ALIENABLE AND INALIEANABLE NOUNS IN WANO

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Abstract
This paper describes structural and distributional properties of alienable and inalienable nouns in Wano, a Trans-New Guinea language spoken in Papua by about 7,000 native speakers. I define differences between alienable and inalienable nouns in §2, where it will be apparent that they can be distinguished in terms of their (i) nominal generalisation (§2.1), (ii) lexical forms (§2.2), (iii) plurality coding (§2.3), (iv) possessive constructions (§2.4), and (v) head-role in a clause (§2.5). Alienable nouns are described in §3. Then in §4, I will demonstrate that inalienable nouns are: (i) restricted on vowel-initial words, and (ii) there is a clear morphosyntax-semantics-pragmatics interface reflected in kin terminologies. The kin term for 'child', for instance, is distinguished with respect to the sex of parents. In expressing the ownership of a child, a father will use the word nabut for the English 'my child' (inflection of: {n-abut} \ls-child.of.male\) and a mother will use nayak 'my child' (inflection of: {n-ajak} \ls-child.of.female\). Terms for kinship relations, body parts, cultural items, and experiential events are inalienably coded. Finally, words that are inalienably marked will be presented in §5.

Keywords: Wano, alienable nouns, inalienable nouns, nabut, nayak

Abstrak
Makalah ini membahas properti struktural dan distribusional dari nomina alienable dan inalienable dalam bahasa Wano, salah satu bahasa Trans-New Guinea di Papua dengan penutur asli yang berjumlah kurang-lebih 7.000 orang. Dalam §2, penulis merumuskan perbedaan antara nomina alienable dan inalienable, di mana akan nampak jelas bahwa keduanya dapat dibedakan berdasarkan (i) generalisasi nominalnya (§2.1), (ii) bentuk leksikalnya (§2.2), (iii) penanda jamaknya (§2.3), (iv) konstruksi posesifnya (§2.4), dan tipologi head-role-nya dalam klausa (§2.5). Nomina alienable dibahas dalam §3. Dalam §4, akan nampak bahwa nomina inalienable: (i) terbatas pada kata-kata yang didahului oleh bunyi vokal, dan (ii) mencerminkan keterkaitan timbal-balik antara morfosintaks, semantik dan pragmatik, di antaranya dalam kosa-kata kekerabatan. Misalnya, istilah untuk ‘anak’ dibedakan berdasarkan jenis kelamin orangtuanya. Untuk mengukur kepemilikan anak, penutur laki-laki memakai kata nabut untuk ‘anak saya’ (infleksi dari {n-abut} \ls-anak.dari.laki-laki\), sedangkan perempuan menggunakan kata nayak untuk ‘anak saya’ (infleksi dari {n-ajak} \ls-anak.dari.perempuan\). Kosakata yang merujuk pada istilah-istilah kekerabatan, anggota tubuh, benda-benda budaya dan experiential events termasuk dalam nomina inalienable. Selain itu, masih ada kosakata yang ditandai sebagai nomina inalienable namun bukan bagian dari rujukan istilah-istilah tersebut di atas; kosa-kata seperti ini akan diuraikan dalam §5.

Kata kunci: Wano, nomina alienable, nomina inalienable, nabut, nayak
1 INTRODUCTION
This paper describes structural and distributional properties of alienable and inalienable nouns in Wano. §2 defines the differences between alienably possessed nouns and inalienably possessed nouns, §3 provides a description of alienable nouns, §4 presents a description of inalienable nouns, §5 describes inalienably marked words.


Wano allows both free and bound pronouns, each with a set of six members expressing person/number (1, 2, 3/sg, pl) distinction. There is no inclusive-exclusive distinction. In the free pronouns, there is a correlation of the vocalic phoneme /a/ with singular and /i/ with plural. Both free and bound pronouns have the correlation of the consonantal phoneme /n/ with first person, /k/ with second person and the zero morpheme (indicated by the ø symbol) with the third person. Whilst the vocalic phoneme is not found in the set of inalienable bound pronouns, because all inalienable forms start with a vowel, the plural marker is iny {-in} which is immediately suffixed to the person prefixes. This is outlined in Table 1:

<table>
<thead>
<tr>
<th>Table 1. Wano Personal Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>FREE</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>BOUND</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

This set of personal pronouns do not vary in accordance with grammatical function. In general, free pronouns may take on the role of transitive Subject (A), intransitive Subject (S), transitive Object (DO), or Beneficiary (IO/BEN). Bound pronouns may function as (i) DO/IO/BEN, or (ii) possessor (POSS). The internal structure of nouns includes possessive prefixes, plural suffixes (PL) and locative suffixes (LOC). In this paper, I will discuss only the first two mentioned (§2).

Figure 1 summarizes the typology of possessive nouns in Wano, whereby nouns are divided into alienably possessed nouns (APN) and inalienably possessed nouns (IPN) – see Burung (2017: §s3.2-5 and §7.2).
Further subdivisions of inalienably possessed nouns are lexical items denoting cultural and kinship terms, as well as those terms for body parts and experiential events. Terms for body parts are divided into solid and liquid types of properties, while those for experiential events are categorised into terms connected with the cognitive sphere and physiological domain. In this study, hereafter, I will shorten the term *alienably possessed nouns* to *alienable nouns*, and *inalienably possessed nouns* to *inalienable nouns* while retaining their abbreviations: APN and IPN. I will first distinguish these two categories of nouns.

2 ALIENABILITY AND INALIENABILITY

The differences between alienable nouns and inalienable nouns in Wano can be explained as follows.

2.1 Nominal generalisation

The first distinction we can make between alienable nouns and inalienable nouns is by their nominal generalisation. Regarding the abstract-concrete relation, abstract nouns are not found as alienable nouns. Concerning the common-proper relation, proper nouns are not attested as inalienable nouns. This is outlined in Table 2 – for the abbreviations, see endnote ii.

<table>
<thead>
<tr>
<th>NOUNS</th>
<th>CM</th>
<th>PN</th>
<th>MN</th>
<th>CN</th>
<th>AN</th>
<th>CON</th>
</tr>
</thead>
<tbody>
<tr>
<td>APN</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>N/A</td>
<td>✓</td>
</tr>
<tr>
<td>IPN</td>
<td>✓</td>
<td>N/A</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

Referring to Table 2, the alienable *yugum* 'stone', and the inalienable *ova* 'his-father' are examples of common, countable and concrete nouns. In terms of mass nouns, we have examples like *i* 'water' for the alienable nouns, and *adian* 'his-blood' for the inalienable nouns. For the abstract nouns in Wano, there are only examples of inalienable nouns, such as *abua* 'his-love' and *anduk* 'his-pain'. Lastly, the proper nouns can only be expressed as alienable nouns, e.g. *mirib* is a clan name in Wano. These examples are outlined in:
2.2 Lexical forms

The second way to distinguish alienable nouns and inalienable nouns is by looking at their lexical forms. Alienable nouns are both consonant-initial (henceforth: C-initial) and vowel-initial (V-initial), like *tavo 'tobacco' and *abui 'possum' (2a, b). Inalienable nouns are restricted to vowel initial, such as *abut 'his-child' and *indiq 'his-name' (2c, d).

(2) Consonant-initial

a. Alienable nouns:
   1. *tavo 'tobacco'
   2. *yugum 'stone'

c. Inalienable nouns:
   1. *abut 'his-child'
   2. *indiq 'his-name'

Vowel-initial

b. Alienable nouns:
   1. *abui 'possum'
   2. *indu 'fire'

d. Inalienable nouns:
   1. *abut 'his-child'
   2. *indiq 'his-name'

2.3 Plurality coding

The third way to differentiate alienable nouns from inalienable nouns is by observing the way they are pluralised. They are different in their plural coding, with regards to common, countable and concrete nouns. The quantity of alienable nouns is coded by means of nominal modification, i.e. numeral modifier in the [HEAD-MODIFIER] structure, as shown in (3a), whilst inalienable nouns are pluralised by suffixation: [ROOT-plural suffix], as given in (3b).

(3) Alienable nouns:
   a. *yugum mbere 'two stones'
   a'. *yugum-vi

   Inalienable nouns:
   b. *ova-vi 'his-fathers'
   b'. *ova mbere

The inalienable noun plural suffixes are: *wi {-wi} ~ *vi {-vi} 'PL', when the noun is a vowel-final root, otherwise *i {-i} 'PL', as can be seen in (3c) and (4), for example:

(4) Vowel-final Root:
   a. SINGULAR PLURAL
      are arevi
      ø-ate ø-ate-vi
      3s-uncle 3s-uncle-PL
      'his/her uncle' 'his/her uncles'
Note that the term for 'child' in (4b) is different for a female possessor in (5), where the plural form is suppletive with the plural morpheme.

(5) SINGULAR PLURAL
    ayak         acui
    ø-ajak       ø-atjui
    3s-child.of 3s-child.of.PL
      'her child' 'her children'
    [lit. 'her child.of.female'] [lit. 'her children.of.female']

A detailed discussion on the different forms and their uses of abut 'his child' and ayak 'her child' is given in §4.2.

2.4 Possessive constructions

Possessive constructions are another way to distinguish between alienable nouns and inalienable nouns. Whilst alienable nouns are those that do not require possessive marking, inalienable nouns cannot occur without possessive marking, cf. §3 and §4.

In Wano, the possessive markers for alienable nouns are prefixal with vowel-insertion, as illustrated in (6) and (7a-c). They are: nV \{nV-\} \1s-\ 'my-', kV \{kV-\} \2s-\ 'your.sg', V \{V-\} \3s-\ 'his-', ninV \{ninV-\} \1p-\ 'our-', kinyV \{kinV-\} \2p-\ 'your.pl-', inyV \{inyV-\} \3p-\ 'their-', cf. Table 3a'. The possessive markers for inalienable nouns are prefixal bound pronouns since they involve bound prefixes as apparent in (6) and (7d-f). They are: n \{n-\} \1s-\ 'my-', k \{k-\} \2s-\ 'your.sg-', zero \{ø-\} \3s-\ 'his-', ninV \{nin-\} \1p-\ 'our-', kiny \{kin-\} \2p-\ 'your.pl-' and iny \{iny-\} \3p-\ 'their-', cf. Table 3b.

Furthermore, the inflections of the plural forms are: (i) ninV \{nin-\} < \{n-in-\} \1s-PL-\ 'my-PL-', (ii) kiny \{kin-\} < \{k-in-\} \2s-PL-\ 'your.sg-PL-' and (iii) iny \{iny-\} < \{ø-in-\} \3s-PL-\ 'his-PL-'. Henceforth, I shall present them as single morphemes for the sake of simplicity and practicality. This is outlined in Table 3:

### Table 3. Bound possessive pronouns in Wano

<table>
<thead>
<tr>
<th>Consonant-initial alienable nouns</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SINGULAR</td>
</tr>
<tr>
<td></td>
<td>nVC</td>
</tr>
<tr>
<td>{nV-C}</td>
<td>\1s-\</td>
</tr>
<tr>
<td>'my-'</td>
<td>'your.sg-'</td>
</tr>
<tr>
<td></td>
<td>ninV</td>
</tr>
<tr>
<td>{ninV-C}</td>
<td>\1p-\</td>
</tr>
<tr>
<td>'our-'</td>
<td>'your.pl-'</td>
</tr>
</tbody>
</table>

41
The examples are:

(6)  

<table>
<thead>
<tr>
<th>Alienable nouns:</th>
<th>Inalienable nouns:</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. <em>e-tavo</em></td>
<td>c. <em>n-ova</em></td>
</tr>
<tr>
<td>a' <em>ne-tavo</em></td>
<td>c. 'my-father'</td>
</tr>
<tr>
<td>b. <em>e-abui</em></td>
<td>d. <em>n-abut</em></td>
</tr>
<tr>
<td>b'. <em>ne-abui</em></td>
<td>d. 'my-child'</td>
</tr>
</tbody>
</table>

The possessive expression of alienable nouns and inalienable nouns can also be coded by using the inalienable *ene* 'his-belonging', as illustrated in:

(7)  

<table>
<thead>
<tr>
<th>Alienable nouns:</th>
<th>Inalienable nouns:</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. <em>tavo</em></td>
<td>c. <em>o-va</em></td>
</tr>
<tr>
<td>a. <em>tavo</em></td>
<td>c. <em>o-va</em></td>
</tr>
<tr>
<td>b. <em>tavo</em></td>
<td>d. <em>n-ova</em></td>
</tr>
<tr>
<td>b. <em>tavo</em></td>
<td>d. 'my-child'</td>
</tr>
</tbody>
</table>

The syntactic expression in (7) is also found for the difference between cultural items and body part nouns as we can see later in the example given in (21) in §4.1. Meanwhile, Figure 2 compares the structures of alienable and inalienable nouns.
Figure 2 shows an identical NP structure for alienable and inalienable nouns. Here, an 'I' and nanop 'my head' take the role of possessors, whilst nggebak 'canoe' and eruk 'his hair' are the possessees. There is agreement in terms of person/number. In alienable nouns, nggebak 'canoe' is '3s' but should bear the prefix na- '1s (not a for '3s') because the possessor an is '1s'. In inalienable nouns, eruk is '3s' and should bear the zero prefix '3s' since the possessor nanop is '3s'. Furthermore, NP, in both types of possession is not obligatory since nanggebak and eruk alone have phrasal meanings 'my canoe' and 'his hair'. The difference is that the root of alienable nouns, in this instance, nggebak 'canoe', is not a vowel-initial alienable noun, while the root of inalienable nouns, i.e. eruk 'his hair' is a vowel-initial word. This is consistent with our claim earlier that inalienable nouns are vowel-initial words, whereas alienable nouns are not necessarily vowel-initial words. In fact, almost all alienable nouns are consonant-initial. The paradigms in (8) show that alienable nouns require vocalic insertion to mark possession, as nggebak 'canoe' becomes na-nggebak 'my-cano', while this is not required for inalienable nouns.

(8) **A distinctive paradigm of alienable and inalienable nouns**

<table>
<thead>
<tr>
<th>ALIENABLE NOUNS</th>
<th>INALIENABLE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Root: nggebak 'canoe'</td>
<td>Root: eruk 'his-hair'</td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
<td><strong>PLURAL</strong></td>
</tr>
<tr>
<td>a. nanggebak</td>
<td>ninyanggebak</td>
</tr>
<tr>
<td>na-kenbak</td>
<td>nina-kenbak</td>
</tr>
<tr>
<td>'my canoe'</td>
<td>'our canoe'</td>
</tr>
<tr>
<td>b. konggebak</td>
<td>kinyanggebak</td>
</tr>
<tr>
<td>ka-kenbak</td>
<td>kina-kenbak</td>
</tr>
<tr>
<td>'your.sg canoe'</td>
<td>'your.pl canoe'</td>
</tr>
<tr>
<td>c. anggebak</td>
<td>inyanggebak</td>
</tr>
<tr>
<td>a-kenbak</td>
<td>ina-kenbak</td>
</tr>
<tr>
<td>'his canoe'</td>
<td>'their canoe'</td>
</tr>
</tbody>
</table>
Since the examples in (8) involve a consonant-initial alienable noun, the difference is apparent between these two types of nouns. Let us now consider (9) that has a vowel-initial alienable noun. There, we contrast the alienable abui 'possum' to the inalienable abut 'his-child'. Note: oM = of male.

(9) **A distinctive paradigm of alienable and inalienable nouns**

<table>
<thead>
<tr>
<th>ALIENABLE NOUNS</th>
<th>Root: abui 'possum'</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>a. neabui</td>
<td>ninyeabui</td>
</tr>
<tr>
<td>n-abui</td>
<td>nine-abui</td>
</tr>
<tr>
<td>1s-possum</td>
<td>1p-possum</td>
</tr>
<tr>
<td>'my possum'</td>
<td>'our possum'</td>
</tr>
<tr>
<td>b. keabui</td>
<td>kinyeabui</td>
</tr>
<tr>
<td>ke-abui</td>
<td>kine-abui</td>
</tr>
<tr>
<td>2s-possum</td>
<td>2p-possum</td>
</tr>
<tr>
<td>'your.sg possum'</td>
<td>'your.pl possum'</td>
</tr>
<tr>
<td>c. eabui</td>
<td>inyeabui</td>
</tr>
<tr>
<td>e-abui</td>
<td>ine-abui</td>
</tr>
<tr>
<td>3s-possum</td>
<td>3p-possum</td>
</tr>
<tr>
<td>'his possum'</td>
<td>'their possum'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INALIENABLE NOUNS</th>
<th>Root: abut 'his-child.oM'</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>d. nabut</td>
<td>ninyabut</td>
</tr>
<tr>
<td>n-abut</td>
<td>nin-abut</td>
</tr>
<tr>
<td>1s-child.oM</td>
<td>1p-child.oM</td>
</tr>
<tr>
<td>'my child'</td>
<td>'our child'</td>
</tr>
<tr>
<td>e. kabut</td>
<td>kinyabut</td>
</tr>
<tr>
<td>k-abut</td>
<td>kin-abut</td>
</tr>
<tr>
<td>2s-child.oM</td>
<td>2p-child.oM</td>
</tr>
<tr>
<td>'your.sg child'</td>
<td>'your.pl child'</td>
</tr>
<tr>
<td>f. abut</td>
<td>inyabut</td>
</tr>
<tr>
<td>ø-abut</td>
<td>in-abut</td>
</tr>
<tr>
<td>3s-child.oM</td>
<td>3p-child.oM</td>
</tr>
<tr>
<td>'his child'</td>
<td>'their child'</td>
</tr>
</tbody>
</table>

In (9a-c), we note that there is a vowel-insertion process to mark possession of the alienable abui 'possum', which is eabui {e-abui} 'his-possum' (9c). In (9d-f), however, there is no need for the vowel-insertion process to possess the inalienable abut 'his-child', as is apparent in (9f), i.e. abut {ø-abut} 'his-child'. In terms of their plural coding (cf. §2.3), we cannot have *abuivi {abui-vi} for 'possums', but we can have aburi {ø-abut-i} for 'his-children'. In this instance, the head-modifier agreement shows a clear distinction between alienable nouns and inalienable nouns. In (10a-b), there is no head-modifier agreement in terms of number in the alienable...
nouns. In (10a'-b'), however, there is head-modifier agreement in the inalienable nouns, cf. (3c) as well.

(10) **Vowel-initial alienable nouns: abui ‘possum’**

a. \( \text{abui} \) \( \text{mbere} \) ‘two possums’
   
   \( \text{possum} \) two

b. \( *\text{abuivi} \{\text{abui-vi}\} \) \( \text{mbere} \) N/A
   
   \( \text{Possums} \) two

**Inalienable nouns: abut ‘his-child.OM’**

a’. \( *\text{abut} \) \( \text{mbere} \) N/A
   
   \( \text{his-child.OM} \) two

b’. \( \text{aburi} \{\emptyset-\text{abut-i}\} \) \( \text{mbere} \) ‘his two children’
   
   \( \text{his-children.OM} \) two

The following is a list of some vowel-initial alienable nouns in Wano.

(11) **Vowel-initial alienable nouns:**

a. \( \text{akomi} \) ‘women’

b. \( \text{akut} \) ‘already harvested field’

c. \( \text{ambo} \) ‘k.o. tree’

d. \( \text{en} \) ‘sugar cane’

e. \( \text{ico} \) ‘k.o. tree’

f. \( \text{indu} \) ‘fire’ or ‘flame’

g. \( \text{inyo} \) ‘bread-fruit’

h. \( \text{ijom} \) ‘grasshopper’

i. \( \text{ongga} \) ‘k.o. palm’

j. \( \text{ap} \) ‘man’, ‘person’, ‘people’

k. \( \text{uyak} \) ‘hornbill’

l. \( \text{ut} \) ‘moss’

For the complete list, see Burung (2017: appendix 2). Further description of alienable nouns is detailed in §3, and that of inalienable nouns is given in §4.

### 2.5 Grammatical relation

Alienable nouns and inalienable nouns can be distinguished in terms of their grammatical relation. In this case, while both alienable and inalienable nouns may be the head of a phrase, only the latter can be the head of a clause. In a noun phrase, for instance, \( \text{ap kode} \{\text{ap kode}\} ‘old man’ \) constitutes a [HEAD-MODIFIER] structure where the alienable noun is the head. Likewise, \( \text{eruk kik} \{\emptyset-\text{etuk kik}\} ‘his-dirty-hair’ \) for the same structure. Thus, in a noun phrase, both alienable nouns and inalienable nouns may be the head.

(12) **Alienable nouns:**

<table>
<thead>
<tr>
<th>HEAD</th>
<th>MODIFIER</th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{ap}</td>
<td>\text{kode}</td>
</tr>
</tbody>
</table>

\( \text{man} \) \( \text{old} \) ‘(an) old man’
Inalienable nouns:

<table>
<thead>
<tr>
<th>HEAD</th>
<th>MODIFIER</th>
</tr>
</thead>
<tbody>
<tr>
<td>eruk</td>
<td>kik</td>
</tr>
<tr>
<td>ø-etuň</td>
<td>kik</td>
</tr>
<tr>
<td>3s-hair</td>
<td>dirty</td>
</tr>
</tbody>
</table>

In a clause, however, whilst both types of nouns take the argument (ARG) roles, only inalienable nouns are permitted to function as the head of the clause. I will briefly discuss this in §4.4 on the notion of Experiential Events. A detailed discussion is given in Burung (2017: §7.2). I will now explore these two categories of nouns in turn.

3 ALIENABLE NOUNS

In the previous sections, i.e. §1 and §2, I established the differences between alienable nouns and inalienable nouns. Regarding their possessiveness, I pointed out that lexical forms are one of the ways to distinguish alienable nouns and inalienable nouns. The inalienable nouns are restricted to the vowel-initial (V-initial) form, while the alienable nouns are both consonant-initial (C-initial) and V-initial. In terms of vowel insertion for the C-initial alienable nouns, except for the high back vowel, all other vowels can be inserted. However, it is not always easy to predict which vowel a possessee can take. The following guideline may suffice.

When the initial consonant of the possessee noun is either an alveolar or palatal, the inserted vowel is e. Note that e is in variation with i in this case.

\[(13) \quad \text{ROOT} \quad \begin{array}{l} a. \quad \text{tavo} \quad \text{eravo} \{\text{e-tavo}\} \\text{tobacco} \quad \text{his tobacco} \\
\quad \text{b.} \quad \text{yanggwi} \quad \text{eyanggwi} \{\text{e-jankwi}\} \\text{cockatoo} \quad \text{his cockatoo} \\
\quad \text{c.} \quad \text{yavuk} \quad \text{eyavuk} \{\text{e-javuk}\} \\text{planted field} \quad \text{his planted field} \\
\quad \text{d.} \quad \text{yaruk} \quad \text{eyaruk} \{\text{e-jatak}\} \\text{harvested field} \quad \text{his harvested field} \end{array}\]

When the initial consonant is bilabial, we have o.

\[(14) \quad \text{ROOT} \quad \begin{array}{l} a. \quad \text{bato} \quad \text{obato} \{\text{o-bato}\} \\text{corn} \quad \text{his corn} \\
\quad \text{b.} \quad \text{mboid} \quad \text{omboid} \{\text{o-mboid}\} \\text{potato} \quad \text{his potato} \\
\quad \text{c.} \quad \text{mbit} \quad \text{ombit} \{\text{o-mbit}\} \\text{moon} \quad \text{his moon} \\
\quad \text{d.} \quad \text{poiya} \quad \text{opoiya} \{\text{o-poiya}\} \\text{sun} \quad \text{his sun} \end{array}\]

Finally, we will have a elsewhere.

\[(15) \quad \text{ROOT} \quad \begin{array}{l} a. \quad \text{kede} \quad \text{agede} \{\text{a-kede}\} \\text{rattan} \quad \text{his rattan} \end{array}\]
Except for the two nouns *ap* ‘man’ and *kwa* ‘woman’, common nouns may be inflected to be possessed, as was illustrated above. There is no plural form for *ap* ‘man’ as opposed to its counterpart *kwa* ‘woman’ which has the plural *akomi* ‘women’, a fossilized form that is derived from an inflection of *ap* {ap} ‘man + *komi* {kom-i} {yam-PL} ‘yams’; literally: ‘A person who deals with yams or mealfood.’ Furthermore, reduplication of *ap* ‘man’ and *kwa* ‘woman’ is not possible to express plurality: *ap* {ap~ap}, *kwa* {kwa~kwa}, while numerals are allowed: *ap mbere* {ap mpete} ‘two men’, and *kwa kena* {kwa kena} ‘three women’. This is outlined in:

(16) PLURALITY

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td><em>ap</em> {ap~ap} {man-man}</td>
</tr>
<tr>
<td></td>
<td><em>ap mbere</em> ‘two men’, ‘two persons’, ‘two people’</td>
</tr>
<tr>
<td>b.</td>
<td><em>kwa-gwa</em> {kwa~kwa} {kwa-kwa}</td>
</tr>
<tr>
<td></td>
<td><em>kwa kena</em> ‘three women’</td>
</tr>
<tr>
<td>c.</td>
<td><em>akomi-akomi</em> {akomi~akomi} {women-women}</td>
</tr>
<tr>
<td></td>
<td><em>akomi kena</em> ‘three women’</td>
</tr>
</tbody>
</table>

Numerals like *yedogo* ‘many’ can modify *ap* ‘man’, as in *ap yedogo* {ap jedoko} ‘man many’ ‘many men’ or ‘many people’. This is not possible for *kwa* ‘woman’, but *akomi* ‘women’ instead. Thus *kwa yedogo*, but *akomi yedogo* {akomi jedoko} ‘women many’ ‘many women’.

(17) a. | *ap yedogo* {ap jedoko} {man many} |
|   | ‘many men’, ‘many persons’, ‘many people’ |
| b. | *kwa yedogo* |
| c. | *akomi yedogo* {akomi jedoko} {women many} |
|   | ‘many women’ |

Reduplication may occur on the concrete nouns like *yugum* ‘stone’ to render plurality, *yugum-yugum* ‘stones’, or *en-en* for ‘pieces of sugarcane’. No inflection appears on mass nouns like *i* ‘water’ to express plurality. However, possessive expression is possible as in *an ne-i* {I 1s-water} for ‘my drink’. This is also true for locative expression, thus: *i-mu* {water-LOC} ‘in (the) water/river’, *e-me* {wood-LOC} ‘in (the) wood/jungle’.

In a noun phrase, nouns precede adjectival words, such as *yedok* ‘large’, *yedogo* ‘many’ or *beq* ‘small’, yields the structure [NP = N Adj]. Thus, *i yedogo* ‘a lot of water’ (lit. ‘water many’) for the alienable nouns, and *adian yedogo* ‘a lot of blood’ (lit. ‘his-blood many’) for the inalienable nouns, illustrated in:

(18) Alienable nouns:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td><em>i yedok</em> ‘flood’ (lit. ‘water large’)</td>
</tr>
<tr>
<td>b.</td>
<td><em>i yedogo</em> ‘a lot of water’ (lit. ‘water many’)</td>
</tr>
<tr>
<td>c.</td>
<td><em>i beq</em> ‘a bit of water’ (lit. ‘water small’)</td>
</tr>
</tbody>
</table>
Inalienable nouns:

d. arian yedogo 'a lot of blood' (lit. 'his-blood many')
e. arian beq 'a bit of blood' (lit. 'his-blood small')

4 INALIENABLE NOUNS

As was outlined in Figure 1 in §1, inalienable nouns are divided into four main categories, which are: cultural items discussed in §4.1, kinship terms in §4.2, body parts in §4.3, and experiential events in §4.4.

4.1 Cultural items

Wano includes some cultural items as inalienable nouns. They are egin {ø-egin} \3s-bow\ 'his-bow' (19) and avi {ø-awi} \3s-awi\ 'his-house' (20):

(19) SINGULAR
1 negin {n-ekin} \1s-bow\ 'my bow'
2 kegin {k-ekin} \2s-bow\ 'your.sg-bow'
3 egin {ø-ekin} \3s-bow\ 'his bow'

and

(20) SINGULAR
1 nawi {n-awi} \1s-house\ 'my house'
2 kawi {k-awi} \2s-house\ 'your.sg house'
3 avi {ø-awi} \1s-house\ 'his house'

Syntactic evidence for the distinction between cultural items and body part nouns is shown in (21). In (21a), Wano allows phrases like avi at ene 'a house of his', but not *eruk at ene 'hair of his/its' in (18b).

(21) a. avi at ene
   ø-awi At ø-ene
   3s-house he 3s-belonging
   'a house of his'

   b. *eruk at ene
   ø-etuk at ø-ene
   3s-hair he 3s-belonging
   'hair of his'

4.2 Kinship terms

All kinship terms are vowel-initial, as listed in (22), but items with initial u are not attested.

(22) a. Vowel-final Root
   SINGULAR
   a1. are {ø-ate} \3s-uncle\ 'his/her uncle'
       arevi {ø-ate-vi} \3s-uncle-PL\ 'his/her uncles'
In the nuclear family, that includes parents, spouses, children and siblings, I will describe the terms used in the parent-child, spousal and sibling relationship (cf. Foley 1997:133-149).

In the parent-child relationship, the terms for ego’s sex do not depend on ego’s sex — cf. Burung (2017: §5.2, 2018) for discussion on deixis.

(23) SINGULAR                   PLURAL
a.  ova {ø-ova} \3s-father\  ovavi {ø-ova-vi} \3s-father-PL\  
    'his/her father'             'his/her fathers'
    b.  ica {ø-itja} \3s-mother\  icavi {ø-itja-vi} \3s-mother-PL\  
        'his/her mother'          'his/her mothers'

When ego is a parent, the term for ‘child’ is determined by the sex of ego, regardless of the sex of the child. In English, the sex of a child is clear by the terms ‘son’ and ‘daughter’. In Wano, however, the sex of a parent is clear by the terms abut, i.e. ‘child of male person’, and ayak, i.e. ‘child of female person’. (24a) is the term for a child of a male ego, while (24b) is for a female ego – cf. (22b). Note that this also holds for other languages in the Dani language family, as observed by Bromley (1973: 9). He writes, “The kinship terminologies in these languages group a woman’s children with a man’s children; the terminologies in the Western Dani and Grand Valley areas distinguish them.”

(24) a.  Male ego forms: ‘his child’

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>abut</td>
<td>aburi</td>
</tr>
<tr>
<td>ø-abut</td>
<td>ø-abut-i</td>
</tr>
<tr>
<td>3s-child.oM</td>
<td>3s-child.oM-PL</td>
</tr>
<tr>
<td>‘his child’</td>
<td>‘his children’</td>
</tr>
</tbody>
</table>

b.  Female ego forms: ‘her child’

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayak</td>
<td>acui</td>
</tr>
<tr>
<td>ø-ajak</td>
<td>ø-ajui</td>
</tr>
<tr>
<td>3s-child.oF</td>
<td>3s-children.oF</td>
</tr>
<tr>
<td>‘her child’</td>
<td>‘her children’</td>
</tr>
</tbody>
</table>
The distribution of (24) is outlined in (25-26).

(25) SINGULAR TERMS

\begin{align*}
abut & \{\emptyset-abut\} \{3s\text{-child.oM} \land <3s,M>^{\text{SG}} \} \text{'his child'} \\
ayak & \{\emptyset-ajak\} \{3s\text{-child.oF} \land <3s,F>^{\text{SG}} \} \text{'her child'} \\
\end{align*}

<table>
<thead>
<tr>
<th>SPEAKER</th>
<th>ADDRESSEE</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>a1. Father</td>
<td></td>
<td>i. ninyabut</td>
<td>j. *ninyabut</td>
</tr>
<tr>
<td>a2. Mother</td>
<td></td>
<td>i. *ninyayak</td>
<td>j. ninyayak</td>
</tr>
<tr>
<td>a3. Non-parents</td>
<td></td>
<td>i. kabut</td>
<td>j. kayak</td>
</tr>
<tr>
<td>a3. Non-parents</td>
<td></td>
<td>ii. kabut-ayak</td>
<td>jj. kayak-ayak</td>
</tr>
</tbody>
</table>

The plural forms of \textit{abut} 'his child' and \textit{ayak} 'her child' in (25) are given in (26).

(26) PLURAL TERMS

\begin{align*}
aburi & \{\emptyset-abuti\} \{3s\text{-child.oM-plural} \land <3s,M>^{\text{PL}} \} \text{'his children'} \\
acui & \{\emptyset-atjui\} \{3s\text{-child.oF-plural} \land <3s,F>^{\text{PL}} \} \text{'her children'} \\
\end{align*}

<table>
<thead>
<tr>
<th>SPEAKER</th>
<th>ADDRESSEE</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>a1. Father</td>
<td></td>
<td>i. ninyaburi</td>
<td>j. *ninyaburi</td>
</tr>
<tr>
<td>a2. Mother</td>
<td></td>
<td>i. *ninyacui</td>
<td>j. ninyacui</td>
</tr>
<tr>
<td>a3. Non-parents</td>
<td></td>
<td>i. kaburi</td>
<td>j. kacui</td>
</tr>
<tr>
<td>a3. Non-parents</td>
<td></td>
<td>ii. kaburi-acui</td>
<td>jj. kacui-acui</td>
</tr>
</tbody>
</table>

The use and implication of \textit{abut} 'his child' and \textit{ayak} 'her child' with their plural forms outlined in (25-26) above are explained in §4.2.1. I will limit the discussion to those kin terms which are common in use, i.e. \textit{ninyabut} 'our child' (25a.1i) in §4.2.2, \textit{ninyayak} 'our child' (25a.2j) in §4.2.3, \textit{ninyayak-ninyabut} 'our child' (25b.1i) in §4.2.4, and \textit{ninyabut-ninyayak} 'our child' (25b.2i) in §4.2.5, including their plural counterparts in each related section: \textit{ninyaburi} (23a.1i), \textit{ninyacui} (23a.1i), etc. 

50
(26a.2), ninyacui-ninyaburi (26b.1i), and ninyaburi-ninyacui (26b.2i). At a glance, it is not always easy to catch the meaning of each given compounded term. Wano has the following guidelines in (27), for the examples we will be examining, particularly those given in §4.2.4 and §4.2.5.

(27) a. The initial term points to the addressee, as in: ninyayak-ninyabut "our child.of.female_our child.of.male", the addressee is a female person, i.e. a mother, and the speaker is a male person, i.e. a father.

b. In a compounding form, the singularised possessor prefix signifies that he/she is the genetic parent of the child. Thus in kayak-ninyabut 'your.sg child.of.female_our child.of.male', the genetic parent is the mother.

c. The fronted term also indicates the focus/centre of the conversation. In those two examples above, the mother is the focus/centre.

By genetic parents in (27b), I mean the true biological father/mother of the child, since Wano culture allows men and women to view the offsprings of their siblings or kin-related persons as their own children. The distinction of who the genetic parents are, as opposed to the non-genetic or adopted parents, is therefore made clear through the language, which in this case is through inalienable nouns. Since the upcoming discussion is limited to the most common used kin terms, the rest of the kin terms found in (25-26) are listed in Appendix 2 including their short description. Further, the meaning of abut is 'his child.of.male', and ayak is 'her child.of.female'. Note the semantic interpretation of both terms, i.e. 'his child' and 'her child' refer to the possessors (male/female possessors), while 'of.male' and 'of.female' refer to the possessees (abut and ayak). For the sake of practicality and simplicity, unless further clarification is needed, I will here translate abut as 'his child', ayak as 'her child', aburi 'his children', and acui 'her children'. The sex distinction of the possessors will still be indicated on the morphophonological representation. In the following discussion, the semantic interpretation of each term is presented as given in:

Paradigm 1

<table>
<thead>
<tr>
<th>kin terms</th>
<th>MALE POSSESSOR</th>
<th>FEMALE POSSESSOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>morphophonological structure</td>
<td>{ø-abut}</td>
<td>{ø-ajak}</td>
</tr>
<tr>
<td>morphophonological meaning</td>
<td>\3s-child.of.M\</td>
<td>\3s-child.of.F\</td>
</tr>
<tr>
<td>semantic interpretation</td>
<td>\3s.M&gt;SG</td>
<td>\3s.F&gt;SG</td>
</tr>
<tr>
<td>semantic reading</td>
<td>&quot;his child.of.male&quot;</td>
<td>&quot;her child.of.female&quot;</td>
</tr>
<tr>
<td>free translation</td>
<td>&quot;his child&quot;</td>
<td>&quot;her child&quot;</td>
</tr>
<tr>
<td></td>
<td>{ø-abut-i}</td>
<td>{ø-atjui}</td>
</tr>
<tr>
<td></td>
<td>\3s-children.of.M\</td>
<td>\3s-children.of.F\</td>
</tr>
<tr>
<td></td>
<td>&lt;3s,M&gt;PL</td>
<td>&lt;3s,F&gt;PL</td>
</tr>
<tr>
<td></td>
<td>&quot;his children.of.male&quot;</td>
<td>&quot;her children.of.female&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;his children&quot;</td>
<td>&quot;her children&quot;</td>
</tr>
<tr>
<td></td>
<td>{in-abut}</td>
<td>{in-ajak}</td>
</tr>
<tr>
<td></td>
<td>\3p-child.of.M\</td>
<td>\3p-child.of.F\</td>
</tr>
<tr>
<td></td>
<td>&lt;3p,M&gt;SG</td>
<td>&lt;3p,F&gt;SG</td>
</tr>
<tr>
<td></td>
<td>&quot;their child.of.male&quot;</td>
<td>&quot;their child.of.female&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;their child&quot;</td>
<td>&quot;their child&quot;</td>
</tr>
</tbody>
</table>
In Paradigm 1, the semantic reading (SR) must be (SR.i) "child.of.singular.male" for the term *"abut" and *"child.of.singular.female" for the term *"ayak", and must not be (SR.ii) *"singular.male.child" for *"abut" and *"singular.female.child" for *"ayak", for the following reasons:

(i) The terms, i.e. *"abut" and *"ayak", refer to the sex of the possessor, instead of to the sex of the possessee, i.e. the child, as was stated early in this section ‘... the term for 'child' is determined by the sex of ego, regardless of the sex of the child.’ Thus, in this case, (ii) (SR.i) indicates that *"abut" refers to a child who belongs to a male possessor, and *"ayak" refers to a child who belongs to a female possessor. Or in terms of inalienability, *"abut" inalienably includes a male possessor while *"ayak" inalienably includes a female possessor. On the other hand, (SR.ii) indicates that *"abut" refers to a male singular child, and *"ayak" refers to a female singular child, ruling out the inclusion of the possessor in each term. In (SR.i), the terms refer to the sex of the possessor, while in (SR.ii), the terms refer to the sex of the child. It follows that, (iii) the grammatical structure of (SR.i)’s expression is {<3s,M>SG}, while the grammatical structure of (SR.ii)’s expression is {<3s,F>SG}, i.e. ‘son’ in English, and (iv) the semantic interpretation (SI) is then <3s,M>SG, where <3s,M> refers to "of.singular.male" and SG, outside the angle brackets, indicates the number of the term, which is singular in this example for *"abut" and *"ayak" – cf. *"aburi", the semantic interpretation is <3s,M>PL, i.e. {<3s,M>SG}, and therefore (v) in Wano, (SR.i) is true for the meaning of *"abut" and *"ayak", and (SR.ii) is not true for the meaning of *"abut" and *"ayak". Since in (SR.i), *"abut" is 'child.of.male' and *"ayak" is 'child.of.female', whereas in (SR.ii), *"abut" is 'his/her son' and *"ayak" is 'his/her daughter', which is not true in Wano.

For the compound terms, we have, for instance:

(28) a.  

<table>
<thead>
<tr>
<th>*&quot;abut-ayak&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>*&quot;abut-ø-ø-akµ&quot;</td>
</tr>
<tr>
<td>*3s-children.oM_3s-child.ofF\</td>
</tr>
<tr>
<td>*&lt;3s,M&gt;SG&lt;3s,F&gt;SG</td>
</tr>
<tr>
<td>*&quot;his child.of.male her child.of.female&quot;</td>
</tr>
<tr>
<td>*‘their child’ (lit. ‘his child her child’)</td>
</tr>
</tbody>
</table>

b.  

<table>
<thead>
<tr>
<th>*&quot;aburi-ayak&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>*&quot;aburi-ø-ø-ajµ&quot;</td>
</tr>
<tr>
<td>*3s-children.oM_3s-children.oF\</td>
</tr>
<tr>
<td>*&lt;3s,M&gt;PL&lt;3s,F&gt;PL</td>
</tr>
<tr>
<td>*&quot;his child.of.male her children.of.female&quot;</td>
</tr>
<tr>
<td>*‘their children’ (lit. ‘his children her children’)</td>
</tr>
</tbody>
</table>

4.2.1 *"abut" 'his child' and *"ayak" 'her child'

As was outlined in Paradigm 1, the term *"abut" 'his child'/"his child.of.male" and *"ayak" 'her child'/"her child.of.female", cf. (25), with their plural forms *"aburi" 'his children'/"his children.of.male" and *"acui" 'her children'/"her children.of.female", cf. (26), are semantically
exclusive, i.e. they are strictly male-terms and female-terms. Thus, the terms *abut* 'his child' and *aburi* 'his children' are applicable only to male possessor(s). Likewise, the terms *ayak* 'her child' and *acui* 'her children' are used only for female possessor(s). When a person, regardless of sex of the person, talks to a male parent, i.e. a father, concerning a child of his and his wife, the $<$2s.M$>$<3s.F$>$SG term: *kabut-ayak* (25a.3ii) is used, as given in (29). Consider the semantic interpretation with its literal and free translations.

(29)  
**Scenario 1**  
[someone addresses a male parent, i.e. a father]:  
\[kabut-\tilde{a}yak\]  
\[\{k-abut_\emptyset\circ ajak\}\]  
\[\{2s-child.oM_3s-child.oM\}\]  
\[<2s.M>SG&<3s.F>SG\]  
"your.sg child.of.male_\_her child.of.female"  
'your.sg and her child' or 'child of your.sg and hers' (ft. 'your.pl child')

On the other hand, when the person talks to a female parent, i.e. a mother, concerning a child of hers and her husband's, $<$2s.F$>$SG&$<$3s.M$>$SG term: *kayak-abut* (25a.3jj) is used, as given in:

(30)  
**Scenario 2**  
[someone addresses a female parent, i.e. a mother]:  
\[kayak\-\tilde{a}but\]  
\[\{k-ajak_\emptyset\circ abut\}\]  
\[\{2s-child.oF_3s-child.oM\}\]  
\[<2s.F>SG&<3s.M>SG\]  
"your.sg child.of.female_\_his child.of.male"  
'your.sg and his child' or 'child of your.sg and his' (ft. 'your.pl child')

Furthermore, when the person talks to both parents referring to their child, he/she uses either $<$2p.M$>$SG&$<$2p.F$>$SG term: *kinyabut-kinyayak*, or $<$2p.F$>$SG&$<$2p.M$>$SG term: *kinyayak-kinyabut* for the expression of 'both your.pl child' or 'child of both yours.pl'. The reverse $<$3s.F$>$SG&$<$3s.M$>$SG term: *ayak-abut* and $<$3s.M$>$SG&$<$3s.F$>$SG term: *abut-ayak* signifies possessor-focus in terms of speaker's personal judgement, which is indicated by initial word, cf. (27c). This is illustrated as follows. In (31a), the focus centre is the father, since *abut* 'his child' is front-positioned, while in (31b), it is the mother, for *ayak* 'her child' is front-positioned.

(31)  
a. **Scenario 3**  
[someone addresses parents, father is the focus]:  
\[kinyabut-kinyayak\]  
\[\{kin-abut_kin-ajak\}\]  
\[\{2p-child.oM_2p-child.oM\}\]  
\[<2p.M>SG&<2p.F>SG\]  
"your.pl child.of.male_\_your.pl child.of.female"  
'your.pl child' or 'child of your.pl' (ft. 'your.pl child')

b. **Scenario 4**  
[someone addresses parents, mother is the focus]:  
\[kinyayak-kinyabut\]  
\[\{kin-ajak_kin-abut\}\]  
\[\{2p-child.oF_2p-child.oM\}\]  
\[<2p.F>SG&<2p.M>SG\]  
"your.pl child.of.female_\_your.pl child.of.male"  
'your.pl child' or 'child of your.pl' (ft. 'your.pl child')
It is worth noticing that all the four terms: kabut-ayak (29), kayak-abut (30), kinyabut-kinyayak (31a) kinyayak-kinyabut (31b) expressing a single English translation: 'your.pl child'. So to say that Wano is semantic-pragmatically more specific in addressing kin relation than English. In other words, Wano, and could be other related Trans-New Guinea languages as well, is more deictic-specific-oriented language than English. Let us consider further use of the terms abut 'his child' and ayak 'her child' in §4.2.2 to §4.2.5.

4.2.2 Ninyabut 'our child'

In (32), the term ninyabut {nin-abut} \(1p\)-child.oM\ <1p.M>SG "our child.of.male" (25a.Ij) is 'our child'/'child of ours'. The nominal plural counterpart is ninyaburi {nin-abut-i} \(1p\)-child.oM-PL\ <1p.M>PL "our children.of.male" (26a.Ij) is 'our children/children of ours'. This term is not applicable for female persons, thus inferring wife/kin-related women exclusion, as indicated in (25a.Ij).

<table>
<thead>
<tr>
<th>(32)</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ninyabut</td>
<td>{nin-abut} (1p) (\) 'our')</td>
<td>ninyaburi</td>
</tr>
<tr>
<td>(1p)-child.oM\</td>
<td></td>
<td>(1p)-child.oM-PL\</td>
</tr>
<tr>
<td>&lt;1p.M&gt;SG</td>
<td>&lt;1p.M&gt;PL</td>
<td></td>
</tr>
<tr>
<td>'our child.of.male'</td>
<td></td>
<td>'our children.of.male'</td>
</tr>
<tr>
<td>'our child'</td>
<td>'our children'</td>
<td></td>
</tr>
</tbody>
</table>

The prefixation of the first-person plural morpheme (i.e. niny {nin-} \(1p\) \(\\) 'our') and the root (abut 'his child') indicates that the term is used when a man speaks either to his brother(s), kin-related men about his child (son or daughter). In this term, his wife is excluded. The child concerned could be his own or his and his wife's child. The man, however, can refer to the same child when speaking to his wife by using the term kayak {k-ajak} \(2s\)-child.oF\ <2s.M>SG 'your.sg child', see (25a.Ijj). This term can be used by other speakers, regardless of sex distinction, when talking to a woman about her child (25a.3j). The plural form of kayak 'your.sg child' is kacui {k-acui} \(2s\).child\ <2s.F>PL 'your.sg children' (26a.3j), which is female.plural.

4.2.3 Ninyayak 'our child'

In (33), the term ninyayak {nin-ajak} \(1p\)-child.oF\ <1p.F>SG "our child.of.female" (25a.Ij), is 'our child/child of ours'. The nominal plural counterpart is ninyacui {nin-atjui} \(1p\)-children.oF\ <1p.F>PL "our children.of.female" (26a.2j) is 'our children'. This term is not applicable for male persons, thus inferring husband/kin-related men exclusion, as indicated in (25a.Ii).

<table>
<thead>
<tr>
<th>(33)</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ninyayak</td>
<td>{nin-ajak} (1p) (\) 'our')</td>
<td>ninyacui</td>
</tr>
<tr>
<td>(1p)-child.oF\</td>
<td></td>
<td>(1p)-children.oF\</td>
</tr>
<tr>
<td>&lt;1p.F&gt;SG</td>
<td>&lt;1p.F&gt;PL</td>
<td></td>
</tr>
<tr>
<td>'our child.of.female'</td>
<td></td>
<td>'our children.of.female'</td>
</tr>
<tr>
<td>'our child'</td>
<td>'our children'</td>
<td></td>
</tr>
</tbody>
</table>

The term is used when a woman speaks either to her sister(s), kin-related women or when her sister(s) or kin-related women speak to a woman about her child (son or daughter). Her husband is excluded. The child referred to could be hers alone as a genetic parent, or hers and her husband's. She can refer to the same child when speaking to her husband, using the term kabut
Willem Burung

\{k-abut\} \{2s-child.oM\} <2s.M>SG 'your.sg child', see (25a.2i). This term can be used by other speaker(s), regardless of sex distinction, when talking to a man about his child (25a.3i).

4.2.4 Ninyayak-ninyabut 'our child'

This is restricted to genetic parents. The compound term \textit{ninyayak-ninyabut} \{nin-ajak\_nin-abut\} \{1p-child.of\_1p-child.oM\} \{<1p.F>\textsc{sg} &'<1p.M>\textsc{sg}\} 'our child.of.plural.female_our child.of.plural.male', which is: 'our child' (25b.Ii), uttered in the context of husband-wife relationship by the husband. Recall the guidelines in (27), how do we know that the father is the speaker? The fronted term is the clue. In the case of \textit{ninyayak-ninyabut} 'our child', it is ayak 'her-child', that is fronted to indicate that the mother is the addressee and that the mother is the focus. Both father and mother are genetic parents. This term is the pair of the one given in (35).

The plural form is \textit{ninyacui-ninyaburi} \{nin-atjui\_nin-abut-i\} \{1p-children.oF\_1p-child.oM\_PL\} \{<1p.F>\textsc{pl} &'<1p.M>\textsc{pl}\} 'our children.of.plural.female_our children.of.plural.male', which is: 'our children' (25b.Ii).

(34) Scenario 5 (25b.Ii) and (26b.Ii) – cf. (37)
[a husband addresses his wife]:
   a. \textit{ninyayak-ninyabut}
      \{nin-ajak\_nin-abut\}
      \{1p-child.of\_1p-child.oM\}
      \{<1p.F>\textsc{sg} &'<1p.M>\textsc{sg}\}
      'our child.of.plural.female_our child.of.plural.male'
      'our child'
   b. \textit{ninyacui-ninyaburi}
      \{nin-atjui\_nin-abut-i\}
      \{1p-children.oF\_1p-child\_pl\}
      \{<1p.F>\textsc{pl} &'<1p.M>\textsc{pl}\}
      'our children.of.plural.female_our children.of.plural.male'
      'our children'

Both compounded kin terms in (34) are used only for/by genetic parents. When the husband wants to single out one of the parents as the genetic parent, the terms \textit{kayak-ninyabut}, i.e. \{<2s.F>\textsc{sg} &'<1p.M>\textsc{sg}\} (35a) or \textit{ninyayak-nabut}, i.e. \{<1p.F>\textsc{sg} &'<1s.M>\textsc{sg}\} (35b) is used. Note in (35a), the female term in the singular form, i.e. \textit{kayak} 'your.sg child' or \{<2s.F>\textsc{sg}\}, indicates that the genetic parent is the mother – cf. (30b). On the other hand, in (35b), the male term is in the singular form, i.e. \textit{nabut} 'my child' or \{<1s.M>\textsc{sg}\}, thus marks the father as the genetic parent.

(35) a. Scenario 6
   [a husband addresses his wife, genetic parent is the mother]:
   \textit{kayak-ninyabut}
   \{k-ajak\_nin-abut\}
   \{2s-child.oF\_1p-child.oM\}
   \{<2s.F>\textsc{sg} &'<1p.M>\textsc{sg}\}
   'your.sg child.of.female_our child.of.male'
   'our child:your.sg genetic child' (ft. 'our child')
b. Scenario 7

[a husband addresses his wife, genetic parent is the father]:

ninyayak-nabut
{nin-ajak_n-abut}
\{pchild.of\_ls-child.ofM\<p.F>SG&<ls.M>SG
"our child.of.female_my child.of.male"
'our child:my genetic child' (*ft. 'our child')

The plural forms for (35a) is *kacui-ninyaburi*, i.e. <2s.F>PL&<1p.M>PL and for (35b) is *ninyacui-naburi*, i.e. <1p.F>PL&<1s.M>PL. The examples in (35) are symmetric to those given in (37).

4.2.5 Ninyabut-ninyayak 'our child'

The compound term *ninyabut-ninyayak*, \{nin-abut_nin-ajak\} \{pchild.of\_lp-child.ofF\<1p.M>SG&<1p.F>SG 'our child' (36a cf. 25b.2i), is used by the wife in the context of husband-wife relationship. Both husband and wife are genetic parents. The father is the focus since *abut 'his child' is fronted. The plural form of *ninyabut-ninyayak 'our child' is ninyaburi-ninyacui* \{nin-abut-i_nin-acui\} \{pchild.of-PL\_lp-children.ofF\<1p.M>PL&<1p.F>PL 'our children' (36b cf. 26b.2i).

(36) Scenario 8 (25b.2i) and (26b.2i) – cf. (34)

[a wife addresses her husband]:

a. ninyabut-ninyayak
{nin-abut_nin-ajak}
\{pchild.of\_lp-child.ofF\<1p.F>SG&<1p.F>SG
"our child.of.male_our child.of.female"
'our child'

b. ninyaburi-ninyacui
{nin-abut-i_nin-atjui}
\{pchild.of-PL\_lp-children.ofF\<1p.F>PL
"our children.of.male_our children.of.female"
'our children'

When the wife wants to specify either one of the parents as the genetic parent, the terms *kabut-ninyayak*, i.e. <2s.M>SG&<1p.F>SG (37a) or *ninyabut-nayak*, i.e. <1p.M>SG&<1s.F>SG (37b) is used.

(37) a. Scenario 9

[a wife addresses her husband, genetic parent is the father]:

kabut-ninyayak
{k-abut_nin-ajak}
\{2s-child.ofM\_lp-child.ofF.PL\<2s.M>SG&<1p.F>SG
"your.sg:genetic child.of.male_our child.of.female"
'our child'
b. **Scenario 10**

[a wife addresses her husband, genetic parent is the mother]:

\[
\text{ninyabut-nayak} \\
\{\text{nin-abut}_n\text{-n-ayak}\} \\
\{1p\text{-child.oM}_{1s}\text{-child.oF}\} \\
<1p.M>\text{SG}&<1s.F>\text{SG} \\
"our child.of.male\_my:genetic child.of.female" \\
\text{'our child'}
\]

The plural forms of (37a) is \text{kapuri-ninyacui}, i.e. \{2s.M\text{-PL}&<1p.F>\text{PL}\} and of (37b) is \text{ninyaburi-nacui}, i.e. \{1p.M\text{-PL}&<1s.F>\text{PL}\}. The examples in (37) are symmetric to those in (35).

When the sex of the child has to be specified, \text{ap 'man'} or \text{kwa 'woman} modifies the head noun, although this is not a very common practice.

(38) a. **MALE EGO**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{ap}</td>
<td>\text{ap}</td>
</tr>
<tr>
<td>\text{abut}</td>
<td>\text{aburi}</td>
</tr>
<tr>
<td>\text{ap}</td>
<td>\text{ap}</td>
</tr>
<tr>
<td>\text{ø-abut}</td>
<td>\text{ø-abuti}</td>
</tr>
<tr>
<td>\text{man}</td>
<td>\text{man}</td>
</tr>
<tr>
<td>\text{3s-child.oM}</td>
<td>\text{3s-child.oM-PL}</td>
</tr>
<tr>
<td>'his son'</td>
<td>'his sons'</td>
</tr>
</tbody>
</table>

b. **FEMALE EGO**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{ap}</td>
<td>\text{ap}</td>
</tr>
<tr>
<td>\text{ayak}</td>
<td>\text{acui}</td>
</tr>
<tr>
<td>\text{ap}</td>
<td>\text{ap}</td>
</tr>
<tr>
<td>\text{ø-ajak}</td>
<td>\text{ø-atjui}</td>
</tr>
<tr>
<td>\text{man}</td>
<td>\text{man}</td>
</tr>
<tr>
<td>\text{3s-child.oF}</td>
<td>\text{3s-children.oF}</td>
</tr>
<tr>
<td>'her son'</td>
<td>'her sons'</td>
</tr>
</tbody>
</table>

Further mention must be made regarding \text{abut} 'his child' and \text{ayak} 'her child'. Such terms refer to the kinship relation, while the generic term for 'child' as opposed to grown-ups or adults is expressed by a verbal phrase \text{nonggobe 'child', that is a figurative speech of nong \{non-\} 'consume' + k \{k-\} 'REAL.' + o \{-o\} '3s.SBJ' + be \{be\} 'small'; literally: 'little one who eats', implies 'the one who still needs to be fed'. This term is used for infants, toddlers and young children. Its plural form is derived by means of reduplication and suffixed with \text{vi \{-vi\} 'PL}, rendering \text{nonggodunggwi 'children'; nong \{non-\} 'consume' + k \{k-\} 'REAL.' + o \{-o\} '3s.SBJ' \sim \text{dung} \{dun\} 'REDUP' + g \{k-\} 'REAL.' + vi \{-vi\} 'plural'.

(39) a. **SINGULAR**

<table>
<thead>
<tr>
<th>at</th>
<th>\text{ap}</th>
<th>\text{nonggobe}</th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{at}</td>
<td>\text{ap}</td>
<td>\text{non-k-o-be}</td>
</tr>
<tr>
<td>\text{he man}</td>
<td>consume-REAL-s-small</td>
<td></td>
</tr>
<tr>
<td>'his little/baby boy' or 'his male infant' or 'his young son'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
b. **PLURAL**  

\[ \text{at kwa Nongodunggwi} \]  
\[ \text{at kwa non-k-o-d-un-k-vi} \]  
'his little/baby girls' or 'his female infants' or 'his young daughter'  

Regarding **spousal relationship**, different terms are used for spouses.

(40) SINGULAR  
\[ \text{agwe} \{\ø-akwe\} \ \text{\textbackslash 3s-wife}\]  
'his wife'  
\[ \text{agwevi} \{\ø-akwe-vi\} \ \text{\textbackslash 3s-wife-PL}\]  
'his wives'  

b. **PLURAL**  

\[ \text{oiny} \{\ø-oin\} \ \text{\textbackslash 3s-husband}\]  
'her husband'  
\[ \text{oinyi} \{\ø-oin-i\} \ \text{\textbackslash 3s-husband-PL}\]  
'her husbands'  

Pertaining to (40), Wano expresses something like 'family' or 'household' in terms of sex distinction of the possessor as illustrated in (41a), for 'family of male', and (41b), for 'family of female'.

(41) a. **MALE EGO**  
\[ \text{agwebut} \{\ø-akwe_\ø-but\} \ \text{\textbackslash 3s-wife_3s-child.ofM}\]  
'his family/household'  

b. **FEMALE EGO**  
\[ \text{oinyayak} \{\ø-oin_\ø-ajak\} \ \text{\textbackslash 3s-husband_3s-child.ofF}\]  
'her family/household'  

Concerning **sibling relationship**, in the ego’s own generation, when ego and sibling are of the same sex (oSS), age determines the choice of referring terms – see Burung (2017: §5.2; forthcoming) for discussion on deixis.

(42) a. **SINGULAR**  
\[ \text{awot} \{\ø-awot\} \ \text{\textbackslash 3s-younger sibling.oSS}\]  
'his/her younger sibling of same sex'  
'his younger brother' or 'her younger sister' (lit. 'his/her younger sibling of same sex')  

b. **PLURAL**  
\[ \text{awori} \{\ø-awot-i\} \ \text{\textbackslash 3s-younger sibling.oSS-PL}\]  
'his/her younger siblings of same sex'  
'his younger brothers' or 'her younger sisters' (lit. 'his/her younger siblings of same sex')  

c. **SINGULAR**  
\[ \text{owe} \{\ø-owe\} \ \text{\textbackslash 3s-older sibling.oSS}\]  
'his/her older sibling of same sex'  
'his older brother' or 'her older sister'  

d. **PLURAL**  
\[ \text{owewi} \{\ø-owe-wi\} \ \text{\textbackslash 3s-older sibling.oSS-PL}\]  
'his/her older siblings of same sex'  
'his older brothers' or 'her older sisters'  

If ego and sibling are of the different sexes (oDS), a different term is used regardless of age distinction.

(43) **SINGULAR**  
\[ \text{iri} \{\ø-ititi\} \ \text{\textbackslash 3s-sibling.oDS}\]  
'his/her sibling of different sex'  
'his sister/ her brother' (lit. 'his/her sibling of different sex')
PLURAL
b.  *irivi* {Ø-iti-vi} \3s-sibling.oDS-pl\ "his/her siblings.of.different.sex"
    'his sisters/her brothers' (lit. 'his/her siblings.of.different.sex')

4.3 Body parts

Nouns denoting body parts are divided into two categories, namely: **solid** (§4.3.1) and **liquid** (§4.3.2) body parts.

4.3.1 Solid bodily parts

Items referring to body parts including hand, hair, eyes, head, and the like, are categorised as solid body parts. Examples in (44) give only third person-singular possessor.

(44) a.  *indit* {Ø-intit} \3s-cheek\ 'his cheek'
    b.  *enak* {Ø-enak} \3s-tooth\ 'his tooth'
    c.  *akwi* {Ø-atkwi} \3s-nose\ 'his nose'
    d.  *ombagit* {Ø-ompakit} \3s-vein\ 'his vein'

4.3.2 Liquid bodily parts

Items referring to bodily excreta including tears, saliva, blood, and the like, are in the liquid body parts group. Terms for excretive items are all *a*-initial, but can be realised without the initial vowel, with some exceptions. The term *owarid* 'his saliva' takes the vowel *o* {Ø-} instead of *a* {a-}. Likewise, *eravun* 'her menstrual flow' is *e*-initial. The possessor of term *enan* 'excrement' is zero, {Ø-}. Excretions, once they have been detached from the body are no longer possessed and the possessive marker will be dropped. Examples are given in:

(45) a.  ATTACHED TO BODY
    *ademburu*  
    a-de-mputu  
    3s-cry-liquid
    'his tears'  
    b.  DETACHED FROM BODY
    *demburu*  
    de-mputu  
    cry-liquid
    'tears'

The list of liquid bodily excretive items follows:

(46) a.  ATTACHED TO BODY
    *ademburu*  
    *adian*  
    *ameiyo*  
    *amburu*  
    *angguret*  
    *anggudit*  
    *aringgu*  
    *ayenggodan*  
    *eravun*  
    *owarid*
    'his tears'
    'his blood'
    'his urine'
    'his liquid'
    'his mucus'
    'his pus'
    'his snot'
    'his sperm'
    'her menstrual flow'
    'his saliva'
    d.  DETACHED FROM BODY
    *demburu*  
    *dian*  
    *meiyo*  
    *mburu*  
    *ngguret*  
    *kudit*  
    *tinggu*  
    *yenggodan*  
    *tavun*  
    *warid*
    'tears'
    'blood'
    'urine'
    'liquid'
    'mucus'
    'pus'
    'snot'
    'sperm'
    'menstrual flow'
    'saliva'

Notice that *ademburu* is an inflection of *a-de-mburu* '3s-cry-liquid', and *ayenggodan* is probably of *Ø-aye-nggodan* '3s-penis-?'.

59
4.4 Experiential events

Terms denoting experiential events are divided into two categories: nouns related to the cognitive sphere and those to do with physiological sense or feeling. A detailed discussion of experiential events is given in chapters 7 §7.2 and 9 §9.4 (see also Burung 2002, 2003, 2004). A brief account is given here.

Words related to thought, memory, dream and the like fall under the cognition type of experiential events. The word enokweid {ø-enokweid} \3s-mind\ in (47) is an example, which can be translated as 'his thought', or 'his mind', or 'his idea'.

(47) an at enokweid
I he 3s-mind
'I think of him' or 'I have a thought of him' or 'I am mindful of him' (lit. 'I have his mind')

Words related to physical feeling and emotion, like happiness, heaviness or pain, are properties of the physiological domain of experiential events. The word anggin {ø-ankin} \3s-weariness\ in (48) is an example that can be translated as 'his weariness', or 'his tiredness', and the like.

(48) an nanggin
an n-ankin
I 1s-weariness
'I am weary' or 'I am tired' (lit. 'I have my weariness')

5 INALIENABLY MARKED WORDS

Lexical items expressing beneficiary (§5.1), and comitative-abessive (§5.2) are also inalienably marked.

5.1 Benefactive

The word ambit {ø-ampit} \3s-sake\ 'his sake' marks 'beneficiary', which takes direct object/possessor prefixes. In an everyday mother and child's dialogue we will notice the use of ambit 'his sake' for third person singular in (49c, d). In (49e), for first person singular, and (49f) for second person singular. What follows is an example of a conversation (Burung's fieldnote, Biricare 1994) where a mother was about to go to the field for some cassava leaves to feed her pig. Having been noticed by her child, she was called to – hence the conversation in (49), follows:

(49) a. Child:
   nica-o, ngga nendik-a.
   n-itja=0 nka n-ent-ik=a
   1s-mother=PAUS where go-2s-PROG=Q
   'My mother, where are you going?'

   b. Mother:
   ekom engga waniak netik-o.
   ekom enka wan-iaik n-ett-ik=0\ tree yam leaf gather-then go-1s.SBJ-PROG=PAUS
   'I am going to gather some cassava leaves.'
5.2 Comitative-Abessive

There are five postpositions that have a basic comitative-abessive meaning. They are inyom {ø-with} \3s-with\ 'his with', ambek 'his without', adik 'his aloneness', and imbirak 'his togetherness'. The antonyms, inyom and ambek occur following (pro)nouns, with which they agree in person/number. While inyom occurs in the coordinate structure of [(NP (inyom)) NP inyom], ambek strictly has [(NP) NP ambek]. Further discussion is given in chapter 8 §8.2.2.

(50)

a. an (inyom) kat kinyom werak-o.
   an n-inom Kat k-inom we-et-ak=ø \1
   I 1s-with you.sg 2s-with come-1s.SBJ-then= PAUS
   'I came with you.sg'

b. an kat kambek werak-o.
   an kat k-ampek we-et-ak=ø \1
   I you.sg 2s-without come-1s.SBJ-then=PAUS
   'I came without you.sg'

b'. an kat nambek wendak-o.
   an kat n-ampek we-ent-ak=ø \1
   I you.sg 1s-without come-2s.SBJ-then=PAUS
   'You.sg came without me.'
While it is possible to employ the comitative *inyom '3s-with' twice as in (50a) and (50a') or only once as in (51a), the abessive *ambek 'without' can only occur once as in (50b) and (50b'). Something like (51b), intended as expressing a correlative conjunction: 'neither I, nor you' is not possible.

(51) a.  *an *kat *kinyom *werak-o.
   an  kat  k-inom  w-et-ak=o\   
   I    you.sg  2s-with  come-1p.SBJ-D.SEO=PAUS
   'I came with you.sg'

   b.  *an *nambek *kat *kambek *werak-o.
   an  n-ambek  kat  k-ambek  w-et-ak=o\   
   I    1s-without  you.sg  2s-without  come-1p.SBJ-D.SEO=PAUS

Some further examples. A conversation narrated in (52) took place in Iratoi some time in 1992. It was when I was asking some young men about the murder of an old woman who was accused as being the cause of my first language teacher's death. Note in (52a), Speaker 1 was interrupted by Speaker 2, in (52b), when he was informing me about the killer. He then responded in (52c), which was followed by another conversant with his additional remark on the murderer in (52c').

(52) a. Speaker 1:
   at  ta,  na-wot  wakirak-o.
   at  ta  n-awot  wat-k-it-ak=o\   
   he  SPEC  1s-younger sibling.OSS  3s.OBJ:hit-REAL-3s.SBJ-then=PAUS
   'he was the one who killed my younger brother'

   b. Speaker 2:
   ta,  ne
   ta  ne
   SPEC  S.REF
   'which one?'

   c. Speaker 1:
   kevewok  yedok  *inyom
   kevewok  jedok  ø-inom
   penis gourd  large  3s-with
   '(the one) with a big penis gourd'

   c'. Speaker 3:
   ø-anop  ø-eruk  ø-ambek
   ø-anop  ø-eruk  ø-ambek
   3s-head  3s-hair  3s-without
   '(the one) without hair' or '(the) bald (one)'

   [Fieldnotes, Iratoi 1992]

The comitative *imbirak '3s-together' has no paired antonym.

(53)  *nit *apik  nin-imbirak,  yanduk  iruid-o.
   nit  apik  nin-impitak  janduk  it-uid=o\   
   we  all  3p-togtherness  bridge  do-1p.SBJ:INCEP=PAUS
   'we all together, let us make a bridge!' or 'let us all make the bridge together!'
Wano, however, can make use of the negator adik '3s-aloneness' or '3s-nothing' to express the opposite of imbirak '3s-togetherness'.

\[(54)\]
\[
\text{nit} \text{ apik} \text{ niny-adik,} \quad \text{yanduk} \quad \text{iruid-o.}
\]
\[
\text{we all} \quad 1p \text{-aloneness} \quad \text{bridge} \quad \text{do-1p.SBJ:INCEP=PAUS}
\]
'we alone, let us make a bridge!' or 'let us all make a bridge by ourselves!' or 'let us all make a bridge with no help!'

In comparison, while adik '3s-aloneness' simply expresses the opposite sense of imbirak '3s-togetherness', ambek '3s-without' may be used to refer to one's right to do something.

\[(55)\]
\[
a. \quad \text{At anggwom ambek} \quad \text{wakirak-o.}
\]
\[
\text{At} \quad \text{a-wom} \quad \phi \text{-ampek} \quad \text{wat-k-it-ak=0} \\backslash
\]
\[
\text{He} \quad 3s\text{-pig} \quad 3s\text{-without} \quad 3s\text{.OBJ:hit-REAL-3s.SBJ-then=PAUS}
\]
'he himself killed his pig' (because of ownership right/privilege)

b. \quad \text{At anggwom Adik} \quad \text{wakirak-o.}
\[
\text{At} \quad \text{a-wom} \quad \phi \text{-adik} \quad \text{wat-k-it-ak=0} \\backslash
\]
\[
\text{He} \quad 3s\text{-pig} \quad 3p\text{-aloneness} \quad 3s\text{.OBJ:hit-REAL-3s.SBJ-then=PAUS}
\]
'he killed his pig alone (without anyone else involved)'

Culturally, this term is used in occasions like a wedding ceremony whereby the bridegroom must hand over all the required items of the bridal price to the father (represented by the mother's brother) of his bride:

\[(56)\]
\[
\text{at ambek wanbanuk wokirak-o.}
\]
\[
\text{at} \quad \phi \text{-ampek} \quad \text{wan-ban-uk} \quad \text{wot-k-it-ak=0}
\]
\[
\text{he} \quad 3s\text{-without} \quad \text{gather-put down-next} \quad 3s\text{.OBJ:give-REAL-3s.SBJ-then=PAUS}
\]
'having presented, he himself gave then...' or 'he himself, having presented, he gave then...'

[see also Text 35: 2.49-50; Burung 2013a: 241, 250-1]

6 CONCLUSIONS

In this chapter, I have discussed nominal properties found in Wano by focusing on its alienable and inalienable nouns. In §1, I set out several ways of looking at how alienable nouns and inalienable nouns are different. The conclusion was, firstly, that regarding their generalisation, alienable nouns are not found as abstract nouns, while inalienable nouns are not found as proper nouns (§2.1); secondly, that alienable nouns are both C-initial and V-initial, whilst inalienable nouns are limited to V-initial words (§2.2); thirdly, that alienable nouns have no pluralisation, whereas inalienable nouns are pluralised by suffixation (§2.3); fourthly, that with respect to their possessive structure, alienable nouns are prefixal vowel insertion, while inalienable nouns are vocalic bound prefixes (§2.4); and fifthly, that while both nouns may be the head of a noun phrase, only inalienable nouns may play a role as the head of a clause.

A detailed discussion on inalienable nouns was provided in §4. Four types of inalienable nouns were discussed: cultural items (§4.1), kin terms (§4.2), body parts (§4.3) and experiential events (§4.4). Sex distinction that is based on the possessor regarding terms for 'child' was explored, i.e. abut 'his child' is the term used only for male possessors, and ayak 'her child' is used only for female possessors. Hence, morphological paradigms with their semantic
interpretations were provided to better understand Wano social interaction through its grammar. In §4.4, I briefly introduced the notion of experiential events, for which inalienable nouns may function as the head of a clause – see the example in (47). Some words are morphologically structured as inalienable nouns. They denote beneficiary and comitative-abessive expressions and were discussed in §5.

NOTES

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i Papua was known as Nederlands Nieuw Guinea before 1963, then Irian Barat after 1963 and Irian Jaya soon after the year till now.

ii Symbols and abbreviations follow the *Leipzig Glossing Rules* (2003) list. Those are not found in the list are taken from Burung (2017), which are: AN 'abstract nouns', CM 'common nouns', CN 'countable nouns', CON 'concrete nouns', DSEQ 'delayed sequential', ft 'free translation in English', GREF 'general reference', ISEQ 'immediate sequential', lit 'literal translation', MN 'mass nouns', N/A 'not applicable', oDS 'of different sex', oM 'of male', oS 'of same sex', PAUS 'pausal', PN 'proper nouns', PROG 'progressive', Q 'question', s/p 'singular/plural for personal pronouns', SG/PL 'nominal singular/plural', SREF 'specific reference', # 'semantic-pragmatically unacceptable', ø 'zero morpheme', - 'morpheme break', _ 'compounding break', = 'clitic break', {...} 'morphological structure or morphological representation', \... 'morphophonological meaning', <...> 'semantic interpretation', "..." 'semantic reading', '...' 'free translation in English', and [...] 'semantic-pragmatic explanation/restriction and or term usage'.