

relative declension which always includes in itself the possessive pronoun, *meus, tuus, suus*,—for example, *Iatacan*, my brother, *aiatacan*, my brothers; *satacan*, thy brother; *tsátacon*, thy brothers; *otacan*, his brother, *atotacan*, his brothers.

As to cases, they have them all, or supply them by very appropriate particles.

The astonishing thing is that all their words are universally conjugated, for example, *Assé*, it is fresh, *assé chen*, it was fresh; *gaon*, old, *agaon*, he is old, *agaonc*, he was old, *agaonha*, he is growing old; and so [81] with the rest. It is the same with that word *iatacan*, which means, my brother; *oniatacan*, we are brothers, *oniatacan chen*, we were brothers; that is copious. Here is one which is not so. A relative noun with them includes always the meaning of one of the three persons of the possessive pronoun, so that they can not say simply, Father, Son, Master, Valet, but are obliged to say one of the three, my father, thy father, his father. However, I have translated above in a Prayer one of their nouns by the word Father, for greater clearness. On this account, we find ourselves hindered from getting them to say properly in their Language, *In the name of the Father, and of the Son, and of the holy Ghost*. Would you judge it fitting, while waiting a better expression, to substitute instead, *In the name of our Father, and of his Son, and of their holy Ghost*? Certainly it seems that the three Persons of the most holy Trinity would be sufficiently expressed in this way, the third being in truth the holy Spirit of the first and of the second; the second being Son of the first; and the first, our Father, in the terms of the Apostle, who applies to him those fitting words in Ephesians 3. It may