

Chapter 5

Minor argument types

The clausal and sentential functions and syntactic behaviour of oblique arguments are discussed in 7.7, 9.2.2 and 9.6. This chapter will discuss the internal structure of forms and constituent types which primarily function as peripheral arguments. These include Prepositional Phrases, deictic locatives, location names, local nouns (intrinsic and absolute), temporal locatives, contextualising nouns, and the associative noun.

5.1 Prepositional phrases

Only one preposition, *ka*, exists in Kokota, with a general locative function. Prepositional phrases have a variety of adverbial and adnominal functions, discussed in 7.7 and 4.3.2.2.3.1 respectively.

A prepositional phrase consists of a preposition as head, followed by a phrasal complement or a subordinated complement clause. Phrase types able to occur as prepositional complements include ordinary nominal NPs ((5.1)a.), Pronominal Phrases ((5.1)b.), Reflexive Phrases ((5.1)c.), Personal Name Phrases ((5.1)d.), Local Noun Phrases ((5.1)e. and f.), and Contextual Noun Phrases ((5.1)g.). Subordinate clauses also occur ((5.1)h.):

- (5.1) a. *g̃-e fa-lehe-i-u ka-ia pike mau-na*
 NT-3.SBJ CS-die-3SGO-PRG LOC-theSG piece taro-that
 They killed with that small piece of taro.
- b. *ka gai ira nakoni zuzufra tana nogoi naitu tahi ke aḡe-u-ni-u*
 LOC weINC thePL person black then VOC devil sea PRF go-be.thus-3SGO-PRG
 With us black people, then, man!, 'sea devil' is what it's called.
- c. *ira mereseni ka tagi-mai gai nakoni zuzufra*
 thePL medicine LOC RFL-1EXCP weINC person black
 the medicine of ourselves we black people
- d. *kelokolo g̃-e lisi-ni-u selana...*
 PN NT-3.SBJ lease-3SGO-PRG PNLOC...
 Kelokolo leased Selana...
- ka nomana witali ia mane-vaka*
 LOC PN PN theSG man-ship
 to Norman Wheatley, the white man.
- e. *manei n-e au ka kota-na suḡa-na*
 he RL-3.SBJ exist LOC outside-3SGP house-thatN
 He is outside that house.
- f. *g̃-a mai-nā gai ade ka ia rhuku*
 NT-1.SBJ come-IMM weEXC here LOC theSG landward
 We come here to the shore side.
- g. *ara manahagi turi tufa-nigo ago ka gu-na ia au ka gai...*
 I want tell affect-2SGO youSG LOC CNTX-3SGP theSG exist LOC weEXC
 I will tell you about our living...
- h. *zaho si-ago ka ta muni-ro hiba-ḡu-de ara*
 go FOC-youSG LOC SB hide-thoseNV eye-1SGP-theseR I
 You go, to where you're hidden from these eyes of mine.

Demonstrative Phrases, Number Phrases, deictic locatives, location names, and Associative Phrases do not occur as prepositional complements. The structure of the Prepositional Phrase is thus:

$$(5.2) \quad PP \rightarrow P + \begin{cases} NP \\ PROP \\ RFLP \\ PNP \\ NLOCP \\ CNTXP \\ S \end{cases}$$

The preposition *ka* optionally procliticises to the first word of the complement phrase. This occurs particularly commonly with the pronouns *ara* 'I' and *ago* 'youSG'. With these, as with other forms with an initial /a/, the preposition reduces to *k-*, giving *kara* and *kago*.

- (5.3) *gai* *teo* *g̃-a* *mai-u* ***k-ago*** *nogoi* *sala*
 weEXC be.not NT-3.SBJ come-PRG LOC-youSG VOC PN
 We are not coming to you, Sala.

This cliticisation occurs in other instances where stress assignment is affected (see 3.1.6.3):

- (5.4) *suli-ana* *n-e* *faroh-i* *mheke-na* ***ká-nihau*** *gazu*
 child-thatN RL-3.SBJ smite-TR dog-thatN LOC-how.many wood
 That child hit that dog with how many sticks?

The cliticisation occurs not only with nominal forms, but with the first word in complement clauses. In (5.5) the subordinate clause has no subordinating particle, and the preposition is cliticised to the modal auxiliary.

- (5.5) *ke* *pulo* *e-u* *tana* *zelu*
 PRF return be.thus then PNLOC
 They went back to Zelu,

ká-n-e-ke *hure-ro* *ira* *tilo* *tomoko*
 LOC-RL-3.SBJ-PRF carry-thoseNV thePL three war.canoe
 to where they had carried the three canoes.

5.2 Deictic spatial locatives

Three deictic spatial locatives exist in the language:

- (5.6) a. *ade* here
 b. *sare* there (proximal)
 c. *sara* there (distal)

These deictic locatives may occur with a variety of locative modifiers including intrinsic local nouns ((5.7)a.), absolute locatives ((5.7)b.) location names ((5.7)c.), and prepositional phrases ((5.7)d.).

- (5.7) a. *e* *la* *fufunu* *ka* *n-e-ke* *au-o* *rei-palu* ***ade fate***
 3.SBJ go begin LOC RL-3.SBJ-PRF exist-thatNV they-two here above
 Start where they two stayed here on top.

 b. *g̃-e* *koko* *la-ni-nā* ***sara*** ***rauru***
 NT-3.SBJ leave go-3SGO-IMM thereD seaward
 He threw him there seaward.

- c. *n-e au-gu ade goveo*
 RL-3.SBJ exist-PRG here PNLOC
 He's living here in Goveo.

- d. *n-e-ke au-gu parahaḡala*
 RL-3.SBJ-PRF exist-PRG giant
 The giant was living

ade ka vuhuku ine fate n-e-ke au-na-u nhagarai dou-na
 here LOC mountain thisR above RL-3.SBJ-PRF exist-thatN-PRG banyan be.big-that
 here on this mountain above where there was that big banyan tree.

Apart from NPs as illustrated in (5.7)d., the other modifier types occur with demonstratives as individual modifiers, not as phrases. The structure of the deictic spatial locative phrase is thus:

$$(5.8) \quad \text{SLOCP} \rightarrow \text{SLOC} + \begin{cases} \text{(NLOC)} \\ \text{(PNLOC)} \\ \text{(NP)} \end{cases}$$

Modification of a deictic locative can occur in addition to the emphatic particle *-hi* or the specific marker *-lau*.

- (5.9) a. *manahagi-ḡau gau mane huhuraṇi kaike mai au gudu ade-hi kokota*
 want-2PLO youPL man PNLOC one come exist EXHST here-EMPH PNLOC
 I want all you Huhuraṇi people to together come and all live here at Kokota.

- b. *ḡ-e la posa-u*
 NT-3.SBJ go emerge-PRG
 They emerged

sare-lau ka nau fitupoḡu ta-ni-ana e-u, fatena bagovu
 there-SPC LOC place PNLOC SB-3SGO-thatN 3.SBJ-be.thus above-3SGP PNLOC
 there at the place Fitupoḡu, as it's called, above Bagovu.

5.3 Location names

Proper nouns which are the names of physical locations occasionally function as core arguments:

- (5.10) *n-e-ge mai fa nhigo-i-u lao tabar-i-na banesokeo*
 RL-3.SBJ-PRS come CS finish-3SGO-PRG go buy-TR-thatN PNLOC
 He came and finished buying Banesokeo.

Typically, however, location names function as obliques. With that function they do not occur within a prepositional phrase, instead they occur independently paralleling an entire PP.

- (5.11) a. *n-a-ge zaho koko-di ira ge-mai no-mai e-u huhuraṇi*
 RL-1.SBJ-PRS go leave-3PLO thePL CP-1EXCP GP-1EXCP 3.SBJ-be.thus PNLOC
 We will be leaving behind our food and our things at Huhurangi.
- b. *aḡe da hage-u fitupoḡu*
 go 1INC.SBJ ascend-PRG PNLOC
 Let's go up to Fitupoḡu.

Location names do not function as a phrasal head, and there is no location name phrase. No modification of PNLOCs is possible, including demonstrative modification:

- (5.12) *goveo ine/ide
this/these Goveo (village)

Similarly two location names cannot be linked by the conjunction *ge*, which only links forms at the same level of syntactic structure. Location names may be linked by *neu*, but in this context this forms a second clause.

- (5.13) a. *ara n-a-ke lao buala n-e-u popoheo*
I RL-1.SBJ-PRF go PNLOC RL-3.SBJ-be.thus PNLOC
I went to Buala and Popoheo.
- b. **ara nake lao buala ge popoheo*

The sentence in (5.13)a. consists of two clauses, with a more literal meaning 'I went to Buala and like that also to Popoheo'.

5.4 Local nouns

Local nouns are a subclass of nouns which may be distinguished from other nouns in Kokota by two features. Firstly they only function as oblique locatives, never as core arguments. More importantly, while ordinary nouns may only function as an oblique within a prepositional phrase, local nouns may do so without the presence of the preposition.

5.4.1 Intrinsic locatives

The following local nouns express intrinsic spatial relations:

- (5.14) a. *pari* 'below, underneath'
b. *fate* 'above, on top'
c. *kenu* 'in front'
d. *legu* 'behind'¹
e. *gīlu* 'inside'
f. *kota* 'outside'
g. *hotai* 'in the middle'
h. *fari hotai* 'between'
i. *geri* 'beside'
j. *mairi* 'left'
k. *mautu* 'right'

All local nouns are monomorphemic, with the exception of *fari hotai*, which consists of the local noun *hotai* 'middle' preceded by the mutual preposed particle. Local nouns may occur alone as an oblique without a preposition. They may indicate a location ((5.15)a.-c.), or a direction ((5.15)d.-e.):

- (5.15) a. *t-au-ana n-e au mautu bo*
SB-exist-thatN RL-3.SBJ exist right CNT
That's on the right.
- b. *tana kave mai ka-ia riñata, naboto gase kenu,*
then descend come LOC-theSG doorway ten woman front
Then they come out the door, ten women in front,

¹ A number of speakers suggested that *legu* 'behind' is a recent innovation, and that *bete* is the original Kokota term, still used by old people. I did not encounter the term in use and it does not appear in my corpus.

nanoto gase legu, hotai rei-palu tati
 ten woman behind middle they-two mother&baby
 ten women behind, in the middle the mother and baby.

c. *manei n-e ri-riso mairi*
 he RL-3.SBJ RD-write left
 He writes left. [ie. He is left handed.]

d. *n-e lao-u fate*
 RL-3.SBJ go-PRG above
 He's going up on top.

e. *ara n-a kave kota*
 I RL-1.SBJ descend outside
 I went outside [the house].

Local nouns are inalienably possessed, and they may occur as prepositionless obliques with possessor indexing. When possessor indexing is present a possessor NP is also usually present, however it is not obligatory if the possessor is understood, as in (5.16)b.

(5.16) a. *ara n-a korho namhari kenu-mu ago*
 I RL-1.SBJ pull fish front-2SGP youSG
 I caught fish in front of you. [ie. sitting in front of you in a boat]

b. *manei n-e lao mairi-na bo*
 he RL-3.SBJ go left-3SGP CNT
 He went to the left side [of it].

c. *n-e fike-u manei gilu-na kaike komhu*
 RL-3.SBJ cut.wood-PRG he inside-3SGP one year
 He cut firewood for a year.

d. *rodoki n-e-ke kulu ooe-na,*
 PN RL-3.SBJ-PRF be.first talk-thatN
 Rodoki spoke first,

mama pita n-e-ke ooe-na legu-na rodoki
 father PN RL-3.SBJ-PRF talk-thatN behind-3SGP PN
 Father Peter spoke after Rodoki.

The local nouns *legu* 'behind', and *gilu* 'inside' have a temporal as well as spatial locative function. In (5.16)c. *gilu* has its durational function, while in (5.16)d. *legu* means 'after' in time, not in space. This creates the potential for ambiguity. In (5.16)d. the first clause sets up a temporal framework, so in the second clause *legu* can only be interpreted with its temporal function. However in a sentence like (5.17) both a temporal and a spatial reading are possible.

(5.17) *n-e pulo mai legu-gu ara*
 RL-3.SBJ return come behind-1SGP I
 He came back after me [in time]/behind me [in space].

Although local nouns freely occur as the head of a locative adjunct, they equally freely occur with precisely the same functions, as the complement of the proposition *ka*.

- (5.18) a. *e-ke au ka hotai gegere-ro*
 3.SBJ-PRF exist LOC middle forest-thoseNV
 They lived in the middle of the forest
- b. *e teo ġ-e-ke au ka geri tahi-de*
 3.SBJ be.not NT-3.SBJ-PRF exist LOC beside sea-theseR
 They didn't live beside the sea
- c. *t-au-o ka pari ġazu-o*
 SB-exist-thatNV LOC below wood-thatNV
 It's under that tree.
- d. *ta mai la naitu tahi, ta mai ka ia hotai tahi...*
 SB come CND devil sea SB come LOC theSG middle sea
 If a sea devil comes, if it comes from the middle of the sea...

As with prepositionless local nouns, possessor indexing may be present:

- (5.19) a. *n-e au ka mairi-ġu ara*
 RL-3.SBJ exist LOC left-1SGP I
 It's at my left. [must be immediately to hand]
- b. *manei n-e au ka kota-na suġa-na*
 he RL-3.SBJ exist LOC outside-3SGP house-thatN
 He is outside that house.
- c. *toi-kame ana n-e au ka fari hotai-di buti are*
 cook-arm thatN RL-3.SBJ exist LOC MUT middle-3PLP shoe thoseN
 That centipede is between those shoes.
- d. *ta aġe e-u la ka-ia ġilu-na tahi...*
 SB go 3.SBJ-be.thus CND LOC-theSG inside-3SGP sea
 If it goes into the sea...

The difference in usage between local noun locatives with and without the preposition seems to be stylistic. Syntactically the preposition adds an additional layer to the structure in which the preposition functions as the head of a PP, with as its complement a phrase with a NLOC head. Whether it occurs within a PP or independently, an NLOC phrase has the same structure with the exception that in a PP the NLOC may be preceded by an article (illustrated in (5.18)d. and (5.19)d.). No other modification is possible. The NLOCP thus has the following structure:

- (5.20) NLOCP → (ART) + N'LOC + (NPPOSS)
 N'LOC → NLOC + (IPOSS)

The caveat to these rules is that the article cannot occur when the N'LOC is a sentential adjunct, only when it is a prepositional complement. The NP can only occur when the possessive enclitic is present since, as with ordinary nominals, it occurs only as a complement of the possessor indexing.

Several of the local nouns are forms which have other semantically related functions. *Legu* also functions as a verb meaning 'follow', and as the quantifier 'every'; *kota* 'outside' also functions as a verb meaning 'go ashore', and apparently 'get out of [a tree]'; and *kenu* 'front' is also a verb meaning 'be foremost, be in front'. The remaining local nouns appear to have only that function.

Related to the temporal function illustrated in (5.16)c. and d. and (5.17), the local nouns *legu* and *ġilu* differ from other local nouns in that they may have as complement a nominalised clause. Like other local nouns the complement of *legu* or *ġilu* may be an NP (as illustrated above). However while the other local nouns

subcategorise only for an NP complement, *legu* and *gili* subcategorise for an NP or nominalised clause complement. With a complement clause, the reading is always temporal, not spatial. With *legu* the subordinate clause expresses an event which precedes the main clause event, revealing the semantic relationship between the local noun and the verbal function of *legu* 'follow'. With *gili* the complement clause expresses an event during which the main clause event occurs.

- (5.21) a. *legu-na toka kave ana gita gāzu ana ge*
 behind-3SGP chop descend thatN weINC wood thatN SEQ
 After we have cut down the tree
- g̃-o fike no-u g̃azu-nā ago*
 NT-2.SBJ cut.firewood GP-2SGP wood-IMM youSG
 you can make your firewood.
- b. *ara n-a tehi ta marhi-au-re*
 I RL-1.SBJ be.many SB hurt-1SGO-thoseN
 I have many pains
- ka legu-na faroho-nau-o maneri*
 LOC behind-3SGP smite-1SGO-thatNV they
 since they were hitting me.
- c. *fufunu ka keli-kava-o*
 begin LOC be.good-ground-thatNV
 Start from the peace
- n-e la mai-u ka gili-na toke-i ia ta dia*
 RL-3.SBJ go come LOC inside-3SGP arrive-3SGO theSG SB be.bad
 and go until they come to during the reaching of the badness.

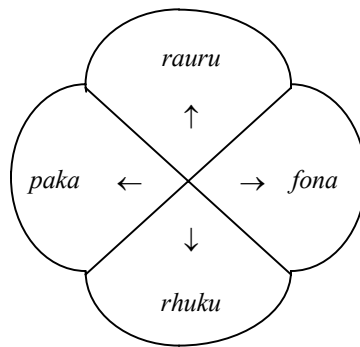
5.4.2 Absolute locatives

Four absolute locative terms relating to the horizontal domain exist in Kokota:

- (5.22) a. *rauru* 'seaward'
 b. *rhuku* 'landward'
 c. *paka* 'west' } The east-west axis runs northwest-southeast
 d. *fona* 'east' } slightly less than 45° off cardinal East-West

These terms express directions on a pair of crossed axes. As Map 2 shows, the island of Santa Isabel is a long island running northwest to southeast, in cardinal terms. Kokota is spoken on both sides of the island, but in both locales it is spoken on a roughly straight stretch of coast. It is therefore possible to have a pair of cross axes that correspond in one case to a line parallel to a regularised version of the coastal line, and in the other to a line crossing the boundary between land and sea at right angles. The *rauru-rhuku* axis crosses the coastal line, with *rauru* expressing a direction from the mountainous interior towards the coast, from the village to the shore, and away from the shore out to sea. The opposite, *rhuku* expresses a direction from the sea towards land and then on into the interior. The *paka-fona* axis crosses that at right angles, with *fona* being the direction closest to the location of the rising sun, and *paka* the direction closest to that of the setting sun. The absolute system was schematised by an informant, James Tikani, in Goveo.

Figure 1: Kokota absolute directional schema, drawn in Goveo.



This schema demonstrates that these directional terms refer to quadrants (as in Longgu - see Hill 1997:109-110, see also Haviland 1993:4-6), meaning that each direction refers to an entire 45° chunk of the horizontal domain (which the 'axis' bisects), unlike cardinal vectors, where a few degrees off north is not true north. Directions on the *paka-fona* axis are unbounded. The direction expressed by *paka* continues beyond the end of the island to Choiseul, Bougainville and beyond indefinitely, and *fona* to Malaita and beyond indefinitely. The direction expressed by *rauru* is also unbounded, crossing the coast and continuing out to sea indefinitely. *Rhuku*, however, appears to be bounded, continuing inland to a point somewhere in the centre of the island. Once that point is reached and a descent towards the other side of the island begins, the direction would again be *rauru*.

The schema in Figure 1 accurately represents the absolute spatial system as it applies in Goveo and Sisiga, on the northwest coast. However, it cannot also accurately reflect the system as it applies in Hurepelo on the southwest coast, on the opposite side of the island, as the relationship between the axes must be different. In Goveo and Sisiga southwest is landward and northwest seaward. However in Hurepelo the opposite is the case. As a result the *rauru-rhuku* axis interacts with the *paka-fona* axis in a way that is a direct mirror image of that shown in Figure 1. In Goveo when one is facing *rauru*, *fona* is on your right. In Hurepelo it is on your left. Not surprisingly speakers from Goveo find directions confusing when they are in Hurepelo and vice versa. This is not a dialect difference, but the effect of environmental constraints on an environmentally sensitive directional system.

These absolute directional terms may function to indicate location (as in (5.23)), or direction of motion (5.24):

- (5.23) a. *gita-palu-nā ne au fa gōnu, da la au-gu rhuku*
 weINC-two-IMM RL exist CS not.know 1INC.SUBJ go exist-PRG landward
 We are living wrong, [because] we are living inland.

- b. *ana rauru bo*
 thatN landward CNT
 It's (on the) seaward (side of the house).
 [Response to the question 'Where is your cookhouse?']

- (5.24) a. *gai lao fona buala*
 weEXC go east PNLOC
 We're going east to Buala
- b. *kamo rauru bo s-ago*
 go.across seaward CNT FOC-youSG
 Paddle-turn seaward, you. [Instruction to paddle so that a canoe which
 is moving westward will change course and be moving directly out to sea.]

They may also indicate the location of motion, rather than its direction:

- (5.25) *bili n-e-ke mai rauru bo, ago n-e-ke lao rhuku bo*
 PN RL-3.SBJ-PRF come seaward CNT youSG RL-3.SBJ-PRF go landward CNT
 Billy came on the sea side, you went on the land side.

In (5.25) my informant James explains how Billy and I missed each other. I went to Billy's house from James' house, which faces seaward, by exiting on the seaward side but going around the back (the landward side) of the house and passed along the back (the landward side) of the row of other houses to Billy's house. At the same time Billy went from his house along the front (seaward side) of the row of houses to James' house. Note that here the absolute terms do not indicate the direction of the motion, but the location in the village, the side of the row of houses, where the motion took place. Both Billy's coming and my going took place parallel to the coast, along the *paka-fona* axis, not along the *rhuku-rauru* axis.

Although the four absolute terms under discussion here apply only in the horizontal domain, the verbs *hage* 'ascend', and *kave* 'descend' are used systematically in association with the directions expressed by the absolute terms. In fact, *hage* and *kave* each has a meaning applicable in each of the two horizontal and one vertical axes:

Table 5.1: "Ascending" and "descending" on horizontal axes.

	vertical axis	landward-seaward	east-west
<i>hage</i>	'ascend'	'go landward'	'go east'
<i>kave</i>	'descend'	'go seaward'	'go west'

The Kokota absolute spatial terms are local nouns, with the same syntactic characteristics as the intrinsic local nouns discussed in 5.4.1. They typically occur on their own as locative or directional obliques, as the examples above illustrate. However, they may occur with possessor indexing and a possessor complement, or in a prepositional phrase:

- (5.26) a. *n-e au fona-na suḡā-o*
 RL-3.SBJ exist east-3SGP house-thatNV
 It [the new cookhouse] is at the east of the house.
- b. *ḡ-a mai-nā gai ade ka ia rhuku*
 NT-1.SBJ come-IMM weEXC here LOC theSG landward
 We come here to the shore side.

While both of these constructions are possible, they occur much less commonly with absolute locatives than with intrinsic locatives.

As absolute locatives are local nouns, the phrasal structure given in (5.20) applies. Of these absolute locative forms only one, *rauru*, has another function, also occurring as a verb meaning 'to go seaward'.

5.5 Deictic temporal locatives

Seven deictic temporal locative forms exist:

- (5.27) *goino(de)* 'today (realis)'
ginai 'today (irrealis)'
fufugo 'tomorrow'
nhorao 'yesterday'
nariha 'the day after tomorrow'
narihao 'the day before yesterday'
tifaro 'the distant past'

The distinction between the two forms glossed as 'today' corresponds to the realis/irrealis distinction. The Kokota day begins and ends with sunrise. *Goinode* (and its optionally shortened version *goino*) refer to the period since the beginning of the day of speaking up to and including the time of speaking. Thus it equates to what in a tense system would be the recent past (within that day) and the present. The latter component of its meaning often gives it a sense equivalent to 'now', both in the sense of 'right at this moment' (as in (5.28)a.), and in the broader sense of in the present time as opposed to some other period ((5.28)b.-c.). However, as (5.28)d. shows, it also covers the past within the same day.

- (5.28) a. *goinode* *n-e* *nahani*
todayRL RL-3.SBJ rain
It's raining now.
- b. *g̃-a* *mai* *au-gu* *gai* *goinode* *ade*
NT-1.SBJ come exist-PRG weEXC todayRL here
So now we come and are living here today.
- c. *tifaro* *ara* *a* *lao* *tarai* *fakamo* *le-legu* *sade* *ñā* *goinode* *teo*
before I 1.SBJ go pray always RD-follow Sunday but todayRL be.not
I used to always go to prayer every Sunday, but now I don't.
- d. *n-e* *totonu* *blau* *turi* *n-e-ke* *la-i-o* *ago* *goino*
RL-3.SBJ be.straight LMT tell RL-3.SBJ-PRF go-3SGO-thatNV youSG todayRL
That story is straight, that you told [earlier] today.

The form *ginai* has two functions. It occurs inside the verb complex as a future tense marker, referring to any point in the future no matter how distant. Outside the verb complex the form behaves syntactically in the same way as the other temporal locatives, and refers to the period after the time of speaking within the temporal frame of the day of speaking ((5.29)a.). In this function it often has a sense equivalent to 'later', as (5.29)b. illustrates. However as (5.29)c. shows it can also mean immediately, with a sense of an about to be realised 'now'.

- (5.29) a. *ginai* *ara* *a* *lao* *buala* *baiu*
todayIRR I 1.SBJ go PNLOC PSBL
Today I might go to Buala.
- b. *ginai* *fea* *da* *toi-ñā*
todayIRR INIT 1INC.SBJ cook-IMM
[Later] today [must come] first before we cook.
- c. *ai* *lehe-ñā* *gita* *ginai*
EXCLM die-IMM weINC todayIRR
Oh! We're going to die now.

The form for 'tomorrow', *fufugo*, reflects historical reduplication. The unreduplicated form does not occur independently, but is present in the compound *fugo-nare* 'morning' (*nare* = 'day'). The forms *nhorao* 'yesterday' and *narihao* 'the day before yesterday' have the final vowel /o/, reflecting a fused 'nonvisible' demonstrative clitic -o, as the existence of *nariha* 'the day after tomorrow' suggests. The 'nonvisible' demonstrative occurs commonly to indicate entities which are not visible due to their location in the past, as well as those which are not visible due to geographic distance.

Tifaro, indicates any time preceding the day before yesterday, although it usually suggests a long time ago. Depending on context this can range from meaning earlier in a person's life (as (5.28)c. shows), or much longer ago in the legendary, historical or preChristian past:

- (5.30) *ka-ira bonihehe tifarō...*
 LOC-thePL heathen before
 In the heathen time before...

5.6 Contextualising nouns

Two nouns exist which function as obliques in that they introduce contextual information. Contextual nouns resemble local nouns in that they function as obliques, and are possessor indexed to a complement. However, they differ from local nouns in a number of ways. Firstly they do not have a locative function. Secondly, unlike local nouns the possessor indexing and possessor complement are obligatory. Thirdly, they may not occur as the complement of the preposition *ka*.

The two contextualising nouns are *gu-* and *nafu-*. They are functionally identical, the choice between them appears to be stylistic, and a matter of speaker preference. Both function to introduce an oblique argument which is the context in which the main clause predication holds. Often this indicates that the oblique is the cause of the main clause event.

- (5.31) a. *gu-na bia-na ne fa kalahohoa-nau-na ara*
 CNTX-3SGP beer-thatN RL CS burp-1SGO-thatN I
 Because of that beer I am burping.
- b. *n-e-u bo ge teo boka-di-na,*
 RL-3.SBJ-be.thus CNT SEQ be.not be.able-3PLO-thatN
 So they weren't able to
- n-e-u nafu-na ia parahaḡala bla-u*
 RL-3.SBJ-be.thus base-3SGP theSG giant LMT-be.thus
 because it was a giant.

In other instances the contextual oblique is interpreted as one on whose behalf the main predication holds.

- (5.32) a. *n-e-ke kave mai-nā fate, gu-da gita ira huḡru nakoni*
 RL-3.SBJ-PRF descend come-IMM above because-1INCPweINC thePL every person
 He came down from heaven for we the people.
- b. *ti-ke mai gu-ḡu bo tai-ḡu*
 NEG-PRF come CNTX-1SGP CNT RFL-1SGP
 I haven't come on my own behalf.

In further instances the oblique is interpreted as the subject matter of a story, thoughts, etc.

- (5.33) a. *ara-hi a turi tufa-nigo kaike tu-turi fakasai-di nau-de*
 I-EMPH 1.SBJ tell affect-2SGO one RD-tell history-3PLP place-theseR
 I'm going to tell you a history story of these places
- gu-di ḡobilologu ge faknoe*
 about-3PLP PN and PN
 about Gobilologu and Faknoe.
- b. *manahagi tu-turi-di-u no-mai kastom mereseni-re...*
 want RD-tell-3PLO-PRG GP-1EXCP custom medicine-thoseN
 I want to tell some of our medicine customs

nafu-na kaike g̃lepo ka tahi-ne...
base-3SGP one thing LOC sea-thisR
about one thing in the sea...

The interpretation of the exact role of the contextual oblique proceeds from the semantics of the predicate. In the examples given above the complement of the contextualising nouns has been an NP. However both contextualising nouns also subcategorise for complement clauses.

- (5.34) a. *ara n-a lao, gu-na zemesi n-e-ke tore-nau ara*
 I RL-1.SBJ go CNTX-3SGP PN RL-3.SBJ-PRF ask-1SGO I
 I went because James asked me to.
- b. *e-u teo g̃-e boka turi-di manei...*
 3.SBJ-be.thus be.not NT-3.SBJ be.able tell-3PLO he
 He can't tell [those things]...

nafu-na *n-e-ke* *blahi* *ka* *gai* *t-au-are*
base-3SGP RL-3.SBJ-PRF be.tabu LOC weEXC SB-exist-thoseN
because those are tabu for us.

Contextualising subordinate clauses are discussed further in 11.2.5.1.

In addition to the obligatory possessor indexing, the form may carry a cliticised demonstrative:

- (5.35) *manei n-e lao buala gu-gū-na ara*
 he RL-3.SBJ go PNLOC CNTX-1SGP-thatN I
 He went to Buala because of me.

The contextualising nouns occur as the head of a Contextual Phrase, consisting of a contextual noun as head, forming a core with the possessor enclitic, with an NP or clausal complement:

- (5.36) a. CNTXP → C'NTX + (DEM) + $\begin{cases} \text{(NPPOSS)} \\ \text{(S)} \end{cases}$
 b. C'NTX → CNTX + IPOSS

Contextual Phrases typically occur directly modifying the predication. However, occasionally at least, phrases with *gu-* occur within a PP, adding an additional layer to the structure, with the CNTXP as the complement of the preposition.

- (5.37) *ara manahagi turi tufa-nigo ago ka gu-na ia au ka gai...*
 I want tell affect-2SGO youSG LOC CNTX-3SGP theSG exist LOC weEXC
 I will tell you about our living when Christianity first came.

In addition to functioning as a contextual noun, *naŋu* also functions as a common noun meaning 'base'. As such it is inalienably possessed. However, like all inalienably possessed common nouns in Kokota, it may occur independently:

- (5.38) a. *n-e-ge* *au-gu* *ka* ***nafu*** *g̃azu* *ine*
 RL-3.SBJ-PRS exist-PRG LOC base wood thisR
 He stayed at this tree base.
- b. *ka* ***nafu-na*** *g̃azu* *ana*
 LOC base-3SGP wood thatN
 at the base of that tree

This does not, however, indicate that *nafu* is a local noun, as unlike local nouns it cannot occur as an oblique without either a preposition or an inalienable possessor complement.

5.7 Associative noun

The form *tareme-* is a noun which occurs only as an oblique and assigns an associative role to a participant (having a similar function to some senses of the English 'with'). It occurs with obligatory inalienable possessor indexing and a possessor complement, the referent of which is the associated participant. It is used to mark oblique arguments which are participants in the event by virtue of association with another participant.

- (5.39) a. *ara n-a-ke turi tareme-na gase ana ka kaike fata bla*
 I RL-3.SBJ-PRF talk with-3SGP woman thatN LOC one occasion LMT
 I have only talked with that woman once.

- b. *sogemarava n-e-ke aḡe-re-u ka hinage-ne*
 PN RL-3.SBJ-PRF go-thoseN-PRG LOC boat-thisR
 Sogemarava went in the canoe

tareme-di tilo mane-u
 with-3PLP three man-be.thus
 with three men.

The associated participant is typically human or at least animate, however it can be inanimate, or even not a physical object.

- (5.40) a. *ia mane n-e lao ka-ia sitoa tareme-na ḡasi*
 theSG man RL-3.SBJ go LOC-theSG store with-3SGP torch
 The man went to the store with a torch.

- b. *manei n-e za-zaho tareme-na mhagu*
 he RL-3.SBJ RD-go with-3SGP fear
 He walked in fear.

In addition to the obligatory possessor indexing, the form may carry a cliticised demonstrative:

- (5.41) *nā e-ke keha fogra nhenhe bo ta-ke au tareme-na-na*
 but 3.SBJ-PRF NSP sick be.different CNT SB-PRF exist with-3SGP-that
 But some other sickness that is with

naitu tahi ana ge... teo nā gai boka-i-na e-u.
 devil sea thatN SEQ be.not IMM weEXC be.able-3SGO-thatN 3.SBJ-be.thus
 that sea devil we can't do [cure it].

As an extension of this associative meaning, *tareme-* has a more specific meaning of 'wantok', 'relative' or 'friend'. This may be referential, as in (5.42)a., but occurs more typically with a vocative function, stressing the existence of a community relationship with the speaker, as in (5.42)b (starting a sign in a store). In this vocative role a cliticised demonstrative is obligatory.

- (5.42) a. *ara n-a fakae-ni tareme-mi-na gau*
 I RL-1.SBJ see-3SGO with-2PLP-thatN youPL
 I saw your wantok.

- b. *ehe tareme-g̃u-ro, ke nodo fea ke mai tore kaoni t-au-o*
 yes with-1SGP-thoseNV PRF stop INIT PRF come ask account SB-exist-thatNV
 Yes my friends, stop coming and asking for credit...

Only NP complements are possible with *tareme-*. The associative noun as head, along with the possessor indexing, form the core of an Associative Phrase, which may be modified by a demonstrative preceding the possessor complement. The structure is thus:

- (5.43) ASSCP → A'SSC + (DEM) + (NPPOSS)
 A'SSC → ASSC + IPOSS