

FORGING ORIENTALISM IN ROYALL TAYLOR'S THE ALGERINE CAPTIVE

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Abstract: Travel writing was almost a precursor to what Said calls Orientalism. In the nineteenth century, Algeria displayed an overwhelming sovereignty over the Mediterranean that the countries of the West used to pay tributes to Algiers to get their trading ships to pass. The Algerine corsairs captivated ships, and captivity writings got popular displaying the difficult circumstances of the captives such as Royall Tyler's *The Algerine Captive* (1797). The novel documents the journey of an American doctor named Updike Underhill through captivity in Algiers. It brought about an image of the kind of relationship the nascent United States had with the far away Barbary regency of Algiers. This paper focuses on the beginning of Orientalism stemming out of travel tales and particularly the American novel at hand. It further depicts the role of religion in "Othering" the Barbary states in the scope of early American literature.

FORGER L'ORIENTALISME DANS LA CAPTIVE ALGERINE DE ROYALL TAYLOR

Résumé : Les récits de voyage ont presque été les précurseurs de ce que Saïd appelle l'orientalisme. Au XIX^e siècle, l'Algérie affichait une souveraineté écrasante sur la Méditerranée, de sorte que les pays occidentaux payaient des tributs à Alger pour que leurs navires de commerce puissent passer. Les corsaires algériens capturaient les navires et les écrits sur la captivité devenaient populaires, décrivant les conditions difficiles des captifs, comme *The Algerine Captive* (1797) de Royall Tyler. Ce roman relate le voyage d'un médecin américain nommé Updike Underhill en captivité à Alger. Il a donné une image du type de relation que les États-Unis naissants entretenaient avec la lointaine régence barbaresque d'Alger. Cet article se concentre sur les débuts de l'orientalisme à partir des récits de voyage et, en particulier, du roman américain en question. Il décrit également le rôle de la religion dans l'"altérisation" des États barbaresques dans le cadre de la littérature américaine ancienne.

Introduction

It is sad to hear in modern times with the colossal spread of technology and the availability of books of all kinds that a president in this century wipes out the existence of one of the largest countries in the world entirely. The drive for this research paper stems out from the claim of the French president, Emanuel Macron by the end of September, 2021, published in *Le Monde* over the existence of Algeria as a nation before French colonialism in 1830. In fact, the so denied a nation was powerful enough to force many European nations— amongst which was the nation of France— to sign a treaty with the Regency of Algiers and pay a tribute to the dey¹ of Algiers so as to be given consent to pass through the Mediterranean Sea. In order to dig deeper, the researcher delves into one of the earliest novels in American literature depicting the early contact between the United States and Algiers, and the kind of relationships the latter had with Europe and the West and how the roles started to get reversed arriving to the modern status quo. Early American orientalism

with the Muslim world goes at least as far back as the beginning of the foundation of the United States. It all started in the time where the Barbary regencies of Algiers, Tripoli, and Tunis were in control of the Mediterranean Sea and a number of European countries had to pay a tribute so as to be able to pass through the Mediterranean and get their ships and cargoes protected. The Americans struggled in the same way by passing their ships via the North African close waters and suffered from being captured by the Algerine corsairs. The act of the corsairs and the privateers² was so complicated as it dates back to the intricate web of The Crusade Wars between Muslims and Christians. By the twelfth century, it turned into an entrenched system between the two sides, according to Rojas, “both Christians and Muslims practiced captive taking, slave-trading, state-sponsored privateering, and piracy.”(164) North African ships captured European sailors, traders and their cargo and brought them back as slaves to the cities of Algiers, Tunis, and Morocco. On the other hand, thousands of Muslims were also captured and enslaved in Spain, Portugal, England, Ireland, Wales, Malta, France, and the Italian states. When captured in Algeria, the American sailor, James Leander Cathcart, stated that the Algerine “rais” or captain of the ship that caught him was enslaved himself in Spain and Genoa (See Rojas 2003:164). Hence, the captivity in the Barbary states inspired the development of the captivity narratives in the United States early literature.

The emergence of captivity tales in the United States goes all the way down to the Puritan settlement and the American Indian captivity of the New England Puritans. Captivity tales then, either fictional or historical were so popular. Stories of ransomed captives in the Barbary states were also popular and found a fertile ground for publication. Captivity Narrative, according to the *Encyclopedia of American Literature 1607 to the Present* (2007) or (EALP), is a first-person telling of a captive—though it might also be told by a third person, mostly caught by a foreign nation or culture. In early American settlements, American Indians held many settlers as captives either for trade, ransom, or simply as prisoners. Gordon M. Sayre, described captivity narrative to have “arise[d] out of encounters between unfamiliar people, generally as a result of European imperialism in the Americas and Africa.” While such genre has some aims as evading the captive from the ordeal of captivity, clearing his reputation by retelling a clarified record, and chastising or exonerating the party which captivates (see in *EALP*, 2007:165). Obeidat (1988) wrote that during the eighteenth and nineteenth centuries, the contact between the Muslim Orient and the West was based on indirect contact since only few people visited the Orient either as travelers or as religious missionaries, and hence, many writers did not take their sources first hand, but from books written by the aforementioned travelers, who in most of the time were biased, “Americans, took over the older Occidental attitudes of cultural misunderstanding and kept them.” (256). To this end, many western authors tended to depict the “Other” subjectively using words to orientalize it and creating the evil in it. According to Rojas (2003), the literature on captivity narratives always accounts the captives as slaves. Similarly, in his book *The Barbary Corsairs: The End of a Legend* (2005), Daniel Panzac wrote that European books described the North African Barbary corsairs to be “terrible” against the “heroic European sailors, defenders of the Cross against the Crescent” (1-2)

Furthermore, Thomson (1987) argued that the racist attitudes that were so common in the nineteenth century were the byproduct of the eighteenth century that “the white man’s burden to civilize the backward nations flowed also from enlightened beliefs”(5) The different narratives on the Barbary states were by monks and people who wanted to gain sympathy for the prisoners or slaves so as to buy them back, and therefore, writes Thomson

(1987), “they tend to depict the Barbary states in the worst possible light and insist on the suffering of the prisoners.”(6) Royall Tyler was born William Clark Tyler on July 18, 1757 to Royal and Mary Steels Tyler in Boston. He was educated in Latin School for seven years, and he took his father’s name after his death in 1771, and came to be known ever since as Royall Tyler (Tyler, 2002). He attended both Yale and Harvard. Tyler was an attorney, a judge, a novelist, a playwright, a travel writer and a columnist in newspapers. After studying law, he was admitted to the bar; he married Mary Palmer and became a state supreme court judge in Vermont, and then, a chief justice. Tyler was known for having written the first play in American literature, *The Contrast* which was performed in 1787; a novel on the Barbary states, *The Algerine Captive; or, the Life and Adventure of Doctor Updike Underhill: Six Years Prisoner Among the Algerines* (1797); *The Georgia Spec: or, Land in the Moon* (1797) ; a travel book, *The Yankey in London* (1809) and *The Chestnut Trees* (1824) (Vietto, 2010; EALP, 2007). He began writing the novel as *The Bay Boy*, which was more of a realistic fiction than a satire (*The Continuum Encyclopedia of American Literature*, 2003: 1164). Before his death in 1826, Tyler endured a number of setbacks starting with his loss in the campaign for the Senate in 1812. A year later, he lost his job as a chief justice as well as his son. Still, he did not stop writing as he wrote an unfinished essay, “The Touchstone, or a Humble Modest Inquiry Into the Nature of Religious Intolerance” in 1817. By 1824-1825, he finished writing three dramas in blank verse: *Joseph and His Brethren*, *The Judgment of Solomon*, and *The Origin of the Feast of Purim* which were all published after his death (Tyler, 2002)

The Algerine Captive is a sophisticated work, narrated by its protagonist, Updike Underhill, a New Englander young man who was both a literalist and a surgeon. The narrator first travels to the South noting the disadvantages of slavery. Then, he travels to London and Africa as a doctor in a ship which trades with slaves. In the second volume of the novel, he was captured and imprisoned in Algiers and freed later. The paper provides an analysis of a distinct literary representation that of the captivity narrative, Royall Taylor’s *The Algerine Captive* (1797). It reflects the cultural and political development of the United States as a colony displaying an immediate sense of Independence. It seems that the depiction of the Barbary regencies as well as the Muslim world as evil, and having bad ways of slavery, was all part of what seemed to be a grand design to represent and misrepresent the Orient, culminating in what came to be known as Orientalism. The displaying of the captives’ letters to the American public were mainly an exaggeration to make their voices heard by politicians creating an evil image of the “Other” that remained intact, and non negotiable for the years.

Beginning Orientalism in accordance with the Barbary states: Oriental tale genreé

*The famous Spanish novelist, Miguel Cervantes was captured and imprisoned in Algiers from 1575 to 1580 till his family ransomed him on its own. He wrote his first play *Los Tratos de Argel* the same year he was released which centered on his ordeal as a prisoner in Algiers. Similarly, the story of the captive from *Don Quixote* was based also on his experience in Algiers (Leiner, 2006). In much the same way, Daniel Defoe’s *Robinson Crusoe* (1719), employed such a genre of prose in writing about the Barbary captivity (Klarer, 2020). The Algerine capture of Christians perpetuated for more than two centuries and later capturing Americans as well. The depiction of the American captives was to take place in the late eighteenth century. The genre of Barbary captivity narratives flourished in early years of the foundation of the American Republic and its first foreign policy crisis. Susanna Hawsell Rowsona, a best-selling novelist and songwriter wrote a play in 1794, *Slaves in**

Algiers that was performed at the Chestnut Street Theatre in Philadelphia. In 1797, *Narrative of the Captivity of John Vandike, who was taken by the Algerines in 1791* came out. Royall Taylor published *The Algerine Captive* (1797); David Everett published a play *Slaves in the Barbary* in 1798; and *A Journal of the captivity and Suffering of John Foss*; while *The History of Captivity and Suffering of Mrs. Maria Martin* appeared in 1800 (Leiner, p.18). The historian Paul Baepler (1999) declared that for almost two decades starting from late eighteenth century more than a hundred editions were produced by American publishers on the Barbary captives. Travel writing is sometimes directly associated with the forging of Orientalism and the view that the West has on the rest of the world. Such travel narratives, writes David Spurr (1993) enforce the “the rhetoric of empire” by providing information on both the colonial governments as well as the general readership. In the same regard, Douglas Ivison (2003) argues that travel writing was “the cultural by-product of imperialism, often written by those actively involved in the expansion or maintenance of empire (explorers, soldiers, administrators, missionaries, journalists)”.(qtd in Edwards & Graulund, 2010: 1). By the late 1790s, Glimpses wrote, the gap between the “self” and the “other” begun to widen that one, “could say that the plot of Orientalism had been cleared and plowed (if not planted.)” (Battistini, 2010: 448) The Oriental Tale genre began to echo in the early Republic particularly on writing about Islam. There were about 130 of these tales which were published in the 1790s mainly in two magazines, the *Massachusetts Magazine* and *New York Magazine*. “Most Oriental tales were presented as authentic accounts of the East”(Battistini, 455). In the years 1794 and 1797, publication on the American captives in Algeria revealed how both American editors and readers were seeing the Muslim worlds. They continued to see Persia, Arabia, and Turkey as subjects of fascination but the Barbary states as hostile and threatening (Battistini). It is important to note at this time, that Americans clearly understood that not all Muslims were like the Algerians. For Moulay Ali Bouânani (2009), Barbary captivity narratives in America were used in the form of propaganda so as to get the people’s support to wage wars against the Barbary states. By the end of the eighteenth century, Americans were interested in the Orient and some even admired their way of life. Edward Gibbon, for instance, in the *Massachusetts Magazine*, expressed his admiration of prophet Mohamed for his leadership and charisma while Constantin Volney declared Syrian Muslims to be more compassionate, benevolent in comparison with Europeans. Furthermore, the *New York Magazine* published that the “Moorish Justice” brought back the land of a poor widow whilst in *Philadelphia Magazines*, the Muslims were believed to have a vital influence on the Spanish culture at the time. Still, Muslim cleanliness was regarded important in preventing the spread of diseases (Battistini, 2010). In Islam, the use of water is almost constant, five prayers a day, that means doing the abolition more or less five times a day, and at least one bath every Friday. Before the events of 1793, news of the Barbary states were rare in the United States despite the American wonder of life in the Orient; Persia, Arabia, and Turkey. In 1786, some news were published about the Barbary corsairs, the American captives and their ransom, the U.S. diplomacy and the effect the Barbary States had on American shipping trade and military (Battistini). By the time of the Algerian crisis (1794-1797), the Barbary states were turned into an enemy. Drawing on British and French books varying from works of literature, traveling books, studies of religion and politics, Said in his seminal book, *Orientalism* (1978), observes that these texts ‘construct’ the Orient with imaginative representations. Said believes that such western travel writings design a negative picture on the Orient, and ironically, depict it as favorable to the West. The representation of the Orient by the West, for Said, had always played a damaging part. Even with those

western authors who claim good intentions, they still participated as partners-in-crime to structuring the Western power (Bertens, 2007: 163). Said concludes that Orientalism is “a style of thought” which centers on ontological and epistemological differences between the “Orient” and the “Occident”. It is also defined, he further explained, in dealing with the Orient, “by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient.” (Said, 2-3). For Edward Said, Orientalism was created by the West against nations from the Orient whose culture is different than theirs. The knowledge that Westerners observed and usually created as accounts of what the “Other” is, was mostly fabricated on the tales of some literary authors who had limited knowledge of this “Other”, and hence, started not only theorizing but also believing the theories they created. Said’s *Orientalism* debunks the idea of orientals and how they emerged. Creating binary oppositions like “the west” and “the rest”, “civilized” and the “other” or in the case of North African regencies, “Barbary” in that establishing definitions and boundaries of each term and hence each nation and where it belongs.

-The Other-ing of the Muslims Stemmed Out of Religion

According to Ann Thomson (1987), North Africa as a region during the eighteenth century was not uncivilized from the standpoint of Europeans, nor was it an undiscovered land like the Americas, nor was it an ancient oriental civilization like China and India. Instead, it was a region that Europe knew very well through a number of contacts in history and which makes an important part of the Mediterranean civilization. Carthage and the Church of Saint Augustine were part of the Roman Empire after all. In short, Thomson , continued “The Barbary states were in many ways part of the world that was familiar to Europeans but they were not, like European lands, countries in which one travelled easily and naturally (if uncomfortably)”(1-2) Michel Fontenay (2010) wrote that the origin of the word “Barbaresques” or Barbary is Italian which comes from the Greek word, “*barbaros*”—strange to the civilized world—via the Latin “*barbarus*” which would have given the *berber* Arabic (*berbar* for plural) its specific usage.” Fontenay confined the “Barbaresques” or the Barbary to “the people of Algiers, Tunis, Tripoli, and it is in this sense that we understand the term.”³ Some French authors and rationalists like Jean-Baptiste de Boyer Marquis d’Argents wrote about the perceptions of Europeans of North Africa and the Barbary states. Comparisons were often made between the European and the Barbary rulers. For instance, D’Argents described an incident by Ibrahim, the *bey*⁴ of Tunis, who nobly pardoned rebels who marched against him. He concluded that if it had been reported by a Latin author, it would have turned into a universal model by the educated. However, since his noble behavior took place in a ‘barbarian country’, it was set to nonexistence (See Thomson). The demonizing of the Orient, and in particular, the Arab World, and its supposed accomplice, Islam, “has never stopped and for some, the ‘crusade to domesticate the Arabic/Islamic World’ has been an ongoing objective for a long time and gained momentum since the fall of the Ottoman Empire” (See Bouânani, 2009: 400) In the same regard, the author James Grey Jackson, who criticized Europeans for the ignorance of North Africa, somehow ended up giving some credit to the ‘barbarians’ stating, “These ignorant, barbarous savages, as we call them, are much more sagacious and possess much better intellects than we have yet been aware of”(See Thomson, 39). As can be noticed, the Barbary states were already ‘othered’ as ‘barbarians’ and ‘savages’, and were even denied the European encounter with them, though, they play part of the Mediterranean culture as stated earlier. One of the main reasons why

propagandists in the west hated the piracy of the Barbary states was because of religion, that is, Islam. The background of the Crusades played an important role in the hatred between the two sides of the Mediterranean. European propagandists, wrote (Lewis, 1990), placed their anger on the Barbary piracy since they were Muslims and meanwhile ignored the same practice of piracy by Christian states like Malta where the latter attacked Muslims instead of Christians; as the Maltese were named “Knights” in the language of the Crusades. He added, “Muslims, or at least Muslim governments, were associated with a lack of liberty long before the first citizens of the United States were captured by Algiers.” (Lewis, 77). According to Robert Allison (2000), the American struggle with the North African states, or what came to be known as the Barbary states was for Americans a struggle between Muslims and Christians, between Europeans and Turks or Moors, and mostly between “civilization” and “barbarism”.

To begin with, the term “Barbary” is a relatively new term and might not have existed before. Thomson (1987) stated that during the age of Enlightenment, the world for Europe was divided into four regions, America, Asia, the Pacific and Africa— meaning the Sub-Saharan Africa and the west coast in particular. This was exemplified in such works as *Anthropologie et Histoire* by Michèle Duchet and *The Great Map of Mankind* by Marshal and Williams. Ironically, the Barbary states do not figure in early writings including the aforementioned ones. Thomson observed that the Barbary regencies were not yet discovered since they were already a part of the Mediterranean civilization. Once the Barbary states’ navies threatened constantly European shipping, it was proved to be an enemy. Thus, Thomson, went on, “[Barbary states] could thus not counted as one of ‘us’ in opposition to the ‘Other’ in the recently discovered lands. The religion of its inhabitants alone was enough to exclude it from Christian Europe.” (41). During this time, in particular, religion was reason enough to alienate and “other”, the Muslims, let alone, Barbary states like Algiers, which captured Christian ships in the Mediterranean sea. Some western authors agree to the greatness of the Muslim civilization and particularly its valuable participation to the modern status quo of science and technology. In the introduction to his book, *Lost History: the Enduring Legacy of Muslim Scientists, Thinkers, and Artists*, Michael Morgan (2008) wrote that the history of Muslims was more open and diverse than that of the Christians’ in Europe of the day in that Christians, Jews, Hindus, and Buddhists lived, worked, and flourished in the same society. Morgan added, the Muslim culture “had seeded the European Renaissance and enabled many aspects of the modern West and global civilization” while he concluded, “[the Muslim history] by the beginning of the 21st century had been forgotten, ignored, misunderstood, suppressed, or even rewritten.” (xiii-xiv). In a clear way of representing the Other, the Orient Muslim was most often represented and written about from the Occident via traveling voyages and religious accounts, and such accounts lingered for granted as true, simply, because many of the Muslim countries during the nineteenth and twentieth centuries fell under colonization, and hence, were too busy liberating themselves, let alone represent their identity, culture, and literature.

-Background prior to The Algerine Captive

After Independence, American merchants virtually gave up a lot of the business with the British, and hence they needed to do business with their ally, France. Therefore, they had to go through the Mediterranean, but there were the Algerian corsairs who threatened to shut down the sea in front of them. An American from Philadelphia reported that the Mediterranean commerce could improve once Americans negotiated with the Moroccans and

“the detested nest of Algerine plunderers.” (Peskin, 2004: 300) since, the Barbary regencies were supporting and providing for the “pirates” a safe place to practice the illegitimate piracy (Tyler, 2002, 185)

In 1785, Captain McComb of the Massachusetts ship *Rambler* learned what it means to be independent. Captain McComb and his staff miraculously escaped enslavement by Algerian privateers who captured Americans and demanded their ransom. Having sailed as Britons after independence, American merchant ships pretended to be British—to be protected by one of the most powerful nations in the world at the time. Algerians captured two American ships as well as their entire crews. *The Rambler*, almost became the third had it not been for the quick trick of Captain McComb who raised a British flag they used before independence (Peskin). This Algerian Crisis taught Americans the bitter consequences of their revolution with Britain especially in regard to foreign affairs. Cutting all political ties with Britain, Americans learned the hard way that “independence brings perils and responsibilities as well as freedom.” As America learned about the reports of 1785 in Algiers, Louis Guillaume Otto, the French chargé d'affaires wrote Thomas Jefferson, “The hostilities of the Barbarian corsairs have made a great sensation in America.” (Peskin, 298).

In 1790, George Mason from Virginia asked his son John not to navigate in the Mediterranean for fear of being caught and enslaved since, “the danger of falling into the hands of the Algerines is such a shocking circumstance, as I could have you by all means avoid.” Thomas Jefferson himself was afraid that his daughter Polly would be captured by the Algerians that he wrote her uncle Francis Eppes “unless you hear from myself... that peace is made with the Algerines, do not send her but in a vessel of French or English property; for these vessels alone are safe from prizes by the barbarians.” (see Peskin, 299) The phobia of Algerines was so intense that reports were dispatched of Algerines who were halfway to America “to terrorize the new nation”. These fears were almost confirmed by the presence of three Algerian visitors to Virginia in November 1785 which culminated in the American government believing that an Algerine invasion was imminent. The Algerians were questioned, and deported. In March 1786, Captain John Paul Jones sent a warning that “the Algerians are cruising in different squadrons of six and eight sail, and extend themselves out as far as the western islands.” Still, this report was corroborated a month later as Captain Charles Pelly declared that an English captain met three Algerian ships close to Barbados that were supposedly “on cruise for American vessels.” (See Peskin, 300). However, such rumors, unfortunately, lack evidence. Thomas Jefferson suggested two solutions; either to force Algerians to stop capturing American ships, or to negotiate with Algiers and pay the ransom. Eventually, with the given circumstances, it turned out that it would be better to negotiate with Morocco and Algiers. Captain John Lamb and his secretary Paul R. Randall assigned the mission, however, he arrived after the captures. Unlike with Morocco where the negotiations went smooth, in Algiers, Lamb and Randall returned without achieving the purpose of their mission. The Dey in Algiers showed an unequivocal refusal of maintaining a peace treaty. Eventually, after two weeks, Lamb had a meeting with the Dey where the price of the Captives was set at \$ 59, 496 (Peskin). The crisis was dissolved was temporarily dissolved but inspired numerous writings on the Barbary states and American captives there.

-Depiction of the Barbary State of Algiers in the Novel

ùThe text of Tyler’s novel seems to be Updike’s autobiography. He talks about his Puritan ancestry, childhood in the country, his kind of classical education, and also adventures of his travels outside of the United States. Watts described him to have training

that was “based on European thought and tradition. [He] is thus positioned as a colonial anxious about pleasing the standards of the metropolis and unwilling to explore local difference.” (1998: 76). The critic (1998), concluded that while it was stated that the novel was written based on fact but in actuality, “*The Algerine Captive* is founded on fiction” (82) In the novel, Tyler includes a conversation between Updike and the Mollah in Algiers whereby the latter wanted to invite Updike to convert to Islam. The Mollah’s argument was stronger than that of Updike especially because of the contradiction by which Christianity allowed the servitude of slaves in America. However, Updike chose to get back to slavery and evade the conversion conversation. According to Watts (1998), Tyler’s Mollah serves as the author’s denial of the commonly known binaries of East/West and Christian/ Muslim portraying the different cultures in the late eighteenth century. Born in Europe, the Muslim Mollah, is more hybrid, more cosmopolitan and hence knows both traditions of Muslims and Christians alike. Therefore, Updike was unable to defend neither himself nor his faith intelligently. On the contrary, the entire dialogue was “dominated by the Mollah who, at times echoing Locke’s, Paine’s, and deistic critiques of Christianity, traps Updike into virtual silence by anticipating all his practiced and unoriginal defenses.” (Watts, 90) This is almost a reverse Orientalism. Though not convinced of converting to Islam, yet Updike considered how Christianity in America was similar to the Muslim religion in Algiers – in terms of slavery; the only difference was that in Algiers, the enslaved were whites. Watts argued that when he reversed the races in slavery; white Christian and African Muslim, Tyler “hints at the ultimate similarity of Algiers to the United States, not so Other as the imperialists would like.” (90) Watts further illustrated that as Updike retired from the conversation with the Mollah, he “retreats behind an exoticizing of the non-European Other. His refusal to confront the challenge of Islam to Christendom represents the colonizer’s mindset: he simply erases what he cannot defeat” (91). Updike had no prior knowledge of Islam nor any interest in it, for he is a proud Christian despite any intelligent argument, and yet he would pity people like the Mollah who converted to Islam, and lost their souls. As they conversed, Updike complained to the Mollah, “When a man is degraded to the most abject slavery, lost to his friends, neglected by his country, and can anticipate no rest but in the grave, is not his situation remediless”. The Mollah invited him to convert to Islam and gave a way out in the form of advice, “Renounce the Christian, and embrace the Mahometan faith; you are no longer a slave, and the delights of life await you”. Saddened, Updike commented on the situation saying, “I pity you too” he remarked with tears, “My body is in slavery but my mind is free. Your body is at liberty, but your soul is in the most abject slavery... You have sold your God for filthy lucre” (Tyler, 126). We can see that right or wrong was not the standard here, but what Updike made up his mind on doing, for even though he was overcome by the Mollah’s argument with Islam, yet he decided to close the argument in his head, and just move on. In chapter four, Updike narrates a story before his birth while his mother was pregnant as she saw in her dream, “a number of young tawny savages playing at foot ball with my head” believing that her son “would one day suffer among savages... she had the native Indians in her mind, but never apprehended her poor son’s suffering many years, as a slave, among barbarians [Algerines] more cruel than the monsters of our own woods.” (Tyler, 23). For Underhill, Watts argued, the native Indians and the Algerines are both regarded as the “Others” perceived by the colonial thinking in that they are both inferior as well as savage. The only problem was that the Algerians were not colonized—though the Indians were—but Algerians were thought of as inferior, not because they were but because they were “Othered” and hence, a sense of orientalism was forged. By the end of the novel, Updike

described his experience in the slave ship and how he was captured by the Algerines and also of how he was in a slave trading ship. His job at the ship was to inspect slaves' health. Not only was he terrified by the practice of slavery, but he also criticized it:

I cannot even now reflect on this transaction without shuddering. I have deplored my conduct with tears of anguish; and I pray a merciful God... who hath made of one flesh and one blood all nations of the earth, that the miseries, the insults, and cruel woundings, I afterwards received when a slave myself may expiate for the inhumanity I was necessitated to exercise towards these *MY BRETHERN OF THE HUMAN RACE* (Tyler, 96).

Even though he did not like it, but as a surgeon on the ship, he was an accomplice of the slave trade and made a living from it, in short, he was a partner in crime. However, Updike described the treatment he received in Algiers as a slave in captivity. Updike narrated that he was received kindly and treated with tenderness among the other slaves with his new master. He wondered that even though neither he nor the Algerines spoke the same language, "but, by dividing the scanty meal, composing my couch of straw, and alleviating my more rugged labors they spoke that universal language of benevolence which needs no linguist to interpret." (Tyler, 118). The humanity felt by Updike in Algiers as a prisoner made him feel a natural affinity with other people despite the differences of their languages as he was expecting to see some similar practice of that of his home country in the South.

Readers might imagine that Updike would make it his mission in life to abolish slavery in his country, and especially because he was a slave himself in the Barbary states, and even more, because he made a promise to do so. He demanded freedom when in captivity that he would dedicate his life to "preaching against this detestable commerce" and he will go to "our fellow citizens in the southern states; I will on my knees, conjure them, in the name of humanity, to abolish a traffic which causes it to bleed in every pore" (Tyler, 106). However, such a promise was not afforded in the novel after he was liberated and went back to his home country. Instead, Watts wrote, Updike focused more on Slavery in the Barbary state in Algiers while that of the southern United States was soon forgotten in the novel.

Conclusion

After the Spanish drove the Muslims away, many of them went to the North African coastal countries, known as the Barbary States starting centuries of privateering and corsairs on both sides of the Mediterranean. The scope of Orientalism started during the travel and adventure writings of Westerners and their depiction of the East/Orient. It was no surprise, and particularly because of the Crusades Wars, that the East and West were and remained enemies throughout the ages. After the Barbary Wars, American authors had their own perspective and thus, they "relied on traditional European views and stereotypes" (Obeidat, 1988: 257) The American Algerian relations were not immediately established after the American Independence in 1783. The dey in Algiers required a high ransom for the last American captives and Americans did not reach making a treaty until 1795 and only a year later were the American captives released after paying off the ransom at a considerable amount of money. The American government paid more than \$ 1 million which was nearly a sixth of the American national budget (Rojas). As soon as the United States got independence from Britain, it got involved against the Barbary regencies, especially because their ships were molested by the Algerian corsairs, and hence, *The Algerine Captive* came out. As a complex work of fiction, Updike made a comparison of the American freedom and the Algerine slavery with what they each entail of controversies of slavery as he was allowed to practice medicine by his master in Algiers whilst the American South enslaved Africans brutally for life.

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¹ A title given to the governor of Algiers as Algeria constituted a part of the Ottoman Empire.

² It differs from piracy in that it is sponsored by the state. It was particularly popular during the late eighteenth and early nineteenth centuries. According to Konstam (2001), a privateer, is "essentially someone who attacks the shipping of an enemy country during wartime with the approval of their own national government." (p.3).

³ Trans. Mine. "les 'Barbaresques' ce sont les gens d'Alger, de Tunis, de Tripoli, et c'est dans ce sens que nous entendrons le terme." Fontenay, M. (2010). *La Méditerranée entre la Croix et le Croissant: Navigation, commerce, Course et piraterie (XVIe XIXe siècle)* (p.320)

⁴ The rival title given to the Tunisian ruler in the Ottoman Era