ON ALGONKIN NAMES FOR MAN

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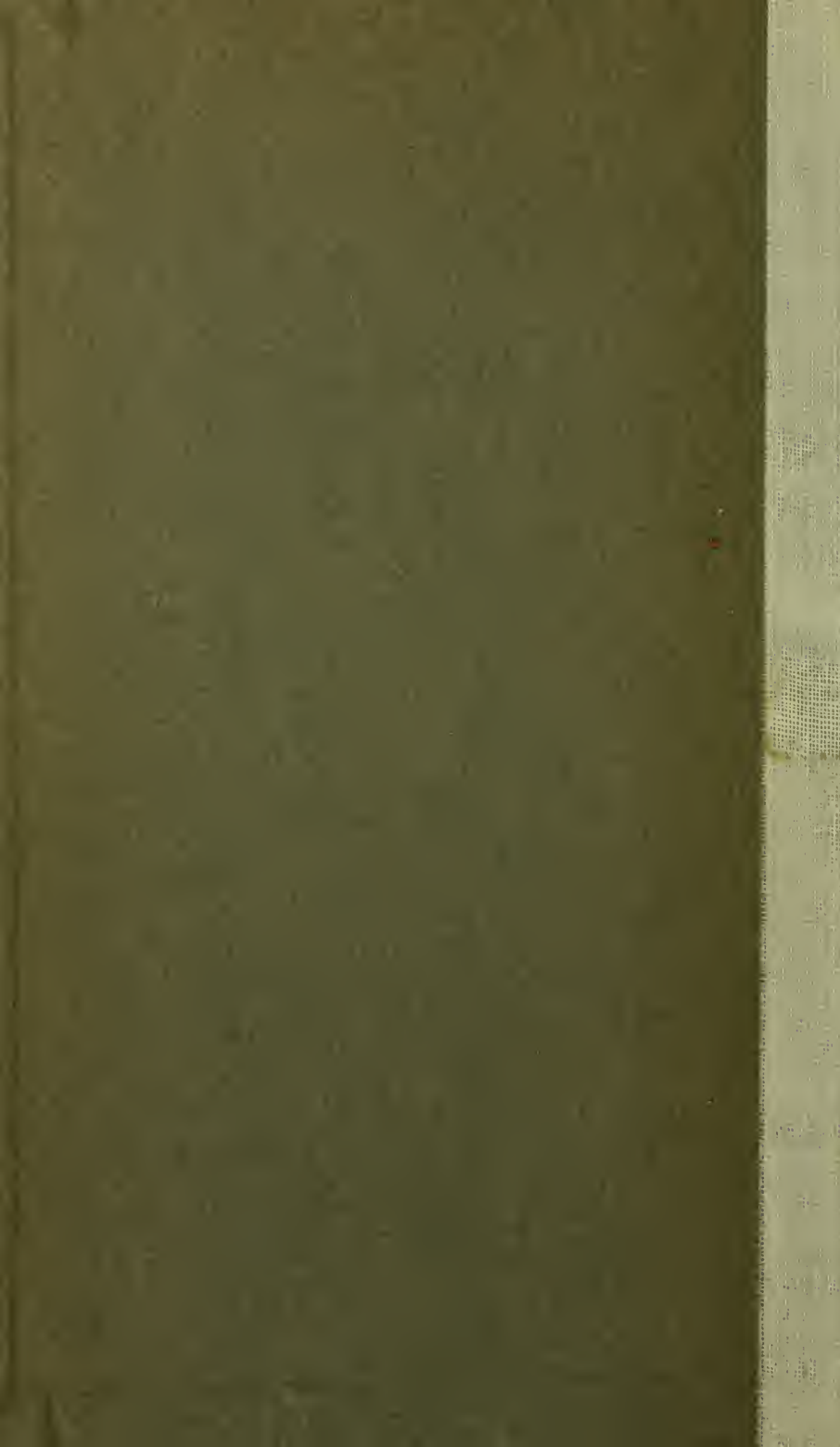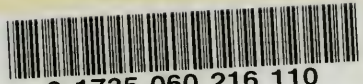
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ON ALGONKIN NAMES FOR *MAN*.

By J. HAMMOND TRUMBULL.

ON ALGONKIN NAMES FOR *MAN*.

The Indian speaker never generalizes. His language sup-
plied him with specific names for all known objects, qualities,
and relations, and its marvelous possibilities of synthesis en-
abled him to frame new terms as often as new distinctions were
required. It grew by progressive differentiation,—from genera
to species, from species to varieties and individual peculiarities.
There is not, perhaps, in the Indian mind — certainly not in
the structure of Indian languages — absolute incapacity for
generalization, but the scrupulous *avoidance* of it as a defect,
whether in thought or speech, is a characteristic of the race.

Though the Algonkin languages are poor in general names,
yet we find in all of them certain elements of synthesis which
may be regarded — from one point of view, or another,— as
rudiments, or as vestiges, of such names. These are not used
as independent words, but in composition they take the place
of the ground-word, or principal root — their denotation being
limited or directed by the attributive prefixed. Such, for
example, is the (Chip.) terminal *-abo* (after a vowel, *-ɷabo;*
Abnaki, *-aⁿbɷ, -ɷaⁿbɷ,*) denoting " drink," found in many spe-
cific names, but never without a prefix : as in Chip. *ɷïass-
abo* (meat-drink) broth, *ishkoté-ɷabo* (fire-drink) whiskey or
other ardent spirit, *mashkiki-ɷabo* (herb-drink) liquid medi-
cine, *totosh-abo* (breast-drink) milk, etc. In a few instances,
such a generic expression which in one dialect is inseparable,
in others has attained — or has not yet lost— independent
position as a *specific* name. In the Massachusetts language,
-min, denoting " small fruit " (berry, nut, or grain), does not
appear to have been used without an attributive, e. g. *wuttahi-
min* (Chip. *odéïmin*) heart-fruit, a strawberry, *weno-min*, twine-
fruit, a grape, *wompi-min* white-fruit, a chestnut, etc. : in the
Delaware and in some western Algonkin languages, *-min* is
similarly employed in composition, but is also used inde-

pendently as the name of a single species — the bilberry or
huckleberry.

Other grammatical devices by which the deficiency of these
languages in general names is compensated need not here be
pointed out. That such a deficiency exists is indisputable,
yet it has been often disregarded in the selection of words for
comparison of different languages and dialects. No one has
recognized more clearly than did Mr. Gallatin "the extreme
precision of the Indian languages," and their poverty in " ge-
neric designations or words,"* but of the first twenty English
words in his " Comparative Vocabulary of fifty-three tribes "
(in *Trans. Am. Antiq. Society*, vol. i., pp. 307 and after,) fif-
teen are relative and general names not one of which can be
accurately translated by a single word in any Indian language.
Every Algonkin dialect has names for an " elder brother," a
" younger brother," a " twin-brother," a " son of the same
father," and a " son of the same mother," and has moreover
two forms of some or all of these names, one used exclusively
by men, the other by women. But in no dialect can there
be found the precise equivalent of the English " brother," in
its largest denotation. The nearest approximation to it is,
perhaps, by a term which, in some languages, designates
" one of the other sex, born of the same parents ;" spoken by
a woman, this word means " brother," — by a man, " sister."

The names by which *MAN* has been designated, by different
tribes, or, more accurately, which most nearly correspond to
the English appellative in its two meanings, " an individual
of the human race " (homo), and " one possessing in a high
degree the distinctive qualities of manhood " (vir), have occa-
sioned much perplexity to vocabulary makers. Mr. Hale,
in a note to his Vocabularies of North America (*Trans. Am.
Ethnol. Society*, ii. 74), remarks that " in general, there was
no means of ascertaining with precision the existence of this
distinction." He has, however, nearly indicated its true
character by the suggestion that, in vocabularies, the term
" answering to *vir* will usually be found under *man* or *hus-*

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* *Transactions of the Am. Ethnological Society,* vol. ii., p. cxxxi.

band," and the " term answering to *homo*, under ' *Indian, native*'." The truth is, it is as impossible to find an Indian equivalent for *homo* as for *man*. By resorting to the Latin, we only halve the difficulty, not remove it. There is not in any American language any single name applicable alike to the red man and the white, to native and foreigner, to ally and enemy, to chief and counselor and to prisoner and slave, and in its largest sense common to both sexes. For *vir* a term nearly correspondent may be found in every dialect — though seldom, if ever, as a primary word ; but *homo* is untranslatable by an Indian.

In Algonkin languages—and the same probably is true of all others spoken by North American nations — we have three classes of names for *Man*, into the composition of which enter three or more different roots. These are indicated, not very clearly, by Roger Williams, in the introduction to his *Key into the Language of America* (1643) :

" I cannot observe that they ever had (before the coming of the English, French or Dutch amongst them) any names to difference *themselves* from *strangers*, for they knew none ; but two sorts of names they had, and have, amongst themselves. First, *general*, belonging to all *natives*, as *Ninnuock, Ninnimissinnûwock, Eniskeetompaûwog*, which signifies *men, folk*, or *people*. Secondly, particular names, peculiar to the several nations of them amongst themselves, as *Nanhigganĕuck, Massachusĕuck*," etc.

Of the three " general " names, the second, *ninni-missinnuwock*, is formed from *missin* (with indef. suffix, *missin-nin*,) a derivative of *missi* great, much (*multus*), and comprehends all *homines* who are not *viri*, corresponding etymologically and in its denotation to the Greek οἱ πολλοὶ, or the Latin *multitudo*. It was a general name for tributaries, captives, slaves, — that is, for all mankind, the speaker's nation and its allies excepted. The prefix *ninni-*, however, limits it to inferiors of the speaker's own race, as will presently be shown. Eliot employs *missinnin* for " man " (*homo*) in Gen. vi. 7, and in the plural, *missinninnuog*, for " people," Exod. xxiv. 2, 3, Deut. iv. 33, etc. In Jonah, i. 8, *howaé missinnin ken?* " of what

people art thou?" would convey to an Indian the meaning of
" what kind of slave (or, whose servant) art thou?"

In Williams's other names, *ninnu-ock* (*ninnu-og*, Eliot) and
eniskeetompau-wog, both plurals, we find two roots common to
all Algonkin languages. They vary in pronunciation (and in
the phonetic notation employed by different writers), one as
nin, nen, enin, aren, len, illin, etc.; the other as *omp,a"bé, abé,
âpé, âp,* etc. These two roots are combined in the Abnaki
aren-a"bé and the Delaware *len-âpé,* and the former is repeated,
as a prefix, in the Delaware tribe-name *lenni lenâpe.*

Mr. Heckewelder, who received with unquestioning faith
the legends of his chosen people, the Delawares, and was
convinced that theirs was the parent stock from which all
Algonkin nations were derived, found in this tribe-name
new evidence of their high antiquity and purity of race.
Lenni lenâpé, he says (*History of the Indian Nations,* p. 25),
" signifies original people, a race of human beings who are
the same that they were in the beginning, *unchanged* and
unmixed." As to the analysis of the name, he is not quite
clear. *Lenno,* he says, signifies " a man;" in the names
of quadrupeds, " a male." *Lenâpe* signifies man—" in a
more extended sense,"—and " in the name of the *Lenni
Lenapé,* it signifies *people,* but the word *lenni* which precedes
it has a different signification and means *original,* and some-
times *common, plain, pure, unmixed.*" " Under this general
description [and very general it is, certainly,] the Indians
comprehend all that they believe to have been first created in
the order of things." (*Corresp. with Duponceau,* pp. 368, 412.)
Mr. Cass, in the *North American Review* for January, 1826,
remarked the " confusion in Heckewelder's ideas of the name
in question," and offered another — and a worse — translation
of it. *Lenee,* he says, " generally and properly means ' male'.",
and " the true meaning of *lenaupé* is ' common '." He was
as far as was Mr. Heckewelder from detecting the connection
between *lenno* " man" and a word meaning " original, com-
mon, plain," etc.

To discover the primary signification of each of the two
roots found in *len-âpé,* we will look first to the Massachusetts

language, where the materials for etymological research are
more abundant and, generally, more trustworthy than in the
Delaware.

Every savage believes in the superiority of his own tribe
and nation to all others. He and his are the real *men:* the
rest are servants, tributaries, *missinninnuog.* Whatever is
greater than himself passes out of his order of being and be-
comes to him *manitou* ' preternatural.' The Illinois, says
Marquette, call themselves *The Men,* " comme si les autres
sauvages au prés d'eux ne passoient que pour des *bestes.*"
This conviction of personal and tribal excellence stamps itself
on every savage language. In some of the North American
tongues its traces are very plainly marked. Notwithstanding
the want of a substantive verb, " I am " is a constant element
of Algonkin grammar. The demonstratives and relatives
which in Indo-European languages appear to have been de-
rived from the primitive pronoun of the third person are in
the Massachusetts and other eastern Algonkin dialects mani-
festly related to the pronoun of the *first* person. The Indian
conception of *man* was as one ' like ' himself. Men of his own
nation were " such as I," *nostrates,* and his was the "original,"
" common," normal, type of humanity.

The (Mass.) pronoun of the first person singular is *nîn;* as
a prefix, *n';* plural *nîn-awun.* The demonstrative of inanimate
objects is *ni;* of animate beings, *nô* (*noh,* Eliot); of place, *na*
there. The distributive ' some,' ' any,' ' of the kind of,'
is *'nni* or *un'ni.* Resemblance or identity was expressed by
ni-unni (*neane,* Eliot) such as this, or *nan* same; *ni-nan* the
same thing, *nônan* the same person; *'nnih* (Eliot), *'nniu* (R.
W.), it is *so,* or it is the same;* *nanôi* (*nanwe* Eliot) common,
usual, i. e. ' such as ' ours, or ' of our kind,' hence, ' native,'
' indigenous.' Eliot wrote *nanwe missinninnuog* " common
people," Mark xii. 37 (= *ninnimissinnûwock* of Roger Wil-

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* Comp. Chip. *in-, ini-,* prefixed to verbs, " to signify a certain *way* or *manner*
in which something is done or used," etc.; e. g. ɪɴ-*âbi* he *so* looks; od '*ɪɴabaman*
he *so* sees him; ɪɴ*agode* "it hangs *so*; *nind* ɪɴ*awa* " I *resemble* him; ɪɴɪ*dé* "it
is cooked in a certain manner " (*so*); ɪɴɪ*gini* "he is *so* large;" ɪɴ*o* "it is *so* "
Baraga.

liams, before quoted), and *nanwe wut-epistle-um Jude* for " the
general epistle" etc.*

'*Nnin-u (enin),* pl. *ninnuog,* which Roger Williams gives as
one of the " general names belonging to all natives" and " sig-
nifying men," was occasionally used by Eliot in the plural
and, with an attributive prefixed, in the singular, for ' man,'
' men ;' but the Indians restricted its denotation to men *like
themselves,* of the *common* or native type, of the speaker's
kind (though not necessarily of his tribe or nation). It
is opposed to *penowi* (Abn. *piroï*) strange, foreign, of another
kind.

In other Algonkin dialects, the Massachusetts '*ninnu* or
enin-u becomes (Abnaki) *areni,* (Quinnippiac) *ren,* (Dela-
ware) *lenno,* (Illinois) *illini,* (Cree) *ethinu,* etc., — meaning

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* Schleicher (*Vergl. Grammatik,* 2te Aufl. p. 642) considers the root of the 1st
sing. pronoun in Indo-European languages — *ma* 'I,' ' me,' — identical with the
verbal root *ma* ' to think,' ' to measure,' and with the *ma* in Sansk. *ma-nu,* Goth.
ma-n ' the thinker,' ' man': for since " we must not ascribe to the primitive
language the abstract conception of the *Ego,*—what," he asks, " should ' I ' be,
originally, but ' man ' ?" The likeness of the corresponding roots in Algonkin
languages is as noticeable — and the probability of their original indentity is at
least as great—as in the Indo-European. Compare Chip. NIN I, me, IN-*i* so, such,
ININ-*i* man, and *nind'* INÉN-*dam* (intrans.) I think, suppose, it seems to me, I am
(so) minded, *nind'* INEN-*dán* (trans. inanimate) I think of it, think it (so), *nind'*
INÉN-*ima* (trans. anim.) I think of him, think him (so). But I do not believe
that the Indian — of Asia or America — waited for the demonstration " cogito,
ergo sum," as a necessary preliminary to self-assertion or to the vocal designa-
tion of his fellow-savage. Without rising to " the abstract conception of the
Ego," he in some way discovered and expressed the distinction between ' this, —
me ' and ' that, — my Like,' — *alter ego.* His mental states and activities, — his
likes and dislikes, opinions, regards, emotions, — how he was affected by an exter-
nal object, what he *thought* of it, how he estimated or *measured* it, — he would
naturally express by " it is *so to me*" (though perhaps *not* so to another); " *I* so
regard, feel, esteem, believe, *think* it." Of the same object, one might say *nin
mino-*ÉN*dan* I well-think it, it *to me is* good ; another, *nin jing-*ÉN-*dan* I hate it, it
to me is odious ; toward the same individual and with reference to the same act
one would express his emotion by *nin-nishk-*ÉN-*ima* I am angry minded at him, an-
other by *nin báp-*INEN-*im* I am laughter-minded, joyful ; what one remembers
(*mikwéndán* = *mikoa-*EN-*dán* finds in thought), another forgets (*wanéndan* =
*wani-*EN-*dan* misses in thought, or *bón-en-dán* ceases thinking of).

In Chip. *inéndam* (= Del. *eléndam,* Abn. *erérdam,* Mass. *unantam*), only *én* rep-
resents the root : -*dam* is the grammatical formative, and the prefixed *in-* is the
the adverbial ' so, ' in such manner,' which is dropped when the verb receives
any other prefix — as in *minw*EN*dam, nishk*ÉN*iman,* etc.

always, a ' common man,' of the speaker's kin or kind. Used
as an adjective, the Mass. *nanœi*, Abn. *areni*, Del. *lenni*, de-
notes the ' common,' ' usual' or ' native,' as distinguished
from *penœwi*, Abn. *pirœï*, the ' strange,' ' foreign,' of ' other
kind ': e. g. Abn. *areni œdamaⁿ* common or native tobacco,
aren-aⁿdœé he speaks Abnaki (comp. *pirœ-aⁿdœé* he speaks a
foreign language) ; Del. *len-achpoan*, common (i. e. Indian)
bread, *lenna-meek* common-fish (the sucker, found in almost
all streams), *len-chum* common or Indian dog, (distinguished
from the species introduced by Europeans), etc. Zeisberger
translates " *Lennape*, an Indian ; *Linni lenape*, Indians *of the
same nation*."

In *lenâpé*, we have this adjective in synthesis with an in-
separable generic. Heckewelder (*Corresp. with Duponceau*,
411) says that the termination *ap* cr *ape* " belongs to animals
walking in an erect posture ; hence, *lenape* man." It is
found in all pure Algonkin languages (Mass. *-omp*, Abn. *-aⁿbé*,
Penobscot *-ombè*, Chip. *âbé*, etc), but nowhere as an inde-
pendent word. As a generic suffix it denotes ' an adult male.'
With a demonstrative prefixed (*n*') it designates ' *the* male,'
or as an adjective, simply, ' male.' The primary meaning of
the root may have been nearly that which Heckewelder sug-
gests. It appears in the Mass. OMP*a-*, Chip. OMB*i-*, a prefix
to verbs of lifting, raising, erecting, etc.: e. g. Mass. OMP*a-
náeu* " he lifts himself up," from a stooping position, John viii.
7 ; Chip. OMB*inan* " he lifts or raises it up," OMB*ábate* " the
smoke ascends," OMB*ashin* " the bread rises," etc. (comp.
Abnaki AB*ási* a standing tree) ; as an adjective, in Mass.
noMP*aäs* male, noMP*oshim* male beast, *pish* noMP*aiyeuœ kah
squaïyeuœ* there-shall male-be and female-be (Gen. vi. 19) ;
in Chip. nAB*É* male, *nin-n*AB*Em* " my husband " (Baraga), etc.
The dependence of the Indian warrior and hunter on his *bow*
is expressed in its designation as " belonging to the adult
male," and by transferring it from the class of inanimate
(' ignoble ') objects to the animate or ' noble ' : Mass. *oht*OMP,
Abnaki '*t*AⁿBI, Powhatan *att*AWP or *auht*AB.

Len-âpé (= Abnaki *aren-aⁿbé*, mod. Penobscot *aln-ombè*,)

denotes " a common adult male," i. e. an Indian man ; *lenno len-âpé*, an Indian of *our* tribe or nation, and consequently, *vir*, " a man of men." The roots, *len* and *aᵔp*, correspond more nearly to *nostras* and *mas* than to *homo* and *vir ;* but the former is as exclusively *masculine* as the latter, and cannot be prefixed to a feminine noun-generic.

Recurring now to Roger Williams's division of names into " general, belonging to all natives," and " particular, peculiar to the several nations amongst themselves," we will first trace these two principal roots, under their dialectic modifications, through the several Algonkin languages, and afterwards notice some of the names for men of *inferior* race, — for enemies, strangers, and foreigners, — into the composition of which neither of these two roots may enter.

1. *MAN* of the ' common' or ' native ' type; of the speaker's kin or kind; *nostras.* Root, 'NEN, 'REN, 'LEN, — from an earlier îN ? with a demonstrative prefix, or reduplication. As an adjectival, it denotes ' common,' 'indigenous,' sometimes ' mere.' Formed as a verb, ' to be a man (like ourselves),' hence, in many dialects, ' to *live*.'

Old Algonkin (Nipissing), *inini : nin-ininyu* "I am a man." Howse.
Chippeway, *inini*, pl. *inini-wak.*   Ottawa, *aniri.*
Massachusetts, *-inin*, pl. *-ininnuog ; ninnu* " male," Eliot (Mark x. 6.)
Narragansett, *'nnin, inin* ; pl. *ninnuog.* R. W.
Menomini, *inin.*   Potawatomi, *nini* (Lykins), *enin ĕ* (P. Jones).
Sâki (Sauk), *nœnni.* Maximil.   Musquaki (Foxes), *nini.*
Montagnais, *irini-ou* [he is] man ; *iriniou-in* "life." Le Jeune, 1634.
Abnaki (Kennebec), *aren-i ;* as adjective 'simple,' 'plain,' 'mere.'
Quinnippiac, *ren* (pl. *renewak*) man. Peirson, 1658.
New Sweden, "*rhenus*, Mann : *renappi*, Menniskia." Campanius.
Delaware, *lenno*, pl. *lennowak.* Zeisb.
Shawnee, *ilinī* "man," *linâwai* " Indian ;" *linâwai-wi* " he lives." Howse.
       delnoieh " Indian." Whipple.
Illinois, *illini.*
Miami, *elaniah* (Volney), *ahlanuah* (Barton).
Micmac, *el'nu, l'nooi* (Maill.), *al'nu* (Howse).
Montagnais of Labrador, *il'no.*
Cree, *ethĭn'u* " man, an Indian," Howse ; Western Cree, *hiyenu*, Maximilian.
       [Comp. 1st pers. pronoun *nîtha* I, and *net'étin* I do so, I so act. Howse
       remarks that " the *th* is so softly uttered that a nice ear only can detect
       it," and, among the western Crees, it " is lost in the *ĭ* or *y* ; *nitha* becomes
       niya [= *ni'ia*], *ethinu* is *iyinu*. The western Crees call themselves
       2

Néayaóg which Dr. Hayden translates: "those who speak the same
tongue." Of *Něhethówuk*, the equivalent in the dialect of the Hudson
Bay Crees, Howse makes "exact beings, or people," and Sir John
Richardson, "exact or complete men."]

Shyenne, *ita'ni* (adj. male, of man) ; *eta'nio* "people." Hayden.

Atsina, *nithun'a.* Comp. *nathan'i-nita* "to live." Hayden.

Arapaho, *inen', *pl. *inen'a.* Comp. *ininek'tina* "to be alive."

? Blackfeet, *ninnow, nenow.* Howse. Hayden has *nin'a* "chief," but for In-
dian, *ni-i'-tsa ta'-pi.* Comp. *nistu'a* [= Cree *nita*] I, *nitsinan* mine.

Powhatan. The generic name appears in such compounds as Strachey's
*raw*ERUNNU*wh* "an old man." For "man," John Smith has *nemarough*
(by a misprint, probably, for *nematough*), and Strachey, *nimatewh.* This
is the equivalent of *nemat* (Strachey ; and so in the Massachusetts dia-
lect,) "my brother," my mate, with the verbal formative (= Mass. *ne-
mat-ou* he is my brother, or mate).

Nanticoke, *ihn, iin,* " Indian." *Wohacki,* for "man" in Gallatin's vocabu-
lary, means 'his body,' 'himself,' = Mass. *wuhhogki* (Eliot), Narrag.
wuhhock (R. W.).

The characteristic *n* of the pronominal root is constant
throughout. The prefixed demonstrative, or reduplication,
varies, with changes of dialect, as *n, l, r,* and (rarely) *y ;* is
lost in strong aspiration of the following vowel ; becomes a
soft, scarcely audible *th* in the speech of the eastern Crees
and the Atsinas of the northwest, and among the Shyennes
is represented by *t.*

Without intending to follow the Algonkin name beyond
the presumed limits of the Algonkin group, I may be permit-
ted to allude to the fact that the Crees and Atsinas are neigh-
bors of Athapascan tribes, suggesting the possibility of rela-
tionship between the Cree *ithi'nu,* Atsina *nithun'a,* and
Shyenne *ita'ni,*—and the Chepewyan *dinnie,* Takulli *tennî,*
Umkwa *tŭné,* Navajo *tennai'* and Apache *n'de,* all having the
same meaning, "man, native." The likeness of the east-
Algonkin *'nnin-u, inin-i,* to Labrador-Eskimo *innuk,* pl. *innuit,*
man, *innu-wok* alive, *una* he, this, *ingna* the same, etc., is not
less noticeable.

II. An adult male: designated by the inseparable noun-
generic *-a"be, -âp, -omp,* or other dialectic modification of the
root A"B. With *n'* demonstrative prefixed it designates '*the*
male,' or as an adjectival, simply, 'male.' With a pronomi-
nal prefix, it may mean 'husband,'—e. g. Chip. *ne-nabem*
[the final *m* is possessive,] my husband ; but Baraga in his

Otchipwe Dictionary, marks this use of the word as "unpolite." With the prefix *'nen (ren, len,)* it denotes a 'common man,' i. e. an Indian adult male. With other attributives, it forms class-names and tribe-names.

1. With the demonstrative prefix, designating 'the male'; and, with the possessive suffix (*-om, -em, -m*), 'husband':—

> Algonkin and Chippeway, *nâbé; ni-nâbem* [my male,] my husband.
>> Ottawa, *nàpé; ni-nà-bom.*
> Menom., *naupe-om, nâpium,* "husband." Dr. James.
> Potawat., *nawbam; nin-nawbam* "my husband."
> Miami, [*nâpem* husband,] *nenapêma* my husband. Volney.
> Illinois, *nampeheman* husband. Gallatin.
> Montagnais, *napiou* "man," *nâpen* "husband" (*naapen.* Gabriel).
> Naskapi (Scoffie), *naabouh* "man," *naahpen* "husband."
> Abnaki, *naⁿbé-,* prefixed to names of male animals.
> Massachusetts, *nomp aûs* male, a male; *nomp-oshim, nomp-oshimwus* a male quadruped; *nompai-yeuoo* [he is] male, Gen. vi. 19. Eliot. Roger Williams does not use *omp-* or *nomp-* as a prefix; but for a male beast has *enewàshim,* = Del. *lenno-wechum* (Zeisberger).
> Cree, *näpayoo* man, pl. *napeywuk:* *ne-nabem* "my husband." Howse.
> Nanticoke, *nââp.* Heckw. Pamptico, *nuppin* "Indian." Lawson.

2. With the prefix *'nen, (ren, len,)* 'common,' 'native,' 'of our kind;' designating an Indian adult male:

> Abnaki (Kennebec), *aren-aⁿbé* "homo" Rasles.
>> (Penobscot), *alnombé; alnambay.* Vetromile.
> Delaware (N. Sweden), *renappi,* Campanius — who has, incorrectly, *pïri renappi* for "strangers."
>> (Unami) *len-âpé* "an Indian," pl. *len'âpewak.* Zeisb.
> Mississauga, *linîp?* ["*linneep.*" Barton.]

3. With other attributives, forming class and tribe names: Mass. *Nîtomp,* Narrag. *nîtôp,* Abn. *nidaⁿbé,* Del. (N. Swed.) *nitappi,* Powhatan *netab,* pl. *netapewh* (Strachey), *nitoppu* (J. Smith),—the familiar "*netop*" of the early colonists, sometimes translated "brother," but by Roger Williams, more accurately, "friend,"—denotes a brother by *adoption* or *affinity,* one who is regarded *as* a brother; literally, 'man of my family,' or 'my kinsman.' The prefix (Mass. *nît-*) may be translated 'of the family,' 'domestic'; as in Chip. *nîta* "my brother-in-law" (Baraga), Mass. and Narrag. *nîtassu* (*netassu,* El.) a domestic animal.

Mass. *Kel'omp (kehtomp,* El.) chief man; from *ketti (kehte,* El.) chief, greatest.

Mugwomp great man, captain; from *mogki* great, powerful.

Kînomp (Abn. *Kinaⁿbé* " homme courageux, brave, généreux," Rasles), a " brave "; Eliot uses it for " captain " in John xviii. 12, where Mayhew (1709) substitutes *mukquomp* = *mugwomp;* Micmac *keenap* " warrior, hero," Rand.

Nonk'omp young-man; literally, light or slender man, from *nonk'i,* levis.

Pĭnomp (*penomp*, El.; Del. *pilâpé* " a big boy," Zeisb.) a new (i.e. a chaste) man : from *pinu* (Del. *pili-*, Chip. *bini-*,) new, strange, unused, chaste.   Perhaps the most curious mistake in Eliot's version of the Bible is the use of *penomp* for " virgin," e.g. in Gen. xxiv. 16, Isaiah vii. 14, 1 Kings, i. 2, and Matt. xxv. 1, where the parable is of the ten *penompaog,* i.e. chaste young men.   With the Indians chastity was a masculine virtue, and it is easy to see how Eliot's interpreter, misunderstanding his question, gave him *nescius vir* for *nescia viri.*

Delaware *Kigâpe* (Zeisb.), Abn. *kigaⁿbé,* a young unmarried man, is in those dialects the equivalent of Mass. *pînomp.* The corresponding feminine appellation in the Delaware (Unami) is *kikochque,* Zeisb., Ottawa *gigang* " virgin, maid," Baraga.   Blackfoot *asit'-apĭ* = Del. *kigâpe.*

Abnaki (Kennebec) *seënaⁿbé,* modern Penobscot *senombi,* Mass. *sannup* (Wood, 1634), was the common designation of an Indian man, in the vigor of manhood, married, or master of his lodge.   Rasles translates it by " vir."   The signification of the prefix is not quite clear.   The word is not found in Eliot or Mayhew, but was much used by the English colonists, who understood " sannup and squaw " to mean " Indian man and woman."   Possibly, the former name is a contraction of *anisinaⁿbé*—which, in other Algonkin dialects, has nearly the same meaning, but is not found in the Massachusetts of Eliot or the Abnaki of Rasles.

Old Algonkin (Nipissing) *alisinapé,* Lahontan; mod. Alg. and Chip. *anishin-abe* (" Indian ") Baraga; Ottawa *nishan-âba;* Potawat. *nishinapé;* Penobscot *œlisenombi* "good man." The same prefix, with *irini* (= *inini*) as the generic, is found in Montagnai's *arichi-irini-ouak* (pl.), men (Le Jeune, 1634),

modern *arrishirini* (Vetromile).   Compare Blkf. *niïtsatápi*
" Indian" (Hayden).   The prefix signifies ' good,' ' well-
doing'; Mass. *wunnesu*, Del. *wulisso*, Alg. and Chip. *onijishi*
" he is fair, beautiful, fine, good." (Bar.)

Narrag. *enisketomp* contr. '*skîtomp* [*skeetomp*, R. W.]
" man "; Quinnip *eansketambe* " an Indian," *wusketambaug*
(pl.) " men," " people "; contr. *sketambaugh*, Peirson ; Mass.
wosketomp, Eliot, Mayhew, and Cotton, for " man "; Etche-
min *oskitap*, *uskidab*, " man," *w'oskitapaim* " my husband "
(comp. *uskitch-inu* " Indian man," Vetromile, = *ouskejin*,
Barrett, and Micmac *uskiginu* " Indian man," Vetromile) ;
Naskapi (Scoffie) of Labrador, *nashkapou* [he is] Indian (Ga-
briel), *naskupi* and " *nasquapee*," which, says Mr. Hind (*Ex-
ploration of Labrador*, ii. 96), they translate, " people *stand-
ing upright.*" The prefix appears to be the equivalent of
Chip. *onishk-*, in *onishka* " he rises, stands erect," particip.
wenishk-ad " one who stands erect," etc. — repeating and em-
phasizing the meaning of the generic *-omp*, *-âp*.*   In May-
hew's version of John's gospel (1709), *unashketomp*, pl. *-paog*
(not found in Eliot,) is used for "officers," ch. vii. 46, xvii.
12, 22, — and in Wood's vocabulary, Mass. (1634), *sasketupe*
is translated " a great man."

Blackfoot *mata'pi* " man " (Hayden) belongs to this class.
The prefix may be from *ma'tsi* " brave."   The generic affix,
for " male," is found also in *asi'tAPI* " young man," *sako'tAPI*
" boy," *niïtsatAPI* " Indian," and in the names of Blackfeet
bands, e. g. *A'petUPI* " Blood people," *Mumi"tUPIo* (pl.) " Fish
Indians," etc.   Comp. Blkf. *etAPI* " to live " (Hayden).

The Micmac designation of an adult male is peculiar.   Gal_
latin's vocabulary gives (from Maillard) Micm. *tchinem* " man
(vir) "; *tchenem-emool* " husband ;" [*em* is possessive, and *-ool*
is an affix of the 2d and 3d person sing., ' thy' or ' her '.]
Rand's vocabulary (in Schoolcraft) has *n'cheenum-oom* " my
husband "; *wobaika-cheenum* " white man " (but this last is
probably white man's Micmac, of modern formation).   Only
in *nilhetop* " my friend " (Gal.) = Abn. *nila"be*, Mass. *nitop*,

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* Comp. Del. LENni LENape, and (in an other group of languages) the Pawnee
tribe-name *Cha'-hiksi cha'hiks* " men of men.

do I find the generic suffix for ' male ' which is common to all Algonkin languages. The tribe-name—the true *vir*—corresponding to the Alg. and Chip. *anishinabé*, Del. *lenno-lenape*, Naskapi *nasquapi* etc., does not appear in the Micmac vocabularies. The etymology of *tchinem* is obscure. It *may* be a dialectic corruption of Abn. *seë'na"be* (Mass. " *sannup* "), with the loss of the *p* by the nasalization of the preceding vowel.

III. Man inferior in degree or kind ; not ' of us ' or ' such as we are ':

Mass. *missininnuog*, Narr. *missinnuwock*, " folk, people " (R. W.),—if of the speaker's nation, *ninni-missinnu-wock*,—has been previously noticed. Literally, " the many," οἱ πολλοί : Abnaki *mesairɷak* " ils sont plusieurs " (Rasles). From the same root, Mass. *mussi* (and redupl. *mámussi*) wholly, of the whole ; Narr. *missî-su* " the whole of him "; Del. *messisu ;* Abn. *messiɷoi* " tout entier "; Chip. *misi, misiwe,* " every where," " all," etc.

Mass. *penɷi* (*penôwe* El.) strange, novel, different,—whence *penoɷwot* stranger, foreigner ; pl. *penɷwohteáog* strangers, is used by Eliot for " the heathen," Ezek. xxxvi. 3, 4, and elsewhere, and for " gentiles." Abn. *pirɷï-arena"bé* " homme étranger" (Rasles), *piri* " de nouveau," = Del. *pili*, Chip. *bini*, etc. The Chip. *maiag-* has nearly the same meaning, —" foreign, strange, changed " (Bar.) ; *maiag-anishinabé* " a strange Indian from another tribe ; in Scriptural language, pagan, gentile," *maiag-isi* " he is a foreigner " (Bar.).

Mass. *howân, auwon ;* pl. *howaniŋ*, somebodies, any-bodies, or interrogatively, who is this? who are these ? (Narr. *awâün* " there is somebody," *awâün ewó* ? " who is he ? " R. W.) As an adjective, *howaé* any, some kind of. Abn. *aɷenni*, Micm. *ɷen*, Del. *auween* ; Cree, *owena* who? pl. *owéneki ; ow'euk* some one, any one ; Chip. *awénen* who ? Hence one of the designations of Englishmen by the Indians of New England,—usually written *awannux* or *owanux ;* Narrag. " *awaunagus-suck* English-men, . . . as much as to say, These strangers" (R. W.), Pequot *waunnuksuk* (Stiles). Abn. *aɷennɷts* " Frenchman " (Rasles) has the same etymology.

IV. Nations of different language, enemies, and Europeans,
were usually designated by a verb or participle in the ani-
mate-plural, without affixing a noun-generic.   The principal
tribe of the Iroquois, for example, was called by the Algon-
kins of New England " *Mohowaug-suck* or *Mauquâu-og*, canni-
bals or men-eaters "—as Roger Williams explains (*Key*, p.
16)—" from *môho* to eat.*   Eliot writes this verb, *mœwhau'* he
eats what lives (or an animate object) ; *noh moɔhhukque* " he
that eateth me," John vi. 57 ; *mœwhauqua-og* they who eat
what lives, etc.   Hence, the name " Mohawks " adopted by
the English, and the Dutch *Mahakuaas*, contracted to *Ma-
quas.** (Comp. Abn. *ne-mœha°ok mégœak* " I eat the Iro-
quois," Rasles.)   The French and northern Algonkins may
have derived the same name, " Maquas," from Alg. *makwa* a
bear,—*Ganniagœari*, the national name of the Mohawks, sig-
nifying " a she bear "; but it is nearly certain that to the In-
dians and English of New England, the " Mohawks " or
" Mauquauogs " were, by name, " cannibals."

A Mohican tribe in eastern Connecticut received from their
enemies (Narragansetts and Niantics) the name of *Paqua-
tauog*, or *Pequttôog* (R. W.), destroyers, ravagers, and passed
into history as " Pequots," only a small band, which had de-
serted the main tribe, retaining the national name of *Muh-
hekanneuk* (Wolves) corrupted by the English to " Mohe-
gans."

The "Eskimos" bear an Algonkin nickname which describes
them as " eaters of raw flesh "; Cree *eskwa-mœayœ*, Abnaki
eski-mœha°, he raw-eats (animal food).

The name *Algonkin*—*Algoumequin* and *Algonquin* of the
French—has been extended over a great family of nations
and languages.   "The Algonquin was the mother tongue of
those who greeted the colonists of Raleigh at Roanoke, of
those who welcomed the Pilgrims to Plymouth.   It was heard
from the Bay of Gaspe to the valley of the Des Moines ; from
Cape Fear, and, it may be, from the Savannah, to the land of
the Esquimaux ; from the Cumberland River of Kentucky to

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* " The *Mauquawogs* or *Mohowawogs,* which signifies men-eaters." R. W. in
Letter to Winthrop, 4 *Mass. Hist. Collections,* vi. 239.

the southern branch of the Missinipi."* Yet the origin of the
name has, I believe, never been pointed out, and scarcely two
authors agree in fixing the locality of the tribe to which it
originally belonged.† Mr. Gallatin (*Synopsis of the Indian
Tribes*, p. 24) found it "difficult to ascertain whether this
name *did* belong to any particular tribe, or was used only as
a generic appellation." Etymology removes the difficulty.
An Algonkin was, eo nomine, removed from all "local habi-
tation." No tribe ever called itself or was known to neigh-
boring tribes by the name. It was not even a "generic
appellation," until the French and English adopted it as such.

We first meet with the "Algoumequins" in Champlain's
narrative of his voyage to Canada in 1603 (*Les Sauvages*, etc.
repr. Quebec, 1870, pp. 6, 8, 9). He was in company with
M. du Pont-gravé and had as interpreters two Indians of
some Algonkin-speaking tribe—probably Montagnez from
Tadoussac,— whom Pont-gravé had carried to France on
his return from a former voyage to the St. Lawrence. At
Pointe de Saint Matthieu (now Pointe aux Allouettes) at
the mouth of the Saguenay, opposite Tadoussac, they found
a war-party of Indians "of three nations, the Estechemins
[Etchemins], *Algoumequins*, and Montagnez," returning from
a successful expedition against the Iroquois. The Montagnez
were already at home, on the north bank of the St. Lawrence ;
the Etchemins and their country were well known to the
French, but the "Algoumequins" were new acquaintances.
Their name—or what Champlain understood to be such—
must have been learned from themselves or their allies, and
must belong to one of the dialects which we call Algonkin.‡

The *l* is clearly an interpolation, for it does not belong to

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* Bancroft's History of the United States, iii. 237.

† See, in Shea's Charlevoix, vol. ii., p. 8 (note 3), a collation of the princi-
pal authorities — exhibiting, as the editor remarks, "most remarkable differen-
ces of opinion " on this point.

‡ The learned author of *Etudes Philologiques sur quelques Langues sauvages*, in
a later work (*Jugement Erroné de M. Ernest Renan*, etc. 2me éd. Montréal, 1869)
which did not come in my way until after this paper was presented, derives the
name " Algonquin " from the *Huron*, a dialect of the Iroquois. The Hurons and
the Algonquins were allies, he remarks : the former, impatiently awaiting the

the Montagnais, Etchemin, or any other Algonkin language at that time known to the French. The termination -*in*, or as it was afterwards occasionally written -*ain*, is that of the French adjective (as in *Mexiquain*, or -*cain*), but it perhaps represents, as in some other tribe-names of French adoption (e. g. Champlain's *Quenongebin, Ochataguins, Otaguottouemin,* etc.), an original -*inin* 'man,' or its plural. In Champlain's later publications (*Voyages*, editions of 1619 and 1632, and the Map,) he writes "*Algommekins*" for "*Algoumequins*." We have then as the base of the name, *A'goumek* or *A'gommek*—and recognize an equivalent of the Virginian *Accomac*, the Narragansett *Acawmen-oake* "land on the other side" or *acâw-muck* (R. W. *Key*, pp. 3, 4), Mass. *o"gkomuk* and *ogkomuk* (Eliot), Abn. *a"gwoa"mek* "en delà," "au-delà," and *Aga"-menoo'ki* "France" (Rasles), Cree *akâmik* (Howse), Chip. *agâming* (Baraga). Among the Montagnais at Tadoussac, or by the Etchemins of l'Acadie,—anywhere, indeed, east of the Ottawa River,—the original Algonkins would have naturally been designated by their eastern confederates as men from "the other side," from "the beyond-river country." The editor of the Quebec reprint of Champlain's voyages, in a note to the account of the first meeting with the "Algoumequins" in 1603 (*Les Sauvages*, p. 9), suggests, unconsciously, the derivation of the name, by the remark that they lived on the Ottawa River " et au-delà.''*

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coming of their friends, used to ask one another, ɪᴀᴋᴏ-ᴋᴇɴ? which is Huron for '*Est-on arrivé?*" And *Iako-ken*, at first "une sorte d'appel militaire," came to be the recognized designation of a tribe and nation, and finally was corrupted to *Algonquin!* That the "Algoumequins" whom Champlain met on the lower St. Lawrence in 1603, years before he visited the country of the Hurons or promoted the Algonkin-Huron alliance, made themselves known to him by a name borrowed from an "appel militaire" in a foreign language — and which required an interrogation mark to give it meaning — is, to say the least, improbable. Without raising the question whether even French ingenuity could extract "*Algonquins*" from "*Iako ken?*"—is not such a derivation of a tribe-name as absurd as the worst of the etymological blunders of Schoolcraft and Duponceau which the author of *Etudes Philologiques* has so gleefully exposed?

* The "Algoumequins" encountered at Tadoussac in 1603, appear to have belonged to the tribe which afterwards became known to the French as *Kiche-sipiriniaoek* (i. e. Great-river men) and "Sauvages de l'Isle." These occupied the Ile des Allouettes (as it is now called) in Ottawa River — the "Great River of

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In the Jesuit *Relations*, the name changes from " *Algomme-kins* " to " *Algonquains* " and, finally, " *Algonquins*." This change was perhaps effected by the influence of the Huron name for the same tribes. The Hurons, who spoke a dialect of the Iroquois, designated their " Algommekin" allies as " *Aquannaque*," i. e. " of a different language," " foreigners " (Sagard). " Our Hurons "—writes Father Lallemant in the *Relation* for 1641 (Quebec edition, p. 72),—" call the Neutral Nation *Attiwandaronk*,* that is to say, ' people of a *slightly* different language '; as for the tribes which speak languages which they (the Hurons) cannot at all understand, they call them *Akwanake* [= *Aquannake* of Sagard], of whatever nation they may be, that is to say ' strangers.' " The Huron name became more familiar to the French than that by which the tribes on Ottawa River had first been called,—these tribes, when *at home*, could not properly be designated as " from the other side,"—and there was sufficient resemblance between *a'gwa*"*mek* and *a'kwanake* to make the transition from *Algomme-kin* to *Algonquin* easy.

The Chippeways call the modern Algonkins, *Odishkwa-gamig* ' Lake-enders,' from *ishkwa* at the end of, and *gami* lake (literally, water). Mr. Schoolcraft gives a translation and analysis of this name—of which he seems to have regarded "*Algonquin* " as a corruption or the equivalent.

The eastern tribes gave, as we have seen, the same name to countries of Europe as to the region between the Ottawa River and the great lakes: Narr. *acawmen-óake*, Abn. *aga*"-*menw'ki*, Chip. *agàming*, ' land on the other side ' or ' over the water.' To the Nipissings and the Montagnez, the French and English were " Algonkins."

The French in Canada were called sometimes *Awennwts-ak* ' somebodies ' (= Narr. *awaunagussuck* " these strangers," see p. 150, ante) ; but were usually distinguished as ' Wood en-boats'—Alg. *Mittigouchiouek* (Lahontan, who translates,

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the Algommekins " of Champlain's later voyages and Map of 1632. Perhaps the appellation *Kichesipiriniwek* was originally given to *all* the tribes and bands living on or near the "great river" (*kitchi-sipi*), to distinguish them from the "small-lake men " (*Nipissiriniwek*) dwelling near Lake Nipissing.

* Whence probably the modern *Adirondack*.

inaccurately, " *constructeurs* de vaisseaux "), Chip. *wemitigoji-wug* (Baraga) ; Cree *Wem'stĕgoso-ak*.

The English in New England were specifically described as " Coat-wearing " (Narr. *Wautaconâuog*, R. W.), but soon received the appellation by which Anglo-Americans, and since the separation of the colonies from Great Britain, the inhabitants of the United States, have been designated by all northern tribes,—" Big Knives." " They call Englishmen *Cháuquaquock*, that is, Knife-men," from *chauquog* knife (R. W.). In other dialects, different names for ' knife ' are employed : e. g. Alg. and Chip. *mokoman*, whence Chip. *Kitchi-mokoman* " an American " (Baraga), and *Kitchi-mokoman-aki* [great-knife-land,] the United States ; Cree, *Ketsimohkoman*. Del. *Mechan-schican*, '*Chanschican* (Heckw.), Miami *Mitchi-malsà* (Volney), Blackfoot *Omakstoä*, and Arikara *Nehsikuss* all have the same meaning, though formed from different roots.

The Alg. *Aganesha*, Chip. *Jaganash* and *Saganash*, Cree *Agāthāsu*, *Hakaiahsu*, Miami *Aχàlàchima* (Volney), and probably *Yengees*—by double corruption, " Yankee,"—represent Algonkin imitations, more or less successful, of " English," " Anglais " or " ces Anglaises."

There are Algonkin names for " whites " and " blacks," but these are without any generic affix to restrict their application to ' men ': e. g. Chip. *Waiábishkiwed* " a white man or a white woman " (Baraga), a participle (subjunctive) from *wabishkiwi* to be whitish, pale,— and Miami *Ouâbkiloketa* " white skin " (Volney) : Chip. *Maketewïas* and Cree *Kis-kitowïas*, " black flesh "; etc.

V̇. For WOMAN there are names corresponding nearly to *femina*, *mulier*, and *uxor*. The first—which has been anglicized from east-Algonkin dialects, as " squaw," — as a generic suffix denotes one ' of woman-kind,' as a prefix signifies ' female,' without restriction to the human species. Eliot did not employ it independently for " woman." In Gen. vi. 19, he wrote *pish nompaï-yeu-ω kah squaï-yeu-ω* " they (animals) shall be male and female," but in Gen. v. 7, *wosketomp kah mittamwossis-soh ukkezheüh* " male and female (man and wo-

man) created he them." With a suffix denoting · living creature,' ' animal,' — *squâ-as* (contracted by E. Williams to *squâws*) is ' a female,' without distinction of age or condition. So, *squâshim* (*squâ-oshim*) a female quadruped, Abn. *skwés-sem*, Del. *ochquéchum*. It has the place of a noun-generic in the Mass. *nunk-squâ* young woman ; Narr. *keegsquaw* virgin (R. W.) ; *sonkisquâ*, contr. *sonsq'* (and Narr. *saunks*, R. W.) mistress, sachem-squaw ; etc.

Though this general name is found either as an independent word or as an element of synthesis in every Algonkin language, it is not easily traced through the published vocabularies, in which it is often confounded with or represented by names for *mulier* and *uxor*. It does not appear under " Woman," in the Micmac, Etchemin, Abnaki, Massachusetts, Mohican, or Miami vocabularies given by Mr. Gallatin, but it occurs in some of these under " Girl " or " Wife."

Old Algonkin, *ickoue*, Lahontan.   Chip. *ikwé*, Baraga, *ecquoy*, Long.

Ottawa, *akwé*, Bar., *ekwa*, Tanner. Potawatomi, *ókwé*, *ukquoh*, Gal., *oqué*, *qué* Lykins.

Delaware, *ochque-u* woman, Zeisb.; *r'que'i wemen, quai ltchitz* (dimin.) girl. Whipple. New Swed. *aqœo* ; as a suffix, -*squa*. Campanius.

Nanticoke, *achquahike* ; suffixed, in *pechquah* girl. Gallatin.

Shawnee, *equiwa*, dimin. *squithetha* girl, Johnston ; *s'squawowch*, dimin. *s'squaw the e thah* girl, Whipple.

Powhatan, -*usqua*, in *wironausqua* " woman queen"; dimin. *usquaseins* "girl." Strachey. [For " woman " Strachey has *cusheneppo, cutsseneppo* ; J. Smith *crenepo* ; of which I can make nothing.

Mohican, -*esqua :* in *peesquasoo* girl, Edwards ; *peesquethuh*, Jenks.

Mass. and Narr. *squa-*, *squé*, female ; *squaäs*, El., *squâws*, R. W., a female.

Abnaki (Kennebec) *skwé-* (prefixed) and insep. -*skwé*, female ; as in *naⁿk-skwé* " fille," *kœssihœ-skwé* " vierge." Penobscot, *kosiuskwe* virgin, Vetromile.

Etchemin, -*sque*. *Pelsquasis* girl, Kellogg ; *noksque-ak* " girls " [young women], Barrett

Micmac, -*shqueï* [-*chkœei*, Maill.] insep. generic ; contractde, -*ishk*. [*Naⁿxkwé*, *naxkwe*, Vetromile, the equivalent of Abn. *naⁿk-skwé*, Mass. *nunksquâ*, young woman, has been improperly used by some of the Catholic missionaries (I find it also in Mr. Rand's vocabulary—as *noksow* for " virgin." In Vetromile's " Indian Good Book," *Naxwhet Mali* stands, in the Creed, Rosary, etc. for " the Virgin Mary." The prefix (Abn. *naⁿk-*, Mass. *nunk-*, *nonk-*, Chip. *náng-*) means ' light ' (levis) ; in this connection, ' not full grown ': comp. Mass. *nunkomp* young man. *Naxwhet* (Vetr.) is the participle of *naⁿxkwâ*.

Montagnais, *schquow* woman ; dimin. *squasish* girl : comp. *tishquah* [his]

wife. Gabriel. [*Tessarawi-* and the participle *tessarawit* used for "virgin" in the Montagn. Prayers, Creed, Confiteor, etc., in Vetromile's *Indian Good Book*, (e. g. *Mari eïmpitsh tessarawit* Maria semper virgo,) to an Indian denotes — like Eliot's *penomp* — a chaste *male*. It becomes feminine only by suffixing the generic *-shqua*. Comp.Alg. and Chip. "*nintéssanaw* I am in a virginal state (a *male* speaking)," participle *taiessanawid,* and "*n'n tessan*AKWEw I am a virgin (a *female* speaking)," ptcp. *taiessan*AKWi*d*. Baraga.

Naskupi (Skoffie), *schow* woman, *squash* girl, *teshquonet* wife. Gabriel.

Cree, *iskwayl* ∞ [she is] woman, of woman kind. Howse.

Blackfoot, *ski-*, a fem. prefix to names of animals: but *aki'ma* woman, pl. *akiks; aki'kuen* girl. Hayden.

In the far-off Arapoho *isi'* woman (and as fem. prefix), and the corresponding Atsina (Falls Indian) *ith'a* and *ithe'i*, we nearly lose trace of the harsh guttural ocꜪꝗꝰꝰꝰe of the Delawares and the Alg. *ikwe.*

For *mulier* we find in different Algonkin languages at least three names:

(1.) Abn. *phaïnem* [*p'hainem*], Rasles; mod. Penobscot, *p'hanem* ("*sanoba ala phanem* man or woman," Ozunkh.); Mohican *p'ghainoom,* Jenks.

(2.) Micm. *epit*, pl. *epitgik,* Maill.; *aibit* woman, *aibitis* girl, *n't'aibit-em* [my] wife, Rand.

(3.) Mass. *mittamwossis,* contr. *mittamwus* El. (*muttumwus* Mass. Psalter), used both for *mulier* (Gen. ii. 22; iii. 2,) and *uxor* (Gen. ii. 24, 25; iii. 8; Ephes. v. 22); Narr. *mittámus* woman, wife, R. W.; Miami *metaimsah,* Schooler. Vocab.; Chip. *mindimoïê* old woman; *mindimoïêmish,* always preceded by a possessive pronoun, "wife, [my] *bad old woman.*" Baraga. The affix *-ish* is derogatory, but is not always to be translated by 'bad.' ' My poor old wife' is better — if, as is not certain, Baraga's analysis of the word be correct. The Abnaki *mana*ⁿ*-dagœéssœ,* which Rasles gives (with *p'hainem*) for "femme," is probably an equivalent of Chip. *mindimoïémish.* Comp. Powhatan *utumpseis, tumpsis,* old woman (Strachey); Menom. *metamo* woman (Schoolcraft); Shyenne *matum'ha* (Hayden).

The names for *uxor* need not be considered, in this connection. For "my wife" the Indian usually said "my woman," and in the second and third person the feminine generic (*-sque, -kwé*) suffixed to a man's name or title designated his wife: e. g. Chip. *ogima* chief, *ogimákwe* the chief's wife.

The principal results of the analysis which has been attempted in this paper may be briefly recapitulated, as follows:

1. There is no Algonkin name for Man (= homo) common to both sexes and to all varieties of the human species.

2. The name of largest denotation is one which designates Man as a being of the speaker's race and language, his *like,* of his kind or kin.

3. This name (Alg. *inin-i,* Mass. *enin-u*) is related to the pronoun of the first person (Alg. *nin,* Mass. *nîn,* prefixed, *n'*), to the demonstratives animate and inanimate, to various words expressing likeness, relation or identity ; when used as an adjective, it distinguishes the common, usual, and native, from the strange, unusual, or foreign ; and it is the theme of a verb meaning 'to live ' i. e. 'to be a man,' to be *such as* other men. The root of this name, if not identical with, is not distinguishable from the root of verbs meaning 'to think,' 'to be minded.'

4. Only the second *n* of the name belongs to the root (în or in). This is constant in all pure Algonkin languages. The prefixed demonstrative (or reduplication) varies in different dialects as *in-, en-, ar-, el-, eth-, et-,* etc.

5. Names for Man = *vir* are formed by prefixing attributives to the inseparable noun-generic (-aⁿb, -âp, -omp) denoting an adult male. With a prefixed demonstrative, this generic forms the adjective *naⁿbe, nâbé, nompé,* 'male': with the adjectival *inin-* (= *aren-, len-,* etc.) it designates, as in Del. *len-âpé,* 'a common male,' i.e. an Indian man : with other attributives, it forms class, tribe, and specific names, e. g. Alg. *anishin-abé,* Abn. *scën-aⁿbé,* Mass. *wosket-omp.*

6. Inferiors, enemies, and Indians speaking a different language, were designated as " slaves," " captives," " strangers," or merely " somebodies "; collectively, as " the many," *οἱ πολλοί.* Names given to Europeans and to foreign tribes were sometimes formed from *inanimate* nouns, e. g. " Wooden Boats," for Frenchmen ; " Big Knives," for Anglo-Americans ; sometimes from verbs or participles animate, as " Eaters of raw flesh," for the Eskimos ; "They who eat what lives, or is alive," for the Iroquois ; " The Clothed " or " Coat-

wearers," for Europeans. Kindred and friendly tribes were often designated by their geographical position : the *Nipissirini-wek*, (Nipissings) and other tribes between the Ottawa and the lakes were, to the Montagnez, *A"goumek* " on the other side," the Indians of Maine were " of the east land " (*Abnaki*), to western Algonkins.

7. For Woman, some modification of the root of Chip. *i*KWÉ, Mass. *e*SQUA, ' femina,' is found in every Algonkin language, as an inseparable generic if not as an independent name. It is the common appellation of both *mulier* and *uxor*, and its diminutive, of *puella :* but there are distinct names for *mulier* and *uxor* in every language, as there are also for *juvencula* and *virgo*, though Eliot does not appear to have discovered in the Massachusetts dialect either of the last two, and one has often been mistaken for the other in the compilation of vocabularies and by translators.