

## THE NOUN.

In accordance with the agglutinative tendency of Indian languages, the Blackfoot language uses a verbalized form of speech and the noun occupies an inferior position. Nouns are seldom used separately. They are generally incorporated with the verb. It is needful, however, to understand the noun thoroughly, because of its relation to other parts of the language, and the changes that take place in the construction of the same. There are three classes of nouns, namely: proper, common and abstract. As examples of proper nouns we have: *sotaina* = rain chief, from the combination of *aisotao* and *nina*, *ninastûko* = chief mountain, from *nina* = chief and *mistûkî* = a mountain, *namûqta* = Bow river, *i.e.*, *nama* = a bow or gun, and *neetûqta* = a river.

The following are examples of common nouns: *mamé* = a fish, *îinakikwân* = a policeman, *sînakşîn* = a book or letter, *painokanats* = paper, *napyoyis* = a house.

Many of the abstract nouns end in *sîn*. This, however, is variable; *pukasîn* = childhood, *ûkomimisîn* = love, *kimatapsîn* = poverty, *aiqto-kosîn* = sickness, *itamîtûksîn* = happiness.

In treating of nouns there is seen to be for certain classes similar terminations which are general. There are many exceptions to this, even when relating to kindred subjects.

*Names of water end in kimî and komî.*

<i>Stokimî</i>	= cold water.
<i>Ksistokomî</i>	= warm water.
<i>Motoyimûqsikimî</i>	= water everywhere, <i>i.e.</i> , the sea.
<i>Moyikimî</i>	= a grassy lake.
<i>Omûksikimî</i>	= big water, <i>i.e.</i> , a lake.
<i>Pûksikimî</i>	= a swamp.
<i>Pistcikimî</i>	= salt water.
<i>Apatsikimî</i>	= a broad river.
<i>Asiksikimî</i>	= black water, <i>i.e.</i> , tea.
<i>Otoqkweksikimî</i>	= yellow water.
<i>Mauqsiksikimî</i>	= red water.
<i>Ksiksikimî</i>	= white water.

*Names of buildings end in oyis.*

<i>Moyis</i>	= a lodge.
<i>Nîtapoyis</i>	= a native house, an Indian house.
<i>Napyoyis</i>	= a house, a white man's house.
<i>Matakoyis</i>	= a potato house, <i>i.e.</i> , a root house.

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