

those persons in clans or gentes who reckon kinship with one another by affinity or intermarriage constitute a higher group known as the tribe. Then tribes formed alliances, which are now known to ethnologists as confederacies. When they formed such alliances, it was under the legal fiction of kinship. They agreed to be brothers, or fathers and sons, or uncles and nephews. Thus the confederacy was founded on conventional kinship. Within these groups, others were developed, from time to time, into the nature of which we need not stop to inquire. We may now understand what the ethnologist means when he speaks about tribal society as distinct from national society. In tribal society, people are regimented by kinship: in national society, by territory.

In national society, a man belongs to the township in which he resides, takes part in its councils, and is amenable to its laws. He is also an integral member of the group of persons who have a home in the county. In the same manner, he is a member of the group of which the State is composed, he takes part in the government of the State, and is amenable to the laws of the State. Finally, he is a component member of the national group. Thus, he is a citizen in a hierarchy of groups; and his citizenship depends on the locality of his domicile. But, in tribal society, a man belongs to a hierarchy of groups by reason of his kinship, actual or conventional.

Now, all the people of America, at the date of their discovery by Europeans in the Columbian epoch, were organized into tribes; and the scanty millions, scattered over the vast region, were grouped as tribesmen. Such tribal society is quite familiar to us through the Hebrew scriptures, and has been found as a primitive condition in every part of the globe; so that the origin and history of civilization are now almost universally considered as the development of society from the datum-point of tribal organization. It began thus in Hellas; and every nationality which history investigates can, in like manner, be traced back to tribal conditions. We know it from the Hebrew scriptures as patriarchal society, in which the patriarch is the elder man of the group in the different groups by which society is regimented. In the family and in the clan or gens, the ruler or chief is usually the oldest male; in the tribe, he is often the oldest male by convention or legal fiction; while in the confederacy he is always the oldest male by legal fiction. Thus, tribal society is often said to be patriarchal society.

In recent years, another term, which is altogether misleading, has come to be used. We have seen that the clan reckons kinship through the female line, the gens through the male. A patriarchy is a govern-