

Verne Jules

# The Pearl of Lima: A Story of True Love



**Jules Verne**  
**The Pearl of Lima:**  
**A Story of True Love**

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*The Pearl of Lima: A Story of True Love:*

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# **Verne Jules**

## **The Pearl of Lima:**

### **A Story of True Love**

#### **CHAPTER I**

#### **THE PLAZA-MAYOR**

The sun had disappeared behind the snowy peaks of the Cordilleras; but the beautiful Peruvian sky long retains, through the transparent veil of night, the reflection of his rays; the atmosphere is impregnated with a refreshing coolness, which in these burning latitudes affords freedom of breath; it is the hour in which one can live a European life, and seek without on the verandas some cooling gentle zephyr; it seems as if a metallic roof was then interposed between the sun and the earth, which, retaining the heat and suffering only the light to pass, offers beneath its shelter a reparative repose.

This much desired hour had at last sounded from the clock of the cathedral. While the earliest stars were rising above the horizon, the numerous promenaders were traversing the streets of Lima, wrapped in their light mantles, and conversing gravely on the most trivial affairs. There was a great movement of the

populace on the Plaza-Mayor, that forum of the ancient city of kings; artisans were profiting by the coolness to quit their daily labors; they circulated actively among the crowd, crying their various merchandise; the ladies of Lima, carefully enveloped in the mantillas which mask their countenances, with the exception of the right eye, darted stealthy glances on the surrounding masses; they undulated through the groups of smokers, like foam at the will of the waves; other señoras, in ball costume, *coiffed* only with their abundant hair or some natural flowers, passed in large calêches, throwing on the *caballeros* nonchalant regards.

But these glances were not bestowed indiscriminately upon the young cavaliers; the thoughts of the noble ladies could rest only on aristocratic heights. The Indians passed without lifting their eyes upon them, knowing themselves to be beneath their notice; betraying by no gesture or word, the bitter envy of their hearts. They contrasted strongly with the half-breeds, or mestizoes, who, repulsed like the former, vented their indignation in cries and protestations.

The proud descendants of Pizarro marched with heads high, as in the times when their ancestors founded the city of kings; their traditional scorn rested alike on the Indians whom they had conquered, and the mestizoes, born of their relations with the natives of the New World. The Indians, on the contrary, were constantly struggling to break their chains, and cherished alike aversion toward the conquerors of the ancient empire of the Incas and their haughty and insolent descendants.

But the mestizoes, Spanish in their contempt for the Indians, and Indian in their hatred which they had vowed against the Spaniards, burned with both these vivid and impassioned sentiments.

A group of these young people stood near the pretty fountain in the centre of the Plaza-Mayor. Clad in their *poncho*, a piece of cloth or cotton in the form of a parallelogram, with an opening in the middle to give passage to the head, in large pantaloons, striped with a thousand colors, *coiffed* with broad-brimmed hats of Guayaquil straw, they were talking, declaiming, gesticulating.

"You are right, André," said a very obsequious young man, whom they called Milleflores.

This was the friend, the parasite of André Certa, a young mestizo of swarthy complexion, whose thin beard gave a singular appearance to his countenance.

André Certa, the son of a rich merchant killed in the last *émeute* of the conspirator Lafuente, had inherited a large fortune; this he freely scattered among his friends, whose humble salutations he demanded in exchange for handfuls of gold.

"Of what use are these changes in government, these eternal *pronunciamentos* which disturb Peru to gratify private ambition?" resumed André, in a loud voice; "what is it to me whether Gambarra or Santa Cruz rule, if there is no equality."

"Well said," exclaimed Milleflores, who, under the most republican government, could never have been the equal of a man of sense.

"How is it," resumed André Certa, "that I, the son of a merchant, can ride only in a calèche drawn by mules? Have not my ships brought wealth and prosperity to the country? Is not the aristocracy of piasters worth all the titles of Spain?"

"It is a shame!" resumed the young mestizo. "There is Don Fernand, who passes in his carriage drawn by two horses! Don Fernand d'Aiquillo! He has scarcely property enough to feed his coachman and horses, and he must come to parade himself proudly about the square. And, hold! here is another! the Marquis Don Vegal!"

A magnificent carriage, drawn by four fine horses, at that moment entered the Plaza-Mayor; its only occupant was a man of proud mien, mingled with sadness; he gazed, without seeming to see them, on the multitude assembled to breathe the coolness of the evening. This man was the Marquis Don Vegal, knight of Alcantara, of Malta, and of Charles III. He had a right to appear in this pompous equipage; the viceroy and the archbishop could alone take precedence of him; but this great nobleman came here from ennui and not from ostentation; his thoughts were not depicted on his countenance, they were concentrated beneath his bent brow; he received no impression from exterior objects, on which he bestowed not a look, and heard not the envious reflections of the mestizoes, when his four horses made their way through the crowd.

"I hate that man," said André Certa.

"You will not hate him long."

"I know it! All these nobles are displaying the last splendors of their luxury; I can tell where their silver and their family jewels go."

"You have not your entrée with the Jew Samuel for nothing."

"Certainly not! On his account-books are inscribed aristocratic creditors; in his strong-box are piled the wrecks of great fortunes; and in the day when the Spaniards shall be as ragged as their Cæsar de Bazan, we will have fine sport."

"Yes, we will have fine sport, dear André, mounted on your millions, on a golden pedestal! And you are about to double your fortune! When are you to marry the beautiful young daughter of old Samuel, a Limanienne to the end of her nails, with nothing Jewish about her but her name of Sarah?"

"In a month," replied André Certa, proudly, "there will be no fortune in Peru which can compete with mine."

"But why," asked some one, "do you not espouse some Spanish girl of high descent?"

"I despise these people as much as I hate them."

André Certa concealed the fact of his having been repulsed by several noble families, into which he had sought to introduce himself.

His interlocutor still wore an expression of doubt, and the brow of the mestizo had contracted, when the latter was rudely elbowed by a man of tall stature, whose gray hairs proclaimed him to be at least fifty, while the muscular force of his firmly knit limbs seemed undiminished by age.



This man was clad in a brown vest, through which appeared a coarse shirt with a broad collar; his short breeches, striped with green, were fastened by red garters to stockings of clay-color; on his feet were sandals made of *ojotas*, ox-hide prepared for this purpose; beneath his high-pointed hat gleamed large ear-rings. His complexion was dark. After having jostled André Certa, he looked at him fixedly, but with no particular expression.

"Miserable Indian!" exclaimed the mestizo, raising his hand upon him.

His companions restrained him. Milleflores, whose face was pale with terror, exclaimed:

"André! André! take care."

"A vile slave! to presume to elbow me!"

"It is a madman! it is the *Sambo*!"

The *Sambo*, as the name indicated, was an Indian of the mountains; he continued to fix his eyes on the mestizo, whom he had intentionally jostled. The latter, whose anger was unbounded, had seized a poignard at his girdle, and was about to have rushed on the impassable aggressor, when a guttural cry, like that of the *cilguero*, (a kind of linnet of Peru,) re-echoed in the midst of the tumult of promenaders, and the *Sambo* disappeared.

"Brutal and cowardly!" exclaimed André.

"Control yourself," said Milleflores, softly. "Let us leave the Plaza-Mayor; the Limanienne ladies are too haughty here."

As he said these words, the brave Milleflores looked

cautiously around to see whether he was not within reach of the foot or arm of some Indian in the neighborhood.

"In an hour, I must be at the house of Jew Samuel," said André.

"In an hour! we have time to pass to the *Calle del Peligro*; you can offer some oranges or ananas to the charming *tapadas* who promenade there. Shall we go, gentlemen?"

The group directed their steps toward the extremity of the square, and began to descend the street of Danger, where Milleflores hoped his good looks would be appreciated; but it was nightfall, and the young Limaniennes merited better than ever their name of *tapadas* (hidden), for they drew their mantles more closely over their countenances.

The Plaza-Mayor was all alive; the cries and the tumult were redoubled; the guards on horseback, stationed before the central portico of the viceroy's palace, situated on the north side of the square, could scarcely maintain their position amid the shifting crowd; there were merchants for all customers and customers for all merchants. The greatest variety of trades seemed to be congregated there, and from the *Portal de Escribanos* to the *Portal de Botoneros*, there was one immense display of articles of every kind, the Plaza-Mayor serving at once as promenade, bazaar, market and fair. The ground-floor of the viceroy's palace is occupied by shops; along the first story runs an immense gallery where the crowd can promenade on days of public rejoicing; on the east side of the square rises the cathedral,

with its steeples and light balustrades, proudly adorning its two towers; the basement story of the edifice being ten feet high, and containing warehouses full of the products of tropical climates.

In the centre of this square is situated the beautiful fountain, constructed in 1653, by the orders of the viceroy, the Comte de Salvatierra. From the top of the pillar, which rises in the middle of the fountain and is surmounted with a statue of Fame, the water falls in sheets, and is discharged into a basin beneath through the mouths of lions. It is here that the water-carriers (*aguadores*) load their mules with barrels, attach a bell to a hoop, and mount behind their liquid merchandise.

This square is therefore noisy from morning till evening, and when the stars of night rise above the snowy summits of the Cordilleras, the tumult of the *élite* of Lima equals the matinal hubbub of the merchants.

Nevertheless, when the *oracion* (evening *angelus*) sounds from the bell of the cathedral, all this noise suddenly ceases; to the clamor of pleasure succeeds the murmur of prayer; the women pause in their walk and put their hands on their rosaries, invoking the Virgin Mary. Then, not a merchant dares sell his merchandise, not a customer thinks of buying, and this square, so recently animated, seems to have become a vast solitude.

While the Limanians paused and knelt at the sound of the *angelus*, a young girl, carefully surrounded by her discreet mantle, sought to pass through the praying multitude; she was followed by a mestizo woman, a sort of duenna, who watched

every glance and step. The duenna, as if she had not understood the warning bell, continued her way through the devout populace: to the general surprise succeeded harsh epithets. The young girl would have stopped, but the duenna kept on.

"Do you see that daughter of Satan?" said some one near her.

"Who is that *balarina*— that impious dancer?"

"It is one of the Carcaman women." (A reproachful name bestowed upon Europeans.)

The young girl at last stopped, blushing and confused.

Suddenly a *gaucho*, a merchant of mules, seized her by the shoulder, and would have compelled her to kneel; but he had scarcely laid his hand upon her when a vigorous arm rudely felled him to the ground. This scene, rapid as lightning, was followed by a moment of confusion.

"Save yourself, miss," said a gentle and respectful voice in the ear of the young girl.

The latter turned, pale with terror, and saw a young Indian of tall stature, who, with his arms tranquilly folded, was awaiting with firm foot the attack of his adversary.

"We are lost!" exclaimed the duenna; "*niña, niña*, let us go, for the love of God!" and she seized the arm of the young girl, who disappeared, while the crowd rose and dispersed.

The *gaucho* had risen, bruised with his fall, and thinking it not prudent to seek revenge, rejoined his mules, muttering threats.

## CHAPTER II

### EVENING IN THE STREETS OF LIMA

Night had succeeded, almost without intervening twilight, the glare of day. The two women quickened their pace, for it was late; the young girl, still under the influence of strong emotion, maintained silence, while the duenna murmured some mysterious paternosters – they walked rapidly through one of the sloping streets leading from the Plaza-Mayor.

This place is situated more than four hundred feet above the level of the sea, and about a hundred and fifty rods from the bridge thrown over the river Rimac, which forms the diameter of the city of Lima, arranged in a semicircle.

The city of Lima lies in the valley of the Rimac, nine leagues from its mouth; at the north and east commence the first undulations of ground which form a part of the great chain of the Andes: the valley of Lungaücho, formed by the mountains of San Cristoval and the Amancaës, which rise behind Lima, terminates in its suburbs. The city lies on one bank of the river; the other is occupied by the suburb of San Lazaro, and is united to the city by a bridge of five arches, the upper piers of which are triangular to break the force of the current; while the lower ones present to the promenaders circular benches, on which the fashionables

may lounge during the summer evenings, and where they can contemplate a pretty cascade.

The city is two miles long from east to west, and only a mile and a quarter wide from the bridge to the walls; the latter, twelve feet in height, ten feet thick at their base, are built of *adobes*, a kind of brick dried in the sun, and made of potter's clay mingled with a great quantity of chopped straw: these walls are calculated to resist earthquakes; the enclosure, pierced with seven gates and three posterns, terminates at its south-east extremity by the little citadel of Santa Caterina.

Such is the ancient city of kings, founded in 1534 by Pizarro, on the day of Epiphany; it has been and is still the theatre of constantly renewed revolutions. Lima, situated three miles from the sea, was formerly the principal storehouse of America on the Pacific Ocean, thanks to its Port of Callao, built in 1779, in a singular manner. An old vessel, filled with stones, sand, and rubbish of all sorts, was wrecked on the shore; piles of the mangrove-tree, brought from Guayaquil and impervious to water, were driven around this as a centre, which became the immovable base on which rose the mole of Callao.

The climate, milder and more temperate than that of Carthagená or Bahia, situated on the opposite side of America, makes Lima one of the most agreeable cities of the New World: the wind has two directions from which it never varies; either it blows from the south-east, and becomes cool by crossing the Pacific Ocean; or it comes from the south-west, impregnated

with the mild atmosphere of the forests and the freshness which it has derived from the icy summits of the Cordilleras.

The nights beneath tropical latitudes are very beautiful and very clear; they mysteriously prepare that beneficent dew which fertilizes a soil exposed to the rays of a cloudless sky – so the inhabitants of Lima prolong their nocturnal conversations and receptions; household labors are quietly finished in the dwellings refreshed by the shadows, and the streets are soon deserted; scarcely is some *pulperia* still haunted by the drinkers of *chica* or *quarapo*.

These, the young girl, whom we have seen, carefully avoided; crossing in the middle of the numerous squares scattered about the city, she arrived, without interruption, at the bridge of the Rimac, listening to catch the slightest sound – which her emotion exaggerated, and hearing only the bells of a train of mules conducted by its *arriero*, or the joyous *stribillo* of some Indian.

This young girl was called Sarah, and was returning to the house of the Jew Samuel, her father; she was clad in a *saya* of satin – a kind of petticoat of a dark color, plaited in elastic folds, and very narrow at the bottom, which compelled her to take short steps, and gave her that graceful delicacy peculiar to the Limanienne ladies; this petticoat, ornamented with lace and flowers, was in part covered with a silk mantle, which was raised above the head and enveloped it like a hood; stockings of exquisite fineness and little satin shoes peeped out beneath the graceful *saya*; bracelets of great value encircled the arms of the

young girl, whose rich toilet was of exquisite taste, and her whole person redolent of that charm so well expressed by the Spanish word *donaire*.

Milleflores might well say to André Certá that his betrothed had nothing of the Jewess but the name, for she was a faithful specimen of those admirable señoras whose beauty is above all praise.

The duenna, an old Jewess, whose countenance was expressive of avarice and cupidity, was a devoted servant of Samuel, who paid her liberally.

At the moment when these two women entered the suburb of San Lazaro, a man, clad in the robe of a monk, and with his head covered with a cowl, passed near them and looked at them attentively. This man, of tall stature, possessed a countenance expressive of gentleness and benevolence; it was Padre Joachim de Camarones; he threw a glance of intelligence on Sarah, who immediately looked at her follower.

The latter was still grumbling, muttering and whining, which prevented her seeing any thing; the young girl turned toward the good father and made a graceful sign with her hand.

"Well, señora," said the old woman, sharply, "is it not enough to have been insulted by these Christians, that you should stop to look at a priest?"

Sarah did not reply.

"Shall we see you one day, with rosary in hand, engaged in the ceremonies of the church?"



The ceremonies of the church —*las funciones de iglesia*— are the great business of the Limanian ladies.

"You make strange suppositions," replied the young girl, blushing.

"Strange as your conduct! What would my master Samuel say, if he knew what had taken place this evening?"

"Am I to blame because a brutal muleteer chose to address me?"

"I understand, señora," said the old woman, shaking her head, "and will not speak of the *gaucho*."

"Then the young man did wrong in defending me from the abuse of the populace?"

"Is it the first time the Indian has thrown himself in your way?"

The countenance of the young girl was fortunately sheltered by her mantle, for the darkness would not have sufficed to conceal her emotion from the inquisitive glance of the duenna.

"But let us leave the Indian where he is," resumed the old woman, "it is not my business to watch him. What I complain of is, that in order not to disturb these Christians, you wished to remain among them! Had you not some desire to kneel with them? Ah, señora, your father would soon dismiss me if I were guilty of such apostasy."

But the young girl no longer heard; the remark of the old woman on the subject of the young Indian had inspired her with sweeter thoughts; it seemed to her that the intervention of this

young man was providential; and she turned several times to see if he had not followed her in the shadow. Sarah had in her heart a certain natural confidence which became her wonderfully; she felt herself to be the child of these warm latitudes, which the sun decorates with surprising vegetation; proud as a Spaniard, if she had fixed her regards on this man, it was because he had stood proudly in the presence of her pride, and had not begged a glance as a reward of his protection.

In imagining that the Indian was near her, Sarah was not mistaken; Martin Paz, after having come to the assistance of the young girl, wished to ensure her safe retreat; so when the promenaders had dispersed, he followed her, without being perceived by her, but without concealing himself; the darkness alone favoring his pursuit.

This Martin Paz was a handsome young man, wearing with unparalleled nobility the national costume of the Indian of the mountains; from his broad-brimmed straw hat escaped fine black hair, whose curls harmonized with the bronze of his manly face. His eyes shone with infinite sweetness, like the transparent atmosphere of starry nights; his well-formed nose surmounted a pretty mouth, unlike that of most of his race. He was one of the noblest descendants of Manco-Capac, and his veins were full of that ardent blood which leads men to the accomplishment of lofty deeds.

He was proudly draped in his *poncho* of brilliant colors; at his girdle hung one of those Malay poignards, so terrible in a

practiced hand, for they seem to be riveted to the arm which strikes. In North America, on the shores of Lake Ontario, Martin Paz would have been a great chief among those wandering tribes which have fought with the English so many heroic combats.

Martin Paz knew that Sarah was the daughter of the wealthy Samuel; he knew her to be the most charming woman in Lima; he knew her to be betrothed to the opulent mestizo André Certa; he knew that by her birth, her position and her wealth she was beyond the reach of his heart; but he forgot all these impossibilities in his all-absorbing passion. It seemed to him that this beautiful young girl belonged to him, as the llama to the Peruvian forests, as the eagle to the depths of immensity.

Plunged in his reflections, Martin Paz hastened his steps to see the *saya* of the young girl sweep the threshold of the paternal dwelling; and Sarah herself, half-opening then her mantilla, cast on him a bewildering glance of gratitude.

He was quickly joined by two Indians of the species of *zambos*, pillagers and robbers, who walked beside him.

"Martin Paz," said one of them to him, "you ought this very evening to meet our brethren in the mountains."

"I shall be there," coldly replied the other.

"The schooner *Annonciation* has appeared in sight from Callao, tacked for a few moments, then, protected by the point, rapidly disappeared. She will undoubtedly approach the land near the mouth of the Rimac, and our bark canoes must be there to relieve her of her merchandise. We shall need your presence."

"You are losing time by your observations. Martin Paz knows his duty and he will do it."

"It is in the name of the Sambo that we speak to you here."

"It is in my own name that I speak to you."

"Do you not fear that he will find your presence in the suburb of San Lazaro at this hour unaccountable?"

"I am where my fancy and my will have brought me."

"Before the house of the Jew?"

"Those of my brethren who are disposed to find fault can meet me to-night in the mountain."

The eyes of the three men sparkled, and this was all. The *zambos* regained the bank of the Rimac, and the sound of their footsteps died away in the darkness.

Martin Paz had hastily approached the house of the Jew. This house, like all those of Lima, had but two stories; the ground floor, built of bricks, was surmounted with walls formed of canes tied together and covered with plaster; all this part of the building, constructed to resist earthquakes, imitated, by a skillful painting, the bricks of the lower story; the square roof, called *asoetas*, was covered with flowers, and formed a terrace full of perfumes and pretty points of view.

A vast gate, placed between two pavilions, gave access to a court; but as usual, these pavilions had no window opening upon the street.

The clock of the parish church was striking eleven when Martin Paz stopped before the dwelling of Sarah. Profound

silence reigned around; a flickering light within proved that the saloon of the Jew Samuel was still occupied.

Why does the Indian stand motionless before these silent walls? The cool atmosphere woos him with its transparency and its perfumes; the radiant stars send down upon the sleeping earth rays of diaphanous mildness; the white constellations illumine the darkness with their enchanting light; his heart believes in those sympathetic communications which brave time and distance.

A white form appears upon the terrace amid the flowers to which night has only left a vague outline, without diminishing their delicious perfumes; the dahlias mingle with the mentzelias, with the helianthus, and, beneath the occidental breeze, form a waving basket which surrounds Sarah, the young and beautiful Jewess.

Martin Paz involuntarily raises his hands and clasps them with adoration. Suddenly the white form sinks down, as if terrified.

Martin Paz turns, and finds himself face to face with André Certa.

"Since when do the Indians pass their nights in contemplation?"

André Certa spoke angrily.

"Since the Indians have trodden the soil of their ancestors."

"Have they no longer, on the mountain side, some *yaravis* to chant, some *boleros* to dance with the girls of their caste?"

"The *cholos*," replied the Indian, in a high voice, "bestow their

devotion where it is merited; the Indians love according to their hearts."

André Certa became pale with anger; he advanced a step toward his immovable rival.

"Wretch! will you quit this place?"

"Rather quit it yourself," shouted Martin Paz; and two poignards gleamed in the two right hands of the adversaries; they were of equal stature, they seemed of equal strength, and the lightnings of their eyes were reflected in the steel of their arms.

André Certa rapidly raised his arm, which he dropped still more quickly. But his poignard had encountered the Malay poignard of the Indian; at the fire which flashed from this shock, André saw the arm of Martin Paz suspended over his head, and immediately rolled on the earth, his arm pierced through.

"Help, help!" he exclaimed.

The door of the Jew's house opened at his cries. Some mestizoes ran from a neighboring house; some pursued the Indian, who fled rapidly; others raised the wounded man. He had swooned.

"Who is this man?" said one of them. "If he is a sailor, take him to the hospital of Spiritu Santo; if an Indian, to the hospital of Santa Anna."

An old man advanced toward the wounded youth; he had scarcely looked upon him when he exclaimed:

"Let the poor young man be carried into my house. This is a strange mischance."

This man was the Jew Samuel; he had just recognized the betrothed of his daughter.

Martin Paz, thanks to the darkness and the rapidity of his flight, may hope to escape his pursuers; he has risked his life; an Indian assassin of a mestizo! If he can gain the open country he is safe, but he knows that the gates of the city are closed at eleven o'clock in the evening, not to be re-opened till four in the morning.

He reaches at last the stone bridge which he had already crossed. The Indians, and some soldiers who had joined them, pursue him closely; he springs upon the bridge. Unfortunately a patrol appears at the opposite extremity; Martin Paz can neither advance nor retrace his steps; without hesitation he clears the parapet and leaps into the rapid current which breaks against the corners of the stones.

The pursuers spring upon the banks below the bridge to seize the swimmer at his landing.

But it is in vain; Martin Paz does not re-appear.

## CHAPTER III

# THE JEW EVERY WHERE A JEW

André Certa, once introduced into the house of Samuel, and laid in a bed hastily prepared, recovered his senses and pressed the hand of the old Jew. The physician, summoned by one of the domestics, was promptly in attendance. The wound appeared to be a slight one; the shoulder of the mestizo had been pierced in such a manner that the steel had only glided among the flesh. In a few days, André Certa might be once more upon his feet.

When Samuel was left alone with André, the latter said to him: "You would do well to wall up the gate which leads to your terrace, Master Samuel."

"What fear you, André?"

"I fear lest Sarah should present herself there to the contemplation of the Indians. It was not a robber who attacked me; it was a rival, from whom I have escaped but by miracle!"

"By the holy tables, it is a task to bring up young girls!" exclaimed the Jew. "But you are mistaken, señor," he resumed, "Sarah will be a dutiful spouse. I spare no pains that she may do you honor."

André Certa half raised himself on his elbow.

"Master Samuel, there is one thing which you do not enough remember, that I pay you for the hand of Sarah a hundred



thousand piasters."

"Señor," replied the Jew, with a miserly chuckle, "I remember it so well, that I am ready now to exchange this receipt for the money."

As he said this, Samuel drew from his pocket-book a paper which André Certa repulsed with his hand.

"The bargain is not complete until Sarah has become my wife, and she will never be such if her hand is to be disputed by such an adversary. You know, Master Samuel, what is my object; in espousing Sarah, I wish to be the equal of this nobility which casts such scornful glances upon us."

"And you will, señor, for you see the proudest grandees of Spain throng our saloons, around the pearl of Lima."

"Where has Sarah been this evening?"

"To the Israelitish temple, with old Ammon."

"Why should Sarah attend your religious rites?"

"I am a Jew, señor," replied Samuel proudly, "and would Sarah be my daughter if she did not fulfill the duties of my religion?"

The old Jew remained sad and silent for several minutes. His bent brow rested on one of his withered hands. His face usually bronze, was now almost pale; beneath a brown cap appeared locks of an indescribable color. He was clad in a sort of great-coat fastened around the waist.

This old man trafficked every where and in every thing; he might have been a descendant of the Judas who sold his Master

for thirty pieces of silver. He had been a resident of Lima ten years; his taste and his economy had led him to choose his dwelling at the extremity of the suburb of San Lazaro, and from thence he entered into various speculations to make money. By degrees, Samuel assumed a luxury uncommon in misers; his house was sumptuously furnished; his numerous domestics, his splendid equipages betokened immense revenues. Sarah was then eight years of age. Already graceful and charming, she pleased all, and was the idol of the Jew. All her inclinations were unhesitatingly gratified. Always elegantly dressed, she attracted the eyes of the most fastidious, of which her father seemed strangely careless. It will readily be understood how the mestizo, André Certa, became enamored of the beautiful Jewess. What would have appeared inexplicable to the public, was the hundred thousand piasters, the price of her hand; but this bargain was secret. And besides, Samuel trafficked in sentiments as in native productions. A banker, usurer, merchant, ship-owner, he had the talent to do business with everybody. The schooner *Annonciation*

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