

As a child, David A. Francis never wanted to learn English, but his love of language led him to fluency in both English and his native Passamaquoddy. After serving in the US Army in World War II, he returned to Sipayik, in eastern Maine, where he served a term as tribal governor, and later was Community Action Program director, housing commissioner, and language curator and translator at the tribe's Waponahki Museum and Resource Center. He lives at Sipayik with his wife of nearly 60 years, Marian, and their many children, grandchildren, and great-grandchildren.

Robert M. Leavitt began working with the Passamaquoddy language in the 1970s and first met David A. Francis when he was curriculum developer for the Passamaquoddy bilingual education program at Indian Township. He is professor emeritus of education at the University of New Brunswick in Fredericton, where he was director of the Mi'kmaq-Maliseet Institute for fourteen years. He has written extensively about Passamaquoddy-Maliseet language, culture, and history, often in collaboration with David A. Francis.

Margaret Apt grew up at Sipayik, where her first language was Passamaquoddy. Her work at the tribe's museum and on the dictionary project have given her ideal opportunities to fulfil her responsibility to learn and pass on the language, culture, and traditions, as she was taught. She teaches Passamaquoddy at Shead Memorial High School, in Eastport, Maine. As a wife, mother, and grandmother she is also passing the language and traditions on through her family.

Dustjacket illustration: Mail Pouch, by Tomah Josef. Collections of the Abbe Museum, Bar Harbor, Maine. Photograph by Stephen Bicknell. Reproduced with permission. Image titles (with current spelling) are as follows: Kuhkukhahs, *Great Horned Owl*; Apiqosikon naka Mahtoqehs, *Canada Lynx and Snowshoe Hare*; Munimqehs Teppu Ponapskolukok, *Groundhog Sitting in a Stone Boat*.

University of Maine Press

126A College Avenue
Orono, Maine 04473
USA

www.umaine.edu/umpress/



ISBN: 0-89101-117-X / 978-0-89101-117-0
UNIVERSITY OF MAINE PRESS

Goose Lane Editions

Suite 330, 500 Beaverbrook Ct.
Fredericton, New Brunswick E3B 5X4
Canada

www.gooselane.com/



ISBN: 0-86492-527-1 / 978-0-86492-527-5
GOOSE LANE EDITIONS

A
acaqaluhs, aqacaluhs. *noun animate.* (fish, *Perca flavescens*) yellow perch. *pl* acaqaluhsok, acaqaluhsuwok; aqacaluhsok, aqacaluhsuwok. *poss* 'taqaqaluhsomol, 'taqaqaluhsomol. *dim* acaqaluhsis, aqacaluhsis. Aqacaluhs not lontoqi-nomehs. Yellow perch is a fresh water fish. Ma-te yut tama yali-nomiyaw acaqaluhs. Yellow perch haven't been seen around here anywhere. Elinaqsihtit yukk acaqaluhsok. There are lots of yellow perch here. Acaqaluhsuwok woli-pokehtamuwok pemkiskahk. The yellow perch are biting today.

accihite. *verb ii 21.* it changes color, turns red; (fruit, vegetable) it ripens; month in lunar calendar approximating July (also, accihtewi-kisuhs). *stem 1* accihite. Toqakuwiv accihtetul mipiyil. In autumn the leaves turn red. Kisi-kostokonon nmahkut cel accihitek. My dress changed color when I washed it. Mam-ote accihite pehuwahuweh-sok. The flower finally changed color.

accihewsiket kisuhs. *noun animate.* (name for month in lunar calendar approximating July or August). Ehtahs-oc piyemopote accihewsiket kisuhs kat-op niponi-kisuhs. It will always be hotter in July than in June.

accossu. *verb ai 1.* s/he changes color, turns red; (berry, apple, etc.) s/he ripens. *pl* accossultuwok. *stem 1* -accossi-. Accossuwok minsosok. The raspberries are turning red (ripening).

'acehlal. *verb ta 31.* s/he changes h/, transforms h/; s/he changes h/ diaper. *stem 1* -acehl-. Pihce Koluskap yaq kisi-mili-acehlosu. Long ago, it is said, Koluskap could change himself into many forms. 'Tpinuwan! 'Koti-acehlal olomussol ansa psuwis. Watch him! He's going to change the dog into a cat. Acehlan wasis; puccokpe. Change the baby; he's wet. (verb ai 1) Pihce Koluskap yaq kisi-mili-acehlosu. Long ago, it is said, Koluskap could change himself into many forms. (*compare* 'atekewhutolal, 'atekonal)

acehlosu. *verb ai 1.* s/he changes or transforms self. *pl* acehlosultuwok. *stem 1* -acehlosi-. Qeni-yaliyat skitkomiq mecimiv, kisi-mili-acehlosu. When he was going around on the earth, he could transform himself in many ways.

acehtahsu. *verb ai 1.* s/he makes changes, s/he changes (something). *pl* acehtahsultuwok. *stem 1* -acehtahsi-. Keti-kostokoniket yali-acehtahsu kuhuiyil. She changed all the bedding when she was ready to do the laundry. Yali-acehtahsu tpaskutikonol. He goes around changing the signs. Cuwi-acehtahsu kolahk etahs neqçikotok. He has to reset the clock once a year.

acehtasu. *verb ii 14.* it is changed, modified. *stem 1* acehtasi-. Acehtasuwol kolahkol weci wen kisi-miyasqahsit. The clocks are changed so that one can go to bed early.

'acehtun. *verb ti 27.* s/he changes it, transforms it. *stem 1* -acehtu-. Acehtaqsopon 'kolahkom, kat-op metsiyew. If she had changed the time on her clock, she wouldn't have been late. Mesq wolossinuwon, knihkani-acehtun kolahkom neqt eli-aciyak. Before you go to bed, set your clock one hour ahead. 'Tahcuwi-acehtun elluhket 'sami mecmi-te metsihkusu. He has to change his work schedule because he's always late. 'Qolopehtun clossit Mali 'sami aqami-wolahte kisi-acehtaq. Mary turned her bed around because it's better the way she changed it.

'acehtuwan. *verb ta+obj 38.* s/he changes something belonging to h/. *stem 1* -acehtuw-. 'Koti-acehtuwanol wasisok wolekiyil. She is going to change the baby's diaper. 'Kisi-acehtuwan elihpilit. She changed what he was eating. 'Tahcuwi-acehtuwan nopisun ehsihpiluwet Maliwol.

The doctor had to change Mary's medicine. Acehtuwot nopisun, cipotu eqotemu. If you change her medicine, maybe she will stop crying.

acesson. *verb ii 17.* it changes abruptly. *stem 1* acesson-. Acesson wisuwon kiskatok. Her name changed when she got married. Acesson komiwon. The rain changes (e.g., into sleet).

acessu. *verb ai 1.* s/he moves abruptly to different location, position, etc. *pl* accessultuwok. *stem 1* -acessi-. Ahtoli-acessu second-hand. The second-hand keeps jumping. Accessultuwok litposuwinuwoq leksonu-wimok. The officials change posts at election time. Accessultuwok wasisok ekehkimucik. The children change grades as they go through school.

aci (ac-, at-). *preverb.* changing; moving to another location. *stem 1* -aci (-ac-, -at-). Aciqewu Mali. Mary's facial expression changes. 'Tacehtun. She changes it. 'Taci-punomon. She puts it somewhere else. Atopu. S/he changes seats, moves to another seat. Atqepu. S/he changes seats, changes the way she's sitting.

aciuwon. *verb ii 17.* (liquid) the direction of its flow changes. *stem 1* aciuwon-. Aciuwon supeq weckuwpahak kosona wiqqahk. The salt water flows in a different direction depending on whether the tide is coming in or going out. Ntaskuwihtunen qeni-aciuwoq supeq. We wait for the tide to turn.

acihpusu. *verb ai 1.* h/ vibration causes h/ to move to new location; s/he moves or shifts from shaking or wriggling. *pl* acihpusultuwok. *stem 1* -acihpusi-. Etutolamsok cel acihpusit ntaspiaqahikon. It was so windy my clothesline prop moved itself to a different place (along the rope). Etucihpotek papskot, cel mace-acihpusit katkuhk. The stove was so hot that the pot started moving from the vibration. Acihpusu emqansis tuwihputik. The spoon moved when the table shook.

acihpute. *verb ii 21.* its vibration causes it to move to new location; it moves or shifts from shaking. *stem 1* -acihpute-. Psi-te keq acihpute qeni-matkomikessik. During the earthquake everything shifted to a new location. Acihputetul mitsihtasikil. The utensils shifted or moved out of alignment (when the table shook).

'acihputun. *verb ti 27.* s/he repositions it by wiggling or shaking it. *stem 1* -acihputu-.

'acihnut. *verb ti 27.* s/he alters it. *stem 1* -acihnu-.

acikcehpute. *verb ii 21.* (light, eye) it shakes uncontrollably. *stem 1* acikcehpute-. (*also, milikcehpute*)

'acikcenomon. *verb ti 28.* s/he moves it (eye). *stem 1* -acikcenom-.

'acikcenomuwan. *verb ta+obj 38.* s/he moves something (eye) belonging to h/ (e.g., doll). *stem 1* -acikcenomuw-. 'Tacikcenomuwan pesqon 'sisoq 'tamsqoqechkanomol. She changed the position of one of her doll's eyes.

acikcessu. *verb ii 14.* (eye) it looks away. *stem 1* acikcessi-. Acikcessuwol 'siskul elapomuk, 'sami nmusqitahamoq. He looked away when I looked at him, because he hates me.

acikotone. *verb ai 9.* s/he gets older; s/he goes through puberty. *pl* acikotonahuwok, acikotonawolotuwok. *stem 1* -acikotone-. Iya, kenuk 'tehqi nit ollukhotiniya en ci mace-acikotonawolotihit. Yes, but they stop doing it when they start to get big (MS)

acikuwamkehtasu. *verb ii 14.* (building, house) it has an addition built on. *stem 1* acikuwamkehtasi-.

'acipitahkan. *verb ai, ai+obj 9.* s/he sends it to another place. *pl* 'taci-pitahkantiya. *stem 1* -acipitahke-.

'aciphal. *verb ta 33.* s/he transfers h/ to another place; (baseball) s/he

FIRST PAGE OF PASSAMAQUODDY-MALISEET ENTRIES

ISBN: 0-89101-117-X / 978-0-89101-117-0 (University of Maine Press)

ISBN: 0-86492-527-1 / 978-0-86492-527-5 (Goose Lane Editions)

PESKOTOMUHKATI WOLASTOQEWI LATUWEWAKON

A PASSAMAQUODDY-MALISEET DICTIONARY



by David A. Francis and Robert M. Leavitt

Margaret Apt, Community Research Coordinator

PESKOTOMUHKATI WOLASTOQEWI LATUWEWAKON

A PASSAMAQUODDY-MALISEET DICTIONARY

by David A. Francis and Robert M. Leavitt

Margaret Apt, Community Research Coordinator

This dictionary of Passamaquoddy-Maliseet—a Native American language spoken in Maine, U.S.A., and New Brunswick, Canada—is the result of more than thirty years' collaboration among native speakers, educators, and linguists. The 18,000 entries illustrate speakers' detailed knowledge of the physical, intellectual, social, spiritual, and emotional environments in which they live. Sample sentences in the entries, taken from both oral tradition and contemporary conversation, present details of Passamaquoddy-Maliseet thought and culture, personal attitudes, humor, and linguistic ingenuity.

A comprehensive English index helps users of the dictionary discover shades of meaning and patterns of word formation in Passamaquoddy-Maliseet. The dictionary also contains a brief grammatical sketch of the language, pronunciation key, and guides to noun forms and verb conjugations.

For nearly half a century many individuals, including myself, have been committed to making sure that the next generation has the tools and methodology essential to their own creativity in future endeavors. This dictionary stands as the centerpiece of our commitment.

— from the Foreword by Wayne A. Newell

In our view, the dictionary represents a Sacred Bundle containing ancestral teachings, values, beliefs, and worldviews. The dictionary also symbolizes a “language bank” complete with savings, investments and assets for present and future generations. It is our good fortune to witness the gift of generosity from Elder David Francis for his time, language expertise and pure love of his and our treasure, Passamaquoddy-Maliseet language! We continue to be blessed in observing the genius of our esteemed friend and colleague Robert Leavitt for his vision to shield our treasure from extinction. We are forever grateful for their collaboration and their labor of love for the language.

— from the Preface by Imelda and David Perley

1,214 pages, approximately 18,000 Passamaquoddy-Maliseet entries and corresponding English index, with historical and technical introduction, noun forms, verb conjugations, regional map, and pronunciation key.

A PASSAMAQUODDY-MALISEET DICTIONARY

AND GOOSE LANE EDITIONS

PESKOTOMUHKATI WOLASTOQEWI LATUWEWAKON

UNIVERSITY OF MAINE PRESS

FRANCIS AND LEAVITT