

*ani'ke' o'gi'ma* "Next to Chief," and a third official known as *mi'zi'nawe* "Man who collects (for the chief)."

Under the old regime the head chief and the second chief had about the same rank. If one was absent on a hunting expedition, or incapacitated in any way, the other would officiate. Their duty was to regulate contact between the band and neighbouring bands or tribes and the government. They were always supposed to be planning for the interests of the people in one way or another. They took care of widows and orphans and it was their duty to preach occasionally on the rules of the camp or upon topics in which they thought the people needed instruction or encouragement. In this lecturing the second chief would generally do the talking, announcing that the chief had so and so to say. Should any member of the band behave in a way that was considered offensive or detrimental to the band, in other words, do wrong, the chief would call a meeting of all the men who would discuss the matter and decide what reprimand or punishment to administer. The second chief would publicly announce the result. The first chief seems to have had some personal control, inasmuch as he could go into the family camps and warn them against this or that violation of the common welfare, whether trespass or offense. There seem to have been no clan chiefs. In time of war, it is remembered, the chief was the head. He decided the fighting policy of the band, where to camp, where to move, when to retreat, when to advance, and the like. Or, if unable to go himself, he would apportion so many men to another responsible leader, whom he might appoint as his proxy. The chief seems also to have been expected to learn conjuring in order to send his *ma'nitu* to fight against enemies or rivals.

As regards the third man in rank, the *Mi'zi'nawe*, his main duty seems to have been to collect money or provisions for feasts, councils, or for the expenses of the chief's travels in visiting wherever he might consider his presence required. Another duty of this official was to distribute meat to the families when it was brought to camp.

New chiefs were elected to office in the following way. The men of the band, forming the elective body, sat around in a circle. Some old man, serving as a master of ceremonies,