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ART. XVI.—*The Gypsies of Egypt.* By the late
CAPT. NEWBOLD, F.R.S., &c.

THOSE who chauce to sojourn in the land of the Pharaohs longer than the ordinary run of travellers, and roam about the streets and environs of its large towns, can hardly fail to notice the strange appearance of certain females, whose features at once distinguish them from the ordinary Fellah Arabs and Copts of the country. In dress they differ little from the common Fellah females, the dark blue cotton *tob* being common to both; but they seldom wear the *shintiyan* (drawers), and are remarkable for going abroad without the *burka*, or veil. With the skin of a gazelle, or that of a sheep, thrown over their shoulders, they frequent the bazars and principal thoroughfares of the great towns, with unveiled faces bronzed by exposure, or stroll from village to village, occasionally calling out, in Arabic, in piercing but not unpleasing tones: "Come, ye that desire to foresee your destiny! the past and the future shall be revealed unto you;" or in shorter phrases, such as "Come and see your fortunes!" تعالي تعالي شفت البخت (*Taali, taali, shuft el bakht*), &c.

These wanderers over the face of Egypt have not escaped the keen observation of Mr. Lane; but he has erroneously confounded them with the Ghagar غجار (pronounced, in the softer dialect of Syria, Ghajar), another class of vagrants in Egypt, obscurely allied with the Helebi (حلبى) tribes now under notice. The Ghagar females are usually rope-dancers, musicians, &c.; and do not practise the arts of divination and palmistry like the Fehemi فهمي (wise) women of the Helebi tribes, who look down on them with sovereign contempt.

I have found Mr. Lane so extremely accurate in everything relating to Egypt, that it is with very great diffidence I have ventured to correct him on this one point; and I can only imagine the error to have happened from the circumstance of his having derived his information from other sources than from the gypsies themselves, who are looked down upon by the holy Ulema of Cairo, with whom this amiable and talented Arabic scholar is in close literary association, with almost the same horror as the Pariahs of India by the Brahmans.

This notice of the Helebis and Ghagars is derived chiefly from the lips of their Sheikhs; for, as among the Arabs, each tribe and sub-

division has its Sheikh or Elder. As they are extremely jealous and suspicious of any inquiry into their habits and mode of life, I had considerable difficulty in tracing them to their encampments and haunts in and about Cairo and other places, and in inducing them to unreserved communication. This circumstance will serve in part to apologize for the present very meagre sketch of these curious tribes, who are found, singular to say, strangers and outcasts—gypsies, in short—in the land which has given them a name, and has long been supposed to have given them birth. They live at once in the heart and veins of civilized life, on its outskirts, and yet totally distinct and isolated—scattered over the wide world, yet clearly recognized as one family by the irrefragable evidence of physical resemblance, in which the peculiar eye is not the least remarkable point, and by the perfect identity of habits so striking and characteristic. The different jargons they speak, too—though the original language is almost obliterated by changes and infiltrations from those of the various countries through which they have passed, or in which they have been vagrants for many generations—bear distinct evidence of a common origin, pointing to India, or possibly to ancient Chaldea or Babylonia. In my inquiries among the gypsies of Cairo I was materially indebted to the kind assistance of Mr. Rickards, and Mr. Walne, Her Majesty's Consul.

THE HELEBIS.

The male Helebis are chiefly ostensible dealers in donkeys, horses, camels, cattle, &c., and pretend to great skill in the veterinary art; but their character for common honesty does not stand very high in the estimation of those who know them best. With their women, they lead a vagabond life, but return to the towns at stated periods. Their wanderings are confined to the Rif, or valley of the Nile, and to the Delta, rarely extending far into the desert, except when they go forth to meet the *Hâjj*, on its return from Mecca, in order to cheat the way-sick pilgrims out of their jaded beasts, or to sell cattle-medicines. Some few accompany the *Hâjj* all the way to Mecca; and, having performed the pilgrimage, are proud of prefixing *Hâjji* to their names—a title, however, which among the more experienced Cairenes is supposed to add but little to a man's credit in the ordinary dealings of life. "If your neighbour," say they, "has performed *one hâjj*, be suspicious of him; if *two*, avoid him; but if *three*, then by all means give up your house immediately, and seek another in some remote quarter."

The Helebis usually live in tents or *kheish* (portable huts), which they pitch on the outskirts of some large village or town. Near Cairo they are to be found at certain seasons (chiefly during the winter and spring), near a village on the right of the road from Cairo to Shûbra. They are expert in disguises, and hardly yield the palm to their brethren in Europe in cunning and deception.

Mr. Rickards writes me, that shortly after my quitting Egypt (April, 1847), the Pasha promulgated a most arbitrary edict, in which the *Musâhibin* (people not residing in their native villages) were ordered forthwith to repair to them. The distress this order gave rise to was indescribable; numerous gangs of the poor creatures, men, women, and children, were chained together, and driven from Cairo by a brutal soldiery to their distant villages, where they had no chance of employment, and consequently no means of support, except charity.

During these scenes of violence and misery, the gypsies, who were encamped at the usual place, took the hint, although they had no native villages to be driven to, struck their tents by night, decamped bag and baggage, and disappeared altogether. Not long after this flight Mr. Rickards one day met a man riding on a fine mare, gaily dressed, and looking for all the world like an Arab Sheikh in good plight. He thought he recognized the gypsy eye, and a second glance convinced him that it was no other but my gypsy friend, Sheikh Heridi, in this complete disguise.

The female Helebis (the Fehemis), as before stated, practice palmistry and divination. During their halts on the outskirts of towns and villages, and in roaming about the streets, bazars, and coffee-houses, in different disguises, they contrive to pick up, with wonderful tact and accuracy, the information necessary to their vocation, regarding the private history and prospects of persons with whom they are thrown in contact. In this secret intelligence department they are also assisted by their male relations, who, it is said, are to be found in every official department in Egypt, though not known to be gypsies; and, at all events, mingle much both with residents on the spot, and with strangers in the coffee-houses and caravanserais.

PRACTICE OF PALMISTRY AND DIVINATION.—In practising the art of palmistry, the Fehemi takes the right hand of the inquirer into the book of destiny into her own, holding it by the tips of the fingers, which she often bends gently back, so as to render the lines on the palm more distinct. Muttering some spell, she looks gravely and earnestly into these lines for a moment or two; and then raising her

penetrating eyes, fixes them steadily on those of the fortune seeker, gazing into them as if reading his destiny, written in large characters, at the bottom. She then unfolds to him the result with much decision and emphasis. The tale she tells is very much like what the gypsy women impart to the nursery maids and young lads on Blackheath. There are the different dangers and sollicities awaiting them at different epochs of life—the dark or light lady, or gentleman, who is to love and be loved—the jealous enemy of whom they are to beware—the number of children they are to have, &c. It is almost unnecessary to add that in most cases the weight of the silver coin, with which the sybil's hand must be crossed, exerts a corresponding influence over the future (silvery or coppery, as the case may be) aspect of the aspirant's fortunes.

In divination, the Fehemi seats herself on a mat or carpet at the foot of the divan, or on the floor, and empties her gazelle-skin bag of a portion of its contents, viz., small shells, broken bits of glass, small coloured stones of agate, jasper, basalt, &c.; coloured bits of wax, &c. She throws the shells repeatedly on the carpet, after much jugglery, grimace, repeating spells, &c.; and from the position they chance to lie in she draws her inferences, much in the same way as the servant girls in England tell their fortunes from the arrangement of the grounds of tea at the bottom of their cups.

On one occasion the shell, which is supposed to represent the person whose fortune is being told, happened to fall in the centre of a circle formed by the other shells being accidentally ranged round it. This answer to the question, which was: "Will his friends prove faithful in the hour of need?" was interpreted as highly favourable.

Thus the Fehemi goes on casting the shells and divining from them. Money is required at various stages of the operation, and the farce usually concludes with the gypsy's presenting a few bits of coloured stone or wax to her employer as charms.

I witnessed a curious trick played by one of the Fehemi women near Cairo in this sort of divination. She put one of the shells—a small cowry—into a basin of clear water, which was placed on the carpet of the floor, at the foot of the divan where a friend and myself were seated, enjoying our chibouques and coffee. She then covered the basin with a cloth, and directed me to repeat after her an invocation in Arabic, and, while doing so, retired a few feet from the basin, after taking off the cloth, to the edge of the carpet. The shell was seen lying under the water, at the bottom of the basin as before; but no sooner was the invocation finished than the water bubbled up, and the shell was shot out to the distance of several feet, with some

of the water, with a slight explosion, like that of a percussion-cap thrown into the fire.

This, doubtless, was the effect of some chemical substance, placed probably in the shell itself; but whether the secret of its preparation be a remnant of the art of ancient Egypt, or vended to the gypsies by some itinerant charlatan from Europe, is doubtful. The last appears the more reasonable hypothesis.

The Fehemi women, as well as the men, have a family resemblance to the Kurbáts of Syria. They are noted for their chastity, in contradistinction to the Ghagar women. Intrigues, however, have happened, but, if discovered, they are punished with death; the woman being usually thrown into the Nile, with a bag of stones tied to her neck.

Until their marriage the young Fehemi females wear a cincture of silk or cotton thread round their loins, in token of virginity. They never intermarry with the Arabs, Copts, or other inhabitants of Egypt. In this respect they are as rigid as the Hindus. They are not remarkable for cleanliness either of person or apparel; in this respect, and their passion for trinkets of brass, silver, and ivory, they remind one of the Brinjári women of India.

They are remarkably intelligent, quick in gaining information, and would make capital spies in an enemy's camp. An instance of their shrewdness in this respect fell under my own observation. Passing their encampment one day, I persuaded my companion to stop and have his fortune told; to which, after some demur, he at last consented. While the gypsy woman was looking at the lines of his hand, I took the opportunity of inspecting the interior of their tents. They resembled those of the common Bedouin of the desert, and contained little beyond some wretched horse and donkey furniture, pots, pans, &c. Everything externally denoted the most squalid poverty, excepting only an enormous mess of fowls, mutton, and savoury vegetables, seething in a large iron cauldron over a wood fire; and which proved, to more senses than one, that the care of the flesh-pots of ancient Egypt had not devolved on a race insensible to their charms. On return, I found my companion still in the hands of the gypsy, now listening to her tale with as much seriousness in his face as there was merriment and mockery before.

When she had finished, he told me that he had been perfectly astounded in hearing from her lips a circumstance which, to the best of his recollection, he had never divulged to any person; but which, no doubt, must have on some occasion inadvertently escaped him.

LANGUAGE.—Few of the words which I collected from the Helebis

are identical with those of the Kurbáts of Syria; their vocabulary appears to contain a much larger proportion of Arabic, and fewer Persian, Indian, and Turkish words. The term *Husno* is used by them in the same sense as that of *Busno* by the gypsies of Europe; under which appellation they class all strangers and tribes other than their own. A rascal, thief, or robber, is termed *kalo*; *ag*, or *yag*, is one of the words employed for fire; and *páni yen* for water.

Their numerals are defective, and are usually borrowed from the Persian and Indian numerals.

NUMERALS.

One	.....	Ek.
Two	.....	Dúi.
Three	.....	Dúi ek (<i>i.e.</i> , two and one), or Sih.
Four	.....	Char, or Dúi fi dúi (two and two).
Five	.....	Ponk, or Peng.
Six	.....	Peng ek (five and one).
Seven	.....	Peng i dúi (five and two).
Eight	.....	Ister.
Nine	.....	Now, or Peng-i-dúi fi dúi (five and two and two).
Ten	.....	Dés, or Desh.
Eloven	....	Dés wa ek (ten and one).
Twelve	....	Dés wa dúi (ten and two).

The rest, up to twenty, similarly formed.

Twenty Yuksi.

Twenty-ono Yuksi wa ek (twenty and one).

And so on to thirty.

Thirty Yuksi wa dés (thirty and ten).

Thirty-ono.. Yuksi wa dés wa ek (twenty and ten and one).

And so on to forty.

Forty..... Kamáki.

Fifty Kamáki wa dés (forty and ten).

Sixty Kamáki wa yuksí (forty and twenty).

Seventy Kamáki wa yuksí wa dés (forty and twenty and ten).

Eighty Du kamáki (two forties).

Ninety Du kamáki wa dés (two forties and ten).

A hundred.. Bank, or Dúi kamáki wa yuksí (two forties and twenty).

A thousand Dés bank (ten hundred).

In their ordinary intercourse with the villagers, however, they employ the vulgar Arabic, both in conversation and in their accounts. Their own is used, and cant words employed, for purposes of concealment. I have not yet been able to discover that they possess any written characters other than the Arabic.

ORIGIN.—The Helebis pretend to derive their origin from Yemen or the Hadramát; and assert that the early history of their race is chronicled in a written record, called the *Tárikh ez Zír* (تاريخ الزير), which, as far as I can glean, is an obscure and unsatisfactory document. I hope shortly to obtain a copy of this same MS.

From Yemen, they say, their tribes were expelled by the persecutions of Zír, a king of the Tába race; and wandered over Syria, Egypt, Persia, and Europe. The seven brother chiefs of the tribes which migrated into Egypt obtained from its sovereign the privilege of exemption from taxes, and of wandering about the country without molestation.

The tombs of these seven chiefs are regarded by the Helebis as holy places to this day. Two of them are said to be in the Bahriyeh district, one in the Kelyubiyeh, and the rest in the Syud.

They were unable to inform me of the derivation of Helebi (حلبى), the generic name of their tribes, which is also applied to an inhabitant of Aleppo, or Heleb (حلب).

PRESENT POLITICAL CONDITION IN EGYPT.—The present energetic ruler of Egypt would appear to be a severer taskmaster than its old kings; for he has compelled the gypsies to pay a species of poll-tax, to elude which they practise every kind of deception: hence the difficulty of arriving at a faithful approximation of their numbers.

Their principal Sheikh enumerated to me four different tribes—*Arba Byút*—each comprising about fifty families, scattered about Egypt; but this statement, I have reason to believe, is much and designedly underrated. The names of the tribes and their Elders (or Sheikhs) are as follow—

TRIBE.	SHEIKH.
Batátíyeh	Hajji Bhai.
Súrútíyeh	Abu Salim.
Shoeiha	Hajji Mandi.
El Haweidát	Sheikh Herídi.

Of these four tribes one alone formerly exercised the art of palmistry and divination, viz., the Súrútíyeh.

Collectively, the Helebis sometimes call themselves Mahlebásh (مهلباش). They affirm that some of their tribes are scattered over Abyssinia, but under different names. Kustáni was one of those given me.

RELIGION.—They have no known religion, priests, or houses of prayer. Yet, whenever policy or convenience demands, they conform externally to the observances of Islam.

THE GHAGARS.

This race, in physical appearance and vagabond habits, bears a family resemblance to the Helebis, and to the Kurbáts of Syria. During the summer months they wander about the cultivated portion of Egypt in tents and *kheish*; but in the winter they usually take up their abode in towns.

At Cairo they are to be found inhabiting a squalid quarter, called, after them, the "Hosh el Ghagar," behind the great mosque of El Hassan, at the foot of the citadel rock. Here they carry on the business of tinkers and blacksmiths, and vend ear-rings, amulets, bracelets, and instruments of iron and brass. Another colony of Ghagars take up their periodical residence in Ancient Cairo (Masr el Atikeh).

Some of the men exercise the vocation of *pahlawáns* (athletes), mountebanks, monkey-exhibitors at fairs, &c. The women are often excellent rope-dancers; others are musicians, playing chiefly on the *tableh* (tambourine) and the *tetalla* (a sort of castanet). They are divided into distinct classes, such as Meddahín, Ghurradín, Barmeki (Barmecides), Walel Abu Tenna, Beit er Rifáí, Hommeli, Románi, &c. From their active habits of life, they are in general a fine athletic race. One of the most magnificent women I have ever seen in the East was a Ghagar rope-dancer at the palace of one of the Beys at Cairo. She had disfigured her features by tattooing the under lip and chin—a practice very common among the Arab women of Syria and Egypt, and which is often performed for them, as well as the operation of circumcision and boring the ears and nostrils, by the Ghagar women. They assert themselves to be of the same stock as the Helebis, but are never allowed to exercise the arts of palmistry and divination, and are looked down upon by the Feheni women.

LANGUAGE.—Many of their words are identical with those of the Helebis, and also with those of the Kurbáts of Syria. Some are apparently of Indian origin, such as *pani*, water; *machi*, fish;

bakra, sheep. With the villagers they converse in the ordinary vulgar Arabic. They have no peculiar written character.

POPULATION.—It is impossible to obtain from the Ghagars a true statement of their numbers, as they, too, like the Helebis, are subjected to a poll-tax. When the tax-gatherers are on the prowl, they take themselves off, and, ostrich-like, hide their heads in the sands of the desert. After paying a first visit to them in the Hosh el Ghagar, I returned the following day, but, to my surprise, found the quarter quite deserted. Suspicious of such unusual attention bestowed on them, they had quietly absconded, and, as I afterwards learned, had crossed the Nile to some village on the skirts of the desert. Subsequently, we became better acquainted.

RELIGION.—Like the Kurbáts and Helebis, they have none; but conform, as convenience dictates, to the predominant religion of the country where they happen to pitch their tent.

Since the reading of my first paper on the Gypsies of Egypt, I have received the following additional observations, furnished by H. S. Rickards, Esq., of Cairo, who kindly undertook to make them at my request.

THE HELEBIS.

The Helebis do not give their daughters in marriage to the Ghagars, though they occasionally marry Ghagar damsels. The *húg* or *dilk* (zone of chastity) is often made of plaited leather, like the waist-covering of the women of Soudan, and is cut off on the wedding night.

The Helebi females, though chaste themselves, occasionally do not scruple to act as procuresses of Gentile or *Husno* women, and will even sometimes expose their own persons for a reward. The Arabs and Copts charge them with kidnapping children; but this they strenuously deny, as well as the common accusation of their eating cats and dogs, and other animals held in abhorrence by Moslems.

They bury their dead, but have no fixed places of interment.

THE GHAGARS.

The Ghagars speak of having brethren in Hongaríeh (Hungary?), who have preserved their original language in much greater purity than the mingled jargon they now speak in Egypt. During the summer they often gain a livelihood by carrying jars of water, and sing

at the *mulids*. With few exceptions, they are all thieves. Mr. Rickards was not more successful in obtaining a true estimate of their number than myself, owing to their jealousy on this head, and their interest in diminishing the *bonâ fide* amount of population; but I think the total number in Egypt can hardly be estimated at less than sixteen thousand.

THE NÚRIS (نوري) OR NÁWER.

All the Núris, like certain tribes in India, are hereditary thieves; but are now employed as police and watchmen on the Pasha's *chificks* (country estates), on the principle of setting thieves to catch thieves. They are nominally permitted to receive 50 per cent. on property recovered from the thieves they bring to justice. This arrangement they find so advantageous, that they now seldom engage in plunder, except occasionally in Cairo itself, where there is less chance of detection. It remained for the ingenuity of the present Pasha, by the plan just mentioned, to put a stop to the extensive robberies committed by the Návvers for a succession of generations, and which Mahomed Ali's predecessors were totally unable to check.

The Návvers were formerly protected, and employed for purposes of plunder, by the Billi tribe of Arabs. The relations of the shoikhs of this tribe with the lawless Návvers resembled those of the Highland chiefs with the caterans on their estates.

The Návvers in Egypt intermarry with the Fellahín, or Arabs of the soil, from whom, in physical appearance and dress, they can be hardly distinguished. Outwardly they profess Mahomedanism, and have little intercourse with the Helebis and Ghagars.

Their present chief is a shoikh named Yúsuf, formerly the most noted thief in Egypt.

JARGONS SPOKEN BY THESE TRIBES.

The following lists of words were procured by Mr. Rickards and myself, *vidâ voce*, from the Shoikhs and leading members, both male and female, of the several tribes, after various comparisons, revisions, and corrections. The orthography is that adopted by the Royal Asiatic Society.

It will be observed that there is a marked difference in the three dialects or jargons. That of the Ghagars most assimilates the language of the Kurbáts, or gypsies of Syria, and the gypsy dialect in Borrow's work: it contains also more words of Indian origin than the Helebi and Náwer jargons.

The Helebi comprises a large number of words of Arab root, indicating a long sojourn in Yemen, or other parts of Arabia. Its numerals, as also those of the Ghagars, bear strong marks of an Indian or Persian origin; though usually the Helebis adopt the vulgar Arabic numerals in use throughout Egypt.

The following are the numerals given me by one of the Helebi tribo, and which are also used by the Ghagars when secrecy is required.

One	Ek, <i>or</i> Yék.
Two	Dúi.
Three	Dúi ek, <i>or</i> Sih.
Four	Dúi fi dúi, <i>or</i> Chár.
Five	Penk.
Six	Penk ék.
Seven	Penk fi dúi.
Eight	Heshter.
Nine	Enna.
Ten	Das, <i>and</i> Deh, <i>and</i> Desh.
Eleven	Das wa ék (&c.)
Twelve	Das wa dúi (&c., to twenty).
Twenty	Yéksi.
Twenty-one	Yéksi wa ék, &c.
Thirty	Yéksi wa das.
Forty	Kumáki.
Fifty	Kumáki wa das.
Sixty	Kumáki wa yéksi.
Seventy	Kumáki wa yéksi wa das.
Eighty	Du kumáki.
Ninety	Du kumáki wa das.
Hundred	Bánk, <i>or</i> Sad.
A thousand	Das Bánk, <i>or</i> Das sad.

The numerals of the Nawers are evidently of Persian origin, as four.

One	Yék.
Two ..	Dú.
Three	Súso.
Four	Char.
Five	Fowi (to ten like Persian).
Ten	Halaleh.
A hundred	Bence.

All the tribes disclaim having any written character peculiar to

themselves; and it is rare to find one among them who can read the common Arabic of the country. I have been informed, however, by a respectable Copt, that they have secret symbols which they sedulously conceal. It seems to me probable that the whole of these tribes had one common origin in India or the adjacent countries on its western frontier, and that the difference in the jargons they now speak is owing to their sojourn in the various countries through which they have passed. This is certain, that the gypsies are strangers in the land of Egypt.

LIST OF WORDS.

Relationship.

<i>English.</i>	<i>Helebi.</i>	<i>Ghagar.</i>	<i>Náwer.</i>
Father	gárúbi	bálo, mánsh	báyábi.
Mother	ammámri	kuddi	
Brother	huwiji	búrdi	
Wife	kúdah	gaziye	gúd.
Sister	kháwishti	semah búrdi	
Husband	el baráneh	marash	maras.

Natural Objects, &c.

Sun	shems	kám, kárzi kariéh	shems.
Moon	kamr	káno, kariz	mahtáweh.
Star	nejm	astrá	
Air	hawa	barban, biar	mahbusch.
Heavens	sema	kayes	
Earth	ard	turra	
Fire	megúnwara	ág or yág	ág or oug.
Water	hembi, or sheribni, or páni	páni	óah.
Rain	matr	bursunden, moga	aug.
Snow	telj	gharábi	
Cloud	reim	bárúd	
Light	núr	núr	
Sea	bahr	páni	
Mountain	gobel	molúsh, dúrúm	koh.
A spring	ain	moga	
Stone	hajjar	path	
Salt	melh	lón, iráki	namak.
Tree	mishgareh	kerian	kannín.
Milk	millanish, helwah	rágoon, rághebi chúti	rowan.
Barley	mushárish	jow	
Wheat	dahúba	ghiú	ghiúdem.
Iron	mogow	sista	shir.

<i>English.</i>	<i>Helebi.</i>	<i>Ghagar.</i>	<i>Ndwer.</i>
Night	dámúd	rátsi	
Day	menáhrish	chibish	
Onion	musunnum	piyaz	
Dhurra grain	meghidhurra	dárineh	
Rice	rúz	barnu, fukiyeh, udbukh	

Animals.

A hare	erneb	kunder	
Dog	sunno	sunno	
Cat	ghutta	berkúka	
Horse	sohli	sohli, ghóra	
Mare	sohliyeh	sohliyeh, aghorai	
Ass	zowilli	kháris	
Sheep	hahaiya	bakra	
Cow	mubgursha	góru	
Bull	mutwárish	maia góru	
Fowl	chúriya	kagniyeh	búrih.
Pig	khanzír	halláf	segel harmin.
Camel	hántif	hunt, ashtr	
Crow	gráb	mentuf, kil	
Snake	tábun	sámp	
Fish	semek	machchiyeh	

Parts of the Body.

Finger	sabaa	angústi	
Hand	kumáshteh	gadho, kustúr, chang	fowítak.
Eye	hazára	ankhi	
Hair	shára	bál or vál	
Ear	wúdu	kirkáwiyeh	
Neck	rékb	shiríti	
Knee	ruggal, or ku- meyshu	shang	
Teeth	sinnán, suvan	dándi, sinnam	
Head	ras	sir, shirit, ka- mokhti	
Flesh	ndwán	maas	
Pudendum mu- liebro	búdi	minchiá	búd.
Penis	lib	kidh	
Belly	batn	barri	bosah.

Miscellaneous.

A well	bir	ghibini	
Egg	mejáhalel	wáni	
Ring	khátim	angústri	

<i>English.</i>	<i>Helebi.</i>	<i>Ghagar.</i>	<i>Náwer.</i>
God	Allah	Allah	Allah.
Ship	merkeb	kir	
Boat	merkeb	shatúr	
War	hebbáji	debbáji	
Christian	ghirni	balámu	
Door	báb	kápú	
Boy	lambún, sumgun	chabo	lowaiti.
Girl	lambúnih, sungú-nih	semah chabo or chái	bubúr.
Thief	gowáti	dúmáni, kálo	showústi.
Knife	tollúmeh	matwa, chúri	chíri.
Rope	hebl	dóri	
Book	kitáb	kitáb	kitáb.
City	gaonti	gao	dési.
Village	gaonti	gao	dési.
Bridge	juntara		
Paper	warkoh	warkoh	
Bread	shemún, meshmúl	márey	nán.
House	nizb	kír	
King	dazi, zilk	el reibo, el burro	
Love	hobb	hebb	
A year	sinneh		
A month	shahr	yuk sadésh	
Colour	....	....
Poison	sun	zúngali	mubahah.
Luck, fortune	bakht	haji	sohri.
Devil	sheitan	iblis	harmir.
A Gentile (or one not a gypsy)	hushno	chájú	koghano.
A lie	ezdarbish	zingalo	molám, go-wais.
Name	ism	rábon (your name)	minas.
A harlot	beskanan	gabú, besignan	gúd ol harám
Zone of chastity	húg	dilk	fowi.

Adjectives.

Sick, tired	tábán	múrdal	
Bad	battal	bilbey	
Good	teyib	lásho	
Great	kebir	burra	burri.
Small	soghaiyer	thoranki	
Black	aswadish	káló	
White	abyed		
Cold	mobaradish	memúdril	
Hot	mahrarish	gurm	

Adverbs.

<i>English.</i>	<i>Helebi.</i>	<i>Ghagar.</i>	<i>Náwer.</i>
Much	ketir	bhút	
A little	meframrush	thoráki, thukránee	
Enough	keffi	bas, nunniya	
Here	henné	igde	
There	honak	aurileh	

Verbs.

To come	ig	ā, ootil	
Go	fil	ja	
To sleep	dumak	sobelar	sook.
To eat	eshna, sheml	khaba, jála	arhús.
To rob	gunwáni	chúrabi	lahis.
To drink	hunnib	mouwak	
To bring	guddi	laba	

THE GYPSIES OF SYRIA.

Although we are told by Leo Clavius that the Emperor Bajazet expelled all the gypsies from the Ottoman Empire, yet it is well known that numerous tribes of them are still scattered over the plains and mountains of Syria, Palestine, Asia Minor, and Egypt. In Palestine and the southern parts of Syria, this singular people—*vagus et profugus in terrâ*—is known under the appellation of Náwer; but in Asia Minor and the northern parts of Syria, they style themselves Kurbát (كربات), Rúmeli (روملي), or Jingáníh (جنگانه): the two last terms appear to have relation with the Spanish Romani and Zincali, and the German Zigeuner.

The Náwer, Kurbáts, and Jingáníh of Syria and Palestine preserve the well-known characteristics of their brethren in Europe. Nomade in their habits, neither shepherds nor tillers of the soil, they feed upon the credulity and superstition of mankind, like vultures on carrion. Bedouins of the intellectual world, they juggle the simpler sons and daughters of cities by pretended skill in the occult sciences, more especially in the art of chiromancy. Some of them are dancers and minstrels, while others vend charms, philters, poisons, and drugs of vaunted efficacy. Like their brethren in England, most of the male gypsies are profound adepts in horse-flesh, in donkey dealing,

and in snaring game; but, instead of mending tin pots and kettles, the only handicrafts I have seen them engaged in is the making and repairing of osier baskets, tents, and in spinning cotton and woollen yarn for their tents and wearing apparel.

RELIGION.—They have no places of religious worship, nor have they ever been observed to pray or engage in the performance of any religious rite; though, for convenience sake, some of their sheikhs or elders, like the Druses, Ansairis, and Ismailis, have been known occasionally to conform to the exterior observance of Mahomedan worship, and to circumcise their children. The aged chief of a gypsy tribe in the plains of Aleppo repeated to me in Arabic the Mahomedan confession of faith, though not without several mistakes, and the entire omission of the words *محمد رسول الله* (Mahomed is the Ambassador of God). He stated that he and his tribe acknowledged one supreme, everlasting, and all-powerful Being; and believed in an existence after death, in a state of reward or punishment, connected with metempsychosis.

He denied that his tribe, like the Ansairis, worshipped the stars, or that they adored the creative principle, like the Ismailis, under the external symbol of the *puendum muliebre*—allegations which have frequently been made against the Kurbáts by the Mahomedans and Christian Syrians. He denied also that the Kurbáts, like the Jews and Ansairis, held in abhorrence the eel and the celebrated black fish of the Lake of Antioch, which, from not having scales, are forbidden to the former under the Mosiac law: "And whatsoever hath not fins and scales ye may not eat: it is unclean unto you" (Deut. xiv. 10). I am assured, however, that the Kurbáts, who, like the Pariahs of India, are the slayers of animals dying a natural death, devour the carcases of all sorts of animals except the hog.

PHYSICAL APPEARANCE.—In their slender but well-knit figures, tawny complexion, rather prominent cheek-bones, straight black hair, and stature rather below the middle size, the Kurbáts, Jingánihs, and Náwers in no way differ from the gypsy of Europe. The facial angle assimilates more the Hindu type than that of the Tartar or Turcoman. The dark eye is not invariable. In the mountains of Antioch I met several blue and grey-eyed gypsies, and have observed a similar feature occasionally, in the Arabs of Petra and Palmyra, among the Syrians, and also among the Xebeques and Euruques of Asia Minor. The gypsy of Asia has also that peculiar and indescribable expression and appearance of eye which I have remarked strongly developed in the gypsy of Moorish Spain and Africa—a

feature which, like the brand in the forehead of the first murderer, stamps this marked race over the whole globe; and, when once observed, is never forgotten. The "evil eye" is not the least of the powers with which this people is superstitiously invested; and, if there be any truth in the overstrained doctrines of animal magnetism, one could not possibly frame to the imagination an eye so well calculated to produce an intense mesmeric effect.

DRESS AND DOMESTIC HABITS.—Half naked in the plains and mountains, they dress in towns and cities much like the ordinary classes of the inhabitants. A red tarboush, wrapped round with a red and blue striped handkerchief, a blue striped caftan, woollen or leather girdle, sandals, and the striped woollen *abbáyeh*, constituted the costume of some of their sheikhs whom I saw at Antioch.

In winter they are usually to be found on the outskirts of some large town, living in what are called *beit shahr*, a sort of half hut, half tent, easily removed. In summer they go forth into the plains and mountains, where they live in tents or in old ruins, but never very far distant from the haunts of their prey—mankind. These migrations are regular, and not of any great extent. They never forsake the country altogether, unless driven by political persecution.

Sheikh Rassho, the head of the Aleppo gypsies, informed me that his tribe was divided into thirty *beits*, or houses, for which, and the tax upon which, he was responsible to the Turkish Government. The names of the *beits* are for the most part Mussulman, as will appear by Sheikh Rassho's list. The old man could only recollect twenty-eight names out of the thirty, which are as follow :—

BEITS.

Syud.	Mustafa.	Rejib I.
Hassan.	Hájji Abdi.	Rejib II.
Khalíl.	Mahmúd.	Jumáo.
Ahmed I.	Ahmúd.	Hallo Kálá.
Darwesh.	Khalla.	Fahl.
Assad.	Mustef.	Hamdí.
Khalaf.	Hájji.	Bósh Guzzár.
Akku Ali.	Jumái.	Akki Khallo.
Hájji Ahmed.	Mustór.	Sheikh Rassho.
	Ahmed II.	

The old gypsy, in reply to my questions, told me that the Kurbáts, Náwers, Rúmelís, and Jingánihs, were all of the same family, and had lived in Asia Minor and Syria since the creation;

though he had heard a tradition of their forefathers having come from Hind. The Dúmáns, he thought, were their cousins.

The females of the Kurbáts dress like other women of the lower orders of Syria; but delight more in ornaments of silver and brass, ear-rings, nose-rings, armlets, bracelets, and bangles. They tell fortunes, cut faggots, spin, and take care of the dogs, cats, poultry, and children. They cook exactly like the gypsy women of England. Their cauldron, suspended from crossed sticks over the embers of a large fire, I have often found to contain a capital mess of meat and vegetables.

If any credence may be given to the assertions of the Turks and Syrians, the Kurbát damsels are not so chaste as their sisters of Europe are reported to be, although they wear constantly until marriage a certain cloth, in token and in pledge of spotless virginity, which the husband alone, on this occasion, is permitted to take off.

LANGUAGE.—I cannot find that the Kurbáts have any peculiar written characters or symbols for letters or words. Their sheikhs assured me they had, and that there were two men in the tribes who could write them; but as they could not write themselves, and as they did not produce these men, or any specimens of their writing, as they often promised to do, I am hence led to infer, as well as from other inquiries, that the written characters or symbols of their language, or rather jargon, have either been lost or are only known to a very few, who superstitiously keep them secret.

In the bazars and markets of Syria the Kurbáts speak Arabic or Turkish, as the case may be; but at home, as I have had many opportunities of observing, they speak their own language. The following scanty list of Kurbát words I obtained, *vivâ voce*, from the Aleppo tribes, and checked them subsequently by reference to a tribe near Antioch.

I have not now the opportunity to enter into an etymological analysis of the words composing the list; but it will be perceived at a glance that many are evidently from Sanscrit roots, with which the Persian, Turkish, and Arabic have been, perhaps successively, intermingled. The numerals are partly of Hindu origin, partly Persian. Those between ten and twenty are expressed thus:—*Das ek, das di, das turrun, &c.*, or ten one, ten two, ten three, &c., for eleven, twelve, thirteen, &c., as in Turkish; twenty, thirty, forty, and fifty are expressed in nearly pure Persian terms; but the number sixty is expressed, as is often done in India, by *turrun víst*, or three twenties; seventy, by *turrun víst das*, or three twenties and ten; eighty, by *chár víst*, or four twenties; and ninety, by *chár víst*

das. The number one hundred is the Persian *sad*; two hundred, *dī sad*, &c.; and the term for a thousand, beyond which the Kurbát arithmetic does not ascend, is the Persian *hazár*, used also in Hindustáni.

I have not with me Mr. Borrow's excellent work on the dialects of the gypsies of Spain and other parts of Europe, or, indeed any other work on this singular race, to consult; but, as far as my own recollection goes, I have little hesitation in saying that if any person will take the trouble of making the comparison, he will find many curious points of resemblance, with the aid of even the very imperfect and circumscribed list now sent, between all the different jargons spoken by these nomade races, and all pointing to India, through Persia, Turkey, and Tartary, as their origin. He will do well to observe that the more remote from the source, the more polluted and intermixed the original language will naturally become.

The Dúmán list of words I obtained also from one of the tribe, an itinerant minstrel, juggler, and fortune-teller from the Altún Kieupri (Golden Bridge), in the pashalik of Baghdad. While most of the words are identical with the Kurbát, it will be noted that in the Dúmán dialect, Turkish and Persian are more prevalent. The numerals are the same as those of the Kurbát, with the exception that the Dúmáns use the Persian *sik* for three, instead of *turrun*, and the Persian *dek* for ten, instead of *das*.

The genitive affix *ki*, in both dialects, as *man-ki*, *to-ki*, *hui-ki* (of me, of thee, of him; or, mine, thine, his), reminds one powerfully of the Hindustani mode of forming the same case.

LIST OF WORDS—KURBÁT AND DÚMÁN.

(Spelling and pronunciation as adopted by Royal Asiatic Society.)

Kindred.

<i>English.</i>	<i>Kurbát.</i>	<i>Dúmán.</i>
Father	bábúr	bábúr.
Mother	aída	aída and ana.
Brother	bhairú	borávau.
Sister	bhanu	kochi.

Natural Objects.

Sun	gáham	gáham.
Moon	heiúf	heiúf.

<i>English.</i>	<i>Kurbát.</i>	<i>Dúmán.</i>
Star	astara	astara.
Air	vál <i>and</i> vái	kaunnad hává.
Heavens	khúai	ghennader.
The earth	bar, ard, <i>or</i> turra	bar.
Fire	ag	ár.
Water	páni	how.
Rain	bursenden	báran.
Snow	khif	súrg.
Cloud	barádi	bullát.
Light	tshok	ar <i>and</i> aidinlik.
Sea	dúnguz	daireh <i>and</i> dúnguz.
Mountain	thull	ghiolla.
A spring	kháni	kháni.
Stone	vúth	káwer.
Salt	lón	khoi.
Milk	kír <i>and</i> lebben	shir.
Barley	jow	jow.
Wheat	gheysúf	ghiannam.
Iron	náhl	khallik.
Night	arát	show.
Day	bedis	ghiundez.
Onion	lussun, piyáz	piyáz.
Dhurra (<i>Holcum</i> <i>sorghum</i>)	ak	ar.
Rice	brinj	silki.

Animals, &c.

A hare	kunder	kunder.
Dog	súrunter	kúchek.
Cat	psík	kadizor.
Horse	ghora <i>or</i> aghora	asp.
Maro	míno	míno.
Ass	kharr	kharrí.
Sheep	bakra	khaidú.
Cow	górú	kaikuz.
Bull	goruf <i>or</i> maia goru	meshjúk.
Fowl	jeysh-chumári	mirrishk.
Pig	dónguz	dónguz.
Camel	dubba, asht	ashtur.
Crow	kíl, hashzoik, <i>and</i> tánuk	seroh.
Snake	sánb, sámp	marr.
Fish	machchi	machchi.

Parts of the Human Body.

Finger	anglú, ángul	pechi.
Hand	kustám, kustúr	dast.
Eye	akki <i>and</i> ánkhi	jow.

<i>English.</i>	<i>Kurbát.</i>	<i>Dúmán.</i>
Hair	vál or bál	khalluf.
Ear	kán and kannir	príúk.
Neck	gúrgúr	kántlagu.
Knee	lúlúk, chokyúm	koppaku.
Teeth	dándéir	ghiólu.
Head	sir, chir	murrás.
Flesh	mársi	góshl.

Miscellaneous Nouns.

A well	astal, chál	chál.
An egg	ánó	heili.
A ring	angúshteri	dastúri.
God	kháwarje	Allah.
A ship	ghemmi, durongayo	ghemmi.
Boat	shátúr	shátúr.
War	laghish, káwye	káwye.
A Christian	kuttúr	nosaru.
Door	kápi	kapi.
Boy	chágú	láwak.
Girl	lasti	kechikeh
Thief	kuf	kháiúk.
Tent	cháder	cháder.
Knife	chírí	khair.
Rope	kundóri	kundóri and sijúm.
Book	kitáb	kitáb, mushulleh.
City	viár	viár.
Village	deh, diyár	deh, diyár.
Bridge	kieupri	kieupri.
Castle	killá	kalla.
Paper	kághaz	kághaz.
Bread	manna	nán.
House	kuri or kiri	málá.
King	padshah	beghirmish.
Love	mancamri and camri	camri.
Month	munh, mas	viha, mas.
Colour	táwúl	táwul.
Year	das di mas, varras or barras	deh di mas or dah di viha.

Personal and Possessive Pronouns.

I	man	man.
Thou	tó	to.
He	húi	húi
Mine	maki or man ki	ma ki or manki.
Thine	to ki or toi ki	to ki or toi ki.
His	hui ki	hui ki.

Cardinal Numbers.

<i>English.</i>	<i>Kurbát.</i>	<i>Dúmán.</i>
One	ek	The Dúmán is the same, except <i>sih</i> for "three," and <i>deh</i> for "ten."
Two	di	
Three	turrun	
Four	char or shtar	
Five	penj	
Six	shesh	
Seven	heft	
Eight	hesht	
Nine	na or nu	
Ten	das	
Eleven	das ek	
Twelve	„ di	
Thirteen	„ turrun	
Fourteen	„ char	
Fifteen	„ penj	
Sixteen	„ shesh	
Seventeen	„ heft	
Eighteen	„ hesht	
Nineteen	„ na	
Twenty	víst or bíst	
Twenty-one	víst ek	
Twenty-two, &c.	víst di, &c.	
Thirty	si	
Forty	chhil	
Fifty	penjeh	
Sixty	turrun víst	
Seventy	turrun víst das	
Eighty	chár víst	
Ninety	chár víst das	
One hundred	sad	
Two hundred	di sad	
A thousand	hazar	

Adjectives.

Sick	numшти	bímár, már.
Bad	kumnarroy	kíóna.
Good	gahay	arunder.
Great	durónkay, burro	mázin.
Small	túróntay, thoranki	chúchúk.
Black	kálá, kálo	káui, shippia.
White	pannarey	suffeid.
Red	loreý, loley	kumnu.
Yellow	zard	zard, kulp.
Green	kark	sukkul.
Blue	níley	níla.
Cold	siá	súki.
Hot	totteý	khunney.

Adverbs.

<i>English.</i>	<i>Kurbát.</i>	<i>Dúmán.</i>
Much	bhúyih	phurga.
A little	thoráki	endika.
Enough	basey	nar.
Here	veshli, itan, idhur	búndeh.

Verbs.

To come	pú }	imperative	pa.
To go	jó }		jo.
To eat	khám }		khám.
To drink	piún }	imperative	piún.
To bring	nán }		winni.
To tell fortune	fál wunnakerim		

Since my visit to the banks of the Indus I am more than ever convinced that from the borders of this classic river originally migrated the hordes of gypsies that are scattered over Europe, Asia, and the northern confines of Africa. The dialects spoken by the numerous tribes which swarm upon the territories adjacent to the Indus, from the sea to the snowy mountains of Himalaya and Tartary, have with those spoken by the gypsies a certain family resemblance, which, like their physical features, cannot be mistaken. At present I find it impossible to place my hand on any particular tribe, and say, 'This is the parent stock of the gypsies; but as far as my researches have gone, I am rather inclined to think that this singular race derives its origin, not from one alone, but from several of the tribes that constitute the great family of mankind dwelling on or adjacent to the banks of the Indus.

The manners and habits of a singular wandering tribe called the Jats, and their physical appearance, reminded me strongly of the gypsies of Egypt and Syria; and I have requested Mr. Macleod, the collector of customs at Kurrachee, and Lieut. Burton, of the Bombay Army, to procure me short vocabularies of the language of this nomade race.¹

The Jats wander all over the country, from the confines of Persia, Kurdistán, and Tartary, to the shores of the Indian Ocean. I saw a

¹ See Burton's "Sindh," page 246.

tribe of them living in rude moveable huts and tents, in a wood of babul trees near Goojah, between Kurrachee and the Indus. The Jats must not be confounded with the Játs, another tribe in Scinde.

In the vocabularies collected by Captains Eastwick, Leech, &c., of the dialects of the various tribes of the Indus and Afghanistan, will be found more or less resemblance to that of the Kurbáts—the gypsies of Syria. This resemblance is most striking in words supposed to be of Zend or Sanscrit origin. The numerals of the Kurbáts, and of almost all the tribes of the Indus, is derived from the Sanscrit or Zend and Persian. A few Persian, Turkish, and Arabic words are common to all. The following is a comparative list of the ordinary dialects of Scinde and Laghman, in Afghanistan, with that of the Syrian gypsies.

<i>English.</i>	<i>Gypsy of Syria.</i>	<i>Scinde.</i>	<i>Laghman (Afghanistan).</i>
Father	bábúr	bába	baba.
Brother	bhairú	bhira	
Sister	bhánú	bhen	
A boy	chogo	chhokar	
A star	astara	tara	
Air	vál <i>and</i> vái	wá <i>or</i> vá	
Fire	ag	bah <i>and</i> ag	
Water	páni	páni	
Rain	barsenden	varsát, barsát	
Salt	lón	lún <i>and</i> lón	lón.
Milk	khird <i>or</i> lebbon	khir	
Barley	jow	jow	
Night	arát	rát	
A goat or sheep	bakra	bakkar	
A horse	ghora	ghora	ghora.
A serpent	sanb <i>or</i> sanp	sáp <i>or</i> sanp	
A fish	machchi	machchi	machh.
A finger	anglú <i>or</i> angúl	angúr	
An eye	akki <i>or</i> anki	akh	anch.
Hair	vál <i>or</i> bál	vár <i>or</i> vál	
Ear	kan <i>or</i> kannir	kan	kad.
Teeth	dandeir	dand	dan.
Flesh	márs <i>or</i> mársi	mahs	
An egg	ano	ano	
Book	kitáb	kitab	
Paper	kághaz	kághadh	
Bread	manna	manni	
Mountain or hill	thall	thallo (a mound, Arabic <i>tel</i>)	
House	kuri	ghur	
King	pádshah	pádshah	

<i>English.</i>	<i>Gypsy of Syria.</i>	<i>Scinde.</i>	<i>Laghman</i> <i>(Afghanistan).</i>
A year	das di mas or verras	várah or bárah- mah	
A month	mas or munh	mahno	
Great	dúronkay or barra	varro or waddo	
Small	tárontay or thórankí	thóro or nádho	
Black	kálá, káló	káro	zard.
Yellow	zard	zarda	
Red	lórey or loley	lál	
Warm	tottey	kóso or tatto	
Enough	bascy or bas	ghano or bas	
Hero	veshli, itan, ithur	ithé or iddé	
To eat	khám	khian	
To drink	piún	pian	
To bring	nán	anáu	
I	man	mun or awan	
Thou	to	tun	
He	húi	hú	
Mine	ma-ki or man-ki	mun-jo or mun- khi	
Thine	to-ki	to-jo or to-khi	
His	húi-ki	hina-jo or hina- khi	

"A mother" is expressed in the dialect of the Syrian gypsies by the word *aida*; in the Laghman, *pashái*; in the Siah-pósh Kaffir dialects by *ai* or *kai*, which is also used by the Mahrattas.

The Sanskrit word *lón*, "salt," *ankh* or *achi*, "eye," *dánt*, "tooth," *kan*, "ear," *gai*, "cow," *ghora*, "horse," *jow*, "barley," are found with but little variation in the dialects of the Pashai, Laghman, Highlands of Deer, Tirhai, and Siah-pósh Kaffir tribes.

GYPSIES OF PERSIA.

Since last writing I have pursued my enquiries after the gypsies into Persia, and have found them on the great plain of Persepolis, in the blooming valley of Shiraz, in the Bakhtiyar mountains, on the scorched plains of the Dashtistan, and Chaldea. In northern Persia they may be traced to the Caspian, probably far beyond; and easterly, to the deserts of Kerman and Mekran. I have previously mentioned their existence in Scinde, Beloochistan, and Mooltan.

They affect but little the hard scanty fare and uninteresting life of the desert, preferring the vicinity of towns, villages, &c., the fixed abodes of their more industrious brethren, on whose credulity, as in other countries, they partly subsist. They wander about from town to town and from village to village, encamping almost always in their vicinity; perfectly distinct from the pastoral Iliats, Turkomans, Kurds, and other nomades, who are generally found at a distance from the abodes of settled man. Their winter quarters are usually low, warm plains, which they forsake in the summer for the cooler highlands and plateaus.

The ostensible trades of the gypsies of Persia are those of the blacksmith, tinker (Ahangar اهانگر), cattle doctor, winnowing-sieve makers (بند غرابال Gherbál band), fortune teller (فال گیر Fál gir), tinnerns of brass and iron vessels (سفیه گر Safih gar), venders of charms and philtres, conjurers, dancers, mountebanks, carvers of wooden basins, &c. They sometimes practise the art of the gold and silver smith, and are known to be forgers of the current coin of Persia and Turkey. These are the Zergars (زرگر literally "workers in gold") of the tribe. Others sometimes make saddles, and are thence called Zingar (زینگر); hence (and from Zinganeh, a Kurdish tribe, who are supposed to be of gypsy origin) the Italian, Spanish, and German words for gypsy, viz.—Zingari, Zincali, and Zigeuner.

The professors of these different arts generally wander about in separate bands or "taifehs," and are thought by some Persians to have a separate origin; but identity of feature, and the great similarity of their secret language or jargon, prove them to be of one stock. Two great divisions, however, may be acknowledged in Persia, which comprise all those just mentioned, viz.—

1. The Kaoli (or Ghurbati, identical with the Kurbáts of Syria).
2. The Gáobáz.

Regarding the derivation of these appellations, the Persians and gypsies themselves are at variance; but the most probable inference is that the word Kaoli is a corruption for Kábuli (کابلی), or "of Cabul," whence, Sir J. Malcolm states, Bulram Gour imported twelve thousand musicians and singers into Persia. The dancing girls of Persia go by the general name of Kaoli to this day.

The name Ghurbat, or Kurbát, is also doubtful; but is most commonly supposed to mean a stranger, a wanderer from his country, as

implied by the word Ghurbati (غُرْبَتِي). The word Gáobáz is still obscure; its literal meaning in Persian (one taking pleasure in cattle) is obvious.

Independent of these Taifehs, are other troops of vagabonds of various tribes, who lead a thieving, gypsy sort of life about the country, under the names of Kaoli and Gáobáz, but who are not to be confounded with the true gypsy.

The true Kaoli and Gáobáz never, or very rarely, intermarry with the Persians, Arabs, or Turks, although outwardly professing Islam, like their brethren in Scinde, Egypt, Irak, and Syria. The Gáobáz, indeed, assert the honour of being Saiyads—a claim stoutly denied them by the Turks, Arabs, and Persians, who regard them as perfectly distinct in origin from themselves, and as outcasts; in short, they regard both Kaoli and Gáobáz much in the same light as the Hindus look upon the wretched Pariah.

The following are a few of their secret words—

Persian Gypsy.

Father.....	Bá or Bábúr.
Mother	Dái or Adai.
Horse	Ghóra.
Egg	Anai or Tanai.
Water	Panow.
Ring	Angúshteri.
Night.....	Arát and Show.
Sheep	Bará and Bakra.
Hair	Bál.
Barley.....	Jow.

These words are nearly identical with the Hindustani, and with the Syrian gypsy, equivalents.

[The following list of words used by the gypsies in Syria was made by Mr. W. Burekhardt Barker, at Aleppo, in September, 1847, and was presented to the Society upon the reading of the foregoing paper. It contains some additional words, and affords some corroborations which may be useful. Mr. Barker's orthography has been retained.—Ed.]

<i>English.</i>	<i>Gypsy.</i>	<i>English.</i>	<i>Gypsy.</i>
Water	paneo.	Sea	dengis.
Bread	manna.	Sky	hooah.
Milk	keer.	Fire	ag.
Sun	gām.	Cold	su.
Moon	heiuo.	Hot	tuhtie.
Man	manys. / <i>mu</i>	My father	babum, ur.
Woman	giour.	My mother	dadum, ur.
Girl	lavtee.	My son	ekroum, ur.
Boy	kroo.	Daughter	labtee.
Horse	uguhra.	Salt	sona.
Good	gite haï.	Camel	doven.
Bad	kummaray.	Sheep	backrah.
Go	gis.	Death	merish.
Come	pah.	Black	kalah.
This	niha.	Red	louro.
No	nenna.	Sword	turwaur.
Gipsy	doum.	Kill	maros.
Yes	ari.	Barley	djao.
I	ma.	Corn	gehsur.
You	tu.	Cold water	sceildi paneo, tahti paneo.
He	hoo.	White	braurah.
I eat bread	ma mana kami.	Straw	biss.
Drink	nepium.	Cow	goorur.
Head	ser.	Cotton	cupep.
Eyes	akium.	Hunger	beālā.
Nose	nakóum.	Blood	low.
Mouth	yavorum.	Melon	karbeza.
Hand	habsome.	I want	kaimeh.
Foot	kutehoum.	I wish to go	kaineckdgaur.
One	yek	Brother	bahr.
Two	dedi.	Star	astara.
Three	serum.	Earth	dool.
Four	shtar.	A tree	loura.
Five	peni.	Spouse	kure.
Six	shesh.	Wind	vaï.
Seven	heft.	Gont	bizin.
Eight	hesht.	Cat	isuk.
Nine	neh.	Day	seratah.
Ten	de.	Snake	sob.
Rain	waursundaw.	Fish	machau.
Mud	chekul.	Bird	kirkee.
Stone	wat.		

English.

I came from Antioch
 You came from Antioch
 Prayer is better than sleep

Gypsy.

ma z'Antuki eiroom.
 tu z'Antuki eiroom.
 namaz soecesh guehtori.