

Chap. 25

Treats of certain books and practices of the Gipsy females.

Whilst their husbands are engaged in their petty vocations or in trading the women ~~subscribe~~ the Gipsies or Gipsy females are seldom idle but are endeavoring by various means to win all the money they can. The chief amongst them are generally contrabandists and in the large towns go from house to house with prohibited goods, especially silk & cotton, and occasionally with tobaccos. They likewise purchase sort of female wearing apparel which when ramped up into unbelief they sometimes sell for a price with no inconsiderable profit. Gipsies of this description are of the most respectable class; the next profession they do not sell roaches, chimney or kitchen sweeps are a species of man such a livelihood by different books and practices more or less fraudulent; for example

La Bahi, or fortune-telling which is called in Spanish Buena Ventura; this way of

abstracting money from the credulity of Cupres is all  
more ~~easy practice~~ <sup>easy practice</sup> ~~the~~ <sup>the</sup> ~~hypocrite~~ <sup>hypocrite</sup> ~~practice~~ <sup>practice</sup> the relaxed <sup>most</sup> ~~and~~ <sup>most</sup> ~~casual~~ <sup>casual</sup>  
promises are the only capital deposits and the whole  
~~part~~ <sup>part</sup> of fortune being devoted in hope only <sup>adapting</sup>  
these promises to the age and condition of the  
parties who take for information. The husbands are  
clever enough in the accomplishment of this, and in  
most cases afford perfect satisfaction. Their practice  
chiefly lies amongst females, the portion of the human  
race most given to credulity and credulity. To the  
young maids they promise lovers handsome  
immensely and ~~perhaps~~ <sup>perhaps</sup> rich; to wives children  
and perhaps another husband, for their eyes  
are so penetrating that occasionally they will  
perhaps you not least thoughts and wishes.  
The old ladies and mothers but riches for they  
have sufficient knowledge of the human heart to  
be aware that avarice is the last passion that  
becomes extinct within it; these riches are to prove  
either from the discovery of hidden treasures or  
from some other source, from the annuities, to  
which the old ladies still look with hope. As there  
is no family of Spain however poor, but has  
some connection in those regions of silver

and gold at whose death he considers it probable  
that he ~~will~~ <sup>comes</sup> to a prodigious inheritance. The  
richness in the course of his practice finds success  
almost as readily amongst the ~~highest~~ <sup>superior</sup> classes as  
the poorest ~~parts~~ of the population; it is their boast  
that the ~~highest~~ <sup>rich</sup> honours are open to them; and perhaps  
in the space of one hour they will see the bath  
of a Dutchess or countess in one of the hundred  
palaces of Madrid and by half a dozen of our  
enquiries in forming the lines of the cabinet beneath  
the withers which broods on the banks of the  
expensive Manzanares: One great advantage the  
Spanish ~~people~~ <sup>people</sup> possess over all other people in the  
~~world~~ <sup>world</sup> on either side of manna's border, their  
speech is as fluent and their <sup>as</sup> ~~as~~ <sup>in</sup> ~~in~~ <sup>the</sup>  
presence of royalty as before those from whom  
they have nothing to hope or fear, the result <sup>is</sup>  
that most minds quail before them and they plan  
with what ways ~~they~~ <sup>they</sup> ~~are~~ <sup>are</sup> fatal to others: There  
were two instances at Madrid <sup>and</sup> ~~the~~ <sup>probably</sup> ~~the~~ <sup>are</sup>  
~~still~~ <sup>still</sup> ~~remain~~ <sup>remain</sup> the name of one was Pepita as the  
other was called Sa Chacharona; the first was a  
spanish ~~shop~~ <sup>shop</sup> ~~which~~ <sup>which</sup> ~~was~~ <sup>was</sup> ~~female~~ <sup>female</sup> ~~about~~ <sup>about</sup> ~~fifty~~ <sup>fifty</sup> ~~and~~ <sup>and</sup>  
was the mother in law of Sa Chacharona who was  
remarkable for her stoutness. These women <sup>substantially</sup>  
interfere by fortune <sup>being</sup> ~~in~~ <sup>in</sup> ~~and~~ <sup>and</sup> ~~rounding~~ <sup>rounding</sup> <sup>the</sup> ~~the~~ <sup>same</sup> ~~that~~ <sup>that</sup>  
of Pepita as the daughter of Chacharona having  
a ~~horse~~ <sup>horse</sup> ~~was~~ <sup>was</sup> ~~sent~~ <sup>sent</sup> ~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup>

proceeding of Malaya for <sup>ten</sup> ~~fourteen~~ years of hard labour  
his misfortune caused miserable affliction to  
his wife & mother who determined to vent  
about the Coromandel coast. The reader must  
which owing to them was to procure an interview  
with the Queen Regent Christina, whom they doubtless  
not would forthwith pardon the culprit provided  
they had ~~an~~ an opportunity of appearing her  
with their gifts, Accoutre for to use their  
page words, they well knew what to say? I at  
that time was close by the palace, in the  
street of Sankar, and only for the space of  
nearly a month saw them by their steps in  
that direction. One day they came to me in  
a great hurry with a strange expression on both  
their countenances: We have seen Christina's  
(my son) says Pappa to me, within the Palace?  
I enquire; within the Palace, a child of my  
father's, amongst the school; Christina at  
last says, was sent for us, as I know she would  
I told her "Papa" and Shcharona, d'ancey  
the Normans of Lyons dance before her; What  
do you tell her? I told her many things, says  
the King, many things which I need not tell you,  
know however that amongst other things I  
told her that the Shabari (White Queen) would  
die and then she would be Queen of - P. 103

I hope her moreover that within three years she  
 would marry the son of the King of France and that  
 it was ~~not~~ her hope to be Queen of France and  
 Spain, and to be loved much as she is much.  
 Do you not find <sup>it</sup> ~~it~~ <sup>any</sup> ~~any~~ <sup>of</sup> ~~of~~ <sup>her</sup> ~~her~~ <sup>mother</sup>, when you  
~~do~~ ~~her~~ ~~these~~ ~~things~~? Adrega her, the Portuguese  
 says: No, my dear, she breaks  
 me far more; I look at her, so - and  
 raise my finger - so - and Chicharona claps  
 her hands and the Portuguese believes all that  
 she says of me: and then I keep from  
 pardon of my son, and she ~~pleased~~ <sup>pleased</sup> her  
 words to see into the matter, and when we return  
 away she gave me this Maria of gold and  
 the Chicharona Ming other, so at all events we  
 have robbed the Queen. May an evil one  
 overtake her body, the Portuguese!

Though some of the Lyoneses conceive its utility by fortune  
 telling about the gentility of them merely make use of  
 it as an instrument towards the accomplishment of  
 greater things; the immediate gains are scanty, a few  
 quarters being the utmost which they receive from  
 the majority of their <sup>customers</sup> ~~customers~~. But the Prachi is  
 an <sup>excellent</sup> ~~excellent~~ passport into houses and when they  
 spy a convenient opportunity they seldom fail  
 to ~~pass~~ <sup>pass</sup> ~~over~~ <sup>over</sup> themselves of it; it is necessary

to study them strictly, as you find frequently appearing  
in a numerous manner which by names are being  
performed. The truth moreover is occasionally the  
presence to a degree which we shall now attempt  
to describe and which is called -

Hobbling Stone, or the great trick of which we  
have already said something in the former part of this  
work. When the yutana has met some credulous  
female whom she suspects to be rich, she will address  
her in much the way as she of yore is represented to  
have addressed the widow, in the history of Mingo, telling  
her that she will ~~show~~ <sup>show</sup> her a way by means of  
which both may ~~become~~ <sup>make their fortunes</sup> rich: ~~these~~ <sup>these</sup> ~~are~~ <sup>are</sup>  
~~neither~~ <sup>are</sup> more nor less than at a certain hour  
to deposit a sum of money, the more  
the better, as the yutana says that if not looked at  
until a certain time - it will increase a thousand fold.  
Some of our readers will ~~have~~ <sup>have</sup> some difficulty in  
believing that any people ~~could~~ <sup>could</sup> be young sufficiently  
credulous to allow themselves to be duped by a  
trick of this description. The proposal of the yutana  
is ~~indeed~~ <sup>indeed</sup> ~~very~~ <sup>very</sup> palpable. Experience  
however proves the contrary, the description is frequently  
performed at the present day, and not only in  
Spain but in England, enlightened England, ~~and~~  
in France likewise, one instance being given in

The Memoirs of Bigoe, the <sup>late</sup> celebrated Map of the secret  
Police of Paris, though in that instance the perpetrator  
of the fraud was not a Gypsy. The most subtle method  
of accomplishing the robbery here is the following.

When the dupe has been induced to consent to make the informant  
the Gypsy demand of her whether she has in the  
house some strong chest with a safe lock and key, on  
receiving an affirmative answer she will request ~~to have~~  
~~to produce~~ all the gold and silver of any description  
which she may chance to have in her possession, the  
money is ~~produced~~ <sup>shown her</sup> and when the Gypsy has  
carefully inspected and counted it, she produces a  
white handkerchief saying: "I give you this  
handkerchief which is blessed. It is now necessary  
that you place in it your gold and silver, tying  
it with three knots. I will then depart for three  
days, ~~and the end of which I will return.~~ In the  
mean time you must keep the bundle, which contains  
your treasure, beneath your pillow, permitting no  
one to go near it, and observing the greatest secrecy,  
otherwise the money will take wings and fly away,  
Every morning during the three days it will be

will be open the bundle for your own satisfaction, to  
see that no misfortune has befallen your treasure,  
be always careful however to fasten it again with the  
three knots. On my return we will place the bundle  
after having inspected it in the chest which you  
shall yourself lock retaining the key in your possession;  
but from thenceforward for three weeks you must  
by no means unlock the chest, nor touch the  
treasure, but pray night and morning to San  
Antonio that it be multiplied, ~~at the use of~~  
~~the same otherwise it will fly away.~~

The Ytana then reports me during the three days  
preparation a bundle <sup>as regular as possible</sup> ~~entirely similar~~ to the one which  
contains the money of her dispute, save that instead of  
gold ounces, dollars and plate, the contents consist  
of copper money and several wafers of white  
of no value. With this bundle concealed beneath the  
cloak she returns at the end of the three days to  
her intended victim; the bundle of real treasure  
is produced and inspected and again tied up  
by the Ytana, who then requests the other to  
open the chest, which done she formally places  
a bundle in it, but in the meanwhile she has  
contrived to substitute the fabulous for



the real one. They shut as then locked the lady returning  
the key, and the hystera ~~depart~~ with great deliberation  
~~bearing away the spoil~~ then prompts by return at  
the end of three weeks to open the chest, ~~the chest~~ <sup>opening the chest</sup> that it  
it be unlocked till that period it will be found filled  
with gold and silver, but threatening that in case  
other misadventures ~~in his front~~ <sup>being</sup> disregarded the money  
deposited will vanish, she then ~~depart~~ <sup>walks off</sup> with great  
deliberation bearing away the spoil. It is needless to  
say that she never returns.

There are other ways of accomplishing the hokkemo bars,  
the most simple and indeed the one most generally used  
by the hystera is by persuade some simple individual  
to hide a sum of money in the earth, which they after-  
wards carry away. A case of this description occurred  
within my own knowledge in Madaga towards  
the latter part of the year 1837. There was a  
Madrigan hystera ~~in Madaga~~ of the name of Aurora,  
she was by birth about forty years of age, a Galician  
by birth and immensely fat. This amiable person  
by some means formed the acquaintance of a wealthy  
wedow lady, and was not slow in attempting to  
practice the hokkemo bars upon her. She succeeded but  
too well: she witnessed the deposition of Aurora buried  
one hundred ounces of gold beneath a covered rock

in a hole at a short distance from the wall of Madrid,  
the information was effected at night by the widow  
alone, Aurora was however on the watch and in  
less than ten minutes after the widow has finished  
~~her labour~~ ~~and departed~~, possesses herself of the  
treasure, perhaps the largest one ever acquired  
by this kind of deceit. The next day the widow  
has certain messengers and returns to the  
spot taking her money home. About six months  
after this Aurora was imprisoned in the Carcel de la  
Calle de Madrid, and there I found Aurora,  
who was in chains for defrauding the widow.  
She says that it had been her intention to depart  
for Valencia with the "Baron" as she styles her  
plunder, but that the widow had discovered the  
treasure too soon and she had been arrested.  
She adds however that she has contrived to  
conceal the greater part of the property, and  
that she expects her liberation in a few days  
as she has ~~been~~ <sup>been</sup> prodigal of bribes to the  
'justices' by effect her liberation took  
place sooner than my own. In view of this she  
has little cause to triumph, as before  
she left the prison she had been flung at  
all her best efforts of ~~then~~ ~~to~~ ~~get~~ ~~her~~ ~~free~~

by Alvarado and escribanos, who she ~~admitted~~ <sup>admitted</sup> understood  
Indians know much better than herself.

When I next saw Aurora she informs me, that she was  
once more on excellent terms with the widow whom  
she had persuaded that the loss of the money  
caused by her own imprudence, in looking for it  
before the appointed time, the spirit of the earth  
~~had~~ removed it in anger ~~and that she was~~  
~~more than ever~~ ~~hoping to persuade her to make another~~  
~~and~~ she adds that her duke was quite disposed  
to make another venture, by which she hoped to  
retrace her former loss.

Not less hazardous under this head may be placed various  
kinds of theft committed by the Indians: the measure <sup>of the money</sup> ~~of the money~~  
~~more~~ ~~not~~ ~~less~~ than stealing with the hands, but they  
are more generally applied to the filching of money by  
cleverly of hand when giving or receiving change, for  
example a Indian will enter a shop and purchase some  
significant article ~~for which she will tender in payment~~  
a Spania or golden ounce; the change being paid down  
before her on the counter she ~~proceeds to count the~~  
money and ~~having finished it~~ ~~summarily~~ ~~that she~~  
has received a dollar and several paces less than her  
due; it seems impossible that there can be any fraud  
on her part as she has not even taken the money in  
her hand, but ~~has~~ merely placed her fingers upon

At pushing it on one side, he now asks the merchant what  
he means by attempting to deceive the poor woman. The  
merchant ~~in effect~~ <sup>supposes</sup> that he has made a mistake, takes  
up the money, counts it, and finds in deed that the ~~fact~~  
<sup>sum</sup> change is not there; he again counts out the change  
but there is now a greater deficit than before and  
the merchant is convinced that he is dealing with a witch,  
the Lybana now sends the money to him, she lifts  
her voice and talks of the justice, should the merchant  
become frightened and ~~behold~~ <sup>behold</sup> with a haze of  
gloom left her, she has herself as has sometimes been  
the case, her utmost hopes will ~~be~~ <sup>be</sup> gratified,  
for she will contrive by means which baffle the  
possibility of detection she has conveyed at least five or  
six dollars into her sleeve, when she will depart with  
much satisfaction, declaring that she will never  
again enter the shop of so cheating a person. Of all  
the habits at Murcia ~~where~~ the fact was by this  
and confession the most detestable of this species of  
robbing, she having been known in many instances, which  
necessarily change for an ounce, to steal the whole  
value, which amounts to sixteen dollars. It was not  
without reason that merchants in ancient times were advised  
~~to sell their~~ <sup>to sell their</sup> goods to Murcia and Rio, advised to sell rather  
out of their shops to Lybana as they proposed  
an infallible secret of abstracting to their own

purchase the money for which they pay for the articles which  
they purchase. This secret commerce in stealing a pastiche  
which they still practices many accounts of robbery of  
singing which are styles of poems tales are perhaps  
equally well founded. ~~The mistake has arisen from~~  
~~attributing real nations to wrong causes, thus the~~  
summary above.

Shop-lifting and other kinds of private stealing larceny are  
common with stealing a pastiche, for in all districts  
of towns is required. Many of the habitans of Madrid  
are provided with <sup>small</sup> pockets, or rather sacks,  
beneath their gowns in which they stow away their plunder.  
Some of these pockets are capacious enough to hold  
at one time a dozen yards of cloth, a Dutch shawl  
and a bottle of wine. Nothing that she can eat  
drink or sell come amiss, but a suitable library and  
sometimes the contents of their pockets would afford  
materials for an warehouse far more useful and serviceable  
than the one enumerated the effects found on the  
person of the man arrested at Madrid.

Drac, or ~~Drac~~ <sup>Drac</sup>. By these words are meant the  
common preparation which the habitans were in the habit  
of placing in the manger of the cattle for the purpose of  
causing sickness and death. To say more as ~~there is~~  
reason for believing that the practice has ceased





in the mangers of the presents cattle, <sup>from domesticated animals</sup> ~~by~~ <sup>by</sup> ~~knowing~~ <sup>knowing</sup> ~~the~~ <sup>the</sup> ~~employment~~ <sup>employment</sup> ~~from~~ <sup>from</sup> ~~considerations~~ <sup>considerations</sup> of ~~prudence~~ <sup>prudence</sup>, there can be no doubt that these powders were in substance the Oras of the Spanish Indians.

La Pasa Lachi, or the loadstone. If the Indians in general be addicted to <sup>any</sup> ~~the~~ superstition it is certainly with respect to this stone to which they attribute all kinds of miraculous powers. There can be no doubt that the singular property which it possesses of attracting steel by ~~attracting~~ <sup>attracting</sup> this substance made with management first gave rise to this veneration, which is carried beyond all reasonable bounds. They believe that he who is in possession of it has nothing to fear from steel or lead, from fire or water and that death itself has no power over him. The Indians, particularly are particularly anxious to procure this stone which they carry upon their persons in their expeditions. They say that in the event of being pursued by the Zam-cachalis or Mexican officers that whatever wind or gust shall arise will conceal them from the view of their enemies; the Horse-dealers say much the



some thing and afraid that they are uniformly successful  
when they hear about these the precious stone. But it  
can effect much more; extraordinary things are ~~done~~  
of its power in exciting the amorous passion and  
this account it is in great request amongst the ladies  
all these women are promoters and fine persons of both  
sexes make and make money to make use of their  
pretended knowledge in the composition of love-draughts  
and decoctions; In the case of the load-stone however there  
is no pretence, the ladies believing all they say respecting  
it and still more, this is proved by the eagerness which  
they seek to obtain the stone in its natural state which  
is somewhat difficult to accomplish.

In the Museum of natural curiosities at Madrid there is a  
large ~~piece~~ <sup>piece</sup> of loadstone originally abstracted from the  
American mine — there is really a lady in Madrid  
who is not acquainted with this circumstance and who  
Does not long to obtain the stone or a part of it, she  
being placed in a royal museum ~~where~~ <sup>where</sup> serving to augment  
in their opinion its real value; several attempts  
have been made to steal it all of which however have  
been ~~altogether~~ <sup>altogether</sup> unsuccessful. The ladies ~~do not~~ <sup>do not</sup> seem not  
to be the only people who may through the

Proposition of this stone: Pipita the old husband of whom  
~~we have~~ <sup>heard</sup> at ~~belong~~ <sup>belong</sup> fortunes we have already made  
such honorable mention informs me that a priest  
who was ~~at~~ <sup>my</sup> memorado (or love) proposes to her  
to steal the loadstone offering her all the sacred  
garments in the vest of angels, ~~she however~~  
~~declines~~: whether the singular reason that was  
promising her bright temptation for her or whether  
she fears that her dearer was not equal to the  
~~idea of the task~~ <sup>idea of the task</sup> ~~we know not~~ <sup>we know not</sup> but she appears to  
have declined the enterprise. <sup>abundantly</sup>.

According to the happy account, the person in love,  
of the wish to make a corresponding passion in  
another quarter, by means of the loadstone must  
swallow a small portion of the stone <sup>submerged</sup>  
at the time of going to rest, repeating to himself  
the following magic rhyme:

To the mountain of Olives one morning I hid  
Three little black goats before me I spied  
Those three little goats on three ears I laid  
Black cheese three from their milk I made —

The one I reserve for the <sup>herowon</sup> ~~rescue~~ <sup>the</sup> ~~leader~~ <sup>leader</sup> of power  
That save me if may from all ill that lower  
The second to Mary Puchla I give  
And to all the witchy ways about her that line  
The third I reserve for <sup>herowon</sup> ~~rescue~~ <sup>the</sup> ~~leader~~ <sup>leader</sup> of power  
That fetch me he may whatever I name.

In <sup>rais</sup> ~~rais~~ del from Baron: or the root of the roop  
Baron. On this subject <sup>cannot be very exact</sup> ~~we shall say but little~~. It is  
<sup>supposed</sup> ~~of the~~ <sup>of the</sup> ~~presence~~ <sup>presence</sup> of the <sup>litanies</sup> ~~litanies~~ to set under this like  
various roots and herbs to unfortunate females who  
are desirous of producing a certain result, these <sup>roots</sup> are  
herbs in which wine and the abominable decoction  
is taken fasting. I was once shown the root of the  
good Baron, <sup>which in this instance</sup> ~~and~~ <sup>it</sup> appears to be Southern wood:  
By the good Baron is meant his catholic Majesty, on  
whom the root is very appropriately fastened.

The way being to see this by removal of the cross  
besides myself. —