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ON ALGONKIN NAMES FOR MAN.

The Indian speaker never generalized. His language supplied him with specific names for all known objects, qualities, and relations, and its marvelous possibilities of synthesis enabled 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, *-wabo*; Abnaki, *-a'bo*, *-wa'bo*,) denoting “drink,” found in many specific names, but never without a prefix: as in Chip. *wi'ass-abo* (meat-drink) broth, *ishkoté-wabo* (fire-drink) whiskey or other ardent spirit, *mashkiki-wabo* (herb-drink) liquid medicine, *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. *wuttahimin* (Chip. *odéimin*) 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-