

three removes from the common ancestor, in most cases, and in four, absolutely, this result was effected. It was accomplished by bringing the degrees of relationship nearer to each other than they are in the civil or the canon law. Thus a mother and her sisters stood equally in the relation of mothers to the children of each other; the grandmother and her sisters were equally grandmothers, the father and his brothers were fathers, the grandfather and his brothers were grandfathers to the children of each other, and so up in the ascending series. The children of two sisters were the children equally of each other, and the grandchildren of the one were the grandchildren of the other, and so down in the descending series. On the side of two brothers the degrees were reckoned in the same manner. A difference, however, was made between the children of a brother and the children of a sister, in their relationship to each other. Thus the children of two sisters were brothers and sisters to each other; they were all of the same tribe. So also were the children of two brothers, although they might be of different tribes. But the children of a brother and the children of a sister were cousins, as in the civil law; they were necessarily of different tribes. The sister was aunt to the brother's children, and the brother was uncle to the sister's, and the children of these nephews and nieces were the grandchildren equally of each. Again, the cousins themselves were interchangeably either uncles and aunts, or fathers and mothers, to the children of each other, and grandfathers and grandmothers to their children. By this simple process of reckoning degrees, the subdivision of a family into collateral branches was rendered impossible. A cousin who stands in the fourth degree of the civil law was the most remote collateral recognized in their code of descent, or rather, allowed from the lineal line.

"The grandchildren of the two sisters were also brothers and sisters to each other; and the descendants of two sisters standing in equal degrees from their respective ancestral heads, continued to be brothers and sisters to the remotest generation. The name of the relationship was changed from brother and sister to a descriptive term; but yet they recognized each other as brother and sister. With the descendants of two brothers the rule was the same. But the descendants of a brother and the descendants of a sister continued in like manner to be cousins; this last degree being as far asunder as it was possible for the descendants of brothers and sisters to fall, under the system of the Iroquois. In case one was farther removed from the ancestral head than the other, the rule which changed the collateral into the lineal line at once applied; thus the son of the son of my father's sister, or my cousin's son, becomes my nephew, and the son of this nephew becomes my grandson. In like manner, the son of the son of my mother's sister becomes my nephew, although his father was my brother. For this last result, the reason is apparent—this nephew is necessarily out of my tribe; but the reason for the same rule in the case of a cousin's son is not apparent. For example:

Description of Relationship.	Name in Seneca Iroquois.	Same in English.
My father's sister's son,	<i>Ah-gare'-seh,</i>	Cousin.
do do son's wife,	<i>Ah-ge-ah'-ne ä,</i>	Sister-in-law.
do do daughter,	<i>Ah-gare'-seh,</i>	Cousin.
do do daughter's husband,	<i>Ha-ya'-o,</i>	Brother-in-law.