

6572.

The Jew The Gypsy
and El Islam

By the late Captain

SIR RICHARD F. BURTON

R.C.M.G. F.R.G.S. ETC

Translator of

"The Thousand and One Nights," and Author of "The
Book of the Sword," "My Pilgrimage
to Mecca," etc

Edited with a Preface and Brief Notes

by

W. H. WILKINS

London

Hutchinson & Co

Paternoster Row

1898



Richard F. Burton
1862-1891

Zinganeh, a Kurdish tribe who are supposed to be of Gypsy origin, the Italian, Spanish, and German word for Gypsy, Zingari, etc." Finally, they are vendors of charms and philters, conjurers, dancers, mountebanks, and carvers of wooden bowls.

The professors of these arts wander about in separate bands; but they must not be confounded with independent tribes of vagabonds and outcasts of various tribes who lead a roving, thieving Gypsy life, but are not Gypsy. Their Persian neighbours hold them to have a separate origin; but identity of feature and language prove them to be one and the same stock. They divide themselves into two classes, the Kaoli or Ghurabti, the Kurbat of Syria and the Gavbar. Both names are of disputed origin, and even the Persians and the Gypsies are at variance. Kaoli is generally supposed to be a corruption of Kabuli (a man from Kabul). From this old and venerable city, Sir John Malcolm states, the Dakram-i-Gur imported into Persia twelve thousand singers and musicians; and the dancing girls of Persia are to this day called Kaoli. Khurbat, of which Kurbat is a corruption, involves, it is said, the idea of wandering. Gavbar is equally obscure; the meaning would be "one who takes pleasure in cattle"; but the Persians call a herdsman "Gan-ban," never "Gav-bar." The true Kaoli and Gavbar, who, like their brethren in Sindh, Syria, and Egypt, outwardly profess El Islam, rarely, if ever, intermarry

with Persians, Turks, or Arabs. And whilst the latter regard them as distinct in origin from themselves, in fact as Hindus, would their wretched Pariahs, the Gáo-bár, claim the honour of being Sayfids, or descendants of the Apostle?

§ 4. *The Gypsies of Syria.*

According to Newbold, the Gypsies of Palestine and South Syria* are called Náwer; while in Asia Minor and North Syria they style themselves Kurbat, Rumeih, and Jinganeh (Ohinganeh). The signification of Kurbat is doubtful, but is only supposed to mean a wanderer from his own land, a stranger, derived from the Arab root Gharaba, "he went far away." The two last terms he holds related to the Spanish Romani (?) and Zincali, and the German Zigeuner. They are true to the character of their race; they disdain to be shepherds or tillers of the soil; and they feed like vultures and carrion upon the credulity and superstitions of mankind. Bedawin of the intellectual world, they juggle the simpler sons and daughters of cities by pretended skill in

[* Bishop Pococke, prior to 1748, mentions having met with Gypsies in the northern part of Syria, where he found them in great numbers, passing for Mahomedans, living in tents or caravans, dealing in milch cows when near towns, manufacturing coarse carpets, and having a much better character than their relations in Hungary or England" (Sinason).]

the occult, more especially chiromancy. Some are dancers and minstrels, while others vend charms, philters, and poisons. Like their English brethren, the men are profound adepts in horses, in donkey-dealing, and in game-snaring; but instead of tinkering pots and kettles, they spin cotton and woollen yarns for their clothes and tents, and they make and mend osier-baskets. This and making wooden boxes were the favourite handicrafts of the Gypsies when they first entered Europe.

In winter they camp on the outskirts of large towns, in a sort of half tent, half hut, which is readily removed. During the fine months they go forth into the plains or mountains, where they affect tents or ruins, but never far from the haunts of their prey, mankind. Their migrations, if regular, are not of a great extent; and they never wholly forsake a country unless driven away by absolute persecution.

Shaykh Rasscho, the head of the Aleppine Gypsies, and responsible for their poll tax, informed Newbold that his tribe was divided into thirty houses, of whose names he could only remember twenty-eight. It is not material to give these names, but they are evidently Muslim names of men who probably belonged to "heads of houses." The old Gypsy declared that Kurbet, Nawar, Rumeli, and Chinganeh were all of the same family, and had lived in Syria and Asia Minor since the creation.

These people in no way differ physically from the

European tinkers. They have the same slender, well-knit figures, rather below middle size, tawny skins, rather prominent cheekbones, and straight black hair. The facial angle is rather Hindu and Tatar than Turkoman, and they have the Hindu's long horse-tail hair. Dark eyes are not invariable; in the mountains of Antioch the colour is sometimes grey or blue, and the same occurs occasionally among the Arabs of Petra and Palmyra, among the Syrians, the Zebeks, and other races of Asia Minor. A great mixture of blood is the cause. The Zebeks of Smyrna have now been deputed to represent the bandit regular troops of Turkey as opposed to the bandit police. The Asiatic Gypsy has also that peculiar indescribable appearance and expression of eye which is so strongly developed in the Romá of Morocco and Moorish Spain, "a feature which, like the brand on 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 (P) doctrines of animal magnetism, one could not possibly frame to the imagination an eye so well calculated, so intense a magnetic force."¹

¹ The Spaniards describe this peculiarity of the race, the remarkably brilliant eye, as opposed to the small fat-lidded organ of the Jew and the pig's eye of the Chinaman.

These Gypsies have never been seen to pray or perform any religious rite; some of their elders, like the Druzes and other Syrian tribes, circumcise their children, and conform to the exterior observances of El Islam.

Shaykh Rasseho could repeat with sundry mistakes the Arabic Faith Formula, omitting the second half, "Muhammad is the Apostle of Allah." He said that he and his tribe acknowledged one supreme, everlasting, omnipotent Being, and believed in an existence after death, a state of reward and punishment connected with metempsychosis. He denied the charges made against the Kurbat by Syrians, Muslims, and Christians that they worshipped the stars or the creative principle under a symbol. He also denied that they abhorred the eel and the celebrated black fish of the Antioch Lake, like the Jews, to whom the Mosaic Law—which, by-the-by, is equally binding upon Muslims—makes it unclean, because it lacks fins and scales.¹ Newbold, however, was assured that the Kurbat, who, like the India Pariahs, are the flayers of animals dying a natural death, devour the carcasses of all animals except the man and the hog.

According to the Turks and Syrians, the Kurbat girls are not so chaste as their European sisters;

¹ "And whatsoever hath not fins and scales ye may not eat; it is unclean unto you" (Leut. xiv. 10).

yet they wear till marriage the "lacto diklo," a certain cloth, in token and in pledge of spotless virginity, which the bridegroom alone is permitted to take off. The women dress like the lower orders in Syria; but they affect more ornaments of silver and brass, ear- and nose-rings, armlets and bracelets, anklets and bangles. They spin, take care of the poultry, ducks, cats, and children, and cook exactly like the English Gypsy women. Especially they tell fortunes, which practice, confined to a certain caste but forbidden to others, seems to be a kind of sacerdotalism.

The Kurbat, like their brethren all the world over, have no written characters or symbols for letters or words. Their Shaykh told Newbold that, although they themselves could not write, two men in the tribe could write. As, however, neither the men nor specimens of their writing were produced, the inference drawn from this, and other similar inquiries, was that "the written characters, or symbols, of their language, or rather jargon, have either been lost, or are known to only a few, who superstitiously keep them secret."¹ In the bazars of Syria they speak Arabic or Turkish; at home they use their own tongue.

The following scanty list of Kurbat words was obtained *via voce* from the Aleppo tribes, and

¹ The same is the case with the Bedawin tribal marks.

were subsequently checked by comparison with the tribe near Antioch:

VOCABULARY: KURBAT-DUMAN.

English.	Kurbat.	Duman.
Father	babur	babur.
Mother	aida	aida and ana.
Brother	bhaiiri	boravau.
Sister	bhanu	koehi.
<i>Natural Objects.</i>		
Sun	gabam	gabam.
Moon	heid	heid.
Star	astara	astara.
Air	val and vai	kannad hāvā.
Heavens	khdei	ghonnader.
The earth	bar, ard (Arab.) or turra	bar.
Fire	ag	Ar.
Water	pāni	hou (Pera. Ah, to).
Rain	bursanden	bārān.
Snow	khif	sūrg.
Cloud	baridi	bullat.
Light	tabek	ar and aidinlik.
Sea	dunguz (Turk.)	dasreh and dunguz.
Mountain	thull (Ar. tall)	ghitella.
A spring	khāni	khāni.
Stone	vuth	kāwer.
Salt	lōu	khōi.
Milk	ktr (Sarak. Pera.) and lebben (Ar.)	shir (pure Persian).
Barley	jou (Jau)	jou.
Wheat	gheyeduf	ghiamam.
Iron	nāhl	khallik.
Night	arāt	shou (Pera. shub, shao).
Day	bedis	ghuandez.
Onion	luseun, piyas	piyaz.

English.	Kurbat.	Duman.
Dhurra (Holeus, Sorghum)	ak	ar.
Rice	brinj	silki
<i>Animals, etc.</i>		
A hare	kunder	kunder.
Dog	edrunler	kuchek.
Cat	pek	kadior.
Horse	ghora or aghora	nep.
Mare	mfno	mfno.
Ass	kharr	kharr.
Sheep	bakrā	khaidā.
Cow	gōru	kaikuz.
Bull	grout, or maia gōru	meahyāk.
Fowl	joyeh-chumārī	mirriahk.
Pig	dōnguz (Turk.)	dōnguz.
Camel	nubba, solit	uhtur.
Crow	kif, hashenik and tātuk	sereh.
Snake	samb, edmp	nuar (Pera.)
Fish	machehi	machehi.
<i>Parts of the Human Body.</i>		
Finger	angli, angul	pechi.
Hand	kustim, kustir	dest.
Eye	akki and ankhi	jow.
Hair	vāl or bāl	khalluf.
Ear	kān and kannir	prilk.
Neck	gūrgir	kāntlagu.
Knee	lūhik, chohydin	koppaku.
Teeth	dāndair	ghōlu.
Head	air, chir	murrān.
Flesh	māri	gōhlt.
<i>Miscellaneous Nouns.</i>		
A well	setal, chāl	chāl.
An egg	And	heili.
A ring	angtiatori	dastāri.
God	Khānarjo	Allah.
A ship	ghemmi, durongaye	ghemmi.
Boat	shātūr	shātūr.

English.

War
A Christian
Door
Boy
Girl
Thief
Tent
Knife
Rope
Book
City
Village
Bridge
Castle
Paper
Bread
House
King
Love
Month
Colour
Year

Kurbat.

laglah, kawyé
kuttür (dog I)
Käpi (Turk.)
chágü
lafti
kuft
chäder (Pers.)
chiri
kundöri
kitäl
viär
deh, diyär
kienpri (Turk.)
killa
kaghaz
manna
kuri or kiri
padahah
mantauri and kamri
muh, mas
tawül
däw di mas, varras or
harraz

Duman.

kawyé
nosaru (Nasareno).
kepi.
lawak.
kechikoh.
khaik.
chäder.
khaier.
kundöri and ajäm.
kitäh, mushulleh.
viär.
deh, diyär.
kienpri.
killa.
kaghaz.
nän.
mälä.
beghirmiah.
kamri.
viha, mas.
tawül.
deh di mar or dah di
viha.

Personal and Possessive Pronouns.

I	man	man.
Thou	tö	to.
He	hui	hui.
Mine	maki or man ki	maki or man ki.
Thine	to ki or toi ki	to ki or toi ki.
His	hui ki	hui ki.

Cardinal Numbers.

One	ek.	The Duman is the
Two	di.	same, except <i>nä</i> for
Three	turrun.	"three," and <i>dah</i> for
Four	char or shlar.	"ten."
Five	penji.	
Six	sheeh.	
Seven	heft.	

English.

Eight
Nine
Ten
Eleven
Twelve
Thirteen
Fourteen
Fifteen
Sixteen
Seventeen
Eighteen
Nineteen
Twenty
Twenty-one
Twenty-two, etc.
Thirty
Forty
Fifty
Sixty
Seventy
Eighty
Ninety
One hundred
Two hundred
A thousand

Kurbat.

hehit.
na or nu.
dän.
das ok.
das di
das turrun.
das char.
das penj.
das sheeh.
das heft.
das hehit.
das na.
viät or biät.
viät ok
viät di, etc.
si.
chilil.
penjeh.
turrun viät.
turrun viät das.
chär viät.
chär viät das.
sad.
di sad.
hazar.

Duman.

hehit.
na or nu.
dän.
das ok.
das di
das turrun.
das char.
das penj.
das sheeh.
das heft.
das hehit.
das na.
viät or biät.
viät ok
viät di, etc.
si.
chilil.
penjeh.
turrun viät.
turrun viät das.
chär viät.
chär viät das.
sad.
di sad.
hazar.

Adjectives.

Sick	numahiti	bimär, ruär.
Bad	kunnaray	könä.
Good	galay	arunder.
Great	durönkay, burro	mäzin.
Small	türöntay, thoranki	chüchük (Pers. kuchik).
Black	kälä, kälö	käni, shippia.
White	paunaray	suffeid.
Red	loray, löley	kunnu.
Yellow	zard	zara, kulp.
Green	kark	sukkul.
Blue	niley	nfla.
Cold	niä	säki.
Hot	tottey	khunney.

English.	Kurbot.	Duman.
	<i>Adverbs.</i>	
Much	bháyib	phurga.
A little	thoráki	enika.
Enough	basey	nar.
Here	veshli, itan, idhur	bundob.
	<i>Verbs.</i>	
To come	pá } imperative	pa.
To go	ó }	jo.
To eat	kham }	kham.
To drink	pádn } imperative	piám.
To bring	nán }	wini.
To tell fortune	ál wunakarin.	

[The above list is printed exactly as written by Burton; but it has been found impossible to verify it from other sources.]

§ 5. *The Gypsies of the Haurán, South-Eastern Syria.*

In January, 1871, I accompanied the Damascus Pilgrim Caravan some marches; and at Mazárb in the Haurán, the well-known station near which Ali Beg el Abbasi, the Spaniard, was poisoned, I found three Gypsy tents. The inmates called themselves Nawar, a popular term throughout the country. In the same way as the Romá of Spain affected to be devout Christians "living in a peaceable Catholic manner," so the head of the little party I discovered insisted upon all his people being born Muslims, evidently disliking the suspicion that they belonged

to the "obsolete faith," Christianity, with which the ignorant faithful confused all later creeds. (These people thus saved themselves from exile when Sultan "Báyezid" expelled all Gypsies from the Ottoman Empire.) In proof of his assertion he recited a verse of the Koran with peculiar twang. The headquarters of the tribe and the abode of the chief Shaykh were at Ghazzeh, and Muhammad and his "lamentable retinue" had wandered northwards, intending to stay four or five days at Mazárb—in fact, whilst the caravan was passing. Their peculiar industries were metal-work and making sieves, so they stated; but to these their neighbours added plundering and petty larceny, together with trading in asses and horses. According to my informant, many of his people attend the Haj, doubtless to throw dust into Muslim eyes.

My Syrian companions compared the general look of the dark-skinned, tanned dwellers with the Ashdán, whilst they found a certain resemblance between the Roumís and the women of a certain Arab tribe who camped about near Damascus; but the long, coarse, lank hair, with the duck-tail under curl, the brown white eyes, whose peculiar glance is never to be mistaken, the prominent Tatar-like cheekbones, and the irregular-shaped mouths, suggested Hindu origin and physiognomy. The beard was long and somewhat wavy, possibly the result of inhabiting for generations a hot dry land. Some have gashed

faces like the "Bohemians" when they first entered Paris. Their women, adorned with ear-rings and necklaces, bracelets and anklets of brass and tinsel, were Macbethian witches; and both sexes, like the outcasts of India generally, seem to abhor cold water. I tried them with a few words of Sindhi, introduced into Hindustani, when their faces assumed the normal puzzled expression, and their eyes appeared to close and flinched over. Of magic and divination they would not speak to a stranger; but they readily gave me the following words: Ag, fire (pure Hindi); Ake, eye (Aukh); Chirf, knife (Churi); Goray, horse (Ghora); Kálá, oracle (pure Hindi); Munám, bread (an Arabic corruption?); Pánay, water (Pani); Zari, mouth (?). Conversing with one another they spoke fluently, and introduced few Arabic words.

The Nawar make their appearance with the Eastern Bedawin, Wuld Ali, and others about the beginning of summer, and occupy huts built of cane, sticks, and mud. The roofs are hides weighted with sticks. They work at getting in the harvests, and they are said to work much harder than the average husbandman. Of course they are charged with plundering poultry. They speak bad Arabic, and talk together in their own tongue; wherefore the peasants affect to despise them. In fact, here, as elsewhere, they constitute a strange sort of commonwealth amongst themselves—wanderers, impostors, and jugglers.

§ 6. *The Gypsies of Damascus.*

Consul E. T. Rogers, my predecessor at Damascus, made the following brief notes, and obliged me with permission to publish them. His long period of residence led him to study subjects which escaped the passing traveller.

"I remember quite distinctly that the Gypsies of Syria, or people resembling them, were divided into three distinct families, not supposed to intermarry, and, as I was told, supplying two distinct languages:

"(1) The Nawar¹ follow the ordinary Gypsy vocations, stealing, fortune-telling, tinkering, attending fêtes and marriages as itinerant musicians, jugglers, etc.;

"(2) The Zutt were generally seen with trained animals, goats, donkeys, etc., performing in the streets; and

"(3) The Barámaki, who give more attention to horse-dealing. They are farriers and blacksmiths, and are generally found on the outskirts of isolated villages, or near the camps of small Arab tribes,

¹ The tribal name in Syria is Nawar. During two years' residences and long travelling I never heard the terms "Dumi" and "Zatt." The latter also escaped a most careful observer, Captain Newbold. As regards that officer's distinction between Jat and Ját, he heard the former term from me at Karachi in 1848 when he looked over my Grammar and Vocabulary, while he borrowed Ját from Captain Sleeman and others who have written on the Panjab with perceiving that the two tribes are one and the same.

where they let out stallions for breeding purposes. They buy broken-down horses and mares of good breed, and are very clever at doctoring them up and rendering them fit for sale."

Mr. Consul Rogers also showed me a sketch he had made of a Zutti boy with a performing goat borne upon sections of bamboo—a common sight in India.

CHAPTER VI

THE GYPSY IN AFRICA

§ 1. *The Egyptian Ghajur or Ghagar*

IF there is anything persistent in Gypsy tradition, it is the assertion that the Gypsies originally came from the banks of the Nile—that Egypt, in fact, gave them a local habitation and a name. Yet, curious to say, this is the country, and the only country, where a tribe of the Romá, preserving the physiognomy and the pursuits of its ancestors, has apparently lost its old Aryan tongue, or rather has exchanged it for a bastard *argot*, mostly derived from Arabic.¹ Nor does this phenomenon seem to be of modern date. A very rare Italian comedy of the middle sixteenth century, *La Cingana*, pronounced "*Tchingana*," was expected to yield treasures of philological lore; but on investigation it proved that the Gypsies spoke only a corrupt Arabic.

¹ In Spain this is called "*Germania*," which, however, refers not to the true Gypsy, but to the cant slang, or "*Thieves' Latin*"; the French *argot* and the Italian *gergo*, a mere *farrago*, which contained only a few words of Romaní.

The following pages are mostly taken from the well-known work *Aegypten, etc.* (Leipzig: Brockhaus, 1860), by the famous Orientalist, Alfred von Kremer. As will be seen, he made a careful study of the "Zigeuner" or "Aegypten," the "Ghagar"; whereas these interesting families of the Gypsy race, a people of wanderers, who have nowhere a home, and who have everywhere a home, are most perfunctorily treated of by Lane.

"On the banks of the Nile," says Von Kremer, whose words I shall now quote, as in other places, "the Ghagar men, like the Polloi of Herodotus, are tinkers, ape-leaders, rope-dancers, and snake-charmers; whilst the women are Ahnabs, prostitutes, and fortune-tellers. They are very numerous; they trade in asses, horses, and camels, and, as pedlars (Baddaah), they manage almost all the *petit commerce* of the country. The Ghagar buy goods wholesale in Cairo, and frequent the two annual fairs of Tantá; that of May was instituted about 1853, and entitled the Maulid El Shilkáni (birth-festival of the Shaykh El Shilkáni), who is buried some three hours' march from Beni Suef. Thus they not unfrequently become rich.

"The Háwi" (snake-charmers) and the snake-eaters

¹ Lane (chap. xx.), generally so correct, falls, according to Kremer, into an error when he explains Háwi simply by "performer of sleight of hand tricks" (*Taschenspieler*); the origin of the word, Hayyeh, "a snake," shows its signification. Amongst the Sinaitic Bedawin almost every tribe has an official called the Háwi, who is supposed

(Rifa'ijeh) live at Cairo; and many travellers have seen the disgusting spectacle without suspecting that the Dervish's frock covered the 'tinkler.' These classes are useful to the naturalist, as they have always a supply of live or dead serpents, with and without poison-fangs, lizards, uromastix, jerboas, jackals, wolves, ferrets (*Stinktiere*), and so forth. They find and catch serpents with surprising dexterity: armed with a bit of palm frond to tap the walls and ceilings, and with a pipe whose tones draw the reptiles from their hiding-places, they rarely fail to make captures, as the older houses of Cairo are mostly haunted by harmless snakes. This proceeding of course awes the ignorant, and none dare to engage a room when the Háwi has declared it to be snake-possessed.

"The term 'Ghagar' or 'Ghajar' is general; the people, according to their own account, are divided into tribes, who all, however, represent themselves to be pure Arabs and wandering immigrants from the West.¹ The date of this movement is apparently unknown; but its reality is confirmed by the fact that all, without exception, belong to be poison-proof, and to have the power of standing wounds and curing hurts by his breath. The necessary qualification for this office is that the mother should make her babe swallow, before he has tasted other food, a cake composed of seven barleycorns, seven grains of wheat, a small scorpion, and a hornet, all pounded and mixed together (*The Desert of the Exodus*).

¹ Algeria as well as Morocco is full of Gypsies, including the 'Aysawi Dervishes.

the Malik school, prevailing in Morocco and in North-West Africa. They are vagrants by profession, and obtain written permission to travel, either from the police or from the Guild Shaykh of the Rifai Dervishes.

"The most numerous tribe everywhere in Egypt is the Ghawāzi;¹ in every city, town, and village there are representatives of these arch-seductresses, whose personal beauty makes them dangerous. They call themselves *Baramakj*,² and derive themselves from the Persian *Barmekides*, the historical house ruined and annihilated by the Khalif Harun-or-Raschid. Yet they are very proud of their Bedawin descent; and they lead the lives of the sons of the desert, dwelling in tents, which they carry from fair to fair. The

¹ Ghāzi (plural Ghawāzi) would mean in Arab "one who fights for the Faith," or "a conqueror of infidels." Europe has learned this much during the Russo-Turkish war (1877); but our papers ridiculously misused the term "Ghāzi Mukhtar," for Mukhtar Fīshā Ghāzi is worse than any amount of "Sir Smith." According to some authorities, the Egyptian Gypsies took this title to gratify their Oriental craves for grandiloquence. But, I would remark, in Persian it is synonymous with rope-dancer or courtesan; and perhaps both are derived from the Ghagar "Ghazyeh," meaning a woman (f).

² The origin of the term is a Persian *jeu de mots*. "*Barmak'an*" would mean *I am a Barmak*; *Barmaken*, *I say it up*. These were the words spoken by Ja'far the "*Barmekide*" when his poisoned ring caused the stones upon the arm of the Omniade Caliph (Abd'el Malik) to rattle in general and popular superstition. It is quite possible that this memorable family belonged to the Gypsy tribe so common in Persia. According to Ibn Khalikān, the first great ancestor was the principal, or the grand prior, of the convent in Balkh called *Nas-bahar* (young spring), a palpable corruption of *Nava bīhār*, in Sanskrit the "new monastery."

maidens are dancers, the old women *spas-wives*;³ the girls rarely marry before securing a competency, and they often take their slaves to husband. The Ghāziyah's Goodman is generally nothing more than a servant, who brings her new acquaintances, and who pipes or drums when she dances. There are cases of these girls marrying village chiefs; and their after-lives are as correct as their youth was dissolute (compare p. 145, Burckhardt's *Arabic Proverbs*: London, 1830). The Ghawāzi speak the Gypsy jargon which is in use amongst all the other tribes.

"The Gypsies of the Sa'id (Upper Egypt), who call themselves '*Sa'idieh*,' have purely Asiatic, not African, features, with dark brown skins, piercing black eyes, and lank hair, also black. The women tattoo their lips, hands, and bosoms generally in blue, wear heavy brass ear-rings, and hang round their necks strings of blue and red beads. They divine by muscle-shells, broken bits of glass, coloured stones as agates and jaspers, pieces of stained wax, and so forth, carried upon the shoulders in a kirbah, or bag, generally of gazelle-skin. After taking her seat on the mat or carpet, the woman empties her sack, and, choosing one article which shall represent the person who pays, draws her revelations from the grouping. Money is required at various stages of the process; and at the end the

³ Hence an Englishman defined the Gypsy religion as "faith in fortune-telling."

Gypsy presents some bits of stone or coloured wax by way of charms to her employer.¹

"These people may be seen in the streets of Cairo, dressed like the Fellahah (peasant woman), in tauba, or long shirts of home-made indigo-dyed, cotton, but lacking the shintiyân (drawers) and the burka' (nose-bag). Their features at once distinguish them from the Muslims and the Copts; and they are noted, moreover, by the sheep-skin or gazelle-skin thrown, besides the bag, over their shoulders. They frequent the bazars, and stroll about the principal thoroughfares of the great towns, especially in summer-time, as the Nile begins to rise; and their favourite cries are 'Nibejjin-ez-zein!' (We show the good, i.e. luck), 'Ta'al! shuf el Bakht' (Come and see your fortunes), and 'Nidmor el Ghaib!' (We find the lost).

"The capital contains a large company of Ghagar women, who speculate upon public credulity; and their quarter is the Hosh Bardak, once a fine quarter, now a squalid hole behind that noble pile the Sultan Hasan Mosque. I visited it in November, 1877, and found the courts still occupied. The people, tinkers and blacksmiths, who sell ear-rings, bracelets, amulets,

¹ Captain Newbold (p. 288) tells a curious tale of a Fehemi (wise woman), who threw a corrie into a basin of clear water, and muttered an invocation over it; when the pot began to boil, the shell was shot out—doubtless by some chemical substance—to the distance of several feet. Some of the water accompanied it, with a slight explosion like that of a percussion cap thrown into the fire.

and other metal articles, exactly resembled Fellahs to a superficial glance. Apparently they had forgotten their favourite craft, fortune-telling. Moreover, they did not like the term Ghagar. There is, or rather was, another colony at Maas el 'Atkah (Babylon or Old Cairo). A third used to camp chiefly during winter and spring near a village on the right of the Cairo-Shubrâ road, and I believe they are still there. Their rivals, the Maghribi (North-West African) magicians, and those from the central regions, of which Darfur¹ supplies the greatest number, are known by their sitting in the streets and performing upon cards or sand.² Predicting by marks drawn on the sand (Ilm el Raml) is old in the East, and plays a great part in the *Arabian Nights*.

"Other tribal names are Haleb or Helebi (Aleppine), Schah'ini, and Tatar (Tatar). The men of the last class, almost all farriers or tinkers, are also termed A'wwadât or Mus'merrâtijjeh.³ Amongst the other Ghagar there are many smiths, who make

¹ The word should be written Dar-Fur, the abode or region of the Fur tribe.

² The latter material is that originally used in the Arab Darb el Raml (throwing of the sand), briefly called El Raml (the sand), that is, geomancy.

³ In conversation Von Kremer quoted the name Sabâjjeh, a "broken plural," of which no singular is known, as alternating with Zutt in old Arab historian. Newbold enumerates among the "distinct classes" of Ghagar the Meddâhin, Gharrâdîn, Barmakî (Barmakides), Walad Abi Tennâ, Bayt el Riffâ' (i), Hemmalî, and Românî (p. 293).

the brass rings worn on the fingers and arm-joints, in the ears and nose, and around the neck.

"The monkey-leaders so numerous in Cairo, especially about the Ezbekijeh quarter,¹ the Kuray-dati,² so called from Kird, an ape, also belong to the Gypsy tribes; and these mostly supply the Bahlawân,³ gymnasts or strong-men, athletes, and especially wrestlers, who frequent fairs and festivals. During the 'Id ed Dahijeh⁴ they swarm in the capital."

"All these subdivisions speak the same Rothwelsch, or 'Thieves' Latin,' which they call El Sîm. It explains the idea prevailing in the middle of the last century; namely, that the Gypsy language was an invented tongue; a 'Germania,' as the Spaniards say; a conventional jargon; a jail-bird's speech, varying with every horde.⁵ The origin and full

¹ This was written before 1663; in 1677 the old camping-ground of the Uzbeg Tatars had become a kind of Parisian quarter.

² Kremer gives "Kuridâti"; the word is generally in the diminutive form Kurayd, a little Kird (naabon).

³ From the Persian Pahlawân, a brave, a wrestler, an athlete.

⁴ Generally written 'Id el Zuhâ, the great Meccan festival when the victims are offered.

⁵ Their active habits make them a fine race. Newbold says that "one of the most magnificent women he had ever seen in the East" was a Ghagar rope-dancer at the palace of one of the Cairene Beys; he complains only that she had disfigured herself by tattooing her under lip and chin—a practice very common among the Arab women of Syria and Egypt.

⁶ At the end of 1763 the *Gazette* of Vienna printed a letter from the Hungarian captain, Székely de Doba. The latter related how a Protestant pastor, when studying at Leyden, made the

import of the term Sîm are undetermined; but it is understood to mean something hidden or secret;¹ and it is applied to the impure and gilt 'gold-wires' imported from Austria. It is said, however, that the Bahlawân above use another speech; of this I have been unable to collect proofs, nor do I hold the information wholly credible."

The following vocabulary was compiled by Von Kremer at Cairo, where he persuaded many of the Ghagar to frequent the Consulate, especially Muhammad Merwân, who pompously styled himself "Shaykh of all the Snake-charmers of Egypt." He also consulted many Gypsy women from Upper Egypt; these appeared to speak a somewhat different

acquaintance of some Malabar youths, who spoke of a province Zingania (of course Zigeuner), and whose language was that of the Gypsies. He made a vocabulary of about a thousand words, and returning home to Almasch or Almas, near Komorn, he found, to his surprise, that the "tinklers" understood them. The Hindustani grammars published in England (1773) and in Portugal (1778) enabled Grollman, Richardson, Maraden, Ludolf, and others to trace the resemblance with a firm hand. See Mayo and Quindak, who in p. 45 fall into the vulgar error that the "Mongol-Hindustani jargon" began to be used in India only after the Moghol Conquests. These authors declare that when the celebrated Mazzofanti, of Bologna, became deranged in 1632, he never confused Gypsy with his other thirty-two tongues. Borrow's *Translation of St. Luke* is also said to have retained several Spanish words from Padre Scio. As regards the "Germania" *argot* of Spain, a vocabulary was published about the middle of the last century by Juan Hidalgo; and though mostly obsolete, the useless farrago was textually reproduced in the *Dictionario de la Academia*.

¹ It is usually explained as an abbreviation of Sîmiyâ, a word formed in imitation of Kîmiyâ (alchemy).

dialect, and the words taken from them are distinguished by an S. The numerals, all save one corrupted Arabic, are as follows:

NUMERALS.

- 1, Mach¹ (Etruscan, Max): according to Newbold (*loc. cit.*), Helebi, Ek; Náwer, Yek.
- 2, Machayn (evidently a dual form purely Arabic): Hel. Dú; Naw. Dú.
- 3, Tnlik (S), or Telát (Salsá) Máchát (three ones): Hel. Dú-ek (*i.e.* 2 + 1), or Sth (Pers.); Naw. Sásó (Sth).
- 4, Rúbi' (S), or Arba'h Máchát (four ones), and so forth: Hel. and Naw. Chár, or Dú fi dú (the fi being pure Arabic "in").
- 5, Khdmis (S), or Shammálch (*i.e.* the hand): Hel. Penk, Peng; Naw. Fowí.
- 6, Sutát (S): Hel. and Naw. Penk-ek (5 + 1).
- 7, Sthi': Hel. and Naw. Penk-i-dú (5 + 2).
- 8, Támin (S): Hel. and Naw. Isler or Heshtor (Nasht, Pers.).
- 9, Tiwa' (S): Hel. and Naw. Enna, Nan, or Peng-i-dú-fi dú (5 + 2 in 2).
- 10, Úshir (S): Hel. Des, Desh; Naw. Halahel.

Evidently Von Kremer's numerals are altered just enough to be hardly intelligible in a sentence hurriedly spoken; whilst Newbold's are Persian and Hindi.²

¹ Curious to say, this word is pure Etruscan, and appears in no other language known to me.

² Newbold adds:

- 20, Yukei or Yekai; 21, Yirksi wa, etc.
- 30, Yukei wa des (30 and 10); 31, Yukei wa des wa, etc.
- 40, Kamáki or Kumáki.
- 50, Kamáki wa des, etc.
- 60, Kamáki wa yukei.
- 70, Kamáki wa yukei wa des.

VOCABULARY.¹

Water, *Moge* (evidently Mýych, Mýyyeh), *Ilímbe* (S). Newbold: H. Hembí, Sheribni (Pers.), or Pání (Hindi); G. Fáni; and N. Óah.

* Bread, *Shenib*, *Biallech* (S).

Father, *Ab* (Arab.) or *A'rúb*; * my father, *Abamru* or *A'rubi*.

* Mother, *Kodde*, plur. *Kaddid*; my mother, *Koddéti*; it also means generically woman: H. Ammánri; G. Kaddi.

* Brother, *Sem'a* or *Kharwij* (from *Aktawí*, adj. brotherly?); my brother, *Sem'at*; thy brother, *Sem'ak* or *Kharwijak*; * also generically a boy, lad, youth: H.

Hawiji; G. Búrdi.

Sister, *Sem'ah*⁴ or *Ukht* (pure Arabic); thy sister, *Sem'atuk*; H. Khawishtí; G. Maruah; N. Marna;

80, Du Kamáki (2 forties).

90, Du Kamáki wa des.

100, Hel. Bank, Sad (Pers.), or Dúti Kamáki wa yukei

(2 forties + 20); Naw. Beni.

1000, Des Bank (10 hundred); des Sad.

* I have marked with a star the words which appear original, or rather unconnected with Arabic. The list is compared with Newbold's vocabularies, H. (Helebi), G. (Ghagar), N. (Náwer).

* They are not likely to have two words for "father," so *A'rúb* is probably dialectic. Newbold gives the Helebi word *Uárthi*; Ghagar, *Bálo*, *Másh*; Náwer, *Mayáhi*.

* The two affixed pronouns—*i* (my) and *ak* (thy)—are also pure Arabic.

* This form of feminine (opposed to *Maia*, masculine), *Sem'ah*, from *Sem'*, is also Arabic. Newbold adds:

Wife: H. Kúlah; G. Gieslyeh; N. Giel.

Husband: H. El-haráneh; G. Marah; N. Marna. Of these the latter two are evidently corrupted from the Sansk. *Manu-*

abya; Prak. *Mánu*.

Boy: H. Lambún, Súngun; G. Chabo; N. Sosniti.

Girl: H. Lambunih, Sangunih; G. Somah, Chabo, or Chai;

N. Bubur.

also generically a girl, lass, e.g. *Sema'ah bahileh*, a pretty girl.

- Night, *Ghatmiz'a* : H. Dámdá ; G. Rétas.
- Horse, *Soh'li* (Sohl, neighing), *Huedndish* (S) (from Huesá, a stallion) : H. Sohli ; G. Ghara (Hind.).
- Ass, *Zuwell* : H. Zowilli ; G. Kharis (Pers. Khar).
- Camel, *Hantif* : H. Hnutfif ; G. Hunt (Hind.), Ashtr (Pers.).
- Buffalo, *En Naffikheh* (from the Arab Nafkh, blowing, the blower ?).
- Lamb, *Mizghdi*, *Minga'esh* (from classical Arabic Najá'ah) (S), *Kharraf* (Arab. Kharúf) (S).²
- Tree, *Khudrman* (Akhdar, green ?), *Shagaráish* (Arab. Shajar) (S).
- Flesh, *A'donach Madmush* (S).
- Fowl, *Er-Nabbashah* (Nabab, scratching the ground) : H. Churiya (Hind.) ; G. Kagmilyeh ; N. Barrah.
- Fat (subst.), Barúsh.
- Ghost, angel, devil, *Astrúm* (Shám, Arab. ill-omened ?).
- Hell, *Ma-anwára*, ma, the thing which is light, i.e. fire, from núr, anwár, light, lights (e.g. *add el-ma-anwara*, light the fire) ; not the Sa'idi, *El-Mogáwara* (S).
- Day : H. Merrakish ; G. Cheblah.
- Rain : H. Maír (Arab.) ; G. Burunden (Pers.), Moga ; N. Aug.
- The two latter may be Sansk. Megha, a cloud.
- Snow : H. Telj (Arab.) ; G. Gharabí.
- Cloud : H. Reim (Arab. Ghaym) ; G. Bárd.
- Light : H. and G. Núr.
- Sheep : H. Hahaiya ; G. Bakra (Hind.).
- Hare : H. Enab (Arab.) ; G. Kunda.
- Cat : H. Ghutta (Arab.) ; G. Berkuta.
- Mare : H. Solliyah ; G. Aghorai. The first is the Arabic form of feminine from Sohli, a stallion ; the second is Hind.
- Hog : H. Khangr (Arab.) ; G. Halluf (Arab.) ; N. Segel harmin (D).
- Crow : H. Grab (Arab.) ; G. Mentuf, Kil.
- Snake : H. Tábul (Arab. Táb'ubán ?) ; G. Samp (Hind.).
- Fish : H. Semek (Arab.) ; G. Machchilyeh (Hind.).

- Date, *Ma'ahli*, *Mahalli* (S) (the thing sweet).
- (old, *El-ma-asfar* (the thing yellow for *El-má-asfar*, a transposition), *Mithabesh* (S) (corrupted from Dahab).
- Silver, Bittig.
- Iron, *Hadiciash* (Arab. Haditi) : H. Megan ; G. Sieta ; N. Shit.
- Corn, *Duhidi*, *Duhiba* (S) : H. Dahuba ; G. Ghitá ; N. Ghindem (Pers. Gaudum).
- Hunter, *Dabishi* (from Dfb, a wolf-hunter ?).
- Magician, Tnr'ai.
- Stone, *Ilogger* (Arab. Hejar, Hagar ; dimin. Hujayr) : H. Hajar ; G. Path.
- Land, region, *Ana*, plnr. *Andti*.¹
- Uncle, *A'rib* ; and Aunt, *A'rubeh*.
- Milk, *Raghwin*, *Hirwin* (S) (Arab. Raghwal, foam of milk).
- Onion, *Musanum*, *Mudaatcheh* (S) (Arab. Basal) : H. Mnumunum ; G. Piyaz (Pers.).
- Cheese, *El-Mehartemeh*, *Makdrteme* (S).²
- Soured milk, *Areshent*, *Mishah* (the Arabic Laban).
- Millet, *Ihandawil*, *Mugaddiriyeh* (S) (the dish Mujadderah, rice and lentils mixed, from Jndrá, the small-pox).
- Beans, *Buhus*.⁴
- Dog, *Sanno* : H. and G. Sunno.
- Wolf, *Dibash* (Arab. Dib).
- ¹ Sea : H. Inhr (Arab.) ; G. Pani (Sansk.).
- A Spring (fount) : H. Ain (Arab.) ; G. Moga (Mayet, corr. Arab D).
- A Well : H. Bir (Arab.) ; G. Ghilimi.
- Milk : H. Millanish, Helwah (Arab. Halwá, the sweet ?) ; G. Ragán, Raghebi, Chatti ; N. Hawán.
- ² In this, as in other cases, the Sa'idi dialect appears to throw back the accent.
- ³ Barley : H. Mulariash ; G. Jan (Sansk. Pers.).
- Dhurra-grain : H. Meghidhura ; G. Darineh.
- Rice : H. Ruz (Arab. Pers.) ; G. Barnu, Fukiye, Udbukh (i.e. tabukh, cook thou !).
- Bread : H. Shemun, Muchmul ; G. Márey ; N. Nan (Pers.).

Knife, *El-Khánah* : H. Tillámeh ; G. Matwa, Ohuri (Hind.) ; N. Chiri.

Foot, *Darrágeh* (Arab. Daraj, a step), *er-raghaleh* (Arab. ríj, ríj) (S), *Mumesheyát* (S) (Mashi, walking).

Head, *Kamíthah*, *Dumíthek* (S) (Pers. Damágh, brain) : H. Ras ; G. Sir (Hind.), Sherit, Kamokhti.

Eye, *Dansáek* (Baasáek, she that sees?), *Huzzárah* (S) : H. Hazára ; G. Ankhi (Hind.).

Thief, *Damáni* : H. Gowáti ; G. Dumáni, Kálo ; N. Showlati.

Hand, *Shamdeleh* (Arab. Shamala, he collected ; Shimál, the left-hand?), also two number five : H. Kumáshleh ; G. Gadno, *Kustir* (Angushti?), Chang (Pers.) ; N. Fowftak.

North, *Bakarwásh* (from Bahar, the sea, i.e. towards the Mediterranean).

South, *Kiblaish* (Kibleh, Arab. the fronting-place, i.e. Mecca).

East, *Sharháish* (Arab. Shark ; hence probably Saracen).

West, *Gharbaish* (Gharb, whence probably Maurus, a Moor).

Coffee, *Magáswade* (Má aswad, that which is black).

Clothes, *Sarme* (S).

Shoe, *Mer-kubdsh* (Arab. Merkab).

Nose, *Zenúndish*.

Ear, *Widu* (Arab. Uzn) ; thy ear, *Widamrak*¹ (S) or *Mudáushék* (S) : H. Wudu ; G. Kirkawiyeh.

¹ Finger : H. Sabun (Arab.) ; G. Angushti (Hind.).

Neck : H. Rehl (Arab.) ; G. Sheriti.

Knee : H. Ruggel or Kumayhtu ; G. Shang.

Teeth : H. Shimen (Arab.), Suvan ; G. Dandi (Hind.), *Shuman*.

Flesh : H. Udwan ; G. Mass (Hind.).

Perd, msa. : H. Lib ; G. Kiah.

" nett. : H. Budi ; G. Minchiá ; N. Bud.

Belly : H. Batu (Arab.) ; G. Burri ; N. Bossah.

* Ring : H. Khatim (Arab.) ; G. Augdatir (Hind.).

Cow, *Mubgiraleh* (S) (Arab. Bakar) : H. Mubguraha ; G. Góm (Gon, Pers.?).

Bull, *Mutédresh* (S) (Arab. Taur) : H. Mutwarish ; G. Mais, Góno (male cow?).

River, *Mistabhar* (S) (from Bahr, sea or river).

Palm (tree), *Minkhaleh* (S) (Arab. Nakhl).

Tent, *El-Mkhwahesh* (S) (Arab. Khayash).

Wood, *Makhahabesh* (S) (Arab. Khashab).

Straw, *Tibudish* (Arab. Tibu).

Christ, *El-Anawí* (el-Nabbi, The Prophet?).

Egg, *Mughrada* (S) : H. Mejhaleh ; G. Wáin.

Fire, *El-Mugiuwara*, (S) : light the fire, *Wallidish el-Mugiuwara*.

Food, *esh-Shimleh*.

Sack, *Migrubesh* (Arab. Kirbeh, Girdel).

Arm, *El-Kemmáshék* ; my hand hurts, *Kemmashetu waga'ani* (Arab. Kamashe, he collected, picked up ; the last word pure Arab.).

Hair, *Sha'arish* (S) (Arab. Sha'ar) : H. Hára ; G. Bál or Yál (Hind.).

Tobacco, *Tiftaf* (S) (possibly formed like the Turk. Tutun). Mountain, *Mighbush* (S) (Arab. Jebel, Egypt. tebel, whence Monte-Gibello) : H. Gebel (Arab.) ; G. Melsh, Durum ; N. Koh (Pers.).

Nasty (adj.), *Shalaf*.

The terminal, amrak, may be they work, business, property ; in fact, synonymous with the vulgar bitá'k.

Every Arabic dialect has some euphonic form of expressing fire ; the simple word Nar would be inauspicious, suggesting the idea of hell-fire.

Newbold adds :

NOUNS.

God : H. Allah ; G. Allah ; N. Allah.

Devil : H. Shaytan (Arab.) ; G. Iblis (Arab.) ; N. Harnir (Harami?).

VERBS.

- Go, *Fell*; I went, *Felleit* (Arab. termination—ayer, ayt).
To go: H. Fil; G. Já (Hind.).
Come, *Futib* (S); he came, *Gúdat*. To come: H. Ig;
G. Utelo or á (Hind.).
•Say, *Agnz*; I said, *Agemtu*.
Strike, *I'ibig*; he struck, *I'abash*, *Habash* (S) (Himyaritic?); he still strikes, *Hay yibig* (Ha fa háza el wakt; vulgar Egyptian).
•We ate, *Rabkaynd* or *Shamaina* (Arab. we gathered). To eat: H. Eabna, Shemb; G. Khaba, Jála; N. Arkna.
Sit, *Watib*.
We drank, *Mawwajnd* (from Manj, a wave?); I drank, *Mawwagt*, *Hamball* (S). To drink: H. Hunnib; G. Mowwak.
He cut, *Shafar*.
He called, cried, *Nabbat'a*.
•He died, *Entena*.

Christian: H. Ghirais; G. Balámu.

Gentile, i.e. non-Gypsy: H. Hushno; G. Chaju; N. Keghaneh.

Luck (fortune): H. Bakht (Pers.); G. Búji; N. Sohri.

Poison: H. Sun (Arab. Sum ?); G. Zangali; N. Mutabah (Arab. the permitted ?).

Love: all use Hebb (Habb, Arab.).

Harlot: H. Beakanan; G. Resignan, Gabu; N. Gad el-hannin.

Zone of chastity: H. Hug; G. Dilk; N. Fowi (Futadi, a napkin).

Name: H. Iam (Arab.); G. Rubon (i.e. your name); N. Minna.

Year: H. Shehr (Arab.); G. Yuk Sadish.

King: H. Daxi, Zalk; G. El-reibo, el-burro (Hind. Bará, goat ?).

City or village: H. Gavuti (Hind.); G. Gáv (Hind.); N. Desi (Hind.).

Bridge: all Juntava (error or corruption of Kantaral ?).

House: H. Nizb; G. Kir (Ghar, Hind ?).

Door: H. Bál (Arab.); G. Kápu (Turk.).

Rope: H. Hebl (Arab.); G. Dori (Hind.).

Paper: all use Warkeh (Arab.).

Book: all use Kitab (Arab.).

- He killed, slew, *Tena*; he kills, *Yini*.
•He sleeps, *Yidmukh*; I slept, *Dammacht*. To sleep: H. Dumak; G. Sobelar; N. Suk.
•He rides, *Yita'atwan*.
•He gives, *Yikif*; he gave, *Kaf*.
•He steals, *Yikniash*; he stole, *Kanash*. To rob: H. Guwani; G. Churabi (Hind.); N. Lahia.
•He cooks, *Yittabig*; he cooked, *Tabeg* (Arab. Tabaxa).
•He saw, *Ilasab*.
•He laughs, *Bierr'a*.
•Sit, *Utriz*.
Stand up, *Utib*.
•He married, *Ekhaddad*.

"From these philological facts," says Von Kromer, in conclusion, "I draw no inference, the material being perhaps too scanty to warrant deductions. It is very regrettable that the old original words are dropping out of use, being replaced by a cant or

ADJECTIVES.

Sick, tired: H. Tabau (Arab.).

Bad: H. Rattál (Arab.); G. Bilbey.

Good: H. Teyyib (Arab.); G. Saaho (pure Gypsy).

Great: H. Kabir (Arab.); G. Bara (Hind.); N. Bari.

Small: H. Sughayyar (Arab.); G. Thoranki (Hind.).

Black: H. Anwalish (corr. Arab.); G. Kálo (Hind.).

White: all use Aliyar (Arab.).

Cold: H. Melladish (corr. Arab.); G. Memudrih.

Hot: H. Mahrariash (corr. Arab.); G. Jaru (Pers.).

ADVERBS.

Much: H. Katir (Arab.); G. Bhatt (Hind.).

A little: H. Misfaramuh; G. Theraki, Thukránt (corr. Hind.).

Enough: H. Keffi (Arab.); G. Bas (Pers.), Nanniya.

Here: H. Hene (Arab.); G. Syde.

Thera: H. Hunáh (Arab.); G. Aurileh.

jargon from Arabic according to a purely conventional plan, a changing of the ending, like Kiblas for Kibla. It is also evident that the Ghagar have sunk in favour of the vernacular their own peculiar names for colours, for the sun and moon, for earth and fire, and for other terms of universal use."

In Newbold's vocabulary, on the other hand, we have distinct signs of an Eastern, not a Western provincialism, as the author says: "There is a marked difference in the three dialects, or jargons; that of the Ghagar most resembles the language of the Kurbat, or Gypsies of Syria. The Gypsy dialect in Borrow's work contains more words of Indian origin than the Helebi and Nawar jargon. The Helebi comprises a large number of words of Arabic root, indicating a long sojourn in Yemen, or other parts of Arabia. Its numerals, which are also used by the Ghagar when secrecy is required, bear strong marks of Eastern, or Persian, origin. Usually the Helebis adopt the vulgar Arabic numerals in use throughout Egypt.¹ . . . The numerals of the Nawars are evidently of Persian origin. . . . All the tribes disclaim having any written character peculiar to themselves,² and it is rare to find one among them

¹ This proves one of two things: first, that the Gypsies left India before the Hindus had borrowed a Western character from the Phœnicians; or two, the Gypsies were a low caste, which, like the Pariahs and others, ignore writing.

² When travelling, for instance, they place on prominent rocks and remarkable trees pebbles, bits of thread, and similar articles, showing the road they have taken.

who can write 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 and 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. It is certain that the Gypsies are strangers and outcasts in the land which has given them a name, and which has long been supposed to have given them birth."

In Sindh I met Captain Newbold, and, assisted by my late friend James Macleod, then Collector of Customs at Karachi, supplied him with a short vocabulary. His studies gained breadth by noting the manners and habits of a singular wandering tribe called the Jats, whose remarkable physical appearance reminded him strongly of the Gypsies of Egypt and Syria. He saw a tribe living in tents and rude movable huts in the wood of Balut, near Jujah, between Karachi and the Indus. Hence he drew the following conclusions:

"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 horde 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