

Part VIII

THE THANKSGIVING - PART ONE

A traditional act before any Iroquoian gathering is for someone to give the Thanksgiving address or the "opening" as it is often called. This is a part of the oral tradition and can be quite short or very lengthy depending on the speaker's skill and the occasion. It is not a memorized text but varies from speaker to speaker and from occasion to occasion. It involves the thanking of creation from the earth to the sky world and how much gets included is part of the variation. What follows is a list of one version of the parts of the world that are thanked. Later we will offer a simple way to turn this list into a short version of the thanksgiving itself.

kʌtyóhkwa	<i>the people</i>
yukhinulhá ohwʌtsya (yukhi- she to us; -nulha- be mother to; o- prefix; -hwʌtsy- earth; -a suffix)	<i>mother earth</i>
onekliʔshúhaʔ (o- prefix; -anekl- grass; -iʔ suffix; -shuhaʔ plural suffix)	<i>the grasses</i>
áhsʌ naʔtekutahnu·téle (ahsʌ three; naʔte- partitive and dualic; -ku- feminine plural; -atahnutle- sibling)	<i>three sisters</i> (corn, beans, and squash)
awʌhihteʔ	<i>strawberry</i>
onuhkwatho·kú (o- prefix; -nuhkwat- medicine; -hoku plural suffix)	<i>medicines</i>
oyukwaʔu·wé (o- prefix; -yukw- tobacco; -aʔ suffix; -uwe- native or original)	<i>tobacco</i>
kalutaʔshúhaʔ (ka- prefix; -lut- tree; -aʔ suffix; -shuhaʔ plural suffix)	<i>trees</i>
kutíli (kuti- feminine plural prefix; -lyo- animal)	<i>animals</i>
ohnekanusho·kú (o- prefix; -hnekanus- water; -hoku plural suffix)	<i>waters</i>

- otsiʔtahaʔshúhaʔ** *birds*
 (o- prefix; -tsiʔtaha- *bird*, -ʔ suffix; -shuhaʔ plural suffix)
- owelaʔshúhaʔ** *winds*
 (o- prefix; -wel- *wind* or *breath*; -aʔ suffix; -shuhaʔ plural suffix)
- latishakayuʔtéʔseʔ** *thunderers*
 (lati- plural prefix; -shakayute- *thunder*; -ʔseʔ serial suffix)
- shukwaʔtsíha otáhalaʔ** *elder brother the sun*
 (shukwa- *he to us* prefix; -ʔtsiha- *elder brother*, o- prefix; -tahal- *sun*; -aʔ suffix)
- yukhihsóthaʔ wehníʔtale** *grandmother moon*
 (yukhi- *she to us* prefix; -hsot- *grandparent*; -haʔ suffix; w- prefix; -ehniʔtal-*moon*)
- yotsistohkwaʔlú** *stars*
 (yo- prefix; -tsistohkwal- *star*; -u- distributive suffix)
- kayé niyukwéʔtake tehutlihwatenyáʔthaʔ** *the four messengers*
 (kaye *four*; ni- partitive; -y- *someone* prefix; -ukwe- *person*; -ʔt- nominalizer; -ake counting verb; te- dualic prefix; -hu- *they* prefix; -at- reflexive; -lihw- *tradition*; -atenyaʔt- *bring*; -haʔ serial suffix)
- shukwayaʔtísu** *the creator*
 (shukwa- *he to us* prefix; -yaʔt- *body*; -is(aʔ)- *create*; -u perfective suffix)

COMPLEX SENTENCES

Since an Oneida verb is essentially a clause, a sentence in Oneida is complex when it has more than a single verb in it. The syntax of the language helps specify the relation between the verbs. There are many possible relations, but here are a few basic types.

Adverbial subordination

In this type one verb expresses the time, place, manner, condition, comparison or extent of the other verb. In English we typically do this with subordinating conjunctions such as *when, if, because, or until*. Oneida has particles or combinations of particles that perform similar functions.

ta·t	<i>if</i>
to·kát	<i>if</i>
né· tsi?	<i>because</i>
né· aolí·wa? tsi?	<i>because (the reason that)</i>
né· tsá·kat tsi?	<i>the same as</i>
tsi? ni·yót tsi?	<i>the way that</i>
tsi? niyo·lé tsi?	<i>until, as far as</i>
tsi? niyosno·lé tsi?	<i>as soon as, as fast as</i>
kanyó	<i>when</i>

Seldom in languages is there just a single way to express an idea and so there are alternatives to these particles. Consider, for example, several ways to express *when*. Besides the regular particle **kanyó**, there is a verb prefix called the coincident (see page 115) that can be used. Sometimes the subordination is implied rather than expressed as when the particle **oná** *then* or *now* is repeated with verbs.

kanyó ʌhatuhkályake?	<i>when he gets hungry</i>
tshikeksá	<i>when I was a child</i>
	(coincident prefix tshi-)
oná wahatuhkályake? oná wahatekhu·ní·	<i>when he got hungry, he ate</i>

Complementation

Many verbs express relations about beings and objects, but many also express relations about events and situations. *He wants some pie* expresses a relationship between him and the pie, but *he wants you to get her some pie* expresses a relationship between him and an event of your getting her some pie. We can say that your getting her some pie is expressed by a verb that completes (is a complementation of) the verb *want*. English has a number of syntactic constructions for this type of complementation including a *that* clause, with or without the *that* expressed

I hear (that) he's going hunting
an infinitive clause

I want him to go hunting
or an -ing clause

or we could add a verb used as a noun to identify that pronoun

lóthale? ne?n shakotátyahse? *their spokesman (he speaks for them) is talking*

or we could describe that pronoun with another verb directly

lóthale? ne?n ká·tho lanákle? *the one who lives here is talking*

or by using the particles **tsi? ka·yá·** *the one who.*

lóthale? tsi? ka·yá· ká·tho lanákle? *the one who lives here is talking*

The particles **tsi? náhte?** *that which* or *whatever* can be used for objects or abstractions.

lothu·té tsi? náhte? wa?kí·lu *he hears what I said*