A grammar of Cheke Holo
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3   Nominals

3.1   Introduction

CH has a large, open class of nouns. These are classified by semantic and morphosyntactic features, as discussed in sections 3.2.1 and 3.2.2. CH nouns demonstrate fairly typical Oceanic distinctions between alienability and inalienability, as described in section 3.2.3. This chapter describes in detail various categorizations of nouns, including those which reference people (3.2.4); proper nouns (3.2.5); kinship nouns (3.2.6); compound nouns (3.2.7) and their various compound constructions with other nouns, with verbs, and with adjectives; count and mass nouns (3.2.8); borrowed nouns (3.2.9); temporal nouns (3.2.10); and, directionals (3.2.11). CH pronouns occur as subjects and objects, and syntactically in the head position of a noun phrase or in a possessor relationship to a noun. CH has four singular pronouns (3.3.2), and 16 non-singular pronouns (3.3.3). A gender distinction is made in the third person singular, though this contrast is very rare in Oceanic languages. Non-singular pronouns show distinction between plural, dual, and trial, as well as inclusivity and exclusivity in first person, and masculine and feminine in third person. Emphasis and reflexivity are marked in CH by the same pronoun (3.3.4). Reciprocity is demonstrated in CH not by a pronoun but by a circumfix (3.3.5). There is an indefinite pronoun *ihei* co-occurring with *mae* 'man' as *mae ihei* and glossed as 'someone' (3.3.6). There are two sets of demonstrative pronouns (3.3.7) marking specificity and proximity. They are introduced in this chapter, but described more fully in section 6.3.1.6.

3.2   Nouns

Nouns in CH are distinguished from verbs and other word classes by certain semantic and morphosyntactic criteria as described in the following sections.

3.2.1   Semantic and morphosyntactic classification

Semantically, nouns prototypically denote entities (which are time-stable concepts) while verbs refer to events (which are non-time stable concepts). Despite not having been classified this way for any Isabel language (or any another Austronesian/Oceanic language in Solomons that I know of), I follow Ezard (1997:51-52) to propose that CH nouns can be grouped into four main classes according to the response given to four basic interrogatives. (This is an expansion from what Lynch *et al* (2002:37) describes for regular classification in Oceanic of "personal, local, or common" nouns.) Each class in turn is composed of several sub-classes. While these serve as convenient groupings for cataloguing purposes, it is noted that various members of the noun classes are marked with morphosyntactic features such as possessor clitics and gender (biological, rather than linguistic) reference markers. These features will be discussed in turn.

Class A: Personal Nouns (response to question word *hei* 'who')
  (a) personal names — Fihu, Rose
  (b) reference to humans — *mae* 'man', *sua* 'child'
  (c) kinship terms — *ido* 'mother', *nebu* 'uncle'
  (d) reference to position — *velepuhi* 'teacher', *funei* 'chief'

Class B: Place Nouns (response to question word *heva* 'where')
  (a) place names — Nareabu, Jejevo
  (b) locational names — *holo* 'the interior/bush', *thoñna* 'sea'
  (c) directional names — *magati* 'south-eastward', *raru* 'towards the sea'

Class C: Time Words (response to question *niha* 'when')
  (a) relative time — *nathui* 'tomorrow', *ḡognaro* 'now'
  (b) absolute time — *narane* 'day', *boñi* 'night'

Class D: Common Nouns (response to question word *unha* 'what')
  (a) body parts — *khame* 'arm', *tatha* 'eye'
  (b) quantifiers — *keha* 'another one', *khata* 'small portion'
  (c) abstract nouns — *namha* 'love', *ḡlealea* 'happiness'
  (d) food — *ḡa'usa* 'betel nut', *bosu* 'pig'
  (e) other nouns — *suḡa* 'house', *mola* 'canoe'

The classes mentioned are prototypical, and are not necessarily restrictive. That is, nouns which occur in one class are not necessarily confined to that class, but can occur in another as well. In describing these further, I catalogue these in Table 13, which identifies selected features for each of these classes. Namely, the Table identifies whether or not these are inflected by pronominal clitics, inflected for possession or pluralization, and syntactically catalogued as to whether or not these occur with adjectives, quantifiers, biological gender markers, or demonstratives.

Table 13: Selected Functions of Noun Sub-classes

(The A, B, C, or D Class corresponds with each of the 'main' classes described above, and the A-E under each main class refers to the sub-classes, also as described above. For each feature, += attested, - = not attested)

Function	Class A Personal Nouns A B C D	Class B Place Nouns A B C	Class C Time Words A B	Class D Common Nouns A B C D E
INFLECTIONS				
pronominal clitic	- + + +	- - -	- +	+ + + - +
possessed	- + + +	- - -	- +	+ + + + +
plural form	- + + +	- - -	- -	+ + - + +
SYNTAX				
with adjective	+ + + +	- + -	- -	+ - + + +
with quantifiers	- + + +	- - -	- +	+ - - + +
with gender marker	+ + + +	- - -	- -	- - - - -
with demonstrative	+ + + +	+ + +	+ +	+ + + + +

3.2.2 Morphosyntactic criteria to distinguish nouns

CH nouns can productively be classified according to the following morphosyntactic criteria. First, syntactically, nouns fill the head slot of noun phrases.

(184) *mola na*
    canoe DEM
    'this canoe'

(185) *ḡaju bi'o fara*
    tree big very
    'very big tree'

Secondly, CH nouns combine with attributes and demonstratives. Two CH determiners, namely demonstratives and quantifiers, prominently distinguish nouns from verbs. The presence of articles is not attested in CH. Determiners are discussed in section 6.3.1. In example (186), the personal noun *nalha'u* 'male' is modified by the proximal demonstrative *gne*, 'this'.

(186) *Mae nalha'u gne   ñala jateu te   mae bi'o=gna*
      man male   DEM just like PRS man big=3SG.POSS

te=u   ka   thabukna=gna   na
PRS=CONT   LOC family=3SG.POSS DEM
'This man is the one that is like the big man (i.e. 'prominent leader') of the family.'

However, by way of contrast, the following is not attested, as the CH verb is not modified by a determiner:

(187) **Mana   mei   gne*
      3SG.M come DEM
      *He comes this.'

In example (188), two proper nouns, one singular (*Keke,* man's name) and one plural (*Tasiu,* members of a church missionary group) are modifed with the proximate singular demonstrative *gne* 'this', and the proximate plural demonstrative *ḡre* 'these'. (These 'distance' distinctions are discussed further in section 6.3.1.2.)

(188) *Egume   mae Keke gne   pukuni togo=di   fara*
      CONJ   man Keke DEM truly   help=3PL.OBJ   very

mae Tasiu   ḡre   egu
man k.o.church.order DEM like.that
'And so, Keke truly helped these Tasiu a lot, like that.'

Thirdly, nouns in CH can be modified by adjectives and quantifiers. These quantifiers can be numerals, ordinals, and definite or indefinite amounts. This is illustrated in section 6.5 in a discussion of numerals and quantifiers.

Fourthly, it is noted that while nouns can be possessed (189), this is not a contrastive feature in CH, as verbs can also be possessed (190).

(189) *suḡa=gna   mae Fred*
      house=3SG.POSS man Fred
      'house of Fred'

(190) *mei=gna   mae Fred*
      come=3SG.POSS man Fred
      'coming of Fred'

When possessive pronouns or clitics occur with verb roots, these are nominalized, as described in section 7.5.1.3. The semantic categories in which possessors can

occur are personal nouns (e.g. those referring to humans, kinship terms, reference to position) and most common nouns.

3.2.3 Alienable and inalienable nouns

CH has alienable and inalienable nouns. This semantic distinction between alienable possession as possession which can be terminated, and inalienable which cannot be terminated, corresponds to Lynch *et al*'s (2002:37,41) discussion on common Oceanic categorization of direct and indirect possession and the usual resulting morphosyntactic patterns. That is, direct possession corresponds to semantic inalienability and indirect possession corresponds to semantic alienability.

In terms of alienable possession, CH alienable nouns consist of two classes: those which are edible[26] (*ḡano* 'food', *khumara* 'potato', *bosu* 'pig') and those which are non-edible (*mola* 'canoe', *suḡa*[27] 'house' and *ḡaju* 'tree'). Each class is marked by a separate possessive inflected pronoun (i.e. the 'root' *ge-* plus enclitics for edible, and *no-* plus enclitics for non-edible) preceding the noun. See section 7.5.1 for a fuller description, including the listing of alienable possession pronouns in Table 36.

In terms of inalienable possession, various CH noun-relationships can be described as being in an inalienably possessed relationship with their possessor. These nouns can be categorized by kin relationships (*kheto* 'spouse'), part-whole relationships (including body parts, such as *gahe*, 'foot'), and some human emotions (e.g. *di'anagnafa* 'sadness'). Inalienable possession is marked by possessive enclitics hosted by the inalienable noun. See Table 36 for a listing of inalienable possession enclitics, and the descriptions of inalienable possession in section 7.5.1.

Example (191) shows kinship terms in an alienable possessed relationship with the possessor pronoun.

(191) *Nei   mei   au ka   iara no=ḡu   sua   re*
      CONJ come be LOC 1SG ALN=1SG.POSS child PL

no=ḡu   *ḡra=ḡu*   *iara egu*
ALN=1SG.POSS   grandchildren=1SG.POSS   1SG like.that
'And, my children and grandchildren have come to stay.'

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[26] These are not only consumable, but also can be parted with, as in sold or bartered. The same can certainly be said for certain members of the non-consumable group of alienable nouns.

[27] *Suḡa* is one example of a lexical item which exhibits free variation of both alienable (*no=gna suḡa* 'his house') and inalienable (*suḡa=gna* 'his house') possession marking.

Next, (192) is an example of a common noun, *thonu* 'story', in possessor relationship, as well as a kinship noun, *khera=ḡu* 'my friend', in an inalienable possession relationship.

(192) *No=ḡu*   *thonu iara na   khera=ḡu   ro*
      ALN=1SG.POSS   story 1SG DEM friend=1SG.POSS PL
      'That's my story, my friends.'

Possession is a prominent feature of CH, and is thus discussed at length in the chapter on the noun phrase, starting in section 7.5.1.

3.2.4 Common nouns that refer to people

3.2.4.1 People in general

There are nouns that refer to people in general, and others which refer to females, males, and children. The term *naikno* is used in a generic sense to indicate 'people'. There is also a specialized sense in which *naikno*, when modified by *bi'o* 'big', indicates 'older woman', as discussed in section 3.2.4.2. *Naikno* can be used with a pronoun to designate a group of people who have an identity from a particular place. In referring to the people as a group which belong to a particular place, the usual syntactic pattern is *naikno* + possessive suffix, followed by place name, as in example (193). However, example (194) illustrates the optional omission of the possessive suffix, doing so without any apparent change of meaning.

(193) *Naikno=di*   *Nareabu ḡre   mare   magnahage=di scone*
      people=3PL.POSS   Nareabu DEM   3PL   want=3PL.OBJ scone
      'These people of Nareabu, they want scones!'

(194) *Jame   naikno Isabel ḡre   teuna   believe kolho ka   kastom*
      perhaps people Isabel DEM DEM   believe just   LOC custom
      'About this, maybe these Isabel people just believe only in custom ways.'

3.2.4.2 Females

As mentioned previously in this section, the general word for people, *naikno*, also designates 'older adult female' when modified by *bi'o* 'big'.[28] As such it is often a term of respect for such a woman. In the following example, the census taker in

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[28] CH is a matrilineal society. Since the CH *naikno* 'people' trace their lineage through the females, it is not known if this is the reason that the word *naikno* is used of females in an extended specialized sense, but it is perhaps at least one possible historically-based explanation.

Nareabu is reporting the number of people in the village and recapping the groups he counted.

(195) *…sua   naikno bi'o mae bi'o egu   gna   namono gne*
       …child people big   man big   like.that 3SG.POSS   place   DEM
       '[that's the count, including] children, older women, and the older men in this village, like that.'

Apart from *naikno* used to designate females, there are two other nouns referring to female which occur in CH, *ḡa'ase* and *nakrupe*. The corpus shows a large number of co-occurrences of *ḡa'ase* with words for 'child', doing so to distinguish male and female offspring. However, *ḡa'ase* is the generic word for female, and it can be used to indicate a female of any age. In (196), the speaker is recounting that a friend of a woman in labor can stay with her during delivery. Thus, the *ḡa'ase* in focus is that of a female of child-bearing age.

(196) *Uve, khera=gna   ḡa'ase re na   nu   keha naikno re theo*
       Yes friend=3SG.POSS female PL DEM CONJ other people PL not.be
       'Yes, friends of this woman [can stay] but not other people.'

In the following example, the speaker employs *ḡa'ase* co-occurring with *nalha'u* 'male' to indicate the desire of an engaged couple to marry.

(197) *Repa   fari-magnahage-i   no=di   kolho ḡa'ase nalha'u re*
       3DU.F   RECP-want-RECP   ALN=3PL.OBJ   just female male   PL
       'Just the two of them, the female and male, want each other.'

In (198), *ḡa'ase* is used in a general, collective noun sense, and it functions as the subject of the sentence.

(198) *Ḡa'ase gne te   mala fa-brahu=gna   vike*
       female DEM PRS   PUR CAUS-long=3SG.POSS   line
       'It is that the females are the ones that lengthen the family line.'

Nakrupe is used of an older woman. Inherent in the meaning of the term is the sense of honor and respect accorded to achievement of many years of life and the perceived accompanying wisdom. Thus this is a special term used by the population to refer to a group of women who are due extra respect. In the following example, *nakrupe* co-occurs (though not obligatorily) with *naikno* 'people/women'.

(199)   *Mare eha mae funei re   naikno nakrupe funei*
         3PL   shout man chief PL   people   woman chief

mae prisi   egu
man priest like.that
'They the chiefs shouted out [to gather] honored women, the chiefs and the priests, like that.'

The term has also taken on special significance when referring to two of the most important women in the (CH) world: the Virgin Mary and the Queen of England. *Nakrupe* is the term used for many years by the church to refer to the Queen of England in the intercessory prayer section of the *Buka Tharai* 'Prayer Book'. It is used to refer to the Virgin Mary in the Magnificat section in Luke's Gospel. Thus, the idea of 'older woman due respect' is not in focus in these exceptions, but instead the focus is restricted to 'due exceptional respect, and that not based on longevity.'

Thau is used to denote either a particular group of women, or women in a collective sense.

(200)   *Puhi te   keli   na   e   thuatufa   fa-ge=di*
         way   REL good   DEM EMP   share   CAUS-FOOD=3PL.OBJ

thau   te   au rofo
women   REL be hungry
 'This way that is really good [is] to share food with women that are hungry.'

Thau can be modified for specificity. For example, to indicate a group that consists primarily of older women, then *thau* is modified by the adjective *bi'o* 'big' in the immediately following syntactic slot, as in (201). Likewise a group of nurses is indicated by *thau nosi* 'women nurses' in (202). Or, to indicate just one of the members of the *thau* group under discussion, the quantifier *kaisei* 'one' can appear in the immediately preceding syntactic slot, as in (203).

(201)   *Thau bi'o are egu   te   theo naikno=di   te*
         women big PL   like.that PRS not.be people=3PL.POSS   REL

rei~regi=di   teure
DUR~care.for=3PL.OBJ   DEM
'It is like that, that these older women [are the ones] that have no one that looks after them.'

(202) *Jare me fa-karha ka mae dokta ne keli ne thau*
     there INCP CAUS-live LOC man doctor PST good PST women

nosi ne keli ne egu
nurse PST good PST like.that
'There the birth deliveries were done well by the doctors and by the group of nurses who did a good job, like that.'

(203) *Ne filo=ni ña tahati kaisei thau bi'o te bukla*
     PST see=3SG.OBJ NSP 1PL.INCL one women big REL pregnant

te=u nu tahati la lase=ni =hila te au
PRS=CONT CONJ 1PL.INCL IMM know=3SG.OBJ=COMPL PRS be

sua te=u na'a na egu
child PRS=CONT 3M>F DEM like.that
'If we see one of the older women that is pregnant, then it is that we already know that she has children.'

Further, *thau* is modified by a relative clause, indicating poor women (204), or women of a particular clan (205). Typically, as shown in both examples, *thau* is the head of the NP, and the relative clause which modifies this head occurs in post-head syntactic position.

(204) *Filo kokhoni=di thau te kuma*
     look mercy=3SG.OBJ women REL poor
     'Look with pity upon the older women that are poor.'

(205) *Neke nalha'u Thauvia ña iago nu iago theome tañomana*
     PST male Thauvia NSP 2SG CONJ 2SG NEG able

teke tolagi ka thau te Thauvia na egu
PSS marry LOC women REL Thauvia DEM like.that
'If you were a boy from the Thavia clan, then it was that you were not able to marry from the women that are in the Thavia clan, like that.'

3.2.4.3 Male

Nalha'u is the word to indicate male, and is the generic male term counterpart to *ḡa'ase*, which is described in section 3.2.4.2. For an adult, it occurs in tandem with *mae* 'man', as in *mae nalha'u*, to indicate adult male. For a boy, it occurs in tandem with *sua* 'child', as in *sua nalha'u*.

(206) *Mae nalha'u neke tei uḡra visi*
     man male PST go fish k.o.vine
     'The men went visi vine fishing.'

(207) *Iara au fati   sua   nalha'u*
      1SG be four   child male
      'I have four boys.'

Nouns that refer to males directly by name are obligatorily marked by *mae* 'man', as in *mae Philip* 'man Philip'. There is no similar device to indicate females, though there is an optional female compound noun term *ido* 'mother' used to identify women of special status. When *mae* 'man' occurs without referring to a specific man, it is modified by count modifiers, such as *kaisei mae* 'one man' or *keha mae* 'some men'.

(208) *Theo kaisei mae Malaita te   au ka   u   plantesin*
      not.be one   man Malaita REL be LOC   DEM plantation
      'There isn't any man from Malaita that [is] at that plantation.'

(209) *Eguteuna te   au ka   ministri tei tafri   balu=di*
      CONJ   PRS be LOC   ministry go all.about COM=3PL.POSS

keha mae
some man
'And it is that they are members of the ministry that go all about everywhere with some men.'

Apart from occurring with individual men's names, *mae* can reference a group of men from a specific place, such as men from a certain island, doing so without inflection:

(210) *Uve u   puhi   te fari-hotei=di   mae*
      yes DEM   problem REL RECP-middle=3PL.POSS   man

Guadalcanal mae Malaita ḡre
Guadalcanal man Malaita DEM
'Yes, [this is about] the problem that [occurred] between these men of Guadalcanal and these men of Malaita.'

Mae is used in a general sense to indicate a male who is in a particular profession, such as teaching.

(211) *Ka   gehati   mae teacher=di   jare re   keha*
      LOC   1PL.EXCL man teacher=3PL.POSS there PL   some

mae=di   overseas
man=3PL.POSS   overseas
'Among us there are some men teachers who are from overseas.'

Or, *mae* is used to simply indicate a male worker. Note the possessive and non-possessive forms in the following two examples, both of which are common and appear in free variation.

(212)　　*mae ḡloku*
　　　　　man work
　　　　　'worker/servant'

(213) *Mae=gna　　　ḡloku iago na　　e　　kaikaliti koba　laña egu*
　　　man=3SG.POSS work 2SG DEM EMP　ready　always also like.that
　　　'You his servant, it is that you are always ready also, like that.'

As discussed, *mae* is inflected to indicate possession and identification. In this example, a plural possessive marker is used in tandem with a place name.

(214) *Gehati　　　keha　mae=mi　　　　　Isabel*
　　　1PL.EXCL some man=1PL.EXCL.POSS Isabel
　　　'Some of us men from Isabel.'

Whereas White (1988) glossed both *mae* and *nalha'u* as 'man' in his dictionary,[29] there are similarities which yield synonymity, but also several differences.

Regarding similarities, they each can be modified by a number.

(215) *Eguteuna　　au thilo sua kaisei ḡa'ase　phei nalha'u egu*
　　　CONJ　　　be three child one　　female two male　like.that
　　　'And I have three children, one girl and two boys, like that.'

(216) *Theo　kaisei mae Malaita te　　jare　na*
　　　not.be one　　man Malaita REL there DEM
　　　'There is no man from Malaita that is there.'

A further similarity is that both *mae* and *nalha'u* occur with both CH terms for children, *sua* and *thugna*, both of which are discussed in section 3.2.6.4. The following pair of examples shows *mae* occurring with *sua* and *thugna*.

(217)　　*Phei mae sua　Tholana theome doḡlo*
　　　　　two man child Tholana NEG　　straight
　　　　　'Two boys from Tholana are not right.'

(218)　　*Tifa　　　　na　　　mae thu=gna　　　　neke Tasiu*
　　　　　time.before DEM　　man child=3SG.POSS　PST k.o.church.order
　　　　　'A long time ago, his son was a Tasiu [church missionary].'

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[29] He also listed 'boy' and 'male' as meanings for *nalha'u*.

In terms of differences between the male reference terms, *nalha'u* co-occurs with *ḡa'ase* as a descriptive reference of the sexes of a family's children, but *mae* does not co-occur with *ḡa'ase* in this function.

(219) *Eguteuna tei ña   re'e ido=gna   kma=gna*
     CONJ   go NSP   3PL.F mother=3SG.POSS father=3SG.POSS

u   ḡa'ase nalha'u ḡre   me
DEM female male   DEM INCP
'And these parents of the boy (and) girl are going.'

Another difference is that *mae* does not obligatorily occur with *nalha'u*, but when referring to an adult, *nalha'u* always occurs with *mae*, as in (220), doing so except when *ga'ase* 'female' is also part of the subject, as in the previous example, (219).

(220) *Repa   ke   pulo ka   suḡa=gna   mae   nalha'u na*
     3DU.F PRF return LOC   house =3SG.POSS man   male   DEM
     'The two of them return to the house of the man.'

3.2.5 Proper nouns

Proper nouns are numerous in CH. In Isabel culture, this tends to revolve around four categories: 1) people's names, 2) the role or status of certain important people, 3) geographic place names, 4) terms related to the Church of Melanesia (COM).

In agreement with Kroeger's description (2005:46), proper nouns in CH differ from common nouns in that they are not modified by adjectives. However, CH proper nouns are modified by determiners, though this is not expected following Kroeger's (*ibid*) general categorization that proper nouns are not modified by determiners. Proper nouns refer to "specific individuals that both speaker and hearer can identify", and thus they do not require "various devices that render nouns more identifiable" (Payne 1997:39). Those devices include various possessors and relative clauses. CH proper nouns do not follow the Austronesian pattern pointed out by Payne (1997:39), in which special markers are used with proper names.

3.2.5.1 People's names

Males in CH are regularly identified with *mae* 'man' as the lead member of a compound noun, such as *mae Fred* 'man Fred'. However, speakers do not have a consistent pattern of how they refer to the actual, specific names of males. CH males are named either at birth or at their *suita tabu* 'baptism' with what is referred to in Solomons as a "Christian name".[30] This name may or may not have anything to do

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[30] This term is also found in Australian English. In light of Australian influence on various levels of Solomons society, it is reasonable to suggest this as the origin of this term in Solomons.

with a name referred to in Christian Scripture or Christian history. Thus the operative 'Christian' designator may not be relevant, but may simply be the name of a Westerner who was known by or in some kind of relationship with the family.

Additionally, males are often referred to by their *kastom* 'custom' name, such as Fihu or Lithu, rather than Selwyn or Mastus, their Christian names. However, there does not seem to be any kind of definitive pattern for this practice. There is a marked propensity to shorten names. Thus, the Christian name Godfrey is commonly rendered Fre /[fre], for example. Also, for certain names, only the last syllable is used, and then that syllable is commonly opened if not already so. Thus, a man Titus (spelled Taetus) in CH, is called /tus/ + /i/, or Tusi. There is no set pattern for determining or predicting this. The names which are shortened in this way are done so on an individual basis and though this is a common practice, they vary from person to person. Stress is usually found on the penultimate syllable.

Unlike the compound nouns which designate a male's name, there is no corresponding compound noun construction which regularly indicates a female's name. However, there is an optional term of respect for woman who have a significant place in CH society, such as the wife of a long-serving priest. This would entail the compound noun construction with the word *ido* 'mother', as in literally *ido Rosanna* 'mother Rosanna,' with the functional meaning as 'the honored older woman, Rosanna.' As such, the use of 'mother' is not in focus as an actual familial term or one with biological implications.

As similarly seen with males, there are irregular patterns for referring to the female along with a propensity for shortening. Also, married females often take the *kastom* name of their husbands, though it is not a given that they will be called by that name. For members of Nareabu community, Rose Lithu, for example, who is married to Lithu, is commonly known as Rose, or more fully as *Rose Lithu* when further distinguishing from any other Roses is needed.

This brief discussion is summed up by the following table.

Table 14: Personal Names in CH

Males, regularly designated by compound nouns	Females, optionally designated by compound nouns	Christian name	Kastom name	Christian and Kastom name combined	Shortened name
mae Fred 'man Fred'	*Rosanna*; or for those with special status, *Ido Rosanna* 'mother Rosanna'	Taetus	Puhi	Taetus Puhi	Teatus > Tusi

3.2.5.2   CH nouns referring to an individual's role or status

Within this subcategory of proper nouns are several domains of CH nouns used in reference to an individual's role or status, and they are listed in the following table for reference.

Table 15: CH Nouns: Individual's Role or Status

Domain	CH term(s)	English gloss	Notes
village leader	*mae bi'o* *mae funei* *mae chairman*	'big man'; 'leader' 'chief';'leader' 'chairman'	All take the CH compound noun *mae* + 'name', as all in this domain are males. Historically, chief could only be referred to by *funei* rather than by actual name
provincial government leaders	*mae premia* *mae memba*	'premier' 'member of Parliament'	all in this domain are males
Isabel social structure leaders	*mae paramount* *council of chiefs* *mae funei bi'o* *ido (bi'o)*	'paramount chief' 'collective group of all village chiefs in an area or the island' 'chief of extra status' 'important female' (with *bi'o*: 'extra importance/status')	*de facto* leader of Isabel body responsible for enacting/enforcing laws, choosing the paramount chief, representing the people in traditional governance issues village level or wider sphere of influence often the wife of a priest, or a significant church leader
health personnel	*mae dokta* *(mae) nosi*	'doctor' 'nurse'	always male male or female
transportation personnel	*mae kapten* *mae boskru* (fr. Solomons Pijin) *mae draeva*	'captain of ship' 'ship's crewmates' 'driver of outboard motorized canoe'	sea transport is an integral part of daily life; thus these terms are in common use

3.2.5.3   Geographical names

Village locations are simply referred to by the name of the village, such as Ḡurena or Buala. In the case of the latter, which is the provincial capital, there is no special grammatical marker to indicate its special role as capital, and there is no common

term used for capital.[31] Though various designations might be found on some official government maps, natural landmarks such as mountains or rivers do not have CH names, but are just referred to as *thogele bi'o* 'big hill/mountain', or *kho'u bi'o* 'big water=river'.

3.2.5.4   Terms related to roles within the Church of Melanesia (COM)

A local congregation of the Anglican Church of Melanesia (COM) is found in every Isabel village. Thus, a number of proper names have emerged from this entity, outlined in the following table.

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[31] I have never heard a CH speaker refer to Buala as 'capital', though this is a common term in Solomons government references.

Table 16: CH Nouns: Roles or Status in the Church of Melanesia

Domain	CH Nouns	English gloss	Notes
priest	*mae prisi* *mae prisi retired* *mama*[32]	'priest' 'retired priest' 'father'	*mae prisi* has replaced *mae mala fafara* ('man for making sacrifice') which was in earlier use in CH
priest in charge of a district	*mae nohi* *mae distrik* *mae d.p.*	'priest of an area' 'district priest' 'd.p.'=abbreviation	d.p. seems to be coming into greater use
priest in charge of a region	*mae senior (priest)* *mae s.p.*	'senior priest' 's.p.'=abbreviation	oversees several COM districts in his region
bishop (of Isabel Diocese)	*mae bishop* *mae bishop retired*	'bishop' 'retired bishop'	based in Jejevo
priest-in-training	*mae dikon*	'deacon'	seminary graduate who serves a two year internship before ordination
catechist	*mae velepuhi* *mae catechist* *mae diuti*	'catechist/teacher' 'catechist' 'catechist for current rotation'	traditional CH term still used this English term is unpredictably used the one who serves according to the assigned duty roster
Melanesian brotherhood missionary group	*mae Tasiu* *mae novis*	'Tasiu' 'novice'	full member of religious order in-training for full membership
Bishop's staff members	*mae vikar* *Diocesan sekrateri* *mae youth*	'Vicar General' 'Diocesan secretary' 'youth leader of Diocese'	Bishop's #2 man administrative leader

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[32] *Mama* can be used both referentially and vocatively. As the latter, the priest's Christian name immediately follows, such as *mama Andrew*.

3.2.6   Kinship nouns

The CH inventory of kinship nouns includes both generational and family terms as described in the following sections. These are typically marked syntactically with characteristics of direct possession and semantic inalienability for person and number by possessive pronominal enclitics. One notable exception is indicated by one of the child terms (*sua*, as described in the following table). In terms of vocative address, all of the kinship terms in Table 17, except those in the descent group and family domains, could be used vocatively. But the two most commonly used are *ido* 'mother' and *mama* 'father'. The terms *ido* and *mama* are used vocatively without inflection. It is noted that the inflected possessive form of *mama* 'father' uses the stem *kma-*. For those kinship terms which are word stems, such as *khera-* 'friend', the vocative address would obligatorily include the inalienable first person singular enclitic. Thus the vocative term *khera=gu ro*! 'my friends!', for example, is commonly used to call village friends together for assembly. As described later in this section, taboo words occur within the domain of words designating in-laws. Birth order differentiation is lexically and not morphologically derived. A summary of the CH kinship terms is found in Table 17.

Table 17: CH Kinship Terms
(note: kinship terms which only occur with pronominal enclitics are marked with †)

Descent Group	*kokholo* (an untraceable lineage) *vike* (a traceable lineage)	Inalienable possession: *vike=gna* 'his lineage'
Family	*thabukna* 'biological family' *thariakna* (synonym, but less common)	Inalienable possession: *thabukna=gna* 'his family'
Parent	*ido* 'mother' *mama* 'father' † *kma-* 'father' *idogna kmagna* 'parents'	Inalienable possession: *ido=gna* 'his mother' *kma=gna* 'his father'
In-laws	† *nañho-* 'mother-in-law' *mama* 'father-in-law' *iva* 'sibling-in-law'	Inalienable possession: *nañho=gna* 'his mother-in-law'
Siblings	† *ḡrega-* 'cross-sex siblings'; 'cousins' † *thabusi-* 'same sex siblings' (esp. refers to males) † *tahi-* 'younger sibling' OR parallel cousin, same sex *nebu* (male-oriented term) 'mother's brother' OR 'sister's son'	Inalienable possession: *ḡrega=gna* 'his cousin'

Spouse	*kheto* (either sex)	Inalienable possession: *kheto=gna* 'his wife'
Aunt/uncle	*fa-pea* 'make-two/second' + *ido* 'mother' OR + *kma-* 'father'	Inalienable possession: *fapea ido=gna* 'his aunt'
Child	† *thu-* 'child', root used for relational referential of either sex, and followed by *ḡa'ase* 'female' to indicate 'girl' or *nalha'u* 'male' to indicate 'boy'	Inalienable possession: *thu=gna ḡa'ase* 'his female child'
	sua 'child, baby, offspring' (not necessarily a kinship term, though it is in some contexts, nor is it a referential. It is contrasted with *thu-*, which is always referential.)	Inalienable possession: *sua=ḡu* 'my child' OR Alienable possession (in free variation with inalienable marking): *no=ḡu sua* 'my child'; *sua* also can stand alone without possession marking, unlike *thu-*
Grandparent	*ku'e* 'older man/grandparent' *kave* 'older woman/grandparent'	Inalienable possession: *ku'e=gna* 'his grandfather'
Grandchild	† *ḡra-* 'grandchild of either sex'; root is used for relational referential of either sex; if necessary for distinction, then the root is followed by *ḡa'ase* 'female' to indicate 'grand daughter' or *nalha'u* 'male' to indicate 'grandson'	Inalienable possession: *ḡra=ḡu* 'my grandchild (of either sex)' *ḡra=ḡu nalha'u* 'my grandson'
Friend	† *khera-* an acquaintance, someone in the person's social circle, and not necessarily genealogically or biologically related	Inalienable possession: *khera=gna* 'his friend'

3.2.6.1   Descent group

The concept of *kokholo* is a descent group without traceable genealogy (White 1988:91). Anthropological discussion of *kokholo* is considerable but outside the scope of this book, though it is a popular topic among CH speakers.[33] It often appears as a common noun without inflection, as in example (221).

(221) *Tiatifa na   kokholo gne   au   phia nafnata kokholo egu   ñala*
      before DEM   clan   DEM be   two kind   clan   like.that just

na[34]
DEM
'In time before there were just two clans, like that.'

In referring to his own clan, a speaker recounted the following, about *kokholo*, which is marked by the enclitic *ḡu*. Inflection does occur but is not common in the corpus.

(222) *Neuba   neke kokholo=ḡu   iara   neke   au Hovikoilo*
      even.though PST clan=1SG.POSS   1SG   PST   be Hovikoilo

ba...   re'e   na   mei   au
or (other.places) 3PL.F DEM come be
 'Even though my clan was in Hovikoilo and other places, they came and stayed.'

Vike refers to a descent group, but does not necessarily refer to the distant (and unknown) past as *kokholo*, and is thus more traceable. However, there is textual evidence that CH speakers use the two indiscriminately and interchangeably.

(223) *Te   pukuni khoto=gna   Nareabu gne   gehati   phei vike*
      PRS   really   owner=3SG.POSS Nareabu DEM 1PL.EXCL two clan

aro   ñala   Phosamogo Thauvia
DEM   just   Phosamogo Thauvia
'It is that we, those clans of Phosamogo and Thavia, are actually the true owner of Nareabu land.'

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[33] As found in the corpus, several CH speakers wrote or recorded texts related to this term.
[34] The two clans referenced are *Thauvia* 'white parrot' and *Phosamogo* 'green parrot'. However, the corpus does show that CH speakers use *vike* with these same clan names. There is some lexical and semantic overlap and the terms cannot be restricted to use with either *vike* or *kokholo*.

(224) *Kheto iara   gne   karha mei   ka   vike Phosamogo*
      spouse 1SG   DEM   live   come LOC   clan Phosamogo
      'My spouse was born in the Phosamogo clan.'

This kinship noun, *vike*, can be inflected for person and number. In example (225) it serves as the head of the noun phrase.

(225) *Tuana   me   vike=ḡu*   *iara   me   na   kafe*
      DEM   INCP clan=1SG.POSS   1SG   INCP   DEM   all

balu=ḡu   *iara*
with=1SG.POSS   1SG
'Like that, my clan is all with me.'

3.2.6.2   Family

Thabukna is used to indicate biological family of grandparents, parents, and children. While some language shift is underway, in that the younger generation is using the English term 'family',[35] *thabukna* is the usual term, while *thariakna* is a less-used synonym. Morphologically, these family terms are inflected with a possessive pronominal enclitic (such as *=gna* in the examples which follow) to indicate whose family is being referenced.

(226) *Greetings ka   iago gotilo thabukna=gna   mae Boswell*
      Greetings LOC 2SG 2PL   family=3SG.POSS man Boswell
      'Greetings to you individually and collectively, who are in the family of Boswell.'

(227) *Mae   nalha'u gne   ñala jateu   te   mae   bi'o=gna*
      man   male   DEM just be.like   PRS   man   big=3SG.POSS

 te=u   ka   thabukna=gna   na
 PRS=CONT LOC family=3SG.POSS DEM
 'The man is like [the one] that [is] the ongoing big man/leader of his family.'

3.2.6.3   Parents

CH distringuishes between mother (*ido*) and father (*mama*). Each of these is inflected with the inalienable possessive enclitic to indicate relationship with the speaker or a person referred to by the speaker. However, the inflected possessive

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[35] In a text from a young man Cecil who is in his early 30's, he repeatedly uses the lexical item *family*. However, I do have other evidence from the same speaker of his use of *thabukna*. From analysis, there is no apparent patterning for his word choice, but his code-switching can be described as 'fluid'.

form of *mama* is the stem *kma-*, rather than *mama*. Thus, as in example (229), the 3SG possessive form of *mama* is *kma=gna*, rather than **mama=gna*.[36]

(228) *Ido=ḡu   iara   na   Rebekah*
      mother=1SG.POSS 1SG   DEM Rebekah
      'My mother is Rebekah.'

(229) *Kma=gna   Rebekah mae   George*
      father=3SG.POSS Rebekah man   George
      'Rebekah's father [is] George.'

CH has no single term for parents. Parents are identified by a noun phrase which obligatorily includes the juxtaposition of words for mother (*ido*) in first position followed by the possessive stem form of father (*kma-*), and both followed by an inflected pronominal clitic which indicates the relationship of the speaker to the parents of mention.

(230) *Tifa   na   neke u   Ø   lelhegu ka*
      time.before DEM PST DEM [marriage] depends   LOC

ido=gna   kma=gna   egu   mae   nalha'u na
mother=3SG.POSS father=3SG.POSS like.that man   male   DEM

nei   lelhegu ka   ido=gna   kma=gna
CONJ   depends LOC   mother=3SG.POSS father=3SG.POSS

u   ḡa'ase na
DEM female   DEM
'A long time ago it [i.e. from context of the story, 'it'='marriage' and it is what *u* modifies as an emphatic demonstrative] depended on the parents of the man and the parents of the woman.'

The terms for mother and father can occur also as stems without inflection, usually in the vocative. In this example, they are used together in an opening statement in a letter.

(231) *Uve   mama ge   ido   thofno ḡlea   fara teke riso ari*
      yes   father CONJ mother truly   happy very PSS write go

ta=mi
EXP=1PL.EXCL.OBJ
'Well, father and mother, it was that I was very happy writing to you.'

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[36] The reason for this variation is unknown, though a suggestion could be made for phonological simplicity (i.e. two syllables instead of three).

3.2.6.4   Child

There are two types of child terms in CH. One is *sua*, which indicates a small child (perhaps 10 years and younger), or often specifically a baby. The child term *sua* is not obligatorily possessed, and often occurs without inflection, as in example (232).

(232) *Ḡoro   sua   fara!*
     all   child   very
     'All these children are a lot!'

Unlike other kinship nouns, somewhat remarkably, the corpus demonstrates both inalienable (233) and alienable (234) possession marking for *sua*. These possession markings appear to be in free variation for unknown reasons.

(233) *sua=ḡu*   *iara   na*
     child=1SG.POSS   1SG DEM
     'This child of me.'

(234) *no=ḡu*   *sua*   *iara   na*
     INA=1SG.POSS child   1SG   DEM
     'This child of me.'

The stem *thu-* indicates the second CH term for 'child', and is a referential term for 'offspring', obligatorily marked for inalienable possession, as in:

(235) *thu=gna*   *Fred*
     child=3SG.POSS   Fred
     'Fred's child'

Both *sua* and *thu-* are used in a pre-posed position to *nalha'u* 'male' or *ga'ase* 'female' to indicate the sex of the child. Representative illustrations include the following two examples:

(236) *sua   nalha'u*
     child   male
     'boy'

(237) *thu=gna*   *ḡa'ase   Jone*
     child=3SG.POSS   female   John
     'John's daughter'

There are several distinctives of each term. First, s*ua* 'small child' carries a high functional load of modifiers, particularly quantifiers, being either numbers or those quantifiers which are indefinite.

(238) *Ḡoro sua kmana fara*
      all   child lot.of   very
      'There are so many children!'

In recounting the population increase in the village in recent years due to an explosion in the number of births, the speaker used *kmana* 'lot.of' three times in one sentence (239), occurring both before and after *sua*, in addition to other modifiers related to quantity:

(239) *Gehati   namono=gna   kmana tahu fara sua   kmana*
      1PL.EXCL place=3SG.POSS lot.of   heavy very child   lot.of

kmana sua   fara
lot.of   child   very
'We of the village have increased to really very, very many children!'

The term for birth is *karha sua,* literally 'live (=as a verb) child'.

(240) *Gehati   na   ame tifa   karha sua   teuna iago kaikaliti*
      1PL.EXCL DEM before time.before live   child DEM 2SG   ready

kaisei   nhiḡra koba
one   month   always
'Before we-excl give birth, you always stay ready a month in advance.'

Indication of relationship of a child to a parent ('my child', 'his child', etc.) usually occurs with the *thu-* root, as in (241), though there is evidence that this referential function is used with *sua* and a word containing the alienable root *no-* with a possessive enclitic (242).

(241) *Mama Kwaiti ia   mae thu=gna   nalha'u ia*
      Father Kwaiti DEM man child=3SG.POSS   male   DEM
      'Father Kwaiti was his son.'

(242) *Nei   mei   au ka iara no=ḡu   sua   re*
      CONJ come be LOC 1SG   ALN=1SG.POSS   child PL
      'And my children have come to stay with me.'

Another difference between *sua* and *thu-* is that *sua* is not used in vocative expressions. The inalienable root *thu-* affixed by the 1st person possessive suffix is used in natural speech as a vocative.

(243) *Kaisei thonu na   egu   agne si   ia   thu=ḡu-o*
      one   story DEM like.that here FOC DEM   child=1SG.POSS-SS
      'One story was like that, here my child.'

The referential function of *thu-* in relation to parents is extremely common in CH. This is another difference from *sua*, in that *sua* is not used in this fashion, illustrated contrastively by examples (244) and (245).

(244) *thu=gna*   *mae*   *Gerry*
     child=3SG.POSS man   Gerry
     'Gerry's child'

(245) **sua=gna*   *mae*   *Gerry*
     child=3SG.POSS man   Gerry
     *'Gerry's child'

(246) *Mae tifa*   *re neke* *vavahi* *kolho thu=di*
     man time.before PL PST   choose just   child=3PL.POSS

the=di
REFL=3PL.POSS
'In time before, they just chose their own children.'

Another difference between the two child terms is that the *thu-* term for child does not often occur with quanitifiers as does *sua*, but there are a few examples of this happening, as in the following example.

(247) *Komnisi ge Fre re au fati thu=di*   *ḡa'ase*
     Komnis CONJ Fre PL be   four   child=3PL.POSS   woman
     'Komnis and Fre have four daughters!' (lit.: 'four female children exist [belonging to] Kominis and Fre')

3.2.6.5 Spouse

The term for spouse is the kinship noun *kheto*. There are no separate terms in CH to distinguish between husband and wife. The determination of either in communication is made from context. The spouse term is not used as a vocative, though it is used without inflection (as opposed to the functional 'stem forms' of many other kinship nouns).

A male story teller references a question from his wife, and he uses *kheto* without inflection:

(248) *E*   *thuru dofra ba? Egu*   *kheto iara na*   *egu.*
     CONJ sleep awake Q   like.that spouse 1SG   DEM like.that
     ' "Are you awake or asleep?" like that my wife said.'

In (249), the male story teller was referring by name to his sister (known to me, and mentioned in a previous sentence) and in reference to her, he used *kheto* to describe the current activities of her husband:

(249) *Kheto=gna   na   te   loku   na*
      spouse=3SG.POSS DEM PRS works   DEM
      'It is that her (=Dora's) husband [who is the one] that works.'

3.2.6.6   Siblings

The terms for sibling include those of same and opposite sex, used in reference either to another sibling in the communication context or in reference to the speaker. It is noted that for all of the CH sibling terms of address, vocatives are not marked for possession, while the referential terms are inalienably marked. The stem *thabusi-* is used to refer to same-sex sibling. White noted in his dictionary entry that this especially refers to males, or brothers.

(250) *Mae thabusi=gna   mae Diamana Andrew Gedi*
      man   same.sex=3SG.POSS   man   Diamana Andrew Gedi
      'The brother of Diamana is Andrew Gedi.'

The stem *ḡrega-* refers to cross-sex siblings or cousins. It is inalienable, and thus not used without inflection. I note that some degree of language change, due most likely to the influence of English and Solomon Islands (SI) Pijin, have caused in some instances *ḡrega-* to be used equivalent to the English 'sister.' However, this shift has not been significantly documented.[37]

(251) *Ḡrega=ḡu*
      cross.sex.sibling=1SG.POSS
      'My sister (or brother)'

(252) *La   fa-nomho   cheke   ka   ido=gna*
      IMM   CAUS-hear   talk   LOC   mother=3SG.POSS

kma=gna   ḡrega=gna   khera=gna   u
father=3SG.POSS cross.sex=3SG.POSS friend=3SG.POSS   DEM

ḡa'ase   na   nei   nalha'u   na   egu
female   DEM CONJ male   DEM   like.that
 'The announcement goes out to the parents, siblings, and friends, of the woman and man.'

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[37] Unfortunately, recorded data is lacking to support this, though I did first encounter the following in conversation in the early 1990s. A lady was describing the activities of her same-sex sibling ('sister') and instead of using *thabusi-*, she used *ḡrega-*. I began to be aware that this shift was taking place, but the extent of it is not known. I have personally heard the same shift occurring in both Papua New Guinea and Solomons Pidgins, where historically, *brata* ('brother') was intended to be same-sex, but it seems now that *brata* and *sista* ('sister') have developed into English equivalents.

Also there are terms which account for a distinction between older and younger brother. The stem *tahi-* is used for the younger sibling or parallel cousin of the same sex.

(253) *Mae Pita ge mae Aduru tahi=gna na*
man Peter CONJ man Andrew younger.brother=3SG.POSS DEM
'Peter and his younger brother Andrew.'

Nebu is a male-oriented kinship term, referring either to a mother's brother or a sister's son. The determination of whether the *nebu* is older or younger than the speaker, and hence whether it is referring to the equivalent of the English terms 'uncle' or 'nephew', is known from communication context. The term *nebu* is used without inflection as a vocative, and with inflection to indicate reference of *nebu* in relation to the speaker.

In the following example, *nebu* co-occurs with *ḡlegu-*, which is a stem referring to a sister's child, used by a male speaker. The speaker is referring to his sister's son.

(254) *Mae nebu=ḡu ḡlegu=ḡu*
man uncle/nephew=1SG.POSS sister's.child=1SG.POSS

la theo kheto=gna na
IMM not.be spouse=3SG.POSS DEM
'My nephew, who is the son of my sister, isn't married.'

3.2.6.7 In-laws

The category of in-laws is comprised of *nañho-*, 'mother-in-law'; the usual word for 'father', *mama*, which can be used in context to refer to father-in-law; and *iva*, which refers to 'siblings-in-law'. Each can be inflected with the possessive pronominal enclitic to indicate reference and then can be followed by the actual name of the in-law, such as *nañhogna Oliva* 'the mother-in-law of Oliva.'

It is noted that the category of in-laws comprises the main language taboo domain in CH.[38] An utterance in violation of taboo names would trigger the payment of compensation, such as a pig, to the offended party. That is, the three in-law terms indicated above are substituted in speech for the actual *kastom* or Christian names by which the individual is known. For example, if a man's wife's mother is named *Rosanna*, he would never refer to her referentially or vocatively as *Rosanna*, but instead would refer to her as *nañho=ḡu* 'my mother-in-law'.

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[38] CH taboos are consistent with patterns noted by Simons (1982).

3.2.6.8   Aunt and uncle

The aunt and uncle terms are derived from *mama* 'father' or *ido* 'mother' preposed by a construction of the ordinal term *pea* 'two' and the causative prefix *fa-*. Thus, a man's aunt is *fapea ido* or 'second mother', and his uncle is *fapea mama* 'second father.' In vocative address for the aunt and uncle terms, the ordinal construction is dropped.

3.2.6.9   Grandparent

CH does not employ specific referential terms for grandparent, though *ku'e* 'older man (seemingly, at least 65 or 70 years)' and *kave* 'older woman (seemingly, at least 65 or 70 years)' are frequently used to indicate this kinship domain.[39] Both terms are marked for inalienable possession, illustrated in example (255) by *ku'egna*.

(255) *Vido ḡlose ku'e=gna   ido=mu   gne si ia*
      piece land   old.man 3SG.POSS mother=2SG.POSS DEM FOC DEM
      'The piece of land that belonged to the grandfather of your mother.'

It is noted that *ku'e* is so general for older men that this particular kinship relationship is not easily deduced. A man might describe his father with this term in conversation, and the hearer would recognize that "the old man" was the subject of the reference. The old man is most likely a grandfather, but the term itself would not indicate this.

The same can be said for *kave*, as seen in this data which has both *ku'e* and *kave* in the same sentence in a reference to the practice long ago of custom medicine.

(256) *Ku'e=di   kave   te mei=di   fa-blahi*
      old.man=3PL.POSS old.woman PRS come=3PL.POSS   CAUS-holy

teuna   kolho   na
DEM   just   DEM
'It is that their old men and old women come to just bless this.'

3.2.6.10   Grandchild

For grandchild, the common CH term is the stem *ḡra-* plus inalienable possession marking.[40]

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[39] White (1988) notes that *ku'e* and *kave* are used vocatively, but not referentially, as terms for grandfather and grandmother respectively. They certainly could be, though I am not certain that a younger person addressing an older person could not use *ku'e* or *kave* even if they are not related to them.

[40] It is noted that the Solomons Pijin term *grandi* 'grandchild' is coming into common use among CH speakers to refer to grandchildren.

(257) *Theome* ∅ *ḡra=ḡu* *ka* *suḡa foḡra.*
     NEG   be   grandchild=1SG.POSS   LOC   house sick
     'There aren't any of my grandchildren at the hospital.'

3.2.7 Compound nouns

CH has an inventory of compound nouns, though certainly not nearly as rich as some other Austronesian languages.[41] The inventory of endocentric compounds are nouns which may be modified by another noun, or by a verb, and these are left-headed compounds. By far, the most common of these constructions includes *mae*, 'man'. Examples of noun modified by noun include:

(258) *mae vaka*
     man ship
     'white man'

(259) *suḡa   tharai*
     house prayer
     'church'

(260) *narane   suḡa*
     day   house
     'house day', metaphorically: 'church feast day'

Similarly, the word *cheke*, which indicates 'talk' or 'communication', and is used in CH both as a noun and a verb, can be modified by the noun *vaka* 'ship' to indicate the language of 'white men':

(261) *cheke vaka*
     talk   ship
     'English (language)'

As mentioned, a noun can be modified by a verb, as shown in another example using the noun *vaka*:

(262) *vaka   flalo*
     ship   to.fly
     'airplane'

There are morphologically complex nominals which involve the joining of two normally independent words. For those which are single phonological words and exocentric compounds in which neither constituent is considered the head, these can

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[41] Van den Heuvel (2006:90f), for example, documents an extensive compounding system and resulting compound noun inventory in Biak.

take the form of body part plus animal to yield a common noun. Phonological stress falls on the penultimate syllable. One such example is:

(263) *ḡlapi   saba*
      tongue lizard
      'canoe paddle in the shape of a lizard tongue'

Another sequence is nouns which represent two vegetation species compounding to form an animal name.

(264) *khakla   sitha*
      leaf   ngali-nut
      'scorpionfish'

Yet another sequence involves the compounding of the noun for body waste plus an animal name (thus indicating the result of an action by the animal) to yield a common animal name:

(265) *khuku mheke*
      feces   dog
      'rat'

There is also an inventory of nouns which are compounded with adjectives to yield metaphorical, figurative expressions.[42] The inventory is represented as follows. In the first column below is a list of nouns which are body parts, and in the next two columns to the right are lists of adjectives. The method used for discovering idioms from noun + adjective compounding was to indicate to a language consultant a noun (such as 'nose') and then cite individual members from the list of adjectives (such as 'swollen') to see if the consultant identified the two as a compound which formed a metaphor. The constituent order in CH is body part + modifier, or N + ADJ = figurative expression. Below the two columns is a compilation of the attested idioms from this compounding, with the English gloss first representing the literal renderings of the noun and adjective, followed by the resulting CH figurative expression or expressions. The male reference marker *mae* is added by default in speech to each expression to yield further compounding of the order man + body part + ADJ = described-individual. Thus, in describing an individual with the compound *pha'u* 'head' + *beti* 'swollen', *mae* is added to the first slot in the constituent order to yield *mae pha'u beti*, or 'man head swollen: proud man.'

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[42] This discovery in CH was made by applying the described methodology in this paragraph, which was proposed by Darryl Wilson after his success in using it in the language in Papua New Guinea in which he worked (Wilson 1990:4-6). Andrew Piaso served as the source for this CH data, gathered in February 1991 in a personal interview.

Nouns:

nehu 'nose'
pha'u 'head'
khuli 'ear'
nagnafa 'heart'
tatha 'eye'
khame 'hand'
gahe 'foot'
khakla 'hair'
foflo 'mouth'

Adjectives:

beti 'swollen'   *thona* 'dirty'
brahu 'long'   *ḡae* 'clean'
sokmo 'short'   *majagani* 'new'
bi'o 'big'   *breku* 'break'
ikoi 'small'   *brana* 'hot'
tahu 'heavy'   *thoe* 'shallow'
boto 'wet'   *fodu* 'full'
pari 'under'   *beso* 'empty'
maku 'hard'   *romno* 'dark'
pila 'soft'   *meḡli* 'deaf'

Resulting idioms from the compounding:

nehu brahu 'nose long: one seeking food'
pha'u brahu 'head long: proud'
pha'u beti 'head swollen: proud'
pha'u bi'o 'head big: proud'
pha'u sokmo 'head short: ignorant'
pha'u tahu 'head heavy: smart'
pha'u boto 'head wet: doesn't care'
pha'u pari 'head under: understand'
pha'u maku 'head hard: stubborn'
pha'u thona 'head dirty: stupid'
pha'u ḡae 'head clean: good mind'
pha'u majagani 'head new: new brain=fresh thinking(?)'
pha'u fodu 'head full: smart'
pha'u beso 'head empty: stupid'
pha'u romno 'head dark: stupid'
khuli meḡli 'ear deaf: deaf'
khuli thona 'ear dirty: listens to rubbish stories'
khuli thoe 'ear shallow: forgetful'
khuli romno 'ear dark: hears but doesn't follow'
nagnafa brahu 'heart long: aerobic capacity; additional use: extensive thinking'
nagnafa sokmo 'heart short: not a deep thinker'
nagnafa ikoi 'heart small: not generous'
nagnafa tahu 'heart heavy: generous'
nagnafa maku 'heart hard: doesn't change his mind'
nagnafa pila 'heart soft: simple-minded'
nagnafa thona 'heart dirty: dirty-minded'
nagnafa ḡae 'heart clean: pure'
nagnafa majagani 'heart new: state after repentance'
nagnafa brana 'heart hot: holding strong opinion'

nagnafa thoe 'heart shallow: shouts'
nagnafa romno 'heart dark: dark-hearted/evil(?)'
tatha brahu 'eye long: desire another woman'
tatha sokmo 'eye short: poor'
tatha thona 'eye dirty: looks at rubbish things'
tatha romno 'eye dark: doesn't plan'
khame brahu 'hand long: thief'
khame tahu 'hand heavy: jealousy'
khame thona 'hand dirty: thief'
khame ḡae 'hand clean: doesn't steal'
khame breku 'hand break: loses money'
gahe beti 'foot swollen: elephantiasis'
gahe bi'o 'foot big: friendless, despised'
khakla bi'o 'hair big: long-haired'
khakla thona 'hair dirty: doesn't bathe'
foflo bi'o 'mouth big: angry'
foflo sokmo 'mouth short: argumentative'
foflo maku 'mouth hard: doesn't like to talk'
foflo thona 'mouth dirty: speaks with rubbish words'
foflo majagani 'mouth new: talks well, articulate'
foflo breku 'mouth break: not quiet but fighting; additional use: laughs'

Representative sentence examples from the above data include the following:

(266) *Mae Fred   te   mae khuli   thoe*
      man Fred   PRS   man ear   shallow
      'It is that Fred is forgetful.'

(267) *No=ḡu   sua   te   au nagnafa tahu*
      INA=1SG.POSS child   REL   be heart   heavy
      'My child that is generous.'

(268) *Mae George mae   foflo   majagani*
      man George man   mouth new
      'George is an articulate man.'

3.2.8   Count and mass nouns

Mass nouns cannot be pluralized, whereas the opposite is true for count nouns (Kroeger 2005:66-67). Examples of CH mass nouns include the following:

chopu 'mud'
nuri 'wind'
thoñna 'sea'

Count nouns in CH[43] include:

khuma 'dog'
suḡa   'house'
ḡaju   'tree'

Thus, following the pluralizing distinction above, these forms are not allowed in CH, namely plural forms for mass nouns, such as **chopu re* ('plural mud'), **nuri re* ('plural wind'), **toñna re* ('plural sea'). However, the count nouns do take regular pluralized forms: *khuma re* 'plural dogs', *suḡa re* 'plural houses', *ḡaju re* 'plural trees'.

Also, mass nouns cannot be modified by determiners which indicate 'many' or 'few'. Thus, the following are not legitimate in CH: **kmana chopu* ('lot.of mud'), **kmana nuri* ('lot.of wind'), **kmana toñna* ('lot.of sea'). However, mass nouns can be modified by a determiner that typically relates to size, such as *bi'o* 'big' or *ikoi* 'small'. And, the basic determiner can be emphasized, as in example (269) for *bi'o fara* 'very big.'

(269) *Nuri   bi'o fara*
      wind   big   very
      'Very big wind.'

Count nouns cannot be used in their singular form with the determiner that indicates 'some'. Thus, the following are not legitimate count noun constructions: **keha khuma* ('some dog'), **keha suḡa* ('some house'), **keha ḡaju* ('some tree'). Quantifiers are expressed for the count nouns by such terms as *kmana* 'lot.of', or *ḡoro* 'all'. The constituent order is typically QUANTIFIER + N + (INTENSIFIER), as in example (270).

(270) *Kmana khuma fara*
      lot.of dog   very
      'Many, many dogs!'

3.2.9   Borrowed nouns

While CH language use is quite vigorous among all ages of speakers, language shift and change is occurring. It is noted that there is a significant and growing inventory of borrowed nouns which is becoming part of everyday CH talk. Most of the borrowed terms are from English, though a few are from Solomon Islands Pijin.[44] In

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[43] I am omitting discussion of two borrowed English and SI Pijin count nouns which are very common terms heard among CH speakers: *kilo* 'kilogram' , used for measuring purchased rice or flour, and *gallon* 'gallon', used for buying petrol for the ubiquitous outboard motors which travel the coastlines.

[44] One example of the latter is the increasing use among CH speakers of the Pijin term *staka* 'many/plenty'. Instead of describing an abundance of something with solely CH terms as

terms of signaling the presence of borrowed nouns in CH talk, the demonstrative *u* (as discussed in section 6.3.1.5) is often employed in a pre-posed position to a borrowed noun. It is surmised that the use of the emphatic demonstrative in pre-position to the borrowed term is an inherent device for signaling attention to it, as a type of pragmatic emphasis, as a non-original CH lexical item. Examples from the corpus include the following list. English glosses are not given, as the gloss is the same as the word used. However, brief words of explanation are offered for a few of the terms.

While one will readily note that almost all of the borrowed terms in the following list do not replace any indigenous CH words, as there are no terms in CH for 'generator' or 'annual general meeting', there are a few notable exceptions. These include 'seven' and 'space'. In checking the source of the information, it is interesting that one was an older speaker in his 60s, while another was in his 30s, and thus age was not necessarily a factor in the choice of using a borrowed term. An exact explanation for the speaker's preference is indeterminable, but the speaker felt comfortable in saying 'seven' instead of *fitui* and 'space' instead of the CH term *vido*. Perhaps it is due to usage in the community and the incorporating of these particular terms in every day language use.

u sailing boat
u premier
u plantation
u Trinity
u council of chiefs
u automoto engine
u lifeboat
u drum
u petrol
u government
u Kangaroo Ground (i.e. town in Australia)
u workshop
u security
u budget proposal
u generator
u bylaw
u Central Hospital
u prediction
u annual general meeting
u seven
u central Maringe
u vote
u Awareness Course

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kmana(=di) fara 'lot.of(=3PL.POSS) very', it is common to hear *staka(=di) fara* 'plenty(=3PL.POSS) very'.

u Elder Brother (leadership position in Church of Melanesia)
u Household (community of Church of Melanesia missionaries)
u army
u class (i.e. school class)
u system
u parents
u aggregate
u space
u dictionary

A few sentential examples using the above data:

(271)   *Iara*   *kaisei*   *u*   *budget proposal*
    1SG   one   DEM   budget proposal
    'I (have/am making) a budget proposal.'

(272)   *Thilo*   *namono*   *te*   *tei edi*   *u*   *Awareness Course ka*   *mare*
    three   place   PRS   go do   DEM   Awareness Course   LOC   3PL
    'It is three places that (we) go to do an Awareness Course for them.'

(273)   *Mana*   *thufa*   *kaisei*   *u*   *generator*   *ka*   *gehati*
    3SG.M   share   one   DEM   generator   LOC   1PL.EXCL
    'He shares a generator with us.'

3.2.10   Temporal nouns

In CH, temporal notions are indicated as nouns. The syntactic evidence for this is: 1) the temporal terms are modified by various types of demonstratives, as in example (274), 2) temporal terms can occur as the heads of NPs as in (275), and 3) as the objects of prepositions, (276). These terms are also possessed, which is a non-exclusive feature of nouns (277). There are at least thirteen CH nouns which fit this category: *ḡognaro* 'now', *ḡinei* 'earlier', *ḡinau* 'later', *gnora* 'yesterday', *nathu'i* 'tomorrow', (*nathu'i*) *nauriha* 'day after tomorrow', *tifa* 'earlier in time', *hamerane* 'morning', *naublatha* 'mid-day', *ḡrafi* 'afternoon/evening', *boñi* 'night', *narane* 'day', *finoga* 'year'. The borrowings of English days of the week are also considered time words. There is no CH term for week, but the Solomons Pijin term *wiki* 'week' is regularly used. Representative examples include the following:

(274)   *Ḡognaro*   *gne*   *iara tei uḡra*   *sasa*   *egu*
    Now   DEM   1SG go fishing   fish   like.that
    'This time now I am going fishing, like that.'

(275)   *Tifa*   *na*   *mae kue*   *ḡre*   *fafara=di*   *bosu ra*
    Time.before   DEM   man old.man   DEM   sacrifice=3PL.OBJ   pig   PL
    'In time before, these old men sacrificed pigs.'

(276) *Iara   tei uḡra   sasa   ka   grafi   ia   egu*
　　　 1SG   go fishing fish   LOC   evening   DEM   like.that
　　　 'I went fishing last evening, like that.'

 (277)　*Mae Billy   jame   thokei varadaki   finoga=gna*
　　　　 man Billy   perhaps   arrive twenty   year=3SG.POSS
　　　　 'Billy is perhaps 20 years old now.'

In consideration of contrastive placement of these nouns in a sentence, there are no apparent differences marked by syntactic ordering. The meaning in the following pair of examples is identical. Any difference posited between the two would be based on either speaker preference or some kind of pragmatic emphasis reflected in fronting of constituents:

(278) *Ḡinei ia   iara   neke tei Buala*
　　　 earlier DEM   1SG   PST go Buala
　　　 'Earlier, I went to Buala.'

(279) *Iara   neke tei Buala ḡinei   ia*
　　　 1SG   PST go Buala earlier   DEM
　　　 'I went to Buala earlier.'

3.2.11   Directionals

The CH identify spatial relations with a fairly small set of directional terms outlined below. However, while this description is found in the discussion of nouns in this book, it is noted that they may not even be nouns at all, but perhaps best categorized as somewhere between nouns and prepositions. In favor of classifying these as nouns is evidence that they can be modified by a demonstrative (see example 286) and they can apparently serve as the head of a noun phrase (example 287). However, they cannot be possessed, which speaks for classifying these as something other than noun, perhaps as preposition. Another reason for positing these as nouns is that four of the six (excepting *paka* 'towards the lower elevation' and *kligna* 'up/ above') noted in the sub-sections which follow are used to indicate each of the four corners of direction at which dancers should bow to an appreciative audience at the end of a performance, doing so on command of the dance leader. For example, the leader will say "*Ke magati*!" 'south-eastward', and as a unit the dancers will turn towards the 'lower' or southeasterly end of Santa Isabel and bow.

Aware of these factors, and admittedly within a sphere of ambiguity of classification, in this grammatical description these are classified as members of Noun Class B (section 3.2.1), Place Nouns, answering the question *heva* 'where'. Each of the members of this set of nouns usually occurs with the directional auxiliary *ke*, though its co-occurrence is optional. It is noted that these are not cardinal directions, but are speaker-oriented directionals. That is, the location referenced depends on the location of the speaker towards

general directions of the island rather than corresponding to cardinal points on a compass.

3.2.11.1 *Magati* 'towards lower end of island' or 'south-eastward'

Magati refers to the geographical orientation towards the lower end of Santa Isabel island. This is south-eastward from the deictic center of CH land.

(280) *Mare na mei magati mei thuru Tholana tanhi nanhai*
　　　3PL　DEM　come　lower.end come　sleep　Tholana　time　eight

ka Sade
LOC　Sunday
'They will come from towards the lower end of Isabel and sleep at Tholana at 8:00 on Sunday.'

3.2.11.2 *Mosu* 'towards top end of island' or 'north-westward'

Mosu refers to geographical orientation towards the top end of the island. The top end of Santa Isabel is positioned towards the northwest from the deictic center of CH land.

(281) *Narane te mala mei fa-khaekale te=u*
　　　day　PRS　PUR　come　CAUS-look.out.enemy　PRS=CONT

ka mala mei=gna thara ka thiba ke mosu
LOC　PUR　come=3SG.POSS　army　LOC　side　DIR　top.end
'It is that this is the day for coming to look out for the enemies that are the army coming from towards the top end of the island side.'

3.2.11.3 *Mhata* 'towards the interior' or 'southward'

Mhata indicates a direction towards the interior, away from the sea, and is used generally as a southward orientation.

(282) *Kaisei mae ke mhata te mala reireghi=ni*
　　　One　man　DIR　towards.interior　PRS　PUR　guard=3SG.OBJ
　　　'One man whose job was to guard it was [stationed] towards the interior.'

3.2.11.4 *Raru* 'towards the sea' or 'northward'

Raru refers to a spatial orientation related to the sea, 'out to sea', or overseas. As commonly happens with the other directionals, *raru* occurs with the auxiliary directional marker *ke*.

(283) *Ke raru ḡro'e neke phei ḡrofo*
　　　DIR　to.sea　destroy　PST　two　fall.down
　　　'Towards the sea-direction, the two of them fell down and were destroyed.'

It can occur without the directional marker *ke.*

(284) *pala   lao   ka   mola na   me   raru ka nakhapra*
      carry towards LOC   canoe DEM   INCP to.sea LOC reef
      '…began to carry [it] to this canoe [which is] towards the sea on the other side of the reef.'

3.2.11.5   *Paka* **'towards the lower elevation', or 'towards the coast'**

Paka indicates a direction towards a lower elevation, and often towards the coast.[45]

(285) *...apu chopu koba   tahati   ke   paka   Nareabu ra*
        …bathe mud   always 1PL.INCL   DIR   down   Nareabu PL
'…we-incl always bathed [i.e. played] in the mud together in the lower-elevation-places of Nareabu.'

3.2.11.6   *Kligna* **'up/above'**

Kligna refers to a spatial orientation related to the 'area above', which can range from the sky, or even farther out than the visible sky to the heavens, to an area just above the speaker (depending on the communication context). As stated in the introduction to this section, one argument for positing this directional as a noun is that it can be modified by modifiers which typically modify nouns. In example (286) *kligna* is modified by the demonstrative *gne* 'proximal singular demonstrative'.

(286) *Fa-su~suplu   hage   chainsaw na   thafo=ni*
      CAUS-DUR-break   up   chainsaw DEM   meet=3SG.OBJ

teke chainsaw   ke   kligna   gne
PSS chainsaw   DIR above   DEM
'It was that this chainsaw broke through up at the top over that [area where] I was sawing.'

In the following example *kligna* refers to an area above the kitchen, and serves as head of the noun phrase.

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[45] From Nareabu, *paka* is often used to refer to an area north of Buala. *Paka* refers to the location of people working during the Christmas season at the special garden which grows food for end-of-year celebrations. I mention this because if one were to use a compass, the location would be closer to north. However, in regards to island orientation, the garden which is *paka* would be situated on a somewhat westerly direction towards the coast, and also at a lower elevation, which is the base meaning of this term.

(287) *Kaisei ḡlepo te keli ta=ḡu na tanki suḡa*
      one   thing REL good EXP=1SG.POSS DEM tank house

rumu mala apu kitchen egu kligna
enter for   bathe kitchen like.that above
'One thing that I am really happy about is that the water tank enters into the house for washing from the area above the kitchen, like that.'

3.3 Pronouns

3.3.1 General information

Grammatically, CH pronouns occur as subjects and objects, and syntactically in the head position of a noun phrase or in a possessor relationship to a noun. Examples of each are found in the sections which follow, except for possessions, which are described in section 7.5.1.

3.3.2 Singular pronouns

There are four singular personal pronouns in CH, as given in Table 18. A gender distinction is made in the third person, though as Lynch *et al* (2002:35) point out, this contrast is very rare in Oceanic languages.[46] The 3rd singular pronoun *mana* is characterized as a masculine pronoun. It is used when men are speaking, and also when men refer to men. The 3rd singular pronoun *na'a* is characterized as feminine, and is used when a female is speaking. When a male refers to a female, he uses *na'a*. When a female refers to either males or females, she uses *na'a* in both instances, and the gender differentiation is known from context of speech communication. The forms of *mana* and *na'a* are the same, respectively, when used as subjects and objects. Also there is no difference in their forms in possession constructions.

Table 18: CH Singular Pronouns

1SG	*iara*
2SG	*iago*
3SG.M	*mana*
3SG.F	*na'a*

In example (288), the singular pronoun serves as subject of the sentence:

(288) *Iara mei Honiara ka faidu*
     1SG come Honiara   LOC   meeting
     'I came to Honiara for a meeting.'

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[46] Lynch *et al* (2002:35) note that this gender distinction is found in CH, and also in Papua New Guinean languages in southern New Britain and in Kilivila of the Trobriand Islands.

In example (289) the 1SG singular pronoun form occurs grammatically in this sentence as subject while the 2SG singular pronoun occurs as the object of the preposition *ka*.

(289) *Iara riso ari   ka   iago   balu ḡlealea*
      1SG write go   LOC 2SG   with joy
      'I am very happy to write to you.'

In example (290), a male speaker is referring to a male, and the pronoun used is *mana*. Grammatically, *mana* is the subject of the sentence.

(290) *Mana   tei snivi   ka   u   narane Thursday*
      3SG.M go be.lost LOC   DEM   day   Thursday
      'He got lost on that Thursday.'

From context, a female speaker is referring to a female, *na'a*, in example (291). *Na'a* is the direct object of the verb.

(291) *Iara   neke   filo=ni   na'a   ka   taon*
      1SG   PST   see=3SG.OBJ   3F>F LOC   town
      'I saw her in town.'

From context, a female speaker is referring to a male with *na'a* in example (292). In this sentence, *na'a* serves as the subject.

(292) *Na'a   tei uḡra sasa gnora ka   grafi   ia*
      3F>M   go fishing fish   yeterday LOC   afternoon DEM
      'He went fishing yesterday afternoon.'

When the pronouns occur grammatically as the object of a transitive verb, the transitive verb will be marked with one of the direct object enclitics in Table 19.

Table 19: CH Direct Object Enclitics

Person	Singular	Plural
1 INCL	=*gau*	=*gita*
1 EXCL		=*gami*
2	=*nigo*	=*gami*
3	=*ni*	=*di*

Syntactically, the pronoun will occur immediately after the encliticized verb, as in example (293).

(293) *Bishop te   mala mei   te   taofi=ni   mana   ka   narane tuana*
     bishop PRS PUR come PRS ordain=3SG.OBJ 3SG.M LOC day   DEM
     'It is that the bishop came for the purpose of ordaining him on that day.'

While the usual syntactic pattern holds in (294) for the verb phrase position of the enclitic and the personal pronoun which follows (as in the following example, this is *legu=gau iara* 'follow=1SG.OBJ 1SG'), it is noted here that CH writers do not conventionally represent orthographically the 1SG or 2SG enclitics attached to the verb with which they cliticize. This is only usually done for the 3SG and 3PL object enclitics *ni* and *di* (as shown in the previous example, (293), for *ni*).

(294) *Mana   magnahage mei   legu=gau   iara   Nareabu*
     3SG.M want   come follow=1SG.OBJ 1SG   Nareabu
     'He wanted to follow me to Nareabu.'

It is noted here that there is a noticeable but randomly occurring and unpredictable ellision of the *n* on the 3rd singular object enclitic *=ni* by certain speakers of certain transitive verbs on random occasions. Thus *legu=ni* 'follow=3SG.OBJ' can be spoken as *legui*, or *lase=ni* 'know=3SG.OBJ' can be uttered as *lasei*. This free variation ellision does not happen if the root verb ends in *i*, but theoretically could happen after all other vowels.

Each of the singular personal pronouns can function in a possessor relationship. This is illustrated in various sub-sections to section 7.5.1.

3.3.3   Non-singular pronouns

The 16 CH non-singular pronouns are given in Table 20. As is true for singular pronouns, non-singular pronouns can occur as subjects and objects. This is attested in examples (295), (296), and (297). Syntactically these non-singular pronouns occur in the head position of a noun phrase as in (298), or in a possessor relationship to a noun as shown by (301). All categories of non-singular pronouns demonstrate inclusive and exclusive opposition in the first person, illustrated by the two occurring in the same sentence in (302). One distinction of the non-singular pronouns is that for purpose of clarity (where required) by the speaker, the one spoken to or the one spoken about is often overtly stated, and this noun occurs in the syntactic slot immediately following the pronoun. This is shown in example (303). In such cases the Pronoun + the Noun referred to by the pronoun function as the NP. The pronoun is the head of the NP, and the noun modifies the head.

It is noted that the trial form *tilo* 'three' is related to the CH numeral *thilo* 'three', which is the same form found in the trial third masculine non-singular pronoun, *thilomare*. There is no synchronic evidence that in the plural form of these pronouns, that *hati* is another form of *fati* 'four', but it is possibe that these are historically related. CH cardinal numeral forms are discussed in section 6.5.2.1.

Table 20: CH Non-singular pronouns

		Root	Dual	Trial	Plural
1	INCL	ta-	ta-pa	ta-tilo	ta-hati
	EXCL	ge-	ge-pa	ge-tilo	ge-hati
2		go-	go-pa	go-tilo	go-tilo
3	M	-mare	phia-mare	thilo-mare	hati-mare[47]
	F	re-	re-pa	re-tilo	re-hati, re-'e

The following are illustrated examples of this pronoun set:

(295) *Uve ka   narane ḡognaro gne tahati   te   gatho*
      yes LOC day   now   DEM 1PL.INCL PRS think

fa-pulo=di   u   tharuña=di   mae tuḡre
CAUS-back=3PL.OBJ   DEM   spirit=3PL.POSS man DEM
'Well, on this day it is that we-incl remember/think-back-to the departed spirits of these men.'

(296) *Gotilo thono ḡle'a fara te   filo=gau   na   egu*
      2PL   really happy very PRS see=1SG.OBJ   DEM   like.that
      'It is that you-pl are really happy to see me, like that.'

The non-singular pronoun serves as object of the preposition in this sentence:

(297) *Thofno teḡio   fara ka   gotilo*
      truly   thank.you very LOC   2PL
      'I truly want to thank you-pl.'

In the following sentence, *phiamare* is the head of the noun phrase, and serves as subject of the verb *au* 'be'.

(298) *Phiamare   au khabru ta=di*
      3DU.M   be pain   EXP=3PL.POSS
      'The two of them are in pain' Or, literally, 'the two of them exist in a state of pain.'

Referring to the direct object enclitics listed in Table 19, the plural enclitic markers attach to a verb, or to the preposition *rañhi* (which as mentioned in section 5.3.3, could be described as a verbal preposition), and are then followed by the non-singular pronoun. An example is:

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[47] As attested by the corpus, *mare* is often used as a shortened form in everyday speech and writing for 3PL, without the prefix *hati-*.

(299) *Mana   mei   toutonu   rañhi=gita   tahati*
      3SG.M come story   DIR=1PL.INCL 1PL.INCL
      'He came and storied to us-incl.'

However, it is noted that the presence of the non-singular pronoun is optional, depending either on speaker preference, or if whether or not the overt non-singular pronoun is needed for clarity. The meaning in the previous example could also legitimately be uttered as in (300):

(300) *Mana   mei   toutonu   rañhi=gita*
      3SG.M come story   DIR=1PL.INCL
      'He came and storied to us-inclusive.'

For purposes of specification, the members of the set referred to by the non-singular pronoun are overtly stated in the following three examples:

(301) *Gotilo Honiara   fa-le~lehe   egu*
      2PL   Honiara   CAUS-DUR~die like.that
      'You people of Honiara kill [people], like that.'

(302) *Gehati   gne   au ka   namono au tahati   Nareabu ia*
      1PL.EXCL DEM be LOC   village be 1PL.INCL Nareabu DEM
      'We-excl stayed in our-incl village of Nareabu.'

(303) *Gopa   Jone ke   fiḡri mei   ḡognaro*
      2PL.DU   John DIR   return come   now
      'You and John need to return now.'

3.3.4   Emphatic and reflexive pronouns

In many languages "the reflexive and emphatic structures are formally unrelated" (Schachter 1985:27), but this is not true for CH. The speech intents of emphasis and reflexivity are marked in CH by the use of the same pronoun. This pronoun consists of the root marker *the-* and a singular or plural possessive enclitic resulting in the pronoun forms summarized in Table 21 and Table 22. The emphatic and reflexive pronouns can occur with singular or non-singular personal pronouns or nouns.

Table 21: CH Emphatic and Reflexive Singular Pronouns

Person	Pronoun	Gloss
1	*the=ḡu*	'myself'
2	*the=mu*	'yourself'
3	*the=gna*	'himself'

Table 22: CH Emphatic and Reflexive Non-singular Pronouns

Person	Pronoun	Gloss
1.INCL	*the=da*	'ourselves. inclusive'
1.EXCL	*the=mi*	'ourselves. exclusive'
2	*the=mi*	'yourselves'
3	*the=di*	'theirselves'

For languages in which the reflexive and emphatic pronouns are the same, the "function and distribution are quite different" (Kroeger 2005:137). Namely, reflexive pronouns carry "their own semantic role and grammatical relation" quite distinctly from their antecedents. Emphatic pronouns, though, "highlight the identity of some other phrase, namely the phrase which functions as their antecedent."

Thus, in CH the following reflexive function (REFL) is noted in example (304). *Mana* '3SG.M' is doing an action, namely 'cutting' in relation to 'himself', *thegna*. *Thegna* has its own semantic role and grammatical relation.

(304) *Mana   kato   the=gna*
       3SG.M   cut   REFL=3SG.POSS
       'He cut himself.'

Similarly, the next example describes an action that children took regarding themselves, and semantically and grammatically this fits the reflexive pattern:

(305) *Te   dofra   the=di   si   ia   sua   re*
       PRS   awaken   REFL=3PL.POS   FOC   DEM   child PL
       'It is that the children awakened themselves [in the big storm].'

In example (306) *theḡu* is emphatic, rather than reflexive, as *theḡu* "highlights the identity of some other phrase, namely the…antecedent" (Kroeger 2005:137), which in this case is the speaker who is referring to himself in 1SG.

(306) *Iara   the=ḡu   na   au   kolho ka   veranda na*
       1SG   EMP=1SG.POSS   DEM   be   just   LOC   veranda DEM
       'I myself was just staying on this veranda.'

The content of example (307), though, is not as easily categorized. This sentence describes a person who is staying in a house by himself. While one could propose that pragmatically this is emphatic, in that he is staying by himself (and with no one else), it does seem that this is primarily reflexive, and perhaps secondarily emphatic. Morphosyntactically, there are no clear clues as to the best category of analysis, as the morphosyntax could signal either. Judgment is left to the analyst to examine particulary the wider speech context.

(307) *Mana   au   kolho the=gna   ka   suḡa repa*
     3SG.M be   just   REFL=3SG.POSS LOC house 3DU.F
     'He just stays by himself at their house.'

The same could be said for the content of example (308). If the speaker is noting that he works for himself (rather than for somebody else), then the content is most likely reflexive (as the semantic role and grammatical relation could in fact be what Kroeger (2005:137) calls "an independent status within the clause"). If he is emphasizing that he himself is all alone, then the speech intent is emphasis, as there is no independent status noted by the pronoun, but instead the identity of some other phrase is highlighted. Again, this is best determined from context.

(308) *Uve iara loku   the=ḡu   kolho*
     yes 1SG   work REFL=1SG.POSS just
     'Yes, I just work for myself/by myself.'

3.3.5   The expression of reciprocity

There is no reciprocal pronoun in CH, or one which indicates a mutual relationship. However, reciprocity, while not extremely common, is indicated by the use of the circumfix *fari-i* (glossed as RECP) co-occurring with transitive verbs. Additionally, the verb is followed by a personal pronoun (311) indicating who is agent of the reciprocal action. This is described according to this morphosyntactic representation: *fari*-ROOT-*i*   (+ADV) + PERSONAL or REFLEXIVE PRONOUN. Thus, both personal pronouns and reflexive pronouns can be used as objects.

(309) *Repa   na   teke theome fari-magnahage-i repa   na*
     3DU.F DEM PSS NEG   RECP-want-RECP 3DU.F   DEM
     'It was that the two of them didn't want each other.'

(310) *Fari-magnahage-i   kolho the=di*
     RECP-want-RECP   just   REFL=3PL.POSS
     '[They] just want each other.'

(311) *Fari-lase-i   repa*
     RECP-know-RECP   3DU.F
     'Those two know each other.'

3.3.6   Indefinite pronouns

The CH indefinite pronoun is *ihei* and is clearly related to the Q-word *hei* 'who' (see section 9.3.4.2). It occurs singly, or co-occurs in a NP with *mae* 'man', and when so doing, the resulting *mae ihei* is best glossed 'someone'. Grammatically *ihei*, or the NP *mae ihei*, can function as a subject, as in (312) and (313), and as an object in example (314), being the object of the verbal action *vavahi* 'choose', and in (315), as the object of the preposition *rañhi* plus the 3SG transitive-marking enclitic *ni*.

(312) *Eguteuna   ihei   teke theo mola teke   egu   ana   na*
       CONJ   who   PSS not.be canoe PSS   like.that DEM   DEM

lao   kheḡra=u   kolho ka   nusu
towards   stand=CONT   just LOC   sand
'And whoever it was that didn't have a canoe [that is the one] that just stood over there on the shore.'

(313) *Ḡognaro na   mae ihei te   mala mae   funei   na*
       time.now DEM   man who REL PUR man   chief   DEM

mavitu=gna   namono na   te   vavahi mana   na
people=3SG.POSS   village DEM PRS choose 3SG.M DEM
'These days, whoever is [the one] that [will be] for chief, it is that the people of the village choose him.'

(314) *E   mavitu teke vavahi ne   mae ihei te   naba=gna*
       CONJ   people PSS choose PST man who REL   fit=3SG.POSS

te   mala mae   chifi ka   namono na
REL   PUR   man   chief LOC   village DEM
'And it was that the people chose whoever was fit to be chief for this village.'

(315) *Theome au   gaogatho foa~fota   rañhi=ni   ihei*
       NEG   be   thinking DUR~separate DIR=3SG.OBJ   who
       'There is no reason to separate anyone.'

3.3.7   Demonstrative pronouns

CH has two sets of demonstrative pronouns. In this section they are introduced briefly through lists, and a fuller discussion of these, including comparisons and contrasts, is found in section 6.3.1.6. The pronouns in each set have the root *te(u)-* plus a clitic which signifies number and either specificity or proximity of the noun which it modifies. The first set is described in terms of specificity and number, and listed in Table 23.

Table 23: Specificity Set of CH Demonstrative Pronouns

	Specific	Gloss	Non-Specific	Gloss
Singular	*te(u)=na*	'this one'	*te(u)=ia*	'that one'
Plural	*te(u)=re*	'these ones'	*te(u)=ra*	'those ones'

The second set of demonstrative pronouns in CH refers to the notion of proximity, either spatially or referentially to the speaker.

Table 24: Proximity Set of CH Demonstrative Pronouns

	Proximate	Gloss	Distal	Gloss
Singular	*te(u)=gne* *te(u)=ana*	'this one'	*te(u)=gno* *te(u)=ao*	'that one'
Plural	*te(u)=ḡre* *te(u)=are*	'these ones'	*te(u)=ḡro* *te(u)=aro*	'those ones'

3.4   Summary

Nouns in CH comprise a large, open word class. These nouns are classified by semantic affinities, and also by morphosyntactic critieria. These morphosyntactic criteria distinguish CH nouns from verbs in three ways: 1) syntactically, nouns fill the head slot of noun phrases; 2) CH nouns combine with attributes and demonstratives; and 3) nouns in CH can be modified by adjectives and quantifiers. It is noted that while nouns can be possessed, this is not a contrastive feature in CH, as verbs can also be possessed. CH has alienable and inalienable nouns. This semantic distinction between alienable possession as possession which can be terminated, and inalienable which cannot be terminated, corresponds to common Oceanic categorization of direct and indirect possession and the usual resulting morphosyntactic patterns. Identification of males in CH is done by an obligatory compound noun construction marked by the first member of the construction as *mae* 'man'. There is no corresponding obligatory compound noun structure to identify females. There is a fairly large number of borrowed nouns, particularly from English, attested as in use in CH, and their presence is often marked by the preceding emphatic demonstrative *u*. There are five directional words in CH, and these are classified as nouns. However, the evidence for this is regarded as inconclusive, as they do show some affinity with prepositions.

CH pronouns occur as subjects and objects, and syntactically in the head position of a noun phrase or in a possessor relationship to a noun. There are four singular personal pronouns in CH and 16 non-singular pronouns. A gender distinction is made in the third person singular, though this contrast is very rare in Oceanic languages. One distinction of the non-singular pronouns is that for purpose of clarity (where required) by the speaker, the one spoken to or the one spoken about is often overtly stated, and this noun occurs in the syntactic slot immediately following the pronoun. Regarding reflexive and emphatic pronouns, CH differs from many languages in that for CH, the speech intents of emphasis and reflexivity are marked by the use of the same pronoun. There is no reciprocal pronoun in CH, or one which indicates a mutual relationship. However, reciprocity, while not extremely common, is indicated by the use of the circumfix *fari-i* co-occurring with transitive verbs. CH has two sets of demonstrative pronouns. The first set is described in terms of specificity and number, and the second set refers to the notion of proximity, either spatially or referentially to the speaker.