

having pushed their way into the boundary of the Algonquins of the Timiskaming band. Inter-marriage characterized the spread of the Ojibwa among other bands, while the assimilation of manufactures, customs, beliefs, and art has resulted, after a few generations, in producing intermediate types which are either fundamentally Ojibwa or superficially so. This northern and eastern pressure of the Ojibwa seems to correspond to their western and northwestern movement as recorded by Mr. Skinner.¹ The Timagami people are conscious of this tendency in their group, attributing it to the necessity of seeking new hunting grounds by crowding on the Cree and Algonquins in the more northern tracts in order to replace their own territory in the Great Lakes region now being despoiled by the white people.

I hope to extend subsequently the region covered by my territorial survey, represented in part on the accompanying map, so that as many as possible of the contiguous territorial boundaries of all the northern and northeastern tribes may be marked down. Then we shall be able to give actual boundaries not only to tribal groups but to dialects and to the distribution of elements of culture. This material may, moreover, prove to have some value in the field of Indian administration, should it ever be possible to reconstruct the boundaries of the native family claims in Ontario and Quebec.

BANDS AND HUNTING TERRITORIES.

As might be expected, the family band with its special hunting territory (*nda'k'im* "my land") is of primary importance here, as it is throughout the whole region occupied by the northern Algonkian hunting tribes. The general characteristics of this social grouping have been already dealt with in the preceding chapter on the Algonquins of the Timiskaming band. It seems hardly necessary to repeat the general details of proprietorship, trespass, conservation of animal resources, and ideas of inheritance and marriage prevailing among the Timagami people, as they are substantially the same as among their previously discussed neighbours. I was, however, told that the Timagami divided their districts into quarters, each year

¹ *Notes on the Eastern Cree and Northern Saulteaux*, Anthropological Papers of the American Museum of Natural History, Vol. IX, Part 1, 1911, pp. 11, 117-118.