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G. SLOANE, Esq. in the Chair.

The Secretary laid on the table several copies of the following "Address," which had been furnished by Mr. Twisleton. The "Address" and Translation originally appeared in the 'Wexford Independent' of March 31, 1849.

ADDRESS, IN THE BARONY OF FORTH LANGUAGE,

Presented in August 1836, *to the Marquis of Normanby, then Earl of Mulgrave, and Lord Lieutenant of Ireland; with a Translation of the Address in English.*

To 's Excellencie Consantine Harrie Phipps, Earle Mulgrave, "Lord Lieutenant-General, and General Governor of Ireland;" Ye soumissive spakeen o' ouz Dwellers o' Baronie Forthe, Weisforthe.

Mai't be plesaunt to th' Eccellencie,

Wee, Vassales o' "His Most Gracious Majesty" Wilyame ee 4th, an az wee verilie chote na coshe an loyale Dwellers na Baronie Forth, crave na dicke luckie acte t'uck necher th' Exellencie, an na plaine garbe o' oure yola talke, wi' vengem o' core t'gie oure zense o'ye grades wilke be ee dighte wi' yer name, and whilke wee canna zie, albeit o' "Governere" "Statesman" an alike. Yn ercha an al o' whilke yt beeth wi' gleezom o'core th' oure eene dwitheth apan ye vigere o'dicke zovereine, Wilyame ee Vourthe unnere fose fatherliezwae oure deis be ee spant, az avare ye trad dicke lone ver name was ee kent var ee *Vriene o' Levertie*, an *He fo brack ge neckers o' Zlaves.*—Mang ourzels—var wee dwitheth an Irelone az oure general haime—y'ast bie' ractzom home delt tous ye lass ee mate var ercha vassale, ne'er dwith ee na dicke wai n'ar dicka. Wee dewithe ye ane fose deis bee gien var ee gudevare o' ee lone ye zwae, t'avance pace an levertie, an wi'out vlinch ee garde o' general riochts an poplare vartue.—Ye pace—yea wee ma' zei ye vaste pace whilke be ee stent o'er

To His Excellency Constantine Henry Phipps, Earl Mulgrave, Lord Lieutenant-General and General Governor of Ireland: The humble Address of the Inhabitants of Barony Forth, Wexford.

May it please your Excellency,

We, the subjects of His Most Gracious Majesty William IV., and as we truly believe both faithful and loyal inhabitants of the Barony Forth, beg leave at this favourable opportunity to approach Your Excellency, and in the simple garb of our old dialect to pour forth from the strength (or fullness) of our hearts, our sense (or admiration) of the qualities which characterize your name, and for which we have no words but of "Governor," "Statesman," &c. Sir, each and every condition, it is with joy of heart that our eyes rest upon the Representative of that Sovereign, William IV., under whose paternal rule our days are spent; for before your foot pressed the soil, your name was known to us as the *Friend of Liberty*, and *He who broke the fetters of the Slave.* Unto ourselves—for we look on Ireland to be our common country—you have with impartiality (of hand) ministered the laws made for every subject, without regard to this party or that. We behold you, one whose days devoted to the welfare of the land you govern, to promote peace and liberty—the uncompromising guardian of common rights and

ye lone zince th 'ast ee cam, prooth, y'at we alane needed ye giftes o' general riochts, az be displayte bie ee factes o' thie governmente. Ye state na dicke die o'ye lone, na whilke be ne'er fash n'ar moil, albeit "Constitutional Agitation," ye wake o'hopes ee blighte, stampe na yer zwae ee be rare an lightzom. Yer name var zetch avanct avare yie, e'en a dicke var hie, arent whilke ye brine o' zea, an ee crags o'noghanes cazed nae balk. Na oure glades ana whilke we dellte wi' mattoc, an zing t'oure caules wi plou, we hert ee zough o'ye colure o' pace na name o' "*Mulgrave.*" Wi "Irishmen" oure general hopes be ee bond, az "Irishmen," an az Dwellers na coshe an loyale o' Baronie Forthe, w'oul dei an ercha dei, oure maunes an aure gurles, prie var lang an happie zins, horne o'leurnagh, an ee vilt wi benizons, an yersel an oure zoverine 'till ee zin o'oure deis be var ay be ee go t'glade.

public virtue. The peace, yes we may say the profound peace, which overspreads the land since your arrival, proves that we alone stood in need of the enjoyment of common privileges, as is demonstrated by the results of your government. The condition, this day, of the country, in which is neither tumult nor confusion, but that constitutional agitation, the consequence of disappointed hopes, confirm your rule to be rare and enlightened. Your fame for such came before you, even into this retired spot, to which neither the waters of the sea yonder, nor the mountains above, caused any impediment. In our valleys where we were digging with the spade, or as we whistled to our horses in the plough, we heard in the word "Mulgrave," the sound of the wings of the dove of peace. With Irishmen our common hopes are inseparably wound up; as Irishmen, and as inhabitants, faithful and loyal, of the Barony Forth, we will daily and every day, our wives and our children, implore long and happy days, free from melancholy and full of blessings, for yourself and good Sovereign, until the sun of our lives be for ever gone down the dark valley of death.

The Barony of Forth lies south of the city of Wexford, and is bounded by the sea to the south and east, and by the Barony of Bargie to the west. It is said to have been colonized by the *Welshmen* who accompanied Strongbow in his invasion of Ireland; but by the term Welshmen, as here used, we must no doubt understand the English settlers of Gower and Pembroke. Vallancey published a specimen of their language. Some of the grammatical forms can hardly fail to interest the English scholar, and we may venture more particularly to call his attention to the verbal ending *th*. In no other of our spoken dialects do we find the *th* still lingering as an inflection of the *plural* verb.

The following papers were then read—

1. "Vocabularies of certain North American Indian Languages." By J. Howse, Esq.

The following words and forms of speech were collected partly by myself, and partly by such missionary and commercial agents as were known to have the requisite opportunities; the same list of names and phrases being transmitted to all.

Over and above the information concerning the general affinities between the different aboriginal languages of North America that

The Nipissing, Shawnee, and New Brunswick dialects are undoubtedly Algonkin. The position of the Blackfoot is uncertain. It has been placed, however, in juxtaposition with the three former for the sake of comparison.

B.

1. Equivalents in the language of the Iroquois Indians of Caughnawassa and St. Regis, date 1835.

2. Equivalents in the language of the Mohawks living on the Grand River.

3. Equivalents in the language of the Hurons.

4. Equivalents in the language of the Stone Indians. Collected by J. Bird, Esq. of the Red River Settlement. Accompanied with the note, that " the Stone Indians are the most numerous of any of the tribes of this part of North America. There are about 1200 to 1400 tents. They inhabit the mid-country from between the Missouri and Assineboin rivers from within fifty miles of Red River westward to the sources of Qu'appelle River, about the source of the elbow or north branch of the Assineboin River, and from thence to the Red Deer's Hills on the Saskatchewan. The Swampy-ground Stone Indians are now living close to the Rocky Mountain near the source of the Red Deer's River, Saskatchewan. The Stone Indians have nothing of the gravity which characterizes all the other tribes of North America, but seem, on the contrary, to have an excessive flow of spirits, and to give way to it entirely; they speak with the utmost rapidity and exhibit wonderful quickness in every motion. Active and restless, they continually harass other tribes, from the Mandans in the south-east to the Blackfoots in the west, and may truly be called the Frenchmen of North America, like whom they are considered bold and impetuous in war, but soon discouraged when they meet with persevering resistance."

The Iroquois, Mohawk and Huron are members of the same class of languages. The place of the Stone Indian is more equivocal. Although generally separated by most authors from the Mohawk (or Iroquois) tongues, it has, by some, been connected with that group. In the present tables it is placed in juxtaposition with the other three, on the same principle that the Blackfoot was arranged with the Nipissing, Shawnee, and New Brunswick, *i. e.* for the sake of comparison.

Akin to the Stone Indian (which is also called Assineboin) are the Sioux (Nadowessioux or Dahcota), Winnebago, Otto, Osage, Omahaw, Yancton, Quappa, and other dialects; a fact which gives importance to the present vocabulary; since, if the language which it represents be considered Iroquois (or Mohawk), the allied dialects must have a similar ethnological position.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
one	enskat	reskat	scot	wonje.
two	tēkĕni	tekenih	ten dé	noom.
three	ashen	ahseh	au shan'k	yamne.
four	kaiēri	kayerih	un doc'k	tome.
five	wisk	wisk	o wish'	sapt.
six	jāiak	yayak	waw shaw'	sak pa.
seven	tsiatak	tsatak	t sut tar rá	sha goa.
eight	satēkon	shatekonk	au tar rá	shak noa.
nine	tiohton	tutonh	ah ah' tro	num chownk.
ten	oiēri	oyri	au saí	weenk chumnah.
an Indian	onkweoñwe	ongwehonweh	a roo mái	win chustah (e thinnew).
a man	ronkwe	rongweh	haw yá haw o	win chàh, *Cree.*
a woman	ionkwe	yongweh	o tái kái	wè ah.
a shoe	āhta	aghta	or rosh' shúe	ambah.
a gun	kāhoñre	kahonre	hor ro main' taw	cho wuttungah (à ittuppah, *Swampy-ground Stone Indian for a gun*).
I	ii	iih	n d'	me a.
thou	ise	ise	tso maw' aw	ne a.
he	raonha.—*she*, aoñha	raonha	how o maw' aw	e a.
we (*thou and I*)	ii teteniāse	ise teteniyahse	o no maw' aw	un ge aip. *I cannot make my interpreters find a different word for these two.*
we (*he and I*)	ii teiakeniāse	raonha teyakeniyahse	d aw' shaw	
ye	ise	ionha	ai saw'	ne aip (*you, plural*).
they	rononha—onoñha	rononha	oun doy á	e aip.
this Indian	neneken īrăte (ronkwe onwe)	keaikeh } ongwehonweh	dic'k haw dai roo mai	win chas tun aitch.
that Indian	neneken kaien (ronkwe onwe)	thoikeh } ongwehonweh	dish' aw dai roo mai	win chas tug gi aitch.
these Indians	neneken ratītĕron (onkwe onwe)	keaikeh } ronnongwehhonweh	cáw aw tai noo mai	wun mimbah nà nahze un bitch, *Indians are standing here*; wun chas tun a bitch, *these Indians.*
those Indians	neneken kaien (onkwe onwe)	thoikeh } ronnongwehhonweh	sháw aw tai noo mai	wun chas tug gi a bitch.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
this shoe	neneken ahta	keaikeh aghta	dic'k haw dor rosh shue	umbah na itch.
that gun	neneken kāhoňre	thoikeh kahonre	dis'h aw doo hor raw maín taw	cho wullangah un gi itch (cho *pronounced as* chew).
these shoes	neneken kaien ahtasoňha	keaikeh aghtaokon	caw' aw dor rosh shue	um bah nà nah.
those guns	neneken kaien kahon-resonha	thoikeh kahonreokon	shaw' aw doo hor raw maín taw	cho wuttun gah un gaw ke hatch.
which man?	ohnaonkwetolen?	kanikayen ne rongweh?	oun yaw' war ro ton tiaw haw' o?	too ta wun jah?
which Indians?	ohnaonkwehonweserotens?	kanikayen ne ronnong-wehhonweh?	gi ow ór ro tai noo mai?	too tah wun chas tap?
which gun?	ohnikahonrōten?	kanikayen ne kahonre?	gi ow or ro doo hor raw maín taw?	cho wuttun gah too ta?
which guns?	ohnikahonrōtens?	kanikayen ne kahone-reokon?	gi ow or ro doo hor raw maín tos?	cho wuttun gah to ke ah?
who? (singular)	onka?	onghka? (shayatat)	t seé na ai?	too wa?
who? (plural)	onka?	onghka? (niholilugwa)	t see na aí shaw?	too wa be ha?
who gave it to him?	onka rōwi?	onghka tahonwayon?	t see na ai hoo noót?	too wa koo ha?
whom did he give it to?	onka sakōwi?	onghka yashakaon?	t see ná ai de shaw haw noot?	too wa koo ka?
what (thing)?	nahōten?	oghnaorihotea?	tut taw o taw?	tah goo ha? (kaik wye? *Cree.*)
my son	rienha	iyenah	oun dóy dain ya aw	me chinks.
my sons	keien okonha	kheyenokonah	oun doy ton yá aw	me chinks a bitch.
his son	roienha	royenah	doy á to mai aw	cha hinks ko.
his sons	sakoienokonha	shakoyenokonah	doy á ti u mai aw	cha hinks ko bitch.
our (thy and my) son	hetsitenienha	etshiteniyenah	toy á qui a aw	in ge cha hinks ko.
our (his or her and my)	sakeniienha	raonha *or* aonha akhiye-	toy á ten ya aw	in ge cha hinks koip.
he *is good* [*sons*	roiāněre	rongwetiyoh [nokonah	roo mai taw was' te	tow watch e was taitch.
it *is good*	ioiāněre	yoyanere	a ya wás te	was taitch (*this is good*, was ta un no).
he is not *good*	iatehoiāněre	yaghterongwetiyoh	es tai aw' tai roo mai taw was te	se jatch un no.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
it is not *good*	iateioiānĕre	yaghteyoyanere	es tai aw′ tai e yaw was te	in nin gatch.
that he *may be good*	ahoiānĕrĕke	tokatnonkeh rongwe-tiyoh	doy á a shun noo maw roo mai t aw was te	to watch e was taitch en.
that it *may be good*	aioiānĕrĕke	tokatnonkeh yoyanere	doy a es ha yen′k yaw	na o wastaitch, en.
he *is arrived* (*by water*)	īro (kahonweiāhne)	onehiro aweakehshon nontare	neh hoo ó [was te	ka na ho nitch.
it *is arrived* (*as a boat*)	īio (oniarotāke)	o neh igo ne onyarota	naw e yaw′ ó	waw tukna ho statch.
I love him	rinonwes	rinorongwa	ain doo rook′ waw	walk pass nitch.
he loves me	rakenonwes	rakenonrongwa	a hawn doo rook′ waw	monk pass nitch.
I see him	riatkahtos	wahikea	aw haí ya	waum nah gatch.
he sees me	rakwatkahtos	tehakkanere	aw haw yé ya	waum mah gatch (*This cannot be right, but I cannot make the interpreters comprehend the thing clearly*).
I bring him	riiawisēres	tahiyateahawe	et hai noot	ow walk un nitch. (Sank wa the moo, *Cree.* Tow wun gass nitch, *Stone Indian.*)
I bring it	khawi	takhawe	eck caí waw	ow wah hitch.
I bring it for him	riiawisēres	tahihawihtea	et haí how ese	wa chah hitch.
he brings it for me	rakwawisēres	tahakhawihtea	n deet high ya haw wesé	min jah hitch.
I see him	riiatkahtos	wahikea	aw haé yá	waum nah gatch.
I see his son	riiatkahtos ne roienha	wahikea ne royenah	aw hai yá to mái aw	cha hinge kooa waun nah gatch.
he lives	ronnhe	ranakere	e haí troo	ne itch.
he causes him to live	raonnhetha	raonha raonheton	on doy á ho re waw mai day te haí troo	ne ahteh.
he sees himself	ratatatkahtos	tehatatkanere	e haw yá taw ó maw aw	I un ge chitcht tah.
I hurt him	rikarewatha	wahikarewahte	au haw staír aw	soo watch.
I hurt myself	wakkarewatha	wakatatkarewaghte	u máw au ut a tos taí raw	soo min je atch.
I kill him	rīrĭos	wahira	or resé you	wauk taitch.
I kill a moose	kerĭios skanionsa	wakeriyo ne skanunsa	aw óse quar or esé you	tow wah oitch (*I killed a moose*).

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
he kills himself	ratateriios	ratateriyos	haw o maw aw' haw taw trése yon	in cheek ta itch.
he kills him for *himself*	ratateriōses tsi rōrĭos	raonha wahateriyohse tsi wahora	haw o maw aw haw taw trese u saw haw trese ú	ea wun cho utch.
he kills it *for himself*	ratateriōses	raonha wahatateriyohse	how o maw' aw haw taw trese ú sain de	(*I cannot find a distinct word for this.*)
they kill one another	tehontaterĭios *or* tehontataw enthos	watuntateriyo	tont haw trese u	ke cheek ta bitch.
they love one another	tehontatenonwes	teyontatenorongwa	tai hoó taw tain doo roohk' waw	ke chick palm is nitch.
they kill for *one another*	tehontaterioses	wathan talyenawase waranekirha [hatera	tai hoo tut trese ú sain' e raí haw	tah ge je oitch.
he drinks	rahnekirha			mee ne at ganch.
he drinks often	iotkate nahahnekīhra	yotkatene wahahnekira	kia main' de e rai haw de	mee ne pe natch.
he walks	ires	rahteatyese	e rai	mahn nitch.
he is a great walker	tehōka	tehokat ne wahahteah	háw ski aw' ro	ta hah waukis ah gatch.
he steals	ranenskwas	sewatyerea ens wahnes-	hon es' quos	wau man ootch.
he is a thief	ranenskwas	ranesgwas [ko	hon es quaw' ho	wau man oo satch.
I love him	rinonwes	rinorongwa	ain do roonk' waw	wauk pass nitch.
I do not *love him*	iatehinonwes	yagh tehinorongwa	taw aw' tain doo rook waw	ow wauk tus nitch.
he loves me	rakenonwes	rakenorongwa	en dé hon doo roonk' waw	monk pass nitch.
he does not *love me*	iatehakenonwes	yagh tehakenorongwa	es tai aw' tai hawn doo roohk' waw	ummunk tus nitch.
I love it	kenonwes *or* keriwanonwes	kenorongwa	doo roonk' waw	wauk pass nitch.
I do not *love it*	iate kenonwes *or* iatekeriwanonwes	yagh tekenorongwa	es tai aw tain doo roonk' waw	ow wauk tus nitch me ne (*I do not like him*).
a husband	roniākon	ronyakon	dai hoon daw	(*No equivalent.*)

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
I have a husband	wakeniakon	wakenyakon	i an guye	ink now wak tuneh.
I have not *a husband*	iate wakeniakon	yagh tewakenyakon	es tai aw' tai y en guy e	ink now wauk tus nitch.
he is asleep	rotas	rotas	hoo taw o we	eis tim match.
he feigns *to be asleep*	iawet rōtas *or* tsiniiot nahotāsĕke	ronitaston	t y e yá aw hoo taw' o we	eis tim un go satch.
he is drunk	rononwaratōnhon	rononwarahtonon	hoo noó mur rot' o	kok e to satch.
he feigns *to be drunk*	iawet rononwaratōnhon *or* tsiniiot nahononwa-	ratenonwarahtontha	t y e yá aw hoo noo mur rot' o	is tim un go satch.
I suppose he is asleep	īkĕhre rotas [ratonhon	kariwatokeh rodas	hoo taw' aw we e si á	is tim a hunch.
I suppose he is living	īkĕhre ronnhe	karihwatokeh ronhe	e ron't hai si á	ne hun to kah.
a snow-shoe	kawēnkăre	kahweakare	yeu you raw'	pissa.
I am snow-shoe making	khwenkarōnnis	kaweakare konni	yeu yow raw' yech shong gi ock'	pissa wau gau katch.
I am a man	iktsin	iktsin	ye en gi aw' haw o	we chah jah mun chatch. wun chah chak en do. (né nap pa kah soon, *Cree.*)
I am a woman	wakennhetien	agwathonwisea	i ya taí cai	we ah sa mùn jatch.
he lives	ronnhe	.....	e ront' hai	ne itch.
life	tsi iakonnhe	yonhe	thonk	nee impe.
he walks	rahtenties	rahteatvese	é rai	mah neetch.
he walks a little	iah akwa tehahtenties	ostonha irese	waw ush é rais	mah ne nutch.
he eats	iraks	tehatskahons	é haush	water (wau tah).
he eats a little	iah akwa teraks	nikonha iraks	wa ush é haush	wau ta natch.
where art thou?	ka tesītĕron?	kaniyesenonh	hon á caw daí saw?	to ke ow o ha.
here I am	ken kītĕron	keghketeron	caw i é troo	in da wau ho inch.
where is he?	kaniheñtĕron?.	kahaniyehawenonh	hon a hór rai?	to ke ah.
he is here	kenreñtĕron	keatho reateron	caw aw' haín troo	in daitch ko.
where is his son?	ka ne roienha?	kaha ne royenah	how naí a to maí aw?	cha inch to ke ah.
his son is here	ken rēntĕron ne roienha	keatho reateron ne royenah	caw aw' to maí aw	cha inch ko in dain oonch.
his son is not *here*	iateheñtĕron ne roienha	yagh keatho terese ne royenah	es tá aw caw ta hái troo to maí aw	cha inch ko in dain mois nitch.

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
where is my *gun*?	ka nākhŏnre?	kaha neakhonre?	how naí ai de a hor raw main' taw mái?	me ta, cho wuttun gah to ke hah?
it is here	kenkaien	keatho kayen	cáw aw	in daitch.
it is not *here*	iah ken te kaien	yagh keatho tekayen	e staí aw caw tai yá	ti is nitch.
where is his *gun*?	ka ne raōhŏnre?	kaha ne raohonre?	how naí ai to hor raw main' taw tom aí?	tah cho wuttungah to he hah?
his gun is here	ken kaien ne raohŏnre	keatho kayen ne raohonre	caw áw to hor raw main taw tom aí	tah cho wuttungah un da un gatch.
his gun is not *here*	iah ken te kaien ne raohonre	yagh keatho tekayen ne raohonre	e staí aw caw tai e yaw' a to hor raw main' taw tom á	tah cho wuttungah un da un gais nitch.
where do you put him?	kanon n'hetsītĕrons?	kaha niyatsyateahawe?	hon aw' haish é troo?	too ta ni ak mah ha?
where do you put it?	kani sāien?	kaha niyahas hawe?	hon a hosh' a?	too ta un mun guh ha?
I put him *here*	kennonnihītĕrons	keatho wahiteron	caw aw' hé troo	in da wauk enun datch.
I put it *here*	kennonnīkiens *or* kennon n'akien (*aorist.*)	keatho wakyen	caw aw ya	na wauk un tun gatch.
I laid it *here*	kennonniwakien	keatho waktagwehtarho	caw yá raw.	* * * *
he sits	ratiens *or* wahatien	reateron *or* ratyen	hawk' ya	ain gatch.
he lies	raiationni [(*aorist.*)	ronoweh	hen taw' raw	munk kin un gatch.
he goes	ire	yehateatyese	hor ros' quaw	wun na e atch.
whence comes he?	kanontare?	kaha nitrese?	haw nai haw yá cai,	to ke atch tun go ha?
whither goes he?	kaware?	kaha niyehesrese?	too is' i á ra? [haw' o?	to kea ah ha?
a lake	kaniatarāien	kanyatare	u taw raw' ya	me na.
at *the lake*	kaniatarāke	kanyatarakta	coon taw raw' tai	me na ik tah.
he comes from the lake	kaniatarake nontare	kanyatarakeh tahayentahgwe	coon taw' rai taw taw' rait	me na itch e àh tah ooch.
he goes to the lake	kaniatarake ware	kanyatarakta yehrehtha	yount tor raw' i a haw'	me na e ti atch.
how (*what manner*)?	oh niiot?	oghniyoht?	taw taw hor' rai? [rait	to kaitch ah ha? (tahn soom ah? *Cree.*)
when (*past*)?	katke (tsinahe)?	katkeh (tonahe)?	how naí haw ó ya wain de?	to unge ah?

ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
when (future)?	katke (tsinenwe)?	katkeh (toneawe)?	mawsh′ us taw?	to un ga chutch eak ah tuh ha? (*when is he going off?*)
where?	kaa?	kaha nonweh?	how nai á?	to uk?
how much?	tonīkon?	tonikonh *or* toniyoriwa?	too ye waw′?	to un gah?
it is cold weather	iawenniserāno—iosoñtă-	yohore	o toó rai	ois naitch.
it is hot weather	tekathoñkwăre [no	yotarihenh	o tor a haw′ te	cho us tun gatch.
a tent	kanonsa oniataraa	yontenyatarotahgwa	yeh quaw root′ aw	tè ib (*pronounced like one syllable*).
my tent	akenonsa	katenyatarotahgwa	de a mai yeh quaw root′ aw	wah te.
thy tent	sanonsa	sa } tenyatarotahgwa {	dai seck′ quor rum a	yahk te ib.
his tent	raononsa	ra } tenyatarotahgwa {	took whor ó mai	ea te ha.
our (thy and my) tent	onkeninonsa	tyatenyatarotahgwa	noo mai quór rum a	un teib e ha.
our (his and my) tent	onkeninonsa	raonh yakyatenyatarotahgwa	noon dé quór rum a	ea teib he ha.
your tent	seninonsa *or* sewanonsa	sewatenyatarotahgwa	sunk′ quor rum′ a	yak teib he hain.
their tent	raotinonsa	rontenyatarotahgwa	toon de quor rum a	ea teib he ha.
at *the tent*	tsi kanoñsŏte *or* tsi kanonsonni (oniataraa)	tsitkanyatarote	de coy a quor runt aw	teib a un gatch.
at *my tent*	tsi tewakenōnsŏte	tsitewakatengatarote	de coy a de quor rum a	wau te a un gatch (*it is at my tent*).
at *thy tent*	tsi tisanōnsŏte	tsitisatenyatarote	thoó de coy a sunk quor rum′ a	yahk tib he a un gatch (*it is at thy tent*).
at *his tent*	tsi tonōnsŏte	tsithotenyatarote	thoo de coy a too quor rum a	teib he a un gatch (*it is at his tent*).
at *our (thy and my) tent*	tsi tionkeninonsote	tsitunkyatenyatarote	noo maí quor rum a	un teib he a un gatch (*it is at our tent*).
at *our (his and my) tent*	tsi tionkeninonsote	raonha tsitunkaytenyatarote	noon de quor rum a	yahk tib he a un gatch (*I cannot find the difference here betwixt thy and your tent*).
at *your tent*	tsi tisewanonsote	tsitisewatenyatarote	de coy á dai saw sunk quor rum a	
at *their tent*	tsi totinōnsŏte	tsithonatenyatarote	de coy a toon de quor rum a	

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ENGLISH.	IROQUOIS.	MOHAWKS.	HURONS. *Amherstburg.*	STONE INDIANS.
from *the tent*	tsi tkanonsote	takayentahgwe tsitkan-	too eshé a de coy á quor	teib he ah tah im mooch (*I come from*
yes	ethō	ettho [yatarote	haa há [runt' aw	nah. [*the tent*).
no	iahten	yaghtea	haw aw	eah.
I press him (*with my hand*)	tehiatōrăraks (kesnonsa-ke)	tahiyennontonse kes-nonkeh wakate	aw ki aw' toot aw' way	pan e a watch (ne toskinnow, *Cree*).
I press it (*with my hand*)	tektōrăraks (kesnonsa-ke)	takeanontonse kesnon-keh wakate	aw coo taw' way	pan e a match (ne to ske nik, *Cree*).
I press him (*with my foot*)	tehiaskwaserha	tahiyennontonse kahsi-keh wakate	aw ki aw tor' re	{ *I cannot find an equivalent either in Cree or Stone Indian for the word* press.
I press it (*with my foot*)	tekaskwaserha	takeanontonse kahsikeh wakate	aw caí reek	
I press him (*with my mouth*)	tehiatoraraks ksonkara-ke	tahiyennontonse kseneh wakate	aw ki aw too taw' way	{ waik nutch (*I touched her with mouth or lips*; *I kissed him or her*).
I press it (*with my mouth*)	tektoraraks ksonkarake	takeanontonse kseneh	aw taw' q tor' re	* * * *
I press him (*with force*)	kakwisrons tsi rienawa-kon	tahiyennontonse[wakate	tron dé aw ki aw too taw' a way	* * * *
I press it (*with force*)	kakwisrons tsi wakiena-	takeanontonse	aw coo taw' way trón dé	* * * *
I blush	tekenekwentaras[wakon	onegwehtara nakgonso-teane	i aw tot tai n quey hone yon tai	ne ta siam mi atch.
I cause him to blush	ii akeriwa tahonekwen-tarane	iih wakerihonni onegwe-atara nahkonsoteane	dor e hoong yaw' hot aw taí tinque a hon ú tai	in ta si ah a atch = (ne na pa we mow, *Cree*).
I am ashamed	katehens	katehense	I aw tai hai	he mus ta atch.
I cause him to be ashamed (*by my* conduct)	riatehatha	iih wakerihoni wahate-hen tsinikyatoteh	aw aw taí hawt	is ta no atch.
I cause him to be ashamed (*by my* words)	riatehatha	iih wakerihoni wahate-hen tsinikeweanoteh	dor e waw mai n daw haw hey taw'	eis ta jatch.
he says	rāton	raton	e haw' tonk	a atch.
I say to him	rihroris	whiyenhase	aw é hoo	sa wau ke atch.
he says to me	rakroris	ragwenni	hi aw tam' doo too	sa mun ge atch.
I say to them	kehroris	wakheyenhase	awk hai aw taw noo too	sa wun chow au ge atch.
they say to me	ronkroris	waongweahase	e hoó toonk	sa mun ge ab bitch.