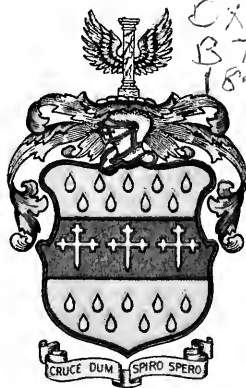


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THE ZINCALI;

OR,

AN ACCOUNT OF THE GYPSIES OF SPAIN.

VOL. II.

By the same Author,

THE BIBLE IN SPAIN;
OR, THE
JOURNEYS, ADVENTURES, AND IMPRISONMENTS
OF AN ENGLISHMAN,
IN
AN ATTEMPT TO CIRCULATE THE SCRIPTURES
IN
THE PENINSULA.

Fourth Edition, 3 vols. post 8vo, 27s.

THE ZINCALI;
OR,
AN ACCOUNT
OF THE
GYPSIES OF SPAIN.

WITH
AN ORIGINAL COLLECTION OF THEIR SONGS
AND POETRY,
AND
A COPIOUS DICTIONARY OF THEIR LANGUAGE.

BY
GEORGE BORROW.

“For that, which is unclean by nature, thou canst entertain no hope; no washing will turn the Gypsy white.”—FERDOUSI.

IN TWO VOLUMES.
VOL. II.

THIRD EDITION.

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CONTENTS OF VOLUME II.

THE ZINCALI.

PART III.

CHAPTER I.

	Page
The Poetry of the Gitános	3

CHAPTER II.

Spurious Gypsy Poetry of Andalusia	54
Brijindope—The Deluge	63
La Retreque—The Pestilence	83

THE PRAISE OF BUDDH.

Metempsychosis	91
Poem, relating to the Worship of the Great Foutsa or Buddh	94
On the Language of the Gitános	101
Robber Language	127
Vocabulary of the Language of the Zincali	*1

	Page
MISCELLANIES IN THE GITANO LANGUAGE.	
The Lord's Prayer	*124
The Apostles' Creed	*124
Ocanajimia a la Debla—Prayer to the Virgin . . .	*126
Or Credo—the Creed. Translated by the Gypsies of Cordova	*128
Rejelendres--Proverbs	*128
Odores ye Tiliche—The Lover's Jealousy	*132
Or Persibararse sin Choro—The Evils of Concubinage	*132
Los Chores—The Robbers	*134
Cotor ye Gabicote Majaro—Specimen of the Gospel. From the Author's unpublished Translation of the New Testament	*136
THE ENGLISH DIALECT OF THE ROMMANY	
The Lord's Prayer	*150
The Belief	*152
Specimen of a Song in the Vulgar or Broken Rom- many	*154

THE ZINCALI;

OR,

AN ACCOUNT OF THE GYPSIES OF SPAIN.

PART III.

THE ZINCALI.

PART III.

CHAPTER I.

THE POETRY OF THE GITANOS.

THERE is no nation in the world, however exalted or however degraded, but is in possession of some peculiar poetry, by which it expresses its peculiar ideas of religion or morality, depicts the manner of life to which it is addicted, or in which it embodies its traditions, if any it possess. If the Chinese, the Hindoos, the Greeks, and the Persians, those splendid and renowned races, have their moral lays, their mythological epics, their tragedies, and their immortal love songs, so also have the wild and barbarous tribes of Soudan, and the wandering Esquimaux, their ditties, which, however insignificant in comparison with the compositions of the former nations, still are entitled in every essential point to the name of poetry; if poetry mean those creations of the mind in which it seeks for solace and recreation from the cares, distresses, and anxieties to which mortality is subject.

The Gypsies too have their poetry. Of that of the Russian Zigani we have already said something, and hope on a future occasion to be enabled to say yet more; for, though the present work is devoted to the Spanish Gypsies, we are willing to confess that they afford a subject by no means so extensive and interesting as their brethren of Sclavonia, to whom we should assuredly have turned our attention in preference, had position and circumstances brought us so much and so continually in contact with them as with the Zincali of Spain. It has always been our opinion, and we believe that in this we are by no means singular, that in nothing can the character of a people be read with greater certainty and exactness than in its songs. How truly do the warlike ballads of the Northmen and the Danes, their *drapas* and *kicempe visers*, depict the character of the Goth; and how equally do the songs of the Arabians, replete with homage to the one high, uncreated, and eternal God, "the fountain of blessing," "the only conqueror," lay bare to us the mind of the Moslem of the desert, whose grand characteristic is religious veneration, and uncompromising zeal for the glory of the Creator.

The poetry of the Spanish Gypsies is, in almost every respect, such as might be expected to originate among people of their class; a set of

Thugs, subsisting by cheating and villany of every description; hating the rest of the human species, and bound to each other by the bands of common origin, language, and pursuits. The themes of this poetry are the various incidents of Gitáno life—cattle-stealing, prison adventures, assassination, revenge, with allusions to the peculiar customs of the race of Roma. Here we behold a swine running down a hill, calling to the Gypsy to steal him, which he will most assuredly accomplish by means of his intoxicating *drao*—a Gypsy reclining sick on the prison floor, beseeches his wife to intercede with the alcajefe for the removal of the chain whose weight is bursting his body—the moon arises, and two Gypsies, who are about to steel a steed, perceive a Spaniard, and instantly flee. Sometimes expressions of wild power and romantic interest occur. The swarthy lover threatens to slay his betrothed, even *at the feet of Jesus*, should she prove unfaithful. And another hopes to bear away a beauty of Spanish race, by the magic sound of a word of Rommany whispered in her ear at the window.

Amongst these effusions are even to be found tender and beautiful thoughts; for Thugs and Gitános have their moments of gentleness. True it is that such are few and far between, as a flower or a shrub are here and there seen springing up

from the interstices of the rugged and frightful rocks of which the Spanish sierras are composed : a wicked mother is afraid to pray to the Lord with her own lips, and calls on her innocent babe to beseech him to restore peace and comfort to her heart—an imprisoned youth appears to have no earthly friend on whom he can rely, save his sister, and wishes for a messenger to carry unto her the tale of his sufferings, confident that she would hasten at once to his assistance. And what can be more touching than the speech of the relenting lover to the fair one whom he has outraged ?

“ Extend to me the hand so small,
Wherein I see thee weep,
For O thy balmy tear-drops all
I would collect and keep.”

This Gypsy poetry consists of quartets, or rather couplets, but two rhymes being discernible, and those generally imperfect, the vowels alone agreeing in sound. Occasionally, however, sixains or stanzas of six lines are to be found, but this is of rare occurrence. The thought, anecdote or adventure described, is seldom carried beyond one stanza, in which every thing is expressed which the poet wishes to impart. This feature will appear singular to those who are unacquainted with the character of the popular poetry of the south, and are accustomed to the redund-

ancy and frequently tedious repetition of a more polished muse. It will be well to inform such that the greatest part of the poetry sung in the south, and especially in Spain, is extemporary. The musician composes it at the stretch of his voice, whilst his fingers are tugging at the guitar; which style of composition is by no means favourable to a long and connected series of thought. Of course, the greatest part of this species of poetry perishes as soon as born. A stanza, however, is sometimes caught up by the bystanders, and committed to memory; and, being frequently repeated, makes, in time, the circuit of the country. For example, the stanza about Coruncho Lopez, which was originally made at the gate of a venta by a Miquelet*, who was conducting the said Lopez to the galleys for a robbery. It is at present sung through the whole of the peninsula, however insignificant it may sound to foreign ears:—

“ Coruncho Lopez, gallant lad,
A smuggling he would ride;
He stole his father's ambling prad,
And therefore to the galleys sad
Coruncho now I guide.”

The couplets of the Gitános are composed in

* A species of gendarme or armed policeman. The Miquelets have existed in Spain for upwards of two hundred years. They are called Miquelets, from the name of their original leader. They are generally Aragonese by nation, and reclaimed robbers.

the same off-hand manner, and exactly resemble in metre the popular ditties of the Spaniards. In spirit, however, as well as language, they are in general widely different, as they mostly relate to the Gypsies and their affairs, and not unfrequently abound with abuse of the Busné or Spaniards. Many of these creations have, like the stanza of Coruncho Lopez, been wafted over Spain amongst the Gypsy tribes, and are even frequently repeated by the Spaniards themselves; at least, by those who affect to imitate the phraseology of the Gitános. Those which appear in the present collection, consist partly of such couplets, and partly of such as we have ourselves taken down, as soon as they originated, not unfrequently in the midst of a circle of these singular people, dancing and singing to their wild music. In no instance have they been subjected to modification; and the English translation is, in general, very faithful to the original, as will easily be perceived by referring to the lexicon. To those who may feel disposed to find fault with or criticise these songs, we have to observe, that the present work has been written with no other view than to depict the Gitános such as they are, and to illustrate their character; and, on that account, we have endeavoured, as much as possible, to bring them before the reader, and to make them speak for themselves. They are a

half civilised, unlettered people, proverbial for a species of knavish acuteness, which serves them in lieu of wisdom. To place in the mouth of such beings the high-flown sentiments of modern poetry would not answer our purpose, though several authors have not shrunk from such an absurdity.

These couplets have been collected in Estremadura and New Castile, in Valencia and Andalusia; the four provinces where the Gitáno race most abounds. We wish, however, to remark, that they constitute scarcely a tenth part of our original gleanings, from which we have selected one hundred of the most remarkable and interesting.

The language of the originals will convey an exact idea of the Rommany of Spain, as used at the present day amongst the Gitános in the fairs, when they are buying and selling animals, and wish to converse with each other in a way unintelligible to the Spaniards. We are free to confess that it is a mere broken jargon, but it answers the purpose of those who use it; and it is but just to remark that many of its elements are of the most remote antiquity, and the most illustrious descent, as will be shewn hereafter. We have uniformly placed the original by the side of the translation; for though unwilling to make the

Gitános speak in any other manner than they are accustomed, we are equally averse to have it supposed that many of the thoughts and expressions which occur in these songs, and which are highly objectionable, originated with ourselves.

RHYMES OF THE GITANOS.

POESIAS DE LOS GITANOS.

I.

ME ligueron al vero,
Por medio de una estaripel,
Le penelo á mí romí,
Que la mequelo con mi chaboré.

II.

Abillelo del vero,
Diqué á mi chaborí,
He penado á mí romí :
Io me chalo de aquí.

III.

Cuando me blejelo en mi gra,
Mi chaborí al atras,
Ustilelo io la pusca,
Empiezan darañar.

IV.

Manguela chaborí,
Si estas en gracia de Undebel,
Que me salga araquerarme,
Descanso á mi suncué.

RHYMES OF THE GITANOS.

I.

UNTO a refuge me they led,
To save from dungeon drear ;
Then sighing to my wife I said :
I leave my baby dear.

II.

Back from the refuge soon I sped,
My child's sweet face to see ;
Then sternly to my wife I said,
You've seen the last of me.

III.

O when I sit my courser bold,
My bantling in my rear,
And in my hand my musket hold,
O how they quake with fear.

IV.

Pray, little baby, pray the Lord,
Since guiltless still thou art,
That peace and comfort he afford
To this poor troubled heart.

V.

El chuquel de Juanito
Bien puede chalar con cuidáo,
Que los Cales de Lleira
Le quieren diñar un pucazo.

VI.

Nueve bejis hace hoy
Que chalaste de mi quer,
Abillar á Santo Christo,
A diñarle cuenta á Undebel.

VII.

Mal fin terele el Crallis,
Que lo caquero,
Ligueró á mi batus y min dai,
Y me mequeló.

VIII.

Sináron en una bal
Unos poco de randés,
Con las puscas en las pates,
Pa marar á Undebel.

IX.

Por aquel luchipen abajo,
Abillela un balichoró,
Abillela á goli goli :
Ustilame Caloró.

V.

The false Juanito, day and night,
Had best with caution go,
The Gypsy carles of Yeira height
Have sworn to lay him low.

VI.

Nine years are past since this abode
Thou left'st to grief a prey,
And took'st to Christ the heavenward road,
To him account to pay.

VII.

Upon the king may evils pour,
Such ills from him I've borne,
From me my parents loved he tore,
I now am left forlorn.

VIII.

Within a garden raved and yell'd
A desperate robber horde,
And in their hands they muskets held,
To shoot their God and Lord.

IX.

There runs a swine down yonder hill,
As fast as e'er he can,
And as he runs he crieth still,
Come steal me, Gypsy man.

X.

El gate de mi trupo,
No se muchobela en paní,
Se muchobela con la rati,
De Juanito Ralí.

XI.

He costunado en mi gra,
Con Juanito Rali,
Al sicobar por l'ulicha,
Un pucazo io le dí.

XII.

Al pinré de Jezunvais
Me abillelo matarar
La gachi que llo camelo,
Si abillela nansalá.

XIII.

Cuando paso por l'ulicha,
Yebo el estache blejó,
Para que no penele tun dai
De que camelo io.

XIV.

No te chibele beldolaia,
A recogerte una fremí ;
Quo no es el julai mas rico,
Ni la bal mas barí.

X.

I wash'd not in the limpid flood,
The shirt which binds my frame ;
But in Juanito Ralli's blood
I bravely wash'd the same.

XI.

I sallied forth upon my grey,
With him my hated foe,
And when we reach'd the narrow way,
I dealt a dagger blow.

XII.

To blessed Jesus' holy feet,
I'd rush to kill and slay
My plighted lass so fair and sweet,
Should she the wanton play.

XIII.

I slouch my beaver o'er my brow,
As down the street I rove,
For fear thy mother keen should know
That I her daughter love.

XIV.

The purslain weed thou must not sow,
If thou wouldst fruit obtain,
As poor would be the garden's show,
As would the gardener's gain.

XV.

He mangado la pani,
No me la cameláron diñar ;
He chalado á la ulicha,
Y me he chibado á dustilar.

XVI.

He mangado una poca yaque,
No me la cameláron diñar,
El gate de mi trupo,
Si io les camelare diñar.

XVII.

Najeila Pepe Conde,
Que te abillelan á marar,
Abillelan cuatro jundunares,
Con la bayoneta cala'.

XVIII.

El Bengue de Manga verde,
Nunca camela diñar,
Que la ley de los Cales
La camela nicabar.

XIX.

Chalando por una ulicha
He dica'o una mulatí,
Y á mi me araqueró :
Garabelate Calorí.

XV.

I for a cup of water cried,
But they refused my pray'r :
Then straight into the road I hied,
And fell to robbing there.

XVI.

I ask'd for fire to warm my frame,
But they 'd have scorn'd my pray'r,
If I, to pay them for the same,
Had stripp'd my body bare.

XVII.

Fly Pepe Conde, seek the hill,
To flee's thy only chance,
With bayonets fix'd thy blood to spill,
See soldiers four advance.

XVIII.

The Gypsy fiend of Manga mead,
Who never gave a straw,
He would destroy, for very greed,
The good Egyptian law.

XIX.

I walk'd the street, and there I spied
A goodly gallows-tree,
And in my ear methought it cried :
Gypsy, beware of me.

XX.

He chalado á la cangrí,
A araquerar con Undebél,
Al tiempo de sicobarme,
Alaché pansche chulés.

XXI.

Io me chale á mi quer,
En buscar de mi romí,
La topisaré orobando,
Por medio de mi chaborí.

XXII.

Me chalo por una rochime,
A buscarme mi bien señál;
Me topé con Undebél,
Y me penó: Aonde chalas?

XXIII.

Abilláron á un gao
Unos poco de Calés,
Con la chaboeia orobando,
Porque no terelaban lo hatés,
Pa diñarles que jamar,
Y maraban Undebél.

XXIV.

El crallis en su trono,
Me mandó araquerar;
Como, aromali, me camelaba,
Ahora su real me heta.

XX.

The church I enter'd, thither bound
With God discourse to hold,
And when I left it, lo, I found
A prize—five crowns of gold.

XXI.

I bounded through my cottage door,
My partner to embrace,
And lo, I found her weeping o'er
My dying infant's face.

XXII.

I spurr'd my courser o'er the ford,
Afar my luck I'd try,
Encounter'd me my God and Lord,
And said, where dost thou hie ?

XXIII.

There came adown the village street,
With little babes that cry,
Because they have no crust to eat,
A Gypsy company ;
And as no charity they meet,
They curse the Lord on high.

XXIV.

I spoke, 'twas at the king's command,
And as I spoke he smiled
Benign, and now, by all the land,
Your Highness I am styled.

XXV.

He chalado por un dru,
He dicado una randé,
A las goles que diñaba,
Ha pejado Undebél.

XXVI.

El crallis anda najando,
Que lo camelo marar ;
Ha ampenado los chabes,
Que no los tenga dustilar.

XXVII.

El erajai de Villa Franca
Ha mandiserado araquerar,
Que la ley de los Cales,
La camela nicabar.

XXVIII.

Abillela el erajai
Por el dru de Zabunchá,
El chororo de Facundo
Ha comenzado najár.

XXIX.

Me chalo de mi quer,
En l'ulicha m'ustiláron ;
Ampenado de los Busnés,
Este Calo ha sinádo.

XXV.

Along the pathway as I trod,
A beggar met my eye,
And at her cries th' Almighty God
Descended from the sky.

XXVI.

The king in fear before me runs,
Because I him would slay,
He bears with him his little ones,
Lest hands on them I lay.

XXVII.

The priest of Villa Franca bold
Proclaimeth far and wide,
That he the law which Gypsies hold
Is bent to set aside.

XXVIII.

And see adown the road doth prance
The priest in full array,
In fear before his countenance
Facundo runs away.

XXIX.

I left my house and walk'd about,
They seized me fast and bound;
It is a Gypsy thief, they shout,
The Spaniards here have found.

XXX.

Me sicobáron del estaripel,
Me liguéron al libáno ;
Ampenado de los Busnés
Esto Calo no ha sinádo.

XXXI.

Toda la erachi pirando
Emposunó, emposunó,
Con las acais pincherando
Para dicar el Busno
Que le diñele con el chulo.

XXXII.

No hay quien liguerale las nuevas
A la chaborí de min dai,
Que en el triste del veo
Me sinelan nicabando la metepé ?

XXXIII.

Sinamos jatanes y les peno
Que se sicobelen por abrí,
Que camelo araquerar
Con esta romí.

XXXIV.

Me ha penado que gustisaraba
Un estache de Laloró ;
'Laver chibes por la tasala
Chalo á la tienda y lo quino.

XXX.

From out the prison me they led,
Before the scribe they brought ;
It is no Gypsy thief, he said,
The Spaniards here have caught.

XXXI.

Throughout the night, the dusky night,
I prowl in silence round,
And with my eyes look left and right,
For him, the Spanish hound,
That with my knife I him may smite,
And to the vitals wound.

XXXII.

Will no one to the sister bear
News of her brother's plight,
How in this cell of dark despair,
To cruel death he's dight ?

XXXIII.

We all are met, a sign I make,
That they abroad should steal,
For to this maid my mind to break,
So sore inclined I feel.

XXXIV.

She told me she would gladly wear
A hat of Portugal ;
To-morrow's morn 't will be my care
To buy one at the stall.

XXXV.

Le sacáron á mulabár
Entre cuatro jundunáres ;
Ha penado la Crallisa
Que no marela á nadie.

XXXVI.

Por la ulicha van beando
Vasos finos de cristál ;
Dai merca mangue uno,
Que lo camelo estrenár.

XXXVII.

No camelo romi
Que camela chinoro ;
Chalo por las cachimanis
Beando el peñacoro.

XXXVIII.

Undebel de chinoro
Se guilló con los Cales ;
Y sinelando el varo
Le matáron los gaches.

XXXIX.

No cameles á gaches
Por mucho que se aromanen,
Que al fin ila por partida
Te reverdisce la rati.

XXXV.

The youth to execution went,
Held fast by soldiers' hands;
The queen proclaim'd him innocent,
And freed him from his bands.

XXXVI.

Within the street they 're selling, see,
Vases of crystal fine ;
Dear mother, purchase one for me—
I 'll fill it up with wine.

XXXVII.

I hate a wife who sits at home
A-fondling aye her child ;
Unto the brandy shops I roam,
And drink till I am wild.

XXXVIII.

The Lord, as e'en the Gentiles state,
By Egypt's race was bred,
And when he came to man's estate,
His blood the Gentiles shed.

XXXIX.

O never with the Gentiles wend,
Nor deem their speeches true ;
Or else, be certain, in the end,
Thy blood will lose its hue.

XL.

Dela estaripel me sicobeláron
Blejo un gel ;
Por toda la polvorosa
Me zuran el barandel.

XLI.

Me sicobelan dela estaripel
Me lignéron al veró
Ustilada una pusca
Un puscazo les diño.

XLII.

He abillado de Madrilati
Con mucha pena y dolór,
Porque ha penado el Crallis :
Marad á ese Calo.

XLIII.

Ya estan los Cales balbales
Cada uno en sus querés,
Y tosares los pobrecitos
Los llevan al jurepé.

XLIV.

La puri de min dai
La curáron los randes,
Al abillar á la Meligrana
Pa manguelarme metepé.

XL.

From out the prison me they bore,
Upon an ass they placed,
And scourged me till I dripp'd with gore,
As down the road it paced.

XLI.

They bore me from the prison nook,
They bade me rove at large ;
When out I'd come a gun I took,
And scathed them with its charge.

XLII.

From out Madrid I wretch have fled
With many a tear and sigh,
Because the cruel king has said—
This Gypsy he shall die.

XLIII.

Within his dwelling sits at ease
Each wealthy Gypsy churl,
While all the needy ones they seize
And into prison hurl.

XLIV.

My mother, ag'd, afflicted dame,
By thieves beset was she,
To high Granada as she came
From bondage me to free.

XLV.

Que el encarcelamiento de Undebel
No causó tanto dolor,
Cuando se guillaba La Majari
Atras de su Chaboro.

XLVI.

Sináron en un paluno
Unos poco de Cales ;
Se han sicobado najando
Por medio del baraté.

XLVII.

Empuñandome 'l estáche
La plata para salir,
Me curelan los solares—
Ustilé la churi.

XLVIII.

Me costuné la chori
Para chalár á Laloró,
Al nacár de la pani
Abilló obusno,
Y el chuquel á largo me chibó.

XLIX.

Empeñete romi
Con el carcelero,
Que me nicobele este gran sase,
Porque me merelo.

XLV.

For oh! th' imprisonment of God
Awaked not grief more wild
In blessed Mary as she trod
Behind her heavenly child.

XLVI.

Of Gypsy folk a scanty few
Into the wood had stray'd,
But out in hurry soon they flew
Before the fierce alcajde.

XLVII.

My hat and mantle on I cast,
To sally forth I thought,
Then by the greaves they seized me fast,
And I my dagger caught.

XLVIII.

My mule so bonny I bestrode,
To Portugal I 'd flee,
And as I o'er the water rode
A man came suddenly;
And he his love and kindness show'd
By setting his dog on me.

XLIX.

O wife, beseech the prison lord
That he this chain remove,
For I shall perish overpower'd
Unless he clement prove.

L.

Tositos los correos
Te diñelan recado,
Y tu me tenelas en el rinconcillo
De los olvidados.

LI.

Si min dai abillára
A dicár á su men,
Io le penára que fuéera
Con Dios Undebel.

LII.

Me ardiñelo á la muralla
Y le penelo al jil,
Que me quereláron un tumbacillo
De acero y de marfil.

LIII.

Ducas tenela min dai
Ducas tenelo yo,
Las de min dai io siento
Las de mangue no.

LIV.

Si pasaras por la cangri
Trin berjis despues de mi mular,
Si araqueras por min nao
Respondiéera mi cocal.

L.

Each post that leaves the village gate
My message forth doth bear,
But still forgotten here I wait,
And wither and despair.

LI.

Sir Cavalier, my mother dear
Must come and visit you,
That mother dear, Sir Cavalier,
The face of God may view.

LII.

I 'll climb the wall which towereth there,
And to the winds I 'll cry ;
They 've built for me a tomb so fair
Of steel and ivory.

LIII.

My mother has of griefs a store,
And I have got my own ;
Full keen and sore I hers deplore,
But ne'er for mine I moan.

LIV.

When I in grave three years have lain,
If thou shouldst pass thereby,
And but to breathe my name shouldst deign,
My dead bones would reply.

LV.

Io no tenelo batu
Ni dai tampoco,
Io tenelo un planelillo,
Y le llaman el loco.

LVI.

Si tu te romandiñaras
Y io lo supiéra,
Io vestiria todo min trupos
De bayeta negra.

LVII.

Si io no t'endicára
En una semana—
Como aromali Flamenca de Roma
Me rincondenára.

LVIII.

Flamenca de Roma
Si tu sináras mia,
Te metiéra entre viere
Por sari la vida.

LIX.

Diñame el pate
Por donde orobaste,
A recoger la pani delas acais
Que tu derramaste.

LV.

Sire nor mother me caress,
For I have none on earth ;
One little brother I possess,
And he 's a fool by birth.

LVI.

If thou another man shouldst wed,
And I the same should know,
In mourning clad, from foot to head,
For ever I would go.

LVII.

Unless within a fortnight's space
Thy face, O maid, I see,
Flamenca of Egyptian race
My lady love shall be.

LVIII.

Flamenca of Egyptian race,
If thou wert only mine,
Within a bonny crystal case
For life I 'd thee enshrine.

LIX.

Extend to me the hand so small,
Wherein I see thee weep,
For O thy balmy tear-drops all
I would collect and keep.

LX.

El gate de mi trupo
No se muchobela en pani,
Se muchobela con la rati
Que ha chibado mi romi.

LXI.

No sinela su men min dai
La que me chindó,
Que sinando io chinorillo
Se ligueró y me mecó.

LXII.

Tosarias las mañanas
Que io me ardiñelo,
Con la pani de mis acais
La chichi me muchobelo.

LXIII.

Tu patu y tun dai
Me publican chinga,
Como la rachi mu chalemos
Afuéra d'este gau.

LXIV.

Abillelate á la dicaní,
Que io voy te penelár
Una buchi en Calo,
Y despues te liguerár.

LX.

I wash'd not in the limpid flood
The goodly shirt I bear,
I wash'd it in the streaming blood
Of my betrothed fair.

LXI.

Thou 'rt not, sweet dame who smil'st so mild,
The mother me who bore,
She left me whilst a little child,
And fled and came no more.

LXII.

Each morning when from bed I rise,
'Tis then I lave my face
With tears, which from my wretched eyes
Begin to flow apace.

LXIII.

Thy sire and mother wrath and hate
Have vow'd against me, love!
The first, first night that from the gate
We two together rove.

LXIV.

Come to the window, sweet love, do,
And I will whisper there,
In Rommany, a word or two,
And thee far off will bear.

LXV.

Unas acais callardias
Me han vencido,
Como aromali no me vencen otras
De cayque nacido.

LXVI.

Como camelas que te mequele
Si en su men tuve una chaborí,
Que cada vez que abillelo
Le penára en Germaní.

LXVII.

Undebel me ha castigado
Con esa romi tan fea,
Que nasticarelo liguerarla
Adonde los busne la vean.

LXVIII.

Esta rachi no abillelan
Dai los Cales ;
Es señal que han chalado
A los durotunes.

LXIX.

Un chibe los Cales
Han gastado olibeas de seda,
Y acaná por sus desgracias
Gastan saces con cadenas.

LXV.

A Gypsy stripling's sparkling eye
Has pierced my bosom's core ;
A feat no eye beneath the sky
Could e'er effect before.

LXVI.

Dost bid me from the land begone,
And thou with child by me ?
Each time I come, the little one
I 'll greet in Rommany.

LXVII.

With such an ugly, loathly wife
The Lord has punish'd me,
I dare not take her for my life
Where'er the Spaniards be.

LXVIII.

This night abroad the Gypsies stay,
O mother, that's a sign
They 've to the shepherds ta'en their way,
To steal the lambkins fine.

LXIX.

Brown Egypt's race in days of old
Were wont silk hose to wear,
But for their sins so manifold
They now must fetters bear.

LXX.

Esta gran duca
Ha ardiñelado al cielo,
Que Undebel de los tres cayes
Lo ponga en su remedio.

LXXI.

Tres vezes te he araquerado
Y no camelas abillár ;
Si io me vuelvo á araquerarte
Mi trupos han de marár.

LXXII.

Alla arribíta
Maráron no chanelo quien ;
El mulo cayó en la truni
El maraol se pusó á huír.

LXXIII.

Sináron en unos bures
Unos poco de randés,
Aguardisarando q'abillára
La Crallisa y los parnés.

LXXIV.

Chalo para mi quer
Me topé con el meripe ;
Me penó, adonde chalas ?
Le pené, para mi quer.

LXX.

That spirit, long oppress'd with grief,
Hath 'scaped and heavenward flown,
In hope the Lord will grant relief
Who builds in heaven his throne.

LXXI.

I've called thee thrice in anxious strain,
But thou dost not appear,
And should I raise my voice again,
Thy kinsmen me would hear.

LXXII.

Above there, in the dusky pass,
Was wrought a murder dread ;
The murder'd fell upon the grass,
Away the murderer fled.

LXXIII.

The thieves, the thieves are on the watch
Amid the hills so green ;
They're on the watch that they may catch
The treasure and the queen.

LXXIV.

Towards my home I bent my course,
Then death to me drew nigh,
And where art bound ? he bellow'd hoarse ;
Home, home, was my reply.

LXXV.

Io no camelo ser eray
Que es Calo mi nacimiento ;
Io no camelo ser eray
Con ser Calo me contento.

LXXVI.

La filimícha esta puésta,
Y en ella un chindobaro,
Pa mulabar una lendríz
Que echantan estardo.

LXXVII.

El réo con sus chinéles
Le sacan del' estaripel,
Y le alumbran con las velas
De la gracia Undebel.

LXXVIII.

El baro jil me jañela
Los chobares me dan tormento ;
Io me chalo al baro quer,
Y oté alivio á mi cuerpo.

LXXIX.

Si tu chalas por l'ulicha
Y rachelas con mi romi,
Pen que mangue monrabelo
Que querele yaque á la peri.

LXXV.

O I am not of gentle clan,
I 'm sprung from Gypsy tree,
And I will be no gentleman,
But an Egyptian free.

LXXVI.

The gallows grim they 've raised once more,
The hangman ready stands,
And all to slay a partridge poor
That 's fallen in their hands.

LXXVII.

'Twixt soldier now and alguazil
The culprit forth they bear,
Whilst him with grace divine to fill
The holy tapers glare.

LXXVIII.

I 'm bitten by the frosty air,
The fleas about me swarm ;
Unto the great house I 'll repair,
And there myself I 'll warm.

LXXIX.

If down the street, my friend, thou stray,
And my dear wife thou meet,
I 'm plying, say, the shears all day,
That she the pot may heat.

LXXX.

Mango me chalo á mi quer
Y te mequelo un cotór,
Si abillelas con mangue
Te diñelo mi carlo.

LXXXI.

La tremucha se ardela
Guillabela el caloró :
Chasa mangue, acai
Abillela obusno.

LXXXII.

Abillela la rachi
Y io no puedo pirár,
Io me chalo mirando
Q' abillele un jundunar
Y me camele marár.

LXXXIII.

Este quer jandela minchi,
Acai no abillele la salipen ;
Mi batus camela á tun dai
Mango me chalo á mi quer.

LXXXIV.

La romi que se abillela
Debajo delos portales,
No s'abillela con tusa,
Que s'abillela con mangue.

LXXX.

I hasten home, but leave with thee
A portion of my heart,
But if thou home wilt come with me
The whole I will impart.

LXXXI.

On high arose the moon so fair,
The Gypsy 'gan to sing :
I see a Spaniard coming there,
I must be on the wing.

LXXXII.

The night descends, yet I 'm afraid
Abroad my face to show ;
I fear to meet a soldier blade,
Who 'd kill me at a blow.

LXXXIII.

This house of harlotry doth smell,
I flee as from the pest ;
Your mother likes my sire too well ;
To hie me home is best.

LXXXIV.

That lass with cheek of rosy hue
That's entering now the gate,
She does not come to visit you,
She comes on me to wait.

LXXXV.

Tapa chabea las chuchais,
Que las dica el buño ;
Que las digue ó no las digue
A el chabe lo camelo io.

LXXXVI.

Esta rachi voy de pirar
A diñar mule á un errajai,
Y me chapesgue de mi pasma
A los pindres del oclay.

LXXXVII.

La romi que io camelo,
Si otro me la camelára,
Sacaria la chuli
Y la fila le cortára,
O el me la cortára á mi.

LXXXVIII.

Esos calcos que tenelas
En tus pulidos pindres,
No se los diñes á nadie,
Que me costáron el parnes.

LXXXIX.

Corojai en grastes
Majares en pindre,
Al tomar del quer lacho
Del propio Undebel.

LXXXV.

O daughter, hide thy breasts, for shame,
For them the boy can see,—
And if he can, or cannot, Dame,
That boy is loved by me.

LXXXVI.

This night, to dog the priest I go,
And shed his priestly gore,
Then I will haste myself to throw
The monarch's feet before.

LXXXVII.

The girl I love more dear than life
Should other gallant woo,
I'd straight unsheath my dudgeon knife
And cut his weasand through,
Or he, the conqueror in the strife,
The same to me should do.

LXXXVIII.

The shoes, O girl, which thou dost bear
On those white feet of thine,
To none resign for love or pray'r,
They're bought with coin of mine.

LXXXIX.

On horseback fought the bloody Moors,
On foot the Christian clan,
What time were gain'd the holy towers
Where God once dwelt with man.

XC.

Mas que io me guillelo
Por tu bundal,
Al dicar tu chaboreia
Me diñela canrea.

XCI.

Te chibelas en l'ulicha
Querelando el sobindoi ;
Abillela el barete,
Y te chibela estardo.

XCII.

Voy dicando tus parlachas,
Para poder las quinár,
Para chibár las bucha,
Sin que chanele tun dai.

XCIII.

Me ardiñelo de tasala
A orotarme que jalár,
A tosare Busné puchando,
Si tenelan que monrabár.

XCIV.

Un caloro chororo
Se vinó por jundunar,
Se najó con los jalleri,
Y le mandáron unglabár.

XC.

Whene'er, and that 's full frequently,
I past your portal go,
And there your naked babes espy,
I feel at heart so low.

XCI.

Within the street thou down hast lain
To slumber in the ray,
And yonder comes the justice train,
Who 'll thee in prison lay.

XCII.

To spy thy window, love, I go,
For I would creep in there,
And out to thee thy things would throw,
Thy mother not aware.

XCIII.

I 'll rise to-morrow bread to earn,
For hunger 's worn me grim,
Of all I meet I 'll ask in turn
If they 've no beasts to trim.

XCIV.

The Gypsy bold himself enroll'd
As soldier of the king,
But he deserted with the gold,
And therefore he must swing.

XCV.

Retirate á la cangri
Mira que abillela el chinel,
Mira no te jongabe
Y te lleve al estaripel.

XCVI.

Chalo á la beia de Clunes
A manguelar mi metepe ;
Los erais de la beia
Me diñáron estaripel.

XCVII.

A la burda de su men
Abillela un pobre lango mango,
Pirando del vero,—
No permita su majaro lacho
Que su men se abillele,
En semejante curelo.

XCVIII.

Mango me chalo pirar
Por el narsaro baro,
En estes andaribeles,
Al chen de los pallardos.

XCIX.

Un Corayai me peneló
Que camelaba Undeber y mangue ;
Y io le he penelado
Tute camarelas ser chuquer.

XCV.

Seek, seek the church, thou 'st broke the law,
The alguazil I spy ;
He comes on thee to set his claw
And drag to custody.

XCVI.

I ran to Clune's judgment seat
My forfeit life to crave ?
The judges rose upon their feet,
And chains and dungeon gave.

XCVII.

I come a-begging to your gate,
A maim'd and crippled wight,
From out the prison thrust of late
In rags and tatters dight ;
May thy blest saint from such a fate
Protect thee, good Sir Knight.

XCVIII.

I leave my home and haste to roam,
In yonder bark of pride,
To lands far o'er the salt sea foam,
Where foreign nations 'bide.

XCIX.

One day a bearded Moor did vow
He lov'd the Lord and me ;
And I replied with frowning brow,
Thou lov'st a dog to be.

C.

El eray guillabela
El eray obusno ;
Q'abillele Romanela,
No abillele Caloro.

CI.

La chimutra se ardéla,
A pas-erachi ;
El Calo no abillela
Abillela la romí.

C.

Loud sang the Spanish cavalier,
And thus his ditty ran:—
God send the Gypsy lassie here,
And not the Gypsy man.

CI.

At midnight, when the moon began
To show her silver flame,
There came to him no Gypsy man,
The Gypsy lassie came.

CHAPTER II.

SPURIOUS GYPSY POETRY OF ANDALUSIA.

THE Gitános, abject and vile as they have ever been, have nevertheless found admirers in Spain, individuals who have taken pleasure in their phraseology, pronunciation, and way of life ; but above all, in the songs and dances of the females. This desire for cultivating their acquaintance is chiefly prevalent in Andalusia, where, indeed, they most abound ; and more especially in the town of Seville, the capital of the province, where, in the barrio or Faubourg of Triana, a large Gitáno colony has long flourished, with the denizens of which it is at all times easy to have intercourse, especially to those who are free of their money, and are willing to purchase such a gratification at the expense of dollars and pesetas.

When we consider the character of the Andalusians in general, we shall find little to surprise us in this predilection for the Gitános. They are an indolent frivolous people, fond of dancing and song, and sensual amusements. They live under

the most glorious sun and benign heaven in Europe, and their country is by nature rich and fertile, yet in no province of Spain is there more beggary and misery; the greatest part of the land being uncultivated, and producing nothing but thorns and brushwood, affording in itself a striking emblem of the moral state of its inhabitants.

Though not destitute of talent, the Andalusians are not much addicted to intellectual pursuits, at least in the present day. The person in most esteem among them is invariably the greatest *majo*, and to acquire that character it is necessary to appear in the dress of a Merry Andrew, to bully, swagger, and smoke continually, to dance passably, and to strum the guitar. They are fond of obscenity and what they term *picardías*. Amongst them learning is at a terrible discount, Greek, Latin, or any of the languages generally termed learned, being considered in any light but accomplishments, though not so the possession of thieves' slang or the dialect of the *Gitános*, the knowledge of a few words of which invariably creates a certain degree of respect, as indicating that the individual is somewhat versed in that kind of life or *trato* for which alone the Andalusians have any kind of regard.

In Andalusia the *Gitáno* has been studied by those who, for various reasons, have mingled with the *Gitános*. It is tolerably well understood by

the chalanes, or jockeys, who have picked up many words in the fairs and market-places which the former frequent. It has, however, been cultivated to a greater degree by other individuals, who have sought the society of the Gitános from a zest for their habits, their dances, and their songs; and such individuals have belonged to all classes, amongst them noblemen and members of the priestly order.

Perhaps no people in Andalusia have been more addicted in general to the acquaintance of the Gitános than the friars, and pre-eminently amongst these the half-jockey half religious personages of the Cartujan convent at Xeres. This community, now suppressed, was, as is well known, in possession of a celebrated breed of horses, which fed in the pastures of the convent, and from which they derived no inconsiderable part of their revenue. These reverend gentlemen seem to have been much better versed in the points of a horse than in points of theology, and to have understood thieves' slang and Gitáno far better than the language of the Vulgate. A chalan, who had some knowledge of the Gitáno, related to me the following singular anecdote in connexion with this subject.

He had occasion to go to the convent, having been long in treaty with the friars for a steed which he had been commissioned by a nobleman

to buy at any reasonable price. The friars, however, were exorbitant in their demands. On arriving at the gate, he sang to the friar who opened it, a couplet which he had composed in the Gypsy tongue, in which he stated the highest price which he was authorized to give for the animal in question ; whereupon the friar instantly answered in the same tongue in an extemporary couplet full of abuse of him and his employer, and forthwith slammed the door in the face of the disconcerted jockey.

An Augustine friar of Seville, called, we believe, Father Manso, who lived some twenty years ago, is still remembered for his passion for the Gitános ; he seemed to be under the influence of fascination, and passed every moment that he could steal from his clerical occupations, in their company. His conduct at last became so notorious that he fell under the censure of the Inquisition, before which he was summoned ; whereupon he alleged, in his defence, that his sole motive for following the Gitános was zeal for their spiritual conversion. Whether this plea availed him we know not ; but it is probable that the Holy Office dealt mildly with him ; such offenders, indeed, have never much to fear from it. Had he been accused of liberalism, or searching into the Scriptures, instead of connexion with the Gitános, we should, doubtless, have heard either of his

execution or imprisonment for life in the cells of the cathedral of Seville.

Such as are thus addicted to the Gitános and their language, are called, in Andalusia, *Los del' Aficion*, or those of the predilection. These people have, during the last fifty years, composed a spurious kind of Gypsy literature: we call it spurious because it did not originate with the Gitános, who are, moreover, utterly unacquainted with it, and to whom it would be for the most part unintelligible. It is somewhat difficult to conceive the reason which induced these individuals to attempt such compositions; the only probable one seems to have been a desire to display to each other their skill in the language of their predilection. It is right, however, to observe, that most of these compositions, with respect to language, are highly absurd, the greatest liberties being taken with the words picked up amongst the Gitános, of the true meaning of which, the writers, in many instances, seem to have been entirely ignorant. From what we can learn, the composers of this literature flourished chiefly at the commencement of the present century: Father Manso is said to have been one of the last. Many of their compositions, which are both in poetry and prose, exist in manuscript in a compilation made by one Luis Lobo. It has never been our fortune to see this com-

pilation, which, indeed, we scarcely regret, as a rather curious circumstance has afforded us a perfect knowledge of its contents.

Whilst at Seville, chance made us acquainted with a highly extraordinary individual, a tall, bony, meagre figure, in a tattered Andalusian hat, ragged capote, and still more ragged pantaloons, and seemingly between forty and fifty years of age. The only appellation to which he answered was Manuel. His occupation, at the time we knew him, was selling tickets for the lottery, by which he obtained a miserable livelihood in Seville and the neighbouring villages. His appearance was altogether wild and uncouth, and there was an insane expression in his eye. Observing us one day in conversation with a Gitána, he addressed us, and we soon found that the sound of the Gitáno language had struck a chord which vibrated through the depths of his soul. His history was remarkable; in his early youth a manuscript copy of the compilation of Luis Lobo had fallen into his hands. This book had so taken hold of his imagination, that he studied it night and day until he had planted it in his memory from beginning to end; but in so doing, his brain, like that of the hero of Cervantes, had become dry and heated, so that he was unfitted for any serious or useful occupation. After the

death of his parents he wandered about the streets in great distress, until at last he fell into the hands of certain toreros or bull-fighters, who kept him about them, in order that he might repeat to them the songs of the *Aficion*. They subsequently carried him to Madrid, where, however, they soon deserted him after he had experienced much brutality from their hands. He returned to Seville, and soon became the inmate of a madhouse, where he continued several years. Having partially recovered from his malady, he was liberated, and wandered about as before. During the cholera at Seville, when nearly twenty thousand human beings perished, he was appointed conductor of one of the death-carts, which went through the streets for the purpose of picking up the dead bodies. His perfect inoffensiveness eventually procured him friends, and he obtained the situation of vendor of lottery tickets. He frequently visited us, and would then recite long passages from the work of Lobo. He was wont to say that he was the only one in Seville, at the present day, acquainted with the language of the *Aficion*; for though there were many pretenders, their knowledge was confined to a few words.

From the recitation of this individual, we wrote down the *Brijindope*, or *Deluge*, and the poem

on the plague which broke out in Seville in the year 1800. These, and some songs of less consequence, constitute the poetical part of the compilation in question; the rest, which is in prose, consisting chiefly of translations from the Spanish, of proverbs and religious pieces.

BRIJINDOPE.—THE DELUGE.

A POEM.

IN TWO PARTS.

BRIJINDOPE.

BROTOBA PAJIN.

DAJIRANDO presimelo
Abillar la pelabru ;
Y manguelarle camelo
A la Beluñi de otarpe,
Nu inerique sos terelo
De soscabar de siarias,
Persos menda ne chanelo
Sata niquillar de ondoba,
Y andial lo fendi grobelo
Sin utilarme misto :
Men crejete orobibelo
Dicando trincha henira
Sata aocana nacardelo,
Delos chiros naquelaos.
Y aocana man presimelo
On sandañi de Ostebe
Y desquero day darabemos,
Sos sin nonrro longono :

THE DELUGE.

PART THE FIRST.

I WITH fear and terror quake,
Whilst the pen to write I take ;
I will utter many a pray'r
To the heaven's Regent fair,
That she deign to succour me,
And I 'll humbly bend my knee ;
For but poorly do I know
With my subject on to go ;
Therefore is my wisest plan
Not to trust in strength of man.
I my heavy sins bewail,
Whilst I view the wo and wail
Handed down so solemnly
In the book of times gone by.
Onward, onward, now I 'll move
In the name of Christ above,
And his Mother true and dear,
She who loves the wretch to cheer.

Jinaré lo sos chanelo,
Sasta Ostebe se abichola
Y le peneló á Noyme :
Tran quiñado soscabelo ;
Ies Estarica quererás,
Sos or surdan dicabelo
Tran najabao, y andial
Quera lo sos man te pendo,
Sos se ennagren persos man
La Janro en la Bas terelo :
Y Noyme pendaba á golis :
Sos se ennagreis os penelo,
Sos dico saro or surdán
Najabao y lo prejeño ;
Ostebe nu lo dichaba,
Per lo trincha lo penelo.
Y saros se sarrasíran :
Sos duquipen dicobelo !
Los Brochabos le bucharan
E nonro Bato, y diquelo
A saros persibaraos :
La Erandiá la dicobelo
Bartrabé de su costurí
Y or Erajay—presimelo
A jinar sata Ostebé
Yes minricla dichabeló
Sar yes simaches baré—
Sin trincha dan sos terelo

All I know, and all I've heard
I will state—how God appear'd,
And to Noah thus did cry :
Weary with the world am I ;
Let an ark by thee be built,
For the world is lost in guilt ;
And when thou hast built it well,
Loud proclaim what now I tell :
Straight repent ye, for your Lord
In his hand doth hold a sword.
And good Noah thus did call :
Straight repent ye, one and all,
For the world with grief I see
Lost in vileness utterly.
God's own mandate I but do,
He hath sent me unto you.
Laugh'd the world with bitter scorn,
I his cruel sufferings mourn ;
Brawny youths with furious air
Drag the Patriarch by the hair ;
Lewdness governs every one :
Leaves her convent now the nun,
And the monk abroad I see
Practising iniquity.
Now I'll tell how God, intent
To avenge, a vapour sent,
With full many a dreadful sign—
Mighty, mighty fear is mine :

Dicando los Lariandeses
Tran bares sos me merelo,
Dicando saro or surdan
Tran juruné dan terelo,
Y ne camelara menda,
Trincha sata orobibelo,
Chalabear la pelabru
On la opuchén sos terelo
De soscabar libanando—
Per los barbanes junelo
Butes benges balogando,
Pendando á golis bares
Ochardilo terelamos ;
Aocana sin la ocaná
Sosque sinastra queramos.
Dajiralo sos puñis
Dicar las queles petrando,
A butes las chibiben
Les nicaba merelando,
Persos los cotos bares
A butes guilla marando ;
Ne sindo lo chorró ondoba,
Sos aocana presimando
Las minrriclas bus pañí
On or surdan techescando,
De chibel y de rachi nardian tesumiando.
Sos perplejo tranbaré !
Saros á Ostebé acarando

As I hear the thunders roll,
Seems to die my very soul ;
As I see the world o'erspread
All with darkness thick and dread ;
I the pen can scarcely ply
For the tears which dim my eye,
And o'ercome with grievous wo,
Fear the task I must forego
I have purposed to perform.—
Hark, I hear upon the storm
Thousand, thousand devils fly,
Who with awful howlings cry :
Now 's the time and now 's the hour,
We have licence, we have power
To obtain a glorious prey.—
I with horror turn away ;
Tumbles house and tumbles wall ;
Thousands lose their lives and all,
Voiding curses, screams, and groans,
For the beams, the bricks, and stones
Bruise and bury all below—
Nor is that the worst, I trow,
For the clouds begin to pour
Floods of water, more and more,
Down upon the world with might,
Never pausing day or night.
Now in terrible distress
All to God their cries address,

A nonrria day y Erañí—
Chi de ondoba ne molando,
Per socabar Ostebé
Sar los murciales sustiñaos.
O henira tran baré
A golis saros pendando ;
Chapescando nasti chanan
De or rifian sos dicando
Flima á flima bus pajes ;
La chen se cha pirrandando :
Se quimpiña la sueste
Sos niquilla chapescando,
E isna longono caute ;
Bute pañí brijindando ;
Saros los perifuyes
De los jebis niquillando :
Or jabuno y jabuñi
On toberjeli guillando ;
La Julistraba y chaplica
Se encaloman per lo sasto ;
Chiribito y tejuñí,
Y oripatia pirelando,
Ne chanan sosque chibarse,
Y se muquelan tasaos.
Gollori, braco y braqui—
Los jurus catabranando,
Y or batané y Jabuñi,
On or chasno an sustiñaos

And his Mother dear adore,—
But the time of grace is o'er,
For the Almighty in the sky
Holds his hand upraised on high.
Now 's the time of madden'd rout
Hideous cry, despairing shout ;
Whither, whither shall they fly ?
For the danger threat'ningly
Draweth near on every side,
And the earth, that 's opening wide,
Swallows thousands in its womb,
Who would 'scape the dreadful doom.
Of dear hope exists no gleam,
Still the water down doth stream ;
Ne'er so little a creeping thing,
But from out its hole doth spring :
See the mouse, and see its mate
Scour along, nor stop nor wait ;
See the serpent and the snake,
For the nearest highlands make ;
The tarantula I view,
Emmet small, and cricket too,
All unknowing where to fly,
In the stifling waters die.
See the goat and bleating sheep,
See the bull with bellowings deep,
And the rat with squealings shrill,
They have mounted on the hill :

Bajilache y Baluñi,
Los duis se an cataneaos :
Chelendres y Bombardos,
De or rifian chapescando ;
La sorjia sar los chabales,
Tramisto cha platanando ;
Or chinojé y Jeriñi,
Choro y choria acareando,
La andalula y or Jojoy,
Per or dron cataneaos ;
Los grates y los gadujos,
De chapescar tesumiaron—
On yes pray se catanan,
Y aoter catane mucaron ;
Escotria en l'avel pajin,
Pendaré lo sos queraron.

See the stag, and see the doe,
How together fond they go ;
Lion, tiger-beast, and pard,
To escape are striving hard :
Followed by her little ones,
See the hare how swift she runs :
Asses, he and she, a pair,
Mute and mule with bray and blare,
And the rabbit and the fox,
Hurry over stones and rocks,
With the grunting hog and horse,
Till at last they stop their course—
On the summit of the hill
All assembled stand they still ;
In the second part I 'll tell,
Unto them what there befell.

BRIJINDOPE.

REBLANDUY PAJIN.

Bus muqué la avel pajin,
Diñé carema á or surdan
De pendar sata guilló
Or janbri sar la Pastía,
La Cremen y or Piribicho,
Saros se guillan aotar,
On la Pray se catanan ;
Bus dicáron abillar
Or Bispibi y Coligote,
Y la Anis sar la Macha ;
Or Chilindrote y Lore,
Y or Cacarabi apala ;
Ballestero y Ballestera,
Curraco tramisto cha ;
Catacolla y Escobiche
Balogan per or barban ;
Ne berjan sosque urdifarse,
Per soscabar or surdan

THE DELUGE.

PART THE SECOND.

WHEN I last did bid farewell,
I proposed the world to tell,
Higher as the Deluge flow'd,
How the frog and how the toad,
With the lizard and the efte,
All their holes and coverts left,
And assembled on the height ;
Soon I ween appear'd in sight
All that 's wings beneath the sky,
Bat and swallow, wasp and fly,
Gnat and sparrow, and behind
Comes the crow of carrion kind ;
Dove and pigeon are descried,
And the raven fiery-eyed,
With the beetle and the crane,
Flying on the hurricane :
See they find no resting-place,
For the world's terrestrial space

Saro perdo de pañi ;
Se petran y se tasaban :
“ Guillemos á monrro Bato !”
Sos la Estarica pirranda,
Chibelando enrre á saros
Perifuyés y los garaba,
De cata yesque yes cro ;
Tramistó chibeló aotar
Desquero sueste, y cotria
La Estarica la panda.
De saros ha chibelado,
Y garabaos aotar.
Ou los sastos de la pray
La pañi begorea otar ;
Naquelao bin chibeles,
La Estarica sustiñá,
La legera aupre y aostele,
Sata yes buchí basta.
Diquemos sos duquipen,
Per la pañi ñoñabar
Trincha los drupos mules,
Sos ne se asislan jinar !
O duquipen tran baré,
Sos se tasabó or surdan.
Aunsos nasti sin saro,
Flimas se muquelaran,
Pa en camelando Ostebe
Linbidien á perbarar

Is with water cover'd o'er,
Soon they sink to rise no more :
“ To our father let us flee !”
Straight the ark-ship openeth he,
And to every thing that lives
Kindly he admission gives,
Of all kinds a single pair,
And the members safely there
Of his house he doth embark,
Then at once he shuts the ark ;
Every thing therein has pass'd,
There he keeps them safe and fast.
O'er the mountain's topmost peak
Now the raging waters break.
Till full twenty days are o'er,
'Midst the elemental roar,
Up and down the ark forlorn,
Like some evil thing, is borne :
O what grief it is to see
Swimming on the enormous sea
Human corpses pale and white,
More, alas ! than I can write :
O what grief, what grief profound,
But to think the world is drown'd ;
True a scanty few are left,
All are not of life bereft,
So that, when the Lord ordain,
They may procreate again;

Avel sueste bufendí,
Pa querer derno surdan
Sos archaben á Ostebe.
Y aocana canbro pendar,
Sueste de andoba chiro,
Ennagrabarse, y dicar
Sos oclinde sia pañí
Aocana sen bus basta :
Sos pendan los Manjaros
Se remará or surdan
On llaquele retablejiendo,
Y flacha se quererá.
A la Estarica linbidio
Sos pira per or surdan
Najabada, y Ostebe
Los camela listramar :
Yes callico pirrandaron
Yesque besñi per dicar
De otarpe la simachi ;
Pa orondar or surdan
Subliman la Ballestera ;
Y á las duis canas le an
Yesque corbi de eruquel,
On or punsabo alalá.
Pendan diñelando golis,
“ Sos terelamos surdan.”
Begorean á yes pray ;
Y bus se dican aotar,

In a world entirely new,
Better people and more true,
To their Maker who shall bow ;
And I humbly beg ye now,
Ye in modern times who wend,
That your lives ye do amend ;
For no wat'ry punishment,
But a heavier shall be sent ;
For the blessed saints pretend
That the latter world shall end
To tremendous fire a prey,
And to ashes sink away.
To the Ark I now go back,
Which pursues its dreary track,
Lost and 'wilder'd till the Lord
In his mercy rest accord.
Early of a morning tide
They unclosed a window wide,
Heaven's beacon to descry,
And a gentle dove let fly,
Of the world to seek some trace,
And in two short hours' space
It returns with eyes that glow,
In its beak an olive bough.
With a loud and mighty sound,
They exclaim : " The world we've found."
To a mountain nigh they drew,
And when there themselves they view,

Saros panelan on Chen
De siarias per diñar
Las sardañís á Ostebé ;
Y se camelan guillar
Yesque lacri y yesque lacró,
A perbarar or surdan,
A or sichen Corajañó.—
Avel cro tramisto cha
A la chen del Gabine ;
Saros guillan andial
Querando nevel sueste.
Ondoba panchabarás,
Sos lo mucó libanado
Nonro Bato, y andial
Abilló de yesque avel
Pa enjalle per or surdan.
Man soscabo manguelando
Estormen pa libanar
A saros lo sos chanaren
Chipi Cayi araquerar ;
Y la Debel de Inerique
Me diñé la sardañá,
Sos me quera farsilaja,
E ochipa. Anaraniá.

Bound they swiftly on the shore,
And their fervent thanks outpour,
Lowly kneeling to their God ;
Then their way a couple trod,
Man and woman, hand in hand,
Bent to populate the land,
To the Moorish region fair—
And another two repair
To the country of the Gaul ;
In this manner wend they all,
And the seeds of nations lay.
I beseech ye 'll credence pay,
For our father, high and sage,
Wrote the tale in sacred page,
As a record to the world,
Record sad of vengeance hurl'd.
I, a low and humble wight,
Beg permission now to write
Unto all that in our land
Tongue Egyptian understand.
May our Virgin Mother mild
Grant to me, her erring child,
Plenteous grace in every way,
And success. Amen I say.

LA RETREQUE.
THE PESTILENCE.

A POEM COMMEMORATIVE OF THE PLAGUE WHICH BROKE OUT
AT SEVILLE IN THE YEAR 1800.

LA RETREQUE.

MAN camelo libanar,
Pa enjalle on chipi Cale,
Saro lo sos chundeó
On caba Foro bare.

On or brege de ostor gres,
On macara llacuno,
Tenblesquero sustiñó
La bate tabastorré
Sar ies griba tranbaré,
Diñelando á jabelar
Sos camelaba lillar
Jina de monria puchel.
Par diñelar irsimen
Man camelo libanar.

Dajirando on la retreque
Se ennagró saru or surdan ;
Y aocana sen bus bastás
On or surdan los crejetes,
Per socabar la sueste

THE PESTILENCE.

I 'M resolved now to tell,
In the speech of Gypsy-land,
All the horror that befell
In this city huge and grand.

In the eighteenth hundred year
In the midst of summer tide,
God, with man dissatisfied,
His right hand on high did rear,
With a rigour most severe ;
Whence we well might understand
He would strict account demand
Of our lives and actions here.
The dread event to render clear
Now the pen I take in hand.

At the dread event aghast,
Straight the world reform'd its course ;
Yet is sin in greater force,
Now the punishment is past ;
For the thought of God is cast

Chanorgaos de Ostebé,
Sata unga la beriben
Se udicara merelao ;
Per ondoba e libanao
Pa enjalle on chipi Calé.

De niquillar á la olicha
Diñelaba duquipen,
On dicar trincha mule
Sueste on la ferminicha ;
Flimas á la banbanicha
Guillan á tapillar mol,
Per soscabar nasalos—
Diñelaba alangarí :
Sian canrrias y Puñis
Saro lo sos chundeó.

La sueste á or drobardo
Guillan orobibelando
Per la olicha manguelando
Estormen á or Erañó ;
Y los cangallos perdos
Mustiñando los mulés
Bartrabes á oltariqué—
Sos duquipen sia, Erais,
Ne dicar ies Arajay
On caba foro baré.

All and utterly aside,
As if death itself had died.
Therefore to the present race
These memorial lines I trace
In old Egypt's tongue of pride.

As the streets you wander'd through
How you quail'd with fear and dread,
Heaps of dying and of dead
At the leeches' door to view.
To the tavern O how few
To regale on wine repair;
All a sickly aspect wear.
Say what heart such sights could brook—
Wail and woe where'er you look—
Wail and woe and ghastly care.

Plying fast their rosaries,
See the people pace the street,
And for pardon God entreat
Long and loud with streaming eyes.
And the carts of various size,
Piled with corpses, high in air,
To the plain their burden bear.
O what grief it is to me
Not a friar or priest to see
In this city huge and fair.

THE PRAISE OF BUDDH.

METEMPSYCHOSIS.

IT is scarcely necessary to apologize for the insertion, in this place, of the following poem, which contains the creed of the Buddhists. In many portions of the present work, allusion has been made to the want of any fixed or certain religious opinions amongst the Gypsies, since their appearance in Europe. Of their original religion, whatever it was, no vestige seems to remain, save some vague ideas of metempsychosis, which are still occasionally to be found amongst them in England and in Russia, and the remembrance of which has not altogether disappeared from those of Spain. India is the proper home of that superstition, from whence, by the transmigration of nations, or by other circumstances, it was conveyed, at an early period, to more westerly regions, where it subsequently fell into total discredit. At present no trace of it is found in the West, except amongst the Gypsies, whose arrival dates from a very modern period.

This attachment of the Gypsy race to metempsychosis, or even their remembrance of it, is one of the distinguishing marks of their Indian extraction. It pertains as much to India, as do their complexions, and the broken jargon which they speak: it connects them with Buddh and Brahma. The wild dream of spiritual wandering through millions of ages, even through *calaps*, when the world itself goes to wreck, till, by enormous penance and mortification, the state is attained where there is no pain, no birth, and no death, forms an essential part of the two great religious systems of India. It is with the view of affording the reader some idea of what the original religion of the Gypsies may possibly have been, that we lay before him a synopsis of Buddhism, contained in a brief but singularly comprehensive hymn to Buddh, or, as he is called by the Tartars, the Great Foutsu, who seems to have been the father of religious imposture, and whose system was subsequently modified by Brahma for the worse.

The Gypsies know not Buddh by name, but they unconsciously acknowledge him when they declare, as they have been known to do, that it is useless to execute them, as they cannot die; for such doctrine is his own, and from him it sprang. In the following hymn the transmigration of souls is distinctly alluded to: the human or dragon

spirit, bereft of kindred, solitary and desolate, may discover the spot where its parents and kindred have been born again, and rejoin them by paying reverence to Buddh—as individual Gypsies have said, that however the souls of their race may go a-wandering they are sure to rejoin each other at last. This hymn is chaunted in their respective languages by Buddhists of most lands, by the Chinese and Cingalese, by the Mongolians, and by the present lords of China, the Mandchou Tartars, and it is from the Mandchou that the present version has been made.

POEM,

RELATING TO THE WORSHIP OF THE GREAT FOUTSA OR BUDDH.

SHOULD I Foutsas force and glory,
Earth's protector, all unfold,
Through more years would last my story,
Than has Ganges sands of gold.
Him the fitting reverence showing,
For a moment's period, brings
Ceaseless blessing, overflowing,
Unto all created things.
If from race of man descended,
Or from dragon's kingly line,
Thou dost dread, when life is ended,
Deep in sin to sink and pine—
If thou seek great Foutsas ever,
With a heart devoid of guile,
He the mists of sin shall sever,
All before thee bright shall smile.
Whosoe'er his parents losing,
From his earliest infancy,

Cannot guess, with all his musing,
 Where their spirits now may be ;
 He who sister dear nor brother,
 Since the sun upon him shone,
 And of kindred all the other
 Shoots and branches ne'er has known—
 If of Foutsa Grand the figure
 He shall shape and colour o'er,
 Gaze upon it rapt and eager,
 And with fitting rites adore,
 And through twenty days shall utter
 The dread name with reverent fear,
 Foutsa huge of form shall flutter
 Round about him and appear,
 And to him the spot discover
 Where his kindred breathe again,
 And though evils whelm them over,
 Straight release them from their pain.
 If that man, unchanged still keeping,
 From backsliding shall refrain,
 He, by Foutsa touch'd when sleeping,
 Shall Biwángarit's title gain.
 If to Bouddi's elevation
 He would win, and from the three
 Confines dark of tribulation
 Soar to light and liberty ;
 When a heart with kindness glowing
 He within him shall descry,
 To Grand Foutsa's image going,
 Let him gaze attentively ;

Soon his every wish acquiring
 He shall triumph glad and fain,
 And the shades of sin retiring
 Never more his soul restrain.
 Whosoever bent on speeding
 To that distant shore, the home
 Of the wise, shall take to reading
 The all-wondrous Soudra* tome ;
 If that study deep beginning,
 No fit preparation made,
 Scanty shall he find his winning,
 Straight forgetting what he 's read ;
 Whilst he in the dark subjection
 Shall of shadowing sin remain,
 Soudra's page of full perfection
 How shall he in mind retain ?
 Unto him the earth who blesses,
 Unto Foutsa, therefore he
 Drink and incense, food and dresses
 Should up-offer plenteously ;
 And the fountain's limpid liquor
 Pour Grand Foutsa's face before,
 Drain himself a cooling beaker
 When a day and night are o'er ;
 Tune his heart to high devotion ;
 The five evil things eschew,
 Lust and flesh and vinous potion,
 And the words which are not true ;

* The Sacred Codex of the Buddhists, which contains the canons of their religion.

Living thing abstain from killing
 For full twenty days and one ;
 And meanwhile with accents thrilling
 Mighty Foutsa call upon—
 Then of infinite dimension
 Foutsa's form in dreams he 'll see,
 And if he with fix'd attention,
 When his sleep dissolved shall be,
 Shall but list to Soudra's volume,
 He, through thousand ages' flight,
 Shall of Soudra's doctrine solemn
 Ne'er forget one portion slight ;
 Yes, a soul so richly gifted
 Every child of man can find,
 If to mighty Foutsa lifted
 He but keep his heart and mind.
 He who views his cattle falling
 Unto fierce disease a prey,
 Hears his kindred* round him brawling,
 Never ceasing night nor day,
 Who can find no rest in slumber
 From excess of grief and pain,
 And whose prayers in countless number
 Though they rise, are breathed in vain—

* Literally, *in whose house bones are breaking and cuts occurring continually*. In the metaphorical language of the Chinese and Tartars, who profess the Buddhic religion, the flesh and bone of a man stand for his kindred.

To earth favouring Foutsa's figure
If but reverence he shall pay,
Dire misfortune's dreadful rigour
Flits for ever and for aye :
No domestic broils distress him,
And of nought he knows the want ;
Cattle, corn, and riches bless him,
Which the favouring demons grant.
Those, who sombre forests threading,
Those, who sailing ocean's plain,
Fain would wend their way undreading
Evil poisons, beasts, and men,
Evil spirits, demons, javals,
And the force of evil winds,
And each ill, which he who travels
In his course so frequent finds,—
Let them only take their station
'Fore the form of Foutsa Grand,
On it gaze with adoration,
Sacrifice with reverent hand,
And within the forest gloomy,
On the mountain or the vale,
On the ocean wide and roomy,
Them no evil shall assail.
Thou, who every secret knowest,
Foutsa, hear my heartfelt pray'r ;
Thou, who earth such favour showest,
How shall I thy praise declare ?

If with cataract's voice the story
I through million calaps roar,
Yet of Foutsa's force and glory
I may not the sum outpour.
Whosoe'er the title learning
Of the earth's protector high,
Shall, whene'er his form discerning,
On it gaze with steadfast eye,
And at times shall offer dresses,
Offer fitting drink and food,
He ten thousand joys possesses,
And escapes each trouble rude ;
Whoso into deed shall carry
Of the law each precept, he
Through all time alive shall tarry,
And from birth and death be free.
Foutsa, thou, who best of any
Know'st the truth of what I've told,
Spread the tale through regions many
As the Ganges' sands of gold.

ON THE
LANGUAGE OF THE GITANOS.

ON THE
LANGUAGE OF THE GITANOS.

“ I am not very willing that any language should be totally extinguished; the similitude and derivation of languages afford the most indubitable proof of the traduction of nations, and the genealogy of mankind, they add often physical certainty to historical evidence of ancient migrations, and of the revolutions of ages which left no written monuments behind them.”—JOHNSON.

THE speech of the Gitános, as it at present exists in Spain, though scarcely entitled to the appellation of a language, was, nevertheless, at one period, the same which the first wanderers of the Romanian sect brought with them into Europe from the remote regions of the East. It may now be termed with more propriety the ruins of a language than the language itself, enabling, however, in its actual state, the Gitános to hold conversations amongst themselves, the import of which is quite dark and mysterious to those who are not of their race, or by some means have become acquainted with their vocabulary. The relics of this tongue, singularly curious in themselves, must be ever particularly interesting to the philological antiquarian, inasmuch as they enable him to

arrive at a satisfactory conclusion respecting the origin of the Gypsy race. During the latter part of the last century, the curiosity of some learned individuals, particularly Grellman, Richardson, and Marsden, induced them to collect many words of the Romanian language, as spoken in Germany, Hungary, and England, which, upon analyzing, they discovered to be in general either pure Sanscrit or Hindustani words, or modifications thereof; these investigations have been continued to the present time by men of equal curiosity and no less erudition, the result of which has been the establishment of the fact that the Gypsies of those countries are the descendants of a tribe of Hindus, who, for some particular reason, had abandoned their native country. In England, of late, the Gypsies have excited particular attention; but a desire far more noble and laudable than mere antiquarian curiosity has given rise to it, namely, the desire of propagating the glory of Christ amongst those who know him not, and of saving souls from the jaws of the infernal wolf. It is, however, with the Gypsies of Spain, and not with those of England and other countries, that we are now occupied, and we shall merely mention the latter so far as they may serve to elucidate the case of the Gitános, their brethren by blood and language. Spain for many centuries has been the country of error; she has

mistaken stern and savage tyranny for rational government; base, low, and grovelling superstition for clear, bright, and soul-ennobling religion; sordid cheating she has considered as the path to riches; vexatious persecution as the path to power; and the consequence has been that she is now poor and powerless, a pagan amongst the pagans, with a dozen kings, and with none. Can we be surprised, therefore, that, mistaken in policy, religion, and moral conduct, she should have fallen into an error on points so naturally dark and mysterious as the history and origin of those remarkable people, whom for the last four hundred years she has supported under the name of *Gitános*? The idea entertained at the present day in Spain respecting this race is, that they are the descendants of the *Moriscos* who remained in Spain, wandering about amongst the mountains and wildernesses, after the expulsion of the great body of the nation from the country in the time of Philip the Third, and that they form a distinct body, entirely unconnected with the wandering tribes known in other countries by the names of *Bohemians*, *Gypsies*, &c. This, like all unfounded opinions, of course originated in ignorance, which is always ready to have recourse to conjecture and guesswork, in preference to travelling through the long, mountainous, and stony road of patient investigation; it is, however, an error far more ab-

surd and more destitute of tenable grounds than the ancient belief that the Gitános were Egyptians, which they themselves have always professed to be, and which the original written documents which they brought with them on their first arrival in western Europe, and which bore the signature of the king of Bohemia, expressly stated them to be. The only clue to arrive at any certainty respecting their origin, is the language which they still speak amongst themselves; but before we can avail ourselves of the evidence of this language, it will be necessary to make a few remarks respecting the principal languages and dialects of that immense tract of country, peopled by at least eighty millions of human beings, generally known by the name of Hindustan, two Persian words tantamount to the land of Ind, or, the land watered by the river Indus.

The most celebrated of these languages is the Sanskrida, or, as it is known in Europe, the Sanscrit, which is the language of religion of all those nations, amongst whom the faith of Brahma has been adopted; but though the language of religion, by which we mean the tongue in which the religious books of the Brahmanic sect were originally written and are still preserved, it has long since ceased to be a spoken language; indeed, history is silent as to any period when it was a language in common use amongst any of the va-

rious tribes of the Hindus ; its knowledge, as far as reading and writing it went, having been entirely confined to the priests of Brahma, or Brahmans, until within the last half century, when the British, having subjugated the whole of Hindustan, caused it to be openly taught in the colleges which they established for the instruction of their youth in the languages of the country. Though sufficiently difficult to acquire, principally on account of its prodigious richness in synonymes, it is no longer a sealed language, its laws, structure, and vocabulary being sufficiently well known by means of numerous elementary works, adapted to facilitate its study. It has been considered by several famous philologists as the mother not only of all the languages of Asia, but of all others in the world. So wild and preposterous an idea, however, only serves to prove that a devotion to philology, whose principal object should be the expansion of the mind by the various treasures of learning and wisdom which it can unlock, sometimes only tends to its bewilderment, by causing it to embrace shadows for reality. The most that can be allowed, in reason, to the Sanscrit is that it is the mother of a certain class or family of languages, for example, those spoken in Hindustan, with which most of the European, whether of the Slavonian, Gothic, or Celtic stock, have some connexion.

True it is that in this case we know not how to dispose of the ancient Zend, the mother of the modern Persian, the language in which were written those writings generally attributed to Zerduscht, or Zoroaster, whose affinity to the said tongues is as easily established as that of the Sanscrit, and which, in respect to antiquity, may well dispute the palm with its Indian rival. Avoiding, however, the discussion of this point, we shall content ourselves with observing, that closely connected with the Sanscrit, if not derived from it, are the Bengáli, the high Hindustáni, or grand popular language of Hindustan, generally used by the learned in their intercourse and writings, the languages of Multan, Guzerat, and other provinces, without mentioning the mixed dialect called Mongolian Hindustáni, a corrupt jargon of Persian, Turkish, Arabic, and Hindu words, first used by the Mongols, after the conquest, in their intercourse with the natives. Many of the principal languages of Asia are totally unconnected with the Sanscrit, both in words and grammatical structure; these are mostly of the great Tartar family, at the head of which there is good reason for placing the Chinese and Tibetan.

Bearing the same analogy to the Sanscrit tongue, as the Indian dialects specified above, we find the Rommany, or speech of the Roma, or

Zincali, as they style themselves, known in England and Spain as Gypsies and Gitános. This speech, wherever it is spoken, is, in all principal points, one and the same, though more or less corrupted by foreign words, picked up in the various countries to which those who use it have penetrated. One remarkable feature must not be passed over without notice, namely, the very considerable number of pure Sclavonic, or Russian words, which are to be found imbedded within it, whether it be spoken in Spain or Germany, in England or Italy; from which circumstance we are led to the conclusion, that these people, in their way from the East, travelled in one large compact body, and that their route lay through the steppes of Russia, where they probably tarried for a considerable period, as nomade herdsmen, and where numbers of them are still to be found at the present day. Besides the many Sclavonian words in the Gypsy tongue, another curious feature attracts the attention of the philologist—an equal or still greater quantity of terms from the modern Greek; indeed, we have full warranty for assuming that at one period the Gypsy nation, or at least the Spanish branch thereof, understood the Greek language well, and that, besides their own Indian dialect, they occasionally used it in Spain for considerably upwards of a century subsequent to their arrival, as amongst them there were indi-

viduals to whom it was intelligible so late as the year 1540.

Where this knowledge was obtained it is difficult to say, perhaps in Bulgaria; that they *did* understand the Romaic in 1540, we gather from a very remarkable work called “El Estudioso Cortesáno,” written by Lorenzo Palmiréno; this learned and highly extraordinary individual was by birth a Valencian, and died, we believe, about 1580; he was professor at various universities—of rhetoric at Valencia, of Greek at Zaragossa, where he gave lectures, in which he explained the verses of Homer; he was a proficient in Greek, ancient and modern, and it should be observed that, in the passage which we are about to cite, he means himself by the learned individual who held conversation with the Gitános*. El Estudioso Cortesáno was reprinted at Alcala in 1587, from which edition we now copy.

“Who are the Gitános? I answer; these vile people first began to shew themselves in Germany, in the year 1417, where they call them Tartars or Gentiles; in Italy they are termed Ciani. They pretend that they came from Lower Egypt, and that they wander about as a penance, and to prove this, they show letters from the king of

* For information upon these points, and also for a sight of the somewhat rare volume of Palmireno, the author was indebted to a kind friend, a native of Spain.

Poland. They lie, however, for they do not lead the life of penitents, but of dogs and thieves. A learned person, in the year 1540, prevailed with them, by dint of much persuasion, to shew him the king's letter, and he gathered from it that the time of their penance was already expired; he spoke to them in the Egyptian tongue; they said, however, that as it was a long time since their departure from Egypt, they did not understand it; he then spoke to them in the vulgar Greek, such as is used at present in the Morea and Archipelago; *some understood it*, others did not; so that as all did not understand it, we may conclude that the language which they use is a feigned one*, got up by thieves for the purpose of concealing their robberies, like the jargon of blind beggars."

Still more abundant, however, than the mixture of Greek, still more abundant than the mixture of Slavonian, is the alloy in the Gypsy language, wherever spoken, of modern Persian words, which circumstance will compel us to offer a few remarks on the share which the Persian has had in the formation of the dialects of India, as at present spoken.

The modern Persian, as has been already ob-

* A very unfair inference; that some of the Gypsies did not understand the author when he spoke Romaic, was no proof that their own private language was a feigned one, invented for thievish purposes.

served, is a daughter of the ancient Zend, and, as such, is entitled to claim affinity with the Sanscrit, and its dialects. With this language none in the world would be able to vie in simplicity and beauty, had not the Persians, in adopting the religion of Mahomet, unfortunately introduced into their speech an infinity of words of the rude coarse language used by the barbaric Arab tribes, the immediate followers of the war-like Prophet. With the rise of Islam the modern Persian was doomed to be carried into India. This country, from the time of Alexander, had enjoyed repose from external aggression, had been ruled by its native princes, and been permitted by Providence to exercise, without control or reproof, the degrading superstitions, and the unnatural and bloody rites of a religion, at the formation of which the fiends of cruelty and lust seem to have presided; but reckoning was now about to be demanded of the accursed ministers of this system for the pain, torture, and misery which they had been instrumental in inflicting on their countrymen for the gratification of their avarice, filthy passions, and pride; the new Mahometans were at hand—Arab, Persian, and Afghan, with the glittering scimitar upraised, full of zeal for the glory and adoration of the one high God, and the relentless persecutors of the idol-worshippers. Already, in the 426th year

of the Hageira, we read of the destruction of the great Butkhan, or image-house of Sumnaut, by the armies of the far-conquering Mahmoud, when the dissevered heads of the Brahmans rolled down the steps of the gigantic and Babel-like temple of the great image—

یافتند آن بت که نامش بود لات
لشکر محمود اندر سومنات

(This image grim, whose name was Laut,
Bold Mahmoud found when he took Sumnaut.)

It is not our intention to follow the conquests of the Mahometans from the days of Walid and Mahmoud to those of Timour and Nadir; sufficient to observe, that the greatest part of India was subdued, new monarchies established, and the old religion, though far too powerful and widely spread to be extirpated, to a considerable extent abashed and humbled before the bright rising sun of Islam. The Persian language, which the conquerors* of whatever denomination introduced with them to Hindustan, and which their descendants at the present day still retain, though not lords of the ascendant, speedily became widely

* Of all these, the most terrible, and whose sway endured for the longest period, were the Mongols, as they were called: few, however, of his original Mongolian warriors followed Timour in the invasion of India. His armies latterly appear to have consisted chiefly of Turcomans and Persians. It was to obtain popularity amongst these soldiery that he abandoned the old religion of the *steppes*, a kind of fetish, or sorcery, and became a Mahometan.

extended in these regions, where it had previously been unknown. As the language of the court, it was of course studied and acquired by all those natives whose wealth, rank, and influence necessarily brought them into connexion with the ruling powers, and as the language of the camp, it was carried into every part of the country where the duties of the soldiery sooner or later conducted them; the result of which relations between the conquerors and conquered, was the adoption into the popular dialects of India of an infinity of modern Persian words, not merely those of science, such as it exists in the East, and of luxury and refinement, but even those which serve to express many the most common objects, necessities and ideas, so that at the present day a knowledge of the Persian is essential for the thorough understanding of the principal dialects of Hindustan, on which account, as well as for the assistance which it affords in communication with the Mahometans, it is cultivated with peculiar care by the present possessors of the land.

No surprise, therefore, can be entertained, that the speech of the Gitános in general, who, in all probability, departed from Hindustan long subsequent to the first Mahometan invasions, abounds, like other Indian dialects, with words either purely Persian, or slightly modified to accommodate them to the genius of the language. Whether the Rom-

many originally constituted part of the natives of Multan or Guzerat, and abandoned their native land to escape from the torch and sword of Tamerlane and his Mongols, as Grellman and others have supposed, or whether, as is much more probable, they were a thievish caste, like some others still to be found in Hindustan, who fled westward, either from the vengeance of justice, or in pursuit of plunder, their speaking Persian is alike satisfactorily accounted for. With the view of exhibiting how closely their language is connected with the Sanscrit and Persian, we subjoin the first ten numerals in the three tongues, those of the Gypsy according to the Hungarian dialect, as quoted in the Mithridates of Adelung, vol. i. page 246.

	Gypsy.	Persian.	Sanscrit.
1	Jek	Ek	Ega
2	Dui	Du	Dvaya
3	Trin	Se	Treya
4	Schtar	Chehar	Tschatvar
5	Pansch	Pansch	Pantscha
6	Tschov	Schesche	Schasda
7	Efta	Heft	Sapta
8	Ochto	Hescht	Asehta
9	Enija	Nu	Nava
10	Dösch	De	Dascha

It would be easy for us to adduce a thousand instances, as striking as the above, of the affinity

of the Gypsy tongue to the Persian, Sanscrit and the Indian dialects, but we have not space for further observation on a point which long since has been sufficiently discussed by others endowed with abler pens than our own; but having made these preliminary remarks, which we deemed necessary for the elucidation of the subject, we now hasten to speak of the Gitáno language as used in Spain, and to determine, by its evidence, (and we again repeat, that the language is the only criterion by which the question can be determined,) how far the Gitános of Spain are entitled to claim connexion with the tribes, who, under the names of Zigáni, &c., are to be found in various parts of Europe, following, in general, a life of wandering adventure, and practising the same kind of thievish arts which enable those in Spain to obtain a livelihood at the expense of the more honest and industrious of the community.

The Gitános of Spain, as already stated, are generally believed to be the descendants of the Moriscos, and have been asserted to be such in printed books*. Now they are known to speak

* For example, in the *Historia de los Gitános*, of which we have had occasion to speak in the first part of the present work: amongst other things the author says, p. 95, "If there exist any similitude of customs between the Gitános and the Gypsies, the Zigeuners, the Zingári, and the Bohemians, they (the Gitános) can-

a language or jargon amongst themselves, which the other natives of Spain do not understand; of course, then, supposing them to be of Morisco origin, the words of this tongue or jargon, which are not Spanish, are the relics of the Arabic or Moorish tongue once spoken in Spain, which they have inherited from their Moorish ancestors. Now

not, however, be confounded with these nomade castes, nor the same origin be attributed to them. . . . all that we shall find in common between these people will be, that the one, (the Gypsies, &c.,) arrived fugitives from the heart of Asia by the steppes of Tartary, at the beginning of the fifteenth century, whilst the Gitános, descended from the Arab or Morisco tribes, came from the coast of Africa as conquerors at the beginning of the eighth."

He gets rid of any evidence with respect to the origin of the Gitános which their language might be capable of affording, in the following summary manner: "As to the particular jargon which they use, any investigation which people might pretend to make would be quite useless; in the first place, on account of the reserve which they exhibit on this point; and secondly, because, in the event of some being found sufficiently communicative, the information which they could impart would lead to no advantageous result, owing to their extreme ignorance."

It is scarcely worth while to offer a remark on reasoning which could only emanate from an understanding of the very lowest order,—so the Gitános are so extremely ignorant, that however frank they might wish to be, they would be unable to tell the curious inquirer the names for bread and water, meat and salt, in their own peculiar tongue—for, assuredly, had they sense enough to afford that slight quantum of information, it would lead to two very advantageous results, by proving, first, that they spoke the same language as the Gypsies, &c., and were consequently the same people—and secondly, that they came not from the coast of Northern Africa, where only Arabic and Shilhab are spoken, but from the heart of Asia, three words of the four being pure Sanscrit.

it is well known, that the Moorish of Spain was the same tongue as that spoken at present by the Moors of Barbary, from which country Spain was invaded by the Arabs, and to which they again retired when unable to maintain their ground against the armies of the Christians. We will therefore collate the numerals of the Spanish Gitáno with those of the Moorish tongue, preceding both with those of the Hungarian Gypsy, of which we have already made use, for the purpose of making clear the affinity of that language to the Sanscrit and Persian. By this collation we shall at once perceive whether the Gitáno of Spain bears most resemblance to the Arabic, or the Rommany of other lands.

	Hungarian Gypsy.	Spanish Gitáno.	Moorish Arabic.
1	Jek	Yeque	Wahud
2	Dui	Dui	Snain
3	Trin	Trin	Slatza
4	Schtar	Estar	Arba
5	Pansch	Pansche	Khamsa
6	Tschov	Job. Zoi	Seta
7	Efta	Hefta	Sebéa
8	Ochto	Otor	Sminía
9	Enija	Esnia. (Nu. <i>Pers.</i>)	Tussa
10	Dösch	Deque	Aschra

We believe the above specimens will go very far to change the opinion of those who have im-

bibed the idea that the Gitános of Spain are the descendants of Moors, and are of an origin different from that of the wandering tribes of Rommany in other parts of the world, the specimens of the two dialects of the Gypsy, as far as they go, being so strikingly similar, as to leave no doubt of their original identity, whilst, on the contrary, with the Moorish, neither the one nor the other exhibits the slightest point of similarity or connexion. But with these specimens we shall not content ourselves, but proceed to give the names of the most common things and objects in the Hungarian and Spanish Gitáno, collaterally, with their equivalents in the Moorish Arabic; from which it will appear that whilst the former are one and the same language, they are in every respect at variance with the latter. When we consider that the Persian has adopted so many words and phrases from the Arabic, we are at first disposed to wonder that a considerable portion of these words are not to be discovered in every dialect of the Gypsy tongue, since the Persian has lent it so much of its vocabulary. Yet such is by no means the case, as it is very uncommon, in any one of these dialects, to discover words derived from the Arabic. Perhaps, however, the following consideration will help to solve this point. The Gitános, even before they left India, were pro-

bably much the same rude, thievish, and ignorant people, as they are at the present day. Now the words adopted by the Persian from the Arabic, and which it subsequently introduced into the dialects of India, are sounds representing objects and ideas with which such a people as the Gitános could necessarily be but scantily acquainted, a people whose circle of ideas only embraces physical objects, and who never communed with their own minds, nor exerted them, but in devising low and vulgar schemes of pillage and deceit. Whatever is visible and common is seldom or never represented by the Persians, even in their books, by the help of Arabic words: the sun and stars, the sea and river, the earth, its trees, its fruits, its flowers, and all that it produces and supports, are seldom named by them by other terms than those which their own language is capable of affording; but in expressing the abstract thoughts of their minds, and they are a people who think much and well, they borrow largely from the language of their religion—the Arabic. We therefore, perhaps, ought not to be surprised, that in the scanty phraseology of the Gitános, amongst so much Persian, we find so little that is Arabic; had their pursuits been less vile, their desires less animal, and their thoughts less circumscribed, it would probably have been

otherwise; but from time immemorial they have shown themselves a nation of petty thieves, horse-traffickers, and the like, without a thought of the morrow, being content to provide against the evil of the passing day.

The following is a comparison of words in the three languages.

	Hungarian Gypsy.	Spanish Gitáno.	Moorish Arabic.
Bone	Cokalos	Cocal	Adom
City	Forjus	Foros	Beled
Day	Dives	Chibes	Youm
Drink (to)	Piava	Piyar	Yeschrab
Ear	Kan	Can	Oothin
Eye	Jakh	Aquia	Ein
Feather	Por	Porumia	Risch
Fire	Vag	Yaque	Afia
Fish	Maczo	Macho	Hutz
Foot	Pir	Piro, pindro	Rjil
Gold	Sonkai	Sonacai	Dahab
Great	Baro	Baro	Qubír
Hair	Bala	Bal	Schar
He, pron.	Wow	O	Hu
Head	Tschero	Jero	Ras
House	Ker	Quer	Dar
Husband	Rom	Ron	Zooje
Lightning	Molnija	Malunó	Brak
Love (to)	Camaba	Camelar	Yehib

	Hungarian Gypsy.	Spanish Gitáno.	Moorish Arabic.
Man	Manusch	Manu	Rajil
Milk	Tud	Chuti	Helib
Mountain	Bar	Bur	Djibil
Mouth	Mui	Mui	Fum
Name	Nao	Nao	Ism
Night	Rat	Rachi	Lila
Nose	Nakh	Naqui	Munghár
Old	Puro	Puro	Shaive
Red	Lal	Lalo	Hamr
Salt	Lon	Lon	Mela
Sing	Gjuwawa	Gilyabar	Iganni
Sun	Cam	Can	Schems
Thief	Tschor	Choro	Harám
Thou	Tu	Tucue	Antsin
Tongue	Tschib	Chipe	Lsán
Tooth	Dant	Dani	Sinn
Tree	Karscht	Caste	Schizara
Water	Pani	Pani	Ma
Wind	Barbar	Barban	Ruhk

We shall offer no further observations respecting the affinity of the Spanish Gitáno to the other dialects, as we conceive we have already afforded sufficient proof of its original identity with them, and consequently shaken to the ground the absurd opinion that the Gitános of Spain are the descendants of the Arabs and Moriscos. We shall now

conclude with a few remarks on the present state of the Gitáno language in Spain, where, perhaps, within the course of a few years, it will have perished, without leaving a vestige of its having once existed; and where, perhaps, the singular people who speak it are likewise doomed to disappear, becoming sooner or later engulfed and absorbed in the great body of the nation, amongst whom they have so long existed a separate and peculiar class.

Though the words or a part of the words of the original tongue still remain, preserved by memory amongst the Gitános, its grammatical peculiarities have disappeared, the entire language having been modified and subjected to the rules of Spanish grammar, with which it now coincides in syntax, in the conjugation of verbs, and in the declension of its nouns. Were it possible or necessary to collect all the relics of this speech, they would probably amount to four or five thousand words; but to effect such an achievement, it would be necessary to hold close and long intercourse with almost every Gitáno in Spain, and to extract from them, by various means, the information which they might be individually capable of affording; for it is necessary to state here, that though such an amount of words may still exist amongst the Gitános in general, no single individual of their

sect is in possession of one third part thereof, and indeed we may add, those of no single city or province of Spain; nevertheless all are in possession, more or less, of the language, so that, though of different provinces, they are enabled to understand each other tolerably well, when discoursing in this their characteristic speech. Those who travel most are of course best versed in it, as, independent of the words of their own village or town, they acquire others by intermingling with their race in various places. Perhaps there is no part of Spain where it is spoken better than in Madrid, which is easily accounted for by the fact, that Madrid, as the capital, has always been the point of union of the Gitáños, from all those provinces of Spain where they are to be found. It is least of all preserved in Seville, notwithstanding that the Gitáno population is very considerable, consisting, however, almost entirely of natives of the place. As may well be supposed, it is in all places best preserved amongst the old people, especially the females, their children being comparatively ignorant of it, as perhaps they themselves are in comparison with their own parents, which naturally leads us to the conclusion that the Gitáno language of Spain is at the last stage of its existence, an idea which has been our main instigator to the present attempt to collect its scanty remains, and by the

assistance of the press, rescue it in some degree from destruction. It will not be amiss to state here, that it is only by listening attentively to the speech of the Gitános, whilst discoursing amongst themselves, that an acquaintance with their dialect can be formed, and by seizing upon all unknown words as they fall in succession from their lips. Nothing can be more useless and hopeless than the attempt to obtain possession of their vocabulary by inquiring of them how particular objects and ideas are styled in the same, for with the exception of the names of the most common things, they are totally incapable, as a Spanish writer has observed, of yielding the required information, owing to their great ignorance, the shortness of their memories, or rather the state of bewilderment to which their minds are brought by any question which tends to bring their reasoning faculties into action, though not unfrequently the very words which have been in vain required of them, will, a minute subsequently, proceed inadvertently from their mouths.

We now take leave of their language. When wishing to praise the proficiency of any individual in their tongue, they are in the habit of saying, "He understands the seven jargons." In the Gospel which we have printed in this language, and in the dictionary which we have compiled, we have endeavoured, to the utmost of our ability,

to deserve that compliment; and at all times it will afford us sincere and heartfelt pleasure to be informed that any Gitáno, capable of appreciating the said little works, has observed, whilst reading them or hearing them read: It is clear that the writer of these books understood

THE SEVEN JARGONS.

ROBBER LANGUAGE.

ON
ROBBER LANGUAGE;

OR, AS IT IS CALLED IN SPAIN, GERMANIA.

“ So I went with them to a music booth, where they made me almost drunk with gin, and began to talk their *Flash Language*, which I did not then understand.”—Narrative of the Exploits of Henry Simms, executed at Tyburn, 1746.

“ Hablaronse los dos en Germania, de lo qual resultó darme un abraço, y ofrecerseme.”—QUEVEDO. *Vida del gran Tacaño.*

HAVING in the preceding article endeavoured to afford all necessary information concerning the Rommany, or language used by the Gypsies amongst themselves, we now propose to turn our attention to a subject of no less interest, but which has hitherto never been treated in a manner calculated to lead to any satisfactory result or conclusion; on the contrary, though philosophic minds have been engaged in its consideration, and learned pens have not disdained to occupy themselves with its details, it still remains a singular proof of the errors into which the most acute and laborious writers are apt to fall, when they take upon themselves the task of writing on matters which cannot be studied in the closet, and on which no information can be received by

mixing in the society of the wise, the lettered, and the respectable, but which must be investigated in the fields, and on the borders of the highways, in prisons, and amongst the dregs of society. Had the latter system been pursued in the matter now before us, much clearer, more rational, and more just ideas would long since have been entertained respecting the Germanian, or language of thieves.

In most countries of Europe there exists, amongst those who obtain their existence by the breach of the law, and by preying upon the fruits of the labours of the quiet and orderly portion of society, a particular jargon or dialect, in which the former discuss their schemes and plans of plunder, without being in general understood by those to whom they are obnoxious. The name of this jargon varies with the country in which it is spoken. In Spain, it is called "Germania"; in France, "Argot"; in Germany, "Rothwelsch" or Red Italian; in Italy, "Gergo"; whilst in England it is known by many names, for example, "cant, slang, thieves' Latin," &c. The most remarkable circumstance connected with the history of this jargon is, that in all the countries in which it is spoken, it has invariably, by the authors who have treated of it, and who are numerous, been confounded with the Gypsy language, and asserted to be the speech of those wanderers who have so long infested Europe

under the name of *Gitános*, &c. How far this belief is founded in justice we shall now endeavour to show, with the premise that whatever we advance is derived, not from the assertions or opinions of others, but from our own observation ; the point in question being one which no person is capable of solving, save him who has mixed with *Gitános* and thieves, not with the former merely or the latter, but with both.

We have already stated what is the *Rommany* or language of the Gypsies. We have proved that when properly spoken it is to all intents and purposes entitled to the appellation of a language, and that wherever it exists it is virtually the same. That its origin is illustrious, it being a daughter of the Sanscrit, and in consequence in close connexion with some of the most celebrated languages of the East, although it at present is only used by the most unfortunate and degraded of beings, wanderers without home and almost without country, as wherever they are found they are considered in the light of foreigners and interlopers. We shall now state what the language of thieves is, as it is generally spoken in Europe ; after which we shall proceed to analyze it according to the various countries in which it is used.

The dialect used for their own peculiar purposes amongst thieves, is by no means entitled to the

appellation of a language, but in every sense to that of a jargon or gibberish, it being for the most part composed of words of the native language of those who use it, according to the particular country, though invariably in a meaning differing more or less from the usual and received one, and for the most part in a metaphorical sense. Metaphor and allegory, indeed, seem to form the nucleus of this speech, notwithstanding that other elements are to be distinguished; for it is certain that in every country where it is spoken, it contains many words differing from the language of that country, and which may either be traced to foreign tongues, or are of an origin at which, in many instances, it is impossible to arrive. That which is most calculated to strike the philosophic mind when considering this dialect, is doubtless the fact of its being formed everywhere upon the same principle—that of metaphor, in which point all the branches agree, though in others they differ as much from each other as the languages on which they are founded; for example, as the English and German, from the Spanish and Italian. This circumstance naturally leads to the conclusion that the robber language has not arisen fortuitously in the various countries where it is at present spoken, but that its origin is one and the same, it being probably invented by the outlaws of one particular country; by individuals

of which it was, in course of time, carried to others, where its principles, if not its words, were adopted; for upon no other supposition can we account for its general metaphorical character in regions various and distant. It is, of course, impossible to state with certainty the country in which this jargon first arose, yet there is cogent reason for supposing that it may have been Italy. The Germans call it *Rothwelsch*, which signifies "Red Italian," a name which appears to point out Italy as its birth-place; and which, though by no means of sufficient importance to determine the question, is strongly corroborative of the supposition, when coupled with the following fact. We have already intimated, that wherever it is spoken, this speech, though composed for the most part of words of the language of the particular country, applied in a metaphorical sense, exhibits a considerable sprinkling of foreign words; now of these words no slight number are Italian or bastard Latin, whether in Germany, whether in Spain, or in other countries more or less remote from Italy. When we consider the ignorance of thieves in general, their total want of education, the slight knowledge which they possess even of their mother tongue, it is hardly reasonable to suppose that in any country they were ever capable of having recourse to foreign languages, for the purpose of enriching any pe-

cular vocabulary or phraseology which they might deem convenient to use among themselves; nevertheless, by associating with foreign thieves, either exiled from their native country for their crimes, or from a hope of reaping a rich harvest of plunder in other lands, it would be easy for them to adopt a considerable number of words belonging to the languages used by their foreign associates, from whom at the same time they derived an increase of knowledge in thievish arts of every description. At the commencement of the fifteenth century no nation in Europe was at all calculated to vie with the Italian in arts of any kind, whether those whose tendency was the benefit or improvement of society, or those the practice of which serves to injure and undermine it. The artists and artisans of Italy were to be found in all the countries of Europe, from Madrid to Moscow, and so were its charlatans, its jugglers, and multitudes of its children, who lived by fraud and cunning. Therefore, when a comprehensive view of the subject is taken, there appears to be little improbability in supposing, that not only were the Italians the originators of the metaphorical robber jargon, which has been termed "Red Italian," but that they were mainly instrumental in causing it to be adopted by the thievish race in the less civilized countries of Europe.

It is here, however, necessary to state, that in

the robber jargon of Europe, elements of another language are to be discovered, and perhaps in greater number than the Italian words. The language which we allude to is the Rommany; this language has been, in general, confounded with the vocabulary used among thieves, which, however is a gross error, so gross, indeed, that it is almost impossible to conceive the manner in which it originated. The speech of the Gypsies being a genuine language of oriental origin, and the former little more than a phraseology of convenience, founded upon particular European tongues. It will be sufficient here to remark, that the Gypsies do not understand the jargon of the thieves, whilst the latter, with perhaps a few exceptions, are ignorant of the language of the former. Certain words, however, of the Rommany have found admission into the said jargon, which may be accounted for by the supposition that the Gypsies, being themselves by birth, education, and profession, thieves of the first water, have, on various occasions, formed alliances with the outlaws of the various countries in which they are at present to be found, which association may have produced the result above alluded to; but it will be as well here to state, that in no country of Europe have the Gypsies forsaken or forgotten their native tongue, and in its stead adopted the "Germania," "Red Italian," or rob-

ber jargon, notwithstanding that they preserve their native language in a state of more or less purity. We are induced to make this statement from an assertion of the celebrated Lorenzo Hervas, who, in the third vol. of his "Catalogo de las Lenguas," trat. 3. cap. vi. p. 311, expresses himself to the following effect: "The proper language of the Gitános neither is nor can be found amongst those who scattered themselves through the western kingdoms of Europe, but only amongst those who remained in the eastern, where they are still to be found. The former were notably divided and disunited, receiving into their body a great number of European outlaws, on which account the language in question was easily adulterated and soon perished. In Spain, and also in Italy, the Gitános have totally forgotten and lost their native language; yet still wishing to converse with each other in a language unknown to the Spaniards and Italians, they have invented some words, and have transformed many others by changing the signification which properly belongs to them in Spanish and Italian." In proof of which assertion he then exhibits a small number of words of the "Red Italian," or allegorical tongue of the thieves of Italy.

It is much to be lamented that a man like Hervas, so learned, of such acknowledged, and upon the whole well-earned celebrity, should

have helped to propagate three such flagrant errors as are contained in the passage above quoted. 1st. That the Gypsy language, within a very short period after the arrival of those who spoke it in the western kingdoms of Europe, became corrupted, and perished by the admission of outlaws into the Gypsy fraternity. 2ndly. That the Gypsies, in order to supply the loss of their native tongue, invented some words, and modified others, from the Spanish and Italian. 3rdly. That the Gypsies of the present day in Spain and Italy speak the allegorical robber dialect. Concerning the first assertion, namely, that the Gypsies of the west lost their language shortly after their arrival, by mixing with the outlaws of those parts, we believe that its erroneousness will be sufficiently established by the publication of the present volume, which contains a dictionary of the Spanish *Gitáno*, which we have proved to be the same language in most points as that spoken by the eastern tribes. There can be no doubt that the Gypsies have at various times formed alliances with the robbers of particular countries, but that they ever received them in considerable numbers into their fraternity, as *Hervas* has stated, so as to become confounded with them, the evidence of our eyesight precludes the possibility of believing. If such were the fact, why do the Italian and Spanish Gypsies of the present

day still present themselves as a distinct race, differing from the other inhabitants of the west of Europe in feature, colour, and constitution? Why are they, in whatever situation and under whatever circumstances, to be distinguished, like Jews, from the other children of the Creator? But the question involves an absurdity; and it is scarcely necessary to state that the Gypsies of Spain and Italy have kept themselves as much apart, or at least have as little mingled their blood with the Spaniards and Italians as their brethren in Hungaria and Transylvania with the inhabitants of those countries, on which account they still strikingly resemble them in manners, customs and appearance. The most extraordinary assertion of Hervas is perhaps his second, namely, that the Gypsies have invented particular words to supply the place of others which they had lost. The absurdity of this supposition nearly induces us to believe that Hervas, who has written so much and so laboriously on language, was totally ignorant of the philosophy of his subject. There can be no doubt, as we have before admitted, that in the robber jargon, whether spoken in Spain, Italy, or England, there are many words at whose etymology it is very difficult to arrive; yet such a fact is no excuse for the adoption of the opinion that these words are of pure invention. A knowledge of the Rom-

many proves satisfactorily that many have been borrowed from that language, whilst many others may be traced to foreign tongues, especially the Latin and Italian. Perhaps one of the strongest grounds for concluding that the origin of language was divine, is the fact that no instance can be adduced of the invention, we will not say of a language, but even of a single word that is in use in society of any kind. Although new dialects are continually being formed, it is only by a system of modification, by which roots almost coeval with time itself are continually being reproduced under a fresh appearance, and under new circumstances. The third assertion of Hervas as to the *Gitános* speaking the allegorical language of which he exhibits specimens, is entitled to about equal credence as the two former. The truth is, that the entire store of erudition of the learned Jesuit, and he doubtless was learned to a remarkable degree, was derived from books, either printed or manuscript. He was aware, from the then recent publication of Grellman, that the Gypsies of Germany and Hungaria spoke among themselves a language differing from the rest of the European ones, specimens of which he compared with various vocabularies, which have long been in existence, of the robber jargon of Spain and Italy; which jargon, by some unaccountable fatuity, has been considered as belonging to the

Gitános, but he never gave himself the trouble to verify whether this jargon was intelligible to the Gypsies of the respective countries; had he done so, he would have found it about the same degree as unintelligible to them, as the words in the vocabulary of Grellman would have proved, if quoted to the thieves. With respect to the Gitános of Spain, it will be sufficient to observe that they speak the language of the present volume, whilst the Gitános of Italy, who are generally to be found existing in a half savage state in the various ruined castles, relics of the feudal times, with which Italy abounds, speak a dialect very similar, and about as much corrupted. There are, however, to be continually found in Italy roving bands of Rommany, not natives of the country, who make triennial excursions from Moldavia and Hungaria to France and Italy, for the purpose of plunder; and who, if they escape the hand of justice, return at the expiration of that period to their native regions, with the booty they have amassed by the practice of those thievish arts, perhaps at one period peculiar to their race, but at present, for the most part, known and practised by thieves in general. These bands, however, speak the pure Gypsy language, with all its grammatical peculiarities. It is evident, however, that amongst neither of these classes had Hervas pushed his researches, which, had he

done, it is probable that his investigations would have resulted in a work of a far different character from the confused, unsatisfactory, and incorrect details of which is formed his essay on the language of the Gypsies.

Having said thus much concerning the robber language in general, we shall now proceed to offer some specimens of it, in order that our readers may be better able to understand its principles. We shall commence with the Italian dialect, which there is reason for supposing to be the prototype of the rest. For this purpose we avail ourselves of some of the words adduced by Hervas, as specimens of the language of the Gitános of Italy. "I place them," he observes, "with the signification which the greater number properly have in Italian."

	Robber jargon of Italy.	Proper signification of the words.
Arm	{ Ale Barbacane	Wings Barbican
Belly	Fagiana	Pheasant
Devil	Rabuino	Perhaps <i>Rabbin</i> , which, in He- brew, is Master
Earth	Calcosa	Street, road
Eye	Balco	Balcony
Father	Grimo	Old, wrinkled
Fire	Presto	Quick

	Robber jargon of Italy.	Proper signification of the words.
God	Anticrotto	Probably <i>Antichrist</i>
Hair	Prusa *	
Head	{ Elmo	Helmet
	{ Borella †	
	{ Chiurla ‡	
Heart	Salsa	Sauce
Man	Osmo	From the Italian uomo, which is man
Moon	Mocoloso di Sant'	Wick of the firma- ment
	Alto	
Night	Brunamaterna	Mother-brown
Nose	Gambaro	Crab
Sun	Ruffo di Sant'	Red one of the fir- mament
	Alto	
Tongue	{ Serpentina	Serpent-like Hurtful
	{ Danosa	
Water	{ Lenza	Fishing-net Top, bud
	{ Vetta §	

The Germania of Spain may be said to divide

* Possibly from the Russian Boloss, which has the same signification.

† Basque, Burua.

‡ Sanscrit, Schira.

§ These two words, which Hervas supposes to be Italian used in an improper sense, are probably of quite another origin. Len, in Gitáno, signifies "river," whilst vadi in Russian 'is equivalent to wa'ter.

itself into two dialects, the ancient and modern. Of the former there exists a vocabulary, published first by Juan Hidalgo, in the year 1609, at Barcelona, and reprinted in Madrid, 1773. Before noticing this work, it will perhaps be advisable to endeavour to ascertain the true etymology of the word *Germania*, which signifies the slang vocabulary, or robber language of Spain. We have no intention to embarrass our readers by offering various conjectures respecting its origin; its sound, coupled with its signification, affording sufficient evidence that it is but a corruption of *Rommany*, which properly denotes the speech of the *Roma* or *Gitános*. The thieves who from time to time associated with this wandering people, and acquired more or less of their language, doubtless adopted this term amongst others, and, after modifying it, applied it to the peculiar phraseology which, in the course of time, became prevalent amongst them. The dictionary of Hidalgo is appended to six ballads, or romances, by the same author, written in the *Germanian* dialect, in which he describes the robber life at Seville at the period in which he lived. All of these romances possess their peculiar merit, and will doubtless always be considered valuable, and be read, as faithful pictures of scenes and habits which now no longer exist. In the prologue, the author states that his principal motive for

publishing a work written in so strange a language was, his observing the damage which resulted from an ignorance of the Germania, especially to the judges and ministers of justice, whose charge it is to cleanse the public from the pernicious gentry who use it. By far the greatest part of the vocabulary consists of Spanish words used allegorically, which are, however, intermingled with many others, most of which may be traced to the Latin and Italian, others to the Sanscrit or Gitáno, Russian, Arabic, Turkish, Greek, and German languages*. This circumstance, which at first may strike the reader as singular, and almost incredible, will afford but slight surprise, when he takes into consideration the peculiar circumstances of Spain during the sixteenth and seventeenth centuries. Spain was at that period the most powerful monarchy in Europe, her foot reposed upon the Low Countries, whilst her gigantic arms embraced a considerable portion of Italy. Maintaining always a standing army in Flanders and in Italy,

* It is not our intention to weary the reader with prolix specimens; nevertheless, in corroboration of what we have asserted, we shall take the liberty of offering a few. Piar, to drink, (p. 188,) is Sanscrit, *piava*. Basilea, gallows, (p. 158,) is Russian, *becilitz*. Caramo, wine, and gurapo, galley, (p. 162-176,) Arabic, *haram* (which literally signifies that which is forbidden) and *grab*. Iza, (p. 179,) harlot, Turkish, *kize*. Harton, bread, (p. 177,) Greek, *artos*. Guido, good, and hurgamandera, harlot, (p. 177-8,) German, *gut* and *hure*. Tiple, wine, (p. 197,) is the same as the English word tipple, Gypsy, *tapillar*.

it followed as a natural consequence, that her Miquelets and soldiers became tolerably conversant with the languages of those countries; and, in course of time, returning to their native land, not a few, especially of the former class, a brave and intrepid, but always a lawless and dissolute species of soldiery, either fell in or returned to evil society, and introduced words which they had learnt abroad into the robber phraseology; whilst returned galley-slaves from Algiers, Tunis, and Tetuan, added to its motley variety of words from the relics of the broken Arabic and Turkish, which they had acquired during their captivity. The greatest part of the Germania, however, remained strictly metaphorical, and we are aware of no better means of conveying an idea of the principle on which it is formed, than by quoting from the first romance of Hidalgo, where particular mention is made of this jargon:—

“ A la cama llama Blanda
 Donde sornan en poblado.
 A la Fresada Velloso,
 Que mucho vello ha criado.
 Dice á la sabana Alba
 Porque es alba en sumo grado,
 A la camisa Carona,
 Al jubon llama apretado :
 Dice al Sayo Tapador
 Porque le lleva tapado.
 Llama á los zapatos Duros,
 Que las piedras van pisando.

A la capa llama nube,
 Dice al Sombrero Texado.
 Respeto llama á la Espada,
 Que por ella es respetado, &c., &c.

Hidalgo, p. 21-3.

After these few remarks on the ancient Germania of Spain, we now proceed to the modern, which differs considerably from the former. The principal cause of this difference is to be attributed to the adoption by the Spanish outlaws, in latter years, of a considerable number of words belonging to, or modified from, the Rommany, or language of the Gitános. The Gitános of Spain, during the last half century, having, in a great degree, abandoned the wandering habit of life which once constituted one of their most remarkable peculiarities, and residing, at present, more in the cities than in the fields, have come into closer contact with the great body of the Spanish nation than was in former days their practice. From their living thus in towns, their language has not only undergone much corruption, but has become, to a slight degree, known to the dregs of society, amongst whom they reside. The thieves' dialect of the present day exhibits, therefore, less of the allegorical language preserved in the pages of *Hidalgo* than of the Gypsy tongue. It must be remarked, however, that it is very scanty, and that the whole robber phraseology at present used in

Spain barely amounts to two hundred words, which are utterly insufficient to express the very limited ideas of the outcasts who avail themselves of it. As our readers may perhaps entertain some curiosity respecting this dialect, we subjoin a small vocabulary, compiled in the prison of Madrid. In this vocabulary, some of the allegorical words of Hidalgo will be observed, though the greater part consists of Gitáno words modified, and not unfrequently used in a wrong sense.

Abillar	To have
Agarabar	To seize
Alajai	Friar
Alares	Pantaloons
Aquerar	To say
Aplacerarse	To be
Arriar	To send
Baril	Judge
Barria	Ounce of gold
Bastes	Hands
Bato, Bata	Father, Mother
Bero	Galley
Bola	Street
Burda	Gate
Calcos	Shoes
Camaliches	Buttons
Cargar	To take

Clais	Eyes
Coba	Mouth
Coba	Talk, fun
Colgandero	Watch
Culebra	Girdle
Cha	Yes
Chai	Woman
Charros	Fetters
Chima	Head
Chiscon	Dungeon
Chivel	Village
Chuli	Knife
Chulo	Good
Diñar	To give
Estabo	Robbery
Estaro	Prison
Estache	Hat
Falda	Clothes, linen
Fila	Face
Filipichi	Jacket
Filar	To see
Filotear	To recognise
Filoteo	Recognition
Gache	Man
Gao	Madrid
Gitána	Twelve ounces of bread, small pound
Jardin	Court of the prison
Jaula	Chapel

Junar	To learn
Jundo	Soldier
Liban	Ink
Libanadora	Pen
Libanar	To write
Libano	Notary Public
Lima	Shirt
Manro	Bread
Maque	In Spanish <i>Carájo</i> , an oath
Monro	An adult
Mosquete	Dollar
Muy	Tongue
Nacle	Light
Nel	No
Nibel	God
Nube	Cloak
Paloma	Billet, note
Papíri	Paper
Pela	Peséta
Pelusera	Blanket
Peña	Brandy
Pesquivar	To like
Picudos	Field pease
Pili	Cigar
Piños	Teeth
Pinres	Feet
Plano, Plana	Brother, Sister
Pusca	Pistol
Quile	Mentula

Recañi	Window
Rumi	Harlot
Safo	Handkerchief
Sarto	Serjeant
Tarpe	Heaven

Concerning the Germania of France, or “Argot,” as it is called, it is unnecessary to make many observations, as what has been said of the language of Hidalgo and the Red Italian, is almost in every respect applicable to it. As early as the middle of the sixteenth century, a vocabulary of this jargon was published under the title of “Langue des Escrocs,” at Paris. Those who wish to study it as it at present exists can do no better than consult “Les Memoires de Vidocq,” where a multitude of words in Argot are to be found, and also several songs, the subjects of which are thievish adventures.

The first vocabulary of the “Cant Language,” or English Germania, appeared in the year 1680, appended to the life of “The English Rogue,” a work which, in many respects, resembles the history of Guzman D’Alfaráche, though it is written with considerably more genius than the Spanish novel, every chapter abounding with remarkable adventures of the robber whose life it pretends to narrate, and which are described with a kind of ferocious energy, which, if it do not charm the

attention of the reader, at least enslaves it, holding it captive with a chain of iron. Amongst his other adventures, the hero falls in with a Gypsy encampment, is enrolled amongst the fraternity, and is allotted a "mort," or concubine; a barbarous festival ensues, at the conclusion of which an epithalamium is sung in the Gypsy language, as it is called in the work in question. Neither the epithalamium, however, nor the vocabulary, are written in the language of the English Gypsies, but in the "Cant," or allegorical robber dialect, which is sufficient proof that the writer, however well acquainted with thieves in general, their customs and manners of life, was in respect to the Gypsies profoundly ignorant. His vocabulary, however, has been always accepted as the speech of the English Gypsies, whereas it is at most entitled to be considered as the peculiar speech of the thieves and vagabonds of his time. The cant of the present day, which, though it differs in some respects from the vocabulary already mentioned, is radically the same, is used by the greatest part of those who live in open defiance of the law, or obtain their livelihood by means which morality cannot sanction; it is used not only in the secret receptacles of crime, but on the racecourse, and in the "ring," where those tremendous beings, the pugilists of England, display their prowess and ferocity. It is, moreover, much

cultivated by the young and debauched aristocracy of England, whose pride it is to converse with the pugilists of the ring, and the jockeys of the racecourse, in their own vulgar and disgusting jargon, resembling, in this point, the Grandees of Spain, who are not ashamed to receive into their palaces, and to feast at their tables, the ruffian Toréros of Andalusia. As a specimen of the cant of England, we shall take the liberty of quoting the epithalamium to which we have above alluded.

Bing out, bien morts, and tour and tour,
 Bing out, bien morts and tour ;
 For all your duds are bing'd awast,
 The bien cove hath the loure.

I met a dell, I view'd her well,
 She was banship to my watch ;
 So she and I did stall and cloy
 Whatever we could catch.

This doxy dell can cut ben whids,
 And wap well for a win,
 And prig and cloy so banshiply,
 All daisy-ville within.

The hoyle was up, we had good luck,
 In frost for and in snow ;
 When they did seek, then we did creep
 And plant in roughman's low.

It is scarcely necessary to dilate further upon the Germania in general or in particular ; we believe that we have achieved the task which

we marked out for ourselves, and have conveyed to our readers a clear and distinct idea of what it is. We have shown that it has been erroneously confounded with the Rommany, or Gitáno language, with which it has nevertheless some points of similarity. The two languages are, at the present day, used for the same purpose, namely, to enable habitual breakers of the law to carry on their consultations with more secrecy and privacy than by the ordinary means. Yet, it must not be forgotten, that the thieves' jargon was invented for that purpose, whilst the Rommany, originally the proper and only speech of a particular nation, has been preserved from falling into entire disuse and oblivion, because adapted to answer the same end. It was impossible to treat of the Rommany in a manner calculated to exhaust the subject, and to leave no ground for future cavilling, without devoting a considerable space to the consideration of the other dialect, on which account we hope we shall be excused many of the dry details which we have introduced into the present essay. There is a link of connexion between the history of the Roma, or wanderers from Hindustan, who first made their appearance in Europe at the commencement of the fifteenth century, and that of modern roguery. Many of the arts which the Gypsies proudly call their own, and which were

perhaps at one period peculiar to them, have become divulged, and are now practised by the thievish gentry who infest the various European states, a result which, we may assert with confidence, was brought about by the alliance of the Gypsies being eagerly sought on their first arrival by the thieves, who, at one period, were less skilful than the former in the ways of deceit and plunder; which kind of association continued and held good, until the thieves had acquired all they wished to learn, when both parties retired to their proper and most congenial orbits, the Gypsies to the fields and plains, so dear to them from the vagabond and nomade habits, which had become identified with their nature, and the thieves and vagabonds of European origin to the towns and cities. Yet from this temporary association were produced two results; European fraud became sharpened by coming into contact with Asiatic craft, whilst European tongues, by imperceptible degrees, became recruited with various words, (some of them wonderfully expressive,) many of which have long been stumbling-stocks to the philologist, who, whilst stigmatizing them as words of mere vulgar invention, or of unknown origin, has been far from dreaming that a little more research or reflection would have proved their affinity to the Slavonic, Persian, or Romaic, or perhaps to the myste-

rious object of his veneration, the Sanscrit, the sacred tongue of the palm-covered regions of Ind; words originally introduced into Europe by objects too miserable to occupy for a moment his lettered attention,—the despised denizens of the tents of Roma.

THE
ZINCALI.
—
V O C A B U L A R Y
OF
THEIR LANGUAGE.

VOL. II.

App^r. * A

ADVERTISEMENT

TO THE

VOCABULARY.

THE Gypsy words in this Collection are written according to the Spanish orthography; and their pronunciation is the Spanish; the rules for which need not be laid down, the Spanish language being at present very extensively cultivated in Europe, and a knowledge of it considered as forming part of a liberal education.

The words pointed out as derivatives, though tolerably numerous, are to be considered merely in the light of specimens of what *may* be accomplished. We are within compass, when stating, that there are hundreds of words in this Vocabulary which we could as easily have traced to the Sanscrit, Modern Greek, Sclavonian, &c. — and have forborne; it being our belief that the general scholar will peruse the following columns with increased interest, on perceiving that many roots have been left in the soil, which will not fail to reward his patient research.

To those who may feel inclined, in some instances, to call in question the correctness of our derivations, we wish to observe, that in order to form an opinion on this point, it is necessary to be well acquainted with the manner in which not only the Gitános, but the lower orders of the Spaniards themselves, are in the habit of changing and transposing letters. In some provinces, the liquids are used indifferently for each other—*l* for *r*, *r* for *n* and *l*, *y* for *ll*, and *vice versá*. With respect to the Gitános, they not only confuse the liquids, but frequently substitute the *l* for the *d*: for example, they have changed the Persian *duriya*, “the sea,” into *luriya*; and in their word for ‘thunder,’ have afforded a curious instance how the change of a letter may render it difficult to trace a word to its etymon: unacquainted with this habit of theirs, no one would venture to derive *lurian*, their term for “thunder,” from the Sanscrit; yet when spelt and pronounced *durian*, as it ought to be, the difficulty at once vanishes: *durian* being twin brother to the Celtic *darian*, which is clearly allied to the Danish *torden*, the German *donner*, the English *thunder*, which latter is but a slight modification of the Sanscrit *indra*. They likewise occasionally confound a liquid with a labial; saying,

lombardo or *bombardo* indifferently, which word in their language signifies “a lion.”

We shall offer no examples as to their manner of transposing letters; but content ourselves with observing, that nothing is more common than such transposition. With all its faults, we recommend this Vocabulary to the Reader, assuring him that it contains the elements of the speech of a most extraordinary people, the Spanish Gypsies—a speech which, if this memento preserve it not, must speedily be lost, and consigned to entire oblivion—a speech which we have collected in its last stage of decay, at the expense of much labour and peril, during five years spent in unhappy Spain—Spain, which we have traversed in all directions, mindful of the proverb—

Chuquel sos piréla
Cocal teréla.

THE
ZINCALI.

VOCABULARY OF THEIR LANGUAGE.

A.

- ABATÍCO, *s. m.* Father. Padre. *Vid.* Batu.
- Abelar, *v. a.* To have, possess. Tener. *Sans.* अत्र.
- Abertuné, *s. a.* Foreigner, foreign. Forastero.
- Aberucar, *v. n.* To repent. Arrepentirse.
- Abicholar, *v. n.* To appear. Parecer.
- Abillelar, *v. n.* To come. Venir. *Pers.* آمدن *Hin.* Ana.
- Abri, *adv.* Out, abroad. Fuera. *Pers.* بدر *Sans.* वहिर.
- Acaba, *pron. dem.* This. Este.
- Acaná, *adv.* Now. Ahora. *Pers.* اکنون *Sans.* अधुना.
- Acarar, *v. a.* To call. Llamar.
- Acatan, *adv.* Hither. Acá.
- Achibés, *adv.* To-day. Hoy. *Hin.* Ajhee.
- Achinelar, *v. a.* To cut. Cortar.
- Achogornar, *v. n.* To assist. Acudir.
- Acoi, *adv.* Here. Aquí.
- Acóres. *s. pl.* Nuts. Nueces. *Mod. Gr.* καρύδι.

- Ajojoy, *s. m.* A hare. Liebre.
- Ajoro, *s. m.* Friday. Viernes.
- Ajua, *s. m.* Halter. Cabestro.
- Alachar, *v. n.* To meet. Encontrar.
- Alalá, *s. f.* Joy. Alegría. *Sans.* उल्लास.
- Alangarí, *s. f.* Grief, sorrow. Pesár.
- Alao, *s. m.* Word. Palabra.
- Alcarran, *s. m.* Drone. Zàngano.
- Alcorabisár, *v. a.* To arrive at. Alconzár.
- Alendarse, *v. r.* To rejoice. Alegrarse. *Sans.* ज्ञानन्द (joy).
- Alialy, *s. f.* Temper, disposition. Genio.
- Alicati, *s. f.* Time, turn. Vez.
- Aligáta, *s. f.* Side. Lado.
- Aligatas, *adv.* Just by. Al lado.
- Aljeñique, *s. f.* Fountain. Fuente.
- Almedalle, *s. f.* Almond. Almendra.
- Almensalle, *s. f.* Table. Mesa.
- Amál, *s. m.* Companion. Compañero.
- Amála, *s. f.* Companion. Compañera.
- Amartelar, *v. n.* To wither. Marchitár.
- Amiñí, *s. f.* Anvil. Ayunque.
- Amolar, *v. n.* To be worth. Valér.
- Ampio, *s. m.* Oil. `Oleo, aceyte. *Sans.* अभ्यञ्जन.
- Ampio majaro, Holy oil. Santo òleo.

Amucharse, *v. r.* To intoxicate oneself. Emborracharse.

Amular, *v. a.* To hang, execute, strangle. Ahorcar, dargarrote.

An, *s. pl.* Things, matters. Cosas. *Mod. Gr.* ὄν (being, existence).

Anacar, *v. impers.* To happen. Suceder.

Anaraniá }
Anariana } *adv.* Amen, so be it. Amén, asi sea.

Andandula, *s. f.* Fox. Raposa.

Andial }
Andiar } *adv.* Thus. Así.

Andingla, *s. f.* Girth. Cincha.

Andoba, *pron. dem.* This. Este.

Andoríles, *s. pl.* Strings, garters. Ligas.

André, *adv. prep.* In, within. En, dentro. *Pers.* اندر.
Sans. अन्दरे.

Andúque, *adv.* Whither. Adonde.

Anduyo, *s. m.* Lamp. Velón.

Anglal, *adv.* Before, forward. Delante. *Hin.* Age.

Anglanó, *s. m.* A publican. Publicáno.

Angrunio, *s. m.* Lock, bolt. Cerrojo. *Sans.* अंगल.

Angui, *s. f.* Honey. Miél. *Pers.* انگبین.

Angusti, *s. f.* Finger. Dedo. *Pers.* انگشت.

Sans. अमु अङ्गुरि.

Angustro, *s. m.* A ring. Anillo. *Pers.* **اَنگُشْتَرِي**.

Sans. अङ्गुरीय.

Anjella, *prep.* Before. Antes.

Anjelo, *s. m.* Desire. Deséo.

Anis, *s. f.* Wasp. Avíspa.

Anro, *s. m.* Egg. Huevo. *Sans.* अण्ड. Both in Sanscrit and Gypsy, this word signifies a testicle.

Ansul, *adj.* Sick. Enfermo.

Aocaná. *Vid.* Acana.

Aopler, *v. a.* To open. Abrír.

Aotar, *adv.* Yonder. Allá.

Aoter, *adv.* There. Allí.

Apajenar, *v. a.* To approach. Acercár.

Apalá, *prep.* Behind. Detrás. *Sans.* अपर.

Aparáti, *s. f.* Cloud. Nube. *Pers.* ابر.

Apenar, *v. a.* To take. Tomár. *Hin.* Pana.

Apuchelar, *v. n.* To live, dwell. Vivír, habitár. *Sans.* पिञ्जि.

Apuchéris, *s. pl.* The living. Los vivos.

Aquia, *s. f.* The eye. Ojo. *Sans.* अक्षि. *Germ.* Auge.

Aquinbilaneto, *s. m.* Attendance, accompaniment. Acompañamiénto.

Aquirimen, *s. f.* Affection. Afición.

Aquirindoy, *adj.* Affected. Aficionado.

Aracate, *s. m.* Guard. Guarda.

Aracatear, *v. a.* To guard. Guardár.

Arachí, *adv.* Last night. Anoche.

Arajambi, *s. f.* Under-petticoat. Zagalejo.

Arajay, *s. m.* Friar. Frayle. *Arab.* راهب.

Araperar, *v. a.* To remember. Acordar.

Arapuchi, *s. f.* Tortoise. Galàpago. *Sans.* कच्छप, क्रोडपाद्.

Rus. Cherepakia.

Araquerar, *v. a.* To speak, talk, call. Hablar, llamar.

Sans. रट.

Araquerepénes, *s. pl.* Sayings. Dichos.

Arara, *s. f.* Pledge. Prenda.

Ararí, *adj.* Pregnant. Preñada.

Arasno, *s. m.* Fear. Miedo.

Arate, *s. m.* Blood. Sangre.

Archabar, *v. a.* To serve. Servír. *Sans.* अभिचर, परिचर
(servant).

Ardeler } *v. a.* To raise. Levantár. *Sans.* आरोहण.

Ardiñelar } (rising). *Celtic,* Ard (high, exalted).

Ardoria, *s. f.* Vein. Vena.

Arispejal, *s. m.* Metal. Metál. *Sans.* अार (brass) पीतल
(yellow); literally, *yellow brass.*

Arite, *s. m.* Lentil. Lenteja.

Arjaña, *s. f.* Salad. Ensalada.

Armensalle, *adj.* Free. Libre.

Aromali, *adv.* Verily, indeed. En verdád.

Aruje, *s. m.* Wolf. Lobo. *Hin.* Bheruha.

Asaselarse, *v. r.* To rejoice, to laugh. Alegrarse, reirse.

Sans. हास (laughter). *Hin.* Hansna.

Asirios, *pron. pl.* Those. Aquellos.

Asislable, *adj.* Powerful. Poderoso.

Asislar, *v. a.* To be able. Podér. *Vid.* Astisar.

Asisnastri, *s. f.* Apprentice. Aprendíz.

Asisprole, *s. m.* Brass. Bronce.

Asnao, *s. m.* Name, word. *Vid.* Alao.

Asparabar, *v. a.* To break, tear. Romper, lacerar.

Gr. σπαράσσω.

Astis, *a.* Possible. Posible.

Astisar, *v. a.* To be able. Podér.

Astra, *s. f.* Moon, star. Luna. Estrella.

Atelis, *adv.* Below. Abajo. *Vid.* Ostelé. *Turk.* التندة.

Hin. Tule.

Aterni, *s. a.* Dead-born. Nacido muerto. This word in

Sanscrit signifies *pregnant*: उदरिन्.

Atudiesalle, *s. m.* Steel: rather *iron*. Acero. *Sans.* अयस.

Avel }
Aver } *adj.* Other, another. Otro. *Sans.* अपर. *Arab.* غيره.

Aunosos, *conj.* Although. Aunque.

Aupre, *adv.* Above. Arriba.

Ayés, *adv.* Yet, nevertheless. Aún.

Ayore, *adv.* Above. Arriba.

Azia, *s.f.* Mill. Molino. *Pers.* آسیا.

Azimache, *s.f.* Sign. Señá.

B.

Babiñar, *v.a.* To extinguish. Apagár.

Bachildoy, *s.f.* Loose-hair. Meléna.

Bacria, *s.f.* A goat. Cabra.

Bajanbar, *v.a.* To touch. Tocar. *Hin.* Pukurna.

Bajatia, *s.f.* A bell. Campaná. A derivative from the preceding word.

Báji *s.f.* Luck, fortune. Suerte, ventura.—Penar bají, ‘to tell fortunes.’ Decir la buena ventura. *Sans.* भाग्य. *Pers.* بخت. Instead of this word, the English Gypsies make use of a derivative from the Slavonian, *dukkerin*. In their dialect, to tell fortunes is ‘penaw dukkerin.’

Bajilache, *s.m.* Deer, venison. Venado.

Bajin, *s.m.* Event. Caso.—Bajiné, ‘that which has happened.’ Acaecido.

Bajuma, *s.f.* Bug. Chinche.

Bal, *s.f.* Garden, kitchen-garden. Jardín, huerta.
Sans. बेल.

Bal, *s.f.* Hair. Pelo. *Sans.* बाल. *Gr.* μαλὸς. *Mod.*

Gr. μαλλί.

Balbalo, *adj.* Rich, strong. Rico, fuerte. *Pers.* بیلو

Sans. बलवत्.

Balibá, *s.f.* Bacon. Tocino.

Balichó, *s.m.* Hog. Marráno. *Sans.* बलिन्. *Hin.* Barah.

Ballestéra, *s.f.* Pigeon. Paloma. *Mod. Gr.* περιστέρα.

Ballestéro, *s.m.* Cock-pigeon. Palomo.

Balogar, *v.a.* To fly. Volár.

Balunés, *s.pl.* Pantaloons. Pantalones.

Baluñí, *s.f.* Wild-goat, chamois. Corza, gamúza.

Bambanícha } *s.f.* Shop, cellar; also Gallows. Botica,
Banbanícha } bodega, tambien, horca.

Bar, *s.f.* Stone. Piedra. *Hin.* Puthur.

Bar lachí, *s.f.* The loadstone. La piedra imán.—Connected with this word there is a kind of magic rhyme*, used by the Gypsy women in their incantations: it runs as follows:—

En el bejí d'Olivéte entrisaré,
Trin braquia callardía encontrisaré,
En trin bedos las ordeñisaré,

* Of this rhyme there is a translation in the First Volume.

Y trin quirális callardía nicobé :
 Yeque se lo diñelo á la bar lachí
 Para que me nicobele de meripé ;
 Y 'laver se lo diñelo á Padilla romí
 Con saria su suestí ;
 Y 'l aver al Bengui langó
 Para que m'otorguisarele lo que camelo yo.

Baraca, *s.f.* Winter. Invierno.

Barader, *s.m.* Justice of peace, a person of authority.

Alcalde, hombre principal.

Barandí, *s.f.* Back, shoulder. Espalda.

Barañí, *s.f.* Galley. Galera.

Barbalu, *s.m.* Physician. Médico.

Barban, *s.m.* Wind, air. Viento, ayre. *Vid.* Bear.

Sans. प्रधान, पवन.

Barchata, *s.f.* Knobbed stick. Porra.

Bardadí, *adj.* Empty. Vacío.

Bardí, *s.f.* Prison. Càrcel.

Bardon, *s.m.* Reason. Razón.

Bardroy, *adj.* Green. Verde. *Sans.* भरित.

Barendañi, *s.f.* Stone. Piedra. *Vid.* Bar.

Bares del mol, *n.p.* *Val de peñas* ; literally, 'The rocks
 of the wine,' *Peñas del vino*.

Bargaña, *s.f.* War. Guerra. *Pers.* پرخاش .

Baribu, *adj.* Much. Mucho. *Sans.* पुरु .

Baricuntus, *s. m.* The Captain or Count of a band of Gitános,—a governor; literally, *The Great Count*.
El Capitán ó Conde de una tropa de Jitános,—
gobernador.

Baro, *adj.*; *pl.* bareles; Great. Grande. *Hin.* Bura.

Barsalí }
Barsané } *n. p.* John. Juán.

Barsamiá, *adv.* Enough. Bastante.

Bartrabé, *adv.* Without. Fuera. *Moorish Arabic*, Barra.

Bartrabés, *adv.* Contrariwise. Al revés.

Bas, *s. f.*; *pl.* bastes; The hand. Mano. *Pers.* بازو.

Basno, *s. m.* Cock. Gallo. *Sans.* पुच्छिनु.

Bastardó, *s. a.* Affliction, evil, prison. Aflicción, mal, cárcel. The proper signification of this word is probably *slavery*. *Pers.* پرستاری.

Bastarre, *s. f.* The right-hand. La derecha.

Basto, *adj.* Evil. Malo. *v.* Bastardo.

Basya, *s. f.* Sleeve. Mánga.

Batané, *s. m.* Calf. Becerro.

Bato } *s. m.*; *pl.* batuces; Father. Padre. From the Rus-
Batu } sian word, *batuschka*.

Bato Majoro, The holy Father, the Pope. El Padre Santo.

Bausale, *s. f.* Cause. Càusa.

Bayopio, *adj.* Maimed, one-handed. Manco.

Bazin, *pron. dem. pl. mas.* These. Estos.

Bazan, *pron. dem. pl. fem.* These. Estas.

Beao, *s. m.* A lord, a gentleman. Señor, caballero.

Turk. بیگ.

Bear }
Bearbal } *s. m.* Wind, air. Viento, ayre. *Hin.* Bara.

Beda, *s. f.* Manner, way, custom. Manera, costumbre.

Bedar }
Bedelar } *v. a.* To teach. Enseñar. It has many other meanings; *e. g.* Bedar or yaque, 'to light the fire.' Encender fuego.—Bedar or chiros, 'to pass the time.' Pasar el tiempo, &c.

Bede de mulo, 'Funeral of the dead.' El entierro de un difunto.

Bedorá }
Bedorí } *s. f.* A girl, virgin. Muchacha, virjen

Bedoro, *s. m.* Boy, youth. Muchacho, joven. *Arab.* بدر.

Bedrajámi, *s. m.* Giant. Jigante. *Pers.* بهادر (strong man). *Sans.* पत्ति, विक्रमिन्.

Bedo }
Berdo } *s. m.* Cart. Carro.

Bejanbi, *s. f.* Fault, crime. Delito.

Bejari, *s. f.* Female lizard. Lagarta. Lagartija.

Bejelar, *v. a.* To sit. Asentar.

Belga, *adv.* There. Allí.

Bella, *s.f.* War. Guerra.

Beluñi, *s.f.* A calash. Calesa.

Beluñí, *s.f.* Queen. Reyna. *Pers.* بانو *Sans.* भद्रिनी.

Bengue } *s.m.* Devil, evil spirit. Demonio, espíritu malo.
 Bengui } *Sans.* पङ्क *i.e.* mud, bog. According to the
 Hindoo mythology, there is a Hell of mud,
 called Bengaprabha: the Bengues of the Gyp-
 sies appear to be the tenants of this Hell. The
 Russian *Bog* (God), and the English nursery
 demon, *Bogey*, are possibly derived from the
 same Sanscrit root.

Benseñi, *s.f.* Audience. Audiencia.

Beo, *s.m.* Las partes vergonzosas de una mujer.

Sans. भग *Hin.* Bhug.

Beo, *s.m.* Prison. Càrcel.

Berabar, *v.a.* To save. Salvár.

Berallas, *s.f. pl.* Bee-hives. Colmenas.

Berallí, *s.f.* Galley. Galera.

Berbal, *s.m.* Picture. Cuadro.

Berbel, *s.m.* Looking-glass. Espejo.

Berbirincha, *s.f.* Star-lizard. Salamancaesa.—The pro-
 per meaning is *squirrel*, which is an animal rarely
 found in Spain. *Mod. Gr.* βερβιρτζα. Ardilla.

- Berdacuí, *s.f.* Window. Ventana.
- Berdeji, *s.m.* Lizard. Lagarto.
- Berdi, *s.f.* Quarrel, dispute. Riña. Perhaps from the Scandinavian word *Barda*, 'to fight.'
- Berdo, *s.m.* A ship. Navio. *Vid.* Bero.
- Berdoche, *s.m.* Coach. Coche.
- Beribu, *s.f.* Multitude. Multitúd. *Vid.* Baribú.
- Beriga, *s.f.* Chain. Cadena. *Rus.* Veríga.
- Berilli, *s.f.* Wasp. Avíspa. *Hin.* Birnee.
- Berjar, *v.a.* To find. Hallar.
- Berji, *s.m.* A year. Año. *Hin.* Burukh.
- Bero, *s.m.* Galley; garrison to which criminals are sent for hard labour. Galera, presidio. *Sans.* पदार.
- Berquero, *s.m.* Wen. Lobanillo.
- Berrandaña, *s.f.* Stone. Piedra. *Vid.* Barendrañi.
- Berrinches, *s.pl.* Lemons. Limones.
- Bersali, *s.* Spy. Espía.
- Berseji, *s.f.* War, quarrel. Guerra, riña.
- Berseli, *adj.* Coarse, rude. Basto.
- Bertelerí, *s.f.* Appellation. Apelación. Perhaps *Word*, from the Sanscrit.
- Beruñí, *s.f.* Balcony. Balcón.
- Beslli, *s.f.* War, dispute. Guerra, quiméra. *Vid.* Bella.

Besní, *s. f.* Window. Ventana. *Pers.* بین (seeing).

Bestale }
Besti } *s.* Seat, chair, saddle, bench. Silla, banco.

Bestelar, *v. a.* To sit. Asentár.

Bestipen, *s. f.* Wealth, riches. Riqueza.

Bestique, *par.* Seated. Asentado.

Beyío, *adj.* Single, singular. Solo, único.

Bian, *adj.* Twenty-three. Veinte y tres.

Bica, *s. f.* Chair. Silla.

Bichabar, *v. a.* To send. Envīar. *Hin.* Bhejwa'd.

Sans. विस, विक्षेप (casting).

Bichola, *s. f.* Likeness, similitude. Semejanza.

Bicholar, *v. n.* To appear. Parecer. *Vid.* Abicholar.

Biere, *s. m.* Glass. Vidrio.

Bifi, *s. f.* Snow. Nieve. *Pers.* برف .

Bigorear, *v. a.* To arrive. Llegár.

Binar, *v. a.* To sell. Vendér. *Sans.* विक्रयण (selling),

पणन (sale). *Hin.* Bikna. *Arab.* بيع .

Bique, *s. m.* Edict. Cartél.

Biruquero, *s. m.* Carpenter. Carpintero.

Bis, *adj.* Twenty. Veinte. *Hin.* Bis, بیس .

Bisarar, *v. a.* To owe. Debér.

Bisia, *s. f.* Pasture-ground. Dehesa.

Bisna, *s. f.* Sale. Venta. *Vid.* Binar.

- Bispaparó, *s. m.* Grandfather. Abuelo.
- Bispibi, *s. f.* Hornet. Avispón.
- Blani, *s. f.* Jacket. Chaqueta.
- Blejo, *adj.* Slouched. Sesgo.
- Bóbes, *s. pl.* Beans. Habas. *Rus.* Bóby. *Hin.* Lobiya.
- Boltaní, *s. f.* Turn. Vuelta.
- Bonbachi, *s. f.* Pipe. Pípa.
- Bombardo, *s. m.* Lion. León. *Hin.* Bubur.
- Bomboi, *adj.* Foolish. Tonto.
- Boqui } *s. f.* Hunger, famine. Hambre. *Hin.* Bhukh.
 Boquis }
- Bordañí, *s. f.* Tower, castle. Torre, castillo.
- Bordelés, *s. pl.* Christians. Cristiános.
- Bosnansibla, *s. f.* Confidence. Confianza. *Query,* Possibility. *Rus.* Vosmojgnost.
- Bostan, *s. m.* Linen. Lienzo.
- Bostan, *adj.* Weak, feeble. Flojo.
- Bouchoy } *s. m.* A bear. Oso.
 Bozuchoy }
- Brabaní, *adj.* Valiant. Valiente.
- Braco, *s. m.* Mutton. Carnero.
- Bracuñí, *s. f.* A sheep. Oveja.
- Braga-lachí, Much shame. Mucha vergüenza.
- Bragante, *adj.* Made of straw. Pajizo.

Brajáta, *s.f.* Necessity. Necesidad.

Braji, *s.f.* Sheep. Oveja. *Pers.* سَرَج .

Brajial, *s.m.* Hospital. Hospital.

Breji, *s.m.* Field, mountain. Campo, monte. *Hin.* Bur
(a desert).

Brequejo, *adj.par.* Obliged. Obligado.

Brequenar, *v.a.* Defend, defendér.

Bresban, *adj.* Blessed. Bendito. Possibly that which is
connected with ब्रह्मन् or Brahma.

Bretegeli, *s.f.pl.* Delights. Delicias.

Brichardilar, *v.a.* To ask, implore. Rogár.

Bricholar, *v.a.* To bear, suffer. Padecér.

Bridaque, *s.* A break, rupture. Quiebra.

Bridaquelar, *v.a.* To break. Rompér, quebrár.

Brijindal, *s.* Rain, shower. Lluvia. *Pers.* باران.

Sans. पूरुण. *Mod. Gr.* βροχή.

Brijindar, *v.n.* To rain. Llover.

Brijindope, *s.m.* Deluge, mighty rain. Dilùvio.

Brijindobío, *s.m.* Hunchback. Jorobado. *Sans.* भङ्गुर.

Brinda, *s.f.* A pear. Pera, fruta.

Brinsela, *s.f.* Bottle. Botella.

Brinza, *s.f.* Flesh, meat. Carne.

Broba }
Brobia } *s.f.* Pompion, calabash. Calabaza.

Brochabo, *s. m.* Boy, lad. Muchacho.

Brodelo, *s.* and *adj.* Third, third party, mediator.

Tercero.

Brojuchi, *s. f.* Pink, flower. Clavél.

Brondo, *conj.* But, yet. Pero.

Brono Alieñicato, *n. pr.* Pontius Pilate. Pòncio
Pilato.

Bros, *adj. pron.* Your, yours. Vuestro.

Brosibañá, *s. f.* Bramble. Zarza. *Hin.* Bhur-band.

Brostildan, *s. m.* Mayor, justice of peace. Alcalde.

Brote, *s. m.* Camel. Camello.

Brotobo }
Brotoboro } *adj.* First. Primero. *Gr.* πρώτος.

Brotomuchi, *s. f.* The spring. Primavéra.

Brotomucho, *s. m.* First-cousin. Primo-hermano.

Brucharno, *s. m.* A shot. Tiro.

Bruchino, *s. m.* Dried cod-fish. Bacallao.

Brudilar, *v. a.* To answer. Contestar, responder. *Vid.*

Rudilar.

Bruja, *s. f.* The Holy Brotherhood. La Santa Hermandád.

This word is a cant term (Bruja, in Spanish, means a witch), and does not properly belong to the Gitáno language.

Brují, *s. f.* A real, a Spanish coin. Un real.

Bruñí, *s. f.* A she-goat. Cabra.

Bruñito, *s. m.* A kid. Cabrito.

Bucharar *v. a.* To shoot. Tirar.—This word has numerous significations; *e. g.* Bucharar la baste, ‘To extend the hand.’ Extender la mano.—Me bucharéla l’errate, ‘My blood beats.’ Me arde la sangre. *Sans.* विक्षेप. *Vid.* Bichabar.

Buchí, *s. f.* Any thing, the public executioner. Cualquiera cosa, el verdugo.

Bucos, *s. m.* Liver. Higado. *Sans.* बृह्म (heart).

Bufa, *s. f.* Crib, manger. Pesébre.

Bufaire *s. m.* A king’s evidence, informer, cat. Soplón, gato.

Bufendi, *adv.* Better. (From *bus*, ‘more,’ and *fendi*, ‘good’.) Mejor.

Bujendi, *s. m.* Catamite. Bujarron.

Bujibió, *s. m.* Hunchback. Jorobado.

Bul } *s.* The anus. Ano, orificio. *Sans.* पूत, फलक.
Bulláti } *Hin.* Bil.

Bullas, *s. f. pl.* Grey hairs. Canas.

Bundal, *s. f.* Gate, door. Puerta. *Vid.* Burda.

Buque, *s. m.* Point. Punto. *Sans.* मकद (peak).

Buquepé, *s.* Account, information given to the ministers of justice. Cuenta dada á la justicia. *Arab.* وقوف .

Bur, *s. m.* Mountain. Montaña. *Rus.* Bugôr.

Burda, *s. f.* Gate, door. Puerta. *Sans.* पुरद्वार (of a town).

Hin. Bur.

Burlo, *s. m.* Play, sport. Juego.

Bus, *adv. & conj.* More, but, yet. Mas, pero.

Bus, *adv.* When. Cuando.

Busñe, *adj.* Sweet. Dulce.

Busno, *s. m.* A gentile, a savage, every person who is not of the Gypsy sect. Jentil, salvaje; así llaman los Jitános al que no es dela sangre de ellos.—The English Gypsies make use of the word *Tororo* in this sense, which signifies what is poor and pitiful: See *Chororo*. The root of *Busno* is probably the *Sans.* पुरुष (a man in general) or पुरूस An impure person. ‘Busurmán,’ in the Russian tongue, signifies, ‘A heathen.’

Busné, *s. pl.* The Gentiles, savages. Los Jentiles, los salvájes.

Busnos, *s. pl.* Torments, pains. Tormentos.

Busorala, *adj.* Ripe. Maduro.

Buste, *s. f.* The act of sticking or joining together.

Pegadura. *Pers.* بستة.

Butacolé, *adj.* Yellow. Amarillo. *Sans.* पीतल.

Butanar, *v. a.* To drain, spill, scatter. Derramar.

Butér }
Butré } *adv.* More. Mas.

Butron, *s. m.* Abyss, a deep hole. Abismo, hoyo profundo. This word is evidently derived from the *Sanscrit* अवद. *Mod. Gr.* βυθός. *English, Pit.*

C.

Caba, *pron. dem.* This. Este. *Vid.* Acaba.

Cabaña, *s. f.* Tomb, grave. Sepultura. *Moorish Arab.*
Cawar.

Cabañar, *v. a.* To bury. Enterrar. *Mod. Gr.* σκάπτω.

Cacabi, *s. f.* A kettle. Caldera. This word is pure
Greek, κακκάβη.

Cacaluñí, *s. f.* Species of earthen pan. Cazuela.

Cacarábi, *s. m.* A crow. Grajo. *Sans.* काक, कारव.

Cachas, *s. f. pl.* Scissors. Tijeras. *Sans.* कर्त्रो.

Cachicalli, *s. f.* Female relation. Parienta.

Cachimani, *s. f.* Brandy-shop, tavern. - Aquardientería,
taberna. *Query,* The seller of brandy, *from* काश्य
a kind of liquor. *Rus.* Quass, *and* मनुज Man.

Cafi, *s. f.* Nail. Clavo. *Mod. Gr.* καρφί.

Cajuco, *adj.* Deaf. Sordo.

Cajuguy, *s. f.* File. Líma.

Calabéa, *s. f.* Lie, falsehood. Mentira. *Arab.* خلاف .

Calabear, *v. a.* To lie. Mentir.

Calafresa, *s. f.* Chitterlings. Asadura.

Calés, *s. pl.* The Gypsies. Jitános. *Vid.* Caló.

Calisen, *s. f.* Death. Muerte. *Sans.* काल.

Callicaste, *adv.* Yesterday. Ayér.

Callicó, *s. m.* Dawn. Madrugáda, *Sans.* कल्प.

Callardo, *adj.* Black. Negro.

Caló } *s. m.* A Gypsy, a black. Jitáno, hombre negro.

Caloro } *Sans.* काल. *Hin.* Kala.

Calli, *s. f.* A Gypsy woman. Jitána.

Calochin, *s. m.* Heart. Corazón. *Properly,* liver.

Sans. कालखञ्जन.

Caltrabó, *s. m.* Convict-garrison. Presidio.

Calumbrico, *s. m.* Understanding. Entendimiento. *Sans.*

कलन्दिक्का. *Mod. Gr.* καταλαμβάνω, to 'understand.'

Cam } *s. m.* Sun. Sol. *Hin.* Khan. *Sans.* खमणि.

Camaranchas, *s. f. pl.* Buttons. Botones.

Cambañí, *s. f.* Shop. Tienda.

Cambrai, *s. m.* Dog. Perro.

Cambrí } *adj. fem.* Pregnant. Preñada.

Cambróbi } *Sans.* गर्भिण्यो.

Camelar, *v. a.* To love. Amár.

Sans. कम, काम (Cama, Love, Cupid).

- Cameni, *s. f.* Shop. Tienda. *Pers.* کارخانه. The root is the *Sans.* कर्मन् (work, action).
- Camuchi, *s.* Heel-bone. Zancajo.
- Cana, *s. f.* Hour. Hora.
- Cana, *s. f.* A bell. Campana.
- Canbrar, *v. a.* To love. Amár. *Vid.* Camelar.
- Canbutér, *s. m.* Sorcerer, wizard. Hechicero. *Sans.* काम्मेण (magic). *Russ.* Caldún.
- Canché, *s. m.* Saturday. Sàbado.
- Candon, *s. m.* Companion. Compañero.
- Candorry, *s. m.* Christian. Cristiano.
- Cangallo, *s. m.* Waggon, cart. Carro. *Properly*, one that is tilted, from कसल (a blanket).
- Cangrí, *s. f.* Church. Iglesia. The literal meaning appears to be *Tower*. *Pers.* كنگر
- Cangrias, *s. f. pl.* Heels of shoes. Tapas de los zapatos.
- Canguelar, *v. a.* To fear. Temer. *Sans.* कम्पन (trembling).
- Canguelo, *s. m.* Fear. Temór.
- Cani, *s. f.* Ear. Oreja. *Sans.* कर्ण. *Hin.* Kaun.
- Canrea, *s. f.* Pity. Làstima. *Sans.* करुणा. *Hin.* Ku-roona.
- Canriano, *s. m.* Summer. Verano. *Mod. Gr.* καλοκαίρι.
- Canrias, *s. f. pl.* Troubles. Fatigas.

- Canro, *s. m.* Neck. Pescuéro.
- Canucho, *s. m.* Heel-bone, stupid person. Zancájo.
- Cañi, *s. f.* Hen. Gallina.
- Cañismi, *s. f.* Forge. Fràgua.
- Capirima, *s. f.* Aloe. La Pita. *Mod. Gr.* καππάρι.
- Capucho, *s. m.* Child's cap. Capillo.
- Car, *s. m.* Heat. Calór. *Sans.* खर. *Arab.* حر.
- Carbe, *s. m.* Dike. Malecón.
- Carema, *s. f.* Word. Palabra. *Arab* كَلَمٌ.
- Carjibar, *v. a.* To finish. Fenecer.
- Carlo, *s. m.* Heart. Corazon. *Arab.* قَلْبٌ.
- Carmujon, *s. m.* Mouse. Raton.
- Carobi, *s. f.* Staple, ring. Argolla. *Query,* bracelet.
Sans. करभूषण.
- Cartacaya, *s. f.* Stork, heron. Cigüéña. *Sans.* करेटु.
- Cartrabar, *v. a.* To load. Cargar.
- Casabo, *s. m.* Liver, Hígado.
- Cascañé, *s. m.* Avaricious, stingy. *Pers.* گرسنه (hungry).
- Cascañé, *s. m.* Tuesday: *according to others,* Thursday.
 Martes, Jueves.
- Casian, *s. f.* Wood, timber. Madera.
- Casidazo, *s. m.* March, month of. Marzo.
- Casinoben, *s. m.* Hell. Infierno. *Literally,* A blaze, conflagration. *Mod. Gr.* καύσιμον.

Caste, *s. m.* A stick. Palo. *The true meaning is, Tree.*

Sans. कञ्ज (wood). *Pers.* اغاج. *Hin.* Gachh.

Caste-randador, *s. m.* A working stick, *i. e.* a plough. Arado.

Casto, *s. m.* Hammer. Martillo.

Castorro, *s. m.* Hat. Sombrero.

Castumba, *s. f.* The province of Castile. Castilla.

Cata, *adj.* Every. Gáda.

Catabranar, *v. n.* To roar. Bramár.

Catacolla, *s. f.* Stork, crane. Cigüeña.

Catanar } *v. a.* To assemble. Juntar. *Hin.* Ckhuthan-k.
Catañar }

Catané, *pl.* Catanes, *adj.* United, assembled. Junto, juntos.

Catesca, *s. f.* Spot, mark. Pinta.

Caute, *adj.* None, not one. Ningun, ninguno.

Cayes, *s. pl.* Heavens. Cielos.

Cayque, *s. m.* Nobody. Nàdie.

Cende, *s. f.* Light. Lúz.

Cengarica, *s. f.* Desire. Gana. *Sans.* काङ्क्षा.

Pers. خاطرخواه. *Hin.* Chana (to desire).

Ciria, *s. f.* Passover, Easter. Pàscua.

Ciria, *s. f.* Garlick. Ajo. *Hin.* Seer.—*Vid.* Sar.

Claby, *s. f.* Earthen pan, pipkin. Cazuela.

Claricó, *s. m.* Dawn. Madrugáda. *Vid.* Callicó.

Clasma, *s. f.* Queen. Reyna. *Vid.* Crallísa.

Clemaco, *s. m.* Hunter. Cazador.

Clichí, *s. f.* Key. Llave. *Rus.* Clotch. *The root is Sanscrit, कौलक (bolt).*

Clonel, *s. m.* Pink. Clavél.

Cobadrar, *v. n.* To bark. Ladrár. *Arab.* قَوَّة. *Rus.* Gabh.

Coblér, *s. m.* Elbow. Codo. *Sans.* कूर्पर.

Cocál, *s. m.* Bone. Huésos. *Mod. Gr.* κόκκαλον.
Sans. कुस्य.

Cocális, *pl.* Bones. Huésos.

Cocal ie Lubanó. Bone of the navel. Hueso del em-
peyne.

Cochoco, *s. m.* Evergreen oak. Encina.

Cochogléra, *s. f.* Oil-cruse. Alcúza.

Coco, *s. m.* Nut. Nuéz.

Cocole, *s. m.* Number. Número.

Coín, *pron. rel.* Who. Quién. *Hin.* Kaun.

Colcoro, *adj.* Alone. Solo.

Coligote, *s. m.* Bat. Murciélago.

Combo, *adj.* Dumb. Mudo. *Sans.* मूक.

Conche, *s. m.* Anger. Coráje.

Condári, *s. f.* Beam. Viga. *Hin.* Kandee. *Sans.* कारड.

Contique, *s. m.* Neighbour. Vecíno.

Coplemande, *s. m.* Coward. Cobarde.

Coracaño, *s. m.* Guard. Guarda.

Corajai, *s. pl.* The Moors. Los Moros. Probably derived from the word Kurreh, a term of execration and contempt too frequently employed by the common Moors in their discourse.

Corajañó, *s. & adj.* Moor, Moorish. Moro, Moruno.

Corbó, *adj.* Strange. Estraño.

Corbý, *s. f.* Branch, shoot, sprig. Rama.

Corcorria, *s. f.* Solitude. Soledád. *Vid.* Colcoro.

Cori, *s. f.* Island. Isla.

Coriá, *s. f.* Large jar. Tinája.

Corio, *s. m.* An ochavo, a small brass coin. Ochavo.

Coripén, *s. f.* Trouble, affliction. Tribulación, aflicción.

Cormuñí, *adj.* Some. Algúno.

Cornes, *s. pl.* Buskins. Botínes.

Cornícha, *s. f.* Basket. Espuerta. *Sans.* कराड.

Coro, *s. m.* Pitcher. Cántaro. *Hin.* Ghurola.

Corpíchi, *s. f.* Rice. Arróz. *Sans.* क्रूर.

Corroro, *adj.* One-eyed. Tuerto.

Costiñí, *s. f.* Tax levied on horses sold at fairs. Alcabála.

Literally, 'The mounting, or 'tax paid for mounting.' *Vid.* Costunár.

Costipén, *s. m.* The summer. Verano.

Costunár, *v. n.* To mount. Montar. *Pers.* خُستَن.

Costúri, *s.* Convent. Convento.

- Cotór, *s. m.* A piece. Pedazo. *Arab.* قطعة.
- Cotría, *adv.* Immediately. Luégo.
- Coyme, *s. m.* Farm-house. Cortíjo.
- Crallis, *s. m.* King. Rey. *From the Sclavonian word* Kral.
- Crallísa, *s. f.* Queen. Reyna.
- Crejéte, *s. pl.* Sins. Pecados. *Rus.* Graike.
- Cremén, *s. f.* Worm. Lombríz. *Sans.* कृमि.
- Criscote, *s. m.* A book. Libro. *Vid.* Gabicóte.
- Crisirné, *n. pr.* Christ. Christo.
- Cro, *s. m.* Pair. Par.
- Cuarínda, *s. f.* Lent. Cuaresma.
- Cucaña, *s. f.* Millet, panic-grass. Panója. *Sans.* कजु.
- Cuchiyo, *s. m.* Sedge. Esparto.
- Cudo, *s. m.* Mill. Molino. *Hin.* Kolhoo.
- Cueñi, *s. f.* Cave. Cueva. *Sans.* गहन.
- Cuji, *s. f.* Rose. Rosa. *Pers.* گل.
- Culáña, *s. f.* Bell. Campana. *Sans.* कल (to sound).
Rus. Kólokol.
- Culco, *s. m.* Suunday. Domingo.
- Cumorra, *s. f.* Hall, chamber. Sala. *Hin.* Cumra.
Germ. Kammer.
- Cundus, *s. m.* Count, lord. Conde. *Mod. Gr.* κόντης.
- Curar, *v. a.* To strike, do, work. Pegár, hacér, trabajár.
Hin. Gurhna.

Curda, *s. f.* Drunkenness. Borrachéra.

Curebay, *s. f.* Bit of a bridle. Bocado de fréno.

Sans. कविय.

Cureló, *s. m.* Trouble, pain. Trabajo, pena.

Curolamiénto, *s. m.* Carpenter's plane. Cepillo de carpintéro.

Curoró, *s. m.* Colt. Potro. *Hin.* Koorru.

Cúnque, *s. m.* Sunday. Domingo. *Modern Greek,* κυριακή.

Curraco, *s. m.* Raven. Cuervo. *Sans.* काकालु.

Currandéa, *s. f.* Flat roof of a house, terrace. Azotéa.

Currandí, *s. f.* Veil. Mantilla.

Currando, *s. m.* A hammer. Martillo.

Curriel, *s. m.* Trade, business. Oficio. *Sans.* करण.

CH.

Chabal, *s. m.* Son. Hijo.

Chabo }
Chaboro } *s. m.* A boy, a child. Muchacho, niño. In the English dialect, *Chab*; e. g. Rommany Chab, 'A Gypsy boy' or 'fellow;' whence the cant expression, *Rum Chap*. *Arab.* شاب.

Sans. सभे.

Chaborí, *s. f.* A girl. Muchacha.

Chachipé, *s. f.* Truth. Verdád.—This word, which the English Gypsies pronounce *Tsatsipé*, seems to be a compound of the Sanscrit सत्, which signifies ‘True,’ and the word of Sanscrit origin, *Chipé*, ‘a tongue.’ *Chachipé* therefore is, literally, ‘True tongue.’

Chai, *s. pl.* Children, fellows, Gypsies. Niños, muchachos. Jitános. *Vid.* Chabo.

Chaja, *s. f.* Cabbage. Col.

Chajamen *s. f.* Prudence, bashfulness. Recáto, timidéz.
Pers. شرم .

Chalabear, *v. a.* To move. Movér. *Sans.* ह्वेल .

Rus. Kolebát.

Chalar, *v. n.* To walk, to go. Andár, ir. *Sans.* ह्वेल .

Chaléndre, *s. m.* Tiger. Tígre. *Sans.* शार्दूल . *Pers.* شیر .

Chalchibén, *s. m.* Steel for striking fire. Eslabón.

Challas, *s. pl.* Ear-rings. Zarcillos.

Challu, *s. f.* Lie. Mentira.

Chalorgar, *s. m.* Altar. Altár. *Pers.* قبله گاه . *Sans.* चत्वर .

Chamuliar, *v. a.* To speak. Hablár. *Sans.* सम्भाषा .
(discourse).

Chan, *s. m.* Cloth. Paño. *Sans.* आच्छादन .

Chancele, *s. f.* Knee. Rodilla. *Sans.* जानु .

Chando, *s. & adj.* Wise, a sage. Sabio, doctor.

Chanelar, *v. a. n.* To know. Saber. *Pers.* شناختان.

Chaneó, *s. m.* Ring. Anillo.

Changanár, *v. a. n.* To awake. Despertár. *Sans.* जागृ.

Hin. Jugana.

Changané, *adj.* Awake. Despierto. *Sans.* जागरिन्.

Changeró, *adj.* False. Falso.

Chanispar, *v. a. n.* Exhale, breathe, inspire. Espirár.

Chanispero, *s. m.* Spirit. Espiritu.

Chanorgar, *v. a.* To forget. Olvidár.

Chantar, *v. a.* To plant. Plantár.

Chaomó, *s. m.* Winter. Invierno. *Pers.* سرما.

Chapardo, *s. m.* Tinder. Yesca.

Chapésca, *s. f.* Flight. Fuga.

Chapescar, *v. n.* To flee. Huir.

Chaplesca, *s. f.* Serpent. Serpiénte.

Char, *s. m.* Heaven. Cielo. *Sans.* स्वर्. *Pers.* چرخ.

Char, *s. m.* Egypt; according to the dialect of Estremadura. Egipto; segun en dialecto de los Jitános Estremeños.

Char, *s. f.* Grass. Yerba. *Pers.* گیاه.

Charabaro, *adj.* Sad. Triste.

Charaburi, *s. f.* Sadness. Tristéza.

Chardí, *s. f.* A fair, market. Féria. *Vid.* Cháti.

Charnique, *s. f.* Life. Vida. *Hin.* Jan.

- Charipé, *s. f.* Bed, bedstead. Cama. *Hin.* Charpoy.
Mod. Gr. κρεβάτι.
- Chasar, *v. n.* To pass. Pasár.
- Chaséos, *s. m.* Exercise. Ejercicio.
- Chasilar, *v. a.* To sup. Cenár.
- Cháti, *s. f.* A fair. Féria. *Hin.* Chhetr.
- Chavo, *s. m.* A plate. Plato.
- Chaute, *n. p.* The fortress of Ceuta. Céuta.
- Che, *s. f.* Scab. Tiña. *Sans.* कच्छू. *Hin.* Khaj.
- Chen, *s. f.* Earth, land. Tierra. *Vid.* Chim.
- Chepo, *s. m.* Breast, bosom. Séno, pécho. *Pers.* جیب.
- Cherdillas, *s. pl.* The stars. Las estrellas.
- Cherdiño, *s. m.* The morning-star. Lucéro.
- Cherja, *s. f.* Bag, bundle. Hálda.
- Chetallí, *s. f.* Olive. Olíva.
- Cheti, *s. f.* Olive-oil. Aceyte.
- Chi, *s. f. & adv.* Nothing. Nada.
- Chiaca, *s. f.* Table. Mesa.
- Chibaló, *s. m.* Cigar. Cigárro.
- Chibár, *v. a.* To cast, shoot. Echár. *Sans.* क्षिप. This
 verb is used in many senses.
- Chibárse á penár, To begin to speak. Comenzár á
 hablár.
- Chibár lachó, To make well, to cure. Curár, sanár.

Chibár sermón, To preach. Predicár.

Chibél. *Vid.* Chibés.

Chibél, *s. m.* A river. Rio. *Pers.* جوئی.

Chibelár, *v. a.* *Vid.* Chibár.

Chibés, *s. m.* Day. Dia. *Sans.* दिवस. *Hin.* Dewus.

Chibibén }
Chibos } *s.* Life. Vida.

Chicato, *s. m.* Uncle. Tio. *Hin.* Chucha.

Chiche, *s. f.* Face. Cara.

Chichí, *s.* Nothing. Náda. *Query,* Any thing.

Pers. چیزى.

Chichojí, *s.* Cat. Gáto.

Chiguay, *s. m.* Louse. Piojo.

Childar, *v. a.* To put, place. Ponér, metér.

Childo, *par. pas.* Put, placed. Metído, puéstó.

Chilindróte, *s. m.* Sparrow. Gorrión. *Hin.* Chiriya.

Chim, *s. m.* Kingdom, country. Reyno, tierra. *Sans.* स्था.

Chimoni, *s. f.* Any thing. Cualquiér cosa.

Chimudañi }
Chimusolano } *s.* Glory. Gloria. *Sans.* सम्भावना.

Chimuyar, *v. a.* *Vid.* Chamuliár.

Chimútra, *s. f.* Moon. Luna. *Arab.* قمر. *Sans.* कौमुदीपति.

Chinaóra, *s. f.* Sickle. Hoz. *Vid.* Chinelár.

Chindár, *v. a.* To hang up. Colgár.

Chindar, *v. a.* To bear, produce. Parír. *Sans.* जनि
(birth). *Hin.* Junna.

Chinday, *s. f.* Mother. Madre. *Sans.* जनित्वा.

Chindo } *s. & adj.* Blind, blind man. Ciego. *Sans.*
Chindoquendo } अन्ध. *Hin.* Choondhla (blear-eyed).

Chindomá, *s. m.* Butcher. Carnicero. *Sans.* शूनावत.

Chinel } *s. m.* A person of official rank. Hombre de gra-
Chino } duacion, oficial. *Derived from the Russian,*
Chin, 'Rank.'

Chinelar, *v. a.* To cut, reap. Cortár, segár.

Chingabár, *s. m.* Pin. Alfilér.

Chingarar, *v. a.* To fight. Peleár, reñír.

Chingáripén, *s. m.* War, battle. Guérra, combáte.

Sans. सङ्गर. *Pers.* جنگ.

Chinobaró, *s. m.* High-constable, governor. Alguacíl,
mayór, gobernador. *Vid.* Chino and Baro.

Chinojé, *s. m.* He-ass. Burro.

Chinoró, *adj.* Small, little. Pequeño. *Sans.* कशिक,
कनिष्ठ; whence likewise the English cant word
Kinchin.

Chipalo, *s. m.* Blacksmith. Herréro. *Sans.* कपिल,
(dark, tawny).

Chipec, *s. f.* Truth (improperly). Verdád.

Chipe } *s.f.* Tongue. Lengua. *Sans.* जिह्व. *Hin.* Jibh.
 Chipi } *Pers.* زبان.

Chipén, *s.f.* Life. Vida. *Sans.* जीवन. *Pers.* جان.
Hin. Jee.

Chique, *s.f.* Earth, ground. Tierra, suélo. *Sans.* इडिका.

Chique, *s.f.* Butter. Mantéca. *Hin.* Ghee.

Chirdabar, *v. a.* To cut. Cortár.

Chirido, *adj.* Short. Corto.

Chiribíto, *s. m.* A cricket. Grillo. *Sans.* चीरिका.

Chiriclo, *s. m.* A fowl, chicken. Póllo. *Properly,* A bird.
Ave. *Hin.* Chiriya.

Chirijimar, *v. a. n.* To advance. Adelantar. *Hin.* Chur-
 hana.

Chirijimen, *par. pas.* Advanced. Adelantádo.

Chirinda } *s.f.* An orange. Naranja. In *Moorish*, China.
 Chiringa }

Chiro } *s. m.* Time. Tiempo. *Sans.* चिरस्य (long time).
 Chiros } *Mod. Gr.* καιρός.

Chirriria, *s. f.* Bit of thread, lint. Mota. *Sans.* चोर (rag).

Chismar, *v. a.* To spit. Escupír. *Sans.* स्मरसव (saliva).

Chitar } *Vid.* Childar.
 Chitelar }

Chitinó, *s. m.* Passport. Pasaporte.

Cho, *s. f.* Barley. Cebáda. *Pers.* جو.

- Chobar }
 Chobelar } *v. a.* To wash. Lavár. *Pers.* شوییدن.
- Chocorono, *s. m.* A remedy. Remédio.
- Chocoronar, *v. a.* To remedy. Remediár.
- Chojí }
 Chojinda } *s. f.* Petticoat. Saya, enáguas. *Sans.* चलनक,
 शटक.
- Chon, *s. f.* Beard, chin. Barba. *Mod. Gr.* γένειον.
- Choneria, *s. f.* Barber's shop. Barbería.
- Chonéro, *s. m.* Barber. Barbéro. *Sans.* चरिडल.
- Chono, *s. m.* Month. Més. *Hin.* Chand.
- Chopála, *s. f.* Hut, tent. Choza. *Sans.* स्फुल. *Hin.* Chup-
 pur. *Italian,* Capanna.
- Chopón, *s. m.* Quince. Membrillo.
- Chor, *s. m.* Thief. Ladrón. *Sans.* चौर. *Hin.* Chor.
- Chorí, *s. f.* Knife. Cuchillo, navája. *Sans.* झुरी.
Hin. Chooree. *Mod. Gr.* μαχαίρι.
- Chorí, *s. f.* Mule. Mula. *Hin.* Khuchur.
- Choro, *s. & adj.* Thief, thievish, evil. Ladrón, malo.
- Chororo, *adj.* Poor. Pobre. *Sans.* छुद्र. *Hin.* Shor.
- Chorripén, *s. f.* Evil, wickedness. Maldád.
- Chotiar, *v. a.* To spit. Escupír. *Sans.* निघृत (spitting).
- Chova, *s. f.* Hand. Mano. *Sans.* चपेट (the palm).
- Chujajañí, *s. f.* Witch, sorceress. Bruja, hechicera, profe-
 tisa. *Sans.* संवनन. *Hin.* Syana. *Rus.* Charóbnitza.

Chube, *s. m.* Louse. Piojo. *Sans.* किटिभ. *Hin.* Joon.

Chubalo, *s. m.* Cigar. Cigarro.

Chucha, *s. f.* Breast, pap. Pécho. *Sans.* कुच.

Chuchipon, *s. m.* Suet, grease. Sebo.

Chuchiri, *s. f.* Fat. Gordúra.

Chuchuquelar, *s. f.* Oil-cruise. Alcuza.

Chuli }
Chulo } *s. m.* A dollar. Un duro, un peso fuérte.

Chulo, *s. m.* A knife. Un cuchillo. *Hin.* Chulhoo.

Chullo, *adj.* Fat. Gordo. *Sans.* स्थूल. *Hin.* Chuodhur.

Chumasconas, *s. f.* Harlot. Raméra. *Sans.* स्मर (love).

Chumajári, *s. m.* Shoemaker. Zapatero. *Sans.* चर्मकार.

Chumajayal, *s. f.* Grinders. Muelas.

Chumia, *s. f.* Time, turn. Véz.

Chundear, *v. imp.* To happen. Sucedér. *Hin.* Ho-chookna.

Chungalipen, *s. f.* What is ugly, heavy. Cosa fea, pesáda.

Hin. Choonna.

Chungalo }
Chungo } *adj.* Ugly, heavy. Feo, pesádo. *Pers.* تنگ.

Chupardelar, *v. n.* To stumble. Tropezár.

Chupendí, *s. f.* A kiss. Beso. *Sans.* चुसन (kissing).

Hin. Chooma.

Chuque }
Chuquel } *s. m.* Dog. Perro. *Sans.* कुकर. *Basque,* Cha-
curra. *Pers.* سگ.

Churdañi, *s. f.* Fancy, presumption. Fantasía.

Churdiña, *s. f.* Dagger-blow. Puñalada.

Churrilli, *s. f.* Nit. Liendre.

Chusno, *s. m.* Hillock. Cerro.

Chuti, *s. f.* Milk. Leche. *Sans.* दुग्ध, दुह्. *Hin.* Doodh.

Chuvias, *s. pl.* Fisty-cuffs. Puñadas.

D.

Dabastro. *Vid.* Drabaró.

Dai } *s. f.* Mother (*properly*, 'Nurse'). Mádre.

Day } *Pers.* دای. *Mod. Gr.* θεία.

Dajiralo, *s. m.* Trembling. Temblór.

Dajirar, *v. n.* To tremble. Temblár.

Dal }

Dan } *s. m.* Fear. Temór. *Mod. Gr.* δειλία. *Sans.* द.

Dar }

Danbilar, *v. a.* To chew. Mascár.

Dandesquero, *s. m.* Lamp, candle. Candíl.

Dani, *s. pl.* Teeth. Dientes. *Sans.* दन्त. *Pers.* دندان.

Darabar, *v. a.* To praise (*properly*, 'to fear'). Alabár.
temér.

Darañar, *v. n.* To fear. Temér.

Daraño, *adj.* Fearful. Temeroso.

Dari, *s. f.* Thread, line. Hiléra. *Vid.* Dori.

Debel, *s. m.* God. Dios. *Sans.* दिव् (heaven), देव (deity).

Debla, *s. f.* The Virgin. (Goddess). La Virjen. Diósa.

Debleschindáy, The Mother of God. Madre de Diós.

Vid. Debel, & Chinday.

Debús, *adv.* Over and above. Demás.

Delalé, *par.* Presented. Presentado.

Deluné, *s. f.* Sickle. Hoz.

Deplemánde, *adv.* For nothing. Debálde.

Deque, *s. m.* Ten. Diez. *Mod. Gr.* δέκα. *Pers.* دس.

Derno, *adj.* New. Nuévo. *Sans.* तरुण.

Desparugar, *v. a.* To return a thing bartered. Destrocár.

Desquero, *pron. pers. inflec.* Of him, his. Del, sú.

Hin, Iska.

Desquiñar, *v. n.* To rest. Descansár.

Destechescar, *v. a.* To undo. Deshacér.

Diar, *v. a.* To see. Ver, mirár. *Pers.* دیدن.

Dicaní, *s. f.* Window. Ventana.

Dicar, *v. a.* To see. Ver. *Sans.* ईक्ष.

Dichabar, *v. a.* To send. Mandár. *Vid.* Bichabar.

Dicló, *s. m.* Handkerchief, clout. Pañuelo, pañál.

Dilia, *s. f.* Lettuce. Lechuga.

Dináste, *s. m.* Glass. Vidrio.

Dinelo, *s. & adj.* Fool. Tonto. *Pers.* دیوانه.

Dini, *s. f.* Pound. Libra.

Diñar } *v. a.* To give. Dar. *Mod. Gr.* δίνω.
 Diñelar } *Hin.* Dena.

Diñator, *s. m.* Doctor. Doctór.

Diñople, *s. m.* Harm, damage. Daño.

Discoli, *s. m.* Disciple. Discípulo.

Disde, *adv.* Until. Hásta.

Docurdanza, *s. f.* Mistress. Maéstra.

Docurdo, *s. m.* Master. Maéstro. *Sans.* ठकुर.

Hin. Thakur.

Doj } *s. f.* Fault. Culpa. *Sans.* दोष. *Hin.* Dokh.
 Doji }

Dori, *s. f.* Rope. Soga. *Pers.* داری.

Doscusaña, *s. f.* A crown. Corona.

Dósta, *adv.* Enough. Básta. *From the Russian verb,*

Dostát, 'to suffice.' *Sans.* तप्तू.

Drabaró, *s. m.* Rosary. Rosáριο.—Drabarar or drabaro,
 'To tell one's beads,' Rezár el rosáριο. *This word*
is compounded of 'dal' and 'baro': literally,
'a thing of great fear' or 'sanctity.'

Drabuco, *adj.* Flat. Chato.

Dracay, *s. f. pl.* Grapes. Úvas. *Sans.* द्राक्षा.

Drami, *s. f.* Week. Semána.

Drante, *s.* Ink. Tinta.

Drao, *s. m.* Poison. Venéno. The Gitános apply this word to a certain noxious preparation, which they are in the habit of casting in the mangers of cattle, to cause sickness and death. *Pers.* زهر (poison). *Vid.* Grao.

Draute. *Vid.* Drante.

Drescos, *s. pl.* Corns. Callos.

Droba, *s. f.* Leather-bag for wine. Bota.

Dróji, *s. f.* Rind, peel. Cáscara.

Dromális, *s. pl.* Carriers, muleteers, *men of the road.*
Arriéros, viajéros.

Dron } *s. m.* Road. Camino. *Pers.* دروند.

Drun } *Mod. Gr.* δρόμος. *Hin.* Duhur.

Dron-grugi } *s.* Royal road, *likewise* a Footpath. Camino
Drunji } real, veréda.

Drupos, *s. m.* Body. Cuerpo.

Dua } *s. f.* Pain, grief. Pena. *Sans.* दुःख (to pain).
Duga }

Dubela, *s. f.* Cup. Tása. *Pers.* پیاله.

Ducanó, *adj.* Compassionate. Compasivo.

Duí, *adj.* Two. Dos. *Pers.* دو.

Dujo, *adj.* Wroth in spirit, angry. Enojado. *Vid.*

Duquende.

Dumen, *s. m.* Loin. Lómo.

Dundilo, *s. m.* Lamp. Velón.

Duneo, *s. m.* Sunday. Domingo.

Dundun, *s. f.* Light. Luz.

Duquéles, *s. pl.* Doblons. Doblones.

Duquende, *s. m.* A spirit, ghost. Duénde. *From the Russian, Dook, 'a spirit'; which is itself derived from the Sans. धूक (air).*

Duquendio, *s. m.* Master, a principal person amongst the Gitános. Maestro, hombre principal entre los Jitános.

Duquipen, *s. m.* Grief. Dolór.

Dur, *adv.* Far. Lejos. *Sans. दूर. Pers. دور.*

Durlin, *s. m.* Police-archer. Corchete.

Durotunés, *s. pl.* Shepherds, herdsmen. Pastores.

Hin. Dhoongur.

Dusuldo, *s. m.* Drunkard. Borrácho.

Dut, *s. f.* Light. Luz. *Sans. द्युति. Hin. Yot. Moorish Arabic, Dow.*

E.

E, *gen. sin.* of the article O. Jenetivo singular del artículo O.

Efta, *adj.* Seven. Siéte. *Pers. هفت. Gr. ἑπτά.*

Egresiton, *adj.* Last. Último.

Embéo, *s. m.* Book. Libro. *Hin.* Bed.

Emposunó, *adv.* Attentively. Atentaménte.

Enbrota, *s. f.* Trunk, proboscis. Trompa.

Encalomár, *v. n.* To mount, ascend. Subír. *Sans.* उन्नय
(raising).

Ende, *adv. prep.* Since, after, from. Désde.

Engrejeri, *s. m.* Asparagus. Espárrago. *Sans.* इन्दीवर.

Enjallar, *v. n.* To remember. Acordár.

Enjalle, *s. f.* Memory. Memória.

Ennagar, *v. a.* To repair. Enmendár.

Enorme, *s. m.* Enemy. Enemígo.

Enpirre, *s. pl.* Footmen, infantry, labourers. Peónes.

Enré }
Enrun } *adv.* Within. Déntro. *Gr.* ἐνδov.

Enrecar, Within us. En nosotros; *e. g.* Saboca enrecar
María ereria! ‘Dwell within us, Blessed Mary!’

Enrrar, *v. n.* To enter. Entrar.

Ensimácha, *s. f.* Ensign. Enseña.

Eñia, *adj.* Nine. Nuéve. *Mod. Gr.* ἐννέα.

Epicón, *s. f.* Corner. Esquina.

Erajay, *s. m.* Friar. Frayle. *Vid.* Arajay.

Erajami, *s. f.* Dress of a friar. Hábito de fraile.

Erajarda, *s. f.* Bramble, thistle. Zarza, cardo. *Pers.* خار
Hin. Jardar.

Erandia, *s. f.* Nun. Monja.

Erañi, *s. f.* Lady. Señora.

Eraño, *s. m.* Lord, master. Señor. *Sans.* भराड.

Rus. Bareen.

Eray, *s. m.* Gentleman, knight. Caballero. *Hin.* Rae.

Erdícha, *s. f.* Poverty. Pobreza. *Vid.* Zicha.

Erés, *s. pl.* Men not of the Gypsy caste : ‘Hombres que no son Jitános.’

Erierió, *adj.* Blessed. Bendito.

Erescare, *adj.* Blue. Azúl.

Eresia, *s. f.* Vine, vineyard. Vin, viña. *Pers.* jj.

Sans. हरहय (grape).

Ériche, *s. m.* Pig, swine. Marráno. *Sans.* किरि.

Eriñes, *s. pl.* Hogs. Marrános.

Erisimen, *s. f.* Blessing. Bendición.

Erraderas, *s. pl.* Lettuces. Lechugas.

Eru
Eruquel } *s. m.* Olive-tree. Olivo. *Mod. Gr.* ἐλαία.

Erucar, *s. m.* Olive-ground. Olivár.

Escámi, *s. f.* Staircase, ladder. Escala.

Escobiche, *s. m.* Beetle. Escarabajo.

Esdén, *s.* Ten. Díez, *properly* Deque. *q. v.*

Esdén y yesque, Eleven. Once.

Esdén y duis, Twelve. Dóce.

- Esden y trin, Thirteen. Tréce.
 Esden y ostar, Fourteen. Catórce.
 Esden y panche, Fifteen. Quínce.
 Esden y jóbe, Sixteen. Diéz y séis.
 Esden y estér, Seventeen. Diéz y siéte.
 Esden y ostar, Eighteen. Diéz y ocho.
 Esden y esñe, Nineteen. Diéz y nuéve.
 Esñé, *adj.* Nine. Nueve. *Vid.* Eñia.
 Esñerdi, *s.* Ninety. Noventa.
 Esorgie, *adj.* Extreme. Estrémo.
 Espajuo, *s. m.* Fright, wonder. Espánto.
 Espandador, *s. m.* Gorge of a hill. Barranco.
 Esparrabar. *Vid.* Asparabar.
 Esparrusar, *v. a.* To hide. Escondér. *Sans.* अपवारण
 (concealment).
 Espibias, *s. pl.* Chesnuts. Castañas.
 Espirabia, *s. f.* Leech. Sanguijuéla. *Sans.* असप.
 Esporboria, *s. f.* Onion. Cebolla.
 Esprejaño, *s. m.* Mulatto. Mulato.
 Espurria, *s. f.* Gut. Trípa.
 Espusifia, *s. f.* Spur. Espúela.
 Estáche, *s. m.* Hat. Sombréro. *From the Arab.* تاج
 (a crown).
 Estar, *adj.* Four. Cuátro.

- Estárica, *s. f.* Ark, chest. Arca. *Vid.* Jestári.
- Estarti, *adj.* Forty. Cuarénta.
- Estarido, *s. & adj.* Prisoner, captive. Présó. *Arab.* أسير.
- Estaripel, *s. f.* Prison. Carcel. *Arab.* أسيري.
- Esterdi, *adj.* Seventy. Seténta.
- Estomar, *v. a.* To pardon. Perdonár.
- Estongrí, *s. f.* A weight, dollar. Péso.
- Estonquelar, *v. a.* To weigh. Pesár.
- Estonquele, *s. m.* A weight. Péso.
- Estonqueleta, *s. f.* Small silver coin. Peséta.
- Estoriar, *v. n.* To be tired. Rendír.
- Estoriel, *adj.* Fatigued, worn up. Rendído. *Sans.* अवमाट्
(weariness).
- Estormen, *s. f.* Pardon, remission. Remisión.
- Estuche, *s. m.* Sword. Espáda. *Sans.* असिधेनु (knife),
असि.

F.

- Fachoyi, *s. f.* Grub, insect. Vicho, vichuélo.
- Facórro, *s. m.* Halt. Alto. Querelar facorro, To halt.
Hacér alto.
- Farafais, *s. pl.* Buttons. Botónes.
- Farsilája, *s. f.* Fault. Falta.
- Feda, *s. f.* Way, path. Camño.

- Felichá, *s. f.* Tower (prison). Torre. *Modern Greek*,
 φυλακῆ.
- Fermentar, *s. f.* Penitence. Penitencia.
- Fendo, fendi, *adj.* Good. Bueno, buena.
- Fermicha, *s. f.* Tower. Torre.
- Fetér, *adv.* Better. Mejór. *Pers.* بَہترَ.
- Fiafo, *s. m.* Steel for striking fire. Eslabón.
- Fila, *s. f.* Face. Cára.
- Fili, *s. f.* Jacket. Chaquéta.
- Filimícha, *s. f.* Gallows. Horca. *Rus.* Bicélitza.
- Fingulé, *s. m.* Kind of gnat. Cagarrópa.
- Firé, *s. pl.* Sparrows. Gorriones.
- Flácha, *s. f.* Ashes. Ceníza. *Hin.* Rakh.
- Flamár, *s. m.* Jest. Chanza.
- Flója, *s. f.* Account. Cuénta.
- Floripi, *s. f.* Mass. Misa.
- Fondéla, *s. f.* Tavern. Taverna.
- Foro }
 Foros } *s. m.* City. Ciudad. *Sans.* पुरि. *Hin.* Poor.
- Fracaso, *s. m.* Hog. El puérco.
- Fracasia, *s. f.* Sow. La puérca.
- Frasardo, *s. m.* Tiled Roof. Tejádo.
- Fresiégo, *s. m.* Gulf. Golfo. *From the Sans.* अस्याग
 (deep).

Fresiégo e Bombardó, Gulf of Lyons. Golfo de León.

Aunsos guilles
 Y te chobes
 En e fresiégo
 E Bombardó—
 Násti nicábas
 E quichardíla
 Sos sar ménda
 Te petró.

“Although thou go and wash thee in the Gulf of Lyons, thou wilt not get rid of the stain which thou didst obtain through me (which with me fell to thee).”

Fríma, *adv.* Little. Poco.—‘Fríma, fríma,’ ‘By degrees.’

‘Poco á poco.’

Fronsaperar, *v. a. n.* To wait, to hope. Esperár.

Frujería, *s. f.* Fruit. Frúta.

Fufú, *s. m.* A well. Pozo.

Ful, *s. m.* Dung. Estiércol. *Sans.* मल. *Hin.* Mul.

Fulaló, *s. m.* A dirty fellow. Hombre dispresiasiable.

Fulañí, *s. f.* Dirtiness. Súciedad.

Furí, *s. f.* Jacket. Chaquéta.

Furí, *s. f.* Pudendum muliebre. *Hin.* Furj.

Furnia, *s. f.* Cave. Cuéva.

Furuné, *s. f.* Favour, grace. Favór, gracia.

G.

Gabicóte, *s. m.* Book. Libro. Arab. كِتَاب .

Gabiné, *s. m.* Frenchman, French. Francés.

Gabuñó, *s. m.* Mouse. Ratón.

Gachapla, *s. f.* Couplet, catch. Cópia.

Cachaten, *s.* Cup, brasier. Cópia.

Gachinbarta, *s. f.* Goodness, righteousness. Rectitud,
justicia.

Gachó, *s. m.* A gentleman. Caballéro.—Properly, Any
kind of person who is not a Gypsy: ‘Cualquier
hombre quo no sea Jitáno.’

Gae, *s. m.* Wine-press. Lagár.

Gajere }
Gayeres } *adv.* Always. Siémpre.

Galisarda, *s. f.* Hunger. Hámbré. Rus. Gólod.

Gancibé, *s. f.* Avarice. Avarícia.

Gandi, *s. f.* Smell. Olor. Sans. गन्ध. Hin. Gund.

Gandias, *s. pl.* Dross, siftings. Granzas.

Ganisardar, *v. a.* To gain. Ganár.

Gao, *s. m.* Town, village. Puéblo. Sans. कव्वेट. Pers.
كوي. In the Thieves’ language, this word is
applied to Madrid.

Garabelar, *v.* To be on one’s guard, to guard. Guardár.

Garapatia, *s. f.* Thanks. Gracias. Arab. عارفة .

Garibardo, *adj.* Wounded, full of sores. Llagádo.

Garipé, *s.* Scab. Postílla.

Garlochin, *s. m.* Heart. Corazón. *Vid.* Carlochin.

Gáte, *s. m.* Shirt. Camisa. *Properly,* A cloth round the middle. *Sans.* कटिच .

Gavin, *s. f.* France. Fráncia.

Gel, *s. m.* Ass. Burro.

Gelíche, *s. m.* Cord. Cordél.

Geremáncha, *s. f.* Shop. Tienda.

Gerjeres. *Vid.* Guergeré.

Gerinel, *n. p.* Michael. Miguél.

Gi, *s. m.* Wheat. Trigo.

Giló, *s.* Kind of rope. Sóga.

Gimona, *s. f.* Hunting-cap. Montéra.

Ginar, *v. a.* To count. Contár. *Sans.* गण . *Hin.* Ginua.

Ginglar, *v. n.* To smell. Olér.

Girelár, *v. n.* To laugh. Reír. *Hin.* Khilkhilana.

Give, *s. f.* Snow. Niève.

Giyabár, *v. a.* To relate. Contár.

Glandaséo, *s. & adj.* A gallant, Gallant. Galánte.

Glandí, *s. f.* A knife. Cuchillo.

Gloribán, *s. m.* Idler. Holgazán.

Gola, *s. f.* Order. Orden.

Golberi, *s. f.* Crop, harvest. Cosécha.

Gole, *s. f.* Shout, cry. Voz, grito. *Hin.* Ghooloo.

Rus. Gólos.

Golipén, *s. f.* Health. Salud.

Golisarelar, *v. n.* To smell. Olér.

Golli, *s. f.* Black-pudding. Morcilla. *Hin.* Gulgul.

Gollorí, *s. m.* Male animal. Mácho.

Gonéles, *s. m.* Garments, linen. Vestidos, ropa. *Sans.*

गोणी . *Rus.* Guné.—These words in the Sanscrit and Russian tongues are solely applied to the habiliments of a beggar.

Gono, *s. m.* A sack. Sáco, costál. *Hin.* Gon.

Gorberí, *s. m.* Farmer. Cosechéro.

Gorbio, *s. m.* A swelling. Bóllo.

Gorbí, *s. m.* Ox. Buéy. *Sans.* गवराज (bull).

Gorobar, *v. n.* To howl. Aullar. *Vid.* Cobadrar.

Gorotuné, *s. m.* Native of Estremadura. Estremeño.

Goruy, *s. m.* Ox. Buéy. *Vid.* Gorbi.

Gozoñi, *s. f.* Young mare. Potranca.

Gra, *s. m.* Horse. Caballo. *Sans.* खरु. *Hin.* Ghora.

Grajuño, *adj.* Dirty. Súcio.

Granajina, *s. f.* Species of plant. Berengéna.

Granar, *v. n.* To bray. Rebuzzár.

Grañi, *s. f.* Mare. Yegua.

Grao, *s. m.* Poison. Venéno. *Sans.* गर.

- Gras }
 Graste } *s. m.* Horse. Cabállo. *Vid.* Gra.
- Grateríza, *s. f.* Stable. Cuadra.
- Grejélo, *adj.* Certain. Cíerto.
- Grejéri, *s.* Asparagus. Espárrago.
- Gres, *s.* Hundred. Ciento.
- Gres, *prep. adv.* Before. Antes.
- Gresdeñé, *s. m.* Stove. Anáfe.
- Gresoné, *pr. n.* Jesus Christ. Jésu Christo.
- Grestis, *s. pl.* Breeches. Calzónes.
- Grey, *s. m.* Century. Síglo.
- Griba, *s. f.* Rigour. Rigór.
- Gribule, *adj.* Rigorous. Rigoroso.
- Grimpar, *v. n.* To toast, pledge. Brindár.
- Gris, *s. m.* Cold. Frío.
- Grobelár, *v. a.* To repair, govern. Componér, gobernár.
- Giodogópo, *adj.* Wounded. Estropeádo.
- Gronichen, *s. f.* Manured earth. Tiérra estercolada.
- Groñi, *s. f.* Dung-heap. Estercoléro.
- Grose, *s. m.* Forest, mountain. Monte. *Rus.* Gorà.
- Grucha, *s. f.* Cloth. Téla.
- Guachédre, *s.* Manger. Pesebre.
- Guajalote, *s. m.* Turkey, peacock. Pavo. *Sans.* गज्जत,
 गलज्जत.

- Gucanár, *v. a.* To open. Abrír. *Hin.* Kuhna.
 Guchiba, *s. f.* Stable. Cuádra.
 Guel, *s. m.* Donkey, ass. Borrico, asno.
 Guel, *s. f.* Itch. Sarna.
 Guergere, *s. m.* Tuesday. Martes.
 Gui, *s. f.* Wheat. Trigo.
 Guillabar, *v. a.* To sing. Cantar. *Sans.* खेलि (a song).
Hin. Guwuya.
 Guillar, *v. n.* To go, to walk. Ir, pasear. *Rus.* Gullíat.
 Guillopio, *adj.* Maimed. Manco.
 Gula, *s. f.* Wave. Onda.
 Gule, *s. m.* Must, sirup. Arrope.
 Gulupe, *s. m.* Cotton. Algodón. *Sans.* स्यूलपट्ट.
 Guribano, *s. m.* Silence. Silencio.
 Gurubano, *s. m.* Pastry-cook. Bolléro.
 Gurujú, *s. m.* Dissolute fellow. Tunánte.
 Gusto, *s. m.* Goose. Ganso.

H.

- Haccuno, *s. m.* Summer. Veráno.
 Hambo, *s. m.* One who is not a Gypsy. El que no es Jitáno.
 Harero, *s. m.* Plum-tree. Ciruélo.
 Helo, *s. m.* Hog. Marráno. *Sans.* कोल. *Moor. Arab.* Haláf.
 Henira, *s. f.* Misfortune. Desgrácia.

Heta, *adj.* Named. Nombrado.—This word appears to be derived from the same root as the English ‘*hight*,’ and the ‘*hedte*’ of the Danes and Scandinavians.

Horipáquia, *s.f.* Ant, emmet. Hormiga.

I.

Ibrain, *s.m.* February. Febréro.

Icléné, *adj.* Celebrated. Célèbre. *Rus.* Slavnoy.

Ie, *properly the genitive singular of the article O*; also *the accusative*: it frequently serves for the *nominative*; e.g. Ie pray the mountain; Ie ran the rod; Ie trujacai the grapes.—Propriamente el *genitivo singular del artículo O*; tambien el *acusativo*: frecuéntemente sírve por el *nominativo*.

Iege, *s.f.* Mass. Misa.

Ieque, *adj.* One. Uno. *Sans.* एक.

Ieru, *s.m.* Wolf. Lobo.

Ies, *gen. pl. of the article O. Jen. pl. del artículo O.*

Ies, *adj.* One. Uno.

Iesanó, *s.m.* Bacon. Tocíno.

Iescotría, *adv.* Immediately. Luégo. *Vid.* Escotría.

Iesda, *s.f.* The left-hand. Máno izquiérda.

Iesque. *Vid.* Ieque.

Iesque avél, One to another, Uno á otro.

- Inclobo, *s. m.* Hermitage. Ermita.
 Inericar, *v. a.* To protect, shelter. Amparár.
 Inerin, *s. m.* January. Enéro.
 Inerique, *s. m.* Protection, shelter. Ampáro.
 Ingodiné, *adj.* Gluttonous. Golóso.
 Ingodilé, *adj.* Impossible. Imposible.
 Inica, *adj.* Doting. Chócho.
 Inolobí, *s. m.* Hermit. Ermitáno. *Rus.* Inokk (monk).
 Irsimén, *s. m.* Information. Aviso.
 Isicón, *s. m.* Corner. Esquina.
 Isnabar, *v. a.* To have. Habér. Isna, 'There is.' Háy.
 Iu, *s. m.* Paper. Papél. *Hin.* Ruq (parchment).
 Iusmitó, *s. m.* Smith. Herrador.

J.

- Jába, *s. f.* Harlot. Raméra. *Sans.* कावेर. *Moorish,* Kahbah.
 Jabillár, *v. a.* To understand. Entendér.
 Jabuñi, *s. f.* Rat. Rata.
 Jachapen, *s.* Food. Comida. *Sans.* कशिपु. *Hin.* Khaja.
 Jacharár, *v. a.* To burn. Quemár. *Sans.* चूर.
 Jachári, *s. f.* Conflagration, blaze. Incéndio.
 Jal, *s. m.* Rope tied round the neck. Dogál.
 Jalar, *v. a.* To eat. Comér. *Sans.* गल.
 Jalares, *s. pl.* Breeches. Calzónes.

Jamar, *v. a.* To eat. Comér. *Sans.* चाम्य (food). *Hin.* Khana.

Jamachúri }
Jamadúri } *s. f.* Strawberry-tree. Madroño.

Jamaco, *s. m.* Apricot. Albaricóque.

Janbrí, *s. m.* Toad. Sápo.

Jandeblabán, *s. m.* Proverb. Refrán.

Jandojo, *s. m.* Sin. Pecádo.

Jandorro, *s. m.* Money. Dinéro.

Janréles, *s. pl.* The genitals. Los jenitáles.

Janrio }
Janro } *s. m.* Sabre. Sáble.

Jaña }
Jañi } *s. f.* Virgin. Vírjen. *Sans.* कनी.

Japuñe, *s. m.* Soap. Jabón.

Jar, *s. m.* Heat. Calór. *Sans.* खर.

Jara, *s. f.* Ounce of gold. Onza de oro.

Jaracañales, *s. pl.* Guards, officers of the revenue.

Guardas, carabinéros.

Jarambélis, *s. pl.* Rags. Trápos.

Jarámi, *s. f.* Jacket. Chaquéta.

Jarando, *s. m.* Pool, puddle. Charco.

Jardani, *pr. n.* John. Juán.

Jarima, *s. f.* Crumb, migája.

Jarrumbo, *s. m.* Sieve. Harnéro.

Jarsia, *s. f.* Justice. Justicia.

Jayére, *s. m.* Money. Dinéro.

Jayro, *adj.* Dry. Séco.

Jebe }
Jebi } *s.* Hole. Agujéro. *Sans.* गवाक्ष. *Hin.* Beh.

Jebilén, *s. m.* Hole, well. Pozo.

Jele, *s. f.* Rope. Sóga.

Jelí, *s. f.* Love, Amór.

Jenebél, *s. m.* Cloak. Capóte.

Jeñí, *s. f.* She-ass. Burra.

Jeralli, *s. f.* Hunting-cap. Montéra.

Jerámi, *s. f.* Bracelet. Manilla.

Jerardo, *s. m.* Hell. Infiérno.

Jerias, *s. pl.* Legs. Piérnas.

Jeriñi, *s. f.* She-ass. Burra.

Jeró, *s. m.* Head. Cabéza. *Sans.* शिर.

Jeroro, *s. m.* He-ass. Burro.

Jeroscosa, *s. f.* Crown of the head. Molléra.

Jerquéní, *s. f.* Fountain. Fuénte.

Jerrumbro, *s. m.* Muleteer. Arriéro.

Jesáme, *s. f.* Waistcoat. Chupa.

Jestári, *s. f.* Chest. Arca. *Gr.* κίστη.

Jetayo, *s. m.* Lackey, footman. Lacáyo.

Jetro, *adj.* Another. Otro.

Jibícha, *s. f.* Soup. Sopa.

Jichanca, *s. f.* Gypsy-woman. Jitána.

Jichanco, *s. m.* Gypsy-man. Jitáno.

Jil, *s. m.* Cold. Frio. *Sans.* शीतल.

Jil, *s. m.* Wheat. Trigo.

Jimilo, *s. m.* Sigh. Suspiro.

Jinar, *v. a.* To count, reckon. Contár. *Vid.* Ginar.

Jinco, *adj.* Deep. Hondo.

Jindó, *adj.* Dirty. Sucio. *Sans.* गुराडक (dirt).

Jiñar, *v. n.* To exonerate the belly. Descargár el vientre.

Sans. हन्न. *Mod. Gr.* χύνω.

Jir, *s. m.* Cold. Frío. *Vid.* Jil.

Jircar, *v. n.* To shiver. Tiritár.

Jiré, *adj. pron.* Your, yours. Vuéstro.

Jiribar, *v. a.* To cook victuals, to curry. Guisár. *Vid.*

Querabar.

Jirirdé, *adj.* Thin. Delgado.

Jitarrorro, *s. m.* Rag. Trápo.

Job, *adj.* Six. Seis.

Joberdí, *s.* Sixty. Seséнта.

Jobar, *v. a.* To deceive. Engañár. *Sans.* कुहक (deception); whence also the English *Hoax*, *Hocus*.

Jojána, *s. f.* Deceit, lie. Engaño, Mentíra. *Sans.* कृहना.

Hin. Jhooth.

- Jojenan }
 Jojerian } *s. m.* Captain. Capitán.
- Jójóy, *s. m.* Hare, rabbit. Liébre, conejo.
- Jolilí, *s. f.* Earth, country. Tierra, país. *Sans.* कुल.
- Jollín, *s. m.* Anger, rage. Coraje. *Hin.* Julun.
- Jongabár, *v. a.* To tie, bind. Atár. *Hin.* Jukurnar.
- Jorgarse, *v. r.* To divert oneself. Divertirse.
- Jorosnosco, *adj.* Hoary, grey. Canudo.
- Jorpoy, *s. m.* Wool. Lana. *Arab.* صوف.
- Jostia, *s. f.* Dispute. Disputa.
- Jotisarar, *v. a.* To approach. Acercár.
- Jubeñí, *s. f.* Sale. Venta.
- Jubichén, *s. m.* Gaspácho.
- Jucal, *adj.* Lovely, generous. Hermoso, generoso.
Sans. प्रकुल सुकल. *Hin.* Shukeela.
- Jucali, *fem. of the preceding.* Hermosa, &c.
- Juco, *adj.* Lean. Delgado. *fem.* Juquí.
- Juíca, *s. f.* Cradle. Cuna.
- Julabar, *v. a.* To sweep. Barrér. *Sans.* खलपू (sweeper).
- Julabáy, *s. f.* A broom. Escóba.
- Julañí, *s. f.* Mistress. Ama.
- Juláy, *s. m.* Master. Amo. *Sans.* कुलिक (head of a family).
- Julistrába, *s. f.* Serpent. Culebra. *Sans.* कालसर्प (black snake).

Juméri, *s. f.* Bread. Pán. *Sans.* सुमन (wheat). *Pers.* گندم.

Junar, *v. a.* To hear, listen. Oír, escuchár. *Pers.* شنودن.

Jundró, *s. m.* Tubo, pipe. Cañón.

Jundró de la pusca, Barrel of a gun. Cañón de la escopéta.

Jundunar, *s. m.* Soldier. Soldádo. *Sans.* कारडीर (an archer), *from* कारड (an arrow).

Juniós, *s. m.* A lamb. Cordero. *Mod. Gr.* ἀρνί.

Juntunó, *s. m.* Listener, scoundrel. Escuchadór, bribón.

Vid. Junár.

Jurdí, *s. f.* Gunpowder. Pólvora. *Sans.* स्योद.

Jurepé, *s. m.* Prison, tribulation. Cárcel, tribulación.

Jurí, *s. f.* File. Lima.

Juribáñi, *s. f.* A cow. Vaca.

Jurnio, *s. m.* A rope. Sóga. *Hin.* Joorna (to tie). ‘Chibar un jurnio en el avér pinré.’—When an animal is lame in one foot, the Gypsies are in the habit of driving a nail into the other, by which they frequently deceive the chapman: for when a horse is lame in both feet, it is difficult to perceive that he is lame at all, the paces being equal. This trick is expressed by the above phrase; which means, literally, ‘*To cast a rope into the other foot.*’

Jurtibar, *s. m.* September. Septiembre.

Juru, *s. m.* A bull. Tóro.

Juruné, *adj.* Dark, obscure. Oscúro.

Justi, *s. f.* Girdle. Fája.

Justia, *s. f.* Pinchbeck. Tumbága.

Jutér }
Juti } *s.* Vinegar. Vinágre. *Mod. Gr.* ξύδι.

Jutia, *s. f.* Needle. Agúja. *Sans.* सूचि. *Hin.* Sooja.

L.

Labelar, *v. a.* To sing, to speak. Cantar, hablar. *Sans.* लप.

Mod. Gr. λαλῶ. *Germ.* Lallen.

Lácha, *s. f.* Shame, modesty. Verguénza. *Sans.* लज्जा.

Lachinguel, *adj.* Long. Lárگو.

Lachipé, *s. f.* Silk. Seda.

Lachipén, *s. f.* Goodness. Bondád.

Lachó, *fem.* Lachi, *adj.* Good. Buéno. *Hin.* Achchha.

Sans. हचिर (beautiful).

Labané, *s.* Purple, a red cloak. Púrpura, capa encarnáda.

Lacró, *s. m.* Servant. Criádo. *Sans.* लोक (a man).

Hin. Larka (lad, boy).

Laló, *adj.* Red, purple. Rojo, purpureo. *Sans.* लोहित.

Pers. لال.

Laloró, Portugal, 'The red land.' Tierra berméja, *i. e.*

Portugál.

Lalore, *s. m.* A Portuguese. Portugués.

Lanbar, *s. m.* Law-suit. Pléyto.

Lanbio }
Lanbro } *s.* Farming-man, labourer. Aperador.

Lanchicól *s. m.* Charcoal-dust. Cisco.

Landári, *s. f.* Ribbon. Cinta.

Lanelar, *v. a.* To bring. Traér. *Hin.* Lana.

Langar, *s. m.* Coal. Carbón.

Lango, *adj.* Lame. Cójó. *Sans.* लङ्ग. *Pers.* لَنْگ.

Languear, *v. n.* To limp. Cojeár.

Languño, *s. m.* Thigh. Muslo.

Languro, *s. m.* Back-door. Postigo.

Lao, *s. m.* A word. Palábra. *Sans.* लाप (speaking).

Rus. Slóbo. *See* Labelar.

Larpa, *s. f.* A blow. Golpe.

Lebaté, *s. m.* Flint. Pedernál.

Leberbena, *s. f.* Public walk planted with elms. Alaméda.

Legrenté, *s. m.* A gallant. Galán.

Lel, *s. m.* The world. Mundo.

Lembresque, *s. f.* Lie, error. Mentíra.

Lemitré, *v.* Limitren.

Len, *s. f.* River. Rio.

Lendriz, *s. f.* Partridge. Perdíz.

Lepreféte, *s. m.* Parsley. Perejíl.

Leprentéro, *s. m.* Glazed pan. Lebrillo.

Lerenés, *s. pl.* Letters. Létras.

Li, *s. f.* Paper, a letter. Papél, carta. *Sans.* लिपि.

Libanár, *v. a.* To write. Escribir. *Sans.* लिख.

Hin. Likhna.

Libanó, *s. m.* Notary Public. Escribáno. *Sans.* लिपिकर.

Hin. Likhunhara.

Licliri, *s. f.* Lantern. Lintérna.

Ligandá, *s. f.* Tassel. Bórla.

Liguerár, *v. a.* To carry. Llevár.

Lilibuto, *s. m.* Sale, despatch, bureau. Despácho.

Lillar, *v. a.* To take. Tomár.

Lillax, *pr. n.* Thomas. Tomás.—This is one of the many ridiculous words manufactured by the “Afição” of Seville. *Lillar*, in Gypsy, signifying, ‘to take,’ in Spanish *Tomár*, they, by slightly modifying the word, have attempted to make it serve for ‘Tomás,’ or ‘Thomas’: whereby, unwittingly, they have converted an Apostle into a thief or shop-lifter; for such is *Lillax*, according to the principle of the Gypsy tongue. In like manner, from *Lon*, ‘salt,’ in Spanish *Sal*, they have coined *Londilla* for ‘parlour,’ because in Spanish it is called *Sala*; whereas the proper meaning of *Londilla* is a ‘salt-cellar.’

Liló, *s. m.* Fool, madman. Loco. *Sans.* लिगु. *M.G.* λωλός.

Lima, *s. f.* Wood. Leña.

Lima, *s. f.* Shirt. Camisa.

Limbidiár }
Linbidiár } *v. a. n.* To return. Volver.

Limitren, *s. m.* Monday. Lunes.

Limutra, *s. f.* Public walk. Alameda.

Linaste, *s. m.* Motive. Motivo.

Lipéñdi } *s. m.* Fool, ignorant person. Tonto, ignorante.
Lilipendi } *Mod. Gr.* λωλόπαιδω.

Liquia, *s. f.* Nit. Liendre. *Sans.* लिखा. *Hin.* Leekh.

Lirenar, *v. a.* To read. Leer.

Lirestres, *s. pl.* Letters. Letras.

Liri, *s. f.* Law. Ley.

Lirióne, *adj.* Light, Lijéro.

Liripio, *s. m.* Lead. Plómo. *Sans.* त्रपुल.

Listrabár }
Listramár } *v. a.* To free. Libertár, librar.

Listrabéa, *s. f.* Livery. Libréa.

Litér, *s. m.* Inscription. Letréro.

Litinguagi, *s. f.* Dispute, law-suit. Pléyto.

Lofi, *s. f.* Navel, Ombligo.

Lole }
Lolo } *s. m.* Love-apple. Tomáte.

Lombardó, *s. m.* Lion, the province of Leon. Léon.

Vid. Bombardo.

Lon, *s. f.* Salt. Sál. *Sans.* लवण . *Hin.* Lon.—*Ha perádo la lon chingaripén*, ‘the salt of quarrel has fallen ;’ a proverbial expression of the Gypsies when they chance to drop salt, which they consider to be a prognostic of strife.

Londilla, *s. f.* Parlour, hall. Sala.

Londe, *prep.* For, by. Por.

Londoné, *s. m.* Englishman. Inglés.—This word is derived from ‘London,’ which the Spaniards in general consider to be synonymous with England.

Longono, *s. m.* Comfort. Consuélo.

Lorampío, *s. m.* A watch. Relóx.

Loré, *s. m.* Gnat. Mosquito.

Loria, *s. f.* The sea. El mar. *Pers.* دریا ^د from the *Sans.* तोयधि.

Loriazo, *s. m.* March. Marzo.

Luandar, *v. a.* To hang up, weigh. Colgár.

Luas, *s. pl.* Pesetas, coins. Pesétas.

Lucalí, *s. f.* The river Guadiana. La Guadiána.—This word seems to be derived from *Jucál*, *q. v.*

Luchardó, *s. m.* Steel for striking fire. Eslabón.

Luchipén, *s. f.* Cliff, declivity. Cuésta.

Lucrarre, *s.* Large jar. Tinája.

Luey, *s. m.* Wolf. Lobo. *Gr.* λύκος.

Lulí, *s. f.* Basket. Espuérta. *Hin.* Duliya.

Lumi

Lumia } *s. f.* Hárlot. Raméra.

Lumiaca }

Lunberú, *s. m.* Lantern. Faról.

Luno, *s. m.* Sickle. Hoz. *Sans.* लवाणक, लवन (reaping).

Luquindoñe, *s. m.* Cypress-tree. Ciprés.

Lurco, *s. m.* Well. Pózo.

Luriandez, *s. f.* Thunder. Truéno.—It is probable that this word sprung from the same root as the Celtic *Daran*, which it very much resembles; which root seems to have been the *Sanscrit* इन्द्र (Indra), from which the *Gothic* ‘thunder,’ ‘donner,’ &c., are more immediately derived. *Lur*, in old Danish, signifies ‘a horn.’

Luricañi, *s. f.* Guest-house. Posáda.

Lluslu, *s. m.* Water-parsnep. Berro.

M.

Maas, *s. f.* Meat, flesh. Carne. *Sans.* मांस. *Rus.* Miáso.

Maasengoro, *s. m.* A butcher. Carnicéro.

Maasquero, *s. m.* Shambles, public market-place. Carnicería, pláza pública.

Macáche, *adj.* Dull. Tórpe.

Macolotende, *s. m.* The abode of the fish, *i. e.* the sea. El mar.—This word is compounded from the *Sanscrit* मत्स्य (fish) and आलय (abode), and is one of those beautiful metaphorical terms for the great deep with which “the divine language” abounds.

Macota, *s. f.* Drop. Gota.

Mácha, *s. f.* Fly. Mosca. *Sans.* मच्छिका. *Pers.* مگس.

Machican }
Machico } *s. m.* A cat. Gáto.

Machingaño }
Machargarno } *s. m.* A drunkard. Borracho.

Machiro, *s. m.* Witness. Testígo.

Macho, *s. m.* Fish. Péz. *Sans.* मत्स्य. *Hin.* Muchee.

Machunú, *s. f.* Fish-market. Pescadería.

Madoy, *s. m.* A clove for eating. Clavo de comer.

Majara, *adj.* Half, middle. Medio. *Sans.* मध्य.

Majara-chibel, *s.* Mid-day. Mediodía. *Sans.* दिवामध्य.

Majares, *s. m. pl.* The saints. Los santos.

Majarí, *s. f.* The beatic one, *i. e.* The Virgin. La Vírjen

Majaro, *adj.* Holy. Santo. *Mod. Gr.* μακάριος.

Mal, *s. m.* Comrade. Compañéro.

- Malabar, *v. a.* To rob. Robár. *Sans.* मलुच.
- Malunó, *s. m.* Lightning. Relámpago. *Sans.* महोत्का.
Rus. Mólnia.
- Mamúcha, *s. f.* Short carbine. Terceróla.
- Man, *pron. pers.* I. Io. *Pers.* من.
- Manchin, *s. m.* Treasure. Tresóro.
- Manclay, *s. m.* Prince. Príncipe. *Sans.* मदनालय.
- Manclayí, *s. f.* Princess. Princesa.
- Mancón, *s. m.* Hedge-hog. Erízo. *Mod. Gr.* ἐχίves.
- Mandéla, *s. f.* Cloak. Capa.
- Mang, *s. f.* Meat, flesh. Carne. *Vid.* Maas.
Hin. Mans.
- Mangue, *the accusative of the pron. pers.* Man. El acusativo del pro. pers. *Man.*
- Manguelár, *v. a. n.* To entreat, beg. Pedír, rogar. *Sans.* वनीक (beggar). *Hin.* Mangna.
- Manporí, *s. f.* Tail. Cola.
- Manricli, *s. f.* Kind of cake. Torta.
- Manro, *s. m.* Bread. Pan. In the Gypsy dialect of England, *Morro.* *Hin.* Roti.
- Manronas, *s. pl.* Bags (for bread). Alforjas.
- Mansenquere, *s. f.* Meat, flesh. Carne. *Vid.* Maas, Mang.
- Mantróji, *s. f.* Wrist. Muñeca.

Manu }
 Manupe } *s. m.* Man. Hombre. *From the Sans.* मनु,
i. e. Menu, 'the first man,' 'the creator of the
 world,' and 'the giver of political institutes.'

Manus, *s. m.* A man. Hombre. In this form it is like-
 wise found in the *Sans.* मानस. *Hin.* Manoos.

Manusalo, *adj.* Valiant, powerful. Valiente, ponderoso.

Manusardi, *s. f.* Woman. Mujer. *Sans.* मनुषी.

Maquéo, *s. m.* Halter. Cabestro. *Arab.* مقود (rope).

Marabear, *v. a.* To grind. Molér,

Maramfios, *s. m.* Fennel. Hinójo.

Marár, *v. a.* To kill. Matár.

Maraol, *s. m.* Assassin. Asesino.

Marcúri, *s. m.* Cat. Gáto. *Sans.* मार्जार.

Marelar, *v. a.* To kill. Matár. *Pers.* میراندن.

Marnullí, *s. f.* Wax. Cera. *Pers.* موم.

Marmuya, *s. f.* Ball. Bala.

Maru, *s. m.* Man. Hombre. *Pers.* مرد.

Masvaro, *s. m.* Flesh-market. Plaza de la carne.

Mastronges, *s. pl.* Wrists. Muñecas.

Masuné, *s.* Skirt. Falda.

Matipén, *s. f.* Drunkenness. Borrachería. *Sans.* मदी
 (to make drunk). *Pers.* مستی.

Mato, *adj. & part.* Drunk, drunken. Borrácho.

Matobar, *v. a.* To intoxicate. Emborrachár. *Mod. Gr.*

μεθύω.

Matogarno, *s. m.* Drunkard. Borrácho.

Meelfa, *s. f.* Measure. Medida.

Melalo, *s. m.* A measure of wine, a drunkard. Medida de vino: también, borrácho.

Meligrana, *s. f.* A pomegranate, The city of Granada.

Granáda fruta, también, la ciudad de Granáda.

From the Italian, Melagrana.

Men, *pron. pos.* Mine. Mí.

Men, *s.* Person, honour. Persóna, honór. — Su men,

‘Your lordship.’ Ustéd. *From the Sans. मन* (to)

honour, respect).

Menbrerico, *s. m.* Purgatory. Purgatório.

Mencha, *s. f.* Pudendum feminae. *Hin.* Chicha.

Menda, *pron. pers.* I. Io.

Mendéri, *s. f.* Phial. Liméta.

Mendésquero, *adv.* Less. Ménos.

Mensálla, *s. f.* Table. Mésa.

Mequelar, *v. a.* To leave, let go. Dejár. *Sans. मोक्ष.*

Moorish, Ihalli.

Merdipén, *s. f.* Wound. Matadúra.

Merdo, *adj.* Sick. Enférmo.

Merícha, *s. f.* Bushel. Fanéga.

- Mericlén, *s. f.* Yard, court. Corrál.
- Merinao, *adj.* An immortal. Immortál. *Sans.* मरुत्.
- Meripén, *s. f.* Death. Muérte. *Sans.* मरण. *Arab.* عَرَض.
- Mermelli, *s. f.* A taper. Véla.
- Mestepén, *s. f.* Life. Vida.
- Mesúna, *s. f.* Guest-house. Posáda.
- Milan, *s. m.* One thousand. Mil.
- Miliyo, *s. m.* Heart. Corazón.
- Milla, *s. f.* League. Legua. *Pers.* ميل.
- Minchabar, *v. a.* To produce, bring forth. Parír.
- Minchi, *s. f.* Pudendum feminæ. In the English dialect, *Mitchi.* *Sans.* मदनायथ.
- Minchoró, *s. m.* The bully of a prostitute. El querido, ó rufián de una mujer publica.
- Minrio, *pron. poss.* Mine. Mío.
- Minrriela, *s. f.* Cloud. Nube. *Sans.* मुदिर.
- Mirindia, *adv.* In the meanwhile. Miéntras.
- Mistos, *adv.* Well. Bién.
- Mochi, *s. f.* Doublet. Coléto.
- Mochique, *s.* Mallet. Mázo.
- Mol, *s. m.* Wine. Vino. *A pure Persian word,* مَل.
- Molláti, *s. f.* Grape. Uva.
- Monbórico, *s. & adj.* Violet. Morado.
- Monrabár, *v. a.* To clip, shear. Esquilár. *Vid.* Munrabar.

- Monro, *s. m.* A friend. Amígo. *Sans.* बन्धु.
 Morchás, *s.* Skin, hide. Pelléjo. *Hin.* Mushk.
 Morquilen, *s. m.* Mentula.
 Moscábis, *adj.* Enamoured. Enamorádo.
 Mostarban, *s. m.* A traveller. Viajante. *Arab.* مسافر .
 Mostipélo, *s. m.* Farm-house. Cortijo.
 Mu, *pron. pers. pl.* We, ourselves. Nosótro.
 Muchí, *s. f.* Spark. Chispa.
 Muchobelár, *v. a.* To wash. Lavár. *Vid.* Chobelar.
 Sans. मज्जी .
 Muclar, *v. n.* To hold one's tongue. Callár.
 Muclar, *v. n.* To void urine. Oriuár.
 Mui, *s. f.* Mouth, face. Boca, cára.—De mamui, 'In front.' .
 De frénte. *Sans.* मुख. *Hin.* Mookh.
 Mulaní, *adj.* Sad. Triste.
 Mulatí, *s. f.* The gallows. Horca.
 Muleló, *adj.* Mortal. Mortál.—Crejete mulelá, 'mortal
 sin.' Pecádo, mortál.
 Mulo, *s. m.* A dead man. Muérto. *Pers.* مرد .
 Munéla, *s. f.* Cap. Gorra.
 Munrabar, *v. a.* To clip, shear. Esquilár.
 Munrabadór, *s. m.* A shearer. Esquiladór.
 Muquelar, *v. a.* To leave, abandon. Dejár. *Vid.* Me-
 quilar.

Murcia, *s. f.* Arm. Brázo.

Murciáles, *s. pl.* Arms. Brázos.

Murciali, *s. f.* A sweet drink of wine, water, sugar, &c.
Mistéla.

Mureo, *s. m.* A wall. Paréd.

Murmo }
Murno } *adj.* Dear. Caro.

Mus, *conj.* But, yet. Péro.

Musilé, *adj.* Dumb. Mudo.

Musléy, *s. m.* Lamp. Candíl.

Mustiñar, *v. a.* To extract, pull out. Sacár.

Mutrar, *v. n.* To void urine. Orinar. *Sans.* मूत्र.

Hin. Mootna.

N.

Na, *adv.* No. *English dialect,* Naw. *Sans.* ना. *Pers.* نا.

Nacár, *v. n.* To pass. Pasár.

Nacardelar, *v. a.* To read. Leér.

Nacicár, *v. a.* To grind, whet. Amolár.

Nacle, *s. f.* Fire. Candéla.

Nafre, *s. m.* Thread. Hilo.

Naguerindoy, *s. f.* Idle discourse, conversation. Conversación.

Najabar, *v. a.* To lose. Perdér. *Sans.* नक्क (to destroy).

Najar, *v. n.* To flee. Huír. *Hin.* Nathna.

- Najipen, *s. f.* Loss, perdition. Pérdida, perdición.
- Najira, *s. f.* Banner. Bandéra.
- Nanai, *adv.* No.
- Nansu, *adj.* Pleasant. Chúscó.
- Nao, *s. m.* Name. Nómbré.
- Naquelár, *v. n.* To pass. Pasár. *Vid.* Nacár.
- Naqui, *s. f.* Nostril. Naríz. *Sans.* नकुटक. *Hin.* Nakh.
- Nardián, *adv.* Never. Nunca.
- Narsichisle, *s. m.* A dwarf. Enáno. *Sans.* नर (man),
नीचैस् (low).
- Nasalo, *adj.* Sick, infirm. Enfermo.
- Nasallipen, *s. f.* Sickness. Enfermedád. *Mod. Gr.* νόσσημα.
- Nasti, *adv.* No.
- Nastibre, *s. m.* November. Noviembre.
- Nasula, *s. f.* The evil eye. Mal de ojo.
- Nausardan, *adj.* Vile. Víl.
- Ne, *adv.* No, not. No. *Sans.* नहि.
- Nebél, *adj.* New. Nuévo. *Sans.* नवीन.
- Nebo, *adj.* New. Nuévo. *Sans.* नव.
- Neboró, *adj.* Small, young. Pequeño, jóven.
- Necaute, *adj.* None, not one. Ningún.
- Nicabar, *v. a.* To take away, steal. Quitár, robár.
- Nichobelar, *v. n.* To appear. Parecér.
- Niguillar, *v. n.* To go out. Salír. *Hin.* Nikulna.

- Nililo, *s. m.* Turkey, peacock. Pávo.
 Ninelo, *s. m.* Fool, ninny. Tonto.
 Nislo, *adj.* Prompt, quick. Pronto.
 Nivel, *s. f.* Ray. Raya.
 Noñabar, *v. n.* To swim. Nadár.
 Nonro, *pron. poss.* Our. Nuéstro.
 Nóques, *s. pl.* Horns. Cuérnos. *Rus.* Rogg.
 Norical, *s.* Snail. Caracól.
 Norungarse, *v. r.* To be angry. Enojárse.
 Norungý, *adj.* Angry. Enojádo.
 Nostaró, *s. m.* Small coin. Cuartílo.
 Nostu, *s. m.* Small coin. Cuarúto.
 Noyme, *n. pr.* Noah. Noé.
 Nu, *pron. pers. acc. sin.* Me. Me.
 Nu, *adj.* Nine. Nuéve. *Pers.* نُه.
 Nuca, *s. f.* Mother-in-law. Suégra.
 Nunutibé, *s. m.* July. Júlio.
 Nutibé, *s. m.* June. Júnio.

O.

- O, *art. def.* The. El.—*ex. gr.* O can, 'The sun.' El sol.
 O, *pron. pers.* He. El. *Pers.* او.
 Oben, *s.* Winter. Inviérno. *Sans.* हैमन.
 Obiserna, *s. f.* Scabbard. Vayna.

- Ocajanaycha, *s. f.* Hut. Cabaña.
- Ocána, *s. f.* Hour. Hora.
- Ocanagimia, *s. f.* Prayer. Oración.
- Ochardilo, *s. m.* Permission. Licencia. *Hin.* Choottee.
- Ochí, *s. f.* Soul, spirit. Alma, espíritu. *Hin.* Jee.
- Ochipa, *s. f.* Fortune. Fortúna.
- Ochon, *s. m.* Month. Mes.
- Oclajita, *s. f.* Estate. Haciénda.
- Oclaye, *s. m.* King. Rey.
- Oclinde, *adv.* Then. Entónces.
- Ocrianse, *s.* Ant. Hormíga.
- Odisilo, *s. m.* Vice. Vicio.
- Odoros, *s. pl.* Jealous fancies. Zélos.
- Ogomo, *s. m.* Stomach. Estómago. *Sans.* अङ्ग (body).
Hin. Ojh.
- Ojabesar, *v. a.* To pardon. Perdonár.
- Ojarar, *v. n.* To remember. Acordár.
- Ojomón, *s. m.* Stomach. Estómago.
- Olacerár, *v. n.* To cost. Costár.
- Olajáy, *s. f.* Curse. Maldición.
- Olebaráchi, *s. f.* Midnight. Media-nóche.
- Oleña, *s. f.* Roof-tile. Téja.
- Olibias, *s. pl.* Stockings. Médias. *Rus.* Obubh (shoes and stockings).

- Olícha, *s. f.* Street. Calle. *Vid.* Ulichá.
- Oliló, *s. m.* Heart, Corazón.
- Ollarúb, *s. m.* Wolf. Lóbo.
- Oltaríque, *s. m.* Plain. Cámpo.
- Olune, *s.* Sickle. Hóz.
- Oman, *s. m.* Hole, pit. Hoyo, agujero. *Sans.* अक्ट.
Rus. Obmán (deceit, artifice).
- Omitó, *s. m.* Farrier. Albéytar.
- On, *prep.* In. En.
- Onchullao, *adj.* Having the dropsy. Hidrópico.
- Onchullar, *v. n. v. a.* To grow fat, to fatten. Engordár.
- Ondíla, *s. f.* Wing. Ala.
- Ondinamo, *s. m.* Elm. Alamo.
- Ondoba, *pron. dem.* This. Este.
- Ondolaya, *pron. pers. fem.* She. Ella.
- Ondole, *pron. pers. mas.* He. Él.
- Ondoquel, *pron. dem.* That. Aquél.
- Onrres, *s. f.* Skirt. Falda.
- Operísa, *s. f.* Salad. Ensaláda.
- Opoy, *s.* Pupil of the eye. Niña del ojo.
- Opré, *adv.* Above. Encíma. *Hin.* Oopur. *Gr.* ὑπὲρ.
- Opuchér, *s. f.* Occasion. Ocasión.
- Or. *Vid.* O.
- Oranpíon, *s. m.* Watch. Relój.

- Orasta, *s. f.* Play, comedy. Comédia.
- Or-bajando, *s. m.* Drum. Tambór. *Literally*, The thing that is touched or beaten. *Vid.* Pajabár.
- Orcajañi, *s. f.* Cage. Jaula.
- Orchiri, *s. f.* Beauty. Hermosúra.
- Orfi, *s. f.* Fig. Higo. *Sans.* अवरोहिन्.
- Orioz, *s. m.* Wolf. Lobo.
- Orobár, *v. n.* To weep. Llorár. *Sans.* रुद. *Hin.* Rowuya (weeping).
- Orobréro, *s. m.* Thought. Pensamiénto.
- Orocañá, *s. f.* Foot-path. Senda.
- Orondar, *v. a.* To seek. Buscár.
- Oropáte, *s. f.* Ant. Hormíga.
- Oropátia, *s. f.* Leaf. Hoja. *Probably from the Sanscrit compound गुरुपत्र* (large leaf).
- Oropatiará, *interject.* God grant. Ojalá.
- Oropendola, *s. f.* Will. Voluntád.
- Oropera, *s. f.* Company. Companía.
- Oropielar, *v. a.* To suck the breast. Mamár. — Coin ne orobiéla ne oropiéla, ‘He who does not weep does not suck.’—*Gypsy Proverb.*
- Orosque, *s. m.* Copper. Cóbre. *Properly*, Brass.
Sans. आरकूट.
- Orotar, *v. a.* To seek. Buscár. *Vid.* Orondar.

- Orpachirima, *s. f.* Patience. Paciência.
- Ortalame, *s. m.* Plain, field. Campo.
- Ortelí, *s. f.* Love. Amór.
- Orúji, *s. f.* Rind, husk. Cáscara.
- Orzíca, *s. f.* Harlot. Raméra.
- Ospánto, *s. m.* Pompion, calabash. Calabáza.
- Ospesimia, *s. f.* Spice. Espécia.
- Ostabar, *v. a.* Rob. Robár.
- Ostalíque, *s.* Plain, field. Campo.
- Osté, *tit. hon.* Your worship. Ustéd. *pl.* Ostelénde.
- Ostebél, *s. m.* God. Diós. *Vid.* Debél.
- Ostelínda, *s. f.* Goddess, the Virgin. Diósa, la Vírgen.
- Ostelé }
 Ostelý } *adv.* Under, below. Abájo. *Sans.* अधस्तात्.
- Ostilar, *v. a.* To rob. Robár.
- Ostilador, *s. m.* Robber, thief. Ladrón.
- Ostinár, *v. a. n.* To awake. Despertár.
- Ostor, *adj.* Eight. Ocho.
- Ostordí, *adj.* Eighty. Ochénta. *Pers.* هشتاد.
- Osuncho, *s. m.* Pleasure. Placér.
- Osuné, *adj.* Obscure, dark. Oscúro.
- Otal, *s. m.* The heavens. El cielo.
- Otan, *adv.* Already. Ya.
- Otarpe, *s. m.* The heavens. El cielo.

Oté, *adv.* There, yonder. Allí, allí. *Hin.* Oothe.

Otembrolilo, *s. m.* Heart. Corazón.

Otoba, *pron. dem.* That. Aquél.

Otollojo, *adj.* Tame. Manso.

Otor, *adj.* Eight. Ocho. *Vid.* Ostor.

Otorbar, *s. m.* October. Octúbre.

Oygue, *s. m.* Lodging for soldiers. Cuartél.

Ozandí, *s. f.* Hemen sandal. Alpargáta.

P.

Pa, *prep.* For. Pára.

Pacuaró, *adj.* Handsome, pretty. Bonito.—The Gypsies have a trick, which they employ when they wish to get rid of an animal with an ugly neck and head: they place him in an attitude by which his ugliness is partly concealed from the chapman, which they call *De pacuaró*. The word is pure Persian, پاكرو.

Pachabelar, *v. a.* To believe. Creér. *Sans.* पूज (to reverence).

Pachandra, *s. f.* The festival of Easter. Pascua.

Pacharracar, *v. a.* To sow. Sembrár.

Pachatrar, *v. a.* To pound, break to pieces. Machacár.

Pachí, *s. f.* Modesty, honour, virginity. Vergüenza, vir-
jinidad. *Sans.* पूजा.

Pachibalo, *adj.* Honest, honourable. Honrado.

Pachibar, *v. a.* To honour. Honrar. *Rus.* Pachitát.

Pachimáchi, *s. f.* Foot and leg. Páta.

Pachuno, *adj.* Modest, bashful. Vergonzoso.

Paillo, *s. m.* One who is not a Gypsy. El que no es
Jitáno.

Pajabár, *v. a.* To touch, feel. Tocár, tentár. *Sans.* पृच.

Pajanbo, *s. f.* Temptation. Tentación.

Pajandí, *s. f.* Guitar. Guitarra. *Literally,* The thing
that is touched or played upon.

Pajardó, *s. m.* Watch. Relój.

Pajilas, *s.* A ball. Pelóta.

Pajin, *s. f.* Part. Parte. *Sans.* पक्ष.

Pajorias, *s. pl.* Ribs. Costíllas.

Pajúmi, *s. f.* Flea. Pulga.

Palabear, *v. a.* To shave. Afeytár. *Sans.* पल्युल (to cut).

Palal, *adv.* Behind. Atrás, detrás.

Palaró. *Vid.* Pajardó.

Palchandra, *s. f.* Carnival. Carnestolendas.

Paldumó, *s. m.* Hunchback. Jorobádo.

Palife, *adj.* Exquisite. Esquisito. *Sans.* पेलव (delicate).

Palomias, *s. pl.* Hips. Cadéras.

Paluli, *s. f.* Acorn. Bellóta. *Pers.* پلید. *Arab.* بلوط.

Paluno, *s. m.* A wood, farm-house. Bosque, también cortíjo. *Sans.* पल्ल (kind of shed).

Panchabár. *Vid.* Pachabelár.

Panche, *adj.* Five. Cínco. *Pers.* پنج.

Pancherdí, *adj.* Fifty. Cincuénta.

Pandar, *v. a.* *Vid.* Pandelar.

Pandéla, *s. f.* Frying-pan. Sartén. *Ital.* Padella.

Pandelar, *v. a.* To inclose, to tie, to shut. Atár, cerrár.

Sans. वन्ध. *Pers.* پیوندن.

Pandipen, *s. m.* Dungeon, prison. Calabózo, carcel.

Panelar, *v. n.* To leap, jump. Saltár. *Sans.* प्रव.

Pani, *s. f.* Water. Agua. *Sans.* पानीय, पावन. *Hin.* Panie.

Paníscara, *s. f.* Water-melon. Sandía.

Pansiberarse, *v. r.* To live in concubinage. Amancebarse.

Pantaluno, *s. m.* A Frenchman. Francés.—This is a cant word, and not Gypsy.

Pañí, *s. f.* *Vid.* Paní.

Papajóy, *s. f.* Parable. Parábola.

Paparuñi, *s. f.* Grandmother. Abuéla.

Papimia, *s. f.* Flea. Pulga.

Papíri, *s.* Paper. Papél.

Paque, *adv.* Near at hand. Cérca.

Paquillí, *s. f.* Silver. Pláta.

Parabar, *v. a. n.* To break. Partír, rompér.

Parañí, *s. f.* Broom. Escóba. *Hin.* Burhnee.

Paratute, *s. m.* Rest. Descánso. *Sans.* परजात (adopted, nourished).

Parauco, *s. m.* Care. Cuidádo. *See the last.*

Parbarar, *v. a.* To nurse, educate. Criár. *Sans.* परजात (adopted). *Pers.* پرورتن.

Parbaraura, *s. f.* A child, infant. Criatúra.

Parchandí, *s. f.* Easter. Pascua. *Vid.* Pachandrá.

Parchandréro, *adj.* Ragged, slovenly. Despilfarrado.

Parcharique, *adj.* Obstinate. Porfiádo.

Pardy, *s. f.* Tinder. Yésca.

Pariolar, *v. n.* To rage. Rabiár.

Paripen, *s. m.* Danger. Pelígro.

Parlacha, *s. f.* Window. Ventána.

Parlaora, *s. f.* A letter. Carta.

Parné, *s. m.* White or silver money. Dinéros blancos, *i. e.* De plata.

Parno, *adj.* White. Blanco. *Sans.* परखु.

Paróji, *s. f.* Leaf. Hoja.

Parrácha, *s. f.* Wave. Onda.

Parrotobar, *v. n.* To fast. Ayunár.

Parta, *s. f.* Ribbon. Cinta.

Parugar, *v. a.* To exchange, barter. Cambiár, trocár.

Sans. परोवन्न (exchange), परस्पर (interchanging).

Paruipen, *s. m.* Exchange, barter. Cambio.

Paruñí, *s. f.* Grandmother. Abuéla.

Pas, *adj.* Half. Médio.—Pas-chibé, 'Half-day,' *i. e.* Noon, Médio-día. In like manner, the English Gypsies say, Pas-korauni, 'Half-a-crown,' &c.

Pasabía, *s. f.* Strength. Fuérza.

Pas-callicó, *s. m.* The day after to-morrow. Pasádo mañana.

Pas-pilé, Half drunk. Medio borrácho.

Pasque, *s. f.* The half. Mitád. *Sans.* भाग.

Pastia, *s. f.* Frog. Rana.

Pastimache, *s. f.* Footstep. Pisáda.

Pasunó, *s. f.* Farm-house. Cortijo.

Patupire, *s.* Staircase. Escaléra. *Sans.* पद (a foot).

Pavi, *s. f.* Nostril. Naríz.

Pea, *s. f.* Chair, saddle. Silla.

Pebuldorico, *adj.* Catholic. Católico.—Cangri Pebuldórica y Rebuldórica, 'Catholic and Apostolic Church.'

Pecális, *s. f.* French silk. Seda Francésa.

Pechisla, *s. m.* Sexton. Sacristán.

Peco, *adj.* Roasted. Asado. *Sans.* पक़्त from पच (to cook).

Pers. پختن. *Rus.* Petsch. (oven).

Pelanbru, *s. f.* Pen. Pluma.

Pele, *s. pl.* Eggs, the genitals. Huévos, los jenitales.

Sans. पेल.

Pen, A particle frequently used in the Gypsy language in the formation of nouns; *e. g.* *Chungalipén*, 'ugliness,' or 'an ugly thing;' in which word the particle *Pen* is affixed to *Chungalo*, 'ugly.'—
Una partícula de que frecuéntemente se sirve en Jitáno para la formación de substantivos.

Penar, *v. a.* To say, speak. Decir, hablar. *Hin.* Bolna.

Penclabár, *v. n.* To think. Pensár. *Hin.* Bicharna.

Pendár. *Vid.* Penár.

Pendébre, *s. m.* December. Diciembre.

Penebrí, *s. f.* Root. Raíz.

Peníche, *s. m.* The Holy Ghost. El Espíritu Santo.

Gr. Πνεύμα.

Peñascoro } *s. m.* Brandy. Aguardiente (fire-drink).

Peñaquero } *Sans.* पान (drinking), अगिर (fire).

Peñaspe, *s. m.* Blunderbuss. Trabúco.

Pepédro, *s. m.* Plain, field. Campo.

Pepéres, *s. m.* Pepper. Pimiénto. *Sans.* पिप्पलि.

Per, *prep.* For, by. Por.

Perar, *v. n.* To fall. Caér. *Hin.* Purnar.

Perbarar, *v. a.* To create. Criár.

- Perbaraor, *s. m.* Creator. Criador.
- Percara, *s. f.* Tongue. Lengua.
- Perdiñé, *s. f.* Musket. Escopéta.
- Perdinéles, *s. pl.* Musketeers. Escopetéros.
- Perdo, *adj.* Full. Lleno.
- Perdobal, *s. m.* A debauchee. Tunánte.
- Perdoripe, *adj.* Full. Lleno.
- Perelalo, *adj.* Full. Lleno. *Sans.* पूरित.
- Perfiné, *adj.* Necessary. Preciso. *Mod. Gr.* πρέπει.
- Pergenamiénto, *s. m.* Feeling, grief. Sentimiénto.
- Pergenar, *v. a.* To feel. Sentír.
- Pergolóto, *s. m.* Pilgrim. Peregrino.
- Perifuyé, *s. m.* Worm, reptile.
- Períndola, *s. f.* Ball. Bóla. *Sans.* परिमण्डल, पिण्ड.
Hin. Pinda.
- Péris, *n. p.* Cadiz. Cádiz.
- Perma, *s. f.* Yolk of Egg. Yéma.
- Pernasi, *s. f.* Salad. Ensaláda.
- Perpelló, *s. m.* Calf. Becerro.
- Perpelo, *s. m.* Peach. Melocotón.
- Perpeñí, *s. f.* Bridge. Puénte.
- Perpíche, *s. m.* Cat. Gáto.
- Perpléjo, *s. m.* Fright. Susto.
- Persibarao, *adj.* Living in concubinage. Amancebádo.

Persibararse, *v. r.* To live in concubinage. Amancebarse.

Persifuye, *s. m.* Worm, reptile. Bicho. *Vid.* Perifuye.

Persine, *adj.* Savage, fierce. Bravo.

Persos, *conjunc.* Because. Porque.

Perto, *s. m.* Bolt. Cerrójo.

Pertraba, *s. f.* Knapsack. Mochila.

Pespuró, *s. m.* Pepper. Pimiénto.

Pesquibar, *v. a. n.* To taste, enjoy. Gustár.

Pesquilar, *v. a.* To deceive. Engañár.

Pesquital, *s. m.* Pleasure. Placér, gústo.

Petalí, *s. f.* Horse-shoe. Herradura. *Mod. Gr.* πέταλον.

Petallas, *s. pl.* Horse-shoes. Herraduras.

Petallí, *s. f.* Lodging. Posáda. *Mod. Gr.* σπηῆτι (a house).

Petano, *s. m.* Calf. Becérro.

Petra, *s. f.* A fall. Caida. *Sans.* पतयालु.

Peujo, *s. m.* He-goat. Macho cabrío.

Pichibibi, *s. f.* Linnet. Jilguéro.

Pichiscas, *s. f.* Cough. Tos. *Sans.* विश्वाव.

Mod. Gr. βῆχας.

Pico, *s. m.* Shoulder. Hómbro.

Picon, *n. p.* La Mancha.—This word seems to belong to the Germanía, or cant dialect.

Piltra, *s. f.* Bed. Cama.

Pilvo, *adj.* Bald. Calvo.

Pincherar, *v. a. r.* To know, to be acquainted with. Conocer.

Hin. Puli-channa.

Pindorri, *s. f.* Girl, lass. Muchácha.

Pindorro, *s. m.* Boy, lad. Muchácho.

Pindrabar, *v. a.* To open. Abrír. *Hin.* Bihurna.

Pindro }
Pinro } *s. m.* Foot. Pie. *pl.* Pinrés.

Pinre-bustaro, The right foot. El derécho.

Pinre-can, The left foot. El izquiérdo.

Pinnelar, *v. a.* To paint. Pintár.

Pinpore, *s. m.* Lip. Labio.

Pinsorra, *s. f.* Crab-louse. Ladilla.

Pipindorio, *n. p.* António.

Pipochi, *s. f.* Block, stock. Cépo.

Pirabar, *v. r. a.* To copulate, to heat. Copulár, calentár.

Mod. Gr. πυρόνω. *Sans.* पल्लव (love).

Pirando, *s. m.* Lover, libidinous person. Amante, hombre libidonóso. *Sans.* पारदारिक.

Pirar, *v. n.* To walk. Andár. *Properly,* To fly.

Pers. پریدن.

Piri, *s. f.* Earthen pot. Olla. *Sans.* पिठर.

Piribícha, *s. f.* Female lizard. Lagarta. *Vid.* Berbiríncha.

Piribícho, *s. m.* Lizard. Lagarto.

Piró, *s. m.* Foot. Pié. *Vid.* Pinro.

Pisabais, *s. pl.* Buckles. Hebillas.

Pispindi, *s. f.* Pepper-plant. Pimiénto.

Pispiri, *s. f.* Pepper. Pimiénta.

Pispirúcha, *s. f.* Widow. Viuda.

Pista, *s. f.* Account. Cuénta.—Diñar pista, ‘To give account.’ Dar cuénta.

Píta, *s. f.* Drink, beverage. Bebída. *Rus.* Pitié.

Piulí, *s. f.* Widow. Viúda. *Pers.* بیود.

Piyar, *v. a.* To drink. Bebér. *Sans.* पिवति. *Hin.* Piya-k

Placo, *s. m.* Tobacco. Tabáco. *Literally,* Dust, powder.

Rus. Prak.

Plai, *s. f.* A mountain. Siérra, montaña.

Plajista, *s. m.* Smuggler of tobacco. Contrabandísta de tabáco.

Plal } *s. m.* Brother. Hermáno.—The first of these
 Plan } words is neither more nor less than the En-
 Plano } glish *Pal*, a cant expression much in use
 amongst thieves, which signifies a comrade or
 brother in villainy.

Planí, *s. f.* Sister. Hermána. *Sans.* भगनी.

Plasarar, *v. a.* To pay. Pagár. *Rus.* Platít.

Plastañar, *v. a.* To follow, to pursue. Seguir.

Sans. प्रस्थान (march).

Plastañi, *s. f.* A company, a band of people pursuing thieves. Compañía, caterva que sigúe á ladrones.

Plata }
Platamugion } *s.* Cloak. Cápa.

Platesquero, *s. m.* Court. Pátio.

Platilla, *s. f.* Straw. Paja.

Playi, *s. f.* Importunity. Porfia.

Plescarí, *adj.* Clear. Claro.

Plubi, *s. f.* Silver. Pláta (*properly*, Rupí). *Sans.* रौप्य.

Pluco, *adj.* Strange, rude. Fantástico, basto. *Rus.* Plok.

Po, *s. m.* Belly. Viétre.

Poba, *s. f.* Apple. Manzána.

Pobanó, *s. m.* Apple-tree. Manzano.

Podya }
Polóya } *s. f.* Ducat. Ducádo.

Polvorosa, *s. f.* Road, way. Camíno.—This is a cant expression, and does not properly belong to the Gypsy language.

Pomi, *s. f.* Silver. Pláta.

Pondesquero, *s. m.* Pontif, chief. Pontífice, cabo.

Pondoné, *s. m.* Mattress. Colchón.

Poquinar, *v. a.* To pay. Pagár. *Hin.* Pukrana.

Por, *s. f.* Feather. Pluma. *Pers.* پر. *Rus.* Pero.

- Poescaró, *s. m.* Governor of a town. Gobernador de ciudad. *Sans.* पुरि (city), कार (lord).
- Pori, *s. f.* Tail. Cóla.
- Porias, *s. pl.* Bowels. Entrañas. *Sans.* पुरीतत्.
- Porsumí, *s. f.* Onion. Cebolla.
- Pos, *s.* Belly. Barríga.
- Posiláti, *adv.* Compulsively, by force. Por fuérza.
- Postán, *s. m.* Skin. Piél. *Pers.* پوست. *Also,* Linen, Lienzo. *Properly,* The skin or hide in which smuggled goods are wrapped.
- Postañí, *s. f.* Parcel of smuggled goods. Contrabándo.
- Poste, *s. m.* Bosom. Pécho.
- Posuno, *s. m.* Court, yard. Corrál.
- Potósi, *s.* Bottomless abyss. Abisimo sin fónido. *Vid.* Butrón. *Also,* A pocket, Faltriquéra.
- Prachindó, *adj.* Dirty. Súcio. *From the Sans.* रज (dust).
- Prasní, *s. f.* A family, a tribe. Família, tribu. *Sans.* प्रस्तीत (crowded, swarming).
- Pray, *s. f.* Mountain. Montaña. *Vid.* Plai.
- Pré, *prep.* For. Por.
- Prelumína, *s. f.* Week. Semána.
- Présas, *conjunc.* Because. Porqué.
- Presimelar, *v. a.* To begin. Empezár. *Sans.* प्रस्तावना. (beginning).

- Prestani, *s.f.* Pasture-ground, meadow. Dehésa.
- Prevaréngue, *s.* Hell. Infierno. *Sans.* प्रतापन.
- Pritingina, *s.f.* Week. Semána.
- Probosquero, *s.m.* Herald, common crier. Pregonéro.
- Prochibár, *v.a.* To offer. Ofrecér.
- Protobolar, *v.a.* To cure. Curár.
- Prulano, *s.m.* Hedgehog. Erízo.
- Prumi, *s.f.* Beard, chin. Barba.
- Prusiatíñi, *s.f.* Pistol. Pistóla.
- Pucanar, *v.a.* Proclaim. Pregonár. *Hin.* Pookarnar.
- Pucanó, *s.m.* Herald, common crier. Pregonéro.
- Puchabar } *v.a.* To question. Preguntár. *Sans.* प्रच्छ.
 Pucharar } *Hin.* Poochna.
- Puchél, *s.f.* Life. Vida.
- Pujumí, *s.f.* Flea. Pulga.
- Pul, *s.m.* A bridge. Puénte. *This word is pure Persian,* پُل. *Sans.* पालि.
- Pumen, *s.m.* Shoulder. Hómbro.
- Puni, *s.f.* Trouble, affliction. Péna.
- Punsabó, *s.m.* Beak. Píco. *Sans.* चञ्जू.
- Pur, *adv.* When. Cuando.
- Purelar, *v.n.* To be born. Nacér.
- Puro, *adj.* Old. Viéjo. *Sans.* पुर. *Pers.* پیر.
- Pus, *s.m.* Straw. Pája. *Hin.* Bhoosa.

Pusabar, *v. a.* To prick. Picár.

Pusca, *s. f.* Musket. Escopéta. *Rus.* Puscha.

Puscalí, *s. f.* Pen, feather. Pluma.

Putar, *s. m.* Well. Pozo. *Sans.* पाताल.

Puy, *s.* Straw. Pája.

Q.

Quejeláno, *adj.* Open, clear, unincumbered. Ráso.

Quejeña, *s. f.* Custom-house. Aduána.

Quejésa, *s. f.* Silk. Séda. *Sans.* कौशेय.

Quelalla, *s. f.* Egg-plant. Berengéna.

Quelar, *v. n.* To dance. Baylár. *Sans.* किल (to sport).

Queláti, *s. f.* A rial, coin. Réal.

Quele, *s. m.* Dance. Bayle.

Quelebao, *s. m.* Dancer. Bayladór.

Quelibén, *s. f.* Declaration. Declaración.

Quer, *s. m.* House. Casa. *Sans.* अगार. *Hin.* Ghur.

Querabar, *v. a.* To cook. Guisár. *Vid.* Jiribár. *Hin.*

Kurma.

Querar } *v. a.* To do, make. Hacér. *Pers.* کردن.
 Querelar }

Querelar nasula, To cast the evil eye. Aojár.

Querdi, *par. pass.* Done. Hécho. *Pers.* کرده.

Querescaro, *s.m.* Steward, butler. Mayordomo.

Querisar, *v.a.* To scratch. Arañar.

Querlo, *s.m.* Neck, throat. Pescuézo. *Sans.* गल.

Pers. گُلُو. *Rus.* Górló.

Querosto, *s.m.* August. Agosto.

Quichardila, *s.f.* Stain. Mancha.

Quichardíno, *adj.* Tight, hard, mean. Apretádo.

Quichi, *adj. adv.* As many as, concerning. Cuánto.—

On quíchi, 'Inasmuch.' En cuánto.

Quicia, *s.f.* Basket. Espuérta.

Quiguinibe, *s.m.* A cook. Cocinéro.

Quijári, *s.f.* Stirrup. Estríbo.

Quilen, *s.* Mentula.

Quillaba, *s.f.* Prune. Ciruéla.

Quimbila, *s.f.* Company. Compañía.

Quimbilo, *s.m.* Companion. Compañéro.

Quimpiñar, *v.a.* To swallow. Tragár.

Quimuqui, *s.f.* Gimlet. Barréna.

Quinar, *v.a.* To buy. Comprár. *Sans.* क्री. *Hin.* Keenna.

Pers. خریدن.

Quináte, *s.m.* Cheese. Quéso.

Quindia, *s.f.* A species of bean. Abichuela.

Quinguina, *s.f.* Kitchen. Cocína.

Quiñao, *adj.* Tired. Cansádo.

Quiquiria, *s.f.* Bug. Chinche. *Hin.* Khut-keera.

Mod. Gr. κόρις.

Quira } *s.f.* Cheese. Quéso. *Mod. Gr.* τυρί.
 Quirális }

Quiria, *s.f.* Ant. Hormíga.

Quiribí, *s.f.* Godmother. Comádre.

Quiribó, *s.m.* Godfather. Compádre.

Quirindia, *adj.* Most holy (female). Santísima.—Debla

quirindía, 'Most blessed Virgin.' Maria Santísima.

Quisi, *s.f.* Purse. Bolsa. *Pers.* کیسه.

Quisobu, *s.m.* Money-bag, pouch. Bolsillo.

R.

Raco, *s.m.* A crab. Cangréjo. *Rus.* Rák.

Rachar, *v.a.n.* To meet. Encontrár.

Rachí, *s.f.* Night. Nóche. *Sans.* रात्रि. *Hin.* Rat.

Ran, *s.f.* Rod. Vára.—Without doubt, one and the same with the Bengalic *Ratan*, Sanscrit रथ; whence the English *Rod*, and German *Ruthe*.

Randar, *v.a.* To rob. Robár.

Randar, *v.a.* To write. Escribír.

Rande, *s.m.* Thief. Ladrón. *Pers.* دزد.

Randiñar, *v.n.* To work, labour. Labrar.

Randiñipen, *s.f.* A writing. Escritúra.

- Rapipocha, *s.f.* A fox. Zorra.
- Rapipóche, *s.m.* Dungeon. Calabózo.
- Rasajel, *adj.* Oppressed. Oprimido.
- Rastrajel, *adj.* Miserable. Miseráble.
- Rati, *s.f.* Blood. Sángre. *Sans.* रक्त. *Rus.* Rudà.
- Rebardroy, *s.f.* Obstinacy, rebelliousness. Rebeldía.
- Reblandaní, *s.f.* Stone. Píedra.
- Reblandéte, *s.m.* Mat, clout. Palléte.
- Reblanduy, *adj.* Second. Segúndo.
- Reblantequere, *s.m.* Joint. Coyuntúra.
- Rebrino, *s.m.* Respect. Respéto.
- Rebuldorico, *adj.* Apostolic. Apostólico.
- Recáfa, *s.f.* Heat. Calór.
- Recardí, *adj.* Dragged along. Arrastrádo.
- Reche, *s.* Cane, reed. Caña.
- Rechibilly, *s.f.* A little net. Redecílla.
- Rechipátis, *adj.* Naked. Desnúdo, en cuéros.
- Rechitar, *v.a.* To patch, mend. Remendár.
- Redundis, *s.pl.* Chick-peas. Garbáncos.
- Rejeléndre, *s.m.* A proverb. Refrán.
- Rejonísa, *s.f.* Dough. Mása.
- Relíchi, *s.f.* Net. Réd.
- Relli, *s.f.* Inclosure. Cercádo.
- Remacha, *s.f.* Procuress. Alcahuéta.

Remarar, *v. a. n.* To finish. Rematár, acabár.

Rendepé, *adj.* Round. Redóndo.

Repañí, *s. f.* Turnip, radish. Nabo. *Sans.* हरित्पणे .

Mod. Gr. ραπάκι.

Repañí, *s. f.* Brandy. Aguardiénte.

Repurelár, *v. a.* To resuscitate. Resucitár.

Resaronomo, *adj.* Cheap. Baráto.

Resis, *s. f.* Vineyard. Viña.

Retablejar, *v. n.* To flame, burn. Ardér.

Retaja, *s. f.* Cabbage. Col.

Retámo, *s. m.* Cloak. Capóte.

Retejo, *adj.* Content, merry. Conténto.

Retréque, *s. f.* Pestilence, plague. Péste.

Reutilar, *v. a.* To withdraw. Retirár.

Reyi, *s. f.* Dust. Pólvo. *Sans.* रज . *Pers.* ريگ .

Rias, *s. f.* Damsel. Doncélla.

Rifian, *s. m.* Danger. Pelígro.

Rilár, *v. n.* To belch. Peér.

Rilo, *s. m.* Belching. Pedo.

Rílli, *s. f.* Wax. Céra.

Rin, *s. f.* Engine for drawing water. Nória. *Properly,*

A river. *Icelandic,* Rin.

Rinballár, *v. a.* To pull up by the roots. Arrancár.

Ro. *Vid.* Rom.

- Rocamblo, *s. m.* A friend. Amigo. *Sans.* रक्ष (protecting).
- Rochimel, *s. m.* River. Rio. *Mod. Gr.* ῥυάκι.
- Roi, *s. f.* Flour. Harína. *Hin.* Ru-ee.
- Roin, *s. f.* Spoon. Cuchára.
- Rolli, *s. f.* Spoon. Cuchára.
- Rom, *s. m.* A husband, a married man, a Gypsy. Marído, hombre casado, un Jitáno. *Sans.* रम.
- Roma, *s. pl.* The Husbands; the generic name of the nation or sect of the Gypsies. Los maridos, *i. e.* nombre jenérico de la nación ó secta de los Jitános.
- Romí, *s. f.* A married woman, a female Gypsy. Mujer casáda, Jitána.
- Romális, *s. f.* A Gypsy dance. Danza Jitána.
- Romandiñar, *v. n.* To marry. Casar.
- Romandiñipén, *s. f.* A marriage, bridal. Casamiénto.
- Romaní, *s. f.* The Rommany or Gypsy language. Lengua de los Jitános.
- Romani-chal, *s.* Gypsy-grass, a species of plant. La yerba de los Jitános, una planta.
- Romuy, *s. f.* The face. La cára.
- Roscorre, *s. m.* Lamb. Cordéro.
- Rotuñí, *s. f.* Mouth. Boca. *Rus.* Rot.

Rudelar, *v. a. n.* To answer. Respondér, contestár.

Rujia, *s. f.* Rose. Rosa.

Rulisarra, *s. f.* Knee. Rodílla.

Rullipate, *s. f.* Wheel. Ruéda. *Sans.* रथपाद.

Rullitagar, *v. a.* To turn upside down. Trastornár.

Rullitaque. *Vid.* Rullipate.

Rumijele, *s. m.* Pilgrim; *also,* Rosemary. Roméro.

S.

Sabocar, *v. a.* To inhabit. Habitár. *Sans.* सभा (house)

Sáces, *s. pl.* Irons, chains. Cadéñas.

Safacoro, *n. p.* The city of Seville. Sevilla.

Salamisto, *s. m.* Physician. Médico.

Salchuyo, *s. m.* Anvil. Yunque.

Salqueró, *s. m.* A glass. Váso.

Salvañi, *s. f.* A long sausage. Longaníza.

Sampiuñi, *s. f.* Soap. Jabón. *Properly,* The Hindoo shampooing or rubbing. *Sans.* सवाहन. *Mod.*

Gr. σαποῦνι. *Germ.* Seife, &c.

Sané, *s. m.* Sausage. Chorízo.

Sapumetelli, *s. f.* Trumpet. Trompéta. *Mod. Gr.* σάλπιγγα.

Sar, *s. m.* Iron. Hiérro. *Sans.* साख.

Sar, *prep.* With. Con.

Sar, *s. m.* Garlick. Ajo. *Hin.* Seer.

- Saraballi, *s.f.* Money, coin. Monéda. *Arab.* ضرب.
- Saracáte, *s.m.* Tailor. Sastre. *Sans.* सौचिक.
- Saray, *s.m.* Sergeant. Sarjento.
- Sarballéri, *adj.* Convalescent. Convaleciénte.
- Sardañá, *s.f.* Favour. Grácia.
- Sardenar, *v.a.* To condemn. Condenár.
- Sardo, *s.m.* Brandy. Aguardiénte. *Sans.* सन्धान.
- Sarmenda, With me. Conmígo. *Vid.* Sar, menda.
- Sarmuñe, *adj.* Prompt, quick. Pronto. *Sans.* सम्भ्रम
(haste).
- Saró, *adj.* All. Todo. *Sans.* सर्व्व. *Pers.* ساير.
- Saró asisiláble, All-powerful. Todo poderóso.
- Sarplar, *v.a.* To pass judgment. Juzgár.
- Sarqueré, *s.m.* Glass, cup. Váso. *Sans.* सरक. *Pers.* ساغر.
- Sarquerin, *s.m.* Large pan. Bacín.
- Sarracatín, *s.m.* Huckster. Regatón.
- Sarrasirár, *v.n.* To laugh. Reír.
- Sarsalé, With him. Con el. *Vid.* Sar.
- Sarsos, So that. Con que. *Vid.* Sar, sos.
- Sarta, *adv.* How, as, why. Cómo.
- Sas, *s.m.* Iron. Hiérro. *Sans.* अयस.
- Sasta, *adv.* As, how, until. Cómo, hásta. *Sans.* सदृश.
- Saste, *adj.* High, tall. Alto. *Sans.* सट (crest).
- Sastéji, *s.f.* Complaint. Quéja.

- Sástri, *s.* Relation. Pariénte.
- Sat, *prep.* With. Con. *Sans.* सह .
- Sata, *adv.* As, how. Como. *Vid.* Sarta, Sasta.
- Saullo, *s.m.* Colt. Pótro.
- Segritin, *adj.fem.* Last. Última.
- Segriton, *adj.m.* Last. Último.
- Segron, *s.m.* Fruit, benefit. Frúto.
- Selvañí, *s.f.* Buffet. Bofetáda.
- Semúche, *s.m.* Monkey. Míco.
- Senjen, *s.pl.* Spaniards. Españóles.
- Sentalli, *s.f.* Front. Frénte.
- Señéba, *s.* Fowl, pigeon.
- Serdañí, *s.f.* Razor. Navája.
- Sersen, *n.p.* Spain. España.
- Servañí, *s.f.* Pilchard. Sardína.
- Serviche, *s.m.* Morning-star. Lucéro. Seems to be the
Sanscrit सप्तजिह्व , one of the names of Agni, the
 personification of Fire.
- Sesó, *n.adj.* Spaniard, Spanish. Españól.—Sesi, ‘ Spanish
 woman,’ Españóla.
- Sestroji, *s.f.* Shell, husk. Cáscara.
- Siarias, *s.pl.* Knees. Rodillas.
- Sibica, *s.f.* Trumpet, proboscis. Trómpa.
- Sicha, *s.f.* Female monkey. Mona.

Sichen, *s. m.* Kingdom. Reyno.

Sicle, *s. m.* Age, century. Síglo.

Sicobar, *v. a.* To extract, pull out. Sacár. *Property,*
To lift. *Mod Gr.* σηκώνω.

Sila, *s. f.* Strength. Fuerza.

Sillofi, *s. f.* Thorn. Espína. *Sans.* शूल (pin, spit).
Hin. Sool.

Silnó, *adj.* Strong. Fuérte. *Rus.* Silnoy.

Simáche }
Simáchi } *s.* Sign. Señal. *Gr.* σημεῖον.

Simbrés, *s. pl.* Eye-brows. Céjas.

Simprofie, *n. p.* Joseph. José.

Sinar, *v. n.* To be. Ser, Estár.

Sinatra, *s. f.* Capture, prize. Présa.

Sinastro, *s. m.* Prisoner. Préso. *Sans.* सन्दिता.

Sincarfiál, *s. m.* Slave. Esclávo.

Sinchulé, *s. m.* Roll of tobacco, cigar. Cigárro.

Singa, *s. f.* Singing, music. Cantár, música.

Singe, *s. m.* Horn. Cuérno. *Sans.* शृङ्ग. *Hin.* Seeng.

Singó, *adv.* Quick. De priesa. *Sans.* संद्यु

Sinpalmi, *adj.* Peeled. Decorticated. Peládo.

Sirbaló, *s. m.* Thimble. Dedál.

Sirguedes }
Sirquedis } *s. m.* Wednesday. Miércoles.

Siroque, *s. m.* Hemp. Cãñamo.

Siscabelár, *v. a.* To teach. Enseñar.

Siscunde, *s. m.* Wednesday. Miércoles.

Sisla, *s. f.* *Vid.* Sila.

Sisli, *s. f.* Moment. Moménto.—Or sisli, ‘At the moment.’

Al moménto.

Sistigui, *s.* Girdle. Ceñidór. *Sans.* सप्तक.

Sitacoria, *s. f.* Kind of tax, carved work. Talla.

Sitaescorial, *s. f.* Unglazed jug. Alcarráza.

Sixtiliár, *v. a.* To kindle. Encendér.

Soba, *s. f.* Nightmare. Pesadilla.

Sobadrar, *v. a.* To sweat. Sudár.

Sobelar, *v. n.* To sleep. Dormír. *Sans.* संवेश (sleeping).

Sobindoy, *s.* Sleep. Dormidura. *Perhaps the proper signification of this word is, Dream, vision. From the Russian, Snobidenie.*

Socabar, *v. a. n.* To inhabit, dwell. Habitár, morár. *Also, To be. Estár. Vid. Sabocar, Soscabar.*

Socretería, *s. f.* Synagogue. Sinagóga.

Sodimiár, *v. a.* To sweat. Sudár.

Sofanár, *v. n.* To travel, go. Viajár, ìr. *Arab.* سفر (journey).

Solája, *s. f.* Curse. Maldición.—Chibár una solaja, ‘To curse.’ Maldecír. *Vid.* Olajay.

Soláres, *s. pl.* Pantaloons, trowsers. Pantalónes.

Soláres, *s. pl.* Powers. Podéres. *Sans.* स्थैर (power).—

I found this word in a translation, apparently ancient, of a church canticle, which a Cordovese Gypsy repeated to me; and which runs as follows:—

Majaro Undebél!	“Holy God!”
Majaro Soláres!	“Holy Powers!”
Majaro Merinao!	“Holy Immortals!”
Listrabános, Erañó,	“Save us, Lord,”
De o saro bastardo!	“From all affliction!”

Solgia, *s. f.* Hare. Liébre. *Sans.* शूलिक. *Arab.* سحلية.

Solibári, *s. f.* Bridle. Freno. *Mod. Gr.* συλλαβάρη.

Soltér, *s. m.* Notary Public. Escribáno.

Sonacai, *s.* Gold. Oro. *Sans.* कनक. *Pers.* تنك.

Sonsane, *s. m.* Sausage. Chorízo.

Sonsi, *s. f.* Mouth. Bóca.

Sonsibelar, *v. n.* To keep silence (hold the mouth). Callár.

Sorinbo, *adj.* Serious, dejected. Serio.

Soripa, *s. f.* Wood. Leña.

Sornar, *v. n.* To sleep. Dormír. *Hin.* Sona.

Soronje, *adj.* Sorrowful. Aflijido.

Soronjí, *s. f.* Sorrow. Aflicción.

Sos, *pron. rel.* Who, that. Que.

Soscabar, *v. a. n.* To inhabit, dwell. *Habitar.* *Sans.* संवास
(a house).

Sosi, *s.* Court, yard. *Corrál.*

Sosímbo, *s. m.* Oven. *Horno.*

Sosimbres, *s. pl.* Eye-lashes. *Pestáñas.*

Soso, *s. m.* Tranquillity. *Sosiégo.*

Sosque, *adv.* Where. *Donde.*

Sotagaji, *s. f.* Jujube, fruit of the jujube. *Azufäyfa.*

Sans. सुवीर्य.

Sublimar, *v. a.* To set at liberty, loose. *Soltár.*

Sudo, *adv.* Asleep. *Durmiendo.*

Suéti, *s. f.* World, people. *Mundo, jente.*—*This word is
pure Russian.*

Sugerilar, *v. a.* To put. *Ponér.*

Sugilla, *s. f.* Justice. *Justícia.*

Sulando, *adj.* Loose, light, easy. *Suélto.*

Sulastrába, *s. f.* Chain, shackle. *Cadéna.* *Arab.* سلسلة.

Sans. शृङ्खला.

Sumí, *s. f.* Broth, soup. *Caldo.* *Mod. Gr.* ζουμί. *Sans.* मूय.

Sunuquelar, *v. a.* To cement, join. *Pegár.*

Suncaí, *s. f.* Spirit, soul. *Espíritu, alma.*

Sundilár, *v. n.* To descend. *Descendér.*

Sungaló, *s. m.* Traitor, he-goat. *Traidór, cabrón.*

Sungar, *v. a.* To betray, inform against. *Soplár.*

Sungelar, *v.n.* To stink. Hedér.

Sungló, *s.m.* Melon. Melón.

Sunpacel, *adv.* Near. Cerca. *Sans.* समीप.

Surábi, *adj.* Fine. Fíno. *Sans.* सह.

Surdán, *s.f.* World. Mundo. *Sans.* संसार.

Surdé, *adj.* Buff-coloured. Anteádo.

Surdéte, *s.m.* World. Mundo. *Sans.* संमृति.

Surdinar, *v.a. v.r.* To raise, stand up. Levantar.

Susalar, *v.a.* To satisfy. Satisfacér.

Sustilar, *v.a. v.r.* To detain, to be detained. Detenér.

Hin. Soostana (to rest).

Sustíry, *s.f.* Lot, fortune. Suérte. *Sans.* सुस्यता

(happiness). *Hin.* Sitaree.

T.

Ta, *conjunc.* And. Y. — Chulo ta-paque, ‘Dollar and a-half,’ Duro y médio.

Tabastorre, *s.f.* The right-hand. Mano derécha.

Sans. अक्षय्य.

Tabuman, *s.m.* May. Mayo. *Sans.* तपन.

Tacuñí, *s.f.* A kind of leather case. Petáca.

Tajuñí, *s.f.* Box. Caja.

Talabi, *s.f.* Sedge. Esparto.

Talaróris, *s.pl.* Garments. Vestídos. *Sans.* चेला.

- Tanbubian, *s. m.* Horse-jockey. Chalán.
- Tandal, *s. m.* Court, yard. Patío.
- Tanglé, *s. m.* April. Abril.
- Tapillar, *v. a.* To drink. Bebér. *Vid.* Piyár.
- Taquibáque, *s.* Ramrod. Baquéta.
- Tarpe, *s. m.* Heaven. Ciélo. *Sans.* देवपय, दिव्.
- Tarquino, *s. m.* Parable. Parábola.
- Tasabár, *v. a.* To choak, suffocate. Ahogár.
- Tasála, *s. f.* Evening. Tárde. *Sans.* साय .
- Tasalár, *v. n.* To delay. Tardár.
- Tasar. *Vid.* Tasabar.
- Tasarbañi, *s. m.* Mason. Albañíl.
- Tasarden, *adv.* Late. Tarde.
- Tasquiño, *s. m.* Million. Millón.
- Tatí, *s. f.* Fever. Calentúra. *Sans.* तापक.
- Tati barí, *s. f.* The great or putrid fever. Calentúra
maligna.
- Tato, *s. m.* Bread. Pan.
- Tebleque, God, the Saviour. Diós, Jesús.
- Techafao, *adj.* Bent, crooked. Agachádo.
- Techescár, *v. a.* To cast. Echár.
- Techorde, *adj.* Weak, infirm. Inválido.
- Tejuñí, *s. f.* Tarantula. Tarántula.
- Telejeñi, *s. f.* Mat. Estéra.

- Tellorre, *s.m.* Minister. *Ministro.*
- Temembléro, *adv.* Early. *Tempráno.*
- Tempanó, *s.m.* Piece, portion. *Pedázo.* *Sans.* दम्भ
(to divide).
- Terelar, *v.a.* To hold, have, possess. *Tenér.* *Sans.* धारण
(holding).
- Ternacíba, *s.f.* Rage, madness. *Rábía.*
- Ternasibél, *s.m.* Worth, valour. *Valór,* *valentía.*
Sans. धारण .
- Ternejá, *adj.* Valiant. *Valiénte.*
- Ternoró, *adj.* Young, new. *Jóven,* *nuévo.* *Pers.* تر .
- Terreplecó, *s.m.* End, boundary. *Término.*
- Terruñí, *s.f.* Scratch. *Araño.*
- Tesquelo, *s.m.* Grandfather. *Abuélo.*
- Tesquera, *s.f.* Front, forehead. *Frénte.*
- Tesquinso, *adj.* Sour. *Agrio.* *Pers.* تیز .
- Tesumiár, *v.n.* To stop. *Parár.*
- Tibay, *adj.* Stiff, firm. *Tiéso.*
- Tiliché, *s.m.* Lover. *Amánte.*
- Timuchi }
Timuñi } *adj.* Same. *Mismo.*
- Tinbaló, *s.m.* Musician. *Músico.* *Sans.* नाचडव (dancing).
- Tirabañi, *s.m.* Shoe. *Zapato.*
- Tirajai, *s.pl.* Shoes. *Zapátos.* *Sans.* पादत्राण .

'Tirajéro, *s.m.* Shoe-maker. Zapatéro.

'Tiró, *pron. pos.* Thine. Tú.—*Fem.* Tirí. *Hin.* Tera.

'Torbergelí, *s.f.* A plain, desert place, mountainous region. Campo, despoblado, serranía. *Sans.* धर.

'Tornasibá, *s.f.* Rage, anger. Rábia.

'Tornasibé, *s.m.* Pride, passion. Sobérbia.

'Tosinbó, *s.m.* Circumvolution, wheel. Tórno.

'Toto, *s.m.* Cheese. Quéso. *Properly,* Curdled milk.
Sans. दधि.

'Trabaré, So great. 'Tan gránde.

'Traisné, *s.m.* The post, courier. Corréo. *Sans.* तरस्त्रिन्.

'Tramalár, *v.a.* To tie, trammel. Atár.

'Tran, *adv.comp.* So much. 'Tan.

'Tran-flimá, *adv.* So little, neither. Tampóco.

'Traní, *s.f.* Mouth. Mes.

'Traquias, *s.pl.* Grapes. Uvas. *Sans.* द्राक्षा. *Vid.*
Dracay.

'Tramistós, *conjunc.adv.* Also, as well. También.

'Trasardó, *s.m.* Tiled roof. Tejado.

'Trebeña, *s.f.* A star. Estrélla.

'Tremendó, *s.m.* Danger. Pelígro.—This word appears
to belong to the cant, or robber jargon.

'Tremúcha, *s.f.* Moon. Lúna. *Sans.* चन्द्रमम्.

'Tríanda, *adj.* Thirty. Tréinta. *Mod. Gr.* τριάντα.

- 'Trijul, *s.f.* The cross. La cruz. *Hin.* Trisool.—Querelár
 la trijúl, 'To make the sign of the cross,'
 Persignarse.
- 'Trimán, *s.f.* Alms, charity. Limosna.
- 'Trin, *adj.* Three. Tres.
- 'Trin, *adj.* So much so. Tánto.
- Troecáne, *s.f.* Work, deed. Obra.
- Tronfarón, *s.m.* Stock, trunk. Tronco.
- 'Tróstis, *adj.* Educated, nourished. Çriádo, alimentádo.
 —A child that has lost its parents, and is adopted
 by other people, is *Tróstis*.
- Trujan, *s.m.* Tobacco. Tabáco.
- Trujatapucherído, *adj.* Conceived. Concebído.
- 'Truní, *s.f.* Floor, ground. Suélo.
- 'Trúpo, *s.m.* Body. Cuérpo. *Rus.* Trúp.
- Truta, *s.f.* Return. Vuélta.
- 'Trutar, *v.a.n.* To return. Volvér.
- 'Túcue, *pron.pers.* Thou. Tu. *Pers.* تو.
- Tumbardo, *s.m.* Purgatory. Purgatório.
- 'Tun, *pron.pos.* Thy, thine. Tú.
- Tundíco, *adj.* Muddy, turbid. Turbio.
- 'Tunia, *s.f.* Cave. Cuéva.
- 'Tuñí, *s.f.* Apothecary's shop. Botíca.
- 'Tuñí, *s.f.* Oil-flask. Alcúza.

Turno, *s. m.* Castle. Castillo.

Turra, *s. f.* Nail, claw. Uña.

Tusní, *s. f.* Earthen jar. Botija.

Tuyaló, *adj.* Bad, evil. Malo.

V.

Vea, *s. f.* Garden, kitchen-garden. Jardín, huérta.

Velar, *v. a.* To cut. Cortár.

Verable, *adj.* Everlasting. Sempitérno.

Visábi, *s. f.* Debt. Déuda.

Vriardao, *par. pas.* Dressed, adorned. Vestído, adornádo.

U.

Uchagardí, *s. f.* Star. Estrella.

Uchí, *s. f.* Tongue. Lengua.

Udicáre, *v. def.* Might or should have. Hubiere.

Ulandar, *v. a.* To hang up. Colgár.

Ulandí, *s. f.* Hook to hang things upon. Colgadéro.

Uláque, *s.* One of the districts into which a town is divided. Barrio.

Ulícha, *s. f.* Street. Calle. *Rus.* Ulitza.

Ulilla, *n. p.* Seville. Sevilla.

Ulique, *s.* Festival. Fiésta.

Ululó, *adj.* Angry. Enojádo.

Uluya, *s.f.* Fame. Fáma.

Uncho, A particle, which the Gypsies of Estremadura are in the habit of affixing to Spanish words, in order to disguise them, and to prevent their being easily understood; *e.g.* Favoruncho, 'favour;' Gozuncho, 'joy,' &c.—Partícula que los Jitános de Estremadúra, suelen posponér á palabras Castellánas, para disfrazarlas, y que no se les entienda fácilménte.

Undabilar, *v.a.* To chew. Mascár.

Un-debél, *s.m.* God. Dios.—The first syllable of this word seems to be the *Om* of the Buddhists and Brahmins, which is one of the names of the Deity: and is the commencement of that mysterious sentence, *Om ma ni bat si khom*; which, according to the creed of the followers of the Grand Lama, contains the essence of all prayer; and by the constant repetition of which, they hope to obtain the title of Bivangarit, and to ascend to the elevation of Bouddh.

Unga, *adv.* Yea, truly, yes. Sí. *In the English dialect,*
Auka. *Sans.* अ्याम.

Ungachoba, *s.f.* Syllable. Sílaba.

Ungla, *s.f.* Nail, claw. Uña.

Unglabar, *v. a.* To seize, to hang. Agarrár, ahorcár.

Ununíque, *s. f.* Confession. Confesión.

Urapero, *adj.* Prudent. Cuérdo, prudente.

Urdifar, *v. a.* To put. Ponér.

Urdiflar, *v. a.* To kindle. Encendér.

Urdiñí, *s. f.* Fancy, presumption. Fantasía.

Urjiyar, *v. a.* To suffer. Sufrír.

Ustilár, *v. a.* To take, to steal. Tomár, robár.

Usur, *s. m.* Smoke. Húmo.

Uyí, *s. f.* Sugar. Azúcar. *Sans.* इष्टु (sugar-cane).

Y.

Yaque	} <i>s. m.</i> Fire. Fuégo, lúmbre.	<i>Sans.</i> अगिर.
Yaquero		<i>Hin.</i> Ag.

Ybúcho, *s. m.* Jew. Judío.

Ye-ref, *s. m.* The colour, form. El colór, la figura.

Yeru, *s. m.* Wolf. Lobo.

Ylo, *s. m.* Soul. Alma. *Vid.* Olilo. *Sans.* लिगु.

Yustique, *s. m.* Girdle, belt. Ceñidór.

Z.

Zamborino, *s. m.* Pumpkin, calabash. Calabáza.

Zarapia, *s. f.* The itch. Sarna.

Zerecin, *s. m.* Sausage. Salchichón.

Zermaña, *s.f.* Curse. Maldición. *Sans.* शपन.

Zi, *s.f.* Hen. Gallina.

Zibaora, *s.f.* Needle. Agúja.

Zin-calo, *s.m.* Gypsy. Jitáno.



MISCELLANIES
IN THE
GITANO LANGUAGE.

VOL. II.

*App*⁷. *F

ADVERTISEMENT.

It is with the view of preserving as many as possible of the monuments of the Spanish Gypsy tongue that the author inserts the following pieces ; they are for the most part, whether original or translated, the productions of the “ Aficion ” of Seville, of whom something has been said in the Preface to the Spurious Gypsy Poetry of Andalusia ; not the least remarkable, however, of these pieces is a genuine Gypsy composition, the translation of the Apostles’ Creed by the Gypsies of Cordova, made under the circumstances detailed in the second part of the first volume. To all have been affixed translations, more or less literal, to assist those who may wish to form some acquaintance with the Gitáno language.

COTORRES ON CHIPE CALLI.

BATO Nonrro sos socabas on o tarpe, manjirificádo quejésa tute acnao ; abillános or tute sichén, y queresé tute orependola andial on la chen sata on o tarpe ; or manrro nonrro de cata chibel diñanoslo sejoñía, y estormenanos nonrrias bisauras andial sata gabéres estormenamos á nonrros bisaraores ; y nasti nes muques petrar on la bajanbó, bus listrabanos de chorre.—Anarania.

Panchabo on Ostebe Bato saro-asisiláble, Perbaraor de o tarpe y la chen, y on Gresoné desquero Beyio Chabal nonrrio Eraño, sos guilló sar-trujatapucherído per troecane y sardaña de or Chanispero Manjaro, y pureló de Manjari ostelinda debla ; Bricholó ostelé de or asislar de Brono Alieñicato ; guilló trejuficao, mule y cabañao ; y sundiló á los casinobés*, y á or brodeló

* V. *Casinoben* in Lexicon.

MISCELLANIES.

FATHER our, who dwellest in the heaven, sanctified become thy name ; come-to-us the thy kingdom, and be-done thy will so in the earth as in the heaven ; the bread our of every day give-us it to-day, and pardon-us our debts so as we-others pardon (to) our debtors ; and not let us fall in the temptation, but deliver-us from wickedness. — Amen.

I believe in God, Father all-powerful, creator of the heaven and the earth, and in Christ his only Son our Lord, who went conceived by deed and favour of the Spirit Holy, and born of blessed goddess divine ; suffered under (of) the might of Bronos Alienicatos* ; went crucified, dead and buried ; and descended to the conflagrations, and on the third day revived † from among the dead,

* By these two words, Pontius Pilate is represented, but whence they are derived I know not.

† Reborn.

chibél repureló de enre los mulés, y encalomó á los otarpes, y soscabela bestíque á la tabastorre de Ostebe Bato saro-asisilable, ende aotér á de abillar á sarplrar á los Apucheris y mulés. Panchabo on or Chanispero Manjaró, la Manjari Cangari Pebuldórica y Rebuldórica, la Erunon de los Manjarós, or Estormén de los crejétes, la repureló de la mansenquere y la chibibén verable.—Anarania, Tebléque.

OCANAJIMIA A LA DEBLA.

O Débla quirindía, Day de sarós los Bordeles on coin panchabo : per los duquipénes sos naquelástes á or pindré de la trejúl de tute Chaborró majarolísimo te manguélo, Débla, me alcorabises de tute chaborró or estormén de sares las dojis y crejétes sos menda udicáre aquerao on andoba surdète.—Anarania, Tebléque.

Ostebé te berarbe Ostelinda ! perdoripe sirles de sardañá ; or Erañó sin sartute ; bresban tute sirles enrré sares las rumiles, y bresban sin or frujero de tute po.—Tebléque.

Manjari Ostelinda, day de Ostebé, brichardila per gabéres crejetaóres aocaná y on la ocana de nonrra beribén !—Anarania, Tebléque.

and ascended to the heavens, and dwells seated at the right-hand of God, Father all-powerful, from there he-has to come to impeach (to) the living and dead. I believe in the Spirit Holy, the Holy Church Catholic and Apostolic, the communion of the saints, the remission of the sins, the re-birth of the flesh, and the life everlasting.—Amen, Jesus.

PRAYER TO THE VIRGIN.

O most holy Virgin, Mother of all the Christians, in whom I believe; for the agony which thou didst endure at the foot of the cross of thy most blessed Son, I entreat thee, Virgin, that thou wilt obtain for me, from thy Son, the remission of all the crimes and sins which I may have committed in this world. Amen, Jesus.

God save thee, Maria! full art thou of grace; the Lord is with thee; blessed art thou amongst all women, and blessed is the fruit of thy womb. Jesus.

Holy Maria, mother of God, pray for us sinners, now and in the hour of our death!—Amen, Jesus.

Chimuclani or Bato, or Chabal, or Chanispero manjaró ; sata sia on or presimelo, aocana, y gajeres : on los sicles de los sicles.—Anarania.

OR CREDO.

SARTA LO CHIBELARON LOS CALES DE CORDOVATI.

Pachabélo en Un-debel batu tosaro-baro, que ha querdi el char y la chiqué ; y en Un-debél chinoró su unico chaboró eraño de amangue, que chaló en el trupo de la Majarí por el Duquende Majoró, y abió del veo de la Majarí ; guilló curádo debájo de la sila de Pontio Piláto el chíno-baró ; guilló mulo y garabado ; se chaló á las jacháris ; al trin chibé se ha sicobádo de los mulés al char ; sinéla bejádo á las baste de Un-debél barreá ; y de oté abiará á juzgar á los mulés y á los que no lo sinélan ; pachabélo en el Majaró ; la Cangrí Majarí bareá ; el jalar de los Majaries ; lo mecó de los grécos ; la resureccion de la maas, y la ochi que no maréla.

REJELENDRES.

Or soscabela juco y teráble garipé no le sin perfiné anelar relichi.

Glory (to) the Father, the Son, (and) the Holy Ghost; as was in the beginning, now, and for ever: in the ages of the ages.—Amen.

THE CREED.

TRANSLATED BY THE GYPSIES OF CORDOVA.

I believe in God the Father all-great, who has made the heaven and the earth; and in God the young, his only Son, the Lord of us, who went into the body of the blessed (maid) by (means of) the Holy Ghost, and came out of the womb of the blessed; he was tormented beneath the power of Pontius Pilate, the great Alguazil; was dead and buried; he went (down) to the fires; on the third day he raised himself from the dead unto the heaven; he is seated at the major hand of God; and from thence he shall come to judge the dead and those who are not (dead). I believe in the blessed one; in the church holy and great; the banquet of the saints; the remission of sins; the resurrection of the flesh, and the life which does not die.

PROVERBS.

He who is lean and has scabs needs not carry a net*.

* Poverty is always avoided.

Bus yes manupe cha machagarno le pendan
chuchipon los brochabos.

Sacais sos ne dicobélan calochin ne bridaquélan.

Coin terelare trasardos e dinastes nasti le bu-
chare berrandáñas á desquero contiqué.

On sares las cachimanes de Sersen abillen
rechés.

Bus mola yes chirriclo on la ba sos grés balo-
gando.

A Ostebé brichardilando y sar or mochíque
diñelando.

Bus mola quesar jero de gabuño sos manporí
de bombardo.

Dicár y panchabár, sata penda Manjaró Lillar.

Or esorjié de or narsichislé sin chismar lachin-
guél.

Las queles mistos grobelás: per macara chibel
la pirí y de rachi la operisa.

Aunsos me dicas vriardao de jorpøy ne sirlo
braco.

When a man goes drunk the boys say to him
“suet.”*

Eyes which see not break no heart.

He who has a roof of glass let him not fling
stones at his neighbour.

Into all the taverns of Spain may reeds
come.

A bird in the hand is worth more than a hun-
dred flying.

To God (be) praying and with the flail plying.

It is worth more to be the head of a mouse
than the tail of a lion.

To see and to believe, as Saint Thomas says.

The extreme † of a dwarf is to spit
largely.

Houses well managed :—at mid-day the stew-
pan ‡, and at night salad.

Although thou seest me dressed in wool I am
no sheep.

* A drunkard reduces himself to the condition of a hog.

† The most he can do.

‡ The puchero, or pan of glazed earth, in which bacon, beef, and garbanzos are stewed.

Chachipé con jujána—Calzones de buchí y medias de lana.

Chuquel sos piréla cocal teréla.

Len sos sonsi bela pani ó reblandani teréla.

ODORES YE TILICHE.

Dica Callí sos linastes terelas, plasarandote misto men calochin desquiñao de trinchas puñís y canrrias, sata anjella terelaba dicando on los chorres naquelos sos me tesumiaste, y andial reutilá á men Jelí, diñela gao á sos menda orobibele; men puñi sin trincha per la quimbíla nevel de yes manu barbaló; sos saro se muca per or jandorro. Lo sos bus prejeno Callí de los Bengorros sin sos nu muqueis per yes manú barbaló. . . On tute orchíri nu chismo, tramistó on coin te araquera, sos menda terela men nostus pa avel sos me caméla bus sos túte.

OR PERSIBARARSE SIN CHORO.

Gajeres sin corbó rifian soscarbar yes manu persibaraó, per sos saro se linbidían odoros y besllí, y per esegritón apuchelan on sardañá de saros los Benjes, techescándo grejos y olajais—de sustíri sos lo resaronomó niquilla murmo; y

Truth with falsehood—Breeches of silk and stockings of wool*.

The dog who walks finds a bone.

The river which makes a noise † has either water or stones.

THE LOVER'S JEALOUSY.

Reflect, O Callee ‡! what motives hast thou (now that my heart is doting on thee, having rested awhile from so many cares and griefs which formerly it endured, beholding the evil passages which thou preparedst for me;) to recede thus from my love, giving occasion to me to weep. My agony is great on account of thy recent acquaintance with a rich man; for every thing is abandoned for money's sake. What I most feel, O Callee, of the devils is, that thou abandonest me for a rich man. . . I spit upon thy beauty, and also upon him who converses with thee, for I keep my money for another who loves me more than thou.

THE EVILS OF CONCUBINAGE.

It is always a strange danger for a man to live in concubinage, because all turns to jealousy and

* Truth contrasts strangely with falsehood; this is a genuine Gypsy proverb, as are the two which follow; it is repeated throughout Spain *without being understood*.

† In the original *wears a mouth*; the meaning is, ask nothing, gain nothing.

‡ Female Gypsy.

andial lo fendi sos terelamos de querer sin techescarle yes sulibári á or Jelí, y ne panchabar on caute manusardí, persos trutan á yesque lilí.

LOS CHORES.

On grejelo chiro begoreó yesque berbanílla de chores á la burda de yes mostipelo a oleba rachí— Andial sos la prejenáron los cambraís presime-láron a cobadrar; sar andoba linaste changanó or lanbró, se sustiñó de la charipé de lapa, utiló la pusca, y niquilló platanando per or platesqueró de or mostipelo á la burda sos socabelába pandí, y per or jobi de la clichí chibeló or jundró de la pusca, le diñó pesquibo á or languté, y le sumuqueló yes bruchasnó on la tesquéra á or Jojerián de los ostilaóres y lo techescó de or gráte á ostelé. Andial sos los debus quimbilos dico-beláron á desquero Jojerian on chen sar las canriáles de la Beriben, lo chibeláron espusifias á los grastes, y niquilláron chapescando, trutando la romuy apalá, per bausalé de las machas ó almedálles de liripió.

quarrelling, and at last they live in the favour of all the devils, voiding oaths and curses: so that what is cheap turns out dear. So the best we can do, is to cast a bridle on love, and trust to no woman, for they * make a man mad.

THE ROBBERS.

On a certain time arrived a band of thieves at the gate of a farm-house at midnight. So soon as the dogs heard them they began to bark, which causing † the labourer to awake, he raised himself from his bed with a start, took his musket, and went running to the court-yard of the farm-house to the gate, which was shut, placed the barrel of his musket to the key-hole, gave his finger its desire ‡, and sent a bullet into the forehead of the captain of the robbers, casting him down from his horse. Soon as the other fellows saw their captain on the ground in the agonies of death, they clapped spurs to their horses, and galloped off fleeing, turning their faces back on account of the flies || or almonds of lead.

* Women *understood*.

† With that motive awoke the labourer. *Orig.*

‡ Gave its pleasure to the finger, i. e. his finger was itching to draw the trigger, and he humoured it.

|| They feared the shot and slugs, which are compared, and not badly, to flies and almonds.

COTOR YE GABICOTE MAJARO,

OR SOS SARO LO HA CHIBADO EN CHIPE CALLI OR RANDADOR DE
OCONOS PAPIRIS AUNSOS NARDIAN LO HA DINADO AL SURDETE.

Y SOS CABANDO dicando dicó los Barbalós sos techescában desqueros mansis on or Gazofilacio ; y dicó tramisto yesque pispiricha chorrerita, sos techescába duis chinorris sarabállis, y peneló : en chachipé os penélo, sos caba chorrerri pispiricha á techescao bus sos sares los avéles : persos saros ondobas han techescao per los mansis de Ostebé, de lo sos les costuña ; bus caba e desquero chorrerri á techescao saró or susalo sos terelaba. Y pendó á cormuñís, sos pendában del cangaripé, soscabelaba uriardao de orchiris berrandáñas, y de dénes : Cabas buchis sos dicais, abillarán chibeles, bus ne muquelará berrandáña costuñé berrandáña, sos ne quesesa demarabeá. Y le prucháron y pendáron : Docurdó, bus quesá ondoba ? Y sos simachi abicará bus ondoba presimáre ? Ondole peneló : Dicad, sos nasti que seis jonjabaos ; persos butes abillarán on men acnao, pensando : man sirlo, y or chiro soscabéla pajes :

SPECIMEN OF THE GOSPEL,

FROM THE AUTHOR'S UNPUBLISHED TRANSLATION OF THE
NEW TESTAMENT.

AND whilst looking he saw the rich who cast their treasures into the treasury ; and he saw also a poor widow, who cast two small coins, and he said : In truth I tell you, that this poor widow has cast more than all the others ; because all those have cast, as offerings to God, from that which to them abounded ; but she from her poverty has cast all the substance which she had. And he said to some, who said of the temple, that it was adorned with fair stones, and with gifts : These things which ye see, days shall come, when stone shall not remain upon stone, which shall not be demolished. And they asked him and said : Master, when shall this be ? and what sign shall there be when this begins ? He said : See, that ye be not deceived, because many shall come in my name, saying : I am (he), and the time is near : beware ye of going after them : and when ye shall hear (of)

Garabaos de guillelar apalá de ondoláyos : y bus junureis bargañas y sustiñés, ne os espajuéis ; persos sin perfiné sos ondoba chundée brotobó, bus nasti quesá escotriá or egresitón. Oclinde les pendaba : se sustinará suéste sartra snéste, y sichén sartra sichén, y abicará bareles dajirós de chénes per los gaos, y retréques y bocátas, y abicarará buchengerés espajuis, y bareles simachis de otárpe : bus anjella de saro ondoba os sinastrarán y preguillarán, enregandoós á la Socretería, y los ostar dó s, y os legerarán á los Ocláy es, y á los Baquedunis, per men acnao : y ondoba os chundeará on chachipé. Terelad pus suraji on bros garlochínes de ne orobrár anjella sata abicáis de brudilar, persos man os diñaré rotuñí y chanár, la sos ne asislarán resistír ne sartra pendar saros bros enormes. Y quesaréis enregaos de bros bátos, y oprá nos, y sastris, y monrrores, y querarán merrar á cormuñí de avéres ; y os cangelarán saros per men acnao ; bus ne carjibará ies bal de bros jerós. Sar bras opachirimá avelaréis bras orchis : pus bus dicaréis á Jerusalén relli, oclinde chanad sos desqueró petra soscabela pajés ; oclinde los soscabelan on la Chutéa, chapésguen á los toberjélis ; y los que on macara de ondolaya, niqul-lense ; y lo sos on los oltariqués, nasti enren on ondoláya ; persos ondoba sen chibéles de Abil-láza, pa sos chundéen sares las buchís soscabélan libanás ; bus isna de las ararís, y de las sos diñan

wars and revolts do not fear ; because it is needful that this happen first, for the end shall not be immediately. Then he said to them : Nation shall rise against nation, and country against country, and there shall be great tremblings of earth among the towns, and pestilences and famines ; and there shall be frightful things, and great signs in the heaven : but before all this they shall make ye captive, and shall persecute, delivering ye over to the synagogue, and prisons ; and they shall carry ye to the kings, and the governors, on account of my name : and this shall happen to you for truth. Keep then firm in your hearts, not to think before how ye have to answer, for I will give you mouth and wisdom, which all your enemies shall not be able to resist, or contradict. And ye shall be delivered over by your fathers, and brothers, and relations, and friends, and they shall put to death some of you ; and all shall hate you for my name ; but not one hair of your heads shall perish. With your patience ye shall possess your souls : but when ye shall see Jerusalem surrounded, then know that its fall is near ; then those who are in Judea, let them escape to the mountains ; and those who are in the midst of her, let them go out ; and those who are in the fields, let them not enter into her ; because those are days of vengeance, that all the things which are written may happen ;

de oropielar on asirios chibéles; persos abicará bare quichartúra costuñe la chen, e guillará pa andoba Gao; y petrarán á surabi de janrró; y quesán legeraos sinastros á sarés las chénes, y Jerusalén quesá omaná de los suestíles, sasta sos quejesen los chirós de las sichenés; y abicara simachés on or orcán, y on la chimutiá, y on las uchurgañís; y on la chen chalabeó on la suéste per or dán sos baulará la loria y desquerós gulas; muquelándo los romáres bifaos per dajiraló de las buchís sos costuñe abillarán á saro or surdété; persos los soláres de los otarpes quesán sar-chalabeaos; y oclinde dicarán á or Chaboró e Manú abillar costuñe yesque minrriclá sar baro asislar y Chimusolano: bus presimelaren á chundear caba buchis, dicád, y sustiñád bros jerós, persos pajes soscabela bras redención.

but alas to the pregnant and those who give suck in those days, for there shall be great distress upon the earth, and it shall move onward against this people ; and they shall fall by the edge of the sword ; and they shall be carried captive to all the countries, and Jerusalem shall be trodden by the nations, until are accomplished the times of the nations ; and there shall be signs in the sun, and in the moon, and in the stars ; and in the earth trouble of nations from the fear which the sea and its billows shall cause ; leaving men frozen with terror of the things which shall come upon all the world ; because the powers of the heavens shall be shaken ; and then they shall see the Son of Man coming upon a cloud with great power and glory : when these things begin to happen, look ye, and raise your heads, for your redemption is near.

THE ENGLISH DIALECT
OF THE
ROMMANY.

THE ENGLISH DIALECT
OF THE
ROMMANY.

“ TACHIPEN if I jaw 'doi, I can lel a bit of tan to hatch : N'etist I shan't puch kekomi wafu gorgies.”

The above sentence, dear reader, I heard from the mouth of Mr. Petulengro, the last time that he did me the honour to visit me at my poor house, which was the day after Mol-divvus*, 1842 : he stayed with me during the greatest part of the morning, discoursing on the affairs of Egypt, the aspect of which, he assured me, was becoming daily worse and worse. “ There is no living for the poor people, brother,” said he, “ the chok-engres (police) pursue us from place to place, and the gorgios are become either so poor or miserly, that they grudge our cattle a bite of grass

* Christmas, literally Wine-day.

by the way side, and ourselves a yard of ground to light a fire upon. Unless times alter, brother, and of that I see no probability, unless you are made either poknees or mecralliskoe geiro, (justice of the peace or prime minister,) I am afraid the poor persons will have to give up wandering altogether, and then what will become of them?"

"However, brother," he continued, in a more cheerful tone, "I am no hindity mush*, as you well know. I suppose you have not forgot how, fifteen years ago, when you made horse-shoes in the little dingle by the side of the great north road, I lent you fifty cottors† to purchase the wonderful trotting cob of the innkeeper with the green Newmarket coat, which three days after you sold for two hundred."

"Well, brother, if you had wanted the two hundred, instead of the fifty, I could have lent them to you, and would have done so, for I knew you would not be long pazorrhus to me. I am no hindity mush, brother, no Irishman; I laid out the other day twenty pounds in buying rupenoe peam-engries‡; and in the Chong-gav§, have a house of my own with a yard behind it."

"*And, forsooth, if I go thither, I can choose*

* Irishman or beggar, literally a dirty squalid person.

† Guineas.

‡ Silver tea-pots.

§ The Gypsy word for a certain town.

a place to light a fire upon, and shall have no necessity to ask leave of these here Gentiles."

Well, dear reader, this last is the translation of the Gypsy sentence which heads the chapter, and which is a very characteristic specimen of the general way of speaking of the English Gypsies.

The language, as they generally speak it, is a broken jargon, in which few of the grammatical peculiarities of the Rommany are to be distinguished. In fact, what has been said of the Spanish Gypsy dialect holds good with respect to the English as commonly spoken: yet the English dialect has in reality suffered much less than the Spanish, and still retains its original syntax to a certain extent, its peculiar manner of conjugating verbs, and declining nouns and pronouns. I must, however, qualify this last assertion, by observing that in the genuine Rommany there are no prepositions, but, on the contrary, post-positions; now, in the case of the English dialect, these post-positions have been lost, and their want, with the exception of the genitive, has been supplied with English prepositions, as may be seen by a short example:—

Hungarian Gypsy*.	English Gypsy.	English.
Job	Yow	He
Leste	Leste	Of him

* As given by Grellman.

Hungarian Gypsy.	English Gypsy.	English.
Las	Las	To him
Les	Los	Him
Lester	From leste	From him
Leha	With leste	With him

PLURAL.

Jole	Yaun	They
Lente	Lente	Of them
Len	Len	To them
Len	Len	Them
Lender	From Lende	From them

The following comparison of words selected at random from the English and Spanish dialects of the Rommany will, perhaps, not be uninteresting to the philologist or even to the general reader. Could a doubt be at present entertained that the Gypsy language is virtually the same in all parts of the world where it is spoken, I conceive that such a vocabulary would at once remove it :

	English Gypsy.	Spanish Gypsy.
Ant	Cria	Crianse
Bread	Morro	Manro
City	Forus	Foros
Dead	Mulo	Mulo
Enough	Dosta	Dosta
Fish	Matcho	Macho
Great	Boro	Baro

	English Gypsy.	Spanish Gypsy.
House	Ker	Quer
Iron	Saster	Sas
King	Krallis	Crális
Love (I)	Camova	Camelo
Moon	Tchun	Chimutra
Night	Rarde	Rati
Onion	Purum	Porumia
Poison	Drav	Dráo
Quick	Sig	Sigo
Rain	Brishindo	Brejindal
Sunday	Koorokey	Curque
Teeth	Danor	Dani
Village	Gav	Gao
White	Pauno	Parno
Yes	Avalí	Ungalé

As specimens of how the English dialect may be written, the following translations of the Lord's Prayer and Belief, will perhaps suffice.

THE LORD'S PRAYER.

Míry dad, odoi oprey adrey tíro tatcho tan ;
Medeveleskoe si tíro nav ; awel tiro tem, be kairdo
tiro lav acoi drey pov sá odoi adrey kosgo tan :
dey mande ke-divvus miry diry morro, ta fordél
man sor so mé pazzorrus tute, sá mé fordél sor
so wavior mushor pazzorrus amande ; ma riggur
man adrey kek dosch, ley man abrí sor wafodu ;
tiro se o tem, tiro or zozli-wast, tíro or corauni,
kanaw ta ever-komi. Avalí. Tatchipen.

LITERAL TRANSLATION.

MY Father, yonder up within thy good place;
god-like be thy name; come thy kingdom, be
done thy word here in earth as yonder in good
place. Give to me to-day my dear bread, and for-
give me all that I am indebted to thee, as I for-
give all that other men are indebted to me; not
lead me into any ill; take me out (of) all evil;
thine is the kingdom, thine the strong hand,
thine the crown, now and ever more. Yea.
Truth.

THE BELIEF.

Mé apasavenna drey mi-dovvel, Dad soro-ruslo, savo kedas charvus ta pov: apasavenna drey olescro yeck chavo moro arauno Christos, lias medeveleskoe Baval-engro, beano of wendror of medeveleskoe gairy Mary: kurredo tuley me-cralliskoe geiro Pontius Pilaten wast; nasko pré rukh, moreno, chivios adrey o hev; jas yov tuley o kálo dron ke wafudo tan, bengeskoe stariben; jongorasa o trito divvus, atchasa opré to tatcho tan, Mí-dovvels kair; bestela kanaw odoi pré Mi-dovvels tacho wast Dad soro-boro; ava sig to lel shoonaben opré mestepen and merripen. Apasavenna en develeskoe Baval-engro; Boro develeskoe congrí, develeskoe pios of sore tacho foky ketteneý, soror wafudupénes fordias, soror mulor jongorella, kek merella apopli. Avalí, palor.

LITERAL TRANSLATION.

I BELIEVE in my God, Father all powerful, who made heaven and earth; I believe in his one Son our Lord Christ, conceived by Holy Ghost*, born of bowels of Holy Virgin Mary, beaten under the royal governor Pontius Pilate's hand; hung on a tree, slain, put into the grave; went he down the black road to bad place, the devil's prison; he awaked the third day, ascended up to good place, my God's house; sits now there on my God's right hand Father-all-powerful; shall come soon to hold judgment over life and death. I believe in Holy Ghost; Great Holy Church, Holy festival of all good people together, all sins forgiveness, that all dead arise, no more die again. Yea, brothers.

* The English Gypsies having, in their dialect, no other term for ghost than mulo, which simply means a dead person, I have been obliged to substitute a compound word. Bavalengro signifies literally a wind thing, or *form of air*.

SPECIMEN OF A SONG

IN THE VULGAR OR BROKEN ROMMAN Y.

As I was a jawing to the gav yeck divvus,
 I met on the dron miro Rommany chi :
 I puch'd yoi whether she com sar mande ;
 And she penn'd : tu si wafo Rommany.

And I penn'd, I shall ker tu miro tacho Rom-
 many,
 Fornigh tute but dui chavé :
 Methinks I 'll cam tute for miro merripen,
 If tu but pen, thou wilt commo sar mande.

TRANSLATION.

One day as I was going to the village,
I met on the road my Rommany lass :
I ask'd her whether she would come with me,
And she said thou hast another wife.

I said, I will make thee my lawful wife,
Because thou hast but two children ;
Methinks I will love thee until my death,
If thou but say thou wilt come with me.

Many other specimens of the English Gypsy muse might be here adduced ; it is probable, however, that the above will have fully satisfied the curiosity of the reader. It has been inserted here for the purpose of showing that the Gypsies have songs in their own language, a fact which has been denied. In its metre it resembles the ancient Slavonian ballads, with which it has another feature in common—the absence of rhyme.

THE END.

