

cance, and thereby got into the noble heraldry of nations. He was the emblem of independence: perhaps because of his somewhat solitary and unattached disposition; perhaps because of his watchfulness, "eternal vigilance being the price of liberty." This idea of independence or freedom was attached to him very early. In the Temple of Liberty, built at Rome under the direction of Tiberius Gracchus, the goddess was represented with a cat at her feet. The Sessa family, the great printers of Venice in the sixteenth century, used the figure of a cat as their printing mark, probably as a symbol of the freedom springing from intelligence. During the first French revolution the emblematic grimalkin of Tiberius Gracchus was resurrected, and in the patriotic pictures of Proudhon and others we once more find him sitting at the feet of the goddess of Liberty.

Having now traced the history of the animal from his earliest recorded appearance in the family which man has gathered, let us trace the history of his present name: Vulgar Greek, *katus*; vulgar Latin, *catus*, or *cattus*; Italian, *gatto*; Spanish and Portuguese, *gato*; French, *chat*; Burgundian, *chat*; Picard, *ca*, or *co*; Provençal, *cat*; Catalan, *gat*; Walloon, *chet*; old Scandinavian, *kottr*; Anglo-Saxon, *cat*; German, *kater*, or *katz*; Danish, *kut*; Swedish, *katt*; Welsh, *cath*; Cornish, *cath*; Irish, *cat*; Lapp, *gatto*; Polish, *kot*; Russian, *kots*; Basque, *katna*; Turkish, *keti*; Armenian, *kaz*; English, CAT. In Arabic, *kitta*, or *kaita*, means a male cat.

Isidore, one of those decadent Roman authors who brought *cattus* from the vulgar speech into literature, explains that it is derived from *cat-tare*, to see, meaning thereby a seeing or watching animal. Champfleury looks askant at this derivation, suggesting that the word may have got into Latin from the Teutonic languages, an idea which seems probable enough when we reflect that Germans made up whole legions of

the Roman army at the time when *cattus* appears in Roman writings.

Now for varieties. The catamount of North America is not a cat, but a far larger and stronger animal, and of a different species. The wild-cat of Europe is nothing but the tame cat in a savage state. The Manx cat not only differs from the common breed in having no tail, but his hind legs are longer, his head larger, and his intelligence, I think, somewhat higher. Possibly the spinal nervous force which was formerly absorbed by his caudal extremity has ascended into his brain and reinforced its action. The suggestion is thrown out for the benefit of those philosophers who insist that man's first step in improvement was the getting rid of his tail. If this reasoning is correct, we may expect something great of the Japanese pussy, which is also tailless.

At Tobolsk there is a red breed; in China a variety with drooping ears; in middle Asia the Angora, with long fur and a mane. Of this last species is the favourite of Victor Hugo, a monstrous old curmudgeon in the style of a small lion, who inspired the poet Méry with the saying, "God made the cat to give man the pleasure of caressing the tiger."

A grimalkin which was brought from the coast of Guinea to England had short, bluish-gray fur, a curiously wrinkled skin, as black as a negro's, ears perfectly naked, long legs, and a general eccentricity of aspect. In New Zealand, in the Highlands of Scotland, and probably in all other countries, the animals which return to the savage state take on a dappled gray colour. When, therefore, you see a gray cat, you may infer that he has a good constitution and a large infusion of the hunting instinct.

Wild-cats, when domesticated, bear a high character as mousers, but are furious quarrelers with their own sex of the tame species.

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