

Part VII Pronominal Prefixes

TWO FEMININE GENDERS

Grammatical gender in Oneida is more complicated than in English because Oneida has two feminine genders. That is there are always two ways to translate *she* into Oneida. Technically, they are labelled *feminine-indefinite* and *feminine-zoic*. An Oneida speaker who wants to refer to a female has to decide which of the two genders to use. The difference between them is a bit tricky because not everyone agrees about the meaning. For some people it is a matter of age so that for referring to the very young and the old the feminine-zoic is appropriate and for the inbetween ages the feminine-indefinite is appropriate. For others it is a matter of size or daintiness with feminine-zoic being appropriate for referring to larger or less dainty females. Still others use the feminine-zoic to indicate a special personal bond to some female where the feminine-indefinite indicates a more formal relation.

Speakers do, however, agree on one difference between the two genders and that is that both have a use in addition to referring to females. The feminine-indefinite is used to refer to someone whose gender is unknown or perhaps doesn't matter. If you want to ask who did something or refer to an object that belongs to someone or even talk about a child and in each case you don't know whether it is *he* or *she* but you have to use a pronoun prefix, then the feminine-indefinite is the pronoun to use. On the other hand if you are talking about animals, then the pronoun to use is the feminine-zoic. The feminine-zoic is also used for inanimate objects so it represents a neuter gender as well.

All the examples of *she* pronouns used so far in these lessons have been feminine-indefinites. The forms for feminine-zoic are:

ka-	for subjective c-stems
w-	for subjective a-stems
yo-	for objective c-stems and a-stems

Examples:

yehnekílha?	<i>she drinks; someone drinks</i>
kahnekílha?	<i>she drinks; it drinks</i>

yutekhu·níhe?	<i>she is eating, someone is eating (feminine-indefinite)</i>
watekhu·níhe?	<i>she is eating, it is eating (feminine-zoic)</i>

yakonúhte	<i>she knows; someone knows</i>
yonúhte	<i>she knows; it knows</i>

I-STEMS

Not all noun and verb stems begin with **-a-** or a consonant. There are also some stems that begin with **-i-** and these require a slightly different set of pronoun prefixes.

The I-stem sound rule

For the most part the c-stems prefixes can be used with i-stems, but when the prefix ends in **-a-**, it combines with the **-i-** at the beginning of the stem to become **-Λ-**.

$$\text{-a-} + \text{-i-} = \text{-Λ-}$$

With prefixes ending in any other vowel the regular vowel drop rule applies and the **-i-** of the stem is dropped. There is also some variation in the subjective plural prefixes. Some people use the c-stem forms **lati-** for general plural and **kuti-** for females while others use the forms **lan-** for general plural and **kun-** for females.

-i·tás	<i>be asleep</i>	objective	-itsyaks	<i>eat fish</i>	subjective
waki·tás	<i>I'm asleep</i>		kitsyaks	<i>I eat fish</i>	
yukni·tás	<i>we (2) are asleep</i>		yaknítsyaks	<i>we (2) eat fish (not you)</i>	
			tnítsyaks	<i>we (2) eat fish</i>	
yukwa·tás	<i>we all are asleep</i>		yakwátsyaks	<i>we all eat fish (not you)</i>	
			twátsyaks	<i>we all eat fish</i>	
sa·tás	<i>you are asleep</i>		sítsyaks	<i>you eat fish</i>	
sni·tás	<i>you two are asleep</i>		snítsyaks	<i>you two eat fish</i>	
swa·tás	<i>you all are asleep</i>		swátsyaks	<i>you all eat fish</i>	
lo·tás	<i>he's asleep</i>		látsyaks	<i>he eats fish</i>	
yako·tás	<i>she's asleep</i>		yétsyaks	<i>she eats fish</i>	
yo·tás	<i>she's asleep, it's asleep</i>		kátsyaks	<i>she eats fish, it eats fish</i>	
yoni·tás	<i>they (fem) are asleep</i>		kunítsyaks	<i>they (fem) eat fish</i>	
			or kutítysaks		
loni·tás	<i>they are asleep</i>		lanítysaks	<i>they eat fish</i>	
			or latítsyaks		

Some i-stem nouns:

-ityohkw-	<i>crowd, gang, people</i>	kΛtyóhkwa
-itsy-	<i>fish</i>	kátsi (shortened form of kátsyΛ)
-iʔtal-	<i>clan</i>	oʔta·lá·

O-STEMS AND U-STEMS

There are also a small number of stems that begin with **-o-** and **-u-**. The pronoun prefixes for these stems are also slightly different:

meaning	subjective	objective
<i>I</i>	k-	wak-
<i>we two (not you)</i>	yakn-	yukn-
<i>we two (you and I)</i>	tn-	yukn-
<i>we all (not you)</i>	yaky-	yuky-
<i>we all (and you)</i>	ty-	yuky-
<i>you (alone)</i>	(h)s-	s-
<i>you two</i>	sn-	sn-
<i>you all</i>	tsy-	tsy-
<i>she, someone</i>	yak-	yaka-
<i>she, it</i>	y-	ya-
<i>he</i>	hl-	la-
<i>they two (fem)</i>	kn-	yon-
<i>they two</i>	(h)n-	lon-
<i>they all (fem)</i>	kun-	yon-
<i>they all</i>	ln-	lon-

Note several peculiarities in this set.

1. **yaky-**, **ty-**, and **tsy-** are all prefixes that occur in the set with a-stems but with a-stems they indicate dual number (two) and with o-stems and u-stems they indicate plural (at least three).
2. In the subjective form for *he* the **h - l** rule is violated in that the **-l-** never disappears. The **-h-** disappears when it is at the very front of a word or when the accent falls on a vowel before it. The normal **h - l** rule does apply to the objective *he* form.
3. With the objective forms **yaka-**, **ya-**, and **la-** the normal vowel drop rule is violated. Words occur with both the **-a-** and the **-o-** or **-u-** vowels together.

subjective	examples		
-unhe-	<i>be alive, live</i>	-uni-	<i>make</i>
kúnhe	<i>I'm alive</i>	ku·níhe?	<i>I'm making it</i>
yaknúnhe	<i>we're alive (two not you)</i>	yaknu·níhe?	<i>we're making it</i>
tnúnhe	<i>we're alive (you and I)</i>	tnu·níhe?	<i>we're making it</i>
yakyúnhe	<i>we're alive (not you)</i>	yakyu·níhe?	<i>we're making it</i>
tyúnhe	<i>we're alive (all)</i>	tyu·níhe?	<i>we're all making it</i>
súnhe	<i>you're alive</i>	su·níhe?	<i>you're making it</i>

snúnhe	<i>you two are alive</i>	snu·níhe?	<i>you two are making it</i>
tsyúnhe	<i>you all are alive</i>	tsyu·níhe?	<i>you all are making it</i>
yakúnhe	<i>she's alive, someone's alive</i>	yaku·níhe?	<i>she's (or someone's) making it</i>
yúnhe	<i>she's alive, it's alive</i>	yu·níhe?	<i>she's making it, it's making it</i>
lúnhe	<i>he's alive</i>	lu·níhe?	<i>he's making it</i>
knúnhe	<i>they two (fem) are alive</i>	knu·níhe?	<i>they two (fem) are making it</i>
núnhe	<i>they two are alive</i>	nu·níhe?	<i>they two are making it</i>
kunúnhe	<i>they all (fem) are alive</i>	kunu·níhe?	<i>they all (fem) are making it</i>
lanúnhe	<i>they all are alive</i>	lanu·níhe?	<i>they all are making it</i>

objective examples

-ohsliyá·ku	<i>how old requires</i>	na?te	prefix-	-ókwa	<i>taken out, removed</i>
na?tewakohsliyá·ku	<i>how old I am</i>			wakókwa	<i>I've taken it out</i>
na?teyuknohsliyá·ku	<i>how old we (2) are</i>			yuknókwa	<i>we two have taken it out</i>
na?teyukyohsliyá·ku	<i>how old we all are</i>			yukyókwa	<i>we all have taken it out</i>
na?tesohsliyá·ku	<i>how old you are</i>			sókwa	<i>you've taken it out</i>
na?tesnohsliyá·ku	<i>how old you (2) are</i>			snókwa	<i>you two have taken it out</i>
na?tetsyohsliyá·ku	<i>how old you all are</i>			tsyókwa	<i>you all have taken it out</i>
na?teyakaohsliyá·ku	<i>how old she is</i>			yakaókwa	<i>she's taken it out</i>
na?teyaohsliyá·ku	<i>how old she (it) is</i>			yaókwa	<i>she's (it's) taken it out</i>
na?tehaohsliyá·ku	<i>how old he is</i>			laókwa	<i>he's taken it out</i>
na?teyonohsliyá·ku	<i>how old they are</i>			yonókwa	<i>they've taken it out</i>
na?tehonohsliyá·ku	<i>how old they are</i>			lonókwa	<i>they've taken it out</i>

If you want to ask someone's age, the question form is:

to **na?tesohsliyá·ku** *how old are you?*

E-STEMS

The few e-stems in Oneida require their own set of pronoun prefixes, but there is considerable overlap with the other sets.

meaning	subjective	objective
<i>I</i>	k-	wak-
<i>we two (not you)</i>	yakn-	yukn-
<i>we two (and you)</i>	tn-	yukn-
<i>we all (not you)</i>	yakw-	yukw-
<i>we all (and you)</i>	tw-	yukw-
<i>you (alone)</i>	(h)s-	s-
<i>you two</i>	sn-	sn-
<i>you all</i>	sw-	sw-
<i>he</i>	(h)l-	law-
<i>she, someone</i>	yak-	yakaw-
<i>she, it</i>	w-	yaw-
<i>they two (fem)</i>	kn-	yon-
<i>they two</i>	(h)n-	lon-
<i>they all (fem)</i>	kun-	yon-
<i>they all</i>	lan-	lon-

As with o-stems and u-stems the subjective *he* pronoun is an exception to the **h-l** rule. Here the **-l-** never drops out.

subjective examples:			
-chsaks	<i>look for</i>	-é·yale?	<i>remember</i>
kéhsaks	<i>I look for it</i>	ké·yale?	<i>I remember</i>
yaknéhsaks	<i>we two (not you) look for it</i>	yakné·yale?	<i>we two (not you) remember</i>
tnéhsaks	<i>we two look for it</i>	tné·yale?	<i>we two remember</i>
yakwéhsaks	<i>we all (not you) look for it</i>	yakwé·yale?	<i>we all (not you) remember</i>
twéhsaks	<i>we all look for it</i>	twé·yale?	<i>we all remember</i>
séhsaks	<i>you look for it</i>	sé·yale?	<i>you remember</i>
snéhsaks	<i>you two look for it</i>	sné·yale?	<i>you two remember</i>
swéhsaks	<i>you all look for it</i>	swé·yale?	<i>you all remember</i>
léhsaks	<i>he looks for it</i>	lé·yale?	<i>he remembers</i>
yah tehléhsaks	<i>he doesn't look for it</i>	yah tehlé·yale?	<i>he doesn't remember</i>
yakéhsaks	<i>she looks for it</i>	yaké·yale?	<i>she remembers</i>
wéhsaks	<i>she (it) looks for it</i>	wé·yale?	<i>she (it) remembers</i>
knéhsaks	<i>they two (fem) look for it</i>	kné·yale?	<i>they two (fem) remember</i>
néhsaks	<i>they two look for it</i>	né·yale?	<i>they two remember</i>
kunéhsaks	<i>they (fem) look for it</i>	kuné·yale?	<i>they (fem) remember</i>
lanéhsaks	<i>they look for it</i>	lané·yale?	<i>they remember</i>

objective examples:

-ehsa·kú	<i>has looked for</i>	-ehtáhkwa	<i>believe with cislocative</i>
wakehsa·kú	<i>I've looked for it</i>	twakehtáhkwa	<i>I believe</i>
yuknehsa·kú	<i>we two have looked for it</i>	tyuknehtáhkwa	<i>we two believe</i>
yukwehsa·kú	<i>we all have looked for it</i>	tyukwehtáhkwa	<i>we all believe</i>
sehsa·kú	<i>you've looked for it</i>	tesehtáhkwa	<i>you believe</i>
snehsa·kú	<i>you both have looked for it</i>	tesnehtáhkwa	<i>you both believe</i>
swehsa·kú	<i>you all have looked for it</i>	teswehtáhkwa	<i>you all believe</i>
lawehsa·kú	<i>he's looked for it</i>	thawehtáhkwa	<i>he believes</i>
yakawehsa·kú	<i>she's looked for it</i>	tyakawehtáhkwa	<i>she (someone) believes</i>
yawehsa·kú	<i>she (it) has looked for it</i>	tyawehtáhkwa	<i>she (it) believes</i>
yonehsa·kú	<i>they (fem) have looked for it</i>	tyonehtáhkwa	<i>they (fem) believe</i>
lonehsa·kú	<i>they've looked for it</i>	thonehtáhkwa	<i>they believe</i>

Short Verb Accent - a sound rule

Oneida has a special accent rule for very short stems. Whenever you put the required pieces of an Oneida verb together and you wind up with only a single syllable (single vowel) then the word is too short for the accent rules. In such cases a dummy syllable is added to the front of the word. The dummy syllable consists of just the vowel -i- and it adds no meaning; it just provides enough syllables for the accent rules to apply.

An important e-stem that happens to be very short is the stem **-e-** which means *walk, go, or be somewhere*. This stem is used without any aspect suffix to mean *walking*:

í·le	<i>he is walking</i> (i dummy; -hl- pronoun; -e- verb stem)
ya·ké	<i>she is walking</i> (yak- pronoun; -e- verb stem)
i·wé	<i>it is walking</i> (i dummy; -w- pronoun; -e- verb stem)

The perfective aspect suffix for this stem is **-nu** and it changes the meaning to *gone*:

lawe·nú	<i>he's gone</i>
yakawe·nú	<i>she's gone</i>

The serial suffix **-hse?** is used along with the partitive prefix (**ni-**) to mean *be somewhere*:

tho ní·lehse?	<i>he's there</i>
katsa? nu ní·lehse?	<i>where is he?</i>
katsa? nu níhsehse?	<i>where are you?</i>

The aorist prefix, which usually means past time, means current time with **-e-**:

katsa? wáhse	<i>where are you going?</i>
Kanata·ke wá·ke	<i>I'm going to Green Bay</i>

FIRST PERSON TRANSITIVE PRONOUNS

Here is the complete set of pronoun prefixes for transitive verbs that involve the first person (I or we):

meaning	form
<i>I to you</i>	ku- (kuy- for all vowel stems except i-stems)
<i>I (we) to you</i> (if there are two of either you or us)	kni- (ky- for a-stems and kn- for e- and o-stems)
<i>I (we) to you</i> (if there are at least three of either you or us)	kwa- (ky- for o-stems; yakwΛ- for i-stems; kw- for e-stems)
<i>I to him</i>	hi- (hiy- for all vowel stems except i-stems)
<i>I to her or them</i>	khe- (khey- for all vowel stems except i-stems)
<i>I to it</i>	k-
<i>you to me</i>	sk- (skw- for a- and e-stems)
<i>you to me (us)</i> (if there are two of either you or us)	skni- (sky- for a-stems; skn- for e- and o-stems)
<i>you to me (us)</i> (if there are at least three of either you or us)	skwa- (sky- for o-stems; skwΛ- for i-stems; skw- for e-stems)
<i>he to me</i>	lak- (lakw- for a- and e-stems)
<i>she or they to me</i>	yuk (yukw- for a- and e-stems)
<i>we to him</i> (we = I and not you)	shakni- (shaky- for a-stems; shakn- for e- and o-stems)
<i>we to him</i> (we = at least three but not you)	shakwa- (shaky- for o-stems; shakw- for e-stems)
<i>we to him</i> (we = you and I)	hethni- (hethy- for a-stems; hethn- for e- and o-stems)
<i>we to him</i> (we = at least three including you)	hethwa- (hethy- for o-stems; hethw- for e-stems)
<i>he to us</i> (us = just two of us)	shukni- (shuky- for a-stems; shukn- for e- and o-stems)
<i>he to us</i> (us = at least three of us)	shukwa- (shuky- for o-stems; shukw- for e-stems)
<i>we to her or them</i> (we = two of us)	yakhi- (yakhiy- for all vowel stems except i-stems)
<i>we to her or them</i> (we = at least three of us)	yethi- (yethiy- for all vowel stems except i-stems)
<i>she or they to us</i>	yukhi- (yukhiy- for all vowel stems except i-stems)

Notice an important ambiguity. The basic pronoun for I to you alone is **ku-**. This pronoun has a dual form **kni-** but it is not clear from the pronoun itself whether this means there are two of you or two of me (us) or both. In the plural form **kwa-** again it is not clear from the pronoun alone whether the plural refers to the agent (at least three of us doing something to you) or the patient (I doing something to at least three of you)

or both. A similar ambiguity happens in the dual and plural forms of the basic pronoun for you to me **sk-**.

SECOND PERSON TRANSITIVE PRONOUNS

meaning	form	
<i>you to him</i>	hets-	
<i>you two to him</i>	hetsni-	(hetshy- for a-stems; hetsn- for e- and o-stems)
<i>you all to him</i>	hetswa-	(hetshy- for o-stems; hetsw- for e-stems)
<i>you to her or them</i>	she-	(shey- for all vowel stems except i-stems)
<i>you all to her or them</i>	yetshi-	(yetshiy- for all vowel stems except i-stems)
<i>he to you (alone)</i>	(h) ya-	((h) yay- for e- and o-stems)
<i>he to you two</i>	hetsni-	(hetshy- for a-stems; hetsn- for e- and o-stems)
<i>he to you all</i>	hetswa-	(hetshy- for o-stems; hetsw- for e-stems)
<i>she or they to you</i>	yesa-	(yes- for e-stems; yesay- for o-stems)
<i>she or they to you all</i>	yetshi-	(yetshiy- for all vowel stems except i-stems)

Notice how, unless the pronoun for you is singular, the transitivity (who is doing what to whom) is reversible. **Hetswa-** can equally well mean that you all are doing something to him or that he is doing something to you all.

THIRD PERSON TRANSITIVE PRONOUNS

meaning	form	
<i>he to him</i>	lo-	(law- for e-stems; la- for o-stems)
<i>he to her or them</i>	shako-	(shakaw- for e-stems; shaka- for o-stems)
<i>she or them to him</i>	luwa-	(luway- for o-stems; luw- for e-stems)
<i>she to it</i>	kuwa-	(kuway- for o-stems; kuw- for e-stems)
<i>she to her</i>	yutat-	
<i>she or they to them</i>	kuwati-	(kuwΛn- for all vowel stems)
	luwati-	(luwΛn- for all vowel stems)
<i>it to her or them</i>	yako-	(yakwaw- for e-stems; yaka- for o-stems)
<i>they to them</i>	yakoti-	(yakon- for all vowel stems)
	shakoti-	(shakon- for all vowel stems)

Some examples:

shakonolúhkwa	<i>he loves her, he loves them</i>
shukwanolúhkwa	<i>he loves us</i>
shakotinolúhkwa	<i>they love them</i>
kunolúhkwa	<i>I love you</i>
sknolúhkwa kΛ	<i>do you love me?</i>
khenolúhkwa	<i>I love her, I love them</i>
hetswanolúhkwa	<i>he loves all of you, you all love him</i>

RELATIVES

Since words for relatives are typically verbs, they require pronoun prefixes. The verb identifies the relationship and the pronoun identifies the people involved. So for example, the word for *my father* **lakeʔníha** is literally *he is in the father relationship to me*. The literal meaning raises a possible ambiguity when the verb is used as a noun for a specific relative. Does the word **lakeʔníha** refer to him as the one who is my father or to me as the one who he is father of? The solution to this ambiguity is handled differently by different verbs. For example, there are two verbs that mean *to be a grandparent of* -**hsótha** and -**atléha**. The first one puts the focus on the doer pronoun so that **laksótha** (literally *he is grandparent to me*) is used for *my grandfather*. The second one puts the focus on the receiver pronoun so that **iyatléha** (literally *I am grandparent to him*) is used for *my grandson*. The conceivable words **ihsótha** *I am grandparent to him* and **lakwatléha** *he is grandparent to me* are seldom, if ever, used. The verbs for *older sibling* show a similar trade off in focus: -(h)**tsíha** has a focus on the doer pronoun and -ʔ**káha** has a focus on the receiver pronoun so that **laktsíha** (literally *he is older sibling to me*) is used for *my older brother* and **iʔkáha** (literally *I am older sibling to him*) is used for *my younger brother*.

The verb that means *to be a parent of* -**yáha** is more flexible and can focus on either the doer or the receiver pronoun, although for each word there is a more typical focus. Thus **yukáha** (literally *they are parents to me*) is used for *my parents* with a focus on the doer pronoun while **iyáha** (literally *I am parent to him*) is used for *my son* with a focus on the receiver pronoun. The verbs that mean *to be uncle/aunt to* -**ahwatáha** and *to be parent-in-law to* -**enhúsa** have a similar flexibility.

However, the verbs that mean *to be mother/aunt/uncle to* -**nulhá** and *to be father of* -ʔ**níha** focus on the doer pronoun, while the verb *to be spouse to* -**kstáha** focuses on the receiver pronoun.

There is another complexity with the verbs for relatives. The normal pronoun **yuk(w)-** usually means *they/she to me*. With relative verbs this pronoun prefix is used to mean *they to me* and a new prefix **ak(w)-** is used just for *she to me*. Thus **yukyáha** means *my parents* while **aknulhá** means *my mother*. The usually pronoun prefix **yako-** also changes and becomes **ako-** with the relative verbs. There are also some relative verbs which are not transitive. The verb for *cousin*, for example, does not literally mean *A is cousin to B*, but rather simply *they are cousins*. The pronoun prefixes are dual or plural but they are not transitive. Thus **yukyalá·se** (literally *we two are cousins*) is used for *my cousin*. The verb for *friend* works exactly the same way: **yukyata·ló** (literally *we two are friends*) is used for *my friend*. Both of these are objective verbs. Two verbs that are subjective (not transitive) are -**atáhnut(e)le** *sibling* and -**iʔt(e)lu** *spouse*.

Yakya Δ hnúteh \underline{le} (literally *we two are siblings*) means *my sibling* and **teyakní \cdot teh \underline{lu}** (literally *we two live together*) means *my spouse*.

Finally, there are a couple of relation verbs that take possessive prefixes the way English does rather than pronoun prefixes. The words for *girlfriend* -**ya $\text{'}\text{tasé}\cdot$ tsli** and *boyfriend* -**nik Δ htlú \cdot tsli** are treated as nouns:

akya$\text{'}\text{tasé}\cdot$tsli	<i>my girlfriend</i>
laoya$\text{'}\text{tasé}\cdot$tsli	<i>his girlfriend</i>
aknikΔhtlú\cdottsli	<i>my boyfriend</i>
akonikΔhtlú\cdottsli	<i>her boyfriend</i>

The words listed here are given in relationship to the first person *I*; the prefixes would have to change to indicate other people's relatives. Many of the relatives have special greeting forms used after **she \cdot kú**.

		greeting form
aknulhá	<i>my mother</i>	nΔ
lake$\text{'}\text{ní}\underline{ha}$	<i>my father</i>	láke
aktsí\underline{ha}	<i>my older sister</i>	áktsi
laktsí\underline{ha}	<i>my older brother</i>	láktsi
khe$\text{'}\text{k}\Delta\text{'}\underline{ha}$	<i>my younger sister</i>	ku$\text{'}\text{k}\Delta$
i$\text{'}\text{k}\Delta\text{'}\underline{ha}$	<i>my younger brother</i>	ku$\text{'}\text{k}\Delta$
aksó\underline{tha}	<i>my grandmother</i>	áksot
laksó\underline{tha}	<i>my grandfather</i>	láksot
aknulhá	<i>my aunt</i>	nΔ
laknulhá	<i>my uncle</i>	knulhá
yukyalá\cdotse	<i>my cousin</i>	kyáhse
khey$\Delta$$\underline{ha}$	<i>my daughter</i>	kyΔ
iy$\Delta$$\underline{ha}$	<i>my son</i>	kyΔ
teyakní\cdotteh\underline{lu}	<i>my spouse</i>	
kheyen$\underline{húsa}$	<i>my daughter-in-law</i>	
iyen$\underline{húsa}$	<i>my son-in-law</i>	
akwen$\underline{húsa}$	<i>my mother-in-law</i>	
lakwen$\underline{húsa}$	<i>my father-in-law</i>	
kheyatlé\underline{ha}	<i>my granddaughter</i>	kwáte
iyatlé\underline{ha}	<i>my grandson</i>	kwáte
kheyΔhwat$\Delta$$\underline{ha}$	<i>my niece</i>	wáΔ
iyΔhwat$\Delta$$\underline{ha}$	<i>my nephew</i>	wáΔ
yukyata\cdotló	<i>my friend</i>	kyatΔ

CONVERSATIONAL VOCABULARY

Weather

ot niwehnisló·tΛ	<i>what kind of day is it?</i>
wehnisli·yó	<i>good day</i>
wehnisláksΛ	<i>bad day</i>
yotho·lé	<i>cold</i>
yokΛno·lú	<i>raining</i>
yoʔtalíhΛ	<i>hot</i>
yotáhalote	<i>sunny</i>
yowelu·tú	<i>windy</i>
yotaʔklókwΛ	<i>snowy</i>
yoyanlástu	<i>good day</i>
swístohseʔ kΛ	<i>are you cold?</i>
ΛΛ, kwístohse	<i>yes, I'm cold</i>
kwah i·kΛ tsiʔ kwístohse	<i>I'm very cold</i>
ostúha kwístohse	<i>I'm a little bit cold</i>