

pum," was the name given to one of the fourteen original Onondaga sachems. All of his successors, through many generations, down to the present Ho-no-we-na-to, now at Onondaga, have held the same title, and borne the same name. Do-ne-ho-gä-weh, the "Keeper of the Door," was the name of one of the eight original Seneca sachems. This title, in like manner, has been held by all of his successors, down to the present day. Ely S. Parker, an educated Seneca, at the present time in the civil service of the United States, now holds this sachemship. When he was raised up, a few years since, his former name, Hä-seh-no-an-da, was "taken away," to use again their mode of expression, and the name Do-ne-ho-gä-weh bestowed in its place, by which alone he is now known. The office of sachem, therefore, is a title of nobility, but descending in the female line, instead of the male, and having attached to it the authority and powers of an hereditary ruler of the Iroquois."

Having thus set forth the Iroquois laws of descent, and the singular polity based upon them, Mr. Morgan proceeds to show in what ways it may aid as an instrument towards solving the great problem of the origin of the Indian races of this continent. Believing in the inevitable permanency of the primary institutions of a people, unless under the influence of such a revolution as the transmutation of the wild hunter-tribe into a civilized community. Mr. Morgan conceives that he has thus mastered the fundamental element of Indian society; and he is now in search of the same, or some corresponding social elements, along the supposed Asiatic path of migration to the New World.

"Nearly all of our Indian races," he observes, "are divided into tribes. The theory of the tribe is, that all of its members are consanguinii. It is a method of preserving, under a general name, the relationship which subsists among them. But since several tribes are united in one nation, and these are mingled by inter-marriage, a system of relationship was still necessary to render definite the kindred ties. Among the European races, as we have seen, every remove from the common ancestor separated the collateral lines farther and farther, until, after a few generations, relationship ceased—terminating in a total dispersion of blood, except as it was preserved by the national tie. With the Iroquois it was the reverse. By merging the collateral lines in the lineal, the integrity of the bond of kindred blood was maintained, in a sensible form, through all generations. A confusion of kindred would appear to be inevitable; but in practice it was otherwise, as is demonstrated by the fact, that it is at the present moment a practical working system, perfectly and readily understood.

"Descent in the female line does not appear to have been universal among our Indian races. It had special reference to the descent of the office of sachem, or civil chief. It obtained among the Aztecs, where the sachem was succeeded either by a brother or a nephew, to the exclusion of the son; also among the Iroquois, and the Wyandotts. There are glimpses of it in several other races, but it does not appear to have been made a subject of special examination. Dr. Gulick found the same system in the Micronesian Islands—(*Missionary Herald*, 1853, p 90); it is said also to prevail in New Grenada in South America, and in Australia. Dr. Livingstone furnishes some evidence of its existence in the tribes of the Banyi, on