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.   *ḡ-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 ḡ-e   lisi-ni-u   selana…*
              PN   NT-3.SBJ lease-3SGO-PRG PNLOC…
              Kelokolo leased Selana…

           *ka   **nomana witili   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.   *ḡ-a   mai-ña   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)

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

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   ḡ-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. *ḡ-e   koko   la-ni-ña   **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)

                             ⎧ (NLOC)
    SLOCP   →   SLOC   +   ⎨ (PNLOC)
                             ⎩ (NP)

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 huhurañi kaike mai   au   gudu **ade-hi   kokota***
        want-2PLO   youPL man PNLOC one   come exist EXHST here-EMPH PNLOC
        I want all you Huhurañi 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   **huhurañi***
        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. *ḡilu*   '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,

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[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.

> *naboto 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 **ḡilu-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 *ḡilu* 'inside' have a temporal as well as spatial locative function. In (5.16)c. *ḡilu* 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-ḡu** 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*   *ḡ-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**   *ḡazu-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-ḡu**   *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**   *suḡa-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* *aḡe e-u*   *la*   **ka-ia**   **ḡilu-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 N̄LOC 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 *ḡilu* differ from other local nouns in that they may have as complement a nominalised clause. Like other local nouns the complement of *legu* or *ḡilu* may be an NP (as illustrated above). However while the other local nouns

subcategorise only for an NP complement, *legu* and *ḡilu* 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 *ḡilu* the complement clause expresses an event during which the main clause event occurs.

(5.21) a. ***legu-na***   *toka* *kave*   *ana*   *gita*   *ḡazu* *ana*   *ge*
 behind-3SGP chop descend thatN weINC wood thatN SEQ
 After we have cut down the tree

 ḡ-o   *fike*   *no-u*   *ḡazu-ña*   *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*** ***ḡilu-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.
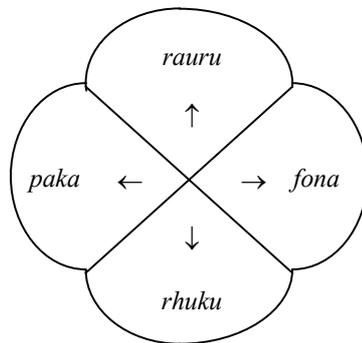
This schema demonstrates that these directional terms refer to quadrants (as in Longgu - see Hill 1997:109-110, see also Haviland 1993:4-6), meaning that each direction refers to an entire 45º chunk of the horizontal domain (which the 'axis' bisects), unlike cardinal vectors, where a few degrees off 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 Sisiḡa, 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 Sisiḡa 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-ña   ne   au   fa ḡonu,   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
hage	'ascend'	' go landward'	'go east'
kave	'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**   suḡa-o*
RL-3.SBJ exist   east-3SGP   house-thatNV
It [the new cookhouse] is at the east of the house.

    b. *ḡ-a   mai-ña   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. *ḡ-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* *ña* ***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-ña*
       todayIRR INIT 1INC.SBJ cook-IMM
       [Later] today [must come] first before we cook.

    c. *ai* *lehe-ña* *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*   *bon̄ihehe*   **tifaro**...
         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-n̄a*   *fate,* **gu-da**   *gita*   *ira*   *huḡru nakoni*
            RL-3.SBJ-PRF descend   come-IMM above   because-1INCP weINC 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   ḡlepo   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   ḡ-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-ḡu-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)   +   ⌈ (NPPOSS)
                                                           ⌊ (S)

       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, *nafu* 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**   *ḡazu   ine*
             RL-3.SBJ-PRS   exist-PRG   LOC   base   wood   thisR
             He stayed at this tree base.

       b.   *ka*   **nafu-na**   *ḡazu   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) *ña   e-ke   **keha** foḡra   ñheñhe   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   ña   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-ḡu-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