Skicinuwatu Toke
Speak Passamaquoddy Now
By
Roger Paul

B.A. Behavioral Science, Sociology
University of Maine at Presque Isle, 2002

SUBMITTED TO THE DEPARTMENT OF LINGUISTICS AND PHILOSOPHY IN
PARTIAL FULLFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF SCIENCE IN LINGUISTICS

AT THE

MASSACHUSETTS INSTITUTE OF TECHNOLOGY

SEPTEMBER 2020

©2020 Massachusetts Institute of Technology. All rights reserved.

Author . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Department of Linguistics & Philosophy
September 9, 2020

Certified by . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Norvin Richards
Margaret MacVicar Faculty Fellow
Professor of Linguistics
Thesis Supervisor

Accepted by . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Kai Von Fintel
Andrew W. Mellon Professor of Linguistics
Linguistics Section head
Skicinuwatu Toke
Speak Passamaquoddy Now
by
Roger L. Paul
Submitted to the Department of Linguistics and Philosophy on September 9, 2020 in Partial fulfillment of the requirements for the Degree of Master of Science in Linguistics

ABSTRACT

When learning to speak a language like Passamaquoddy, there are many grammatical patterns that one must be able to identify before a dialogue can be understood. In Passamaquoddy, it is extremely important to have a sense of context in the sentence. Exchanging an English word for a Passamaquoddy word would not be very productive in trying to understand the context. In Passamaquoddy, the verbs have an expected pattern to indicate who is talking to whom. Verb patterns can also indicate whom a speaker and a listener may be talking about.

The first and most sought-after dialogues are usually how to greet one-another. In these basic lessons (kehkituwakonol), we start to learn common greetings and then wade into knowledge of how verbs can help in understanding Passamaquoddy sentences in different contexts. These kehkituwakonol are intended to illustrate some basic concepts that can help in beginning to speak Passamaquoddy now.

Thesis Supervisor: Norvin Richards
Title: Professor of Linguistics, Margaret MacVicar Faculty Fellow
Lesson 1

Tan kahk?
How are you?

Pesqon-ote mec,
Still the same or fine.

kil-lu tan?
What about you?

Nil-ona mec.
I am also still the same or fine.

Ntoliwis Piyel,
I am called (my name is) Peter.

keq ktoliwis?
What are you called (what is your name)?

Ntoliwis Sapet.
I am called (my name is) Elisabeth.

Apc-oc knomiyul.
I will see you again.

Aha, apc-oc knomiyul.
Yes, I will see you again.

Kolusuwakonol:
Kehkituwakon Lesson
Pesq One
Lewestune Let's talk
Tan kahk How are you?
Pesqon-ote mec Still the same or fine.
Kil-lu tan (What about) you?
Nil-ona mec I am also still the same or fine.
Ntoliwis I am called (my name is).
Piyel Peter
Keq ktoliwis What are you called (what is your name)?
Sapet Elizabeth
Apc-oc knomiyul I will see you again.
Aha Yes
Kolusuwakonol Words
‘Sotuhmuwakon pesq.

Kehkituwakon pesq and nis are intended to give us a head start on some basics. Kehkituwakon pesq is a dialogue of a typical greeting used in Passamaquoddy between 2 people.

The purpose of this and the next kehkituwakon is for you to learn some basic greetings. Once you’re comfortable with them, you should practice them daily with as many people as possible and find a speaker to try them out.

One of the things you’ll see, as we learn about the language, is that our language likes to pack a lot more information into words than English does. That means that speaking this language isn’t just a matter of learning a Passamaquoddy word for every English word; you’ve got to learn how this language puts words together.

In this conversation, for example, there are lines like:

“Ntoliwis Piyel.”  “My name is Peter.”

Here the Passamaquoddy word “Piyel” means Peter; that’s easy enough.

But the other word in the Passamaquoddy sentence, “Ntoliwis,” means something that you would need more than one English word to say; it means “my name is” or “I am called.”

There’s another, pretty similar Passamaquoddy word in the next line:

“Keq ktoliwis?”  “What’s your name?”

Here “Keq” is the word for “what” and the next word in the sentence is “ktoliwis,” which means “your name is”. The word “ktoliwis” is only different from “ntoliwis” by one letter — the k at the beginning, instead of the n. That’s what makes the difference between talking about “my name” and talking about “your name”.

So, here’s one piece of the long story of how to make Passamaquoddy words flow, (at least sometimes) the difference between “I” and “you” is the difference between n and k. We’ll see lots of examples of this as we go on. Here’s one more from kehkituwakon pesq:

“Kil-lu tan”?  “What about you”?
“Nil-na mec.”  “I am also still the same or fine”.

Kil means ‘you’, and Nil means ‘I’ — and there is that k and n again.

Moving forward, we will identify sentences referring to nil (I) as simply a nil sentence and sentences referring to kil (you) as a kil sentence.
Lesson 2

I am called (my name is) Peter.

What are you called (what is your name)?

I am called (my name is) Elisabeth.

What then is your friend called?

My friend is called Joseph.

I will see you again (plural).

Yes, I will see you again.

Lesson

Two.

Let's talk.

I am called (my name is).

Peter.

What are you called (what is your name)?

Elizabeth.

What then?

Is called.

Your friend.

Joseph

My friend.

I will see you again (plural).

Yes.

I will see you again.

Words.
‘Sotuhmuwakon nis.

In the first kehkituwakon we learned how two people can converse with one another. In this kehkituwakon we include a third person but the third (3rd) person doesn’t speak. We will discuss in more detail the first, second, and third person forms in later kehkituwakonol.

In kehkituwakon pesq we learned that a sentence referring to yourself in Passamaquoddy has an “N” at the beginning of the verb. In a sentence where you are referring to the person that you are speaking to, the verb begins with a “K”. In this lesson we are speaking to someone as we did in kehkituwakon pesq, but we are referring to a different or 3rd person.

In what we call the third person sentence, there is no N or K at the beginning of the verb [oliwis] but there is a [u] at the end of the verb.

“What then is your friend called?”

Notice also that [oliwis] not only has added a [u] but has dropped the [nto or kto] at the beginning. This is also a phenomenon we will discuss in later lessons. Remember lessons pesq and nis are just to give us a idea on some basic greetings to get us started.

We also remember that we will call them the nil (I or me) sentence and the kil (you) sentence. In this kehkituwakon we add the 3rd person context or what we will call the nekom sentence.

From kehkituwakon pesq we remember the following:

“My name is Peter.”

“What’s your name?”

In the next few lessons, we will step back and start using some easy phrases to practice the settings of; first (1st) person context or what we will call nil verbs or sentences, second (2nd) person contexts or what we will call kil verbs or sentences, and third (3rd) person contexts, what we will call nekom verbs or sentences.

1. First (1st) person – I or me. → nil.
3. Third (3rd) person – He, she, or it. → nekom.

I hope you noticed that “kitap (your friend)” and “nitap (my friend)” also followed the nil and kil pattern we talked about.
Kehkituwakon nihi
Lesson 3

Mokehpu yat skitap?
Does that man eat a lot?

Wen?
Who?

Yata?
That one?

Aha, notta.
Yes, that's the one.

Tan kal.
I don't know.

Kolusuwakonol:
Kehkituwakon Lesson.
Nihi Three.
Lewestune Let's talk.
Mokehpu S/he eats a lot.
Yat That one.
Skitap Man.
Wen Who, someone, or anyone.
Yata That one (over there).
Aha Yes.
Notta That one, her, him. (emphatic)
Tan kal I don't know.(response)
Kolusuwakonol Words.
In kehkituwakon nihi we will start with the nekom sentence or third (3rd) person context. The verb we will use here is “mokehpu” which means “s/he eats a lot”.

To remind us of the contexts:

1. We will name the person speaking (speaker) as first (1st) person. This is usually written as “I” or “me” in the sentence. You can expect the verb may begin with an “n”. This we will call the nil sentence or verb.

2. The person being spoken to (listener) we call the second (2nd) person. Usually the “you” in the sentence. You can expect the verb may begin with a “k”. This we will call the kil sentence or verb.

3. Sometimes there is someone or something else that the speaker and listener are talking about, this is the one we call the third (3rd) person. It can sometimes be “he, she, or it” in the sentence. Although in some instances there may be an identifying letter or sound at the beginning of the verb, there is no specific letter or sound at the beginning of the verb to identify that the verb is in third (3rd) person.

In kehkituwakon nihi the context is the speaker talking to the listener about a third (3rd) person.

“Mokehpu yat skitap?” “Does that man eat a lot?”

We see there is no “n” or “k” at the beginning but we do see that there is a “u” that has been added to the end of the verb. This is not the case in all third (3rd) person contexts but is a very common indicator and will help us understand how we speak Passamaquoddy.

In the future, we can expect the following:

4. Like the “n” commonly at the beginning of the verb to identify nil sentences and the “k” commonly at the beginning of the verb to identify kil sentences, there is commonly a “u” at the end of a verb to identify third (3rd) person or nekom sentences.

Keep in mind as we move forward that I use the word “commonly” to point out that we may not always find this to be the case.
Kehkituwakon new
Lesson 4

Nmokehp nil.
I eat a lot.

Qin-ote?
Really?

Aha.
Yes.

Mits ehta.
Then eat.

Kolusuwakonol:
Kehkituwakon Lesson.
New Four.
Lewestune Let's talk.
Nmokehp I eat a lot.
Nil I (me).
Qin-ote Really?
Aha Yes.
Mits Eat.
Ehta (Expresses emphasis.)
Kolusuwakonol Words.
‘Sotuhmuwakon new.

In kehkituwakon nihi we started with the nekom sentence or third (3rd) person context. The verb we are using is “mokehpu” which means “s/he eats a lot”.

In kehkituwakon new we see another example of a nil sentence. The speaker is talking about himself or herself:

“Nmokehp nil”.  “I eat a lot”.

We see the “n” at the beginning of the verb making this a nil verb. In some cases, the speaker may not even use the word “nil” to follow because the “n” at the beginning of the verb indicates who the speaker is talking about.

Also notice that there is no u at the end of the verb. Remember the “u” is more commonly found in the nekom sentence where the speaker is talking about a third person.

To review, in kehkituwakon new, the speaker is using a nil sentence to talk about herself or himself.
Kehkituwakon nan
Lesson 5

Lewestune
Let's talk

1

Kmokehp kil?
Do you eat a lot?

Aha.
Yes.

Qin-ote??
Really?

Mits ehta.
Then eat.

Kolusuwakonol:
Kehkituwakon Lesson.
Nan Five.
Lewestune Let's talk.
Kmokehp You eat a lot.
Kil You.
Aha Yes.
Qin-ote Really?
Mits Eat.
Ehta (Expresses emphasis.)
Kolusuwakonol Words.
‘Sotuhmuwakon nan.

In kehkituwakon nihi we saw how the verb is used in the nekom sentence or third (3rd) person context. The verb we are using is “mokehpu” which means “s/he eats a lot”. The speaker is talking to a listener about a 3rd person.

“Mokehpu yat skitap?” “Does that man eat a lot?”

In kehkituwakon new we saw an example of a nil sentence. The speaker is talking about himself or herself:

“Nmokehp nil”. “I eat a lot”.

In kehkituwakon nan we saw an example of a kil sentence. The speaker is talking to and in this case, asking the listener a question:

“Kmokehp kil?” “Do you eat a lot?”

We see the “k” at the beginning of the verb making this a kil verb. In some cases, the speaker may not even use the word “kil” to follow because the “k” at the beginning of the verb indicates who the speaker is talking about.

We have seen examples of how the verb “mokehpu” (s/he eats a lot) can be changed to make it a nil verb, kil verb or nekom verb. This is how the Passamaquoddy language identifies the context of the sentence.

Now let’s change the verb and have some more fun with nil, kil, and nekom sentences.
Kohkituwakon Kamahcin
Lesson 6

Lewestune
Let’s talk

1

Kotuhpu yat ehpit?
Is that woman hungry?

Wen?
Who?

Yata?
That one?

Aha, notta.
Yes, that’s the one.

Tan kal.
I don’t know.

2

Kolusuwakonol:
Kehkituwakon Lesson.
Kamahcin Six.
Lewestune Let’s talk.
Kotuhpu S/he is hungry.
Yat That one.
Ehpit Woman.
Wen Who, someone, or anyone.
Yata That one (over there).
Aha Yes.
Notta That one, her, him. (emphatic)
Tan kal I don’t know. (response)
Kolusuwakonol Words.
‘Sotuhmuwakon kamahcin.

The verb we used for kehkituwakon kamahcin is “kotuhpu” which means “s/he is hungry”. The “u” at the end of the verb indicates that it is most likely a nekom sentence. We will use this verb for this and the next 2 kehkituwakonol to illustrate the nil, kil, and nekom examples of this verb.

Like the verb in kehkituwakon nihi the verb here is a nekom verb and the speaker is talking to a listener about a 3rd person.

“Kotuhpu yat ehpit?” “Is that woman hungry?”

Not only did we change the verb, but we also changed the nekom in this sentence from a man to a woman.

(Kehkituwakon nihi)

“Mokehpu yat skitat?” “Does that man eat a lot?”

(Kehkituwakon kamahcin)

“Kotuhpu yat ehpit?” “Is that woman hungry?”

Other than the changes in the examples given, the rest of the dialogue is identical. This is intentional to highlight the identification of the nil, kil, and nekom sentences as applied to similar sentences. As you can see, even with a slight change of the verb, this is another example of a common nekom sentence.
Lesson 7

Kehkituwakon oluwikonok

1

Nkotuhp nil.
I am hungry.

2

Qin-ote?
Really?

Aha.
Yes.

Mits ehta.
Then eat.

Kolusuwakonol:
Kehkituwakon Lesson.
Oluwikonok Seven.
Lewestune Let's talk.
Nkotuhp I am hungry.
Nil I (me).
Qin-ote Really?
Aha Yes.
Mits Eat.
Ehta (Expresses emphasis.)
Kolusuwakonol Words.
‘Southmuwakon oluwikonok.

In kehkituwakon oluwikonok we see another example of a nil sentence like the one we saw in kehkituwakon new. The dialogue is identical with only a change in the verb from “mokehpu” to “kotuhpu”.

As you can see, this nil sentence requires no other special changes and follows the pattern of the nil, kil, and nekom sentences we saw earlier.

(Kehkituwakon new)

“Nmokehp nil”. “I eat a lot”.

(Kehkituwakon oluwikonok)

“Nkotuhp nil”. “I am hungry”

This seems to be straightforward and can be an expected pattern to follow when dealing with most nil sentences.
Kehkituwakon oqomolcin

Lesson 8

Kotuhp kil?
Are you hungry?

Aha.
Yes.

Qin-ote??
Really?

Mits ehta.
Then eat.

Kolusuwakonol:
Kehkituwakon Lesson.
Oqomolcin Eight.
Lewestune Let's talk.
Kotuhp Are you hungry?
Kil You.
Aha Yes.
Qin-ote Really?
Mits Eat.
Ehta (Expresses emphasis.)
Kolusuwakonol Words.
‘Sotuhmuwakon oqomulcin.

If you were hoping that this would be easy and follow the kil pattern we saw in kehkituwakon nan, you were partly right.

Although this is another good example of a kil sentence, this dialogue gives an example of how a kil sentence deals with a verb that starts with “k”.

“Kotuhp kil?” “Are you hungry?”

When we are faced with a kil sentence and the verb already begins with the letter “k”, there is no need to put an extra “k” at the beginning of the verb.

Other than not needing another “k”, the sentence follows all patterns as though it were a kil sentence like the ones we have seen.

As in other examples, the “kil” is understood and sometimes not spoken because the “k” at the beginning of the verb coupled with the lack of a “u” at the end, indicates who the speaker is talking about.
Kehkituwakon esqonatek
Lesson 9

Lewestune
Let's talk

1

Nacihp nil.
I am going to eat.

Qin-ote?
Really?

Aha.
Yes.

Nacihp ehta.
Then go eat.

Kolusuwakonol:

Kehkituwakon  Lesson.
Esqonatek     Nine.
Lewestune     Let's talk.
Nacihp        (I) go (come) to eat.
Nil           I (me).
Qin-ote       Really?
Aha           Yes.
Ehta          (Expresses emphasis.)
Kolusuwakonol Words.
‘Sotuhmuwakon esqonatek

Since we saw an example of a verb beginning with a “k” in a kil sentence. Kehkituwakon esqonatek will change the verb to give us an example of a verb beginning with an “n” in a nil sentence.

When we are faced with a nil sentence and the verb already begins with the letter “n”, similar to what we did in the kil sentence we saw earlier, there is no need to put an extra “n” at the beginning of the verb.

“Nacihp nil”. “I am going to eat”.

Other than not needing another “n”, the sentence follows a similar pattern as though it were a nil sentence like the ones we have seen.

Although not all cases will be this simple to predict, we can expect this pattern to be common for different contexts of sentences in the Passamaquoddy Language.
### Kolusuwakonol:

<table>
<thead>
<tr>
<th><strong>A</strong></th>
<th><strong>B</strong></th>
<th><strong>C</strong></th>
<th><strong>D</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aha</td>
<td>Yes.</td>
<td>(From kcicihtu) knows.</td>
<td>(You are) cooking (something). (from etoli-laqosomon.)</td>
</tr>
<tr>
<td>Akiyan</td>
<td>Look at (someone, singular or plural).</td>
<td>Allow him or her to.</td>
<td>The one who is (doing the progressive or ongoing action).</td>
</tr>
<tr>
<td>Al</td>
<td>As a suffix, indicates uncertainty.</td>
<td>(Preverb) Come toward of face toward my direction.</td>
<td>You are so happy.</td>
</tr>
<tr>
<td>Aluwehta</td>
<td>Even though, although.</td>
<td>Expresses surprise, shock, or disgust.</td>
<td>Such a beautiful day.</td>
</tr>
<tr>
<td>Apc</td>
<td>Again.</td>
<td>For sure, contrary reply to uncertainty.</td>
<td>A picture or photo of (3rd person).</td>
</tr>
<tr>
<td>Apc-oc</td>
<td>Again in the future.</td>
<td>Must be (guessing, deducing).</td>
<td></td>
</tr>
<tr>
<td>Apc-oc knomiyul</td>
<td>I will see you again.</td>
<td>Of course, certainly (also known as Coqahk-al).</td>
<td></td>
</tr>
<tr>
<td>Apsokiqsossok</td>
<td>Little or small one.</td>
<td>Should.</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'Cicihtu</td>
<td>(From kcicihtu) knows.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cikihtuwan</td>
<td>Allow him or her to.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ckuwi</td>
<td>(Preverb) Come toward of face toward my direction.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cokahk</td>
<td>Expresses surprise, shock, or disgust.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cu</td>
<td>For sure, contrary reply to uncertainty.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cu-al-lu</td>
<td>Must be (guessing, deducing).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cuwahk-al</td>
<td>Of course, certainly (also known as Coqahk-al).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cuwitpotuhpon</td>
<td>Should.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cuwihc</td>
<td>It will have to be (that way).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eci</td>
<td>So (much) or very.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eci-wolitahasi</td>
<td>I am so or very happy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ehpit</td>
<td>Woman.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ehqi nit itomun</td>
<td>Don’t say that.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ehhta</td>
<td>(Expresses emphasis.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eli-nutom</td>
<td>What I heard.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Epeskome</td>
<td>Plays ball (usually baseball).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Epeskomhotuwok</td>
<td>Plays ball (usually baseball). (Plural)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Esqonatek</td>
<td>Nine.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Esqonatek kehsanku</td>
<td>Nineteen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etolaqosomon</td>
<td>(You are) cooking (something). (from etoli-laqosomon.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etoli</td>
<td>The one who is (doing the progressive or ongoing action).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etuci-wolitahasiyin</td>
<td>You are so happy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etuci-wolokiskahk</td>
<td>Such a beautiful day.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ewikhasit</td>
<td>A picture or photo of (3rd person).</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Kokusuwakonol:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>H</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haw</td>
<td>Yes, okay.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>I</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ipa</td>
<td>Hey, look, or listen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Itomuhtit</td>
<td>They say or said.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iya</td>
<td>Expresses surprise.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>K</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kahpe</td>
<td>Coffee.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kal</td>
<td>Indeed, in fact (but I don’t know for sure).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamahcin</td>
<td>Six.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamahcin kehsanku</td>
<td>Sixteen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kat</td>
<td>Not.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kat-olu</td>
<td>Of course.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Katok</td>
<td>Instead of, rather than.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Katok-op</td>
<td>(Potentially, possibly) than, than would.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kehkituwakon</td>
<td>Lesson.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kehtol-ote</td>
<td>For sure.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keka-te</td>
<td>Almost (with emphasis).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keka-te kiste</td>
<td>Almost finished or ready (with emphasis).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keq</td>
<td>What or something.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keq ketuwossomiyin</td>
<td>What would you like to drink?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keq ktoli-oluhk</td>
<td>What are you doing?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keq ktoliwis</td>
<td>What are you called (what is your name)?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keq-mehsi</td>
<td>Why, what for, or why then? (some prefer to use &quot;keq weci&quot;)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keq-olu</td>
<td>What then?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keq-puwatomon</td>
<td>What do you want?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kil</td>
<td>You.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kila</td>
<td>You. (emphatic)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kil-lu</td>
<td>And you?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kil-lu tan</td>
<td>(What about) you?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kil-nit</td>
<td>It’s you.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kinson</td>
<td>You are (or are you) strong.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kinsonu</td>
<td>S/he is strong.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiste</td>
<td>Finished or ready.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kisuhsuwiw</td>
<td>Sunny day.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kitap</td>
<td>Your friend.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kmehp</td>
<td>Have you eaten enough?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kmocalo-ona</td>
<td>(You also) have bad eyesight.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Kolusuwakonol:**

**K (cont.)**

<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kmokehp</td>
<td>You eat a lot.</td>
</tr>
<tr>
<td>Knacihp</td>
<td>Are you going (coming) to eat?</td>
</tr>
<tr>
<td>Knaciptuwolonc</td>
<td>I will go get for you.</td>
</tr>
<tr>
<td>Knomiyul</td>
<td>I see you.</td>
</tr>
<tr>
<td>Kolusuwakonol</td>
<td>Words.</td>
</tr>
<tr>
<td>Komac</td>
<td>Very much.</td>
</tr>
<tr>
<td>Komiwon</td>
<td>Is raining.</td>
</tr>
<tr>
<td>Kossicuwenik</td>
<td>Wash dishes.</td>
</tr>
<tr>
<td>Kossiptinens</td>
<td>Wash (own) hands.</td>
</tr>
<tr>
<td>Koti</td>
<td>(Preverb) about to or want to.</td>
</tr>
<tr>
<td>Koti-mits</td>
<td>Are you going to or do you want to eat.</td>
</tr>
<tr>
<td>Koti-mitsu</td>
<td>S/he is going to eat.</td>
</tr>
<tr>
<td>Kotuhp</td>
<td>Are you hungry?</td>
</tr>
<tr>
<td>Kotuhpu</td>
<td>S/he is hungry.</td>
</tr>
<tr>
<td>Kpuwatomon</td>
<td>(Do) you want?</td>
</tr>
<tr>
<td>Ksankewop kil</td>
<td>Do you sit still (behave)?</td>
</tr>
<tr>
<td>Ksihpote</td>
<td>It is hot.</td>
</tr>
<tr>
<td>Ksihpotehc</td>
<td>Will be hot (future).</td>
</tr>
<tr>
<td>Ksihpotek</td>
<td>When it is hot.</td>
</tr>
<tr>
<td>Ktahcuwi</td>
<td>You must.</td>
</tr>
<tr>
<td>Ktemis</td>
<td>Your dog.</td>
</tr>
<tr>
<td>Kthihin</td>
<td>Do you have?</td>
</tr>
<tr>
<td>Ktiyul-oc</td>
<td>I will tell you.</td>
</tr>
<tr>
<td>Ktiyuluhpon</td>
<td>I told you.</td>
</tr>
<tr>
<td>Ktoliwis</td>
<td>Your name is.</td>
</tr>
<tr>
<td>Ktotoli</td>
<td>(You are or are you doing) progressive or ongoing action.</td>
</tr>
<tr>
<td>Ktutem</td>
<td>Your friend.</td>
</tr>
<tr>
<td>Kuceyaw</td>
<td>Where you are from.</td>
</tr>
<tr>
<td>Kulihp</td>
<td>You do (or do you) eat well.</td>
</tr>
<tr>
<td>Kulitahas</td>
<td>Are you or you will be happy.</td>
</tr>
<tr>
<td>Kulomols</td>
<td>(Do) you feel good.</td>
</tr>
<tr>
<td>Kulqahs</td>
<td>Did you or you will sleep well.</td>
</tr>
<tr>
<td>Kuskicinuwatu</td>
<td>Do you speak a North American Indigenous language?</td>
</tr>
<tr>
<td>Kuskicinuwi-nsotom</td>
<td>Do you understand a North American Indigenous language?</td>
</tr>
<tr>
<td>Kutapeks</td>
<td>Where your roots (family) are from.</td>
</tr>
<tr>
<td>Kwicuhkeman</td>
<td>(You) help him or her.</td>
</tr>
</tbody>
</table>
Kolusuwakonol:

L
Lakalet Wolastqey frybread. (also see tumahsis)
Lewestune Let's talk.
Leyu It is so, it is true.
Liwisu Is called.
Lula Lawrence (from French, Laurent).

M
Ma Not.
Macaha Go away.
Mace-wolokiskot Beginning to be a good weather.
Malsom Wolf.
Mate Not.
Mate-keq Nothing.
Mate-nkisaskuwasiw I can't wait.
Mate nulomolsiw I don't feel good.
Mate nulqahsiw I did not sleep well.
Mate-wen No one or nobody.
Mec Still.
Mec-ote Still, yet, keeping on.
Mec-ote-olu But still.
Memihpu S/he has eaten enough.
Mits Eat.
Mocalokiqe S/he has bad eyesight.
Mokehpu S/he eats a lot.
Molaqs Milk.
Molihkikone S/he is strong.
Motuweyu Difficult.
Musey From moose (meat).

N
Naci (Preverb) Going or coming to a location.
Nacihp (I) go (come) to eat.
Nacihpui S/he goes (comes) to eat.
Naci-kossiptinens Going to or coming to wash (own) hands.
Naka And or with.
Nan Five.
Nankanu Fifteen.
New Four.
Kolusuwakonol:

N(cont.)

Nihi  Three.
Nihtawi  I know how to.
Niktok  Those, them, or they.
Nil  I (me).
Nila  I (me). (emphatic)
Nil eh-tehna  I (me) also (with emphasis).
Nil-ona  I (me) also.
Nil-ona mec  I am also still the same or fine.
Nil-otehc ona  I (me) will also.
Nil-tehna  I (me) also.
Nis  Two.
Nisinsk  Twenty.
Nisinsk cel pesq  Twenty-one.
Nisinsk cel nis  Twenty-two.
Nisinsk cel nihi  Twenty-three.
Nisinsk cel new  Twenty-four.
Nisinsk cel nan  Twenty-five.
Nisinsk cel kamahcin  Twenty-six.
Nisinsk cel oluwiehkonok  Twenty-seven.
Nisinsk cel oqomulcin  Twenty-eight.
Nisinsk cel esqonatek  Twenty-nine.
Nita  Well then, (when elongated, can mean uh-oh!).
Nitap  My friend.
Nit-ehta  That's it.
Nit-oc  That will be (it).
Nit-olu  That is or there is (with emphasis).
Nit-te  Right away.
Nkinson  I am strong.
Nkoti-mits  I want to or I'm going to eat.
Nkoti-wolaqihp  I want to or I'm going to eat dinner (supper).
Nkotuhp  I am hungry.
Nkotuks  I am sleepy.
Nmehonip  I have eaten enough.
Nmocalokehpi  (I) have bad eyesight.
Nmokehpi  I eat a lot.
Nomiht  Ability to see.
Nopal  I wish.
Kolusuwakonol:

N (cont.)

Not  She, he, it or that person. (animate).
Notta  That one, her, him. (emphatic)
Nsankewop nil  I sit still (behave).
Ntapi  I went to.
Ntama  No.
Ntemis  My dog.
Ntolaskuwas  I am waiting.
Ntolaqsomulon-oc  I will cook (something) for you.
Ntolaqsomulonolc  I will cook (something) for you. (plural)
Ntotolaqsomon  (I am) cooking (something).
Ntolitahasihpon  I thought.
Ntoliwis  I am called (my name is).
Ntop  I am sitting.
Ntotoli  (I am doing) progressive or ongoing action.
Ntolihihp  (I am) still eating.
Nulihp  I eat well.
Nulitahas  I am (feel) happy.
Nulomols  I feel good.
Nulqahs  I slept good.
Nuskicinuwatu  I speak a North American Indigenous language.
Nutapeks  Where my roots (family) are from.
Nutkisqet  Weatherman.

O

Olokiskot  The weather is thus.
Olu  (Emphasis on preceding word).
Oluwikonok  Seven.
Oluwikonok kehsanku  Seventeen.
Ona  Also.
On-al  (Assuming) it must be so.
Opin  Sit or sit down.
Oqomolcin  Eight.
Oqomolcin kehsanku  Eighteen.
Otuhkey  Deer meat.

P

Pasqiihp  Noontime meal, lunch (dinner).
Pcossolewey  The last one.
Peci-siqoniw  Spring has arrived.
Kolusuwakonol:

P(continuation)

Pesq One.
Pesqon-ote The same (alike).
Pesqon-ote mec Still the same or fine.
Pihtenskosit Tall (3rd person).
Piksey Pork, usually bacon.
Pinucahkomat Mirror (sometimes called "pinucahkomat").
Piyel Peter.
Piyemi More than.
Pocetesol Potatoes.
Pol First (priority).
Possaq-al-ote (Interpreting situation) must be.
Potewey Tea.
Pun Winter.

Q

Qin-ote Really?
‘Qotanku Eleven.
‘Qotinsk Ten.

S

‘Samaqan Water.
‘Sami-wisokolan Raining too hard.
Sankewop Sit still (behave).
Sankewopu S/he sits still (behaves).
Sanku Thirteen.
Sapet Elizabeth.
Sepawonuk Tomorrow.
Siki-macehewiwi Having a difficult time to leave.
Sikte-koti Eager.
Sikusasok Fried sliced salt pork (plural).
‘Sinsk Thirty.
‘Sinsk cel pesq Thirty-one.
Siqon It is spring.
Siqoniw In the spring.
Skicinuwatu Speak a North American Indigenous language.
Skicinuwatuwe S/he speaks a North American Indigenous language.
Skinuhsis Boy.
Skinuhsisok Boys.
Skitap Man.
Kolusuwakonol:

S(cont.)

'Sotuhmuwakon (An explanation) to help understand.
Spasihp Breakfast.
Sukol Sugar.
Suksahq Cook.
Susehp Joseph

T

Tahk-ote It's true.
Tama Where.
Tama-olu Where (then).
Tan What, (can also be other questions).
Tan kahk How are you?
Tan kal I don't know. (response)
Tan 'tolessin What happened to (3rd person).
'Tawi Knows how to.
Tehna Also, in addition.
Tehpu The only thing.
Teles Alice or Theresa.
Teles-wicik The family of Alice (Sockabasin).
Temonuk Later or wait a minute.
Tepapekit Crawl in (3rd person).
Tihtiyas Blue jay.
Tkeyu It is cold.
Toke Now.
Tokec Now or if.
Toli (Preverb) progressive or ongoing action. (from totoli)
'Tomeyul (I) bother you.
Totoli Progressive or ongoing action.
Tukc (Expressing impatience) without further delay.
Tuma Thomas.
Tumahsis Passamaquoddy frybread. (also see lakalet)
'Tutapakonum Her or his vehicle.

W

Wahkac-ote Hardly or barely.
Wawonol Eggs.
Welaqik Last night.
Wen Who, someone, or anyone.
Wen nit itok Who said that?
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wen-olu</td>
<td>Who then, whoever, or anyone.</td>
</tr>
<tr>
<td>Wenik</td>
<td>Who (plural).</td>
</tr>
<tr>
<td>Wihqaci-'tomeyuwa</td>
<td>I enjoy bothering (someone).</td>
</tr>
<tr>
<td>Wisanaqs</td>
<td>Hurry.</td>
</tr>
<tr>
<td>Wisiki</td>
<td>Very.</td>
</tr>
<tr>
<td>Witokehkims</td>
<td>Learn, with others.</td>
</tr>
<tr>
<td>Wolaku</td>
<td>Yesterday.</td>
</tr>
<tr>
<td>Wolapewit</td>
<td>Handsome one.</td>
</tr>
<tr>
<td>Wolicuwehtahs</td>
<td>Set the table.</td>
</tr>
<tr>
<td>Wolihpu</td>
<td>S/he eats well.</td>
</tr>
<tr>
<td>Wolihpukot</td>
<td>Tastes good.</td>
</tr>
<tr>
<td>Wolinasiyin</td>
<td>Finding yourself attractive.</td>
</tr>
<tr>
<td>Wolitahasu</td>
<td>S/he is happy or glad.</td>
</tr>
<tr>
<td>Woli-te</td>
<td>Immediately (sometimes said sarcastically).</td>
</tr>
<tr>
<td>Woliwisu</td>
<td>Named well.</td>
</tr>
<tr>
<td>Woliwon</td>
<td>Thank you.</td>
</tr>
<tr>
<td>Wolokiskahk</td>
<td>When it is good weather.</td>
</tr>
<tr>
<td>Wolomolsu</td>
<td>S/he feels good.</td>
</tr>
<tr>
<td>Wolqahsu</td>
<td>S/he sleeps or slept well.</td>
</tr>
<tr>
<td>Wot</td>
<td>This one.</td>
</tr>
<tr>
<td>Yalotemu</td>
<td>Goes crying around.</td>
</tr>
<tr>
<td>Yalotemultuwok</td>
<td>Goes crying around (plural).</td>
</tr>
<tr>
<td>Yaq</td>
<td>S/he says or they say.</td>
</tr>
<tr>
<td>Yat</td>
<td>That one.</td>
</tr>
<tr>
<td>Yata</td>
<td>That one (over there).</td>
</tr>
<tr>
<td>Yuktok</td>
<td>These, they.</td>
</tr>
<tr>
<td>Yut</td>
<td>Here.</td>
</tr>
<tr>
<td>Yut-tehc</td>
<td>Right here (I will).</td>
</tr>
</tbody>
</table>