

The literary correspondence of Proudhon and that of Lamartine continue to appear. Each of the series has reached five volumes. The last volume of Lamartine's letters (Furne) is most interesting. It comprises the period of *Jocelyn* and the *Chûte d'un Ange* and the poet's entrance into political life, and closes with the year 1842. The littleness that marked his character in youth gradually disappear and give place to a genuine enthusiasm for political and social progress, to which he then wished to consecrate his life, and to religious sentiments independent henceforward of all dogma, but deep and true in themselves. M. Maxime Du Camp has just completed his great work, *Paris, sa Vie, ses Organes* (6 vols., Hachette). He describes minutely all the varied machinery of that immense and manifold organism which we call a great city, its posts, its hospitals, its sewers, etc. Not only is the book an administrative and statistical treatise; it is a moral, psychological and historical study. Those who wish to understand France, her revolutions, and the part Paris plays in them, should read M. Du Camp's book.

G. MONOD.

SELECTED BOOKS.

General Literature and Art.

EARLY ENGLISH TEXT SOCIETY. *Cursor Mundi*, Vol. II.; Barbour's *Brace*, Part II.; Bonaventura's *Meditations*, trans. Robert Manning of Brunne; Henry Brinklow's *Complaint of Roderick Mors*; *The History of the Holy Grail*, Part II. Trübner.

MANZONI, A. Lettere: raccolte e annotate da Giovanni Sforza. Milano: Brigola. L. 6. 50.

OVERBECK, J. Griechische Kunstmythologie. Besonderer Thl. 2. Band. 2. Thl. 3. Buch. Poseidon. Leipzig: Engelmann. 11 M.

History.

KELCH, CH. Livländische Historia. Continuation 1690-1706. Hrg. v. J. Lossius. 1. Lfg. Dorpat: Schnakenburg. 3 M.

L'INQUISIZIONE Religiosa nella Repubblica di Venezia. Ricerche storiche e raffronti di Albanese. Venezia: Ongania. L. 3.

RANKE, L. V. Ursprung u. Beginn der Revolutionskriege 1791 u. 1792. Leipzig: Duncker & Humblot.

Physical Science, &c.

DYBOWSKY, B. N. Beiträge zur näheren Kenntniss der in dem Baikal-See vorkommenden niederen Krebse aus der Gruppe der Gammariden. St. Petersburg.

MAGNUS, P. Die botanischen Ergebnisse der Nordseefahrt vom 21. Juli bis 9. Septbr. 1872. Berlin: Friedländer. 3 M. 60 Pf.

POSENY, F. Geologisch-montanistische Studie der Erzlagerstätten v. Rézbánya in S. O.-Ungarn. Berlin: Friedländer. 9 M.

Philology.

CURTIVS, G. Studien zur griechischen u. lateinischen Grammatik. 7. Bd. 2. Hft. Leipzig: Hirzel. 6 M.

ELLIS, A. J. On Early English Pronunciation, with especial reference to Shakspere and Chaucer. Part IV. Trübner. 10s.

FORSCHUNGEN, morgenländische, v. H. Derenbourg, H. Ethé, O. Loth, A. Müller, F. Philippi, B. Stade, H. Thorbecke. Leipzig: Brockhaus. 12 M.

FREUDENTHAL, J. Hellenistische Studien. 1. u. 2. Hft.: Alexander Polyhistor u. die v. ihm erhaltenen Reste jüdischer u. samaritan. Geschichtswerke. Breslau: Skutsch. 6 M.

GEORGI, Cyprii declamatio e codice Leidensi edita. Jena: Neuenhahn. 40 Pf.

LENOIRANT, F. Choix de Textes uniformes inédits ou incomplètement publiés jusqu'à ce jour. 3^e fasc. Paris: Maisonneuve.

ROTH, R. Der Atharvaveda in Kaschmir. Tübingen: Fues. 1 M. 20 Pf.

CORRESPONDENCE.

THE INDIAN AFFINITIES OF THE GIPSIES.

In the ACADEMY of February 27, 1875, I read these words:—

"Professor de Goeje, of Leyden, has printed some interesting *Contributions to the History of the Gipsies*. He accepts the view propounded by Pott, as early as 1853, that the Gipsies are closely related to the Indian Jatt (a name which the Arab historians transform into Zott). . . . Dr. Trumpp has already pointed out the close resemblance between the European Gipsies and the Jatt of the banks of the Indus."

I venture to hope that you will permit me to show the part taken by myself in this question. *Sindh and the Races that Inhabit the Valley of the Indus* (London: Allen, 1851), written between 1845 and 1849, thus treats of the plain-peoples (pp. 246-7):—

"The Jat, or, as others write the word, Jath, Juth, and Jutt, was in the time of the Kalhorá dynasty

one of the ruling classes in Sindh. It was probably for this reason that the *Tohfat el Kirám* (a well-known book of annals) made them of kindred origin with the Belochis, who now repudiate such an idea with disdain. The Jat's account of his own descent, gives to Ukayl, the companion of Mohammed, the honour of being his progenitor; but what class of Moslem people, however vile, does not claim some equally high origin? As Játaki, the dialect peculiar to the race, proves, it must have come from the Panjáb, and the outlying districts, such as Ubho or Baladasht, Jhang-Siyál, Multán, etc., dependent upon the great Country of the Five Rivers. Driven by war or famine from their own lands, these nomads migrated southwards to Sebi and the hills around it. They are supposed to have entered Sindh a little before the accession of the Kalhorá princes, and shortly afterwards to have risen to distinction by their superior courage and personal strength. At present they have lost all that distinguished them, and of their multitude of Jágirdárs, Zemindárs, and Sardárs, now not a single descendant possesses anything like wealth or rank. Their principal settlements are in the provinces of Kakrálo, Játí Chediyo, Maniyár, Phuláji, and Johi. They are generally agriculturists or camel-breeders, and they appear to be a quiet inoffensive race. In the eastern parts of Central Asia, the name 'Jat' is synonymous with thief or scoundrel.

"The Sindhi Jats have many different karams or clans; the principal of which are the following:—Babbur, Bháti, Jiskáni, Jiyá, Kalaru, Magási, Mir-jat. Parhiyár, Sanjaráni, Siyál and Solángi."

In the notes to these passages (p. 411), I added:—

"Jat", or, written as it is pronounced, 'Dyat', has three significations: 1, the name of a tribe (the Jats); 2, a Sindhi, as opposed to a Beloch—in this sense an insulting expression—so the Belochis and Brabnis of the hills call the Sindhi language 'Júthki'; 3, a word of reproach, a 'barbarian', as in the expression 'do-dasto Jat' (*lit.* a two-handed Jat), an 'utter savage.'"

I continued:—

"It appears probable, from the appearance and other peculiarities of the race that the Jats are connected by consanguinity with the Gipsies. Of 130 words used by the Syrian Gipsies, no less than 104 belong to the Indo-Persian class of language. The rest may either be the remains of one of the barbarous tongues spoken by the original mountaineers who inhabit the tract between the Indus and Eastern Persia, or the invention of a subsequent age when their diffusion amongst hostile tribes rendered a 'thieves' language' necessary. The numerals are almost all pure Persian. There are two words 'kuri' (a house) and 'psik' (a cat), probably corrupted from the Pushtu (Afghan) 'kor' and 'pishu'. Two other words are Sindhi 'manna' for 'máni', bread, and 'hú' for 'hú', he. As might be expected from a tribe inhabiting Syria, Arabic and Turkish terms occasionally occur, but they form no part of the groundwork of the language."

It was my fortune to wander far and wide about the valley of the Indus, and to make personal acquaintance with many, if not all, of the wild tribes. I saw much of the Jats, lodged in their huts and tents, and studied the camel under their tuition. They are the best "vets" and breeders known to that part of the East. My kind friend, Colonel Walter Scott, of the Bombay Engineers, had a Jat in his service, and the rough old man's peculiarities afforded us abundant amusement. Thus I was able to publish in January, 1849, with the Bombay branch of the Royal Asiatic Society, a "Grammar of the Játaki (locally called) Belochki Dialect;" the author of the famous "Dabistan" applies the term "Jat tongue" to the language in which Nának Sháh (the apostle of the Sikhs) composed his *Grauth* and other works. In the Panjáb "Jatki bát" (Jat tongue) is synonymous with "Ganwár ki boli" (peasants' jargon) of Hindostan.

I wrote the word *Játaki* with two italics; the first denoting the peculiar Sindhi sound, a mix of "J" and "T," and the second being the familiar cerebral of Sanskrit and Prakrit—still lingering to a certain extent in our modern English. The tribal name is Jat", with the short terminal vowel

which follows the consonant in Sindhi, and the plural, *Játán*, ends with a marked nasal.

In the Grammar, which occupies forty-one pages, I divided this rude race of quasi-Bedawin into four great tribes, namely:—

"1. The Panjábí Jat, who is neither a Moslem nor a Hindú. He first appears in Indian history as a nomad, alternately cultivator, shepherd, and robber. Many became Sikhs, and did great benefit to that faith by contending zealously against Moslem bigotry, and, as this was their sole occupation for many years, they gradually became more and more warlike, and were at one time as fighting a caste as any in India. They have been supposed to be descendants from a very ancient race, the Getae (misprinted in p. 85 'Goths')."

"2. The Jat of the Hazárah country, Jhang-Siyál, Kach (Kutch) Gandáwa and Sindh generally, where they may number 250,000 out of a total of 1,000,000. He is generally a Moslem, and is supposed to have emigrated from the north during, or shortly after, the Kalhorá reign. In those days the Belochis were all but unknown in Sindh, and the aristocracy of the land, the Amirs, Jágirdárs, and opulent Zemindárs, were all either Sindhis or Jats. About Pesháwur the word 'Jat' is synonymous with 'Zemindár,' and as in Sindhi it is occasionally used as a term of reproach.

"3. A class of Belochis who spell their name with the Arabic, not the Sindhi 'J.' In Sindhi they inhabit the province of Játí, and other parts to the south-east. The head of the tribe is entitled 'Malik' (master), e.g., Malik Hammál Jat.

"4. A wandering tribe, many of whom are partially settled at Candahár, Herát, Meshed, and other cities in Western Asia; they are notorious thieves, and are held to be particularly low in the scale of creation. They are found in Mekrán and Eastern Persia, and they occasionally travel as far as Maskat, Sindh, and even Central India. No good account of this section has as yet appeared."

All four tribes are looked upon as aborigines, which only means that their predecessors are unknown. They are not wholly analphabetic: they write in the Nastalik, and sometimes in the Nashki character. In the preface to the Grammar I quote six books known to them, including a translation of *Háfiz*; one of them was shown to me in the Gurumukhi (Sikh) character. Their songs and miscellaneous poetry may be classed under five heads, viz., the "Rikhtah" of Hindostan, the Ghazal of Arabic and Persian, "Dohrá" or couplets usually sung to music, "Tappá" or short compositions of three, four, or five verses, mostly amatory and sung by the *mirási* (minstrel); and "Bayt," an indefinite number of couplets. The latter frequently begin the lines with the letters of the alphabet in regular succession; this trick of composition is much admired, and probably the more so because the themes are, to speak mildly, vigorously erotic.

The first band of Jats was deported by the Arwám (Rúmi or Byzantine Greeks) in 855. The great conqueror whom Europe has apparently determined to call by his Shi'eh, or Persian nickname Tamerlane (= Taymúr i lang, or lumping Taymúr), swept through the land in A.D. 1398-1400, and his horde must have caused a wide scattering of the weaker tribes. About this time, too, the Gipsies are known to have entered Europe, like their Celtic congeners of a far earlier date, viz Persia and Asia Minor. They called themselves, as all know, Egyptians, "Gitanos," "Egyptiens," and our Gypsy, or Gipsy, is simply "Kubti," pronounced in Egypt "Gubti," a Copt. They invented a superstitious legend to account for their emigration from the banks of the Nile, possibly suggested by the racial name *Játáni*, the adjectival form of the plural. The modern Arabic name of the nomads, still preserved in Egypt and Syria, is "Ghajar." Allow me to join issue with Professor de Goeje, who would explain "Zigeuner" (= "Zingano," the older Italian form of "Zingaro") by "Shikári," a hunter, which he writes "Sjikári," or by "Tsjengán," the Persian plural (?) of *Tsenj*, a musician or dancer (Chang, a harp?). It appears to me a simple corruption of the Persian Zang, in Arabic "Zanj," a negro, a dark man.

These ideas occurred to me and were printed before 1849, at a time when the Orientalists of Europe had agreed to identify the Gipsies with the "Nath," a scattered trans-Indine tribe of mimes and musicians, utterly unaccustomed to horse dealing and cattle breeding—I may add poultry-plundering. And the conviction still holds its ground, only lately my erudite correspondent Dr. J. B. Davis reminded me of it.

Of course the humble linguistic labours of an explorer can hardly be familiar to the professionally learned world, but I cherish a hope that you will aid me, despite the length of this letter, in resurrecting my buried and forgotten work.

RICHARD F. BURTON, F.R.G.S.

SPENSER'S LAST LINES.

3 St. George's Square : March 20, 1875.

A lady at Bedford, No. 16* in the audience at my lectures on Elizabethan Literature in that town, has called my attention to a most interesting point in Spenser's *Faery Queene* that no biographer of his has yet noticed, so far as I have examined. It is this, that the latter stanza of the two which constitute the fragment of Canto viii. of Book vii., may well be, and most probably is, the last lines that Spenser wrote, on, or in view of, his sad deathbed in King Street, Westminster; so well do the lines breathe in words the wish, the prayer that he, after the last change in his life, the burning of his Irish home and one of his children, must have uttered:—

"Then gin I think on that which Nature sayd,
Of that same time when no more Change shall be,
But stedfast rest of all things, firmly stayd
Upon the pillows of Eternity,
That is contrayr to Mutabilitie:
For all that moveth, doth in Change delight:
But thenceforth, all shall rest eternally
With Him that is the God of Sábaoth hight:
O! that great Sábaoth God, grant me that Sábaoth's
sight!"

The singular appropriateness of these lines as Spenser's last, will, I believe, be gladly acknowledged by all students and lovers of him; and they will feel grateful, with me, to the Bedford lady who adds this memory of prayer and peacefulness of spirit to the poet's sad end.

The same lady suggests that the last line of Canto vi. Bk. vii.—"which too-too true that lands indwellers since have found"—may also have been written after, and in allusion to, the plunder of Spenser's house, or castle, at Kilcolman, in October, 1598; but robbery and spoil of the kind were too frequent in his time in Ireland to allow the point to be pressed; and Spenser names "Woods and all that goodly Chase" only, as abounding "with Wolves and Thieves." These words would not apply to the plunder and burning of Spenser's castle by men only.

F. J. FURNIVALL.

THE WORD "FYE-MARTEN."

Skipton, Yorkshire.

This word has been lately the object of some research, and much discussion among the critics of the earlier drama. No satisfactory explanation of its meaning has, however, yet been proposed. It occurs in a MS. date 1582, Feb. 22: "We went to the theater to se a scurvie play set owt al by one virgin, which ther proved a fye marten without voice, so that we stayd not the matter." Now, of "martens" proper there are in England two kinds, the *beech-marten* and the *pine-marten* (*Martes fagi* and *Martes abietis*). The *Martes fagi* or *fagina* was in French called *fau* or *faine*. *Faine* in English became *foine*, and *foine-marten* was in Yorkshire corrupted into *foul-mart* or *fowmart*. This name was then transferred to the polecat as the *foul-marten*, the marten itself being called the

* Miss Marshall, of Kimbolton Road, as I have since found.

sweet-marten, and these latter terms are in common use at this day. So much for *faine*. What would *fau* be represented by in English? In other words, what would *fagi* become in our language?

We have seen that *fagina* became *foine* or *faine*. We should expect *fagi* then to become *faje* or *foye*. Let us compare a few other words in which the *g*, under French influence, disappears. *Alligare* becomes *allye* or *alie*; *denegare* becomes *denay* or *denie*; *exfrigare* becomes *affray*; *ossifraga* becomes *orfray*; *renegare* becomes *renay*. Forms in *aye* and *ye* or *ie* then equally represent the contraction that ensues on adopting a word from Latin through French, and omitting the *g* between two vowels; so that *martes fagi* would be either *fye-marten* or *faje-marten*. That the pronunciation in either case would be that of our word *fie* is proved in Mr. Ellis's great work on Pronunciation. As to the meaning of the word, anyone who has noticed the way in which *fitchev*, *polecat*, &c., are used by Shakspeare, will have no difficulty in seeing the antithesis to "one virgin" in the passage quoted above. *Fie* may take an under-sense corresponding to *foul*, as it still has in Suffolk.

F. G. FLEAY.

The EDITOR will be glad if the Secretaries of Institutions, and other persons concerned, will lend their aid in making this Calendar as complete as possible.

APPOINTMENTS FOR NEXT WEEK.

SATURDAY, March 27,	3 p.m.	Crystal Palace Concert.
	3.45 p.m.	Royal Botanic.
	8 p.m.	First night of <i>Rose Michel</i> at the Gaiety Theatre.
	..	Royal Albert Hall: <i>Messiah</i> .
MONDAY, March 29,	3 p.m.	Royal Albert Hall: Grand National Concert.
	7 p.m.	Actuaries.
	8 p.m.	First night of French plays at the Opera Comique.
	..	Royal Albert Hall: Grand National Concert.
TUESDAY, March 30,	8 p.m.	Chemical: Anniversary. Civil Engineers.
	8.30 p.m.	Royal Italian Opera, Covent Garden: Opening Night (<i>Guillaume Tell</i>).
WEDNESDAY, Mar. 31,	8 p.m.	Society of Arts.
THURSDAY, April 1,	7 p.m.	London Institution: Dr. E. A. Freeman on "The History and Use of the English Language." I.
	8 p.m.	Linnean. Chemical.
	..	Signor Salvini as Othello, at Drury Lane.
FRIDAY, April 2,	4 p.m.	Archaeological Institute.
	8 p.m.	Geologists' Association.

SCIENCE.

The Principles of Comparative Philology. By A. H. Sayce, Fellow and Tutor of Queen's College, Oxford. (London: Trübner & Co., 1874.)

MR. SAYCE stands in no need of being introduced to the readers of the ACADEMY, as they are already perfectly familiar with his name as one borne by a scholar who ranks second to none in the gallant band of investigators who have lately been doing so much to bring to the light of day the ancient records of Assyria, and to unearth the philological treasures of Accad. Hence, perhaps, some might imagine that the present work is, above all things, the utterance of a specialist; but so far is that from being the case, that its entire tone might be said to be distinctly anti-specialistic and corrective of the habits of the students of the Japhetic languages, who must plead guilty to being occasionally too prone to project on language generally the laws and tendencies which those they study have made them familiar with. In fact, the whole book may be regarded as a

* *Othello* iv. 1. 150; *Merry Wives* iv. 1. 30.

sustained protest against this kind of gratuitous generalisations, which are fascinating and tempting to our philologists, and for evident reasons, as will be seen from the following words of Mr. Sayce, p. 64:—

"One of the first assumptions of the glottologist, either openly avowed, or unconsciously implied, is, that a scientific investigation of the Aryan family alone will give a full and complete solution of all the problems of the science of language, helped out perhaps by a few illustrations from non-Aryan dialects. The causes of such an assumption lie upon the surface. Not only did Comparative Philology begin with the Aryan family; not only are its students members for the most part of that family, and best and primarily acquainted with some one or more of its dialects; not only does the historical position of Europe give to this group of languages an immediate and practical interest; but still more, it is here that the facts of language are most numerous, and its vicissitudes most accurately known, from the oldest hymns of the Rig-Veda down to the newspaper of to-day. When the great discovery of the affinities of this group dawned upon Schlegel and Bopp, and the commonest inflections of grammar were traced from dialect to dialect, and from century to century, it was impossible not to believe that what held good of the Aryan would hold equally good of all other tongues."

A little further on the reason appears why Semitic scholars have not lately distinguished themselves in a similar fashion; and that is, mainly, the fact that the Semitic family of languages is at once both too small and too compact, and that its branches do not differ more among themselves than do the Romance languages in Europe; so that until its Sanskrit has been found, as it may yet be in the Old Egyptian or the sub-Semitic idioms of Africa, we cannot, we are told, get back beyond a parent speech which is philologically late, and which fails to offer that facility for comparison which is needed by the young glottologist. *Glottologist*, I may remark in passing, the author uses advisedly instead of *student of comparative philology*; for at the end of his first chapter he tells us that, in the remaining ones, he avails himself of the term *glottology* as synonymous with, and far preferable to, *comparative philology*—an awkward and somewhat pedantic circumlocution to which German scholars, with their *Sprachforschung* and *Sprachforscher*, could not nowadays think of being confined. So it is to be hoped that Mr. Sayce will be followed by others in his adoption of the terms *glottology*, *glottologist*, and *glottological*. No better authority need be cited than Ascoli's brilliant but hitherto incomplete *Corsi di Glottologia*.

Unawares I have already plunged in *medias res*, and in order to give a more intelligible account of the work I must now retrace my steps with a view to consult the author's own account of it in the introduction, where we find that the substance of the first eight chapters was originally delivered as lectures at Oxford in the early part of 1873, and that the ninth and last chapter was a subsequent addition which may be regarded as strictly an appendix to the first. The work, as a whole, is rather critical than constructive, and the theories it criticises are summarised as follows:—(1) The belief that the Aryan languages are the standard of all others, and that the generalisations