

# THE LUTI IN THE EUROPEAN RROMA IDENTITY

Lia Pop\*

**Abstract:** *The Luti is an amazing group – inside the Rroma populations – having the mission to perpetuate intellectual and artistic professions. We call them an intellectual elite. They constantly contributed alongside the human history and geography to define culturally and spiritually the Rroma and others nomadic groups with the North Indian origin. The present essay is trying to draw the attention to their presence and to challenge the researchers to look for their traces in the European culture.*

**Keywords:** Luti, Rroma, Multilingualism

## Introductory remarks

The Luti are a kind of identifiable miraculous group alongside the Rroma history and culture and alongside the cultural history of many civilizations, from India to Britain.

In the ancient far East human history, a precious and highly appreciate intelligentsia – 10 000 of persons – was exported from Northern India, to Persia. They, as intellectual professionals, were requested by the highest political ruler of Persia to his Northern Indian homonym with the purpose of spreading the content of the laws and regulations across the kingdom. They were sent there in an historical *avant la lettre* brain drain.

The fact is reported in historical documents and is spread out by the Persian poet, Firdawsi. It reports, in his *Shah-Nameh* – Book of Kings – cca.1000, how the Persian Shah, Bahram Gur back in 5<sup>th</sup> century, persuades the Indian King Shangul to send him 10,000 *Luri* – musicians and lawyers. According with traditions quoted in the specific literature, they arrived into Persia and have been distributed to the various parts of the Persian kingdom.

Who they were? How they traversed the century? Did they extinct? Did they progress? And the most important: Where and who, nowadays, they are?

This last question is the question that this essay is trying to propose an answer. The hypothesis is that we can find them looking to their co-nationals: the Rroma, in which groups' life the Luti play the role of an inner elite.

## 1. The Luti alongside the Rroma Migrant History

The European Rroma' history is one of a migrant inhomogeneous group of people. The sequences in the European Rroma / Gypsies' history could be considered

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\* Lia Pop is an university professor in the University of Oradea, Political Science and Media Department; e-mail: popmarialia@yahoo.com

as having the phases as: The Roma as the people on move and the Luti among the Roma; The Roma' Aresajipe, the persecutions in Europe and the Luti's role in stopping them; The Porrajmos and the Luti's role in made the fact largely acknowledged; Luti and the times of Roma emancipations.

What it is to be accounted is the Luti as an elite aside/ inside the Roma population.

### **1.1. The Roma as the people on move and the Luti among the Roma**

At their origin, the today Roma people might have been nomadic group exercising professions as: herdsmen, metals art crafts, traders, and, intelligentsias' and artistic professions (priests, magistrates, lawyers, fortune tellers, singers, musicians, dancers and acrobats). Their original migrations might have been for earn their living with professions responding to limited and temporal social demands, might have been circular migrations, in a definite area. The area of their original nomadic life might be the North of Indian Subcontinent – the Hindu and Ganges valleys.

On the reasons as wars<sup>1</sup>, religious persecutions, natural disasters the original migratory groups as well as the displaced, the refugees and the war's prisoners from the same area embarked in the non-circular migrations. It is probably that such migrations were the forced and economic migrations Westward oriented<sup>2</sup>. There are many accounts of their history accepted by the historians.

The migrants – with their large variety – passed through the territories of Persia, of the ancient Chaldea, of Armenia and Caspian Region and of Anatolia. It is mainly flee, a desperate try to escape with no clear horizons. It is in Romanian language a saying: fuga incotro vezi cu ochii – flee toward the eyes can see, toward nowhere specifically. That is why they are everywhere from India to Britain. They arrived massively in the Byzantine Empire around 1300. It is the arrival, the aresajipe in the Romani language.

In their way to West, the Persian sojourn was the most significant. It was there under the leadership of the LURI/LULI/ LUTI, where and when the different tribes mix and formed the DOM/ RROM people. In Persia, as everywhere, the LUTI<sup>3</sup> were the educated strata of people with North Indian's origins. They were long time established in Persia. They were exercising non-manual professions, mainly, the intellectual and artistic ones. (That could be one of the cultural base for

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<sup>1</sup> Prakash R., *Encyclopaedia of General Knowledge & General Awareness 2002*, New Delhi, Assian Books Private Limited, 2002, p. C 32-3.

<sup>2</sup> Kenrick Donald, *Introduction. Denial Indian Origins in Gypsies: From the Ganges to the Thames*, University of Hertfordshire Press, 2004.

<sup>3</sup> According with a Roma speaker the word *Luti*, in the form *Luli*, has a meaning in *Rromani*. *It is the: beautiful!*

what some Roma groups currently are refusing the manual works. For the instrumentalists the reason is obvious a practical one. )

In their migration journeys the ordinary Roma remain prisoners in their culture kept fragmentary and distorted. That is why they seem to be many time inadequate to the history challenges and disposed to the stigma, persecutions, expels, or extinctions as in the WWII times. At the level of Luti, they entered into connection with the cultures and religions as those of the Persian, Arabs, ex-Chaldean ( by traces), Turkish, Armenian, Caspian (Tatars), Byzantine, Hebrew, Egyptian, North Africa, Europe ones. Such encounters facilitated them to contribute to the early European poetry and music – Troubadours – ; to the Humanistic Movement which opening the Italian culture to universality and the philosophy of religion to syncretism and tolerance<sup>4</sup>; to the art of the lutiers<sup>5</sup> (the violins' makers); to the European music<sup>6</sup>, dance or acrobatics.

### **1.2. The Roma' Aresajipe, the persecutions in Europe and the Luti's role in stopping them**

The European stage of Rroma journey in Europe is one of the enslaving, of expelling, hunting, endless persecutions, having as the main motif their nomadic life. The persecutions affected mainly the unskilled migrants, but many Luti too. The assimilative procedures – even by the removing of the children from their parent – as the effective forms of escaping them by the Roma' condition of nomadic life marked dramatically the entire European history of Rroma groups. But the European stage of the Roma migrations to West was also one of the high demand for the Luti's competences: poetry, learning foreign languages, laws knowledge and law diffusion, for artistic professions, for mnemo-techniques procedures, for philosophy of tolerance ... It is entirely reasonable, to consider that in the such circles emerged the very idea of emancipating Roma groups. It is presumably both for the receiving universitas civilis, both for the group's leaders of the migrants, many of them with Luti inheritance).

The preparatives for Rroma emancipator process seems to happen, firstly, in the milieu of the trouters and troubadour, of the free thinkers, free artists wandering from the South West- Europe to the Northern Parts of it and singing about the love and nobility of human feelings. They developed a large cultural sympathy for the free life, for the free thinking and for the Luti competences. After it, the reflexive thinking

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<sup>4</sup> See Pico della Mirandola (1463-1494) works and, specially, his *Adversus Astrologiam* (1492, written), with the complete title *Disputationes adversus astrologiam divinatricem*, a postume work.

<sup>5</sup> As the word reports: the art of making violins is the art of luthiers. (What about the German, Luther?)

<sup>6</sup> Liszt Franz, *Des Bohemiens et de leur musique en Hongrie*, Paris, 1859 is an early example of the recognizing the group contribution to European culture.

changed dramatically. The philosophy of equality emerged and conquered the souls and the minds of the preeminent thinkers of the European modernity.

After centuries – in a most permissible atmosphere – the free men nurtured by the free culture of Humanism and Renaissance acted politically to affirm the equality among the human beings, in a binding legally text: Declaration of the Rights of Man and Citizen.

Under the Declaration spirit the political pressures increased and became effective in ... Eastern Europe. The first attempts in Roma' emancipation process started with the abolitions of slavery in Eastern European countries – today Romania, Russia, Hungary .... (1840-1864). The laws proclaimed the liberty for the enslaved for centuries Roma.

But, the problems of education, of economic, social and cultural emancipations were not solved. The emancipation by law, left Roma as the pariah group of Europe. The law did not change their economic and social conditions. It did not influenced the general views on Roma and did not put an end to the persecutions.

The next decades registered impossible conditions for Roma alongside Europe. The abuses against them, the sending of them in the peripheries of the society were the general future of the times. But, the new movement among the Roma elites supported by the enlighten minds of the intelligentsia rise new promises of emancipations.

In the darkness of the twenty century, the new threatens are prepared to materialize.

### **1.3. The Porrajmos and the Luti's role in made the fact largely acknowledged**

They did it, during the WWII. Indeed the Roma were subjected to the racial policy<sup>7</sup> and around a 1 500 000 were exterminated in the concentration camps by Nazy's regime or by the deportations – as the Romania's the 10 000 Roma' deportation to the Bug area. In the Roma history it is the Porrajmos<sup>8</sup>.

Long time after the war, the Porrajmos<sup>9</sup> was not acknowledged and recognized by the international political actors and by the public opinion. It is,

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<sup>7</sup> Hancock, Ian, *Ame Sam e Rromane Džene/We are the Romani people*, Hatfield, United Kingdom: University of Hertfordshire Press, 2002.

<sup>8</sup> Some special Chronologies of Porrajmos are provided in Bársony János, Daróczi, Ágnes, – *Pharrajimos – The Fate of the Roma During the Holocaust* – IDEA, 2008, in Ionescu Vasile – *Deportarea Rromilor in Transnistria: De La Auschwitz La Bug*, [Roma Deportation in Transnistria. From Auschwitz to Bug], Bucuresti, Edit. All, 2001, Ian Hancock "Gypsy History in Germany and Neighboring Lands: A Chronology to the Holocaust and Beyond," in "Nationalities Papers", 19(3):395-412(1991) the quotted one is the Hancock's Chronology.

<sup>9</sup> On the Results of Porrajmos it is to see Niewyk, Donald L., *The Columbia Guide to the Holocaust*, Columbia University Press, 2000, p. 422.

only, after the 90<sup>s</sup>, when it happened and produced political and economic effects. (The economic and political reparations were done. The Museums and evocative monuments publicly speak on the Roma abominable exterminations in the war. )

Even now there are some disputes with the Jewish supporters of the uniqueness of the Holocaust on the meaning of Roma Porrajmos.

### Roma Migrations



Source: – The map is a capture from an AND consultant blog<sup>10</sup>.

#### 1.4. Luti and the times of Roma emancipations

The real emancipation times – ruled by Roma leaders – started after WWII with the establishment of the Roma organizations as political actors in quite any European nation state – and with the affirming of the Roma International Union. It was at its the 7 Global Congress. It became a member of Council of Europe in 1972, and of UNESCO in 1986<sup>11</sup>.

Under the umbrella of the EU a set of emancipative programs dedicated to Roma and a **New Framework for Roma strategies**<sup>12</sup> has been designed.

<sup>10</sup> A capture from [http://dnaconsultants.com/\\_blog/DNA\\_Consultants\\_Blog/post/Gypsy\\_Migrations](http://dnaconsultants.com/_blog/DNA_Consultants_Blog/post/Gypsy_Migrations), consulted December, 2012.

<sup>11</sup> See the Chronology at <http://web.archive.org/web/20040908144722/http://radoc.net/chronology.html>

<sup>12</sup> The European Strategy

The perspective for a new trend in Roma lives and for their contributions to accomplish the EU goals are open, with the political strategy **Europe 2020**<sup>13</sup>.

The main Roma contribution to European goal could be in the multilingualism area, due to their experience as migrants. As a moving population they connected the main Religions of the Humanity (Hinduism, Buddhism, Islamism, Mosaic religion, Christian one ). They connected, a large group of languages, a large group of cultures and achieved their excellences in the universal languages of the music, dance and acrobatic.

Their elites could be the living museum of the most creative moments of the cultural interconnections – as the case of Raymundus Lullus<sup>14</sup> ( XIII century) proved -; of the developing multilateral skills in easily learning languages, and of understanding the wisdom of the religious and social tolerance<sup>15</sup>.

They – because of their life of persecutions – are the vivid plea against the policy of annihilations of the Otherness, as an enemy. Simultaneously, they are the reasons for the policy of looking to Otherness as the resource of alternatives, of innovations.

## 2. The Linguistic Challenges for Roma Elites in nowadays

### 2.1. The Rromani as a language in progress and the cultural elites' role in the process

*The Rromani čhib* – according with the schollars – is a language: of Indo Aryan origin; with multiple dialects<sup>16</sup>; spoken in an extremely large areas; practiced in the proximity and in interrelations with extremely different languages, cultures and religious beliefs; and proving a genuine flexibility. A map of the distribution of the Rromani's dialects is available<sup>17</sup> on the internet.

The multitude of the *Rromani's* dialects is a natural condition, not inferior, not superior, but simply natural. It is a condition similar with the any other language

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[http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:52012DC0226:en:NOT : COM. ... National Roma Integration Strategies: a first step in the implementation of the EU Framework I\\* COM/2012/0226 final](http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:52012DC0226:en:NOT : COM. ... National Roma Integration Strategies: a first step in the implementation of the EU Framework I* COM/2012/0226 final)

<sup>13</sup> The Commission Strategy – Europe 2020 – in [http://ec.europa.eu/europe2020/index\\_en.htm](http://ec.europa.eu/europe2020/index_en.htm)

<sup>14</sup> The Centre (Catalan) de Documentatio Ramon Lull – [http://quisestlullus.narpan.net/eng/73\\_cont\\_eng.html#](http://quisestlullus.narpan.net/eng/73_cont_eng.html#)

<sup>15</sup> Raymundus Lullus, *The Book of the Gentile and the Three Wise men (1274-1276)* which is on the harmony between the three Laws or Religions of the Book: Judaism, Christianity and Islam, devoted to a gentle and rational pagan: the Gentile.

<sup>16</sup> The largest varieties are *Vlax Rromani* (spoken by the aprox 900, 000 people), *Balkan Rromani* (700, 000), *Carphatian* (500, 000) and *Sinti Rromani* (300,000). The *Para Rromani* is a mixture of Rromani with the surrounding languages.

<sup>17</sup> [http://portal-lem.com/map-carte\\_rromani.html](http://portal-lem.com/map-carte_rromani.html), consulted, December, 2012

spoken by a people spread in a so large area, of a people with a so long history as a moving people, and of any language with a no formalized version. In this context, a not-formalized version means: not a written form; not a general and standardized taught form, institutionally (in schools) taught; not a form where the different narratives (regarding the Roma or Others) are preserved, where the laws, the science, the traditional and in the innovative techniques are hoarded; not a version where it is to manage the exchanges with others culture (translations, interpretations, critiques, rejections ...).

In nowadays of the explosions of the tools for communication, the possibility to reach a formalized version increased significantly. The Roma cultural elites get the possibility to re-unify and to reflect on their people cultural status, to their political, economical and social conditions. To meet the needs of their communities, they must analyzed the spoken varieties of their language, to discover frames and instruments to congregate them, to promote them, to create masterpieces able to magnetize the global interest ... and the global appreciation.

The challenges are tremendous. They could be compared with the emancipation of the national languages in the European Renaissance. But, the responsibility is also dramatic. The chance should be not wasted, but the changing global conditions should be carefully taken into account. To simply *express* the national conditions of a specific people (living in a determinate area, having a national market organizing an national economy domestically oriented, having a common national history, sharing the same values, and constructing the self-consciousness) and to simply *impress* the Others through the national specific, it is not enough anymore. The stronger to stronger request for openness to express universality, to unify at global scale preserving the diversity it seems to be the call for our times.

Are the Roma elites willing and prepared to meet such demands? Are they ready to work creatively or they simply, step following the patterns of the old age?

By now, they take into account the history, the analyzed the language, proposed variants, look for support for the most viable ... They scientifically agree that there are three strata of long cultural contacts of the Roma with others cultures, in the migration history<sup>18</sup>. The Roma scientist Michel Courthiade<sup>19</sup> is synthesized the results in an article published in Romania<sup>20</sup>.

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<sup>18</sup> Marcel Courthiade the author of, *Phonologie des parlers rrom et diasystème graphique de la langue rromani*, (1994) – thèse, Université de Paris III, 1994; *Structure dialectale de la langue romani* in: *Interface*, n° 31, 1998, pp. 9-14 ; *Le rromani, langue et littérature* in: B. Cerquiglini (dir.), *Les langues de France*, PUF, Paris, 2003, pp. 229-242; *La littérature des Rroms, Sintés et Kalés* numéro spécial de „Missives”, Paris, n° 225, mars 2002 (sous la dir. de Courthiade); *Politique linguistique d'une minorité nationale à implantation dispersée dans de nombreux États: le cas de la langue rromani*

In the twenty century, the Roma language steps in the written form, and it accomplished the level of creative works. The creative works of Roma authors are intensively published after the WWII. Here it is to be quoted just one<sup>21</sup> writer: Mateo Maximoff (1919-1999)<sup>22</sup>. The preference for such a quotation is based on the fact that he is a largely recognized as Roma writer and he created an impressive work on Roma live, around Europe, from Russia, through Romania, to Spain and France. Maximoff's works highly recommended are: *Say that with tears* (1990), *This world that isn't mine* (1992). For Romanians, *The Doll of Mameliga* (1986) is to be read, as a „report” on the Roma live in Timisoara, at the turn of century. What it is to be retain is he succeeded to universalize his narratives and to open the general interests for Roma literature and Roma live. This is a real accomplished mission of a *luti*.

## 2.2. The Elites policies in the promoting the common identity through language

In the policy devoted to Romani language, the Roma elites pursue strategic goals and practical objectives.

The strategic goals are simply to be defined: a) an unified and internationally recognized language to be created, asserted and practicized; and b) a strong linguistic identity to be affirmed and creatively confirmed.

The tactical objectives already defined and pursuit by the elites are to be grouped as the objectives for the scientists, for the creators and for the educators and community mediators.

For the scientists the objectives are: 1) to find the tools to unify the dialects and to establish a way to common cultural understanding; 2) to standardize; 3) to obtain its recognition as a minority language in as many states as possible.

<sup>19</sup> Courthiade concentrates on the dialectal diversity of Romani and regards them from the history's perspective. Using the common linguistic features, he established: the first stratum (the dialects closest to the *Anatolian Romani of the 13th century*); to the second and third strata close to *the Greek and with the Europeans ones*. The most distant dialects, from the Indian ground, are the *Para Romani, where could be found only a Romani vocabulary grafted into a non-Romani language is in use*.

<sup>20</sup> M. Courthiade, *Romani – o limbă săracă și goală* [infra: Courthiade, *Romani – a poor language ...*] in the book *Rom sau tigan? [Rrom or Gypsy?]*, Cluj, Edit. Institutului pentru Studierea Problemelor Minorităților Naționale, 2012, pp. 233-252.

<sup>21</sup> We can find many artists – creative singers, composers, instrumental interpreters, painters, acrobats, which get a global appreciations. In a new article we will come specifically on the Roma (*luti*) excellence in arts and sciences.

<sup>22</sup> He wrote eleven novels: *Angels of Destiny* (1999), *People of Roads*(1995), *Roads without Caravans*(1993), *This world that isn't mine*(1992), *Say that with tears*(1990), *Vinguerka* (1987), *The Doll of Mameliga*(1986), *Condemned for Surviving* (1984), *The Seventh Daughter*(1979), *Savina* (1957), *The Price of Freedom*(1955), *The Ursitory* (1946) and he translated, in Rromani, the *New Testament*. His work was translated into fourteen languages.

The best invention in the common cultural understanding – and supported by Courthiade, among the others – is the common writing. It is inspired by the situation of the practice of the Roma oral language, that naturally allows the mutual understanding among Roma belonging to different dialects. It is a writing style that allow all the speakers to read and to understand any written text, according with its own way of speaking. So, it is ready to be read by anyone in its own dialect<sup>23</sup> and to be commonly understood. It also permits the understanding of a text written in an another variety of Romani. Courthiade exemplifies the case, with the 32 forms of the reading of the phrase ” *we made* ” (in Romani, *Kerdam*.)<sup>24</sup>

The most important attempt to standardize the Roma language are done by Gheorghe Sarău<sup>25</sup>, a Roma philologist in Romania, a lecturer in the University of Bucharest. He developed a prescriptive language for the education necessity, based largely on the Eastern European language or the first strata (Anatolian – in the Courthiade’s grouping). His version is already taught for the Rromani in Romania, from preeschool to the university level<sup>26</sup> – also with efforts to incorporate the spoken language vocabulary and necessary neologisms.

As for recognition for Rromani as a minority language, there are some European counties and countries where the language is, recently, with the support of the *Council of Europe*, recognized as a minority language. There is more to be done in such respect.

There is no country where it is an official language. Is it an objective to be defined? There are the elites called to answers.

<sup>23</sup> See Courthiade, *Romani – a poor language ...?* in the book *Rom sau tigan?* 2012, pp. 233-252.

<sup>24</sup> Courthiade, *Romani – a poor language ...* p. 235.

<sup>25</sup> Sarău wrote 24 books on Rromani language, consisting in dictionaries, text books, grammars, collections on Roma folklore. Some of them are: *Structură rromane čhibăqe. Structuri ale limbii rromani*, [*The Roma Languages Structures*], București, Edit. Universității București, 2009; *Curs practic de limba rromani pentru toți*, *Practical Course of Rromani for Everyone*, București, Edit. Sigma, 2008; *Limba și literatura rromani pentru anul V de studiu. I rromani čhib thaj i literatūra vaš o panzto siklövipnasqo berš* [*Rromani Language and Literature*], București, Edit. Alpha MDN, 2007; *Dicționar rrom – român*, [*Rrom – Romanian Dictionary*], Cluj, Edit. Dacia, 2006, 2000; *Curs de limba rromani [Rromani language cours]*, Cluj, Edit. Dacia, 2000; *Ghid de conversație român – rrom* [*Romanian-Rrom Conversation Guide*], București, Edit. Kriterion, 2000; *Cele mai iubite cântece rrome* [*The Most Appreciated Roma Songs*], Brașov, Edit. Orientul Latin 2000 – a collaborative work; *Manualul de comunicare în limba rromani* [*The Textbook of Communication in Rromani Language*], București, EDP, 1999 ; *Limba romani (țigănească). Manual pentru clasele de învățători romi ale Școlilor Normale*, [*Roma language – Gypsies languages -. Textbook for the Roma teachers class in the Teachers Highschool*], București, EDP, 1994 ... *Structură rromane čhibăqe. Structuri ale limbii rromani* [*Structures of Rromani language*], București, Edit. Universității București, 1990. He organized the system of Roma education in Romania, post 1990 and supervised its progress in functioning and improving.

<sup>26</sup> There is a Program of Rromani language in the University of Bucharest

### 2.3. The policies of Rroma emancipation through education in the Rromani language and culture

The process of Rroma emancipation, through the socializing in the Rromani language and Rroma culture, is advancing slowly, but it is in a certain progress. The education in Rroma language, with the definite policy of protecting the variety of Rroma speaking and of removing the obstacles to learning Romani, institutions or paternal attitudes, is the most preeminent prove and symbol for it. It is obvious that it is a result of a systematic strategy of a devoted elite. Are they the historical Luti or their descendents? The Elites themselves should answer through their deeds or through their public statements useful for their fellows efforts.

The large acknowledgements of the elitist Rroma groups' contributions to the European culture – the transfers of values, competences, or techniques to European – could disclose their historical ability: *to transfer*. Indeed they transfer from culture to culture and integrate all the accomplishments in a comprehensive matrix of openness to harmony. The question is how they administrate the opposite: the necessary internal self-centered dimension, which filtered the foreign influences and challenges. Do they appeal to the nationalistic ways as the word *gadzo* – non Rroma, foreign – suggests or, by contrary, they embrace the universal approaches?.

Looking back only to the two common notions taken in the European language: *lute* and *zest*<sup>27</sup>... we could be surprised who are the people we learn from such important values in our life, violin music or the vitality to enjoy the life. Surprisingly, they are the *Luti*, the Rroma's historical intellectual elites!

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<sup>27</sup> The term *lute*, is quite similar in the main European families of languages. (*lahute* – Albanian, *loutna* – Chek, *luuttu* – Fin, *Laute* – German, *λαούτο* – Macedonian, *λεξμα* – Greek, *lutnia* – Polish, *Lauta* – Romanian, Catalan, French, Galeze, Italian, Portuguese, Spanish, etc.) *Jlayma* – in Russian, *lautea* in Basque, *luta* in Swedish ... The unity and the traces of the people with the lutes could be easily seen in the language. The *lute* is also: *أوتة* (*auta*) in Arabic; *laute* in Turkish, *lute* in Georgian language; *લુત* in Gujarati, *リュート*, in Japanese. All the pronunciations are amazingly similar.

Having in mind, also, the Italian, Romanian word *Lutieri* – *the violin makers* – there is something to be studied there, as well as, it is something to be shared.

It is to be determined how many other words – and which ones – succeeded so firmly to preserve their original form of pronunciation – alongside a so large number of languages spoken in a so large territories.

(The European term *violin* – could be a calc after the Armenian վիլ (Vil) with the origin the Hindi and designed the same musical instrument.)

The other term in competition is the English *zest* – which Bertrand Russell evokes in *The Conquer of Happiness* (1929). The English *zest* is *zestoan* in Basque, *Zest* – French, *zest* in Georgian, *zest* in Maltese, *chef* – in Romanian, *lezzet* in Turkish, and so on.

It has two main alternatives: one connected with the meaning *from all the heart* as *animo* (in Spanish) and, the other connected with the meaning divine inspiration: *enthusiasm* – *en theos* – (Gr).

The two words suggest as a hypothesis: to look to the notions, – that language is the vehicle for – and behind them, to the philosophy of life incorporated there.

In the process of meditating to the illiterate populations the central govern norms and requirements, the Roma' abilities of easy learning and interpreted language, in determining the essential communicative necessities in a new linguistic environments look to be extremely precious and appreciated. Their role in transmitting the common norms and in constructing a common trans-local identity is obvious and transform them in the irreplaceable communicators. With such a role they got the status of a non-manual workers, the avant la lettre intelligentsia. (It could be here the origins of the usual Roma refusal of the manual occupations.)

The first hypothesis which deserve to be explored is right here: studied is that their easiness come from their musical abilities and from their capacity of simplifying. It could be an ability characterizing the oral culture, but also could be their ancestral inheritance from an identity defined by the *Luti*.

Inserting the language in their genuine context, the culture, it is to see how Rroma major performances are connected with the universal language of the culture: music, dance, acrobatics, multicolor using.

Selecting only their excellencies in sounds, dance and lights – it seems comparable with the *triuna horea* of the classic Hellenistic culture.

It is to recognize their contributions to the values as tolerance and mutual understanding among a large variety of communities, competences as easiness rapid learning of a foreign language and the techniques of the *learning by doing*<sup>28</sup>.

## Conclusions

The Roma have the incredible resources to contribute to common problem solving efforts in the EU just because they have the longest moving – through the cultures, religions, languages, human extreme experiences – in the world. Just because they survived and are able to re-discover their elites and their elites powers to inspire and to provide them with an emancipator vision.

They migrated across the seasons, across the times, across the history – under the direction of a non emphatic elite. May be the *Luti* was the most present all the time and everywhere; the most connected to other civilizations and challenges.

The Roma seasonal circular migration – in correspondence with the nature's cycle – is the regaining the harmony with the Earth rhythms of the life<sup>29</sup>, reminded permanently and everywhere by the sun symbol presence.

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<sup>28</sup> It is a type of learning of a vital interest, because by the language performance depend the earning livelihood. The very techniques seems to be: no much concern on the correctness; the step by step advance; a tutorial teaching of one of the family members, and the direction to the language commonalities.

<sup>29</sup> Franz Liszt is characterizing them: *It is impossible to imagine a more complete fusion with nature than that of the Gypsy*. <http://www.brainyquote.com/quotes/quotes/f/franzliszt314334.html#44Pziforzy3Id20M.99>

With the Sun as symbol, the acceptance of the life cycle – naissance, growth, flourish, decay, and death, and rebirth – is granted as a wisdom of a long cultural history carried out by the elites. It is here, that they can find the roots of their continuous renewing of the hopes, and of ... the zest. (Maybe, that is why they succeed to avoid the depressions, the spleen or the suicides).

Through their elites they learn the lesson of their own identity: keeping the nature's rhythm, keeping the sense of the natural beings.

Their westward migration across the humankind history – in correspondence with the Sun movement – is the regaining of the harmony with cosmic roots and rules of equilibrium. They migrate across many civilizations – from their flourishing stage, to the stage of their decline, caused, mainly, by identifiable internal or external factors. They migrate – from a civilizations to an another one. The pass from their native civilization spiritual, hierarchical, to the pragmatic Persians, to the magical Chaldean, to the militaristic Arabian and Turkish, to exchanging Armenian, to the formalized – bureaucratically, legalistically, religiously – Byzantine, to the deeply enrooted Egyptian, up to all the South coast of Mediterranean See up to Spain and, of course, through the variety of the European ones.

They – through their elites – tacked from each of them some available and essentially useful accomplishments, but, mainly they took from each of them, the dangerous image of a civilization marked by its arrogance of being superior to anything else and of being excellent. By seeing continuously, in each of them, the same arrogance with the same ignorance of the Others and with the similar forms of disrespect for alternatives, they learn the lesson of the perishable and closed to Others social constructions.

Who are the elites behind the Rroma movement to improving their political status. Are they the Luti or their inheritors? It is the educated Rroma mission to answer, if they appreciate it as an useful instrument in their progress.

Are the Rroma, as the subjects of the longest migration in the history and as the most affected by the outcomes of the arrogance, the best qualified to speak up about the damages of arrogance, about the Others ignorance? What about the missed opportunities to reflect on how to avoid the crashes, or to manage the imperceptible decline snaked in the societal networks?

Are these experiences to be learn from them by the others European? Is the understanding that the arrogance and the missed alternatives caused the very end of everyone, is not a wisdom to be expressed and transferred after centuries of revealing to human kind? It is our duty to address the question to the younger generations.

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