

crows cawing you will be near the earth. You must then sway the basket, and we will let you down gently. N-kik-sam-tam reached the earth thus at Tl-kam-cheen (Lytton), and the stone upon which he descended may still be seen. A large number of people were going from Lytton to Botanie at the time he came down. He joined the crowd and went with them, following one of his wives who had been true to him, while the other had abandoned him for his father. When they reached Botanie the woman turned round and recognized him, and the two afterwards lived together.

Though Sin-ka-yap is found described above as a man with wings, it is recognized that he was also the coyote in some way.

Besides Skil-āp', there were at the same early time other supernatural beings or demi-gods who roamed the world, and of these the most important was named *Kwil-i-elt'*. It may be that in the stories related of *Kwil-i-elt'* and *Skil-āp'* we find the mingling of mythological ideas among the Shuswaps, derived from two different sources, and this is a point deserving enquiry.

Kwil-i-elt' had no recognized father nor any other relative but his mother, and was the offspring of the union of the woman, his mother, with a root which is eaten by the Indians for food and is named *kō-kwe'-la*. His name is a synonym of the ordinary name of this root and signifies "the straight." The root in question grows on the borders of rivers and streams.¹ When the son *Kwil-i-elt'* grew up, he became a great hunter and killed many deer for his mother, who lived at *Kwi-kooi'*, at the lower end of Adams Lake. He often asked his mother who his father was, but she was ashamed of the union which had resulted in his birth, and told him his father was dead. Now it happened that he passed by a root of the *kō-kwe'-la*, and it made a peculiar sound. This he noticed three times, but could not see what made the sound; but a fourth time he spied the root, and it said "I am your father." This made him so much ashamed that he went back to the lodge and lay down there three days without speaking a word. After this he rose up and went out hunting, and when he had brought in a good store of meat, he bitterly reproached his mother, and told her that he was about to go away and would never return to her. His mother then told him of all the evil and malignant monsters which at that time lived in the country further down the river, and he formed the resolve to extirpate them.

When *Kwil-i-elt'* left his birthplace in this wise, he travelled down the Thompson River and then up the Fraser, coming at last to the place where his career ended in the manner subsequently related. Most of his wonderful deeds were performed on that part of the Thompson between the lower end of Kamloops Lake and Spence's Bridge. When on his way, not far below Kamloops Lake, two brothers who were of the same old supernatural character as himself, spied him. These were named *Klā-sa* and *Took-im-in-ēl'st'*. They said, "We will have some fun with this traveller;" and as he was passing along the edge of the river, by way of a joke, they kicked down a huge piece of the hillside upon him. But when the great dust which arose cleared away there was *Kwil-i-elt'* unhurt and walking along quite unconcerned. Four times the brothers repeated this trick, but always with the same result, and the last time *Kwil-i-elt'* spoke, saying, "What are you trying to do, you cannot injure me." Then the three held a conference together and formed a pact, becoming as brothers and banding together for the purpose of making

¹ The plant was not identified.