

what course would be taken to depose him. They replied: The elders and chief men of the tribe would meet together and discuss the matter, and then the chief would be told that he was no longer *sia'm*; that his son, or his brother, or his cousin had been appointed in his place. The deposed chief would quietly acquiesce in the decision and the new chief would take his place; and that would be the end of the matter. From this it is clear that although the office of *sia'm* was practically hereditary, and generally descended from father to son, the chief held his position really on sufferance and with the common consent of the elders and nobles of the tribe. Apparently, among those Salish tribes which are subdivided into village communities there is always one chief of more importance than the rest. He is lord-paramount. It was so among the N'tlaka'pamuq, the Kwa'n'tlen, the Sk'qō'mic and the Teil'qē'uk. Among the latter he is called *Yūc'el Nū'm*, which signifies 'the first-going chief.'

The prime duty of a Teil'qē'uk *sia'm* was the care and order of the village or community. His chief thought was given to that, and he was deemed responsible for the common welfare and comfort of the tribe. He directed all undertakings in the common interest, and appointed the times for salmon-fishing, root-digging and berry-picking. A popular chief was one who was generous, liberal and kind-hearted, and looked well after the material comforts of the tribe. Rarely, if ever, did the *sia'm* act in a military capacity. The *stū'miq*, or war-chief, was generally chosen from among the fighting-men of the tribe on account of his superior prowess or skill in warfare. There was no regular warrior class. Such members of the tribe only as were fond of fighting ever went out to battle, except in such cases as when their settlements or homes were attacked. Then all the men, and sometimes the women too, took part. But this was a rare occurrence. Their traditions speak of quarrels and contests with their neighbours, the Pila'tiq. These arose generally on account of one tribe overrunning the hunting-grounds of the other. Apparently the Teil'qē'uk were mostly to blame in this respect, often overstepping the boundaries between them and the Pila'tiq and hunting in the latter's territories. Sometimes a body of warriors would descend the Fraser, harry some of the lower settlements, and bring back a number of captives. These they would sell as slaves to the more timid or less adventurous of the tribe, and thus enrich themselves. The *sia'm* would usually discountenance these forays; but, as in every other tribe, there were also among the Teil'qē'uk some restless, venturesome spirits, and these would from time to time persuade others less warlike than themselves to join them, by tempting them with visions and promises of the rich spoils they would secure and bring home. Sometimes these war-parties were never heard of again, being ambushed and slain by the way.

I could learn little concerning secret societies or brotherhoods, though some such apparently formerly existed among them, the brotherhood of the *Sqoi'aqī* being the most noted. There were also, seemingly, fraternities which possessed peculiar dances; but the whole subject is very obscure and its particulars difficult to gather among the Teil'qē'uk. In common with the other Salish tribes the Teil'qē'uk indulged in religious and social dances. They observed, too, the Feasts of First-fruits, which were conducted much as described by me in my notes on the N'tlaka'pamuq in the Third Report of the Committee. These religious feasts seem to have been observed by all the Halkōmē'lem tribes, as I find them among the upper and the lower tribes of the river.