Kimzowi Awighiganis

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

Algonquian languages are bright reminders of relation, reciprocity, and so much more that seems forgotten in English and the world's mostly colonized languages. The study of them reminds us of the natural cycles of community driven restorative and iterative processes.

Our title for this document now honors the great works of Pierre Paul Osunkherhine (c. 1800-1890). Born in the Adirondacks in Raquette River, New York, called in the Abenaki language, Mosliakik (At the Moose Call). Among several other extremely important books, Pial Pol wrote *Kimzowi Awighigan* in 1830 at Odanak, Quebec. He later lived among the Seneca Nation in western New York, and then in Michigan. The title of his book is literally "Teach oneself book." With our new MinCourse, we add the minimalizing diminutive suffix *-s*: *Kimzowi Awighiganis* ("Teach oneself little book"), an accurate title that reminds us of where this work, in its written form, begins.

Updated 2-05-2026: Akwôbi Môjagiakw

Part 1: Fundamentals

ADVERBS, OBJECTS, SUBJECTS, & EVENTS

Modules 1-7

(e)L-, Li = to/towards (the way/how; future *implied)*

Od-, Wji = from/for (changed/askew; past *implied*)

Adverbs

Liwi = in such a way; (name, call *implied*)

Ojiwi = for/from; recent; camp (for the day/night *implied*)

Lagwiwi = to/towards, in a direction, a way, region, vicinity

Odagwiwi = for/from; damp, moist (from water *implied*)

Alnakaiwi = to the right, on the right side; doing commonly

Pôjiwi = to the left, on the left side; arriving from (heart side *implied*)

Alnôbaiwi = Indigenously / **Iglismôniwi** = In English

Alômiwi = in / **Kwajemiwi** = out [Papwôgan Klozowôganal]

Wliwi = do well / **Majiwi** = do badly

Module 1: Objects (nouns)

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.

MCM1A: Loopback Swap-in Objects (nouns).

Kagwi ni?

What is that thing.

Try to swap-in other objects in either Abenaki or English to internalize this pattern. In general, NA = anyONE that walks, runs, swims, or can fly, and anyTHING that draws our attention (the focus), NI = everyTHING else (the field).
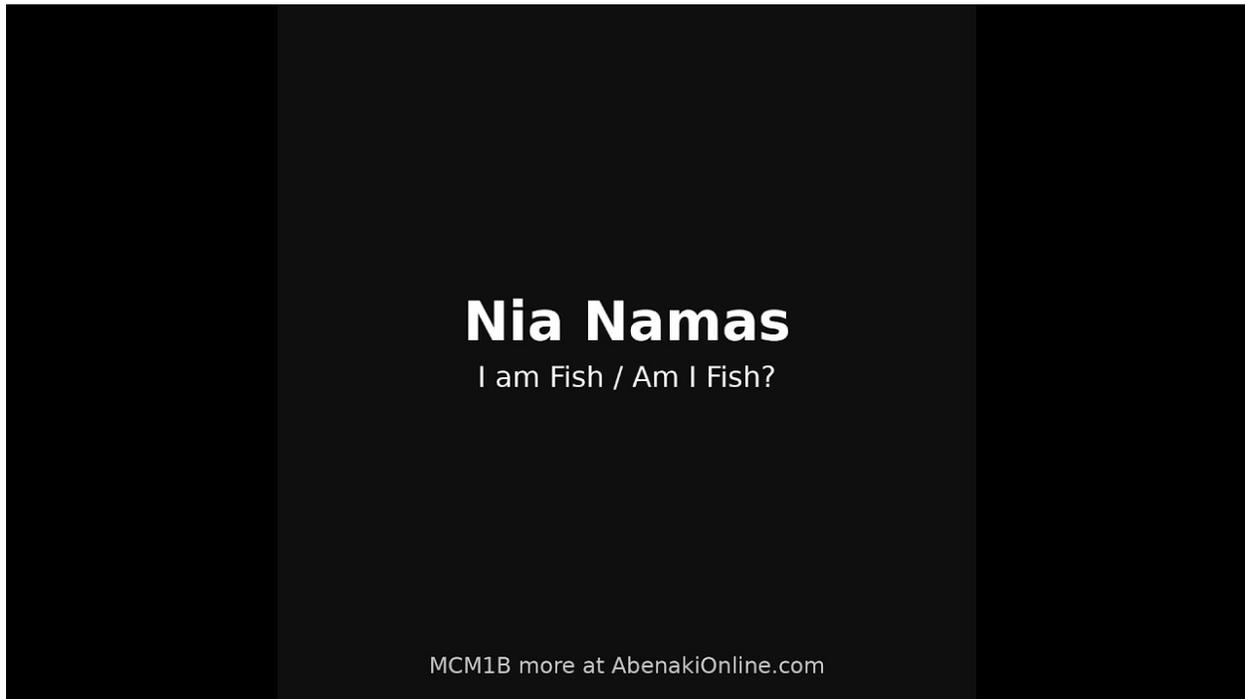
Awani na? - Who is that one?

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.

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Nia Namas
I am Fish / Am I Fish?

MCM1B more at AbenakiOnline.com

Awani kia - Who are you?   _____ **nia.** - [name] I am.

Awani nia - Who am I?   _____ **kia.** - [name] you are.

Kia awani - Your someone / Is this your someone; You are someone / Are you someone?

Nia _____ - My [name] / I am [name] / Am I [name]?

Nia awani - My someone / I am someone. / Am I someone?

Kia _____ - Your [name] / You are [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. [Algonquian Language Word Order and Flexibility].

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.*

Module 2: Subjects (nouns)

- **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 na** = Is that one me? / I am that one. / Is that one mine? / That one is mine.
- **Nia ni** = Is that thing mine? / That thing is mine.

This module reinforces **SUBJECTS** (personal pronouns) and explores how subjects relate to objects, focusing on **kia** for "you" and **nia** for "me."

Additionally, this module reinforces **proximity pronouns**: **ni/na** for objects farther away, **io/wa** for objects nearby.

Expanding and Reinforcing
- **Kia na, na namas?** – *Is that yours, that fish?*
- **Kia ni, ni abaznoda?** – *Is that yours, that basket?*

MCM2A: Reinforcing Object Relationality with -m

Ôhô,
nia io nd'abaznodam.
– Yes, this is my basket.

MCM2A more at AbenakiOnline.com

- **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, indicating a **SUBJECT** relationship to or possession of an **OBJECT**.

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.

Module 3: Whole Events

K'môji? = Are you going? (**môji** also means, start, leave, go home, depart)
N'môji. = I'm going.

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.

Module 4: Negative Whole Events

Ôhô,
ôda n'môjiw
– Yes, I am not going.

MCM4 more at AbenakiOnline.com
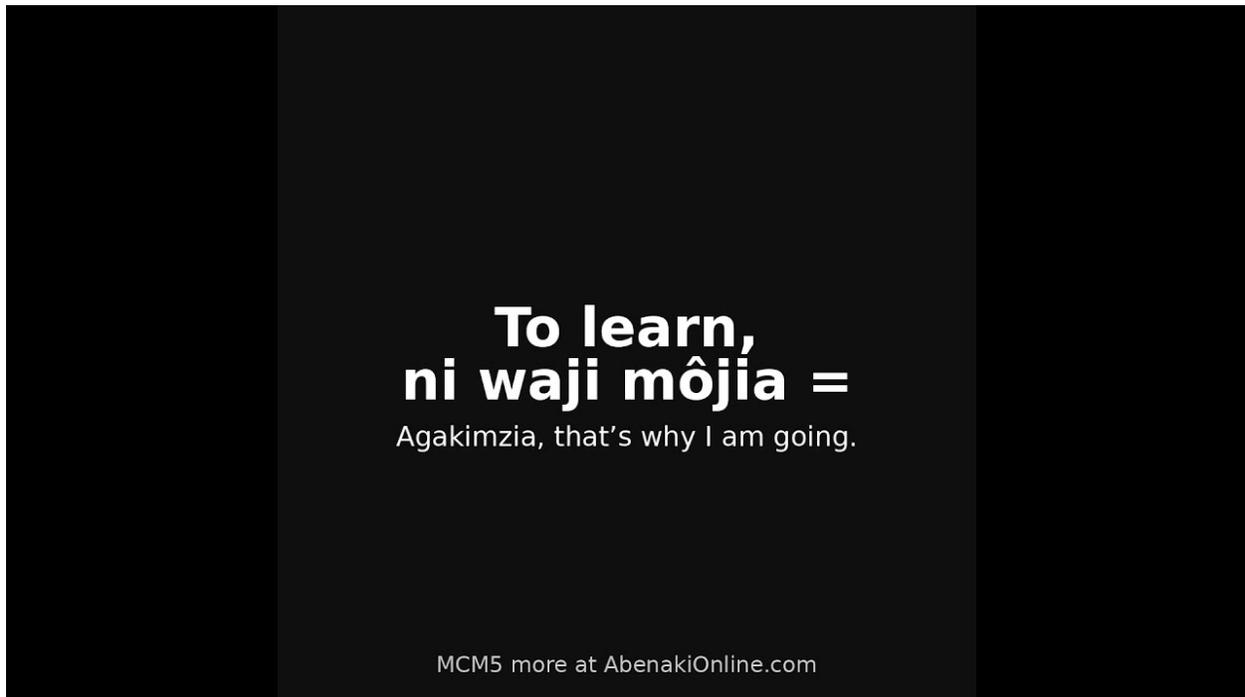
Ôda k'môjiw? = Are you not going?
Ôda n'môjiw. = I am not going.

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*.

Module 5: Partial Events

**To learn,
ni waji môjia =**
Agakimzia, that's why I am going.

MCM5 more at AbenakiOnline.com

Kagwi waji môjian? = Why are you are going?
_____, **ni waji môjia.** = _____, that's why I am going.

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."

Module 6: Negative Partial Events

Io k'wigwômna,
ni waji ôda môjiwwa.
= This is our home
(inclusive, yours and mine)
that's why I am not going.

MCM6 more at AbenakiOnline.com

Kagwi waji ôda môjiwwan? = Why aren't you going?
_____, ni waji ôda môjiwwa. = _____, that's why I am not going.

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*.

Module 7: The Imperative Mood

Akwi môji
= don't go off / home
(don't leave)

The **IMPERATIVE MOOD** is used to quickly request, suggest, or command someone to take action.

môji! = go away!

The negative added *-kan* to the end of the event; however, this has been lost in modern Western Abenaki. Today, there is no change to the event itself—only the addition of *akwi* before it.

akwi môji! = don't go away!

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PART 2: Relational Events

What if I'm going *with* an object?
In that case, I add an **object (valence) marker**—an ending pair that changes the verb from an **objectless event** (intransitive) to one that **includes an object** (transitive).

If I go with a fish or a basket, both **I** and the **object** are going. In English, we might describe this as *"to go/leave, taking something along."*

Intransitive (no object)

The final **-i** marks **môji** as a **no-object (NO)** event, also called **intransitive**.
The final **-a** can also function as an intransitive ending, with little or no change in meaning.

- **môji** – start, go, depart

- **môja** – start, go, depart

With **-a**, this **<u>EVENT ENDING PAIR</u>** can be added:

- **-la/-lô** = "someone"

- **-do** = "something"

Module 7A: : Imperative Events with Objects

Môjado ni abaznoda
= bring that basket

MCM7A more at AbenakiOnline.com

- **Môjado =** bring something/it SO (NI); someone flies away, someone starts flying NO (NA)

- **Môjala =** bring someone/them

- **Akwi môjado =** don't bring something/it SO (NI); someone flies away, someone starts flying NO (NA)

- **Akwi môjala =** don't bring someone/them

Reduced forms and "moving" meanings

The **j (dz)** sound can reduce to **d** before a consonant and most vowels other than **-i** and occasionally **-a** when acting as the intransitive marker.

- **môdna** – move something by hand (SO; NA/NI)

- **môdka** – cause something to move (NO; NA) / (SO; NI)

- **môdkawa** – cause someone to move (SO; NA)

Modules 8-9: The Core Four, Whole Events

Agwachikadawlôn,
ni k'môjalin,
ta n'môjado
ôbagawatahigan!

= Actually it's going to rain,
so you're bringing me,
and I'm bringing an umbrella.

MCM8 more at AbenakiOnline.com

Modules 8 and 9 explore how, in Algonquian languages, an event often involves objects beyond the subject. These objects are reflected in the event through different final suffix forms, which indicate who or what the action affects.

Form 1: **-i** (to me)   Form 2: **-ô/-a** (to someone)

Form 3: **-l** (from me to you)   Form 4: **-gw** (from someone)

WHOLE EVENTS
SO (Single Object) NA / E-Type

M8   1: **K'môjali**   2: **K'môjalô**

You bring me   You bring them

M9   3: **K'môjalel**   4: **K'môjalegw**

You're brought by me   They bring you

DO (Double Object) NA / W-Type

M8   1: **K'môjadawi**   2: **K'môjadawô**

You bring an object to me   You bring an object to them

M9   3: **K'môjadol**   4: **K'môjadôgw**

You're brought an object by me They bring you an object

Modules 10-11: The Core Four, Partial Events

SO (Single Object) / E-Type

M10 1: **Môjalian**

When you bring me

2: **Môjalôan**

When you bring them

M11 3: **Môjal(e)lan**

When you're brought by me

4: **Môjalegoan**

When they bring you

DO (Double Object) / W-Type

M10 1: **Môjadawian**

When you bring an object to me

2: **Môjadawôan**

When you bring an object to them

M11 3: **Môjadolan**

When you're brought an object by me

4: **Môjadôgoan**

When they bring you an object

THE THREE RELATIONAL EVENT-ENDING TYPES

Imperatives (See Module 7)

SO (NA)	NO/SO (NI)	DO
noda**W**a **(W-Type)**	noda	nodama**w**a **(W-Type)**
Hear someone	Hear / Hear Something	Hear something of someone
nami**H**a **(H-Type)**	namito	namita**w**a **(W-Type)**
See someone	See / See something	See something of someone
kezalma **(E-Type)**	kezalda	kezaldama**w**a **(W-Type)**
Love someone	Love / Love something	Love something of someone

• Before the addition of our Core Four ending forms shared in Modules 8 and 9, if there is a **W**, then it is a **W-type**, and in Module 9 (the *from* forms) there will be a contraction of **-awe-** to **-o** in Form 3, and **-awe-** to **-ô-** in Form 4.

• If the letter before the final Core Four ending is an **H**, there is no contraction, but instead the addition of an **-o-** after the **H** in both Module 9 Forms 3 and 4.

• If the letter before the Core Four ending is any other letter, then it follows the **E-type**, or the "everything else" type.

W-TYPE WHOLE EVENT FORMS

Module 8:

N'nodawô | N'nodam

I hear someone | something

K'nodawi

You hear me

K'nodawô | K'nodam

You hear someone | something

Nodawa | Nodam

Someone hears someone | something

Module 9:

N'nodôgw

I'm heard

K'nodol

You're heard by me

K'nodôgw

You're heard

Nodôgw

Someone is heard

W-TYPE PARTIAL EVENT FORMS

Module 8

Nodawok | Nodama
when I hear someone | something

Nodawian
when you hear me.

Nodawôan | Nodaman
when you hear someone | something

Nodawôt | Nodak
when someone hears someone | something

_____

Module 9

Nodawit
when I'm heard

Nodolan
when you're heard by me

Nodôgoan
when you're heard

Nodôgot
when someone is heard

H-TYPE 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

H-TYPE PARTIAL EVENT FORMS

Module 8

Namihian
when you see me.

Namihok | Namitoa
when I see someone | something

Namihôan | Namitoan
when you see someone | something

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

_____

Module 9

Namiholan
when you're seen by me

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

Namihogoan
when you're seen

Namihogot
when someone is seen

E-TYPE WHOLE EVENT FORMS

Module 8:

N'kezalmô | N'kezaldam

I love someone | something

K'kezalmi

You love me

K'kezalmô | K'kezaldam

You love someone | something

Kezalma | Kezaldam

Someone loves someone | something

Module 9:

N'kezalmegw

I'm loved

K'kezalmel

You're loved by me

K'kezalmegw

You're loved

Kezalmegw

Someone is loved

E-TYPE PARTIAL EVENT FORMS

Module 8

Kazalmok | Kazaldama
when I love someone | something

Kazalmian
when you love me.

Kazalmôan | Kazaldaman
when you love someone | something

Kazalmôt | Kazaldak
when someone loves someone | something

_____

Module 9

Kazalmit
when I'm loved

Kazalmelan
when you're loved by me

Kazalmegoan
when you're loved

Kazalmegot
when someone is loved

E-TYPE PARTIAL EVENT FORMS

Module 8:

N'môjalô | N'môjado
I bring someone | something

K'môjali
You bring me

K'môjalô | K'môjado
You bring someone | something

Môjala | Môjado
Someone brings someone | something

_____

Module 9:

N'môjalegw
I'm brought

K'môjalel
You're brought by me

K'môjalegw
You're brought

Môjalegw
Someone is brought

E-TYPE PARTIAL EVENT FORMS

Module 8

Môjalok | Môjadoa
when I bring someone | something

Môjalian
when you bring me.

Môjalôan | Môjadoan
when you bring someone | something

Môjalôt | Môjadok-ôkw
when someone brings someone | something

_____

Module 9

Môjalit
when I'm brought

Môjalan
when you're brought by me

Môjalegoan
when you're brought

Môjalegot
when someone is brought

Loopback Expansion of Module 3, Whole SO (Single Object) Events

In Algonquian languages, events track the specificity of the objects they act on, but only with WHOLE EVENTS. Objects may be specific ("it/the") or non-specific ("a/some"), and this distinction is marked through event endings. These patterns vary depending on whether the object is animate or inanimate.

Non-Specific

k'môja<u>do</u> = You bring something along

k'môjado abaznoda = You bring a basket along

k'môja<u>lô</u> = You bring someone along

k'môjalô namas = You bring a fish along

Specific

k'môjado<u>n</u> = You bring it along

k'môjadon abaznoda = You bring the basket along

k'môjalô = You bring them along

k'môjalô namas = You bring the fish along

Loopback Explantion of Module 4, Whole Negative SO (Single Object) Events

Non-Specific

Ôda k'môjadow = You don't bring something along

Ôda k'môjadow abaznoda = You don't bring a basket along

Ôda k'môjalôw = You don't bring someone along

Ôda k'môjalôw namas = You don't bring a fish along

Specific

Ôda k'môjadowwen = You don't bring it along

Ôda k'môjadowwen abaznoda = You don't bring the basket along

Ôda k'môjalôwi = You don't bring them along

Ôda k'môjalôwi namas = You don't bring the fish along

Loopback Explantion of Module 5, Partial SO (Single Object) Events

Unlike WHOLE EVENTS which track the specificity of the objects they act on, PARTIAL EVENTS do not.

môjadoan = When you bring something/it along

môjadoan abaznoda = When you bring a/the basket along

môjalôan = When you bring someone/them along

môjalôan namas = When you bring a/the fish along

Loopback Expantion of Module 6, Partial Negative SO (Single Object) Events

Ôda môjadowwan = When you don't bring something/it along

Ôda môjadowwan abaznoda = When you don't bring a/the basket along

Ôda môjalôwwan = When you don't bring someone/them along

Ôda môjalôwwan namas = When you don't bring a/the fish along

Loopback Expantion

Môjagi = grow (NO / intransitive) M7

Here we again see the intransitive marker **-i**, signaling that the action loops back onto the subject itself. There is no external object: the action affects the subject directly. Although something is happening, this is a **no-object event**—in this case, the subject is growing.

Preceding the reflexive **-i** is the causal element **-ikh-**, reduced here to **-g-**, which still carries the sense of *doing, working, or causing*. Growth, then, is understood as a caused process occurring within the subject.

We can hear a similar relationship in English with *go* and *grow*, which share an underlying sense of movement or change over time.

Loopback to Module 3:

K'môjagi? Are you growing?

N'môjagi. I am growing.

To add an object to **môjagi**, we follow the same pattern used with **môji**. We remove the intransitive/reflexive **-i** and replace it with **-a**, giving us:

môjaka = grow something (SO / transitive inanimate) M7

To form the *"grow someone"* construction, we add **-ô**. With this particular ending pair—one of the thirteen we have identified—a **w-** glide is required, producing:

môjakawa = grow someone (SO / transitive animate) M7 E-Type

k'môjakawi = you grow me, you cause me to grow **M8 E-Type**

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

M8:1 K'môjakamawi

you grow something for/of me

M8:2 K'môjakamawô

You grow something for/of someone

M9:3 K'môjakamol

I grow something for you

M9:4 K'môjakamôgw

something is grown for me

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-Type** 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-Type** 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-Type** 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

Single and Double Object Examples

- **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'namitawin n'mijowôgan?** – Do you see my food?
- **Ôda k'namitolowwen k'mijowôgan**. I don't see your food.

- **K'namihô nokemes?** Do you see my grandmother?
- **Ôda n'namihôwi kokemes**. I don't see your grandmother.
- **K'namitawin nokemes wd'awighigan?** Do you see my grandmother's book?
- **Ôda k'namitolowwen kokemes wd'awighigan**. I don't see your grandmother's book.

- **K'kezalmi môjagia?** – Do you love me when I grow?
- **K'kezalmô môjagat?** – Do you love someone when they grow?

- **K'kezaldamawi môjakamolan?** – Do you love what I'm growing you?
- **K'kezaldamawô môjakamôgoan?** – Do you love what someone is growing you?

- <u>**Kagwi askawitoakw?**</u> What are youPL waiting for?
- <u>**Nd'askawihô nidôba**</u>. - 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.

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

WHOLE EVENT FORMS

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

VERB ending: NO: -po

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

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

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

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

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

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

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

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

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

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

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

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

PARTIAL EVENT FORMS

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

VERB ending: NO: -pit

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

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

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

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

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

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

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

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

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

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

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

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

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.

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.

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

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.

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 that 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.

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 *Kimzowi Awighiganis* is optional—you may skip ahead to Part 5 and return to this section as needed.

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

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.

- **W'nodamôgon idamliji.** – What someone says is heard by someone else.
- **W'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.

PART 5: Nuance
PLACE, DEGREE, TIME, & NUMBER
Modules 17-25

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.

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

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 yourᴾᴸ house	**k'wigwômikok** at your houses	**k'wigwômikwôk** at yourᴾᴸ houses
w'wigwômek at their house	**w'wigwômwôk** at theirᴾᴸ house	**w'wigwômikok** at their houses	**w'wigwômikwôk** at theirᴾᴸ houses

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
Nebizonbik - 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

Module 19: Waji | Ali | Adali | Adoji

Hli **kagwi waji, tôni ali, tôni adali, tôni adoji.**
Tell me **why** (for/from what), **how** (which way *event*), **where** (which place/engagaed/the most), **when** (so much/engaged in *event*). All followed by a *partial event (see Module #5)* without initial change, which has already been included in each of these four helping events.

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?

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

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

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

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

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**   …**ni** n**od**osa**n**
…and then I go to   …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.   **Nebesek kd'elosa, ni kd'ôman.**
You go to the woods, then you hunt.   You go to the lake, then you fish.

N'kadopi, ni sibok nd'elosan.   **N'kadgom, ni sibok nodosan.**
I'm hungry, so I go to the river.   I'm tired, so I come from the river.

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

Losaana, ni nd'elosan   **Odosaana, ni nodosan**
If you go, then I go (to)   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.

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.

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)

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-<u>ga</u> 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…

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)'

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.

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.

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

Moz
Moose

Mozoka
Moosing (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

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

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 iohi = 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 iolil = These things are some[PL] ones

WHOLE EVENT SO (NA)

W-Type 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

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

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 walidahôziwwan
… 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

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

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

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

Wligoak nigik.
Those ones are good.

Wlinôgwzoak nigik.
Those ones look good.

Majigoak nigik.
Those ones are bad.

Majinôgwzoak nigik.
Those ones look bad.

ôda wligiwiak nigik
Those ones aren't good.

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

ôda majigiwiak nigik
Those ones aren't bad.

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

Wligenol nilil.
Those things are good.

Wlinôgwadol nilil.
Those things look good.

Majigenol nilil.
Those things are bad.

Majinôgwadol nilil.
Those things look bad.

ôda wligenowial nilil
Those things aren't good.

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

ôda majigenowial nilil.
Those things aren't bad.

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

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

Kagwi waji wligijik nigik?
Why are those ones good?

Kagwi waji wlikkil nilil?
Why are those things good?

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

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

Kagwi waji majigijik nigik?
Why are those ones bad?

Kagwi waji majikkil nilil?
Why are those things bad?

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

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

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

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

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

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

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

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

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

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

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.

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

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**

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:

   o Example: ***o-da-na***

• **Ending on a High Note:** Phrases conclude on a high pitch. A sharp drop usually follows the high point.

   o Example: **o-da-*na***

• **Diphthongs:** Combinations like ***ai, ao, aw, ia, io, wa, we, wô, aô, iô*** count as one full vowel.

   o Example: ***Al-nô-baô-dwa*** = speak Indigenously

• **"Backward Buildup" Trick**: Break long words into smaller sections, building from the end:

   o Example: ***dwa*** → ***baô-dwa*** → ***nô-baô-dwa*** → ***Al-nô-baô-dwa***

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.

- **NO = <u>n</u>o <u>o</u>bject** (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 = <u>s</u>ingle <u>o</u>bject** (transitive; TI/TA): SUBJECT+EVENT +1 OBJECT.
  - **SO (NI)** grow <u>**the**</u> plant.
  - **SO (KAGWI)** grow <u>**a**</u> plant.
  - **SO (NA)** grow <u>**the**</u> strawberry**.**
  - **SO (AWANI)** grow <u>**a**</u> strawberry.
- **DO = <u>d</u>ouble <u>o</u>bject** (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.