

a year after I saw the same Greek in Constantinople, but had not an opportunity to ask him about the success of his journey."—"Then I can tell you," replied the gentleman, "that the Don Pedro you speak of is my brother, and is at present at home, married, rich, and has three children."—"God be thanked," said the slave, "for the favours he has bestowed on him; for in my mind there is no felicity equal to that of recovering one's lost liberty."—"And moreover," added the same gentleman, "I can say the sonnets you mentioned, which my brother made."—"Pray say them then," replied the slave, "for I question not but you can repeat them better than I."—"With all my heart," answered the gentleman. "That upon the Goletta was thus."

CHAPTER XIII

THE STORY OF THE CAPTIVE CONTINUED

A SONNET

"Blest souls, discharged of life's oppressive weight,
Whose virtue proved your passport to the skies;
You there procured a more propitious fate,
When for your faith you bravely fell to rise.

"When pious rage, diffused through every vein,
On this ungrateful shore inflamed your blood;
Each drop you lost, was bought with crowds of slain,
Whose vital purpose swell'd the neighb'ring flood.

"Though crush'd by ruins, and by odds, you claim
That perfect glory, that immortal fame,
Which, like true heroes, nobly you pursued;
On these you seized, even when of life deprived,
For still your courage even your lives survived;
And sure 'tis conquest thus to be subdued."

"I know it is just as you repeat it," said the captive.—"Well then," said the gentleman, "I will give you now that which was made upon the fort, if I can remember it.

A SONNET

"Amidst these barren fields, and ruin'd tow'rs,
The bed of honour of the fallen brave,
Three thousand champions of the Christian powers
Found a new life, and triumph in the grave.

"Long did their arms their haughty foes repel,
 Yet strew'd the fields with slaughter'd heaps in vain
 O'ercome by toils, the pious heroes fell,
 Or but survived more nobly to be slain.

"This dismal soil, so famed in ills of old,
 In every age was fatal to the bold,
 The seat of horror, and the warrior's tomb!
 Yet hence to heaven more worth was ne'er resign'd
 Than these display'd; nor has the earth combined,
 Resumed more noble bodies in her womb."

The sonnets were applauded, and the captive was pleased to hear such good news of his friend and companion. After that he pursued his relation in these terms.

The Turks ordered the dismantling of the Goletta, the fort being razed to their hand by the siege; and yet the mines they made could not blow up the old walls, which, nevertheless, were always thought the weakest part of the place; but the new fortification, made by the engineer Fratin, came easily down. In fine, the Turkish fleet returned in triumph to Constantinople, where, not long after, my master Vehali died, whom the Turks used to call Vehali Fartax, which, in Turkish, signifies the scabby renegade, as indeed he was; and the Turks give names among themselves, either from some virtue, or some defect that is in them; and this happens because there are but four families descended from the Ottoman family: all the rest, as I have said, take their names from some

defect of the body, or some good quality of the mind. This scabby slave was at the oar in one of the Grand Seignor's galleys for fourteen years, till he was four and thirty years old; at which time he turned renegade, to be revenged of a Turk, who gave him a box on the ear, as he was chained to the oar, forsaking his religion for revenge; after which he showed so much valour and conduct, that he came to be King of Algiers, and Admiral of the Turkish Fleet, which is the third command in the whole empire. He was a Calabrian by birth, and of a mild disposition towards his slaves, as also of good morals to the rest of the world. He had above three thousand slaves of his own, all which after his death were divided, as he had ordered by his will, between the Grand Seignor, his sons and his renegades.

I fell to the share of a Venetian renegade, who was a cabin-boy in a Venetian ship which was taken by Vehali, who loved him so, that he was one of his favourite boys; and he came at last to prove one of the cruellest renegades that ever was known. His name was Azanaga,¹ and he obtained such riches, as to rise by them to be King of Algiers; and with him I left Constantinople, with some satisfaction to think,

¹ See Appendix, Note 2, Chapter XIII., Book IV.

at least, that I was in a place so near Spain, not because I could give advice to any friend of my misfortunes, but because I hoped to try whether I should succeed better in Algiers than I had done in Constantinople, where I had tried a thousand ways of running away, but could never execute any of them, which I hoped I should compass better in Algiers, for hopes never forsook me upon all the disappointments I met with in the design of recovering my liberty. By this means I kept myself alive, shut up in a prison or house, which the Turks call a bagnio, where they keep their Christian slaves,¹ as well those of the king, as those who belong to private persons, and also those who are called El Almacen, that is, who belong to the public, and are employed by the city in works that belong to it. These latter do very difficultly obtain their liberty; for having no particular master, but belonging to the public, they can find nobody to treat with about their ransom, though they have money to pay it. The king's slaves, which are ransomable, are not obliged to go out to work as the others do, except their ransom stays too long before it comes; for then to hasten it, they make them work, and fetch wood with the rest, which is

¹ See Appendix, Note 1, Chapter XIII., Book IV.

no small labour. I was one of those who were to be ransomed; for when they knew I had been a captain, though I told them the impossibility I was in of being redeemed, because of my poverty, yet they put me among the gentlemen that were to be ransomed, and to that end they put me on a slight chain, rather as a mark of distinction, than to restrain me by it; and so I passed my life in that bagnio, with several other gentlemen of quality, who expected their ransom; and, though hunger and nakedness might, as it did often, afflict us, yet nothing gave us such affliction, as to hear and see the excessive cruelties with which our master used the other Christian slaves; he would hang one one day, then impale another, cut off the ears of a third; and this upon such slight occasions, that often the Turks would own, that he did it only for the pleasure of doing it, and because he was naturally an enemy to mankind. Only one Spanish soldier knew how to deal with him, his name was Saavedra;¹ who though he had done many things which will not easily be forgotten by the Turks, yet all to gain his liberty, his master never gave him a blow, nor used him ill either in word or deed; and yet we were

¹ See Appendix, Note 3, Chapter XIII., Book IV.

always afraid that the least of his pranks would make him be impaled; nay, he himself sometimes was afraid of it too: and if it were not for taking up too much of your time, I could tell such passages of him, as would divert the company much better than the relation of my adventures, and cause more wonder in them.— But to go on; I say that the windows of a very rich Moor's house looked upon the court of our prison; which indeed, according to the custom of the country, were rather peep-holes than windows, and yet they had also lattices or jealousies on the inside.

It happened one day, that being upon a kind of terrace of our prison, with only three of my comrades, diverting ourselves as well as we could, by trying who could leap farthest in his chains, all the other Christians being gone out to work, I chanced to look up to those windows, and saw that out of one of them there appeared a long cane, and to it was a bit of linen tied; and the cane was moved up and down, as if it had expected that some of us should lay hold of it. We all took notice of it, and one of us went and stood just under it, to see if they would let it fall; but just as he came to it, the cane was drawn up, and shaken to and fro sideways, as if they had made the

same sign as people do with their head when they deny. He retired upon that, and the same motion was made with it as before. Another of my comrades advanced, and had the same success as the former; the third man was used just as the rest; which I seeing, resolved to try my fortune too; and as I came under the cane, it fell at my feet: immediately I untied the linen, within which was a knot, which being opened, showed us about ten zianins, which is a sort of gold of base alloy, used by the Moors, each of which is worth about two crowns of our money. It is not to be much questioned, whether the discovery was not as pleasant as surprising; we were in admiration, and I more particularly, not being able to guess whence this good fortune came to us, especially to me; for it was plain I was more meant than any of my comrades, since the cane was let go to me when it was refused to them. I took my money, broke the cane, and going upon the terrace saw a very fine white hand that opened and shut the window with haste. By this we imagined that some woman who lived in that house had done us this favour; and to return our thanks, we bowed ourselves after the Moorish fashion, with our arms across our breasts. A little after

there appeared out of the same window a little cross made of cane, which immediately was pulled in again. This confirmed us in our opinion, that some Christian woman was a slave in that house, and that it was she that took pity on us; but the whiteness of the hand, and the richness of the bracelets upon the arm, which we had a glimpse of, seemed to destroy that thought again; and then we believed it was some Christian woman turned Mahometan, whom their masters often marry, and think themselves very happy; for our women are more valued by them than the women of their own country. But in all this guessing we were far enough from finding out the truth of the case; however, we resolved to be very diligent in observing the window, which was our north-star. There passed above fifteen days before we saw either the hand or cane, or any other sign whatsoever; though in all that time we endeavoured to find out who lived in that house, and if there were in it any Christian woman who was a renegade; yet all we could discover amounted to only this, that the house belonged to one of the chief Moors, a very rich man, called Agimorato, who had been Alcayde of the Pata, which is an office much valued among them. But when we least

expected our golden shower would continue, out of that window we saw on a sudden the cane appear again, with another piece of linen, and a bigger knot; and this was just at a time when the bagnio was without any other of the slaves in it. We all tried our fortunes as the first time, and it succeeded accordingly, for the cane was let go to none but me. I untied the knot, and found in it forty crowns of Spanish gold, with a paper written in Arabic, and at the top of the paper was a great cross. I kissed the cross, took the crowns, and returning to the terrace, we all made our Moorish reverences; the hand appeared again, and I having made signs that I would read the paper, the window was shut. We remained all overjoyed and astonished at what had happened, and were extreme desirous to know the contents of the paper; but none of us understood Arabic, and it was yet more difficult to find out a proper interpreter. At last I resolved to trust a renegade of Murcia, who had shown me great proofs of his kindness. We gave one another mutual assurances, and on his side he was obliged to keep secret all that I should reveal to him; for the renegades, who have thoughts of returning to their own country, use to get certificates from such persons of quality as are