Possession in Twana is expressed by morphemes of three types: 1) possessive roots, 2) pronominal possessive affixes and 3) a possessive prefix.

1. Possessive Roots

One such root is #da?, POSSESS. It may be accompanied by a pronominal affix plus a nominal prefix, resulting in forms such as dIsdəʔ?, "(it is) mine." It may combine with lexical suffixes, such as +aqs, POINT, in sda'qs, "a point along a shoreline." It can also appear with only the nominative prefix, as in the reduplicated form sda'da, "money." Or it may combine with the possessive prefix, as in the form bəsda'b', "having power from a guardian spirit owner," which may be literally translated "he has what is possessed by him."

A 'triple possessive' construction can be used for emphasizing possession. Thus dIsdəʔ? tidba'd, "he's my father," contains not only the possessive root #da? but also two occurrences of the pronominal possessive prefix d-, 'my'.
Another root, #ta~c, exhibits temporal, physiological condition possession. The conditions seem to be of an internal order.

\[ \text{asta'c s?a}Xo'cId \] I have a cold.

Compare with bi\@Xo'cId, "I'm coughing."

\[ \text{asta'c Xa'Xa'cId} \] I'm having a menstrual period.

Compare with Xa'Xa?, "sacred, taboo."

The data suggests that external conditions cannot be formed with this root.

\[ \text{asXa'qcId} \] I have a sharp, localized pain.

This is perhaps better translated as "I am pained."

\[ *\text{asta'c sXa'qcId} \]

Like English, Twana expresses types of change in possession by use of differing verb roots. Examples include:

- //Xuyub \[ \text{SELL} \]
- //aya? \[ \text{TRADE} \]
- //cIl@?ol \[ \text{STEAL} \]
- #ca \[ \text{GIVE.} \]

The concept OWN is expressed by use of the root #da?.

2. Pronominal Possessive Affixes

As seen above, these affixes may co-occur with possessive roots. They however may not co-occur with the possessive prefix. This is not a restriction on possessives but rather one governing affixes. Forms containing these affixes appear to be nominative in nature, for example:

\[ \text{dIsdá'}? \quad (\text{it is) mine} \]
\[ \text{dëba'\text{d}} \quad \text{my father} \]
\[ \text{sq\text{\text{W}}ba'\text{yas}} \quad \text{his dog} \]
\[ \text{sq\textn{W}ba'\text{n}as tøstib\text{a\text{t}}} \quad \text{the man's dog.} \]

Instead of attaching to the possessor as in English, the third person possessive affix attaches to the object.

\[ \text{d-} \quad 1\text{st person singular} \]
\[ \text{This may be the first person marker which also occurs in the pronominal suffix \text{-cÎd}.} \]
\[ \text{is-} \quad 2\text{nd person singular} \]
\[ \text{The second element is perhaps the nominative prefix.} \]
\[ \text{-as} \quad 3\text{rd person singular} \]
\[ \text{-l} \quad 1\text{st person plural} \]
\[ \text{This is merely the plural possessive suffix.} \]
-ləp 2nd person plural
This is the plural possessive suffix plus the second person plural marker.

-sʔəl 3rd person plural
This is the third person possessive suffix plus the plural possessive suffix.

3. Possessive Prefix

This morpheme appears as bIs- or bəs-. It is perhaps the continuative aspect marker, bi-, plus the nominative prefix, s-. As forms constructed with this prefix are verbal in nature they are modified as to person by pronominal suffixes rather than pronominal possessive affixes. Thus bIsqəba'yɬId is "I have a dog" and bIsba'dɬId is "I have a father." Certain forms constructed with this prefix function as nouns however. Compare the set ba'ɬad, "testicles," and bIsba'ɬad, "stallion."