

**Rubin Zemon**

**Balkans Egyptians**

*A short presentation about their history of identity building, migration waves and ethno-cultural characteristics*

**Strasbourg, 15-16 September, 2003**

## **Balkans Egyptians**

*A short presentation about their history of identity building, migration waves and ethno-cultural characteristics*

Europe and especially the Balkans Peninsula are the areas with a great historical experience, the areas with a many wars and conflict of interests of the main world's powers in the past and in the present time, and of course the areas that were and are the targets of many migration waves.

If we made a retrospective view in the history of Balkans, we may see that the ethnic element didn't had a special interests in political, cultural and scientist life until the end of XVIII and beginning of XIX century, when in Europe and in Balkans were started to be created the nations and national states.

But, many nations and ethnic communities at that time didn't succeed to find "the place under the sun", as are the Balkans Egyptians. In the period of the creation of the nations and the national's states and on the later historical happenings in the Balkans, the Egyptians didn't have their intellectuals, mainly they were without education and workers. Even that, at the time collapsing of the Ottoman Empire in the end of XIX century, the ethnical conciseness between the people was on the low level. In that time the people were thinking for their religious rights and religious conciseness. With the creation of the national states in the Balkans, the ethnical identity is getting the importance, and the protection of the ethical rights were used for involving in the internal affairs in the neighbors countries. The ethnical character of the Balkan's states is given the possibility to the majority ethnos, to took some activities of assimilations to the minority communities. In the period between the two world wars, the great number of the states was leading by the criteria: "One state- one ethnos".

After the Second World War, with adopting of the Universal Declaration for protection of human rights, by the UN, but and other international convents of other international organization, we have a new criteria concerning to the recognition and treatment of the ethnic communities. The rights of the freedom of the declaring of the

identity, the freedom of the speech, printing, publishing, the freedom of religion choose, political conviction and meetings of the people are guaranteed. The human and minorities rights are observing by the international organizations and also the objectives of a big number of the NGOs are related with issues.

\* \* \*

The Egyptian ethnic identity has its roots from the latest time in the history of Balkans. According to some documents from the Vatican archive the Egyptian population is present in the Balkans in year 306 A.D. We may follow the continuation of the present of this community during all the history periods until now. Even, in 1867 in a newspaper “Macedonia” that is published in Istanbul (8 August 1867) we may find one letter that was sent to the editor of that newspaper signed by “An Egyptians from Prilep”, with a context for protecting and fighting for the minority and religious rights of his people.

The processes of public presentation of their own identity of the Egyptians came to the surface in the 1970s with the first attempts to have a separate entry for “Egipkjani” (Egyptians) in the censuses in former Yugoslavia, and in the Republic of Macedonia in particular. The Egyptian movement received a new impetus after the new constitution of the Socialist Federal Republic of Yugoslavia was passed in 1974 (Art. 166, 170). It established the right of every citizen to declare his own ethnic belonging. Some Egyptians remember that in the 1981 census some of them declared themselves as “Gyupci”, but they were reclassified as “Roms”, while others declared themselves as “Egipkjani”(Egyptians) for the first time in Macedonia, but they were also not recorded in the census results and were classified as “others”. It became clear that without having a special census entry (Egyptians) their existence would not be public knowledge. In order to achieve this special Egyptian entry people started began circulating petitions not only in Macedonia but in Kosovo as well (nearly 4000 people signed a petition in Kosovo). These petitions were deposited at various levels of government in SFR Yugoslavia.

The long struggle ended with success in the census of 1991, when the Egyptian activists managed to persuade the Yugoslav authorities to introduce the Egyptian entry in the census papers, thus actually recognizing their existence. From Kosovo around 13.000 citizens’ signatures were collected. According to unofficial census (the outbreak of the war prevented that census from ever being finalized, and the census was contested by

Albanians in Kosovo and some parts of Macedonia) in Macedonia from 1991, 3 307 people or 0,2 % declared themselves as Egyptians. According the Egyptians this number was too low and did not reflect the actual situation. They wrote again petitions and protests.

The struggle to establish the Egyptians as a separate community was headed by their new associations, first in Macedonia and later on elsewhere on the Balkans. In 1990 the “Egipkjani” association in Yugoslavia was founded with chairman Nazim Arifi and with its headquarters in Ohrid, Macedonia. The Association of Egyptians for Kosovo and Metohija was founded on October 21st 1990 with chairman Veselj Kadroli. At the same time an Egyptian club was founded in Belgrade and later on grew into the Union of Egyptians “Esnaf” (i.e. Guild), which was centered in Belgrade. In 1991 in Struga, Macedonia an Egyptian political party was founded - the Democratic Movement Party - led by Napoleon Kamberi from Struga.

After the dissolution of Yugoslavia in 1992, based on the existing organizations of the Egyptians in Yugoslavia, their independent associations were founded in Macedonia, Serbia and Kosovo.

At the same time a number of Egyptian cultural associations were established, among these were “Pyramid” in Ohrid, “Cleopatra” in Struga, “Bela kula” (White Tower) in Kitchevo, and a children's folklore group, “Little Egyptian” in Ohrid. The Egyptian sports associations, founded earlier, were still active. These included Sports Club “Borec” (Fighter) in Kitchevo, which is considered the oldest one in Macedonia. More recently established clubs are “ Crni Drim” in Struga and “Prespa” in Resen. The so-called humanitarian associations (mutual aid associations) were also in the process of being established - the first such association was “Lake Ohrid” in Ohrid and “Struga” in Struga.

At the same time the ideas of separate Egyptian community were extended beyond the borders of former Yugoslavia and the “Evgjit” also founded similar associations on the territory of Albania. The first one was founded in Korcha on June 28 1992, It was followed by regional associations such as the cultural and educational association “Orient” in Vlora, a Students’ Egyptian Association in Albania, which was later united in a Cultural association of the Egyptians in Albania “Nefreta” (i.e. Nefertiti), registered on March 22, 1993, with chairman Behar Sadiku. In 1992 a committee of the

Albanian Egyptians was founded, which later on became the “Party for Equality, Dignity and Rights”. In 1999 was formed and the Association “Drita”, which is publishing a newspaper “Papyrus”.

In 1998 the different Egyptian associations were formally united and in a congress in Ohrid the formation of the Balkan Union of the Egyptians was announced. Representatives of all existing organizations of the Egyptians attended the congress from Macedonia, Albania and Serbia (Belgrade). Representatives did not attend the congress from Kosovo who at the last minute announced that they would not be able to arrive due to the uncertain political situation. Rubin Zemon from Macedonia was elected chairman of the Union of Balkan Egyptians and Behar Sadiku from Albania became vice-chairman.

Parallel with this phenomenon there are attempts by Egyptians to develop their own media. In 1995 the association of the Yugoslavian Egyptians for Kosovo and Metohija began to publish the magazine “Voice of the Yugoslav Egyptians” and in 1998 the association of the Egyptians in Macedonia began to publish the magazine “Voice of the Egyptians in Macedonia”.

In 1993, the Association of Egyptians conducted its own census in Kosovo and Metohija. This census revealed the presence of around 120.000 Egyptians in Kosovo and Metohija. The representative of Egyptians at the Rambouiet negotiation was Cherim Abazi.

Organizations of Egyptians exist in Albania, in the Republic of Macedonia, and in FR Yugoslavia. All these organizations are united in the Union of Balkan Egyptians, which is headquartered in Ohrid, R. Macedonia. The Balkan Egyptian émigrés in Western Europe are united in Union of Balkan Egyptians for West Europe with seat in Mulheim-an-der-Ruhr, FR Germany, with Robertina Ashouri as a chairman. Many organizations of Egyptians from Kosovo exist in Germany, Switzerland, Holland and Sweden.

After entering of international administration and forces in Kosovo, a political party of Egyptians (New Democratic Initiative of Kosovo) was established, and today this party has 2 MPs in Kosovo parliament: Mr. Bislim Hoti (president of the party) and Mr. Xhevdet Neziri.

More information about the Balkans Egyptians, their movement and caring of identity, may find in web site: [www.balkanaegypter.de](http://www.balkanaegypter.de)

\* \* \*

The history is giving to us a lot of data to trace arrival of these people from Egypt to Balkans. The first historical sources is probably one notice by Herodotus ("the father of history"), who wrote: "In Macedonia, the Ancient Phoenicians were exploiting the gold from the mines, which was melting on special furnace, before arrival of the Egyptian colonist in Hellas". From this text we could make the conclusion that in 5th century BC in Herodotus times, in Greece the metal and mines workers were the Egyptians colonists. From this times we have also some stories about the creation of Athens, written by the Ancient Greeks writers, where it is mentioned "the Egyptians were inhabited on 12 quarters of Athens according to their usual trades".

Also, from Herodotus we may conclude that the migration of Egyptians in Balkans was made on the time of the pharaoh Sesotrid (Ramzes the Second), and that the tribe of Dorians (antic Hellenic tribes) had the Egyptians origin. From the legend for Cadmo and Harmonija, we may make a lot of connections between Balkans and Egypt, but and we may make the reconstruction of the migration waves of Egyptians in Balkans.

There are historical evidences about the presence of Egyptians also for other periods on the time of Macedonian Empire, Roman Empire, Byzantine Empire and Ottoman Empire.

The archeology gives evidences for the existence of people with Egyptian origin in Balkans, too. There are preserved a lot of temples of Isis and other Egyptians gods around the Balkans, but the most famous are the temples of Isis in Lihnidos (Ohrid) and Heraclea (Bitola). Also, on the ornaments of Balkan's people could be observed the scarab (holly insect in Egyptian mythology) etc.

\* \* \*

The Balkans Egyptians don't have their own and unify language. They are speaking the languages of the surrounding where they are living or from where they immigrated inside the Balkans in a close past. They are speaking the Albanian, Macedonian, Serbian, Turkish etc. But, the Balkans Egyptians never spoke and don't speaking the Roma language.

Many Balkans and European scientist (Gussepe Catapano, Nermin Vlora Falaschi, Skender Rizaj, Olga Lukovic Pjanovic, Tasko Belcev, Risto Ivanoski) are saying that in Balkans languages exist a lot of elements of Ancient Egyptians language.

The main traditional professions of Balkans Egyptians were: blacksmith profession, agro-culture, musicians, reed makers (cattail), pottery, birckmakers, coal workers etc. The blacksmith profession is with a great importance in the life of Balkans Egyptians, all the material, spiritual and social culture in some way is related with the blacksmith profession.

The Balkans Egyptians are living the stationary life, and they never in the history lived so called “wondering” or “nomadic” life. For the old settlements from the oldest times of Balkans Egyptians we may find a lot historical documents and in the terrain a lot of toponymys and archeological localities related with this community, which are dated from the neolith, ancient and middle age time. The quarts and the settlements of Balkans Egyptians mainly are in the centers of the towns (cities) or near to the old fortress.

Balkans Egyptians have a lot of characteristics on so called “traditional ritual nutrition”, that is using during the ritual occasions. Almost on all important rituals and customs the ritual bread is present, which is symbolizing the cult toward to the corn bread, fertility and prosperity. Also, on this ritual nutrition the number “three” have a great importance and a lot of rules and taboos are related with it.

The traditional national cloths of Balkans Egyptians have a lot of variants depending of the life-place, preserving of the authentic elements, influence of the surrounding, natural-geographic conditions, profession, social status etc. The special Balkan-logy study has to be work that will cover all the variants of traditional national cloths of Balkans Egyptians.

Oral-folk creations of Balkans Egyptians is very reach, but at the same time and assimilated by the other communities. About the folk stories and legends of Balkans

Egyptians are written some books and works by Stojan Risteski, Dine Spiro, Anastas Primovski etc.

The customs related with the life cycle (customs on birth, wedding and death) have their characteristics that are special and endemic only within this community, but and have a lot of similarities with other communities from the surrounding where they live. Dr. Rade Bozovic who made some researches about the customs of Balkans Egyptians found some common elements with the some customs that are still present in Coptic community in Egypt. When we are speaking about the customs from the life cycle is good to be mentioned the marriages mainly are inside the community (endogenous marriages).

The customs related with the year cycle are very interesting among the Balkans Egyptians. Even that the biggest part of this population through Balkans are with the Islamic religion (they accept the Islamic religion during the Ottoman Rule), in the customs related with the year cycle we may find a lot elements of paganism, mythology believing and Christianity mixed in one perfect harmony. The Balkans Egyptians are celebrating the Islamic holidays (Bajram and Ramadan feast), bad and some other pagan and Christian holiday that are celebrating and keeping like a cult (St. Atanasius, The day of Summer, St. George, St. Demetra, St. Erazmus, St. Naum, etc.)

The Balkans Egyptians have three types of ethno-names (folk appellation):

- a) The ethno-names that are related or point to the Egypt (**Gjyp, Egjyp, Magjyp, Evgjit, Jevg-** on Albanian language; **Gjupci, Egjupci, Jupci, Ejupci, Ojupci-** in Macedonia; **Agupti-** in Bulgaria; **Kepti / K'pti/ Kiptijani, Misirli** on Turkish language.
- b) The ethno-names that are related with the profession: **Kovaci** (Blacksmith), **Esnaf** (guild), **Ashkali** (coal-maker).
- c) Other ethno-names: **Faraon, Firaon, Farvan** (Pharaon), **Airli** ( the old inhabitants, aborigine on Turksuh language), **Gjivagjani, Latini**, etc.

With some of these ethno-names (especially with the first group) in a European society but and in scientist bibliography are co-identified and the Roma community. It is very hard through the ethno-names to be make a determination and recognizing, is it worked for the people that are belonging to the Roma or Balkans Egyptians community. Why, how and when is came to this confusion and co-identification with these ethno-names for this different communities is very hard to verify, but are exist some hypothesis.

Our opinion is that the Egyptians, as we told before, were inhabited and integrated in Balkans and European society, much more before the Roma came in Middle Age. When the Roma came in Balkans and Europe, with their ethnic specifics (wondering life and their professions) they didn't were accepted well by the people. For these not accepting are exists a lot superstitions, folk stories and even some laws that were brought from some middle age states with discriminatory norms. The Romas, to overcome a lot of unpleasant situations and with the goal to be accepted by the population and integrated in the society, probably were "pushed" to identify themselves as Egyptians (people from Egypt- Gypsies), because somatically (by the color of the skin) are similar with the Egyptians. These "usurpation" of ethno-names, ethnic mimicry and wrong identification, have their consequences until today in the society, science and finally in the politic international community and particularly states.

In this context is important to say that the ethno-names that are related with Egypt for the members of the Balkans Egyptians community are endo-names<sup>1</sup>, but for the Romas are egzo-names<sup>2</sup>.

\* \* \*

Strasbourg, 15-16 September, 2003

Union of Balkans Egyptians

President: Rubin Zemon

---

<sup>1</sup> Endo-name is mean the folk appellation that are using the members of the community for self-identification in-side of the community

<sup>2</sup> Egzo-name is mean the appellation (sometimes a stereotype) that the other communities are using to identifying the members of one community, but the members of that community are not using that appellation for self-identification and accepting that appellation as pejorative

## Bibliography:

Akademia e Shkencave e RPS të Shqipërisë. Instituti i gjuhësisë dhe i letërsisë, "*Fjalor i gjuhës së sotme shqipe*", Tiranë.

Andrea, N. Studime historike, nr. 2, Tirane, 1975

Andrejic, Q. Prilog bibliografii o Ciganima. - Glasnik Etnografskog muzeja, br. 22, Beograd, 1970.

Angjelkovic B. Arheoloshki materijal bliskoistocnog porekla u Srbiji. – Glasnik. 7, Srpskog arheoloskog drustva, Beograd, 1991.

Angjelkovic Z. Dani terora u prisustvu medzunarodnih snaga. Beograd: Centar za mir i toleranciju, 1999.

Ашури Р., Лингвистички приод кон изучувањето на етногенезата на Египќаните во Балканот. - Зборник на трудови за етногенезата на Египќаните во Македонија, Скопје: Логос-Т, 1996.

Ашури, Р., Земон, Р. Краток осврт за историјата на движењето на Египќаните на Балканот и во Македонија, Зборник на трудови за етногенезата на Египќаните во Македонија, Скопје, 1996.

Белчев Т. 4000 години Македонска цивилизација и култура. Скопје: Штрк, 1992.

Бенина, В., Паприкова, З., Антонова, И. Календарски празници и обичаи на Българите. София, 2000.

Berisha, A. Gjurmave te stergjusheve, mbi etnogjenezen e Egjiptjaneve Ballkanik. Rukopis. Novi Sad, maj, 2000.

Birget, K. S. Putevi kulture-opšta etnologija. Zagreb: Matica Hrvatska, 1960.

Битракова-Грозданова, В. Египетски култови во Македонија. - Жива антика, том 1-2, Скопје, 1978, стр. 333-334.

Божовиќ Р., Културно-религиски обрасци на македонските Египќани. - Зборник на трудови за етногенезата на Египќаните во Македонија, Скопје, 1996, стр. 155.

Булатовиќ, Љ. Косово не дам те заборава. Београд: Интерпрес, 1999.

Courthiade, M. Vous avez dit Ashkali? Javais compris Egyptien!. - Institut National des Langue et Civilisation orientales, Paris, 2002.

Courthiade, M. Nje Liber Arabisht i Shekullit 11tregon per preardhejn e Rromeve: qyteti Kanauh, ne veri te Indise. Bashkimi Ndërkombetar i Rromëve & INALCO (Univ. i Parisit), 2003.

Веселиновиќ, М. Кроз Косово (Од Скопја до Косова). 1894.

Влаховиќ, П. Народи и етничке заједнице света. Београд, 1984.

Вукановиќ, Т. Роми (Цигани) у Југославији. Врање: Нова Југославија, 1983.

Dino, L. Rromet dhe Egjiptjanet- dy etni me prejardhje te ndryshyme. Rukopis, Tirana, 1998; Adetet e dasmes te Egjiptjanet e Permetit. Rukopis, Tirana, 1998.

Duijzings, G., Making of Egyptians in Kosovo and Macedonia, Religion and Politics of identity in Kosovo. London: Hurst & Company, 2000, 132-156.

Дробњаковиќ, Б. Етнологија народа Југославије. Београд: Научна књига, 1960.

Ѓорѓевиќ, Т. Наш народни живот. Београд, 1933.

Grcki izvori za b'lgarskata istorija. Sofija, 1954, tom 1.

Ђurić, R. Seobe Roma - krugovi pakla i venac sreće. Beograd: Beogradski izdavačko-grafički zavod, 1987.

Иваноски, Р. “Старите Египќани говореле са т.н. словенски јазик.” - “Вечер”, 2000.

Katapano, Gj., Falaschi, N. V., Rizaj, S. Shqiptaret popull i ndare. Peje, 1996.

Константинов, Д. Етнички одлики на битолските Роми. - Етнолошки преглед, бр. 17, Сојуз на етнолошките друштва на СФРЈ, Београд, 1982.

Konstantinov, M. Makedonci. Maring, 1992.

Krasniqi, H. Gjurmave te prejardhjes. Mulhaim an der Ruhr, 2000

Кузман, П., Археолошки траги за Египќаните во југозападна Македонија. - Зборник на трудови за етногенезата на Египќаните во Македонија, Скопје: Логос-Т, 1996.

Лиманоски Н., Исламизацијата и етничките промени во Македонија. Скопје: Македонска Книга, 1993.

Луковиќ-Пјановиќ, О. Срби - народ најстарији. Београд: ИПА “Мирослав”, 1993.

Мамудоски, Е., Египќаните/Еѓупците во Кичево и Кичевијата. - Зборник на трудови за етногенезата на Египќаните во Македонија, Скопје: Логос-Т, 1996.

Марушиакова, Е., Попов, В. Студии Романи. том I, Софија: Издателство “Клуб 90”, 1994.

Марушиакова, Е., Попов, В. Студии Романи, том 2, Софија, 1995.

Марушиакова, Е., Попов, В., Циганите в Отоманската империја, Софија, 2000.

Marushiakova, E., Heuss, H., Boev, I., Rychlik, J., Ragaru, N., Zemon, R., Popov, V., Friedman, V. Identity formation among minorities in the Balkans: The cases of Roms, Egyptians and Ashkali in Kosovo. Sofia: Studii Romani, 2001.

Муџај, А. Zbullime sociologjike te Egjiptjanet e Shqiperise. Qendra per te drejtatat e njeriut. Tirana, 1999.

Недељковиќ, С. “Антрополошко” истраживање једног “етнолога” у домаќој” средини: Египќани у Београду. Рукопис, 2000.

Панов, Б. Теофилакт Охридски - како извор на средновековната историја на Македонскиот народ. Скопје: Култура, 1971, стр. 239, 327.

Петрова, Е. Бригите на централниот Балкан во II и I милениум пред н.е. Музеј на Македонија - Археолошки, Етнолошки и Историски. Скопје, 1996.

Петровски, Т. Потеклото на Ромите од прататковината до денес. - “Нова Македонија”, јули, 2000 година.

Петровиќ, Ѓ. Цигани у средњовековном Дубровнику. - Зборник филолошког факултета у Београду, књ. XIII, св. 1, Београд, 1975, 124.

Polansky, P. The Gypsies of Kosova - a survey of their communities after the war. Sociaty for Threatned peoples international, 1999.

Попоски, А. Свадбените обичаи и песни на Македонците-муслимани во Река. - Македонски Фолклор, V/9-10, Скопје, 1972.

Примовски, А. Ковачите Агупти в градот Мадан. - Известие на етнографски институт и музеј, књ. II, Софија: БАН, 1955.

Public relation document on Roma, Ashkalie and Egyptians. Booklet project by OSCE-Mik, 1999.

Пуксон, Г. Ромите во Македонија и Византија. – Гласник, бр. 2, Институт за национална историја, Скопје, 1974, стр. 83.

Пулевски, Ѓ. Одбрани страници. Скопје: Македонска книга, 1974.

Ристески, С. Народни приказни, преданија и обичаи кај Египќаните/Еѓупците во Македонија. Охрид, 1991, стр. 11.

Ристески, С. Обичаи и обреди при новороденче кај Египќаните/Еѓупците во Охрид и Струга. - Литературно-фолклорни прилози, Охрид, 1999.

Ристески, С. Кон зборникот за етногенезата на Египќаните во Македонија. Навраќања на историски теми. Охрид, 2000.

Robinson H. S., Nilson, K. Mitovi i legende svih naroda. Beograd, 1976.

Стојковиќ, М. Историјски развој и заштите мањина. Положај мањина у Савезној Републици Југославији. - САНУ, Научни скупови, књ. 84, Одељење друштвених наука, књ. 19, Београд, 1996.

Салиу, А. Рогозинарството во Охридско-Струшкиот регион (1940-1968). - Зборник на трудови за етногенезата на Египќаните во Македонија, Скопје: Логос-Т, 1996.

Selem, P. Izidin trag. Split: Knjizevni krug, 1997.

Smith, D. A. National identity. London: Penguin Books, 1991.

Stipčević, A., Iliri - povijest, život, kultura. Zagreb: Školska knjiga, 1974.

Трифуневски, Ј. Дебар - антропо-географска испитивања. - Гласник Етнографског института Српске академије наука, књ. II – III, Beograd, 1953.

Трухелка, Ќ. Пабирци из јајачког сицила. - ГМЗ 30, 1918, Сарајево.

Ќукиќ, Д. Косово - знаменитости и лепоте. Приштина: Туристички савез Косова, 1971.

Филиповиќ, М. Етничке прилике у Јужној Србији (Дебарска област).  
Споменица двадесетгодишњице ослобођења у Јужној Србији 1912-1937.  
Скопље: Штампарииа "Јужна Србија" Милан Ѓ. Илиќа, 1937.

Хан, Ј. Г. Кроз поречину Дрима и Вардара 1865. Превео М. Илиќ.  
Београд, 1876.

Хаџи Ристиќ, М. К., Прашањето на Египќаните (прилог на  
проучувањето на етничкиот идентитет). - Етнолог, 2, Скопје, 1992, 72-81.

Хаџи Ристиќ, М. К. Прашањето за етногенезата на Египќаните во  
Македонија. - Зборник на трудови за етногенезата на Египќаните во  
Македонија, Скопје: Логос-Т, 1996.

Хаџи Ристиќ, М. К. Египќаните во Македонија. - весник Нова  
Македонија, Скопје, 1995.

Херодот. Историја. Скопје: Зумпрес, 1998, превод Даница Чадикоска.

Zija, Sh. Eshafet shqitare. Tirane, 1973.

Земон, Р. Етно-демографски карактеристики на Египќаните во  
Makedonija, Zbornik na trudovi za etnogenezata na Египќаните во Македонија,  
Скопје: Логос-Т, 1996.

Земон, Р. Исхраната во обредите и обичаите кај Египќаните/Еѓупците  
во Македонија, - Етнолог, бр. 7-8, Списание на Здружението на етнологите  
на Македонија, Скопје, 1997.

Земон, Р. Балкански Египќани - истина о Египќанима са Косова и  
Метохије. Beograd, 2001.