

hunting in a different quarter of the family territory in rotation, leaving a tract in the centre as a sort of "bank" not to be hunted over unless forced to do so by a shortage in the other tract. At such a time the family would move into this reserve and live upon it until the other tracts had replenished themselves. The institution of the hunting territory was held to by the Timagami until quite recently. They still make some effort to regard their district boundaries. I was able, in consequence, to make a careful record of the district, clan, name, and other features of the different proprietors. For two weeks, while at Bear island, I had the heads of the families themselves engaged in marking their territories on the map which is here reproduced. The results are shown upon the map itself. It is believed that the territorial bounds there defined are as correct as it is possible to make them. The Indians themselves realized the importance of the subject, and, probably for the first time in their lives, settled matters in black and white which had formerly been merely entrusted to memory. In addition to this, a diagram census of nearly the whole Timagami band, showing the family and territorial affinities, totems, and individual names, is given. In this way the social structure of a definite band may be concretely studied.

The original Timagami families seem to have numbered twelve, the proprietary names of which are as follows:

Family Hunting Territories of the Timagami Band.

No.	Family Name.	Translation.	Totem.	Hunting District.
10	Wabimā'k'wa.	"White bear."	Loon.	East of Timagami lake to Rib, Net, White Bear, and Rabbit lakes. <i>Kabi'mi'gwun'e</i> , his brother, who married in the Timiskaming band, had a tract eastward to mouth of Montreal river.
21	Nebane'gwun'e.	"One side wing."	Loon.	East of Timagami lake to Rabbit lake and south to Red Cedar lake.