



“Ours are the plough of fair, delightful Peace, Unwarp'd by party rage, to live like Brothers.”

From the Columbian Observer.

Account of an Expedition from Pittsburgh to the Rocky Mountains, performed in the years 1819 and '20, by order of the Hon. J. C. Calhoun, Secretary of War; under the command of MAJOR STEPHEN H. LONG, from the notes of Major Long, Mr. T. Say, and other gentlemen of the exploring party. In two Volumes, with an Atlas, Philadelphia, 1823.

Travellers who penetrate and explore a desert country, not yet softened by the hand of civilized man, nor densely populated; where no flourishing cities, towns, and hamlets, invite description, but where nature still rears her savage front, in all the wildness of a rugged wilderness, are necessarily prevented from indulging in the moral and sentimental incidents, adventures, and reflections, which make up the charm of a book of travels through the old countries of Europe. He who traverses Italy or France, will find very opposite materials, with which to store and embellish his pages, from the solitary pilgrim who winds his tedious way through the forests and swamps of North America. Yet by travellers of different genius, a very opposite picture will be drawn even of the same country. To a pilgrim of the lively fancy, and enthusiastic genius of Chateaubriand, the wilderness of our Western hemisphere would wear a fruitful and lively aspect, peopled by every creature of an ardent imagination. To a traveller of Humboldt's temperament and science, every object, on the contrary, would be measured by the exact rules of art—Botany, Mineralogy, and Geology, would be brought in requisition, to elucidate the dry and uninteresting facts of physical nature. The picturesque is never thought of by a Mineralogist, who, instead of regarding the lines and positions of beauty, is only bent upon ascertaining their mineral formation and structure; he appeals only to science, not to taste, and if he can solve a phenomenon, or furnish the materials of a theory, his wishes are satisfied, and he reposes for a time on a cloud of glory, lost in momentary illusions.

Both the nature of the country, and the intellectual bias of the travellers before us as well as their preconceived intention, have led to the production of a work of the latter character; which is unquestionably of more interest and importance to the mere man of science, than to the general reader, or the curious student. We shall not pretend therefore to give a minute and detailed account of the Geological adventures of the travellers, which could interest none of our readers, but merely extract such parts, as tell us of new tribes of Indians, and delineate their unknown Manners, Customs, and Habits.

The following account of the manners of the Konza Tribe of Indians is not without interest, although the style is awkward, and distorted by tedious circumlocution. The Konza are a Missouri tribe, in the neighbourhood of the Konza river.

“Ca-ega-wa-tan-ninga, or the fool chief, is the hereditary principal chief, but he possesses nothing like monarchical authority, maintaining his distinction only by his bravery and good conduct. There are ten or twelve interior chieftains, or persons who aspire to such dignity, but these do not appear to command any great respect from the people. Civil as well as military distinction arises from bravery or generosity. Controversies are decided among themselves; they do not appeal to their chief, excepting for counsel. They will not marry any of their kindred however remote. The females, before marriage, labor in the fields and serve their parents, carry wood and water, and attend to the culinary duties; when the eldest daughter marries, she commands the lodge, the mother and all the sisters; the latter are to be also the wives of the same individual. When a young man wishes to marry a particular female, his father gives a feast to a few persons, generally old men, and acquaints them with his design; they repair to the girl, who generally feigns an unwillingness to marry, and urges such reasons as her poverty, youth, &c.—The old men are often obliged to return six or seven times before they can effect their object—when her consent is obtained, the parents of the young man take two or three blankets and some meat to the parents of the female, that they may feast, and immediately return to their lodge. The parents put on the meat to cook, and place the same quantity of meat and merchandise on two horses, & dress their daughter in the best garments they can afford; she mounts one of the horses and leads

the other, and is preceded by a crier announcing, with a loud voice, the marriage of the young couple, naming them to the people: in this way she goes to the habitation of her husband, whose parents take from her every thing she brings, strip her entirely naked, dress her again in clothes as good as she brought, furnish her with two horses, with meat and merchandise, and she returns with her crier to her parents. These two horses she retains as her own, together with all the articles she brings back with her. Her parents then make a feast, to which they invite the husband, his parents and friends; the young couple are seated together, and all then partake of the good cheer, after which the father of the girl makes a harangue, in which he informs the young man, that he must now assume the command of the lodge, and of every thing belonging to him and his own. All the merchandise which the bride returned with, is distributed in presents from herself to the kindred of her husband in their first visit. The husband then invites the relations of his wife to a feast. Whatever peltries the father possesses are at the disposal of the son to trade with on his own account; and in every respect the parents, in many instances, become subservient to the young man.

After the death of the husband the widow scarifies herself, rubs her person with clay, and becomes negligent of her dress until the expiration of a year, when the eldest brother of the deceased takes her to wife without any ceremony, considers her children as his own, and takes her and them to his house; if the deceased left no brother, she marries whom she pleases. They have, in some instances, four or five wives, but these are mostly sisters; if they marry into two families the wives do not harmonize well together, and give the husband much inquietude; there is however, no restriction in this respect, except in the prudence of the husband. The grandfather and grandmother are very fond of their grandchildren, but these have very little respect for them. The female children respect and obey their parents; but the males are very disobedient, and the more obstinate they are and the less readily they comply with the commands of their parents, the more the latter seem to be pleased, saying, ‘he will be a brave man, a great warrior, he will not be controlled.’

The attachment of fraternity is as strong, if not stronger, than with us. The niece has great deference for the uncle. The female calls her mother's sister—mother, and her mother's brother—uncle. Thirteen children have occurred in one family. A woman had three children at a birth—all lived.

They bear sickness and pain with great fortitude, seldom uttering a complaint; bystanders sympathize with them, and try every means to relieve them—Insanity is unknown; the blind are taken care of by their friends and the nation generally, and are well dressed and fed. Drunkenness is rare and is much ridiculed; a drunken man is said to be bereft of his reason, and is avoided. As to the origin of the nation, their belief is that the Master of life formed a man, and placed him on the earth; he was solitary, and cried to the Master of life for a companion, who sent him down a woman; from the union of these two proceeded a son and a daughter, who were married and built themselves a lodge distinct from that of their parents; all the nations proceeded from them, excepting the whites, whose origin they pretend not to know. When a man is killed in battle the thunder is supposed to take him up, they do not know where. In going to battle, each man traces an imaginary figure of the thunder on the soil; and he who represents it incorrectly is killed by the thunder. A person saw this thunder one day on the ground; with a beautiful pair of moccasins on each side of it; having much need of a pair, he took them up and went his way; but on his return by the same spot the thunder took him off, and he has not been since heard of. They seem to have vague notions of the future state. They think that a brave warrior, a good hunter, will walk in a good path, but a bad man, a coward, will find a bad path. Thinking the deceased has far to travel, they bury with his body, moccasins, some articles of food, &c. to support him on the journey. Many persons, they believe, have become re-animated, who had been, during their apparent death, in strange places; but as the inhabitants used them they returned. They say they have never seen the Master of life, and therefore cannot pretend to personify him; but they have often heard him speak in the thunder; they wear often a shell which is in honor or in representation of him; but they do not pretend that it resembles him, or has any thing in common with his form, organization, or dimensions.

This nation having been at profound peace with the Osages since the year 1806. (See Pike, p. 144.) have intermarried freely with them, so that in stature, features and customs, they are more and more closely approaching to the people. They are large and symmetrically well formed, with the usual high cheek bones, the nose more or less aquiline, colour reddish coppery, the hair black and straight. Their women are small and homely, with

broad faces. We saw but a single squaw in the village who had any pretensions to beauty; she was recently married to an enterprising warrior, who invited us to a feast, apparently in order to exhibit his prize to us. The ordinary dress of the man is a breech cloth of blue or red cloth, secured in its place by a girdle; a pair of leggings, made of dressed deer skin, concealing the leg, excepting a small portion of the upper part of the thigh; a pair of moccasins made of dressed deer, elk, or bison skin, not ornamented, and a blanket to cover the upper part of the body, often thrown over one arm in hot weather, leaving that part naked; or it is even entirely thrown aside. The outer cartilage of the ear is cut through in three places, and upon the rims thus separated, various ornaments are suspended, such as wampum, string beads, silver or tin trinkets, &c. The hair of most of their chiefs and warriors is scrupulously removed from the head, being careful, however, to leave enough, as in honour they are bound to do, to supply their enemy with a scalp, in case they should be vanquished. This residuum consists of a portion on the back of the head of about the breadth of the hand, rounded at its upper termination near the top of the head, the sides rectilinear, and nearly parallel, though slightly approaching each other towards the origin of the neck, where it abruptly terminates, &c.

The following incident will show some of the perils to which the travellers of Major Long's party were constantly exposed. It is a perfect picture of Indian ferocity. Having left the Konza village, the party encamped for the night, “in a narrow but beautiful and level prairie bottom, which was bounded by an abrupt, though verdant range of bluffs.” Mr. Say continues:

“Mr. Dougherty and one of the Indians went in quest of game, and having supplied the two remaining Indians with a pipe and tobacco, we were partaking of some refreshment, when one of the party suddenly drew our attention to an extensive cloud of dust which arose from the plain, and which we soon perceived but partially concealed a body of Indians, who had already approached within a quarter of a mile, and were now running with great swiftness. Our Indian followers now displayed all their activity; the chief seized his gun, and ran towards the advancing multitude to obtain his horse, which he mounted and rode off at full speed, whilst his companion disappeared in the bushes in an instant. This was a sufficient intimation that a hostile party was before us, and a timely admonition of the approach of danger. Our men were therefore drawn up in a line, and all prepared themselves for defence in case of extremity.

The advancing party were armed, decorated and painted for battle, but they manifested as they rushed up to us the most pacific deportment, shaking us by the hand, putting their arms about our necks, and raising their hands with the palm towards us, in token of peace. We were not, however, disposed to rely upon these appearances of friendship, being fully aware of the difficulties which their partisans would have to surmount, in checking the inconsiderate prowess of the younger warriors. We now observed some of them seizing our horses, which were staked at some distance; they mounted them and rode swiftly in the direction that the chief had taken, but they soon returned. It soon became necessary to protect our baggage, by arranging ourselves around it; still, however, in despite of our vigilance, many of our small articles were stolen. They begged for whiskey and tobacco, and a small portion of the latter was given them. Amidst the confusion arising from the incessant and rapid movements of the Indians, we observed an individual bearing off a small package of very fine meat; I immediately pointed out the circumstance to the partisan, and directed him to recover it and punish the thief; he complied by wresting the meat from the grasp of the latter, and from that of several others who had been contending for it, placed it beneath his feet, and defended it with his lance: Chabouneau, to whom the meat belonged, declaring that he had given it to them, they were permitted to retain it. A tent which had been pitched for me in consideration of my illness, and in which my blanket, pistols, together with some small articles had been deposited, was plundered of its contents; it was finally cut down and would have been taken away, had we not made an effort to preserve it. During the whole transaction, those warriors, who stood at a short distance, intently watched our movements, as if they were led to believe, from the attitude we assumed, that we would attempt to repel them, even with our inadequate force. No sudden action or motion of any one of the party escaped them, and individuals were frequently observed to draw their arrows, to test the elasticity of their bows. At a critical juncture, a tall and graceful Indian cocked his gun fiercely, and put his war whistle to his mouth, but the signal was not blown. Amongst numerous incidents that occurred during the half hour that we were

surrounded by them, an individual attempted to seize a knapsack belonging to one of the soldiers, and immediately under his observation; the latter placed his foot upon the knapsack to detain it, and at the same time prepared his gun as if to shoot the offender, who leaped backward with great agility, and with an ejaculation of pleasure drew his arrow to the head. The whole party precipitately retreated just as Mr. Dougherty returned from hunting; being briefly informed of the nature of their visit, he called aloud to the fugitives in their own language, but they passed on without heeding him, taking our horses with them. I had by a rough estimate fixed their number at one hundred and forty; they were chiefly armed with the bow and arrow, and lance, with the usual accompaniments of tomahawks, wardlubs and knives, together with a few guns. Fortunately no personal indignity was offered us, yet we could not repress a sensation of much mortification, at the prospect of a frustration of our enterprise, which now seemed inevitable, and of extreme vexation at the irreparable loss of our horses, which no exertions of ours could have saved; an appeal to arms, except in the last extremity, would have been the height of imprudence, conquest being hopeless, and escape almost impossible.

“The Indians who committed this robbery, were a war party of the Republican Pawnees, and were about one hundred and forty in number. Their nation was at war with the Konzas.”

Such is the interesting character of the work, that we have been tempted to extend our quotations beyond our wonted limits, and for the present quit with reluctance the pleasing task of dwelling upon a production at once so interesting to science, and so important in relation to our National character.

DISTRESSING OCCURRENCES.

A very Melancholy Accident occurred on the 12th instant in the county of Westmoreland. Upon the morning of that day Mrs. Phoebe Laycock, scarcely 20 years of age, in the full glow of health, and youth and beauty, with her two children and maid—one of the children an infant, the other but little more—in a gig, accompanied by her husband on horseback, left her father's house to attend meeting and visit a relation. The mildness of the morning had allured them to a considerable distance from home; but to which, although the evening became cold and tempestuous, they were determined to return; and nearly had they succeeded in doing so, when the husband, riding a few yards before, was alarmed by a sudden and appalling crash behind him; wheeling instantly round, he exclaimed to his wife “take care!” She obeyed the injunction by promptly checking her horse; but it was too late—for, in a moment, the top of a decayed and lofty hickory tree, snapped off by the fury of the storm, precipitated itself with irresistible force and violence directly upon the carriage! the almost distracted husband flew to the spot; the horse in the harness lay dead, and motionless; whilst his heart was at the same time somewhat revived by the cries of his children and servant; they were immediately relieved, and had sustained little injury—but his wife! he calls upon her by name—and receives no answer; with the energy of desperation he strives to dash aside the ponderous and overwhelming fragment—it is beyond his strength; he looks beneath****!

The writer of this afflictive article, by accident, once saw Phoebe Laycock—like the sweet and sequestered “lily of the valley,” blooming in her own sweet and sequestered loveliness. For, lovely was she! the belle, ere a matron, of the little circle in which she moved—the pride of her aged and worthy parents—a bright boon to the honest industrious mechanic who became her husband; whilst now, by an awful and inscrutable destination of Him who knoweth best how the “wind listeth,” she is suddenly consigned to that “bourne,” over which they, and other relatives, with tears and sighs may weep and wail, but from whence “no traveller returns.”

The escape of the children and little servant was almost miraculous. The bottom, or foot of the carriage, by some preceding fragment as it would seem, was beaten out—they were precipitated through; and the axle, upon which the tree afterwood principally rested, became, as if the arm of Providence, the means of their preservation.—Richmond Eng.

Extract of a letter from Mr. John B. Jones, jr. to the Editor of the Boston Evening Gazette.

“Melancholy Accident.—I have received a letter from my native town, Dresden, Massachusetts, dated 14th inst. in which was an account of a distressing occurrence as I ever heard of. It states that on the evening of the 12th inst. a boat with 9 men, 4 women and 2 children, was passing from an Island called Henry's Island, to a neck of land called Hayden's neck, and when about half way across she struck a rock. She immediately foundered, and all on board, except one man, sunk to rise no more. One man, Mr. John Sargent, jr. with great exertions succeeded in reaching the shore. The following are the names of the persons lost: Jas. Lewis, Esq. and wife; Mr. Henry Orr, wife and child; Mr. Jeremiah Haynes, with his wife and only child; Mrs. Hannah Holbrook; Mr. John Everings; Hezekiah Dunbar, jr.; Samuel Means; James Patten and Samuel Rodgers. It is impossible to describe the feelings of the relatives. Mr. Sargent, being the youngest man on board, succeeded in reaching the shore as before stated. In the close of the letter he states that Mrs. Dunbar was so affected on hearing the news of her husband's loss, that she immediately exclaimed, ‘I will follow him!’—and rushed from the house—flew to the bank of the river, which was a very short distance, & before her friends could arrest her, she had leaped into the stream, and sunk never to rise again; her body was afterwards found; likewise, the body of Mr. Everings, Mr. Patten, Mrs. Lewis, and the two children. The other bodies have not as yet been found—diligent search was making for them.”

LETTERS ON SPAIN.

“Recent Letters on Spain.” have been published, from which we extract the following matter respecting the Cortes. Their hall or place of meeting is spacious, well lighted and highly decorated. There are no monuments or statues to the memory of Demosthenes, Cicero, Cato and Brutus to usurp the admiration due to living Orators and Patriots. Instead of classical allusions or recollections, they have engraved on square stones, and placed upon the walls the names of Portier, Lacy and other martyrs to Spanish freedom. Opposite to the throne is an inscription, in letters of such a size that the King cannot avoid reading it whenever he takes his seat: “The Sovereignty exists essentially in the Nation; to the Nation therefore belongs the right of being her own Lawgiver.” The Deputies have not, as in France, any particular costume. Each man speaks from his place extemporaneously, and though there is a Tribune as in the French Chamber, for those who are desirous to play the orator, it is never used, unless when some long written discourse is to be recited, which seldom happens. Hence the debates are more lively, natural and prompt. In this they resemble our Congress or the British Parliament, but, in the Cortes, they never indulge in quotations or jests, or the slightest personal allusion. Nearly one third of the members of the Cortes are Ecclesiastics. A foreigner might suppose himself present at a Council of Bishops and Priests, especially as all the Deputies, without exception, at the end of each sentence makes the sign of the cross, in the air, with the thumb and two first fingers of the right hand; in the same manner as the Pope, when bestowing his benediction. In case of division each deputy is called upon by name, and he answers Yes or No. Instead of a tinkling bell, which the President of the French Chamber is continually flourishing, to preserve silence or the cry of order, the members of the Cortes interrupt each other by pronouncing in a solemn tone, these three words, *Vamos de espacio*, (Let us go on slowly.) The writer complains much of the apathy which constitutes a principal feature in the character of the Spaniards.—Phil. Dem. Press.

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