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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 -mí, or suffix -kí.

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 -mí are: tua 'son', tuámí 'children' (having the same parents), mu?a 'a woman's daughter's child', mu?amí 'a woman's daughter's children', hutsi?i 'a woman's son's child', hutsi?imí 'a woman's son's children', togo?o 'a man's daughter's child', togo?omí 'a man's daughter's children', kánu?u 'a man's son's child', kánu?umí '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 -t̥i or the instrumental morpheme -nu to verb stems and 2) by compounding roots and stems.

2.1. Examples of the agentive morpheme are:

t̥ika 'eat', t̥ikad̥i 'eater', naka 'hear', nakad̥i 'hearer', s̥ipa 'sheep', t̥ig̥i 'put', s̥ipadat̥ig̥id̥i 'sheep herder', koso 'fire', tuga 'put out', kosodugad̥i 'fire fighter'.

2.2. Examples of the instrumental morpheme are:

kat̥i 'sit', kad̥inu 'chair', igi 'scoop', iginu 'spoon', t̥ibo 'table', t̥ibonu 'pencil'.

2.3. Examples of compounding are:

wida?a 'bear', sidu 'claw', wida?asidu 'banana', pugu 'horse', nobi 'house', pugunobi 'barn', po 'road', saíga 'has a boat', posaiga 'bridge', toha 'white', kasaga?yu 'has wings', tohakasaga?yu 'angel', pui 'eye', pa 'water', puípa '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 n̥iga 'my', ̥i 'your' (sg.), u 'his' or 'her', ta 'our' (dual), tami 'our' (incl.), n̥ami 'our' (excl.), m̥i 'your' (pl.), ̥m̥i 'their', p̥i or t̥i 'his' or 'her' or 'their'. tami t̥ibopi naíp̥i 'Our book was burned'.

3.1.2. Possessive nouns precede the noun possessed:

nana t̥ibopi naíp̥i 'The man's book was burned'.

3.2. Demonstrative pronouns include the following:

isu/ika 'this', usu/uka 'that' (near), masu/maka 'that' (far), m̥i 'those'. usu t̥ibopi naíp̥ 'That book was burned'.

3.3. Quantifiers include the following:

nó?yuna 'all', h̥tsi?yu 'few', iwai?yu 'many', s̥m̥i?yu 'one', waha?yu 'two', pahi?yu 'three', etc. iwai?yu t̥ibopi naíp̥ 'Many books were burned'.

3.4. Qualifiers include the following:

atsaŋw̥jati̥ 'red', oáŋw̥jati̥ 'yellow', puíŋw̥jati̥ 'blue' or 'green', igw̥itsiŋw̥jati̥ 'purple', ot̥iŋw̥jati̥ 'brown', tuhugw̥jati̥ 'black', tohaŋw̥jati̥ 'white', isigw̥jati̥ 'silver' or 'gray', paba?yu 'big', t̥tsi?yu 'little', m̥itsi?yu 'short', ̥d̥i?yu 'long', wogo?yu 'thick', tai?nai?yu 'thin', pisa?yu 'good', s̥ida?yu 'bad'. paba?yu t̥ibopi naíp̥ 'The big book was burned'.

Note: Since a number of nouns have as their final syllable, -p̥i, -b̥i, -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 -p̥i and -b̥i 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)