Abenaki Language User's Guide

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Featuring Expansions of the *Abenaki MinCourse* by Conor McDonough Quinn

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Abenaki Pronunciation Guide

Abenaki Pronunciation Tips and Tricks

GLOSSARY OF TERMS
Abenaki Parts of Speech

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Part 1: Fundamentals

OBJECTS, SUBJECTS, EVENTS

Modules 1-7

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Module 1: Awani na | Kagwi ni

Awani na = Who is that one? / That one is someone. / A who that / That's a who.
Kagwi ni = What is that thing? / That thing is something. / A what that / That's a what.

This lesson introduces **OBJECTS** (nouns) and offers us these two essential questions: **"Awani na?"** (Who is that one?) and **"Kagwi ni?"** (What is that thing?). In Algonquian languages, we differentiate between referring to people or animals as **ones** and most other objects as **things**. Linguistically, these categories are often labeled as **animate** and **inanimate**. [*The Who's and What's of Animacy*].

Word Order: In Algonquian languages, the most important information typically comes first, following the **principle of front-loading**, where key ideas lead the sentence. Understanding this pattern—and its flexibility—helps learners grasp meaning quickly, communicate effectively, and avoid getting caught up in worrying about perfect word order.

Awani na? - Who is that one?

Namas na. - A fish that one. = That's a fish.

Kagwi ni? - What is that thing.

Abaznoda ni. - A basket that thing. = That's a basket.

Awani na? - Who is that one?

Sibs na. - A bird that one. = That's a bird.

Kagwi ni? - What is that thing?

Lintowôgan ni. - A song that thing. = That's a song.

Awani na? - Who is that one?

Migwen na. - A pen/feather that one. = That's a pen/feather.

Kagwi ni? - What is that thing?

Pilaskw ni. - A paper/fresh bark that thing. = That's a paper/fresh bark.

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Awani na? - Who is that one?
Pakholigan na. - A drum that one. = That one is a drum.

Kagwi ni? - What is that thing?
Sisiwan ni. - A rattle that thing. = That thing is a rattle.

LINKERS: ta (and), achi (also), taachi (and also), ala (or), kanwa (but)

- **Awani na, ala kagwi ni?** - Someone is that one, or something is that thing? = Is that a **who** or a **what**?

- **Namas na, ta sibs na.** - That's a fish, and that's a bird.
- **Awani namas, taachi awani sibs.** - A fish is a who, and a bird is a who too.

- **Abaznoda ni, ta lintowôgan ni. -** That's a basket, and that's a song.
- **Kagwi abaznoda, taachi kagwi lintowôgan.** - A basket is a what, and a song is a what too.

- **Migwen na, ta pilaskw ni. -** That's a pen/feather, and that's a paper/fresh bark.
- **Awani migwen, kanwa kagwi pilaskw.** - A pen is a who, but a paper is a what.

- **Pakholigan na, ta sisiwan ni.** - That's a drum, and that's a rattle.
- **Awani pakholigan, kanwa kagwi sisiwan.** - A drum is a who, but a rattle is a what.

Expanding and Reinforcing

- **Awani na, na awani?** - *Who is that one, that someone/that who?*
- **Skotam na, na namas.** - *That's a trout, that fish.*

- **Kagwi ni, ni kagwi?** - *What is that thing, that something?*
- **Maskwainoda ni, ni abaznoda.** - *That's a birchbark basket, that basket.*

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Module 2: Kia na/wa | Kia ni/io

- **Kia na** = Is that one you? / You are that one. / Is that one yours? / That one is yours.
- **Kia ni** = Is that thing yours? / That thing is yours.
- **Nia wa** = Is this one me? / I am this one. / Is this one mine? / This one is mine.
- **Nia io** = Is this thing mine? / This thing is mine.

This module introduces **SUBJECTS** (personal pronouns) and explores how subjects relate to objects, focusing on **kia** for "you" and **nia** for "me." Additionally, this module introduces **proximity pronouns**: **ni/na** for objects farther away, **io/wa** for objects nearby.

• **Kia na k'namasem?** – *Is that your fish?*
• **Ôhô, nia wa n'namasem.** – *Yes, this is my fish.*

• **Kia ni kd'abaznodam?** – *Is that your basket?*
• **Ôhô, nia io nd'abaznodam.** – *Yes, this is my basket.*

The **-m** suffix adds a relational meaning, often indicating possession. However, it is rarely used with words ending in **-gan**, as well as terms for events, body parts, and family members, or when the relationship is already clear from context.

• **Kia na, na namas?** – *Is that yours, that fish?*
• **Kia ni, ni abaznoda?** – *Is that yours, that basket?*

• **Kia wa k'namasem?** – *Is this your fish?*
• **Kia io kd'abaznodam?** – Is this your basket?

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Module 2A: Awani kia?

- **Awani kia** - Who are you? / A who you are.
- ____ **nia.** - [name] I am. / A [name] I am.

- **Awani nia** - Who am I? / A who I am.
- ____ **kia.** - [name] you are. / A [name] you are.

- **Kia awani** - Your someone. / You are someone. / Are you a someone?
- **Nia** ____ - My [name] / I am [name] / Am I a [name]?

- **Nia awani** - My someone / I am someone. / Am I a someone?
- **Kia** ____ - Your [name] / You are [name] / You are a [name].

Tools Not Rules: As these examples clearly illustrate, word order and translation in the language are flexible and variable, so there's no need to worry about getting it "right" or "wrong" at this stage. The most important thing is clear communication. If your word order doesn't quite convey your message, simply adjust it—rearranging the elements to emphasize what needs more clarity. This ability to shift word order for better understanding is a fundamental feature of Algonquian languages. [*Algonquian Language Word Order and Flexibility*].

Examples:
Rules: *These basic patterns are needed to use the language. Including: Abenaki Pronunciation Guide (P61), Abenaki Pronunciation Tips and Tricks (P62), GLOSSARY OF TERMS (P63), Core-4 (MC8-11), and the whole vs partial events forms, and moods.*

Tools: *Use of these tools will help you be better understood and sound more fluent, however there is flexibility of usage and tolarance of sound. These include but are not limited to, tense, animacy, obviative, word order, specific vs non-specific events, and event plurals.*

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Module 3: Koligi | Noligi

Koligi = Are you good? / You are good.
Noligi = Am I good? / I am good.

This module introduces **EVENTS** (verbs), a core aspect of Algonquian languages. You'll continue to see the use of *k-* for "you" and *n-* for "me," now applied to events rather than objects. Here, we focus on subjects in relation to **WHOLE EVENTS** without an object or **INTRANSITIVE**.

Examples:

- **Kolidahôzi?** - *Are you happy?*
- **Ôhô, nolidahôzi.** - *Yes, I'm happy.*

Swap-In an Event

You can substitute other events to practice:

- **Kosigidahôzi?** - *Are you sad?*
- **Ôhô, nosigidahôzi.** - *Yes, I'm sad.*
- **Kd'aloka? -** *Are you working?*
- **Ôhô, nd'aloka.** - *Yes, I'm working.*

Loopback and Expand

- **K'namaska?** - *Are you fishing?*
- **Ôhô, n'namaska.** - *Yes, I'm fishing.*
- **Kd'abaznodaka? -** *Are you basketmaking?*
- **Ôhô, nd'abaznodaka.** - *Yes, I am basketmaking.*

This expansion introduces **denominalization**, changing an object into an event by adding the suffix *-ka*. By doing so, you can create events using the objects you know. Explored further in Module 25.

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Module 4: Ôda koligiw | Ôda noligiw

Ôda koligiw = Are you not good? / You are not good.
Ôda noligiw = Am I not good? / I am not good.

In this module, we explore how to express **NEGATIVE WHOLE EVENTS**. To do this, we make two changes:

1. Add *ôda* (no, not, don't) before the event.
2. Add a suffix *-w*.

Together, these two sounds signal a negative event.

Example:

- **Ôda kolidahôziw? -** Are you not happy?
- **Ôhô, ôda nolidahôziw. -** Yes, I am not happy.

Swap-In an Event

You can practice with other events, such as:

- **Ôda kosigidahôziw?** - Are you not sad?
- **Ôhô, ôda nosigidahôziw.** - Yes, I'm not sad.
- **Ôda kd'alokaw? -** *Are you not working?*
- **Ôhô, ôda nd'alokaw.** - *Yes, I'm not working.*

Loopback and Expand

- **Ôda k'namaskaw?** - *You're not fishing?*
- **Ôhô, ôda n'namaskaw.** - *Yes, I'm not fishing.*
- **Ôda kd'abaznodakaw? -** *You're not basketmaking?*
- **Ôhô, ôda nd'abaznodakaw.** - *Yes, I'm not basketmaking.*

This expansion explores how to turn an object into a **negative event** by adding **ôda** before the object and the suffix *-ka**w***. By doing so, you can create events using the objects you know. Explored further in Module 25.

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Module 5: Waligian | Waligia

Waligian = …that you are good.
Waligia = …that I am good.

This module introduces the concept of **PARTIAL EVENTS**, which provide additional information about the whole event. Partial events are formed using *-an* instead of *k'* for "you" and *-a* instead of *n'* for "me."

INITIAL CHANGE is a linguistic feature in Algonquian languages that affects the first part of a partial event. It changes an initial **e** to **a**. This change only occurs once per statement.

- **Kagwi waji wlidahôzian? -** Why are you happy?
- **____, ni waji wlidahôzia. -** ____, that's why I'm happy.

You can apply this concept by connecting partial events with other events.

- **Nolidahôzi walidahôzian.** - I'm happy that you're happy.
- **Kolidahôzi walidahôzia. -** You're happy that I'm happy.

Loopback and Expand

Expanding the question and answer structures:

- **Kolidahôzi namaskaan?** - Are you happy that you're fishing?
- **Ôhô, nolidahôzi namaskaa.** - Yes, I am happy that I'm fishing.

Another example with a different activity:

- **Kolidahôzi abaznodakaan?** - Are you happy that you're making baskets?
- **Ôhô, nolidahôzi abaznodakaa.** - Yes, I'm happy, that I'm basket-making.

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Module 6: Ôda waligiwwan | Ôda waligiwwa

Ôda waligiwwan = …that you are not good.
Ôda waligiwwa = …that I am not good.

In this module, we explore how to express **NEGATIVE PARTIAL EVENTS**. As we did in Module 4, we add *ôda* (no, not, don't) before the event and the suffix *-w*.

INITIAL CHANGE As explored in Module 5, this feature changes only the initial **e** to an initial **a**.

- **Kagwi waji ôda wlidahôziwwan? -** Why aren't you happy?
- **____, ni waji ôda wlidahôziwwa. -** ____, that's why I'm not happy.

Connecting negative Whole and Partial Events:

- **Ôda nolidahôziw ôda walidahôziwwan.** - I'm not happy that you're unhappy.
- **Ôda kolidahôziw ôda walidahôziwwa.** - You're not happy that I'm unhappy.

To expand the structure, you can include specific activities and reasons for the negative emotions:

- **Ôda kolidahôziw ôda namaskawwan?** - Are you unhappy that you're not fishing?
- **Ôhô, ôda nolidahôziw ôda namaskawwa.** - Yes, I'm unhappy that I'm not fishing.

Another example, using a different activity:

- **Ôda kolidahôziw ôda abaznodakawwan?** - Are you unhappy that you're not basket-making?
- **Ôhô, ôda nolidahôziw ôda abaznodakawwa. -** Yes, I'm unhappy that I'm not basket-making.

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Module 7: Wligi | Akwi Wligi

wligi = be good

akwi wligi = don't be good

The **IMPERATIVE MOOD** is used to quickly request, suggest, or command someone to take action. It is generally used from the speaker to the person being addressed (i.e., from me to you). It can be used with NO, SO, and DO Events.

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PART 2: Relational Events

THE CORE FOUR

Modules 8-11

Modules 8-11 Digital Companions:

- **Event Ending Pairs**
- **Double Object Events (DO)**
- **Transitivity (Valency) expansion in Abenaki**
- **The Giving Song**
- **Modules 8-9: Core-4 Song**

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Modules 8 and 9 explore how, in Algonquian languages, an event often involves additional objects beyond the subject. These objects are reflected in the event through different final suffix forms, which indicate who or what the action is affecting. We call these suffixes the Core-4.

Module 8	1: **-i** (to me)	2: **-ô/-a** (to someone)
Module 9	3: **-l** (from me to you)	4: **-gw** (from)

H-PATTERN WHOLE EVENT FORMS

Module 8:

Nolihô | Nolito
I make someone | something

Kolihi
You make me

Kolihô | Kolito
You make someone | something

Wliha | Wlito
Someone makes someone | something

Module 9:

Nolihogw
I'm made

Kolihol
You're made by me

Kolihogw
You're made

Wlihogw
Someone is made

- Activity: Swap in other SO (NA), **H-Pattern** Events. The effects of these pattern-types are only seen in Module 9.

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H-PATTERN WHOLE EVENT FORMS

Module 8:

N'namihô | N'namito
I see someone | something

K'namihi
You see me

K'namihô | K'namito
You see someone | something

Namiha | Namito
Someone sees someone | something

Module 9:

N'namihogw
I'm seen [in general, by someone, by something]

K'namihol
You're seen by me

K'namihogw
You're seen

Namihogw
Someone is seen

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H-PATTERN PARTIAL EVENT FORMS

Module 8

Namihok | Namitoa
when I see someone | something

Namihian
when you see me.

Namihôan | Namitoan
when you see someone | something

Namihôt | Namitok/-ôkw
when someone sees someone | something

Module 9

Namihit
when I'm seen [in general, by someone, by something]

Namiholan
when you're seen by me

Namihogoan
when you're seen

Namihogot
when someone is seen

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• Now let's repeat the Core-4 with **W-Pattern Whole Events.**

Module 8:	**N'nodawô | N'nodam** I hear someone I something
K'nodawi You hear me	**K'nodawô | K'nodam** You hear someone I something
	Nodawa | Nodam Someone hears someone I something

Module 9:	**N'nodôgw** I'm heard
K'nodol You're heard by me	**K'nodôgw** You're heard
	Nodôgw Someone is heard

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W-PATTERN PARTIAL EVENT FORMS

Module 8

Nodawian
when you hear me.

Nodawok | Nodama
when I hear someone | something

Nodawôan | Nodaman
when you hear someone | something

Nodawôt | Nodak
when someone hears someone | something

Module 9

Nodolan
when you're heard by me

Nodawit
when I'm heard

Nodôgoan
when you're heard

Nodôgot
when someone is heard

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• Now let's repeat the Core-4 with **E-Pattern Whole Events.**

Module 8:

K'kezalmi
You love me

N'kezalmô | N'kezaldam
I love someone I something

K'kezalmô | K'kezaldam
You love someone I something

Kezalma | Kezaldam
Someone loves someone I something

Module 9:

K'kezalmel
You're loved by me

N'kezalmegw
I'm loved

K'kezalmegw
You're loved

Kezalmegw
Someone is loved

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E-PATTERN PARTIAL EVENT FORMS

Module 8

Kazalmian
when you love me.

Kazalmok | Kazaldama
when I love someone | something

Kazalmôan | Kazaldaman
when you love someone | something

Kazalmôt | Kazaldak
when someone loves someone | something

Module 9

Kazalmelan
when you're loved by me

Kazalmit
when I'm loved

Kazalmegoan
when you're loved

Kazalmegot
when someone is loved

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Now lets add another object, the Double Object of DO, which puts all our events in W-Pattern (here is their Whole Event Forms).

M8:1 Kolitawi
you make something for/of me

M8:2 Kolitawô
You make something for/of someone

M9:3 Kolitol
you're made something by me

M9:4 Kolitôgw
you're made something

- Activity: Swap in other Single Object (SO), **H-Pattern** Events. For example:

M8:1 K'namitawi
You see something for/of me

M8:2 K'namitawô
You see something for/of someone

M9:3 K'namitol
something of you is seen by me

M9:4 K'namitôgw
something of you is seen

- Now let's repeat the Core-4 with **W-Pattern** Events.

M8:1 K'nodamawi
You hear something for/of me

M8:2 K'nodamawô
You hear something for/of someone

M9:3 K'nodamol
something of you is heard by me

M9:4 K'nodamôgw
something of you is heard

- Now let's repeat the Core-4 with **E-Pattern** Events.

M8:1 K'kezaldamawi
You love something for/of me

M8:2 K'kezaldamawô
You love something for/of someone

M9:3 K'kezaldamol
something of you is loved by me

M9:4 K'kezaldamôgw
something of you is loved

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- **K'nodawi kalozia?** – Do you hear me speaking?
- **Ôhô, k'nodol kalozian**. Yes, I hear you speaking.
- **K'nodamawi idama?** – Do you hear what I'm saying?
- **Ôhô, k'nodamol idaman**. Yes, I hear what you're saying.
- **K'nodawô kalozit?** – Do you hear someone speaking?
- **Ôhô, n'nodawô kalozit**. Yes, I hear someone speaking.
- **K'nodamawô idak?** – Do you hear what someone is saying?
- **Ôhô, n'nodamawô idak**. Yes, I hear what somone is saying.
- **K'nodôgw idaman**? Is what you're saying being heard?
- **Ôhô, n'nodôgw idama**. Yes, what I'm saying is heard.

- **K'namihi alokaa?** – Do you see me working?
- **K'namihô alokat?** – Do you see someone working?
- **K'namitawi alokaa?** – Do you see what I'm doing?
- **K'namitawô alokat?** – Do you see what someone is doing?

- **K'namito mijowôgan?** – Do you see any food?
- **Ôda n'namitow mijowôgan**. – I don't see any food.
- **K'namitawi n'mijowôgan?** – Do you see my food?
- **Ôda n'namitolo k'mijowôgan**. I don't see your food.

- **K'namihô nokemes**? Do you see my grandmother?
- **Ôda n'namihôw kokemes**. I don't see your granmother.
- **K'namitawi nokemes wd'awighigan**? Do you see my grandmother's book?
- **Ôda n'namitolo kokemes wd'awighigan**. I don't see your grandmother's book.

- **K'kezalmi alokaa?** – Do you love me when I work?
- **K'kezalmô alokat?** – Do you love someone when they work?
- **K'kezaldamawi alokaa?** – Do you love what I'm doing?
- **K'kezaldamawô alokat?** – Do you love what someone is doing?

- **Kagwi askawitoakw?** What are youPL waiting for?
- **Nd'askawihô nidôba**. - I'm waiting for my friend.
- **Nd'askawito awighigan**. - I'm waiting for a book.
- **Nd'askawitawô nidôba wd'awighigan**. - I'm waiting for a book of/for my friend.

- **K'namitol awasos.** I see your bear. I see a bear for you.
- **K'namihol Awasos.** I see you bear. I see that you're a bear.
- **K'nodamol lintowôgan.** I hear a song for you.
- **K'nodol Lintowôgan.** I hear you song. I hear you're a song.
- **K'kezaldamol niwaskw.** I love your spirit.
- **K'kezalmel Niwaskw.** I love you Spirit.

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PART 3: MEDIALS
Adding Attributes to Objects and Events
Modules 12-15

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WHOLE EVENT FORMS

1 MOUTH: -pogwzo /-pogwat *(adjective endings)*

VERB ending: NO: -po

2 EYE: -nôgwzo / -nôgwat *(adjective endings)*

VERB endings: SO: -nawa (W-pattern) / -nam | DO: -namawa (W-pattern)

3 EAR: -tôgwzo / -tôgwat *(adjective endings)*

VERB endings: SO: -tawa (W-pattern) / -tam | DO: -tamawa (W-pattern)

4 HEART/MIND: -dahômgwzo / -dahômgwat *(adjective endings)*

VERB endings: SO: -dahôma (E-pattern) / -dahôdam | DO: -dahôdamawa (W-pattern) / -dahôzi (NO)

5 NOSE: -môgwzo / -môgwat *(adjective endings)*

VERB endings: SO: -lôma (E-pattern) / -lôdam | DO: -lôdamawa (W-pattern)

6 BODY: -mam(e)gwzo / -mam(e)gwat *(adjective endings)*

VERB endings: SO: -mama (E-pattern) / -madam | DO: -madamawa (W-pattern)

7 THOUGHT: -almegwzo / -almegwat *(adjective forms)*

VERB endings: SO: -alma (E-pattern) / -aldam | DO: -aldamawa (W-pattern) / -alsi (NO)

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PARTIAL EVENT FORMS

1 MOUTH: -pogwzit /-pogwak *(adjective endings)*

VERB ending: NO: -pit

2 EYE: -nôgwzit / -nôgwak *(adjective endings)*

VERB endings: SO: -nawôt (W-pattern) / -nak | DO: -namawôt (W-pattern)

3 EAR: -tôgwzit / -tôgwak *(adjective endings)*

VERB endings: SO: -tawôt (W-pattern) / -tak | DO: -tamawôt (W-pattern)

4 HEART/MIND: -dahômgwzit / -dahômgwak *(adjective endings)*

VERB endings: SO: -dahômôt (E-pattern) / -dahôdak | DO: -dahôdamawôt (W-pattern)

5 NOSE: -môgwzit / -môgwak *(adjective endings)*

VERB endings: SO: -lômôt (E-pattern) / -lôdak | DO: -lôdamawôt (W-pattern)

6 BODY: -mam(e)gwzit / -mam(e)gwak *(adjective endings)*

VERB endings: SO: -mamôt (E-pattern) / -madak | DO: -madamawôt (W-pattern)

7 THOUGHT: -almegwzit / -almegwak *(adjective endings)*

VERB endings: SO: -almôt (E-pattern) / -aldak | DO: -aldamawôt (W-pattern)

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Module 12: Wlipogwat | Majimôgwat

Wlipogwat = something tastes good
Majimôgwat = something smells bad

This module explores how word formation relies on the combination of beginnings and endings, specifically the suffixes "-pogwat" and "-môgwat." It highlights how co-learners tend to focus more on the beginnings of words and provides examples, such as "w(e)l + i" forming "oo-LEE" and "mad + i" sounding like "mad-ZEE." Additionally, the module examines the relationship between the suffixes "-pogwat" and "-môgwat," reinforcing their role in word construction.

I, wlipogwat/wlimôgwat ni!
Ee, that tastes good/smells good!

I, majipogwat/majimôgwat ni!
Ee, that tastes bad/smells bad!

Wli-pogwat ni?
Does that thing taste good?

Ôhô, wli-pogwat ni.
Yes, that thing tastes good.

Wli-môgwat ni?
Does that thing smell good?

Ôhô, wli-môgwat ni.
Yes, that thing smells good.

Maji-pogwat ni?
Does that thing taste bad?

Ôhô, maji-pogwat ni.
Yes, that thing tastes bad.

Maji-môgwat ni?
Does that thing smell bad?

Ôhô, maji-môgwat ni.
Yes, that thing smells bad.

Swap-In the ending *-gen* in order to describe an attribute of an inanimate object. Literally -gen adds the meaning “growing/shaped/caused/characterized by” initial attributes.

Wli-gen. Something is good, grows well. / It is good, grows well.

Maji-gen. Something is bad, grows poorly / It is bad, grows poorly.

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Module 13: -ipogwat | -imôgwat

Learning Through Context

Wlimôgwat ni.	**Majimôgwat ni.**	**...I, namasimôgwat ni!**
That smells good.	That smells bad.	...Ee, that smells fishy!

Limôgwat = the smell of something, it has a certain odor, how it smells, the way it smells.

Tôni limôgwat ni?	**Wlimôgwat ni.**
How does that thing smell?	That thing smells good.

Loopback and Expand to include other causal means:

Linôgwat = the look of something, it has a certain appearance, how it looks, the way it appears.

Tôni linôgwat ni?	**Wlinôgwat ni.**
How does that thing look?	That thing looks good.

Litôgwat = the sound of something, it is heard in a certain way, how it sounds, the way it is heard.

Tôni litôgwat ni?	**Majitôgwat ni.**
How does that thing sound?	That thing sounds bad.

As in Module 12, **swap-In the ending *-gen* in order to** describe an attribute of an object (forming an adjective). Literally -gen adds the meaning "growing/shaped/caused/characterized by" initial attributes.

Li-gen. = The way something is, grows. / The way it is, grows.

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Fun word constructions:

fishy-pogwat ni	**=**	**namasipogwat ni**
deery-pogwat	**=**	**nolkaipogwat**
moosey-pogwat	**=**	**mozipogwat**
squirrely-pogwat	**=**	**mikowaipogwat**
oniony-môgwat	**=**	**winosimôgwat**
dirty-môgwat	**=**	**agwejagimôgwat**
woody-môgwat	**=**	**abaziimôgwat**
skunky-môgwat	**=**	**skôgwimôgwat**

Module 13 illustrates the use of suffixes in forming descriptive words. Similar to English, where "luck" becomes "lucky," an -i sound is added to a word to indicate an attribute, with further additions specifying characteristics like taste. For example, "be lucky" can extend to "smell lucky." Without an additional ending, -i simply conveys the meaning of "be" in relation to the root word, such as *Nolka-i* ("be a deer"). However, when expanded to *Nolka-i-pogwat*, it expresses "something/it tastes deery." The suffix -gen signifies that an object possesses the quality described by the root word, as in *wligen* ("it is good"). Meanwhile, the ending -gwat characterizes not the object itself but rather the perception of it through the senses (acting as a third-person), typically associated with a body part.

osagipogwat it tastes bitter	**osagigen** it is bitter/hard
sowipogwat it tastes sour	**ôsowigen** it is askew/slanted
adbipogwat it tastes puckery	**adbigen** it is rolled up/dry
saskipogwat it tastes unusual	**ôsaskigen** it is strangely new
ôshagipogwat it tastes strange	**ôshagigen** it is strange
msalijebipogwat it tastes flavory	**msalijebigen** it is many kinds/sorts
pahakwipogwat it tastes familiar	**pahakwigen** it is anew
alnipogwat it tastes ordinary	**alnigen** it is common, usual
lipogwat it tastes a certain way	**ligen** it is in a certain state/how it grows

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Module 14: Wlipogwat | Wlipogwzo

Wlipogwat = something tastes good
Wlipogwzo = someone tastes good

This module explores a core pattern in word formation, where endings track noun classification: "-pogwzo na" and "-môgwzo na" correspond to NA (animate nouns), while "-pogwat ni" and "-môgwat ni" correspond to NI (inanimate nouns). Similar to Module 12, this lesson shifts the focus to include NA.

Wlipogwat‿ni. That NI tastes good.	**Wlipogwzo‿na.** That NA tastes good.
Wlimôgwat‿ni. That NI smells good.	**Wlimôgwzo‿na.** That NA smells good.
Majipogwat‿ni. Does NI tastes bad.	**Majipogwzo‿na.** Yes, that NA tastes bad.
Majimôgwat‿ni. That NI smells bad.	**Majimôgwzo‿na.** That NA smells bad.

Swap-In the ending *-go* in order to describe an attribute of an animate object. Literally -go adds the meaning “grows/shaped/caused/ characterized by” initial attributes.

Wli-go. - Someone is good, grows well. / The one is good, grows well.
Maji-go. - Someone is bad, grow poorly. / The one is bad, grows poorly.

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Module 15: Wlipogwzo na, na namas

This module introduces additional **CAUSAL MEANS,** which identify the body part associated with a particular sense. While seven examples are provided here, the language includes several more.

-po- by mouth

Wlipogwzo na, na namas.
That tastes good, that fish.

Wlipogwat ni, ni wios.
That tastes good, that meat.

-mô- by nose

Wlimôgwzo na, na winos.
That smells good, that onion.

Wlimôgwat ni, ni todosnôbo.
That smells good, that milk.

-tô- by ear

Wlitôgwzo na, na pakholigan.
That sounds good, that drum.

Wlitôgwat ni, ni lintowôgan.
That sounds good, that song.

-nô- by eye

Wlinôgwzo na, na chijis.
That looks good, that baby.

Wlinôgwat ni, ni pmegawôgan.
That looks good, that dance.

-mam- by body/feel

Wlimamgwzo na, na almos.
That feels good, that dog.

Wlimamgwat ni, ni maskwa.
That feels good, that bark.

-dahôm- by mind/heart

Wlidahômgwzo na, na koa.
That's considered good, that pine.

Wlidahômgwat ni, ni pikwôgan.
That's considered good, that flute.

-alem- by thought/wish

Wlalemegwzo na, na awôssis.
That's wished well, that child.

Wlalemegwat ni, ni wigwôm.
That's wished well, that home.

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Modules 12-15 Loopback Expand Negative Attribute Endings:

1. Negative **Whole Events** add **-wi.**
2. Negative **Partial Events** add **-kw.**
3. NI starts with "o-"= -owi / -okw, NA starts with "i-"= -iwi / -ikw
4. Song: "Ôda ni -nowi -nokw, ni -dowi -donokw, na -iwi ikw"

Majinôgwat ni.
That thing looks bad.

Majinôgwzo na.
That one looks bad.

Ôda majinôgwadowi ni.
That thing doesn't look bad.

Ôda majinôgwziwi na.
That one doesn't look bad.

Ni majinôgwak.
That thing that looks bad.

Na majinôgwzit.
That one who looks bad.

Ni ôda majinôgwadonokw.
That thing doesn't look bad.

Na ôda majinôgwzikw.
That one who doesn't look bad.

Majigen ni.
That thing is bad.

Majigo na.
That one is bad.

Ôda majigenowi ni.
That thing is not bad.

Ôda majigiwi na
That one is not bad.

Ni majigek.
That thing that is bad.

Na majigit.
That one who is bad.

Ni ôda majigenokw.
That thing that is not bad.

Na ôda majigikw.
That one who is not bad.

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PART 4: THE FOURTH-PERSON

Absent 4th Person (Obviative) – Modern Usage Note:

The effects of the fourth person were diminished in 20th century speech. Cécile, fully aware of its usage, restricted it to familial nouns. She emphasized its rarity and optional presence among speakers of her generation, and mostly omitted it from her lessons.

However, its historical usage is thoroughly examined in the following pages. It is important to note that we speak English without a fourth person and can do the same in Abenaki while remaining fully understood. For this reason, Part 4 of the *User's Guide* is optional—you may skip ahead to Part 5 and return to this section as needed.

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Module 16: Awani | Awanihi | Na | Nihi

Awani = someone
Awanihi = someone of some other one
Na = that one
Nihi = that one of some other one

The **Fourth-person** is also called the **Obviative**.

Awani na? Who is that?	**Pakholigan na.** That one is a drum.
Awani nihi w'pakholigana? Whose drum is that?	**Agma nihi w'pakholigana.** That's their drum.
Nodawa pakholigana? Do they hear a drum?	**Ôhô, nodawa pakholigana.** Yes, they hear a drum.
W'nodawô pakholigana? Do they hear the drum?	**Ôhô, w'nodawô pakholigana.** Yes, they hear the drum.

- Introduces us to the unique Algonquian third person in relation to the fourth person, someone in relation to someone else.

The suffix **-a** marks both the fourth-person object (as seen above) and the whole event.

Wlidahôzo - *Someone is happy / The one is happy*

Wlidahôzoa - *Someone of some other one is happy / The one of some other on is happy*

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FOURTH-PERSON PARTIAL EVENTS

Add the suffix ***-lit***, while **nominalized** fourth-person partial events use the suffix ***-liji***. Added only to NO events. The suffix -a is only added to DO when the direct object is both specific and animate.

- **Nodawa idamlit.** – Someone hears someone else speak.
- **W'nodamawôn idamliji.** – Someone hears what someone else says.
- **W'nodamawôna w'pakholigana.** – Someone hears someone else's drum.
- **Namiha alokalit.** – Someone sees someone else working.
- **W'namitawôn alokaliji.** – Someone sees what someone else does.
- **W'namitawôna w'pakholigana.** – Someone sees someone else's drum.
- **Kezalma alokalit.** – Someone loves someone else when they work.
- **W'kezaldamawôn alokaliji.** – Someone loves what someone else does.
- **W'kezaldamawôna w'pakholigana.** – Someone loves someone else's drum.
- **Nodôgw idamlit.** – Someone is heard speaking by someone else.
- **Nodamôgon idamliji.** – What someone says is heard by someone else.
- **Nodamôgona w'pakholigana.** – Someone's drum is heard by someone else.
- **Namihogw alokalit.** – Someone is seen working by someone else.
- **W'namitôgon alokaliji.** – Someone's work is seen by someone else.
- **W'namitôgona w'pakholigana.** – Someone's drum is seen by someone else.
- **Kezalmegw alokalit.** – Someone is loved by someone else when they work.
- **W'kezaldamôgon alokaliji.** – What someone is doing is loved by someone else.
- **W'kezaldamôgona pakholigana.** – Someone's drum is loved by someone else.

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PART 5: Nuance

PLACE, DEGREE, TIME, & NUMBER

Modules 17-25

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Module 17: Ni-agwa waji | Ni-ato waji

Ni-agwa waji - it's said to be from that. REPORTED INFO
Ni-ato waji - it's probably from that. UNREPORTED INFO

- **Kagwi waji wlidahôzian? -** Why are you happy?
- **____, ni-agwa waji wlidahôzia. -** ____, that's why I'm happy (they say).

- **Kagwi waji wlidahôzian? -** Why are you happy?
- **____, ni-ato waji wlidahôzia. -** ____, that's why I'm happy (I guess).

N'kizi nodawô awani, ni-ato waji wlidahôzia.
I can hear someone, that's why I'm happy.

ôda n'kizi nodamo kagwi, ni-ato waji ôda wlidahôziwwa.
I can't hear something, that's why I'm not happy.

N'tali tbestam kagwi, ni-agwa ali wlidahôzia.
I'm listening to something, that the way I'm happy.

N'tali tbestawô awani, ni-ato waji toji wlidahôzia.
I'm listening to someone, that I guess is why I'm so happy.

N'kadi tbestamen ni lintowôgan, ni-agwa waji wlidahôzia.
I'm about to listen to that song, that's they say is why I'm happy.

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Module 18: Kd'elosa | Kodosa

Kd'elosa - you go to a place
Kodosa - you come from a place

Learning Through Context

Wigwômek kodosa?
Are you coming from the house?

ôhô, wigwômek nodosa.
Yes, I'm coming from the house.

Wigwômek kd'elosa?
Are you going to the house?

ôhô, wigwômek nd'elosa.
Yes, I'm going to the house.

TO a place/in a way

li kia **li**
the way/how you are

li kia**k**
to you

li wigwômek
to the house

li k'wigwômek
to your house

l- **l**osa
go to [place]; in [way]

kd'**el**osa
you go to; in

wigwômek kd'**el**osa
you go to the house

k'wigwômek kd'**el**osa
you go to your house

FROM a place/for a reason

wji kia **wji**
for you

wji kia**k**
from/of you

wji wigwômek
from the house

wji k'wigwômek
from your house

od- **od**osa
come from [place]; for [purpose]

k**od**osa
you come from; for

wigwômek k**od**osa
you come from the house

k'wigwômek k**od**osa
you come from your house

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OTHER PLACES

Adverbs end in -wi

kpiwi the woods
senojiwi the shore
nopaiwi far
pasojiwi near
agwedaiwi upstream
naaiwi downstream
pemiwi here and there, around about
pôzidôkiwi over the hill
kskamiwi a shortcut
kwajemiwi outside
alômiwi inside
alnakaiwi the right
pôjiwi the left

Only Objects add locative

Pebonkik - The northland
Nibenakik - The southland
Pitawbagok - Lake Champlain
Agômenokik - On the other shore
Wigwômek - At home
Masajosek - Massachusetts
Kwenitegok - Connecticut
Mazipskoik - Missisquoi
Salônek - Saranac
Tmahiganek - Albany
Walastekok - Saint John River
Alsigontegok - Saint Francis River
Nebizônbik - At the Spring

Nominalized partial events

nahilôt east
nakihlôt west
wigia my home
nadialia my hunt
namaskaa my fishing
pmegôan your dance
askahipozia my skiing
takasmia my swimming
papia my playing
alintoa my singing
alokaa my working
manohigaa my shopping
agakimziakw our studying

Loan words

Salatogi - Saratoga
Palitan - Burlington
Molian - Montreal
Kanada - Canada
Otawa - Ottawa

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Module 19: Wji | Ali | Adali | Adoji

Hli {kagwi waji _____, ali _____, (tôni) adali/adoji}.
Tell me {why___, how___, (which) place}.

Hli tôni alosaan.
Tell me how you walk.

Hli kagwi wadosaan.
Tell me why you walk.

Hli kagwi waji losaan…
Tell me why you go to…

Hli kagwi waji odosaan…
Tell me why you come from…

Hli ali losaan…
Tell me how you go to…

Hli ali odosaan…
Tell me how you come from…

Hli tôni adali losaan.
Tell me where you go to.

Hli tôni adali odosaan.
Tell me where you come from.

Hli tôni adoji losaan.
Tell me when you go to.

Hli tôni adoji odosaan.
Tell me when you come from.

Tôni **al**osaan?
Where are you going?

Wigwômek, ni **adali l**osaa.
I'm going to the house.

Tôni **wad**osaan?
Where have you been?

Sibok, ni **adali od**osaa.
I'm coming from the river.

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19A Other Endings (Causal means finals)

kd'elidoi fly / **kd'elaksi** sail / **kd'elagwiji** swim / **kd'elaka** throw / **kd'elibia** paddle / **kd'eligwzi** crawl / **kd'elômahlô** run / **kd'elikanni** travel / **kd'eliawi** commence / **kd'elega** dance / **kd'elihlô** go

kojidoi fly / **kodaksi** sail / **kodagwiji** swim / **kodaka** throw / **kojibia** paddle / **kojigwzi** crawl / **kodômahlô** run / **kodkanni** travel / **kojiawi** originate / **kodega** dance / **kojihlô** come

For a complete list of Initials, Finals, and Medials check ROOT SOUNDS

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Module 20: Ni, Ni-ji | -N
WHOLE EVENT CONDITIONAL

Ni _____N.... (Ni nolidahôziN.)
Then _____n… (And then I'm happy.)

- The subjunctive mood is employed to examine a hypothetical scenario (e.g., "If I were you") or to indicate a **sequence of events**.

…**ni** nd'**el**osa**n**
…and then I go to

…**ni** n**od**osa**n**
…and then I come from

N'wigwômek kd'elosa, ni sibok kd'elosan.
You go to my house, then you go to the river.

Sibok kodosa, ni k'wigwômek kd'elosan.
You come from the river, then you go to your house.

Kpiwi kd'elosa, ni k'nadialin.
You go to the woods, then you hunt.

Nebesek kd'elosa, ni kd'ôman.
You go to the lake, then you fish.

N'kadopi, ni sibok nd'elosan.
I'm hungry, so I go to the river.

N'kadgom, ni sibok nodosan.
I'm tired, so I come from the river.

Module 20B: Wijokamiana, ni-ji k'wijokamelen.
PARTIAL EVENT CONDITIONAL

Losaana, ni nd'elosan
If you go, then I go (to)

Odosaana, ni nodosan
If you come, then I come (from)

N'wigwômek losaana, ni-ji sibok nd'elosan.
If you go to my house, then I will go to the river.

Wigwômek odosaana, ni-ji sibok nodosan.
If you come from the house, then I will come from the river.

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Module 21: Kadawelôn | Talelôn | Kizelôn

Kadawelôn - Talelôn - Kizelôn
It's going to rain - it's raining - it has rained

Kadosa	**Talosa**	**Kizosa**
Want to walk	Be engaged in walking	Have walked

21A: N'nôdaloka - Nd'ôbaloka.

I go to work - I come from work.

Nôdosaana, ni-agwa kolamalsin.
If you go walk, they say you'll feel good.

Ôbalokaana, ni-ato k'kadôdabin.
If you're coming from work, you'll probably want to rest.

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Module 22: Experienced vs Reported Past Tense

Algonquian languages typically mark past tense only when context does not make the timeframe clear. In narratives set in the past, an explicit past marker may not be necessary. When a past marker is used, the speaker must choose between the P-past and the S-past. The P-past indicates that the speaker either witnessed the event firsthand or is highly confident in its occurrence. In contrast, the S-past suggests a lack of direct knowledge, making it common for questions or conjectures about past events. The P-past is often used for personal experiences or observations, while the S-past can sometimes function like an English "must have..." construction.

K'miliBôssa namasak?
YouPL must've given me some fish?

ôhô, k'mileleBnob namasak
Yes, we gave you some fish.

K'miliBza namasak?
You gave me some fish?

ôhô, k'mileleb namasak.
Yes, I gave you some fish.

- M (and in some cases W) is dropped before -b(an)-, as seen in Laurent (1884:142), where -(h)e-ban- remains unexplained.
- With ...anik, when the ending corresponds to *nihi*, it appears as …ani.
- The precise distinctions in meaning and usage between the S-past and P-past are still being studied. Unlike in English, these markers are not required every time a past event is mentioned. Instead, they seem to be used primarily when emphasizing that an event took place in the past is particularly relevant to the conversation. When the past context is already understood, these markers are often omitted. This flexibility means that beginners can usually communicate effectively without them.

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Module 23: -ga ABSENTATIVE/CERTAINTY

The Absentative in Abenaki appears to convey either the sense of 'not present,' or 'deceased or lost.' While examples are still being sought, other Algonquian languages frequently use this marker with individuals who are asleep, have just departed, or celestial bodies such as the sun and moon as they vanish. These events that refer to or involve them are often marked with the not-present endings. Similar to the S- and P-past markers, it is not necessary to use the Absentative every time a person has passed on or an object is no longer present, as is the case with English past tense. Instead, it seems to be used mainly when it is especially noticeable or significant to the conversation.

kokmess(e)ga = your (past) grandmother
k'mahom(e)ga = your (past) grandfather
kd'awighigana = your (past) book

- Notice for NA it is -ga, and for NI it is -a.
- It can refer to lost/missing possessions:

nd'awighigana = my (past/lost, missing) book
n'kaozemga = the cow I had (-(e)m = makes into a relation; kaoz = cow)

- Further endings add onto -ga- for both:

nd'awighigan(e)gal = my (past/lost, missing) books
kokmess(e)gak = your (past) grandmothers
k'mahom(e)gak = your (past) grandfathers
okmess(e)ga = their (past) grandmother (= nihi -a is not distinguished here)

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In Abenaki, the suffix "-ga" is also utilized to indicate the established understanding of an event. Its meaning can frequently be equated to "it is" in the context of something being known. The use of "-ga" conveys that the information being shared is known and established. Used for both future and past tense.

Ni-ga wligen. Chaga chajabihlôda. Adio.
That's good. So let's head our separate ways. Goodbye.

cha-**ga** ...a'[suppose] if…' use of *-ga* triggers the subjunctive, explored in Module 20.

Nolidahôzi, chaga kolidahôzin.
I'm happy if you're happy.

Ibitta hli, chaga k'môjin nitta…
Just tell me, if you want to leave right now…

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MODULE 24: EXTRAS

EMPHATIC (-tta)

The inclusion of this linguistic feature strengthens the impact of the message conveyed by entire events and can be applied to a wider range of sentence components beyond just verbs, unlike in English.

Kahala-tta (surely + tta)
very certainly, very true

Ni-tta (that/then + -tta)
exactly that/then, immediately

Kwina-tta (large/much + -tta)
Very much/large

Ôda(h)atta (no + -tta)
No indeed, definitely not

Nia-tta = myself
Niona-tta = ourselves (ex)
Kiona-tta = ourselves (in)
Kia-tta = thyself
Kiowô-tta = yourselves
Agma-tta = themself
Agmôwô-tta = themselves

EMPHATIC (-ki)

Just like -tta (see above), -ki is used to make a partial event stronger.

Kahala-ki (surely + ki)
Truly, really, it's true, that it is a fact

Ni-ki
Exactly that/that

Kôgizgak-ki (day + ki)
Every day

-ga-ki …'as for... (in contrast)'

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Future (-ji) & Conditional (-ba)

I shall go to Montreal Sunday:

N'-d-elosaj**i** Molian Sandaga.
Sandagaj**i** Molian n'-d-elosa.
Molian**ji** n'-d-elosa Sandaga.
Sandagaj**i** n'-d-elosa Molian.
Molian**ji** Sandaga n'-d-elosa.
Nd'elosaj**i** Sandaga Molian.

I would go to New-York if I had money:

Nd'elosa**ba** New-York wajônemôshôna môni.
New-York**ba** n'-d-elosa wajônemôshôna môni.
Môni**ba** wajônemôshôna n'-d-elosa New-York, N'-d-elosaba.
New-York môni wajônemôshôna, Môni**ba** wajônemôshôna.
New-York n'-d-elosa, Wajônemôshôna**ba** môni n'-d-elosa.
New-York, Waiônemôshôna**ba** môni New-York n'-d-elosa.

Source: Laurent 1884

It can be observed that **-ji** and **-ba**, which indicate the future and conditional tense respectively, are applied to the FIRST word in the phrase.

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To Be/Belong/Connect (-i)

Sôgmô A chief	**Sôgmôi.** Be a chief.
Namas A fish	**Namasowi.** Be a fish.
Nelgwan My wing	**Nelgwanowi.** I am winged.
Idam They say something	**Idamoi.** Have meaning.
Kizos Sun	**Kizosowi.** Be sunny.

Communicative Event

Namihodikw. See each other.	**N'namihodibna.** We see each other.	**Namihodoak**. They see each other.

Inverse Event

Namihigwezi. Be seen.	**N'namihigwezibna.** We are seen.	**Namihigwezoak.** They are seen.

Reflective Event

Namihozi. See youself.	**N'namihôzibna.** We see ourselves.	**Namihozoak.** They see themselves.

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Causing Event (-ka / -oka), NO Event

Moz Moose	**Mozoka** Mooseing (Hunt Moose)
Sibs Bird	**Sibska** Birding (Watch birds)
Namas Fish	**Namaska** Fishing (Go Fishing)
Pego Gum	**Pegoka** (gum something, work gum) Gumming

Causing Object (-kha / -kto), SO Event

Pazôbi. Be able to see.	**Pazôbikha.** Make ONE sight / Somene makes ONE see	**Pazôbikto.** Make THING sight / Someone makes THING see
Noda. Hear.	**Nodamikha.** Cause ONE to hear.	**Nodamikto.** Cause THING to hear.

Causing OBJECT of/for other OBJECT (-ktawa), DO Event

Pmôwzi Live	**Pmôwziktawa** Cause OBJECT of OBJECT to live
Mikwalda Remember	**Mikwaldamiktawa** Cause OBJECT to remember OBJECT

Abundance Event (-ik[h]a), SO Event

Moz A moose	**Mozik[h]a** There are plenty of moose / someone is causing moose.
Pakesso A partridge	**Pakessoika** There are plenty of partridges.
Sata A blueberry	**Sataika (pick blueberries)** There are plenty of blueberries.
Sibs Bird	**Sibsika** There are plenty of birds
Pego Gum	**Pegoika** (gummy, pick gum) There is plenty of gum

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Characterizational Ending (-ask-, -esk-)

Used to express one's nature, personality, or character.

N'wanaldam.
Forget something.

N'wanaldamaski.
I'm forgetful.

N'mikwaldam.
I remember something.

N'mikwaldamaski.
I'm a rememberer.

N'kakhigezi.
I am teasing.

N'kakhigezeski.
I am a teaser, a joker.

N'nosokozi.
I follow.

N'nosokozaski.
I am a follower.

Nodamidahôzi.
I worry.

Nodamidahôzeski
I am a worrier.

Nolidahôzi
I'm happy

Nolidahôzeski
I'm good-natured

Wlidahôzeskowi
Do something in a good-natured way

Wlidahôzeskidôbaiwi
Do something in the way of a good-natured human

Wlidahôzeskes
Be a good-natured person

Wlidahôzeskidôba
A good-natured human

Wlidahôzeskidôbawôgan
Good-nature

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Module 25: Loopback Pluralization Patterns

Module 1: Object Looopback Plurals

Awanigik nigik = Who are those ones. / Those ones are some ones.
Kagwilil nilil = What are those things. / Those things are some things.

Namasak nigik = Those ones are fish.
Abaznodaal nilil = Those things are baskets.

Awanigik iogik = Who are these ones. / These ones are some ones.
Kagwilil iolil = What are these things. / These things are some things.

Namasak iogik = These ones are fish.
Abaznodaal iolil = These things are baskets.

Module 2: Subject Looopback Plurals

Niona nigik = Those ones are ours$^{ex.}$
Kiona nigik = Those ones are ours$^{in.}$
Kiowô nigik = Those ones are yours^{PL}
Agmôwô nihi = Those ones are some^{PL} ones

Niona iogik = These ones are ours$^{ex.}$
Kiona iogik = These ones are ours$^{in.}$
Kiowô iogik = These ones are yours^{PL}
Agmôwô oihi = These ones are some^{PL} ones

Niona nilil = Those things are ours$^{ex.}$
Kiona nilil = Those things are ours$^{in.}$
Kiowô nilil = Those things are yours^{PL}
Agmôwô nilil = Those things are some^{PL} ones

Niona iolil = These things are ours$^{ex.}$
Kiona iolil = These things are ours$^{in.}$
Kiowô iolil = These things are yours^{PL}
Agmôwô oilil = These things are some^{PL} ones

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WHOLE EVENT SO (NA)

W-pattern also used to express SUBJECT/OBJECT relationality.
Explored in **Module 2**.

n'migwenom my pen	**n'migwenomna** our[ex.] pen	**n'migwenomak** my pens	**n'migwenomnawak** our[ex.] pens
	k'migwenomna our[in.] pen		**k'migwenomnawak** our[in.] pens
k'migwenom your pen	**k'migwenomowô** your[PL] pen	**k'migwenomak** your pens	**k'migwenomowôk** your[PL] pens
w'migwenoma someones pen	**w'migwenomowô** some[PL] ones pen	**w'migwenoma** someons pens	**w'migwenomowô** some[PL] ones pens

n'pilaskom my paper	**n'pilaskomna** our[ex.] paper	**n'pilaskomal** my papers	**n'pilaskomnawal** our[ex.] papers
	k'pilaskomna our[in.] paper		**k'pilaskomnawal** our[in.] papers
k'pilaskom your paper	**k'pilaskomowô** your[PL] paper	**k'pilaskomal** your papers	**k'pilaskomowôl** your[PL] papers
w'pilaskom someones paper	**w'pilaskomowô** some[PL] ones paper	**w'pilaskomal** someones papers	**w'pilaskomowôl** some[PL] ones papers

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Whole Event NO + SO (KAGWI/AWANI)

B-pattern is used when there is no specific object or no object at all.

Module 3: No Object Whole Event Loopback Plurals

nolidahôzi
I'm happy

nolidahôzibna
we're happy[ex.]

kolidahôzibna
we're happy[in.]

kolidahôzi
you're happy

kolidahôziba
you[PL] are happy

wlidahôzo
Someone is happy

wlidahôzoak
some[PL] ones are happy

wlidahôzoa
someone else's one or ones are happy

Module 4: Negative No Object Whole Event Loopback Plurals

ôda nolidahôziw
I'm not happy

ôda nolidahôzippna
we're not happy[ex.]

ôda kolidahôzippna
we're not happy[in.]

ôda kolidahôziw
you're not happy

ôda kolidahôzippa
you[PL] are not happy

ôda wlidahôziwi
someone is not happy

ôda wlidahôziwiak
some[PL] ones are not happy

ôda wlidahôziwia
someone else's one or ones are not happy

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PARTIAL EVENT PLURALS

Module 5: Partial Event Loopback Plurals

walidahôzia
… that I'm happy

walidahôzi<u>ak</u>
… that we[ex.] are happy

walidahôzi<u>akw</u>
… that we[in.] are happy

walidahôzian
… that you're happy

walidahôzi<u>akw</u>
… that you[PL.] are happy

walidahôzit
… that someone is happy

walidahôzihidit
… that some[PL.] ones are happy.

walidahôzilit
… that someone else's one or ones are happy

Module 6: Negative Partial Event Loopback Plurals

ôda walidahôziwwa
… that I'm not happy

ôda walidahôziww<u>ak</u>
… that we[ex.] aren't happy

ôda walidahôziww<u>akw</u>
… that we[in.] aren't happy

ôda walidahôzian
… that you're not happy

ôda walidahôziww<u>akw</u>
… that you[PL.] aren't happy

ôda walidahôzikw
… that someone isn't happy

ôda walidahôzihidikw
… that some[PL.] ones aren't happy.

ôda walidahôzilikw
… that someone else's one or ones aren't happy

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Module 7 Imperative Loopback Plurals

noda hear	**nodamoda** let's hear	**nodamokw** you[PL.] hear
	nodach let someone hear	**nodamoodich** let some[PL.] ones hear
namito see	**namitoda** let's see	**namitokw** you[PL.] see
	namitoch let someone see	**namitodich** let some[PL.] ones see
kezalda love	**kezaldamoda** let's love	**kezaldamokw** you[PL.] love
	kezaldach let someone love	**kezaldamoodich** let some[PL.] ones love
nodawa hear someone	**nodawôda** let's hear someone	**nodawokw** you[PL.] hear someone
	nodawôch let someone hear	**nodawôdich** let some[PL.] ones hear
namiha see someone	**namihôda** let's see	**namihokw** you[PL.] see
	namihoch let someone see	**namihôdich** let some[PL.] ones see
kezalda love someone	**kezalmôda** let's love	**kezalmokw** you[PL.] love
	kezalmôch let someone love	**kezalmôôdich** let some[PL.] ones love

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nodawi hear me	**nodawina** hear us	**nodawikw** you[PL.] hear me
nodawich let someone hear me	**nodawinach** let someone hear us	**nodawidich** let some[PL.] hear me
namihi see me	**namihina** see us	**namihikw** you[PL.] see me
namihich let someone see me	**namihinach** let someone see us	**namihidich** let some[PL.] see me
kezalmi love me	**kezalmina** love us	**kezalmikw** you[PL.] love me
kezalmich let someone love me	**kezalminach** let someone love us	**kezalmidich** let some[PL.] love me

For Modules 8-11 Plurals, refer to these EVENT PATTERNS

https://abenakionline.com/event-patterns

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M12-15 Loopback Plurals [-goak/-genol vs -gwzoak/-gwadol]

Wligoak nigik.
Those ones are good.

Wligenol nilil.
Those things are good.

Wlinôgwzoak nigik.
Those ones look good.

Wlinôgwadol nilil.
Those things look good.

Majigoak nigik.
Those ones are bad.

Majigenol nilil.
Those things are bad.

Majinôgwzoak nigik.
Those ones look bad.

Majinôgwadol nilil.
Those things look bad.

ôda wligiwiak nigik
Those ones aren't good.

ôda wligenowial nilil
Those things aren't good.

ôda wlinôgwziwiak nigik.
Those ones don't look good.

ôda wlinôgwadowial nilil.
Those things don't look good.

ôda majigiwiak nigik
Those ones aren't bad.

ôda majigenowial nilil.
Those things aren't bad.

ôda majinôgwziwiak nigik.
Those ones don't look bad.

ôda majinôgwadowial nilil.
Those things don't look bad.

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M12-15 Loopback [-gijik/-kkil vs -nôgwzijik/-nôgwakkil]:

Kagwi waji wligijik nigik?
Why are those ones good?

Kagwi waji wlinôgwzijik nigik?
Why do those ones look good?

Kagwi waji majigijik nigik?
Why are those ones bad?

Kagwi waji majinôgwzijik nigik?
Why do those ones look bad?

Kagwi waji
ôda wligikwkwik nigik?
Why aren't those ones good?

Kagwi waji
ôda wlinôgwzikwkwik nigik?
Why don't those ones
look good?

Kagwi waji
ôda majigikwkwik nigik?
Why aren't those ones bad?

Kagwi waji ôda
majinôgwzikwkwik nigik?
Why don't those ones
look bad?

Kagwi waji wlikkil nilil?
Why are those things good?

Kagwi waji wlinôgwakkil nilil?
Why do those things look good?

Kagwi waji majikkil nilil?
Why are those things bad?

Kagwi waji majinôgwakkil nilil?
Why do those things look bad?

Kagwi waji
ôda wlignokwkwil nilil?
Why aren't those things good?

Kagwi waji
ôda wlinôgwadonnokwkwil nilil?
Why don't those things
look good?

Kagwi waji
ôda majignokwkwil nilil?
Why aren't those things bad?

Kagwi waji ôda
majinôgwadonnokwkwil nilil?
Why don't those things
look bad?

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M12-15 Loopback [-goak/-genol vs -nôgwzoak/-nôgwadol]

Mkwigoak nigik, nigik migwenok.
Those are red, those pens.

Mkwigenol nilil, nilil pilaskol.
Those are red, those papers.

Mkwigoak nigik migwenok.
Those pens are red.

Mkwigenol nilil pilaskol.
Those papers are red.

Mkwinôgwzoak nigik migwenok.
Those pens look red.

Mkwinôgwadol nilil pilaskol.
Those papers look red.

ôda mkwigiwiak nigik migwenok.
Those pens are not red.

ôda mkwignowial nilil pilaskol.
That papers are not red.

ôda mkwinôgwziwiak nigik migwenok.
Those pens don't look red.

ôda mkwinôgwadowial nilil pilaskol.
That papers don't look red.

#5/#6/#16 Loopback [-gijik/-kkil vs -nôgwzijik/-nôgwakkil]

Mili migwenok makwigijik.
Give me the pens that are red.

Mili pilaskol makwikkil.
Give me the papers that are red.

Mili migwenok makwinôgwzijik.
Give me the pens that look red.

Mili pilaskol makwinôgwakkil.
Give me the papers that look red.

Mili migwenok ôda makwigikwkwik.
Give me the pens that aren't red.

Mili pilaskol ôda makwignokwkwil.
Give me the papers that aren't red.

Mili migwenok ôda makwinôgwzikwkwik.
Give me the pens that don't look red.

Mili pilaskol ôda makwinôgwadonnokwkwil.
Give me the papers that don't look red.

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Locative Pattern Plurals

Used to mark a location (in/at - to/from with event below).
Explored in **Module 18**.

wigwômek at the house		**wigwômikok** at the houses	
n'wigwômek at my house	**n'wigwômnok** at our house [ex.]	**n'wigwômikok** at my houses	**n'wigwômikwenok** at our houses [ex.]
	k'wigwôm**nok** at our house [in.]		**k'**wigwôm**ikwenok** at our houses [in.]
k'wigwômek at your house	**k'wigwômwôk** at your[PL] house	**k'wigwômikok** at your houses	**k'wigwômikwôk** at your[PL] houses
w'wigwômek at their house	**w'wigwômwôk** at their[PL] house	**w'wigwômikok** at their houses	**w'wigwômikwôk** at their[PL] houses

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Whole Event

N-pattern (w/no plurals) is also used to form a conditional whole event. Explored in **Module 20**.

ni nd'elosan I walk to	**ni nd'elosanana** we[ex.] walk to	**ni nodosan** I walk from	**ni nodosanana** we[ex.] walk from
	ni kd'elosanana so we[in.] walk to		**ni kodosanana** we[in.] walk from
ni kd'elosan you walk to	**ni kd'elosanô** you[PL.] walk to	**ni kodosan** you walk from	**ni kodosanô** you[PL.] walk from
ni wd'elosan so they walk to	**ni wd'elosanô** some[PL.]walk to	**ni odosan** so they walk from	**ni odosanô** some[PL.] walk from

CONDITIONAL PARTIAL EVENT PLURALS

Explored in **Module 20B**.

nodamôna if I hear	**nodamaga** if we hear
nodamana if you hear	**nodamgwa** if you[PL.] hear
nodaga if someone hears	**nodamoodida** if some[PL.] ones hear
nodawoga if I hear someone	**nodawôaga** if we hear someone
nodawôana if you hear someone	**nodawôagwa** if you[PL.] hear
nodawôda if someone hears someone	**nodawôôdida** if some[PL.] ones hear someone

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Abenaki Pronunciation Guide

- **ô** long **ā**, before a vowel (as in **aw**e and s**aw**); d**awn,** before a consonant (as in h**on**k, d**on**'t and w**on**'t), (always long), IPA: **/ɑ/**
- **a** h**o**t, n**o**minal, (always short)
- **b** **b**it, ru**b**
- **ch** **ch**at, e**tch**; le**ts.** A mix between "ch" (as in *change*) and "ts" (as in *hits*, *quartz*). IPA: **/tʃ/**
- **d** **d**ig, ra**d**
- **e** th**e**m, th**e**, comm**a**, b**a**zaar, (shwa), IPA: **/ə/**
- **g** **g**um, la**g**
- **h** **h**elp, a**h**ead (often voiceless)
- **i** f**ee**t, s**ea**t, m**e**, happ**y** (always long)
- **j** **j**am, **g**iant, pa**g**e; po**ds.** A blend of "j" (as in *jam*) and "dz" (as in *adz*, *ads*). IPA: **/dʒ/**
- **k** **c**up, s**k**y, **k**i**ck**
- **l** **l**ove, pu**ll**
- **m** **m**y, ha**m**
- **n** **n**ot, ca**n**
- **o** m**oo**se, r**u**de, cr**ue**l; s**o**, **o**pen. IPA: **/u/**
- **p** **p**in, li**p**
- **s** **s**ay, pa**ss**
- **t** **t**own, si**t**
- **w** **w**e, s**w**ap (before a vowel); **o** m**oo**se, r**u**de, cr**ue**l; s**o**, **o**pen (as a vowel), IPA: **/u/**; voiceless, IPA: **/ʍ/**
- **z** **z**ap, ja**zz**

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Abenaki Pronunciation Tips and Tricks

Inspired by Conor M. Quinn's Minimalist Algonquian Course

A. Soundspell

Use these **five vowel-sound model words** to represent any word:

- **i** → ***mili*** = give me
- **o** → ***odana*** = town
- **a** → ***sata*** = blueberry
- **ô** → ***ôhô*** = yes
- **e** → ***n[e]dep*** = my head

B. Rhythm + Melody

- **Main Stress:** Falls on the 3rd full vowel from the end:
    - Example: ***o-da-na***
- **Ending on a High Note:** Phrases conclude on a high pitch. A sharp drop usually follows the high point.
    - Example: **o-*da-na***
- **Diphthongs:** Combinations like ***ai, ao, aw, ia, io, wa, we, wô, aô, iô*** count as one full vowel.
    - Example: ***Al-nô-baô-dwa*** = speak Indigenously
- **"Backward Buildup" Trick**: Break long words into smaller sections, building from the end:
    - Example: ***dwa*** → ***baô-dwa*** → ***nô-baô-dwa*** → ***Al-nô-baô-dwa***

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GLOSSARY OF TERMS
Abenaki Parts of Speech

- **OBJECT** someone or something (noun)

  NI Living or non-living THINGS, often interdependent with other OBJECTS (noun inanimate).

  NA Living or non-living ONES, often independent of other OBJECTS (noun animate).

- **SUBJECT** someone or something + an OBJECT or EVENT (pronoun/agent). *examples: that, this, what, who, me, you, them, theirs.*

- **EVENT** action, occurrence, or state of being (verb)

  PARTIAL Do not form a complete sentence alone. They are interdependent with other EVENTS.

  WHOLE Form a complete sentence alone. They are independent of other EVENTS.

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- **NO = no object** (intransitive, AI/II): SUBJECT+EVENT.
  - **NO (NI)** a/the thing grows. No object, NI subject.
  - **NO (NA)** a/the one grows. No object, NA subject.
- **SO = single object** (transitive; TI/TA): SUBJECT+EVENT +1 OBJECT.
  - **SO (NI)** grow **the** plant.
  - **SO (KAGWI)** grow **a** plant.
  - **SO (NA)** grow **the** strawberry**.**
  - **SO (AWANI)** grow **a** strawberry.
- **DO = double object** (ditransitive) SUBJECT+EVENT+2 OBJECTS.
  - grow **strawberries** for **someone**.
- **Direct voice**, the subject performing the event.
- **Inverse voice**, the subject receiving the event or direct object.
- **Direct object,** who or what the subject acts upon.
- **Indirect object,** the recipient of a subject or event.
- **Inclusive Plural**, you and me (we, ours).
- **Exclusive Plural**, them and me (we, ours).
- **Nominalization**, changing an event into an object.
- **Denominalization**, changing, an object into an event.

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