

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

HEAD CHIEFS.		SECOND CHIEFS.	
Name.	Totem.	Name.	Totem.
4. To'nene, 1870-1888; also had name of Maya'gi-zis "Right sun". (He was life chief).	Loon.	Wa'wi-egi-'jik "Round daylight" (Frank White Bear). There was no Mizi'nawe this term.	Loon.
5. Oda'kawa'si-ge'wini'ni "Watching daylight coming to shine" (John Paul), 1888-1900 (family of Kamino'-kama).	Kingfisher.	Wa'wi-egi-'jik "Round daylight" (Frank White Bear).  Mizi'nawe: Tea'ni-zu'te (no meaning) (family of Nebone'-gwun'e).	Loon.  Loon.
6. To'nene (no meaning), 1900-1910, (oldest brother of Frank White Bear).	Loon.	Frank White Bear (same as preceding).	Loon.
7. Wa'wi-egi-'jik "Round daylight" (Frank White Bear), 1910.—	Loon.	Oje'cewa'kwasi-no'winini "Sighing of wind in trees man" (Aleck Paul).	Kingfisher.

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

## MARRIAGE.

Unions between young people were contracted by the old folks. They would choose some young girl for a man who they thought should marry. The marriage was celebrated by no feast, dance, or ceremony, when the first wife was taken. The man would simply build a wigwam and make a canoe and household utensils. The old folks would lead the girl to the new household, where the couple would live together. Of course they would take care to have the husband and wife of a different clan, and, in their own way, would seek to combine compatible dispositions. Polygamy was in vogue among these