



AND CONCEPTION BAY JOURNAL.

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Notices

CONCEPTION BAY PACKETS



NORA CREINA

Packet-Boat between Carbonear and Portugal-Cove.

JAMES DOYLE, in returning his best thanks to the Public for the patronage and support he has uniformly received, begs to solicit a continuance of the same favours in future, having purchased the above new and commodious Packet-Boat to ply between Carbonear and Portugal-Cove, and, at considerable expense, fitting up her Cabin in superior style, with Four Sleeping-berths &c.

The NORA CREINA will, until further notice start, from Carbonear on the mornings of MONDAY, WEDNESDAY and FRIDAY, positively at 9 o'clock; and the Packet-Man will leave St. John's on the Mornings of TUESDAY, THURSDAY, and SATURDAY, at 8 o'clock in order that the Boat may sail from the Cove at 12 o'clock on each of those days.

Terms as usual.
April 10

THE ST. PATRICK.

EDMOND PHELAN, begs most respectfully to acquaint the Public, that he has purchased a new and commodious Boat, which, at a considerable expense, he has fitted out, to ply between CARBONEAR and PORTUGAL COVE, as a PACKET-BOAT; having two Cabins, (part of the after one adapted for Ladies, with two sleeping-berths separated from the rest). The fore-cabin is conveniently fitted up for Gentlemen, with sleeping-berths, which will he trusts, give every satisfaction. He now begs to solicit the patronage of this respectable community; and he assures them it shall be his utmost endeavour to give them every gratification possible.

The St. PATRICK will leave CARBONEAR for the Cove, *Tuesdays, Thursdays, and Saturdays*, at 9 o'clock in the Morning and the Cove at 12 o'clock, on *Mondays Wednesdays, and Fridays*, the Packet Man leaving St. JOHN'S at 8 o'clock on those Mornings.

TERMS

After Cabin Passengers, 10s. each.
Fore ditto ditto, 5s.
Letters, Single or Double, 1s.
Parcels in proportion to their size or weight.

The owner will not be accountable for any Specie.

N.B.—Letters for St. John's, &c., will be received at his House, in Carbonear, and in St. John's, for Carbonear, &c. at Mr Patrick Kielty's (*Newfoundland Tavern*) and at Mr John Crute's.

Carbonear, June 4, 1834.

St. John's and Harbor Grace PACKET

THE fine fast-sailing Cutter the EXPRESS, leaves Harbor Grace, precisely at Nine o'clock every *Monday, Wednesday and Friday* morning for Portugal Cove, and returns at 12 o'clock the following day.—this vessel has been fitted up with the utmost care, and has a comfortable Cabin for passengers; All Packages and letters will be carefully attended to, but no accounts can be kept for passages or postages, nor will the proprietors be responsible for any Specie or other monies sent by this conveyance.

Ordinary Fares 7s. 6d.; Servants and Children 5s. each. Single Letters 6d., double ditto 1s., and Parcels in proportion to their weight.

PERCHARD & BOAG,
Agents, St. JOHN'S.
ANDREW DRYSDALE,
Agent, HARBOR GRACE.

April 30.

BLANKS of every description For Sale at the office of this Paper.
Carbonear, Jan 1, 1835.

ON THE PROBABILITY OF THE REAL EXISTENCE OF THE NATION OF AMAZONS.

(FROM KLAPROTH'S TRAVELS IN CAUCASUS)

As the tradition respecting the Amazons is still preserved in the Caucasus, I shall here quote for the purpose of comparison the accounts of these warlike females given by the ancients, and Herodotus in particular.—“When the Greeks,” says the father of history, “had fought against the Amazons, whom the Scythians call Avor-Pata, which name is rendered by the Greeks in their language Androchtones, (men killers,) for Avor in Scythian signifies a man, and Pata to kill—when, I say, they had engaged and defeated these people on the banks of the Thermodon, it is related that they carried away with them in three ships all such as they had made prisoners. When they had gone out to sea, they rose upon their conquerors and cut them all in pieces; but ignorant of navigation and unskilled in the use of the helm, the sails, and the oars, they suffered the ships, after they had killed the men, to drive at the will of the winds and waves, and landed at Krennes on the Mæotian Sea. Kremnet was situated in the country of the independent Scythians. The Amazons, having here quitted their ships and penetrated into the inhabited districts, seized the first herd of horses which they met in their way, mounted them, and plundered the country of the Scythians. The latter could not conceive who were the enemies with whose language and dress they were unacquainted. They knew not of course to what nation they belonged, and in their surprise were totally at a loss to imagine whence they came. They took them at first for young men of the same age, and came to an engagement with them, after which, they discovered from the slain, that the intruders were women. They resolved in a council held on the subject to kill no more of them, but sent a body of their youngest men, equal in number as nearly as they could guess to these female warriors, with directions to pitch their camp close to that of the Amazons, and to do whatever they saw them do; not to fight them in case even they should be attacked, but to approach nearer and nearer to them when they desisted from hostilities. The Scythians took this resolution, because they wished to have children by those martial females.

“The young men obeyed these orders; and the Amazons finding they had not come to do them any injury, left them unmolested and the two camps kept daily approaching nearer to one another. The young Scythians as well as the Amazons, had nothing but their arms and their horses, and subsisted like them by the chase and what booty they were able to make. About noon the Amazons quitted their camp singly or in pairs. The Scythians observing this did the same, and one of their number approached an solitary Amazon, who neither repulsed him, nor withheld her favours. As she could not speak to him, because neither of them understood the other, she intimated to him, by signs to meet her at the same place the following day with one of his comrades, and she would also bring a companion with her. The young man on his return to the camp, related the adventure, and returned the next day with another Scythian to the same spot, where he found the Amazon waiting for him with her companion.

“The other young men hearing of this circumstance, in like manner fanned the other Amazons, and having united both camps, dwelt together with them, and each took to wife her whose favours he had first enjoyed. The young people could not learn the language of the Amazons, but these soon acquired that of their husbands; and when they began to understand one another the Scythians thus addressed them: ‘We have parents and possessions, and should like to lead a different kind of life. Let us rejoin our countrymen and live with them; but we promise not to take any other wives than you.’—The Amazons replied: ‘We cannot live in community with the women of your country, because their customs are

totally different from ours: we bend the bow, we throw the javelin, we ride on horseback, and have not learned any of the manual employments of our sex. Your women do none of these things, but are engaged only in female avocations. They never leave their carriages, nor go out a hunting. We should therefore not agree at all together. But if you will keep your promise and have us for wives, go to your parents, demand your portion of their property, and then return, and let us continue to live apart.’

“The young Scythians, convinced of the truth of these representations, complied with the desire of their wives, and when they had received their share of the patrimony, went back to them. The Amazons then said to them: ‘After separating you from your fathers and doing so much mischief to your country, we should be afraid to fix our residence here. As therefore you have taken us for your wives, let us remove from this place, and dwell on the other side of the Tanais.’ The young Scythians agreed to this proposal: they crossed the Tanais; and having proceeded three days east, and as many towards the north from the Maætes they came to this country where they fixed their abode and which they yet inhabit.—Hence the wives of the Sarmatians still retain their ancient customs. They ride on horseback, and hunt sometimes alone, and at others in the company of their husbands. They also attend the latter in war, and wear the same dress as the men.

“The Sauromatians use the Scythian language, but corrupted from the beginning, because the Amazons never learned to speak it correctly. In regard to their marriages, it is decreed that no virgin shall be permitted to take a husband till she had killed an enemy in the field; but there are among them some who are unable to qualify themselves as the law requires, and therefore continue unmarried as long as they live.

It is impossible, I admit, that the Amazons could have existed long as a nation; but their history as related by Herodotus, has nothing incredible. Several parallel cases are upon record. Thus it was found among the Caribs the men spoke one language, and the women another. According to the oral traditions of that nation, the men are descended from the Galibes on the continent who were neighbours and enemies of the Alonages, and who, having exterminated another tribe resident on the islands, intermarried with their women. A similar difference between the language of the men and women still exists among some of the nations of northern Asia and America. In the latter also the women formerly accompanied their husbands to war. This custom is still retained by many of the Caucasians. Thus for instance, Father Lambert tells us, in his *Relation de la Mingrelie*, that while he resided in that country, the prince of it received a letter, informing him that a nation issuing from the Caucasian mountains had divided into three bodies, the strongest of which had attacked the country of the Moscovites, while the two others had fallen on the settlements of the Ssuanes, Karatscholi, and other tribes of the Caucasus; but they had been repulsed, and many women found among their dead. The armour of these Amazons, which was very elegant and adorned after the female fashion, was even brought to the Dadian. It consisted of helmets, cuirasses and cuisses composed of numerous small iron plates laid over one another.—Those of the cuirasses and cuisses were so contrived as not to impede the motions of the body. To the cuirass was attached a female garment which reached to the waist, and was made of a woollen stuff of so beautiful a red that it might have been taken for scarlet. Their half boots were decorated with spangles not of gold but of brass, with a hole in the middle by which they were strung upon cords of goats' hair very strongly and curiously plaited. Their arrows were four spans in length, gilt, and armed with a piece of the finest steel, which did not terminate in a sharp point, but was three or four lines broad at the end, like the edge of a pair of scissors. Such were all the particulars that he could learn respecting the

Amazons, who according to the report of the natives, were engaged in frequent wars with the Kalmucks. The prince Dadian promised the Ssuanes and Karitscholi great rewards if they could bring one of these females alive.

REFLECTIONS ON A CLERICAL LIFE.

The subject upon which I now am about to venture a few remarks, however insipid and useless it may appear to my more lively companions, is by no means destitute of interest or unworthy of notice. It is indeed, a subject to which, from my own prospects of future life, I may be accused of cherishing too much partiality. But let those who object to these reflections, first consider, that they rest upon an object which deserves at least an equal, if not a greater, share of praise than any of the other professions; which has been the peculiar study of men eminent for their piety, fortitude, and learning; upon which, in short, entirely depends the promotion of our welfare and happiness in this life, and our endless bliss in that which is to come.

Already I fancy that I see the sarcastic smile playing about the lips of the Gailyly; already I hear the broad, original, unrestrained laugh of O'Connor and Sir T. Nesbit. Laugh on as you will at this serious prolegue, my worthy friends. All that I can do is, to beg of you to pass over this sermon, (which to be sure, is of no very great length;) and turn to the next lively Article. I certainly can neither boast of nor promise anything of the ludicrous;—far less is my subject calculated for any mention of beer or barmegaze. You will consequently, none of you, find it suited to your respective ideas of the *summum bonum* of periodical writing. But the minds of all are not of the same cast;—there are many who, like myself, approve of the *sermo mista joci*;—there are many who, like myself, are destined for the Church. To these I address myself, in the hope that the hope that the pages which contain these reflections may not totally escape the paper-cutter's edge: in the hope that if I am totally discarded and neglected by my Junior, I may obtain a patient hearing from my Senior readers.

Every one, upon entering the stage of life must encourage sundry doubts respecting the course, by pursuing which, he may secure to himself the happiest and most eligible station in the world. Some imagine that the object of their search lurks beneath the monotony of an existence, which is occupied by pleasure and idleness; some endeavour to obtain it amongst the never-failing bustle and activity of a public or the glorious though uncertain toils of a military life. But few, very few, if the option is their own, will make the Church an object of their choice. She affords us no opportunity of signaling ourselves in any eloquence,—save that of Christian fortitude and temperance. She holds out no prospects excepting those of retirement and tranquillity; from which the ardour of a juvenile mind will in most cases, recoil with abhorrence. Nor can she tempt us with such splendour of dress, or such hopes of emolument, as the other professions are enabled to offer to their votaries. In addition to this the voice of prejudice, which as I remarked in another paper, is directed against all, is never silent with regard to the church and her sons. How frequently do we hear the laugh raised against such of our companions as are destined for the sacred robe! How seldom do we hear the very name of a clergyman mentioned, without an unrestrained smile, or contemptuous sneer! The voluptuary and the miser are alike hostile to this profession;—the former, because he looks upon its votaries as consors of his guilty pleasures, and obstacles to the perpetration of them;—the latter, because he considers the ceremonies and ordinations of the church as a system of priestcraft and extortion. We cannot indeed wonder that those whose object is revolution—whose ruling principles are swayed by impiety and bias-