

An account of South-West Barbary. Containing what is most remarkable in the territories of the king of Fez and Morocco / Written by a person who had been a slave there a considerable time; and published from his authentick manuscript. To which are added, two letters: one from the present King of Morocco to Colonel Kirk; the other to Sir Cloudesly Shovell: with Sir Cloudesly's answer, &c.; [Published] by Simon Ockley.

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THE

ACCOUNT

SOUTH (OR WEST)

WARDEN, &c.

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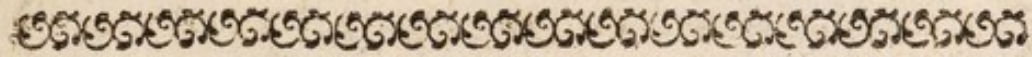
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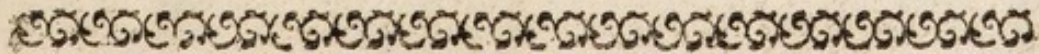
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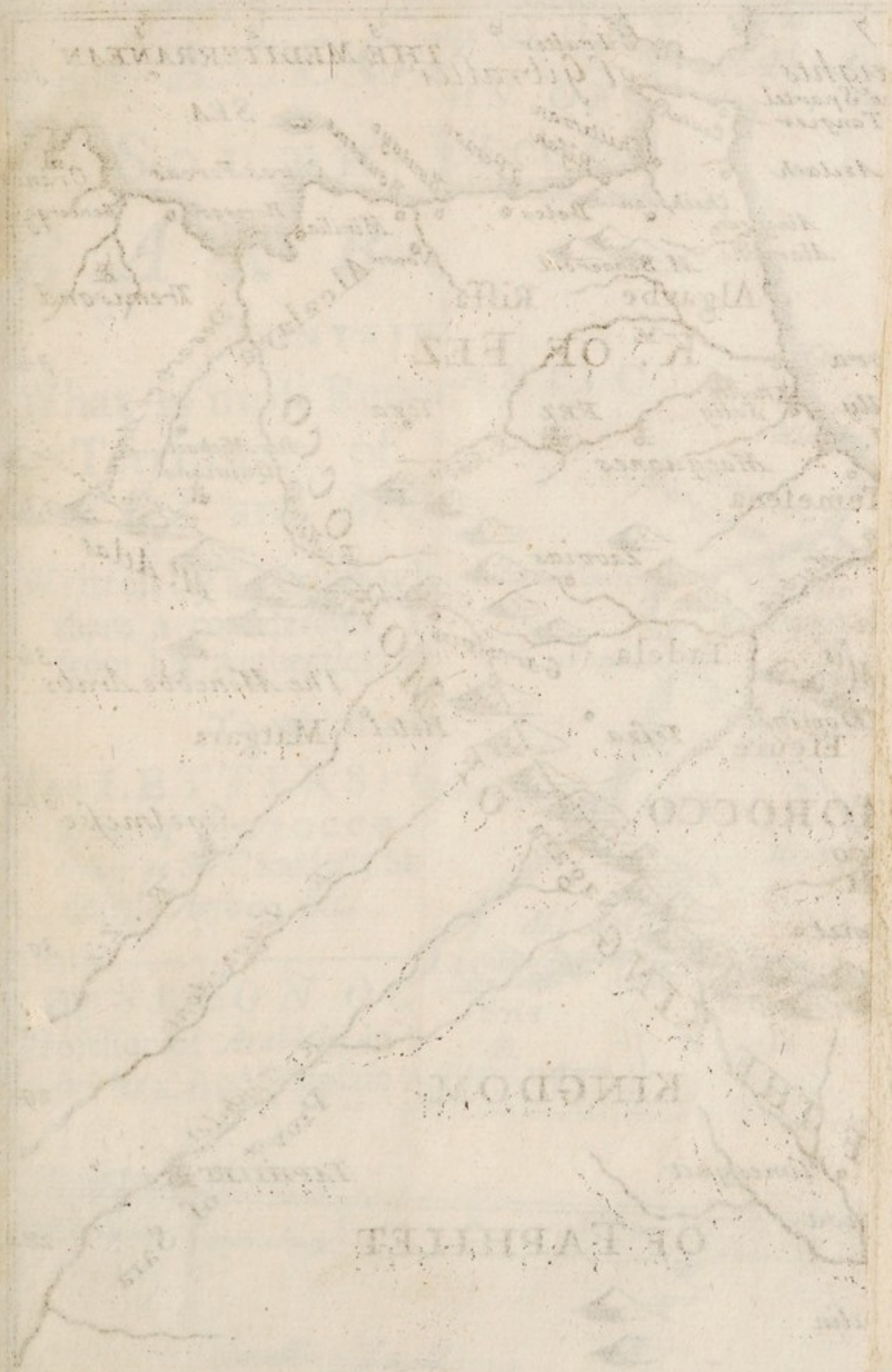
AND THE HISTORY OF THE



AN
ACCOUNT
OF
SOUTH (or WEST)
BARBARY, &c.



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A New Map of the
KINGDOMS OF
FEZ, MOROCCO &c.

THE ATLANTIC
OCEAN

THE MEDITERRANEAN
SEA



British Miles
0 30 60 90 120

Engraved by T. Senex

An ACCOUNT of
SOUTH-WEST
BARBARY:

CONTAINING

What is most Remarkable in the
Territories of the KING of
FEZ and MOROCCO.

Written by a Person who had been a Slave
there a considerable Time; and Published
from his Authentick Manuscript.

To which are Added,

Two LETTERS: *One from the Present
King of MOROCCO to Colonel Kirk; The
Other to Sir Cloudesly Shovell: With Sir Clou-
desly's Answer, &c.*

By SIMON OCKLEY, B. D.
Professor of *Arabick*, in the University of *Cam-
bridge*; And Chaplain to the most Honourable
Robert Earl of Oxford and Mortimer, Lord
High-Treasurer of *Great Britain*.

LONDON: Printed for J. BOWYER, at the *Rose* in
Ludgate-Street; And H. CLEMENTS, at the *Half-
Moon* in *St. Paul's Church-Yard*. 1713.

17699



ACCOUNT of
THE

BARBARY
TERRITORIES of the King of
FEZ and MOROCCO.

Written by ... and published
from his Antient Manuscripts.

To which are Added,
The LETTERS: One from the
King of Morocco to Colonel Kirk; The
Order for the Countess's ...

By ...
Printed at the University of ...
for ...

London



T O

Sir Algernoon Potts,

O F

Mannington in Norfolk.

S I R,



B E pleased to pardon
me, if I presume to do
myself the Honour of
prefixing Your Name
to this little Book, out of a grate-
ful Sense which I retain of the
Favours received from Your Ver-
tuous and Worthy Family from
my Infancy, and more particu-
larly

larly the Personal Respect which I owe to You.

YOU were pleased, overlooking generously the Inequality of our respective Circumstances, to Honour me with Your Friendship when I was very Young. And there is no Person that is acquainted with the Sweetness of Your Temper, Sincerity of Principles, both with regard to Church and State, and many other Excellent Qualifications, with which You are plentifully Endowed, but will blame me very justly, for having been so far wanting to myself, as not to Cultivate, with due Diligence, such a Correspondence as must needs have been to me both Honourable and Instructive.

BUT

BUT the various Avocations, occasioned by Things of a much inferior Nature, which will, in spite of all Endeavours to the contrary, unavoidably break in upon Men of narrow Fortunes, have not only diverted me from paying that Respect to my Friends, which I always, in my Conscience, acknowledged to be due; but have also, in a great Measure, interrupted the Course of those Studies, which I once so much delighted in. Now, since Providence has been pleased to favour me at last with the Protection of a most Illustrious and Magnificent Patron, who is no less an able Judge, than a liberal Encourager of all Polite Learning; methinks I begin to take Breath a little, and live in hopes of retrieving, in some

measure, those Hours I have lost. And if what the Want of Opportunity has robbed me of can possibly be supplied by Industry, neither shall any of my Friends complain of any Failure in my performing those Duties which Gratitude commands: Nor any Person be disappointed in his Expectation, who shall entertain so charitable an Opinion of me, as to think me willing to offer whatsoever my poor Abilities can attain, to the Service of the Church, and the Learned World.

I am very sensible, Sir, that either my natural Aversion to the least Appearance of Affectation and Flattery, or Want of Experience in the Manners of the World, or both, make me very awkward at any thing of Address. My Consolation is, that
I know

I know who I am writing to. Generous Spirits overlook little Circumstances, when they are once secured of the Sincerity of the Intention: Which, I hope, Sir, You have all the Reason in the World to depend upon, from,

S I R,

Your most Obliged,

Humble Servant,

Jan. 1.

1712.

S. OCKLEY.

T H E



THE
PREFACE
 OF THE
EDITOR.

*C*URIOSITY, when applied to proper Objects, is certainly a very valuable Qualification. It not only prompts us to search into Arts and Sciences, but naturally engages us to enquire after the Knowledge of Mankind, considered with the Distinction of Sex, Age, Constitution, and Circumstances: Which duly applied, will lead a Man to the most useful Part of Knowledge, next to that of his Great Creator, namely, that of himself.

Accordingly we find, that the generality of Persons of Understanding, have, in all Ages, been delighted with
 reading

reading History: Not that they wanted to be informed, how a Man might be stabbed; a Prince deposed; or, how many Men might fall in a Battle; or, that they much concerned themselves, whether or no such an Action was performed this Year, or the last: But, because the different Springs and Circumstances of the same Actions, do vastly contribute to the Understanding of Human Nature, which is undoubtedly the true End of History.

Now it is most certain, that since we must of necessity, take all History upon credit, That is most to be depended upon which is written by an Eye-witness; especially, when his Subject Matter is such as may afford all manner of Reason for the Reader to believe, that he could propose nothing to himself but telling the Truth: For all Men will allow, that besides the Uncertainty which attends the writing Things at second Hand, there is oftentimes such a Mixture of Prejudice in the Author, as gives him occasion of representing things, rather as he imagines them to be, than as they really are.

I hope,

I hope, every impartial Judge will find, that this Author, which, I now venture to recommend to the World, is not, in the least, liable to any such Suspicion. If he be, I have not imposed upon the Reader; but rather, which I would not willingly do, upon myself.

To deal ingenuously, I must confess, that I am entirely ignorant of the Name, Quality, and Circumstances of the Author: His Manuscript fell into my Hands accidentally some Years ago. Upon a due Consideration of the Whole, and recollecting what I had met with in other Authors who had treated upon the same Subject, together with the Manners of the People, and several other Circumstances, I had all the Reason in the World to believe it an Authentick Account; and deserving, as much as a Thing of this Kind is capable of, to be recommended to the Publick.

I have been apt to think sometimes, that it might possibly have contributed something to the Improvement
of

of Knowledge, if the most useful Books had been Published, without the Names of the Authors; for we find by Experience, that a great many are wonderfully applauded, not that they are read and understood so much, but because they are in vogue. *Aristotle* was admired for many hundred Years: Not upon the Account of his great Learning, (unless the being told, that he was a great Man, may be reckoned sufficient; for those that did so admire him, did not understand him) but only because his Name was *Aristotle*: Which it is to be feared is the Condition at present of a great many very valuable Authors.

But, if a Man would pass a right Judgment, it is allowed, that the Person that speaks is not so much to be considered, as the Truth of the Thing spoken. And no way so likely to find out that, as the due weighing the Probability of the Circumstances.

All which speak in Favour of the Author before us. Besides, what I have mentioned already, I enquired of Mr. Xerez, a Jew born at *Sophia*, (lately con-

converted to Christianity by the pious Endeavours of the Reverend and Learned Dr. *Allix*) and read several Passages to him concerning those things which I most doubted of; and he assured me, that the Author had given a faithful Account.

No Judicious Reader will make Exception against our Author upon the Account of his Stile: He delivers naked Truth without Affectation; which the much wiser Part of Mankind have always approved of, as the most instructive way of Writing. And, I believe, any Person, that is in any tolerable measure acquainted with Books, will readily joyn with me in this; That a great many Authors have stretched too far, even to the Prejudice of Truth, purely out of an Affectation of Elegancy.

What else is the Meaning of those strong, nervous Speeches, supposed to be spoken *ex tempore*, which must needs have been the Products of elaborate Study and exquisite Art? What of those Actions represented in such strong Colours, that, if they were literally
true,

true, exceed all the Powers of Human Nature that we are acquainted with?

Our Author, however, doth not want Words proper to express his Meaning. One may observe in him the Footsteps of an Education, though imperfect. I could not help being very much affected with his last Chapter, concerning *The Misery of the Christian Captives*; in which he has inimitably expressed a true Natural Passion without any Artful Disguise. You find him there groaning from the very Bottom of his Soul, out of the deep Sense of the Miseries which he had himself undergone; and the Christian Compassion that he had for his poor afflicted Brethren, which he was forced to leave in that deplorable Condition.

Let a Man be Master of never so much Art and Eloquence, yet nothing comes up to the Force of Nature. There will still be a very considerable difference between a Man's pleading another Man's Cause (though never so sincerely) and his own. What so pathetical as the Expostulations of *Job*,
and

and the *Lamentations of Jeremiah*? And, I verily believe, that if every Line that *Quintilian*, that great Master of Oratory, ever wrote in his whole Life were extant, nothing would have equalled that incomparable Beginning of his Sixth Book, where he so movingly bewails the Loss of his beloved Wife and tender Children.

Some good natured Persons may be apt to think, that it is impossible for Human Nature to be so far degenerated, as to take delight in inflicting such insupportable Barbarities upon their Fellow-Creatures. I refer such, as doubt of it, to the Accounts given by *Mr. Elliot*, *Mr. Pitts* of *Exeter*, who was a long time Slave at *Algiers*, and to a Relation published by one *Mr. Okeley*, who had been some time in that miserable Servitude, and whose Deliverance was almost miraculous.

The Consideration of the cruel Usage of the Christians in *Barbary*, gives me an Opportunity of hinting at a Mistake, which is obvious in Conversation, concerning the *Babylonian Captivity of the Jews*. Some Persons talk of that as
uncon-

unconcernedly, as if they believ'd that they were only transplanted from *Judea* into *Assyria*, to live, at least, in as tolerable a Condition as our Servants do among us: Those that think so, entertain a very faint *Idea* of *Eastern* Customs. They were there used more like Dogs than Men: Only, as some of them fell into the Hands of more wealthy and better conditioned Patrons, they did, by the Blessing of God upon their honest Endeavours, and sincere Desire of obliging, not only live comfortably themselves, but were advanced to Places of the highest Trust, and obtained Interest sufficient to procure singular Favours in Behalf of their Brethren. However, that the Slavery of the *Jews* was not any thing near so bad, as that of the *Christians* under the *Mahometans*, appears from the Willingness of great Numbers of them to stay behind, when they had leave granted them to return. There is this further to be offered, why it cannot reasonably be supposed, that the Resentment should rise so high; Because the *Jews* were too inconsiderable a People to be capable of exasperating the *Chaldeans* to such a degree. And

a the

the Rage of the Conqueror is naturally mitigated and asswaged with the entire Subversion of those that oppose him. Whereas, the Case between us and the *Mahometans*, is vastly different: Our Quarrel (begun by them at first about Religion) having continued above these Thousand Years, and both Parties having been able, in their several Turns, sometimes to Balance, sometimes to Over-ballance each other; inflames the difference to such an height, as to make the Punishments, inflicted by those that get the Advantage, insupportable.

I lightly touched upon this, only to inform those Readers who might possibly be ignorant of it, that the present Practice and Language of the *Mahometans* are the best Comment upon the *Old Testament* extant in the World. That of the present *Jews* is little to be regarded; for they having no fixt Habitation of their own, and being wholly addicted to their Interest, have so far conformed themselves to the Customs of the respective Nations among which they are dispersed, as to have lost almost all the Remainers

ders of their own, except what is preserved in the Exercise of their Religion. Whereas the other have continued in the constant Possession of their Native Country, and are so tenacious of their Customs and Habits, that, notwithstanding a great many Revolutions, they are, in some Parts, the very same sort of Men that they were Three thousand Years ago. And, if you would see *Abraham* in his Tent entertaining his Friends, and *Saul* upon his Throne with his Javelin in his Hand; they are still to be found in the *East*.

It is to be considered all along, that whosoever shall think it worth his while to peruse this Book, ought not to take these *African Moors* for the Standard by which he is to pass his Judgment upon the *Mahometans* in general. Their Religion is indeed the same; but their Temper, Genius and Breeding, is as much inferior to that of the Polite *Asiatics* (amongst which the *Persians* do most deservedly claim the Preference) as can be conceived. I hope Time will favour me with an Opportunity of presenting the Publick

with some Account of the Latter. In the mean while, I must beg of the Reader to accept of this, only craving leave to remind him, that whatsoever of this Kind can be picked up between *Cape Spartel* and the *Ganges*, is valuable.

I have added an *Arabick* Letter from *Muly Ismael*, the present King of *Morocco*, to Colonel *Kirk*. It fell into my Hands accidentally; and, if I could have procured any more, I would very willingly have Translated them. If any Gentleman or Merchant hath any thing of that sort to spare, he would lay a very great Obligation upon me, which I should always very gratefully acknowledge, by Communicating it. I know very well that I should run the risque of being sufficiently laughed at, should I dare once to suppose a Possibility of explaining a *Text* by a Letter written about common Business. But, it seems, those Persons are not very much versed in our *Jewish* Commentators, who assure us, that their Learned *Rabbies* were quite at a loss for the Meaning of that Text of the Prophet *Isaiah*, Chap. v.

I will

The Editor's PREFACE.

XXI

I will sweep thee with the Beesom of Destruction, till they heard accidentally an Arabian Maid-Servant, call a Broom by that same Name; which was common both to the Hebrew and Arabick Tongue; the Meaning of which was quite lost in the Hebrew, and only preserved in the Arabick.

See Rabbi David Kimchi, upon that Place.

Whilst the Sheets was Printing off, my Bookseller procured me a Letter from Muly Ismael, to Sir Cloudestly Shovel; which, being of the same Kind, I thought fit to insert. I have added another out of Abu'lpharagius. The Map was given me by a Worthy Friend, whose Name is too considerable in the Learned World to be mentioned upon such a small Account.

Now I must leave my Author to the Mercy of the candid Reader, who it is to be hoped, if he should find any small Matter amiss, will have some Compassion upon him, especially, considering what he has suffered already. I would not insist, particularly, upon any little Mistake which he might possibly be convicted of in his Seventh Chapter, where he undertakes to give

an Account of *the Descents, Conquests, &c.* of *Muly Ismael*: No doubt what he there delivers was taken by Hear-say from such Accounts as he could pick up among his Fellow-Slaves or Renegado's. We know how common a Thing it is for Men to err, whenever they venture to relate or pass Judgment upon Things, which their Circumstances, and Condition of Life, doth, by no means, allow them to enquire into. This is, nevertheless, to be said for our Author, that he has furnished us with a great many Particulars very well worth our Notice, which we might in vain have expected from a more Learned Pen.

S. OCKLEY.





THE
 AUTHOR'S
 PREFACE
 TO THE
 READER.

*S*INCE 'tis expected
 that every Author
 should give a Reason
 for what he Publishes,
 and Custom
 has made it necessary to pre-
 fix something by Way of Preface,
 I am obliged, in good Manners,
 not to refuse it.

My Chief Design then, in Printing these Sheets, is to give the Reader a Brief Account of the Miserable Sufferings of the Christian Captives under the Oppressive Yoke of Barbarian Cruelty.

I have often wondered, when I was in Barbary, that none of those, who had gone through this Furnace of Affliction, and were afterwards, by God's merciful Providence, delivered from it, should take some Pains to represent the Extremities of that deplorable Condition of Slavery and Misery: And resolved, that if ever God should be pleased to Enlarge me, and bring back my Captivity, I would, to the best of my Abilities,

lities, perform this Task; and make a publick Acknowledgment of Gratitude and Thanks to my Almighty Deliverer.

I have also, for the Reader's Curiosity, given a short Description of Barbary; with some general Account of the Nature and Manner of Living of the Inhabitants, their Kind of Government, Laws, Customs, Traffick, Religion, and other Rites and Ceremonies, &c. which I have endeavoured to do with all the Perspicuity and Clearness my intended Brevity would admit of.

I am conscious to myself that this is but a very imperfect Draught: Yet, I dare presume to say, that the Reader will
meet

meet with several Things upon every One of these Heads, which have not yet been Published by any Body else. Though, I affirm, that I have not asserted, or related any thing but what I was either an Eye-witness of, or had upon very credible Report: And therefore, though this Essay may not appear with the Advantage of Ornament and Dress; yet, I hope, the Integrity of my Design, and the strict Regard that has been had to Truth, in relating Matter of Fact, will, in some measure, atone for its other Defects.

I know the Generality of Readers are inclined to Censure; and several of them discover their Taste of an Author, chiefly
in

in exposing his Faults : Which may make a great many Writers studious to please, though at the Expence of Truth. But, for my part, I propose neither Praise nor Profit in this Undertaking ; and therefore, have contented myself to relate bare Matter of Fact, without being sollicitous about the Method or Stile. And, if Truth, in this Case, has not Charms enough to recommend itself in a plain Dress, I may, without the Spirit of Prophecy, venture to foretell the Fate of this Book.

But I hope, at least, that what I have related concerning the Hardship and cruel Usage of our distressed and afflicted Brethren, may move the Heart of every Christian Reader

der to Commiserate their wretched and deplorable Condition; and that those, who are not capable of affording them any immediate Relief, may assist them by their Prayers and good Wishes. Which is all the Recompence and Satisfaction I desire.



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THE
PRESENT STATE
OF
B A R B A R Y, &c.

C H A P. I.

*Containing an Account of South-
B A R B A R Y.*



B A R B A R Y is divided into Barbary in
General. Two Parts, which are commonly distinguish'd by the Names of *East* and *South-Barbary*: But the former belonging chiefly to the *Algerines, Tuniziers*, and those of *Tripoli*, with whom we have had no great Correspondence, we shall only treat of the latter.

South-
Barbary.

South-Barbary is a very large and spacious Country, in the Continent of *Africa*, which contains from North to South, *viz.* from *Cape Spartel* to the *Castle Argyn* on the *Guinea Coast*, at least 17 Degrees, which is 1020 Miles; And its Longitude from the said *Cape Eastward* to *Tremifond*, which borders upon the *Algerines*, is about 10 Degrees or 600 Miles, tho' in some Places more Southward it is reckon'd to be of a larger Extent. It contains several very considerable Forts and Towns, of which we shall give an exact tho' short Description. To begin with *Sally*.

South-Sal-
ly, or Ar-
bat.

Sally is a Sea-port Town, situated 36 Leagues S. S. W. of *Cape Spartel*, which draws about 16 or 18 Foot of Water at the Spring-Tides; but not above 9 or 10 at the Neap. About 3 Furlongs or half a Mile within the Bar, on the South-side, there seems to be a strong Castle with about 40 Pieces of Canon; but their Tampins so fast, that upon the most urgent Occasion it requires at least half an Hour to loose them, and to load and discharge 'em. In that Part of the Town, towards the East especially, the Houses are large, but very ill contriv'd; and the Streets so

nar-

narrow, that a Cart can scarce pass through them. Here are the Ruins of a demolish'd Church, with a high Steeple yet standing; which the *Moors* show the same Esteem and Veneration for, as they do for a Saint's House: And under the Rock on which this stands, is the Road for their Ships, call *Hard-Sand*.

Opposite to *Arbalt* lies *North-Sally*, North-Sally. where are the Remains of some Walls which formerly furrounded the Town, but now demolish'd and broken down in a great many Places: So that 'tis a Place of no great Strength, and destitute of Ordnance. This is for the most part inhabited by *Jews*, and govern'd by an *Alcade* of the King's Appointment.

About 20 Miles Northward, or N. N. W. of *Sally* lies *Mammora*, which Mammora. some Years ago was possess'd by the *Spaniards*, but was shamefully lost by them about 16 Years since, where the King of *Barbary* took above 2000 Christians Captive; of which Number there were but 100 Officers redeem'd; and there are but few alive that are not turn'd *Moors*. This is also a Bar-place, but something deeper than *Sally*, being

at Spring-Tides about 3 and a half Fathom, or 20 Foot deep. Here is also a sort of a Fort, but of little Strength; and the main Fortification is its Bar. This Town being situated between High-lands, the excessive Heat renders the Air very infectious; so that in Summer-time 'tis a most unwholsome and pestilential Place.

From *Mammora* about 12 or 13 Leagues North, and N. by W. lies *Alarache*, of late a *Spanish* Garrison, but taken since the former. This has been a Garrison preferable to *Mammora* both for its temperate Situation, and for the Strength of the Citadel and Castle: It has also a Bar-entry, where on one side, a considerable way in the Water, lies a Point of Sand, on which the *Moors*, in the Time of the Siege of *Alarache* (which lasted about 5 Months) built a Battery to obstruct the Passage of their Vessels laden with Provision; but had they on the opposite Side behav'd themselves as they ought, they might very easily have continued in a Condition to have demolish'd that Fort at pleasure. But either through their too much Security or Laziness (which is natural to the *Spaniards*) or very probably through
the

the fraudulent Designs of their Ecclesiastical Leaders, they suffer'd the *Moors* to Entrench themselves so near, and to Fortifie that Point of Land to that degree, that at last it was almost impossible to clear the Harbour of them. While these things were transacting on the *Moors* side, Treachery was not wanting on the other: For after several Treaties between the *Franciscan* Fryars (who have the real Government of *Alarache*, as the other Clergy have of *Spain*) and the General or Vizier of the *Moors* Army, the Fryars at last condescended to Surrender the Place upon Condition that all the Inhabitants, Soldiers and others that were therein, should have liberty to pass unmolested, to embark themselves, with their Arms and Goods, &c. there lying several Men of War and Gallies without the Bar on purpose to receive them. And hereupon one of the said Religion went to *Macquanes*, the Royal City, and agreed with his *Barbarian* Majesty to confirm the aforesaid Treaty. But it is not more commonly than probably reported, that the Agreement was, That the Ecclesiasticks and Officers shou'd immediately have License to embark for *Spain*; but

for the rest, Inhabitants and Soldiers, they were to be given over to the Tormenter *Muly Ismael*, present King. The Fryar returning to *Alarache*, assur'd the Nominal Governor, Officers, Soldiers, &c. That all was well; that the Contract was firm, and Conditions honourable. But their Perfidiousness and Treachery too soon appear'd: For immediately, upon their exit and surrendering, the poor innocent Soldiers, and Inhabitants of all Sorts, Men, Women and Children, with the Officers also, were disarm'd, beaten, and very ill us'd. And tho' the *Moors* intended (to prevent Disturbance) to conceal from them the Notice of their being made Slaves till they had march'd towards *Macquanes*, with Pretensions, That they only carried them thither to receive the King's Letter for their Embarkation; yet they too easily perceived, by their Usage and Treatment, what they had to expect. And in short thither they were brought and presented before the King, who order'd them all to Work, (except the Fryars, who had done him this Piece of Service, and about 80 or 90 Officers, who had contracted with the King, That each of 'em shou'd give

10 *Moors* for his Ransom; which was completed within a Year after, and they redeem'd.) At this time, of the People of *Alarache*, there scarce remains above 400 of 1800 that are not turn'd *Moors*.

About 10 or 11 Leagues from *Alarache*, N. and N. by W. lies a small Place call'd *Azilath*; but this being of Azilath. no other Note but for its Tobacco, we shall surround the Cape, and come to *Tangier*, which lies 2 Miles within the Tangier. said Cape, as *Azilath* lies 3 or 4 Southward of it. I need not entertain the Reader with an Account of the Demolishing of it; because that, as well as its Primitive State, is sufficiently known, and may be describ'd by several others. But since the Desertion thereof, the *Moors* have taken but little Pains to repair its Breaches, and have only built a Wall on the Land-side of the Castle, and made a new Gate that looks towards the South-East; but the Mould, and the rest of the Castle remain in their desolate and ruinous Condition. They have rebuilt some Houses, and a great many Cottages in the Town, and 2 Churches: One in the Town, where the *Portuguese* Church stood; and another by the Castle, where

where the Governour has built a new House. It wou'd be an Enterprife worth the attempting; and easily to be effected to recover the said Place again. For if 1500 or 2000 Men were to go with 2 or 3 Men of War, and a Bomb-Ketch or 2, they might make themselves Masters of it in 24 Hours time: For upon the heaving of a Score of Bombs, not one Soul of the *Moors* wou'd stay within the Town, and then the Soldiers might Land at their Pleasure; who wou'd have nothing else to do but to plant their Guns on the Walls, which are in good Repair, and by Night to empty a few Places of the Ditches that are filled up. But to proceed.

Ceutah.

Seven Leagues Eastward or E. by N. stands *Ceutah*, a *Spanish* Garrison; It is an Island furrounded with Water, on the N. W. North and North East, with the Mediteranean; on the East with a Branch of the same, which is gradually extenuated toward South East and South; and so by a small Channel parts it from the Main on the South and South West, and then grows broader again towards the West: On the South West and South side to-
wards

wards the Main Land, the Town is surrounded with a very strong and high Wall which intercepts the sight of the Houses (the Church and Steeple only appearing to the Besiegers.) It is well Fortify'd with Ordnance, Ramparts, and Counterscarps, at no great distance. Toward the Sea there is a brave Plain in which there is only a little Mount where now stands a Battery. On the South side of the Town there is a strong and stately Gate, and just without it a Draw-Bridge. And at some distance from the End of that, on the Main, stands a Fort or small Castle (which the *Spaniards* call *La placa de las armas*) Fortified with 20 Pieces of Canon, and Defended by 2 or 300 Soldiers. On the North West is a Haven for small Ships, Gallies and Satties, &c. which lye under the Walls without Danger of the Enemy. This Place was Besieg'd by the *Moors*, in September 1694. When Alcade *Aly Ben-Abdala*, Vice-roy and Governor of *Tangier* and *Thittiman*, &c. was ordered by *Muly Ismael*, King of *Morocco*, to lay Siege to it; Who accordingly, after a Summons to Surrender, and the *Spaniards* had refus'd, Encamp'd against it

it with 1400 *Brabers*, or Country People, Arm'd in a very strange and unusual manner; some of them had rusty Muskets, others Scimiters, or *Moors* Swords; some of 'em had Forks such as they used to Kill wild Hogs with; and others had Launces, Pitch-Forks and Quarter-Staves, as if they expected to affright and scare the Enemy with their Monstrous Appearance, rather than by the Force of Arms to Conquer and Subdue them. For as their Accoutrement was very comical and odd, so their Faces were strange, their Gestures apish, and their Crys hideous and frightful.

This so well fitted Army was animated by the Addition of 500 Black *Cavalieroes* sent from *Macquanes*, who Shouted before the Battle, and imagined they had got the Victory, before they had so much as seen the Enemy. With this formidable Armado our Viceroy approaches the Place as near as he thought he could with Safety; keeping a great Mountain between him and the *Spanish* Walls, behind which he placed his Tent, in order to make himself secure. And the *Brabers* being more accustomed to Work than War, and choosing to Handle the Shovel and Basket

ket rather than the Firelock, in some time Dug round the Mountain, and Entrench'd themselves within Pistol Shot of the Ditch, and Surrounded the Walls of the Garrison. All this while the Besieg'd were not Idle, but did considerable Execution with their Bombs and Small Shot. And tho' these *Barbarians* were driven on by the uncontrollable Commands of their Alcades and Governors in their Work of Digging, 'till they had Buried themselves so deep that the *Spaniards* suppos'd them Dead, yet as soon as ever a Cap or Head appeared above Ground, it was sure to be the Butt of a 1000 Shot. Indeed this Governor behaved himself with great Courage and Bravery, Sallying out several times, not without Damage to the Enemy. But he was soon Succeeded by one who was so negligent and remiss, that in his time it look'd like a Cessation of Arms: For little was attempted on either side. But only the *Moors* having some Christian Captives, who had profess'd themselves *Moors* to be freed from their Slavery at *Macquanes*, which they suppos'd might have skill in Mining, sent down some *French Men* to

to Work, who undermined the Place, but not with the same Success, as some of them had done at *Alarach*. For being forc'd to Mine under the Ditch that Surrounds the Walls, and their Mine not being deep enough, they no sooner came to the Water, but they were glad to retreat to escape Drowning. However they resolv'd to try once more by Digging deeper, but more fatally than before: For the Town standing all in a Mine and Supported, as it were, only by Pillars, the *Spaniards* blew up their Mine and sent above 100 to their imaginary Paradise, to eat for ever *Kuskason* (which is Flower whose Grain is a little bigger than Mustard Seed) with *Sidy Mahomet*. Thus despairing of Success, by this Means, their Commanders, who were as ignorant of Conduct, as afraid to Fight, oblig'd the Soldiers to make the desperate attempt of Scaling the Walls; and for this purpose employ'd several Carpenters to make double and triple Ladders. But after their Fury was a little cooled, and they had considered the matter more advisedly, they altered their Design, and stopt the Prosecution of that Enterprize which the

Spaniards

Spaniards wou'd have been exceeding glad they shou'd have gone forward with. And very probably, after so long a Siege to no manner of Advantage, and when they were at a Loss to contrive any means that could give them the least hopes of Success, they would have quitted their Undertaking as hazardous and desperate. But see the fatal consequence of having an Enemy within themselves! when that which could not be effected by a numerous Army, was done by the Treachery of one perfidious Villain. There happen'd to be among the rest of the *Banditoes*, or Exiles, one *Signior Juan*, who had been Banish'd for Theft and Robbery, &c. and had so often repeated his Villainous Crimes there that he had good reason to fear a Halter might Cure what Banishment could not. And therefore to secure himself, he resolv'd to betray the Place to the *Moors*, and to make them his Friends. And so getting into the outer Fort, he watched his Opportunity, which was not very difficult to be obtained (the *Spaniards* being, as was before observed, naturally very careless and secure) and one Day after Dinner (some of the

Soldiers

Soldiers being diverted at Cards, &c. others variously Busyed, and the rest Asleep) he open'd the Gates of this small Fort, ran to the nearest adjacent Wing of the *Moors* Army; and told them what he had done, and that now was their time to take all, &c. Upon which they Instantly got ready, and Marched with the utmost speed to the Place, where they found it as he had reported; and forthwith Entered, and Surprized the 200 that were there, and Killed most of them before they could be able to Defend themselves. And had they pursued this Advantage, they might as easily have taken the Town, and made themselves Masters of it: For it depended upon these outer Guards. But they trifled away so much time in Dividing the Plunder they had taken, and Quarrelling about their Shares of it, that the Town (perceiving the *Moors* Surrounding the Place without any Opposition) immediately and resolutely Sallyed out, Attacked them, and after a sharp Dispute forced them to Retreat from their New-taken Fort. This sudden Surprise caused a mighty Consternation thro' the whole Town; all their Shops and Doors

were

were immediately shut up; and nothing but the dismal Cries of the Widows and Fatherless was heard in every Street. But the Morning returning with the happy News that the *Moors* were Vanquished, turned all their Lamentations into Joy and Applause. This unexpected Defeat, quashed their vain and aspiring Hopes of the *Moors*; and made them for the future afraid to Attempt any thing further than to throw a Bomb or two, when they could get Powder. Their *Bombardier* was a *Vlissinger*, who was taken about 10 or 11 Years ago, and had lately made his escape to *Ceuta*. He often purposed, during my Abode at *Sally*, to turn *Jew* for the sake of one of their Women; but was upon some Consideration or other restrain'd from doing it, 'till he was at last carried with us to *Macquanes*, and being extreamly Lazy, and despairing of his Liberty upon any other score, he strait forsook his Religion and offer'd his Service to the King of *Morocco*; but it being very Extraordinary to see such an old Profelyte, his Majesty was something Suspicious, and refused to accept of him. But however, presenting the King with some of his
best

best Draughts, and assuring him that he was an expert Engineer, &c. he was at last admitted, and array'd in the *Mahometan* Dress, and sent down to *Ceutah* Camp, where after 2 Years stay, the Alcade recompens'd his good Services, by giving him a Black Wench for his Wife; who had Two already in *Holland* and *Flanders*.

The Bomb-makers and Mortar-founders, &c. were a *Turk*, and an *Irish* Man, tho' some thought the *Turk* to be a *Russian* Renegado, who, in hopes of Preferment and Reward, had fled from *Algier*, and deserted his Wife and Family. He Built a Bomb-House at *Thit-tiwan*, (in which I have wrought hard many Days and Nights) and Run the first Iron that was ever Founded in *Barbary*; which at First was generally esteem'd a Miracle among those ignorant Wretches; and for which he was wonderfully Admired and Applauded. But see the Vicissitude and Turns of Human Affairs; This *Turk*, because the King had made him a *Basha* and Honoured him with some particular Tokens of his Favour, imagined himself to be a fix'd Star in this Imperial Orb; 'till (*Haman*-like) he was suddenly
thrown

thrown down from the Top of Greatness and Ambition, to the lowest degree of Poverty and Disgrace; which was occasion'd after this manner: An *Irish* Youth with 11 more, were sent from *Macquanes* to Work under the aforesaid *Turk*, who treated them with such extraordinary Civility and Kindness, that it gave occasion for some to believe that he had been a Christian himself. But particularly this *Irish* Man and another, who had so oblig'd him by making some Bellows after the Christian Fashion (which the *Turk* had not seen before, and with which he was so well pleas'd) that he excus'd them from that Work, and often gave them Money. But we being afterward removed to *Tangier*, in order, as we suppos'd, to receive our Liberty, tho' we were unhappily disappointed of our Expectation at that time: During our Abode there, this Youth apply'd himself to the Deputy-Governour, and told him, That he cou'd make more Bombs, and at a great deal less Charge, than his Master the *Turk* did. This was very welcome News to the Alcade *Aly Ben-Abdala*, who sought all Opportunities to rid himself of this *Turkish* Rival. And

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there-

therefore accordingly wrote to the King, and told his Majesty, That he was very suspicious this *Turk* would make his escape to *Algier*, having a Wife and Family there; and the more, when he consider'd what abundance of Money he had gathered together. Wherefore he begged that his Majesty would be pleas'd to Command him to *Macquanes*, where he might be made more secure: And acquainted the King moreover, that he had there another Bomb-founder, among those Christians that were sent him by his Majesty, who was a better Artist, and had undertaken the Office, and with whom he could prevail to be a *Moor*. The King very readily complied with this Advice, and the rather that he might possess himself of the Money which he had gained in his Land. And so in short the poor *Turk* was sent for to *Macquanes*; and from thence, in a very poor Condition, was ordered further into the Country to pass the Remainder of his Days in Poverty and Misery: A remarkable Instance of Perfidiousness and Levity.

Now to return to the Siege of *Ceuta*. During the time of this Governor, as was observ'd before, there
was

was very little acted of either Side. But under the Reign of his Successor, who was a *Biscainer*, and formerly Governor of *Brasilonia*, the War seemed to be begun afresh, and the *Barbarians*, in his time, had very little Quiet. He frequently Sallied out two or three times in a Day; and by a cunning Stratagem obtained a speedy End to this tedious Siege: For upon every Sally, he ordered his Troops to be Clothed in different Liveries, as Red, Blue, and White: Which when the *Moors* saw; upon all Occasions Sallying out they imagin'd to be so many fresh Forces, and so absolutely despaired of ever effecting any thing against 'em. Whereupon, in a very short time, they deserted their Trenches, and quitted the Siege, with considerable Loss and Shame. This new Governor, also several times, sent 3 or 4 half Gallies to the Bar of *Thittivan*, which Landed there, and at first surprized the *Moors* Watch, and took 17 or 18 Prisoners, and returned with them: In short, *Thittivan* was so Alarmed with a constant Fear and Dread of them, (especially when the Winds were Westward) that they always kept a Garrison of 40

Horfe upon the Strand to prevent Danger and Surprize.

During this long and tedious Siege, the Alcade *Aly Ben-Abdala*, General of the *Moorish* Forces, received several Menacing Letters from his Majesty *Muly Ismael*, in which he assured him, That if he did not take the Place within such a Time, he would infallibly take off his Head.—But the King being a very great *Lover of Presents*; the *Alcade*, by this means, escaped, and reconciled himself to his Favour. And it was very happy for his Deputy-Governors that his Majesty was so; for he was Peremptory, and his Word a Law. And oftentimes, without considering whether the Thing enjoyned was easie or difficult, possible or not, if it was not dispatched as he Comanded, would Execute the Person immediately, unless the Punishment was averted by some valuable Present: As might be proved by a Multitude of Instances.

I have been the more particular in this Relation, that every one might observe the Cowardice of this Brutish People, as well as their want of Conduct and Resolution: So that as Affairs

now stand, the Inhabitants of *Ceutah* have not the least Danger to apprehend from the *Moors*; who can never make themselves Masters of that Place without their Consent and Leave. But to proceed.

Five Leagues distant from *Ceutah* Eastward, or E. S. E. lyes *Thittivan*, a large *Thittivan* Town; and before it was Besieged, very well Peopled. It is Situated between two Rows of Mountains; but that on the East Side is the highest. About half a Mile from the Town, in the Valley, flows a small but pleasant River; which, about 4 or 5 Miles from the City, runs into the Mediterranean. This River in Winter, like the famous *Nile*, overflows all its Banks, and covers the adjacent Valley. The Town has a Bar-Entry, but not above 5 or 6 Foot of Water at the Spring-Tides; and at the Neap it is so low, that, unless in Winter, a Laden Vessel can scarce pass: So that the Vessels that Trade thither, are obliged to be lightned before they can get over; but being once within the Bar, the Water is deep enough till you come to a Creek about 2 Miles higher, called *Martin*; where they lie secure from

the Danger of Winds. The Country here is very Fertile and Pleasant, and abounds in all the excellent Varieties of Fruits.

Rifah.

From *Thittivan*, East and something Southerly, about 6 Leagues, we have a Village called *Rifah*; it is Situated under a high Mountain near the Sea, where all their Fishing-Boats are Halled up between the Rocks upon a Beach. Most of its Inhabitants are Fisher-men.

Penion.

And about 8 Leagues E. by S. from this lyes another *Spanish* Garrison, called *Penion*; it is parted from the Main Land by a Creek, over which they have a Draw-Bridge, and a small Fort on the Continent. This is but a small Place, but of such prodigious Strength, that the *Moors* have always judged it impregnable; and therefore have never made any Attempt against it.

Minilia.

To the Eastward about 14 Leagues lies another petty Garrison, which also belongs to the *Spaniards*, called *Minilia*: It consists of 3 very small Islands parted from the Main, by a greater Creek than *Penion*; and to the East by South of this, there is another small Place about 18 Leagues distant; but being of

no Note we shall pass it by, and go on to *Oran*.

East and South-East lies *Oran*. This is a large and well fortified Castle, pleasantly situated, with a Town upon the East-Land well Inhabited. They have the whole Country, for 8 or 10 Miles round, in Subjection to them. The *Brabers* pay them Taxes, and acknowledge them for their Protectors: For whenever a Party is sent from *Muly Ismael* to demand his Grams or Taxes of them, they immediately fly hither with their Wives and Children, and all their Cattle and Corn, &c. and pitch their Tents under the Walls of this Garrison till the Party is gone, and then return to their respective Habitations: So that tho' he sometimes destroys their standing Corn, yet he can never compel them to acknowledge him as King, or to pay him any Tribute.

All along this Coast Eastward the *Moors* have no considerable Places, and are very thin Peopled till you come to *Tremisond*, which divides between them and the *Turks*, or *Moors* under the Jurisdiction of *Algier*, and about 50 Leagues distant from it.

Tarradon. South-East of *Tremifond* lies a vast Country, whose chief Town is *Tarradon*, from whence the Country obtains its Name. This was formerly a Kingdom of itself. It is reckoned to be 300 Leagues in Compass; but neither Fruitful nor well Peopled. It lies Easterly and Northerly of *Macquanes*, and is about 3 Weeks Journey from it.

Taphilet. Southward of *Tarradon* lies the vast Country of *Taphilet*, where the present King of *Morocco* was born; it is reckoned near as large as the former, and is more fruitful and better Peopled. Corn indeed is something scarce there; but they have plenty of Dates, which they eat in lieu of it. Here the Inhabitants, as well as those of *Terradon*, are a wild, savage, and cruel People, and generally more ignorant than those of the Low-Countries. Their Sheep are monstrously Large and Fat, and have short Hair instead of Wool: And on the contrary, the People have Wool on their Heads instead of Hair. This Country is also reckoned about 3 Weeks Journey from *Macquanes* E. S. E. though if they could go straight to it, it would not be so much; but because there are Mountains in the way which they

they cannot pass, but are forced to go round, they seldom make less of it.

Between *Macquanes* (distant from ^{Morocco.} thence about 14 Days Journey S. E.) and *Taphilet* lies the Country of *Morocco*, in which was formerly the Regal City called by that Name, and which gives Title to their Kings, as *Fez* has of late done of Emperor. It is a very great City; but there is nothing of Magnificence, Order, or Regularity in it. But as all their Towns are only a confused Mass of Houses; so this seems the Chaos of all. It is computed to be 6 or 7 Miles in Circumference. Here stands an old *Cassavee* or Palace for the King, which is kept in Repair only in Memory of him that built it: For it is against the Laws, at least the antient Custom there, That any succeeding *Muly* or King should live in the Town, much less in Houses of his Predecessor. So that the former King lived at *Fez*, the present at *Macquanes*, and the following must remove to some other Place. I conceive the Reason of this to be very probable, That because the Country was at first uninhabited and desolate, it was for that reason order'd for the Advancement
of

of the Whole, that every King should Build, Cultivate, and Improve a several Part of it; and the King's Residence generally occasioning considerable Resort and Trade.

Drac.

Adjoyning to *Taphilet*, on the South-East, is the Country of *Apostates* or *Renegadoes*, wherein the chief Town is call'd *Drac*; from which also the Country takes its Name. This Town of late was but a small, mean Village; but now, by the Labour and Indultry of about 1500 *Renegadoes* who are employed to erect a City here for themselves and their Posterity, it is become a considerable Place. The reason why *Muly Ismael* sends all his *Renegadoes* hither, I suppose may be this: Because once One of them threatned to take away his Life, that he may have as few as possible of that *Mala Casta* (as the *Spaniards* say) about him. The Road from hence to *Maequanes* lies through *Morocco*, and is reckoned to be about 16 or 18 Days Journey S. E. from it. This Country affords very little Corn; but to supply this Defect, they dry Chest-Nuts and Dates, and make Bread of their Flower ground together. But they have store of Cattle; and abun-

abundance of all Sorts of Fruit-Trees, except Vines, which are scarce and unfruitful. In short, every thing here is very plentiful, but Money; of which the Governours allow the meaner Sort to have but very little.

Adjacent to *Drae*, on the South-side, is a large and spacious Country, called *Sûs*; it is about 30 Days Journey distant from *Macquanes* towards the South. Sûs. This Country and People had always a King of their own, till they were conquered and subdued by the present King of *Barbary*. These seem to be a quite different Sort of People from the *Barbarians*: They wear long Hair, and never shave their Beards; and condemn those that pretend to perfect Nature by Art. They are generally of a Tawny or Swarthy Complexion, which is occasioned by the Heat of their Climate; (for they joyn upon *Guinea*, and run as far as the 17th or 18th Degree of Northern Latitude;) though some fancy it is owing to their prodigious Eating, and Anointing themselves with Oil, which they commonly do. They also differ from the other *Moors* in their Language, and have a peculiar Dialect to themselves, which they call *Shilhab*

Shilhab; a Kind of Speech which more resembles that of the *Guinea* Negroes than the *Arabian*. This Land is exceeding Fertile, and abounds in Corn, Fruits, &c. which it produces almost spontaneously; for the Inhabitants are both Lazy and Unskilled in Manuring and Tilling it. And though this Country is bounded with the Sea on the West, yet it has no Sea-port that is remarkable or worth taking notice of, belonging to the *Barbarians*, till you come to *Sancta Cruce*.

*Sancta
Cruce.*

This is situated about 14 Days Journey from *Macquanes*. It is a Town of no great Extent; yet the Merchants and *Jews* there drive a considerable Trade, especially with *Holland*: Some *English* Traffick thither also. The chief Commodities that this Town and Country afford, are Bees-Wax, Hides, Dates, Almonds, and Copper.

Sophia.

About 14 Leagues North, or N.N.W. from *Sancta Cruce* stands *Sophia*, where there is no other Harbour for their Ships but a Bay; one Side of which is made by *Cape Cantine*, and the other by another Head-land towards the South. They Land and Load their Goods by Boats on a Beach or Strand, where

where a North-West Wind makes a heavy Sea. This Town is situated upon a considerable Ascent from the Shore; it is not very large, but like the rest, irregular and confused in its Streets and Buildings: It is a better Town of Trade than *Santa Cruce*, maintained as well by Christian Merchants as *Jews*, who have several Ships consigned them both from *England*, *Holland*, and *France*.

About 2 Leagues Northward, or N. by W. from *Sophia*, lies a Sea-port Town, call'd *Azimore*: This (as most of their Havens are) is a Bar-place, which has about 14 or 15 Foot of Water. The Town stands on a Plain, 4 Miles distant from the Entry, where there is a Passage for Travellers by Boat. This Place is a very great Obstruction to them, and prevents the Escape of all Fugitive Slaves, who must needs pass this River to go to *Massignan*, a Portuguese Garrison, about 2 Leagues South-West and by South distant from it.

Massignan is a Town and Castle lying on the Main, and surrounded with a strong and high Wall. On the South, South-East, East, North-East and North, it is fenced with Ramparts, Counter-scarps,

scarps, &c. and fortified with abundance of Canon, which renders the Inhabitants Masters of the adjacent Plain, where they have very good Pasturage for their Castle, but not always without Trouble and Disturbance; for the *Moors* make it their Business to surprize their Herdsmen, and to drive away their Flocks and Herds: So that they are forced to keep a constant Watch upon the Top of their Steeple, from whence they can see all the Neighbouring Valley, to prevent them. And if any Party of the *Moors* appear, the *Portuguese* immediately Sally out, and put them to Flight. On the West there is a Haven for small Ships, which supply the Inhabitants of this Place with Provision from *Portugal*: Here also the *Brasil* Traders Water sometimes.

Quite from *Azimore* Northward to *Sally*, there is no Sea-port, Town, or Village, that is worth remarking. Only in the Road between them, you find the Ruins of a demolished Building which seems to have been a Castle or Tower; and now goes by the Name of *Stewkley's-Tower*. The *Moors* themselves have learned to Rehearse some Part of the *Portuguese's Chronicle*, viz. That

That by this Tower there was a bloody and fatal Battle between 2 *Morish* Kings, and the King of *Portugal* assisted by the then King of *Sivilia*, and our *English* Valiant *Stewkley*, in which they were all slain; from whence this old Verse, *viz.*

*By this same Tower, in one Day, Five were slain,
Four that were Kings, and One that wou'd be fain.*

The Regal City is *Macquanes*, which has nothing extraordinary to recommend it besides the *Casavee* or King's Palace, which indeed is magnificently Sumptuous. It is at least half a Mile in Compass; and adorned with all the beauteous Variety of *Cones* and *Cubes*, most exquisitely Cut in Azure and Marble: With a delicate and stately Fabrick, called a *Mafs-Waar*, where most of his Majesties Wives and Concubines are kept; which is sustained with at least 500 Pillars. And the *Water-works*, *Banniards*, and *Cisterns*, are most admirably Fine. The Houses here indeed are Paved with *Syllices* or *Slate* curiously Painted and Carved; yet all this while with the least Order and Uniformity imaginable.

Mac-
quanes

Fez.

A Days Journey from *Macquanes*, and Four from *Sally* Eastward, and E. by *S. ye* have also the so much renowned City of *Fez*, which is magnified by several Writers to 6 times the Bigness and Stateliness that it really is: But Towns, and most other Things, are commonly larger and finer when talked of Abroad, than they are experienced really to be at Home. I have often been informed, That this Town had in it 500 Churches and Chapels, 300 Hospitals, 7 or 8000 Inns, 10000 Fountains, &c. It is true indeed, that it is of a pretty large Compass (both Towns, *viz.* *Fez*, *Balye* and *Fez-Gedid*, or *Old Fez*, and *New Fez*, being about 4 and a half, or 5 Miles in Circuit;) but does not in any other respect answer the Description that is generally given of it: For there is nothing of Compactness, Order, or Regularity in it. And as to the prodigious Number of Churches that it is commonly reported to have, I dare affirm, That there is scarce 60; and for Hospitals, I could never find any, unless every Sick Man's House should go under that Notion. And notwithstanding that extravagant Number of Inns and Taverns that is pretended, a Stranger with-

without Enquiry might be very much troubled to find Entertainment. But as to Fountains there are plenty of them, though vastly short of the Number above-mentioned.

Thus having, as I propos'd, given a short and succinct Description of the most considerable *Cities, Forts, Towns, Castles, &c.* in this Part of *Barbary* called *South-Barbary*. I shall proceed to give an Account of the *Nature and Manner of Living* of the Inhabitants; their *Customs, Government, and Civil Laws, &c.*

CHAP. II.

Of the Nature and Manner of Living of the Inhabitants.

THEY are a People of a brown, tawny, dark Complexion; generally Idle, Ignorant, Mistrustful, Jealous, False, Perfidious, &c. They stile themselves indeed *Muslimin*, which signifie Believers; yet they are so insufferably False and Treacherous, that neither their Word, nor their Oath, can be depended upon from the first to
D. the

the last: For they will confidently affirm what they know to be a notorious Lye, and swear to the greatest Falshood. They will promise you to do what they never so much as intended, and Perjure themselves daily for the least Advantage. And they are Jealous to that degree, that the Husband will not trust a Brother with his Wife: Nay, if his Father comes to Visit him, he must stand at the Door till the Females are secured in a close Room before he can get Admittance. Yet, in spite of all the Strictness and Caution they can use, the Women have Will and Invention enough to procure a great many Opportunities favourable to their Inclinations. And I reckon we are generally more secure of the Chastity of our Women in *England*, where their Vertue and Innocence are their only Guards, than these *Barbarians* with all their Suspicion and Jealousie: Because Restraint and Prohibition naturally excite Desire, and quicken our Appetites; according to the Poet,

*Nititur in vetitum semper cupimusque
negatum.*

Besides,

Besides, there is a Piece of Decorum which the Husband is obliged to observe in regard to the Wife, that gives them an occasion which they seldom want cunning to improve to their Advantage: For if he sees but a Pair of strange Shoes stand at the Door, he must not in Decency enter his Wife's Apartment, but retire out of the way till the Stranger is gone; which probably is often a Gallant concealed in Womens Apparel. And though they are glad if they can but steal an Opportunity to converse with them in private, yet if they chance to see a Man enter the Door when the Husband is at home, they immediately run and cry out as if they were ravished. Indeed their Confinement would be unupportable, but that the Custom of the Place, and the Manner of their Education, make it familiar and easie. For they see no other; and they are taught nothing by their Parents but to Wash and Scour Houses, to Bake a little Bread, and to serve their Husbands, &c. who treat them like Handmaids rather than Wives: For they are never taught to believe any Equality between Husband and Wife. There the Man lies

It is the Custom to pull of their shoes, and to go in bare Foot.

upon the best things in the House, and the Woman upon a Matt, or the bare Ground. And if he thinks fit to converse more intimately with her, he calls her to him, and when she has staid his Pleasure he dismisses her again.

The *Barbarians* are more Jealous and Lazie than the Native *Irish*; And tho' the King obliges some of them to Work very hard, yet when they can get at a distance from him, they had rather suffer Hunger than Work for their Bread. So that through the Idleness and Ignorance of this People, their Country in a great many Places, which undoubtedly is one of the best Soils in the World, lays waste like a Wilderness or Defart. And though they seldom Sow more than they suppose will Pay their Tax, and afford their Family a mean Subsistence, yet such is the Fertility of the Ground, and the Temperature of the Climate there, that in several Places, with but ordinary Care and Pains, their Land produces 3 Crops in a Year, for a great many Years successively.

The Citizens are also generally of the same mind; for they had rather
Live

Live idly, (tho' meanly) upon the Product of a Vineyard of their own, than let themselves out to Work for other People. Though they do not seem to want Encouragement; for their ordinary Wages is 3 *d.* or 4 *d.* a Day, which is equivalent to our Shilling in *England*. There are several Mercers or Shop-keepers in most of their Towns, but few of them are Rich; for the whole Stock of their Shops seldom exceed the Value of 20 *s.* so that their Trade and Profit cannot be very considerable: But every thing being Cheap, they can Live after their manner tolerably well upon it. One great reason of their being so poor, besides their want of Industry, is, That when they have a little Money to spare they never dare venture to let it out upon Interest, least they should thereby get the Repute of Rich Men, and so consequently be more severely Taxed, if not Robbed of all they have. For which Reason they commonly hide it with most of their Household-Goods of any Value, in a Hole under the Ground: So that their Houses are Naked and have nothing to be seen in

them, but a Matt or two to lye on, and a few ordinary things.

It is observed to be as true as uncommon, that the Boys have generally better Capacities than the Men, and are more Active and Industrious at the Management of Business; And that after they are 14 or 15 Years of Age they grow Idle and Dull, and their Ignorance and Folly, encrease with their Years. The natural reason of which, I presume may be, their Living Regularly and Chast when they are Young, and that afterwards indulging themselves in all manner of Luxury and Vice, they lose their Understandings, and are rendred Effeminate by their extravagant Lewdness and Intemperance.

As for their Traffick, that is very low; for they have no immediate Commerce or Correspondence with any Foreign Nation, but have all their Goods conveyed to them by the means of the Nominal Christian Merchants that reside in that Country; or by the *Jews* who are the chief Traders there; and who by their Associates (the Christian Merchants) supply the *Moors* with all Necessaries which they want

want Materials or Art to furnish themselves withall : So that the *Moors* have their Dependance upon the *Jews*, as most of them have theirs upon the Christian Merchants ; who supply them with Goods whereby they are enabled to Pay those exorbitant Taxes that are imposed upon them.

And though there is but little Trade in their Towns and Villages at best, yet the *Jewish-Sabbath* is easily distinguished from any other Day : For then all the Tents and Shops both of *Moors* and *Jews* are shut up ; and an absolute Prohibition from all manner of Buying and Selling, Paying and Receiving Money, &c. And it were well if the Christians were as strict in the observance of their Days of Religious Worship. But alas ! their Merchants constantly on Sundays have a Market or Fair in their Houses from Morning 'till Night ; where abundance of *Jews* and *Moors* meet together to Weigh *Wax, Copper, Hides, &c.* and to Buy *Nails, Iron, Linnen, Tobacco, Brimstone, Cochineal* and other Sorts of Dyes. Where there is nothing but Lying, Cheating, Blaspheming, and Cursing the Merchants and Christians by

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whole-

wholesale. A Custom very Scandalous and Prejudicial to the Pure and Holy Religion which they Profess; and which makes the Cross of Christ, become a Rock of Offence to those miserable Infidels, who are glad of any occasion to ridicule and despise the followers of it.

The Common Merchandize in their Towns and Villages is *Corn, Bees-Wax, Honey, Butter, Oil, &c.* Commodities which the *Brabers* bring in from the Neighbouring Parts of the Country; of which none are suffered to be Exported, but *Wax, Hides, Copper, Tin, Dates* and *Almonds*; which Pay 20 per 100 to the King, and all Imported Goods but a Tenth.

There are also some *Turks* of *Algier* and *Tunis* who Trade in *Silk, Cotten, Striped-Stuffs, fine Girales, &c.* from the *Levant*. But of these there are but a few, and most of them Wealthy, not being so oppressed with the Weight of Taxes as the rest are.

There are some *Greeks* too of *Armenia*, who Merchandize in little matters; but they are so inconsiderable for their Trading as not to be worth our taking Notice off: However their Religion being
some-

something different from the rest we will just give the Reader a short Account of it.

Tho' they commonly go to Mass with the *Roman-Catholicks* yet they differ from in their Practices at least, if not Principles; and seem so far to follow the abrogated Ceremonial Law, as to Celebrate the Feasts of New Moons, &c. at whose appearance they immediately mount their Houses and Sing a Psalm or some other Canticle. Whether this Custom proceeds from the Ancient Manner of the *Jews*, or from the present Superstitious and Idolatrous Worshipping of the Moon and other Elements, which the *Armenians* and *Persians* (among whom they were Born) still continue Guilty of, I will not pretend to determine. They differ also from the *Papists* in several other Ceremonies, as in the order and manner of their Fasts: They extend their *Lent* to double the length of the usual Time, *viz.* to 80 Days; in which they abstain from *Fish, Butter, Cheese, Eggs, &c.* (contrary to the Practice of the *Romish* Church which allows the Eating of all these) and Live on *Herbs, Lentiles, Pease* and other

other Fruits, immediately gathered. They use also some other pieces of Mortification and Austerity as Lying upon the Floor, &c. But there is a more Essential and Fundamental Difference between them and *Protestants*; for they are for Establishing a Righteousness of their own; and lay such a stress upon the Merits and Vertue of their own good Works, as to render the Price and Satisfaction which our Saviour has Paid of little or no Account. In which they seem to differ but little from the *Socinians*.

C H A P. III.

Of the Habits that are Worn by both Sexes in Barbary.

Notwithstanding there are a few in some Cities, especially the King's *Negroes*, that are Clothed in Blue, Red, Purple, Scarlet and Green, &c. yet the general Colour that is Worn by all Sorts of People is White. And though their Complexions are for the most part of a different hue, yet

all of them, of what Sex or Quality soever, delight extremely to wear White Cloaths; and use no other Colour, but for their Caps, which are Red, and which Men of all Ranks and Conditions are obliged to Wear after they are Married; And till then all their Youths, even the King's Sons themselves, commonly go Bare-headed. They wear no Hair under these Red Caps (but are close shaved) except a Lock upon the top of their Heads, which they leave of about a Shilling's breadth, by which they expect that *Mahomet* will draw them up to their imaginary Paradise. They ceremoniously observe that Command of *Moses*, in not cutting the Corners of their Beards; and therefore only shave under their Chins, and a little upon the upper part of their Cheeks, and their upper Lips, and wear very large Whiskers.

Their Shirts, of which the Common Sort wear none, have Sleeves longer and wider than the Bodies; and which, except when they roll them up, hang down almost to the Ground. They are not gathered at the Top like ours, but rather resemble Smocks than Shirts; upon which they wear a sort of a
Waistcoat

Waftcoat without Sleeves, which they call a *Citharie*. This they put over their Heads; but its being whole both before and behind, makes it troublesome to get on and off. Next to this the better Sort of them wear a Coat with short Sleeves that reach but half way between their Shoulders and their Elbows; whereon they wear a prodigious Number of very small Buttons, set thick, though they never use them; for their Coat is so large, that they wrap it about them, and tye it round their Waste with a Girdle or Sash: In which (having no Pockets) they carry their Money. And their Knives, which are as long as a Bayonet or Ponyard, they stick between their Coats and their Sash; of which they wear Variety of Sorts and Colours. Below they have nothing but a Pair of Linnen Drawers, which they tye under their Shirts next their Skin. They wear no Stockings: But the richer Sort of them have their Drawers down to their Mid-leg; but the poorer wear them above their Knees. Their Shoes are made of Goat Skins, which they dress very well; and have but one Sole like the *Irish* Brogues, and are sowed on
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the Inside, and then turned. They are made so very exact to their Foot, that they can easily change them

Over all this, the best Sort of them wear *Haegs*, or very fine white Blankets, about 6 Yards long, and 2 broad; in which they wrap themselves so as to cover the whole Body, except the right Arm. Some of these *Haegs* are exceeding fine and transparent; but others are more substantial and fit for Service. They wear also in cold Weather *Barnuses*, which are a kind of short Cloaks, like a *Spanish Capput*, or those that the *Franciscan Fryars* or *Capuchins* wear, with Caps to cover their Heads.

The *Barbarians* have an exquisite Art in making and whitening these *Haegs* and *Cass-shal* Cloths, which very much resemble our *English Cloth-Serge*, and of which they make these *Barnuses*: For I have never seen any Woollen Cloths so Fine or so White in any other Place.

The Women, as I am informed by those Christians who were more conversant with them, seem to follow something of the antient Fashion of Plaiting their Hair with Ribbons or Tape in two Plaits, which hang down their Backs, and are tied together at
the

the Ends. And about their Heads they wear a coloured Sash (Red, Green, or Striped) which also hangs down below their Waistes. Their Ears are commonly adorned with Gold or Silver Rings, according to their Quality and Condition, in which are set Blue Stones which they highly prize, though we generally Esteem them of no great Value, except for their *Water*; which is reckon'd a Sovereign Cure for Sore Eyes. Those that can afford it wear Coral Beads about their Necks, and sometimes coloured or painted Glafs: And before, upon their Breasts, hangs a Piece of Gold or Silver, or some Sea-Fish Shell, which is commonly known by the Name of *Guinea-Money*. The common Sort also wear Bracelets about their Necks, and Silver Rings upon their Fingers and Thumbs: To imitate which, the very Meanest of all have a Copper Signet upon the Fore-finger or Thumb of their right Hand.

The Womens Smocks are of the same Fashion with the Mens Shirts, except that upon the Breast they are curiously Flourished and Wrought after the Manner of Lace. Next to these they wear a Coat which also differs very little from

from the Mens, and is only shorter than theirs. Instead of a Petticoat they wear a Piece of Green or White Cloth, about two Yards and a half long, which they wrap about their Middle, and tye with a Girdle or Sash; and over this they wear a *Haeg* of the same sort that the Men have; and Red Shoes that differ very little in Shape from theirs. When they go abroad they have Drawers of a prodigious Length, which they pull on to cover their Legs, having no Stockings; and turn them up into so many Folds, that it makes their Legs seem to be of an extraordinary Size. 'Tis a Custom also among them, whenever they appear abroad, to wear a Linnen Cloth over their Faces to hide them.

C H A P. IV.

Of their Government and Civil Laws, &c.

THEIR Government is Despotical and Absolute. The King's *Will* is the *Law*; and his Pleasure the Sole Warrant for the Actions of his Sub-

Subjects. The Chief Sort are but his Creatures or Tools: And the Commonalty are his Servants and Slaves. He raises and prefers whom he thinks fit; and disposes of the Lives and Fortunes of his People *pro Arbitrio*, without suffering them to contradict or dispute whatever he says. And though they pretend to acknowledge the *Mahometan* Law as the Fundamental and Indispensible Rule of their Religion and Worship, yet the King's Comment upon this must needs be received as the Best and most Valid Interpretation. And none of the Clergy (if I may give the *Tolops* and *Cadies* that Title) dare, upon Pain of the highest Punishment, presume to say, That his Majesty's Order is a Transgression; but are forced, contrary to their Judgments and Consciences, to vindicate and applaud his Barbarous Cruelties and Murders, as so many Instances of the greatest Justice and Equity.

I have often reflected upon this Tyrant's Oppression and Cruel Usage to his miserable Subjects with Amazement and Horror: And have, at the same time, equally wondered at their *Tame-ness*, *Cowardice* and *Pusillanimity*; That
such

such a Multitude should ever contentedly suffer one Man to Tyrannize over them, without contriving some Means of Redress. But when I had conversed with them some time, I was induced, by the Consideration of their Natural Falsity and Jealousie, and their mutual Distrust and Suspicion of one another, to impute it in a great measure to this Cause, *viz.* That being conscious to themselves of each others Treachery and Falshood, they could never confide in one another so far as to form a Conspiracy or Rebellion with any possible Hopes of Secrecy and Success: For there is no-body dare communicate any thing, even to his Brother, that he is afraid should be made publick.

And though the habitual Hypocrisie of this People is such, that you can never be secure of their Sincerity; for they will Compliment and Flatter you with Expressions of Friendship, when they would Sacrifice you in their Hearts with Malice and Hatred: Yet, as I have said, it is upon this that the King's Safety seems chiefly to depend; Who takes care also to keep them as Poor and as Low as it is possible; be-

cause he is not ignorant, that Money and Power in the Subject, are but the Means to cause Faction and Rebellion against the Prince: For which reason it is Crime enough for any Subject to be Rich or in Esteem with the Vulgar. And therefore, as soon as he perceives that any of his Substitutes especially are beloved by the common People, he quickly finds means to deprive them of their Power, and to reduce them to Poverty and Ruin: So that as soon as he has the least Suspicion of any Design, he presently Issues out Orders to apprehend such a Person, and to bring him before him in Irons, &c. Who, when they are once accused (for he insists upon no Proof of their Crimes) very seldom escape a Shot, or a Thrust with his Launce, or the being dragged after a Mule till they miserably Die.

Indeed if they believe, as they pretend to do, That all that Die by his Majesty's Order or Hand, are infallibly assured of an eminent Place in their *Mahometan* Paradise; it may possibly be some Extenuation of their present Sufferings: To Die honourably here by the Hands of a King, and thereupon to be promoted to Glory and Felicity.

As to their Subsistence, every thing they leave, Estate, Wife, Children, Servants, &c. do, *ipso facto*, fall to the King. Those that are able to Work, become his Magaziners, and are maintained at his Expence; but they are strictly obliged to perform the Tasks that he imposes. By this means he has reduc'd a Third Part of his People into the Condition of Slaves; and has every Day, at least, of Men, Women, and Children, 12000 at Work for him.

Another Piece of Policy and Cruelty of *his*, is the giving Power to these Magaziners, especially his Negroes, to Plunder and Rob the rest of his Subjects; who vainly imagine themselves free, and yet are forced to submit to such Oppressions and Injuries. There are indeed, in some of their Towns, Magistrates which have the Title of Justices; but their Power extends no further than to accommodate little Differences between the *Inhabitants*. And having such just Reason to dread the Displeasure of his Majesty, they are never willing to intermeddle in any matter relating to the King's Party. Sometimes the People themselves, when they are very much abused, will ven-

ture to represent their Case to his Majesty; but it commonly happens, that both the Offender and Sufferer pay dearly for it.

There was once a poor Country Farmer (or, as they call them, *Braber*) robbed by the King's Negroes of a Yoak of Oxen, which were the only Means of his Subsistence; and finding there was no other way to get any Redress, he made a desperate Resolution, to apply himself to the King, who at first seemed to give a favourable Heed to his Complaints: And calling all his Negro-Guards before him, he made them all pass leisurely by the Man, that he might single the Robbers out: And when he had done this, he immediately Shot every one that the *Braber* had challenged as Guilty: Upon which the *Braber* thanked his Majesty for his great Justice, and would have departed. But it being demanded, If he was able to make Satisfaction for the Damage that might accrue to his Majesty's Interest by the Loss of so many Negroes? He answered, That he was not; as being at best but Poor, and now Robbed of all he had. Whereupon the King called for a Musket and Shot him also upon the Spot. And then

then turning to his *Alcaides* and Governours, with some *Tolopes* or *Moorish* Priests, he asked them, If they did not think he had done a singular Piece of Justice in Killing this *Braber*, who sought to weaken his Forces and Interest? Upon which they all of them (not daring to do otherwise) extolled his Majesty's Wisdom, and highly applauded the Noble Act.

About 4 or 5 Years ago, it was as common as pitiable, That whatever Slave had endeavoured to make his Escape and was caught, was forthwith brought back to the King, who immediately Killed him, and ordered a Reward for those that had taken him: So that in a very short time he had slain a considerable Number of his Christian Slaves. But at length reflecting that the *Moors* had a mortal Aversion to the Christians, and that they might probably accuse them for the sake of the Reward, whether they deserted or not: And moreover, that by this means he diminished the Number of his Christians (who are worth double the Number of *Moors* for Work) he resolved to alter this Practice. And soon after, a *French* Man being brought

before him for running away, he answered the Accuser's Expectation so far as to slay the Christian; but instead of ordering him his Reward, He obliged him immediately, upon pain of Death, to Pay, or to find Security for the Payment of a *Kental* of Money (which is valued at a 1000 Ducats, or 400 *l.*) for the Loss of his Christian, which he had caused him to Kill. But he not being able to satisfy such a Demand, the King, without any Hesitation, run him through with his Launce; and gave Order, That none for the future should presume to desire him to Kill his Christians, unless they resolved to Pay for them.

In short, as was observed, he is Absolute in all his Dominions; and solely disposes of all Persons and Things therein. The Nobles are of the Race of *Mahomet*, or of the Kings of *Barbary*; and have the Title of *Mulys* and *Shrives*, or Lords of the Blood Royal: But some of them are very Poor, and little Esteemed.

The most Eminent Person next the King, was, during his Life, the *Secadine*, or the present King's Uncle. And since his Death *Kaid Aly Ben-Abdala*, Governour

nour of *Tangier* and *Thittivan*, &c. has been in great Reputation with his Majesty; and has the Title of Vice-roy and Excellence from Foreigners. I suppose it is by his great and frequent Presents that he ingratiates himself with the King; which he can best procure by the Means of the Christian Merchants who reside in his Sea-ports, &c. And being at the same time a Person of such ordinary Abilities, as never to raise any Jealousie or Suspicion of Design in the King: For, as was hinted before, it is Policy and Interest in this Prince to chuse such Substitutes and Governours as have no great Capacities or Understanding in Politick Affairs, to send into the remote Parts of his Dominions, lest they should hatch a Conspiracy, and subvert his Government.

His Majesty's (of *Morocco*) chief Courtiers and Counsellors at present are the *Alcaide Abdal Rousbie*, *Abdala Benetia*, *Melleck*, *Hamet Ben Haddu* (Ambassador to King *Charles* the Second of Blessed Memory) *Bab-Bulcheer*, an Eunuch, who is over his House and Household, and a Black of *Guinea*, which is the Chief of 300 Eunuchs that attend his Majesty's Wives, and Concubines, and Children.

His Majesty divides his Land into little Portions, which he disposes of to his Favourites as an Encouragement for their Industry; to promote *Tillage, Architecture, Fortification, Making of Arms, Powder, &c.* But in all the Privileges he confers, he reserves the Prerogative of Revoking them at Pleasure.

As to the Laws, the Sum and Perfection of them is this, That every Person, in his Majesty's Dominions, shall yield an entire and absolute Obedience to his Commands in all Things, without questioning the Reasonableness and Expediency of them. There are besides some particular Rules for their Behaviour, &c. which are contained in the *Alcoran*: As the Prohibition from Drinking Wine, or Eating upon the Fast of *Ramdam*; against Buggery and Sodomy, &c. for which they are notoriously scandalous. I remember an incredible Instance of this kind: *Muly Hamet*, one of the King's Sons, cruelly killed a Christian Slave, because he would not become his Footstool when he was about such an unnatural Action with a Mare.

C H A P. V.

Of their Religion, Worship, Clergy, Fasts, &c.

AS to their Religion in General, They believe one Sole God in one Sole Person, who is the Creator of Heaven and Earth, and will most certainly reward the Righteous, and punish the Wicked. And for their Rule of Faith and Practice, They profess the Doctrine of *Mahomet*, which is contained in the *Alcoran*, whom they believe to be a very great Prophet sent down from God to teach Men the Way of Salvation. But this being treated of at large in several other Books, we shall confine our Relation chiefly to Matters of Practice.

And first in Obedience to that Article in their *Mahometan* Law, injoyning the Exercise of Frequent Prayer. They Assemble in their Churches 7 times in 24 Hours, *viz.* at 2 and 4 a Clock in the Morning, at Noon, and at 2 and 4 in the Afternoon, and then about Sun-set, and again at 8 at Night.

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Their Churches are tolerably Magnificent, and adorned with Mats very finely wrought, and strewed with Rushes of various Colours, and have Lamps burning with Olive Oil: But they observe no great Exactness in the Situation of them; but set them indifferently West and East, North and South, &c. though at the upper End they have a 4 squared Steeple, one of whose Sides always stands directly East; at the Top of which there is a long Pole erected, with a Piece fastned to it across; and at the End a Pully and Rope, with which, at the usual times for Prayer, they hoist up a White Flag to give the People Notice: For they use no Bells nor Clocks. And upon *Friday* in the Afternoon, which Day they have a respect for above the rest, though they have properly no Sabbath or Day of Rest, they always hoist a Green Flag.

At the aforesaid Hours, a *Tolope*, or one of their Priests, mounts the Steeple, and hoists the Flag, and then goes to every Side of it, and with a loud Voice repeats these Words, *viz. Ulla Kebeera*, i. e. *God is Great*, 4 times; and when he has done this, he goes and turns
his

his Face to the East, and cries as loud as possible, *Shaduwill ha ali ala ulla la*; which signifies, *Let us Pray to God, the God of Gods*: And adds, *Shaduwill a Mahomet a Rous ulla*; that is, *Let us Pray to Mahomet at the right Hand of God*: Both which he repeats twice; then he walks round again, repeating the Words *Ulla Kebeera*, and so comes down: At 2 and 4 in the Morning he hoists a Lantern with his Flag, and sometimes Sings an Hour or Two: At 12 a Clock he hoists the Flag again, and lets it flow about till near 2 in the Afternoon: And then at 4 he hoists it also, and lets it hang about one-fourth of an Hour: And at Sun-set, or a little after, in Winter time, when he pulls it down as soon as he has used the fore-mentioned Words. There are but few of them so zealous as to go to Church at any of these Seasons, except at Night; for they Esteem all Places alike for their Devotion (but their Saints Houses:) and often fall to their Sort of Prayers in the Field, Streets, &c. as well as in their Churches.

The Manner of their Worship is this: As soon as they come to Church, they throw off their Shoes, and fall upon

upon their Knees twice with a deep Sigh, and the word, *Ulla*, or God; and then rising again Prostrate themselves 4 times, or more, with their Faces to the Ground, kissing the Dust in Token of their Humility and Subjection to God (though they are the proudest People under the Sun) and then call upon their *Mahomet*, and mutter words unintelligible to any but themselves; And at last arise and salute one another with a *Larankcum Sidie*, or the wishing God to be with them, &c.

In their Churches they repeat the abovementioned words, *Shaduwil*, &c. ten times to God and as often to *Mahomet*, and then a *Tolope* with some of them that have learned to repeat a Verse or two of the Psalms of *David* by heart, say or sing them out; which they repeat, perhaps 500 times over. But herein the gross Absurdity of this People is very observable, who positively declare, that Lying, Swearing, Perjury, &c. are no Sins; because God, they say, takes no Notice of the Thoughts of the Heart, nor the Words of the Lips; and at the same time expect that their Prayers will be the more favourably accepted, for their frequent Repetition. The

The chief and hardest part of their Practical Religion, is their frequent washing, which they believe to have that admirable Virtue and Influence, as of it self, to be sufficient for the Purifying of the Soul from all Filthiness and Sin, as well as cleansing the Body from its external pollutions: And for this reason they are very curious about washing their Dead, that no defilement may remain upon the Corps; and have but little Charity for those that are so unhappy as to be Buried without it; because they believe, that their Prophet *Mahomet* will never suffer any thing that is polluted or defiled to be admitted into his Society in their Fantastick Paradise.

Those that desire to seem Zealous in the Observation of their Law, never Eat nor Drink, nor do any Act of Nature, but they wash themselves from the middle downwards; and every time they go to Church, do the same. And always in a Morning, before Day, (be it Winter or Summer) either they themselves, or the Wife or Concubine, with whom they laid the Night before, wash their whole Bodies all over; which they suppose does effectually
cleanse

cleanse them from all their Nocturnal Pollutions, and then they prepare for Church, &c.

For the better convenience of Washing, they have most of them a Baniard or Cistern of Spring Water in their Houses: And those of better Substance and Quality have warm Water every Morning. They are also very great lovers of fine and clean Linnen; and therefore extreamly careful to keep their Shirts and Drawers so: And you cannot disoblige them more than to touch them, or come nigh them with dirty Hands,

The Women perform their Devotions at Home, and are strangers to the manner of their Husbands Worship, at Church. Indeed their Religion consists chiefly in obeying their Husbands and Masters in washing and keeping clean their Houses and Cloaths, &c. for they have all of them a firm perswasion that they shall be Sav'd by the Merits and Sanctity of their Husbands; and believe there is nothing requir'd of a Woman, but to do what her Husband commands her, without disputing the Expediency or Lawfulness of it. Though some of the
old

old Matrons are more Devout, and after washing in the Morning, turn their Faces towards the East, and kiss their Hands, Whispering 2 or 3 Words, which they presume are of sufficient Efficacy to defend them from the Perils and Inconveniences of the Day.

Their Clergy are not easily distinguishable from the Laity; for there is no difference in their Habits, except that on the Flaps of their Shoes there are 2 small pieces of Leather standing higher than the rest. And as their Dress is very little different from theirs, so is their manner of Living too; especially of the *Tolopes*, which is an inferior Order: For these being generally numerous, and their Sallaries very small, they are forced at leisure Hours, to Employ themselves in some Handicraft Business for their Support and Subsistence.

Those of the chief Order among them are stiled *Cadies*, which are reckon'd to have some affinity with the Order of the *Rabbies* among the *Jews*, and are highly esteemed by them. These also wear the same Habit with the rest, but have a much better Allowance. They commonly live near
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the Churches; and are very Instrumental in reconciling Differences and Contentions among the People; for which end they use the Authority of the *Alcoran*.

But above all, they chiefly admire and esteem their Necromancers, Wizards, Conjurers, &c. whom they adore and call by the Name of Saints, and frequently beg Alms for their Sake and Subsistence: Of which they Report and believe innumerable ridiculous and extravagant Stories; whereby we may observe at least, how easie a thing it is to impose upon this Peoples Ignorance and Credulity.

It is reported of one of these Saints, That upon a Poor Man's coming to him, that had lost his Ass, upon whose Labour his Livelihood depended, to get some Intelligence where he might find him; this Saint told him, that his Ass was gone so far into the Country, that he could not have him back in less than a Fortnight; but ordered him in the mean time to go to such a Wood, where as he entered he should find a Lyon with a Halter about his Neck, that was tame and tractable, and bad him take him Home and use
him

him instead of his Ass, till he returned; whereupon the Poor Man went and found every thing as he had foretold, and took the Lyon along with him, which serv'd him very willingly for 14 Days; at the end of which his Ass was brought back again, and fastned to the Door: But the Man finding the Lyon so fit for his Service presumed to work him a Day longer than he was ordered; and at Night putting him up with his Ass, he broke loose and tore him to pieces; and the Owner striving to rescue him, perished by the same Fate, because he had transgressed the command of the Saint. This, and abundance of such absurd and incredible Stuff, is Recorded in Memory of their Saints.

Sidie Absalom is Canonized, and had in mighty Veneration by them, especially by the Young Women, who if they have but a Fleece in the World will give it to the Beggars in his Name, in hopes they may have Husbands as Handsome and Beautiful as he was.

The King has some Horses also, which he calls Saints, and which often save the Lives of Christian Captives,

by running under their Bellies ; for they as well as the Wizards, &c. are a Sanctuary and Protection for all Malefactors.

There are some Saints, indeed, of less repute with his Majesty, and from whose Houses he will drag Criminals to their fatal Execution ; though they are generally in such esteem with him, that he seldom Violates their Privilege, but Pardons the Offender, upon their Request, that has fled to their Houses for Safeguard.

They have also a singular Esteem for *Storks*, which they reckon to be an Enchanted People, that have a peculiar Dialect to themselves : And so Infatuated is the King himself, that if the best *Moor* in his Dominions should Kill one of them, he would infallibly take away his Life for it.

They call Doves, the Birds of God ; but the King finds these to be too good Meat, to let them have the Benefit of the Law for the preservation of their Lives.

Our Blessed Saviour is known among these *Barbarians*, by the Name of *Sidie Mesikha* ; whom the more Learned Sort acknowledge, to have been a very
great

great Prophet: But utterly deny, that he was the Son of God, or Crucified by the *Jews*. Though they believe that the *Jews* would have put him to Death, but that God, as they say, prevented them by taking him up into Heaven, and conveying another into their Hands of the same likeness, whom they Crucified. And I have been told, that the King himself has frequently said, That if he once believed the *Jews* Murdered *Sidie Mesikha*; that he wou'd burn every *Jew* in his Dominions. Yet notwithstanding the Veneration and Esteem they pretend to have for the Memory of this Blessed Prophet, they do not own his Writings to be of any Authority: Because (they tell ye) that as the Law of *Moses* was Abrogated by him, so was his Law by that of *Mahomet*; and therefore theirs is now the only True.

I remember indeed, that during my Abode at *Sally*, as I was one Day walking without the Walls, an ancient Grave Man met me, whose looks commanded more than ordinary respect, and speaking *French*, or mixed *Spanish*, he desired me to turn back with him into the Fields; and told me he had

something to communicate to me. I was Ignorant of his Design; but apprehending no great Danger from such a Person as he seemed, I agreed to go along with him. And as soon as we had an opportunity, he began to entreat me to give him some Information about the Principles of our Religion, and the Articles of the Christian Faith, &c. At first I was very much surprized, and refused to satisfy him in that Point: Because I presumed, if I should, that he would neither believe nor obey the Dictates of our Religion; and that then it were better he had never known them. And besides that, I thought it very unsafe for any Christian in that Country, to offer to persuade a *Moor* to embrace a new Faith. But he assured me, I was very secure; and declared, that he esteemed it his greatest Unhappiness, that he was not Born in a Christian Country. So that at last upon his repeated Importunities, I endeavoured as well as I was able in that Language to explain to him the Tenor of our Law; to evince the Necessity of a Satisfaction to offended Justice, by the Breach of the first Covenant; and

and to prove to him, that no meer Man nor Angel, was able to appease Divine Wrath, or to reconcile *Adam's* guilty Posterity to God: And therefore that Jesus Christ, who had done all this, was more than a Man or Angel. This Man had more than an ordinary Knowledge of the Old Testament, and was acquainted with several Passages in the New: And upon this and such other Arguments, as I thought proper to convince him of the Truth and Reasonableness of our Profession, he wept heartily, and protested to me, that if he had an opportunity he would immediately turn Christian. Yet he believed, that the *Moors* might be saved by their Religion, if their Lives and Actions were but suitable thereto. But being interrupted in our Discourse, by the coming of some other *Moors*, he thanked me very kindly, and inviting me to his House, he took his leave.

It happened also some Years before my Captivity, as I have been informed by Men of undoubted Credit, that there was a whole Colony or Lineage of People, Inhabiting the Mountains of *Sâs*, who were accused by their Neighbours, for not owning *Mahomet*.

Upon which the King forthwith sent and had above 70 of them brought before him, to *Macquanes*. And demanding of them, If this Accufation was juft? they all Answered, with one confent, Affirmatively. And asking them again, If they were not Drunk or Mad? they readily replied, Neither: And that they believed one God; but as for *Mahomet*, he was a vile Impofter. At which the King was fo enraged, as to command immediately, that they fhould all be Beheaded; which was fpeedily Executed.

From fuch Inftances as thefe, we may perceive the good Inclination of fome of thefe miserable People, who are unhappily debarred all means of becoming Wifer or Better. Which fhould excite in us, the higheft Gratitude and Thanks for the Opportunities which we enjoy, and upbraid our neglect and contempt of them.

Of their
Fasts.

Their chief Faft is called *Ramdam*, which lafts a whole Moon: But becaufe none of their *Rabbies* have Learning enough to calculate the Change or Age of the Moon, they cannot be fo very exact; however they begin it from the time that the new Moon appears,

appears, and continue it till they see the next Moon: So that sometimes when the Weather is Hazy and Dull, it lasts 30 or 31 Days, and often begins a Day or two later in some places than others.

The manner of their Fasting is this, That all above 7 Years old (Sick Persons and Nurfes excepted) from Midnight, or at least from 2 a Clock in the Morning till Sun-set the ensuing Day, must strictly abstain from all kind of Food whatsoever; from Venery, from Drinking Water, and from Smoaking *Tobacco*; and that upon Pain of the severest Death if discovered: And at Sun-set their *Tolopes*, according to Custom, ascend their Towers and sound a Cornet from thence, which gives the People the welcome notice, that the Day is past; and then all fall ravenously to Eating again.

But as the contriver of this Religion has in all other respects shown but little regard for the Female Sex; so though the Women are equally obliged to Fast with the Men, yet they must perform the ungrateful Office, to wait upon their Husbands all the while they are Eating, till they have satisfied

their hungry and craving Appetites, before they are allowed to Eat a Mouthful themselves.

When they have all Eat what they can, they wrap themselves in their *Haegs* or Blankets, which they wear, and lay themselves down to rest upon their Matts or Carpets, where they lie till Midnight; at which time, or before, their Wives or Concubines rise, and make them a second Bowl of *Kuskason*, with which, about 2 a Clock, they stuff their Bellies again; and then they go to Church and stay there 'till Morning.

The King (who would be thought the Holiest of all Men) that he may seem Exemplary and Zealous for the observance of their Law, always Fasts 3 Months at the aforesaid Rate; beginning his Fast 2 Months before the ordinary time, and continuing it 'till the end of *Ramdam* Moon. And yet if any Person is accused and brought before him, even during this time, as Religious as he pretends to be, if their Death may be Advantageous to him, be it Just or Unjust, they seldom escape Alive.

At the Appearance of the New Moon, Of their Feasts. all the Expressions of Gladness and Rejoicing are shown by all Sorts of People; then their Guns and Pistols, &c. which perhaps have laid rusting from the last Year, are cleaned and scoured up, and the Drums and Hautboys go playing through their Streets. At this time they dress themselves in the very best that they have; and those that went Barefoot before, will take care to purchase a Pair of *Brougs* to put on at this Feast. Indeed at best they make but an indifferent Appearance; yet they are so abominably conceited and ignorant, as to imagine, that no People in the World are comparable to them for their *Habits, Customs* and *Manners*.

When they are thus dressed and accoutered, they go to the nearest adjacent Plain, and those that can get Horses mount; where some of them, to show their Gallantry and Valour, exercise themselves in various Sports and Diversions; as Racing, Tilting, &c. till at last they all divide, and after their manner draw up in Order of Battle, and make a ludicrous kind of War. This commonly holds till about 10 or 11 a Clock; and then they return to their
re-

respective Homes, and Feast upon such as they have provided. Here several People, as at our Wakes and Fairs, bring a Sort of Ginger-bread to Sell, which they make with dried Lint-Seeds baked in Meal and Honey. It looks something like Shoemakers Wax; but it tastes tolerably well.

This is one of their chief Feasts. They have another that falls at *Midsummer*, yet with some Variation, because it depends upon the Moon, being on the 10th Day of the 7th Moon: This is called *Ram-Feast*; because every one that is able procures a *Ram* or *Sheep* to kill for his Family upon this Day. This seems to have some remote Relation to the *Jews Pascal-Lamb*; from whom they take divers other Ceremonies.

At *Macquanes*, which is the Place of the King's Residence, they have Annually on this Day a Custom of carrying a Ram upon a Mule's Neck before a Man without the Gates, where a *Tolope* stands ready with a sharp Knife to cut the Ram's Throat, which the Bearer binds up with a Cloth for that purpose, and Rides as fast he can hie to the King's Palace with the bleeding Ram: And if it be alive, when they
bring

bring it into the King's Prefence, they reckon it is a Sign of a plentiful and happy Year; but if dead, they take it as a bad Omen: They have Abundance of other fuch ridiculous Whimfies and Fancies.

Their 3d Feaft, which they Celebrate in Commemoration of their Prophet *Mahomet*, falls in *October*. This they fuppose to have been his Birth-Day, and Circumcife their Children upon it. Some Days before this Feaft, they drefs thofe that are to be Circumcifed in the richeft and fineft Apparel they can get, and carry them through their Towns a Horfeback, or upon Mens Arms, with Drums, Pipes and Hautboys. And the Day being come, the Parents or Masters go with the Children to the neareft Saint's Houfe, who for 2 Pence a-piece Cuts all that are brought to him; which being over they take another Courfe through the Streets with their bleeding Children (for they never ftrive to ftop the Blood) and then return Home. And at Night a Difh of their beloved *Kuskafon* terminates the Feaft.

C H A P. VI.

*Of the Manner of their Nuptials
or Marriages.*

HERE they all Court by Proxy ; and it is very rare that any Man sees his Bride before she is so. The Persons employed to negotiate this weighty Affair, are some antiquated, decrepid Matrons, whose Age secures them from all Suspicion of conversing with our Sex: Upon these they are obliged to repose all Confidence, and to act agreeably to their Measures and Directions, if they intend to bring the Business to any effect ; yet they are often so deceitful, out of Favour to their own Sex, or for a small Bribe, as to give large Commendations where they are very ill deserved.

After the 1st or 2d Treaty between these old Women and the *Parents* of the Damsel (she having no Vote for herself in this case) it is required, as the ordinary Terms, That the Man buy her a Suit of Apparel, Ear-rings, Bracelets, a Chest, &c. and give the
Fa-

Father a considerable Sum of Money, according to the Qualities and Circumstances of the Parties.

The Terms being agreed upon, and all things concluded, they appoint a Day for the Wedding, and make great Preparations and Entertainments for their Friends. Two Nights before the Wedding, the young Woman is carried by a Company of both their Relations into a *Bagnio* or *Stove*, where she is washed and trimmed, and arrayed in all her wedding Attire, and her Fingers and Toes dyed Red with the Juice of an Herb called *Hennae*; and the next Night immediately preceding the Marriage, she is enwrapped in a *Haeg* or Blanket, and carried round about the Town in a Chair supported by 4 Men, with Pipes and Drums, and a Multitude of Rabble attending. And then after this Perambulation, they bring her Home again to lie this one and last Night with her Mother, who takes care to give her necessary Instruction and Caution for her future Behaviour.

During this time, the Man is Feasting in the Day-time with his Friends and Relations; and at Night, taking his Walks through the Town with
Pipes,

Pipes, Hautboys and Drums, from one Church to another, where they often repeat the word *Slae*, which signifies to *Pray*: As if they required the Petitions of others for a Blessing upon this Solemnity. They have Torches bore before them to light them their way.

When the Marriage-Day is come, their respective Friends meet at their Houses, and assist in the Preparation, and Ordering of Affairs; and at Night the *Bride* making a 2d Procession as before, is at length brought back to the Bridegroom's House, and with some of her Female Relations conveyed into a private Room: Her Cloaths and Chest, &c. being brought before. The Bridegroom also when he has been his Circuit, is conducted by his Kindred with Pipes and Drums into another Apartment, as distant as possible from the Women: And then they have all of them a Dish of *Kuskason* and Boiled Meat (for they never Roast any;) and after that Pease, Beans, Raisins, and Walnuts, &c. This being done, they all depart, except the Bride's Mother, or some very near Relation, who stays to Conduct and Introduce the Bridegroom to his new Spouse; who is
in

in the Dark, and obliged in Modesty not to speak or Answer upon any Account.

The Bridegroom being conducted to the Bed, they are left together for some time, till his Mother, or some Relation of his, comes to demand the Bride's Drawers, in order to discover if she was a Virgin or not; though they are often imposed upon in this Case.

This Custom of Marrying before they see the Woman would be a horrid Inconvenience, if their Prophet had not indulged them the Liberty to Divorce them at Pleasure. But he knew very well the Genius and Humour of his Followers, and that the Men were most capable of promoting his Grandeur and Interest; and therefore gave them a Dispensation and License to Divorce their Wives whenever they disliked them: So that all the Damage and Loss that accrues to the Husband by any Marriage, is the Charges of the Wedding Entertainment; and it is hard if he has reason to complain of that: For as to what he has given before, he can recover again, if he does not find the Person according to his Expectations, or as she was reported to him.

This

This gives our Sex such an Advantage and Ascendant over the Women, that they never dare Controul or Dispute their Husbands Commands; but are obliged, upon Pain of their Displeasure, to perform an Absolute Obedience to their Wills in every respect.

But if the Husband makes no pretence, nor shews any dislike at first, but entertains his Wife till she has born him some Children, he is obliged, if he puts her away then, to give her Half of his Moveables, or to Maintain her till she Marries again, provided he cannot accuse her of any Misbehaviour; but otherwise, she is not allowed a Peny.

When the Husband begins to grow indifferent to one, then he takes another, and so on till he has as many as he can handsomly provide for: But the First commonly continues Mistress of the House, and Orders the Affairs of it.

The most lasting Matches are those which are made by the King, who is also a High Priest, and conjoyns the Persons so indissolubly, that nothing but Death, or himself can separate them. These Marriages, though they admit of no Divorce, are never attended with any Ceremonies, but are dispatched
after

after the most Compendious and Expeditious Manner that can be: For commonly once a Year, or oftner, he commands all his young *Negroes* and *Molattors*, and generally his *Magaziners*, together; and then draws out of them (perhaps 4 or 500 at a time) as many as he thinks of a proper Age to Marry, and then brings out so many Females that want Husbands, and placing them all in 2 Rows, he begins at one End, saying, You R. take such a W. and so proceeds through the whole Company; and that he may keep up his Miscellany Breed, he ordinarily takes care to joyn a *Black* and a *White* together: His Authority removes all Doubts and Scruples between the Parties, who are obliged, upon Pain of Death, to submit willingly to his Disposal. There they regard no *Shapes*, but always chuse a Woman for her Bigness and Fatness; and the more monstrously Gross and Ill-shaped they are, the better they like them. But the *Barbarians* do not only differ from *Christians* in most of their Passions and Practices; but often act contrary to the Laws of Reason and Nature itself.

C H A P. VII.

*Of the Descent, Conquests, and
remarkable Actions, &c. of
Muly Ismael, present King
of BARBARY.*

THIS Prince pretends, that he is lineally descended of their Prophet *Mahomet*; and therefore Values himself highly upon his Noble Extract. And another great Cause of his Pride, is the Titles and Honour that is generally allowed him by Christian Princes; for he is observed to be ten times more Absolute, Imperious and Cruel of late, than he was formerly.

His Majesty's Father was called *Muly Aly*: He never was King, but was of the Family of the Kings of *Morocco, Taphilet, Fez, &c.* whose Authority and Bounds of their Dominions was nothing so large as they are now; for then most of their Sea-ports had a petty King or Governour of their own, Independant of the Kings of *Morocco, &c.*

He

He was Born at *Morocco*, his Mother was a Negro Woman, and one of his Father's Concubines. When he was of a proper Age for such an Undertaking, *Muly Arside*, who was then King of *Morocco*, *Fez*, &c. finding him an expert Youth, he made him *Alcaide* or Governour of *Macquanes*: In which Station he behaved himself so well, as to gain the Love and Esteem of all, especially the Negroes, whom he always most favoured. It happened sometime after, that this *Muly Arside*, being a Hunting of a Tyger, and pursuing him furiously, his Horse run with him through the Wood, and dashed out his Brains against an Arm of a Tree.

Upon his Death the Kingdom was in great Confusion; for several pretended a Right to be King, and only wanted Power to make themselves so. One of the Deceased King's Sons succeeded him in *Fez*; another reigned in *Morocco*; and *Muly Ismael's* Brother in *Sûs*. But *Muly Ismael* resolving to extend his Jurisdiction beyond *Macquanes*, in order thereto, mustered all the Forces in and about that Place, and encouraged them with large Promises of Reward and Promotion, in case he did but conquer.

And thus being accompanied with 12 or 14000 Negroes, and others, he immediately marched to *Fez*, and Besieged it: And having some Christian Slaves, which he took from the *Jews*, that were very well skilled in managing his Canon, he soon became formidable to the Enemy: And slaying all that he could take as they passed and repassed, he soon made the Country People give over supplying the Besieged with any Provision: So that after several Breaches in the Walls made by the Canon, and their being pinched with the Hardship of a 10 Months Siege, and having no Governour to animate and encourage them, (the King being but a Boy) though they were superior in Number, they surrentred in a short time with little Resistance. The Chief of the City sent a *Jew* to *Muly Ismael* to treat for Conditions of Peace, who was conducted to him; and after a short Conference between them, it was agreed, That the Gates should all be opened, and that he should March into the City with his Army, and take Possession of it, and appoint Governours therein; and that his Soldiers should neither Kill nor Plunder: Upon these Terms he entered
the

the Town without any Opposition ; though as soon as he had got Possession, he regarded no Conditions, but perfidiously and cruelly killed all they found, and took the young King Prisoner, and was strait proclaimed King of *Fez* and *Macquanes*.

This was his first Step which very much encouraged both him and his Soldiers: Tho' this, and most of his Successes, are to be imputed more to the Cowardice of his Enemies, than to the Conduct and Resolution of his Army.

His next Enterprize was against *Morocco* and *Taphilat*, which he soon rendred subject to him. Then he sent a Party to take *Alcaster*, where *Alcaide Geyland* was Governour ; which Place, after several Skirmishes, was delivered to him by the Treachery of the Inhabitants, without the Governour's Notice ; who, after this Defeat, fled to *Tangier*, (about the time that the *English* were first Masters of it) and from thence he went to *Algier*. Upon the News of his Flight, all the Places under his Government immediately resigned themselves into the Hands of the Conqueror ; and his Sons were carried to *Macquanes*, where they are very honourably treated.

But afterwards one *Shall-hafb*, who is now Deputy-Governour of *Tangier* and *Thittivan*, thinking by this means to oblige the King, and to ingratiate himself into his Favour, betrayed *Geyland* into his Hands; by perswading him, That his Country was still firm in Allegiance to him; and that nothing but his Presence was wanting to make them Victorious, &c. and therefore desired him, to return. Upon this false Pretence of his, the Governour, who was a Man of more Integrity than the generality of this People are, and not suspecting any Treachery in the Thing, came back, upon receiving his Letter, with a small Party along with him; but he was no sooner Landed, but all were seized and carried Prisoners to *Macquanes*, where *he* was cruelly Killed by the King's own Hand.

Thus having dispatched the *Alcaide Geyland*, the only Obstacle that remained was his Brother *Muly Hamet*, who was King or Governour of *Sûs*; and being animated by his constant Success and good Fortune, he recruited his Army, and straitway marched thither, with a Resolution to subdue it by Force or Fraud: But this Country is so well for-

fortified by Nature, with inaccessible Mountains furrounding it, (except in one narrow Place where they can only enter,) that if the Guards had been Faithful, and he had not made his way by Bribes, it might have still remained unconquered: But, by the Treachery of those who were appointed to secure the Pass, he was suffered to enter without Opposition; and being in, he soon became Master of the greatest Part of that Country: For *Muly Hamet* being surprized, and finding it impracticable to make any Defence, he presently fled with some of his Friends to a strong Castle; but *this* being blocked up, he was forced, in a short time, to fight his way through to get Provision: But at last being overpowered, he was killed by the King's Negroes, who, expecting some signal Reward for this great Piece of Service, cut off his Head, and presented it to the King, his Brother; which, as soon as he beheld, he asked them, How they dared to embrew their Hands in the Blood of a King? and told them, That he gave Orders indeed to seize him alive, but not to kill him, in regard he was his Brother: And made One Hundred of

them fall a Sacrifice to his Indignation.

Some time after, there being an Insurrection made by the Inhabitants of *Tarradan*, headed by a Nephew of the late *Muly Arside*, he marched against them with an Army; and after having defeated them in the Field, he laid Siege to the Town, and in a short time, by his Miners, blew up their Walls, so that they were forced to commit themselves to his Mercy.

In short, he was so fortunate and successful in all his Enterprizes, that he, in a few Years time, conquered and subdued all this vast Country, and was a Terror and Dread to all that were near him: But he reckons, that his Conquests over the *Spaniards* at *Mammora* and *Alarache*, were his most signal Victories, and rendred him most Illustrious.

As to his Person he is a *Molatto*, of a dark Complexion, and of a very lean and thin Body, exceeding Amorous, and as Eminent for the Sports of *Venus* as for his Martial Exploits. He is now about 55 or 56 Years of Age, and yet as Nimble and Active as any one in his Dominions; and can Leap or Mount a Horse with the greatest
Agility

Agility imaginable. But yet Nature seems manifestly decayed, and he is forced to Eat the greatest Incentives to provoke his Lust, and to enable him to continue his Lewd and Voluptuous Courses.

Next to his Women, his Recreation consists chiefly in Contriving and Building Houses, Walls, &c. in making Conduits and Water-courses, in levelling Mountains and filling up Vales, and such kind of employ. So that his Pleasure seems the greatest Fatigue, and allows very little rest to his Slaves, or himself: He is so difficult to be pleased, that often when a piece of Work is Finished, even according to his own Direction, he will find some pretence to dislikeit; and deny that it is done as he Ordered. And then the Structure and Workmen are destroyed together; and thus he makes continual Alterations by Building and Pulling down, to very little purpose.

Sometimes, though seldom, his Majesty Hunts some Wild Lyons, that are kept for that purpose, which the Country People take in Snares and Gins, and bring to him in Chests. And when he has a mind to Divert himself
this

this way, he lets out one of them into a large Place furrounded with a high Wall; and takes his *Alcaides*, and Guards, who Fire and Shout to awaken and rouse his Courage, and then they set their Dogs upon him. It happened once, as they were chasing an old Lyon, after their usual manner, that he turned and caught hold of one of the Nobles, and pulled him from off his Horse: The King Riding up to rescue him, was also seized by the Lyon, and narrowly escaped, with his Cloaths torn to pieces. After that, his Majesty Hunted no more for one while, but reserved all that were brought to him in a Den made for that occasion, and fed them with Bulls Heads and Entrails. After some time the Den being full of Bones, he Ordered, that some Christian Slave should be let down to clean it; several were seized for that end, but were excused upon the Requests of their respective Guardians: But at last an old *Spaniard* was put in, which the Lyons tore to pieces as soon as they got at him. Of which his Majesty being informed, he caused all the Lyons to be Shot, and since keeps only some tame Ones. His

His Majesty seems to take great delight in Cats, which he keeps in abundance; and appoints them an Over-fer, who has the Title of *Alcaide* or Governor. They are enclosed in a Room, and whenever they are let loose they presently run Crying and Mewing about him.

Sometimes he indulges himself in the Barbarous Pleasure of Dog Fighting; and if either they will not Fight at all, or are so curst as to Kill one another, then their Keeper is sure to be severely Cudgeled.

At another Time, it may be, he draws out 20 or 30 of his *Negro* Boys, and sets them against an equal number; and makes them first Fire with loose Powder; and then sets them to Fifty-Cuffs: And whoever does not behave himself to his Content, or is worsted by his Antagonist, is certain to have his Blows doubled, without delay, by his Master.

Though, as was said before, his ordinary Recreation is the Pleasure he takes in Ordering his Workmen, and Viewing their Work: So that he spends a great part of his time among his *Masons, Carpenters and Painters, &c.*
and

and often when he is intent upon a piece of Work and eager to have it finished, he won't allow himself to go to his Meals; but orders some of his *Eunuchs* or *Negroes*, to bring him a Dish of *Kuskason*, which he sits down and Eats after a Brutish manner: For as soon as he has rolled up the Sleeves of his Shirt, he thrusts his Arms into the Dish up to his Elbows, and bringing a Handful from the Bottom he fills his Mouth, and then throws the rest into the Dish again, and so on till he is satisfied. It is esteemed a singular Favour, if he does any of his *Alcades* the Honour to send them a part of it: What he leaves, he commonly gives to his *Negroes*.

All the while he walks about from one Place to another, to observe what his Workmen are doing, he has one of his Blacks to carry his *Tobacco* Pipe (which has a bowl as big as a Child's Head, with a Reed about 2 Yards long) another carries his *Tobacco*, and a third a Brazen Vessel of hot Water to wash his Hands; and some carry Clubs to throw at his Slaves upon the tops of the Houses or Walls. When he has walked about till he is tired, he sets
him

him down upon the Ground or a heap of Stones to rest himself.

It would be endless to relate the 100th part of his odd and unaccountable Actions; and therefore, I shall only mention a few of them: One Day as he was walking Abroad, with some of his Attendants, he saw a Woman riding upon a Mule, with a Sack of Meal under her, and asking them, If any of them knew who she was? they all answered, No; 'till at length the Husband, who was an *Alcaide*, told his Majesty, That he supposed it was his Wife: Whereupon he commanded him directly to shoot her upon the spot, as unworthy to Live, because she presumed to ride upon those Creatures of God, which maintained and kept them alive; the Man was obliged to do it, or to fall a Sacrifice for her.

Sometime before one of their *Ram-Fests*, his Majesty met an *Alcaide*, with some of his Servants, driving a Flock of Sheep to the Market, and demanding, Whose they were? the *Alcaide* answered, they were *his*; *Yours*, you Dog, says he; I thought, I had been the only Proprietor in this Country: and immediately took his Launce, and

and run him through; and ordered the Sheep to be given to his Negroes, against the Feast.

It happened one Day, as he was sitting by his Workmen, that a poor Negroe, one of his Slaves, came and fell down before him: His Majesty asking, What he wanted? the poor Wretch answered, Bread; and said he had wrought hard for two Days together, without Eating a Mouthful, and was not able to hold out any longer: Whereupon the King replied, That he would take care for the future, that he should have no occasion for Bread, and immediately commanded all his Teeth to be pulled out. And was mightily pleased with this piece of Jocular Barbarity.

Once, some of his *Alcaides* telling him, That such a Person complained that his Wife, which the King had given him, abused him, and pulled him by the Beard; his Majesty presently sent for the Man, and asked him, If it was true? he answered, Yes: Well, says he, I will quickly remedy that, and prevent her doing so for the time to come: And forthwith ordered his Beard to be plucked out by the Roots.

These,

These, and innumerable other Capricious and Whimsical Actions, he Practices every Day; by which we may guess what a precarious and dangerous Condition the very best of his Subjects are continually in.

His Majesty's Wives and Concubines, are as Numerous as Solomon's were: And like *him* also, he has them of almost every Nation and People; yet he is so far the reverse of him, that as he had 700 Wives and 300 Concubines, this is reckoned to have about 300 Wives and 700 Concubines. And it would be happy, if as some of those seduced the Heart of that Wise King, from the *True* Worship of his Maker, these could make a Reprisal of this Barbarous Wretch, and turn him from the *False*.

*Of his
Wives and
Concu-
bines.*

In order to keep this prodigious number under Discipline and Command, he Impowers several Eunuchs, to punish and chastise the Offenders: Who are as much in subjection to the chief Eunuch (except the Queen, one of his Wives only having that Title) as to the King himself.

This Nominal Queen is a *Mollato*, of a very plain and disagreeable Person.

son. When she goes abroad, she wears a Sword by her side, and a Launce in her hand; and is as Cruel and Imperious as the King himself: The People esteem her the more, because she is reckoned a Witch; upon which account, the King also is said to have some fear and dread of her.

Sometimes he allows his Wives and Concubines a little Recreation, and takes them out with him, by a 100 at a time, into the Fields: But then all his Courtiers and Attendants are obliged to withdraw, and upon pain of Death, to keep out of the Sight of his Women: And lest any should happen Accidentally to be upon the Road, the King commonly Rides before with some Eunuchs, to give Notice of their approach: It has happened, that the Christian Slaves have several times met them in such Places that they could not easily convey themselves out of the Way, and in such a case they are forced to run under their Waggon, and fall flat on their Faces upon the Ground, 'till the Company is passed.

These are all, except the Queen, employed in cleaning their several Apartments, in Nursing and Tending their

their Children, in Dressing and Adorning themselves, after the best manner they can, in order to engage the King to take Notice of them.

His Majesty has an incredible Number of Children: All his Sons have the Title of *Mulys*, or Lords; as for his Daughters, he disposes of them to his *Alcades* and Favourites, and gives them some Portions of Land with them: For whoever of them has a Handsome Daughter he is obliged to make a Present of her to King; so that his Majesty is said to lie with a Virgin every Night. But I shall proceed to give some Account of the Government, Worship, &c. of the Jews in *Barbary*.

C H A P. VIII.

Of the Government, Worship, Feasts, Fasts, Customs, Traffick, Marriages and Malice of the Jews in Barbary.

THIS is a copious Theme, and if treated of at large, would very far exceed the limits which I at first prescribed; and therefore, to satisfy the Reader's Curiosity, I shall only give a very brief and succinct Account of these Particulars; which may in some measure, also evince and illustrate what I chiefly Design.

As to their Government, they are under the same Absolute Jurisdiction with the *Moors*, whose King imposes upon them whatever Taxes he thinks fit: And will burn and destroy them, if they fail to bring in the required Sums, at the times appointed. Indeed, they are Free from that incessant Labour, which the Christian Slaves are obliged to undergo; though upon any Occasion or Business of the King's, and his

his *Alcaides*, they are forced to Work and to suffer the blows of his Negroes and Soldiers, who delight as much to Punish them as the Christians. But the Richer Sort are not compelled to Work themselves, but to Pay so much Money for the Hiring others, which are commonly cheated of it. In this respect indeed they have the advantage of the Christians, but in some others their Privileges are less; for they cannot walk about the Streets, but the meanest Boy will affront them and pelt them with Stones, while they dare not, upon pain of Death, vindicate themselves or make any Resistance.

But besides the King's Authority, which they are Subject to in common with the *Moors*, they have a *Sheagh* or particular Governor over them, who is appointed by the King to Regulate and Adjust their Taxes, and to Redress the Injuries and Injustice among them, and to Punish Offenders, &c. and in every Town where they Live, this their chief Governor has a Substitute or a Deputy-*Sheagh*, which he Impowers with his Authority. And every *Alcaide*, has a Deputy-Governor,

in every Town, where the *Jews* are also; Whom he appoints over the rest, to raise his Taxes and Impositions. But though the *Jews* have Governors and Judges of their own, and *Rabbies* and High-Priests; yet upon every trifling occasion they run to the *Moors* for Judgment, and Contemn the Authority of their own Jurisdiction.

They are permitted by the King to have Private Synagogues or Houses, where they Assemble twice a Day to Morning and Evening Prayer; and upon their *Sabbath* they spend the greatest part of the Forenoon, in Reading the *Mosaical* Law, and the Psalms of *David*: But they are allowed no Publick nor Magnificent Places for their Worship. These Synagogues are Matted within, and have an Ascent at one End with a Vail, resembling the Mercy Seat, and Vail before it. They are very zealous for the Moral Law, and have it Written in their Churches, and hang it upon their Door-Posts; but they are so far of the *Moors* Opinion, as to believe this was only designed to restrain Men from Sinful and Wicked Actions, and that it is not to be Transgressed by Thoughts and Words:

Though

Though they will Cheat and Defraud (as well as Swear and Lye) not only Strangers, but even one another. They bind the *Ten Commandments*, enclosed in a piece of Hollow-wood, upon their Foreheads and the Palms of their Hands, when they go to Church, and esteem this a sufficient Observation and Fulfilling of the whole Law: In short, all their Religion consists in Shew; and their pretence of Piety, is meer Hypocrisie.

Their Women (which are generally very ignorant) never go to their Publick Worship; but, like the *Moors*, suppose it sufficient for them to oblige their Husbands, and bear them Children; to keep their Houses *clean*, &c. which they are strictly admonished to be diligent and circumspect about; particularly, that they take care to separate and keep asunder those Dishes wherein they put their *Flesh* from them which they use for their *Butter*; which, if they should neglect to do, would be an unpardonable Crime, and greater than the Breach of the Whole Moral Law.

I shall but just Name their Feasts and Fasts as generally known. Their

Of their Feasts.

First Feast (with which they begin their Year) is their Passover, or Feast of Unleavened Bread, which they call *Belah*. This always begins at Even, on the 14th Day of their 1st Moon, which falls in *March*, and lasts 8 Days; but they seldom observe above the 2 First, and the Last Day of them, and Work the rest.

Their Second is the Feast of First-Fruits, answering to our Pentecost, which begins 49 Days after the former, and holds 2 Days. They keep the Vigils of 40 of these Days, in Remembrance of *Moses* his being in the Mount.

Their Third Feast is called *Rosana*, or the Feasts of *Trumpets*. This begins with their Seventh Moon, and lasts Two Days.

Their Fourth is *Succoth*, or the Feast of *Tabernacles*; which begins upon the 15th Day of their 7th Moon, and continues 8 Days: During which time they Eat and Drink in a sort of Summer-houses, which they make with Reeds, upon the Top of their Houses.

Their Fifth Feast is called *Hanuca*, i. e. A Commemoration of the Cleansing of the Temple by *Judas Maccabeus*.

This

This is kept also 8 Days, and is generally more strictly observed than any of the former; for during this space, their Females are not suffered to Work, and they hang every Night lighted Lamps upon their Chamber Doors, beginning at first with 2, and adding constantly each Night after 2 more, till the Feast is ended.

Their Sixth and Last Feast is called *Purim*, or *Esther's Feast*; (of which you may read the Institution in the 2d Chapter of *Esther*.) This is kept upon the 14th and 15th Days of their 12th Moon. At this time they give Gifts, and send Presents to one another, and are obliged (according to their Principles) to deny no-body Money, more or less, that asks them for it.

The First of their Fasts is called *Tis-*
sabeah, and begins on the 22d of the 4th Moon, about which time they suppose, that *Jerusalem* was destroyed; whose Destruction they Annually bewail 8 Days together. The first Seven they abstain from Flesh; and upon the Last eat nothing at all, but go barefoot, and continue the greatest part of that Day in their Synagogues.

Of their
Fasts.

The Second Fast-Day they observe, is called *Kyppur*; which falls on the 10th Day of their 7th Moon. Upon this Day both Men and Women go bare-foot, and neither *Eat* nor *Drink* from the Eve before till the next Night; but then they are provided with Plenty of Fowls, &c.

These are their Annual Feasts, which they Ceremoniously observe; but with little regard to the End of their Institution: for even most of their *Rabbies* are so grossly ignorant, that they scarce know the Reason or Design of their Appointment.

Their Manner of Living is little different from the *Moors*, whom they study to imitate in every thing they are allowed; but they are obliged to wear a different Habit, at least a different Colour from theirs, which is *Black*: Tho' their Cloaths are commonly *made* after the same *Manner* and *Fashion* with those that they use.

The Generality of them Live very meanly; for they have for the most part numerous Families, and but little Trading, and their Taxes unreasonably great, though some of them are grown Rich by their Commerce with the

Europeans. They are extraordinary Lovers of Wine and Brandy; and even the poorest Sort always take care to have some of *them* against their Feasts, though they suffer for it afterwards.

They are generally as averse to Work as the *Moors*, but more Ingenious; and exceed them in all their Cruelty and Malice to the Christians. One of their late *Sheaghs* or Governours, used often to wish, That he had as many Christian Slaves as *Muly Ismael*: And being asked, What he would do with them? He answered, That he would Sacrifice one of them every *Friday* Night, till they were all consumed.

And as they imitate the *Moors* in most of their other Actions, so they follow their Example even in the Manner of their Behaviour at their Publick Worship, reeling and tumbling about, as they do, whilst they Read and Pray. And their Marriages differ little from theirs; but that these, the Night before the Wedding, lead their Brides round the Town barefaced, or with only a thin Hood over them, and are Married the next Day by a Priest or *Hackham*; which consists in giving the Woman to the Man, and in giving her Possession of the

*The Moors
are cover-
ed all over,*

the House, &c. Pronouncing the Blessing given at the first Institution, *viz.* *Crescite & Multiplicamini; Encrease and Multiply.*

The Bridegroom is obliged to fulfil his Bride's Week, and must not go out of Doors for the first 7 Days; and she stays within for 40.

They are very observant in Circumcising their Males the 8th Day; and the usual Benediction given with their Name, is, *Cum Favore Dei Mirares Jerusalem; i. e. May you by God's leave behold Jerufalem! viz. in its Primitive Magnificence and Glory: For so besotted and infatuated are these blind Wretches, that they continue yet to expect a Messiah or Restorer of their Kingdom.*

And in this fatal Error their Obstinacy and Unbelief are invincible. And tho' we can so undeniably demonstrate both from the Completion of all those Prophecies which foretold the coming of the *Messiah*, and from the most evident Matter of Fact, that He is *already* come; yet their perverse and obdurate Hearts are still Proof against all Conviction. And because we accuse them for Crucifying our *Saviour*, the Lord of Life and Glory, and spilling the innocent
Blood

Blood of that Immaculate Lamb of God; their Prejudice and Hatred to the Christians exceeds even that of the *Turks* and *Moors* themselves. And (according to the Wise Man's Aphorism) because they are conscious that we have just reason to abhor them, therefore they hate us.

And that they may proclaim their Impenitence, and justifie that horrid and impious Crime of their Forefathers, they wear to this Day, at one Corner of their Cloaks, three round Spots (each as big as a Half-Crown) dyed Red, in Token of it: And Yearly, at *Easter*, or their Feast of the Passover, they make a Representation of our Saviour, which they scourge and hang upon a Cross in their Synagogues, and teach their Children to spit upon it. Though, as I am informed, this is not only the Custom of the *Jews* in *Barbary*; but that even in *Amsterdam*, they are arrived at this height of Insolence against Heaven, as to Practice it frequently there

But to conclude: In short, the *Moors* do so oppress and grind the *Jews* by their Taxes and Severities of every kind, and keep them continually in such Subjection and Fear, that their
Lives

Lives are comfortless and miserable. And those Prophetical *Threats* of *Moses* (in the 28th Chapter of *Deuteronomy*) seem to be verified and exactly fulfilled against them: For because they would not serve the Lord their God in their own Land, in the Abundance of all Things, they are subject to their Enemies in a strange Land, where they want every Blessing, and have an Iron Yoak upon their Necks; and a Nation of fierce Countenance, which regard not the Persons of the Old, nor shew Favour to the Young, Rule over them, among whom they find no Ease nor Rest for the Sole of their Feet; and the Lord hath given them a trembling Heart, failing of Eyes, and sorrow of Mind, and their Lives hang in doubt, being in fear Night and Day, and they have no Assurance of their Lives, &c.

C H A P. IX.

*Of the unparallell'd Misery of
Christian Captives in Barba-
ry, &c.*

IF any thing upon Earth can possibly be supposed to afford us any Representation of the Torments of Hell; it is certainly the cruel Punishment inflicted upon the poor Christians at *Macquanes*. The Day no sooner breaks up, and that Sun never arises, which afford not Matter enough for the breaking of their Hearts, and gives cause of new Sorrows to arise to their Souls. When they arise, they have just reason to think that they shall never more lie down again, till laid in the Dust; And when they lie down, they have the least Security of all Men in the World, that they shall ever arise again till the general Resurrection. For tho' their Lives and Beings be in the Almighty's Hand, as all others are; yet seeing God hath subjected them to the Rage, Fury, and Cruelty of a Barbarous and Blood-thirsty Tyrant (who regards

regards the Life of his Dogs more than theirs) they may well believe and assure themselves, that there is but a Step, and that a narrow one, between them and Death.

How many poor Christian Slaves hath he run through with Launces, Shot, thrown to the Lyons, and caused to be burnt alive in burning Lime-Kilas! innumerable are the various Sorts of Cruelties contrived in this hellish Breast, and executed by the bloody Hands of this barbarous King upon poor Christians; and that not for any Fault or Misdemeanor of theirs, but only to gratifie his own savage Humour: And yet he is the best Patron and Protector that the Christian Slaves have to depend upon. His Terror defends them from the Fury of his Subjects, who out of the fear and dread they have of him, dare not execute in full measure their cruel and cursed Wrath upon his Christian Slaves: For such Antipathy, Hatred and Malice, possesses the Hearts of these *Barbarians*, that if Self-love, (that is the Fear of Punishment) did not restrain it, it would be inevitable Death for any Christian to show his Head, or
walk

walk in the Streets. But though the Dread of their Tyrannical King doth deter them from killing his Slaves outright, yet they cannot forbear venting their Malice in Reviling, Cursing, and Beating them upon all occasions, which renders their Lives less desirable than a speedy Death, which might put an end to all their Sorrows: So that many of them cry out and complain with *Job*, That *Death flies from them*; and, like a Malefactor in the Press, cry out for more Weight, or a greater Measure of Misery, which may swallow up and devour itself.

If their frequent Blows, by which they are crippled and maimed, did excuse them from their hard and almost incessant Labour; there are some, who are so spent and tired out, that they would think that poor Indulgence a Mercy: But no Stripes, Lameness, Weakness, or Sickness, makes any Apology for Intermision; but Men, I mean Shadows, who are not able to walk, are led and driven out to work: Nay, it hath happened, that the Guardians or Drivers have Cudgelled a Dead Corps, because it would not arise and go to Work at their Command; as if
Death

Death it self did not exempt Men from that Slavery. It must be indeed confessed, that there are some *Alcaldes*, Governors and Guardians of Christian Slaves, that are not altogether so void of Humanity; who will, when they see Death Pictured on the Face of a Sick Man, grant him leave to go Home and Dye in his Bed, if he has one: But this great Mercy is not without Misery; for the poor Sick Man perhaps hath neither Friends nor Money, and cannot eat his black Bread, and so his Days are shortned by Famine.

Others, if they be supplied with a little Money from their Friends in Christendom, are still deprived of the use of it, for want of some-body to give them due Attendance, and provide things necessary for their Recovery; and so, helpless and comfortless, they give up the Ghost in the Presence of God alone,

Indeed, the *English* Slaves at *Macquanes* have fallen on a good mean for the relief of the Sick, by Erecting a small Hospital; where, at the Common Charge or out of the General Supplies sent them, the Sick are in some measure provided for: The *Spaniards* also have

have a Fryars Convent to go to; but other Nations are but badly looked after.

If the Reader be curious to know how these poor Christians are there so unintermittingly imployed, since they have no Gallies there, as in *Algiers*: It is answered, That their Work consists in Building and providing all Materials for it. Some must stand stamping Earth mixed with Slime and Water, in a Box about Two, or Two Yards and an Half long; made of Two Boards (each about Three Foot broad) which are fastned to one another at such a distance as they intend the Breadth of the Wall. This they do with a Wooden Stamper of about Twelve or Fourteen Pounds Weight; and that from the Break of Day till Stars appear at Night, without intermission or standing still. Others are busied in mixing and preparing this Earth: Some dig in Quarries, finding and breaking Lime-Stones, whilst others burn them: Some are running in *Twizæes*, carrying Baskets of Earth on their Heads; and some digging *Dûm* (as they call it) to burn Lime: Some are Carters, and go all day with Waggon full

full of Earth, drawn by Six Bulls and Two Horses; and at Night must watch the Beasts in the Field, as well in Winter as in Summer: Some are employed in making Powder; others small Arms: Some Sawing, Cutting, Cementing, and Erecting Marble Pillars: Others there are whose Business it is to look after Water-works; the rest tend Horses. Now all these (and if there be any else otherwise employed) have their particular Guardians, Task-Masters, and Drivers, who take such a narrow Notice, and careful Inspection over their respective Christian Captives committed to their Charge; that not a Minute must be lost, nor so much time afforded as to eat their Piece of Black Bread that is allowed them; but like *Nehemiah's* Men, they must Work with one Hand whilst they put their coarse Morsel of Bread into their Mouths with the other. Without doubt the Bondage of the *Israelites* was hard; but cannot be imagined, when in its Vigor and *Zenith*, when they must gather their Straw, and deliver their whole Tale of Bricks, that it was equal to this Servitude. For there they had their appointed Tasks, and knew when
their

their Work was at an end ; but here the hardest Worker can never do enough. Let his Days Work be never so great, yet Blows are his common Recompence at Night. The *Israelites* in *Egypt* had their particular Lodgings and Families, where they rested in some measure quietly at Night, and enjoyed some Comfort in their Conferences : But in *Barbary* their respective Guardians deliver them over as so many Sheep to another, who is appointed to take Charge of all, and who secures them in one House, or more, till next Morning ; (if they be not hauled out to some fordid Work or another by Night, as many times happens) and then they hear the doleful Eccho of *Vamos a travacho, Cornutos*, that is, *Come out to Work, ye Cuckolds*. So that their Usage is like a Rack, made to torment Men, and not presently kill them : And such a Life is more intolerable than a sudden Death, which might put an end to such a Concatenation of Miseries.

And now after all, if these poor distressed Creatures had Means of Subsistence, and sufficient Allowance to support their macerated Bodies, it would afford a little Comfort, and in some

measure Refresh their languishing Spirits; which, sympathizing with the Body, are broken and exhausted. But instead of any comfortable Maintenance, nothing but grim Death, ushered in by Famine, appears in their Countenances; and their daily Bread is made of such black, rotten Barley Corn, as Horses loath; and, when made Bread, Dogs will hardly eat: Nay, not long ago, they had Bread mixed with Dung; for a Kennel or *Slockie*, as they call it, broke into one of the King's Corn-Stores, of which he hath a great many under Ground; (and some Corn, half as old as himself) and this was given to the Christian Slaves to eat: Who, notwithstanding they were forced to stop their Noses because of its nasty Smell, yet must either eat it or starve with Hunger. But, if the Bread be bad, they have the less Quantity (being allowed but one Cake a Day, of about a Pound Weight) lest possibly they should loath it: Besides that, they have nothing but Water; to procure which, they must frequently venture, and sometimes suffer severe Blows. If the People of *Israel* had had no better Entertainment in *Egypt*, they would never have longed

longed to return back. For several in *Barbary* have hazarded their Lives by leaping from high Walls to get a few wild Onions that grew in the *Moors* Burying-place: And would likely have undergone more Trouble and Danger, if they could possibly have procured a little Flesh.

Add yet to these Extremities, *Nakedness*. The Captives are allowed, and have no other Cloaths, from their Master the King, but sometimes in one Year, and sometimes once in two Years, a *Gilliby* (as they call it) which is a coarse Woollen Coat, in the Shape of a *Spanish Capput*, all equally wide, and reaching almost to the Knee, with an Hood to cover the Head, of about Sixteen, Eighteen, or Twenty-pence Price. It is a rare thing to see a Linnen Shirt upon a Slave; and a great many go without a Waistcoat or Breeches, as well as Shoes and Stockings. In this Habit they are exposed to the scorching Heat of the Sun in Summer; and the Violence of Frost, Snow, excessive Rain, and stormy Winds in Winter. The greatest Tempests, nay Deluge-like Rains, which ordinarily fall there, exempt them not from their

Work; but they are many times forced to stand to it by Night as well as Day, though they be as wet as Water can make them.

But, as if all this were not enough to render them compleatly miserable, they must still be subject to another heart-breaking Evil; that is, to be belied, back-biten, and beaten by some of their own Number who are called Christians; who, by their Flatteries, Insinuations, and Tale-bearing, gain some Favour with those barbarous Infidels that are set over them, and the rest of the Christian Slaves: So that they excuse some such Sycophants from working, and make them their Substitutes, on *proviso*, that they shall make the other Slaves work so much the harder to supply their Vacancy. When such as these arrive to this desired Preferment, none so rigid as they: Nay, they surpass the very *Barbarians* themselves in Cruelty, beating their Fellows unmercifully, who must yield them as much Obedience, as those that appoint them. It is more grievous and intolerable to take Abuses and Affronts from our Equals than from Superiors; and the Injuries received from such,

do

do more affect Men, and excite them to study Revenge; which, not being able to accomplish, they sometimes turn desperate, and take Vengeance on themselves, as hath happened in that Place of Misery, *Macquanes*. Christians think it not so strange (as indeed it is not) to be despightfully used by *Heathens* and *Barbarians*, who are our professed Enemies, and think that they do God good Service in plaguing, tormenting, and killing us, as to be traduced, beaten and oppressed by their Nominal Brethren, who, while they exceed the *Moors* in Barbarity, profess themselves to be Christians. If the Holy Psalmist complained of this as insufferable, *Psalm* lv. 12. *For it was not an Enemy that reproached me; then I could have born it, &c. But it was thou, O Man, mine Equal, my Guide, and mine Acquaintance.* Sure it must be far more insupportable to poor, weak, and ignorant Souls, who have not that measure of Grace that he had; and, who by Oppression are rendred mad. Among whom such Outcries are frequently heard as that in the 44th *Psalm*, *Thou hast given us like Sheep appointed for Meat; and hast scattered us among the Heathen.*

My Confusion is continually before me, and the Shame of my Face hath covered me: For the Voice of him that Reproacheth and Blasphemeth; by reason of the Enemy and Avenger. And such Lamentations as these of Jeremiah, in the Third Chapter of that Book, I am the Man that hath seen Affliction, &c. He hath hedged me about that I cannot get out; He hath made my Chain heavy; He hath broken my Teeth with Gravel-Stones; He hath covered me with Ashes. And, ver. 45. Thou hast made us the Off-scouring and Refuse in the midst of the People.

And now, Reader, judge if there be any Estate or Condition more miserable, lamentable, or more to be pitied than this of a *Barbary* Slave: Yet, sad Experience teaches us, that there are some who profess themselves Christians, that are so far from sympathizing with these poor Sufferers, or commiserating or condoling the long Series of their Complex Calamities, that, (as if these were not enough to bow down the stiffest Necks, and break the stoutest and most couragious Hearts) they must not only keep the Cloaths, and take the Parts of their Persecutors, but throw Stones also, and add a *Kental*
more

more to their already insupportable Burthen.

These are distinguish'd by the Name of CHRISTIAN MERCHANTS. They deal in Gold, Silver and Brimstone, and all manner of Contrabands, *viz.* Brass, Iron, Marble, Cinamon and Frankincense, Slaves, nay, even the *Souls* of other Men (as well as their own;) who being detained by their means in Bondage, have desperately given themselves to the Devil by turning *Moors*. It is through the Artifices of these Wretches that they are hedged in, and cannot come out. As rich Men never want Followers and Favourites; so I am not ignorant that these will be apt to plead in their behalf, That this is an unjust Aspersion, and groundless Calumny, proceeding from Malice or Envy. I shall prove the contrary from Matter of Fact. Having first premised some undeniable Truths, *viz.*

I. That the King of *Morocco* regards not Foreign Money, with respect to the exchanging of Slaves, since the *Spaniards* cheated him with Brass Pieces of Eight.

II. That

II. That he is always readier to buy for Money those things that he hath occasion for, than exchange Captives for them.

III. That Contrabands, such as Powder, Shot, Arms, Iron, Brimstone, &c. are the Commodities he most Wants, and highly Values. And,

IV. That most Captives, inay all that are enlarged, are (either directly or indirectly, *per se aut per alium*, bringing such Goods themselves, or giving large Sums of Money to the *Jews* to get them by means of the Merchants from *England* or *Holland*) redeemed for Counterbands.

These are so palpable Truths, that the Opposers dare not gainsay them: And from these it follows, by necessary Consequence, that they who supply his *Barbarian Majesty* with such Goods for his Money, are a Lett and Hindrance to the General, as well as Particular Redemption of Slaves.

The Matter of Fact is as follows: It is not forgotten by some, what Attempts, and how many Essays were made

made in the Reign of King *Charles II.* for the Redemption of the *English* Slaves; several Ambassadors or Envoys were sent thither, as Colonel *Kirk*, Sir *James Lasely*, and Captain *Nicholson*. This last had so far advanced his Business, that he was promised by the Emperor all the *English* Slaves, some *Portuguese*, and some *French* Protestants; but his Majesty being diverted by an Uproar at *Sûs*, either forgot or neglected to leave Order for their dispatch. In this *interim* the Merchants consulted what was best to be done upon the Score of Interest; and at last determined to send one Mr. *Houndsby*, One of their Number, to endeavour to hinder their Redemption. The Merchant and the Captain arrived at the same time, tho' with contrary Designs. The Captain begged for his Majesty's Letter to have away the Slaves; but his Answer was, That he need not Exchange Slaves for Goods, since the Merchants would supply him.

If the being exposed to Hunger, Thirst, Extremities of Heat and Cold, incessant Labour, most cruel and barbarous Usage; and the being deserted, betrayed, and afflicted by *false Brethren*

thren, will not make Men compleatly miserable, What can? The remembrance of past Joys and Frolicks; sumptuous Fare, and fine Apparel, is now a bitter Ingredient in their muddy Cup: And the Relation of them ends in a deep Sigh; and, *Oh! but these are past!* And those of them who have had the greatest Worldly Enjoyments, are the most sensible of the Loss of them; for the greater the Height, the more insufferable is the Fall.

Add to this, the tormenting and perplexing Cares and Anxieties that some Men have for their beloved Wives, and hopeful and tender Children, whom they must leave to the Charity of an uncharitable World, without hopes of ever seeing them any more. If this be so great a trouble to some Men at their going off this Worldly Stage; it is so much the more grievous to poor Captives, by how much it is the more lingring and frequently recurring, if not always continuing. And, if the Fear of the future Ill-fare of their Children perplexes dying Men; how much more are the living troubled at the Report of it.

But

But, to any Person that hath a true Sense of Christianity, what can be a more afflicting Consideration, than their being totally deprived of all manner of Improvement and Instruction. Hence comes that gross and truly deplorable Ignorance of some Christian Slaves who have been a considerable time in *Barbary*; some of which have, in my hearing, professed that they were apt to believe, that the Seducer *Mahomet* was sent by God; and that he did such Miracles, as were of Force, to give Credit to his Doctrine: Others absolutely deny the Holy Trinity; and One asserted the *Sun* to be *the Son of God*, and the *Moon, the Holy Ghost*. O height of blasphemous Ignorance, and matter of Grief and Sorrow of Heart, to all piously affected Hearers! but they, poor Creatures! are not only destitute of all manner of Means that might contribute to the making them better; but have their Ears and Eyes continually infested with Blasphemies, sacrilegious Oaths, Perjuries, Maledictions, Imprecations, obscene and profane Talking, as well as brutish and sensual Acting: So that consider them in what respect you please, and you can find nothing wanting to

ren-

render them as miserable as human Nature is capable of on this side the Grave. Upon which Account, how easy, nay, how thankful to the Divine Providence, ought we to be, who generally through our own Folly or Weakness, either make or fancy ourselves unhappy, when we compare our Condition with that of theirs, who really are so.



THUS

*T*HUS far hath the Author entertained us with a sincere Account, according to the best of his Knowledge, of the Customs and History of that barbarous Country: Together with his mournful Reflections upon the inhumane Usage of the Christian Captives. He had promised, in the Title-Page of his Manuscript, A Relation of the Manner of the Entrance of the Author and some others into, and signal Deliverance from that severe Servitude, which was happily effected the Twenty-first of November, Anno 1698. But prevented, by I know not what Accident or Avocation, he did not finish his Undertaking. I shall now subjoyn the King's Letter to Colonel Kirk; the Contents of which, though not of great

great Importance to us, yet it affords some sort of Satisfaction to the Curious, to observe the different Manner of Address, made use of by the several Nations, into which Providence hath divided Mankind, when they Write to one another.



A L E T.

A
LETTER

FROM

Muly Ismael,
Emperor of *Morocco,*

TO

Capt. Kirk of Tangier.



L O N D O N

Printed by G. James, for JONAH BOWYER,
and HENRY CLEMENTS. MDCCLXIII.

الحمد لله تعالى وحده
وصلني الله على من لا نبي بعده
من عبيد الله المتوكل على الله
امير المؤمنين المجاهر في سبيل
رب العالمين
الشريف



ايديك الله اوامرته وظهور جنوده
وعساكره امين الي قبطان طنجه

Praise be to GOD the most High alone.

And GOD's Blessing be upon every one that is for His good Prophets, next to Him.

*From the Servant of GOD, who putteth his Trust in GOD, the Emperor of the Faithful, (who is courageous in the Way of the LORD of Both the Worlds *) the Noble, the Good.*

ISMAEL Ebn
Alshariph,
GOD Illuminate
And Preserve
Him.



GOD assist his Commanders; and give the Victory to his Forces and Armies. Amen.
To Kirk the Captain of Tangier.

* That is, this present World, and that to come.

كرك السلام علي من اتبع الهدى
 هذا وقد اتصل بعلي مقامنا
 كتابك وفهمنا ما احتري عليه
 خطابك فاما مسألة المهادنة في البكر
 فاعلم انها لم تصرف منا لكم الي
 الان وما جعلنا معكم الا المهادنة في
 طنجة فقد حيت حيت انت الي
 عارنا الشريفة وتكلمنا معك علي
 ذلك لاربع سنين ولو بقيت انت
 براسك في طنجة ما دخل عليك
 فيها مسلم ابدا الاتاجراً واما المهادنة
 في البكر فما صرفت منا ولا تكلمنا
 فيها واذا اردتمونا فيها نكون كتبنا

Peace be to him that follows the right Way †. This [by way of Preface.] Your Letter came to the lofty Place of our Residence: and we understood what your Discourse comprehended. As for the asking of a Cessation of Arms by Sea, know that it was not treated of between us till this present Time: neither did we make Truce with you with relation to any thing but *Tangier* alone; when you came to our illustrious House. And we treated with you about that Matter for four Years. And if you had staid there yourself, no *Musleman* had ever come into it against you, but only as a Merchant. As for a Cessation of Arms by Sea,

† This is a Verse which occurs frequently in the *Alcoran*, and when they use it in Letters, it looks at first Sight as a Salutation; but they only mean themselves, when they speak of those that follow the right Way.

لسيديكم بالانكطرة وقلنا له اذا
 اراد مهادنة البكر وغيره واراد ان
 ياخذ السلام الصحيح منا فليبعث
 لنا رجلين عاقلين من اعيان
 ديوان الانكطرة الذي يتفق بهم
 سلام جنمنا النصرانية هنالك وبعد
 ما يقدمان الي علي مقامنا ويجلسان
 امامنا كل ما يسمعانه منا من عقدة
 او عهد او غير ذلك يكون عليه
 المعول وقد جعلنا لكم الامان في
 البكر اربعة اشهر من يوم دخول
 الكتاب الذي ارسلنا اليكم والي
 سيديكم طنجة الي يوم ورود الجواب

it was not treated of by us, neither did we discourse about it. And when you desired it of us, we wrote to your Master in *England*; and said to him, *that* if he desired a Cessation of Arms at Sea, or any thing else; and was willing to receive a firm Peace from us: let him send to us two understanding Men of the Chief of the * *Divan* of *England*, by whom the Peace of all the Christians here may be confirmed. And when they shall arrive at the lofty Place of our Residence, and sit † before us: whatsoever they shall hear from us [by way] of Covenant or Article, shall be agreed upon. And we have given you Security at Sea, for four Months, from the time of the En-

* *Chief Ministers, Council, or Parliament.*

† *The Mahometan Princes usually give Audience to foreign Ambassadors sitting upon Carpets.*

منه وقدوم الرجلين المذكورين
 علي الوصف المذكور واما هولا الذي
 ذكرت في كتابك وانهم قبضوا في
 البكر فلم يكن عندي بهم علم
 ولا خبر لان كلامكم في ذلك كان
 مع علي بن عبد الله وقد انصفكم
 من المسلميين الذين اخذوا من
 اشتكيتم لنا بسببه ورد لكم
 النصارى وسجن البحر بين علي ذلك
 ولو عرفت ان انهم ظلموكم ووقعت
 بيني وبينكم مهادنة في البكر كما
 وقعت لاربع سنين في البر بواسطة
 وسبب محبتك لكنت انما علقتم

trance of the Letter, which we sent to you and to your Master to *Tangier*; till the Day that there comes an Answer from him, and the Arrival of the two Men aforementioned, after the aforesaid Manner. As for those Men which thou didst mention in thy Letter, that they were taken at Sea, I neither knew nor heard any thing of them; for your Discourse about that Matter was with *Ali Ben Abollah*. And he did you Justice upon the *Muslemans*, who had taken those Men Prisoners, for the sake of whom you made your Complaint to us, and he returned the Christians to you, and imprisoned the Seamen upon that Account. And if I should know that they do you any Injury, if there happens to be a Peace between me and you at Sea, as there is for four

L

Years

وحررت اثارهم وانتقمتم منهم اشد
 الانتقام وقد ذكر لنا خدينا محمد
 بن حد اعطار الذي جاء من عندكم
 ان السباع ببلاذكم قليل وانكم
 تكذبون رؤيته فحين جاء خديكم
 الينا وجد عندنا فرحين صغيرين
 من السباع فوجهناها لكم معه
 واعلم انه جاء لنا من عند سيدكم
 ثلاثة من الخيل المعدين بحجر
 الكرتين مع خدامنا الذين كانوا
 هنالك والكرتين يحتاج الي اربعة
 من الخيل بحجرونه فلا بد ان تبعت
 لنا حصاناً اخر من ذلك الوصف ومن

Years at Land, by your Mediation, and by reason of your coming; I would hang them up, and blot out their Footsteps, and be revenged on them with the severest Revenge.

Our Servant, *Mohammed Ben Haddu Ottar*, who came from you, told us, that a Lion is rare in your Country, and that you love to see him. When your Servant came to us, he found with us two young little Lions, which we sent to you along with him.

Know that there came to us from your Master three Coach-Horses, with our Servants which were there. Now a Coach wants four Horses to draw it, wherefore you must needs send us another of the same Likeness, Sort, and Size, that they may draw it with four. Oblige us in this, By all Means.

ذلك الجنتين ومن ذلك القدر والقدر
ليجروه باربعة واعزموا لنا به ولا بد
ولا بد والسلام وبه لبث في السابع
من ذي القعدة الحرام عام ثلثه

وتسعين

والف



By all Means. Farewel. We
depend upon it. *Written on the*
*Seventh * of the sacred Month,*
Du'l,kaadah, in the Year 1093.

* Which answers to the 27th of October, in the
Year of our Lord, 1682.



THIS

142 Muly Ismael's Letter

THIS next is a LETTER sent from the same *Muly Ismael* to Sir *Cloudefly Shovel*; of which I have not had an Opportunity of seeing the Original.

August 26. 1684.

A LETTER from the Emperor of *Morocco* to Captain *Cloudefly Shovel*, on board the *Charles Galley*; with his ANSWER.

I, *Servant of GOD, and Emperor of Morocco, and King of Mauritania, whom GOD preserve in all his Undertakings, &c.*

I salute You, and the rest of the Captains.



S for the Captives you have taken, they belong to several Places, and are not all my Subjects: And, what I do is out of Charity, as they are *Mahometans*, being forc'd to go to Sea for Want of Maintenance.

As

As for those that are my Soldiers, they go to Sea to fight, and die in my Quarrels; but those *Moors* that you have taken, are inconsiderable, and of no Account.

HENCEFORWARD, I shall have Ships built as big as yours, if not bigger; hoping to take some of your Ships and Captains, and cruise for you in your *English* Seas, as you do for us in these.

I have writ Letters to the King of *England*, in which are kind Expressions: And when you had *Tangier*, there was all things given to you as you wanted, and all done out of Kindness. And now, as you have left *Tangier* for the *Moors*, whatever His Majesty of *Great Britain* wants, either by Land or Sea, it shall be granted, so that there be a Peace betwixt the Two Crowns; for which I pass my Word and Faith.

Whereas I have writ several Letters to His Majesty of *Great Britain*; to which, as yet, I have not receiv'd an Answer; hoping, that when it comes to my hand, there will be a good Accommodation between us.

You

Muly Ismael's *Letter*.

Y o u have taken several of our Ships; and destroy'd others, and you are cruising on our Coast; the which is not the way to make a good Peace, neither the Actions of Honesty in you.

G o d be prais'd that you have quitted *Tangier*, and left it us, to whom it did belong: From henceforward, we shall manure it; for it is the best Part of our Dominions.

A s for the Captives you have taken, you may do with them as you please; heaving them into the Sea, or destroy them otherways. The *English* Merchants that are here Resident, their Debts shall be satisfy'd; which being comply'd with, none shall remain in my Country.

Captain

Captain Shovel's ANSWER.

May it please Your Majesty,



WE the King of *England's* Captains, return your Majesty humble Thanks for your kind Wishes to us. Your Majesty by this may know, that we have receiv'd your Letter, and by it understand that your Majesty is inform'd, that most of these People that are taken are none of your Subjects. We perceive by this, as well as in other things, how grossly your Majesty has been abus'd by those People you trust; else, we doubt not, but that long before this, our Master, whom God preserve, and your Majesty, had accommodated all Differences, and we had a firm Peace.

OF those 53 Slaves that are here, excepting two or three, they are all *Moors* of their own Country, as they themselves can make appear: But if they

M are

are to be difowned, because they are Poor, the LORD help them. Your Majesty tells us, that we may throw them over-board, if we please: All this we very well know; but we are *Christians*, and they bear the Form of Men, which is Reason enough for us not to do it.

As to *Tangier*, our Master kept it Twenty one Years: And the World is sensible, that in spite of all your Force, he could, if he had pleas'd, have continu'd it to the World's End; for he level'd your Walls, fill'd up your Harbour, and demolish'd your Houses, in the Face of your *Alcaid*, and his Army; and when he had done, he left your barren Country (without the Loss of a Man) for your own People to starve in: But our Departure from thence, long before this, we doubt not but you have repented of. When you tell us of those mighty Ships your Majesty intends to build, to send on our Coast, you must excuse us, if we think ourselves the better Judges; for we know what, as to Shipping, you are able to do.

IF you think fit to redeem those Slaves at a Hundred Dollars apiece, they are at your Majesty's Service; and the rest shall be sent you: Or, if you think fit to give us so many *English* in exchange, we shall be well contented; but, we think, you will hardly comply with that: For, the poorest Slave that ever our Master redeem'd out of your Country, cost him 200 Dollars, and some of them five times that Sum; for he freely extended his Charity to all, and never forgets his People, because they are Poor.

IT is great Wonder to us, that you should tax us with unjust Proceedings, in taking your Ships in time of Truce; when your Majesty may remember, that, during the time your Ambassador was in *England*, your Corsairs took about 20 Sail of my Master's Subjects: And this very Year, you have fitted out all the Force in your Kingdom to Sea, who have taken several of our Ships, and, at the same time, pretend to a Truce for Peace! But, some of your Ships, for their unjust Dealings, have already had their Reward; and the rest,

when they shall come to Sea, we doubt not but GOD Almighty will put them into our Hands.

IF your Majesty think fit to send Proposals to my Master concerning Peace, I shall take care for the speedy and safe conveying of it. I desire your Majesty's speedy Answer; for I do not intend to stay long before *Salley*.

THUS wishing your Majesty long Life and Happiness, I subscribe myself,

Your Majesty's obedient, humble Servant,

CLOUDESLY SHOVEL.

E R R A T A.

IN the *Preface*, Page xiii. last Line, read
I *Saffia*. P. xxi. L. 9. r. *were*.

In the *Anabick*, P. 130. L. 1. *الكمه*

L. last, *طبا* P. 133. for *House*, r. *City*.

P. 134. L. 3. *فليبعث* L. 12. *الذي* L.

13. *الجواب* P. 136. last L. *بجيك*

As a SPECIMEN of that lofty Way of Writing, which is so much in use among the Eastern Authors, I shall add the SUMMONS which Hulacu the Tartar, Conqueror of the East, (who took Bagdad, and entirely subverted the Government of the Saracens) sent to Almalek Alnaser, Sultan of Aleppo, in the Year of Hegjrah 657, of CHRIST 1259.



ET Almalek Alnaser know, that we sat down before Bagdad in the Six hundred and Fifty fifth Year, and took it by the Sword of the Most High GOD. And we brought the Master of it before us, and demanded Two Things of him; to which he not answering, brought deserved Punishment upon himself. As it is in your Alcoran, GOD doth not change the Condition of a People, till their own Minds are changed. He took care of his Wealth; and Fate brought him to what he is come to. He chose to exchange precious Lives for Pieces of Money made of vile Metal; which is plainly

plainly the same that G O D says, † *They found [the Reward of] what they had done present with them.* For we have attained by the Power of G O D what we desired ; and by the Help of the Most High G O D, we shall increase. Nor is there any doubt of our being the Army of G O D upon His Earth. He created us, and gave us Power over every one whomsoever His Anger rests upon. Wherefore, let what is past be to you an Example, and what we have mentioned and said, a Warning. Fortifications are nothing in our Hands: Nor doth the Joining of Battle avail you any thing ; nor will your Intreaties be heard, or regarded. Take Warning, therefore, by others, and surrender entirely to us, before the Veil be taken off, and [*the Punishment of*] Sin lights upon you. For we shall have no Mercy upon him that Complains, nor be Moved by him that Weeps. We have wasted Countries, we have destroyed Men, we have made Children Orphans, and made the Land desolate. It is your business to run away ; Ours to pursue.

† *When that Expression is used in any Eastern Author, it means only a Quotation out of the Alcoran.*

Nor can you escape our Swords, nor fly from our Arrows. Our Horses are Racers; Our Arrows strike home. Our Swords pierce like Lightning. Our Fortifications are like Mountains, and our Numbers like the Sand. Whosoever surrenders, comes off safe: Whosoever is for War, repents it. If you will Obey our Command, and come to our Terms, your Interest and Ours shall be the same: But if you be Refractory, and persist in your Error; do not lay the Blame upon us, but upon yourselves. GOD is against you, ye wicked Wretches. Look out for something to skreen you under your Miseries, and find somebody to bear you company in your Affliction. We have given you fair Warning, and fair Warning is fair Play. You have eaten Things forbidden, * you have been Perfidious in your Treaties. You have introduced new Heresies, and thought it a gallant thing to commit Sodomy. Prepare yourselves, therefore, for Scorn and Contempt. Now you will find what you have done.

* *The Mahometans, who borrow a great many of their Customs from the Jews, abstain from several sorts of Food, as Swines-Flesh, &c.*

They

They that have done amiss, will now find an Alteration. You take it for granted, that we are *Infidels*. We take it for granted, that you are *Villains*. And He, by whose Hand all things are disposed and determined, hath given us the Dominion over you. The greatest Man you have, is despicable among us; and what you call Rich, is a Beggar. We govern the World from *East* to *West*; and whosoever is worth any thing, is our Prey: And we take every Ship by Force. Weigh, therefore, what is fit to be done, and return us a speedy Answer, before *Infidelity* † hath kindled its Fire, and scattered its Sparks among you, and none of you remain, and the Earth be quite void of you. We have awakened you, by sending to you: Make haste with an Answer, lest Punishment come upon you unawares.

† As the Mahometans charge every Nation, that doth not believe their Religion, with Infidelity; So the Tartar (who was a Deist) returns it upon them.

F I N I S.

They shall have some more will
 and an Alteration, I on the
 granted, can we not be
 it for granted, that you are
 And he, by which I had all
 disposed, and determine, that
 the Dominion over you, the
 Man you have, is a
 and what you call, is a
 We govern the World, from
 Well, and whatever is contrary
 is our Part: And we take away
 by Force, which therefore, we
 to be done, as a
 law, before we have
 its due, and limited in
 you, and none of your
 I am the same, and of your
 switched you, by
 Make sure with an
 me depends upon you

I in the
 on a
 (

F I N I S

1841

The first of the month was a
very fine day. The weather was
just what we needed. The
children were all well and
happy. We had a very good
dinner. The food was all
eaten. The children were all
well. The weather was just
what we needed. The children
were all well and happy. We
had a very good dinner. The
food was all eaten. The
children were all well. The
weather was just what we
needed. The children were all
well and happy. We had a
very good dinner. The food
was all eaten. The children
were all well. The weather
was just what we needed.

1841

