

Chap. 3

Some general remarks on the ^{present state of the} ~~Spanish~~ Gitanos
~~Extract from a Spanish work which treats of their~~
~~history.~~

From the two preceding chapters it will already have
been perceived that the condition of the Gitanos in Spain
has been subjected ^{of late} to considerable modification. During
the words of the Gypsy of Madajoz are indeed in
^{some} respects true: they are no longer the people
that they were, the roads are "despoblados" have
ceased to be infested ^{with} them, and the traveller
is no longer exposed to much danger on their account.
They at present confine themselves for the most
part to towns and villages, and if they occasionally
wander abroad it is no longer in arms bands
formidable for their numbers and carrying horror
and devastation in all directions, bringing
near solitary villages and devouring the substance
of the unfortunate inhabitants, or occasionally

threatning even large towns as in the singular case of
Cerro mentioned by Francisco De Cordova. The
Yutanos no longer dream of committing such crimes
such as these, and the reader ~~may~~ may be curious
for inquiry, whether the ~~manners~~ morals and
habits of the Yutanos have been not been improved
~~as~~ as the ~~course~~ of late years, and what have
been the means employed, or the accidental causes
which have led to such a result, we shall
therefore as briefly as possible afford as much
suggestion on these points as the sphere of
our knowledge will permit.

The Yutanos have to a considerable degree renounced
their wandering habits and their name is no longer
a source of terror to the peaceable traveller; by
residing in towns they have manifestly become
more civilized than their ancestors, who pass
the greatest part of their time amongst the
deserts and mountains; their habits and manners
are less ferocious, for all wandering tribes
may be ranked amongst the savage people of
the earth, whose ~~how~~ very reason is little better

whether in the modification which has taken place in

Men a brute intellect and who indeed in other respects are ~~at~~ but few degrees superior to the brute creation; the culture of their minds has not been entirely neglected and upon the whole their education and acquirements are not inferior to those of the lower classes of the Spaniards. It is not uncommon to find ~~and~~ amongst the men, especially of the same generation, individuals able to read and write in a manner by no means contemptible; ~~It has been our fortune to see several of their written compositions one of which appears in this volume.~~ It is true that amongst the women such instances do not ^{occur} but they ~~it~~ must be remembered that the great majority of the female part of the Spanish population is itself entirely uneducated, many females even of respectable station being quite ignorant of letters while those of the lower inferior ^{classes} ~~station~~ are ~~not more instructed than the gitanas.~~ ^{are} It is probable that with respect to mental education the Spanish gitanas have had their full share of the improvement of mental education.

which during the present century has been going
on in Spain where formerly learning of any
kind was entirely confined to the Nobility
and to the Brotherhoods and the legal class. The
present laws continue in force which regard
the Gitanos as an inferior caste, and which
places them at an immeasurable distance from
other members of society in Spain, it is difficult
to conceive that they would have participated
in this advance in education; the schools would
have been most assuredly closed against their children
and notwithstanding that they invariably found
numerous individuals to protect and encourage
them in their unlearned practices and avocations,
which made them the pests of society. They
would have hardly have found philanthropists
willing to ^{independently} ^{or} ^{by} ^{embark} ⁱⁿ ^{the} ^{enterprise}
procuring them the means of eventually
redeeming the race from the state of degradation
in which it prevailed; nor is it probable that
the Gitanos themselves would have made
any considerable sacrifices to obtain them.

and. But on being deluged on a level with the
other Spaniards, they naturally enough were desirous
of becoming ^{partakers} ~~partakers~~ in any advantages within
the reach of the Spaniards in general, though certainly
with no intention of becoming in any respect
worse hypocris than they had hitherto been or of
abandoning one point of their hyarommo; There
is no sect in the world which professes ignorance
or amongst whose members ignorance is considered
an advantage; there are sects of murderers,
for example the maroons of Trin, there are sects
of thieves, for example the ~~gangs~~ ^{gangs} of the East
and the hypocrites of Europe, yet certain it is that
neither maroon nor hypocrite would be expelled
from ~~the~~ ^{any} society for the fact of being
able to reap or work; ~~it is not~~ ^{which would be considered an} ~~the~~ ^{un} ~~the~~ ^{but a} ~~the~~ ^{qualification}
is that the hypocrite with whom he was
acquainted spoke Cartesian with fluency as
paraphrasing it was possible that that circum-
stance which on some occasions might
prove of high utility to the king was one of
the reasons which procured for him the

The authority which he exercises amongst his people
of such authority would doubtless have been increased
had it been known that he could strike a
memorial with the same ease and purity with
which he could by word of mouth defend himself
and his associates when circumstances compelled
him to become the plagues of the Commonwealth.

Education when coupled with crime only serves to
make the criminal more dangerous to society. For
example he is a robber his plans are generally laid with
greater ingenuity and skill and executed with superior
creativity and dexterity and are generally on a grander scale
than those which emanate from his polished neighbours
yet it by no means follows from this principle that
education tends to promote crime, the contrary
being notoriously the fact. The Thief, Gypsy or
robber works in their unlawful and dangerous
pursuits derive much benefit from education
which would in such an instance be powerless
and made to answer a quite different purpose
from which it has ever been intended, yet equally
certain it is that providing education were

more generally extends than it is. There would be fewer things ~~rather~~ ^{and} gypsies, as it is ~~not~~ ^{not} from the educable order that such people arise ~~except~~ ^{except} in a very few instances in which ~~the~~ ^{the} original has ~~promoted~~ ^{promoted} some education which on their minds ~~exists~~ ^{exists} on the side of crime and then becomes a powerful and ~~dangerous~~ ^{dangerous} ally.

4 Has ^{whether} gitanismo ~~the~~ ^{the} gypsy set ~~or~~ ^{or} religion increased in Spain during the last twenty years? The answer is composed within a monosyllable and that a decided negative, the gitanos are not so numerous as in former times, ~~not~~ ^{not} through those barriers in previous times ~~the~~ ^{the} denominated gitanismo, but from whence the gitanos have ~~disappeared~~ ^{disappeared} even like the Moors from the Morosians, nor are the gitanos of the present day so daring nor their exploits so frequent as in former times, ~~not~~ ^{not} through the total suppression of those edicts which were continually being fulminated against them from the throne and the courts, at present neither their activities nor their numbers excite much reasonable ground for apprehension ~~through~~ ^{through} their dishonesty, ~~and~~ ^{and} ~~are~~ ^{are} ~~not~~ ^{not} ~~so~~ ^{so} ~~probable~~ ^{probable} as with much

~~justice~~ which facts lead us to the conclusion that
Lytanus is ~~not~~ ^{not} declining in Spain: and we
shall now proceed to investigate the cause of that
decline.

One thing is certain in the history of the Spanish
Lytanos: that the real power and increase so long
as the law recommended any injurious measures, the
most harsh and severe for its suppression. The golden
days of Lytanismo were those in which the caste was
privileged and its members, in the event of renouncing
their livery habits, had nothing further to expect
than the occupation of tilling the earth, a dull
prosaic toil. Thus it was that the Lytanos paid
tribute to the superior members of justice and
were exempt in that respect with those of
higher station, and by that means suffered the
less whose vengeance rarely fell upon their heads,
and then it was that they took to open defiance, retiring
to the woods and mountains, and win in wild
independence by rapine and shedding of blood; for
if they had been ~~not~~ they would have lost all by resigning
their Lytanismo whereas by clinging to it they were
able in the independence to bear to them, or beneath

The prohibition of their confederations; It would almost appear that in proportion as the laws grew up severe so was the libans hope more secure. The furthest of these laws was the one of Philip the fifth passed in the year 1745 which commanded that the refractory libans be hunted down with fire and sword, that if they were indifferent or satisfied, proved by its being twice reiterated, once in the year 1761 and again in 1769, which would scarcely have been deemed necessary had it quieted the libans. This law with some unimportant modifications continued in force till the year 83 when the famous edict of Carlos Tercero superseded it, with any ^{the} rational being full disposed to doubt that the preceding laws had served to further what they were intended to suppress, when we state the remarkable fact that since the enactment of that law as numerous as the others were enacted - we have heard ^{officially} nothing more of ^{from official quarters,} the libans; they have ceased to play a part in the history of Spain, and the law no longer speaks of them as a distinct people. The caste of the libans still exists, but is neither so extensive nor so formidable as a century ago.

when the law in denouncing hybernians proposes the
alternatives of death ~~and~~ slavery, in the event of the
hybernians persisting in their profession or abandoning it.
There are fierce and discontented spirits amongst the
hybernians who regard such things and say that hybernian
law is now no more - that the hybernians no longer abide
his brother and that union has ceased among them. If this
be true, can further proof be adduced of the beneficial
working of the labor law, a hybernian has been comparing
on society and in a manner highly creditable to the
spirit of modern times, reform has been accomplished
not by persecution not by the gibbet or the rack
but by justice & tolerance, the traveller has
flung aside his stick not compelled by the angry
buffeting of the north wind, but because the
wind ^{weathers} ~~weathers~~ makes such a refuge no longer
necessary. The law no longer compels the hybernians to
stand back to back, on the principle of mutual
defence, and to urge the hybernians to create from
anarchy a theocracy.

Take every thing into consideration, and viewing
the subject in all its bearings with an impartial

glance, we are compelled to come to the conclusion that the law of Carlos Sexto the provisions of which were distinguished ^{by} justice & alms, has been the principal if not the only cause of the decline of gitanismo in Spain; other causes of which we are not aware may have had their effect, but it must be remembered that during the last seventy years a revolution has been progressing in Spain, slowly it is true, ~~with the exception of latter years~~ ~~when it much has been rapid and~~ a revolution may have effected even the gitanos — how valuable ought to be attached to the opinion of the gitanos themselves on this point, who allude to the influence which the law of Carlos Sexto has exerted over their condition in the saying, which has become proverbial amongst them: El Guelin ha mejorado la vida de los Calés.

By the law the whole career of the arts and sciences is now open to them. have they availed themselves of this privilege? up to the present period but little, what more could be expected? some of these gypsy children, these boys and girls that wild looking population can read or write in the proportion of one man in three or four. what more can be expected? would you have the gypsy bantling born in filth and misery, most in rules

any barriers, amidst the mind of a chogor or the soul of
a barramo, grasp with its worthy hands the aragon and
axel, the compass or the microscope, or the tube which
renders more distinct the heavenly orbs, and essay to become
a Muzullo or a Feijo or a Domingo de Feras as soon
as the legal disabilities are removed which dooms him
to be a thorough jockey or a rotten husbandman; much
will have been accomplished if after the lapse of a hundred
years one hundred human beings ^{shall} have been
chose from the lousy stock who shall prove
sober, honest and useful members of society - that
stock so depraved, so moderate in wickedness and
evil customs as to harden by brutalizing laws. That
so many beings, should so many souls, be rescued from
temporal misery and eternal woe - should only the
half of that number - should only the tenth - nay should
only one poor, wretched sheep be saved, there will
be joy in heaven for much will have been accomplished
on earth, and those tremendous ~~those fearful~~
sins will have been forgiven which made Mahomads
tumble on his throne. —

For the root that's unclean, hope if you can -
No washing can whitens the black Zigan:
The top that's better by both and rare
Is in Paradise garden to grow you place

And water of free ^{with nectar and wine} ~~from streams in paradise meads that shine~~
~~that feed on paradise meads and wine~~

At the end its nature it still declares
For silver is all the fruit it bears.

Of the eye of the raven ^{to hold you fair} ~~of a poor and prey~~
~~you place beneath the hand of peacock you~~
~~Paradise you feed the bird upon its nest~~
With immortal figs, the food of the best,

And give it to drink from Sibilal,

Whilst life in the eye breathes Gabriel -

A raven, a raven the eye shall bear

And the peacock ^{shall} ~~shall~~ ^{the eye} ~~the eye ^{shall} ~~shall~~ ^{work} ~~work its work care.~~~~

Indouai.

If the eye of the raven of noxious breed
You place beneath the paradise tree, and feed
The splendid food upon its nest

With immortal figs, the food of the best,
And give it to drink from Sibilal,

Whilst life in the eye breathes Gabriel,

A raven, a raven the eye ^{shall} ~~shall~~ ^{work} ~~work~~ its work care.

And the peacock ^{shall} ~~shall~~ ^{work} ~~work~~ its work care.

+ A fountain in Paradise

Indouai.

The principal ~~sign~~ ^{evidence} which the Spaniards have furnished
is that a legal reformation has been effected in
their habits ~~has been~~ ^{the result of} the reformation, in a great degree
of that vigorous life of which the ancient laws were
characteristically ~~comprising~~ ^{the cause of} and which was the cause of
superiority and besides not a little by making the
roads more ~~secure~~. Doubtless there are ~~some~~ ^{those} who will
bring some difficulty in believing that the only or
contributory causes of the laws in question could
have much effect in keeping the Spaniards from this
~~the most profitable of these~~ ^{trades}, and will be more
disposed to think that this reformation was
effected by energetic measures resorted to by the
government, to compel them to remain in their
places of location - It does not appear however
that such measures were ever resorted to; energy
is not in the removal of a nuisance is scarcely to
be expected from Spaniards under any circumstances.
All we can say on the subject with certainty is,
that since the repeal of the tyrannical laws, wandering
has considerably decreased among the Spaniards,
since the law has ceased to oppress them they
appear to have become ~~more~~ ^{more} ~~settled~~ ^{settled} to
the common standards of humanity, so this general
condition to have been ameliorated: at present
only the very poorest, the pariahs of the race are to
be found wandering about the heights of mountains, and
that only in the summer time, and their principal
motive according to their own confession is to
avoid the influence of house rent, the rest remain

at home following; their avocations unless some
immediate prospect of gain lawful or unlawful
calls them forth, and such is frequently the case.
They attend most fairs; and on the way frequently
prowl in the fields, but this practice must not
be confounded with systematic wandering.

