatu:</p> <p>A. Ko wai aua Rōpū Whaimana? B. Ko wai ki te whakahaere i te ture? C. Pēhea ai ta rātau hanga i te ture? D. Na te aha te ture i whaimana ai?</p> <p><u>SUMMARY: RETURN TO TOPIC IN MORE DETAIL</u> (Kaa & Kaa 1996, pp. 113-114)</p>	<p>Arguing</p> <p>Explaining</p>

Text 3 Te Rōmene nā Apirana Ngata

In this text, Ngata discusses the advantages of a particular breed of sheep – the Romney – and, on the basis of this, offers advice to those who are not fully experienced in sheep farming.

Here, following a *Topic* section (title), the initial structuring framework is that of *General-Particular (Preview-Details)*, with the *Preview* section being followed by *Details* in three parts (price and distribution; land and land preferences; cross-breeding). All of this then acts as the *Situation* in relation to a *Problem* (implied), a *Solution/Response (Solution/Response 1)*, and *Evaluation* of that *Solution/Response*, a second *Solution (Solution 2)* and an *Evaluation of Solutions 1 and 2*. The Problem-Solution section (*arguing* genre) provides a rationale for the initial section (*describing* and *explaining* genres).

Rhetorical structure: Problem-Solution and/or Matching	Information Report Text-type 3 - Rhetorical Structure: General-Particular	Genres: describing; explaining; arguing
<p><i>Situation</i></p> <p><i>Problem, Solution/ Response 1/ Evaluation of Solution/ Response 1</i></p> <p><i>Solution/ Response 2</i></p> <p><i>Evaluation of Solution/ Response 1 & 2</i></p>	<p style="text-align: center;">Te Rōmene nā Apirana Ngata TOPIC</p> <p>Ko te momo tēnei e whakaturia nuitia ana ki Aotearoa, a, kei te atetea e ia te nuinga o ērā atu momo.</p> <p>Ko tōna tinana, he pakari, he ora, he nui, ahakoa ki te whenua wai, ahakoa ki te whenua maroke ahakoa ki te whenua whai kai, ahakoa ki te whenua iti te kai. He tinana nui tōna: he pai nga kātua ki te whakawhānau kūao ki te rau hipi kātua o te kāhui. Ko tōna wūru, he māmā iho i to te Rikini, he taimaha ake i to te Hāwhe purere: wūru utu nui, e tauwhaingā ana ōna utu ki o te hāwhe purere i ēnei tau e whitu kua taha ake nei ki te māketē o Ingarangi. PREVIEW</p> <p>Ko nga hipi utu nui o tēnei motu, he Rōmene. I Wairarapa tae noa ki Waiapu, i Poneke tae noa ki Whanganui, i Opotiki, i Waikato, i te Rohe Potae, tae noa ki te nuinga o nga whenua whakanoho hou o te Taitokerau, ko te momo tēnei kei runga. DETAILS 1: Price and Distribution</p> <p>E pai ana ki a ia ngā āhua whenua katoa. Ko tōna whenua i tupu mai i tāwāhi, he repo. Na reira, ka ora ki nga whenua mākū, nui te ua. Ka tino pai ki a ia nga whenua nui te kai, ka tino ora te tupu a ōna wūru, ka nunui ana kūao, ka hohoro te mōmona. DETAILS 2: Land & Land Preferences</p> <p>Ko nga hipi uha e tino pai ana hei whakamoe ki nga tāne o ētahi atu momo, hei whakawhānau kūao mo nga whare whakamātao miiti. He mātāmua te whānau, he ora, he maha, he hohoro ki te mōmona. DETAILS 3: Cross Breeding</p> <p>Ko ētahi tohunga whakatupu hipi e kī ana he pai kia whakamoea te Rōmene ki te Rikini, ina e kitea e māmā haere ana, e potopoto haere rānei te wūru o te Rōmene. Engari kia kotahi whakamoenga mai o te toto Rikini, ka whakahoki ai ano i te kāhui ki te Rōmene, kia mau ai te pakari o te tinana i te taha Rōmene.</p> <p>E tika ana au kia tohutohu ki nga Maori o ia wāhi e tīmata ana ki te whakanoho hipi ki runga o rātou whenua kia mau i tēnei momo.</p> <p>Kua maha ēnei tau e mau ana a Ngāti Porou i tēnei momo, e manaakitia ana e te tangata mātau ki te mahi hipi, e maukotia ana e te tangata tino kūware, e kaha ana ki te kuhu i a ia i roto i te hē o nga whakahaere, i te wā e ako ana tona rangatira ki nga tikanga o te mahi hipi: a, ki te mahue noa atu i nga whenua whai karaihe hanga mīharo tōna ora, te pai o ōna wūru, te hua o ōna kūao.</p> <p>Kaore ia au i te mea kaati ko tēnei momo hipi anake e whakatupu.</p> <p>Tērā nga whenua e ora ai ano te Rōmene, otira e whai tikanga kē ake ano te Hāwhe purere. Tērā nga whenua e ora ai ano te Rōmene, otira e whai hua kē ake ano ko te Rikini.</p> <p>Mo te nuinga ia o nga whenua kei Aotearoa nei, he iti iho te aituā e pā ina mauria ko te Rōmene hei momo.</p> <p>E kī ana te tohunga o te Pākehā nāna te nuinga o ēnei kōrero i tohutohu ki au nui ake nga moni e puta mai i te kāhui kotahi mano hipi o te momo Rōmene, i nga moni e puta mai i te kāhui pērā ano te maha o ēra atu momo.</p> <p>(Kaa & Kaa 1996, pp. 58-159)</p>	<p><i>Describing</i></p> <p><i>Explaining</i></p> <p><i>Arguing</i></p>

Text 4 Te Pāremata - Te Wāhi Pa mai ki te Iwi Maori nā Apirana Ngata

In this text, Ngata outlines the stages involved in the establishment of the government of New Zealand, including the beginning of Māori participation in Parliament and the appointment of Ministers to deal with Māori affairs.

The overall structure of this text is *General-Particular (Preview-Details)* and *Problem-Solution*. The text begins with a *Preview* (title and Editor’s note) and then provides *Details* that are organised chronologically and thematically. One of the *Details* sections (*Details 5*) is also a *Problem*, the *Solution/Response* to that *Problem* being expressed in further *Details* sections and the *Situation* relating to the *Problem* being expressed in the previous *Details* section (*Details 4*). The entire text is in the *explaining* genre.

<i>Rhetorical structure: Problem-Solution and/or Matching</i>	<i>Information Report Text-type 4 - Rhetorical Structure: General-Particular (PART 1 OF TEXT)</i>	<i>explaining</i>
	<p>Te Pāremata - Te Wāhi Pa mai ki te Iwi Maori nā Apirana Ngata He whakamārama: Te Pāremata me te kaupapa i uru atu ai te Maori ki roto. Nga Etita. PREVIEW</p> <p>No te 6 o nga ra o Pepuere, 1840, ka hangaia te Tiriti o Waitangi i waenganui i te Kuini o Ingarangi, ko Kāpene Wiremu Hopihona nei tōna māngai, me te iwi Maori, ko nga rangatira e 512 na rātau nei i waitohu a rātau tohu ki nga kape o tāua Tiriti, nga māngai o te iwi Maori.</p> <p>Kua whakamāramatia i te tatau kōrero mo te Tiriti, kua pānuitia nei i ērā marama ki ta tātou pepa, nga tikanga o ia rārangi, o ia rārangi o taua Tiriti. I kiia i reira na te rārangi tuatahi i tāpae ki te Kuini te Kāwanatanga, te mana rangatira, te mana hanga ture: a, ko tōna tinana e tu nei ko te Pāremata.</p> <p>Na, ko tēnei tātai kōrero e whai ake nei mo te Pāremata, mo tōna tīmatanga mai, mo te urunga o te iwi Maori ki roto ki te Pāremata, mo nga Minita i whakatūria o ia Kāwanatanga hei Minita mo te taha Maori.</p> <p>I muri tata iho o te whakaotinga o te Tiriti o Waitangi, arā, i te 21 o nga ra o Mei 1849, ka puta te pānui (Proclamation) a Kāpene Hopihona i tuhia ki Pēwhairangi, e whakaatu ana ‘ki nga tāngata katoa kua taka te mana me te rangatiratanga o Aotearoa ki a Kuini Wikitōria me ana uri mo ake tonu atu’ i raro i te Tiriti o Waitangi. DETAILS 1: Treaty of Waitangi & control over N. Island</p> <p>Kaore tēnei i pa ki te Waipounamu, ki nga motu rānei e piri ana ki tērā motu.</p> <p>Ehara i te Tiriti ēnā i whakataka ki raro ki te mana o Ingarangi, engari i kiia he whenua kite hou ērā, a uhia ana taua mana ki runga. DETAILS 2: Control over S. Island</p> <p>Na, ka tau nei te mana, arā, te Kāwanatanga o te Kuini ki runga ki tēnei motu, ka tīmata te Pākehā ki te hanga tinana, e kitea ai te kaupupuri, te kaiwhakahaere, te kaiwhakaū i taua mana. DETAILS 3: Establishment of a ruling body</p>	<p><i>Explaining</i></p>

<i>Rhetorical structure: Problem-Solution and/or Matching</i>	<i>Information Report Text-type 4 - Rhetorical Structure: General-Particular (PART 2 OF TEXT)</i>	<i>Genre: explaining</i>
<p><i>Situation</i></p> <p><i>Problem</i></p> <p><i>Solution/Response</i></p>	<p>I te tuatahi i te Kāwana anake te mana, me tāna Kaunihera hei tohutohu i a ia. No te 10 o nga ra o Maehe 1848 ka wāhia kia rua nga takiwa o Niu Tīreni ko te Taiwhakararo (New Ulster), ko te Taiwhakarunga tae atu ki Te Waipounamu (New Munster). Ko te rohe tapahi i te ngutuawa o Pātea ka rere tika ki Te Tairāwhiti. He Kāwana raro to ia takiwa me tāna Kaunihera, ko te Kāwana nui ia te tino Kāwana o ia takiwa, o ia takiwa <u>DETAILS 4: Division into two regions</u></p> <p>I tēnā wa kaore ano te iwi nui i whai māngai ki roto ki te rōpū hanga ture, arā, kaore ano te iwi i whaimana ki te pooti mema. Ko te Kāwana anake rātau ko ana Kaunihera ki te hanga i nga ture. <u>DETAILS 5: Restricted access to rights of representation</u></p> <p>No te 30 o nga ra o Hune 1852 ka hangaia e te Pāremata o Ingarangi te Ture Nui mo Niu Tīreni (Constitution Act), a, no te 17 o nga ra o Hanuere 1853 ka kahititia tēnā ture, a, ka whaimana ki Niu Tīreni. Na kona i homai te Whare Ariki, te Whare o Raro e tu nei, a, kātahi ka oti te tinana o te Pāremata ki Niu Tīreni. <u>DETAILS 6: Constitution Act</u></p> <p>Otira he maha nga whakatikatikanga i te ture nei ko te Pāremata ano, ki te whakatikatika ki te kī kia mea te tokomaha o nga mema ki te whakatau, ko wai ma e whiwhi pooti, ko wai ma kaore, ki te whakarite i te maha o nga tau e tu ai nga mema ka pooti hou ai, ki te whakatikatika haere i nga rohe o nga takiwa pooti mema, me ērā atu āhua o te tinana o te Pāremata. Kaore e tau ana ki raro. I ara i konei ētahi pakanga maha a te iwi Pākehā i roto i te Pāremata, a, i te aroaro hoki o o rātau kaipooti. <u>DETAILS 7: Revision of Constitution Act & associated issues</u></p> <p>Inakoa he roa te wa i kakari ai ka whakawhiwhia nga tāngata kore taonga ki te pooti. Na Hori Kerei (Sir George Grey) tēnā take i whakaū ki uta. He roa atu ano te wa ka whakawhiwhia nga wāhine ki te pooti. Na Te Hetana tēnā take i whakaoti. Ina tonu no te tau 1919 nei ka oti te ture e āhei ai kia whakahuatia nga wāhine hei mema mo te Pāremata. <u>DETAILS 8: Resolution of associated issues</u></p> <p>I Kororareka te tūnga tuatahi o te Kāwanatanga o Niu Tīreni. No te tau 1842 ka nukuhia mai ki Akarana nei, a, ka noho i kona taea noatia mai te tau 1865. No te tau 1863 ka whakaritea kia tiroirohia i te taha o te whakawhititanga i Raukawa (Cook Strait) he wāhi pūmau hei tūnga mo te Kāwanatanga, mo te Pāremata me ana mahi katoa. A, ka poroakitia ki Ahiterēria ētahi Komihana tokotoru hei tiroiro, a, hei whakatau. Na rātau i whakatau ki Poneke, a, no Pepuere 1865 ka nukuhia mai te Kāwanatanga i Akarana ki Poneke, a, e noho nei. <u>DETAILS 9: Seats of power</u> (Kaa & Kaa 1996, pp. 101-102)</p>	<p><i>Explaining</i></p>

Text 5 Te Kākāpō (Strigops habroptilus) nā Tīmoti Kāretu

Aspects of the New Zealand native parrot, the kākāpō are described in detail in this text along with a lament for the rapid loss of this native bird with the coming of the Pākehā.

The overall structure here is a combination of *General-Particular (Preview-Details)*, *Problem-Solution* and *Matching (Contrast)*. The primary genre is *explaining*, but with short sections involving *describing*. Following the *Preview* (title), the *Details* section is organised in relation to different characteristics of the kākāpō. *Details 7* and *8* provide a *Matching* relation (*Matching Contrast*: comparing the fate of the kākāpō in pre- and post-Colonial times), with the second part (*Details 8*) taking the form of a *Problem (Problem 1)* in relation to which the following *Details* section (*Details 9*) provides a *Solution/Response (Solution/Response 1)* and a further *Problem (Problem 2)*. The final sentence provides a *Solution/Response* to the second *Problem (Solution/Response 2)*.

Rhetorical structure: Problem-Solution and/or Matching	Information Report Text-type 5 - Rhetorical Structure: General-Particular (PART 1 OF TEXT)	Genres: describing, explaining
Situation	<p>Te Kākāpō (Strigops habroptilus) nā Tīmoti Kāretu PREVIEW</p> <p>(1) Ahakoa huri koe ki hea i te ao nei, kāore e kitea he kākā nui ake i te kākāpō o Aotearoa. (2) He kaha tonu ōna ngutu, ā, he pewa te āhua, pērā tonu i te katoa o ngā momo kākā. Engari <i>ko te kanohi, he āhua rite ki tō te ruru</i> - 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 pūkohu, ā, he kōrangorango te āhua. Nā konei i pai ai te noho huna o te kākāpō i te ao, i te pō. DETAILS 1: Physical</p> <p>(3) 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 ohorere <i>mai ana i tōna rua, ā, koirā</i> te kitenga tuatahitanga o te Pākehā i tēnei manu. DETAILS 2: First sighting (4) <i>He manu haere takitahi</i> te kākāpō, <i>kāore e haere takitini pērā</i> 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 tahuringa ake mō te kākāpō. Arā anō ētahi o ōna tino hoariri, ko te ngeru, me te toriura. DETAILS 3: Reason for threats</p>	<p><i>Describing</i></p> <p><i>Explaining</i></p>
	<p>(5) He kaiota te manu nei. Ko ētahi o āna tino kai, ko <i>ngā kākano, ngā rau, ngā tātā me ngā pakiaka o ētahi tipu</i>. Ka kaikainga ngā mea kākoa, me te ngongo i te pia o roto. Hei tango mai i ngā kākano i ngā pātītī, ka puritia ngā rau ki ngā waewae, me te whakamahi i ō rātou ngutu hei unu mai i ngā kākano. DETAILS 4: Food preferences</p> <p>(6) 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. 7) Mai i te marama o Hakihea ki te marama o Poutū-te-rangi, rangona ai ō rātou reo karanga i ngā uha, engari he rerekē te āhua o te tangi, me kī he momo nguru, ko te hāona kaupuke tōna rite. Ka roa tonu rātou e pēnei ana, me te mātaki a ngā uha i tā rātou mahi. Nā wāi, nā wai, ka whiriwhiri tēnā me tēnā o ngā uha i tāna i pai ai, ā, he nui tonu ngā toa ka ngere. DETAILS 5: Mating i te mate; he maha rātou ka riro hei kai mā te hoariri. Ko te whakatauki pea hāngai ana ki te toa i tēnei wā, ko tēnei, ‘Hoa piri ngahuru, taha</p>	<p><i>Describing</i></p> <p><i>Explaining</i></p>

Rhetorical structure: Problem-Solution and/or Matching	Information Report Text-type 5 - Rhetorical Structure: General-Particular (PART 2 OF TEXT)	Genres: describing, explaining
<p><i>Situation (contd.)</i></p> <p><i>Matching (Contrast)</i></p> <p><i>Problem 1</i></p> <p><i>Solution/Response 1</i></p> <p><i>Problem 2</i></p> <p><i>Solution/Response 2</i></p>	<p>kē raumati'. Arā, i noho tata mai i te wā i pai ki a ia, engari kia uaua nei, kei hea (8) 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 rā e ngaro ana? <u>DETAILS 6: Nesting, hatching & growth</u></p> <p>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'. (Signals move to discussion of Problem later) (9) 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. <u>DETAILS 6: Nesting, hatching and growth (continued)</u></p> <p>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 mōhiohia 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. <u>DETAILS 7: Māori & the kākāpō</u></p> <p>(10) Nō te taenga mai o Tauīwi 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 tūmata anō ai te paheke o te kākāpō i tēnei wā. Ka ngaro atu tēnei waewae mātotoru i Te Ika a Māui, ā, i paku muri mai ka pērā anō i Te Waipounamu. Ko ngā mōrehu i kitea i Te Waipounamu, arā, i Piopiotahi, ka haria ake ki te Punanga Manu i Mount Bruce, engari ka mate mai ērā i te tahumaero. Kua kore i kitea he kākāpō i Te Ika me Te Waka a Māui i ngā tau o ngā 1990.</p> <p>(11) Mokori anō i rokohanga atu ētahi āhua kotahi rau nei i Rakiura i te tau 1977. Engari kāore i tino pai tā rātou noho He Papa Ararau e Toroa ai ngā Taonga o te Motu 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. <u>DETAILS 8: Pākehā & the kākāpō</u></p> <p>(12) 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 tatinati me ngā 'pōhā patahua', i runga i te tūmanako ka whakaae ngā manu nei kua eke anō te tau humi, ā, ka tahuri ki te whakaputa uri! I ēnei rā, ko tōna 50 noa iho ngā kākāpō e ora tonu ana i ēnei moutere. <u>DETAILS 9: Conservation & the current position</u></p> <p>(13) 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?</p> <p>© Te Papa Tongarewa (He Muka Putanga 11(4) Koanga, 1998)</p>	<p><i>Explaining (contd.)</i></p>

Text 6 Te Arotakenga o Te Taura Whiri nā Tīmoti Kāretu

In this text, Kāretu outlines the aims and results of a recent evaluation of the Māori Language Commission. He describes the main aims of the evaluation as set down by the Minister of Māori Affairs. He also explains the government's aims for te reo Māori and the positive outcomes of the evaluation.

Here, the overall structure is that of *General-Particular (Preview-Details)*, with an introductory *Topic* (title). The first *Preview (Preview 1)* relates to the evaluation of

the Māori Language commission and its aims. This is followed by *Details (Details 1)* relating to these aims. The second *Preview (Preview 2)* relates to the outcomes of the evaluation, and this is followed by *Details (Details 2)* in the form of a list of outcomes. The text is largely in the *describing* genre but has short initial and final sections in the *explaining* genre.

<p>Information Report Text-type 6 - Rhetorical Structure: General-Particular (PART 1 OF TEXT)</p>	<p>Genres: describing, explaining</p>
<p style="text-align: center;">Te Arotakenga o Te Taura Whiri nā Tīmoti Kāretu TOPIC</p> <p>No ēnei marama tata nei i arotakea ai Te Taura Whiri i runga i te whakahau a te Minita Māori kia āta tirohia tēnei whakahaere āna.</p> <p>Ko ngā whāinga mātāmua o te arotakenga, he kimi mai: PREVIEW 1</p> <p>(i) pēhea rā te hāngai o ngā whāinga me ngā mahi a Te Taura Whiri ki ngā whāinga me ngā kaupapa o te Kāwanatanga e pā ana ki te whakaora ake i te reo Māori;</p> <p>(ii) he aha ētahi whāinga me ētahi mahi hou hei pūkai ma Te Taura Whiri e kaha ake ai tana whakatinana i ngā kaupapa here reo Māori a te Kāwanatanga;</p> <p>(iii) mehemea ko Te Taura Whiri te whakahaere tika hei kawea i ēnei mahi;</p> <p>(iv) mehemea e tika ana te hanga me te rahi o Te Taura Whiri, arā, he titiro mehemea e tutuki pai ana āna mahi o tēnei wa, ka tutuki pai rānei ngā mahi hou tēra ka ara ake hei pūkai māna a taihoa ake nei;</p> <p>(v) te wāhi ki ngā Kaiwhiri i roto i ngā mahi a Te Taura Whiri tae atu ki ngā mahi a ētahi atu whakahaere pēra i Te Māngai Pāho me Te Puni Kōkiri;</p> <p>(vi) te āhua o te noho haepapa a Te Taura Whiri ki te Minita Māori i ēnei ra , ā, kia pēhea ēnei āhuatanga i ngā rā kei te tū mai;</p> <p>(vii) he aha ngā pānga o tēnei arotakenga ki te whakamanatia ngā kōrero o roto ki te Ture Reo Māori 1987 me ngā wāhanga ōna e hāngai ana ki ngā whāinga me ngā mahi a Te Taura Whiri.</p> <p>Ko ngā whāinga reo Māori a te Kāwanatanga, he whakawhānui ake i ngā wāhi e akona ai, e whakamahia ai te reo Māori, he whai kia pakari ake, kia whānui ake te reo Māori, kia tāea ai e ōna kupu te whakaata ngā whakaaro o tēnei ao hou e noho nei tātou, he whai kia ngākau nui mai ngā tāngata katoa ki te reo Māori, kia horapa ai te whakaaro he taonga tonu te haere kotui o te reo Māori me te reo Pākehā i Aotearoa. DETAILS 1</p> <p>He nui tonu ngā whakaaro i hua ake i te arotakenga, ā, anei ētahi o ngā whakatau matua: PREVIEW 2</p> <p>(i) na te iti o Te Taura Whiri me te nui o ngā āhuatanga hou e pāpā mai ana ki a ia, kaore e tāea e ia te pūkai ngā mahi e tika ana mana. Me whakarerekē tēnei tuāhua kia tika ai tana āro atu ki ngā kaupapa hou e pihia ake ana, pēnei i te rautaki reo Māori hou;</p> <p>(ii) ka tirohia ano te kaupapa mātāmua a Te Taura Whiri ā kia riro ko ia te ‘Kaitieki mo te Reo Māori’. Ki ta ngā kaiarotake, e whakaari ana tēnei i tā Te Taura Whiri rauhi i te reo Māori me tana tū hei kaihautū i roto i ngā mahi whakaora ake i tēnei taonga a tātou;</p> <p>(iii) kia kaha ake tana tahuri ki ngā mahi pēnei i te whakatakoto paeuru me te whakamātau i ngā tohungatanga reo Māori o te tangata te mahi ai i ngā mahi e tika ana kia kawea e ētahi atu. Ki te tīkina atu ngā kupu hou o te ao tari Kāwanatanga kua pēnei te kōrero i konei, me mutu tana whakapau kaha ki ngā mahi a te ‘kaituku ratonga’, me whai ki tā te ‘kaihoko ratonga’;</p> <p>(iv) kia whakatōpuria ngā rauemi reo Māori. Arā kē te marara tonu te noho mai o ngā rawa, kaore e puta ngā hua e tika ana me puta. Engari ki te whakaemitia me te āta whakapau anō ki ngā tino kaupapa, inā noa ake te whai hua;</p> <p>(v) kia kaha ake te haere kōtui o ngā whakahaere me ngā kaupapa whakaora ake i te reo Māori, ka mutu, ma Te Taura Whiri e whakataki ēnei tuāhua;</p> <p>(vi) kia riro ma Te Taura Whiri e whakataki ngā mahi whakapakari ake, whakawhānui ake i te Reo Māori;</p> <p>(vii) mā Te Taura Whiri e whakataki i ngā mahi aroturuki i te hauora o te reo Māori, me te arotake i te whaihua o ngā mahi whakaora ake i te reo Māori;</p>	<p style="text-align: right;">Explaining</p> <p style="text-align: right;">Describing</p>

<p><i>Information Report Text-type 6 - Rhetorical Structure: General-Particular (PART 2 OF TEXT)</i></p>	<p><i>Genres: describing, explaining</i></p>
<p>viii) na te orokohanga ake o te rautaki reo Māori, me te rerekē o ngā mahi ka whakaritea hei whai mā Te Taura Whiri, me titiro anō ki ngā pūmanawa me ngā pūkenga e noho mai ana ki Te Taura Whiri. I tua atu i tō rātou matatau ki te reo Māori, e tika ana anō kia matatau ngā tāngata o roto i tēnei whakahaere ki te whakatakoto mahere reo ki te whakahaere rangahau, ki te āhua o te Kāwanatanga me ngā mātāpono mātauranga. Me mōhio anō ki te whakatakoto mahere rautaki, me te whakahaere i tētahi tari pakupaku he nui ōna āhuatanga matatini.</p> <p>(ix) kia maha ake, kia whai tikanga ake ngā mahi arotake i ngā hua i puta ake ana i ngā mahi a Te Taura Whiri. Atu i te titiro ki te hāngai o ngā hua e puta ake ana i ngā mahi ki ngā whāinga, ka whakamahia Te Taura Whiri ki te āta kimi i ngā whakaaro o ngā huihuinga tāngata e kaha whai wāhi mai ana ki ngā kaupapa whakaora ake i te reo Māori. Ka kaha ake te arotake i te taha puta me te taha whakahaere o ngā mahi ka whakatakotoria ano he mahere rautaki mo ia toru tau kei te heke mai, kia kitea ai e ahu pēhea ana te whakahaere, ā, pēhea ra te kaha tutuki o ngā whāinga i roto i te wā. (x) ki te whakaaetia te tūnga mai o Te Taura Whiri hei ‘Kaitieki’, tēra pea me tāpiri atu he wāhanga hou ki te Ture Reo Māori e whakamana ana i ngā kawenga hou ka riro māna e whakatutuki, e whakataki. DETAILS 2</p> <p>Koinei ra ngā kōrero matua i puta ake i te arotakenga. Me mihi rā ki ngā kaiarotake, ki a Whaimutu Dewes rāua ko Robyn Bargh, nā rāua nei Te Taura Whiri i tiroiro, me te whakatakoto i tā rāua pūrongo mō ngā mahi a tēnei whakahaere.</p> <p>(He Muka Putanga 12 (1) Raumati, 1999)</p>	<p><i>Describing (contd.)</i></p> <p><i>Explaining</i></p>

Rhetorical structure and the *information report text-type*: Some conclusions

Each of the texts of the *information report* type has an initial rhetorical organisation of the *General-Particular (Preview-Details)* type. In two cases (*Texts 1 & 6*), only the *General-Particular* rhetorical structure is in evidence. However, in the other four cases there is also evidence of *Problem-Solution* structuring, although in all cases the problem text segment does not appear until the text is well established. In two cases (*Texts 1 & 5*), there is also *Matching*. In one case (*Text 1*), the second part of the *Matching (Matching Contrast)* introduces a Problem section. In the other case (*Text 1*), the two *Preview-Details* sections are linked by *Matching (Matching Compatibility)*. In all cases, the rhetorical progression is linear.

All six texts exhibit the *explaining* genre, and one of them (*Text 4*) is exclusively in this genre. In the other five cases, the *describing* genre also occurs. In one case (*Text 6*), *describing* outweighs *explaining*. In two cases (*Texts 2 & 3*), the *arguing* genre also occurs.

Rhetorical structure: Some conclusions

The analysis of the twelve authentic texts reveals a difference between the *argument* text-type and the *information report* text-type in terms of rhetorical structure. Although all three rhetorical types (*General-Particular*, *Problem-Solution* and *Matching*) may be present in examples of either of the two text-types, a combination of *Problem-Solution* and *General-Particular (Preview-Details)* is always present in the case of the *argument* texts, and *Problem-Solution* is always in evidence from the

beginning of the text. In the case of the *information report* text-type, General-Particular (Preview-Details) is always present and is always in evidence from the beginning of the text, although a movement into Problem-Solution is common.

In the case of *argument* texts, progression may be linear or cyclic or a combination of linear and cyclic. In the case of the *information report* text-type, linear progression is clearly preferred. The *argument* texts are all multi-generic, typically combining the *arguing* and *explaining* genres, with sections in the *explaining* genre most typically occurring in Preview sections preceding the main Problem section. In the case of *information report*, a combination of *explaining* and *describing* is typical, with the *explaining* genre being the dominant one. In one case, the entire text is in this genre.

Implications of the findings

These findings relating to text-types have, I believe, important implications for Māori-medium education in that they, together with the findings outlined in an earlier issue of this journal (Houia-Roberts, 2003, pp. 65-99) provide a firm empirical foundation for the creation of teaching resources designed to develop students' capacity to understand and produce written texts in Māori which are consistent with the textual practices of educated and highly competent users of the language. Working initially from textual exemplars, students can develop their own capacity to create texts that are both effective and authentic.

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Appendix 1: English translation of the six *argument* texts

Text 1: The Te Aute Newspaper - Apirana Ngata

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. (SOLUTION/RESPONSE TO PROBLEM 1) So then, his friends should not mistakenly believe that Reweti Kohere is a different person than Reweti Mokena Kohere. (PROBLEM 1) We were very disappointed when we saw language that should not in fact be printed in our Maori papers. This offensive language appeared in a letter sent in to the paper but this letter was obviously not noticed by the editor. Friends, our papers are read by women and by children, so it is not right that this offensive language should be printed. This is something that could incur a Government summons and could result in the imprisonment of those concerned. (PROBLEM 2) Be cautious. (SOLUTION/RESPONSE TO PROBLEM 2) The fault really lies with the printers who continue to print this distasteful language. (PROBLEM 3)

Text 2: Counter this Insult: 'Maori are Lazy' - Apirana Ngata

Because this insulting phrase 'Maori are lazy' is very frequently used in reference to Maori people, (SITUATION AND PROBLEM) 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. (SOLUTION/ RESPONSE (general)) In my opinion, some courses of action that could be used to discount these claims could be to:

- (a) explain the way Maori were prior to the time of land sales, they were an industrious people, and the work they were able to do during those times, were wheat growing, rearing pigs, buying ships among other things;
- (b) explain the ways in which the Maori people have fallen on troubled times because of land sales, land leases, and Maori people were left to exist on the monetary 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 Maori people, and those who wished to improve their land were 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 Ngati Porou, the numbers of sheep and other animals being reared by Maori people at this time, the values of improvements on those lands, the total acreage which has been improved.
 - (ii) the vigorous work that Maori people are carrying out on the land owned by Pākehā.
- (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 Maori 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. (SOLUTION/ RESPONSE TO PROBLEM)
- (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 Maori people. (EVALUATION OF SOLUTION/RESPONSE)

Text 3: A Final Word - Apirana Ngata

There are many things I could say regarding our Maoritanga (Maori culture) but I will leave that with all of you, for you know that I was one who expended my energy so that the works of our ancestors may be retained as a possession for the future generations; the Maori language; the stories of our ancestors; the songs; the war dances; the carvings; Maori housing, the maintenance of the traditions of the marae, the maintenance of the prestige and the authority of the Maori people. (SITUATION)

I was censured, by some Pakeha for these actions, and it was claimed that I was encouraging the growth of tension between the two races. (PROBLEM) This was not the case. Indeed, it was my intention to unite Maori and Pakeha on their own cultural values. There will not be a meaningful unification if one

member of the union is repressed and left to face the crumbs on the table, left to gather the burnt offerings from the hangi, left as a lowly person, in the land of his/her ancestors. No, this should be a union such as that of warriors, the way that chiefs unite; so that the head is held high, so that the stance is erect, so that face to face interaction is possible.

This is an important stipulation in the Treaty of Waitangi, which is being distorted by those who are discussing its meaning without an understanding of the spirit of the Treaty. (SOLUTION/ RESPONSE TO PROBLEM)

Thank you. It will be good if you are resolute and are prepared to discuss all the issues discussed here with a clear understanding. (EVALUATION OF SOLUTION/ RESPONSE)

From your servant over the years,
Apirana Ngata.

Text 4: The Year of the Elderly - Tīmoti Kāretu

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. (SITUATION) What concerns me is that they are looking at older people in general and not at the Māori interpretation of an elder. (PROBLEM 1) I have already written in another paper that in my youth, on the marae of Tuhoē, Waikaremoana and Ruatahuna, the elders were a group who modeled what was right and effective, they retained the customs, they were a skilful group, they spoke with one voice, they retained tribal knowledge, it is true that they were the fountains of knowledge. (SOLUTION/ RESPONSE TO PROBLEM 1)

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 kaumātua? If one has reached old age but has no knowledge about the customs, tribal stories, is one still regarded as a kaumātua? (PROBLEM 2)

The question should be left for the Māori people to answer, to examine, (SOLUTION/SOLUTION/ RESPONSE TO PROBLEM 2) but it is a question frequently asked by the younger generation. The type of kaumātua who were around when I was a teenager, in my opinion, are no longer around, or are difficult to find, (PROBLEM 3) but the kaumātua we have now, are the survivors, it is only right that they are respected and are looked on with fondness by the younger generations. (SOLUTION/ RESPONSE TO PROBLEM)

The main reason I feel sympathy for the kaumātua 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 kaumātua do indeed possess a special knowledge. (PROBLEM 4)

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. (SOLUTION/ RESPONSE TO PROBLEM)

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. (SOLUTION/ RESPONSE TO PROBLEMS 2 – 4)

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

Text 5: Wrong is Wrong - Tīmoti Kāretu

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'. (SITUATION & PROBLEM 1)

Those who are learning need to listen to the way in which fluent speakers structure their language SOLUTION/ RESPONSE TO PROBLEM 1 because it is by following fluent speakers that those who are less fluent, those who are unsure, those who do not know, will learn. (EVALUATION OF SOLUTION/ RESPONSE TO PROBLEM 1)

Who among us was not corrected by someone more fluent, no matter what the topic? Who? (SITUATION 2)

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 kūrī' 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. (PROBLEM 2 (arising out of PROBLEM 1))

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. (SOLUTION/RESPONSE TO PROBLEMS 1 & 2)

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'. (SOLUTION/RESPONSE TO PROBLEMS 1 & 2 (expanded))

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, (PROBLEM 3) my reaction will be to say, 'This is the correct way to say that', (SOLUTION/RESPONSE TO PROBLEM 3) and if the reaction is 'You are trampling my esteem', PROBLEM 4 (involves restatement of PROBLEM 1 in hypothetical future context) my response will be, 'You are mistreating, you are violating my language'. (SOLUTION/RESPONSE TO PROBLEM 4)

Let us finish here. Correct your language or speak English but stop the abuse, stop the violation. (SOLUTION/RESPONSE TO PROBLEMS 1 – 4)

Text 6: Māori Education - Tīmoti Kāretu

An invitation from a mediation group on Māori Education, that I be a guest speaker at their annual conference in Waikawa, Te Wai Pounamu (The South Island), led me to reflect on a topic, despite the request that the topic should relate to some aspect of the language. I considered the matter for some time and the notion that perhaps it would be worthwhile to challenge the question (SITUATION) "What is this thing referred to as Māori Education"? Which one of these would fit the criteria? Is it education about the Māori world? Is it education through the medium of the Māori language? Is Māori education that education which is being pursued by Māori people? Is it teaching a person who claims or knows he/she is Māori? Which of these fit the criteria? Or is it all of these listed here.' (PROBLEM 1 (general))

So then let's turn to the ideas which have been set down and pursue these and perhaps a little clarity may emerge. (SOLUTION/RESPONSE TO PROBLEM 1)

Should it involve knowledge relating to the Māori world? Undoubtedly, some will be quick to ask which world of the Māori? Ancient Māori, or modern Māori? If it is to be ancient Māori, which aspects should it be? Should this include prayers, songs, Māori society, the practice of revenge, information about the gods, knowledge of genealogy? And so it goes on, or should it include all of the above? Now, if it were in terms of today's world which aspects should be covered? Should this include living in the cities and the issues of why this is so, falling on troubled times and the reasons why, the fact that too many Māori smoke too much, smoke other things, and why this is so? The incidence of suicides, the physical abuse of women and the abuse of children and why this is so are also issues that occur in this context. Our young people, our youth now focus firmly on their kind of world, so that could perhaps be another focus for Māori Education. There is the question of the role of men, of women, for it has been suggested by some that these roles are not being correctly observed. Will education stop this or make it worse? If all these suggestions above were to be taught through the medium of Māori, does this become Māori Education? If Māori people are pursuing these topics, is

that Māori Education? If the learners were non-Māori, is this now not Māori Education? What then if it is not in Māori? If Māori people are taught a subject, no matter what, does this qualify as Māori Education? (PROBLEM 1 (specific))

Some people might say that this is simply an attempt at stirring, at agitating, and should be ignored. PROBLEM 2 It doesn't matter if that is the opinion, (RESPONSE TO PROBLEM 2) but my question remains 'What is Māori Education?' (EVALUATION OF SOLUTION/ RESPONSE TO PROBLEM 2/ RESTATEMENT OF PROBLEM 1)

Appendix 2: English translation of the six *information report* texts

Text 1: The Marae of the Maori People: Maoritanga - Apirana Ngata

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. (PREVIEW 1)

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 *Oropohanga*, 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 Maori 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. (DETAILS 1)

Ancient Maori had a similar belief about their creation, their origins, their development in ancient times. (PREVIEW 2) These beliefs and the customs of the Maori came from two sources. There was the knowledge that came from outside the *Whare Wananga* (Maori 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 Maori elders that related to the teachings of Io, the most sacred of gods to the Maori of old. Only a *tohunga* (priest) could refer to him and only in the right places and at the right times. Although the teachings were suppressed, it is possible that these were more widely taught in the *Whare Wananga* in Te Taitokerau (Northern tribes) and Te Taihauauru (Western Tribes). The *tohunga*, the survivors of the battles handed on what they knew to the students of the new generation, who by this time had learned to record the written word and that is why the story of Io has been passed on down to us.

Io Nui represents the most important god

Io Roa represents uprightness and permanence

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

Io Matua Kore of no parentage

Io Matua te Taketake, the permanent resting place

Io te Wananga, the beginning of all things

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

Io te Matanui, those things visible to the naked eye

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

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

Io te Whiwhia, the stature of mankind

Io te Matatapu, the most sacred of all

The belief is that Io created the world from nothing, was not born, had no parentage, had no union with women, was childless, but nevertheless all things, including the world, were created by Io. (DETAILS 2)

Text 2: The Law, Its Structure, Its Execution - Apirana Ngata

An explanation: The ways in which laws are constructed. The Editors (TOPIC)

In order that the Maori people clearly understand these matters, the explanations should begin with a discussion about those who have the power to construct these laws. (RESTRICTION)

Throughout history, and throughout the world, there have been groups of people, or a specific person, or some group that comes together with the power to establish laws for society, to settle problems, to administer punishment for wrongdoings. This symbolised the authority of the law, and the power of the group, the power of that specific person was seen, if the law was broken. (PREVIEW)

In some societies, the power lies with the King, in others with the Parish, for some with a collection of chiefs, and for others a gathering of tribal representatives with the right to speak for that tribe.

(DETAILS 1: Lawmakers)

Next in line of descent of power, listening to their decisions, are the groups with lawful powers such as soldiers, policemen, or any other groups whose role was enforcing the power of the law. To the Maori, the chief had the authority to establish the law. His people listened to his decisions and if that word

was not respected, his authority gave him the power to kill, to plunder, to conquer, to carry out such acts so as to demonstrate the power of his word. (DETAILS 2: Law Enforcement)

So it is clear to us that the law is established, by someone or a group in a position of power, as a symbol of authority within the community. (RESTATEMENT OF PART OF PREVIEW)

The legality of laws will not be recognised as such if there is no penalty for the breaking of that law whether it involves the law of society or spiritual laws; the breaking of the laws of society has led to incarceration, crucifixion, repossession of goods, the breaking of the laws of God have resulted in spiritual penalties, the burning fires after death, the gnashing of teeth. (DETAILS 3: Penalties)

What then is the reason for the loss of the authority of the Maori chiefs? There is now, no way to enforce their word. The chiefs no longer have the influence to make clear the authority behind their words, to instil respect into people. Pakeha laws that have now been applied to everyone, serve as an obstacle to the wishes of a chief. All that is left is to think about what the night may bring, the lines of ancestry, and sadness wells within.

The system of laws, presently recognised as the laws of New Zealand, were established by those in power at that time. The reason for writing about this matter was to explain:

- A . Who were these groups with this authority?
- B . How did they construct laws?
- C . Who implements those laws?
- D . What is it that gives the law so much power? (SUMMARY: RETURN TO TOPIC IN MORE DETAIL)

Text 3: The Romney - Apirana Ngata (TOPIC)

This type of sheep is widely bred in New Zealand and is quite different from most other breeds.

This sheep is strong, it is healthy and large, it can survive on land with or without water, and it can survive where the grass is lush or sparse. The sheep are very big, they lamb very well, they are healthy and they produce a high percentage of lambs within the group. The wool is light compared with the Lincoln but weighs heavier than that of the Half-Breed. The wool fetches a good price and the prices have competed well with the Half-Breed, in the British markets over the last seven years. (PREVIEW)

The Romney Marsh is the highest priced sheep in the land. From Wairarapa over to Waiapu, from Poneke over to Whanganui, in Opotiki, in Waikato, in Te Rohe Potae and indeed in most of the areas of Te Taitokerau recently introduced to the rearing of sheep, this is the breed of sheep on the land. (DETAILS 1: Price & Distribution)

It likes any sort of land. The land overseas, in England from where it originated was swamp, therefore, it will survive on wet land or on land which gets a great deal of rain. It particularly likes land with lush grass, its wool grows very well, its lambs will be large and will fatten well.

The ewes cross breed well for the purpose of providing lambs for the freezing works. They give birth early, they are healthy, and they have many lambs that fatten quickly. (DETAILS 2: Land & Land Preferences)

Prominent breeders recommend that the Romney could be cross bred with the Lincoln to see if the breed will become lighter, or whether the wool will be shorter but there should only be one attempt at this, after which they should be returned to the Romney flock so that the strength of the Romney breed is retained. (DETAILS 3: Cross Breeding)

It is only right that I should advise our Maori people from each region, those who are starting out in the rearing of sheep on their lands, to keep to this breed. Ngati Porou has kept to this breed for many years, and the experienced sheep farmers are taking good care of them while the less experienced are not, and yet they survive, they fend for themselves despite their mismanagement at a time when their caretakers are still learning about sheep farming: and if this breed is left on land where the grass is lush, the sheep will be healthy, its wool will be of high quality and the lamb production rate will be good.

I am not stipulating that this be the only breed that should be reared. The lands suited to the Romney may also be suited to the Half-Breed. These lands may also be suitable for the Lincoln breed. On the whole there are fewer disasters on the lands in New Zealand here, where the Romney is the prominent breed.

According to the Pakeha experts through whose teachings I have gained this knowledge, there is a greater profit to be made from a flock of Romney than from an equivalent of most other breeds.

Parliament - The Aspects Pertaining to the Maori People - Apirana Ngata

Text 4: An Explanation: Parliament and the entry of Maori. The Editors (PREVIEW)

It was on the 6 February 1840 that the Treaty of Waitangi was established between the Queen of England, with Captain Hobson as her representative and the Maori people, 512 chiefs applied their marks to the copies of that Treaty as the representatives of the Maori people. The composition of the Treaty has been explained in various publications in our newspapers, over the last few months, including the meaning of each clause of that Treaty. It was stated in the explanation that Clause 1 gave the Queen the right of governance, the authority, the power to establish laws and the Parliament that stands here, is the main representative body. The information outlined here relates to the Parliament, its origins, the entry of Maori into Parliament, the ministers who were selected to stand for each Government, as representatives for Maori. Immediately following the settlement of the Treaty of Waitangi, that is, on the 21 May 1849, a proclamation was made by Captain Hobson at Pewhairangi notifying all persons that 'the authority over New Zealand was now permanently under the control of Queen Victoria and her descendents under the Treaty of Waitangi'. (DETAILS 1: Treaty of Waitangi & control over N. Island) This did not include the South Island or islands adjacent to the South Island. The Treaty of Waitangi did not bring these islands under the authority of England, but they were instead declared to be new lands and the authority imposed on them. (DETAILS 2: Control over S. Island)

Once this authority was recognised, that is the power of governance of the Queen over the land, Pākehā began to establish a ruling body so that the holders, the organisers, the enforcers of that authority would be apparent. Originally, the Governor alone had the sole authority with his Council to guide him. (DETAILS 3: Establishment of a ruling body)

On the 10th March 1848, New Zealand was divided into two regions-North (New Ulster) and South (New Munster). The division was marked by the mouth of the Patea River and ran straight across to the East. Each area was represented by a deputy governor and his council and was overseen by the Governor. (DETAILS 4: Division into two regions)

At that time, the Maori people did not have any representative in the law making body, that is the people had no right to vote for representative members. Only the Governor and his council had the authority for the construction of laws. (DETAILS 5: Restricted access to rights of representation) On the 30th June 1852, the Constitution Act was established by Parliament in England and on the 17th January 1853, the law was gazetted and became effective in New Zealand. As a result, a House of Lords was established, the Upper House as it stands now and so the governing body of New Zealand was complete. (DETAILS 6: Constitution Act) But there was a great deal of revision to the Constitution Act by Parliament which included the stipulation of such matters as the number of eligible members, who could vote and who could not, the decision of lengths of term for new members, adjustments to electoral regions, and all matters pertaining to Parliament. (DETAILS 7: Revision of Constitution Act & associated issues) It was still not settled. Many disputes arose here, raised by Pakeha in Parliament and with their voters. Indeed, the disputes lasted for some time before those people without property were entitled to vote. Sir George Grey successfully effected this. It was even longer before women were allowed to vote. Seddon achieved this. It was only in 1919 that the law allowing women to stand as Members of Parliament was passed. (DETAILS 8: Resolution of associated issues)

The first seat of the New Zealand Government was in Kororareka. It was shifted to Auckland in 1842 where it remained until 1865. The possibility of moving the seat of government, Parliament and all its responsibilities, to the shores of the Cook Strait was discussed in 1863. Three commissioners were sent from Australia to finalise this. It was decided that the move would be to Wellington. On February 1865, the seat of Government shifted from Auckland to Wellington where it stands to this day. (DETAILS 9: Seats of power)

Text 5: The Kākāpō - Tīmoti Kāretu (PREVIEW)

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

It has a strong hooked beak like other parrots. But the eyes are more like those of an owl. Another Pākehā name for this parrot is kākā-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 kākā can stay concealed at night. (DETAILS 1: Physical)

Pākehā scientists did not know about this bird until 1852. It was in that year that a group of sailors from the sailing vessel Acheson happened on one but it was their dog that startled the kākāpō and

caused it to emerge from its nest and that was the first sighting by Pākehā of this bird. [DETAILS 2: First sighting] The kākāpō is a lone bird, it does not move in groups like most other types of kākā. Another feature is that it is flightless, but its short wings are useful when it is running or when it is climbing trees. The Kākā can reach a weight of 2.5 kgs, it walks slowly and has thick legs. The kākā is placid, it exudes a strong smell and because this bird lives on Papatūanuku (Mother Earth), it becomes easy prey for dogs. Indeed, there is nowhere else that the kākāpō can turn. Its other enemies include cats and stoats. (DETAILS 3: Reason for threats) 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. (DETAILS 4: Food preferences) With respect to mating, the kākāpō is quite systematic. It considers the seasons when there is an abundance of food, so important for the rearing of the chicks. The kākāpō, therefore, waits until the food sources are plentiful and that is the time that its attention turns to mating. 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. (DETAILS 5: Mating) 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 six 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. (DETAILS 6: Nesting, hatching & growth) However, this discussion should return to reproduction of the kākā and the expression 'A constant companion in the summer, absent in the winter'. (Signals move to discussion of Problem later) The kākāpō continues to grow for about 6-8 years and if it does survive to old age, it could live for 30-40 years. (DETAILS 6: Nesting, hatching & growth (continued)) New Zealand is the native home of the kākāpō. They once existed in all the forests of the land. This has been proven through the discovery of the remains of this bird on the sites of early Māori all over the land. Early Māori used the feathers of the kākāpō for the making of cloaks. (DETAILS 7: Māori & the kakapo) With the arrival of the Pākehā in New Zealand, many of the kākāpō were killed by their dogs and eaten by Pākehā. Some were sent to the museums here and overseas. During the reign of Queen Victoria, 80 birds were sent to the museum of Vienna. During the 1890's, shortly after the introduction of the stoat to New Zealand, the kākāpō rapidly died out. A slight improvement followed. But between 1930-40, there was another rapid decline. It was argued that this was because of the loss of the forests. This thick-legged creature was soon lost to the Wellington region and shortly after to the South Island. The survivors, found in the South Island, at Piopiotahi (Milford Sound) were moved to a bird reserve in Mount Bruce. No kākāpō 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. (DETAILS 8: Pākehā & the kakapo) 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 kākāpō, the Department of Conservation began to distribute their favourite foods such as fruits, nuts and muesli bars in the hope that the kākāpō would be deceived into thinking that this was a season of abundance of food and would hopefully begin to breed. (DETAILS 9: Conservation & the current position) Today, only about 50 kākāpō have survived. Who then would not support the idea that this rare and precious bird must be protected lest it is lost forever to this, its native home, like the moa, the hokioi and the tōtōrori.

Text 6: The Evaluation of Te Taura Whiri (TOPIC) – Timoti Kāretu

The evaluation of Te Taura Whiri was undertaken in these recent months because the Māori Minister requested it in order to for the examine its organization.

The principal aims of the evaluation were to determine: (PREVIEW 1)

- (i) how the aims and the organization of Te Taura Whiri align with those of the government with respect to the revival of the Māori language;
- (ii) other aims and other new responsibilities to enable Te Taura Whiri to execute the government Māori language policies;
- (iii) whether Te Taura Whiri is the most appropriate organization for the execution of this work;

- (iv) whether Te Taura Whiri is suitable in terms of structure and size, in other words to examine whether its role is being fulfilled at this time, or whether it can cope well with new responsibilities which it may have to carry in the near future;
- (v) the roles of the organizers in Te Taura Whiri and those of Te Māngai Pāho and Te Puni Kōkiri;
- (vi) whether the links between Te Taura Whiri and the Minister of Māori Affairs are appropriate at this time, and how these factors will evolve in time to come;
- (vii) the impact of this evaluation if the Māori Language Act 1987, and the relevant sections directly related to the aims and the organization of Te Taura Whiri are given effective recognition.

The government's aim for Māori language is to increase the places where the Māori language will be taught and will be spoken, an aim to strengthen, to spread the Māori language and make it possible to express the notions of this new world in which we live, so that everyone will be eager to learn the Māori language, so that the idea of te reo Māori and English being interwoven in New Zealand will be realised. (DETAILS 1)

Many ideas grew out of this evaluation, and these were some of the main findings:
(PREVIEW 2)

- (i) because Te Taura Whiri is a small organization and the new roles are many, it is unable to fulfill its rightful responsibilities. This needs to be changed so that it can cope with the new roles confronting it, such as the new Māori language strategy;
- (ii) the primary function of Te Taura Whiri is to be examined, so that it may become the 'Kaitiaki mo te reo Māori' (Caretakers of the Māori language). According to the evaluators, this is a clear indication of the fostering of te reo Māori by Te Taura Whiri and indicates its stance in coordinating the work involved in the revival of this precious gift of ours;
- (iii) it needs to concentrate more on the work such as the establishment of criteria, the examination of language proficiency, the undertaking of work which should rightly be undertaken by others. If one was to consider the new directives, it would read like this, it must cease to expend energy in the area of 'providing services', and aim at being a 'seller of services';
- (iv) the Māori language resources will be centralized. These are spread far and wide, so the benefits, which should follow are not seen, but if they are held collectively and additional resources are relevant to the business at hand, the benefits will be far greater;
- (v) there needs to be a closer interaction in matters of the organization and the policies for the revitalization of the Māori language, and Te Taura Whiri will conduct these matters;
- (vi) it will be the role of Te Taura Whiri to conduct the work of strengthening, of further enhancing, te Reo Māori;
- (vii) Te Taura Whiri will monitor the status, the well-being of te reo Māori and will evaluate the benefits for the revival of te reo Māori;
- (viii) with the new development of the Māori Language Strategy, and the different role that Te Taura Whiri will play, the talents and the skills within Te Taura Whiri need to be examined. Besides their competency in te reo Māori, the staff need to be competent in language planning, be capable of conducting research, and be aware of government trends, and the principles of education. They need to be competent in the establishing planning strategies and in the organization of a small department with many pursuits;
- (ix) there needs to be more evaluation, more purposeful evaluation of the advantages resulting from the work of Te Taura Whiri. Besides examining the relevance of the work to the aims, Te Taura Whiri is responsible for surveying the opinions of the groups of people who are conscientiously pursuing the revival of te reo Māori. A careful evaluation will be made of funding, and a greater emphasis on the output. The strategic plan will be outlined in future in a three yearly strategic plan and will look at how well the organization is functioning and how well the aims are being met within that period;
- (x) if the role of Te Taura Whiri as the 'Kaitiaki'(Caretaker) is confirmed, there should perhaps be a new clause added to the Māori Language Act to see this to its completion, to conduct and to authorize the new responsibilities. (DETAILS 2)

These then, are the important findings which resulted from the evaluation. Thanks must go to the evaluators Whaimutu Dewes and Robyn Bargh because it was they who undertook this examination and presented their report about the operation of this agency.