

CHAPTER III.

FAMILY HUNTING TERRITORIES AND SOCIAL LIFE
OF THE TIMAGAMI BAND OF OJIBWA.

INTRODUCTORY.

In my work among the Algonkin tribes of northern Ontario in the summer of 1913, one of my objects was to learn something of the conditions under which the characteristic family bands, with special hunting territories, exist in a region where the totemic clan organization also prevails. Consequently, from Lake Nipissing northward I followed the line of contact between the Algonquins,¹ Ojibwa, and Cree, obtaining data from the Ojibwa of the Nipissing band, the Algonquins of Timiskaming, Mattawa, and Dumoine river, and the Ojibwa of Timagami, as well as supplementary material from those of Mattagami, Matachewan post, and Lake Abitibi.

The best opportunity for investigating this social-economic organization was afforded by the Ojibwa of the Timagami band located, for their summer rendezvous, at the Hudson's Bay post on Bear island in Lake Timagami. The small size of this band (ninety-five souls in 1913) enabled me to make inquiries, so far as I could plan them, on a number of points concerning the life of the individual and the social group.

As regards the history of the Timagami band itself, evidences seem to support the assumption that these people are part of a steady northward drift of Ojibwa-speaking tribes from the Great Lakes. The Timagami themselves say that their ancestors came from near Sault Ste. Marie (*Pawatiŋ* "at the rapids"). The vanguard of this migration seem to be the northerly extending bands at Matachewan post and Flying post, while the Timagami are more of a northeastern extension,

¹ Their territories lie north from Ottawa river to Grand Lake Victoria and from Lake Two Mountains westward to Lake Timiskaming.