

happen to lodge in a tree or anywhere above his reach, however little, he must not climb up to get it. Soon afterwards he three times lost arrows in this way, but a fourth time his arrow stuck in a tree not far up, and he climbed on a branch to get it; but the arrow continued to move further up, and he had to climb after it, and though he thought he had not gone very far, he looked down after a time and found that he could not even see the earth. So he went on climbing, the arrow still going before him, till at last he reached another country above, which was very pleasant and in which many people were, and there he remained. Now the old stump first mentioned is the remnant of this very tree.

Various materials were employed by the Shuswaps for the manufacture of arrow-heads and spear-heads, including jasper, quartz and cherty quartzite, but that most commonly used was a species of imperfectly vitreous obsidian or, strictly speaking, an augite-porphryrite. This is particularly abundant in the Arrow-stone Hills and about the upper part of Cache Creek. The origin of this pre-eminently important arrow-stone is thus explained. Kwil-i-elt' and his friends, at one time in the course of their journey, decided to go in quest of arrow-stone, which was then in possession of two old women who lived somewhere near Cache Creek. Having found the old women, they told each that the other misrepresented her in some way maliciously, until both became enraged and began to fight. As they fought the arrow-stone fell from their clothes or persons in great quantity. Finally they told the women that they had been deceiving them for the purpose of obtaining the arrow-stone. The women then asked the associates why they had not frankly told them what they wanted, and so saying produced boxes full of fine pieces of arrow-stone, as well as of finished arrow-heads, and presented these to them. The associates then scattered these over the country, where the arrow-stone has ever since been abundant.

There is a story about the sun of which I failed to procure particulars, but which appears to have some connection with the history of Skil-ap'. It is said that the coyote was at one time placed in the sky for the sun or in charge of the sun, but that he called out aloud whenever he saw an Indian stealing or misconducting himself below. This was so inconvenient that he was deposed in some way. Some other being was then placed in charge, but with him the sun was much too warm. Lastly a third custodian was appointed, and since then all has gone well.

Once a mosquito, gorged with blood, flew far up where the thunder is. The thunder asked the mosquito where it got the blood, and the mosquito falsely replied that it was sucked from the buds at the very top of the trees below. Hence the reason that the thunder (lightning) strikes the tops of the trees.

STORIES ATTACHING TO PARTICULAR LOCALITIES.

The traditions and fables here included are not strictly separable from those above given, as nearly all the mythological incidents are localized by each tribe, and in most cases the places pointed out are different in each instance.

The following story relates to *In-pa-äl'-kwa-ten*, or Pavilion Lake, in Marble Cañon, the water of which has a peculiar blue tint. Very long ago, the skunk was married to a short-tailed mouse, and the eagle stole away the skunk's wife. The skunk, seeking the culprits, came to the lake, and thought he saw them in the bottom, though in reality the