

SONNET.

Out of this dreary barren spot of earth,
 With fragments huge and broken walls o'erspread,
 Three thousand spirits of the mighty dead
 Arose to scenes of heav'uly joy and mirth.
 The vigour of their nervous arm was vain!
 Vain was the valour of their dauntless breast!
 Worn out in action, and by numbers prest,
 They met the sabre, and were proudly slain.
 Though countless ages on this blood-stain'd soil
 Should see renew'd its ancient feats of glory,
 No daring deed, no boast of martial toil,
 Shall live more nobly in recorded story:
 Nor e'er to Heav'n's ethereal realms shall rise
 Spirits more pure, more just, more brave, more wise."

The sonnets were not disliked; and the Captive, pleased with the news they told him of his comrade, went on with his story, saying:

"Goleta and the fort being delivered up, the Turks gave orders to dismantle Goleta: as for the fort, it was in such a condition, that there was nothing left to be demolished. And to do the work more speedily, and with less labour, they undermined it in three places: it is true, they could not blow up what seemed to be least strong, the old walls; but whatever remained of the new fortification, made by the engineer Fratin, came very easily down. In short, the fleet returned to Constantinople victorious and triumphant; and, within a few months, died my master the famous Uchali, whom people called

Uchali Fartax, that is to say in the Turkish language, *the Scabby Renegado*: for he was so; and it is customary among the Turks to nickname people from some personal defect, or give them a name from some good quality belonging to them. And the reason is, because there are but four surnames of families, which contend for nobility with the Ottoman: and the rest, as I have said, take names and surnames either from the blemishes of the body, or the virtues of the mind. This leper had been at the oar fourteen years, being a slave of the Grand Signior's; and, at about thirty-four years of age, being enraged at a blow given him by a Turk while he was at the oar, to have it in his power to be revenged on him, he renounced his religion. And so great was his valour, that, without rising by those base methods, by which the minions of the Grand Signior usually rise, he came to be King of Algiers, and afterwards general of the sea, which is the third command in that empire. He was born in Calabria, and was a good moral man, and treated his slaves with great humanity. He had three thousand of them, and they were divided after his death, as he had ordered by his last will, one half to the Grand Signior, who is every man's heir in part, sharing equally with the children of the deceased, and the other among his renegadoes. I fell to the lot of a Venetian renegado, who, having been cabin-

boy in a ship, was taken by Uchali, and was so beloved by him, that he became one of his most favourite boys. He was one of the cruellest renegadoes, that ever was seen: his name was Azanaga. He grew very rich, and became King of Algiers; and with him I came from Constantinople, a little comforted by being so near Spain: not that I intended to write an account to any body of my unfortunate circumstances, but in hopes fortune would be more favourable to me in Algiers, than it had been in Constantinople, where I had tried a thousand ways of making my escape, but none rightly timed or successful: and in Algiers I purposed to try other means of compassing what I desired: for the hope of recovering my liberty never entirely abandoned me; and whenever what I devised, contrived, and put in execution, did not answer my design, I presently, without desponding, searched out and formed to myself fresh hopes to sustain me, though they were slight and inconsiderable.

“ Thus I made a shift to support life, shut up in a prison, or house, which the Turks call a bath, where they keep their Christian captives locked up, as well those, who belong to the King, as some of those, belonging to private persons, and those also, whom they call of the Almazen, that is to say, *captives of the council*, who serve the city in its public works, and in other offices. This kind of captives find it very difficult to re-

cover their liberty; for as they belong to the public, and have no particular master, there is nobody for them to treat with about their ransom, though they should have it ready. To these baths, as I have said, private persons sometimes carry their slaves, especially when their ransom is agreed upon; for there they keep them without work, and in safety, until their ransom comes. The King's slaves also, who are to be ransomed, do not go out to work with the rest of the crew, unless it be, when their ransom is long in coming: for then, to make them write for it with greater importunity, they are made to work, and go for wood with the rest; which is no small toil and pains. As they knew I had been a captain, I was one upon ransom; and, though I assured them I wanted both interest and money, it did not hinder me from being put among the gentlemen, and those, who were to be ransomed. They put a chain on me, rather as a sign of ransom, than to secure me; and so I passed my life in that bath, with many other gentlemen and persons of condition, distinguished and accounted as ransomable. And though hunger and nakedness often, and indeed generally, afflicted us, nothing troubled us so much as to see, at every turn, the unparalleled and excessive cruelties, with which our master used the Christians. Each day he hanged one, impaled another, and cut off the ears of a third; and that upon the least provoca-

tion, and sometimes none at all; insomuch that the very Turks were sensible he did it for the mere pleasure of doing it, and to gratify his murderous and inhuman disposition. One Spanish soldier only, called such an one *de Saavedra*^{3º}, happened to be in his good graces; and though he did things, which will remain in the memory of those people for many years, and all towards obtaining his liberty, yet he never gave him a blow, nor ordered one to be given him, nor ever reproached him with so much as a hard word: and for the least of many things he did we all feared he would be impaled alive, and he feared it himself more than once: and, were it not that the time will not allow me, I would now tell you of some things done by this soldier, which would be more entertaining, and more surprising, than the relation of my story.

“But to return. The court-yard of our prison was overlooked by the windows of a house belonging to a rich Moor of distinction, which, as is usual there, were rather peep-holes than windows; and even these had their thick and close lattices. It fell out then, that one day, as I was upon the terrace of our prison, with three of my companions, trying, by way of pastime, who could leap farthest with his chains on, and being by ourselves, for all the rest of the Christians were gone out to work, by chance I looked up, and saw, from out of one of those little windows I have mentioned, a cane appear, with a handker-

chief tied at the end of it: the cane moved up and down, as if it made signs for us to come and take it. We looked earnestly up at it, and one of my companions went and placed himself under the cane, to see whether they, who held it, would let it drop, or what they would do: but as he came near, they advanced the cane, and moved it from side to side, as if they had said, *No*, with the head. The Christian came back, and the cane was let down with the same motions as before. Another of my companions went, and the same happened to him as to the former: then the third went, and he had the same success with the first and second. Seeing this, I resolved to try my fortune likewise; and, as soon as I had placed myself under the cane, it was let drop, and fell just at my feet. I immediately untied the handkerchief, and in a knot at a corner of it I found ten zaniys, a sort of base gold coin used by the Moors, each piece worth about ten reals³¹ of our money. I need not tell you whether I rejoiced at the prize; and indeed I was no less pleased, than surprised, to think from whence this good fortune could come to us, especially to me; for the letting fall the cane to me alone, plainly showed, that the favour was intended to me alone. I took my welcome money; I broke the cane to pieces, and returned to the terrace; I looked back to the window, and perceived a very white hand go out and in, to open and shut it hastily. By this

we understood, or fancied, that it must be some woman, who lived in that house, who had been thus charitable to us; and, to express our thanks, we made our reverences after the Moorish fashion, inclining the head, bending the body, and laying the hands on the breast.

“ Soon after, there was put out of the same window a little cross made of cane, which was presently drawn in again. On this signal we concluded that some Christian woman was a captive in that house, and that it was she, who had done us the kindness: but the whiteness of the hand, and the bracelets we had a glimpse of, soon destroyed that fancy. Then again we imagined it must be some Christian renegade, whom their masters often marry, reckoning it happy to get one of them; for they value them more than the women of their own nation. All our reasonings and conjectures were very wide of the truth; and now all our entertainment was to gaze at and observe the window, as our north, from whence that star, the cane, had appeared. But full fifteen days passed, in which we saw neither hand, nor any other signal whatever. And though in this interval we endeavoured all we could to inform ourselves, who lived in that house, and whether there was any Christian renegade there, we never could learn any thing more, than that the house was that of a considerable and rich Moor, named Agimorato, who had been Alcaide of

Pata, an office among them of great authority. But, when we least dreamed of its raining any more zianiys from thence, we perceived, unexpectedly, another cane appear, and another handkerchief tied to it, with another knot larger than the former; and this was at a time, when the bath, as before, was empty, and without people. We made the same trial as before, each of my three companions going before me; but the cane was not let down to either of them; but when I went up to it, it was let fall. I untied the knot, and found in it forty Spanish crowns in gold, and a paper written in Arabic; and at the top of the writing was a large cross. I kissed the cross, took the crowns, and returned to the terrace: we all made our reverences; the hand appeared again: I made signs, that I would read the paper; the hand shut the window; and we all remained amazed, yet overjoyed, at what had happened: and as none of us understood Arabic, great was our desire to know what the paper contained, and greater the difficulty to find one to read it.

“At last I resolved to confide in a renegado, a native of Murcia, who professed himself very much my friend, and we had exchanged such pledges of our mutual confidence, as obliged him to keep whatever secret I should commit to him. For it is usual with renegadoes, when they have a mind to return to Christendom, to carry with them certificates from the most considerable cap-

tives, attesting, in the most ample manner, and best form they can get, that such a renegado is an honest man, and has always been kind and obliging to the Christians, and that he had a desire to make his escape the first opportunity, that offered. Some procure these certificates with a good intention: others make use of them occasionally, and out of cunning only; for going to rob and plunder on the Christian coasts, if they happen to be shipwrecked or taken, they produce their certificates, and pretend, that those papers will show the design they came upon, namely, to get into some Christian country, which was the reason of their going as pirates with the Turks. By these means they escape the first fury, reconcile themselves to the church, and live unmolested; and, when an opportunity offers, they return to Barbary, and to their former course of life. Others there are, who procure, and make use of, these papers with a good design, and remain in the Christian countries. Now this friend of mine was a renegado of this sort, and had gotten certificates from all of us, in which we recommended him as much as possible; and if the Moors had found these papers about him, they would certainly have burnt him alive. I knew he understood Arabic very well, and could not only speak, but write it. But, before I would let him into the whole affair, I desired him to read that paper, which I found by chance in a

hole of my cell. He opened it, and stood a good while looking at it, and translating it to himself. I asked him, if he understood it. He said, he did very well, and, if I desired to know its contents word for word, I must give him pen and ink, that he might translate it with more exactness. We gave him presently what he required, and he went on translating it in order, and having done, he said: 'What is here set down in Spanish, is precisely what is contained in this Moorish paper; and you must take notice, that where it says, Lela Marien, it means our Lady the Virgin Mary.' We read the paper, which was as follows:

" 'When I was a child, my father had a woman-slave, who instructed me in the Christian worship, and told me many things of Lela Marien. This Christian died, and I know she did not go to the fire, but to Ala; for I saw her twice afterwards, and she bid me go to the country of the Christians to see Lela Marien, who loved me very much. I know not how it is: I have seen many Christians from this window, and none has looked like a gentleman but yourself. I am very beautiful, and young, and have a great deal of money to carry away with me. Try, if you can find out how we may get away, and you shall be my husband there, if you please; and if not, I shall not care; for Lela Marien will provide me a husband. I write this myself: be careful to whom you give it to read: trust not to

any Moor; for they all are treacherous: therefore I am very much perplexed; for I would not have you discover it to any body: for if my father comes to know it, he will immediately throw me into a well, and cover me with stones. I will fasten a thread to the cane; tie your answer to it: and if you have nobody, that can write Arabic, tell me by signs; for Lela Marien will make me understand you. She and Ala keep you, and this cross, which I very often kiss; for so the captive directed me to do.'

"Think, Gentlemen, whether we had not reason to be overjoyed and surprised at the contents of this paper: and both our joy and surprise were so great, that the renegado perceived, that the paper was not found by accident, but was written to one of us; and therefore he entreated us, if what he suspected was true, to confide in him, and tell him all; for he would venture his life for our liberty; and saying this, he pulled a brass crucifix out of his bosom, and with many tears, swore by the God, that image represented, in whom he, though a great sinner, truly and firmly believed, that he would faithfully keep secret whatever we should discover to him: for he imagined, and almost divined, that, by means of her, who had written that letter, himself and all of us should regain our liberty, and he, in particular, attain what he so earnestly desired, which was, to be restored to the bosom of

holy church his mother, from which, like a rotten member, he had been separated and cut off through his sin and ignorance. The renegado said this with so many tears, and signs of so much repentance, that we unanimously agreed to tell him the truth of the case; and so we gave him an account of the whole, without concealing any thing from him. We showed him the little window, out of which the cane had appeared, and by that he marked the house, and resolved to take especial care to inform himself, who lived in it. We also agreed, it would be right to answer the Moor's billet; and, as we now had one, who knew how to do it, the renegado that instant wrote what I dictated to him, which was exactly what I shall repeat to you; for of all the material circumstances, which befell me in this adventure, not one has yet escaped my memory, nor shall I ever forget them, whilst I have breath. In short, the answer to the Moor was this:

“ ‘The true Ala preserve you, dear Lady, and that blessed Marien, who is the true mother of God, and is she, who has put into your heart the desire of going into the country of the Christians, because she loves you. Pray to her, that she will be pleased to instruct you how to bring about what she commands you to do; for she is so good, she will assuredly do it. On my part, and that of all the Christians with me, I offer to do for you all we are able, at the hazard of

our lives. Do not fail writing to me, and acquainting me with whatever resolution you take, and I will constantly answer you; for the great Ala has given us a Christian captive, who speaks and writes your language well, as you may perceive by this paper. So that you may, without fear, give us notice of your intentions. As to what you say of becoming my wife, when you get into a Christian country, I promise you, on the word of a good Christian, it shall be so; and know, that the Christians keep their words better than the Moors. Ala and Marien his mother have you in their keeping, dear Lady.'

"This letter being written and folded up, I waited two days, until the bath was empty, as before, and then presently I took my accustomed post upon the terrace, to see if the cane appeared, and it was not long before it did so. As soon as I saw it, though I could not discern who held it out, I showed the paper, as giving them notice to put the thread to it; but it was already fastened to the cane, to which I tied the letter, and, in a short time after, our star appeared again with the white flag of peace, the handkerchief. It was let drop, and I took it up, and found in it, in all kinds of coin, both silver and gold, above fifty crowns; which multiplied our joy fifty times, confirming the hopes we had conceived of regaining our liberty. That same evening, our renegado returned, and told us, he had learned,

that the same Moor, we were before informed of, dwelt in that house, and that his name was Agimorato; that he was extremely rich, and had one only daughter, heiress to all he had; that it was the general opinion of the whole city, that she was the most beautiful woman in all Barbary; and that several of the viceroys, who had been sent thither, had sought to marry her, but that she never would consent: and he also learned, that she had a Christian woman slave, who died some time before: all which agreed perfectly with what was in the paper. We presently consulted with the renegado, what method we should take to carry off the Moorish lady, and make our escape into Christendom: and, in short, it was agreed for that time, that we should wait for a second letter from Zoraida; for that was the name of her, who now desires to be called Maria: and it was easy to see, that she, and no other, could find the means of surmounting the difficulties, that lay in our way. After we were come to this resolution, the renegado bid us not be uneasy; for he would set us at liberty, or lose his life. The bath, after this, was four days full of people, which occasioned the cane's not appearing in all that time; at the end of which, the bath being empty as usual, it appeared with the handkerchief so pregnant, that it promised a happy birth. The cane and the linen inclined toward me; I found in it another paper, and an

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hundred crowns in gold only, without any other coin. The renegado being present, we gave him the paper to read in our cell, and he told us it said thus :

“ ‘ I do not know, dear Sir, how to contrive a method for our going to Spain, nor has Lela Marien informed me, though I have asked it of her. What may be done, is; I will convey to you through this window a large sum of money in gold: redeem yourself and your friends with it, and let one of you go to the country of the Christians, and buy a bark, and return for the rest; and he will find me in my father’s garden, at the Babazon gate close to the sea-side, where I am to be all this summer with my father and my servants. Thence you may carry me off by night without fear, and put me on board the bark. And remember you are to be my husband; for, if not, I will pray to Marien to punish you. If you can trust nobody to go for the bark, ransom yourself, and go; for I shall be more secure of your return than another’s, as you are a gentleman and a Christian. Take care not to mistake the garden; and when I see you walking where you now are, I shall conclude the bath is empty, and will furnish you with money enough. Alas preserve thee, dear Sir!’

“ These were the contents of the second letter: which being heard by us all, every one offered himself, and would fain be the ransomed person, promising to go and return very punctually. I

also offered himself: but the renegado opposed these offers, saying, he would in no wise consent, that any one of us should get his liberty before the rest, experience having taught him, how ill men, when free, keep the promises they have made, while in slavery; for several considerable captives, he said, had tried this expedient, ransoming some one, who should go to Valencia or Majorca, with money, to buy and arm a vessel, and return for those, who ransomed him; but the person sent has never come back: for liberty once regained, and the fear of losing it again, effaces out of the memory all obligations in the world. And, in confirmation of this truth, he told us briefly a case, which had happened very lately to certain Christian gentlemen, the strangest that had ever fallen out even in those parts, where every day the most surprising and wonderful things come to pass. He concluded with saying, that the best way would be, to give him the money designed for the ransom of a Christian, to buy a vessel there in Algiers, upon pretence of turning merchant, and trading to Tetuan, and on that coast; and that, being master of the vessel, he could easily contrive how to get them all out of the bath, and put them on board. But if the Moor, as she promised, should furnish money enough to redeem them all, it would be a very easy matter for them, being free, to go on board even at noon-day: the greatest difficulty, he

said, was, that the Moors do not allow any renegado to buy or keep a vessel, unless it be a large one for the purpose of piracy; as they suspect, that he, who buys a small vessel, especially if he be a Spaniard, designs only to get into Christendom with it: but this inconvenience, he said, he would obviate, by taking in a Tagarin Moor for partner of the vessel, and in the profits of the merchandise; and under this colour he should become master of the vessel, and then he reckoned the rest as good as done. Now, though to me and my companions it seemed better to send for the vessel to Majorca, as the Moorish lady said, yet we did not dare to contradict him; fearing, if we did not do as he would have us, he should betray our design, and put us in danger of losing our lives, in case he discovered Zoraida's intrigue, for whose life we would all have laid down our own: and therefore we resolved to commit ourselves into the hands of God, and those of the renegado. And in that instant we answered Zoraida, that we would do all, that she had advised; for she had directed as well as if Lela Marien herself had inspired her; and that it depended entirely upon her, either that the business should be delayed, or set about immediately. I again promised to be her husband: and so the next day, the bath happening to be clear, she, at several times, with the help of the cane and handkerchief, gave us two thousand

crowns in gold, and a paper, in which she said, that the first Juma, that is Friday, she was to go to her father's garden, and that, before she went, she would give us more money: and if that was not sufficient, she bid us let her know, and she would give us as much as we desired; for her father had so much, that he would never miss it; and besides she kept the keys of all.

“We immediately gave five hundred crowns to the renegado, to buy the vessel. With eight hundred I ransomed myself, depositing the money with a merchant of Valencia, then at Algiers, who redeemed me from the King, passing his word for me, that the first ship that came from Valencia, my ransom should be paid. For if he had paid the money down, it would have made the King suspect, that the money had been a great while in his hands, and that he had employed it to his own use. In short, my master was so jealous, that I did not dare upon any account to pay the money immediately. The Thursday preceding the Friday, on which the fair Zoraida was to go to the garden, she gave us a thousand crowns more, and advertised us of her going thither, and entreated me, if I ransomed myself first, immediately to find out her father's garden, and by all means get an opportunity of going thither and seeing her. I answered her in few words, that I would not fail, and desired, that she would take care to recommend us to Lela

Marien, using all those prayers the captive had taught her. When this was done, means were concerted for redeeming our three companions, and getting them out of the bath, lest, seeing me ransomed, and themselves not, and knowing there was money sufficient, they should be uneasy, and the devil should tempt them to do something to the prejudice of Zoraida: for, though their being men of honour might have freed me from such an apprehension, I had no mind to run the hazard, and so got them ransomed by the same means I had been ransomed myself, depositing the whole money with the merchant, that he might safely and securely pass his word for us: to whom nevertheless we did not discover our management and secret, because of the danger it would have exposed us to.

CHAP. XLI.

WHEREIN THE CAPTIVE CONTINUES THE STORY OF
HIS ADVENTURES.

“IN less than fifteen days our renegado had bought a very good bark, capable of holding above thirty persons; and to make sure work, and give the business a colour, he made a short voyage to a place called Sargel, thirty leagues from Algiers towards Oran, to which there is a great trade for dried figs. Two or three times he made this trip, in company of the Tagarin aforesaid. The Moors of Aragon are called in

Barbary Tagarins, and those of Granada Mudajares: and in the kingdom of Fez the Mudajares are called Elches, who are the people the King makes most use of in his wars. You most know, that, each time he passed with his bark, he cast anchor in a little creek, not two bow-shots distant from the garden, where Zoraida expected us: and there the renegado designedly set himself, together with the Moors that rowed, either to perform the zala³², or to practise by way of jest, what he intended to execute in earnest; and with this view he would go to Zoraida's garden, and beg some fruit, which her father would give him, without knowing who he was. His design was, as he afterwards told me, to speak to Zoraida, and to tell her, that he was the person, who, by my direction, was to carry her to Christendom, and that she might be easy and secure: but it was impossible for him to do it, the Moorish women never suffering themselves to be seen either by Moor or Turk, unless when commanded by their husbands or fathers. Christian slaves, indeed, are allowed to keep company and converse with them, with more freedom perhaps than is proper. But I should have been sorry, if he had talked to her, because it might have frightened her, to see that the business was intrusted to a renegado. But God, who ordered it otherwise, gave the renegado no opportunity of effecting his good design: who, finding how securely he went to and from

Sargel, and that he lay at anchor, when, how, and where he pleased, and that the Tagarin, his partner, had no will of his own, but approved whatever he directed; that I was ransomed, and that there wanted nothing but to find some Christians to help to row; he bid me consider, who I would bring with me, besides those already ransomed, and bespeak them for the first Friday; for that was the time he fixed for our departure. Upon this I spoke to twelve Spaniards, all able men at the oar, and such as could most easily get out of the city unsuspected: and it was no easy matter to find so many at that juncture; for there were twenty corsairs out pirating, and they had taken almost all the rowers with them; and these had not been found, but that their master did not go out that summer, having a galiot to finish, that was then upon the stocks. I said nothing more to them, but that they should steal out of the town, one by one, the next Friday in the dusk of the evening, and wait for me somewhere about Agimorato's garden. I gave this direction to each of them separately, with this caution, that, if they should see any other Christians there, they should only say, I ordered them to stay for me in that place.

“This point being taken care of, one thing was yet wanting, and that the most necessary of all; which was, to inform Zoraida how matters stood, that she might be in readiness, and on the watch,

so as not to be frightened, if we rushed upon her on a sudden, before the time she could think that the vessel from Christendom could be arrived. And therefore I resolved to go to the garden, and try if I could speak to her : and under pretence of gathering some herbs, one day before our departure, I went thither, and the first person I met was her father, who spoke to me in a language, which, all over Barbary, and even at Constantinople, is spoken among captives and Moors, and is neither Morisco nor Castilian, nor of any other nation, but a medley of all languages, and generally understood. He, I say, in that jargon, asked me, what I came to look for in that garden, and to whom I belonged? I answered him, I was a slave of Arnauté Mami, who, I knew, was a very great friend of his; and that I came for a few herbs of several sorts to make a salad. He then asked me, if I was upon ransom or not, and how much my master demanded for me? While we were thus talking, the fair Zoraida, who had espied me some time before, came out of the house: and as the Moorish women make no scruple of appearing before the Christians, nor are at all shy towards them, as I have already observed, she made no difficulty of coming, where I stood with her father, who, seeing her walking slowly toward us, called to her, and bid her come on. It would be too hard a task for me, at this time, to express the great beauty, the genteel air,

the finery and richness of attire, with which my beloved Zoraida appeared then before my eyes. More pearls, if I may so say, hung about her beauteous neck, and more jewels were in her ears and hair, than she had hairs on her head. About her ancles, which were bare, according to custom, she had two Carcaxes, so they call the enamelled foot-bracelets in Morisco, of the purest gold, set with so many diamonds, that, as she told me since, her father valued them at ten thousand pistoles: and those, she wore on her wrists, were of equal value. The pearls were in abundance, and very good; for the greatest finery and magnificence of the Moorish women consists in adorning themselves with the finest seed-pearls: and therefore there are more of that sort among the Moors, than among all other nations; and Zoraida's father had the reputation of having a great many, and those the very best in Algiers, and to be worth besides above two hundred thousand Spanish crowns; of all which, she, who is now mine, was once mistress. Whether, with all these ornaments, she then appeared beautiful or not, and what she must have been in the days of her prosperity, may be conjectured by what remains after so many fatigues. For it is well known, that the beauty of some women has days and seasons, and depends upon accidents, which diminish or increase it: nay, the very passions of the mind naturally improve or impair it, and very

often utterly destroy it. In short, she came, extremely adorned, and extremely beautiful; to me at least she seemed the most so of any thing I had ever beheld: which, together with my obligations to her, made me think her an angel from Heaven, descended for my pleasure and relief.

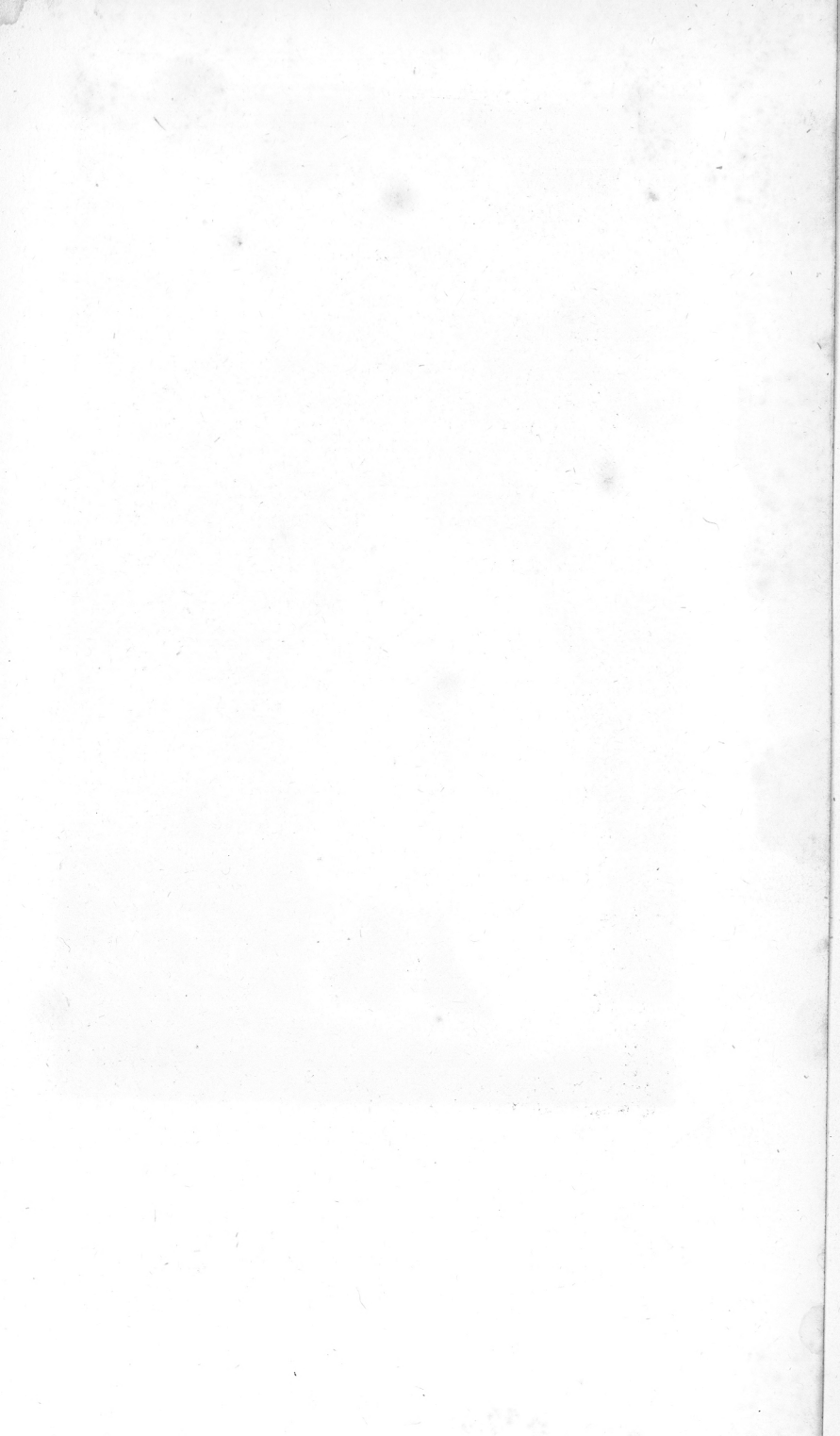
“When she was come up to us, her father told her, in his own tongue, that I was a captive belonging to his friend Arnauté Mami, and that I came to look for a salad. She took up the discourse, and, in the aforesaid medley of languages, asked me, whether I was a gentleman, and why I did not ransom myself. I told her, I was already ransomed, and by the price she might guess what my master thought of me, since he had got fifteen hundred pieces of eight for me. To which she answered: ‘Truly had you belonged to my father, he should not have parted with you for twice that sum: for you Christians always falsify in your accounts of yourselves, pretending to be poor, in order to cheat the Moors.’—‘It may very well be so, Madam,’ answered I; ‘but, in truth, I dealt sincerely with my master, and ever did, and shall do the same by every body in the world.’—‘And when go you away?’ said Zoraida. ‘To-morrow, I believe,’ said I: ‘for there is a French vessel, which sails to-morrow, and I intend to go in her.’—‘Would it not be better,’ replied Zoraida, ‘to stay, until some ships come from Spain, and go with them; and not

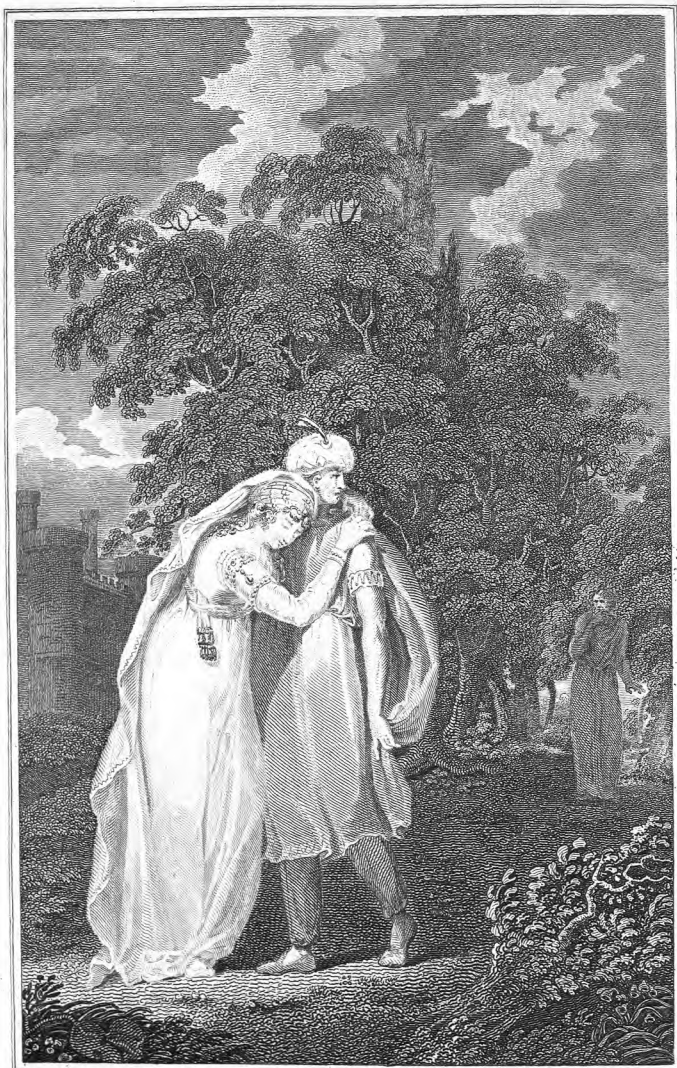
with those of France, who are not your friends?’—‘No, Madam,’ answered I; ‘but should the news we have of a Spanish ship’s coming suddenly prove true, I would perhaps stay a little for it, though it is more likely I shall depart to-morrow: for the desire I have to be in my own country, and with the persons I love, is so great, that it will not suffer me to wait for any other conveniency, though ever so much better.’—‘You are married, doubtless, in your own country,’ said Zoraida, ‘and therefore you are so desirous so be gone, and be at home with your wife?’—‘No,’ replied I, ‘I am not married; but I have given my word to marry, as soon as I get thither.’—‘And is the lady, whom you have promised, beautiful?’ said Zoraida. ‘So beautiful,’ answered I, ‘that, to compliment her, and tell you the truth, she is very like yourself.’ Her father laughed heartily at this, and said: ‘Really, Christian, she must be beautiful indeed, if she resembles my daughter, who is accounted the handsomest woman in all this kingdom: observe her well, and you will see I speak the truth.’ Zoraida’s father served us as an interpreter to most of this conversation, as understanding Spanish; for though she spoke the bastard language, in use there, as I told you, yet she expressed her meaning more by signs than by words.

“While we were thus engaged in discourse, a Moor came running to us, crying aloud, that four Turks had leaped over the pales, or wall, of

the garden, and were gathering the fruit, though it was not yet ripe. The old man was put into a fright, and so was Zoraida: for the Moors are naturally afraid of the Turks, especially of their soldiers, who are so insolent and imperious over the Moors, who are subject to them, that they treat them worse than if they were their slaves. Therefore Zoraida's father said to her: 'Daughter, retire into the house, and lock yourself in, while I go and talk to these dogs; and you, Christian, gather your herbs, and be gone in peace, and Ala send you safe to your own country.' I bowed myself, and he went his way to find the Turks, leaving me alone with Zoraida, who also made as if she was going, whither her father bid her. But scarcely was he got out of sight among the trees of the garden, when she turned back to me, with her eyes full of tears, and said: 'Amexi, Christiano, amexi?' that is, *Are you going away, Christian, are you going away?* I answered, 'Yes, Madam, but not without you: expect me the next Juma, and be not frightened, when you see us; for we shall certainly get to Christendom.' I said this in such a manner, that she understood me very well; and, throwing her arm about my neck, she began to walk softly and trembling toward the house: and fortune would have it, which might have proved fatal, if Heaven had not ordained otherwise, that, while we were going in the posture and manner I told you, her

arm being about my neck, her father, returning from driving away the Turks, saw us in that posture, and we were sensible, that he discovered us. But Zoraida had the discretion and presence of mind not to take her arm from about my neck, but rather held me closer; and leaning her head against my breast, and bending her knees a little, gave plain signs of fainting away: and I also made as if I held her up only to keep her from falling. Her father came running to us, and, seeing his daughter in that posture, asked what ailed her. But she not answering, he said: 'Without doubt these dogs have frightened her into a swoon:' and, taking her from me, he inclined her gently to his bosom. And she, fetching a deep sigh, and her eyes still full of tears, said again: 'Amexi, Christiano, amexi:' *Be gone, Christian, be gone.* To which her father answered: 'There is no occasion, child, why the Christian should go away; he has done you no harm, and the Turks are gone off: let nothing frighten you; there is no danger; for, as I have already told you, the Turks, at my request, have returned by the way they came.'—'Sir,' said I to her father, 'they have frightened her, as you say; but, since she bids me be gone, I will not disturb her: God be with you, and, with your leave, I will come again, if we have occasion for herbs, to this garden; for my master says, there are no better for a salad any where than here.'—'You may come





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The captive & Lora yda surprized by her Father.



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whenever you will,' answered Agimorato; 'for my daughter does not say this, as having been offended by you or any other Christian; but, instead of bidding the Turks be gone, she bid you be gone, or because she thought it time for you to go and gather your herbs.' I now took my leave of them both, and she seeming as if her soul had been rent from her, went away with her father. And I, under pretence of gathering herbs, walked over, and took a view of, the whole garden, at my leisure, observing carefully all the inlets and outlets, and the strength of the house, and every conveniency, which might tend to facilitate our business.

"When I had so done, I went and gave an account to the renegado and my companions of all that had passed, longing eagerly for the hour, when, without fear of surprise, I might enjoy the happiness which fortune presented me in the beautiful Zoraida. In a word, time passed on, and the day appointed, and by us so much wished for, came; and we, all observing the order and method, which, after mature deliberation and long debate, we had agreed on, had the desired success. For, the Friday following the day, when I talked with Zoraida in the garden, Morrenago, for that was the renegado's name, at the close of the evening, cast anchor with the bark almost opposite to where Zoraida dwelt. The Christians, who were to be employed at the