

MIGUEL DE SAAVEDRA

THE HISTORY OF DON
QUIXOTE, VOLUME 1,
PART 14

Мигель де Сервантес Сааведра

**The History of Don
Quixote, Volume 1, Part 14**

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Содержание

CHAPTER XLI.	5
Конец ознакомительного фрагмента.	8

Miguel de Cervantes Saavedra

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CHAPTER XLI. IN WHICH THE CAPTIVE STILL CONTINUES HIS ADVENTURES

Before fifteen days were over our renegade had already purchased an excellent vessel with room for more than thirty persons; and to make the transaction safe and lend a colour to it, he thought it well to make, as he did, a voyage to a place called Shershel, twenty leagues from Algiers on the Oran side, where there is an extensive trade in dried figs. Two or three times he made this voyage in company with the Tagarin already mentioned. The Moors of Aragon are called Tagarins in Barbary, and those of Granada Mudejars; but in the Kingdom of Fez they call the Mudejars Elches, and they are the people the king chiefly employs in war. To proceed: every time he passed with his vessel he anchored in a cove that was not two crossbow shots from the garden where Zoraida was waiting; and there the renegade, together with the two Moorish lads that rowed, used purposely to station himself, either going through his prayers, or else practising as a part what he meant to perform in earnest. And thus he would go to Zoraida's garden and ask for fruit, which her father gave him, not knowing him; but though, as he afterwards told me, he sought to speak to Zoraida, and tell her who he was, and that by my orders he was to take her to the land of the Christians, so that she might feel satisfied and easy, he had never been able to do so; for the Moorish women do not allow themselves to be seen by any Moor or Turk, unless their husband or father bid them: with Christian captives they permit freedom of intercourse and communication, even more than might be considered proper. But for my part I should have been sorry if he had spoken to her, for perhaps it might have alarmed her to find her affairs talked of by renegades. But God, who ordered it otherwise, afforded no opportunity for our renegade's well-meant purpose; and he, seeing how safely he could go to Shershel and return, and anchor when and how and where he liked, and that the Tagarin his partner had no will but his, and that, now I was ransomed, all we wanted was to find some Christians to row, told me to look out for any I should be willing to take with me, over and above those who had been ransomed, and to engage them for the next Friday, which he fixed upon for our departure. On this I spoke to twelve Spaniards, all stout rowers, and such as could most easily leave the city; but it was no easy matter to find so many just then, because there were twenty ships out on a cruise and they had taken all the rowers with them; and these would not have been found were it not that their master remained at home that summer without going to sea in order to finish a galliot that he had upon the stocks. To these men I said nothing more than that the next Friday in the evening they were to come out stealthily one by one and hang about Hadji Morato's garden, waiting for me there until I came. These directions I gave each one separately, with orders that if they saw any other Christians there they were not to say anything to them except that I had directed them to wait at that spot.

This preliminary having been settled, another still more necessary step had to be taken, which was to let Zoraida know how matters stood that she might be prepared and forewarned, so as not to be taken by surprise if we were suddenly to seize upon her before she thought the Christians' vessel could have returned. I determined, therefore, to go to the garden and try if I could speak to her; and the day before my departure I went there under the pretence of gathering herbs. The first person I met was her father, who addressed me in the language that all over Barbary and even in Constantinople is the medium between captives and Moors, and is neither Morisco nor Castilian, nor of any other nation, but a mixture of all languages, by means of which we can all understand one another. In this sort of

language, I say, he asked me what I wanted in his garden, and to whom I belonged. I replied that I was a slave of the Arnaut Mami (for I knew as a certainty that he was a very great friend of his), and that I wanted some herbs to make a salad. He asked me then whether I were on ransom or not, and what my master demanded for me. While these questions and answers were proceeding, the fair Zoraida, who had already perceived me some time before, came out of the house in the garden, and as Moorish women are by no means particular about letting themselves be seen by Christians, or, as I have said before, at all coy, she had no hesitation in coming to where her father stood with me; moreover her father, seeing her approaching slowly, called to her to come. It would be beyond my power now to describe to you the great beauty, the high-bred air, the brilliant attire of my beloved Zoraida as she presented herself before my eyes. I will content myself with saying that more pearls hung from her fair neck, her ears, and her hair than she had hairs on her head. On her ankles, which as is customary were bare, she had carcajes (for so bracelets or anklets are called in Morisco) of the purest gold, set with so many diamonds that she told me afterwards her father valued them at ten thousand doubloons, and those she had on her wrists were worth as much more. The pearls were in profusion and very fine, for the highest display and adornment of the Moorish women is decking themselves with rich pearls and seed-pearls; and of these there are therefore more among the Moors than among any other people. Zoraida's father had to the reputation of possessing a great number, and the purest in all Algiers, and of possessing also more than two hundred thousand Spanish crowns; and she, who is now mistress of me only, was mistress of all this. Whether thus adorned she would have been beautiful or not, and what she must have been in her prosperity, may be imagined from the beauty remaining to her after so many hardships; for, as everyone knows, the beauty of some women has its times and its seasons, and is increased or diminished by chance causes; and naturally the emotions of the mind will heighten or impair it, though indeed more frequently they totally destroy it. In a word she presented herself before me that day attired with the utmost splendour, and supremely beautiful; at any rate, she seemed to me the most beautiful object I had ever seen; and when, besides, I thought of all I owed to her I felt as though I had before me some heavenly being come to earth to bring me relief and happiness.

As she approached her father told her in his own language that I was a captive belonging to his friend the Arnaut Mami, and that I had come for salad.

She took up the conversation, and in that mixture of tongues I have spoken of she asked me if I was a gentleman, and why I was not ransomed.

I answered that I was already ransomed, and that by the price it might be seen what value my master set on me, as I had given one thousand five hundred zoltanis for me; to which she replied, "Hadst thou been my father's, I can tell thee, I would not have let him part with thee for twice as much, for you Christians always tell lies about yourselves and make yourselves out poor to cheat the Moors."

"That may be, lady," said I; "but indeed I dealt truthfully with my master, as I do and mean to do with everybody in the world."

"And when dost thou go?" said Zoraida.

"To-morrow, I think," said I, "for there is a vessel here from France which sails to-morrow, and I think I shall go in her."

"Would it not be better," said Zoraida, "to wait for the arrival of ships from Spain and go with them and not with the French who are not your friends?"

"No," said I; "though if there were intelligence that a vessel were now coming from Spain it is true I might, perhaps, wait for it; however, it is more likely I shall depart to-morrow, for the longing I feel to return to my country and to those I love is so great that it will not allow me to wait for another opportunity, however more convenient, if it be delayed."

"No doubt thou art married in thine own country," said Zoraida, "and for that reason thou art anxious to go and see thy wife."

"I am not married," I replied, "but I have given my promise to marry on my arrival there."

"And is the lady beautiful to whom thou hast given it?" said Zoraida.

"So beautiful," said I, "that, to describe her worthily and tell thee the truth, she is very like thee."

At this her father laughed very heartily and said, "By Allah, Christian, she must be very beautiful if she is like my daughter, who is the most beautiful woman in all this kingdom: only look at her well and thou wilt see I am telling the truth."

Zoraida's father as the better linguist helped to interpret most of these words and phrases, for though she spoke the bastard language, that, as I have said, is employed there, she expressed her meaning more by signs than by words.

While we were still engaged in this conversation, a Moor came running up, exclaiming that four Turks had leaped over the fence or wall of the garden, and were gathering the fruit though it was not yet ripe. The old man was alarmed and Zoraida too, for the Moors commonly, and, so to speak, instinctively have a dread of the Turks, but particularly of the soldiers, who are so insolent and domineering to the Moors who are under their power that they treat them worse than if they were their slaves. Her father said to Zoraida, "Daughter, retire into the house and shut thyself in while I go and speak to these dogs; and thou, Christian, pick thy herbs, and go in peace, and Allah bring thee safe to thy own country."

I bowed, and he went away to look for the Turks, leaving me alone with Zoraida, who made as if she were about to retire as her father bade her; but the moment he was concealed by the trees of the garden, turning to me with her eyes full of tears she said, "Tameji, cristiano, tameji?" that is to say, "Art thou going, Christian, art thou going?"

I made answer, "Yes, lady, but not without thee, come what may: be on the watch for me on the next Juma, and be not alarmed when thou seest us; for most surely we shall go to the land of the Christians."

This I said in such a way that she understood perfectly all that passed between us, and throwing her arm round my neck she began with feeble steps to move towards the house; but as fate would have it (and it might have been very unfortunate if Heaven had not otherwise ordered it), just as we were moving on in the manner and position I have described, with her arm round my neck, her father, as he returned after having sent away the Turks, saw how we were walking and we perceived that he saw us; but Zoraida, ready and quickwitted, took care not to remove her arm from my neck, but on the contrary drew closer to me and laid her head on my breast, bending her knees a little and showing all the signs and tokens of fainting, while I at the same time made it seem as though I were supporting her against my will. Her father came running up to where we were, and seeing his daughter in this state asked what was the matter with her; she, however, giving no answer, he said, "No doubt she has fainted in alarm at the entrance of those dogs," and taking her from mine he drew her to his own breast, while she sighing, her eyes still wet with tears, said again, "Ameji, cristiano, ameji" – "Go, Christian, go." To this her father replied, "There is no need, daughter, for the Christian to go, for he has done thee no harm, and the Turks have now gone; feel no alarm, there is nothing to hurt thee, for as I say, the Turks at my request have gone back the way they came."

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