

saying to the dead body, "Get up and cook, here is meat;" but there was no response, and finding all his efforts to awake the dead useless, he struck the body, spoke contemptuously to it, and went on his way again, alone. Next he took to wife a short-tailed mouse, and with her lived some time, till she bore him a son named *Ska-tlaest*. But one day he found his new wife skinning a deer, and covered with blood in consequence. This made him angry, and he abused her, and said, "Why do you not go outside," when she ran away and he was unable to find her again. It was after this event, according to my informant, that he set out on his expedition to open the way for the ascent of the salmon from the sea.

The end of Skil-āp' is thus related. When at one time he was travelling up the south branch of the Thompson River, on the north bank, and had arrived at a place not far below the outlet of Little Shuswap Lake, he met a terrible being who ate men and appeared to be nothing but skin and bone. Skil-āp's son was with him on this journey. He told his son to sit down and wait, and advanced alone toward the cannibal, who was preparing to kill him. "Wait a bit," said Skil-āp', "I also am an eater of men like yourself." The cannibal doubted this, but Skil-āp' proposed that in order to prove it both should vomit. So they sat down opposite each other and shut their eyes. The cannibal vomited first and produced the half of a man. Skil-āp' followed, but succeeded only in producing a mat which he had swallowed; but using his magic power he quickly transformed this into a portion of a human being. "Now open your eyes," he cried, but just at this moment he and the cannibal and the boy, who was sitting at a little distance, were turned to stone. Thus ended the career of Skil-āp', and the stones into which the trio were changed may still be seen, two resting close together and the third, representing the boy, at a little distance.

The following story relating to Skil-āp' is communicated by Mr. J. W. Mackay. It is derived from the Indians of the vicinity of Lytton, and while resembling some of those obtained by myself, it differs in several points from these. I retain Mr. Mackay's spelling of the proper names :—

*Sin-ka-yap* (Skil-āp') came to the world or ground or country before man. He was like unto a man with wings, and made man and everything upon the earth. At one time he saw a tree, and in the tree was a nest upon which was a beautiful bird. He told *N-kik-sam-tam*, his son, to climb the tree and obtain the bird for him. *N-kik-sam-tam* had two wives, and one of these *Sin-ka-yap* wanted. When *N-kik-sam-tam* began to climb the tree, *Sin-ka-yap* caused it to grow higher, and therefore *N-kik-sam-tam* could not reach the nest, but became tired and wished to return to the ground. *Sin-ka-yap*, however, encouraged his son to go on and told him he would soon get to the bird, and the son persevered, while the tree grew till at length it reached the sky. There *N-kik-sam-tam* found himself in a strange country, where he met two old men whom he had known on the earth before they died. He asked them how he could get back to the earth, and they said that they would make a long rope and lower him down. This they did, and also constructed a basket, which was fastened to the rope, hanging by four corners. They then told *N-kik-sam-tam* that in descending he would reach four different regions or places. One, they said, will be wet; that is not the earth. One will be cold; that is not the earth. One will be foggy; that is not the earth. But when you hear the