

Description of Relationship.			Name in Seneca Iroquois.	Same in English.
My father's sister's son's son,			<i>Ha-soh'-neh,</i>	Nephew.
do	do	son's daughter,	<i>Ka-soh'-neh,</i>	Niece.
do	do	daughter's son,	<i>Ha-ah'-wuk,</i>	Son.
do	do	daughter's daughter,	<i>Ka-ah'-wuk,</i>	Daughter.
do	do	great-grandson,	<i>Ha-yä'-da,</i>	Grandson.
do	do	great-granddaughter,	<i>Ka-yä'-da,</i>	Granddaughter.
My mother's sister's son,			{ <i>Hä'-je,</i> (if older,) <i>-ä'-ga,</i> (if younger,)	Older brother, or Younger brother.
do	do	daughter,	{ <i>Ah'-ye,</i> (if older,) <i>Ka'-ga,</i> (if younger,)	Older sister, or Younger sister.
do	do	son's son,	<i>Ha-soh'-neh,</i>	Nephew.
do	do	son's daughter,	<i>Ka-soh'-neh,</i>	Niece.
do	do	daughter's son,	<i>Ha-ah'-wuk,</i>	Son.
do	do	daughter's daughter,	<i>Ka-ah'-wuk,</i>	Daughter.
do	do	great-grandson,	<i>Ha-yä'-da,</i>	Grandson.
do	do	great-granddaughter,	<i>Ka-yä'-da,</i>	Granddaughter.

"To render these degrees of relationship intelligible, it must be remembered, that a part only of the kindred of an individual were of the same tribe with himself. Thus, Sa-go-ye-wat-hä, or Red Jacket, was of the *Turtle* tribe of the Seneca nation. His brothers and sisters, his mother and her brothers and sisters, and his maternal grandmother and her brothers and sisters, were necessarily of the *Turtle* tribe; so also were the children of his sisters, and thus down through the female line. But his father, and his brothers and sisters, and his paternal grandfather, and his brothers and sisters, would be of a different, and might be of several different, tribes; so, also, his sons, and the children of his sons, would be of a different tribe, unless these sons should marry back into the *Turtle* tribe, against which there was no prohibition.

These laws of descent were not confined to a special class, but were of universal application; and to this day, among the descendants of the ancient Iroquois, they are preserved and recognized unchanged, and are as familiar to the rudest Indian as the alphabet is to us.

To understand the practical use of this code of descent in its most important relation, namely, the descent of the title of sachem, it will be necessary to examine briefly the structure of the League of the Iroquois. At the institution of the league, fifty permanent sachemships or hereditary titles were created and named. They were then distributed among the nations as follows: nine of them were assigned to the Mohawk, nine to the Oneida, fourteen to the Onondaga, ten to the Cayuga, and eight to the Seneca nation. These titles were made hereditary in certain tribes, some of which received two or more, and others none. These sachemships could never pass out of the tribe to which they belonged, except with its extinction. While the office of sachem was absolutely hereditary in the tribe, it was, at the same time, elective as between certain of the male relatives of the deceased sachem of the same tribe with himself.

"The title of sachem was surrounded by insuperable barriers against the designs