

would say, "This man is going to be chief," announcing the name of some candidate who had been previously agreed upon. If the choice was agreeable to the assembly, they would reply "*ehe*", "Yes". Then he would tell the nominee to stand up and shake his hat. After this was done, the assembly would rise, yelling "He! he!" and waving their hats over their heads in token of assent. This mode of election was followed in the case of the three officials. An old chief would often appoint his own successor, who, it seems, could be of any totem, the only restriction being that he must be a born member of the band.

In the accompanying table showing the chiefs as far back as they can be remembered by the Timagami people of to-day, we can see concretely that the officers were distributed in the different bands and totems, that chieftainship was for life, and that a man would commonly rise from the position of second chief to that of head chief upon the death of his predecessor.

*Chronological<sup>1</sup> List of Chiefs of the Timagami Band.*

HEAD CHIEFS.		SECOND CHIEFS.	
Name.	Totem.	Name.	Totem.
1. Ne'bane'gwun-e "Feathers all over" <sup>2</sup> , 1800-1835 (time of white man's coming).	Caribou.	Ke'ke'k "Hawk."	Rattlesnake.
2. Ke'ke'k "Hawk," 1835-1850.	Rattlesnake.	Ka'bami'gwun-e "Moving feather" (family of White Bear).	Loon.
3. Kane'ei-e "Little bird," 1850-1870 (founder of Kane'ei'e territory).	Loon.	To'nene (no meaning) There was no Mizi'nawe.	Loon.

<sup>1</sup> All dates are approximate.

<sup>2</sup> Ne'bane'gwun-e's father was chief before him. There were no white people present at that time (before 1800). He took part in "the great Ojibwa war." This may refer to the Pontiac war of 1763.