

Part III The Basic Noun

NOUNS

Oneida has several types of nouns.

One type is the whole word noun. It is not made up of stems, prefixes, and suffixes but exists simply as a whole word itself. There are, however, very few nouns in this class. Examples are **é·lhal** *dog* and **takós** *cat* and **kóskos** *pig*.

A second type of noun is built from a noun stem. Just as with the verbs, noun stems can be identified by their beginning sound. A-stems typically have no prefix but may have a suffix. Consonant stems typically have either a **ka-** or an **o-** prefix plus some suffix. These prefixes and suffixes do not add to the meaning of the noun but they are required in order to turn the stem into a word. Some examples:

stem	word	English
-n Δ st-	o·n Δ ste	<i>corn</i>
-ʔsleht-	ká·sleht	<i>car, vehicle</i>
-n Δ y-	on Δ ·yá	<i>stone</i>
-(u)hwatsy-	ohw Δ tsya	<i>earth</i>
-w Δ n-	ow Δ ·ná	<i>word, sound, voice</i>
-ahta-	áhta	<i>shoe</i>
-at Δ naʔtsl-	at Δ ná·tsehlí	<i>lunch, groceries</i>

The particular choice of prefix and suffix is not predictable just by knowing the stem and meaning. It is something that has to be learned for each word.

The third type of noun is actually a word constructed as a verb and used as a noun. The verb often is a description of the noun. Examples:

shukwayaʔtísu	<i>he has made us = the creator</i>
kaw Δ naye·nás	<i>it word-catches = tape recorder</i>
iy Δ ha	<i>I am parent to him = my son</i>
tyoha·tú	<i>one who leads = the boss</i>
yakolihunya Δ ·níhe	<i>she makes the tradition for them = teacher</i>
sk Δ hnáks Δ	<i>it has bad skin = fox</i>
lotlíhute	<i>the idea comes off of him = (he is) an official</i>
kanúhsote	<i>the house is standing = house</i>
on Δ yoteʔa·ká·	<i>people of the standing stone = Oneidas</i>

NOUNS IN SIMPLE SENTENCES

Oneida has a word for *this* - **kaʔi·kʌ** - and a word for *that* - **thi·kʌ** - but there is no word for *to be* (*am, is, are, was, were*). Simple identification questions are:

náhteʔ kaʔi·kʌ *what is this?*

náhteʔ thi·kʌ *what is that?*

náhteʔ is the word for *what*. The particle **né·** can also be used in identification questions. It has about the same meaning:

náhteʔ né· kaʔi·kʌ *what is this?*

náhteʔ né· thi·kʌ *what is that?*

Answers to identification questions can take the following forms:

ká·sleht kaʔi·kʌ *this is a car*

ká·sleht né· kaʔi·kʌ *this is a car*

né· né· kaʔi·kʌ ká·sleht *what this is is a car*

Yes-no questions with a noun take the following forms:

ká·sleht kʌ *is it a car?*

ká·sleht kʌ thi·kʌ *is that a car?*

né· kʌ thi·kʌ ká·sleht *is that a car?*

THE VERB WANT

The common forms of the verb *want*, one of the few e-stems, are presented here. Note the rhythm shifts.

i·kélhe *I want*

yah té·kelhe *I don't want*

íhsehe *you want*

yah téhsehe *you don't want*

í·lehe *he wants*

yah té·lehe *he doesn't want*

i·yálhe *she wants*

yah té·yálhe *she doesn't want*

la·nélhe *they want*

yah teha·nélhe *they don't want*

This is a good verb to use with nouns:

íhseheʔ kʌ ká·sleht *do you want a car?*

ʌʌ, i·kélheʔ ká·sleht *yes, I want a car*

i·yálheʔ kʌ Wali ká·sleht *does Mary want a car?*

náhteʔ í·lehe *what does he want?*

úhkaʔ náhteʔ i·yálheʔ ká·sleht *who wants a car?*

ADJECTIVAL VERBS

Since Oneida has no separate class of adjectives, English adjectives correspond to verbs in Oneida. As verbs they require a pronoun prefix as in the following examples:

yakotunháhehle	<i>she is happy</i>	(yako- + -atunháhele)
lonolú·se	<i>he is lazy</i>	(lo- + -nolú·se)
luttókha	<i>they are smart</i>	(lu- + -attókha)
salha·lé ka	<i>are you ready</i>	(sa- + -lha·lé)
lo·táht	<i>he is poor, pathetic</i>	(lo- + -i·táht)
wakatsanu·ní·	<i>I am glad</i>	(wak- + -atsanu·ní·)

And since the function of adjectives is to modify nouns, there are many adjectival verbs in Oneida that typically incorporate a noun stem. For example, **-owa·nÁ** is the verb stem that means *big*. It combines with noun stems to form complex stems. A pronoun prefix is then added to the complex stem to make a complete word - **ka-** or **o-** for c-stems and **w-** for a-stems.

kanuhsowa·nÁ	<i>(it's) a big house</i>
kaʔslehtowa·nÁ	<i>(it's) a big car</i>
kawΛnowa·nÁ	<i>(it's) a big word</i>

Here are some common adjectival verb stems:

-i·yó	<i>good</i>	requires ka- prefix
-áksÁ	<i>bad</i>	requires ka- prefix
-ase	<i>new</i>	requires o- prefix
-aka·yú	<i>old</i>	requires o- prefix
-es	<i>long</i>	requires ka- prefix

Some examples:

kaʔslehti·yó	<i>a good car</i>
kaʔslehtáksÁ	<i>a bad car</i>
oʔsléhtase	<i>a new car</i>
oʔslehtaka·yú	<i>an old car</i>
kawΛ·nés	<i>a long word</i>
kanúhses	<i>a long house</i>

Only one adjectival verb can be attached to a noun at a time. If you want to talk about *a good long word*, you have to say *it's a good word and a long word*.

kawΛni·yó okháleʔ kawΛ·nés

Some adjectives require a coordination of particles, prefixes, and suffixes. *Little* is such an example. To say *a little house* requires a particle **kaʔ**, then a prepronominal prefix (technically called the partitive) **ni-**, then the pronoun prefix **ka-**, then the noun root for *house* **-nuhs-**, and finally the suffix for *little* **-á** or a plural form **-á·sa**.

kaʔ nikanuhsá	<i>little house</i>
kaʔ nikaʔslehtá	<i>little car</i>
kaʔ nikawΛná	<i>little word</i>
kaʔ nikawΛná·sa	<i>little words</i>

A similar pattern turns the adjectival verb *long* into *short*.

kaʔ nikanuhsés<u>ha</u>	<i>short house</i>
kaʔ nikaʔslehtés<u>ha</u>	<i>short car</i>
kaʔ nikawánés<u>ha</u>	<i>short word</i>
kaʔ nikanástés<u>ha</u>	<i>short corn</i>

Kind-of

To ask a *what-kind-of* question involves incorporating a noun stem with the verb stem **ó·ta** (or **-oʔ·ta-**) and adding prefixes in the following way:

ot **ni** + **ka** + **noun root** + **ó·ta**

The particle **ot** is another word for *what* used specifically with **-ó·ta** to mean *what kind of*. The prenominal prefix **ni-** is technically called the partitive and is required in many questions. It does not add any special meaning but it will sound wrong to omit it. examples:

ot nikawánó·ta	<i>what kind of word is it?</i>
ot nikaʔslehtó·ta	<i>what kind of car is it?</i>
ot nikanuhsó·ta	<i>what kind of house is it?</i>
ot nikanástó·ta	<i>what kind of corn is it?</i>

To answer a *what-kind-of* question a single descriptive word is appropriate:

kawánés	<i>a long word</i>
oʔslehtaka·yú	<i>an old car</i>
kanuhsi·yó	<i>a good house</i>

It is also appropriate to use the following:

kawánés nikawánó·ta	<i>a long word</i>
oʔslehtaka·yú nikaʔslehtó·ta	<i>an old car</i>
kanuhsi·yó nikanuhsó·ta	<i>a nice house</i>

A *what-kind-of* phrase can also be used with other verbs:

ot nikaʔslehtó·ta íhsel<u>he</u>	<i>what kind of car do you want?</i>
ot nikanuhsó·ta snú·weh<u>se</u>	<i>what kind of house do you like?</i>

WHICH QUESTIONS

The Oneida phrase for *which* or *which one* is **kátsa ka·yá·**

kátsa ka·yá· íhsel<u>he</u>	<i>which one do you want?</i>
kátsa ka·yá· nikaʔslehtó·ta snú·weh<u>se</u>	<i>which kind of car do you like?</i>

POSSESSION

The verb root for *have* or *possess* is **-yΛ**. It is most frequently used with a noun root to form a complex stem. The vowel **-a-** is used to join the noun and verb roots together. This **-a-** contributes no additional meaning and is called simply a stem-joiner. The following are examples of these complex stems:

-ʔsléhtayΛ	<i>have a car</i>
-atΛnáʔtslayΛ	<i>have groceries</i>
-nΛstayΛ	<i>have corn</i>

To turn stems into complete words pronoun prefixes are needed. The verb **-yΛ** requires objective prefixes but the sub-class is determined by the beginning sound of the complex stem (in this case, the beginning sound of the attached noun root).

wakatΛnáʔtslayΛ	<i>I have groceries</i>
lotΛnáʔtslayΛ	<i>he has groceries</i>
lonatΛnáʔtslayΛ	<i>they have groceries</i>
waknΛstayΛ	<i>I have corn</i>
yakonΛstayΛ	<i>she has corn</i>
lotinΛstayΛ	<i>they have corn</i>

If you want to indicate both possession and a description of a noun as in *he has a good car*, then it is possible to use two words:

loʔsléhtayΛ kaʔslehti·yó

But it is also possible to use the objective pronominal prefix and the adjectival verb on the same noun as in:

loʔslehti·yó *he has a good car*

There is another way to indicate possession. English uses possessive adjectives such as *my*, *your*, *his*, *her*, and *their*. Oneida uses a set of pronominal prefixes for attaching to nouns. They are close to, but not exactly the same as, the prefixes that attach to objective verb stems:

	a-stems	c-stems
<i>my</i>	akwa-	ak-
<i>your</i>	sa-	sa-
<i>his</i>	lao-	lao-
<i>her</i>	ako-	ako-
<i>their</i>	laon-	laoti-

The vowel drop rule applies here:

ahta	<i>shoe</i>	owΛ·ná	<i>word</i>
akwáhta	<i>my shoe</i>	akwΛ·ná	<i>my word</i>
sáhta	<i>your shoe</i>	sawΛ·ná	<i>your word</i>
laóhta	<i>his shoe</i>	laowΛ·ná	<i>his word</i>
akóhta	<i>her shoe</i>	akowΛ·ná	<i>her word</i>
laonáhta	<i>their shoe</i>	laotiΛ·ná	<i>their word</i>

ká·sleht	<i>car</i>
aké·sleht	<i>my car</i>
sá·sleht	<i>your car</i>
laó·sleht	<i>his car</i>
akó·sleht	<i>her car</i>
laotí·sleht	<i>their car</i>

Epenthesis - a sound rule

When putting together stems and prefixes and suffixes sometimes clusters of consonants are formed that are not considered pronounceable in Oneida. For example, a prefix ending in **-k** joined to a stem beginning with **-khw-** produces **-kkhw-**, which is not possible. And any prefix ending in a consonant before a stem beginning with **-ʔ** creates an impossible cluster. To avoid such impossible clusters a vowel called technically an epenthetic vowel is added. It is always the vowel **-e-** in Oneida. There is no meaning associated with this vowel but it is required. The linguistic process of adding sound to facilitate pronunciation is called epenthesis.

wak (objective pronoun prefix) + **ʔsléhtayΛ** (verb stem meaning *have a car*)
wakeʔsléhtayΛ *I have a car*

MORE ON NOUNS

Here are some more noun roots and how they are used as full words:

<i>money</i>	-hwist-	ohwíst <u>a</u>	
<i>food</i>	-khw-	kákhw <u>a</u>	
<i>song, prayer</i>	-lan-	ol <u>a</u> ·n <u>a</u>	
<i>animal</i>	-naskw-	kanáskw <u>a</u>	
<i>medicine</i>	-nuhkwat-	onúhk <u>wa</u> t	
<i>mind</i>	-ʔnikuhl-	oʔnikúh <u>la</u>	(oʔnikú·laʔ is the context form)
<i>person</i>	-ukwe-	u·kw <u>é</u>	

W - O Rule - a sound rule

When a stem ends in a -w and a suffix or another stem begins with a u- or o-, then the -w is lost when the parts are combined. For example -khw- and -naskw- end in -w and the *kind-of* root (ó·ta) begins in o-. So:

ot nikakhó·t <u>a</u>	<i>what kind of food is it?</i>
ot nikanaskó·t <u>a</u>	<i>what kind of animal is it?</i>

NOUN EXTENDERS

Some noun stems require a special suffix before a verb stem can be attached to them. This suffix adds no meaning but is required. The form of the suffix varies from word to word so it must be learned as an extension of the noun. Three of the nouns encountered so far require noun extenders:

-ahta-	<i>shoe</i>	-ahtahkw-	<i>shoe (with extender)</i>
-nuhkwat-	<i>medicine</i>	-nuhkwatsl-	<i>medicine (with extender)</i>
-ukwe-	<i>person</i>	-ukweʔt-	<i>person (with extender)</i>

For example:

kanuhkwatsli·yó	<i>good medicine</i>
ohtáhk <u>wase</u>	<i>new shoe</i> (some say ahtáhk <u>wase</u>)
ukweʔti·yó	<i>good person</i>
waknuhkwátslay <u>a</u>	<i>I have medicine</i>

If a verb stem is not attached to the noun, then the extender is not used:

sanúhk <u>wa</u> t	<i>your medicine</i>
laóht <u>a</u>	<i>his shoe</i>

COUNTING

Numbers

úskah	<i>one</i>
téken	<i>two</i> (tékn i is the context form)
áhs_Δ	<i>three</i>
kayé	<i>four</i>
wisk	<i>five</i>
yá·yahk	<i>six</i>
tsya·ták	<i>seven</i>
té·klu	<i>eight</i>
wá·tlu	<i>nine</i>
oye·lí	<i>ten</i>

Incorporated counting

To say one of any object involves the following pattern:

prepronominal prefix + pronoun prefix + noun root (plus extender) + verb root

s-	ka-	-at
(iterative)	(w- for a-stems)	

Examples:

skaw_Δ·nát	<i>one word, one voice</i>
skaʔsléhtat	<i>one car, one vehicle</i>
skanáskwat	<i>one animal</i>
skahwístat	<i>one dollar</i> (literally, <i>one money</i>)
swahtáhkWat	<i>one shoe</i>

If you say **úskah owa·ná**, people will understand what you mean but think you're using a kind of babytalk. Incorporated counting is much preferred.

To say two of any object involves the following pattern:

prepronominal prefix + pronoun prefix + noun root (plus nominalizer) + verb root

te-	-ka-	-ake
(dualic)	(w- for a-stems)	

Examples:

tekaw_Δ·náke	<i>two words, two voices</i>
tekaʔsléhtake	<i>two cars, two vehicles</i>
tekanáskwake	<i>two animals</i>
tekahwístake	<i>two dollars</i>
tewahtáhkwake	<i>two shoes</i>

To say three or more of anything involves the following pattern:

number prepronominal prefix + pronoun prefix + noun root (plus extender) + verb root

ni-	-ka-	-ake
(partitive)	(w- for a-stems)	

Examples:

<u>áhs</u> <u>nikaw</u> <u>náke</u>	<i>three words, three voices</i>
<u>wisk</u> <u>nika</u> <u>sléhtake</u>	<i>five cars, five vehicles</i>
<u>yá</u> <u>yahk</u> <u>nikanáskwake</u>	<i>six animals</i>
<u>wá</u> <u>tlú</u> <u>nikahwístake</u>	<i>nine dollars</i>

Higher Numbers

Numbers between ten and twenty are formed by adding the word for *-teen* yaw lé after the numbers one to nine:

<u>úskah</u> <u>yaw</u> <u>lé</u>	11
<u>tékni</u> <u>yaw</u> <u>lé</u>	12
<u>áhs</u> <u>yaw</u> <u>lé</u>	13
<u>kayé</u> <u>yaw</u> <u>lé</u>	14
<u>wisk</u> <u>yaw</u> <u>lé</u>	15
<u>yá</u> <u>yahk</u> <u>yaw</u> <u>lé</u>	16
<u>tsya</u> <u>ták</u> <u>yaw</u> <u>lé</u>	17
<u>té</u> <u>klu</u> <u>yaw</u> <u>lé</u>	18
<u>wá</u> <u>tlú</u> <u>yaw</u> <u>lé</u>	19

Multiples of tens are formed by using the word for *tens* (or *decades*) niwásh:

<u>tewásh</u>	20
<u>áhs</u> <u>niwásh</u>	30
<u>kayé</u> <u>niwásh</u>	40
<u>wisk</u> <u>niwásh</u>	50
<u>yá</u> <u>yahk</u> <u>niwásh</u>	60

Examples of numbers up to one hundred:

<u>tewásh</u> <u>wisk</u>	25	(two tens five)
<u>kayé</u> <u>niwásh</u> <u>téken</u>	42	(four tens two)
<u>wisk</u> <u>niwásh</u> <u>té</u> <u>klu</u>	58	(five tens eight)
<u>áhs</u> <u>niwásh</u> <u>áhs</u>	33	(three tens three)
<u>té</u> <u>klu</u> <u>niwásh</u> <u>wisk</u>	85	(eight tens five)

The word for *hundred* is úskah tew nyáwelu, which does not change or incorporate:

<u>wisk</u> <u>tew</u> <u>nyáwelu</u> <u>ok</u> <u>yá</u> <u>yahk</u> <u>niwásh</u> <u>uskah</u>	561
<u>tsya</u> <u>ták</u> <u>tew</u> <u>nyáwelu</u> <u>ok</u> <u>wisk</u>	705
<u>úskah</u> <u>tew</u> <u>nyáwelu</u> <u>ok</u> <u>tékni</u> <u>yaw</u> <u>lé</u>	112
<u>wisk</u> <u>tew</u> <u>nyáwelu</u> <u>nikahwístake</u>	\$500

The word for *thousand* is skanutó tslat, literally *one box*, probably from a strongbox of money.

CLASSIFICATORY COUNTING

Only noun stems can be incorporated in the above pattern. So how do you count other kinds of nouns such as the whole word nouns like **é·lhal** *dog* or the description nouns like **skahnáksa** *fox*? In such cases you incorporate a more general noun. In this case **-naskw-** *domestic animal* and **-lyoʔt-** *wild animal* are the more general noun stems.

skanáskwat é·lhal	<i>one dog</i>
áhsa nikanáskwake é·lhal	<i>three dogs</i>
tekalyó·take skahnáksa	<i>three foxes</i>
oye·lí nikalyó·take skahnáksa	<i>ten foxes</i>

In this way Oneida speakers classify the objects of the world into categories. This happens not just in counting as we will see when we discuss noun incorporation more fully (see page 58).

COUNTING PEOPLE

Nouns for people generally do not follow the incorporated pattern used with most simple nouns. Instead there are special words for counting people.

shayá·tat	<i>one person (male)</i>
tsyeyá·tat	<i>one person (female)</i>
tehniyáshe	<i>two people (at least one male)</i>
tekniyáshe	<i>two people (females)</i>
áhsa niha·tí	<i>three people (at least one male)</i>
áhsa niku·tí	<i>three people (females)</i>

Higher numbers or indefinite amounts follow the last pattern above by substituting other numbers or particles for **áhsa**.

oye·lí niha·tí	<i>ten people</i>
tohkaʔ niha·tí	<i>several people</i>
to niha·tí	<i>how many people</i>
tho niha·tí	<i>that many people</i>

LOCATIVE SUFFIXES

Oneida does not really use prepositions but it does have several noun suffixes that indicate relative locations (near, in, on, and under). They are:

-á·kta	<i>near</i>
-aktúti (or -aktáti)	<i>alongside</i>
-á·ke	<i>on</i>
-aʔkéshe	<i>all over</i>
-aku	<i>in</i> (the a is a stem joiner and the accent falls initially on the syllable before the a)
-akúshe	<i>deep in, through</i>
-o·kú	<i>under</i>

These are attached to noun roots (after a nominalizer, if the noun root has one) as in the following examples:

kaʔslehtákta	<i>near the car</i>
kaʔslehtá·ke	<i>on the car</i>
kaʔsléhtaku	<i>in the car</i>
kaʔslehto·kú	<i>under the car</i>
kanuhsákta	<i>near the house</i>
kanuhsá·ke	<i>on the house</i>
kanuhso·kú	<i>under the house</i>
ohwatsyá·ke	<i>on earth</i>
ohwatsyo·kú	<i>under the earth</i>
kanuhkwatslákta	<i>near the medicine</i>
kala·náku	<i>in the song</i>
kaluhyá·ke	<i>in the sky</i> (= <i>on the blue</i> -luhy- is the root for <i>blue</i>)
oshuhkalá·ke	<i>on the floor</i> (-shuhkal- is the noun root for <i>board</i>)

There is also a suffix that means *at one's place* and it attaches to names or words for people. Its form is **-ke** if the word ends in a consonant and **-ne** if it ends in a vowel.

Amóske	<i>at Amos' place</i>
Walí·ne	<i>at Mary's place</i>
lakeʔnihá·ke	<i>at my father's place</i>
ukwehuwé·ne	<i>at the Oneidas' place</i>

ORIENTATION VERBS

Oneida has a number of adjectival verbs that describe the orientation or position of nouns. Like other adjectival verbs they attach to the end of the noun root. Many Oneida nouns, especially for sizable objects, are rarely used without specifying their orientation or position in some way. These orientational verbs offer an easy way to do that. The two most common ones are:

-ya	<i>lie</i>
-ote?	<i>stand</i>

Some examples:

kanúhsote	<i>a house (standing)</i>	-nuhs-	<i>house</i>
kalu·tóte	<i>a tree (log standing)</i>	-lut-	<i>log, tree</i>
kan·yóte	<i>a stone standing</i>	-ny-	<i>stone</i>
kakáhote	<i>a flag (cloth standing)</i>	-kah-	<i>cloth</i>
kah·táy	<i>a field (lying)</i>	-hat-	<i>field</i>
kanyata·láya	<i>a lake (lying)</i>	-nyatal-	<i>lake</i>
kana·táy	<i>a town (lying)</i>	-nat-	<i>town</i>
kan·yáya	<i>a stone (lying)</i>	-ny-	<i>stone</i>

It is possible to use a word such as **kanúhsa** without any orientational verb but it calls to mind an imagined house or a pictured one floating in the abstract rather than one standing on the ground as houses usually do. For smaller objects, such as a stone, that can be moved around into different positions, it is possible to speak about the object in the abstract without specifying an orientation, e.g. **ona·yá**.

There are also other less frequently used orientational verbs:

-ute?	<i>protrude from, be attached to</i>
-ale?	<i>be in (as a part or member)</i>
-at	<i>be in</i>
-a·té·	<i>exist, extends</i>
-it	<i>be in</i>
-hele?	<i>be on top of</i>
-o	<i>be in water</i>
-óhale?	<i>be stuck on the end of</i>

These orientation verbs often create derived stems with specialized meanings.

Some examples:

kanΛ·yále?	<i>rocky</i>	-nΛy-	<i>stone</i>
kayá·tale?	<i>picture (body in it)</i>	-yaʔt-	<i>body</i>
yonikwΛhsale?	<i>bloody (blood in it)</i>	-nikwΛhs-	<i>blood</i>
yotsistóhkwale?	<i>star (sparks in it)</i>	-tsistohkw-	<i>spark</i>
kanΛ·yát	<i>it's loaded (bullet in it)</i>	-nΛy-	<i>stone, bullet</i>
wá·yat	<i>pie (fruit in it)</i>	-(a)hy-	<i>fruit</i>
yotsítsyute?	<i>blooming (flower in it)</i>	-tsitsy-	<i>flower</i>
yohté·lute?	<i>it's rooted (root on it)</i>	-htehtl-	<i>root</i>
latáhsute?	<i>he has a tail (tail on him)</i>	-itahs-	<i>tail</i>
lotlíhute?	<i>he's an official (issue on him)</i>	-lihw-	<i>issue</i>
yohwΛtsya·té	<i>the earth (earth extends)</i>	-uhuwΛtsy-	<i>earth</i>
yonutáhele?	<i>hilltop</i>	-nut-	<i>hill</i>
wehnisla·té	<i>today (day extends)</i>	-ehnisl-	<i>day</i>

NOUN SUFFIXES

There are a handful of special suffixes that attach after regular noun suffixes.

-kó	<i>great</i>
-kÁ	<i>passed on</i>
-u·wé	<i>original, native</i>
-kéhaʔ	<i>the ways of</i>
-hnéhaʔ	<i>the ways of</i>
-ha·ká·	<i>the people of</i>

The meaning of **-kó** is often specific to the word it is attached to. It is always accented. This is an exception to the regular accent rules and suggests that in generations past it was part of a longer expression that has become simplified. Consider the following examples:

latolatskó	<i>mighty hunter</i> (lato·láts = a hunter)
takoskó	<i>wild cat</i> (takos = cat)
onuhkwatkó	<i>powerful medicine</i> (onúhkwat = medicine)
yutatlihunyánithaʔkó	<i>university, college</i> (yutatlihunyánithaʔ = school)

-kÁ is typically used on a word referring to a person and adds the meaning that the person is no longer alive. Sometimes, however, it is used on inanimate objects to show they are no longer owned or operating. This suffix is always accented and never whispered.

aksotkÁ	<i>my late grandmother</i>
yukhinulhaʔkÁ	<i>our mother who is now dead</i>
yukhihsothokukÁ	<i>our ancestors who have passed on</i>
kaʔslehtkÁ	<i>it used to be a car</i>

-u·wé refers to native objects or beings to distinguish them from later innovations.

ahtaʔu·wé	<i>moccasin</i> (ahtaʔ = shoe)
ukwehu·wé	<i>Oneida or Iroquoian person</i> (u·kwé = person)
kitkithu·wé	<i>prairie chicken</i> (kitkit = chicken)

-ha'ká: attaches to a place word and refers to the people of that place.

onΛyote'a'ká *Oneidas, People of the Standing Stone*
(onΛ'yóte = standing stone)

Noun stems referring to people are a little different from those referring to objects. The people nouns generally take the same prefixes that verbs take. As we will see later [page 99] the words for relatives are even more like verbs when they take transitive prefixes as in **laksótha?** *my grandfather*, more literally *he is grandfather to me*.

-ksaʔ- *child* (takes subjective prefixes)

latiksa?shúha? (they are) children

lanikʰhtlu *he is handsome* **lanikʰhtehlu)**

yeyá·tase *she is pretty* yeyá·tase)

kaʔ nityakoyʌha *she is young*

-yaʔsa- *young adults* (for plural forms of **-yaʔha-**)
kaʔ nithotiyá'sa *they are young*

-ksta- *old person* (takes objective prefixes)
wakekstá'ha *I am old*
sakstá'ha *you are old*
lokstá'ha *he is old, old man*
yakokstá'ha *she is old*
akokstá'ha *old woman*
lotikstá'ha *old people*
lotikstohokú'ha *old people*
lotiktsohokuká *ancestors* (old people who have passed on)

-kwanaʔt- *elder* (takes objective prefixes)
lokwaná'ta *he is an elder*
yakokwaná'ta *she is an elder*
lotikwaná'ta *elders*

There is also a noun stem for infants **-wil-** but it is used like most object nouns. Thus:
kaʔ nikawilá *a small baby*

The general word for being a person is **-ukwe-**. It is a u-stem and takes the subjective prefixes for a u-stem listed below. It is also used in a generic sense without any pronominal prefix:

k-	<i>I</i>	ku'kwé	<i>I am a person</i>
s-	<i>you</i>	su'kwé	<i>you are a person</i>
l-	<i>he</i>	lu'kwé	<i>he's a person; a man</i>
y-	<i>she</i>	yu'kwé	<i>she's a person; a woman</i>
lan-	<i>they</i>	lanu'kwé	<i>they are people; people</i>
		u'kwé	<i>people</i>

These same pronoun prefixes can be used when the noun **-ukwe-** is attached to adjectival verbs, but it requires an extender **-ʔt-**.

lukweʔti'yó	<i>he's a good person</i>
lanukweʔtáksa	<i>they are bad people</i>

In an earlier conversation vocabulary we learned you could say *I am Oneida* **ukwehu·wé niʔí** or *I am white* **oʔslu·ní· niʔí** with a special pronoun. You can also use subjective pronominal prefixes:

kukwehu·wé	<i>I am Oneida</i>	kaʔslu·ní·	<i>I am a white person</i>
lukwehu·wé	<i>he is Oneida</i>	laʔslu·ní·	<i>he is a white person</i>
yukwehu·wé	<i>she is Oneida</i>	yuʔslu·ní·	<i>she is a white person</i>

CONVERSATIONAL VOCABULARY

The expression for *or* is **ok neʔn**. There are several words for *and*. The most common word for connecting two objects is **okhaleʔ** or simply **khaleʔ**. When *and* means something like *and so*, then **okhnaʔ** or **tahnú** is a good translation. **Nok tsiʔ** means *but*.

Table talk

se·ká·seʔ kʌ ...

Do you like ...? (Use only for foods - it really means do you like the taste of it.)

wake·káhse

I like it.

wake·ká·seʔ onuʔuhslaʔkó

I like pumpkin.

tasatʌnyat ...

pass it (this way)!

íhseheʔ kʌ ...

do you want ...?

yah té·kelhe

I don't want it.

ʌʌ, i·kélhe

yes, I want it.

yawéku

it tastes good

wesáhtaneʔ kʌ

did you have enough?

wakáhtu

I'm full

MINI NOUN DICTIONARY

What follows is a listing of the noun roots that have occurred so far and an assortment of others with the information needed to build them into words. In the left column are listed the Oneida noun roots in alphabetical order. If the noun root requires a noun extender before certain suffixes, it is included in parentheses. The middle column is the general English meaning. In the right column is the most basic Oneida word that can be made from the noun root. The form in parentheses is the pronunciation without words coming after it. You can use this list to practice building words from the noun roots and the patterns described in Part III.

NOUN ROOT (EXTENDER)	MEANING	WORD (ISOLATION FORM)
-ahkwany-	<i>clothes</i>	ahkwanya? (ahkwani)
-(a)hslie- (-?t-)	<i>string</i>	ahsli·yé· (ahsli·ye)
-ahta- (-hkw-)	<i>shoe</i>	áhta (áhta)
-ahtahnaw- (-tsl-)	<i>ball</i>	ahtá·naw- (ahtá·naw-)
-ahy-	<i>fruit, berry</i>	káhi·k (káhi·k)
-atekhwahlakhw- (-atsl-)	<i>table</i>	atekhwahlákhwa? (atekhwahlákhwa)
-atla?sw-	<i>luck</i>	atlá·swa? (atlá·swa)
-atokwat- (-sl-)	<i>spoon</i>	atókwat (atókwat)
-atana?tsl-	<i>lunch</i>	atana·tsli? (atana·tsehlí)
-atya?tawi?t- (-sl-)	<i>dress, shirt, jacket</i>	atyá·tawiht (atyá·tawiht)
-a?ahsl-	<i>basket</i>	[ashé·nut]
-a?kahl-	<i>dirt</i>	o?kál·la? (o?kál·la)
-hna?na?t-	<i>potato</i>	ohnana·ta? (ohnanahta)
-hnek-	<i>liquid</i>	ohne·ká· (liquor) (ohne·ka)
-hso?kw-	<i>nut</i>	ohsó·kwa? (ohsóhkwa)
-hsan-	<i>name</i>	ohsa·ná· (ohsa·na)
-htehl-	<i>root</i>	ohté·la? (ohté·la)
-hul-	<i>gun</i>	káhule? (káhule)
-hut-	<i>plant</i>	óhute? (óhute)
-huw-	<i>boat</i>	kahuwe·yá (kahuwe·ya)
-hwatsil-	<i>family</i>	kahwa·tsíle? (kahwa·tsíhle)
-hwist-	<i>money</i>	ohwísta? (ohwísta)
-hát-	<i>field, garden</i>	kahatá·ke (in the field)
-hyatúhsl-	<i>paper, book</i>	kahyatúhslí? (kahyatúhsehlí)
-itahs-	<i>tail</i>	otáhsa? (otáhsa)
-itsy-	<i>fish</i>	kátsya (kátsi)
-ityohkw-	<i>crowd, team</i>	kátyóhkwa (kátyóhkwa)
-kal-	<i>story, cost</i>	oka·lá· (oka·la)
-khw-	<i>food</i>	kákhwa? (kakhwa)
-ks-	<i>dish, plate</i>	[átsya] (átsi)
-ksa?- (-t-)	<i>child</i>	yeksá·
-ksta-	<i>old person</i>	akokstá·ha? (akokstá·ha)
-kálh-	<i>cloth</i>	okál·ha? (okál·ha)

-kwil-	<i>twig</i>	okwi·lá· (okwi·lá)
-kwanaʔt-	<i>elder</i>	akokwana·taʔ (akokwanahta)
-lan-	<i>corn soup</i>	ola·ná· (ola·na)
-lihwa-	<i>news, issue</i>	olí·waʔ (olíhwa)
-lut-	<i>tree, log</i>	ka·lúteʔ (ka·lúte)
-lan-	<i>song, prayer</i>	ola·ná· (ola·na)
-lyo- (-ʔt-)	<i>animal</i>	kályoʔ (káli)
-naʔtal-	<i>bread</i>	kaná·talok (kaná·talok)
-nakt-	<i>bed</i>	ka·nákteʔ (ka·nákte)
-naskw-	<i>animal, pet</i>	kanáskwaʔ (kanáskwa)
-nat-	<i>town, settlement</i>	kanatá·ke (in town, Green Bay)
-nikahhtluha-	<i>male teen</i>	lanikahhtlúha (lanikahhtlúha)
-nhaht-	<i>branch</i>	ónhahtaʔ (ónhahta)
-nlaht-	<i>leaf</i>	ónlahtaʔ (ónlahta)
-nuhkwaʔt- (-sl-)	<i>medicine</i>	onúhkwaht (onúhkwaht)
-nuhs-	<i>house</i>	kanúhsoteʔ (kanúhsote)
-nut-	<i>hill</i>	onutá·ke (on the hill)
-nutakl- (-itsl-)	<i>sugar</i>	onutákliʔ (onutákehli)
-nutoʔtsl-	<i>box</i>	kanutó·tsliʔ (kanutó·tsehli)
-nuʔt-	<i>milk</i>	onú·taʔ (onúhta)
-nuʔusl-	<i>squash, melon</i>	onuʔúsliʔ (onuʔúsehli)
-nast-	<i>corn</i>	o·nástēʔ (o·nástē)
-nay-	<i>stone, bullet</i>	ona·yá· (ona·ya)
-nyatal-	<i>lake</i>	kanyatalá·ke (on the lake)
-saheʔt-	<i>beans</i>	osahé·taʔ (osahéhta)
-shuʔkal-	<i>floor, board</i>	oshuʔkalá·ke (on the floor)
-skaw-	<i>brush (woods)</i>	oska·wáku (in the brush)
-sláht-	<i>sleep, dream</i>	osláhtaʔ (osláhta)
-stoʔsl-	<i>feather</i>	ostó·sliʔ (ostó·sehli)
-theʔtsl-	<i>flour</i>	othé·tsliʔ (othé·tsehli)
-tsiʔnahkw-	<i>nest</i>	otsiʔnáhkwaʔ (otsiʔnáhkwa)
-tsiʔtsy-	<i>flower (beer)</i>	otsiʔtsyaʔ flower (otsiʔtsi beer)
-tsiʔtá- (-tsl-)	<i>bird</i>	otsiʔtáhaʔ (otsiʔtáha)
-tsist-	<i>fire, spark</i>	o·tsísteʔ (o·tsíste)
-uhwatsy-	<i>earth, land</i>	ohwátsyaʔ (ohwátsi)
-ukwe- (-ʔt)	<i>person</i>	yu·kwé (yu·kwe)
-wan-	<i>word, voice</i>	owa·ná· (owa·na)
-wil-	<i>baby</i>	owi·lá· (owi·lá)
-wis-	<i>glass, ice</i>	o·wíseʔ (o·wíse)
-yát-	<i>wood</i>	o·yáteʔ (o·yáte)
-yaʔt-	<i>body</i>	oyá·taʔ (oyáhta)
-yaʔtaseha-	<i>female teen</i>	yeyaʔtaséha (yeyaʔtaséha)
-yal-	<i>bag</i>	ka·yáleʔ (ka·yále)
-yoʔtáhs-	<i>work</i>	kayoʔtáhsaʔ (kayoʔtáhsehla)
-yukw-	<i>tobacco</i>	oyúkwaʔ (oyúkwa)
-yuʔkwál-	<i>smoke</i>	oyú·kwalaʔ (oyú·kwala)

-y Δ ha-	<i>young person</i>	kaʔ nityakoy Δ ha (kaʔ nityakoy Δ <u>ha</u>)
-ʔnhuhs-	<i>egg</i>	oʔnhúhsaʔ (oʔnhúhs <u>a</u>)
-ʔnikuhl-	<i>mind</i>	oʔnikú·laʔ (oʔnikúh <u>la</u>)
-ʔwahl-	<i>meat</i>	oʔwá·luʔ (oʔwáh <u>lu</u>)
-ʔwatsist-	<i>bark (of tree)</i>	oʔwa·tsísteʔ (oʔwa·tsí <u>ste</u>)

I-STEMS

In general when a prefix ending in -a is attached to a stem beginning with -i, the two combine as - Δ -. So when the ka- prefix is used with i-stems, this rule applies as in the following examples:

k Δ tsyowa·n Δ	<i>big fish</i>	ka- + -itsy- + -owan Δ
k Δ tsi·yó	<i>good fish</i>	ka- + -itsy- + -iyo
k Δ tyohkowa·n Δ	<i>big crowd</i>	ka- + -ityohkw- + -owan Δ
k Δ táhses	<i>long tail</i>	ka- + -itahs- + -es

There is more about i-stems later on p. 92.

O-stems and u-stems are described later on p. 93.