

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. *nin*, 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 (IN 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, -AP, -OMP) denoting an adult male. With a prefixed demonstrative, this generic forms the adjective *naⁿbe*, *nábé*, *nompé*, 'male': with the adjectival *inin-* (= *aren-*, *len-*, etc.) it designates, as in Del. *len-ápé*, 'a common male,' i. e. an Indian man: with other attributives, it forms class, tribe, and specific names, e. g. Alg. *anishin-abé*, Abu. *seën-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 πολλοὶ*. 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-