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·hal 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:

<table>
<thead>
<tr>
<th>stem</th>
<th>word</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nast-</td>
<td>o·náste</td>
<td>corn</td>
</tr>
<tr>
<td>-sleht-</td>
<td>ká·sleht</td>
<td>car, vehicle</td>
</tr>
<tr>
<td>-nay-</td>
<td>oná·yá</td>
<td>stone</td>
</tr>
<tr>
<td>-(u)hwatsy-</td>
<td>ohwÁtya</td>
<td>earth</td>
</tr>
<tr>
<td>-wan-</td>
<td>owa·ná</td>
<td>word, sound, voice</td>
</tr>
<tr>
<td>-ahta-</td>
<td>áhta</td>
<td>shoe</td>
</tr>
<tr>
<td>-atana?tsl-</td>
<td>ataná·tsehli</td>
<td>lunch, groceries</td>
</tr>
</tbody>
</table>

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:

- shukwaya?tisu    = he has made us = the creator
- kawanaye·nás    = it word-catches = tape recorder
- iyÁha            = I am parent to him = my son
- tyohá·tú         = one who leads = the boss
- yakolihunyá·nihe = she makes the tradition for them = teacher
- skahnáksa        = it has bad skin = fox
- lotlíhute        = the idea comes off of him = (he is) an official
- kanúhsote        = the house is standing = house
- onayote?a·ká·    = people of the standing stone = Oneidas
NOUNS IN SIMPLE SENTENCES

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

náhte? ka?i:ká  what is this?
náhte? thi:ká  what is that?

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

náhte? né: ka?i:ká  what is this?
náhte? né: thi:ká  what is that?

Answers to identification questions can take the following forms:

ká:sleht ka?i:ká  this is a car
ká:sleht né: ka?i:ká  this is a car
né: né: ka?i:ká ká:sleht  what this is is a car

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

ká:sleht ka  is it a car?
ká:sleht ka thi:ká  is that a car?
né: ka thi:ká 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:kélhe  I don’t want
ihselhe  you want  yah téhselhe  you don’t want
i’elhe  he wants  yah té’elhe  he doesn’t want
i’yálhe  she wants  yah té’yálhe  she doesn’t want
lə:nélhe  they want  yah tehə:nélhe  they don’t want

This is a good verb to use with nouns:

ihselhe?  ka? ká:sleht  do you want a car?
λ’, i’kélhe? ká:sleht  yes, I want a car
i’yálhe?  ka Wali ká:sleht  does Mary want a car?
náhte?  i’elhe  what does he want?
ūhka? náhte? i’yálhe? 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:

- **yakotunháhele** she is happy  (yako- + -atunháhele)
- **lonolúse** he is lazy  (lo- + -nolú'se)
- **luttókha** they are smart  (lu- + -attókha)
- **salha'lé ka** are you ready  (sa- + -lha'lé)
- **lo'táht** he is poor, pathetic  (lo- + -i'táht)
- **wakatsanu'ní'** I am glad  (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** (it's) a big house
- **ka?slehtowa'ná** (it's) a big car
- **kawanowa'ná** (it's) a big word

Here are some common adjectival verb stems:

- **-i'yó** good  requires ka- prefix
- **-áksá** bad  requires ka- prefix
- **-ase** new  requires o- prefix
- **-aka'yú** old  requires o- prefix
- **-es** long  requires ka- prefix

Some examples:

- **ka?slehtiyó** a good car
- **ka?slehtákása** a bad car
- **o?sléhtase** a new car
- **o?sléhtaká'yú** an old car
- **kawanés** a long word
- **kanuhses** a long house

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.

- **kawaní:yó okhále? kawanés**

Some adjectives require a coordination of particles, prefixes, and suffixes. *Little* is such an example. To say a little house requires a particle **ka?**, 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.

- **ka? nikanuhsá** little house
- **ka? nika?slehtá** little car
- **ka? nikanawaná** little word
- **ka? nikanawaná'sa** little words
A similar pattern turns the adjectival verb *long* into *short*.

- **kaʔ nikanuhsėsha** *short house*
- **kaʔ nikaʔ slehtėsha** *short car*
- **kaʔ nikawanėsha** *short word*
- **kaʔ nikanastėsha** *short corn*

### Kind-of

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

```
  ot  ni + ka + noun root + óʔta
```

The particle *ot* is another word for *what* used specifically with 
**óʔta** to mean *what kind of*. The prepronominal 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 nikanuhsóʔta** *what kind of house is it?*
- **ot nikaʔ slehtóʔta** *what kind of car is it?*
- **ot nikawanhsóʔta** *what kind of word is it?*
- **ot nikanastóʔta** *what kind of corn is it?*

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

- **kawʔ nés** *a long word*
- **oʔ slehtakaʔ yú** *an old car*
- **kanuhsiʔ yó** *a good house*

It is also appropriate to use the following:

- **kawʔ nés nikawanóʔta** *a long word*
- **oʔ slehtakaʔ yú nikaʔ slehtóʔta** *an old car*
- **kanuhsiʔ yó nikanuhsóʔta** *a nice house*

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

- **ot nikaʔ slehtóʔta íhselhe** *what kind of car do you want?*
- **ot nikanuhsóʔta snú ṭehse** *what kind of house do you like?*

### WHICH QUESTIONS

The Oneida phrase for *which* or *which one* is **kátsa kaʔ yá:**

- **kátsa kaʔ yá: íhselhe** *which one do you want?*
- **kátsa kaʔ yá: nikaʔ slehtóʔta snú ṭehse** *which kind of car do you like?*
POSSESSION
The verb root for have or possess is -ya. 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:

-÷sléhtay<  have a car
-Atláná<tslay<  have groceries
-nástlay<  have corn

To turn stems into complete words pronoun prefixes are needed. The verb -ya 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).

wakatlainá<tslay<  I have groceries
lotlainá<tslay<  he has groceries
lonatlainá<tslay<  they have groceries
wakanátlay<  I have corn
yakonátlay<  she has corn
lotinátlay<  they have corn

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:

lo?sléhtay<ka? slehti=yó  he has a good car

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

lo?slehti=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:

<table>
<thead>
<tr>
<th>a-stems</th>
<th>c-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>akwa-</td>
</tr>
<tr>
<td>your</td>
<td>sa-</td>
</tr>
<tr>
<td>his</td>
<td>lao-</td>
</tr>
<tr>
<td>her</td>
<td>ako-</td>
</tr>
<tr>
<td>their</td>
<td>laon-</td>
</tr>
</tbody>
</table>

The vowel drop rule applies here:

<table>
<thead>
<tr>
<th>ahta</th>
<th>shoe</th>
<th>owa’ná</th>
<th>word</th>
</tr>
</thead>
<tbody>
<tr>
<td>akwáhta</td>
<td>my shoe</td>
<td>akwa’ná</td>
<td>my word</td>
</tr>
<tr>
<td>sáhta</td>
<td>your shoe</td>
<td>sawa’ná</td>
<td>your word</td>
</tr>
<tr>
<td>laóhta</td>
<td>his shoe</td>
<td>laowa’ná</td>
<td>his word</td>
</tr>
<tr>
<td>akóhta</td>
<td>her shoe</td>
<td>akowa’ná</td>
<td>her word</td>
</tr>
<tr>
<td>laonáhta</td>
<td>their shoe</td>
<td>laotiwa’ná</td>
<td>their word</td>
</tr>
</tbody>
</table>
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 -? 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) + ?sléhtay (verb stem meaning have a car)
wake?sléhtay I have a car
MORE ON NOUNS

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

- **money** -hwist- ohwísta
- **food** -khw- kákhwa
- **song, prayer** -lan- ola’ná
- **animal** -naskw- kanáskwa
- **medicine** -nuhkwat- onúhkwat
- **mind** -nikiuhl- o’nikúhla (o’nikú’la? is the context form)
- **person** -ukwé- u’kwé

**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=t<) begins in o-. So:

- ot nikakhó=t< what kind of food is it?
- ot nikanaskó=t< what kind of animal is it?

**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-** shoe -ahtahkw- shoe (with extender)
- **-nuhkwat-** medicine -nuhkwtsl- medicine (with extender)
- **-ukwe-** person -ukwe’t- person (with extender)

For example:

- kanuhkwatsli’yó good medicine
- ohtáhkwaše new shoe (some say ahtáhkwaše)
- ukwe’ti’yó good person
- waknuhkwtslayá I have medicine

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

- sanúhkwat your medicine
- laóhta his shoe
COUNTING

Numbers

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Úskah</td>
<td>one</td>
</tr>
<tr>
<td>Téken</td>
<td>two</td>
</tr>
<tr>
<td>ÁhsA</td>
<td>three</td>
</tr>
<tr>
<td>Kayé</td>
<td>four</td>
</tr>
<tr>
<td>Wisk</td>
<td>five</td>
</tr>
<tr>
<td>Yá'yahk</td>
<td>six</td>
</tr>
<tr>
<td>Tsya'ták</td>
<td>seven</td>
</tr>
<tr>
<td>Té'klu</td>
<td>eight</td>
</tr>
<tr>
<td>Wá'tlu</td>
<td>nine</td>
</tr>
<tr>
<td>Oye'lí</td>
<td>ten</td>
</tr>
</tbody>
</table>

(tekni is the context form)

Incorporated counting

To say one of any object involves the following pattern:

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

<table>
<thead>
<tr>
<th>Prefixes</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>s-</td>
<td>at</td>
</tr>
<tr>
<td>(iterative)</td>
<td>(w- for a-stems)</td>
</tr>
</tbody>
</table>

Examples:

- Skawa'nát: one word, one voice
- Ska'sléhtat: one car, one vehicle
- Skanáskwat: one animal
- Skahwistat: one dollar (literally, one money)
- Swahtáhkwat: one shoe

If you say úskah ow<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

<table>
<thead>
<tr>
<th>Prefixes</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>te-</td>
<td>ake</td>
</tr>
<tr>
<td>(dualic)</td>
<td>(w- for a-stems)</td>
</tr>
</tbody>
</table>

Examples:

- Tekawa'náke: two words, two voices
- Teka'sléhtake: two cars, two vehicles
- Tekanáskwake: two animals
- Tekahwistake: two dollars
- Tewahtáhkwake: two shoes

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

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

<table>
<thead>
<tr>
<th>Prefixes</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni-</td>
<td>ake</td>
</tr>
<tr>
<td>(partitive)</td>
<td>(w- for a-stems)</td>
</tr>
</tbody>
</table>
Examples:

áhsa nikawa’náke  three words, three voices
wisk nika’?sléhtake  five cars, five vehicles
yá’yahk nikanáskwake  six animals
wá’tlu nikahwístake  nine dollars

Higher Numbers

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Sapaamána</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>úskah</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>12</td>
<td>tékni</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>13</td>
<td>áhsa</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>14</td>
<td>kayé</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>15</td>
<td>wisk</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>16</td>
<td>yá’yahk</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>17</td>
<td>tsya’ták</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>18</td>
<td>té’klu</td>
<td>yawa’lé</td>
</tr>
<tr>
<td>19</td>
<td>wá’tlu</td>
<td>yawa’lé</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Sapaamána</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>tewáshá</td>
<td>niwáshá</td>
</tr>
<tr>
<td>30</td>
<td>áhsa</td>
<td>niwáshá</td>
</tr>
<tr>
<td>40</td>
<td>kayé</td>
<td>niwáshá</td>
</tr>
<tr>
<td>50</td>
<td>wisk</td>
<td>niwáshá</td>
</tr>
<tr>
<td>60</td>
<td>yá’yahk</td>
<td>niwáshá</td>
</tr>
</tbody>
</table>

Examples of numbers up to one hundred:

<table>
<thead>
<tr>
<th>Number</th>
<th>Sapaamána</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>tewáshá wisk</td>
<td>(two tens five)</td>
</tr>
<tr>
<td>42</td>
<td>kayé niwáshá téken</td>
<td>(four tens two)</td>
</tr>
<tr>
<td>58</td>
<td>wisk niwáshá té’klu</td>
<td>(five tens eight)</td>
</tr>
<tr>
<td>33</td>
<td>áhsa niwáshá áhsa</td>
<td>(three tens three)</td>
</tr>
<tr>
<td>85</td>
<td>té’klu niwáshá wisk</td>
<td>(eight tens five)</td>
</tr>
</tbody>
</table>

The word for hundred is úskah tewa’?nyáwelu, which does not change or incorporate:

<table>
<thead>
<tr>
<th>Number</th>
<th>Sapaamána</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>561</td>
<td>wisk tewa’?nyáwelu ok yá’yahk niwáshá úskah</td>
<td></td>
</tr>
<tr>
<td>705</td>
<td>tsya’ták tewa’?nyáwelu ok wisk</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td>úskah tewa’?nyáwelu ok tékni yawa’lé</td>
<td></td>
</tr>
<tr>
<td>500</td>
<td>wisk tewa’?nyáwelu nikahwístake</td>
<td>$</td>
</tr>
</tbody>
</table>

The word for thousand is skanut%=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 -lyo.nt- wild animal are the more general noun stems.

- skanáskwat é·lhal one dog
- áhsA nikanáskwate é·lhal three dogs
- tekalyó·take skahnáksA three foxes
- oye'ilí nikalyó·take skahnáksA ten foxes

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 one person (male)
- tseyyá·tat one person (female)
- tehniyá·she two people (at least one male)
- tekniyá·she two people (females)
- áhsA niha·tií three people (at least one male)
- áhsA niku·tií three people (females)

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

- oye'ilí niha·tií ten people
- tohka? niha·tií several people
- to niha·tií how many people
- tho niha·tií that many people
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:

- ákta  near
- aktúti  (or -aktáti)  alongside
- á·ke  on
- aʔkóšhu  all over
- aku  in  (the a is a stem joiner and the accent falls initially on the syllable before the a)
- akúšhu  deep in, through
- o·kú  under

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

kaʔslehtákta near the car
kaʔslehtá·ke on the car
kaʔsléhtaku in the car
kaʔslehto·kú under the car
kanuhsákta near the house
kanuhsá·ke on the house
kanuhsó·kú under the house
ohwatsyá·ke on earth
ohwatsyo·kú under the earth
kanuhkwatslákta near the medicine
kal·náku in the song
kaluhya·ke in the sky (= on the blue -luhy- is the root for blue)
oshuhkalá·ke on the floor (-shuhkal- is the noun root for board)

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.

Amóské at Amos' place
Walí·ne at Mary's place
lakeʔnihá·ke at my father's place
ukwehuwé·ne at the Oneidas' place
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**  lie
- **-ote?**  stand

Some examples:

- **kanúhsote**  a house (standing)  -**nuhs**-  house
- **kalútote**  a tree (log standing)  -**lut**-  log, tree
- **kanáyote**  a stone standing  -**nay**-  stone
- **kakáhote**  a flag (cloth standing)  -**kah**-  cloth
- **kahA táya**  a field (lying)  -**hat**-  field
- **kanyatálýa**  a lake (lying)  -**nyatal**-  lake
- **kana táya**  a town (lying)  -**nat**-  town
- **kanáyáya**  a stone (lying)  -**nay**-  stone

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. **onáyá**.

There are also other less frequently used orientational verbs:

- **-ute?**  protrude from, be attached to
- **-ale?**  be in (as a part or member)
- **-at**  be in
- **-a·té**  exist, extends
- **-it**  be in
- **-hele?**  be on top of
- **-o**  be in water
- **-óhale?**  be stuck on the end of
These orientation verbs often create derived stems with specialized meanings.

Some examples:

- **kanayále?** rocky -**nay**- stone
- **kayá'tale?** picture (body in it) -**ya't**- body
- **yonikwáhsale** bloody (blood in it) -**nikwáhs**- blood
- **yotsistóhkwałe?** star (sparks in it) -**tsistóhk**- sparkle
- **kaná'yát** it's loaded (bullet in it) -**nay**- stone, bullet
- **wá'yat** pie (fruit in it) -**(a)hy**- fruit
- **yotsítsyute?** blooming (flower in it) -**tsitsy**- flower
- **yohté'lute?** it's rooted (root on it) -**htehl**- root
- **látáhsute?** he has a tail (tail on him) -**itahs**- tail
- **lotl$hute>** he's an official (issue on him) -**lihw**- issue
- **yohwatsya'té** the earth (earth extends) -**ubuwatsy**- earth
- **yonutáhele?** hilltop -**nut**- hill
- **wehnisla'té** today (day extends) -**ehnisl**- day
NOUN SUFFIXES

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

-\text{kó} \quad \text{great}
-\text{ká} \quad \text{passed on}
-\text{u\text{\textprime}\text{wé}} \quad \text{original, native}
-\text{kéha?} \quad \text{the ways of}
-\text{hnéha?} \quad \text{the ways of}
-\text{ha\textquoteleft\textprime}ká\textquoteright\quad \text{the people of}

The meaning of -\text{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:

\begin{itemize}
\item \text{latolatskó} \quad \text{mighty hunter} \\
\qquad \text{(lato\textquoteleft\textprime{lats} = a hunter)}
\item \text{takoskó} \quad \text{wild cat} \\
\qquad \text{(takos = cat)}
\item \text{onuhkwatkó} \quad \text{powerful medicine} \\
\qquad \text{(onúhkwat = medicine)}
\item \text{yutatlihunyanittha\textquoteleft\textprime{kó}} \quad \text{university, college} \\
\qquad \text{(yutatlihunyanittha? = school)}
\end{itemize}

-\text{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.

\begin{itemize}
\item \text{aksotká} \quad \text{my late grandmother}
\item \text{yukhinulha\textquoteleft\textprime{ká}} \quad \text{our mother who is now dead}
\item \text{yukhihsothokuká} \quad \text{our ancestors who have passed on}
\item \text{ka\textquoteleft\textprime{slehtká}} \quad \text{it used to be a car}
\end{itemize}

-\text{u\text{\textprime}wé} refers to native objects or beings to distinguish them from later innovations.

\begin{itemize}
\item \text{ahta\textquoteleft\textprime{u\text{\textprime}wé}} \quad \text{moccasin} \\
\qquad \text{(ahta? = shoe)}
\item \text{ukwehu\text{\textprime}wé} \quad \text{Oneida or Iroquoian person} \\
\qquad \text{(u\text{\textprime}kwé = person)}
\item \text{kitkithu\text{\textprime}wé} \quad \text{prairie chicken} \\
\qquad \text{(kitkit = chicken)}
\end{itemize}
-kéha occurs on words that end in a consonant and -hnéha occurs on words that end in a vowel but both have the same meaning the characteristic ways of. They attach to nouns that refer to people. For example:

ukwehuwehnéha \(\text{in the Oneida way, the Oneida language}\)
\(\text{ukwehu} = \text{Oneida}\)

o?sluni?kéha \(\text{in the white way, the English language}\)
\(\text{o?slu} = \text{white people}\)

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

kanatakuha'ká \(\text{people from in town, cityfolk}\)
\(\text{kana} = \text{in town}\)

Simoha'ká \(\text{people from Seymour}\)
\(\text{Simo} = \text{Seymour}\)

onayote'a'ká \(\text{Oneidas, People of the Standing Stone}\)
\(\text{on} = \text{standing stone}\)

PEOPLE NOUNS

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.

The noun stems for people of various ages are the following

-ksa?- child (takes subjective prefixes)
  keksá: I am a child
  seksá: you are a child
  laksá: he is a child, boy
  yeksá: she is a child, girl
  latiksa?šúha? (they are) children

-nikhtluha- male teen (takes subjective prefixes)
  lanikhtluha he is young, a teenager
  (cf. -nikhtlu- handsome
  lanikhtlu he is handsome lanikhtehlu)

-ya?tascha- female teen (takes subjective prefixes)
  yeya?taséha she is young, a teenager
  (cf. -ya?tase- pretty
  yeyá'tase she is pretty yeyá'tase)

-yaha- young adult (takes objective prefixes plus ka? nit-)
  ka? nithoyáha he is young
  ka? nityakoyáha she is young
-yá?sa- young adults (for plural forms of -yá?ha-)
ka? níthotiyá'sa they are young

-kstá- 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)

-kwáná?t- elder (takes objective prefixes)
lókwáná'ta he is an elder
yakokwáná'ta she is an elder
lotikwáná'ta elders

There is also a noun stem for infants -wil- but it is used like most object nouns. Thus:
ka? 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 ku'kwé I am a person
s- you su'kwé you are a person
l- he lu'kwé he's a person; a man
y- she yu'kwé she's a person; a woman
l<n- they l<nu'kwé they are people; people
u'kwé people

These same pronominal prefixes can be used when the noun -ukwe- is attached to adjectival verbs, but it requires an extender -?t-.
lukwe?ti'yó he's a good person
länukwe?táksa they are bad people

In an earlier conversation vocabulary we learned you could say I am Oneida ukwehu'wé ni?í or I am white o'slu'ńi' ni?í with a special pronoun. You can also use subjective pronominal prefixes:
ukwehu'wé I am Oneida
lukwehu'wé he is Oneida
yukwehu'wé she is Oneida
ka'slu'ńí' I am a white person
la'slu'ńí' he is a white person
yu'slu'ńí' she is a white person
CONVERSATIONAL VOCABULARY

The expression for or is **ok ne?n**. There are several words for and. The most common word for connecting two objects is **okhale?** or simply **khale?**. When and means something like and so, then **okhna?** or **tahnú** is a good translation. **Nok tsi?** means but.

Table talk

<table>
<thead>
<tr>
<th>English</th>
<th>Bito</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you like ...? (Use only for foods - it really means do you like the taste of it.)</td>
<td><em>se-ká-se? ká ...</em></td>
</tr>
<tr>
<td>I like it.</td>
<td><em>wake-káhse</em></td>
</tr>
<tr>
<td>I like pumpkin.</td>
<td><em>wake-ká-se? onu?uhsla?kó</em></td>
</tr>
<tr>
<td>pass it (this way)!</td>
<td><em>tasatán yat ...</em></td>
</tr>
<tr>
<td>do you want ...?</td>
<td><em>fhselhe? ká ...</em></td>
</tr>
<tr>
<td>I don't want it.</td>
<td><em>yah té-kélhe</em></td>
</tr>
<tr>
<td>yes, I want it.</td>
<td><em>lé, i-kélhe</em></td>
</tr>
<tr>
<td>it tastes good</td>
<td><em>yawéku</em></td>
</tr>
<tr>
<td>did you have enough?</td>
<td><em>wesáhtane? ká</em></td>
</tr>
<tr>
<td>I'm full</td>
<td><em>wakáhtu</em></td>
</tr>
</tbody>
</table>
**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.

<table>
<thead>
<tr>
<th>NOUN ROOT (EXTERNDER)</th>
<th>MEANING</th>
<th>WORD (ISOLATION FORM)</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ahkwany-</td>
<td>clothes</td>
<td>ahkwányá’ (ahkwání)</td>
</tr>
<tr>
<td>-(a)hsiyle- (-ʔt-)</td>
<td>string</td>
<td>ahšli’yé’ (ahšli’ye)</td>
</tr>
<tr>
<td>-hta- (-hkw-)</td>
<td>shoe</td>
<td>áhta (áhta)</td>
</tr>
<tr>
<td>-htahtawna- (-tsl-)</td>
<td>ball</td>
<td>ahtá’nawa (ahtá nawá)</td>
</tr>
<tr>
<td>-ahy-</td>
<td>fruit, berry</td>
<td>káhik (káhik)</td>
</tr>
<tr>
<td>-atekhwahlahkhwa- (-atsl-)</td>
<td>table</td>
<td>atekhwahlákhwa? (atekhwahlákhwa)</td>
</tr>
<tr>
<td>-atlaʔsw-</td>
<td>luck</td>
<td>atlá’swa? (atláhswa)</td>
</tr>
<tr>
<td>-atokwat- (-sl-)</td>
<td>spoon</td>
<td>atókwat (atókwat)</td>
</tr>
<tr>
<td>-atanaʔtsl-</td>
<td>lunch</td>
<td>ataná’tsli? (ataná’tselí)</td>
</tr>
<tr>
<td>-atyaʔtawiiʔt- (-sl-)</td>
<td>dress, shirt, jacket</td>
<td>atyá’tawiht (atyá’tawiht)</td>
</tr>
<tr>
<td>-aʔahsl-</td>
<td>basket</td>
<td>[ashé’nut]</td>
</tr>
<tr>
<td>-aʔkahl-</td>
<td>dirt</td>
<td>oʔká’la? (oʔkáhla)</td>
</tr>
<tr>
<td>-hnanaʔt-</td>
<td>potato</td>
<td>ohnaná’ta? (ohnanáhta)</td>
</tr>
<tr>
<td>-hnek-</td>
<td>liquid</td>
<td>oheň’ká’ (liquor) (ohne’ka)</td>
</tr>
<tr>
<td>-hsoʔkw-</td>
<td>nut</td>
<td>ohsó’kwa? (ohsóhkwa)</td>
</tr>
<tr>
<td>-hsan-</td>
<td>name</td>
<td>ohsás’na’ (ohsás’na)</td>
</tr>
<tr>
<td>-htehl-</td>
<td>root</td>
<td>ohté’la? (ohtéhla)</td>
</tr>
<tr>
<td>-hul-</td>
<td>gun</td>
<td>káhule? (káhule)</td>
</tr>
<tr>
<td>-hut-</td>
<td>plant</td>
<td>óhute’? (óhute)</td>
</tr>
<tr>
<td>-huw-</td>
<td>boat</td>
<td>kahuwe’yá (kahuwe’ya)</td>
</tr>
<tr>
<td>-hwatsil-</td>
<td>family</td>
<td>kahwa’tsilé (kahwa’tsilé)</td>
</tr>
<tr>
<td>-hwist-</td>
<td>money</td>
<td>ohwista? (ohwista)</td>
</tr>
<tr>
<td>-hat-</td>
<td>field, garden</td>
<td>kahatá’ke (in the field)</td>
</tr>
<tr>
<td>-hyatuhsil-</td>
<td>paper, book</td>
<td>kahyatúhsli? (kahyatúhselí)</td>
</tr>
<tr>
<td>-itahs-</td>
<td>tail</td>
<td>otáhsa? (otáhsa)</td>
</tr>
<tr>
<td>-itsy-</td>
<td>fish</td>
<td>kátsya’ (kátsi)</td>
</tr>
<tr>
<td>-ityohkw-</td>
<td>crowd, team</td>
<td>kátvyohkwa (kátvyohkwa)</td>
</tr>
<tr>
<td>-kal-</td>
<td>story, cost</td>
<td>oka’lá’ (oka’la)</td>
</tr>
<tr>
<td>-khw-</td>
<td>food</td>
<td>kákhwa? (kákhwá)</td>
</tr>
<tr>
<td>-ks-</td>
<td>dish, plate</td>
<td>[átsya] (átsi)</td>
</tr>
<tr>
<td>-ksaʔ- (-ʔt-)</td>
<td>child</td>
<td>yeksá’</td>
</tr>
<tr>
<td>-kstaʔ-</td>
<td>old person</td>
<td>akokstáha? (akokstáha)</td>
</tr>
<tr>
<td>-kah-</td>
<td>cloth</td>
<td>okáha? (okáha)</td>
</tr>
</tbody>
</table>
-kwil-
  twig
  okwi·lá· (okwi·la)

-kwanaʔt-
  elder
  akokwana·taʔ (akokwanáhta)

-lan-
  corn soup
  ola·ná· (ola·na)

-liihw-
  news, issue
  olí·waʔ (olihwa)

-lut-
  tree, log
  ka·lúteʔ (ka·lúte)

-lan-
  song, prayer
  ola·ná· (ola·na)

-lyo- (-ʔt-)
  animal
  kályoʔ (káli)

-naʔtal-
  bread
  kaná·talok (kaná·talok)

-nakt-
  bed
  ka·nákteʔ (ka·nákte)

-naskw-
  animal, pet
  kanáskwá (kanáskwa)

-nat-
  town, settlement
  kanatá·ke (in town, Green Bay)

-nikəhtluha-
  male teen
  lanikəhtluhá (lanikəhtluhá)

-nhaht-
  branch
  ónhahtaʔ (ónhahta)

-nlaht-
  leaf
  ónlahtaʔ (ónlahta)

-nuhkwaʔt- (-sl-)
  medicine
  onuhkwahet (onuhkwaht)

-nuhs-
  house
  kanúhsoteʔ (kanúhsote)

-nut-
  hill
  onutá·ke (on the hill)

-nutakl- (-itsl-)
  sugar
  onutákhli (onutákehli)

-nutoʔsl-
  box
  kanutó·slí (kanutó·slehl)

-nuʔt-
  milk
  onú·taʔ (onúhta)

-nuʔusl-
  squash, melon
  onú·uslí (onú·wsehl)

-nast-
  corn
  o·nástéʔ (o·násté)

-nay-
  stone, bullet
  oná·yá· (oná·ya)

-nyatal-
  lake
  kanyatalá·ke (on the lake)

-saheʔt-
  beans
  osah#taʔ (osah#hta)

-sheʔkal-
  floor, board
  osheʔkalá·ke (in the brush)

-skaw-
  brush (woody)
  oska·wáku (in the brush)

-sləht-
  sleep, dream
  oslähtaʔ (osláhta)

-stoʔsl-
  feather
  ostó·slí (ostó·slehl)

-theʔsl-
  flour
  othé·slí (othé·slehl)

-tsiʔnahkw-
  nest
  otsiʔnákwa (otsiʔnáhkwa)

-tsiʔsy-
  flower (beer)
  otsiʔsyaʔ (otsiʔsí beer)

-tsiʔta- (-tsl-)
  bird
  otsiʔtáha (otsiʔtáha)

-tsist-
  fire, spark
  otsísteʔ (o·tsísté)

-uhwatsy-
  earth, land
  ohwatsyáʔ (ohwatsi)

-ukwe- (-ʔt)
  person
  yu·kwé (yu·kwe)

-wan-
  word, voice
  owa·ná· (owa·na)

-wil-
  baby
  owi·lá· (owi·la)

-wis-
  glass, ice
  o·wíséʔ (o·wísí)

-yät-
  wood
  o·yáteʔ (o·yáte)

-yaʔt-
  body
  oyá·taʔ (oyáhta)

-yaʔtaseha-
  female teen
  ye yaʔtasehá (ye yaʔtasehá)

-yal-
  bag
  kayoʔtáshaʔ (kayoʔtáshel)

-yoʔtahsl-
  work
  kayoʔtáhslaʔ (kayoʔtáshela)

-yukw-
  tobacco
  oyu·kwá (oyúkwa)

-yuʔkwal-
  smoke
  oyu·kwálaʔ (oyú·kwala)
I-STEMS

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

- katsyowa:na big fish
- katsi:yó good fish
- katyohkowa:na big crowd
- katáhses long tail

ka- + -itsy- + -owanʌ
ka- + -itsy- + -iyo
ka- + -ityohkw- + -owanʌ
ka- + -itahs- + -es

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

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