

by a violent effort he broke loose and fled. This struggle produced the first rapids of the Peluse. A little farther up they again overtook the beaver, who again made his escape, by producing the second rapids; and lastly, where he was secured, his dying struggles gave rise to the great falls of the Aputaput. After killing him, and taking his skin and fat, they cut up the body, and threw the pieces in various directions, from which has arisen the various tribes in the region; among them the Cayuse, the Nez Percé, Wallawalla, &c. The Cayuse are said to have sprung from the heart, and became, in consequence, a strong and thriving people, which they continue to be to this day.

The party remained but a few days at Wallawalla. Their measurement made the width of the river at this point, two thousand seven hundred and sixty feet, but in it there are many small islets.

At Wallawalla, as before stated, there is no soil, even for a garden; but a spot of about fifty acres, three miles from Wallawalla, on the banks of the river Columbia, and called by the same name as the post, has been for some time past cultivated. On this is grown wheat, corn, peas, potatoes, &c. The garden embraces about two acres, where all the smaller vegetables had been sowed, but it was entirely neglected, and overgrown with weeds. The soil of this garden is a deep rich brown loam.

On the sandy plain about Wallawalla, as was to be expected, there are but few plants to be found. A *Salsola*, *Opuntia*, *Dalea*, *Oberonia*, and *Rubiaceæ*, with several *Compositæ*, were all that were found. Hares were seen on the prairies in numbers: these are larger than the English hare, had larger ears and limbs, and are of a lighter colour. They do not burrow, as has generally been supposed, but form a shallow seat or nest under the wormwood-bushes.

While they stayed at Wallawalla, Dr. Whitman came down to visit them, and kindly offered his services.

The diversity of languages heard during this jaunt, was very remarkable. The dialect seemed to change with almost every party of Indians they met with, and it was frequently necessary for words to pass through three or four different interpreters, before they could be comprehended, and an answer obtained. It was thought, at times, that every family must have a language of its own. It is difficult to account for this state of things. The tribes on the west of the mountains have been, for the most part, at peace with each other, and have had much intercourse, for the purpose of trading their fish and other articles; yet but few can understand their immediate neighbours.