

have this experience and treasure the name of the animal all their lives for some reason which they cannot definitely explain. The creature, it seems, is generally of the opposite sex of the child. It is looked for and expected by the mother. Practically everybody in the band knows everybody else's *wi-sa'na*. As will be seen from the census list, the *wi-sa'na* may be any kind of animal and has absolutely nothing to do with the totemic animal. The two seldom coincide. Often the child carries the name of the *wi-sa'na* until some episode in life earns for him a nickname. There is no taboo against killing the class of animal, though the actual creature that comes to visit the baby is never disturbed or molested, even though the family may be in need of food at the time and the *wi-sa'na* a desirable game animal. It seems that the *wi-sa'na* may, until we know more about it from other cognate sources, be regarded as a sort of minor individual totem. The *wi-sa'na* of each individual in the band will be found marked in the proper column in the census list following.

CENSUS OF THE TIMAGAMI BAND.

In the accompanying table are given the agency roll name, totem, family territorial affiliation, *wi-sa'na* or animal visitant, and individual name or nickname, with remarks, of all but one or two members of the Tima gamiband:—