

Skicinuwatu Toke
Speak Passamaquoddy Now

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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.

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Kehkituwakon pesq

Lesson 1

Lewestune

Let's talk

1

Tan kahk?

How are 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)?

Apc-oc knomiyul.

I will see you again.

2

Pesqon-ote mec,

Still the same or fine.

kil-lu tan?

What about you?

Ntoliwis Sapet.

I am called (my name is) Elisabeth.

Aha, apc-oc knomiyul.

Yes, I will see you again.

Kolusuwakonol:

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

‘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.

Kehkituwakon nis

Lesson 2

Lewestune

Let's talk

1

Ntoliwis Piyel,

I am called (my name is) Peter.

keq ktoliwis?

What are you called (what is your name)?

Keq-olu liwisu kitap?

What then is your friend called?

Apc-oc knomiyulpa

I will see you again (plural).

2

Ntoliwis Sapet.

I am called (my name is) Elisabeth.

Susehp liwisu nitap.

My friend is called Joseph.

Aha, apc-oc knomiyul.

Yes, I will see you again.

Kolusuwakonol:

Kehkituwakon	Lesson.
Nis	Two.
Lewestune	Let's talk.
Ntoliwis	I am called (my name is).
Piyel	Peter.
Keq ktoliwis	What are you called (what is your name)?
Sapet	Elizabeth.
Keq-olu	What then?
Liwisu	Is called.
Kitap	Your friend.
Susehp	Joseph
Nitap	My friend.
Apc-oc knomiyulpa	I will see you again (Plural).
Aha	Yes.
Apc-oc knomiyul	I will see you again.
Kolusuwakonol	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.

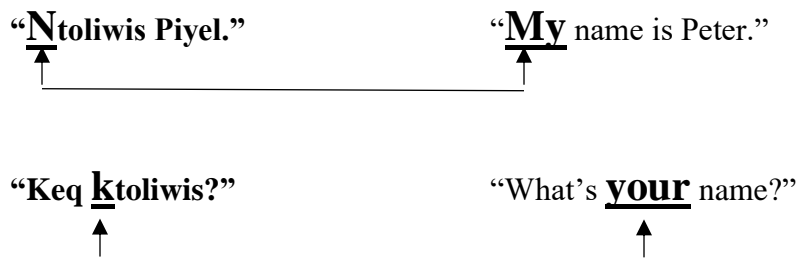
In what we call the third person sentence, there is no **N** or **K** at the beginning of the verb [**oliwis**] but there is a [**u**] at the end of the verb.

“**Keq-olu liwisu kitap?**” “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 an 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:



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.
2. Second (2nd) person – You. → kil.
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

Lewestune

Let's talk

1

Mokehpu yat skitap?

Does that man eat a lot?

Aha, notta.

Yes, that's the one.

2

Wen?

Who?

Yata?

That one?

Tan kal.

I don't know.

Kolusuwakonol:

Kehkituwakon	<i>Lesson.</i>
Nihi	<i>Three.</i>
Lewestune	<i>Let's talk.</i>
Mokehpu	<i>S/he eats a lot.</i>
Yat	<i>That one.</i>
Skitap	<i>Man.</i>
Wen	<i>Who, someone, or anyone.</i>
Yata	<i>That one (over there).</i>
Aha	<i>Yes.</i>
Notta	<i>That one, her, him. (emphatic)</i>
Tan kal	<i>I don't know.(response)</i>
Kolusuwakonol	<i>Words.</i>

‘Sotuhmuwakon nihi.

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

Lewestune

Let's talk

1

Nmokehp nil.

I eat a lot.

Aha.

Yes.

2

Qin-ote?

Really?

Mits ehta.

Then eat.

Kolusuwakonol:

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

‘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:

“Nmakehp 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

Kmokehpa kil?

Do you eat a lot?

Qin-ote??

Really?

Mits ehta.

Then eat.

2

Aha.

Yes.

Kolusuwakonol:

Kehkituwakon	<i>Lesson.</i>
Nan	<i>Five.</i>
Lewestune	<i>Let's talk.</i>
Kmokehpa	<i>You eat a lot.</i>
Kil	<i>You.</i>
Aha	<i>Yes.</i>
Qin-ote	<i>Really?</i>
Mits	<i>Eat.</i>
Ehta	<i>(Expresses emphasis.)</i>
Kolusuwakonol	<i>Words.</i>

‘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.

Kehkituwakon kamahcin

Lesson 6

Lewestune

Let's talk

1

Kotuhpu yat ehpit?

Is that woman hungry?

Aha, notta.

Yes, that's the one.

2

Wen?

Who?

Yata?

That one?

Tan kal.

I don't know.

Kolusuwakonol:

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

‘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?”

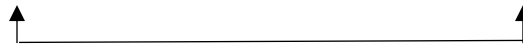
“Is that woman hungry?”

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 skitap?”

“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.

Kehkituwakon oluwikonok

Lesson 7

Lewestune

Let's talk

1

Nkotuhp nil.

I am hungry.

Aha.

Yes.

2

Qin-ote?

Really?

Mits ehta.

Then eat.

Kolusuwakonol:

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

‘Sotuhmuwakon 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 **“mokehp”** 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 straight forward and can be an expected pattern to follow when dealing with most nil sentences.

.

Kehkituwakon oqomolcin

Lesson 8

Lewestune

Let's talk

1

Kotuhp kil?

Are you hungry?

Qin-ote??

Really?

Mits ehta.

Then eat.

2

Aha.

Yes.

Kolusuwakonol:

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

‘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.

Aha.

Yes.

2

Qin-ote?

Really?

Nacihp ehta.

Then go eat.

Kolusuwakonol:

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

‘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:

A

Aha	Yes.
Akiyan	Look at (someone, singular or plural).
Al	As a suffix, indicates uncertainty.
Aluwehta	Even though, although.
Apc	Again.
Apc-oc	Again in the future.
Apc-oc knomiyul	I will see you again.
Apc-oc knomiyulpa	I will see you again (Plural).
Apsokiqsoosok	Little or small one.

C

'Cicihtu	(From kcicihtu) knows.
Cikihtuwan	Allow him or her to.
Ckuwi	(Preverb) Come toward of face toward my direction.
Cokahk	Expresses surprise, shock, or disgust.
Cu	For sure, contrary reply to uncertainty.
Cu-al-lu	Must be (guessing, deducing).
Cuwahk-al	Of course, certainly (also known as Coqahk-al).
Cuwitpotuhpon	Should.
Cuwihc	It will have to be (that way).

E

Eci	So (much) or very.
Eci-wolitahasi	I am so or very happy.
Ehpit	Woman.
Ehqi nit itomun	Don't say that.
Ehta	(Expresses emphasis.)
Eli-nutom	What I heard.
Epeskome	Plays ball (usually baseball).
Epeskomhotuwok	Plays ball (usually baseball).(Plural)
Esqonatek	Nine.
Esqonatek kehsanku	Nineteen.
Etolaqosomon	(You are) cooking (something). (from etoli-laqosomon.)
Etoli	The one who is (doing the progressive or ongoing action).
Etuci-wolitahasiyin	You are so happy.
Etuci-wolokiskahk	Such a beautiful day.
Ewikhasit	A picture or photo of (3rd person).

Kolusuwakonol:

H

Haw Yes, okay.

I

Ipa Hey, look, or listen.

Itomuhtit They say or said.

Iya Expresses surprise.

K

Kahpe Coffee.

Kal Indeed, in fact (but I don't know for sure).

Kamahcin Six.

Kamahcin kehsanku Sixteen.

Kat Not.

Kat-olu Of course.

Katok Instead of, rather than.

Katok-op (Potentially, possibly) than, than would.

Kehkituwakon Lesson.

Kehtol-ote For sure.

Keka-te Almost (with emphasis).

Keka-te kiste Almost finished or ready (with emphasis).

Keq What or something.

Keq ketuwossomiyin What would you like to drink?

Keq ktoli-oluhk What are you doing?

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

Keq-mehsi Why, what for, or why then?(some prefer to use "keq weci")

Keq-olu What then?

Keq-puwatomon What do you want?

Kil You.

Kila You. (emphatic)

Kil-lu And you?

Kil-lu tan (What about) you?

Kil-nit It's you.

Kinson You are (or are you) strong.

Kinsonu S/he is strong.

Kiste Finished or ready.

Kisuhsuwiw Sunny day.

Kitap Your friend.

Kmemihp Have you eaten enough?

Kmocalokiq-ona (You also) have bad eyesight.

Kolusuwakonol:

K (cont.)

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

Kolusuwakonol:

L

Lakalet	<i>Wolastoqey frybread. (also see tumahsis)</i>
Lewestone	<i>Let's talk.</i>
Leyu	<i>It is so, it is true.</i>
Liwisu	<i>Is called.</i>
Lula	<i>Lawrence (from French, Laurent).</i>

M

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

N

Naci	<i>(Preverb) Going or coming to a location.</i>
Nacihp	<i>(I) go (come) to eat.</i>
Nacihpu	<i>S/he goes (comes) to eat.</i>
Naci-kossiutinens	<i>Going to or coming to wash (own) hands.</i>
Naka	<i>And or with.</i>
Nan	<i>Five.</i>
Nananku	<i>Fifteen.</i>
New	<i>Four.</i>

Kolusuwakonol:

N(cont.)

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

Kolusuwakonol:

N(cont.)

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

O

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

P

Pasqihihp	<i>Noontime meal, lunch (dinner).</i>
Pcossowey	<i>The last one.</i>
Peci-siqoniw	<i>Spring has arrived.</i>

Kolusuwakonol:

P(cont.)

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

Q

Qin-ote	<i>Really?</i>
'Qotanku	<i>Eleven.</i>
'Qotinsk	<i>Ten.</i>

S

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

Kolusuwakonol:

S(cont.)

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

T

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

W

Wahkac-ote	<i>Hardly or barely.</i>
Wawonol	<i>Eggs.</i>
Welaqik	<i>Last night.</i>
Wen	<i>Who, someone, or anyone.</i>
Wen nit itok	<i>Who siad that?</i>

Kolusuwakonol:

W(cont.)

Wen-olu	<i>Who then, whoever, or anyone.</i>
Wenik	<i>Who (plural).</i>
Wihqaci-'tomeyuwa	<i>I enjoy bothering (someone).</i>
Wisanaqs	<i>Hurry.</i>
Wisoki	<i>Very.</i>
Witokehkims	<i>Learn, with others.</i>
Wolaku	<i>Yesterday.</i>
Wolapewit	<i>Handsome one.</i>
Wolicuwehtahs	<i>Set the table.</i>
Wolihpu	<i>S/he eats well.</i>
Wolihpukot	<i>Tastes good.</i>
Wolinasiyin	<i>Finding yourself attractive.</i>
Wolitahasu	<i>S/he is happy or glad.</i>
Woli-te	<i>Immediately (sometimes said sarcastically).</i>
Woliwisu	<i>Named well.</i>
Woliwon	<i>Thank you.</i>
Wolokiskahk	<i>When it is good weather.</i>
Wolomolsu	<i>S/he feels good.</i>
Wolqahsu	<i>S/he sleeps or slept well.</i>
Wot	<i>This one.</i>

Y

Yalotemu	<i>Goes crying around.</i>
Yalotemultuwok	<i>Goes crying around (plural).</i>
Yaq	<i>S/he says or they say.</i>
Yat	<i>That one.</i>
Yata	<i>That one (over there).</i>
Yuktok	<i>These, they.</i>
Yut	<i>Here.</i>
Yut-tehc	<i>Right here (I will).</i>