

families are patronymic, the family name providing a surname for the group. Individuals, of course, may have special nicknames derived from some personal characteristic, some deed, or an animal, but the classifying name of identity seems to be the family surname, the nickname being a sort of secondary modifier.

The matter, however, which constitutes the main bond of union and interest in these groups is the family hunting territory, in which all the male members share the right of hunting and fishing. These hunting "lots" or territories (*nok-i'-wak-i'* "hunting ground") are more or less fixed tracts of country whose boundaries are determined by certain rivers, ridges, lakes, or other natural landmarks, such as swamps and clumps of cedars or pines. Hunting outside of one's inherited territory was punishable occasionally by death. More often, however, trespass was punished by conjuring against the offender's life or health. Each family, as a rule, had some shaman in its ranks who could be called upon to work malefic influence upon a member of another family who was known to have intruded. In this way we can see how, in the community of old, a much involved system of cross-conjuring must have grown up, often, as the Indians themselves state, causing more or less of rivalry and feuds between certain families. Sickness in general came to be attributed to these sources, it is claimed. Permission, however, could be obtained by a man to hunt in another's territory. This happened frequently as an exchange of courtesies between families when the game supply of one or the other had become impoverished. These privileges were, nevertheless, only temporary, except in a few cases where they were obtained through marriage. It was customary, for instance, in case a family had a poor season on its own domain, for it to obtain a temporary grant of a certain lake or stream from its neighbour, so as to tide over until a better season. When it was necessary in travelling to pass through another family territory, permission was generally sought at the owner's headquarters before passing on, and if by necessity game had been killed to sustain life, the pelts were carried to the owners or delivered to them by some friend. This gave the proprietors the right in the future to do the same in the territory of their trespassers.