

Tribe.	Village ^s .	Ancestor.
7. Stsē'lis.	Stsē'lis.	Ts'ā'tsemiltq.
8. Sk'au'elitsk.	Sk'au'elitsk, Skuā'tats.	K'ultē'meltq.
9. Pēlā'tlq.	Tcā'tcōhil, Tcē'iam.	Qā'latca.
10. Pā'pk'um.	Pā'pk'um.	Aiuwā'luq (mountain goat).
11. Styi'ta.	Squhā'mēn (Agassiz).	Autitē'n.
12. Ēwā'wus.	Sqē'lten (two miles above Hope).	
13. Ts'akuā'm.	Cilek'ua'tl (Yale), Cuwulsē'lem.	Suwilā'sia.
14. Qēlā'tl.	Asilā'o.	Qē'lqELEMas.

The tribes above Skuyā'm are collectively called Tē'it = those up river. The tribal traditions tell that Qāls, the deity (see p. 10), met the ancestors of all these tribes and transformed them into certain plants or animals which generally abound near the site of the winter village. For instance, Mā'lē is well known for the great number of flags growing in the slough near the village, mountain-goats are found not far from Pā'pk'um, and so forth. In many cases the ancestor is said to have been transformed into a rock of remarkable shape or size, which is found not far from the village. Thus T'ē'qulātca, Qā'latca, and Autitē'n are still shown. I do not understand that the tribe itself claims any relationship with these animals or plants, but nevertheless these ideas must be considered as an interesting phase in the development of totemism. Some of the more complicated institutions of this class may have originated from similar concepts.

A few of the tribes have certain privileges not shared by the others. This is particularly the case of the Sqōā'ēqōē, the curious feathered head with prominent eyes which I have described on a former occasion ('Proc. U.S. National Museum,' 1888, p. 212), and which is the crest of certain families among the Čatlōltq (Comox) and Nanaimo. This crest belongs originally to several tribes of the mainland. The Sqōā'ēqōē are believed to be a supernatural people living in lakes. When a person succeeds in bringing one of them to the surface of the water he and his descendants acquire their protection and assume their figure as the crest of their family. It belongs to the Sk'au'elitsk, Ēwā'wus, and Ts'akuā'm. The Sk'au'elitsk tell that their ancestor, K'ultē'meltq, had two sons and two daughters. The latter went fishing every morning. One day they caught first each a trout. Later on they felt that they had caught something heavy, and on hauling in the line saw the prominent eyes and the long feathers of the Sqōā'ēqōē. They called their father, who carried him home, but soon the being disappeared and only his dress remained. K'ultē'meltq's descendants married in the Stsē'lis, qmē'čkoyim, Snanai'muq, Skoā'nic, K'auēcin, and Čatlōltq tribes, and thus the use of the Sqōā'ēqōē was disseminated. The Ēwā'wus tell that an orphan boy went swimming and diving every day in order to get strong. One day he made a fire near a lake and accidentally spat into the water. When he dived he was almost drowned. At the bottom of the lake he found the Sqōā'ēqōē trying to heal a sick girl of their people whom the saliva had bit and made sick. The boy washed her and she recovered at once. Then they gave him the Sqōā'ēqōē. The Ts'akuā'm say that their ancestor found the Sqōā'ēqōē.

In the above list of tribes the Kuī'kōtlem of Tcanē'tcen have been omitted. They are descendants of slaves of Tipzik'ē'len, chief of the K'ōā'antel, who established a fishing station at the site of the Kuī'kōtlem village, and ordered part of his slaves to live at this place. Five gene-