

# Kimzowi Awighiganis

Kizitôgw Jesse Bowman Bruchac,

Minawitôgw Kasko Crane,

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 1-19-2026: Akwôbi Môjagiakw**

**PART 1: Fundamentals  
ADVERBS, OBJECTS, SUBJECTS,  
EVENTS**

Modules 1-7

**PART 2: Relational Events  
THE CORE FOUR**

Modules 8-11

**PART 3: Adding Attributes  
MEDIALS**

Modules 12-15

**PART 4: THE FOURTH-PERSON**

Module 16

**PART 5: Nuance  
PLACE, DEGREE, TIME, NUMBER**

Modules 17-25

**Abenaki Pronunciation Guide**

**Abenaki Pronunciation Tips and Tricks**

**GLOSSARY OF TERMS  
Abenaki Parts of Speech**

## 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)



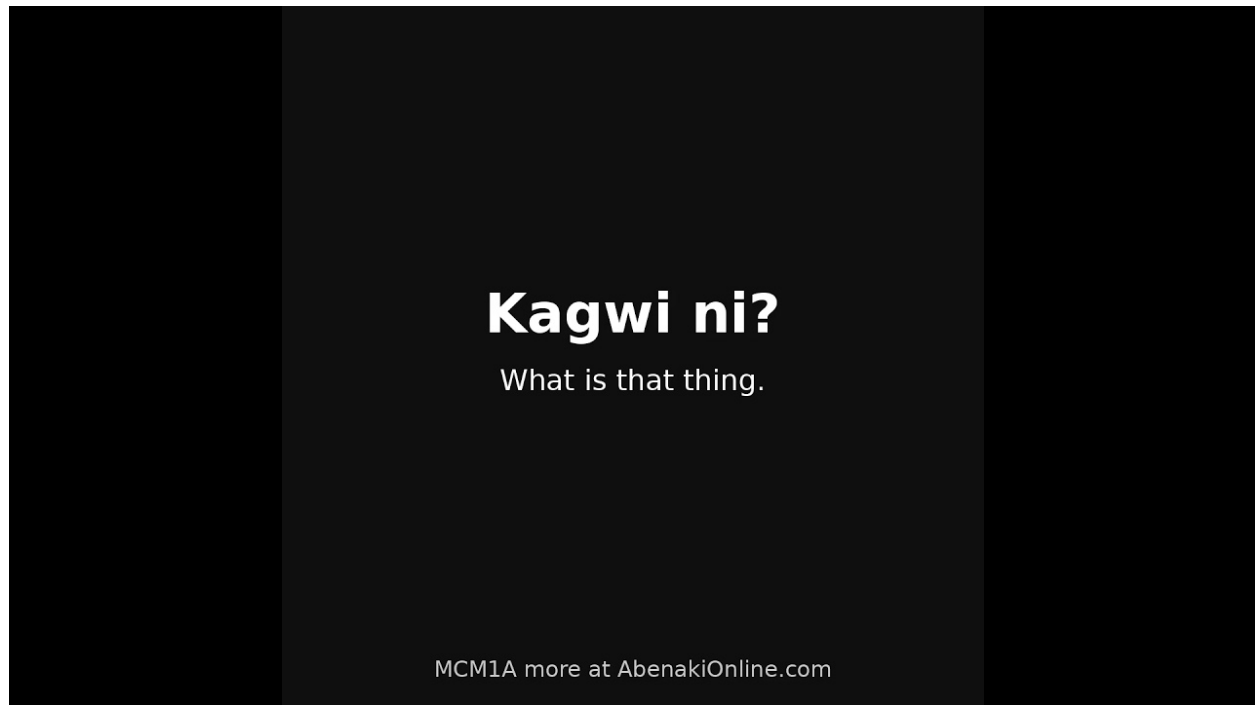
**Awani na** = Who is that one? / That one is someone. / A who that / That's a who.

**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).



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).

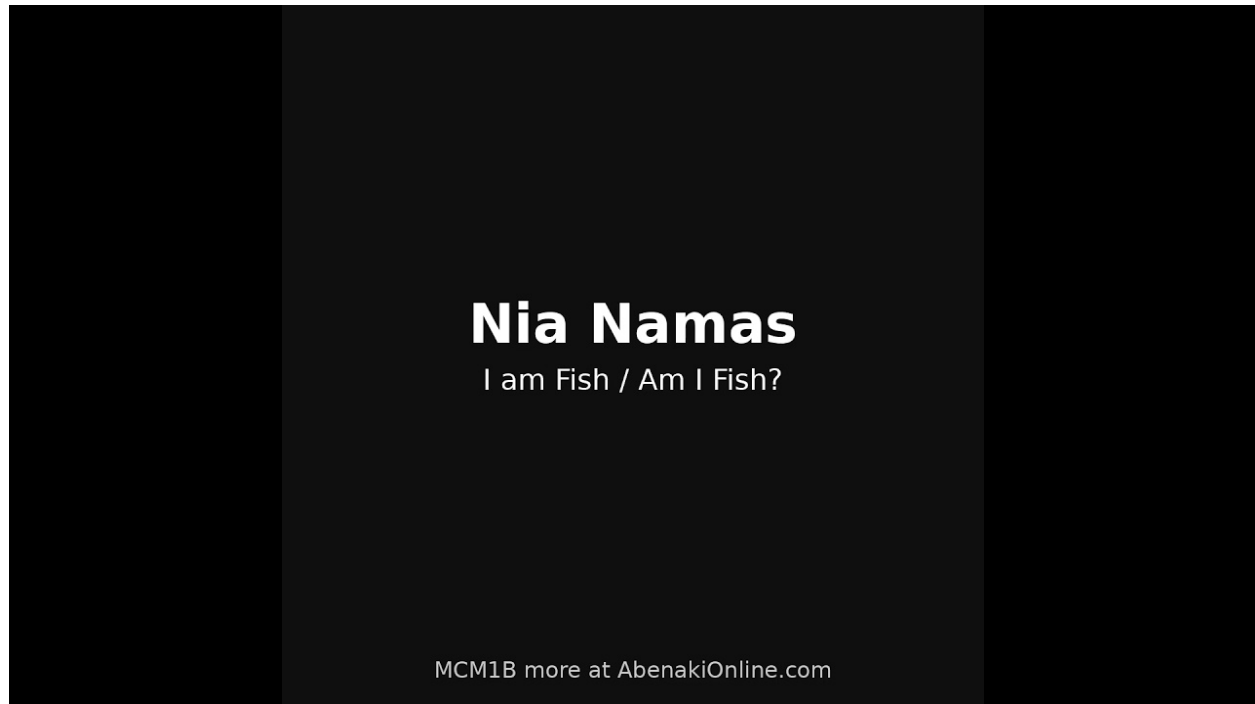
**Awani na?** - Who is that one?

**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.

## MCM1B: Loopback Expand Pronouns



**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



- 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.



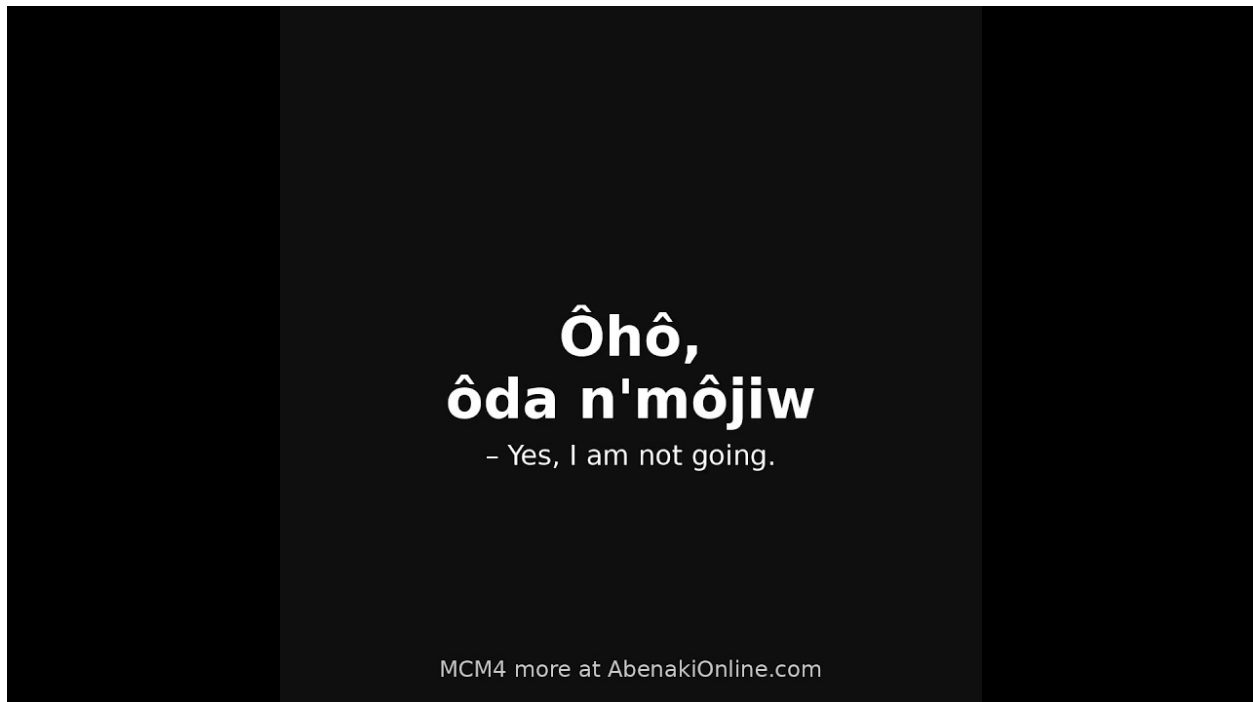
## Module 3: Whole Events



**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



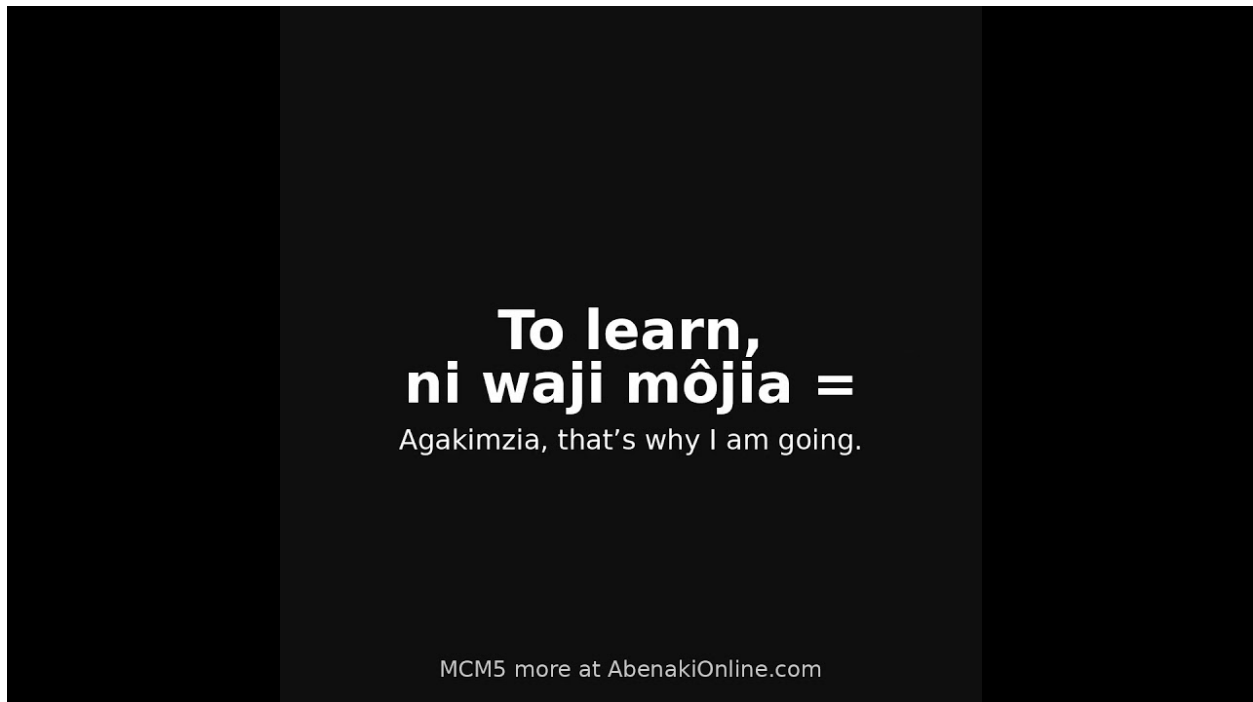
**Ôda k'môjiw?** = Are you not going?

**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



**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

**lo 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](http://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



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!

## 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**.

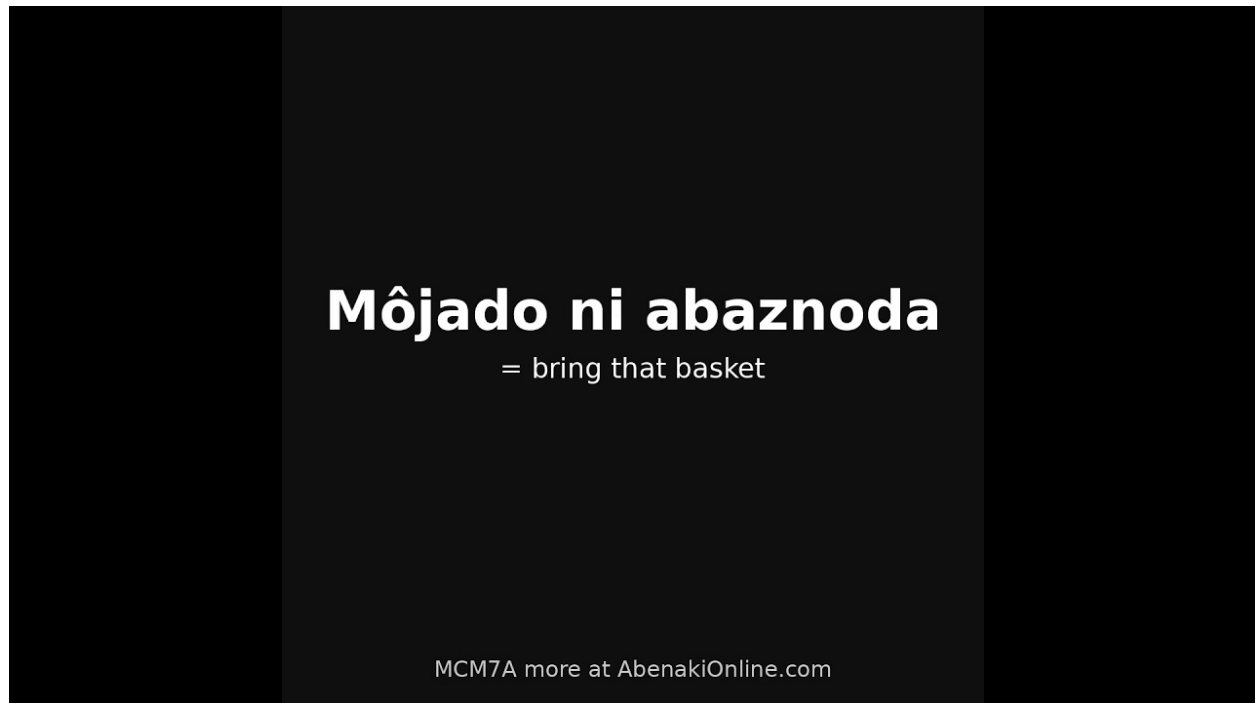
The final **-a** can also function as an intransitive ending, with little or no change in meaning.

- **môji** – start, go, depart
- **môja** – start, go, depart

With **-a**, this **EVENT ENDING PAIR** can be added:

- **-do** = “something”
- **-lô/-la** = “someone”

## Module 7A: : Imperative Events with Objects



- **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



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) / E-Type

<b>M8</b>	<b>1: K'môjali</b> You bring me	<b>2: K'môjalô</b> You bring them
<b>M9</b>	<b>3: K'môjalel</b> You're brought by me	<b>4: K'môjalegw</b> They bring you

### DO (Double Object) / W-Type

<b>M8</b>	<b>1: K'môjadawi</b> You bring an object to me	<b>2: K'môjadawô</b> You bring an object to them
<b>M9</b>	<b>3: K'môjadol</b> You're brought an object by me	<b>4: K'môjadôgw</b> They bring you an object

## Modules 10-11: The Core Four, Partial Events

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)

### 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

### SO (NA)

noda**Wa** (**W-Type**)

Hear someone

### NO/SO (NI)

noda

Hear / Hear Something

### DO

nodamawa (**W-Type**)

Hear something of someone

nami**Ha** (**H-Type**)

See someone

namito

See / See something

namitawa (**W-Type**)

See something of someone

kezalma (**E-Type**)

Love someone

kezalda

Love / Love something

kezaldamawa (**W-Type**)

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**

#### **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

## 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 | Môjado**

I bring someone | something

#### **K'môjali**

You bring me

#### **K'môjalô | 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 love someone | something

**Môjalian**

when you love me.

**Môjalôan | Môjadoan**

when you love someone | something

**Môjalôt | Môjadok-ôkw**

when someone loves someone | something

---

### **Module 9**

**Môjalit**

when I'm loved

**Môjalan**

when you're loved by me

**Môjalegoan**

when you're loved

**Môjalegot**

when someone is loved

## 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'môjado** = You bring something along

**k'môjado abaznoda** = You bring a basket along

**k'môjalô** = You bring someone along

**k'môjalô namas** = You bring a fish along

### Specific

**k'môjadon** = 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 Expantion 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 Expantion 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 Kolutawi**

you make something for/of me

**M8:2 Kolutawô**

You make something for/of someone

**M9:3 Kolutol**

you're made something by me

**M9:4 Kolutôgw**

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

- **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 someone 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?
- **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.

**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 I DO: -namawa (W-Type)

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

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

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

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

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

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

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

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

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

VERB endings: SO: -alma (E-Type) / -aldam I 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!

**Wli-pogwat ni?**

Does that thing taste good?

**Wli-môgwat ni?**

Does that thing smell good?

**Maji-pogwat ni?**

Does that thing taste bad?

**Maji-môgwat ni?**

Does that thing smell bad?

**I, majipogwat/majimôgwat ni!**

Ee, that tastes bad/smells bad!

**Ôhô, wli-pogwat ni.**

Yes, that thing tastes good.

**Ôhô, wli-môgwat ni.**

Yes, that thing smells good.

**Ôhô, maji-pogwat ni.**

Yes, that thing tastes 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

<b>Wlimôgwat ni. Majimôgwat ni.</b>	<b>...I, namasimôgwat ni!</b>
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.

<b>Tôni limôgwat ni?</b>	<b>Wlimôgwat ni.</b>
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.

<b>Tôni linôgwat ni?</b>	<b>Wlinôgwat ni.</b>
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.

<b>Tôni litôgwat ni?</b>	<b>Majitôgwat ni.</b>
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:

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

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.

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

**Wlalemgwzo na, na awôssis.**

That's wished well, that child.

**Wlalemgwat ni, ni wigwôm.**

That's wished well, that home.

## 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?**

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 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 kiak**  
to you

**li wigwômek**  
to the house

**li k'wigwômek**  
to your house

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

**kd'elosa**  
you go to; in

**wigwômek kd'elosa**  
you go to the house

**k'wigwômek kd'elosa**  
you go to your house

### FROM a place/for a reason

**wji**    **kia wji**  
for you

**wji kiak**  
from/of you

**wji wigwômek**  
from the house

**wji k'wigwômek**  
from your house

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

**kodosa**  
you come from; for

**wigwômek kodosa**  
you come from the house

**k'wigwômek kodosa**  
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 <sup>ex.</sup>

**n'wigwômikok**

at my houses

**n'wigwômikwenok**

at our houses <sup>ex.</sup>

**k'wigwômnok**

at our house <sup>in.</sup>

**k'wigwômikwenok**

at our houses <sup>in.</sup>

**k'wigwômek**

at your house

**k'wigwômwôk**

at your<sup>PL</sup> house

**k'wigwômikok**

at your houses

**k'wigwômikwôk**

at your<sup>PL</sup> houses

**w'wigwômek**

at their house

**w'wigwômwôk**

at their<sup>PL</sup> house

**w'wigwômikok**

at their houses

**w'wigwômikwôk**

at their<sup>PL</sup> 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/engaged/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 **alosaan**?

Where are you going?

Tôni **wadosaan**?

Where have you been?

Wigwômek, ni **adali losaa**.

I'm going to the house.

Sibok, ni **adali odosaa**.

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'elosan**

...and then I go to

**...ni nodosan**

...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.

## Module 21: Kadawelôn | Talelôn | Kizelôn

### Kadawelôn - Talelôn - Kizelôn

It's going to rain - it's raining - it has rained

#### Kadosa

Want to walk

#### Talosa

Be engaged in walking

#### Kizosa

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.

## 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 *nihî*, 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-ga wliġen. 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-elosaji Molian Sandaga.  
Sandagaji Molian n'-d-elosa.  
Molianji n'-d-elosa Sandaga.  
Sandagaji n'-d-elosa Molian.  
Molianji Sandaga n'-d-elosa.  
Nd'elosaji Sandaga Molian.

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

Nd'elosaba New-York wajônemôshôna môni.  
New-Yorkba n'-d-elosa wajônemôshôna môni.  
Môniba wajônemôshôna n'-d-elosa New-York, N'-d-elosaba.  
New-York môni wajônemôshôna, Môniba wajônemôshôna.  
New-York n'-d-elosa, Wajônemôshônaba môni n'-d-elosa.  
New-York, Wajônemôshônaba 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 yourself.

**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 Loopback 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 Loopback Plurals

**Niona nigik** = Those ones are our<sup>ex</sup>.  
**Kiona nigik** = Those ones are our<sup>in</sup>.  
**Kiowô nigik** = Those ones are your<sup>PL</sup>.  
**Agmôwô nihi** = Those ones are some<sup>PL</sup> ones

**Niona iogik** = These ones are our<sup>ex</sup>.  
**Kiona iogik** = These ones are our<sup>in</sup>.  
**Kiowô iogik** = These ones are your<sup>PL</sup>.  
**Agmôwô iohi** = These ones are some<sup>PL</sup> ones

**Niona nilil** = Those things are our<sup>ex</sup>.  
**Kiona nilil** = Those things are our<sup>in</sup>.  
**Kiowô nilil** = Those things are your<sup>PL</sup>.  
**Agmôwô nilil** = Those things are some<sup>PL</sup> ones

**Niona iolil** = These things are our<sup>ex</sup>.  
**Kiona iolil** = These things are our<sup>in</sup>.  
**Kiowô iolil** = These things are your<sup>PL</sup>.  
**Agmôwô iolil** = These things are some<sup>PL</sup> ones



## WHOLE EVENT SO (NA)

W-Type also used to express SUBJECT/OBJECT relationality.

Explored in **Module 2**.

**n'migwenom**  
my pen

**n'migwenomna**  
ou<sup>ex.</sup> pen

**n'migwenomak**  
my pens

**n'migwenomnawak**  
ou<sup>ex.</sup> pens

**k'migwenomna**  
ou<sup>in.</sup> pen

**k'migwenomnawak**  
ou<sup>in.</sup> pens

**k'migwenom**  
your pen

**k'migwenomowô**  
your<sup>PL</sup> pen

**k'migwenomak**  
your pens

**k'migwenomowôk**  
your<sup>PL</sup> pens

**w'migwenoma**  
someones pen

**w'migwenomowô**  
some<sup>PL</sup> ones pen

**w'migwenoma**  
someons pens

**w'migwenomowô**  
some<sup>PL</sup> ones pens

**n'pilaskom**  
my paper

**n'pilaskomna**  
ou<sup>ex.</sup> paper

**n'pilaskomal**  
my papers

**n'pilaskomnawal**  
ou<sup>ex.</sup> papers

**k'pilaskomna**  
ou<sup>in.</sup> paper

**k'pilaskomnawal**  
ou<sup>in.</sup> papers

**k'pilaskom**  
your paper

**k'pilaskomowô**  
your<sup>PL</sup> paper

**k'pilaskomal**  
your papers

**k'pilaskomowôl**  
your<sup>PL</sup> papers

**w'pilaskom**  
someones paper

**w'pilaskomowô**  
some<sup>PL</sup> ones paper

**w'pilaskomal**  
someones papers

**w'pilaskomowôl**  
some<sup>PL</sup> 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<sup>ex.</sup>

**kolidahôzibna**

we're happy<sup>in.</sup>

**kolidahôzi**

you're happy

**kolidahôziba**

you<sup>PL</sup> are happy

**wlidahôzo**

Someone is happy

**wlidahôzoak**

some<sup>PL</sup> 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<sup>ex.</sup>

**ôda kolidahôzippna**

we're not happy<sup>in.</sup>

**ôda kolidahôziw**

you're not happy

**ôda kolidahôzippa**

you<sup>PL</sup> are not happy

**ôda wlidahôziwi**

someone is not happy

**ôda wlidahôziwiak**

some<sup>PL</sup> 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

**walidahôziak**

... that we<sup>ex</sup>. are happy

**walidahôziakw**

... that we<sup>in</sup>. are happy

**walidahôzian**

... that you're happy

**walidahôziakw**

... that you<sup>PL</sup>. are happy

**walidahôzit**

... that someone is happy

**walidahôzihidit**

... that some<sup>PL</sup>. 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 walidahôziwwak**

... that we<sup>ex</sup>. aren't happy

**ôda walidahôziwwakw**

... that we<sup>in</sup>. aren't happy

**ôda walidahôziwwan**

... that you're not happy

**ôda walidahôziwwakw**

... that you<sup>PL</sup>. aren't happy

**ôda walidahôzikw**

... that someone isn't happy

**ôda walidahôzihidikw**

... that some<sup>PL</sup>. 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<sup>PL</sup>. hear

**nodach**  
let someone hear

**nodamoodich**  
let some<sup>PL</sup>. ones hear

**namito**  
see

**namitoda**  
let's see

**namitokw**  
you<sup>PL</sup>. see

**namitoch**  
let someone see

**namitodich**  
let some<sup>PL</sup>. ones see

**kezalda**  
love

**kezaldamoda**  
let's love

**kezaldamokw**  
you<sup>PL</sup>. love

**kezaldach**  
let someone love

**kezaldamoodich**  
let some<sup>PL</sup>. ones love

**nodawa**  
hear someone

**nodawôda**  
let's hear someone

**nodawokw**  
you<sup>PL</sup>. hear someone

**nodawôch**  
let someone hear

**nodawôdich**  
let some<sup>PL</sup>. ones hear

**namiha**  
see someone

**namihôda**  
let's see

**namihokw**  
you<sup>PL</sup>. see

**namihoch**  
let someone see

**namihôdich**  
let some<sup>PL</sup>. ones see

**kezalda**  
love someone

**kezalmôda**  
let's love

**kezalmokw**  
you<sup>PL</sup>. love

**kezalmôch**  
let someone love

**kezalmôdich**  
let some<sup>PL</sup>. ones love

**nodawi**

hear me

**nodawina**

hear us

**nodawikw**

you<sup>PL</sup>. hear me

**nodawich**

let someone hear me

**nodawinach**

let someone hear us

**nodawidich**

let some<sup>PL</sup>. hear me

**namihi**

see me

**namihina**

see us

**namihikw**

you<sup>PL</sup>. see me

**namihich**

let someone see me

**namihinach**

let someone see us

**namihidich**

let some<sup>PL</sup>. see me

**kezalmi**

love me

**kezalmina**

love us

**kezalmikw**

you<sup>PL</sup>. love me

**kezalmich**

let someone love me

**kezalminach**

let someone love us

**kezalmidich**

let some<sup>PL</sup>. 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.

**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.

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

**Kagwi waji wligijik nigik?**

Why are those ones good?

**Kagwi waji wlikkil nilil?**

Why are those things good?

**Kagwi waji wlinôgwzijek 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 majinôgwzijek nigik?**

Why do those ones look bad?

**Kagwi waji majinôgwakkil nilil?**

Why do those things look bad?

**Kagwi waji**

**ôda wligikkwik nigik?**

Why aren't those ones good?

**Kagwi waji**

**ôda wlignokkwil nilil?**

Why aren't those things good?

**Kagwi waji**

**ôda wlinôgwzikkwik nigik?**

Why don't those ones  
look good?

**Kagwi waji**

**ôda wlinôgwadonnokkwil nilil?**

Why don't those things  
look good?

**Kagwi waji**

**ôda majigikkwik nigik?**

Why aren't those ones bad?

**Kagwi waji**

**ôda majignokkwil nilil?**

Why aren't those things bad?

**Kagwi waji ôda**

**majinôgwzikkwik nigik?**

Why don't those ones  
look bad?

**Kagwi waji ôda**

**majinôgwadonnokkwil 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 -nôgwzjik/-nôgwakkil]

**Mili migwenok makwigijik.**

Give me the pens that are red.

**Mili pilaskol makwikkil.**

Give me the papers that are red.

**Mili migwenok makwinôgwzjik.**

Give me the pens that look red.

**Mili pilaskol makwinôgwakkil.**

Give me the papers that look red.

**Mili migwenok**

**ôda makwigikkwik.**

Give me the pens that aren't red.

**Mili pilaskol**

**ôda makwignokkwil.**

Give me the papers that aren't red.

**Mili migwenok**

**ôda makwinôgwzikkwik.**

Give me the pens that don't look red.

**Mili pilaskol ôda**

**makwinôgwadonnokkwil.**

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<sup>ex.</sup> walk to

**ni nodosan**  
I walk from

**ni nodosanana**  
we<sup>ex.</sup> walk from

**ni kd'elosanana**  
so we<sup>in.</sup> walk to

**ni kodosanana**  
we<sup>in.</sup> walk from

**ni kd'elosan**  
you walk to

**ni kd'elosanô**  
you<sup>PL.</sup> walk to

**ni kodosan**  
you walk from

**ni kodosanô**  
you<sup>PL.</sup> walk from

**ni wd'elosan**  
so they walk to

**ni wd'elosanô**  
some<sup>PL.</sup> walk to

**ni odosan**  
so they walk from

**ni odosanô**  
some<sup>PL.</sup> 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<sup>PL.</sup> hear

**nodaga**  
if someone hears

**nodamoodida**  
if some<sup>PL.</sup> ones hear

**nodawoga**  
if I hear someone

**nodawôaga**  
if we hear someone

**nodawôana**  
if you hear someone

**nodawôagwa**  
if you<sup>PL.</sup> hear

**nodawôda**  
if someone hears someone

**nodawôôdida**  
if some<sup>PL.</sup> ones hear someone

# Abenaki Pronunciation Guide

- **ô** long ā, before a vowel (as in awe and saw); dawn, before a consonant (as in honk, don't and won't), (always long), IPA: /a/
- **a** hot, nominal, (always short)
- **b** bit, rub
- **ch** chat, etch; lets. A mix between "ch" (as in *change*) and "ts" (as in *hits*, *quartz*). IPA: /tʃ/
- **d** dig, rad
- **e** them, the, comma, bazaar, (shwa), IPA: /ə/
- **g** gum, lag
- **h** help, ahead (often voiceless)
- **i** feet, seat, me, happyy (always long)
- **j** jam, giant, page; pods. A blend of "j" (as in *jam*) and "dz" (as in *adz*, *ads*). IPA: /dʒ/
- **k** cup, sky, kick
- **l** love, pull
- **m** my, ham
- **n** not, can
- **o** moose, rude, cruel; so, open. IPA: /u/
- **p** pin, lip
- **s** say, pass
- **t** town, sit
- **w** we, swap (before a vowel); **o** moose, rude, cruel; so, open (as a vowel), IPA: /u/; voiceless, IPA: /m/
- **z** zap, jazz

# 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**

## 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 = 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.