



1962

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### Recommended Citation

Andrews, Edward (1962) "Northern Paiute nouns," *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session*: Vol. 6, Article 1.

DOI: 10.31356/silwp.vol06.01

Available at: <https://commons.und.edu/sil-work-papers/vol6/iss1/1>

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## NORTHERN PAIUTE NOUNS

Edward Andrews

0. Identification
1. Pluralization
2. Derivation
3. Modification

0. In Northern Paiute, nouns are defined as the classes of words which may occur in clauses as subjects, objects and indirect objects of the predicate, which may occur as the head of a postpositional phrase, and which may be modified by a possessive, demonstrative, quantifier, or a qualifier. Nouns cannot be identified on the morphological level, since they do not occur, for the most part, with any distinguishing affixes.

1. Most Northern Paiute nouns have the same phonetic shape for both their singular and plural occurrences. However, nouns denoting persons occur with overt plural morphemes, such as reduplication of the initial syllable, suffix -m̄i, or suffix -ki.

1.1. Examples of reduplication are: nana 'man', nanana 'men', mogo?ni 'woman', momogo?ni 'women', nátsi 'boy', nanatsi 'boys', pabi?i 'older brother', papabi?i 'older brothers'.

1.2. Examples of suffix -m̄i are: tua 'son', tuám̄i 'children' (having the same parents), mu?a 'a woman's daughter's child', mu?am̄i 'a woman's daughter's children', hutsi?i 'a woman's son's child', hutsi?im̄i 'a woman's son's children', togo?o 'a man's daughter's child', togo?om̄i 'a man's daughter's children', kánu?u 'a man's son's child', kánu?um̄i 'a man's son's children'.

1.3. There is only one occurrence of suffix -ki:  
tua 'son', tuáki 'children' (having different parents).

2. Derived nouns are formed 1) by suffixing the agentive morpheme -t̄i or the instrumental morpheme -nu to verb stems and 2) by compounding roots and stems.

2.1. Examples of the agentive morpheme are:

t̄ika 'eat', t̄ikad̄i 'eater', naka 'hear', nakad̄i 'hearer', s̄ipa 'sheep', t̄iḡi 'put', s̄ipadat̄iḡid̄i 'sheep herder', koso 'fire', tuga 'put out', kosodugad̄i 'fire fighter'.

2.2. Examples of the instrumental morpheme are:

kat̄i 'sit', kad̄inu 'chair', igi 'scoop', iginu 'spoon', t̄ibo 'table', t̄ibonu 'pencil'.

2.3. Examples of compounding are:

wida?a 'bear', sidu 'claw', wida?asidu 'banana', pugu 'horse', nobi 'house', pugunobi 'barn', po 'road', saiga 'has a boat', posaiga 'bridge', toha 'white', kasaga?yu 'has wings', tohakasaga?yu 'angel', pui 'eye', pa 'water', puipa 'tears'.

3. Northern Paiute nouns may be modified by a preceding possessive, demonstrative, quantifier, or qualifier.

3.1.1. Possessive pronouns include the following: i or n̄iga 'my', ̄i 'your' (sg.), u 'his' or 'her', ta 'our' (dual), tami 'our' (incl.), n̄ami 'our' (excl.), m̄i 'your' (pl.), ̄im̄i 'their', p̄i or t̄i 'his' or 'her' or 'their'. tami t̄ibopi naip̄i 'Our book was burned'.

3.1.2. Possessive nouns precede the noun possessed:

nana t̄ibopi naip̄i 'The man's book was burned'.

3.2. Demonstrative pronouns include the following:

isu/ika 'this', usu/uka 'that' (near), masu/maka 'that' (far), má  
'those'. usu tábopi naípé 'That book was burned'.

3.3. Quantifiers include the following:

nó?yuna 'all', hátsi?yu 'few', iwai?yu 'many', sámá?yu 'one',  
waha?yu 'two', pahi?yu 'three', etc. iwai?yu tábopi naípé  
'Many books were burned'.

3.4. Qualifiers include the following:

atsarwájaté 'red', oágwájaté 'yellow', puígwájaté 'blue' or 'green',  
igwitsigwájaté 'purple', otégwájaté 'brown', tuhugwájaté 'black',  
toha, gwájaté 'white', isigwájaté 'silver' or 'gray', paba?yu 'big',  
tátsi?yu 'little', mítsi?yu 'short', ídé?yu 'long', wogo?yu 'thick',  
tai?nai?yu 'thin', pisa?yu 'good', sáda?yu 'bad'. paba?yu tábopi  
naípé 'The big book was burned'.

Note: Since a number of nouns have as their final syllable,  
-pé, -bé, -pi, -bi, -pa, -ba, it might be assumed that these syllables  
are either a formational suffix or a classifying suffix. However, the  
author has been unable to determine any significance for these endings.  
Some of the endings are suffixed to both verb and noun roots.

In a very general way, nouns ending in -pa and -ba may be grouped  
together under a category of "water and earth", those ending in -pi  
and -bi under "plants and trees", and those ending in -pé and -bé  
under "that which has been made". However, there are contradictions  
to these groupings within the lists for each ending. Since these

groups lack functional significance, they do not affect the grammar.

Some examples are as follows:

táka 'eat', tákabá 'bread', támadai 'have power', támadaipá  
'spiritual power', pia 'mother', piábá 'female animal', nana 'man'  
nanapá 'older children', táka 'eat', tákapa 'camp ground', ya?i  
'die', ya?iba 'death', tábo 'table', tábopi 'paper', pida 'make  
fire', pidapi 'fire'.

(Unless marked otherwise, stress occurs on the second syllable)