

canoes to pass because of the "water people," who in this instance are described as of human shape, but hairy in the upper half, with fish-like tails below. It is also told of this bluff that some hostile people once coming by land to attack the Kamloop Indians, looking down over the front of the bluff as they passed, saw a woman or witch dancing in a niche part way down the cliff. They sat down on the edge of the cliff to watch the woman dance and were there turned to stones.

Little men called, as ascertained by Mr. McEvoy, *Tsu-in-i-tem*, are reported to exist in several places. The most noted locality is Big-horn Mountain (*La-te'-kwil-e-ken*), situated twenty miles down Okanagan Lake, on the west side. They hunt with bows and arrows; and while represented as being only two feet high, yet they are able to carry a deer easily. In contrast to this, when a squirrel is killed they skin it and take only a part, as the whole is too heavy for them. The Indians are very much afraid of them.

The bluff rocky point which comes out on the north side of the South Thompson River, nineteen miles above Kamloops, is named *Sk-a-mā-mink*, or "big belly." It is said to represent a woman with child who was turned to stone by Kwil-i-elt'. Paul's Peak, near Kamloops, is similarly said to have been a man who was turned to stone by the same old hero. The name of the man was *Tk-kul-ti-kālst*. The smaller hill in front of the main summit was a woman. The two prominences represent her breasts, and the name of the hill is *Skuk-a-ām*, or "the breasts."

The Indians say that on the mountain named Tshin'-a-kin, or "shoulder-blade," with notable, broad, bare surfaces of white limestone, on the east side of Adams Lake fourteen miles from its lower end, they often see the footprints of a child when they hunt, but can never follow these up so far as to ascertain what makes them.

The curious and prominent point on the plateau south of Bonaparte Lake named *Sko'-whoatl* (Skoatl on map) is the object of some superstitious veneration or dread. Indians going to fish in the lakes near it blacken their faces to propitiate the local evil influence. Its name simply means "the pointed" or "upstanding." It is further supposed that an approach to this place is likely to produce rain and stormy weather. The same idea attaches also to Vermilion Bluff, on the Tulameen River, already mentioned.

It is stated that somewhere in the high mountainous country not far from Za-kwās-ki, there is to be found the perfect representation of a boat in stone, with three Indians sitting erect in it, also in stone. None of those I spoke to seemed to know exactly where this was, but one man volunteered the suggestion that there must at some time have been a great flood, after which the boat stranded.

The west branch of the Barrière River is named *Sas'-kum* or "open mouth," from a story which relates that a dog was there turned to stone, and may still be seen somewhere with mouth open.

The Kamloops Indians affirm, that the very highest mountain they know is on the north side of the valley at Tête Jaune Cache, about ten miles from the valley. This is named *Yuh-hai-has'-kun*, from the appearance of a spiral road running up it. No one has ever been known to reach the top, though a former chief of Tsuk-tsuk-kwālk', on the North Thompson, was near the top once when hunting goats. When he realized how high he had climbed he became frightened and returned.

Pavilion Mountain was so named after a chief of considerable renown, whose authority was widely acknowledged. He flourished about the time of the first gold excitement,