

into eight separate groups or village communities, which together number about fifty adult males. The names of these villages and their respective chiefs, as given to me by 'Captain' John, *sū'm* of *Sūwālē*, are as follows:—

Villages.	Chiefs.	Number of adult males.
1. Sqa	Mā'tes	9
2. Sqañā'lō	Klaqa'tem	4
3. A'tselits	Swaiū's	2
4. Skaukē'l	Qātōkū'eta	9
5. Yukūkwēū's	Qā'ēselta	7
6. Teia'kte'l	—	3
7. Č'ā'iki	Wēū'seluk	1
8. Sūwālē	Swā'les	12

In earlier days the tribe was less scattered than at present, and had its settlements on the upper reaches of the Chilliwack River, contiguous to *Sūwālē*, the former headquarters of the tribe. I obtained from 'Captain' John the names of these old settlements. They are:—

Sūwālē = 'melting away'; so called because the people here once died in great numbers.

Skwēā'lēts = 'coming in of the water.'

St'lep = 'home country'; so called because here, on a level stretch of land lying between the forks of the river, the old long communal houses of the tribe were situated.

Čātelitc, from *čācal* = 'back'; so called because the settlement was on the edge or 'back' of a slough.

Qō-qai'ā = 'maggot-fly'; so called because of the number of maggot-flies found there in the summer.

These settlements constituted the original home of the *Teil'qē'uk*, according to the traditions of the tribe. They have no record of any other ancestral home. In their own words, they 'have always dwelt there, looking on the same sky and the same mountains.' According to one of their myths, they dwelt here before the Chilliwack River sprang from the mountains. This river rises in a mountain lake known locally as 'Cultus' Lake, but called by the Indians themselves *Swē'eltea*; and its formation is said to have come about in the following manner. In the olden days there lived a youth who frequented this lake. Its shores were his training-ground. One day he came to the village and said he had learned in a dream (*ūlia*) how to make water run. The people laughed and jeered at him. Said he to them: 'To show you that I can do as I say I will make the water of the lake run by the village before the sun sets.' With that he started for the lake. A little later he appeared in the village again. 'Look out now,' he cried; 'the water will soon be here.' Presently a small stream or water was seen descending the slope. In a short time this increased to a rushing torrent, which, as there was no bed for it to run in, divided and ran in several directions, cutting out in its course the different channels or arms through which the water now flows before uniting in the one stream. It is quite possible this myth or tradition has some foundation in fact. The waters of the river are clearly the overflow of the lake. This overflow may have formerly had some other outlet, which for some reason or other failed to do its work, and a new outlet became necessary. While none of the *Teil'qē'uk* Indians entertain any doubt about the truth of this tradition, the younger and more intelligent of them believe that the youth of the