

VIE

AN
AUTHENTIC NARRATIVE
OF THE
SHIPWRECK AND SUFFERINGS
OF
Mrs. ELIZA BRADLEY,

*THE WIFE OF CAPT. JAMES BRADLEY, OF LIVERPOOL,
COMMANDER OF THE SHIP SALLY, WHICH WAS WRECKED
ON THE COAST OF BARBARY, IN JUNE 1818.*

The Crew and Passengers of the above Ship fell into the hands of the Arabs, a few days after their Shipwreck, among whom unfortunately was Mrs. BRADLEY, who, after enduring incredible hardships during six months captivity (five of which she was separated from her husband and every other civilized being) she was fortunately redeemed out of the hands of the unmerciful barbarians, by Mr. WILLSHIRE, the British Consul, resident at Mogadore.

—
WRITTEN BY HERSELF.
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☞ The narrative of the Captivity and Sufferings of the unfortunate Mrs. BRADLEY, is allowed by all those who have perused it to be the most affecting that ever appeared in print—yet, by the blessings of God, this amiable woman endured deprivation and hardship with incredible fortitude—in a barbarous land, she became a Convert to the RELIGION of a Blessed Redeemer.

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PREFACE

TO THE AMERICAN EDITION.

AS the present age is an era of adventure, and the field extensive on which enterprise may take her range, in consequence of the vast modern improvements in the arts and sciences, it is not surprizing that the press should bring to light numerous works of all descriptions. The facility of intercourse between the various parts of the world, and the far and wide extensive state of commerce, have given origin to many narratives of voyages and travels as well as accounts of shipwrecks, and the various disasters attendant on them. In works of this nature we read of numerous hair-breadth escapes, and astonishing interpositions of Divine Providence, on behalf of the concerned—together with incidents of so extraordinary a nature, that the mind is wrapt in astonishment—and as we peruse we are lost in wonder and amazement.

The following circumstantial account of sufferings almost beyond human endurance, is a little work of real merit. The simplicity of the language—the spirit of piety it breathes—and the morals it incul-

PREFACE.

cates, cannot fail to cause it to be read with delight and edification by all those whose thoughts tend to serious reflection. If patience under affliction constitutes one of the cardinal virtues, we there find it exemplified in our christian heroine, throughout the whole of her thorny peregrination. The occurrence of her shipwreck, captivity and deliverance, afford convincing proof of the omnipresence of the All-seeing Eye. We recommend its perusal to the attention of our young females in a particular manner, as Mrs. Bradley sets a shining example to her sex in her struggles against the calamities of life, under circumstances the most uncomfortable.

This publication has passed through a number of editions in London. It was altered but very little from the original manuscript of Mrs. B. as the English publisher declares.—We therefore think it a work highly worthy of being patronized in this country, from the conciseness and simplicity of the style, and the religious fervor which it breathes.—The publishers of the European edition, from which this is copied being acquainted with the family of the writer of this narrative, and the circumstances of the unfortunate voyage upon which it was founded, clearly demonstrates the truth of the facts contained in the following pages.

Without any further remarks, we now submit the following interesting memoirs to the attention of the American public.



SHIPWRECK AND SUFFERINGS

OF

Mrs. ELIZA BRADLEY,



I WAS born in Liverpool (Eng.) of creditable parents in the year 1783,—in the year 1802, at the age of 19, I was married to Capt. JAMES BRADLEY, my present husband! Who, having been bred to the seas, was possessed of no other means of support, and knew of no other way to obtain a livelihood; hence, my endeavors, after our marriage, to induce him to pursue some other occupation, attended with less dangers, proved unfortunately ineffectual. In May, 1818, my husband was appointed to the command of the ship Sally, bound from Liverpool to Teneriffe: and I having expressed a wish to accompany him on a former voyage, to Madeira, he insisted on my accompanying him on this

The ship was freighted with all possible dispatch, and on the morning of the 12th of May, we embarked, thirty-two in number, comprising the ship's crew and passengers, of which I was the only female.— Nothing worthy of record transpired on our voyage, until nearly five weeks from the day of our departure, when we experienced a tremendous storm, which continued to rage with unabated fury for six days, and to add to our distress, it was discovered that the ship, from the violent working of the sea, had sprung a leak in several places; both pumps were kept continually going, and were found almost insufficient to free the ship of water. The whole crew began now to turn their eyes upon my husband, who advised the immediate lightening of the ship, as the only measure that could be adopted to preserve our lives—the hatches were torn up, and the ship discharged of the most weighty part of her cargo, but the storm continued to rage, and the leaks increasing, it was soon concluded by the officers utterly impossible to save either the ship or their effects; the preservation of even their lives becoming every moment more difficult to them, they now began to apply every thought and deed to that consideration. Since the commencement of the furious storm, they had not been enabled to keep any reckoning, and had been driven many leagues out of their course.

Such was our perilous situation from the 19th to the 24th June, in the evening of which the storm

began to abate—the morning ensuing, although the sea had become much more calm, there was so thick a fog, that the ship's crew found it impossible to discern an object three rods a-head of them, and to add to our consternation, by the colour of the water it was discovered that we were on soundings, while the breakers were distinctly heard at the leeward—the storm had rendered the ship unmanageable, and she was considered so completely a wreck, that the officers thought it their wisest plan to put her before the wind, until they could discover the land, (which they imagined not far off) and then attempt the gaining the shore with the boats—but, the day closed without any discovery of land being made, although the roar of the surf indicated that it could not be far distant. The ship's crew, nearly worn down with fatigue, as many of them as could be spared off deck now sought a little necessary repose below : but, about midnight, they were suddenly aroused from their slumbers by the violent striking of the ship against a chain of rocks, and with so much violence as to open her stern ! Even the little hope that the ship's crew had till then preserved, seemed to fail them at once—on the instant, the ship resounded with their lamentable exclamations, imploring the mercy of their Creator ! indeed to form an adequate idea of our distress, one must have been a witness of it. The reader cannot suppose but that I too in a moment like this, must have shared the terrors of the crew ; but my fortitude, by the bles-

sings of Heaven, was much more probable than what would have been exhibited by many females in my situation—the extremity of the misfortune, with the certainty of its being inevitable, served to supply me with a sort of seeming firmness. My poor husband, in his endeavors to reconcile me to my fate, seemed to forget his own perilous situation ; indeed his visible steadiness and resolution happily imposed so far upon the whole crew, that it inspired them, even in the instant of destruction, with such confidence in him, that rendered them attentive and obedient to his directions.

Never could a night be passed in more wretchedness ! the storm again gathered, and while the rain fell in torrents, the waves rising every instant, covered our bark, and rolled their mountains over our heads—in such a situation, stretched along on the outside of the hulk, fastening ourselves to every thing we could lay hold of, drenched through with rain, spent with the constant efforts we were obliged to exert against the fury of the waves, which endeavored to wash us off from our hold, we at length perceived the morning's dawn, only to afford us a clearer view of the dangers we had passed, and those we had yet to encounter.

This prospect of our situation appeared still more tremendous ; we perceived indeed, that we were not far from land, but we saw that it was impossible for us to reach it. The raging of the sea would have daunted the stoutest and most expert swimmer : for

the waves rolled with such fury, that whoever attempted to gain the shore, must have run the risk of being launched back into the main ocean or dashed to pieces against the ship or shore. At this sight and reflection the whole crew was seized with the extremity of despair ; their groans and exclamations redoubled, and were repeated with such strength and fervency, that they were to be heard amidst the raging of the winds, the roaring of the thunder, and the dashing of the waves which, all joined together, augmented the horror of the sound.

The day was once more near closing, we reflected with terror on the last night, and trembled beforehand at that which was to come--there was indeed a small boat attached to the ship, but in no condition to weather even the short passage that appeared to be between us and the land. We passed the night with feelings more horrible, if possible, than on the former ; the exhausted state we had been reduced to, by our past labor, left us hardly power to sustain the present.

The succeeding morning our spirits were a little revived by beholding the sun arise, a sight all absolutely despaired of, when we saw it setting, and when death, by putting an end to our calamities, would certainly be a blessing ; but the care of life, is the strongest passion in the human breast ; it continues with us to the last moment of existence ; the miseries one feels may weaken, perhaps, but rarely extinguish it. Our first emotion, on finding our-

selves still clinging fast to the vessel, was to offer up our thanksgivings to Heaven, for having still preserved us alive, even in such a deplorable situation, to raise up our suppliant hands in petition to Providence, to complete its miracle, by affording us some unforeseen means of escaping to the shore—there never was sure a more fervent prayer. Heaven at length, seemed to look down with compassion on our miseries and danger—the wind began to abate, and the various agitation of the sea to subside to that degree, that the officers conceived it possible for us to reach the shore in the ship's boat.

The boat was but small, it could not contain above a third part of our number ; we could not attempt to embark all at once without sinking it : every one was sensible of the difficulty, but no one would consent to wait for a second passage ; the fear of some accident happening to prevent a return, and the terror of lying another night exposed on the hulk, made every one obstinate for being taken in the first—it was however unanimously agreed by all, that my husband and myself should be among the number who should go first into the boat. The sea having now almost become a calm, the boat containing as many as it was thought prudent to take on board, left the wreck, and in less than half an hour we reached the shore, and were all safely landed ; and were soon after joined by the remainder of the ship's crew, who were as fortunate as our-

selves in reaching the shore, and with as little difficulty,

Being now placed on dry land, we soon perceived that we had new difficulties to encounter; high craggy rocks nearly perpendicular, and of more than two hundred feet in height, lined the shore as far as the sight could extend. The first care of the crew was to seek among the articles floated ashore from the wreck, for planks and pieces of wood, to erect a covering for the night; and they succeeded beyond their hopes—the night was extremely boisterous, and nothing beneath us but sharp rocks on which to extend our wearied limbs, we obtained but little repose. Early the ensuing morning it was to our sorrow discovered that but very little of the wreck was remaining, and those of the crew who were best able to walk, went to reconnoitre the shore, and to see whether the sea had brought any fragments of the wreck; they were so fortunate as to find a barrel of flour, and a keg of salt pork—soon after they had secured these, the tide arose and put an end to their labor.

Captain Bradley now called together the ship's crew, and having divided the provision among them, enquired of them if they consented to his continuing in the command; to which they unanimously agreed—he then informed them, that from the best calculations he could make, he had reason to believe that we were on the Barbary coast, and as we had no weapons of defence, much was to be apprehend-

ed from the ferocity of the natives, if we should be so unfortunate as to be discovered by them. The coast appeared to be formed of perpendicular rocks to a great height, and no way could be discovered by which we might mount to the top of the precipices, so steep was the ascent. Having agreed to keep together, we proceeded along the sea side, in hopes to find some place of more easy ascent, by which we might gain the surface of land above us, where we were in hopes of discovering a spring of water with which to allay our thirst—after travelling many miles, we at length found the sought for passage, up a precipice, which resembled a flight of stairs, and seemed more the production of art than of nature. We soon gained the summit of the cliffs; but instead of springs of water, or groves to shelter us from the rays of the scorching sun, what was our surprise, to see nothing before us, but a barren sandy plain, extending as far as the eye could reach.

The day was now drawing to a close, and despairing of meeting with relief, I threw myself upon the sand, and after wishing for death a thousand times, I resolved to await it on the spot where I lay. Why should I go further to seek it, amidst new miseries? I was indeed so determined to die, that I awaited the moment with impatience as the termination of my misery. Amid these melancholly reflections, sleep at length overpowered me. My poor husband did every thing in his power to alle-

viate my sufferings ; he represented to me the probability of our meeting with friendly aid, by the means of which we might be conducted to some commercial port, at which we might probably obtain a passage for Europe. We passed the night at this place, half buried in the sand. At the dawn of day we again put forward, travelling in a southeast direction. The cravings of hunger and thirst, became now more pressing than ever, and we found nothing to appease them—before the close of the day we were, however, cheered by the account of one of the sailors who had been dispatched a-head on the look out, who informed us that he had traversed the rocky borders of the shore, until he had discovered an extensive flat almost covered with mussels. We hastened to the spot, where we passed the night, and the next morning found ourselves so much strengthened, that we resolved to remain there the whole day, and the following night.

At the dawn of day, we took our departure, and before the setting of the sun, it was conjectured that we had travelled nearly thirty miles ; but, without any prospect of relief—indeed every hour now seemed to throw a deeper gloom over our fate. Having in vain sought for a resting place, we were this night obliged to repose on the sands. This was indeed a crisis of calamity—the misery we underwent was too shocking to relate. Having existed for three days without water, our thirst was

too great to be any longer endured. Early the ensuing morning we resumed our journey, and as the sandy desert was found to produce nothing but a little wild sorril, it was thought adviseable again to direct our course along the sea shore, in hopes of finding some small shell-fish that might afford us some refreshment, although but poorly calculated to allay our thirsts. .

Believing from our present feelings that we could not possibly survive a day longer without drink, and no signs of finding any appearing, the last ray of hope was on the eve of fading away, when, about mid-day, the second mate, (who had been sent forward to make discoveries) returned to us with the joyful tidings that he had found a pool of brackish water! a revelation from heaven could not have cheered us more! conducted by the mate, we hastened to the pool, which contained about half a barrel of stagnated water; but impure as it was, it served as a very seasonable relief to us, for without something to allay my thirst, I am sure I should not have survived the night. Having at length succeeded in reaching the sea shore, we were miserably disappointed by the state of the tides, which prevented our obtaining any kind of shell fish.

The next day brought no alleviation of our miseries—necessity impelled us to proceed, though hope scarcely darted a ray through the gloom of our prospects. My dear husband seeming to forget his own miseries, did every thing in his power to alle-

viate mine—from the time of our shipwreck, he was never heard once to murmur : but by precept and example, endeavored to keep up the spirits of those who had as little cause to murmur as himself—for my own part, the miseries that I had endured since that melancholly event, had afforded me but little leisure to reflect upon the situation of any one but myself. At the fall of the tide, we were so fortunate as to find a few mussels, and then following the windings of the coast, we pursued our journey for three or four days, over sharp craggy rocks, where perhaps no human being ever trod before, uncertain which way to proceed, incommoded by the heat, and exhausted by the fatigues of our march. In this our most deplorable situation, however, and at the very instant that we were all nearly famished with hunger, Heaven was pleased to send us some relief when we least expected it—some of the crew who led the way, had the good fortune to discover a dead seal on the beach—a knife being in possession of one of them, they cut up their prey, dressed part of the flesh on the spot, and carried the rest with them.

As we were now in possession of provision, and could not expect to find water by traversing the sea shore, it was thought most advisable once more to bend our course backward, in search of it among the barren sands ; for from our feelings we judged that we could not possibly survive a day longer without drink ; our tongues were nearly as dry as

parched leather. Fear of meeting with the natives (from whom they expected no mercy) appeared to be the prevailing principle of the actions of most of the crew which must have been very powerful in them, when it was superior to the prevailing calls of hunger and thirst. As we traversed the sandy desert, we searched in vain for some sorts of nourishment ; there were neither roots nor vegetables fit for eating to be found. Our thirst increased every moment, but the hope of being able to assuage it, sustained us every step, and enabled us to travel on till the afternoon. We cast our eyes around, but could see nothing to rest our wearied sight upon, but a boundless and barren waste, extending on all sides. Such an horrid prospect threw us into the most shocking state of despair ; our exhausted spirits died within us ; we no longer thought of continuing our hopeless and uncertain route, in which we could not possibly foresee any end to our wants and miseries, except what we might have received upon the spot where we then laid ourselves down, from death alone—not until this moment did my fortitude forsake me—the weight of my misfortunes had now become too heavy for my strength, or rather weakness, to support—I felt as if the earth I pressed had been heaped upon me ! I exhorted my husband to leave me here, and to avail himself of the powers that he had yet remaining, to hasten forward to some inhabited part of the country, from whence he might have an opportunity of once more

returning to his native land. My dear husband could only answer with tears and moans, while I continued to persuade him to our separation, urging the absolute necessity of it, in vain. "No, my dear wife (said he) I will never consent to abandon you while life remains—with the Almighty nothing is impossible—if we put our trust in Him, he may prove compassionate towards us and give us strength to pursue our journey, and support us in our trials—if it is His will that we should perish in a foreign land, far distant from kindred and friends, the will of God must be done, and we ought not to mutmur.—He certainly orders every thing in the best possible manner, and he who takes care of the ravens, will not forsake his own children in the hour of affliction." My husband now kneeled down by my side, and offered up a petition for our speedy relief: in which he was joined by the whole crew. After our pious devotions were over, it was agreed by the company that a part of their number should remain with me, and the remainder (who were least fatigued) should go in search of water.

The sun was now near setting, and I fell into a state of torpid insensibility, without motion, and almost deprived of all reflection, like a person between sleeping and waking; I felt no pain, but a certain listlessness and uncomfortable sensation affected my whole body.

About two hours after the party had departed in search of water, they returned nearly out of

breath, and apparently much affrighted, and informed us that they had been pursued by a party of the natives (some of whom were mounted on camels) and that they were then but a short distance from us! they had scarcely finished their story, when a dreadful yell announced the arrival of their pursuers! Their appearance indeed was frightful, being nearly naked, and armed with muskets, spears and scimeters.

Our company having no weapons with which to defend themselves, they approached and prostrated themselves at the feet of the Arabs (for such they proved to be) as a token of submission. This they did not however seem to regard, but seizing us with all the ferocity of cannibals, they in an instant stripped us almost naked. For my own part, such had been my sufferings, that I no longer felt any fear of death—such was my thirst at this moment, that I think I should have been willing to have exchanged my life for a draught of fresh water.

As soon as the Arabs finished stripping us, a warm contest arose among themselves, each claiming us individually as his property. This contest lasted for more than an hour, nor could I compare the combatants to any thing but hungry wolves contending for their prey!—sometimes we were laid hold of by a dozen of them at once, attempting to drag us off in different directions---they aimed deadly blows at each other with their scimeters, within two feet of my head, and inflicted wounds which laid the

Flesh of their bodies open to the bone ! Becoming weary of the bloody contest, an old Arab (who probably was a chief) at length commanded them to desist, and promising them, as I have since learned, that we should be possessed by those only who had the best claim to us---this point being at length amicably settled among them, and each Arab having taken possession of what had been apportioned to him as his rightful property, my husband by signs (exhibiting his mouth as parched and dry as the sand under foot) gave them to understand that our thirst was too great to be any longer endured, and that if we were not provided with something immediately to allay it, they must expect soon to be in possession of nothing but our dead carcasses !

As the Arabs appeared now to esteem us (poor miserable objects) of too much value to suffer us to perish for any thing within their power to afford us, they drove up their camels and took from the back of one of them a goat skin, sewed up like a wallet, and containing about four gallons of brackish slimy water, which they poured into a callabash and gave us to drink. Bad as this water was, and nauseous to the smell, I think we could have drank half a gallon each ; but having finished the contents of the skin, they refused us any more ; but pointing to the east, gave us to understand that although water was with them a precious article, they in a few days should arrive at a place where

they should obtain a plentiful supply, and we might drink our fill.

The Arabs now began to make preparation to depart—the one by whom I was claimed, and who I shall hereafter distinguish by the title of **MASTER**, was in my view more savage and frightful in his appearance, than any one of the rest. He was about six feet in height, of a tawny complexion, and had no other clothing than a piece of woolen cloth wrapped round his body, and which extended from below his breast to his knees : his hair was stout and bushy, and stuck up in every direction like bristles upon the back of a hog ; his eyes were small but were red and fiery, resembling those of a serpent when irritated ; and to add to his horrid appearance, his beard (which was of a jet black and curly) was of more than a foot in length!—such I assure the reader is a true description of the monster, in human shape, by whom I was doomed to be held in servitude, and for what length of time, Heaven then only knew !

The draught of water with which I had been supplied, having revived me beyond all expectation, my master compelling his camel to kneel, placed me on his back. My situation was not so uncomfortable as might be imagined, as they have saddles constructed to suit the backs of these animals, and on which a person may ride with tolerable ease—the saddle is placed on the camel's back before the hump, and secured by a rope under his belly.

Thus prepared, we set out, none of the captives being allowed to ride but myself. The unmerciful Arabs had deprived me of my gown, bonnet, shoes and stockings, and left me no other articles of clothing but my petticoat and shimmy, which exposed my head and almost naked body to the blazing heat of the sun's darting rays. The fate of my poor husband, and his companions, was however still worse; the Arabs had divested them of every article of clothing but their trousers; and while their naked bodies were scorched by the sun, the burning sand raised blisters upon their feet which rendered their travelling intolerably painful. If any through inability slackened his pace, or fell in the rear of the main body, he was forced upon a trot by the application of a sharp stick which his master carried in his hand for that purpose.

About noon, we having signified to the Arabs our inability to proceed any further without some refreshment, they came to a halt, and gave us about half a pint of slimy water each; and for food some roasted insects, which I then knew not the name of, but afterward found were locusts, which abounded very much in some parts of the desert. In my then half starved state I am certain that I never in my life partook of the most palatable dish with half so good an appetite. Having refreshed, we were again hurried forward, and were not permitted to stop again until about sunset, when the Arabs came to a halt for the night, and pitched their tents—my

master ordered me to dismount, and after he had turned his camel loose to feed upon the juiceless shrubs that were thinly scattered about the tent, he presented me with about half a pint of water, and a handful more of the insects ! after which I was permitted to lie down in the tent, to repose for the night ; this was an indulgence that was not allowed the other captives, and would not probably have been allowed me, had it not been for my very weak state, which caused my master to fear, that without proper attention, he might lose his property ; for it appears (by what I have since learned) that they considered us of about as much value as their camels, and to preserve our lives were willing to use us with about as much care and attention. My poor husband and his companions were compelled to take up their lodging on the dry sand, with nothing but the canopy of heaven to cover them. I this night, as I did every succeeding night before I closed my eyes, returned thanks to Almighty God for preserving me and enabling me to bear up under my heavy afflictions during the day past ; to Him I looked, and on Him alone depended, for a deliverance from bitter captivity—nor did I each morning fail to return Him thanks for his goodness in preserving me through the night.

At day light we were called on to proceed. The Arabs struck their tents, and I was placed as before on my master's camel ; while the other captives were compelled to hobble along on foot as well as they could. A few moments before we commenced

our journey, I was permitted to exchange a few words with my husband—he informed me with tears in his eyes, that his bodily strength began to fail him, and that if he did not meet with better treatment, he was fearful that he should not survive many days; in the mean time expressing a hope that God would preserve my life, and again restore me to my friends. I comforted him all I could, assured him that if we put our trust in God, He certainly would remember mercy in the midst of judgment, and would so far restrain the wrath of our enemies, as to prevent their murdering us. And the more to encourage him, I then repeated the two following texts of scripture—“ I shall not die, but live : And declare the works of the Lord.” Psalms cxviii. 17.—“ Why art thou cast down, O my soul ? And why art thou disquieted with me ? Hope thou in God : for I shall yet praise him, who is the health of my countenance, and my God.” Psalms xlii. 11.

By sunrise we were again on our march, and travelled until night, over a sandy desert, without sight of any living creature but ourselves—sands and skies were all that presented to view, except now and then small spots of sunburnt moss—indeed before us, as far as eye-sight could extend, presented a dreary prospect of sun-burnt plains without grass, stick or shrub. Some of my poor unfortunate fellow captives being unable to proceed any further, the Arabs came to a halt a little before sunset; and pitched their tents, and having unloaded their cam-

els, they dispatched two of their companions with a camel to the west. We were now presented with a like quantity of water and food, as on the day preceding, and permitted to lie down under a corner of a tent to rest our wearied limbs. Here I had another opportunity to converse with my husband; and to witness more minutely the wretched condition of my other companions in distress; some of whom appeared to be on the eve of exchanging a world of trouble and sorrow for a better. The sustenance allowed them was hardly sufficient to keep the breath of life in them—having been deprived of nearly all their clothing, and their bodies exposed to the sun; they were rendered so weak, emaciated and sore, that they could scarcely stand—they all thought that they could not live another day! I exhorted them not to fail to call on the Supreme Being in a proper manner for help; as He alone had power to deliver them from the hands of their unmerciful masters; and if ever so fortunate as to meet with a deliverance, and to be once more restored to their families and friends, never to let it be said of them as of Israel—“They forgot his works, and the wonders he shewed them: they remembered not his hand, nor the day that he delivered them from the enemy.”

A little after sunset, the two Arabs who had been dispatched with the camel to the west, returned, driving the beast before them—as soon as they reached the tent we discovered that they had brought a skin of fresh water (which they probably had been in

quest of) and a quantity of a small ground root, which in appearance, resembled European ground-nuts, and were equally as agreeable to the taste. Of the water they allowed us nearly a pint each, which was a seasonable relief, for without it, I am certain that some of my companions would not have survived the night. It was pleasing to me to witness the apparent gratitude, which every one of the crew now manifested toward Him, who had wrought their deliverance from immediate starvation—after we had partaken of our scanty meal, it was proposed by me that we should all kneel, and individually return thanks to God, for this wonderful proof of his infinite goodness—a proposition that was cheerfully agreed to by all, the Arabs in the mean time standing over us, apparently much diverted with a view of the attitude in which we placed our bodies during our pious devotions.

The ensuing morning we started very early, travelling west, and about noon arrived at the well from which the water brought us had been obtained the day previous—the well had the appearance of having been dug many years, and contained five or six feet of water, of a quality too inferior to be drank by our meanest brutes, if any better could be obtained—Preparations were now made to water the camels, they having never drank a drop to our knowledge since the day we fell into the hands of the Arabs. — Troughs sufficiently large to contain half a barrel was filled twice, and the whole drank by a single

camel—nature seems to have formed these animals for the express purpose of crossing the sandy deserts, and when watered, to drink a sufficient quantity to last them from four to six weeks; was this not the case, they certainly must perish in travelling from well to well, which are situated many miles from each other. For my own part, so great was the quantity of water given to the camels, that I was under very serious apprehension that none would be left for us; for so great now was our thirst, that had we been permitted, we would have gladly thrust in our heads, and drank out of the same trough with the camels; but this we were not allowed to do, nor would they allow us to approach the well until the camels had been supplied with as much water as they could drink; this being done, the troughs were next filled for us, when we were permitted (in imitation of the camels) to kneel down, thrust in our heads and drink until we were satisfied. I am confident, that I drank three pints, and without producing the serious effects that one would apprehend after suffering so much from thirst. I now by signs begged of my master for something to eat; but he gave me only a very small quantity of the roots heretofore described, at the same time by signs, giving me to understand that in two or three days, we should reach the place of their destination, where his family dwelt, and who would supply me with as much food as I should want.

The Arabs next proceeded to fill their goat-skins

with water, which having done, they slung them on each side of their camels—the camel belonging to my master was next ordered to kneel, and I again placed on his back—thus prepared we again resumed our journey, travelling east. The face of the desert in every direction had still the same barren appearance, and at noon day the rays of the sun had a most powerful effect upon our almost naked bodies—having been deprived of my bonnet, and having nothing to defend my head from the sun's scorching rays, the pain that I endured was extremely excruciating; yet, I praised God that I was not doomed to walk on foot and at night to lie in the scorching sands, as my fellow sufferers were compelled to do. During the day we continued our dreary route without the discovery of any thing that could serve to relieve the cravings of nature—we continued however to travel until eight o'clock in the evening, when the Arabs came to a halt, and pitched their tents for the night. To attempt to describe the situation of my poor husband, as well as the rest of his unfortunate fellow-captives, at this time, would be a thing impossible for any one to do but those who witnessed it. The sun had scorched and blistered our bodies from head to foot; I will not pretend to describe their feelings; the compassionate reader will paint our distress in his imagination in stronger colours than can be described by words. We had nothing now left to eat; our masters, however, had the humanity to give us as much water as

we could drink, and after returning thanks to heaven as usual, for our preservation through the day, we retired to seek repose for the night.

The next morning we were ordered early to arise and prepare for our journey ; but three of my unfortunate fellow captives (one of whom was a lad of but 13 years of age) signified to their masters, by signs, their inability to proceed one step further unless they were provided with some sustenance, of which they had been deprived for the last thirty-six hours. The unmerciful Arabs thereupon became greatly enraged, and beat those who had complained of their weakness most unmercifully ; but the blows inflicted upon the poor wretches, only increased their inability to travel. The Arabs finding that blows had no effect, and unwilling to part with any of us, they next consulted together what was best to be done to preserve our lives, it being evident to them that none of us could survive another day without some kind of nourishment, of which they were themselves now destitute ; they at length agreed to kill one of their camels ; and the one on which I rode, being the oldest of the drove, they obtained the consent of my master to butcher that ; the business being thus settled, they began to make preparation for the slaughter. They compelled the poor animal to kneel down in the usual manner, as when about to be relieved from or to receive a load and then with a rope hauling his head back nearly

to his rump, they with one of their scymeters, cut his throat ; the blood they caught in a bucket as it flowed from the wound, and were extremely careful not to lose a drop---such was our hunger at this time, that we would have gladly drank it as it streamed warm from the beast. Indeed such was the state of our stomachs, that I am confident that we should not have loathed animal food even in a state of putrefaction !

The camel was now dressed by the Arabs in much the same manner as the Europeans dress a butchered ox ; but there was not a particle of any thing ~~belonging to the carcase, but was esteemed of too much value to be wasted : even the hide and entrails~~ were carefully preserved. The Arabs, assisted by the captives, next busied themselves in gathering small twigs and dry grass, with which to cook a part of the animal. The blood was first poured into a copper kettle, and set on the fire to boil, the Arabs stirring it with sticks until it became a thick cake ; this being done, the entrails (with very little cleansing) was next deposited in the kettle and set on the fire to bake or stew, after which the whole was distributed among the captives to eat ; this was a relief that none of us anticipated when we arose in the morning ; nor did I fail on this occasion to pour out my soul in rapturous effusions of thankfulness to the Supreme Being ; nor did I find it very difficult to persuade my fellow captives to follow my example.

this, our wonderful deliverance, while on the very brink of starvation, was to me another proof of the mercy and goodness of God, and that with us in the present instance he had eminently fulfilled the word contained in Psalms cvi. 46 : " He made them also to be pitied, of all those that carried them captives."

While we were devouring the food allotted us, the Arabs were employed in cutting up and roasting the carcase, which done, they, like ravenous wolves, devoured more than half of it, and the remainder deposited in their bags slung upon their camels. Preparations were now made for our departure. I begged ~~of my master~~ to indulge me with the privilege of conversing a few moments with my husband, before we reassumed our journey, as he had informed me, in a few words the evening previous, that he had something important to communicate ; after a good deal of persuasion the indulgence was granted me, and my husband having begged the same indulgence and obtained the same liberty of his master, we were permitted to seat ourselves in one corner of the tent to converse. My husband, now informed me that by what he could learn from the Arabs, (as they were of different clans,) we were soon to be separated and conveyed to different parts of the country, and retained as captives, until they could have an opportunity to dispose of us to some of their brethren bound to the capital of Morocco, where an English consul resides

and of whom they expected a good price, as they knew it was his duty to redeem all the European captives that should fall into their hands. That he had done all in his power to persuade his master to purchase me, to prevent our separation, but without any success; his master informing him that my master could not be persuaded to part with me, as he well knew that the English Consul would pay double price for the redemption of a female captive; that he then by signs gave him to understand that the female captive was his wife, and that that the Consul would give him four times the sum for the redemption of both together, (that they might be each other's company to their own country) than he would to be obliged to redeem them separately at different periods: but his master could not be persuaded either to purchase me or to part with him. Here my poor husband concluded by observing, that as I was used with less severity by the natives than any of the other captives, he hoped that I should be so fortunate as once more to gain my liberty, by the intercession of some friend who might hear of my captivity; but, as for himself, he had become so extremely feeble, in consequence of the treatment which he met with from the natives, that he despaired of living to regain his liberty. I begged of him not to despair, while life remained—that if he put his trust in God, he would be his friend, and not forsake him, but in his own good time restore us all to our liberty and to our friends; that it might prove

good for us that we were thus afflicted, and as God certainly knew best what was for our good, we ought to pray that God's will be done; that the Almighty had enabled us thus far to surmount difficulties, and to perform tedious journeys each day of many miles, when we conceived it almost impossible for us in the morning to travel half the distance. My husband now told me that he had been informed by one of the sailors that his master had taken a bible from him which he found in his knapsack, and which the Arab had still in his possession; which being of no use to him, as he could not read it, he thought he might be persuaded by my master to part with it if seasonable application was made—

This was indeed pleasing news to me, as in case of a separation from my poor husband I could find in this sacred volume that consolation which no human power on earth could afford me.

The hoarse voices of our masters were now heard, commanding us to separate and prepare to continue our journey. Since the camel on which I rode had been slain, not a thought until this moment entered my mind whether I should any longer be thus indulged or be compelled like the other captives to travel on foot; if the latter was their intention, I was certain that my situation would be infinitely worse than that of my husband; for as the Arabs had robbed me of my shoes and stockings, were they to compel me thus to travel, they would very soon find the necessity of either leaving me behind

to perish with hunger, or of dispatching me at once with their scymeters ; but, my anxious doubts were very soon removed by the appearance of my master, leading a camel, which being compelled to kneel, I was ordered to mount.

We set forward in an easterly direction, and in consequence of the food with which we had been supplied, travelled with much better spirits than we had done for many days before—a little before sunset, we came to a well of tolerable good water, where were a large company of Arabs watering their camels ; the strangers were all armed with muskets, and were double our number. Our masters were all mounted, but instantly leaped off their camels, and unsheathing their guns, prepared for action, should the strangers prove enemies. They approached us hastily with a horrible shout—I expected now to see a battle : but when they had arrived within half gun-shot of us, they stopped short and demanded who we were ? what country we (the slaves) were ? and where our masters had found us ? To which questions my master briefly replied, assuring them that the place where we had been shipwrecked was but a very short distance, not more than two days travel ; and that they had left the beach strewed with many articles of inestimable value, which they were unable to bring away with them—this was a stratagem made use of by my master, to prevent the strangers molesting us ; for as they live by stealing, they conceive that property

belongs to no one, unless he has power to defend it. The strangers, elated with the prospect of obtaining their share of booty, hastily mounted their camels and departed for the place, where our masters assured them they would find the wreck, and the valuable property they had described to them.— They were, to the very great satisfaction of our masters, soon out of sight, and left us in peaceable possession of the well. Here we had once more an opportunity to quench our thirst, but not however until the camels and their masters had drunk their fill.

As the sun had now set, a dispute commenced between the Arabs whether we should pitch our tents here for the night, or proceed a few miles further. It was argued by those who were against stopping here, that the Arabs who had gone in quest of the wreck, might alter their minds and return in the course of the night, and possess themselves of their prisoners. As an Arab had rather part with his life than his property, it did not require much argument to satisfy those who were at first of a different opinion, that to proceed to a place of more safety, would be the wisest step. Having filled their skins with water, and permitting us to take a second draught, they quit the well near an hour after sunset, and after ascending and descending prodigious drifts of dry sand until our strength had become nearly exhausted, our masters at length found a snug retreat surrounded on all sides by high sand

drifts. As it was nearly midnight, they thought it not worth while to pitch their tents, but compelled us to lie down in the deep sand, and charged us not to exchange a word with each other, or make the least noise. Here, in our most exhausted state, were we compelled to lie on the bare ground, without the smallest shelter from the heavy dews of the night, and enduring beside the cravings of hunger, excruciating pains in all our limbs. Our masters accustomed to such hardships, did not even complain of fatigue.

As soon as day light appeared they allowed us a small portion of what remained of the camel, after which we were called upon again to pursue our journey. The Arabs were exceeding careful in their preparations to depart, not to make the least noise, and forbid our uttering a word, lest they should be discovered by an enemy more powerful than themselves. By sun rise we were on our march—they compelled my husband and his poor fellow-captives to keep up with the camels, although their feet were extremely sore and swollen—for my own part (next to hunger and thirst) the most that I had endured was from the scorching rays of the sun beating upon my bare head; but having now gone so long bare-headed, my head had become accustomed to the heat, and though it remained uncovered, it did not pain me. Since my captivity, I had many times begged of my master that he would return me my bonnet, as the only means by which he

could expect to preserve my life ; but he always, by signs, gave me to understand that it was the property of another, who would not be prevailed upon to part with it.

The desert now before us had the same sandy appearance we had before observed—all was a dreary, solitary waste, without a tree or shrub to arrest the view within the horizon. We continued on our route, however, as well as our situation would admit, until an hour after sunset, when the Arabs pitched their tents as usual, and we were permitted to retire to rest, although our extreme hunger (having eaten nothing but a morsel of camel's flesh for the last 24 hours) deprived us of sleep. In the morning, so reduced were many of the captives, by fatigue and hunger, that they were scarcely enabled to stand on their feet. It was in vain that the cruel Arabs beat them unmercifully, to force them to renew their journey—their legs were too weak to support even their emaciated bodies. The Arabs became at length satisfied that food must very soon be obtained, or they should lose some of their prisoners. While they were debating on what was to be done, the fresh tracks of camels were discovered by some of the company, a short distance to the west of where we were encamped. The Arabs seemed overjoyed at the discovery, and eight or ten of them mounted on the best camels, set out in pursuit of the travellers, to beg a supply of provisions if friends, and to take it by force, if enemies.

As we were likely to remain here some time (at least till the return of those who had been dispatched in quest of provision) I solicited and was so fortunate as to be allowed the privilege of another interview with my poor unfortunate husband. I found him laboring under a still greater depression of spirits, than when I last had the privilege of conversing with him—he said that every hour now seemed to throw a deeper gloom over his fate, and that nature could not possibly hold out but a short time longer! and, indeed, that such was the state of wretchedness to which he was reduced, that (as regarded himself) death was stripped of all its terrors! I once more reminded him of the power of the Almighty to relieve us, and of the necessity of relying on his mercy—that through his divine goodness, we ought to be thankful that our lives had been so long miraculously preserved—that although our afflictions had been very great, and might still be even greater, yet the Lord was able to support us, and might in due season be pleased to effect our due deliverance; as he had declared to us in *Psalms 6, 15.* “And call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.”

My husband now informed me, that his suspicions that we were to be separated and conveyed to different parts of the desert, without a prospect of seeing each other again, had been confirmed by the declaration of the chief of the clan, with whom he had had much conversation respecting our future desti-

ny—the chief giving him to understand, that it was the intention of our masters to retain us as slaves until an opportunity should present to dispose of us to some of their countrymen bound to the Moorish dominions, where a high price would be paid for us by the Sultan's friend (British Consul) that he had tried to prevail upon him to purchase me, and to convey us both to Morocco (or Marockish as the Arabs term it) where he assured him we had friends, who would pay a handsome price for us; but without any success—his master assuring him, that my master could not be prevailed upon to part with me, for all the property he was worth, and that he would not engage to convey him (my husband) to Marockish for the price of his life; as he should have to pass through many tribes with whom they were at war—"thus my dear wife (concluded my husband) you see that the prospect of our speedy redemption is very small, and I am confident that if our captivity continues a month longer, and we are not treated with more lenity, not one of us will be found alive, for every one of my unfortunate fellow captives are if possible, in a more deplorable situation than myself."

Such indeed as had been represented by my husband, was the situation of these victims of misfortune; overwhelmed with fatigue, unable to obtain repose, tormented with hunger, and consigned, without any human assistance, into the hands of merciless barbarians. These ferocious monsters,

whenever they uttered a murmur, appeared so enraged against them, that when they spoke to them, the fire flashed from their eyes, and the white, so perceptible in the Moors and Arabs, could not be distinguished—and even in their most debilitated state, they were guarded with such vigilance, that an Arab with a spear or a musket in his hand, attended them upon every occasion; the barbarians being apprehensive that they might escape, or that their prey might be taken from them by force.

The Arabs sent in pursuit of the travellers returned about noon, and brought with them the bones and entrails of a kid, a small portion of which they gave to us. It was sweet to our taste, though but a morsel, and we pounded, chewed and swallowed all the bones. They now finished their last sack of water having taken a plentiful drink themselves, they gave us the relicks, which was inferior to bilge water.—The Arabs having concluded to proceed no farther, this day, they had the humanity to suffer the weakest of the captives to lodge at night under a corner of their tent. The ensuing morning they compelled us to start as soon as it was light, and travelled very fast until noon, when they came to a halt to let their camels breathe, and feed on a few shrubs that were thinly scattered among the sand drifts. We were here so fortunate as to find a few snails, which the captives were privileged to roast and eat, which in some measure allayed the cravings of hunger—having thus refreshed, we were ordered by our mas-

ters once more to put forward, and taking a north-easterly course, travelled rapidly through prodigious snow-drifts until late in the evening—my master by words and signs encouraging me, that if my strength did not fail, he should reach his village the day ensuing; where I should be plentifully supplied with victuals and drink. The Arabs having found a convenient spot, pitched their tent, and again gave us permission to occupy a corner of it; but being allowed nothing this night wherewith to allay our hunger, our fatigues and sufferings may be more easily conceived than expressed; yet as we were sheltered from the dews of the night, we slept very soundly until we were roused up to continue our journey.

The next day about noon we had the good fortune to discover a well of pure water—this was a happy circumstance, for having been deprived of that precious article for the last twenty-four hours, our misery from thirst had become so intolerable, that some of the captives had been induced to attempt to make use of that as a substitute, which decency forbids me to mention. For this unexpected relief, our souls were overwhelmed with joy; nor did we fail to raise our eyes and hearts to heaven, in adoration and silent thankfulness, while tears of gratitude trickled down our haggard cheeks. While our masters were watering their camels, and filling their sacks, some of the captives had permission to go a short distance in search of snails, and were so

fortunate as to collect, in less than half an hour, about three quarts, which, after being roasted, were shared among the captives.

During our halt at this place, I have yet another circumstance to record, which I then esteemed, and still esteem of more importance to me, if possible, than even the discovery of the well of water. My master having ordered me to dismount, that he might water his camel, I seated myself on a hard sand drift, a few rods from the well—here I remained until I saw him returning, leading his camel—as he approached, I perceived that he had something in his hand, and on his near approach, what were my emotions, to find that it was the sacred volume, that my husband informed me was in possession of one of the Arabs, who had taken it from the pack of a fellow captive—the Arab, it appeared, having conceived it of little value (being opposed to the Christian faith) and unwilling to be burthened with it any longer, threw it upon the sand, with an intention of there leaving it. My husband being made acquainted with his determination, after much persuasion, prevailed upon my master to pick it up, and convey it to me; this he would by no means have done (being a strict Mahometan) had not my husband satisfied him by repeated assurances, that with this precious volume in my possession, I should be enabled to endure the hardships to which we were then subject, with more fortitude than I had done. My feelings on receiving so rich a pre-

sent from the hands of one, whose very nature was at enmity with our Christian religion, may perhaps be conceived but I cannot attempt to describe them—to form a correct idea of my emotions at that time, let him, and him alone, who has full faith in the religion of Christ, and at whose hands he has found mercy, and is not ashamed to confess him before the world, transport himself in imagination to the country where I then was; a distant heathen clime, a land of darkness, where the enemy of souls reigns triumphant, and where by an idolatrous race the doctrines of a blessed Redeemer are treated with derision and contempt; and none but such wretches for his companions—thus situated, after having been more than two months deprived of that blessed book, which is so peculiarly calculated to afford him comfort and consolation in the trying hour of affliction and woe, let him imagine himself presented with the sacred volume, and by one who had been taught to despise its precious contents!

Although my master, in presenting me with the book, which to me was of inestimable value, consulted only his own interest, yet I could not but feel grateful to him for a treasure of more value, than any thing with which he could then have presented me. As soon as it was in my possession, I turned to Jer. 31, 16, and read the following passage, which afforded me great consolation: “Thus saith the Lord, refrain thy voice from weeping, and thine eye

from tears, for thy work shall be rewarded, and they shall come again from the land of the enemy.”

But a very few moments were allowed me, at this time to examine the contents of my new acquired treasure, as the Arabs having completed their watering, in less than an hour, were prepared to pursue their journey; nor did I then suspect that our next place of encampment would be that at which I should not only be separated from my dear husband, as well as from every one of my other fellow captives, but the place where I should be doomed to pass many months in captivity!—my master had indeed intimated to me the day previous, that we should on this day arrive at our place of destination, but, as he had proved himself a liar in a similar promise, which he had made many days before, I placed but little reliance on his word in the present instance—but such, however, proved to be the fact.

We travelled in an easterly direction over a sandy, although an extremely uneven country for about six hours, at the rate I should judge of about four miles an hour; about sunset the Arabs commanding the captives to halt, as they did themselves, they set up a most tremendous halloo, in which they were immediately answered by some one who appeared to be but a short distance from us. They now pushed hastily on, and in a few moments, were met by six or eight Arabs, a part of whom were women, on foot, each being armed with a spear ten or twelve

feet in length—these I soon found were my master's friends, and a part of them of his own family. They welcomed the return of their friends by rubbing their limbs with dry sand, and then throwing handfulls of it in the air, after which they saluted the captives by spitting on us, pelting us with stones and throwing sand in our faces, accompanied with the word "fonta" (bad)—the females were not less backward to insult me than the men, and I think that I should have met with very serious injury, had I not been protected by my master, at whose command they desisted, and appeared disposed to treat me with less severity. One of them having snatched my bible from under my arm, was compelled by my master to return it. We were now conducted to their village, if I may be permitted so to term it, which was composed of only a few tents of a similar construction to those which the Arabs carry with them in their excursions. The village was situated in a valley which had no more the appearance of fertility than the barren desert which we had passed, except a few shrubs and thorn bushes on which the camels were feeding. When we arrived, the Arabs who remained at the tents were engaged in their evening devotions—some were kneeling down and bowing their faces to the ground, and others standing and rubbing the naked parts of their bodies with dry sand, in the mean time constantly repeating the words "Allah Hoekibar."

Having finished their devotions, and the captives being secured in an old tent allotted them, the female camels were driven up by the women and milked. A bowl containing about six quarts of the milk, mixed with two or three quarts of barley flour, was presented to the captives to eat. This was the first time that I had ever tasted of camel's milk, and in my hungry state was I think the most delicious food I ever tasted. My poor fellow captives, reduced by hunger to skeletons, seated themselves around the bowl, and having nothing but their hands to eat with, they devoured its precious contents in less than three minutes. After this about three quarts of roasted snails, and about the same quantity of brackish water were presented us, which were as quickly devoured—indeed, to such a state of starvation were we reduced, that I believe half a roasted camel would not have been sufficient for us. While we were partaking of this repast, our masters (whose appetites were probably nearly as sharp as ours) were busily employed in cooking a kid, the entrails of which we were in hopes we should obtain, but in this we were disappointed.

I now had another opportunity (and the last in Arabia) to converse with my husband, who was yet decided in his opinion that our separation was soon to take place, and that without the kind interposition of Heaven in his behalf, that separation he was fearful would prove a final one. By hearing the Arabic so much spoken, he understood enough and

heard enough to satisfy him that the village in which we then were, was the place of my master's abode only, of our company—that I should be retained here in captivity, and the remainder of them conveyed, probably, to more remote parts of the desert. He labored under the same impression, that if his sufferings continued without alleviation, death must soon terminate them. Here he begged of me, that if I should be more fortunate, and Heaven should thereafter be pleased to effect my deliverance, that I would do all in my power to ascertain what had been his fate, and if still alive and in captivity, that I would interest the British Consul at Mogadore in his favor to effect his deliverance.

It may excite the surprize of the reader that while my husband and his wretched companions were in such a state of despondency, I should support my sufferings with so great a share of fortitude. It may be easily accounted for, as there was a very material difference in our treatment—for while the other captives had been compelled to travel the whole journey, without shoes or stockings on foot through burning sands, and if they slackened their pace, were beat unmercifully by their masters, I was conveyed on the back of a camel the whole distance, without being compelled to walk five rods; and when I had occasion to mount or dismount, the camel was compelled to kneel for me; and although I endured much fatigue at first from their mode of riding, yet when I became more used

to the Arabian saddle, I suffered but very little inconvenience on that account ; indeed, I set as easy as in an arm chair. I was also most generally indulged each night with the privilege of occupying a corner of their tent, while my unfortunate fellow captives were compelled, with one or two exceptions, to sleep in the sands, with no other covering but the canopy of heaven. Hence, while these poor unfortunate people were by ill treatment as well as hunger reduced to mere skeletons—their whole bodies burned quite black by the powerful rays of the sun, and filled with innumerable sores : their feet blistered by the hot sands, or severely gashed by sharp stones ; and their heads, for the want of an opportunity to cleanse them, overrun with vermin, I, blessed be God, suffered but little, but from hunger and thirst.

It was a pleasing thing to me to see these unfortunate captives, almost without an exception, although but a few months before conducting as if strangers to the gospel of Jesus, on their bended knees, imploring the mercy and protection of an offended God. O that they may continue to be ever grateful to him for past favors, and learn to trust in Him for the time to come—surely then above most others they have reason to say “it is good for us that we have been inflicted.” By their request I read many passages in my bible which seemed most appropriate to our situation, and which appeared to afford them great consolation—among which were

the following :—“ Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait I say on the Lord. Psalms 20. “ I shall not die but live and declare the works of the Lord : The Lord hath chastized me sore, yet he hath not given me over to death.” Psalms 118. 17, 18. “ Cast thy burthen upon the Lord, and he shall sustain thee.” Psalms 55 22. “ I know O Lord that thy judgments are right, and that thou in faithfulness hath afflicted me.” Psalms 119, 75.

As it was now quite dark we retired to rest upon a few old mats that the Arabs had thrown into our tent for us to repose on, but the apprehension of being seperated the ensuing morning deprived us of sleep ; indeed the whole night was spent in a state of anxiety not easy to conceive of. While we remained in this situation until day light, our masters were the whole night engaged in debate, there appearing, by what little we could understand, still some difficulty in deciding to whom each one of us belonged ; the dispute however at length subsiding, and the time of milking the camels having arrived, our masters presented us with a pint of milk each, warm from the beast, which refreshed us very much. Our tent was now visited by the wives and children of the Arabs, who having satisfied their curiosity by gazing at us for half an hour, to express their disgust, the children were encouraged by their mothers to spit and throw sand in our faces—as

soon however as this was discovered by our masters, they were ordered off.

The Arabs now commenced their morning devotions, by bowing themselves to the ground, rubbing their faces, arms, legs, &c. with dry sand, as in the evening before, after which another kid was butchered and cooked, of which they gave us the entrails. Having finished their repast, they began to saddle and load their camels, and in a few moments after, my unfortunate fellow captives were commanded to come forth to pursue their journey—I too (as if ignorant of the intentions of my master) obeyed the summons; but no sooner had I stepped without the tent, than the barbarian forced me back with the britch of his musket!

The fears that I had entertained of being separated from my poor unfortunate husband, and his wretched fellow-captives, were now realized—it would be impossible for me to describe my feelings at this moment, and the reader can have but a faint conception of them! I begged that I might be indulged with the liberty of exchanging a few words with my husband, previous to his departure: but even this privilege was denied me; in a fit of despair I threw myself upon a mat, where I remained in a state of insensibility until the captives were far out of sight. As soon as I had recovered sufficiently to support myself on my knees, I sent up a prayer to Heaven, imploring her protection in my then still more wretched situation. I then laid myself down to

rest, but could not sleep. My mind, which had been hitherto remarkably strong, and supported me through all my trials, distresses and sufferings, and in a great measure had enabled me to encourage and keep up the spirits of my frequently despairing fellow captives, could hardly sustain me: My sudden change of situation seemed to have relaxed the very springs of my soul, and all my faculties fell into the wildest confusion.

Soon after the departure of the other captives, I was again visited by a motley group of the natives, who came merely to satisfy their curiosity, when the children were again encouraged by their parents to insult me by spitting and throwing sand in my face—this was more than I could bear; tears of anguish, which I had not the power to controul, now gushed from my eyes; and my almost bursting heart vented itself in bitter groans of despair! It soon appeared, however, that the abuse offered me by these unfeeling wretches, was not countenanced by my master; for on his arrival, viewing the sad condition that I was in, with my eyes and mouth filled with sand, he became greatly enraged and beat the vile authors of it unmercifully—and, indeed, the severe chastisement which they then received, had a lasting and very happy effect; for from this time, until the period of my redemption, I was not once again insulted in this way.

My master having retired, soon returned with a bowl of camel's milk, and another of the flour simi-

lar to that with which I had been before presented; and of which I made a very delicious meal, and returned thanks to God for the wholesome repast. In two hours after I was again visited by my master, accompanied by a very aged, and the most respectable looking Arab that I had seen; who, having seated himself on a mat, accosted me with "how do Christiano." I was indeed very much surprized to hear a language that I could understand, and was much pleased with the prospect of having found one who, as an interpreter, might be of essential service to me. The old man could speak but very broken English, but with the assistance of my partial knowledge of the Arabic (which I had obtained during my captivity) we could converse with each other tolerable well. He informed me that he belonged to a village much larger than the one in which my master had now encamped, and many miles nearer Moroccash—that he had obtained his partial knowledge of the English language by having once in his possession three or four English captives, who with a number of their countrymen, had been shipwrecked on the coast. That they were with him about two years, when, with the exception of one that died, they were redeemed by the Sultan's friend at Moroccash.

The old man was very inquisitive and anxious to learn of what the ship's cargo was composed, and whether there was much cash on board; how many days we had been travelling since we quit the wreck;

and on what part the coast we were wrecked—how many persons there were on board, and if the whole of our number were captured. To these questions I gave correct answers, which were interpreted to my master.

I embraced this opportunity to ascertain, if possible, what would probably be the fate of my husband and his unfortunate companions; and whether there was any prospect of their gaining their liberty again—and what were my master's intentions with regard to myself. Agreeable to my request these enquiries were made, and my master's replies interpreted to me by the old man; which apprized me, that the prospect of my companions being soon redeemed was very great, as their masters resided much nearer the Sultan's dominions, where information of their captivity might be easily conveyed; and as soon as the Sultan received the information, he would immediately communicate it to his friend (the British Consul) at Swearah (Mogadore) who would dispatch a person with cash, to redeem them. That as regarded myself, it was the intention of my master to retain me in his own family, until he could find an opportunity to dispose of me at a good price, to some one of his countrymen bound to Swearah. I suggested to the old man the improbability of my living long if not more tenderly treated, and more bountifully supplied with wholesome food; which, being interpreted to my master, I was assured, that if I behaved myself well, I should have my liberty to,

walk about the village where I pleased, and should always have my share of food.

As I had always been under serious apprehension of being deprived of my bible (which was now my only remaining companion) or that I should be compelled to engage with them in their idolatrous worship of the Supreme Being, I hinted to my interpreter, that although we believed in one and the same Grand Spirit, yet there was a difference in our mode of worshipping Him : and that while they peaceably pursued their's, I hoped that I should not be disturbed while engaged in mine ; and, what was a still greater consideration with me, I hoped that none might be permitted to take from me my bible, but that I might be allowed to devote a few hours each day in perusing it. To this my master assented, on condition that I would never worship or peruse the book in his presence, or that of any of his family ; for as they believed Christians, fonta (bad) he could not answer for the conduct of his family if they found me thus engaged.

My master having informed me that the tent in which I was then confined, was allotted me as my place of residence until he should have an opportunity to dispose of me, now granted me liberty to walk about the village where I pleased, hinting at the same time, that an attempt on my part to escape from him, would be punished with instant death ! all this was interpreted to me by the old Arab who, having promised me that if he should meet with an

opportunity to send to Swerah, he would inform the Sultan of my situation, with my master withdrew, and left me to return thanks to Him, by whose kind interposition I was so fortunate as to meet with one, in that barren and inhospitable desert, who was not only enabled to acquaint me of what would probably be the ultimate fate of my poor husband, but what were the views of my master with regard to myself.

Being now left entirely alone, I embraced the opportunity to peruse more attentively the sacred volume, which alone was calculated to yield consolation to a miserable captive like myself; a volume calculated not only to make me wise unto salvation, but calculated also to convey the most affecting views, and awaken the sublimest sensibilities on a thousand topics; a volume full of entertainment as well as instruction, composed by a great diversity of authors, and all of them divinely taught. Methinks I see them one after another (in this moment as in that of my tribulation) presenting for my improvement, their respective writings with an aspect of dignity and sweetness, combining, the dignity of truth, and the sweetness of benevolence; both derived from Him who inspired them to be the teachers of mankind. Methinks I hear them severally addressing me in the name of God, with an authority that can only be equalled with their mildness, on subjects the grandest and most important. What book is there but the bible, that contains so much to inform, impress, and delight reflecting minds, laid

together in a manner so extensively adapted to their various turns of understanding, taste and temper ; which people of different and distant countries, through a long succession of ages, have held in so much reverence, and read with so much advantage ; where it is so difficult to determine, which are more distinguished ease and simplicity, or sublimity and force, but where all are so beautifully united ; where there is so little to discourage the weakest spirit, if docile, and so much to gratify the strongest, if candid—where the frailties, disorders and distresses of human nature, are all so feelingly laid open and the remedies, which Heaven provided had so tenderly applied.

And ought I to omit to declare that although misfortune had placed me in the hands of a barbarous people, although seperated from every christian friend, and experiencing all the hardships and privations peculiar to those who are so unfortunate as to fall into the hands of a merciless race ; yet, from this sacred volume, I derived more comfort more sweet consolation, secluded as I was from the civilized world, than the most fashionable amusements of the most populous cities in Europe, could have afforded me ! Ah, ye fair ones of Britain, who float on the parade of public assemblies, and sail along in the full blown pride of fashionable attire, of which the least appendage or circumstance must not be discomposed ; thoughtless of human woe : insensible to the sad condition of those like myself

ping in many a solitary residence of want—ye gaudy flutterers, “with hard hearts under soft raiment,” how much more brilliant and beautiful would ye appear in the eyes of saints and angels, were you to employ your leisure hours thus devoted to the attaining a knowledge of that sacred scripture by which alone ye can expect to enjoy eternal life. I blush for many of my country women possessed of understanding who have never yet learned its noblest and happiest use ; in whose ears the circulated whisper of a well dressed crowd admiring their appearance, is a more grateful sound than the praise of the ever living Jehovah ! How much more praise worthy would it be, were it your object only to appear beautiful in the eye of God ; to be beloved by the Monarch of the Universe ! to be admitted, if I may use the phrase, as so many fair and shining pillars into her temple below ; while he contemplates each with a pleasing aspect, and purposes to remove them in due time to his sanctuary on high, where they shall remain his everlasting delight, as well as the never ceasing admiration of surrounding cherubims. Great Creator ! what can equal such exaltation and felicity ? And can any of you, my fair readers, be so destitute of every nobler sentiment as not to aspire after privileges like these ! Unmoved by such ideas, can you turn away with impatience, and run to scenes of dress and show with the same little inglorious passions as before ; preferring to the approbation of the Eternal the slight-

est regards from the silliest mortals? Go, thou senseless creature, and boast of being admired by the butterflies of a day; see what they will do for thee, when He, whose favor thou neglectest, and for such things shall cause thy "beauty to consume like a moth," and thy heart to sink within thee like a stone. Imagination shudders at the thought of that day, when thou shalt enter, trembling, forsaken and forlorn, those dismal regions which the voice of adulation cannot reach, and nothing shall be heard but sounds of reproach and blasphemy and wo; where, stript of every ornament that now decks thy body, and stript of that body itself, thy mind must appear without shelter or covering, all deformed and ghastly, mangled with the wounds of despairing guilt, and distorted by the violence of envenomed passions, while demons shall mock at thy misery. May the Almighty Redeemer be pleased to save us all from a doom so dreadful! And my fair readers would you concur to prevent it? Begin with restraining the love of ornament; or rather, turn that dangerous affection into a higher channel, and let it flow: it will then become safe, useful, noble. Here you will have scope for the largest fancy. To the adorning of your minds we wish you to set no bounds. In dressing the soul for the company of saints, of angels, of God himself, you cannot employ too much time or thought. In a word, all the best things in the creation, together with the Creator

himself, concur in loving and honoring a beauteous mind.

But, to return—

The liberty granted me by my master, to peruse the sacred scriptures, I faithfully improved at this time. I perused the whole book of Job, and derived much consolation therefrom, after which, to prevent its destruction by the natives, I buried my inestimable treasure in the sand, and, unaccompanied by any one, I was now permitted to walk about the village, as it was termed, which was composed of no more than ten or twelve wretched tents, containing from six to ten persons each. As a more minute description of the inhabitants—their employment, dress, habits, customs, &c. may be gratifying to some of my readers, I will here record them as correctly as my recollection will enable me, from observations made during my captivity.

The Arabs are of a tawny complexion, and when full grown, are generally from five to six feet in height, with black sparkling eyes, high cheek bones and thin lips—their hair is black, long and very coarse, and being occasionally clipped by the men, they leave it sticking out in every direction, from their head, which gives them a very savage appearance—their beards they permit to grow to the length of seven or eight inches. The only clothing they wear is a piece of coarse cloth of their own manufacture, which they tie round their wastes, and which extends to their knees. The women are in

general not so tall as the men, but in other respects resemble them very much. They appear in their natures as if created expressly for the country which they inhabit, as no human beings can endure thirst, hunger, and fatigues better than they. When they rise in the morning, their first employment is to milk their camels, after which the whole village, young and old, (the women excepted) assemble to attend prayers and their other religious devotions, which they perform in the following manner: they first strip themselves nearly naked, and then with dry sand rub every part of their bodies, after which, bending their bodies almost to the ground, they cry aloud "Allah Hookiber"—"Allah-Sheda Mahammed!"—at night before retiring to rest they again assemble to worship in the same manner.

The cloth with which the Arabs cover their tents, they manufacture out of camel's hair, which work is performed by the women, in the following manner: having first spun the hair into thread, by means of a hand spindle, and it having gone through the operation of doubling and twisting, they drive into the ground two rows of pegs, placing them about three feet apart; the warp is then attached to the pegs and the filling is then carried by a shuttle over one thread of the warp and under another, the women, in the mean time beating up the threads with a flat piece of stick. Every tent is occupied by a separate family, who have no other furniture but a mat, which serves them for a bed, a small brass kettle

in which they sometimes boil their provision, a calabash to hold their milk, and a wooden trough in which they water their camels.

If the Arabs are provided with water, they never fail to wash before they eat, but in the choice of their food, they are less particular, esteeming a mess of roasted snails preferable to any other dish. Their principal food, when encamped, is camel's milk, and occasionally they feast themselves on a kid, but never on a camel, unless in case of real necessity, or when they have become too old to travel. Frequently, however, in travelling the desert, the Arabs have been driven by hunger to such extremities, as to devour animals and insects of any kind in a state of putrefaction.

The Arabs have a plurality of wives to whom they are very severe and cruel, exercising as much authority over them as over their slaves, and compelling them to perform the meanest drudgery—their husbands consider them as their inferiors, as beings without souls, and will not permit them to join in their devotions. While engaged in wearing, they carry their infant children on their backs, which are secured by a fold of a piece of cloth, which they wear for the purpose over their shoulders; by being kept constantly at work, they become very filthy in their persons, and are covered with vermin.

The children of the Arabs are taught to read and write, and every family has a teacher for that purpose, but for paper they substitute a piece of smooth

board about two feet square, and on these they are taught to make Arabic characters with sharpened reeds—they are easily instructed to read the Koran, agreeable to their Mahometan faith, and are taught to write verses therefrom. O, what a pity it is that they are not taught the superior excellence of the Christian religion, and to worship the blessed Jesus, instead of the impure and idolatrous worship of objects prescribed by Mahomet—weep, O my soul, over the forlorn state of the benighted heathen! Oh! that all who peruse this narrative would join in their fervent requests to God, with whom all things are possible, that these deluded people may soon be brought to worship the true and only Jesus, and to drink freely of the waters of salvation!

Although my master had promised me that I should receive a plentiful supply of food, I soon found that he was by no means in a situation to fulfill his promise; for with the exception of the small quantity of milk that the camels yielded, I found that they had nothing themselves to subsist on, for the most part of the time but ground nuts and a few snails, which they found in the sand. Each family possess two or three kids, but they will sooner starve than kill them, unless it is on particular occasions.—There were two wells of tolerable good water in the neighborhood, which was the only convenience that the miserable village could boast of.

While some of the wives and children of the Arabs viewed me with scornful eyes, frequently ut-

tering the word "fonta" bad, others appeared more amicably disposed, and treated me with compassion. They all however appeared to be anxious that I should be taught to labor like themselves, and for the first week attempted to instruct me how to weave after their manner—but as I was sure that if they taught me to be useful to them in this way, I should be allowed but little time to rest or to peruse my bible, I did not prove so tractable as they expected to find me, and they finally gave up all hopes of rendering me serviceable to them in this way. I was however compelled every night and morning to drive off the camels, to milk, and to devote two or three hours each day in collecting snails and ground nuts.

After performing the duty allotted me, I usually retired to my tent, and spent the remainder of the day in serious meditation, and in perusing the sacred scriptures. During my captivity I read my bible, the Old and New Testament, five times through from the beginning to the end. O it is impossible for me to bestow too much praise on this sacred book—the consolation that I derived therefrom in the hour of tribulation was very great indeed; it was that and that alone that now enables me to say, "blessed be the hour that I became a convert in the land of the heathen!" O, how precious, how exceedingly valuable is the word of God! how exceedingly precious, is the religion of Jesus—how unlike that of Mahomet, how different from any which

the carnal heart can invent!—O, it was this that sustained me in the hour of affliction, in the day of my captivity.

Five months having nearly passed since my separation from my poor husband and his unfortunate companions, and at the moment of despairing of being ever redeemed from cruel bondage, I was one morning very early aroused from my slumbers by the hoarse voice of my master, commanding me to come forth; the summons I instantly obeyed; but my surprize may be better imagined than expressed, when on reaching the door of my tent I was presented by my master with a letter directed to me and which I immediately recognized to be the hand writing of my husband! With my master was a stranger mounted on a mule, and although of a tawny complexion, had not otherwise the savage appearance of an Arab. As soon as I came within view of him, with a smile upon his countenance, he accosted me with "how-de-do Christiano," that he was the messenger of pleasing news, I did not doubt. I broke open the letter, and with emotions that I cannot describe, read as follows:—

Mogadore, Dec. 10, 1818.

My dear Charlotte—

This will inform you that I am no longer a slave—by the blessings of God, I once more enjoy my liberty—I was brought to this place with three of my crew by the Arabs, a few days since, and humanely redeemed out of their hands by our excel-

lent consul (Mr. Willshire) who resides here. I have informed him of your situation, and he has kindly offered me his assistance in effecting your redemption and restoring you to liberty—the bearer of this letter (should he be so fortunate as to find you) is a man in whom you may place the utmost reliance, and who will conduct you in safety to this place, should your master be pleased to comply with the proposals of Mr. Willshire, to whom he has directed a letter written in Arabic, offering seven hundred dollars for your redemption, provided he conveys you in safety to this place.

I am affectionately yours, &c.

JAMES BRADLEY.

Having finished this letter, so great was my joy, that I could not refrain from shedding tears, and it was some time before I could become sufficiently composed as to beg of my master permission to retire to my tent, where, on my bended knees, I might return thanks to an all-wise and beneficent Creator, through whose goodness there was now a prospect of my being once more restored to my husband and friends.

The terms offered my master being such as he was pleased to accept of, the necessary preparations were immediately made for our departure, and the morning ensuing, my master and myself being mounted on a camel each, accompanied by the Moor (for such he proved to be) mounted on his mule, set out for Mogadore, a distance of more than

seven hundred miles. We wore nearly twenty days in performing the journey, the greatest part of the way being a sandy desert, yielding little for man or beast.

Were I to record the occurrences of each day while on our journey, it would swell a volume to too great an extent. I would rather confine myself to a few particulars which I esteem of the most importance to the reader, and which is calculated to give him a correct idea of my situation, until the day of my redemption—and that of the country through which we passed. My master loaded the camels with as much provision as they could well carry, which, with the little they were enabled to collect on the way, served us until we reached a more fertile country. My master seemed disposed to treat me with more humanity than ever, and of whatever provision was obtained, if there was scarcely sufficient for a moderate meal for one, I was sure to receive one half; nor was time refused me each morning before we set out on our journey, to return thanks to Heaven for the protection afforded me through the night, and to read a chapter in my bible.

After travelling ten days, we came to the country inhabited by the Moors, and passed several walled villages, enclosing some well stocked gardens. The further we proceeded on our journey, the more the fertility of the country seemed to increase. We passed large fields of Indian corn and barley, and

gardens filled with most kinds of vegetables, and the surrounding country presented beautiful groves of date fig, pomegranate and orange trees. The Arabs and Moors not being on the most friendly terms, and the latter being as great enemies to christianity as the former, we might have starved amidst plenty, had we not fortunately a Moor for a companion, without whose aid we could not have gained admittance into any of their villages.

In fifteen days from that on which we left the village of my master, we entered the dominions of the Emperor of Morocco, and two days after arrived at Santa Cruz, the most considerable frontier town of the Emperor's dominions. We were met at the entrance of the town by a large body of Moors of all ranks and ages, and while some of the most respectable appeared disposed to protect me, from another class I received every insult that they could devise means to bestow upon me. My master, on attempting to defend me from the outrage of these merciless wretches, received but little better treatment himself, as the Moors harbor the most contemptible opinion of the Arabs of the interior. My master, however gained permission of the Governor, to tarry in the town until the ensuing morning and promised us his protection. I was conveyed to a small dirty hut, situated at the extreme part of the town, and therein barricadoed as securely as if I had been one of their greatest and most formidable enemies in existence. I ought not however fail to

mention, that I was here for the first time since I became a captive, plentifully supplied with good and wholesome provision in abundance. The town abounded with fish of a most excellent quality, which they understood the cooking of equal to Europeans, and of which they allowed me more than I could possibly eat; with an equal proportion of sweet barley bread. Although I felt grateful for such liberality, yet I could not but view its authors as nothing more than instruments in the hands of the Supreme Being employed to alleviate the sufferings of one of his most unfortunate creatures, who day and night had unceasingly solicited his protection. O, I have infinite reason to confess my obligation to that Almighty Power who so wonderfully preserved and supported me in the day of bondage.—May my future life evince my gratitude, and every thought be brought into subjection to the Father of spirits—surely “a soul redeemed demands a life of praise.”

Early the ensuing morning we quit Santa Cruz, and proceeded on our journey, travelling through a beautiful cultivated country. The sea on our left covered with boats of various sizes, was full in view. About 3 o'clock the day following, having reached the summit of a mountain which we had been since morning ascending, the Moor suddenly cried out, pointing to the east, “see, see Mogadore!”—the town was indeed fair in view, and did not appear to be more than fifteen or eighteen miles distant from us.

The harbor was soon in view, and the flags of ships of different nations floating from their mizen tops was viewed by me with unbounded pleasure—it is impossible to state my feelings at this moment on the reflection that in a few hours I should in all probability be enabled to meet my husband, and enjoying that liberty of which we had been many months deprived. I could not fail to look up to heaven with adoration, while my heart swelled with indiscrivable sensations of gratitude and love, to the all-wise, all-powerful, and ever merciful God of the universe, who had conducted me through so many dreadful scenes of danger and suffering! had controlled the passions and disposed the hearts of the barbarous Arabs in my favor, and was finally about to restore me to the arms of my husband.

As we approached the city we were met by considerable bodies of the Moors, whom curiosity had brought from the city to view a Christian female slave—many appeared disposed to offer me insult, but were prevented by those who apparently possessed a greater share of pity for one who was really a spectacle of distress. At half past seven o'clock we entered the city, and was conducted by a company of soldiers immediately to the house of the British Consul. Mr. Willshire met us at the door, and had this truly benevolent and humane man been my own brother, he could not have given me a more welcome reception—he actually shed tears of joy at the prospect of having it seen in his power to res-

tore me to the arms of my husband, who he informed me had been impatiently awaiting my arrival, and had been daily at his house to ascertain if any information had been received of me since the departure of the Moor dispatched in quest of me.

The news of my arrival soon reached the ears of my husband, who with the remainder of the captives who had been redeemed and had not left the country, hastened to the Consul's house to see me. Happy meeting! It was some time before my husband or myself could exchange a syllable with each other—the joy which we both felt in being enabled to meet again, and under circumstances so different from those under which we parted, deprived us for some time of the power of speech; indeed if there was ever a moment in which it became an unfortunate people like ourselves to offer up prayers of thankfulness to an adorable Creator, for his mercy and goodness in so long protecting us during our many months captivity, and for finally effecting our redemption out of the hands of the unmerciful Arabs, this was the moment. It is certainly the Almighty who is the bestower and giver of all our good things—all our mercies come to us by a divine providence and ordering; not by casualty or accident—neither are they of our own procuring and purchasing—it is God who returns the captivity of Zion. “When the Lord turned again the captivity of Zion, we were like them that dream: then was our mouth filled with laughter, and our tongue with

singing.—Then said they among the heathen, the Lord has done great things for them. The Lord hath done great things for us ; whereof we are glad : Turn again our captivity, O Lord." Psalm cxxvi. The very heathen acknowledge the good things bestowed upon and done for the church, to be from God ; and God's own people acknowledged Him for the mercies granted, and humbly supplicated mercies from Him for the future. It is God who gathers the outcasts of Israel : It is He who takes away the captives of the mighty, the prey of the terrible ; who contends with them that contend with us, and saves our children. It is God who disperseth and gathers again. Sometimes God, in a more immediate and extraordinary way and manner, confers his blessings and mercies ; sometimes in a more ordinary and mediate way ; but His providence is to be acknowledged in all ; not one single mercy comes to us, without a commission from that God by whom our very hairs are numbered.

Scarcely any of Mr. Willshire's domestics who witnessed the happy meeting of myself and husband, could refrain from tears. The poor sailors who had been so fortunate as to obtain their liberty seemed really overjoyed at the prospect of my being once more restored to the bosom of my family.— Each seemed anxious to relate to me a narrative of his sufferings and treatment which he received from the Arabs from the moment of our separation, until that of their redemption. While some appeared

to have been treated with a small degree of lenity, others bore the marks of the most savage cruelty, and certainly could not have survived much longer under such sufferings, had they not been providentially redeemed out of the hands of the unmerciful barbarians. By the account given me by my husband, of his deprivations and sufferings from the time of our separation, it appeared that he had fared no better than the rest—two days after my separation from them, the Arabs reached another village, which was the place of residence of three or four more of the company, and where another separation of the captives took place. My husband, however being not of this party, he was still compelled to travel on under the most disagreeable circumstances; he became so weak and emaciated, and his faculties so rapidly declined that he could scarcely hear or see, and a vertical sun was so continually darting his beams so intensely upon him, that for the last two days of his journey he could scarcely move one foot before the other. But, having at length succeeded in reaching the village of his master, by the intercession of one of his sons in my husband's behalf, he was treated with more humanity, until an opportunity fortunately presented in which he was enabled to forward a line to Mogadore, by a man informing Mr. Willshire of his situation, as well as that of his fellow captives. On the receipt of my husband's letter, that gentleman, who is so renowned for his humanity, did not spare a moment to

effect his redemption, and adopted such means as were attended with success ; and by his means seven more of the unfortunate captives obtained their liberty, and returned with us to England in the same ship, which, thanks to the Supreme Disposer of all events, they were enabled to do, after having been held in captivity for nearly six months, in which they had suffered hardships and trials seldom known to human nature.

The hospitable Mr. Willshire insisted on our remaining at his house, until such time as he could procure passages for us to Europe. There indeed was not an European or white man of any nation, in the harbor, who did not come to see us, and who generously supplied us with such articles of clothing, &c. as we stood most in need of. Having refreshed ourselves by these good people's bounty, and meeting with so many christian friends at this place, we began to feel new life, and almost to think ourselves restored to our former strength and vigour ; though in reality we were still in a most deplorable condition.

In justice to the Europeans that we found at Mogadore, I must say that we received from them marks of the most tender interest, and the most generous compassion ; I think I can never sufficiently express the sense that I shall ever entertain for the kindness and humanity of Mr. Willshire, whose whole employment it appeared to be for several days to contrive the best means to restore us to health and strength. By him I was advised to bathe

every morning, and to confine myself to goat's milk, excepting a few new laid eggs, together with moderate exercise. After a week, he allowed me to take some light chicken broth, with a morsel of the wing. By the means of this diet, my health and strength were in a great measure restored.

The Almighty, by whose will I had probably very justly suffered, was at length pleased to deliver me into the hands of a benevolent man, whose kindness I experienced in every instance. What would have been our condition if we had met with a person of less sensibility; who thinking he had sufficiently answered the duties of his office in redeeming us out of the hands of the Arabs, had left us to shift for ourselves, with regard to all other necessaries! I can never reflect without the most grateful sensibility, on the goodness and charity of him whom I am proud to claim as my countryman, and who certainly is an honor to the country which gave him birth. At our departure, when my husband attempted to make acknowledgments for his bounties, "I must beg leave (said the Consul) to interrupt you on this subject; you have deserved every thing I did for you, because you needed it; and I have done nothing more in your instance, than I should have a right to expect myself, in the same circumstances. But my consideration for your distress (continued he) ought to extend beyond the immediate exigencies of your situation."

Having continued at Mogadore until we had per-

fectly recovered our health and strength, a passage was procured for us to Liverpool; but we did not quit the Barbary coast, however, until I had the pleasure of communing with God. There was a small English church at Mogadore, of which our excellent friend Mr. Willshire was the principal founder; for among the other qualifications of this good man, I am happy to say that I found him a true believer in the religion of Jesus. How sweetly calculated were the gospel ordinances here performed to enliven the hearts of believers, surrounded as they are by a race of idolaters, on whom no light of revelation beams; where there are no other sanctuaries—no communion tables—no bread and wine to remind them, that a Saviour shed his blood on Calvary for them! O thou blessed Redeemer, for poor lost sinners, thou who didst commission thy disciples of old to preach the gospel to every creature; wilt thou send forth laborers, make the wilderness a fruitful field, and cause the wilderness to blossom like the Rose.

Having taken an affectionate leave of our friends at Mogadore, on the 1st of February, 1819, we were in readiness to embark for our native country. Beside my husband and myself, there were six others of my husband's original crew who had agreed to work their passage. In forty days from that on which we bid adieu to the coast of Barbary, we were all safely landed on the shores of Old England, and the day succeeding I was restored to the arms of

my friends in Liverpool, who joined with me in returning thanks to the Almighty for my wonderful deliverance.

Here Mrs. Bradley concludes her affecting narrative.—Subsequent accounts from Mogadore state that five more of the crew had found their way back to that place by the interposition of Mr. Willshire.

[The Publisher here begs liberty for the edification of his readers, to subjoin a concise narrative of Arabia, of the laws, customs and habits of the natives, &c. It is copied from the works of authors who have themselves been held in captivity by the Arabs, and whose statements relating thereto may be depended on as facts.—

ARABIA.

Arabia is in the quarter of Asia; and, as described by historians and geographers, lies, in its greatest extent, between the 12th and 35th degrees N. lat. and the 36th and 61st of E. long. From its situation between the Isthmus of Suez, the Red Sea, the river Euphrates, the Persian Gulph, the Bay of Ormus the Streights of Babel-Mandel, and the Indian ocean, it may be looked upon as a peninsula, and that one of the largest in the world. Its first division, as we find by scripture, was into Arabah and Kedem: Ptolemy divided it into three parts—Stoney Arabia, Desert Arabia, and Happy Arabia.

As a great part of this country lies under the

terrid zone, and the tropic of Cancer passes over Happy Arabia, the air is excessively dry and hot. A great part of it is a lonesome desert diversified only with plains covered with sand, and mountains of naked rocks and precipices; nor ever, unless sometimes at the equinoxes, refreshed with rain. The sands of the deserts, when agitated by the winds, roll like the troubled ocean, and sometimes form huge mountains, by which whole caravans have been buried or lost. Wells and fountains are exceedingly rare. Those vast plains of sand are, however, interspersed here and there with fruitful spots, resembling so many islands in the midst of the ocean: these being rendered extremely delightful by their verdure, and the more so by the neighborhood of those frightful deserts, the Arabs encamp upon them: and having consumed every thing they find upon one, remove to another. The southern part of Arabia is blest with a fertile soil, which has acquired it the title of Happy: there are produced the valuable gums, which are carried to all parts of the world; rich spices and fruits, and corn and wine.

In Arabia stands Mount Sinai, memorable as the place where the law was given to the Israelites: at the foot of it is a beautiful plain, nearly nine miles in length, and above three in breadth, on which the Israelites encamped. From Mount Sinai may be seen Mount Horeb, where Moses kept the

socks of Jethro, his father-in-law, when he saw the burning bush.

The Arabs are distinguished by historians, as that remarkable people, of whom it was foretold, that they should be invincible—"have their hands against every man, and every man's hands against them." They have inhabited the country that they at present possess, almost from the deluge, without intermixing with other nations. In the early ages, the Ishmaelites were one of the most considerable tribes in that country: and Kimshi, an oriental historian, insinuates, that they were originally the children of Hagar, by an Arab, after she had left Abraham.

According to the oriental historians, the Arabs are to be divided into two classes, viz the old lost Arabs, and the present. Concerning the former there are some traditions, too obscure to be related here.

The present Arabs, according to their own historians, are sprung from Kahtan, the same with Joktan, the son of Eber; and Adnan, descended in a direct line from Ishmael the son of Abraham. The former of these they call the genuine or pure Arabs and the latter, the naturalized or insidious Arabs.

Joktan, the son of Eber, had thirteen sons, who some time after the confusion of languages settled in Arabia, extending themselves from Mesha to Sephar, a mountainous place in the south eastern part of that peninsula. According to the Arabian historians, he had 31 sons, all of whom left Arabia, and

went into India, except two, viz. Yarab and Jorham; the former of whom, they say, gave the name both to their country and language. Ishmael and his mother Hagar having been dismissed by Abraham, entered into the wilderness of Paran, as related in the book of Genesis. The sacred historian informs us, that during his residence in the wilderness, he married an Egyptian; and the Arabian writers say that he also took to wife the daughter of Modad, king of Hejaz. lineally descended from Jorham the founder of that kingdom. By the Egyptian he was probably the father of the Scenite or Wild Arabs; and having allied himself to the Jorhamites, he is considered by the Arabians as the father of the greatest part of their nation.

But a particular history of the Arabs is aside from the purpose of this appendix. The propagation of a new religion, and the founding of a vast empire, by their countryman Mahomet, are subjects, with which every one is acquainted. Their national character, which may apply to the nation at large, will undoubtedly be truly drawn for the wretched inhabitants of a barren coast, separated from society, and living wholly under the wants of poverty, and the influence of evil passions:—"On the seacoast (says Guthrie) they are mere pirates, and make prize of every vessel they can master, of whatever nation."

The perpetual independence of the Arabs "has been the theme of praise (says Mr. Gibbon) among strangers and natives. The kingdom of Yemen, it is

true, has been successively subdued by the Abyssinians, the Persians, the sultans of Egypt, and the Turks : the holy cities of Mecca and Medina have repeatedly bowed under a Scythian tyrant ; and the Roman province of Arabia embraced the peculiar wilderness in which Ishmael and his sons must have pitched their tents in the face of their brethren. Yet these exceptions are temporary or local ; the body of the nation has escaped the yoke of the most powerful monarchies : the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia : the present Sovereign of the Turks may exercise a shadow of jurisdiction : but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke, and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arabs. Many ages before Mahomet, their intrepid valour had been severely felt by their neighbours in offensive war. The patient and active virtues of a soldier are insensibly nursed in the habits and discipline of a pastoral life. The care of the sheep and camels is abandoned to the women of the tribe ; but the martial youth under the banner of the Emir, is ever on horseback, and in the field to practise the exercise of the bow, the javelin, and the scymeter. The long memory of their independence is the firmest pledge of its perpetuity ; and succeeding generations are animated to prove their descent, and to maintain their inheritance. Their

domestic feuds are suspended on the approach of a common enemy ; and in their last hostilities against the Turks, the caravan of Mecca was attacked and pillaged by fourscore thousand of the confederates. When they advance to battle, the hope of victory is in the front ; and in the rear, the assurance of a retreat. Their horses and camels, who in eight or ten days can perform a march of four or five hundred miles, disappear before the conqueror ; the secret waters of the desert elude his search ; and his victorious troops are consumed with thirst, hunger and fatigue, in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude.

“ The slaves of domestic tyranny may vainly exult in their national independence : but the Arab is personally free ; and he enjoys in some degree, the benefits of society, without forfeiting the prerogatives of nature. In every tribe, superstition or gratitude, or fortune, has exalted a particular family above the heads of their equals. The dignities of Shaik and Emir invariably descend in this chosen race ; but the order of succession is loose and precarious ; and the most worthy or aged of the noble kinsmen are preferred to the simple though important office of composing disputes by their advice, and guiding valour by their example. The momentary junction of several tribes produces an army ; their more lasting union constitutes a nation ; and the Supreme Chief, the Emir of Emirs, whose banner is

displayed at their head, may deserve, in the eyes of strangers, the honors of the kingly name. If the Arabian princes abuse their power, they are quickly punished by the desertion of their subjects, who had been accustomed to a mild and parental jurisdiction. Their spirit is free, their steps are unconfined, the desert is open, and the tribes and families are held together by a mutual and voluntary compact.

“ In the study of nations and men, we may observe the causes that render them hostile or friendly to each other—that tend to narrow or enlarge, to mollify or exasperate, the social character. The separation of the Arabs from the rest of mankind has accustomed them to confound the idea of stranger and enemy; and the poverty of the land has introduced a maxim of jurisprudence, which they believe and practise to the present hour: they pretend, that in the division of the earth the rich and fertile climates were assigned to the other branches of the human family: and that the posterity of the outlaw Ishmael might recover, by fraud or force, the portion of inheritance of which he had been unjustly deprived. According to the remark of Pliny, the Arabian tribes are equally addicted to theft and merchandize; the caravans that traverse the desert are ransomed or pillaged; and their neighbors, since the remotest times of Job and Sesostris, have been the victims of their rapacious spirit. If a Bedoween discovers from afar a solitary traveller, he

rides furiously against him, crying, with a loud voice, "Undress thyself, thy aunt (my wife) is without a garment." A ready submission entitles him to mercy; resistance will provoke the aggressor, and his own blood must expiate the blood which he presumes to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of lawful and honorable war. The temper of a people, thus armed against mankind, was doubly inflamed by the domestic licence of rapine, murder, and revenge. In the constitution of Europe, the right of peace and war is now confined to a small, and the actual exercise to a much smaller list of respectable potentates; but each Arab, with impunity and renown, might point his javelin against the life of his countryman. The union of the nation consisted only in a vague resemblance of language and manners; and in each community the jurisdiction of the magistrate was mute and impatient. Of the time of ignorance which preceded Mahomet, 1700 battles are recorded by tradition; hostility was embittered with the rancour of civil faction; and the recital, in prose or verse, of an obsolete feud, was sufficient to rekindle the same passions among the descendants of hostile tribes. In private life, every man, at least every family, was the judge and avenger of its own cause. The nice sensibility of honor, which weighs the insult rather than the injury, sheds its deadly venom on

the quarrels of the Arabs : the honor of their women, and of their beards, is most easily wounded : an indecent expression, a contemptuous word, can be expiated only by the blood of the offender ; and such is their patient inveteracy, that they expect whole months and years the opportunity of revenge. A fine or compensation for murder is familiar to the barbarians of every age : but in Arabia the kinsmen of the dead are at liberty to accept the atonement, or to exercise with their own hands the law of retaliation. The refined malice of the Arab refuses even the head of the murderer, substitutes an innocent to the guilty person, and transfers the penalty even to the best and most considerable of the race by whom they have been injured. If he falls by their hands, they are exposed in their turn to the danger of reprisals : the interest and principal of the bloody debt are accumulated ; the individuals of either family lead a life of malice and suspicion ; and fifty years may sometimes elapse, before the terrible account of vengeance be finally settled. This sanguinary spirit, ignorant of pity or forgiveness, has been moderated however, by the maxims of honor, which require in every private encounter some equality of age and strength, of numbers and weapons.

“ But the spirit of rapine and revenge was attempered by the mildest influence of trade and literature. The solitary peninsula is encompassed by the most civilized nations of the ancient world ; the

merchant is the friend of mankind ; and the annual caravens imported the first seeds of knowledge and politeness into the cities, and even the camps of the desert. The arts of grammar, of metre, and of rhetoric, were unknown to the free-born eloquence of the Arabians ; but their penetration was sharp, their fancy luxuriant, their wit strong and sententious, and their more elaborate compositions were addressed with energy and effect on the minds of their hearers. The genius and merit of a rising poet were celebrated by the applause of his own and the kindred tribes. The Arabian poets were the historians and moralists of the age ; and if they sympathised with the prejudices, they inspired and crowned the virtues of their countrymen. The indissoluble union of generosity and valor was the darling theme of their song ; and when they pointed their keenest satire against a despicable race, they affirmed, in the bitterness of reproach, that the men knew not how to give, nor the women to deny. The same hospitality which was practised by Abraham, and celebrated by Homer, is still renewed in the camps of the Arabs ; the ferocious Bedouens, the terror of the desert, embrace, without enquiry and hesitation, the stranger who dares to confide in their honor, and to enter their tent ; his treatment is kind and respectful ; he shares the wealth or the powers of his host ; and, after a needful repose, he is dismissed on his way, with thanks, with blessings, and perhaps with gifts.’

The rich Arabs have one, two, or three slaves, male and female ; these are allowed to sleep on the same mat with their masters and mistresses, and are treated in all respects like the children of the family in regard to apparel, &c.—they are not, however, permitted to marry or cohabit with the Arab women, under pain of death, and are obliged to take care of the camels and follow them, and to do other drudgery, such as getting fuel, &c. but they will not obey the women, and raise their voices higher than their master or any of his children in a dispute, and consequently are considered smart fellows. They marry among their own colour while they are slaves with the consent of their masters, but the children remain slaves. After a slave has served his master faithfully for a long time, or has done him some essential service, he is made free: he then enters into all the privileges that the free Arabs enjoy, and can marry into any of their families, which he or she never fails to do, and thus become identified with the families of the tribe in which they were slaves, and may rise to the very head of it. The negroes are generally active and brave, are seldom punished with stripes, and those who drive the camels do not scruple to milk them when they are thirsty, but take care not to be discovered : they are extremely cunning, and will steal any thing they can get at to eat or drink from their masters, or indeed any one else. If they are caught in the act of stealing, they are only threatened, and promised a flogging the next

time: The father of the family is its absolute chief in all respects, though he seldom inflicts punishment: his wives and daughters are considered as mere slaves, subject to his will or caprice; yet they take every opportunity to deceive or steal from him: he deals out the milk to each with his own hand, nor dare any one touch it until it is thus divided: he always assists in milking the camels, then puts the milk into a large wooden bowl, which has probably been in the family for ages: some of the largest bowls will contain five gallons; they are frequently split in every direction, and the split parts are fastened together with small iron plates, with a rivet at each end, made of the same metal. All the milk is thrown into the great bowl; then, if in the old man's opinion, there is a sufficient quantity for a good drink round, he takes a small bowl, (of which sort they generally have two or three,) and after washing and rubbing it out with sand, he begins to distribute the milk, by giving to each grown person an equal share, and to the children in proportion to their size, measuring it very exactly, and taking a proportionate quantity to himself. If there is any left, he has it put into a skin, to serve for a drink at noon the next day: if there is not a sufficient quantity of milk for a good drink all round, the old man fills it up with water (if they have any) to a certain mark in the bowl, and then proceeds to serve it as before related.

The camels are driven out early in the morning and home about dark, when they are made to lie down before the tent of their owner, very near, with their tails towards it; a doubled rope with a large knot in one end is then put round the knee joint when the leg is doubled in, and the knot being then thrust through the double part at the other end, effectually fastens the knee, bent as it is, so that the camel cannot get up to walk off, having but the use of three of his legs. This kind of becket is also fixed on the knees of the old camels that lead the drove; and the others remain quiet when their leaders are fast; in this manner they are suffered to lie until about midnight, when they have had time to cool and the milk to collect in their bags—the becket is then taken off, and as soon as they get up, the net which covers the bag to prevent the young ones from consuming the milk, is loosened—this is fastened on by two cords that go over the back of the camel; and are knotted together. As each camel is milked, the net is carefully replaced, and she is made to lie down in the same place again; here they lie until daylight, when all the camels are made to get up; a little milk is then drawn from each, and the young ones are suffered to suck out the remainder; when the net is put in its place again, not to be removed until the following midnight. While the head of the family is busied milking the camels and suckling the young ones, assisted by all the males, the wife and females are striking and folding up the

tent, selecting the camels to carry the stuff, and bringing them near, where they make them lie down and pack on them the tent and all the other materials. This being done, they fasten a leather or skin basket, about four feet wide, fitted with a kind of tree, like a saddle on the back of one of the tamest camels, in which the women place the old men and women that cannot walk and the young children, and frequently themselves, and proceed forward according to their daily custom. The women take care of the stuff and the camels that carry it, and of the children; the other camels are driven off by slaves, if they have any, if not by some of the boys, and kept where there are some shrubs to be found, until night. The old man, or head of the family, generally precedes the women and stuff, after having described to them the course they are to steer. He sets off on his camel, with his gun in his hand, at a full trot, and goes on until he finds a fit place in which to pitch the tent, when he gives the information to his wife, who then proceeds with all possible dispatch to the spot, unloads her camels, and lets them go; then she spreads her tent puts all the stuff under it, clears away the small stones, and spreads her mat, arranges her bowls, hangs up the skins containing water, (if they have any,) on a kind of horse or frame that folds together. &c. &c. They start long before sun-rising in the morning, and calculate to pitch their tents at about four o'clock in the afternoon, if they can find a convenient spot;

otherwise a little sooner or later. When one family sets off, the whole of that part of the tribe dwelling near, travel on with them. As soon as the place is agreed on, the men go out on their camels with their guns, different ways, to reconnoitre, and see if they have enemies near.

The Arabs who inhabit the great western desert, are in their persons about five feet seven or eight inches in height; and tolerably well set in their frames, though lean; their complexion is of a dark olive; they have high cheek bones and aquiline noses rather prominent: lank cheeks, thin lips, and rounded chins; their eyes are black, sparkling, and intelligent; they have long black hair, coarse, and very thick; and the men cut theirs off with their knives, to the length of about six or eight inches, and leave it sticking out in every direction from their head. They all wear long beards—their limbs are straight, and they can endure hunger, thirst, hardships, and fatigues, probably better than any other people under heaven; their clothing in general is nothing more than a piece of coarse cloth, made of camel's hair, tied round their waists, hanging nearly down to their knees; or a goat skin so fastened on, as to cover their nakedness: but some of the rich ones wear a covering of linen or cotton cloth over their shoulders to their knees, hanging something like a shift or shirt, without sleeves, and some have besides, a haick or woollen blanket about four feet wide, and four yards long, which they

wrap about them ; but this is the case only with the rich, and their number is very small. These haicks and blue shirts, they get from the empire of Morocco in exchange for camels' hair and ostrich-feathers ; the only commodity in which they can trade. The Arab women are short and meager ; and their features much harder and more ugly than those of the men : but they have long black hair, which they braid and tuck up in a bunch on their heads, and fasten it there by means of thorns. They generally wear strings of black beads round their necks, and a white circular bone, of three inches in diameter, in their hair, with bands of beads or other ornaments around their wrists and ankles. Their cheek bones are high and prominent ; their visages and lips are thin, and the upper lip is kept up by means of the two eye teeth. They take great pains to make these teeth project forward, and turn up quite in front of the line of their other fore-teeth, which are as white and sound as ivory. Their eyes are round, black, very expressive, and extremely beautiful, particularly in the young women, who are generally plump and lascivious. The women wear a dress of coarse camels' hair cloth, which they manufacture in the same way they make their tent cloth : it covers their shoulders, leaving their arms and breasts naked ; it is sewed up on each side, and falls down nearly to their knees ; they have a fold in this like a sack, next their skin on their shoulders, in which they carry their little children ; and the breasts of the

middle aged women become so extremely long, lank, and pendulous, that they have no other trouble in nursing the child which is on their backs; when walking about, than to throw up their breasts over the top of their shoulders, so that the child may apply its lips.

All the Arabs go barefoot; the children, both male and female, before they come to the age of puberty, run about entirely naked, and this exposure to the sun is one great cause of their black colour. The males are all circumcised at the age of eight years, not as a religious rite, but because it is found necessary as a preventative of a disease incident to the climate. The men are very quick, active and intelligent—more so taken collectively than any other that ever were known to inhabit the different parts of the world before visited. They are the lords and masters in their families, and are very severe and cruel to their wives, whom they treat as mere necessary slaves, and they do not allow them even as much liberty as they grant to their negroes, either in speech or action; they are considered by the men as beings without souls, and consequently they are not permitted to join in their devotions, but are kept constantly drudging at something or other, and are seldom allowed to speak when men are conversing together. They are very filthy in their persons, not even cleansing themselves with sand, and are covered with vermin. The continual harsh treatment, and hard drudgery to which

they are subject, have worn off that fine edge of delicacy, sensibility, and compassion, so natural to their sex, and transformed them into unfeeling and un pitying beings, so much so, that their conduct towards such of those unfortunate persons as fall into their hands brutal in the extreme, and betray the extinction of every humane and generous feeling.

The Arab is high spirited, brave, avaricious, revengeful: and, strange as it may appear, is at the same time hospitable and compassionate: he is proud of being able to maintain his independence, though on a dreary desert, and despises those who are so mean and degraded as to submit to any government but that of the Most High. He struts about sole master of what wealth he possesses, always ready to defend it, and believes himself the happiest of men, and the most learned also: handing down the tradition of his ancestors, as he is persuaded, for thousands of years. He looks upon all other men to be vile, and beneath his notice, except as merchandize; he is content to live on the milk of his camels, which he takes great care to rear, and thanks his God daily for his continual mercies. They considered themselves as much above their christian captives, both in intellect and acquired knowledge, as the proud and pampered West India planter, (long accustomed to rule over slaves) fancies himself above the meanest new negro just brought in chains from the coast of Africa. They never correct their

male children, but the females are beat without mercy. The men are not cruel to prisoners than they consider them obstinate, and always give them a small share of what they themselves have to subsist on.

Marriages among them are frequent, and are performed as follows:—when a young man sees a girl that pleases him, he asks her of her father, and she becomes his wife without ceremony. Polygamy is allowed; but the Arabs of the desert have but very seldom more than one wife, except the rich ones, who have need of servants, when they take another wife, and sometimes a third.

They all learn to read and write; in every family or division of a tribe, they have boards of from one foot square to two feet long, and about an inch thick by eighteen inches wide; on these boards the children learn to write with a piece of pointed reed; they have the secret of making ink, and that of a very black dye; when a family of wandering Arabs pitch their tents, they set apart a place for a school; this they surround with broken shrubs in the desert, to keep off the wind—here all the boys who have been circumcised, of from eight to eighteen or twenty years old, attend, and are taught to read and to write verses from the Koran, which is kept in manuscript by every family on skins: they write their characters from right to left—are very particular in the formation of them, and make their lines very straight; all the children attend from

choice or amusement.—The teacher, it is said, never punishes a child, but explains the meaning of things, and amuses him by telling tales that are both entertaining and instructive; he reads or rehearses chapters from the Koran or some other book, for they have a great many poems, &c written also on skins: when the board is full of writing, they rub it off with sand, and begin again. The boards on which they write appear to have lasted for ages; they are sometimes split in many places, and are kept together by small iron plates on each side, fixed by iron rivets; these plates, as well as their rude axes, of which each family has one, are made of tempered iron by the smiths, which belongs to and journey with the tribe—they work with great dexterity. They burn small wood into charcoal, and carry it with them on camels: their anvil is made of a piece of iron a foot long, and pointed at the end—this they drive into the ground to work on; the head of the anvil is about six inches over; they make their fire in a small hole dug in the ground for that purpose, and blow it up by means of two skins curiously fixed; so that while one is filling with air, they blow with the other, standing between them—with a hand placed on each, they raise and depress them at pleasure. By means of a clumsy hammer, an anvil, and hot irons to bore with, they manage to fix the saddles for themselves to ride on, and to make knives and a kind of needles, and small rough bladed axes. This forge is carried about without the small-

est inconvenience, so that the Arabs even of the desert are better provided in this respect than the Israelites were in the days of Saul their King, Samuel, chap. xiii. verses 19 to 23—"Now there was no smith in all the land of Israel; for the Philistines said, "Lest the Hebrews make them swords or spears." An undutiful child of civilized parents might here learn a lesson of filial piety and benevolence from these barbarians; the old people always received the first drink of milk, and a larger share than even the acting head of the family when they were scantied in quantity; whenever the family moved forward, a camel was first prepared for the old man, by fixing a kind of basket on the animal's back; they then put skins or other soft things into it, to make it easy, and next lifting up the old man, they place him carefully in the basket, with a child or two on each side, to take care of and steady him during the march, while he seems to sit and hold on more from long habit than from choice. As soon as they stopped to pitch the tents, the old man was taken from his camel, and being carefully seated, drink of water or milk given him, for they take care to save some for that particular purpose. When the tent was pitched, he was carefully taken up and placed under it on their mat, where he could go to sleep.

DESCRIPTION OF AN ARABIAN CAMEL OR DROMEDARY.

THE Arabian camel, called by the ancients and by naturalists, the dromedary, is, perhaps the most singular, and, at the same time one of the most useful animals in nature. He is, when full grown, from eight to nine feet in height, and about ten to twelve feet in length from the end of his nose to the root of his tail ; his body is small, compared with his height : he resembles in shape that of a goose more than any other animal, being long and slender, and it seems to grow out of the lower part of his body between his fore legs ; he raises his head to the height of his back, poking his nose out horizontally, so that his face looks directly upwards, and his nose bone so high as to be on a line with the top of the hunch on his back ; his head is small, his ears short ; his eyes are of various colours, from a black to almost a white ; bright, and sparkling with instinctive intelligence, and placed on the sides of his head in such a manner, that he can see behind, and on every side at the same time. His tail is short, and hangs like that of a cow with a small bunch of hair at the end ; his legs are long and slender, though their joints are stout and strong ; his feet are divided something like those of an ox ; but he has no hoof except on the extreme points of the toes ; in other parts they are only covered with skin, and are soft and yielding ; the soles of his feet

are not thicker than, stout sole leather: he is generally of a light ash color, but varying from that to a dark brown, and sometimes a reddish brown: many of them are also marked with white spots or stripes on their foreheads, and on different parts of their bodies; the hair on his body is short and fine, like the finest of wool, and serves the Arab instead of that necessary article with which they make their tent cloth and coarse covering; it is pulled or else falls off once a year; the hair about his throat and on the hump is eight or ten inches in length, and hangs down; he has a high bunch on his back which rises from his shoulders, and comes to a blunt point at about the centre of his back, and tapers off to his hips; this bunch is from one to two feet high above the back bone, and not attached to it nor to the frame of the camel, so that in skinning him the Arabs take off the bunch with it which is larger or smaller, as the camel is fat or lean. He who rides on a camel without a saddle (which saddle is peculiarly constructed so as not to touch the bunch) is forced to get on behind it, where the breadth of the body keeps the rider's legs extended very wide, while he is obliged to keep himself from slipping off over the beast's tail, by clenching both hands into the long hair that covers the bunch.

The camel is a very domestic animal; he lies down on his belly at the command of his master, folding his legs under him something like a sheep; there he remains to receive his rider or his burden

when he rises at a word, and proceeds in the way he is driven or directed, with the utmost docility and cheerfulness, while his master encourages him by singing. The Arabs use neither bridle nor halter, but guide and manage the camel (whose head is quite at liberty) by means of a stick, assisted by words and of the tongue : having one sound to urge him on faster ; one to make him go slower ; and a third, which is a kind of cluck with the tongue, to make him stop. He chews his cud like an ox, and has no fore teeth in his upper jaw : but his lips are long and rough, so that he nips off the rugged shrubs without difficulty, on which he is obliged to feed. The camel seems to have been formed by nature to live on deserts ; he is patient, fleet, strong and hardy ; can endure hunger and thirst better than any other animal, can travel through deep and dead sands with great ease, and over the flinty parts of the desert without difficulty, though it is hard for him to go up or down steep hills and mountains, and to travel on muddy roads, as he slips about and strains himself ; but he is sure footed, and walks firmly on a hard dry surface, or on sand. We have never made the natural history of animals our study, and it cannot be expected that we should be acquainted with the particular formation of their interior parts ; but we will venture to say a few words in regard to the camel without fear of contradiction from any one who shall see and examine for himself, having assisted in butchering several of these animals.

The camel is described by naturalists as having, besides the four stomachs common to ruminating animals, a fifth bag, exclusively a reservoir for water where it remains without corrupting or mixing with the other aliments; this is a mistake—for the bag that holds the water contains also the chewed herbage, and is in the camel what a paunch is in an ox. Into this bag all the rough chewed herbage enters, where it is softened by the water, thrown again into the mouth, chewed over, and passes off by another canal, and the fœces are so dry, that the day after they are voided, the Arabs strike fire on them instead of touchwood or punk.

The camel is considered by the Arab as a sacred animal; with him he can transport a load of merchandize of several hundred weight with certainty and celerity through deserts utterly impassable with any other animal. On him the wandering Arab can flee with his family from any enemy across the trackless waste one hundred miles or more in a single day if he wishes, and out of the reach of his pursuers, for the desert like the ocean neither retains nor discloses any trace of the traveller. Its milk is both food and drink for the whole family, and when they have a sufficiency of that article, they are contented, and desire nothing more: with his camel the Arab is perfectly independent, and can bid defiance to all the forces that uncivilized foes can send against him; with him they collect in strong bands, all well armed, and fall upon the caravans,

slaying without mercy all they can overpower, and divide their spoil : should they meet a repulse, they can flee and soon be out of sight ; they also attack the settlements and small walled towns in the cultivated country near the desert, and if strong enough, destroy all the goods of the slain they carry away on their camels, and return to the desert, where no force can pursue them without meeting with certain destruction.

The camel's motions are extremely heavy and jolting ; his legs being long, he steps a great distance, and though he appears to go slowly when on a walk, yet he proceeds at about the rate of four miles an hour, and it is difficult for a man to keep pace with him without running. When the camel trots, he goes very fast ; the small trot being about six, and the great ones about eight or nine miles an hour—this they can do with great ease with light loads for a whole day together, and will replenish their stomachs at night with the leaves and twigs of the sullen thorn-bush, that is barely permitted by nature to vegetate in the most dreary and desolate of all regions. The flesh of the camel is good for food ; and that of the young ones is esteemed preferable to that of the ox. They bring forth a single young one at a time, and generally once in about two years, their time of gestation being about one year. When the camel is in a heat, he is extremely vicious, so that none dare come near him.

The Arabs are in general Mahometans ; some of them are pagans. This country was the birth place of Mahomet. He taught the necessity of believing in God, the existence of angels, the resurrection and future judgment, and the doctrine of absolute decrees. The duties which he enjoined were prayer, five times in a day, fasting, charity, and a pilgrimage to Mecca. Their religion forbids the use of images, though anciently they were idolaters, and the same rites, which are now practised by Mahometans, were invented and practised by idolaters. From Japan to Peru, all round the globe, sacrifices have prevailed ; the votary has expressed his gratitude or his fear by destroying, or consuming in honor of the gods, the most precious of their gifts. The life of man is the most precious oblation to deprecate any calamity ; therefore the altars of Phoenicia and Egypt, of Rome and Carthage, have been polluted with human gore. The Arabs, like the Jews, abstain from swine's flesh, and circumcise their children.

The Banians are a sect tolerated here. They profess to love every thing, which breathes, to assist every thing which is in pain, to abhor the spilling of blood, and to abstain from food, that has enjoyed life. The Europeans trust them to do all their business with the Arabs, and they are always found honest. The Wahabees, a new sect, who are military conquerors, have risen here, changing their religion, and forbidding pilgrimage to Mecca, so that the

mighty fabric of Mahometanism is rapidly passing away!

About twelve million five hundred and fifty thousand pounds of coffee are annually exported. The Europeans take 1,500,000; the Persians 3,500,000; the fleet from Suez takes 6,500,000; Hindostan, the Maldives, and the Arabian colonies in Africa, take 500,000 pounds; the caravans 1,000,000. The average price of the coffee is about ten cents and four mills per pound: the dearest is about 12 cents. In Arabia none but the rich citizens taste of coffee; the common people are content with the shell and husk. These have the taste of coffee without the strength or bitterness.

Arabia carries on a profitable traffic with Abyssinia, and other parts of Africa, with Europe, and the East Indies.

Mecca is the principal city and was supported by the resort of pilgrims, 70,000 of whom visited that place every year. But the recent conquests of the Wahabee have put a stop to this custom, which was the life-blood of Mahometanism and of Arabian commerce. The buildings are mean. It is 34 miles from Judda, lat. 21, 45 east. It is an inland town, surrounded by hills, a day's journey from the Red sea. It is the holy city of Mahometans; no christian is allowed to enter it. The temple of Mecca has 42 doors, and is said to be nearly 670 yards in length, and 570 in breadth. In the centre is a paved court, on all sides of which are cells for those whe-

consecrate themselves to a life of devotion. The door is covered with plates of silver ; before it is a curtain, thick with gold embroidery. This sacred Caaba is the principal object of the pilgrim's devotion, and is open but two days in six weeks ; one for the men, and one for the women. Its walls are marble, hung round with silk, and lighted by four silver lamps. Twelve paces from the Caaba, they pretend to show Abram's sepulchre. After performing their devotions, the pilgrims retire to a hill, where, after various ceremonies, they are pronounced hadgies or saints, and suppose heaven is sure.

In the Caaba is one relic, sacred to the Arabs as the cross is to the catholics. It is a black stone, brought by Gabriel from heaven for the construction of this edifice. This stone, they say, was first of a clear, white colour : dazzling the eyes of people at the distance of four days' journey. By weeping so long and so abundantly for the sins of mankind, it became opaque, and finally black. This tender-hearted stone, every Mahometan must kiss or touch every time he goes round the Caaba. They suppose the temple founded on the stone upon which Jacob rested his head at Bethel, when flying from the wrath of Esau. Aden is a seaport of Arabia Felix, on the coast of the Indian ocean. It has a good harbor, and was formerly a mart of extensive commerce, which is now inconsiderable. It is the capital of a country to which it gives name. Medina is a small, poor place, surrounded by walls. In

the temple is the tomb of Mahomet, surrounded by curtains, and lighted with lamps.

BEDOWRENS is a modern name by which the wild Arabs are distinguished, who inhabit the deserts, who live in tents, and who are perpetually removing from one place to another. Such is the situation in which nature has placed these people—under a sky almost perpetually inflamed and without clouds, in the midst of immense and boundless plains, without houses, trees, rivulets, or hills—as to make of them a race of men equally singular in their physical and moral character. This singularity is so striking, that even their neighbors the Syrians regard them as extraordinary beings, especially those tribes which dwell in the depths of the desert, and never approach the towns. When in the time of Shaik Daher some of their horsemen came as far as Acre, they excited the same curiosity there, as a visit from the savages of America would in Europe. Every body viewed with surprise these men, who were more diminutive, meagre, and swarthy, than any of the known Bedowrens; their withered legs were only composed of tendons, and had no calves; their bellies seemed to cling to their backs; and their hair was frizzled almost as much as that of the Negroes. They, on the other hand, were no less astonished at every thing they saw; they could neither conceive how the houses and minarets could stand erect, nor how men ventured to dwell beneath them, and always in the same

spot; but, above all, they were in an ecstasy on beholding the sea, nor could they comprehend what that desert of water could be. In general the Bedouens are small, meagre, and tawny; more so, however, in the heart of the desert than on the frontiers of cultivated country; but they are always of a darker hue than the neighboring peasants. They also differ among themselves in the same camp; the Shaiks, that is, the rich, and their attendants, being always taller and more corpulent than the Arabians of the common class; M. Volney has seen some of them above 5 feet 6 inches high, though in general they do not exceed 5 feet 2 inches. This difference is only to be attributed to their food, with which the former are supplied more abundantly than the latter. The lower class live in a state of habitual wretchedness and famine: it is a fact, that the quantity of food usually consumed by the greater part of them does not exceed six ounces a day: six or seven dates soaked in melted butter, a little sweet milk or curds, serve a man a whole day; and he esteems himself happy when he can add a small quantity of coarse flour, or a little ball of rice. Meat is reserved for the greatest festivals; and they never kill a kid, but for a marriage or a funeral. A few wealthy and generous Shaiks alone can kill young camels, and eat baked rice with their victuals. In times of dearth, the vulgar, always half famished, do not disdain the most wretched kinds of food; and eat locusts, rats, lizards, and serpents

troiled on briars. Hence are they such plunderers of the cultivated lands, and robbers on the high roads ; hence, also, their delicate constitution, and their diminutive and meagre bodies, which are rather active than vigorous.

The Bedoweens have as little industry as their wants are few. They have no books, and are ignorant of all science. All their literature consists in reciting tales in the manner of the Arabian Nights' Entertainment. In the evening they seat themselves on the ground ; and there, ranged in a circle round a little fire of dung, their pipes in their mouths, and their legs crossed, they sit a while in silent meditation, till on a sudden one of them breaks forth with, "Once on a time"—and continues to recite the adventures of some young Shaik and female Bedoween ; he relates in what manner the youth first got a secret glimpse of his mistress, and how he became secretly enamored of her ; he minutely describes the lovely fair : boasts her black eyes, as large and soft as those of the gazelle ; her languid and impassioned looks ; her arched eyebrows, resembling two bows of ebony ; her waist, strait and supple as a lance ; he forgets not her steps, light as those of the young filly ; nor her eye-lashes, blackened with kohl : nor her lips, painted blue ; nor her nails, tinged with the golden colored henna ; nor her breasts, resembling two pomegranates ; nor her words, sweet as honey. He recounts the sufferings of the young lover, so wasted with desire and

passion, that his body no longer yields any shadow. At length, after detailing his various attempts to see his mistress, the obstacles of the parents, the invasions of the enemy the captivity of the lovers. &c. he terminates, to the satisfaction of the audience, by restoring them united and happy, to the paternal tent, and by receiving the tribute paid to his eloquence, in an exclamation of praise, equivalent to Admirably well !

The Bedoween is a shepherd, without all the innocence of that character. The facility of passing rapidly over extensive tracts of country, renders him a wanderer. He becomes greedy from want, and a robber from greediness. A plunderer rather than a warrior, he possesses no sanguinary courage ; he attacks only to despoil ; and if he meets with no resistance, never thinks a small booty is to be put in competition with his life. To irritate him, you must shed his blood ; in which case he is as obstinate in his vengeance, as he was cautious in avoiding danger.

Notwithstanding their depredations on strangers, among themselves the Bedoweens are remarkable for a good faith, a disinterestedness, a generosity, which would do honor to the most civilized people. What is there more noble than the right of asylum, so respected among all the tribes ; a stranger, nay, even an enemy, touches the tent of the Bedoween, and from that instant his person is inviolable. It would be reckoned a disgraceful meanness, an inde-

ible shame, to satisfy even a just vengeance at the expense of hospitality. Has the Bedoween consented to eat bread and salt with his guest, nothing can induce him to betray him. The Bedoween, so rapacious without his camp, has no sooner set his foot within it, than he becomes liberal and generous; what little he possesses he is ever ready to divide—he has even the delicacy not to wait till he is asked—when he takes his repast, he affects to seat himself at the door of his tent in order to invite the passengers; his generosity is so sincere, that he does not look on it as a merit, but merely as a duty, and he therefore readily takes the same liberty with others.

The unqualified liberty enjoyed by the Bedoweens extends even to matters of religion. It is true, that on the frontiers of the Turks they preserve, from policy, the appearance of Mahometanism; but so relaxed is their observance of its ceremonies, and so little fervor has their devotion, that they are generally considered as infidels, who have neither law nor prophets. They even make no difficulty in saying, that the religion of Mahomet was not made for them—“ For (add they) how shall we make ablutions, who have no water? How can we bestow alms, who are not rich? Why should we fast in the Ramadan, since the whole year with us is one continual fast? And what necessity is there for us to make the pilgrimage to Mecca, if God be present every where?

