

Late in the autumn Pila-ka-mu-la-uh went into winter quarters with his Similkameen wife at Penticton. He seems to have been a good *raconteur*, and from his vivid descriptions of the white men, their sayings and doings, became a centre of attraction, and was welcomed and fêted wherever he went. The Shuswaps invited him to Spallumshen, where it took him a month to narrate all he knew about the whites. He was next invited to the Kuant, Halkam and Halaut camps on Great Shuswap Lake, and, after spending a month at each of these places, he was further invited to Kamloops, where Tokane, the chief, gave him a grand reception. As the spring was now advancing into summer, and Pila-ka-mu-la-uh had not time to prepare for the summer buffalo hunt, he next accepted Tokane's invitation to spend the summer season at the Shuswap fishery at the foot of Pavilion Mountain, on the Fraser. He had there a new opportunity of relating his wonderful stories about the whites.

At one of the feasts given on his behalf by his host, he met the Slat-limuh (Lillooet) chief of the Fountain band, who asked him to come to his camp at Fountain (*Hah-ilp*). Many strangers from the Fraser below Lillooet and from the lakes behind Lillooet collected at this place to hear the tales he told of the extraordinary people he had seen; but on one occasion, when he had nearly exhausted what he had to say, a chief from Seton Lake arose and advised the people to pay no more attention to these stories. The chief went on to declare that what they had heard must be false; that there were no human beings who had white skins, blue eyes, and light, short, curly hair, who covered themselves with woven material which kept them warm without encumbering their movements; that there was no weapon with which birds could be killed in their flight; that there were no shoes with which one could walk over cactus without being pricked, nor any such thing as a metal tube by which animals could be killed at a distance equal to the width of the Fraser; that no missile could be projected so fast that the eye could not follow it, and that there was no weapon which made a noise like thunder and at the same time produced a smoke like fire. He further denied that there was any animal on which men could ride safely and be carried faster than the swiftest buffalo. He said, in fine, that Pila-ka-mu-la-uh was a liar and should not be listened to by men and warriors.

This insult could only be avenged by the life of the offender, and Pila-ka-mu-la-uh, enraged, reached for his bow and arrows; but his opponent was too quick for him, and mortally wounded him with two arrows. His friends the Shuswaps bore him away to their camp, where he died. Before his death he expressed a wish that his son, N-kua-la, then a lad, should subsequently avenge his death, thus treacherously brought about.

At a later date the white traders established a post at Spokane, and formed outposts therefrom in different directions. One of these, in charge of a Mr. Montigny, assisted by a man named Pion, was placed on the peninsula between the two arms of Okanagan Lake, near its head. Here Mr. Montigny made a very successful winter's trade, and left with the returns in the spring, taking them to the coast. Before leaving he cached what remained of his trading goods, and left the whole in charge of N-kua-la, who had now grown to manhood and had become a chief of great importance among his people. On Montigny's return in the following autumn he found the goods safe, and rewarded N-kua-la for his fidelity by presenting him with ten guns, a suitable supply of ammunition, and some tobacco, pipes and vermilion.

During the winter N-kua-la trained the best men of his tribe in the use of the guns.