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4 Personal pronouns

4.1 Introduction

This chapter focuses on personal pronouns in PT. Section 4.2 describes the forms and functions of personal pronouns. Section 4.3 shows the positions of personal pronouns in constructions. Section 4.4 examines possessive constructions. Section 4.5 discusses kinship terms and alternative pronouns.

4.2 Forms and functions

The term pronoun refers to a closed set of items which can be used as substitute for a noun phrase or a single noun (Crystal 1980). Personal pronouns differ from nouns. They can only be followed by a demonstrative which functions as a pragmatic marker, while nouns can be followed and preceded by many word categories such as adjectives, demonstratives, classifiers and numerals. A pronoun is by definition referential because it has to substitute someone or something. It is definite when it substitutes for a referent that is identifiable to the hearer.

Personal pronouns in PT lack the ABS-OBL opposition. However, the presence of pronouns may affect the alternation the preceding or following words. Table 4.1 lists the personal pronouns in PT.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Neutral</td>
<td>Formal</td>
</tr>
<tr>
<td>First</td>
<td>akau¹⁶</td>
<td>kantai</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second</td>
<td>ikao</td>
<td>kajao</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Third</td>
<td>ṇo</td>
<td>dijea</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.1. Personal pronouns in PT

¹⁶ The variations akeu and aku are also attested, as is the truncation ku.
Plural pronouns only have a neutral sense in PT, whereas singular pronouns also have neutral, formal and informal options. The use of the neutral, formal and informal pronouns is determined by age, social distance, power relationship between the interlocutors and the rank of imposition. We may call attention to a comment by Koh (1990: 109) on Malay:

The choice of address forms may be seen to be dependent on politeness requirements based on social distance between the speakers in any interaction. The greater the distance between the speakers, the more polite the interaction between them.

As can be seen in Table 4.1, some noun phrases can be used as pronouns, such as *uhan (i)toh/(i)neh* ‘[Lit.] that/this person’, *udoʔ (i)toh/(i)neh* ‘[Lit.] that/this slave’ and *uha (i)toh* ‘[Lit.] those people’. The singularity or plurality of *ikao* and *ɲo* is context-dependent, since there is no marker that differentiates them. The next section discusses the forms and functions of each personal pronoun.47

### 4.2.1 First-person pronouns

*Kamai* ‘we’ (exclusive) and *kitao* ‘we’ (inclusive) mark the first person plural. Example (1) and (2) illustrate the use of exclusivity and inclusivity. In example (1), only the parents go to the rice field, therefore *kamai* is used. In example (2), both the parents and the children go to the rice field, hence, *kitao* is used.

(1) Parents: *anaʔ-anaʔ kamai alo k-umau*
    RED-child.A 1.PL.EXCL go.O to.rice.field.A

    *ikao mana pe er*
    2.PL make.A homework

‘Children, we go to the rice field. You finish your homework!’

---

47 Pronouns can be combined with the prefix *ka*- and *ba*- to express collectivity (see 7.6.3 and 7.6.4).
Personal pronouns

(2) Parents:  

```
   anaʔ-anaʔ  kitao  alo
   RED-child.A  1.PL.INCL  go.O

   k-umau  samao
   to.rice.field.A  follow
```

‘Children, we go to the rice field. Do you want to join us?’

(3) Kitao can also be used to refer to the first person singular pronoun (3).

```
   kitao  kan  pisik  lah  ləmah,
   1.SG  KAN  physic  already  weak.A

   kakei  neh  lah  sakaiʔ?
   leg.O  neh  already  ill.A
```

‘I… [My] physical condition is weak. This leg was painful’

[fc10.037]

The first person singular pronoun, kantai, is used in formal circumstances with people who are older or of the same age as the speaker (4), whereas akau is used in a neutral sense (5).

(4) `[The speaker is talking to a group of friends who are older than him]`

```
   tempeʔ  kantai  kulijah  uenpe  neh
   place.O  1.SG  lecture  UNP\textsuperscript{48}  neh
```

‘That’s the place where I studied, Padang State University’

[fc7.019]

(5) `[A woman is casually talking to a man]`

```
   toh  akau  atao  use  po
   toh  1.SG  tell.A  to  3.SG
```

‘That was what I told her earlier’

[fc3.010]

\textsuperscript{48} Universitas Negeri Padang (‘Padang State University’).
Second-person pronouns

The second singular pronouns *kajao* (formal) (6) and *ikao* (neutral) (7) are used to refer to people of either gender who are older or of the same age as the speaker and to people who are respected. To refer to people who are younger than the speaker, the proper name is typically used (8).

(6) ənți gih kajao ba-gawoa
NEG again 2.SG VBLZ-work.A
‘You are not supposed to work anymore’
[fc10.076]

(7) ikao əndoʔ ba-kədoa pulao
2.SG want STAT-kiosk.A too
‘Now, you also want to work as a retailer’
[fc8.077]

(8) suduah caca minun susu tadeh
already.A PN drink.O milk just.now
‘Have [you], Caca, drunk the milk?’

Besides using a proper name, the second-person singular pronouns (*kaau* F / *əmmpao* M) can also be used to refer to people younger than the speaker. Therefore, the proper name in example (8) could be replaced by the second person singular pronoun (9).

(9) suduah kaau minun susu tadeh
already.A 2.SG.F drink.O milk just.now
‘Have you drunk the milk?’

The use of a masculine second person singular and a feminine second person singular can be seen in example (10) and (11). Social distance, again, determines the use of these pronouns. The closer the relationship between the interlocutors, the higher the probability these pronouns are used. These pronouns are typically used among friends (12).

(10) akau cinto matai ə mmpao udin
1.SG love die.A with 2.SG.M PN
‘I am madly in love with you, Udin!’
4.2.3 Third-person pronouns

The third person singular pronouns are *ŋo* and *dijea* for both genders; *ŋo* is used in neutral situations (14), whereas *dijea* is formal (15).

(14) *ŋo* guru *ŋajua* adua?
3.SG teacher ACT.teach customary.law.A
‘He is a teacher who teaches the customary law’
[fc0.037]

(15) ahei maih neh *dijea* itoh
day.O Thursday.A neh 3.SG itoh
‘This Friday is her turn’
[fc4.065]

The pronoun *ŋo* can also be used as the third person plural pronoun (16)–(17). The context makes it clear whether *ŋo* should be translated with a singular or plural pronoun in English. The examples below are taken from naturalistic data.
[A scene in The Pear Story: two kids are waiting for their friend who is giving a hat to another kid]

(16) \( \text{no} \ \eta \ \text{ba-duwea} \ \text{toh} \ \text{nantei} \ ? \ \text{ke} ? \)
3.PL REL STAT-two.A toh ACT.wait.O at

\( \text{itoh} \ \eta \ \text{s-uha} \ \text{alo} \ \eta \text{anta} \)

itoh REL one-CLF go.O ACT.deliver

‘They, [the kids] in a group of two wait there. One [kid] gives [it]’

[A scene in The Frog Story: the frog parents look at their babies]

(17) \( \text{no} \ \eta \text{imo} \ ? \ \text{ano} ? \ \text{no} \)
3.PL ACT.see.O child.O 3.PL.POSS

‘They look at their babies’

As mentioned previously, \( \text{uhan} \ (i)\text{toh}/(i)\text{neh} \) ‘that/this person’ (M) and \( \text{udo} ? \ (i)\text{toh}/(i)\text{neh} \) (F) ‘that/this slave’\(^{49}\) are noun phrases used pronominally for the third person (18). These pronouns are used for people younger than the speaker or to common people who are not that respected. \( \text{Uha} \ \text{itoh}/\text{ihneh} \) or its truncated form \( \text{uha} \ \text{toh}/\text{neh} \) is a noun phrase that can be used as the third person plural pronoun (19), but also for the third person singular masculine (20).

(18) \( \text{uhan} \ \text{toh} \ \eta \ \text{udo} ? \ \text{toh} \ \text{datua} \ \text{gea} \)
3.SG.M and 3.SG.F come.A also

‘He and she also came’

(19) \( \text{adea} \ \text{sa-jua} \ \text{uha toh} \ \text{istirahat} \)
exist.A one.clock.A 3.PL rest

‘It’s about one hour for them to rest’

\[^{49}\] Truncated from \( \text{budha} ? / \text{budo} ? \).
4.2.4 The use of *awa*?

The word *awa*? ‘body’ displays a versatile pronominal use; it can be used as first, second and third person singular and plural (Table 4.2).

<table>
<thead>
<tr>
<th></th>
<th><em>awa</em>?</th>
<th><em>toh</em></th>
<th><em>mulae</em></th>
<th><em>esde</em></th>
<th><em>toh</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td><em>toh</em></td>
<td><em>mulae</em></td>
<td><em>esde</em></td>
<td><em>toh</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>lah</em></td>
<td><em>bal-a'ua</em></td>
<td><em>alo</em></td>
<td><em>dea</em>?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>already</td>
<td>VBLZ-learn</td>
<td>all</td>
<td>TAG</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘When I started going to elementary school, [I] had learnt so many things, hadn’t I?’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[fc11.038]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1PL</td>
<td><em>da'wea</em></td>
<td><em>toh</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>lah</em></td>
<td><em>ba-ikeu-ikeu</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>PART</td>
<td>VBLZ-RED-tail.A</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘The two of us went everywhere together’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[fc9.018]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2SG</td>
<td><em>alo</em></td>
<td><em>kijun</em></td>
<td><em>gea</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.SG</td>
<td>go.O</td>
<td>there also</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘You also go there’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2PL</td>
<td>[A teacher is mad at his students]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>anda</em>?</td>
<td><em>nujo</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.PL</td>
<td>NEG</td>
<td>ACT.listen.O</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘You didn’t listen to me!’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3SG</td>
<td><em>pakat</em></td>
<td><em>tinggi</em></td>
<td><em>untu</em>?</td>
<td><em>awa</em>?</td>
<td><em>lah</em></td>
</tr>
<tr>
<td></td>
<td>position</td>
<td>high.A</td>
<td>for</td>
<td>3.SG</td>
<td>only</td>
</tr>
<tr>
<td></td>
<td>‘The high position is only for him(self)’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[fc9.005]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3PL</td>
<td><em>piajao</em></td>
<td><em>awa</em>?</td>
<td><em>nujo</em></td>
<td><em>nito</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>why</td>
<td>3.PL</td>
<td>ACT.tell.A</td>
<td>like.that</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘Why did they say that?’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 4.2. The use of *awa*?**
### 4.3 Positions of personal pronouns

Personal pronouns have the same form in different positions in a sentence, including those of subject, object and possessor. The sentences in Table 4.3 illustrate the use of the personal pronouns in different positions and different constructions as presented in the next chapters.

<table>
<thead>
<tr>
<th>Construction Type</th>
<th>Sentence Number</th>
<th>Personal Pronoun</th>
<th>Verb &amp; Object</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject of active construction</td>
<td>(21)</td>
<td>akau</td>
<td>nukun anjae</td>
<td>‘I hit a dog’</td>
</tr>
<tr>
<td></td>
<td>(22)</td>
<td>kantai</td>
<td>maco buku</td>
<td>‘I read a book’</td>
</tr>
<tr>
<td>Subject of P1 construction</td>
<td>(23)</td>
<td>po</td>
<td>di-kae anjae</td>
<td>‘S/he was chased by a dog’</td>
</tr>
<tr>
<td></td>
<td>(24)</td>
<td>kamai</td>
<td>di-tantei po</td>
<td>‘We were waited by her/him’</td>
</tr>
<tr>
<td>Non-subject agent of P2 construction</td>
<td>(25)</td>
<td>pintou</td>
<td>itoh akau saa</td>
<td>‘That door was closed by me’</td>
</tr>
<tr>
<td></td>
<td>(26)</td>
<td>imbe</td>
<td>toh ikao aŋka</td>
<td>‘That bucket was lifted by you’</td>
</tr>
<tr>
<td>Subject of intransitive construction</td>
<td>(27)</td>
<td>kamai</td>
<td>dudeu</td>
<td>‘We are sitting’</td>
</tr>
<tr>
<td></td>
<td>(28)</td>
<td>kita</td>
<td>maka</td>
<td>‘We are eating’</td>
</tr>
<tr>
<td>Subject of non-verbal clause</td>
<td>(29)</td>
<td>akau</td>
<td>mahasiswa</td>
<td>‘I am a student’</td>
</tr>
<tr>
<td></td>
<td>(30)</td>
<td>ikao</td>
<td>baoi pa</td>
<td>‘You are very nice’</td>
</tr>
<tr>
<td>Object of active construction</td>
<td>(31)</td>
<td>rudi</td>
<td>maŋkun ampa</td>
<td>‘Rudi tortured you’</td>
</tr>
<tr>
<td></td>
<td>(32)</td>
<td>siti</td>
<td>nulan kaau</td>
<td>‘Siti helped you’</td>
</tr>
</tbody>
</table>
### Table 4.3. Positions of personal pronouns

<table>
<thead>
<tr>
<th>Table cell</th>
<th>Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(33)</td>
<td>guru məŋaŋh nuse ikao</td>
<td>teacher ACT.angry.A to 2.SG</td>
</tr>
<tr>
<td>(35)</td>
<td>sarupo udo? iioh</td>
<td>similar.O 3.SG.F</td>
</tr>
<tr>
<td>(36)</td>
<td>ba-subo? uhan iioh</td>
<td>VBLZ-meet.O 3.SG.M</td>
</tr>
<tr>
<td>(37)</td>
<td>umoh godom kamai</td>
<td>house.O big.O 1.PL.EXCL.POSS</td>
</tr>
<tr>
<td>(38)</td>
<td>uo bahu uha iioh</td>
<td>car new.O 3.PL.POSS</td>
</tr>
<tr>
<td>(39)</td>
<td>akau neh duto</td>
<td>1.SG neh doctor</td>
</tr>
<tr>
<td>(40)</td>
<td>po toh tuka</td>
<td>3.SG toh mason.A</td>
</tr>
<tr>
<td>(41)</td>
<td>kamai duwea po dapua?</td>
<td>1.PL.EXCL two.A REL get.A</td>
</tr>
<tr>
<td>(42)</td>
<td>ikao duwea tuhau? akau</td>
<td>2.PL two.A follow.A 1.SG</td>
</tr>
</tbody>
</table>

#### 4.4 Possessive constructions

The use of pronouns determines the shape of the preceding word. The word preceding the pronoun is mostly oblique (43).

---

50 In this context, the demonstrative is used as a pragmatic marker.
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(43)  
\textit{umoh} (*\textit{umah}) \textit{akau} \\
\textit{house.O} \textit{1.SG.POSS} \\
‘My house’

The truncated form of the first person singular pronoun is \textit{ku}. Only before this form does the preceding noun appear in the absolute form (44).

(44)  
\textit{kakai} (*\textit{kakei}) \textit{ku} \textit{sakai}? \\
\textit{leg.A} \textit{1.SG.POSS} \textit{hurt.A} \\
1. ‘My legs hurt’ \\
2. ‘My leg hurts’ \\
[fc0.020]

The next section discusses possessive constructions with the oblique form (4.4.1), with \textit{kamai} (4.4.2), and with \textit{atai/atei} ‘heart’ (4.4.3), all of which show atypical uses of the phrasal alternation.

4.4.1 with OBL

The oblique form marks possession on its referent. As examples (45) and (46) demonstrate, possessive constructions in the third-person singular can be expressed overtly through \textit{pno} or covertly through the oblique form.\textsuperscript{51} The use of an absolute form in the same construction denotes unspecificity, rather than possession (47).

(45)  
\textit{ali} \textit{morseih.O} \textit{umoh} pno \\
\textit{ali} \textit{morseih.O} \textit{umoh.O} (*\textit{umah}) \\
\textit{PN} \textit{ACT.clean} \textit{house} \\
‘Ali cleans his house’

(46)  
\textit{ali} \textit{morseih.O} \textit{umoh.O} \textit{bahu} pno \\
\textit{ali} \textit{morseih.O} \textit{umoh.O} \textit{bahu.O} (*\textit{baheu}) \\
\textit{PN} \textit{ACT.clean} \textit{house new} \\
‘Ali cleans his new house’

\textsuperscript{51} The same phenomenon has been observed in SP (Steinhauer and Usman 1978) and TPM (Mckinnon 2011). Malay uses the third pronominal clitic -\textit{nya} in this function.
4.4.2 with kamai

The exclusive first plural pronoun in possessive constructions behaves differently from other pronouns. This pronoun requires the absolute form when the possessed entity is not physically present. Kamai requires the oblique form if the possessed entity is physically present (48)-(50).

(48)  kapaʔ  gəlon (*gəlua)  kamai  dalon  laci  
place  bracelet.O  1.PL.EXCL.POSS  inside  drawer  
‘Put our bracelet inside the drawer!’

(49)  no  nimbo  ajei (*ajai)  kamai  
3.SG  ACT.draw.O  water.O  1.PL.EXCL.POSS  
‘S/he draws our water’

(50)  rini  nanoʔ  nasei (*nasai)  kamai  
PN  ACT.cook.O  rice.O  1.PL.EXCL.POSS  
‘Rini cooked our rice’

The absolute form is used when the possessed element is absent and therefore abstract (51)-(53).

(51)  ila  gəlua (*gəlon)  kamai  
disappear.A  bracelet.A  1.PL.EXCL.POSS  

di-ciloʔ  uha  
PASS-steal.O  people.A  
‘Our bracelet is gone; it’s been stolen by someone’

52 This has also been observed in the Sungai Penuh dialect (Steinhauer and Usman 1978).
(52)  
\[
\begin{align*}
\text{aboih} & \quad \text{ajai} (*\text{ajei}) & \quad \text{kamai} \\
\text{finish.A} & \quad \text{water.A} & \quad 1.\text{PL.EXCL.POSS}
\end{align*}
\]

dalon \quad \text{imbe}  
inside \quad \text{bucket}  
‘Our water inside the bucket is finished’

(53)  
\[
\begin{align*}
\text{aboih} & \quad \text{nasai} (*\text{nasei}) & \quad \text{kamai} \\
\text{finish.A} & \quad \text{rice.A} & \quad 1.\text{PL.EXCL.POSS}
\end{align*}
\]

di-bakon \quad \text{kucae}?  
PASS-eat.O \quad \text{cat.A}  
‘Our rice has all been eaten by a cat’

Note that personal pronouns other than \textit{kamai} would still require an oblique form in this context (54) and (55).

(54)  
\[
\begin{align*}
\text{ila} & \quad \text{golon} (*\text{g\text{\textumlaut}luu}) & \quad \text{akau}, \\
\text{disappear.A} & \quad \text{bracelet.O} & \quad 1.\text{SG.POSS}
\end{align*}
\]

di-cilo? \quad \text{uha}  
PASS-steal.O \quad \text{people.A}  
‘My bracelet is gone; it’s been stolen by someone’

(55)  
\[
\begin{align*}
\text{aboih} & \quad \text{kajou} (*\text{kajau}) & \quad \text{no} & \quad \text{di-panga} \\
\text{finish.A} & \quad \text{wood.O} & \quad 3.\text{SG.POSS} & \quad \text{PASS-burn.A}
\end{align*}
\]

‘All her/his wood is burnt’

4.4.3 \textbf{with atai/atei ‘heart’}

Another unexpected pattern is the use of \textit{atai/atei ‘heart’} in combination with personal pronouns. The third-person and first-person plural exclusive pronouns require the oblique form (56)-(57), whereas all other pronouns are used in combination with the absolute form (58)-(60).

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53 See Steinhauer and Usman (1978) on this phenomenon in SP.
(56)  
\[
\begin{array}{llllll}
\text{sakai? atei (*atei) po nulun kamai} \\
\end{array}
\]
‘Hurt is her/his heart helping us’ [Lit.]
‘S/he is annoyed helping us’

(57)  
\[
\begin{array}{llllll}
\text{səna atei (*atei) kamai} \\
happy.A & heart.O & 1.PL.EXCL.POSS \\
\end{array}
\]

‘Happy is our heart to see him/her’ [Lit.]
‘We are happy to see him/her’

(58)  
\[
\begin{array}{llllllll}
\text{sakai? atai (*atei) akau} \\
hurt.A & heart.A & 1.SG.POSS \\
\end{array}
\]

‘Hurt is my heart receiving that letter’ [Lit.]
‘I was sad to receive that letter’

(59)  
\[
\begin{array}{llllllll}
\text{səna atai (*atei) ikao} \\
happy.A & heart.A & 2.SG.POSS \\
\end{array}
\]

‘Happy was your heart to hear that I got the scholarship’ [Lit.]
‘You were happy to hear that I got the scholarship’

(60)  
\[
\begin{array}{llllllllll}
\text{toh usauh atai (*atei) kita} \\
toh anxious.A & heart.A & 1.PL.INCL.POSS & TAG \\
\end{array}
\]
‘That makes our heart anxious, doesn’t that?’
[fc3.033]

### 4.5 Kinship terms and alternative pronouns

The pronominal use of kinship terms in PT is an important issue to take into account, since issues of politeness often prove to be a constraint in daily interaction (cf. Ernanda 2011). We may call attention to the following definition of kinship in a Malay context, which equally applies to PT:
There is no single commonly understood word or phrase in the Malay language that covers the semantic terrain of the English term ‘kinship’, but the related Malay concepts of closeness and weight of social relationships serve similar functions. The dimension of closeness is contrasted with distance and refers to the degree of positional relationship between two actors in the social field. Weight, that is, heaviness or lightness of relationship, refers to the degrees of moral obligation entailed by a given positional relationship. Closeness may have a number of determinants as may weight. (Banks 1983: 47)

Kinship terms can be used in reference to the first, second and third person singular (Table 4.4). They are usually combined with names. It is considered impolite (kasa tutou) not to address adults by their appropriate kinship terms. Hence, PT speakers who are studying abroad tend to avoid using the names of their teachers or professors, even if doing so is acceptable in their host culture.

<table>
<thead>
<tr>
<th>Kinship terms</th>
<th>The use of the kinship terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>uwo</td>
<td>oldest child</td>
</tr>
<tr>
<td>əŋoh</td>
<td>second child</td>
</tr>
<tr>
<td>ənsou</td>
<td>third child or youngest child</td>
</tr>
<tr>
<td>uteih</td>
<td>fourth child</td>
</tr>
<tr>
<td>nantan</td>
<td>grandfather</td>
</tr>
<tr>
<td>tino</td>
<td>grandmother</td>
</tr>
<tr>
<td>nineʔ</td>
<td>grandmother</td>
</tr>
<tr>
<td>ajoh</td>
<td>father’s male sibling</td>
</tr>
<tr>
<td>manoʔ</td>
<td>mother’s male sibling</td>
</tr>
<tr>
<td>datun</td>
<td>father’s female sibling</td>
</tr>
<tr>
<td>iteʔ</td>
<td>mother’s female sibling</td>
</tr>
<tr>
<td>apaʔ</td>
<td>father</td>
</tr>
<tr>
<td>əmaʔ</td>
<td>mother</td>
</tr>
</tbody>
</table>

Table 4.4. Kinship terms

These kinship terms frequently appear in the oblique form since they are typically followed by names (61)–(62). These kinship terms are inalienable and always have a ‘possessor’, either overt or covert.

(61)  
\[
\text{uwo} \quad \text{ahir} \quad \text{ṇo} \text{bon} \quad \text{kajau} \\
\text{old.O} \quad \text{PN} \quad \text{ACT.cut.O} \quad \text{wood.A} \\
\text{‘Brother Ahir cut the wood’}
\]
Personal pronouns

\[(62)\] \textit{mamo? pindi maco koran}\n\text{uncle.O PN ACT.read.O newspaper}
1. ‘Uncle Pindi read a newspaper’
2. ‘Pindi’s uncle read a newspaper’

These kinship terms can be interpreted as the first, second and third person singular pronoun depending on the context (63)-(64).

\[(63)\] \textit{nantan alo pasa}\n\text{grandfather.O go.O market}
1. ‘I went to the market’ [an old man speaks]  
2. ‘You went to the market’ [an old man is spoken to]  
3. ‘He went to the market’ [an old man is spoken about]

\[(64)\] \textit{ite? lah tibia}\n\text{aunty.O already arrive.A}
1. ‘I have arrived’ [an aunty speaks]  
2. ‘You have arrived’ [an aunty is spoken to]  
3. ‘She has arrived’ [an aunty is spoken about]

Examples (65) and (66) are from an elderly woman who narrates her life story. The kinship term ‘grandmother’ refers to the person of a certain age, who happens to be the speaker.

\[(65)\] \textit{no nimba? ka asrama polisi}\n\text{3.PL ACT.shot.A to dormitory police}
\text{ahot, haa itoh nine?}\n\text{upstream.O PART itoh grandmother.O}
\text{jaagua s-ahai toh}\n\text{merchandize.A one-CLF.A toh}
‘They shot at the Police dormitory upstream. I was selling [rice] on that day’
[fc.10.010]
(66)  \textit{jago} \textit{pisa} \textit{lao} \textit{gawe} \textit{ine}? \hfill \text{merchandize.O banana.A too work.O grandmother.O}

\textit{lamao} \textit{jago} \textit{pisa} \textit{toh} \textit{lamao}, \textit{lah} \hfill \text{long.A merchandize.O banana.A toh long.A already}

\textit{sampae} \textit{po?} \textit{pit} \textit{neh} \textit{hee} \textit{pindah} \textit{muwaro} \hfill \text{until.A father.O PN neh PART move.A muaro}

\textit{bunea}, \textit{toh} \textit{aku} \textit{gih} \textit{jago} \textit{isa} \hfill \text{bungea.A toh 1.SG still merchandize.O banana.A}

‘Selling bananas was my job. For a long time [I] sold bananas. Until Pit’s father had moved to Muaro Bungea, I was still selling banana’

[fc10.017]

Instead of using the names, the place where someone lives can also be used after the kinship term (67).

(67)  \textit{tino} \textit{dahot} \textit{ŋuɲ} \textit{oh} \textit{sihaih} \hfill \text{grandmother.O upstream.O ACT.chew.O betel.leaves.A}

‘Granny (from) Upstream chews betel leaves [Lit.]’

‘The elderly lady who lives upstream chews betel leaves’

As mentioned in section (1.4.6), \textit{teknonymy} is generally applied to parents, replacing whatever their original proper name may have been: \textit{indou}? ‘mother’ or \textit{apo}? ‘father’ are used, followed by the name of the first child (68)–(69).

(68)  \textit{indou}? \textit{rina} \textit{ɲuwon} \textit{umah} \hfill \text{mother.O PN ACT.sell.O house.A}

‘The mother of Rina sold the house’

‘Rina’s mother sold the house’

(69)  \textit{apo}? \textit{ar} \textit{ŋitun} \textit{kipae} \hfill \text{father.O PN ACT.count.O money.A}

‘The father of Ar is counting money’

‘Ar’s father is counting money’

Without a proper name, the oblique form \textit{apo}? can also refer to ‘the father of the children’ or ‘husband’ (70). It is normally used when a wife talks about her husband. The same oblique form is used when the ‘possessor’
Personal pronouns

can be understood from the context (71). The absolute form \textit{apaʔ} is often used by children to refer to their father (72).

(70) \textit{apoʔ} \textit{alo kọrẹa}
father.O go.O work.A
1. ‘The father [of the children] is at work’
2. ‘The husband is at work’

(71) \textit{harto indọ? ọr ẹ\textit{apoʔ} läh aboih}
wealth.O mother.O and father.O already finish.A
‘The wealth of [her/his] mother and [her/his] father has gone’
[fc7.048]

(72) \textit{toh suhuah \textit{apoʔ} nuwɛ? deaʔ}
toh ask.A father.A ACT.ask TAG
‘Tell father to ask [her]!’
[fc4.008]

In example (73), which is taken from the naturalistic data, the speaker asks the interlocutor to talk to her father using the oblique form \textit{apoʔ} ‘husband’. In the same clause, when she realizes her ‘mistake’, she corrects herself and uses the absolute form \textit{apaʔ} ‘father’.

(73) \textit{suhuah \textit{apoʔ}, anau \textit{apaʔ}}
ask.A father.O thingy.A father.A
\textit{k-awoh ta gin atao}
downward.O afternoon.A later tell.A
‘Ask [your] husband… I meant [your] father to go to [their house] to tell them this afternoon’

Besides kinship terms, personal names are commonly used to refer to a speech partner in PT for children, good friends or others to whom polite language is not required. Personal names can be interpreted as first, second, or third person singular pronouns depending on the context (74)–(75).
Phrasal Alternation in Kerinci

(74) \textit{ana məlei bawua}
\begin{tabular}{lll}
PN & ACT.buy.O & onion.A \\
1. ‘I bought onions’ [Ana is speaking] \\
2. ‘You bought onions’ [Ana is being spoken to] \\
3. ‘She bought onions’ [Ana is being spoken about]
\end{tabular}

(75) \textit{ripin ŋantei əma? d-umuah}
\begin{tabular}{lll}
PN & ACT.friend.O & mother at.home.A \\
1. ‘I accompany mother at home’ [Ripin is speaking] \\
2. ‘You accompany mother at home’ [Ripin is being spoken to] \\
3. ‘He accompanies mother at home’ [Ripin is being spoken about]
\end{tabular}