All agree in conceding his libidinous propensities, which created great scandal in primeval society. He was in the habit of taking women from the Elip Silikum and getting children by them, who were always wolves, and in consequence of this, some greater power became angry and changed the whole to stone. Spilyai included: others however say that he transformed himself, it was his will or pleasure to become stone. Subsequent to the creation of man, according to the first version, he and his family were again changed into prairie wolves, who were about every where "looking for something". There are in all these stories references inferential if not direct, to some higher power, probably corresponding with the Aniotkan of the Flatheads of whom an account will presently be given, but I have never been able satisfactorily to reach the conception. One Indian informed me that he supposed Spilyai to be chief only on the earth, and that there was another above.

The Indians have no fear to kill the prairie wolf.

The benefits of imparting the arts of life and bestowing fire upon the Indians are ascribed by some of the tales not to Spilyai, but to Wathee tasha, who was represented as in form like a man; not old, but a grown man and handsome. He also according to this version destroyed the demons and took care of every thing. This last agrees with both